THE INFLUENCE OF ISLAMIC EDUCATION LEARNING ACHIEVEMENT TO THE RELIGIOUS COMMITMENT OF STUDENT IN STATE VOCATIONAL HIGH SCHOOL 1 GEMPOL

THESIS

Written by:
Khusnul Ichfarida
NIM. 13110162

ISLAMIC EDUCATION DEPARTMENT
FACULTY OF EDUCATION AND TEACHER TRAINING
MAULANA MALIK IBRAHIM STATE ISLAMIC
UNIVERSITY MALANG
NOVEMBER, 2017

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THESIS

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Maulana Malik Ibrahim State Islamic University Malang
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Written by:
Khusnul Ichfarida
NIM. 13110162

**ISLAMIC EDUCATION DEPARTMENT
FACULTY OF EDUCATION AND TEACHER TRAINING
MAULANA MALIK IBRAHIM STATE ISLAMIC
UNIVERSITY MALANG
NOVEMBER, 2017**

APPROVAL SHEET

THE INFLUENCE OF ISLAMIC EDUCATION LEARNING ACHIEVEMENT TO THE RELIGIOUS COMMITMENT OF STUDENT IN STATE VOCATIONAL HIGH SCHOOL 1 GEMPOL
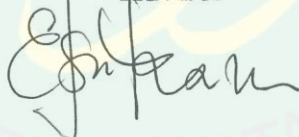
THESIS

BY:

KHUSNUL ICHFARIDA

NIM. 13110162

Approved By:

Advisor

Dr. Esa Nur Wahyuni, M.Pd

NIP. 197203062008012010

Acknowledge By:

The Chief of Islamic Education Department

Dr. Marno, M.Ag

NIP. 197208222002121001

LEGITIMATION SHEET
THE INFLUENCE OF ISLAMIC EDUCATION LEARNING ACHIEVEMENT TO THE RELIGIOUS COMMITMENT OF STUDENT IN STATE VOCATIONAL HIGH SCHOOL 1 GEMPOL

THESIS

Written By

Khusnul Ichfarida (13110162)

has been defended and approved by the board of examiners on December 20, 2017

as the requirement for the degree of **Sarjana Pendidikan Islam (S.Pd)**

Signature

Main Examiner,
H. Mokhammad Yahya, M.Pd, Ph.D : _____
NIP. 197406142008011016

Secretary,
Dr. Esa Nur Wahyuni, M.Pd : _____
NIP. 197203062008012010

Advisor,
Dr. Esa Nur Wahyuni, M.Pd : _____
NIP. 197203062008012010

Chair Examiner,
Dr. H. M. Samsul Hady, M.Ag : _____
NIP. 196608251994031002

Approved By,

Dean Faculty of Education and Teacher Training
Of Maulana Malik Ibrahim State Islamic University, Malang

Dr. H. Agus Maimun, M.Pd
NIP. 196508171998031003

DEDICATION

Thanks to Allah SWT who always give me His mercies and blessings and also the opportunity to finish this thesis. *Shalawat* and *salaam* are always given to Prophet Muhammad SAW who delivers us from the darkness to the lightness Islam.

I dedicate this thesis for the entire meaningful person in my life
For my beloved parent, Mr. Prayogo and Mrs. Supartini who always give me motivation, pray and support in everytime and everywhere. May Allah bless them always.

I thank to all of lecturer in Faculty of Education and Teacher Training for the great lessons and knowledge. And all of my teachers in State Vocational High School 1 Gempol for the opportunity for the research conducted.

Thanks to all of my close friends in Vocational High School, my friends in the University, my classmates PAI ICP English 2013. Good luck and be a success person to all of you. Thank you for your great support.

MOTTO

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"Allah does not impose upon any soul a duty but to the extent of its ability"

(Al-Baqarah (2) : 286)

إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمْ

"Surely Allah does not change the condition of a people until they change their

own condition"

(Ar-Ra'd (13) : 11)

Dr. Esa Nur Wahyuni, M.Pd
Lecture Faculty of Education and Teacher Training
Maulana Malik Ibrahim State Islamic University, Malang

OFFICE MEMO OF ADVISOR

Subject   : Khusnul Ichfarida   Malang, November 20th, 2017
Attachment   : 10 (ten) Exemplars

To Whom It May Concern,
Dean Faculty of Education and Teacher Training
Maulana Malik Ibrahim State Islamic University, Malang
in

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Assalamu'alaikum Wr. Wb.
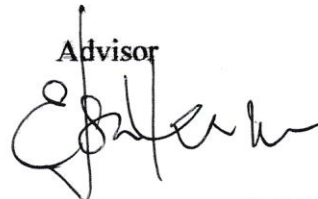
This office memo declares that Skripsi originally owned by:

Name   : Khusnul Ichfarida
NIM   : 13110162
Study Program   : Islamic Education Department (PAI)
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                    To The Religious Commitment of Student in State Vocational
                    High School 1 Gempol

is considered **acceptable** to be defended after being intensively read **and** regularly consulted in the area of research content, language, and writing composition.

Wassalamu'alaikum Wr. Wb.

Advisor

Dr. Esa Nur Wahyuni , M.Pd
NIP. 197203062008012010

v

CERTIFICATE OF SKRIPSI AUTHORSHIP

I hereby declare that this skripsi is originally written by Khusnul Ichfarida, student of Islamic Education Department (PAI) as the requirement for degree of Sarjana Pendidikan Islam (S.Pd), Faculty of Education and Teacher Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of other Higher Tertiary Education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, November 20th, 2017

Author,

Khusnul Ichfarida
NIM. 13110162

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Praise and great gratitude submitted to Almighty God, Allah SWT who always gives His gracious mercy and tremendous blessing that has helped the author finished this thesis, entitled: "The Influence of Islamic Education Learning Achievement To The Religious Commitment of Student in State Vocational High School 1 Gempol" on time. *Shalawat* and *Salaam* always presented to our prophet Muhammad SAW, the last messenger of Allah who has save the human's life from the destruction to safety namely Islam is the true religion. May we be together with those who believe and receive intercession from Him in the day of Judgement. Aamiin.

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2. Dr. H. Agus Maimun, M.Pd as Dean of Faculty of Education and Teacher Training, Maulana Malik Ibrahim State Islamic University Malang.

3. Dr. Marno, M.Ag as Chief of Islamic Education Department, Maulana Malik Ibrahim State Islamic University Malang.

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Hopefully, by imparting what has been learned during the course of study in the Education and Teacher Training Faculty, Maulana Malik Ibrahim State Islamic University Malang, the benefit will be gotten all readers and the author self. Realizing the fact that error and weakness is impartial to being human, and that this thesis is still far perfection, the author appreciates constructive criticism and suggestions for the improvement and betterment of this thesis

Malang, November 20th, 2017

Author

ix

TRANSLATION GUIDELINES OF ARAB LATIN

Translation of Arab Latin in this thesis utilize in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, year 1987 and number 0543 b/U/1987. Those are:

A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	<u>h</u>	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vocal

Vocal (a) long	=	â
Vocal (i) long	=	î
Vocal (u) long	=	û

C. Diphthong Vocal

أَوْ	=	aw
أَيْ	=	ay
أُوْ	=	û
إِيْ	=	î

LIST OF TABLE

LIST OF PICTURE

LIST OF APPENDIX

TABLE OF CONTENTS

ABSTRACT

Ichfarida, Khusnul. 2017. *The Influence of Islamic Education Learning Achievement To The Religious Commitment of Student in State Vocational High School 1 Gempol*. Thesis, Islamic Education Program, Faculty of Education and Teacher Training, Maulana Malik Ibrahim State Islamic University, Malang. Advisor: Dr. Esa Nur Wahyuni, M.Pd.

Keywords: *Influence, Islamic Education, Learning Achievement, Religious Commitment.*

Increased students' religious commitment has influenced by several factors, both from internal and external. One of the external factors that affect religious commitment is religious knowledge which gained from institutional or school environments. Islamic education in schools has a position and a very important role in the effort to realize a quality human, especially people who believe and piety towards God Almighty. Religious education is expected to improve the practice of worship and morals of students. Therefore, the learning Achievement of Islamic education obtained by students through Islamic education is a way to develop Islamic religious knowledge that aims to increase students' religious commitment. Without the religious knowledge, human beings will not be able to distinguish what is good and bad. Students' beliefs will be solid if based on their knowledge and understanding of the teachings and values of Islam.

Based on above background, this study has aims to explain the results of field studies on (1) Islamic education learning achievements in State Vocational High School 1 Gempol, (2) Religious commitment of students in State Vocational High School 1 Gempol, (3) The influence of islamic education learning achievements to the religious commitment of students in State Vocational High School 1 Gempol.

This research type is correlational descriptive quantitative research because this study aims to determine the direction and magnitude of the influence between the variables studied. The subjects of the study were 252 students of class X State Vocational High School 1 Gempol. Data collection use questionnaires and documentation techniques. Research data has been collected then analyzed by using technique of descriptive analysis of simple linear regression.

The results showed that: (1) Learning Achievement of Islamic Education in State Vocational High School 1 Gempol in adequate category. (2) Religious Commitment in State Vocational High School 1 Gempol in adequate category. (3) There is no significant influence from Islamic education learning Achievement to the religious commitment obtained by $t_{count} < t_{table} = 1{,}310 < 2{,}345$. It means the higher Islamic education learning achievement did not increase students' religious commitment in State Vocational High School 1 Gempol. The value of R square is 0.007. This value has implied that the influence of Islamic education learning Achievement variable (X) to the religious commitment (Y) is approximately to 0,7% while 99,3% is influenced by other variable not studied.

مستخلص البحث

الإحفردة، حسن، ٢٠١٧. تاثير نتائج الدراسة التربية الإسلامية عن التزام الديني الطلاب في المدرسة المهنية، كلية علوم التربية والتعليم، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. الدشرف : الدكتورة أيسا نور وحيوني، الماجستير.

كلمات البحث: تأثير, تربية اللإسلامية, نتائج الدراسة, التزام الديني

يتاثر التزام المتزايد للطلاب الدينيين بعده عوامل، سواء منها المصادر الداخلية أو الخارجية. ومن العوامل الخارجية التي تؤثر علي التزام الديني المعرفة المكتسبة من البيئة المؤسسية أو المدرسة. وللتعليم الديني الإسلامي في المدارس مكانه ودور هام جدا في الجهود المبذولة لتحقيق نوعيه الإنسان ، ولا سيما رجل الايمان والورع لله سبحانه وتعالي. ومن المتوقع ان يؤدي التعليم الديني إلى زيادة ممارسه العبادة والأخلاق لدي الطلاب. وهكذا ، فان نتائج دراسة التعليم الديني الإسلامي التي اكتسبها الطلاب من خلال تعلم التعليم الإسلامي هي السبيل إلى تطوير المعرفة بدين الإسلام الذي يهدف إلى تحسين التزام الديني للطالب. بدون علم ، البشر لن يكونوا قادرين علي معرفه ما هو جيد وسيئ. سيكون بنغهايتان ومعتقدات الطلاب صلبه إذا ما استندت إلى المعرفة وفهمه لتعاليم الإسلام وقيمه.

واستنادا إلى الخلفية البحث أعلاه ، كان الغرض من هذا البحث هو وصف نتائج الدراسة الميدانية عن : (١) نتائج الدراسة تربية الإسلامية الطلاب في المدرسة المهنية، (٢) التزام الديني الطلاب في المدرسة المهنية، (٣) تاثير نتائج الدراسة الطلاب في المدرسة المهنية.

وشمل هذا البحث نوعا من البحوث الوصفية الكمية من التاثير المزدوج لان هذا البحث يهدف إلى تحديد اتجاه وحجم النفوذ بين المتغيرات المتغيرة التي تم فحصها. شحص البحث الطلاب فصل العاشر في المدرسة المهنية يبلغ ٢٥٢ المستجيبين. جمع البيانات باستخدام طريقة الأسئلة والوثائق. البيانات البحثية التي تم جمعها ثم تحليلها باستخدام الانحدار الخطي من التقنية الوصفية بسيطه.

نتائج البحوث يشير أن : (١) نتائج الدراسة تربية الإسلامية الطلاب في المدرسة المهنية بالفئة محايد، (٢) التزام الديني الطلاب في المدرسة المهنية بالفئة محايد، (٣) لم تكن هناك اثار كبيره لنتائج دراسة التزام الديني عن الفطائر (٢,٣٤٥) > (١,٣١٠) = $t_{hitung} < t_{tabel}$. وكلما ارتفعت نتيجة التعلم لا تزيد من التزام الديني الطلاب في المدرسة المهنية. النتيجة R Square ٠,٠٠٠٧ ، هذه القيمة تعني ان المتغير يؤثر علي نتائج الدراسة التربية الإسلامية (X) عن التزام الديني (Y) هو تصل إلى ٠,٧ في المائة بينما تتأثر ٩٩,٣% (Y) متغيرات أخرى غير مفحوصه.

ABSTRAK

Ichfarida, Khusnul. 2017. *Pengaruh Hasil Belajar Pendidikan Agama Islam Terhadap Komitmen Beragama Siswa di SMKN 1 Gempol.* Skripsi, Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Pembimbing Skripsi: Dr. Esa Nur Wahyuni, M.Pd.

Kata kunci: Pengaruh, Pendidikan Agama Islam, Hasil Belajar, Komitmen Beragama.

Meningkatnya komitmen beragama siswa dipengaruhi oleh beberapa faktor, baik yang bersumber dari internal maupun eksternal. Salah satu faktor eksternal yang mempengaruhi komitmen beragama adalah pengetahuan yang didapat dari lingkungan institutional atau sekolah. Pendidikan agama islam di sekolah mempunyai kedudukan dan peranan yang sangat penting dalam upaya mewujudkan manusia yang berkualitas, khususnya manusia yang beriman dan bertaqwa terhadap Tuhan Yang Maha Esa. Pendidikan agama diharapkan dapat meningkatkan pengamalan ibadah dan akhlak siswa. Maka dari itu, hasil belajar pendidikan agama islam yang didapat siswa melalui pembelajaran pendidikan agama islam merupakan jalan untuk mengembangkan pengetahuan agama islam yang bertujuan untuk meningkatkan komitmen beragama siswa. Tanpa pengetahuan, manusia tidak akan bisa membedakan mana yang baik dan buruk. Penghayatan dan keyakinan siswa akan menjadi kokoh jika dilandasi oleh pengetahuan dan pemahamannya terhadap ajaran dan nilai agama Islam.

Berdasarkan latar belakang di atas, maka penelitian ini betujuan untuk menjelaskan hasil kajian lapangan tentang (1) Hasil belajar PAI di SMKN 1 Gempol, (2) Komitmen beragama siswa di SMKN 1 Gempol, (3) Pengaruh hasil belajar PAI terhadap komitmen beragama siswa di SMKN 1 Gempol.

Penelitian ini termasuk jenis penelitian deskriptif kuantitatif korelasional sebab penelitian ini bertujuan menetapkan arah dan besarnya pengaruh antara variable-variabel yang diteliti. Subyek penelitian yaitu siswa kelas X SMKN 1 Gempol sebanyak 252 responden. Pengumpulan data menggunakan teknik angket dan dokumentasi. Data penelitian yang telah terkumpul kemudian dianalisis dengan menggunakan teknik analisis deskriptif regresi linier sederhana.

Hasil penelitian menunjukkan bahwa: (1) Hasil belajar PAI di SMKN 1 Gempol dalam kategori cukup. (2) Komitmen Beragama siswa di SMKN 1 Gempol dalam kategori cukup. (3) Tidak terdapat pengaruh yang signifikan dari hasil belajar PAI terhadap komitmen beragama, diperoleh $t_{hitung} < t_{tabel} = 1{,}310 < 2{,}345$. Semakin tinggi hasil belajar tidak meningkatkan komitmen beragama siswa di SMKN 1 Gempol. Sedangkan nilai R square sebesar 0,007. Nilai ini mengandung arti bahwa pengaruh variabel hasil belajar (X) terhadap komitmen beragama (Y) adalah sebesar 0,7% sedangkan 99,3% y dipengaruhi oleh variabel yang lain yang tidak diteliti.

CHAPTER I

INTRODUCTION

A. Background of the Research

Education means to cultivate the child's personality, both physiologically and psychologically. Education means giving learning to students, which includes cognitive (knowledge), affective (feeling), and psychomotor (behavior change) functions. Education is basically a continuous effort aimed at developing the full potential of the humanity of learners in preparing them to be able to face the challenges of their lives. Thus, on the one hand education is an effort to cultivate values to learners in order to shape the character and personality. Furthermore, education encourages learners to realize these values into behavior in everyday life.[1]

A person could receive education in various forms. One of them through formal education (school) which had components arranged systematically and institutionally. Among these components are teaching materials that have the competence to grow personality and students in a systematic and pragmatic so that they live in accordance with the teachings of Islam, so that happiness in the world and the hereafter. [2] Education is the first step to develop values in religious life,

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[1] Abdul Rahman Speh, *Pendidikan Agama dan Pembangunan Watak Bangsa* (Jakarta: PT RajaGrafindo Persada, 2006), p. 259.

[2] Zuhairini, dkk, *Metodologi Pendidikan Agama*, (Solo: Ramadhan, 1993), p. 11.

1

society and state. One of the facts that occurred throughout the life history of mankind is the religiosity phenomenon.[3]

Islamic Education is an integral part of the National Education System, as stated in Law Number 20 of 2003 article 12 paragraph 1 point a, "Each student in every unit of education is reserved the right to religious education in accordance with the religion adopted and taught by a real educator".[4]

Islamic education as part of education, is one of the areas of study in public educational institutions with the aim of helping students to gain meaningful life, so that they get the happiness of life in the world and in the hereafter, both individually and in groups. In addition, in the secondary education curriculum is a fundamental religious knowledge development in relation to issues of social and cultural life as well as the courts, the maintenance and development of natural resources for the preservation of nature itself and the means of life of mankind.

