



THE EXISTENCE ISLAMIC EDUCATION LEARNING FORMING STUDENTS' LEVEL OF RELIGIOUS MATURITY

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Abstract: This research focused on analyzing the level of religious maturity of students at the junior high school level. The purpose of this study was to measure the level of student religiosity. To measure this, research was conducted using quantitative methods with 103 Muslim students as respondents using *Probability Sampling* technique with *stratified random sampling* approach. The analysis test used was descriptive analysis, frequency distribution and normality test. The questionnaire used as many as 49 questions relating to the tendency towards religious maturity religiosity. This study found that the level of religious maturity of junior high school students is low by having a *mean* value of 175.59, *median* value 176, minimum value 135, maximum value 211, with a total value of 18,086. The implication of this study was to illustrate that islamic education learning can shape the religious maturity of students in junior high school, and the influence of religious activities carried out at school in shaping behavior that shows religious maturity.

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INTRODUCTION

Islamic education is one of the compulsory subjects in schools, so that every student who is Muslim is obliged to study it. Education based on religion, especially in Islam, education is an important aspect to be lived or done for every Muslim (Dongell, 2024). Islamic education that we have been applying in the education process will not be much different from the content that is only theoretical and based on substantive, only related to learning objectives and other formal values, and almost leaves an important aspect, namely the pure value or core of the teachings of Islam itself (Muvid & Kholis, 2020). The application of Islamic education from various levels of education starting from elementary, junior high and high school. Of course, the material taught must always experience a good increase or deepening, so that students can easily apply the values of Islamic education in their daily lives. And in the continuation

of Islamic education so that it can encourage students to behave well and in accordance with Islamic law (Razali et al., 2024).

The aspect that will be raised is related to the religious maturity of students in the learning process of Islamic education, because almost Islamic education that has been running is only related to material or value alone in the academic order, so that it almost forgets the religious aspect (Llorent-Bedmar et al., 2020). So there needs to be an application or application of Islamic education with a religious maturity approach, which is expected so that students are able and really believe fully that Islamic education is not just a theory, but there needs to be effort, understanding and full application of the almighty God (Tuna et al., 2023).

The phenomenon that occurred now that education has almost forgotten the function of education itself, many schools are more concerned with quantity than quality. So that students experience learning that is not optimal and even worse, very few students really understand the learning material, especially in religious sciences if it is not properly understood, it will have a bad impact in the future (Smeer & Rosyidah, 2021). The facts in the field show that there are still many fights between students and even between schools, this data is supported by the news on the Kompas page written by Berhanu & Shiferaw (2023) that the number of cases of child abuse in 2023 increased compared to 2022 and the number of cases of child abuse in 2023 reached 3,547 cases which are detailed as follows, 1,915 cases of sexual violence, 985 cases of physical violence, 674 cases of psychological violence (Pavlova et al., 2022)

Likewise, the results of observing the facts that occurred in the field, namely the school place where the research is carried out, showed that there were several behaviors or habits that are less in line with ethics and norms as students, researchers observe that there are 3 main points in this pre-field, namely: *First*, the religious behavior of students at school looks sufficient, because at school there was the implementation of congregational prayer, even so, there were some students who do not participate in praying or praying in congregation. But are busy playing with their friends and buying snacks. This is also evidenced by the attendance of students in performing prayers outside of school, there are still some students who do not perform prayers, such as dawn, afternoon and evening prayers. However, there were also many students who perform the five daily prayers. *Second*, student behavior tend to often speak in harsh language, not even a few sara utterances such as mentioning animal names, of course this has to do with student habits both in school and outside school, namely the family or community environment. *Third*, the learning process tend to be monotonous, the implementation of islamic education learning is still conventional, namely in the form of lecture-based teaching, almost lacking other aspects such as tucking values in every lesson conducted at school. This had an impact on students who do not want to enter special classes in islamic education subjects.

