

The Influence of Islamic Education on Social Behavior in The Nahdlatul Ulama Student Association of Banjarbaru

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Abstract

Pendidikan Islam adalah kegiatan membelajarkan kepada anak didik agar perilaku dalam kehidupan sehari-hari tidak terlepas dari nilai-nilai agama Islam. Kurangnya kesadaran untuk mewujudkan visi dan misi pada Ikatan Pelajar Nahdlatul Ulama Banjarbaru yang berkaitan dengan pendidikan Islam dapat mempengaruhi pada partisipasi anggota untuk ikut serta dalam kegiatan yang dilaksanakan oleh ikatan pelajar tersebut. Artikel ini ditulis untuk mengetahui seberapa besar pengaruh pendidikan Islam pada Ikatan Pelajar Nahdlatul Ulama Banjarbaru dengan subjek penelitian anggota Ikatan Pelajar Nahdlatul Ulama Banjarbaru. Penelitian ini merupakan pendekatan kuantitatif dengan metode penelitian yang digunakan adalah deskriptif. Populasi penelitian adalah seluruh anggota yang berjumlah 62 orang. Sampel penelitian menggunakan sampel jenuh. Pengambilan data menggunakan kuesioner. Uji validitas menggunakan *Keizer Meyer Olkins (KMO)*. Uji prasyarat menggunakan uji normalitas dan uji linieritas, serta teknik analisis data menggunakan analisis deskriptif kuantitatif dan uji hipotesis. Hasil penelitian berdasarkan uji regresi linier sederhana menunjukkan bahwa adanya pengaruh signifikan antara Pendidikan Islam terhadap Perilaku Sosial dengan hasil penelitian $0,000 < 0,05$ dan diketahui angka t hitung sebesar 9,581 lebih besar dari t tabel 1,67065 dengan taraf signifikansi 1%. Jadi dapat disimpulkan bahwa pendidikan Islam berpengaruh secara signifikan terhadap Perilaku Sosial pada Ikatan Pelajar Nahdlatul Ulama Banjarbaru.

Kata Kunci: Pendidikan, Pendidikan Islam, dan Nahdlatul Ulama.

Abstract

Islamic education is an activity to teach students so that behavior in daily life is inseparable from Islamic religious values. Lack of awareness to realize the vision and mission of the Banjarbaru Nahdlatul Ulama Student Association which is related to Islamic education can affect the participation of members to participate in activities carried out by the student association. This research was conducted to determine how much influence Islamic education has on the Banjarbaru Nahdlatul Ulama Student Association with the research subject being members of the Banjarbaru Nahdlatul Ulama Student Association. This research is a quantitative approach with the research method used is descriptive. The study population was all members, amounting to 62 people. The research sample used saturated samples. Retrieval of data using a questionnaire. The validity test used Keizer Meyer Olkins (KMO). The prerequisite test used the normality test and linearity test, and the data analysis technique used quantitative descriptive analysis and hypothesis testing. The results of the study based on a simple linear regression test show that there is a significant influence between Islamic Education on Social Behavior with the results of the study $0.000 < 0.05$ and it is known that the t count of 9.581 is greater than t table 1.67065 with a significance level of 1%. So it can be concluded that Islamic education has a significant effect on social behavior in the Banjarbaru Nahdlatul Ulama Student Association.

Keywords: Education, Islamic Education, and Nahdlatul Ulama.

PRELIMINARY

Education is a gradual process based on planning and efforts to create potential development. Education is an inherent right of every individual, not only to sharpen knowledge and train skills. Furthermore, education also has a vision to shape individual behavior. The integration of education that is full of values and character building is needed to equip students in anticipating the challenges ahead which will certainly be more difficult and complex (Muhammad Nasih et al., 2019). Education plays a role in guiding and shaping discipline so that it becomes the main means of character building. This is in line with the statement that with education children are expected to become pious people, competitive in skills, understanding, and spiritually (Hafiz Bahar, 2008).