The process in Islamic education learning should actively involve the people who learn so that they can channel all their potential and able to run a role that requires mastery of specific knowledge about religious teachings concerned, so that the goal of education achieved. Islamic education should lead to the establishment of a devout Muslim personal, knowledgeable and charity. According to Ahmad D. Marimba, in Science of Islamic Education states that:

> Islamic education is the guidance of the physical, spiritual based on Islamic religious laws leading to the formation of the main personality according to the measures of Islam. In another sense, the main personality is the term Muslim personality, which fulfill Islamic religious values, choosed and

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[3] Djamaludin Ancok dan Fuad Nashori Suroso, *Psikologi Islami* , (Yogyakarta: Pustaka Pelajar, 1994), p. 76.

[4] *Ibid.*, p. 8.

decided and acts based on Islamic values and responsible in accordance with Islamic values.[5]

Through the learning of Islamic Education then created a religious life in relation to God Almighty can live and practice his teachings in accordance with his religion. As the word of God in Surah al-Baqarah verse 31:[6]

وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِي بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣١﴾

Meaning:

"And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right." (QS. Al-Baqarah [2]: 21)

The above verses interpret the human obligation to seek and organize education including Islamic Education. Education urgently needed by human beings for human survival and to develop self-potential in order to have spiritual power, self-control, personality, intelligence, noble character and skills needed by him, society, nation and state. Islam sees that every human being has created to worship Allah Almighty. This obligation is absolute and applied to all if they remain conscious, in the sense of being able to use their mind and heart to differentiate good and bad. Human obligation in need of learning Islamic Education for life guidance so that religion is standardization of social values in society and to preserve it, so it is necessary to organize learning of Islamic Education. Psychologically, religion very urgent needed to provide guidance,

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[5] Nur Ubhiyati, *Ilmu Pendidikan Islam (IPI),* (Bandung: Pustaka Setia, 1998), p. 9.
[6] Al-Qur'an dan Terjemahnya (Bandung: Syaamil Qur'an, 2007), p. 6.

direction and teaching for every Muslim in order to worship and do *muamalah* with the teachings of Islam.

Based on the Islamic perspective, education considered a very important institution for coloring and lead the process of change in society. Islamic Education essentially aims to develop the potential of humanity, so it is required able to prepare qualified human resources that is faithful, knowledgeable and devoted so that they are able to cultivate, develop and adjust the religious behavior according to the demands of the times.[7]

In essence, schools are educational institutions that aim to develop intellectual, social, moral, and spiritual intelligence. But in reality, the school institution seems to only prioritize the development of intellectual intelligence alone. During this time, a person is considered an achievement if he has a good achievement in the academic field. Currently, many schools are competing to excel in academic and non academic. But rarely who want to improve achievement in the field of moral or spiritual superiority. Such a perception has spawned humans whose intelligence is inversely proportional to their attitude, behavior, lifestyle, and knowledge of religious values.

In Islamic teachings, the role of religious, especially in education needed which will help develop personality. Every child needs education with certain requirements and ongoing supervision and maintenance as basic training in habit formation and attitude. Especially in adolescence which is a period of transition from childhood to adulthood. This period occurs when a person becomes sexually

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[7] Ahmadi, *Islam sebagai Paradigma Ilmu Pendidikan*, (Yogyakarta: Aditya Media,1992), p. 69.

mature until the age of eighteen.[8] Where at this time the child is very vulnerable to perform deviant behavior if not have a strong religious commitment.

According to Stark & Glock, religion consists of several aspects called the dimension of religious commitment. Religious commitment is the individual's attachment to the doctrine and duties associated with belief in God and the moral relationship with human, manifested in behavior.[9] Stark & Glock in Abdullah has explained religious commitment as individual involvement in the realization of the concept of religiosity, which seen through the activity or individual behavior of the religion or belief it embraces. This means, religious commitment is a life of religiosity embodied in various aspects of human life. Stark and Glock do discussion about the conceptualization of religious orientation.

According to them, there are five dimensions of the conceptual framework of religious commitment. The five dimensions are dimension of knowledge, belief, practice, experience, and consequences. The dimension of knowledge is concerned with the expectation that a religious person will know some information about the basic principles of their beliefs, the practice of worship, the knowledge of the scriptures, and the traditions of the religion. The dimension of belief is the expectation that a religious person will hold a particular theological view of acknowledging the truth of the doctrines in his religion. The dimension of practice defined as the expectation of all religious institutions, that a person who has faith will show it in certain rituals. The dimension of experience suggests that

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[8] Baharuddin, *Pendidikan dan Psikologi Perkembangan*, (Jogjakarta: Ar-Ruzz Media, 2014), p. 97.

[9] M. Nisfiannor, dkk. *Hubungan Antara Komitmen Beragama dan Subjective Well-Being Pada Remaja Akhir di Universitas Tarumanagara,* Jurnal Psikologi, Vol. 2 No. 1, Juni 2004, p. 82.

individuals who are religious goodly, someday will have direct experience of their religion. The dimension of consequence refers to a particular behavior that arises because it based on the values that exist in its religion.[10]

The behavior of some adolescence reported from time to time shows symptoms of concern, especially after the effects of globalization and information technology in the West more easily found through various media such as TV, movies, magazines and especially the Internet. This impact also occurs in the life of adolescent students who actually get a lot of forging in the field of cognitive, so hope more can be more rational in behaving. The influence of the media that brought Western culture imaged as permissive, liberal, materialistic, and hedonist made the students get many references to the association and free attitude. The opportunity for shifting attitudes and behavior is enormous, given the clash between religious values and liberal and permissive modernism is difficult to avoid.

Examples of deviant behavior are less of respect or *tawadhu'* to the teacher even to the parents themselves. Curse with harsh words, calling a teacher with a direct name, ignoring a teacher's instruction that shows a loss of modesty in students. Not infrequently, the students easily provoked and irritable so often occur like brawl and clash between them. Many students are involved in the use and distribution of drugs, freely associate with the opposite sex shown by the rise of free sex behavior, the phenomenon of pregnant before marriage is also an abortion act that considered as a natural thing without any sense of sin,

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[10] Titian Hakiki dan Rudi Cahyono, *Komitmen Beragama pada Muallaf (Studi Kasus pada Muallaf Usia Dewasa),* Jurnal Psikologi Klinis dan Kesehatan Mental Vol. 4 No. 1 April 2015, p.22.

uncomfortable, restless or embarrassed. Some of these things are a picture of the nation's generation of children who are beginning threatened by their personal integrity (split personality).[11]

This generally occurs in public schools where the subjects of Islamic Education are only given two hours of lessons a week. Therefore, Islamic Education has given only at the time of Islamic Education course. The author believes, with a limited time limited knowledge gained. We knew that the fundamental purpose of Islamic education not only up to the purpose of cognitive. Also to the affective domain, given that Islamic education is not just a transfer of knowledge but as a process of internalization of Islamic values, therefore whether the value obtained students also influence the religious commitment of students as a mirror of a Muslim.

An educational institution in accordance with it is State Vocational High School 1 Gempol. Through Islamic education learning, the accepted knowledge makes students able to master the material about Islamic Education. The students' attitude in accept or assess his religious teachings closely related to his religious knowledge. The level of students' religious commitment influenced by students' understood of important concepts in their religion. Students with high religious commitment will have a good understanding of important concepts in their religion. While the low understanding of students illustrates the low religious commitment it has. If students get material about religious education of Islam then it should affect the religious commitment of students.

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[11] Muhammad Alim, *Pendidikan Agama Islam Upaya Pembentukan Pemikiran dan Kepribadian Muslim* (Bandung: PT Remaja Rosdakarya, 2006), p. 2.

Thus, it becomes questionable whether the learning achievementof the values inculcated during the learning of Islamic Education in schools have an influence on the religious commitment of the students. Therefore, from explanation above the researcher attempt to execute the research, entitled: **"THE INFLUENCE OF ISLAMIC EDUCATION LEARNING ACHIEVEMENT TO THE RELIGIOUS COMMITMENT OF STUDENTS IN STATE VOCATIONAL HIGH SCHOOL 1 GEMPOL"**.

B. Focus of The Research

Based on the research background above, the researcher formulated the focus of this research as follows:

1. How is the Islamic education learning achievement in State Vocational High School 1 Gempol?

2. How is the religious commitment of student in State Vocational High School 1 Gempol?

3. Does Islamic education learning achievement influence religious commitment of students in State Vocational High School 1 Gempol?

C. Objectives of the Research

Based on the research focus above, so can be determined the research objective as below:

1. To explained the Islamic education learning achievement in State Vocational High School 1 Gempol.

2. To explained the religious commitment of student in State Vocational High School 1 Gempol.

3. To identify the influence of Islamic education learning achievement to the religious commitment of students in State Vocational High School 1 Gempol.

D. Significances of the Research

Based on the purpose of the research above, it is expected to generate research that is useful both theoretically and practically, as follows:

1. Theoretical Benefit

   a. This research expected to contribute ideas and knowledge in developing science, especially in the field of Islamic education related to Islamic education learning achievement and student religious commitment.

   b. This research used as an academic reference and suggestion for similar research in the future.

2. Practical Benefit

   The utility if this research expected to the society interest, which explained further as follows:

   a. For University Institution

   Gives well reputed to the university through the contribution of thought idea development.

   b. For School Institution

   This study can provide a real view of the condition of Islamic Education in schools in general and its impact on students' religious commitment, so it can be an suggestion to conduct evaluation and development to a better direction.

c. For Researcher

Increase the knowledge theoretically and practically of researcher in Islamic Education subject, deepen the understanding of researcher toward religion science especially Islamic Education in education field.

E. Hypothesis of the Research

The hypothesis becomes a temporary answer to the formulation of the research problem, which expressed in sentence form. Therefore, this hypothesis is still a temporary answer to the problem that the truth must be test. Hypothesis itself divided into two types, namely the null hypothesis that states there is no influence or no relationship or no difference, and the alternative hypothesis that shows there is influence, there is a relationship, or there is a difference.[12]

Based on the division, the null hypothesis (H_0) and alternative hypothesis (H_a) expressed as follows:

1. Null Hypothesis (H_0)

Namely, the hypothesis that there is no influence or no relationship between variables X with variable Y, the null hypothesis proposed in this study reads:

- There is no influence of Islamic education learning achievement (X) to the religious commitment of students in State Vocational High School 1 Gempol (Y).

2. Alternative Hypothesis (H_a)

Namely, the hypothesis states the influence variables X to the variable Y, then the hypothesis proposed in this study reads:

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[12] Wahidmurni, *Cara Mudah Menulis Proposal dan Laporan Penelitian Lapangan* (Malang: UM Press, 2008), p. 21.

- There is an influence of Islamic education learning achievement (X) to the religious commitment of students in State Vocational High School 1 Gempol (Y).

F. Scope of the Research

The scope of this study includes two research variables, namely: (1) one independent variable is the Islamic education learning achievement (2) one dependent variable is religious commitment. Islamic education learning achievement obtained from the average achievementof the students' Mid-Term Raport. Religious commitment translated into several indicators based on the theory put forward by experts. Furthermore from the indicators of the above research developed into points of question or statement given to several samples of research, in this case are the *moslem* students of class X in State Vocational High School 1 Gempol.

G. Previous Research

Researchers attempt to trace previous research to find out how the studies conducted as well as the results that have similar discussions. Of course, researchers also will find out the similarities and differences of this research with other studies. The relevant previous research compared with this research aims to avoid repetition of the discussion and the results and show originality of this study.

First, Thesis by Ahmad Malik Amrullah entitled *Pengaruh Hasil Belajar Pendidikan Agama Islam Materi Perilaku Terpuji Terhadap Perilaku Terpuji Terhadap Perilaku Siswa Kelas VII di SMPN 8 Palangka Raya* year 2015. This

research uses quantitative approach. The results of this study suggest that there is no significant relationship between the learning achievementof Islamic Education commendable behavior material with student behavior.[13] The principal difference with previous research on the above results can be seen in data collection techniques. Previous research measures learning achievementusing tests, while in this research using the average of Islamic education learning achievementof the students' Mid-Term Raport.

Second, Thesis by Siti Amronah entitled *Hubungan Hasil Belajar Aspek Kognitif Bidang Studi Pendidikan Agama Islam (PAI) dengan Akhlak Siswa KelasV SD Negeri 2 Rejosari Kecamatan Brangsong Kabupaten Kendal* year 2011. This research uses quantitative approach of correlation method. The results of this study indicate that there is a significant positive correlation between student learning achievement and morals students.[14] The principal difference with previous research on the above results can be seen in the dependent variable. In previous research the dependent variable is morality of students, while the dependent variable in this research is the religious commitment of the students.

Third, Thesis by Azhari Mayondhika entitled *Hubungan antara Komitmen Beragama dan Kesediaan Berkorban untuk Agama* year 2012. This research classified as a research with quantitative approach that is descriptive correlation. The results show that there is a significant positive relationship between religious

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[13] Ahmad Malik Amrullah, *Pengaruh Hasil Belajar Pendidikan Agama Islam Materi Perilaku Terpuji Terhadap Perilaku Terpuji Terhadap Perilaku Siswa Kelas VII di SMPN 8 Palangka Raya,* (IAIN Palangkaraya: 2015)

[14] Siti Amronah, *Hubungan Hasil Belajar Aspek Kognitif Bidang Studi Pendidikan Agama Islam (ISLAMIC EDUCATION) dengan Akhlak Siswa KelasV SD Negeri 2 Rejosari Kecamatan Brangsong Kabupaten Kendal,* (IAIN Walisongo Semarang: 2011)

commitment and willingness to sacrifice for religion. In addition, ritual simulation known as the only dimension in religious commitment that has a significant relationship with the willingness to sacrifice on the followers of Islam.[15] The principal difference with previous research on the above results can be seen on a variable religious commitment. The area of study from previous studies focused on finding the dimensions of the most influential religious commitments, while the discussed in this resarch only measure the influence of learning achievement on religious commitment.

Fourth, Thesis by Rikawati entitled *Efektivitas Konseling Islami Terhadap Komitmen Beragama dan Kesadaran Moral Siswa* year 2016. This research uses quantitative approach with experiment method. The results showed differences in the score of religious commitment between before and after being treated.[16] The principal difference with previous research on the above results can be seen in data analysis techniques. Previous studies provided treatment as measured by pre-test and post-test, while in this thesis is analyzed using simple linear regression, where religious commitment is measured using questionnaire..

Fifth, Journal by Susandari dan Asep Dudi Suhardini entitled *Korelasi Komitmen Beragama dengan Sikap dan Perilaku Relasi Antar Lawan Jenis pada Mahasiswa Unisba* year 2011. This research classified as a research with quantitative approach with correlational method. The results showed that there is a significant relationship between Religious Commitment with Attitudes and

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[15] Azhari Mayondhika, *Hubungan antara Komitmen Beragama dan Kesediaan Berkorban untuk Agama,* (Universitas Indonesia: 2012)

[16] Rikawati, *Efektivitas Konseling Islami Terhadap Komitmen Beragama dan Kesadaran Moral Siswa,* (UIN Sunan Kalijaga: 2016)

Behavior of students with the opposite sex.[17] The principal difference with previous research on the above results can be seen on a variable religious commitment. Previous research identified relation for each dimension of religious commitment with the attitude and behavior of relationships between the opposite sex. While in this thesis only measure influence of learning achievement to commitment of religion as a whole.

Below are some points of similarities and differences of those previous researches:

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[17] Susandari dan Asep Dudi Suhardini, *Korelasi Komitmen Beragama dengan Sikap dan Perilaku Relasi Antar Lawan Jenis pada Mahasiswa Unisba,* (UNISBA: 2011)

Table 1.1

Previous Research

N o	Researcher's name, Title, Type (skripsi, thesis, journal/etc.), Publisher, and Year of Research	Similarity	Difference	Originality
1	Ahmad Malik Amrullah, "*Pengaruh Hasil Belajar Pendidikan Agama Islam Materi Perilaku Terpuji Terhadap Perilaku Terpuji Terhadap Perilaku Siswa Kelas VII di SMPN 8 Palangka Raya*", Thesis, IAIN Palangkaraya, 2015.	• Research discussed about Islamic education learning achievement. • Use quantitative approach. • Islamic education learning achievement as independent variable.	• Using data collection techniques in the form of tests for learning achievement variable. • Islamic education materials focused only on commendable behavior.	• Use data collection techniques in the form of the average value of Middle Semester Raport for learning achievementvariable. • Islamic Education material is comprehensive.
2	Siti Amronah, *Hubungan Hasil Belajar Aspek Kognitif Bidang Studi Pendidikan Agama Islam (PAI) dengan Akhlak Siswa KelasV SD Negeri 2 Rejosari Kecamatan Brangsong Kabupaten Kendal,* Thesis, IAIN Walisongo Semarang, 2011.	• Research discussed about Islamic education learning achievement. • Use quantitative approach.	• Use student morals as a dependent variable. • Use correlation methods.	• Using students' religious commitments as dependent variables • Using regression methods
3	Azhari Mayondhika, "*Hubungan antara Komitmen Beragama dan Kesediaan Berkorban untuk Agama*", Thesis, Universitas Indonesia, 2012.	• Research discussed about religious commitment • Use quantitative approach	• Thesis is more focused on looking at the dimensions in which religious commitments are related to the willingness of sacrifices for	• Researchers emphasize the influence of Islamic education learning achievemento n students' religious

			religion • Using correlation methods	commitments • Use regression methods
4	Rikawati, *Efektivitas Konseling Islami Terhadap Komitmen Beragama dan Kesadaran Moral Siswa*, Master Thesis, UIN Sunan Kalijaga, 2016.	• Research discussed about religious commitment on senior high school students. • Use quantitative approach. • Religious commitment as dependent variable.	• Thesis focuses more on increasing students' religious commitment with a treatment. • Use experimental methods • Use wicoxon signed rank test analysis.	• Researchers only measure the influence of religious commitment using students' learning results. • Use regression methods.
5	Susandari dan Asep Dudi Suhardini, "*Korelasi Komitmen Beragama dengan Sikap dan Perilaku Relasi Antar Lawan Jenis pada Mahasiswa Unisba*", Journal, Fakultas Psikologi Universitas Islam Bandung, 2011.	• Focus of the research about religious commitment. • Use quantitative approach.	• Use correlation methods. • Emphasize the relationship of each dimension of religious commitment to the behavior of the opposite sex to students.	• Researchers measure the influence of religious commitment as a dependent variable by using Islamic education learning achievement. • Use regression methods.