The exposure of facts in the field made researchers interested in discussing it and then researchers provided a way out of the problem by

focusing on the learning process that strengthens the bases of religiosity, especially in Islamic education subjects, so that students have a good personality or in Islam known as Akhlakul Karimah. The role of the teacher was also very influential on the sustainability of the learning process at school, a good teacher is a teacher who is able to recognize the problems that occur and solve these problems with various approaches taken. As in the case of sexual violence and cases that occur in the field as mentioned. The use of the right learning model was one of the solutions for teachers in solving the problems that occur. Then made good habits in schools such as extracurricular activities, and other religious-based activities that can provide a stimulus to increase student religiosity.

In a study conducted by Ruhaya (2019), it was found that the strategy in improving student religiosity is the first to provide good moral examples to students every day, the second to guide students in every religious activity, when encouraging students to apply religious habits carried out at school to be applied in everyday life, it is proven that it can increase student religiosity. Further research conducted by Widdah (2022) his research used descriptive qualitative methods and the results of his research showed that the use of appropriate learning methods such as snowball techniques in Islamic education learning proved to improve student morals.

Islamic education contained in the education system is not far from its relation to creed, morals, Fiqh and history, but the content of the material will always rotate in the realm of science or achievement alone (Putri et al., 2024). There need to be another approach in the learning process so that it can have a good impact on the personality and religious practice process of students, both at school and even more so outside of school, because almost 70% of student activities are outside of school (Dongell, 2024). In nature, humans are creatures who need God or have a tendency to religion (homo religion). Human beings have a readiness to accept, believe and recognize their god, because humans need superpowers from outside, namely the power of God, because humans are godlike creatures (Homo dividian) (Roqib, 2021). This is evidenced when humans look for something that can be believed to provide benefits or objects that have power, such as the sun, trees, rocks, fire and other objects. This human limitation in thinking makes humans beg and ask for help from these objects (Wardah, 2021).

Islamic education with a religious maturity approach will encourage students to become individuals who have good religious practice values. So that students are able to optimize themselves as a servant before Allah SWT (Richardson, Michael D.; Lemoine, Pamela A.; Stephens, Walter E.; Waller, 2020). The role of religious maturity is one of the things that needs to be considered, as research conducted by Sebutu et al. (2021). The result of this research is that this learning model is still hypothetical. Therefore, to test the truth, researchers recommend that further researchers research further. Thus, Zurqoni et al. (2020) said this learning model can be a meaningful contribution in improving the

quality of Islamic education in vocational schools and helping students achieve the expected religious maturity.

This research focused on how the role of Islamic education can have a good influence on religious maturity in junior high school. So that it can provided an overview of what aspects can be improved and maintained. The level of religious maturity of a person must be seen as early as possible so that when a person already has maturity in religion and truly believes in the teachings of the religion adheres to, especially Islam, will carry out whatever is ordered and stay away from what is prohibited according to the teachings of his religion.

RESEARCH METHOD

This research was a survey using a questionnaire using quantitative research methods and conducting a series of statistical tests using the SPSS application. Among the analytical tests used were descriptive analysis test and factor analysis test. In addition, the approach was also carried out using qualitative research methods in the form of observations and interviews. All respondents were 7th grade junior high school students in the class of 2023-2024 in one of the public junior high schools in Bandung Barat Regency.

The way researchers collect samples was by using the *Probability Sampling* technique with a *stratified random sampling* approach, which involves 103 students who are Muslim. The purpose of this study was to determine the level of religious maturity experienced by students in junior high school how much. So that can analyze the influence of students' religious maturity in the future. The results of the data obtained are in the form of numbers that explain the distribution of questionnaires. This research began with a theoretical study and the source of the problems that are happening at this time, the problem is then studied and measured how influential religious maturity is on the problems that occur. The hypothesis in this study was that there is an influence of the role of Islamic education on the level of religious maturity of students or there is no influence of Islamic education on the level of religious maturity of Islamic education in junior high school.

The validity test of 49 question items distributed to 70 junior high school students at the same grade level with a percentage of 5% with a t table value of 0.235. The reliability test measurement uses *Crombach Alpha* which is generally used in questionnaires that have many statements in the form of a *Likert* scale. The decision used in the reliability test is as follows: if the Alpha value > 0.90 = perfect, if the Alpha value is 0.70-0.90 = high, if the Alpha value is 0.50-0.70 = moderate, if the Alpha value < 0.50 = low.