Education is not only centered on formal education, but also includes non-formal education and informal education. This is to accommodate educational goals that include cognitive, skill, affective aspects to reach the individual spiritual realm. The existence of religious education plays a major role in the affective and spiritual aspects of students, especially in the age of growth and search for identity. As according to Muhammad Yunus, religious education has a high and noble position of urgency, because it focuses on the morals of students and guides them to a high and happy position according to religious provisions in life in life. (Yunus, 2010). The application of religious and tradition-based education in the community is part of an effort to instill religious values from an early age to the next generation (Abbas et al., 2019). One of the places where Islamic education is taught is a mosque, mosque is a means that not only serves as a place to carry out worship activities for Muslims, but through religious activities can be a means to maintain social and religious relations of the community. (Ramadhanti et al., 2020). Therefore, it is necessary to teach Islamic religious education to students to improve social behavior. This is in line with Hafiz Bahar's (2008) research on the Influence of Islamic Religious Education on the Formation of Student Morals at SMA Darussalam Cimanggis Ciputat. That Islamic religious education is the main foundation as a moral and moral education system, in the context of developing Indonesian people as a whole and Indonesian society as a whole

According to Ahmad Tafsir Islamic religious education is composed of the following main aspects:

1. Cognitive Aspect (Developing Understanding)

The purpose of developing or fostering Islamic teachings is so that students can digest, understand existing Islamic content or teachings, so that they can distinguish what is right and wrong according to Islamic teachings. Develop basic Islamic skills and Islamic dates. The

development of this understanding must also be accompanied by fostering student interest in participating in Islamic religious learning.

2. Affective Aspect (Accepting Islamic Teachings)

Islamic teachings that have been taught should be well received by students. The attitude shown in this aspect must be related to the principles of Islamic teachings.

3. Psychomotor Aspect (Practice)

The goal to be achieved from this psychomotor aspect is that students are skilled and able to carry out Islamic teachings in everyday life (Tafsir, 1997).

Religious education has the main vision of guiding students to implement values and norms in the form of daily behavior. In reality, currently the phenomenon that occurs is that many people have been contaminated with demoralization and moral decline in the sense of bad morals, the phenomenon of promiscuity, drug abuse, stealing, brawls and delinquency that are rampant among teenagers who are still in school. No exception to the conditions that occurred in the Nahdlatul Ulama Student Association (IPNU) Banjarbaru, the discrepancy in the behavior of members with norms at IPNU still often occurs in activities or absences from meetings. According to the results of data obtained from the chairman of the Banjarbaru Nahdlatul Ulama Student Association, the percentage of active members at IPNU-IPPNU Banjarbaru during their 1-year management was 50% of the 62 members.

Undisciplined behavior, lack of participation and not commitment to norms in a bond will have an impact on social behavior both for oneself, to friends, teachers to the general public. Therefore, it is necessary to have Islamic religious education for teenagers to be able to implement it in behavior that is in line with norms and values wherever they are, especially their involvement in a bond. Through the organization's forum, members can increase their understanding of Islam and develop social skills which, when done together, can accelerate the educational process (Olfah et al., 2020). This article was written to find out how much influence Islamic education has on the Banjarbaru Nahdaltul Ulama Student Association with the research subject being members of the Banjarbaru Nahdlatul Ulama Student Association.

METHOD

The research method used is descriptive with a quantitative approach. The study population was all members of the Nahdlatul Ulama Student Association (IPNU-IPPNU) Banjarbaru totaling 62 people with a sampling technique that is saturated sample or 100% of the total population.(Sugiyono, 2018).

Table 1. Number of Members in the Banjarbaru Nahdlatul Ulama Student Association

No	Gender	Frequency	Percentage
1	Man	24	38.8%
2	Woman	38	61.2%
	Amount	62	100%

Source: Data processed from research results 2020

Variable X is Islamic education, which is looking for its influence on variable Y, namely social behavior. Data collection techniques using questionnaires, interviews and documentation. This study uses a Likert scale which is composed of four alternative answers. Testing this research through the validity test phase using the Keiser Meyer Olkins (KMO) validity and reliability test. Data prerequisite test includes normality test and linearity test. The data analysis technique in this study used descriptive analysis and hypothesis testing using t-test with a confidence level of 1%.

RESULTS AND DISCUSSION

This study was calculated using descriptive statistics on the variables of Islamic education and social behavior at the Banjarbaru Nahdlatul Ulama Student Association. Descriptive technique is the technique used in the recapitulation of this research, where the data is described using the percentage technique.