This study focused on identifying the influence of Islamic education learning achievementon students' religious commitment. The achievementobtained from the study of Islamic education average scores at X Class Mid Semester Report Card in Odd Semester.

H. Operational Definition of Key Term

Researcher to avoid misunderstanding term to the reader, as follows, defines each operational term that related to the main concept of this research:

1. Influence

Influence according to KBBI means the power that exists or arises from something (people, objects) that come to form a person's character, belief, or deed. So the influence referred to in this study can be summed up as the influence of the learning of Islamic education on religious commitment of students. The achievementof these influences reflected in the religious attitudes and actions that exist in the students as measured by indicators of religious commitment theory.

2. Islamic Education Learning Achievement

Learning achievement are the abilities students have after receiving their learning experience. These abilities include the cognitive, affective, and psychomotor aspects. Learning achievement seen through evaluation activities that aim to obtain evidence data that will show the level of ability of students in achieving learning objectives. The learning achievement in this study is the value achieved by students in the form of scores or values. In this study, the Islamic education learning achievement obtained from the average score of X Class Mid Semester Report Card in Odd Semester State Vocational High School 1 Gempol.

3. Religious Commitment

Religious commitment is the involvement of individuals in the realization of the concept of religiosity, which seen through the activity or individual behavior of the religion or beliefs it embraces. Religious commitment referred to in this research is religious commitment to Muslim students. The indicators of religious commitment in this study taken from Stark and Glock where there are five dimensions of the conceptual framework of religious commitment. These five dimensions are:[18]

a. Knowledge dimension

b. Belief dimension

c. Practice dimension

d. Experience dimension

e. Consequence dimension

I. **Composition of Research Findings**

To provide a thorough overview of this research, the researchers organize the ideas systematically and focused in answering the formulation of the problems described in each of the following chapters, including:

Chapter I : In this chapter, the researcher describes in general and comprehensive about the reasons for the execution of research written in the context of research. The problem is rooted in the reality of a moral crisis that worsens students due to changing times and the influence of globalization and technology. Through learning

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[18] Rodney Stark and Charles Y. Glock, *American Piety The Nature of Religious Commitment (Patterns of Religious Commitment)* (London: University of California Press, 1971), p. 15

Islamic Education students learn to know good and bad. Which should be implemented and which should be shunned in accordance with the teachings of Islam. Therefore, if students get the material about Islamic Education with a high enough value in the field of knowledge then it will certainly affect the religious commitment of students. In addition, there are also research problem, research objectives, research benefits, research scope, previous research and systematic discussion.

Chapter II   : In this chapter, the researcher discusses the theories related to the learning achievementof Islamic education and religious commitment, which consists of: (1) Understanding the learning achievement of Islamic Education, (2) Factors that influence the learning achievement of Islamic Education, (3) Understanding religious commitment, (4) Dimension of religious commitment, (5) Factors influencing religious commitment.

Chapter III : In this chapter describes the methods used in the study. Researchers use quantitative correlation approach. The type of research is field research (field research). Data collection techniques to obtain valid data through questionnaires and documentation techniques. While in the data analysis using simple linear regression analysis.

Chapter IV : Data explanation and result of the research, consist of data explanation like research finding and result of the research.

Chapter V   : Discussion consist of answering focus of the research   and interpreting research finding.

Chapter VI   : Closing consist of conclusion and suggestion.

CHAPTER II

THEORETICAL PARADIGM

A. Theoretical Framework

1. Islamic Education Learning Achievement

   a. Understanding of Islamic Education Learning Achievement

   Learning is a continuous process that lasts a lifetime. According to Josep F. Callahan & Leonart H. Clark that not all learning is done consciously.[19] Learning can happen intentionally or unintentionally. This means that deliberate activity is an activity that planned and has some purposes, that has obtained a new experience. Unintentional learning activity is an individual interaction with the environment by chance, and with interaction, the individual gets new experiences. According to Romiszowki the learning achievement is a behavior that can be measured by the test of the field being studied.[20]

   Understanding of learning achievement explained by understood the two words that make up the "achievement" and "learning". Understanding of the achievement refers to a gain due to an activity or process that resulted in the change of input functionally. Learning achievement are the learning results of the learning process. Active participants in learning are students.

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[19] Joseph F. Callahan dan Leonard, H. Clark, *Teaching in the Middle and secondary schools*(New York: Macmillan Publishing, 1982), p. 198.

[20] A.J. Romiszowski, *Designing Instructional System* (London: Kognan, 1981), p. 241.

Learning achievement are also a learning process.[21] This achieved if the students have understood the learning accompanied by a change in behavior towards the better. Understanding of learning achievement in this case is the abilities that students have after he carried out his learning experience.[22]

Benjamin S. Bloom as quoted by Sudjana, suggests that learning achievement classified into three domains or better known into the three domains or better known as the taxonomy of bloom, namely:

1) Cognitive domain, related to intellectual learning results, which consists of six aspects, namely knowledge, memory, understanding, application, analysis, synthesis, and evaluation.

2) Affective domain, related to attitudes and values consisting of five aspects, namely acceptance, answers or reactions, research, organization, and internalization.

3) Psychomotor domain, respect to the results of learning skills and ability to act. There are six aspects of psychomotor domains: reflexes, basic movement skills, perceptual abilities, harmony or precision, complex skill movements, and expressive and interpretative movements.

These three domains become the object of assessment of learning achievement. Cognitive results measured at the beginning and the end of learning; while for affective and psychomotor learning results, measured in the learning process to determine students' attitudes and skills.

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[21]Dimyati dan Mudjiono, *Belajar dan Pembelajaran* (Jakarta: Depdikbud dan Rineka Cipta, 1999), p. 250.

[22] Sudjana Nana, *Penilaian Hasil Proses Belajar Mengajar* (Bandung: PT. Remaja Rosdakarya, 1989), p. 22.

Student learning achievement essentially behavioral changes aimed at students after learning activities. Behavior as achievement of learning in a broad sense includes the areas of cognitive, affective and psychomotor. Therefore, in the assessment of learning achievement, instructional roles and objectives that contain the formulation of the desired abilities and behaviors mastered by students become an important element as the basis and reference assessment.[23]

Islamic education in schools/ *madrasah* aims to foster and improve faith through the provision and fertilization of knowledge, appreciation, practice and the experience of learners about Islam to become a growing Muslim man in terms of faith, piety, nation and state, and can to continue at the level of education that has been high. In the Outline of the Learning Program (GBPP) of Islamic Education in public schools, explained that Islamic education is a conscious effort to prepare students in believing, understanding, experiencing and practicing Islam through guidance, learning, or training activities with due regard to demands to respect other religions in the relationship of inter-religious harmony in society to realize national unity.

Zakiah Daradjad argued in her book, *Metodik Khusus Pengajaran Agama Islam*, as a field of study in schools, the teaching of Islam has three functions. First, planting a strong sense of faith; second, habit vorming in performing the deeds of worship, and noble character, and third, cultivate

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[23]*Ibid.,* p. 3.

the spirit to cultivate the natural surroundings as a gift of Allah SWT to humans.[24]

> The goal of Islamic Education is to promote a religious person, which means that human beings are able to carry out the teachings of Islam with good and perfect, so reflected on the attitude and actions in all their life, in order to achieve the happiness and glory of the world and the hereafter. That fostered through intensive and effective religious teaching.[25]

According Zakiyah Daradjat Islamic education is attempted foster students so always understand the teachings of Islam comprehensively. Then live the purpose, which in turn can practice and make Islam as a view of life. In short, Islamic education is the guidance of a person in order for him to become a Muslim as much as possible.[26] Therefore when calling Islamic education, it will include two things, (a) educate students to behave in accordance with Islamic values or morals; (b) educating the students to study the subject matter of Islamic teachings in the form of knowledge about Islamic teachings. While Muhaimin explained that:

> The teaching of Islamic education, as one of the subjects containing the content of Islamic teachings and the order of Islamic living and living values, needed to pursue through the planning of learning a good religious education in order to influence the choice, decision, and development of the learner's life.[27]

From some of the above definition, it can be taken the sense that the meaning of Islamic Education is an activity or efforts of action and guidance that is done consciously and deliberately and planned that leads to the

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[24] Zakiah Daradjad, *op.cit.,* p. 174

[25] Zakiah Daradjad, *Metodik Khusus Pengajaran Agama Islam*, (Jakarta: Bumi Aksara, 1995), p. 172

[26] Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam*, (Bandung: PT. Remaja Rosdakarya, 1994), p. 32

[27] Muhammad Daud Ali, *Pendidikan Agama Islam* (Jakarta:RajaGrafindo Persada, 2008), p.185

formation of student personality in accordance with the norms determined by religious teachings. From the above understanding, the formation of personality that is education directed at the formation of Muslim personality. Muslim personality is a person whose teachings of Islam become a view of life, so the way of thinking, feeling, and behaving in accordance with the teachings of Islam.

Thus the Islamic Education is an effort in the form of guidance, both physical and spiritual to students according to the teachings of Islam, so that later can be useful to be a guide of his life to achieve the happiness of life of the world and the hereafter.

Based on the above explanation, it synthesized that the learning achievement of Islamic education is a final assessment of the process and the introduction that done repeatedly. And will be stored for a long time or even will not disappear forever because the learning achievement participate formed whole humankind (*insan kamil*) who always want to achieve better achievement so that will change the way of thinking and generate better work behavior in accordance with Islamic norms.

Behavior as result of learning in a broad sense includes the areas of cognitive, affective and psychomotor. If associated with the formulation of Islamic education objectives will result in understanding that the process of Islamic Education that is passed and experienced by students in the school begins from the cognitive stage, namely the knowledge and understanding of students on the teachings and values contained in Islamic teachings. To

further into the affective phase, namely the process of internalization of the teachings and values of religion into the students, in the sense of living and believing. Affective stages are closely related to the cognitive, because the appreciation and confidence of students will be strong if based on the knowledge and understanding of the teachings and values of Islam. Through the affective phase expected to grow motivation in students, and moved to practice and obey the teachings of Islam (as psychomotor stage) that internalized in him. Thus, form a Muslim who believes, cautious, and morals.

Islamic Education in schools sought to improve knowledge in faith and piety, so that learners become good Muslims by practicing the teachings of Islam followed by good religious commitment of students.

In this study, the intended learning achievement is the result of learning Islamic education in the realm of cognitive and psychomotor in class X in State Vocational High School 1 Gempol listed in the results of X Class Mid Semester Report Card in Odd Semester.

b. Factors That Influence Islamic Education Learning Achievement

According Slameto factors that affect learning many types, classified into two groups, namely internal factors and external factors.[28]

1) Internal Factor

Factor that exists within the individual, who is learning, divided into two, as follows:

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[28]Slameto.*Belajar dan Faktor-faktor yang mempengaruhinya* (Jakarta: Rineka Cipta, 2003), p. 54.

a) Physiological factors are factors related to the physical condition of the individual. Examples of physiological factors are healthy physical condition/ illness and sensory functions.

b) Psychological factors are the psychological state of a person that can affect the learning process. Some of the main psychological factors affecting the learning process are students' intelligence, motives, interests, attitudes and talents

2) External Factors

Factor that resides in the individual environment studied, divided into two namely:

a) Family Environment Factor

Family tensions, parental attributes, family demography (house location), family management, all can have an impact on student learning activities. Relationships between family members, parents, children, siblings, or harmonious siblings will help students learn well.

b) School Environmental Factor

School social environments, such as teachers, administration, and classmates can affect a student's learning process. The harmonious relationship between the three can be motivation for students to learn better in school. Sympathetic behavior and can be a teacher or administration example can be a driver for students to learn.

While Carol argues that the learning achievement achieved by the students are influenced by five factors, namely (a) learning talent, (b) the

time available for learning, (c) the time it takes for students to explain the lesson, (d) the quality of instruction, and the ability of the individual.[29] The existence of influence from within students is logical and reasonable, because the essence of learning is the behavior change the behavior of individuals who intended and realized. Students must feel the need for learning and achievement. He must try to direct all the power and effort to achieve it.

2. Religious Commitment

   a. Understanding of Religious Commitment

   Religion is always accepted and subjectively experienced. Therefore, people often define religion according to their experience and appreciation of their religion. Therefore, there are different definitions of religion. It also makes the characters have difficulty in formulating the definition of religion.[30] Salim "Religion means religion or belief in the existence of God or gods". Furthermore, the definition according to James Martineau quoted by Rachmat "Religion is a belief in the ever-living God, ie to the Soul and Divine will govern the universe and have a moral relationship with mankind".[31] While in the Great Indonesian Dictionary, "Religion is a belief in God (god, etc.) with the devotional and obligatory teachings related to that belief." Based on these definitions, it concluded that religion is a doctrine and a duty of obligation that related to belief in God and moral

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[29]Nana Sudjana, *Op.cit*, p.40

[30] M. Nisfiannor, dkk. *Loc.cit.,* p. 82

[31] Jalaluddin Rakhmat, *Psikologi Agama Sebuah Pengantar* (Bandung: Mizan Pustaka, 2003), p.21

relations with humankind. While religion is embracing religion; Worship, obey the religion.

Commitment according to *Kamus Besar Bahasa Indonesia* is agreement (attachment) to do something. Meanwhile, according to Neufeldt & Gurolnik, "commitment is a promise and a pledge to do something; dedication to a long term course of action; engangement; involvement". In the Indonesian language, the commitment translated into a promise and an oath to do something; intended as a long-term action; bond; involvement. Based on both definitions, commitment summed up as an attachment to doing something in the long time that manifested in behavioral form. Thus, religious commitment is an attachment to the teachings and obligations that related to belief in God and the moral relationship with humankind, manifested in the form of long-term behavior.

According Worthington, religious commitment defined as the degree to which a person adheres to his or her religious values, beliefs, and practices and uses them in daily living.[32] Glock & Stark described religious commitment as the involvement of individuals in the realization of the concept of religiosity, which seen through the activity or individual behavior

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[32] Worthington, E. L., Wade, N. G., Hight, T. L., McCullough, M. E., Berry, J. T., Ripley, J. S., et al. (2003). *The Religious Commitment Inventory-10: Development, Refinement, And Validation Of A Brief ScaleFor Research And Counseling*. Journal Of Counseling Psychology, p. 85

of the religion or beliefs it embraces. This means, religious commitment is a life of religiosity embodied in various aspects of human life.[33]

In Indonesia there are five religions recognized by the state. However, in this study only focuses on Islam. Religion consists of several aspects, which called the dimensions of religious commitment.[34] Furthermore, Glock made an explicit distinction between what people believe as religious truth, what done as a form of religious practice, how the emotions or experiences that occur affect his attitude towards his religion, what known about his religion and how his religion affects his daily life. According to Glock & Stark[35] written by Djamaluddin Ancok, concept of religious commitment is a brilliant formulation. The concept seeks to see the person's religiousness not just from one or two dimensions, but tries to pay attention to all dimensions. Religious in Islam not only manifested in the form of ritual worship, but also in other activities. As a comprehensive system, Islam encourages its adherents to be fully religious as well. So, religious commitment is the involvement of individuals in the realization of the concept of religiosity, which seen through the activity or individual behavior of the religion or beliefs it embraces.