Table 1. Alpha test for the questionnaire variable Religious Maturity

<i>Variables</i>	<i>Alpha Coefficient</i>	<i>Description</i>
Student Religiosity	0,841316267	<i>Reliable</i>

In Table 1, it can be explained that the results of the Alpha test by taking *Cronbach's Alpha* scale to measure the level of reliability of the religious maturity questionnaire, obtained the results of 0,841316267 this showed that was greater than the coefficient value of 0.235, and was at a value between 0.70-0.90 which means it has a high reliability value.

RESULT AND DISCUSSION

Result

The condition of student religiosity in the period after islamic education learning was that researchers found some differences that occurred, especially from the three main things at the beginning of the observation before the learning treatment. *First*, the religious behavior that used to be sufficient, now became moderate, there began to be some changes to students who did not perform the 5 daily prayers. In this phase students began to realize and understand the importance of praying 5 times a day and night This was evidenced by the participation of students in implementing religious programs at school, namely praying dzuhur together. Students began to follow congregational prayers, of course researchers took part in this habituation process such as inviting and controlling students to pray in congregation again. *Second*, there began to be a reduction in bad behaviors, and there were fewer who spoke harshly and contained elements of sara such as mentioning animals. Now students are starting to reduce these harsh words, but there are still some students who still use harsh words. Nevertheless, students' behavior shows that their behavior is getting better and they always have noble character. *Third*, after the learning process implemented by the researcher, at the post-treatment stage showed results that are getting better than before, by using several learning methods accompanied by a religious maturity-based approach, now students are able to understand more deeply the values of the material taught in islamic education subjects, and students were also increasingly enthusiastic and happy who used to not participate in islamic education lessons, now these students were always there when learning islamic education. Of course, all of this is inseparable from the help and guidance of Allah SWT.

Normality Test

The normality test was carried out to determine that the questionnaire used is normally distributed, measuring the normality test using the SPSS version 21. Decision making was considered normally distributed if the probability value is greater than 0.05.

Table 2. Normality Test One-Sample Kolmogorov-Smirnov Test

<i>Religious Maturity</i>		
N		103
	Mean	175,59
Normal Parameters ^{a,b}	Std. Deviation	16,327

	Absolute	,040
Most Extreme Differences	Positive	,040
	Negative	-,039
Kolmogorov-Smirnov Z		,411
Asymp. Sig. (2-tailed)		,996

a. Test distribution is Normal.

b. Calculated from data.

In table 2 it can be explained that the significance value was 0.996 which means greater than 0.05, so it can be concluded that the questionnaire used is normally distributed. Then the researcher uses the One Sample Test test to strengthen that the questionnaire used was normally distributed, the basis for decision making is if the significance value was less than <0.05 then it is declared abnormal, if the significance value was more than > 0.05 then it is normally distributed.

Table 3. One-Sample Test Normality Test

Religious Maturity	Test Value = 175.3					
	t	df	Sig. (2tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
	,182	102	,856	,292	-2,90	3,48

In table 3, it can be explained that the significance value obtained is 0.856 which meant it is greater than 0.05 and it can be decided that the questionnaire used is normally distributed.

Religious Maturity in Junior High School Students

The following data was presented in the form of frequency data questionnaires that can measure the level of religious maturity of students at the junior high school level.

Table 4 Frequency description of students' religious maturity

No	STATEMENT (Your Religious Attitude and Behavior)	Strongly Agree		Neutral		Strongly Disagree		Total
		F	%	f	%	f	%	
		1.	I obediently submit myself to God.	87	84,5%	12	11,7%	
2.	Sometimes I doubt God's help (-)	6	5,8%	16	15,5%	81	78,6%	100
3.	It feels like God is far away from me (-)	8	7,8%	21	20,4%	74	71,8%	100
4.	It seems impossible for me to imitate angels who always obey Allah and the Messenger of Allah, who never disobey Allah (-)	27	26,2%	13	12,6%	7	6,8%	100
5.	I am determined to emulate the angels who always keep themselves pure and avoid sinful deeds.	83	80,6%	13	12,6%	7	6,8%	100
6.	I am determined to fulfill Allah's command in the Quran to	87	84,5%	16	15,5%	-	-	100