Table 2. The size of the high and low descriptive criteria according to Guilford

Percentage Yield	Size Criteria
80% < 100%	Very high
60% < 80%	High
40% < 60%	Moderate
20% < 40%	Low
< 20%	Very low

Source: Data processed from research results 2020

Islamic education variables and social behavior variables are presented in the following figure:

Table 3. Distribution of the percentage of Islamic Education (X) and Social Behavior (Y)

No	Indicator	Percentage	Category
1	Islamic Education (X)	68.92%	High
	a. Cognitive Aspect (Developing Understanding)	61.14%	High
	b. Affective Aspect (Accepting Islamic Teachings)	73.19%	High
	c. Psychomotor Aspect (Experience)	72.13%	High
2	Social Behavior (Y)	58.36%	Moderate

a. Role Behavior	55.24%	Moderate
b. Behavior in Social Relations	64.11%	High
c. Expressive Behavior	66.13%	High

Source: Data processed from research results 2020

Referring to table 1 above, it is known that the Islamic education variable (X) has a percentage value of 68.92% in the high category. In the Islamic education variable, the highest indicator is the affective aspect (accepting Islamic teachings) which has a percentage value of 73.19% in the high category and the lowest indicator is the cognitive aspect (developing understanding) which has a percentage value of 61.14% with high. This is because most members of the Nahdlatul Ulama Student Association (IPNU-IPPNU) Banjarbaru accept Islamic teachings well and realize them in the form of attitudes and practice Islamic education regularly in daily life. Besides that,

Social behavior variable (Y) with a percentage value of 58.36% with a moderate category. In the social behavior variable, the highest indicator is expressive behavior which has a percentage value of 66.13% in the high category and the lowest indicator is role behavior which has a percentage value of 55.24% in the medium category. This is because most members of the Nahdlatul Ulama Student Association (IPNU-IPPNU) Banjarbaru are able to socialize and express their behavior in socializing with people around them. Meanwhile, not all members of the Banjarbaru Nahdlatul Ulama Student Association (IPNU-IPPNU).

The research hypothesis in this paper is that there is a significant influence between Islamic education at the Banjarbaru Nahdlatul Ulama Student Association on social behavior.

Table 4. Simple Linear Regression Analysis

Model	Coefficients ^a				
	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	22,291	4.921		4,530	.000
ISLAMIC EDUCATION	.722	.075	.778	9.581	.000

a. Dependent Variable: SOCIAL BEHAVIOR

Source: Data processed from research results 2020

Table 2 is the result of a simple linear regression analysis which indicates that the t value of Islamic Education is 9.581 and t table 1.67065. This means that Islamic education has an influence on social behavior because the value of t count > t table. The sig value is 0.000. This means that Islamic education has an influence on social behavior because the value of sig <

0.05. The conclusion of the simple linear regression analysis is that there is a significant influence between Islamic education at the Banjarbaru Nahdlatul Ulama Student Association on social behavior. Therefore, the hypothesis that there is a positive influence between Islamic education at the Banjarbaru Nahdlatul Ulama Student Association on social behavior is proven.

Religion in the perspective of social science is a value system that contains several conceptions of the construction of reality, which play an important role in explaining the structure of normative and social orders as well as understanding and interpreting the world (Handy et al., 2020). Islamic religious education as an effort that can be in the form of patterns of guidance and patterns of care given to students with the hope that later when completing education they will be able to understand, and can implement them as behavior and paradigms in their lives (Daradjat, 1996). The practice of noble values in accordance with religious teachings is the goal of character education to improve the quality of students (Putra, 2019). Exploring the lives of students is the same as the lives of students regarding their demands in building social life in society (Abbas & Rajani, 2019). Activities related to religious understanding are all kinds of activities related to religion which are habits in daily life so that they become guidelines in establishing relationships with Allah SWT, fellow humans, and the surrounding environment (Mahfuzah et al., 2020).

The results showed that as many as 68.92% of respondents implement the teachings of Islamic Education in their daily lives. While what is meant Social behavior is a condition or condition of being interrelated which is a must in order to ensure the continuity of human life that encourages each other in togetherness (Nirisma, Siti, et al, 2016). The results showed that the indicators of social behavior applied in Islamic education at the Banjarbaru Nahdlatul Ulama Student Association such as having good social relations with people around, being friendly to others according to Islamic teachings, and prioritizing the interests of the people over their own interests with a percentage value of 64, 11%. The effect of Islamic education on social behavior based on the results of the questionnaire distributed to 62 respondents, it is known that there is a significant influence on social behavior. This is evidenced by the acquisition of the t arithmetic value of 9.581 which is greater than the t table that is 1.67065. The significance value between the two variables is smaller than 0.05, which is 0.000.

CONCLUSION

Referring to the results of the analysis and the description of the analysis that has been described, it can be concluded that Islamic Education has a significant effect on Social Behavior by producing a significance value of $0.000 < 0.05$ and it is known that the t count $> t$ table $9.581 > 1.67065$. Islamic education (X) has a great influence on the formation of social

behavior (Y) of members of the Banjarbaru Nahdlatul Ulama Student Association based on the research data.

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