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[33] Titian Hakiki dan Rudi Cahyono, *Komitmen Beragama pada Muallaf (Studi Kasus pada Muallaf Usia Dewasa),* Jurnal Psikologi Klinis dan Kesehatan Mental Vol. 4 No. 1 April 2015, p. 22

[34] M. Nisfiannor, dkk. *Op.cit.*, p. 76

[35] Djamaluddin Ancok dan Fuat Nashori Suroso, *Psikologi Islami* (Yogyakarta: Pustaka Pelajar, 1994), p. 51

The Dimensions of Religious Commitment operationalizes Glock and Stark's five-factor model of religious commitment.[36] These five dimensions are belief dimension, practice dimension, experience dimension, knowledge dimension, and consequence dimension. The dimension of knowledge concerned with the expectation that a religious person will know some information about the basic principles of their beliefs, the practice of worship, the knowledge of the scriptures, and the traditions of his religion. The dimension of belief is the expectation that a religious person will hold a particular theological view of acknowledging the truth of the doctrines in his religion. The dimension of practice defined as the expectation of all religious institutions, that a person who has faith will show it in certain rituals. The dimension of experience suggests that well-religious individuals will experience immediate experience of their religion at some time. The dimension of consequence refers to a particular behavior that arises because it based on the values that exist in its religion.[37]

b. The dimension of Religious Commitment

Glock analyzed religious commitment through five dimensions, namely belief dimension, practic dimension, experience dimension, knowledge dimension, and consequence dimension. The following will describe the explanation of the five dimensions.[38]

1) Belief dimension

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[36] Worthington, E. L., Wade, N. G., Hight, T. L., McCullough, M. E., Berry, J. T., Ripley, J. S., et al. *Loc.cit.,* p 85

[37] Titian Hakiki dan Rudi Cahyono, *Op.cit.,* p. 35

[38] Rodney Stark and Charles Y. Glock, *Loc.cit.,* p. 15

This dimension deals with the things that must be trusted in a religion and how strong that belief is visible in everyday life. Religious belief or doctrine is the most basic dimension. For the example: belief in God, angels and demons, heaven and hell, and so on. It is also that distinguishes between religions with another religion, even one school in one religion from another sect. Glock in Rakhmat mentioned three categories of trust. First, the trust is the essential basis of a religion. In Islam such as belief in Prophet Muhammad SAW. Second, the beliefs associated with divine purposes in the creation of man. The Qur'an says:

$$ٱلَّذِي خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ ۞$$

Meaning:

"Who created death and life that He may try you-- which of you is best in deeds; and He is the Mighty, the Forgiving." (QS. Al-Mulk [67]:2)

Third, the beliefs associated with the best way to carry out the above Divine purposes. The believer believes to do good deeds, he must do devotion to God and reverence to his fellow human beings.

In the context of Islamic teachings, this belief dimension concerns one's belief in the truths of his religions. All teachings that flow from Al Quran and hadith should be a guide for all areas of life. Diversity viewed from this perspective such as dedicating themselves to the community who convey *amar ma'ruf nahi munkar* and other *amaliah* done with sincerity based on high faith.

The image of individual belief in religious doctrines demonstrated through the high dimension of this dimension. Thus, the greater the individual's belief in his religious doctrine, the individual has a greater religious commitment. While the lower the individual beliefs with religious doctrin the lower the religious commitment of the individual.

2) Practice Dimension

The ritualistic dimension relates to a number of behaviors undertaken by the individual as a tangible form of belief in his religion. These behaviors are not general behaviors that are influenced by individual beliefs but rather refer to specific behaviors established by this religion, such as the ordinances of worship such as prayers and fasting for Muslims. The more organized a religion, the more the rules imposed on its followers. This rule ranges from the practice of worship to the type of clothing.

The picture of religious commitment showed from this dimension seen from the implementation of the worship performed by the individual. The more diligent individuals worship the higher the individual's religious commitment. Vice versa, the less the individual worship the lower the individual's religious commitment.

3) Experience dimension

This dimension related to the religious feelings experienced by religious believers. Psychology calls it religious experiences. In Islam this dimension is manifested in the feeling of being close to God, the

feelings of the prayers are often answered, the happy feelings of peace of God, the feeling of trust, the solemnity of praying, the thrill of hearing the call to prayer or the verses of al-quran, Thanks to God, feelings of warning or help from God.

The high or low score on this dimension influenced the feelings experienced by the individual because of his religious activities. The more individuals feel peaceful, happy and have a meaningful life, the higher the commitment diverse. Nevertheless, individuals who are low in diversity commitments will not feel these feelings.

4) Knowledge Dimension

The dimension of how far a person knows and understands about his religious teachings, and the extent to which a person is willing to engage in activities further enhance his religious understanding of his religion. More broadly, this intellectual dimension showed the level of someone understanding of the religious doctrines of the depth of religious teachings he embraces. The knowledge that a person possesses will make it wider his thinking insight so that the religious behavior more focused.

Every religion has some special information that its followers must know. For example, the science of jurisprudence in Islam collects fatwa ulama with regard to the implementation of religious rites. The attitudes of individual in accept or valuate his religious teachings closely related to his religious knowledge. The high scores of these dimensions influenced the individual understanding of important concepts in his religion.

Individuals who have a high religious commitment will have a good understanding of important concepts in their religion. While the low understanding of the individual illustrates the low religious commitment, he has.

5) Consequence Dimension

In this case related to the extent to which a person is willing to commit to his religious teachings in everyday life. For example; Help others, being honest, sharing, not stealing, and others. This aspect is different from the aspect of ritual. The ritual aspect is more on religious behavior that is worship/ adoration while the commitment aspect leads more to the human relationship with each other within the framework of the religion adopted. In essence, the dimension of this consequence is closer to the social aspect. The social dimension is the manifestation of religious teachings in the life of society, encompassing all the behaviors that defined by religion. Judging from the dimension all activities related to public society is worship. This can not separated from the Islamic teachings that are comprehensive, concerning all the joints of life. Therefore, religiosity is a person's deeds associated with the wider community in order to develop the creativity of devotion (worship) to Allah alone.

This dimension shows the effect of religious teachings in general behavior, which is not directly and specifically established religion (as in ritualistic dimension). This is the effect of religious teachings on

individual behavior in everyday life that distinguishes it from non-religious individuals. The effects of this religion may be positive or negative; on a personal or social level. For example, an alcoholic stops drinking after becoming a more religious individual, a member of the DPRD removes all his positions and leads a pious life after dreaming of meeting the Prophet Muhammad. Thus, the higher the individual's religious commitment the individual will run the commandments and stay away from the prohibition of the prohibition that taught in his religion. While individuals who have low religious commitment will do the opposite. In this study, the measurement of religious commitment will focused on Islam. Therefore, in this chapter there is a need to discuss the religion of Islam and its teachings.[39]

c. Factors that Affect Religious Commitment

According to Jalaluddin, religiosity is not an instinctive psychic aspect, that is, the ready-made element. Religiosity also undergoes a process of development in reaching its maturity level. Religiosity does not escape the various disorders that can affect its development. It influenced from sourced in a person or that comes from external factors, which factors it is:[40]

1) Internal Factor

The development of religiosity determined by external factors, but also determined by one's internal factors. As other aspects of psychology,

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[39] Jalaluddin Rakhmat, *Psikologi Agama Sebuah Pengantar* (Bandung: Mizan Pustaka, 2003), p.44-47

[40] Jalaluddin. *Psikologi Agama* (Jakarta: PT Raja Grafindo persada Jakarta, 1997), p. 196-210

religious psychologists propose various theories based on their respective approaches. However, in outline the factors that contribute to the development of religiosity include heredity factors, age level, personality and psychological condition of a person.

a) Heredity factors

Religious soul is not directly as an inherited factor passed down from generation to generation, but formed from various other psychological elements that include cognitive, affective and psychomotoric. In addition, the Prophet also encouraged choosing a good life partner in fostering households, because he thought the descendants affect the religious psyche.

b) Age level

Various studies of religious psychology show a relationship of age with religious awareness, although age is not the only determinant factor in one's religious consciousness. Clearly, this fact could see from the different understanding of religion at different age levels. In The Developmennt of Religious on Children, Ernest Harms reveals that the development of religion in childhood is determined by their age. The development also influenced by the development of various aspects of the psyche, including the development of thinking. Apparently, children who step on critical thinking is more critical in understanding the teachings of religion. The degree of development of the ages and conditions experienced by adolescents leads to

psychological conflicts that tend to influence the conversion of religions.

c) Personality

As a person's self-identity, that features distinguishing features of other individuals outside of himself. Under normal conditions, indeed individually, humans have differences in personality. This difference thought to affect psychological aspects including religious awareness.

d) Psychological condition

There are unnatural psychiatric conditions, such as schizophrenia, paranoia, maniac, and infantile autism. However, what is important is the relationship with the development of religious psychology. For after all, a person with schizophrenia will isolate himself from his social life and his perception of religion influenced by hallucinations.

2) External Factors

External factors considered influential in religiosity could see from the environment in which a person is alive. Generally, the environment divided into three parts, namely:

a) Family environment

The family is the simplest social unit in human life. The family is the first social environment known to every individual. Thus, family life is the initial socialization phase for the formation of religious souls in each individual.

b) The institutional environment

Through the curriculum, that contains teaching materials, attitudes and exemplary teachers as educators and association between friends at school considered to play an important role in inculcating good habits. Good habituation is part of moral formation that closely related to the development of one's religious soul.

c) Community environment

At a glance, the community environment is not an environment that contains elements of responsibility, but only an element of influence alone. However, the norms and values are sometimes more influential in the development of religious souls, both in positive and negative forms.

d. Adolescence Religion Development

In Islam, adolescence called *baligh*, which is the sixth phase of the development of human life. The baligh phase is the phase in which the child's age has reached adulthood. At this age, the adolescent has full awareness of himself so that he given the burden of responsibility (*taklif*), especially religious and social responsibility. According to alTaftazani, this phase is regarded as a phase in which individuals are capable of acting in the law, both in relation to orders and prohibitions. All *mukalaf's* behavior shouls accounted for. Therefore, all forms of behavior have consequences of reward or sin.[41]

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[41]Abdul Mujib, *Pengembangan Kepribadian dalam Psikologi Islam*, Koordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam Swasta vol, no 2 Oktober 2005, p. 4-11

In line with its physical and spiritual development, religion influences adolescence. That is, the appreciation of adolescence against religious teachings and religious acts that appear in adolescence closely related to these developmental factors. Psychologically, this phase characterized by the ability of a person to understand a taklif load; both concern the basics of obligations, the types of obligations and procedures or the way in which they are carried out. The ability to comprehend shows the maturity of the mind, which indicates a person's consciousness in behaving, so that he deserves to given taklif. In this phase marked by two things, namely:[42]

1) Understanding achieved by the utilization of reason because the intellect of a person has a full awareness in acting. Individuals who do not have enough understanding then he is not exposed to taklif load, such as small children, crazy people, forced people, slept people and faint people.

2) Skill to do (*al-ahliyyah*). Skill in question in this case is capable of carrying out the law so that any deeds carried out can be justified and have legal implications. Skills are divided into two kinds, namely:

   a) Skill to execute (ahliyyah 'ada), that is the ability to take legal action that has been considered perfect to account for all his actions, both positive and negative. This skill presupposes the requirement of 'aqil (rational), baligh (to age), and intelligently chooses God's decree.

   b) Skill of obligation (*ahliyyah wujud*), ability to accept legal obligation and right.

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[42] Ibid., p. 6

The development of religion in adolescence, characterized by several factors of spiritual and physical development. This development according to W. Starbuck is: [43]

1) Mind and Mental Development

The ideas and foundations of religious beliefs that adolescents receive from their childhood have been so unappealing to them. The critical nature of religious teachings began to emerge. In addition to religious matters, they are already interested in cultural, social, economic and other living norms. Based on research conducted by Allport, religions whose teachings are more conservative have more influence for adolescents to remain obedient to the teachings of their religion. Conversely, religions whose teachings are less conservative-dogmatic and somewhat liberal will easily stimulate the mind and mental development of adolescence so that they leave much of their religious teachings. This suggests that the mmind and mental development of adolescents influences their religious behavior.

2) Feelings Development

Social, ethical and aesthetic feelings encourage adolescents to live a life accustomed to in their environment. Religious life will tend to push itself closer to a religious life. Conversely, for adolescents who are less educated and sprinkled religious teachings will be more easily dominated sex drive. Adolescence is a period of sexual maturity. Encouragement by

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[43] Jalaludin., *Op.cit* p. 74-77

curiosity and super feelings, adolescence more easily mired in negative sexual acts.

3) Social Development

The religious style of adolescence has characterized by social considerations. In their religious life, there arises a conflict between moral and material considerations. Adolescence are very confused to make that choice. Because worldly life more influenced by matter, the adolescence are more inclined to the soul to be materialist.

4) Moral Development

The moral development of adolescence stems from the guilt and effort to seek protection. Moral types of visible adolescences, including: first, self-directive that is obedient to religion or morals based on personal judgment. Second, adaptive ie follow the environmental situation and hold criticism. Third, submissive is to feel a doubt about the moral and religious teachings. Fourth, unadjusted, not yet believed in the truth of religious and moral teachings. Fifth, deviant is to reject the basic religious law and moral order of society.

5) Attitude and interest

Attitudes and interests of adolescents to religious matters are very small and this depends on childhood habits and the religious environment that influences them.

6) Worship

From the research, 17% of adolescents declared prayers useful to communicate with God, while 26% of them considered that prayer was merely a medium to communicate with God.

3. The Influence of Islamic Education Learning Achievementto the Religious Commitment of Student

Islamic education learning achievement is essentially the nature of behavior change aimed at students after learning Islamic Education. Islamic education learning achievement is a final assessment of the process and the introduction that has done repeatedly. And will be stored for a long time or even will not disappear forever because the learning achievement participate in forming the whole individual person (*insan kamil*) want to achieve better achievement so that will change the way of thinking and generate better work behavior in accordance with Islamic norms.

Islamic Education in schools is strived to be able to increase knowledge in faith and devotion, thus making the students become good Muslims by practicing the teachings of Islam followed by good student morals. Abdul Majid and Dian Andayani said that Islamic education in schools aims for:

> "Growing and improving faith begins the giving and fertilizing of knowledge, appreciation and practice of the students about the religion of Islam so as to become a growing Muslim in terms of faith, taqwa, nation and state, at higher education level". [44]

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[44] Abdul Majid dan Dian Andayani, *Pendidikan Agama Islam (Konsep dan elmentai Kurikulum 2004,)* (Bandung: PT Remaja Rosdakarya, 2004), p. 135

Islamic Education can form the character and personality of good students if the religion has entered into the student's personality, so that students have the tendency to behave, do and speak a good word. Basicly, every student has a tendency in religion, namely the tendency to have good behavior. As revealed by Munif Chatib, namely ".... that every child has a divine nature. Fitrah is like the foundation in a building, which is a spirit that tends to know his God. With that nature, people actually have a tendency to religion: an absolute tendency to good behaviors. Therefore, if analogous to the foundation, the building (human) should stand on that foundation is the best building, which always avoids the dishonest behavior.[45] In Islamic teachings, this tendency explained through the following Qur'anic verses:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِي فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ
لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ۝

Meaning:

"Then set your face upright for religion in the right state-- the nature made by Allah in which He has made men; there is no altering of Allah´s creation; that is the right religion, but most people do not know." (QS. Ar-Rum [30]:30)

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِيٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ ۛ شَهِدْنَا ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ ۝

Meaning:

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[45] Munif Chatib, *Orang Tuanya Manusia : Melejitkan Potensi dan Kecerdasan Dengan Menghargai Firah Setiap Anak,* Cet. III. (Bandung: PT Mizan Pustaka, 2012), p. 4

"And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this." (QS. Al-A'raf [7]:172) [46]

Religious education has a position and a very important role in the effort to realize a quality human, especially people who believe and piety towards God Almighty. Religious education expected to improve the practice of worship and morals of students.

The success of religious education will make a meaningful contribution to the achievement of national education goals. Islamic education had given since elementary school (SD) to high school (SMA/ K). Nevertheless, there is a gap; the authors have allegations, the Islamic education in schools still need improvement to increase religious commitment of students. Because many problems of adolescent moral degradation in school.

According to Glock religious commitment as the involvement of individuals in the realization of the concept of religiosity, this seen through the activity or individual behavior of religion or beliefs that it embraces. Zakiyah Degrees in his book The Soul of Religion says that; "The knowledge that adolescence have and the level of education they have will influence the attitude toward the teachings of religion".[47] It is obvious between educated and uneducated adolescence, especially in terms of religion. Educated adolescence

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[46] Al-Qur'an dan Terjemahnya (Bandung: Syaamil Qur'an, 2007) p. 456
[47] Zakiah Derajat, *Ilmu Jiwa Agama*, (Jakarta : Bulan Bintang, 1991), p. 56.

will become more critical of their religious teachings, especially those with dogmatic teachings, especially if they have the ability to interpret religious teachings more profoundly.

Dimensions according to Glock divided into five, namely ideological dimension, ritualistic dimension, experiential dimension, intellectual dimension, and consequential dimension. The reason for the use of these five dimensions is that they are quite relevant and represent the religious involvement of each person and applied in the Islamic religious system to be test in order to, further highlight the religious condition of Muslim students.

These five dimensions are a unity that is interconnected with one another in the understanding of religiosity or religion and contains ideological dimensions can be aligned with the aqeedah, ritual dimensions can be aligned with the Shariah, especially worship, and consequential dimensions can be aligned with morals. Aqeedah, shari'ah and morals are the essence of Islamic teachings. The intellectual dimension has an important role as well because the implementation of other dimensions requires knowledge first. While the experiential dimension can be aligned with the dimension of Sufism, ihsan or mystical dimension.

In the Islamic perspective, the religiosity must be comprehensive as it is revealed in the Qur'an that believers must enter Islam massively (*kaffah*). Therefore a Muslim must have a belief in Islamic faith, has a commitment and adherence to the Shari'ah, has good character, sufficient science and a *sufistic* soul.

Looking at the five dimensions of religious commitment above, the religious education tasks that want to form "religious" students will cover a large area, at least covering the above five dimensions. Each dimension must have different management and treatment, both in terms of learning objectives, materials, learning experiences, methods, media, planning and measurement techniques and assessment. It expected that the study of Islamic religion in the classroom or through religious activities such as prayer jamaah, istighasah and khotmil Qur'an can affect the religious commitment of students.

Therefore, the achievement of learning Islamic Education obtained by students through the learning of Islamic Education is a way to develop Islamic religious knowledge aims to increase religious commitment of students. Without knowledge, humans will not be able to distinguish what is good and bad. Students' beliefs will become strong if based on their knowledge and understanding of the teachings and values of Islam. If students get material about Islamic Education in the field of knowledge then it will certainly affect the religious commitment of students.