	always share and ease the burden of others.							
7.	It's hard to follow Allah's injunction in the Qur'an to hold back anger (at people who insult me) and forgive them (-)	41	39,8%	40	38,8%	22	4,9%	100
8.	I am determined to carry out the commands of the Prophet to control my lust and desire.	75	72,8%	23	22,3%	5	4,9%	100
9.	The nobility of the Apostle's character without any moral defects, it seems difficult for me to emulate (-)	42	40,8%	32	31,1%	29	28,2%	100
10.	I am preparing for the Last Day by improving the quality of my worship and morals, and trying to get rid of all my bad dispositions.	86	83,5%	16	15,5%	1	1%	100
11.	The main capital to enter heaven is faith and worship, even if the behavior is mediocre (sometimes good, sometimes bad) (-)	70	68%	21	20,4%	12	11,7%	100
12.	I learned to favor "good destinies" (such as graduating from school, being healthy) by increasing the quality of my worship and good deeds.	89	86,4%	14	13,6%	-	-	100
13.	I complain when I have a "bad fate" (such as severe illness, loss) (-)	32	31,1%	43	41,7%	28	27,2%	100
14.	I find it difficult to do the 5 daily prayers on a regular basis, I just end up missing them (especially when I'm lazy or tired) (-)	28	27,2%	39	37,9%	36	35%	100
15.	It's useless to pray if you still gossip and spew hate speech.	20	19,4%	38	36,9%	45	43,7%	100
16.	When praying, I often remember my cell phone/items left behind in the ablution area, or remember things other than Allah (-)	21	20,4%	41	39,8%	41	39,8%	100
17.	I maintain my prayers by practicing good manners and discarding bad manners.	80	77,7%	19	18,4%	4	3,9%	100
18.	I fast Ramadan for a whole month. If something is broken, I make it up at another time.	83	80,6%	14	13,6%	6	5,8%	100
19.	By fasting, I feel that I am closer to Allah, more diligent in worship, and maintain noble morals.	97	94,2%	6	5,8%	-	-	100
20.	Fasting for the whole month of Ramadan is still rewarded, even if you still like to gossip and spew hate speech (-)	12	11,7%	36	35%	55	53,4%	100
21.	I usually share and give my wealth to people in need.	49	47,6%	44	42,7%	10	9,7%	100
22.	I think that people who have islamic educationd zakat are free from the obligation of worshipping wealth (-)	47	45,6%	34	33%	22	21,4%	100
23.	I enjoy giving alms	79	76,7%	22	21,4%	2	1,9%	100
24.	I think that a person who has	20	19,4%	33	32%	50	48,5%	100

	performed Hajj in Makkah is already a Hajj pilgrim even if he is still lazy in doing good deeds and still maintains bad manners (-).						
25.	Even if one has not yet performed Hajj in Makkah, one is already a Hajj if he or she has a high concern for alleviating poverty	57	55,3%	30	29,1%	16	15,5%
26.	Even when I pray, I find it difficult to remember Allah, I remember things other than Allah (-)	17	16,5%	32	31,1%	54	52,4%
27.	Outside of prayer I often remember Allah	85	82,5%	18	17,5%	-	-
28.	Every day I repeatedly realize my sins and mistakes, and immediately ask Allah for forgiveness.	81	78,6%	16	15,5%	6	5,8%
29.	I think repentance is required for people who commit major sins and mistakes, not for people who commit minor sins/ mistakes (-)	50	48,5%	21	20,4%	32	31,1%
30.	I always maintain good manners, even to people who do bad things to me.	70	68%	24	23,3%	9	8,7%
31.	I am polite to those who are polite. But I can also be rude to those who are rude (-)	51	49,5%	32	31,1%	20	19,4%
32.	I choose good content to share on social media	74	71,8%	17	16,5%	12	11,7%
33.	Sometimes I share hate speech on social media (-)	4	3,9%	17	16,5%	82	79,6%
34.	Sometimes people are hurt by my words (-)	22	21,4%	49	47,6%	32	31,1%
35.	I immediately apologize sincerely to the person who was hurt (by me/my family).	85	82,5%	15	14,6%	3	2,9%
36.	I find it hard to forgive the mistakes of people who are too mean to me (-)	44	42,7%	35	34%	24	23,3%
37.	In the presence of anyone, I am polite and humble.	72	68,9%	27	26,2%	4	3,9%
38.	I take offense when people insult me (-)	71	68,9%	24	23,3%	8	7,8%
39.	I am a person who is resilient in the face of adversity and can endure hardship.	39	37,9%	54	52,4%	10	9,7%
40.	I think there is a limit to patience. (-)	72	69,9%	21	20,4%	10	9,7%
41.	I always tell the truth, never lie	18	17,5%	50	48,5%	35	34%
42.	Sometimes I make promises that are difficult to fulfill (-)	26	25,2%	43	41,7%	34	33%
43.	A little cheating is fine (-)	6	5,8%	32	31,1%	65	63,1%
44.	My parents always tell me to pray	98	95,1%	3	2,9%	2	1,9%
45.	My parents ordered me to read the Qur'an.	92	89,3%	8	7,8%	3	2,9%
46.	I often do not read the Qur'an (-)	14	13,6%	54	52,4%	35	34%
47.	I obey my parents' orders	85	82,5%	15	14,6%	3	2,9%
48.	Sometimes I disobey my parents (-)	9	8,7%	47	45,6%	47	45,6%
49.	Sometimes I ignore the teacher's advice (-)	10	9,7%	30	29,1%	63	61,2%