B. Research Roadmap

Picture 2.1

Research Roadmap
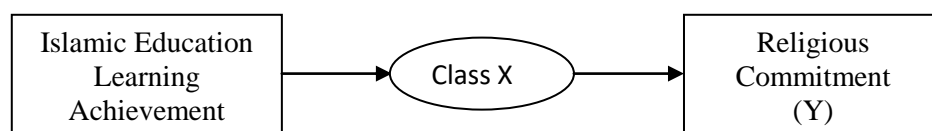
Description:

X   : Islamic Education Learning Result

Y   :   Religious   Commitment

CHAPTER III

METHODOLOGY OF THE RESEARCH

A. Research Setting

The location of the research is where the research conducted. This research conducted at SMKN 1 Gempol located on Jl. Dau Dharmorejo No. 03 Kepulungan, Gempol sub-district, Pasuruan regency. Respondents in this study are data or someone who can provide information relating to research needs. The respondents of this study were students of class X. This study conducted in Odd semester of 2017-2018 in September - October 2017.

B. Approach and Research Design

In this study, researcher used a quantitative research approach. It is said that the quantitative approach because the research data in the form of numbers and analysis using statistic.[48] Quantitative research can be interpreted as a research method based on positivism philosophy, used to examine the population and specific samples, the collection and use of research instruments, data analysis is quantitative or statistic, with the aim of testing the hypothesis that has been established.

The type of research used by researchers in this study included in the category of descriptive quantitative correlational research because this study aims to determine the direction and magnitude of the relationship between the variables studied. For more details, there are two types of correlation research, namely

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[48] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D,* (Bandung: Alfabeta, 2009), p. 7

parallel correlation and cause and effect correlation.[49] Relationship between variables in this study is asymmetric relationship (not parallel) which relationship is where one variable gives influence on other variables. Relationships are causal, there are independent variables (variables that affect) and dependent (variables that are affected).[50] This correlation method is related to data collection to determine whether or not influence between two or more variables and how strong is the influence (degree of relationship expressed as a correlation coefficient).[51] In this study the cause and effect variable is Islamic education learning achievement (X) and religious commitment (Y).

C. Research Variable

Variables are anything in the form of what set by the researcher to study so that obtained information about it.[52] Variable consists of two, as follows:

1. Independent variable or affect (X) : Islamic education learning achievement

2. Dependent variable or affected (Y) : Religious commitment

Picture 3.1

Research Variable


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┌─────────────────────┐              ┌─────────────────────┐
│ Islamic Education   │              │ Religious           │
│ Learning            │─────────────▶│ Commitment          │
│ Achievement (X)     │              │ (Y)                 │
└─────────────────────┘              └─────────────────────┘
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[49] Suharsini Arikunto, *Prosedur Penelitian suatu pendekatan praktis* (Jakarta: Rineka Cipta, 2006), p. 11.

[50] Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2004), p. 59.

[51] Anas Sudijono, *Pengantar Statistik Pendidikan* (Jakarta: Raja Grafindo Persada, 1995), p. 175

[52] Sugiyono, *Op.cit.,* p.38.

D. Population and Sample

Population is the whole object of research either consisting of real objects, abstracts, events of any symptoms that are the source of data and have a certain character.[53] Therefore, in this study population is all students of class X State Vocational High School 1 Gempol 2017/2018 academic year, amounting to 573 students. Researchers choose class X because class X is the adaptation of students in the new environment, then how Islamic Education can color or affect the religious commitment of students.

The sample is part of the population, for example taken by using certain ways. The following is a table determining the number of samples from the population according to Isaac and Michael with error levels of 1%, 5%, and 10%:[54]

Table 3.1

Sample Determination

N	S			N	S			N	S		
	1%	5%	10%		1%	5%	10%		1%	5%	10%
10	10	10	10	150	122	105	97	360	234	186	155
15	15	14	14	160	129	110	101	380	242	191	158
20	19	19	19	170	135	114	105	400	250	195	162
25	24	23	23	180	142	119	108	420	257	191	165
30	29	28	27	190	148	123	112	440	265	195	168
35	33	32	31	200	154	127	115	460	272	198	171
40	38	36	35	210	160	131	118	480	279	202	173
45	42	40	39	220	165	135	122	500	285	205	176
50	47	44	42	230	171	139	125	550	301	213	182

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[53]Sukandar Rumidi, *Metodologi Penelitian* (Yogyakarta: Gajahmada University Press, 2004), p.47

[54]Sugiyono, *Op.cit.*, p. 128

60	55	51	49	240	176	142	127	600	315	221	187
70	63	58	56	250	182	146	130	650	329	227	191
80	71	65	62	260	187	149	133	700	341	233	195
90	79	72	68	270	192	152	135	750	352	238	199
100	87	78	73	280	197	155	138	800	363	243	202
110	94	84	78	290	202	158	140	850	373	247	205
120	102	89	83	300	207	161	143	900	382	251	208
130	109	95	88	320	216	167	147	950	391	255	211
140	116	100	92	340	225	172	151	1000	399	258	213

Based on the above table, if the population is 600, with a 5% error rate, then the minimum sample size is 221. In this study, the population has a probability or has equal opportunity to select to be a sample. Therefore, researchers determine the number of samples using Cluster Sampling technique, done because the population consists of six major groups or six departments that have several classes in each department. Then each department is drawn, which is to write the name of each class in each department in a small piece of paper with notes of one class of paper, then shuffled and the result out that is used as a researcher as a sample. In addition, because the independent variables of learning achievement, the researchers took samples of several classes that represent each department. Therefore, the process of matching the achievement of learning and respondents can be easier. The sample of this study is the students of class X. Below is the sample details of the X class that has drawn:

Table 3.2

Sampling Technique

KELAS	X		
JURUSAN	L	P	JML

TKJ	1	6	29	35
	4	13	23	36
TPm	2	33	3	36
	4	33	2	35
PT	2	21	15	36
MM	2	9	27	36
TKR	2	36	0	36
TSM	1	35	0	35
JUMLAH				**285**

Based on the above sample table then it has exceeded the minimum sample limit of 285 students. Nevertheless, in the implementation of the questionnaire, the questionnaire filled only 252 questionnaires, due to the absence of students in the class.

E. Data and Data Source

The data used in this research is quantitative data. Deni Darmawan argued "quantitative data is data in the form of numbers as a tool to find information about what we want to know".[55]

Sources of data from this research are:

1. Primary Data, ie data obtained or collected directly in the field by the person conducting the research or the person concerned requires it. Primary data called original data. Primary data in this research is the result of questionnaire given to the respondent ie student.

2. Secondary Data, ie data obtained in the form that has been so and obtained from a second source, such as data taken from the Middle Exam achievement

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[55]*Ibid*,. p.37.

of students of class X State Vocational High School 1 Gempol and school profiles.

Table 3.3
Description of Data and Research Data Sources

No.	Data	Data Source
1	Islamic education learning achievement	Document (Average Score in Mid-Term Raport at Odd Semester)
2	Religious commitment	Student (Responden)

F. Research Instrument

In a study is obligation to prepare the instrument (tool) research, in order to get maximum results so that the validity of the research no doubt. The research instrument is a data-gathering tool and should be properly designed and manufactured in such a way as to produce empirical data as it is. To support the data collection process and obtain the desired data, the researcher uses the instrument in the form of questionnaire method, because the instrument used in this research is to know the variables studied, that is about the influence of Islamic learning achievement on student's religious commitment. The questionnaire is an investigation of a problem that generally concerns the public interest (the crowd), done by circulating a list of questions or statements in the form of a questionnaire submitted in writing to a number of subjects to get a full written answer or response.

a. Instrument Arrangement Procedure

The tool used to collect primary data is a list of statements submitted to students with and using a questionnaire method by spreading a questionnaire about variable Y.

Table 3.4
Variable Descriptive, Sub Variable, dan Indicator

No	Variable	Sub Variable	Indicator	Instrument	Question
1	Islamic education learning achievement	-	Score of Mid-Semester Raport at Odd Semester	Document	-
2	Religious commitment	Belief	Belief in Allah SWT	Questionnaire	1, 4
			Belief in heaven / hell		2
			Belief in angels		3
			Belief in the Qur'an		5
		Practical	Do prayer		7, 9
			Recite Al-Qur'an		8
			Supplication		6, 10
		Experience	Feel close to God		11, 13, 14, 15, 16
			Feelings of warning or help from God		12, 17
		Consequence	Helping others		20, 27
			Honest		19
			Forgiving		18, 25
			Husnudzon		21, 23
			Polite		22
			Obedient		26
		Knowledge	Knowledge of the Qur'an		28

			Knowledge of the Day of Judgment		29
			Knowledge of Worship		30

b. Measurement Scale

Questions or statements in the questionnaire measured using a Likert scale that is the scale used to measure the attitude scale.[56] With the Likert scale, the variables to measure translated into indicator variables. Then the indicator used as a starting point to arrange the items of instruments that can be a statement or question. After the statement or question has made, it followed by scoring or weights for each alternative answer. The answer of each instrument has a gradation from very positive to very negative, in the form of words such: Very Agree, Agree, Neutral, Disagree, Very Disagree. Thus, in the measurement of research variables, respondents asked to say their perceptions by choosing one of the alternative answers on a scale of one to five.

There are thirty statements used to reveal students' religious commitment. All statements expressed in positive sentences. The alternative answers provided to respond to existing statements include:

1) Score 5 : For Very Agree answer

2) Score 4 : For Agree answer

3) Score 3 : For Neutral answer

4) Score 2 : For Disagree answer

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[56]Iqbal Hasan, *Pokok-pokok Metodologi Penelitian dan Aplikasinya* (Jakarta: Gpia Indonesia, 2002),p.72.

5) Score 1 : For Very Disagree answer

In this instrument there are 30 questions, with the lowest score 30 (ie the multiplication result between score 1 with 30 statements) and the highest score is 150 (ie the multiplication result between score 5 and 30 statement).

G. Data Collection

According to M.Burhan Bungin, data collection method is part of data collection instrument that produces the success or failure of a study. In this study, the method used is as follows:

1. Questionnaire Method

Set of questions or statements that answered and completed by the respondent. In other opinion explained Questionnaire method is a series or list of questions arranged systematically, and then sent to filled by the respondent. Questionnaires divided into several forms, as follows:

a. Directly Close Questionnaire, a questionnaire designed in such a way as to record data about the situation experienced by the respondent himself, then all the alternative answers that answered by the respondent has been listed in the questionnaire.

b. Directly Opened Questionnaire directly opened, a list of questions that made fully give freedom to respondents to answer about the situation experienced by themselves, without any alternative answers from researchers.

c. Directly Not Closed Questionnaires, this questionnaire is constructed with the intent to dig or record data about what the respondent knows about

certain objects and subjects, and the data is not meant about the respondent concerned.[57]

In this study, the researchers used a closed questionnaire because respondents are only required to choose the answers that provided, the questionnaire distributed related to the commitment of students.

2. Documentation Method

Method used to browse historical data. The main nature of this data is not limited to space and time so give researchers the opportunity for things that have been past. From the description clearly shows that the documentary method is a form of investigation of existing documents. In this research are:

a. The average score of report cards in the mid semester of students in the odd semester X class

b. Student and teacher data State Vocational High School 1 Gempol

c. Profile State Vocational High School 1 Gempol

H. Test of Reliability and Validity

1. Validity test

All data obtained before is still raw data. Therefore it needs to be analyzed further in order to be drawn a conclusion in accordance with existing data. The method used in this research analysis is statistic method.[58] One measure of a questionnaire called construct validity. In this sense, a questionnaire containing multiple statements to measure a thing said to be valid if each item has a high relation. To test the validity of research instrument, Pearson Product Moment

[57] M.Burhan Bungi, *Op.cit,.* p. 123-124

[58] Ahmad Tanzeh, *Pengantar Metode Penelitian* (Yogyakarta: Penerbit Teras, 2009), p. 90

correlation technique used between score of each item statement with total score, with formula:

$$r_{xy} = \frac{N \sum XY - (\sum X)(\sum Y)}{\sqrt{\{N \sum_X 2)\}\{N \sum_Y 2 - (\sum_Y 2\}}}$$

Description:

R_{xy} : The correlation coefficient between X and Y

N   : Number of respondents

$\sum XY$: Total of multiplication result between X and Y score

$\sum X$: Total of number of X scores

$\sum Y$: Total of number of Y scores

$\sum X^2$: Total of X squares

$\sum Y^2$: Total of Y squares

Validity test of instrument use computer assistance with SPSS 21 for windows analysis program. Singarimbun and Effendi, has stated if sig ≤ 0.05 then the statement can be said valid and if sig $\geq 0,05$ then statement can be said invalid.[59] Or $r_{count} > r_{table}$.

In the preliminary study, the questionnaires tested on non-sample respondents as many as 34 respondents, where the respondents taken from class X MM 3. Criteria of questionnaire is said to be valid if $r_{count} > r_{table}$ or can be said valid if $r > 0, 339$. For test results validity the items of the questionnaire statement seen in the table below:

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[59]Masri Singarimbun dan Sofian Efendi, *Metode Penelitian dan Survai* (Yogyakarta: LP3ES, 1989), p. 124.

Table 3.5

Validity Test of Y Variable (Religious Commitment)

Number of Instrument	R_{count}	R_{table}	Significance	Description
Y1	0,059	0,339	0,739	Invalid
Y2	0,179	0,339	0,312	Invalid
Y3	0,702	0,339	0,000	Valid
Y4	0,127	0,339	0,475	Invalid
Y5	0,682	0,339	0,000	Valid
Y6	0,521	0,339	0,002	Valid
Y7	0,608	0,339	0,000	Valid
Y8	0,547	0,339	0,001	Valid
Y9	0,648	0,339	0,000	Valid
Y10	0,775	0,339	0,000	Valid
Y11	0,457	0,339	0,007	Valid
Y12	0,455	0,339	0,007	Valid
Y13	0,669	0,339	0,000	Valid
Y14	0,778	0,339	0,000	Valid
Y15	0,741	0,339	0,000	Valid
Y16	0,401	0,339	0,019	Valid
Y17	0,819	0,339	0,000	Valid
Y18	0,723	0,339	0,000	Valid
Y19	0,515	0,339	0,002	Valid
Y20	0,412	0,339	0,015	Valid
Y21	0,700	0,339	0,000	Valid
Y22	0,426	0,339	0,012	Valid
Y23	0,779	0,339	0,000	Valid

Y24	0,795	0,339	0,000	Valid
Y25	0,569	0,339	0,000	Valid
Y26	0,769	0,339	0,000	Valid
Y27	0,234	0,339	0,182	Invalid
Y28	0,614	0,339	0,000	Valid
Y29	0,746	0,339	0,000	Valid
Y30	0,156	0,339	0,379	Invalid

Based on the result of the validity test on the variables of religious commitment (Y) in the table above, it can be seen that 25 of the statement items $> r_{table}$ and significance < 0.05 are valid so that it can be used as research instrument. Whereas 5 of the statement items $< r_{table}$ and significance > 0.05 are invalid so the item declaration is dumped and discarded.

2. Reliability Test

   Reability refers to a sense that an instrument is reliable enough to used as a data collection tool because the instrument is already good.[60] Instruments said to be reliable if the results are good, as for the statement here include:

1. As the stability of re-measurement results with same instruments use stable index.

2. As the stability of the results measures with two parallel instruments and is considered equal to give equivalence index or similarity.

   The formula used to find the value of reliability, the instrument is alpha is formulated as follows:

$$r_{11} = \frac{(K)}{(K-1)}\left(1 \frac{\sum \sigma_b^2}{\sigma_t^2}\right)$$

---

[60]Suharsimi Arikunto, *Op.cit.,* p. 170.

Description:

r_{11} : Instrument Reliability

k   : Number of Statement item

$\sum \sigma_b^2$: Number of variance item

σ_t^2 : Total variance[61]

     If it had, an Alpha's coefficient > 0.60 then said that the items in the questionnaire are reliable. To facilitate the process of reliability test calculations, performed by using computer assistance with SPSS 21 for Windows analysis program. For the reliability test, results of the questionnaire statement seen in the table below:

Table 3.6

Reliability Test of Y Variable (Religious Commitment)

Number of item	Cronbach's Alpha	Description
30	0,930	Reliable

     From the above data, the reliability showed the number of 0.930. So it can be concluded that this religious commitment questionnaire is reliable (reliable) because Cronbach's Alpha (0.930)> 0.60

I. Data Analysis

     All data obtained before is still raw data. Therefore it needs to be analyzed further in order to be drawn a conclusion in accordance with existing data. The

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[61] *Ibid.*, p. 196.

method to be used in the analysis of this research is statistical method. In the narrow sense statistics are data, but in a broad sense is a tool, meaning that statistics serve as an analytical tool and a tool for making decisions.[62]

According to J.Supranto, statistics is the study of how the collection, processing, presentation and analysis of data including how to take conclusions by taking into account the element of uncertainty based on the concept of probability.[63]

1. Descriptive Analysis

Descriptive analysis used to study the distribution of frequency, mean, median, standard deviation, etc., on the object of this study is 252 students SMKN 1 Gempol. After categorize the results of the scale of learning achievement of Islamic education and religious commitment of students with reference to the mean and standard deviation (SD) with the following formula:

Mean = (max score – min score) + number of item

$\qquad$ 2

SD = hipotic mean

$\qquad$ 6

Description:

Minimum score : number of item x lowest score

Maximum score : number of item x highest score

Then categorized according below formula is:

[62] Ahmad Tanzeh, *Op.cit., p.22*

[63] J.Supranto, *Metode Penelitian Hukum Dan Statistik*, (Jakarta: PT. Rineka Cipta, 2003), p.19

Table 3.7

Results Categorized

Category	Formula
Higher	X ≥ (M + 1 sd)
Intermediate	(M − 1 sd) ≤ X ≤ (M + 1 sd)
Lower	X ≤ (M − 1 sd)

Then, percentage process using the formula:

P = _f_ x 100%

      n

Description:

P : percentage

F : frequency

N : number of subjects

    Therefore, it known the level of the subject is at a higher level, intermediate or lower. The calculation of descriptive analysis done with computer-help, SPSS program version 21 for Windows.