Then here were the 5 statements with the highest scores: 1) By fasting, I feel closer to Allah, more diligent in worship, and maintain noble morals,

received a response of 94.2%; 2) I obediently submit myself to God, got a response of 84.5%; 3) I learn to favor "good destiny" (such as graduating from school, being healthy) by increasing the quality of worship and good deeds, received a response of 86.4%; 4) I am determined to fulfill Allah's command in the Quran to always share and ease the burden of others, received a response of 84.5%; and 5) I prepare for the last day by improving the quality of my worship and morals, and trying to get rid of all my bad dispositions, received a response of 83.5%.

Descriptive Analysis Test

Table 5 Statistics of Religious Maturity Questionnaire Results

	Valid	103
N	Missing	0
Mean		175,59
Std. Error of Mean		1,609
Median		176,00
Mode		177
Std. Deviation		16,327
Range		76
Minimum		135
Maximum		211
Sum		18086

From the results of the questionnaire that has been distributed then in the assessment score can be seen in table 5 which describes the statistical level in the religious maturity questionnaire, has a *mean* value of 175.59, *median value* 176, minimum value 135, maximum value 211, with a total value of 18086.

Factorial Analysis Test

Table 6 Statistic Result KMO and Bartlett's Test

<i>KMO and Bartlett's Test</i>		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		,615
	Approx. Chi-Square	2304,738
Bartlett's Test of Sphericity	Df	1176
	Sig.	,000

The results of the KMO test showed that the value of 0.615 showed more than 0.05, which meant that the factor items tested were normal and worth testing. Then obtained 16 factors that affected the level of religious maturity of students in junior high school as follows.

Table 7 Total Variance Explained

<i>Component</i>	<i>Initial Eigenvalues</i>			<i>Extraction Sums of Squared Loadings</i>		
	<i>Total</i>	<i>% of Variance</i>	<i>Cumulative %</i>	<i>Total</i>	<i>% of Variance</i>	<i>Cumulative %</i>
1	7,909	16,140	16,140	7,909	16,140	16,140
2	4,140	8,450	24,590	4,140	8,450	24,590
3	2,780	5,673	30,263	2,780	5,673	30,263
4	2,367	4,831	35,094	2,367	4,831	35,094

5	2,090	4,266	39,360	2,090	4,266	39,360
6	2,072	4,228	43,588	2,072	4,228	43,588
7	1,769	3,611	47,198	1,769	3,611	47,198
8	1,705	3,480	50,678	1,705	3,480	50,678
9	1,591	3,247	53,926	1,591	3,247	53,926
10	1,455	2,969	56,894	1,455	2,969	56,894
11	1,416	2,890	59,784	1,416	2,890	59,784
12	1,341	2,737	62,521	1,341	2,737	62,521
13	1,214	2,477	64,998	1,214	2,477	64,998
14	1,126	2,299	67,297	1,126	2,299	67,297
15	1,100	2,245	69,542	1,100	2,245	69,542
16	1,077	2,198	71,740	1,077	2,198	71,740

Then here were the 16 statements factorial with the highest scores: 1) I obey my parents' orders; 2) I learn to favor good destinies (such as graduating from school, being healthy) by increasing the quality of my worship and good deeds; 3) It's okay to have a small surrender; 4) I am preparing for the last day by improving the quality of my worship and morals, and trying to get rid of all my bad dispositions; and 5) I am polite and humble in front of everyone.

Discussion

From the results of the questionnaire exposure, that the level of religious maturity of junior high school students is quite low, with the results of the study getting a *mean* value score of 175.59, *median* value 176, minimum value 135, maximum value 211. This shows that the level of religious maturity of students has great potential in the future, of course, it must be accompanied by good habits and always carry out all the commands of Allah and stay away from all the prohibitions of Allah.

Furthermore, Latipah (2022) said that religious maturity can be realized with a strong form of faith. Because the essence of religion is to form a strong faith so that it will be marked by an attitude of clinging to religious values and recognizing the truth taught by religion both in carrying out whatever is ordered and always avoiding whatever is prohibited by religious teachings, this is the result of good religious maturity. In research conducted by Wahid et al. (2020) showed the results that there is a very good influence between boarding school and the level of religious maturity of students at school and is influenced by the religious curriculum used in the school. The results of the study provided a discussion that there is a tremendous influence between religious maturity on Islamic education.

Munawar Rahmat mentions several characteristics of religious maturity such as *Alfaqir* (*tadhorru'an wa khifatan*), *dhikr* and *zahid*, *abid*, social care, peace-loving and tolerant, and *salik* (the search for useful knowledge) (Llorent-Bedmar et al., 2020). First, *Al-faqir* (*tadhorru'an wa khifatan*) means a human being who always submits and humbles himself with fear of Allah SWT, Rasulullah SAW and in front of all humans (Nurbayan & Anwar, 2022). Second, *zikr* and *zahid* which means humans who always remember Allah SWT and do not even have a worldly orientation (Hajifathali et al., 2021). They only remember Allah and think of ways to meet Allah SWT in the afterlife. Third, *Abid* means servant or

worshiper of Allah SWT. Fourth are humans who have social concern, love peace and are tolerant (Aslan & Aybek, 2019). These humans see other creatures as an important part of Allah SWT's creation that must be loved and protected. Loving Allah's creatures is the same as loving and protecting their creator (Andarwulan et al., 2019). Finally, *salik* means a human being who always walks and moves in order to seek knowledge to recognize Allah SWT (Akrim et al., 2022; Assa'idi, 2021; Ruhaya, 2019).

Therefore, this research hopes that it will be the answer to the problems that were happening, that must see the level of maturity in a person's religion as early as possible, to provide a picture in the future. So that a human being dubbed *insan kamil* is achieved, namely a human being who reaches the point of a high level of religiosity, who can fully control himself to obey Allah physically and mentally.

CONCLUSION

Religious maturity is one of the benchmarks of a Muslim in carrying out all his worship activities to Allah. Many aspects that can affect a person's level of religious maturity, one of which is education. By knowing the potential that exists in students at the junior high school level, it will provide an overview of the development of the level of religiosity of students in the future, which will certainly have an impact on the progress of the nation and state, and is especially useful for the students themselves in the future. From the results of the questionnaire exposure, that the level of religious maturity of junior high school students is quite low, with the results of the study getting a *mean* value score of 175.59, *median* value 176, minimum value 135, maximum value 211. This shows that the level of religious maturity of students has great potential in the future, of course, it must be accompanied by good habits and always carry out all the commands of Allah and stay away from all the prohibitions of Allah.

Recommendations for future research to provide a longer duration of research as an effort to build good religious habits by using Islamic education learning based on a religious maturity approach which is expected to increase student religiosity. It is necessary to adjust the questionnaire data again so that it matches what is intended in future research.

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