2. Simple Linear Regression Analysis Requirements Test

a. Basic Assumptions Test

1) Normality Test

    According Sugiyono the use of parametric statistics requires that the data of each variable analyzed must normally distributed. The residual regression normality test aims to test whether in the regression model, the disturbing or residual variable has a normal distribution. The method used to test the normality of residual regression using normal P-P plot

and Kolmogorov-Smirnov test. The model residual said to follow a normal distribution when the data on a normal P-P plot chart is located around the diagonal line. While the Kolmogorov-Smirnov test, if the probability of the test result is more than 0.05 then the assumption of normality is required.[64] Basic decision-making by looking at significance α 5% with provisions:

a) Probability > 0,05, then the data is normally distributed

b) Probability < 0,05, then the data is not normally distributed

2) Linearity Test

Linearity assumption is assumption stated that the relationship between variables that want to be analyzed follow the straight line so that if the regression equation obtained and made the graph, will seen the graph in the form of linear line. Anova SPSS table can help in deciding which type of regression should use. Although linear regression the most widely referenced literature and tend to be easier, not necessarily owned data explained well by the linear regression equation.

Using ANOVA table on SPSS, we will see Sig value. linearity & Sig. deviation from linearity of any independent variable with dependent variable compared with significance level (α). Sig. linearity value indicates the extent to which the independent variable is directly proportional to the straight line. If the value of Sig. linearity is smaller than the level of significance (α), then linear regression used to explain

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[64]Esy Nur Aisyah, *Statistik Inferensial Parametrik*. (Malang : Universitas Negeri Malang), p. 15

the influence between the variables that exist. The value of Sig. deviation from linearity indicates which linear data used. If the value of Sig. deviation from linearity is greater than the level of significance (α), then linear regression used to explain the influence between the variables that exist.

b. Classic Assumption Test

Heteroscedasticity Test

Heteroscedasticity test aims to test whether in the regression model there is a similarity of variants from one observation residual to other observations. It intended that the disturbing variant is no different from one other observation or has the same variant. Heteroskedasticity detection test can be done by graphical method that is by looking at plot plot between prediction value of dependent variable (Dependen) that is ZPERED with residual SRESID. Detection of the presence or absence of heteroskelasticity can be done by looking at the presence or absence of a particular pattern on the scatterplot chart between SRESID and ZPRED where Y is Y predicted, and the X axis is the residual (Y Prediction-Y real).

3. Hypothesis Test Regression Analysis

In this study, the authors use data analysis techniques using simple regression analysis techniques. Simple regression is a form of regression with a model that aims to study the relationship between two variables, namely independent variable (independent) and dependent variable (bound). If written in the form of equations, a simple regression model formulated as follows:

$$Y = a + bX$$

Description:

Y   : dependent variable (influenced)

a   : constants (intercept)

b   : regression coefficient

X   : independent variable (influence)

The simple regression analysis model in this research analyzed using SPSS 21 for Windows program. In the regression analysis, the researchers used the t test. The t test aims to explain the significance of the independent variable influence on the dependent variable.

BAB IV

EXPOSURE DATA DAN RESEARCH FINDINGS

A. Description of Research Object

1. Profile of State Vocational High School 1 Gempol

The establishment of State Vocational High School 1 Gempol based on the rapid development of industry in East Java, especially Pasuruan. In Pasuruan there are many factories engaged in the production of various sectors of goods, so many require a workforce that has the competence and ability. To fulfill the growing demand for this workforce, it was established Vocational High School in Gempol. State Vocational High School 1 Gempol is the first vocational high school in Gempol sub-district, Pasuruan regency, established in 2007.

In its early days, State Vocational High School 1 Gempol opened only three skills programs/ majors, namely computer and networking techniques, machining techniques, and cooling and air conditioning techniques. Now has increased the multimedia majors, light vehicle engineering, and motorcycle engineering. State Vocational High School 1 Gempol is located at Jl. Dau Dharmorejo No. 03 The birth of Gempol sub-district, Pasuruan regency. State Vocational High School 1 Gempol is located in Betas Hamlet, Kepulungan Village, Gempol sub-distric. State Vocational High School 1 Gempol stands on an area of 28,020 m2 from a distance of 200 m to the highway. In this year State Vocational High School 1 Gempol led by Mr. H. Makhmud, S.Pd, MM.

2. School Identity

    a. School Name   : State Vocational High School 1 Gempol

    b. School Address   : Street Dau Darmorejo Kepulungan

                                          Gempol - Pasuruan   67155

    c. No. Telp./ fax.   : (0343) 635726/ (0343) 635859

    d. Website   : www.smkn1gempol.sch.id

    e. Email   : smkn1_gempol@yahoo.co.id

    f. Year of establish   : 2007

    g. N.S.S and N.P.S.N   : 32.1.05.19.12.026 and 20542536

    h. Vocational Program/ Department   :

       1) Network and Computer Engineering (since 2007)

       2) Machinery Engineering (since 2007)

       3) Refrigeration and Air Conditioning Engineering (since 2007)

       4) Multimedia (since 2013)

       5) Light Vehicle Engineering (since 2013)

       6) Motorcycle Engineering (since 2015)

3. Vision and Mission of State Vocational High School 1 Gempol

    To achieve the goal of education State Vocational High School 1 Gempol

formulate a vision and mission as following:

a. Vision

The realization of quality graduates of national and international standards of

    entrepreneurial spirit of entrepreneurial environment and noble character.

b. Mission

1) Increase noble character and virtuous habits.

2) Improve academic and non-academic achievement at National and International level.

3) Seeking Graduates can be absorbed in DU-DI and favorite universities inside and outside the country.

4) Create entrepreneurial spirit and student enterprenership according to their competence.

5) Creating a school culture to prevent pollution and environmental damage and realize the management and preservation of the school environment

6) Improving Prime Services to the school community in an effort to empower schools and communities by utilizing the potential of the region

4. Education Goals of State Vocational High School 1 Gempol

Referring to the vision and mission of the school, the goal of State Vocational High School 1 Gempol in developing this education is as follows:

a. Realize noble behavior for the citizens of the school on the daily habits of school.

b. Achieve quality human resources improvement that can compete at national and international level.

c. Utilize IT facilities in classroom learning and other learning.

d. Increase the number of students to receive at work (DU-DI) and faforit colleges inside and outside the country.

e. Implement the Learning by involving parents, DU-DI, Universities and related institutions to improve the competence of human resources educators and education personnel and learners.

f. Realize a school that entrepreneurship and form enterprenership students.

g. Conducting a cultural movement reduces the pollution of the school environment.

h. Conducting a cultural movement prohibits any activities of the citizens of the school that can lead to damaging the school environment.

i. Conducting a culture of processing waste movements in school to become a useful item and help preserve the school environment.

j. Provide excellent service for school and community residents.

B. Research Results

1. Validity Test and Reliability Test Result

There are two important conditions that apply to a questionnaire; namely the necessity of a questionnaire to valid and reliable. A questionnaire said to be valid if the question on a questionnaire is able to reveal something measured by the questionnaire. While a questionnaire said to be reliable if the respondent's answer to the statement is consistent or stable over time. Testing validity and reliability is the process of testing the statement items in a questionnaire, whether the content of the statement is valid or Raliabel. If the items are valid and reliable, they used to predict the variables studied.

In this research, the questionnaire items are valid if the value of r_{count} is greater than the value of r_{table}, and the questionnaire items said to be reliably if

the Cronbach's Alpha value of each variable is equal to or above 0.60. The following results SPSS validity test and reliability test of the questionnaire data of the statement of religious commitment (Y).

Table 4.1

Validity and Reliability of Religious Commitment (Y)

No	r count	r table	Significance	Description	Cronbach's Alpha	Description
Y3	0,244	0,123	0,000	Valid	0,878	Reliable
Y5	0,192	0,123	0,002	Valid		
Y6	0,581	0,123	0,000	Valid		
Y7	0,595	0,123	0,000	Valid		
Y8	0,604	0,123	0,000	Valid		
Y9	0,619	0,123	0,000	Valid		
Y10	0,678	0,123	0,000	Valid		
Y11	0,620	0,123	0,000	Valid		
Y12	0,589	0,123	0,000	Valid		
Y13	0,562	0,123	0,000	Valid		
Y14	0,593	0,123	0,000	Valid		
Y15	0,514	0,123	0,000	Valid		
Y16	0,460	0,123	0,000	Valid		
Y17	0,440	0,123	0,000	Valid		
Y18	0,559	0,123	0,000	Valid		
Y19	0,519	0,123	0,000	Valid		
Y20	0,497	0,123	0,000	Valid		
Y21	0,466	0,123	0,000	Valid		
Y22	0,551	0,123	0,000	Valid		
Y23	0,507	0,123	0,000	Valid		
Y24	0,530	0,123	0,000	Valid		
Y25	0,493	0,123	0,000	Valid		

Y26	0,509	0,123	0,000	Valid		
Y28	0,173	0,123	0,006	Valid		
Y29	0,284	0,123	0,000	Valid		

Based on the results of validity test is known all the items question Y variables ie Religious Commitment from Y3 to Y29 has the value of $r_{count}>$ r_{table} or significance value < 0.05. It concluded that the question items of the variables of Religious Commitment (Y) are valid because they meet the validity test requirements.

The research instrument said to be reliable if the value of alpha's cronbach is equal to or above 0.60. Based on the above table it is known that the value of alpha's cronbach obtained by 0.878 so it is concluded that the variable Religion Commitment (Y) reliable.

2. Analysis Result

Analysis of data conducted to determine the effect of learning achievement of Islamic education on religious commitment of students divided into descriptive analysis and regression analysis. Prior to conducting regression analysis also tested the requirements of simple linear regression analysis.

a. Descriptive Analysis Results

This descriptive analysis used to distribute and explain the data obtained from the questionnaire to 252 respondents into the frequency distribution table, so that in the table obtained the results of the variables studied as described below.

1) Islamic Education Learning Achievement

Classification Islamic education learning achievement divided into three categories, namely: good category, enough and less. To determine the classification of Islamic education learning achievement and to present the frequency value, the description of Islamic education learning achievement level based on the score of each item. From the calculation results mean and standard deviation of the scores that have been obtained. The frequency distribution result of Islamic education learning achievement is described in full as follows.

Table 4.2

Frequency Distribution of Islamic Education Learning AchievementVariable

hasil belajar PAI		
N	Valid	252
	Missing	0
Mean		79.99
Median		80.00
Std. Deviation		5.578
Variance		31.115
Range		27
Minimum		63
Maximum		90

From the above table, it known that mean of Islamic education learning achievement is 79.99 and the standard deviation is 5,578. Next categorized as follows:

Table 4.3

Categorization of Islamic Education Learning AchievementVariable

Formula	Category	Scale score

X ≥ (M + 1 s)	Baik	≥ 85,568
(M – 1 s) ≤ X ≤ (M + 1 s)	Cukup	74,412 ≤ X ≤ 85,568
X ≤ (M – 1 s)	Kurang	≤ 74,412

Table 4.4

Categorization Frequency of Islamic Education Learning AchievementVariable

hasil_belajar			Frequency	Percent	Valid Percent	Cumulative Percent
Valid		Baik	43	17.1	17.1	17.1
		Cukup	164	65.1	65.1	82.1
		Kurang	45	17.9	17.9	100.0
		Total	252	100.0	100.0	

Picture 4.1

Graph of Islamic Education Learning AchievementPresentation
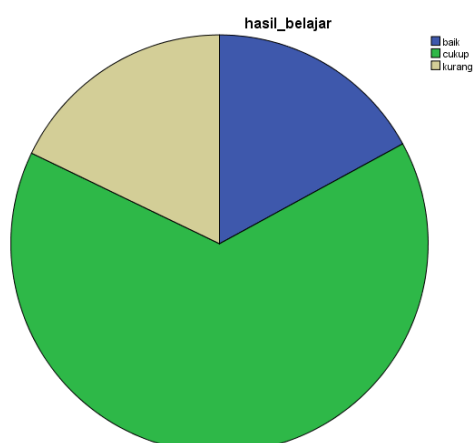
From the table and graph above it can be seen that the Islamic education learning achievement which includes (1) higher category as much as 17,1% students; (2) intermediate category as many as 65.1% students; lower categories as much as 17.9% students. From this it can be concluded that Islamic education learning achievement class X in State Vocational High School 1 Gempol is moderate or enough that is 65,1%.

The data above is the data of all students both male and female students. The more detailed description of learning achievement of Islamic education of male students and female students explained. It is intended to know how the difference between Islamic learning achievement on religious commitment between male and female students, and to prove how much difference in average learning achievement of Islamic education between male and female students. It directly related to the submission of research hypotheses that described previously. However, the discussion is useful as an addition to insights about psychosocial differences, in this case the learning achievement between male students and female students. The percentage of the categorization of learning achievement of Islamic education if viewed from the gender ie:

Table 4.5

Frecuency Distribution of Islamic Education Learning AchievementVariable Based On Gender

hasil_belajar * jenis kelamin Crosstabulation				
Count				
		jenis kelamin		Total
		laki-laki	perempuan	
hasil_belajar	Baik	19	24	43
	Cukup	108	56	164
	Kurang	40	5	45
Total		167	85	252

Based on students' gender, students' learning achievement on higher category as many as 19 students or 11%, intermediate category as many as 108 students or 65% and lower category as many as 24 students or 24%. While the achievement of female students in higher category as many as 24 student or 28%, intermediate category as many as 56 students or 66% and lower category as much as 5 student or 6%. This shows that male students' learning achievement are lower than female students.

2) Religious Commitment

The classification of religious commitment is divided into three categories: categories good, enough and less. To determine the classification of religious commitment and frequency value, the description of the religious commitment level is based on the score of each item. From the calculation results mean and standard deviation of the scores that have been obtained. The results of the frequency distribution of religious commitment described as follows.

Table 4.6

Frequency Distribution of Religious Commitment Variabel

religious commitment

N	Valid	252
	Missing	0
Mean		104.85
Median		105.00
Std. Deviation		8.985
Variance		80.731
Range		45
Minimum		80
Maximum		125

From the above table it is known that the mean religious commitment variable is 104.85 and the standard deviation is 8,985. Next has categorized as follows.

Table 4.7

Categorization of Religious Commitment Variabel

| Rumus	Kategori	Skor Skala
$X \geq (M + 1\ s)$	Baik	$\geq 113{,}835$
$(M - 1\ s) \leq X \leq (M + 1\ s)$	Cukup	$95{,}865 \leq X \leq 113{,}835$
$X \leq (M - 1\ s)$	Kurang	$\leq 95{,}865$

Table 4.8

Categorization Frequency of Religious Commitment Variable

religious_commitment

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	baik	44	17.5	17.5	17.5
	cukup	170	67.5	67.5	84.9
	kurang	38	15.1	15.1	100.0
	Total	252	100.0	100.0	

Picture 4.2

Graph of Religious Commitment Presentation
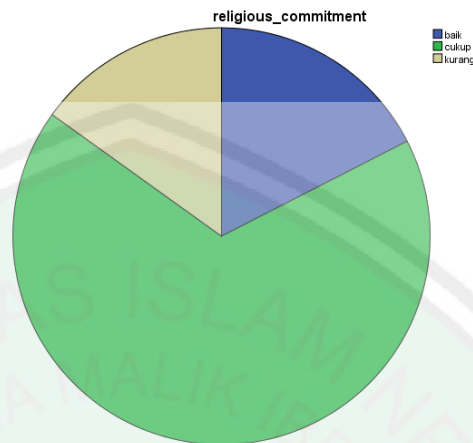
From the above tables and graphs it can be seen that religious commitments include (1) good category as much as 17.5% students; (2) sufficient category as many as 67.5% students; less categories as much as 15.1% students. It can be concluded that the religious commitment of class X in STATE VOCATIONAL HIGH SCHOOL 1 Gempol is moderate or enough that is 67,5%.

The data above is the data of all students both male and female students. The more detailed description of learning achievement of Islamic education of male students and female students explained. It intended to know how the difference between Islamic learning achievement on religious commitment between male and female students, and to prove how much difference in average learning achievement of Islamic education between male and female students. It not directly related to the submission of research hypotheses that described previously. However, the discussion is useful as an addition to insights about psychosocial differences, in this case the learning

achievement between male students and female students. The percentage of the categorization of learning achievement of Islamic education if viewed from the gender ie:

<div align="center">

Table 4.9

Frecuency Distribution of Religious Commitmet Variable Based On Gender

</div>

religious_commitment * jenis kelamin Crosstabulation

Count

		jenis kelamin		Total
		laki-laki	perempuan	
religious_commitment	Baik	33	11	44
	Cukup	112	58	170
	kurang	22	16	38
Total		167	85	252

Based on the gender, commitment of male students in the higher category as many as 33 students or 20%, intermediate category as many as 112 students or 67% and lower category as many as 22 students or 13%. While the commitment of female students in the category of good as many as 11 or 13%, enough category as many as 58 students or 68% and less category as many as 16 students or 19%. This shows that male students' religious commitment is higher than female student is.

b. Result of Simple Linear Regression Analysis Requirements Test

   1) Basic Assumptions Test

      a) Normality Test

         The residual regression normality test aims to test whether in the regression model, the disturbing or residual variable has a normal

distribution. The method used to test the normality of residual regression using normal P-P plot and Kolmogorov-Smirnov test. The model residual said to follow a normal distribution when the data on a normal P-P plot chart is located around the diagonal line. While the Kolmogorov-Smirnov test, if the probability of the test result is greater than 0.05 then the assumption of normality is met. Test results presented as follows:

Table 4.10

Result of Religious Commitment Normality Test

One-Sample Kolmogorov-Smirnov Test

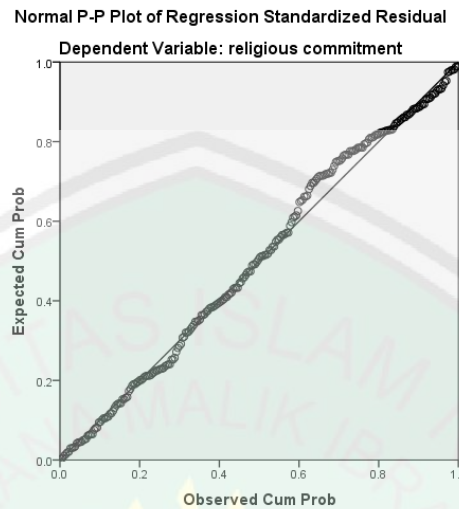|		Unstandardized Residual
N		252
Normal Parameters[a,b]	Mean	.0000000
	Std. Deviation	8.95438248
Most Extreme Differences	Absolute	.066
	Positive	.038
	Negative	-.066
Kolmogorov-Smirnov Z		1.045
Asymp. Sig. (2-tailed)		.224

a. Test distribution is Normal.

b. Calculated from data.

From the above test results, obtained Asymp sig (2-tailed) value of 0.224 > 0.05. Then it concluded that the assumption of normality fulfilled. Figure P-P Plot equations Regression of religious commitment is as follows:

Picture 4.3

Normality P-P plot of Religious Commitment

Normal P-P Plot of Regression Standardized Residual

Dependent Variable: religious commitment

b) Lin

states that the

rela   l that follow the

straight line so that if the regression equation obtained is made graph,

will seen the graph in the form of linear line. Anova SPSS table can

help in deciding which type of regression used. Using ANOVA table

on SPSS, we will see value of Sig. linearity & Sig. deviation from

linearity of any independent variable with dependent variable

compared with significance level (α). Value of Sig. linearity indicates

the extent to which the independent variable is directly proportional to

the straight line.

If the value of Sig. linearity is smaller than the level of

significance (α), then linear regression used to explain the influence

between the variables that exist. While the value of Sig.deviation from

linearity indicates what linear data is used. If the value of Sig.

deviation from linearity is greater than the level of significance (α),

then linear regression used to explain the influence between the

variables that exist.

Table 4.11

Linearity Test

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
religious commitment * hasil belajar	Between Groups	(Combined)	1852.494	24	77.187	.952	.532
		Linearity	138.145	1	138.145	1.703	.193
		Deviation from Linearity	1714.349	23	74.537	.919	.573
	Within Groups		18411.073	227	81.106		
	Total		20263.567	251			

From the above table, test results obtained value of sig. deviation from linearity of 0.573> 0.05. Thus, concluded that the assumption of linearity fulfilled.

2) Classic Assumption Test

a) Heteroscedasticity Test

Heteroscedasticity test used to identify whether there is an inequality of variance from residual one of the other observations. Heteroskedasticity detection test can also be done by graphical method that is by looking at the plot graph between the predicted value of dependent variable (ZPRED) with residual SRESID. Detection of whether or not heteroscedasticity can be done by looking at the presence of a particular pattern on the scatterplot chart between SRESID and ZPRED, where the Y-axis is predicted Y, and the X axis is the residual (Y-actual prediction). The test results using the graph method is as follows:

Picture 4.4
Scatter Plot of Religious Commitment

Scatterplot
Dependent Variable: religious commitment

Based s spread randomly and spread both above and below the number 0 on the Y axis. Thus, concluded that there is no heteroscedasticity in the regression model Learning AchievementIslamic education (X) on religious commitment (Y).

c. Hypothesis Test

1) Hypothesis Test Regression Analysis

Simple linear regression analysis is a linear relationship between one independent variable (X) with the dependent variable (Y). This analysis to know the direction of the relationship between independent variables with dependent variable whether positive or negative and to predict the value of the dependent variable if the value of the independent variable increased or decreased.

Table 4.12

Simple Linear Regression Analysis

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	94.214	8.141		11.573	.000
	hasil belajar	.133	.102	.083	1.310	.191

a. Dependent Variable: religious commitment

Regression equation based on result of regression analysis is as follows:

$$Y = 94{,}214 + 0{,}133\ X$$

In the regression equation, the Constant value of 94.214 is the value of the variables of Religious Commitment if the variable of learning achievement of Islamic education is not used. The value of regression coefficient variable Learning AchievementIslamic education amounted to 0.133. This value indicates that each addition of 1 score for learning achievement of Islamic education will increase religious commitment value by 0.133. Conversely, if the value of Islamic learning achievement dropped 1 value / number then the religious commitment of students is also predicted to decrease by 0.133. Because the value of regression coefficient is positive then it can be said that the achievement of learning Islamic education (X) has a positive effect on religious commitment (Y). So the regression equation is Y = 94.214 + 0.133 X.

2) Hypothesis Test Result

Hypothesis results show whether influence or not the independent variables are Learning Achievementof Islamic education (X) of the

Dependent variable is Religious Commitment (Y). Hypothesis test results described in the table below:

Table 4.13

Hypothesis Test Result

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	94.214	8.141		11.573	.000
	hasil belajar	.133	.102	.083	1.310	.191

Coefficients[a]

a. Dependent Variable: religious commitment

a) The Influence of Islamic Education Learning Achievementto the Religious Commitment

H_0 : (X) not influence to (Y)

H_a : (X) influence to (Y)

b) Test Criteria

H_0 accepted if $t_{count} < t_{table}$ or significance value > 0,05

H_0 rejected if $t_{count} > t_{table}$ or significance value < 0,05

Based on the above table obtained value of t_{count} 1.310 with a significance value 0.191; analysis of the influence of Islamic Education Learning Achievementto Religious Commitment. The t_{table} value on the 200 freedom degrees on 5% is 2,345. Because the value of t_{count} is smaller than t_{table} or significance value larger than 5% real level so it concluded that H_0 accepted and H_a rejected which means

there is no significant effect Islamic Education Learning Achievementto the Religious Commitment.

While for the influence of variable of learning achievement of pie (X) to religious commitment (Y) in simple linear regresi analysis we can refer to R square or R2 which is in spss output part of model summary.

Table 4.14

R Square Value

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.083[a]	.007	.003	8.972

a. Predictors: (Constant), hasil belajar

b. Dependent Variable: religious commitment

Based on above output, known R square value of 0.007. This value implies that the influence of learning achievement variable pie (X) on religious commitment (Y) is 0.7%, while 99.3% y influenced by another variable that not examined.

Data analysis result above is the data analysis of all students both male and female students, where the results show that there is no influence of Islamic education learning achievement on religious commitment. As for the elaboration of more detailed comparison of the results of analysis with other factors affecting religious commitment (Y), then researchers tried to use gender variables (X2) as a moderating variable. This intended to find out how the differences

in the impact of Islamic education learning achievement on religious commitment between male and female students. It not directly related to the submission of research hypotheses that described previously. However, the discussion is useful as an addition to insights about psychosocial differences, in this case the achievement of learning and religious commitment between male students and female students. The results explained through the table below:

Table 4.15

Regression of X1, X2 to Y

ANOVA[a]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	1134.758	3	378.253	4.904	.002[b]
	Residual	19128.810	248	77.132		
	Total	20263.567	251			

a. Dependent Variable: religious commitment

b. Predictors: (Constant), hbandjk, hasil belajar, jenis kelamin

Table 4.16

R Square value X1, X2 to Y

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.237[a]	.056	.045	8.782

a. Predictors: (Constant), hbandjk, hasil belajar, jenis kelamin

From the above output is known significance value 0.002 <0.05 which means there is a simultaneous effect of Islamic education learning achievement on Religious Commitment with Gender as moderating

variable. R square value equal to 0,056. This value means that the influence of the learning achievement variable pie (X) on religious commitment (Y) using gender as moderating variable is 5.6%, while 94.4% Y influenced by another variable that is not examined.

BAB V

RESEARCH DISCUSSION

A. Islamic Education Learning Achievement in State Vocational High School 1 Gempol

The achievement of study of Islamic religious education which is intended in this research is in the cognitive and psychomotor realm of class X in State Vocational High School 1 Gempol listed in the achievement of report cards Middle Semester in Odd Semester. Based on the result of research indicate that 252 students of class X in State Vocational High School 1 Gempol who become research sample is classified or enough with percentage of 61,5%. The above findings indicate that the learning achievement of islamic education have increased and are useful for increasing knowledge of Islamic values.

Based on the theory of learning achievement, which states that achievement is an action or activity to see the extent to which instructional goals have been achieved or mastered by students in the form of learning achievement that they demonstrated after their learning experience (teaching and learning process).

Assessment of learning achievement is the process of scoring the results of learning achieved by students with certain criteria. Student learning achievement is essentially a change of behavior. Behavior as a achievement of learning in the broadest sense includes the field of cognitive, effective, and psychomotor. Therefore, in the assessment of learning achievement, the role of instructional objectives that contain the formulation of the desired abilities and behaviors controlled by students becomes an important element as the basis and reference assessment. Assessment of learning process is the effort of value member to teaching and learning activities conducted by students and teachers in achieving teaching objectives. In this assessment, the extent to

which effectiveness and efficiency in achieving the goals of teaching or changes in student behavior.[65]

Based on the theory, Assessment of learning achievement is the process of assessing the results of learning achieved by students with certain criteria. Therefore, based on the above assessment can be known to what extent students are able to understand the material in the field of cognitive, affective, and psikomotoric and in the assessment can be seen how far the effectiveness and efficient in achieving learning objectives.

Based on from the gender, students' learning achievement in either category as many as 19 students or 11%, enough category as many as 108 students or 65% and less category as many as 24 students or 24%. While the achievement of studying female students in either category as much as 24 students or 28%, enough category as many as 56 students or 60% and less category as many as 5 students or 6%. This shows that male students' learning achievement are lower than female student.

The results are in line with previous research by Nurul Fikriani that there are differences in learning achievement of Islamic education based on gender in students.[66] Sugihartono et al[67] stated that the link between gender and achievement in education in school is better girls in doing verbal tasks such as language, literature and social science, while boys show more verbal problems

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[65]Nana sudjana, *Penilaian Hasil Belajar Mengajar* (Bandung: Remaja Rosdakarya, 1990), p. 2-3.

[66] Nurul Fikriani, *Analisis Hasil Belajar Islamic Education Berdasarkan Gender Pada Siswa Smpn 5 Langsa,* IAIN Zawiyah Cotkala Langsa

[67] Sugihartono, dkk. *Psikologi Pendidikan* (Yogyakarta: UNY Press, 2007), p. 37.

than women. Men are superior in spatial abilities such as in the fields of mathematics, engineering, and science.

While Gallagher, as quoted by Sugiharto in his biology thesis, states that although men and women have differences in physical, emotional, and intellectual development, there is no evidence related to physical differences with intellectual ability. Academic achievement not explained by biological differences. Social and cultural factors are the main reasons that cause gender differences in academic achievement. These factors include subjectivity familiarity, perceptions of special subjects, male and female appearance styles and the treatment of teachers.

B. **Religious Commitment of Students' in State Vocational High School 1 Gempol**

Religious Commitment intended in this research is the commitment of Muslim students in class X in State Vocational High School 1 Gempol. Based on the results of research shows that the religious commitment of 252 students of class X in State Vocational High School 1 Gempolwho become research sample is moderate or enough with percentage 67,5%.

Commitment is summed up as an attachment to doing something in the long run embodied in the form of behavior. Thus, religious commitment is an attachment to the doctrine and obligations that related to belief in God and the moral relationship with humankind, manifested in the form of long-term behavior. Glock & Stark describes religious commitment as the involvement of individuals in the realization of the concept of religiosity, which seen through the activity or

individual behavior of the religion or beliefs it embraces. This means, religious commitment is a life of religiosity embodied in various aspects of human life.[68]

In the Islamic perspective, the religiosity must be comprehensive as it is revealed in the Qur'an that believers must enter Islam thoroughly (*kaffah*). Therefore a Muslim must have a belief in Islamic faith, has a commitment and adherence to the Shari'ah, has good character, sufficient science and a sufistik soul.

Based on the gender, commitment of male students in the category of higher 33 students or 20%, intermediate category as many as 112 students or 67% and lower category as many as 22 students or 13%. While the commitment of female students in the category of good as many as 11 or 13%, enough category as many as 58 students or 68% and less category as many as 16 students or 19%. This shows that male students' religious commitment is higher than female students.

The results are not in line with some theories that show that women are more religiosity than men. For example, if religion serves to overcome the guilt it will show that women who do have guilt greater than male, this will add religiosity for women. Nevertheless, according to Sullins findings women are more religiosity than men is not universal.[69] However, the female advantage in religiousness is not universal. Distinguishing Affective (personal piety) from Active (organizational participation) religiousness, in a third of nations (World Values Survey) women are no higher than men in active religiousness. Among Jews and Muslims

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[68] Titian Hakiki dan Rudi Cahyono, *Komitmen Beragama pada Muallaf (Studi Kasus pada Muallaf Usia Dewasa),* Jurnal Psikologi Klinis dan Kesehatan Mental Vol. 4 No. 1 April 2015, p. 22.

[69] Kenneth G DeBono and Anja Kuschpel, *Gender Differences in Religiosity: The Role of Self-Monitoring*, North American Journal of Psychology Vol. 16, No. 2, June 2014

worldwide, men are more religious than women.[70] In general studies show that women outnumber men in regard to worship although a small opinion suggests that women do not exceed men in terms of religiosity.[71]

C. **The Influence of Islamic Education Learning Achievement To The Religious Commitment in State Vocational High School 1 Gempol**

Religious commitment consists of five dimensions, namely belief dimension, practical dimension, knowledge dimension, consequence dimension and experience dimension. In this dimension of knowledge shows the level of one's understanding of religious doctrines about the depth of religious teachings he embraces. The knowledge that a person possesses will make it wider his thinking insight so that the religious behavior will be more focused.

The attitude of the individual in accepting or valuing his religious teachings is closely related to his religious knowledge. The high scores of these dimensions are influenced by the individual's understanding of important concepts in his religion. Individuals who have a high religious commitment will have a good understanding of important concepts in their religion. While the low understanding of the individual illustrates the low religious commitment he has.

The result of the analysis showed that the learning achievement of islamic education did not have a positive and significant effect on the religious commitment of students in State Vocational High School 1 Gempol with very

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[70] D. Paul Sullins, *Gender and Religiousness: Deconstructing Universality, Constructing Complexity*, Department of Sociology The Catholic University of America Washington, D.C. p. 41
[71] http://sosiologiagamaweb.blogspot.co.id/2016/12/gender-dan-agama-perbedaan-religiusitas-yang-disebabkan-oleh-gender.html (diakses pada tanggal 21 November 2017 jam 23.22 WIB)

weak correlation coefficient. Based on the findings of the research results, the effect of islamic education learning achievement only contributed 0.7% to the religious commitment of students in State Vocational High School 1 Gempol with the conclusion there is no positive and significant influence, which means nil hypothesis accepted. So empirically the higher the value of islamic education learning achievement do not increase the religious commitment of students in State Vocational High School 1 Gempol. The results of the analysis are in line with the results of previous research by Ahmad Malik Amrullah entitled *Pengaruh Hasil Belajar Pendidikan Agama Islam Materi Perilaku Terpuji Terhadap Perilaku Terpuji Terhadap Perilaku Siswa Kelas VII di SMPN 8 Palangka Raya* in 2015. The results of this study stated that there is no significant relationship between the learning achievement of Islamic Religious Education material of commendable behavior with student behavior.[72]

Based on the results of the analysis, the results are inversely proportional to the theory that religious commitment is influenced by one's religious knowledge. In adolescents at school especially in vocational school which notabenenya passed by early adolescents. We need to know that knowledge derived from schools is not the only factor affecting religious commitment. One is the age factor. Adolescence is a period of transition or transition taken by someone from childhood to adulthood. Adolescence is a period of achievement of identity, it can even be said the main struggle in adolescence is between identity and role chaos. When adolescence discover who they are or who they are, they have the ability to

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[72] Ahmad Malik Amrullah, *Pengaruh Hasil Belajar Pendidikan Agama Islam Materi Perilaku Terpuji Terhadap Perilaku Terpuji Terhadap Perilaku Siswa Kelas VII di SMPN 8 Palangka Raya,* (IAIN Palangkaraya: 2015)

bind allegiance to a view or ideology. Adolescence is a time of turbulence various feelings that sometimes conflict with each other. This condition causes rapid changes in emotions in adolescents such as instability of teenage feelings to God / Religion.

All the problems that occur in adolescence, actually related and barkait-hook with age they passed, and could not separated from the influence of the environment in which they live. In that case, an important factor that plays a decisive role in adolescent life is religion. But unfortunately, the modern world is less aware of the importance and magnitude of the influence of religion in human life, especially in people who are experiencing mental shock, where the age of adolescents famous for the age of jiggle, because of the growth of his path from all sectors and aspects of life.[73]

In adolescence, we often see them experiencing shock or instability in religion. For example, they are sometimes very diligent in performing worship, but at other times reluctant to do so. Even showing the attitude as if anti-religion. This is because the physical and spiritual development that occurs in adolescence also affects the development of religion. With the understanding that appreciation of the religious teachings and actions seen in adolescents has much to do with their physical and spiritual growth factors.[74]

When reviewed from the ages of 13-16 years, during this period of rapid physical changes, allowing the emergence of emotional shock, anxiety, and anxiety. In fact, religious beliefs that have grown at a previous age may also

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[73] Zakiah Daradjat, *Op.cit.,* p. 69.
[74] Bambang Syamsul Arifin, *Psikologi Agama*, (Bandung: Pustaka Setia, 2008), p. 68.

experience shock. The belief in God is sometimes very strong, but sometimes it diminishes that is seen in the sometimes occasional and sometimes lazy way of worship. Spiritual awareness tends to skeptic (misgivings) so that the emergence of reluctance and laziness to perform various ritual activities (eg worship worship) which has been done with full compliance.

This religious nature shock may have arisen, owing to both internal and external factors. Internal factors related to the maturation of sex organs, which encourages adolescents to meet those needs, but on the other hand he knows that his actions are forbidden religion. This condition causes conflicts in adolescents. Other internal factors are psychological, ie independent attitudes, free will, unwilling to be bound by family norms (parents). If parents or teachers do not understand and approach it properly, even being harsh, then that attitude will appear in the form of negative behavior (negativism), such as stubborn, opposition, opposing or aloof, and indifferent.[75]

In addition to knowledge in schools, external factors that affect religious commitment is the family environment. The family environment is the first environment that affects one's diversity. The family is the umbrella of life for a child. Family is the most comfortable place for a child. In every society, fathers and mothers are social institutions of great importance to social life. A person spends most of his time in fathers and mothers as compared to other places, and fathers and mothers is a place where a child conditioned and prepared for future roles in the adult world. The family is also the first and foremost environment for

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[75] Syamsu Yusuf LN, *Psikologi Perkembangan Anak &Remaja*, (Bandung: Remaja Rosdakarya, 2011), p. 204-205.

children, therefore the role of the family (parents) in the development of religious commitment is very dominant.

In addition, the community environment also affects. Community environment is a situation or condition of social and socio-cultural interactions that potentially affect the development of religious nature of children. In a child's society engage in social interaction with peers or other members of the community. If the peers showing good behavior and in accordance with religious values or morals, then the child tends to be noble, and vice versa if his friends misbehave. If adolescence get less religious guidance in the family, less harmonious family condition, less affectionate parents and friends with peer group who are less appreciative of religious values, then the above conditions will trigger the development of attitude and behavior of unfavorable adolescents or immoral , such as free sex, drinking, smoking marijuana and becoming a troublemaker in the society.

Based on the exposure of religious characteristics in adolescence, it is not surprising that among adolescence still do lot of moral decadence or harassment values such as brawl, criminal acts, drinking alcohol, and sex outside of marriage or in other words low diversity commitment.

Then if viewed from the perspective of gender as a moderating variable the results show a significance value of 0.002 <0.05 which means there is a simultaneous effect of learning achievement of Islamic education on Religious Commitment with Gender as moderating variable. R square value equal to 0,056. This value means that the influence of the learning achievement variable pie (X)

on religious commitment (Y) using gender as moderating variable is 5.6%, while

94.4% Y influenced by another variable that is not examined. Based on the results

of the analysis, it supports the theory that gender differences affect one's religious

commitment. This is in line with Sullins's research on Gender and Religiousness:

Deconstructing Universality, Constructing Complexity in 2006 stated that there is

a gender effect on someone's religious commitment.

BAB VI

CLOSING

A. Conclusion

According to the result of research analysis, discussion of the results of this study and testing hypotheses conducted as described in previous chapters, the researcher got conclusion i.e.:

1. Student learning achievement in State Vocational High School 1 Gempol in higher or good category of 43 students or 17.1%, intermediate category of 164 students or 65.1% and lower category of 45 students or 17.9%.

2. Religious commitment of students in State Vocational High School 1 Gempol in higher or good category of 44 students or 17.5%, intermediate category of 170 students or 67.5% and lower category of 38 students or 15% .

3. There is no significant effect of learning achievement of islamic education on students' religious commitment in State Vocational High School 1 Gempol obtained t count $<t_{table} = 1,310 < 2,345$. The higher the learning achievement do not increase the religious commitment of students in State Vocational High School 1 Gempol.

B. Suggestion

To increase the quality of Islamic education in State Vocational High School 1 Gempol, so researcher think that needed some suggestions:

1. For School Institution

To the school should improve the quality of learning, especially in learning Islamic Religious Education, for example by the development of

religious teachers regularly, conduct teacher performance evaluation, improvement of facilities for worship so as to create a positive environment and full of energy. It is expected that high learning achievement can influence the students in behaving, both in school environment and in the community environment where students live.

2. **For Teacher**

Teachers should always improve their competence, so they can not only become uswatun hasanah (good model), but also can be a real example in the mastery of science that can trigger the spirit of student learning and apply it in everyday life. In addition, teachers are expected to improve teaching skills, use of learning media and optimal learning methods. So that the process of internalization of Islamic values to students running maximally. Teachers are also expected to conduct an evaluation for learning Islamic education for the better.

3. **For Next Researcher**

It is expected to conduct more in-depth similar research over time, which is likely to get different results and can improve the deficiencies that exist in this study. Should conduct research on similar problems but also with other independent variables that are suspected to affect the religious commitment of students. In addition, researchers can then compare between public schools and Islamic schools. With the design of other variables and different research objects then the next study will add research treasures that can find new facts that have not been revealed in this study.

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APPENDIX

PEMERINTAH KABUPATEN PASURUAN

BADAN KESATUAN BANGSA DAN POLITIK

Jl. Panglima Sudirman No. 54 Telp (0343) 424162 Fax.(0343)411553

Email : bakesbangpol@pasuruankab.go.id

REKOMENDASI PENELITIAN/SURVEY

NO. 072 / 431 /424.104/SUR/RES/2017

Dasar	:	1. Peraturan Menteri Dalam Negeri Nomor 41 Tahun 2010 tentang Organisasi dan Tata Kerja Kementerian Dalam Negeri (Berita Negara Republik Indonesia Tahun 2010 Nomor 316), sebagaimana telah diubah dengan Peraturan Menteri Dalam Negeri Nomor 14 Tahun 2011 tentang Perubahan Atas Peraturan menteri Dalam Negeri Nomor 41 Tahun 2010 tentang Organisasi dan Tata Kementrian Dalam negeri Berita negara Republik Indonesia Tahun 2011 Nomor 168).
		2. Peraturan Menteri Dalam Negeri Nomor 64 Tahun 2011 tentang Pedoman Penerbitan Rekomendasi penelitian sebagaimana telah diubah dengan Peraturan Menteri Dalam Negeri Nomor 7 Tahun 2015 tentang Perubahan atas Peraturan Menteri Dalam Negeri Nomor 64 Tahun 2011.

Menimbang : Surat dari Universitas Islam Negeri Maulana Malik Ibrahim Malang Fakultas Ilmu Tarbiyah dan Keguruan, tanggal 18 Agustus 2017 Nomor : Un.03.1/TL.01/2060/2017 Perihal Ijin Penelitian atas nama KHUSNUL ICHFARIDA

Badan Kesatuan Bangsa dan Politik Pemerintah Kabupaten Pasuruan, memberikan Rekomendasi Kepada :

Nama	:	KHUSNUL ICHFARIDA
NIK	:	13110162
Alamat	:	Dusun Ngerong RT.005 RW.002 Desa Ngerong Kecamatan Gempol Kabupaten Pasuruan
Pekerjaan/Jabatan	:	Mahasiswi
Instansi/Organisasi	:	Universitas Islam Negeri Maulana Malik Ibrahim Malang
Kebangsaan	:	Indonesia

Untuk Melakukan Penelitian/Survey/Kegiatan dengan :

Judul Proposal : *"THE INFLUENCE OF ISLAMIC EDUCATION ON THE RELIGIOUS COMMITMENT OF STUDENT AT SMKN 1 GEMPOL"*

Tujuan	:	Penelitian
Bidang Penelitian	:	Ilmu Tarbiyah dan Keguruan
penanggung jawab	:	KHUSNUL ICHFARIDA
Anggota/Peserta	:	1 -
		2 -
		3 -
		4 -
		5 -
		6 -
		7 -
		8 -
		9 -
Waktu Penelitian	:	6 (enam) bulan TMT Surat dikeluarkan
Lokasi Penelitian	:	SMK Negeri 1 Gempol Kab. Pasuruan

1. Berkewajiban menghormati dan mentaati Peraturan dan tata tertib di daerah setempat/lokasi penelitian/survey/kegiatan;
2. Pelaksanaan penelitian agar tidak disalahgunakan untuk tujuan tertentu yang dapat mengganggu kestabilan keamanan dan ketertiban di daerah/lokasi setempat;
3. Berkewajiban melaporkan hasil penelitian dan sejenisnya kepada Badan Kesatuan Bangsa dan Politik Pemerintah Kabupaten Pasuruan dalam kesempatan pertama.

Pasuruan, 23 Agustus 2017
An. Kepala Badan Kesatuan Bangsa dan Politik
Kabupaten Pasuruan
Kepala Bidang Kesatuan Bangsa

FAUZAN, S.Pd. MM
Pembina
NIP. 196706151986021001

TEMBUSAN :

Yth.

1. Kepala Cabang Dinas Pendidikan Wilayah Kabupaten dan Kota Pasuruan
2. Sdr. Camat Gempol Kab. Pasuruan
3. Kepala UPTD SMKN 1 Gempol
4. Arsip.
5. -

PEMERINTAH PROVINSI JAWA TIMUR
DINAS PENDIDIKAN
SEKOLAH MENENGAH KEJURUAN NEGERI 1 GEMPOL
Jl. Dau Darmorejo Kepulungan Telp/Fax (0343) 635726/635859, Email : smkn1_gempol@yahoo.co.id
P A S U R U A N   **Kode Pos : 67155**

Gempol, 3 Nopember 2017

SURAT KETERANGAN
Nomor : 800/815/101.6.2.21/2017

Yang bertanda tangan dibawah ini :

Nama	:	H. Makhmud, S.Pd, MM
NIP	:	19660430 199512 1 002
Pangkat/Golongan	:	Pembina Tk. I
Jabatan	:	Kepala Sekolah
Unit Kerja	:	SMK Negeri 1 Gempol

Dengan ini menerangkan bahwa :

Nama	:	Khusnul Ichfarida
NIM	:	13110162
TTL	:	Malang, 22 Februari 1996
Jurusan	:	Pendidikan Agama Islam (PAI)
Program Studi	:	Pendidikan Agama Islam (PAI)
Semester	:	Sembilan (9)
Perguruan Tinggi	:	Universitas Islam Negeri Maulana Malik Ibrahim Malang

Mahasiswi tersebut diatas telah melaksanakan penelitian yang berjudul " The Influence of Islamic Education Learning Result To The Religious Commitment of Student in SMKN 1 Gempol" , pada tanggal 28 Agustus 2017 s.d 31 Oktober 2017

Demikian surat keterangan ini dibuat untuk dipergunakan sebagaimana mestinya.

Kepala Sekolah

H. MAKHMUD, S.Pd, MM.
Pembina Tk. I
NIP. 19660430 199512 1 002

Angket Penelitian

PENGARUH HASIL BELAJAR PENDIDIKAN AGAMA ISLAM TERHADAP KOMITMEN BERAGAMA SISWA DI SMKN 1 GEMPOL

Meningkatnya komitmen beragama siswa dipengaruhi oleh beberapa faktor, baik yang bersumber dari internal maupun eksternal. Salah satu faktor eksternal yang mempengaruhi komitmen beragama adalah pengetahuan yang didapat dari lingkungan institutional atau sekolah. Pendidikan agama islam di sekolah mempunyai kedudukan dan peranan yang sangat penting dalam upaya mewujudkan manusia yang berkualitas, khususnya manusia yang beriman dan bertaqwa terhadap Tuhan Yang Maha Esa. Pendidikan agama diharapkan dapat meningkatkan pengamalan ibadah dan akhlak siswa. Maka dari itu, hasil belajar pendidikan agama islam yang didapat siswa melalui pembelajaran pendidikan agama islam merupakan jalan untuk mengembangkan pengetahuan agama islam yang bertujuan untuk meningkatkan komitmen beragama siswa. Tanpa pengetahuan, manusia tidak akan bisa membedakan mana yang baik dan buruk. Penghayatan dan keyakinan siswa akan menjadi kokoh jika dilandasi oleh pengetahuan dan pemahamannya terhadap ajaran dan nilai agama Islam.

Khusnul Ichfarida/ PAI/ 13110162

Petunjuk pengisian angket :

1. Pengisian angket ini sama sekali tidak mempengaruhi nilai raport dan pilihan jawaban tidak dinilai "benar" atau "salah", karena itu responden diharapkan memberikan jawaban yang benar-benar sesuai yang anda rasakan.
2. Berikan tanda centang (√) pada jawaban yang telah tersedia.
3. Jika ingin membenarkan jawaban, maka berikan tanda (=) pada jawaban yang salah.
4. Alternatif jawaban memiliki arti sebagai berikut:

5	Sangat Setuju
4	Setuju
3	Netral
2	Kurang Setuju
1	Sangat Tidak Setuju

Nama Responden   :

Jenis Kelamin   : ☐ laki-laki   ☐ perempuan

Kelas/No.Absen   :

No.	Pernyataan	Jawaban/ Tanggapan				
		SS	S	N	KS	STS
1	Menurut saya malaikat akan mencatat setiap perbuatan yang manusia lakukan					
2	Saya percaya bahwa setiap perbuatan manusia akan mendapatkan balasan dari Allah SWT					
3	Saya yakin bahwa Al-Qur'an adalah petunjuk hidup yang benar					
4	Saya selalu berdoa ketika akan melakukan sesuatu					
5	Saya merasa senang jika ada teman/guru yang mengingatkan saya untuk sholat berjamaah					
6	Saya meluangkan waktu secara teratur untuk membaca al-Qur'an					
7	Saya suka mengikuti kegiatan keagamaan					
8	Saya selalu mengawali hari saya dengan berdoa untuk memohon bimbingan Allah SWT					
9	Saya sering merasa semangat ketika akan menjalankan ibadah					
10	Ketika mendapatkan kesulitan, saya sering merasa					

	mendapat pertolongan dari Allah SWT					
11	Saya merasa doa-doa saya sering terkabul					
12	Ketika berdoa atau sholat saya sering merasa khusyuk					
13	Dimanapun saya berada, saya selalu merasakan pengawasan dari Allah SWT					
14	Ketika berdoa atau sholat saya merasa benar-benar berhadapan dengan Allah SWT					
15	Setelah saya melakukan kesalahan, saya merasa cemas dan takut					
16	Ketika ada orang yang berbuat salah pada saya, saya lebih suka memaafkan					
17	Saya jujur dan tidak mencontoh jawaban teman saat ujian					
18	Ketika melihat teman sedang membutuhkan bantuan, saya akan segera menawarkan bantuan					
19	Menurut saya menggunjing orang lain adalah perbuatan yang sia-sia					
20	Saya tidak pernah berkata kasar kepada teman/guru					
21	Berprasangka buruk kepada orang lain adalah hal yang tidak wajar					
22	Berpacaran adalah hal yang dilarang agama					
23	Meskipun teman memperlakukan saya tidak baik, saya berusaha untuk tetap bersikap baik terhadapnya					
23	Saya tidak pernah melanggar peraturan sekolah					
24	Wahyu Allah yang disampaikan kepada umat manusia melalui Muhammad adalah Al Qur'an					
25	Umat manusia yang sudah mati akan dibangkitkan dari kubur pada hari kiamat					

Documentation of Research

MAULANA MALIK IBRAHIM
STATE ISLAMIC UNIERSITY MALANG
FACULTY OF EDUCATION AND TEACHER TRAINING
Jalan Gajayana 50, Telepon (0341) 552398 Faximile (0341) 552398 Malang
Website:.fitk.uin-malang.ac.id email: fitk@uin-malang.ac.id

EVIDENCE OF CONSULTATION

Name   : Khusnul Ichfarida
Number of Student   : 13110162
Department   : Islamic Education
Advisor   : Dr. Esa Nur Wahyuni, M.Pd
Title of Thesis   : The Influence of Islamic Education Learning Result To The Religious
                       Commitment of Student In State Vocational High School 1 Gempol

No	Date of Consultation	Consultation Material	Signature
1.	5 Oktober 2017	- Revisi proposal - Konsultasi angket	
2.	19 Oktober 2017	Konsultasi hasil pra penelitian	
3.	7 November 2017	Konsultasi hasil penelitian	
4.	10 November 2017	Konsultasi bab 4-6	
5.	15 November 2017	Revisi bab 4-6	
6.	17 November 2017	Revisi bab 5	
7.	21 November 2017	Revisi bab 5-6	
8.	29 November 2017	ACC	

Acknowledged by,
Head of Department,

Dr. Marno, M.Ag
NIP. 197208222002121001

BIODATA

Name	:	**Khusnul Ichfarida**
NIM	:	13110162
Date and Place of Birth	:	Malang, February 22nd, 1996
Fac./Study Program	:	FITK/PAI
Entrance Year	:	2013
Address	:	Hasanuddin Street No. 22 RT. 05 RW. 02
		Ngerong, Gempol, Pasuruan Regency
Contact	:	081332689008
Email/fb	:	khusnulichfarida22@gmail.com

Malang, ………..… 2017

Writer

(Khusnul Ichfarida)