



The Effect of the Implementation of Islamic Religious Education and Religious Character on Independence for Class XI Students of SMA Negeri 3 Boyolali for the 2021/2022 Academic Year

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ABSTRACT

Islamic Religious Education (IRE) in schools plays a significant role in shaping individuals' religious values. A study was conducted to uncover the influence of IRE and religious character on the self-reliance of 11th-grade students at SMA Negeri 3 Boyolali in the academic year 2021/2022. A quantitative correlational method was employed with a population of 323 students. A sample of 20 individuals was selected using stratified simple random sampling. Data were collected through questionnaires and analyzed using descriptive methods, Product Moment correlation, regression, t-test, F-test, and R² test. The research findings indicate that the implementation of IRE has a positive and significant effect on student self-reliance. Similarly, religious character has an equally significant influence on student self-reliance. Both factors contribute significantly to student self-reliance simultaneously. In conclusion, higher implementation of IRE and stronger religious character lead to increased self-reliance among 11th-grade students at SMA Negeri 3 Boyolali in the academic year 2021/2022.

Keywords: Islamic religious education, character, independence

INTRODUCTION

Islamic religious education is one of the intermediaries and influential containers in the formation of one's religious values (Nando & Rivauzi, 2022). Parents have given trust to educational institutions to nurture and educate their children (Sidik, 2021). Education as a form of basic training in forming attitudes and habits so that children have good attitudes, behaviors, and habits, and develop optimally (Nurjanah, 2018). Schools should be able to give such a portion that the moral and character problems of adolescents can be controlled even if the bus becomes good (Adiningtiyas, 2017). And finally the concept of moral education became a new breakthrough in the world of education, society in general asked schools to involve moral or moral education as part of children's education at school (Lickona & Wamaungo, 2012).

Religion is one of the sources of value in the order of daily life that has been exemplified by His Holiness the Prophet SAW. Basically, every human being is born in a state of fitrah, and has the potential to become a human being with character in accordance with the rules or teachings of the Sharia (Suryadi, 2020). The purpose of national education contains various

human values that must be owned by Indonesian citizens. Therefore, the purpose of national education is the most operational source in developing cultural education and national character (Zubaedi, 2015).

Islamic education is required to instill religious values that function as a filter of cultures that are not in accordance with Islamic teachings as well as controllers of various pragmatic life tendencies (Solihin, 2015). So far, Islamic education has never stopped building the morale of students must compete with various destructive ideologies and cultures that are much stronger (Tamrin, 2022). So that students can improve in being responsible, knowing and understanding religious, norm, moral and social values, and trying to behave and act in accordance with Islamic teachings (Kandiri &; Arfandi, 2021).

The compulsory subject that must be followed by students is Islamic Religious Education. This is in accordance with the National Education System Law No. 20 of 2003 Article 12 Point a which states that "every student has the right to receive religious education in accordance with the religion he adheres to and is taught by educators of the same religion" (Amirudin, 2019). Religious education and religious education are also contained in the Government Regulation of the Republic of Indonesia No. 55 of 2007 Article 3, namely every educational unit at all levels and types of education is required to organize religious education. The management of religious education is carried out by the minister of religious affairs (Nata, 2001).

A good Muslim has noble ideals or desires to change his character for the better according to Islamic law (Solihin, 2015). This change can be achieved by exploring Islamic religious education (Harisnur, 2021). So do all learners in school, they have a desire to change (Oktiani, 2017). Character is a characteristic possessed by a person or individual in which there is religious value. Etymologically value is price, degree (Poerwodarminto, 1994). While in terms of terminological value is an empirical quality that is sometimes difficult or unreceptible to define (Purwandik, 2023). So values are the basis that can influence humans in choosing and doing everything or action that will be done in accordance with human beliefs (Hidayat &; Nasution, 2016).

Islamic Religious Education, students are prepared consciously and planned to know, know, understand, internalize, to believe and believe, have piety, and have shaleh morals to apply Islamic teachings based on the Qur'an and Al-Hadith through education, guidance, teaching, training and daily life experiences (Nopriyanti, 2020). With Islamic Religious Education a person will be able to distinguish and can also determine the good and bad of a behavior. Therefore, it is religious values that make the guidelines. So that religious values can form a human being to have a good personality (Rumasera et al., 2023).

Independence is one of the factors that determine the success of student learning, so an independent attitude is important for someone to have so that the success they want can be achieved (Rahayu et al., 2020). Independence must be instilled in students in order to be able to be responsible as a student (Arfiah &; Sumardjoko, 2017). The hope of learning Islamic Religious Education itself is that students can practice or implement it in everyday life well (Amril &; Panggabean, 2024). Therefore, Islamic Religious Education material is not only studied, but more than that so that students can form a noble moral spirit in everyday life in society. However, it is not an easy thing to achieve it, apart from the efforts that have been made by educators, it certainly cannot be separated from the support of various parties involved in educational institutions (West Java, 2021).

The above problems can cause low students to be able to understand and practice the teachings of Islam that they have learned. So an educator is required to be well knowledgeable and knowledgeable and teach or practice well as well. Then educators must introduce and instill tawhid or creed to students as an initial foundation before students get to know many other disciplines. And educators are expected to be able to be good role models for their students.

Religious education itself is taught in schools, which aims to shape the child's personality in accordance with Islamic law. So an educator, especially a teacher of Islamic Religious Education, should realize that Islamic Religious Education learning is not only limited to memorizing propositions, religious laws and knowledge conveyed to students, but is much broader than that, namely the development of attitudes, mentality and morals that need to be emphasized in the learning (Djafar, 2017).

The formulation of the National Seminar on Islamic Education throughout Indonesia in 1960, Islamic Religious Education is a direction and guidance to growth Spiritual and the human body according to the teachings of Islam with the aim of showing, directing, train, and supervise the implementation of all the principles of Islam (Sunaryoto, 2020). Islamic religious education is very important for every individual in character building. In this case, as an educator and school committee must work hard to be able to create good learning methods and programs. With design, implementation and evaluation which certainly need to be compiled and regulated optimally. This needs to be done in order to achieve the goals of learning and can have an influence on the development of student behavior even though it requires a very long process and time.

SMA Negeri 3 Boyolali is not one of the educational institutions based on pesantren, but this institution also has high credibility for its religion. It can also be seen that the students have good personalities and are attached to the understanding of Islam. It can also be said that the students of SMA Negeri 3 Boyolali have charity, it looks like they are polite when talking to writers who incidentally are people they don't know. When meeting with educators, they shook hands and said greetings.

The habits carried out by students in grade XI of SMA Negeri 3 Boyolali are related to religious values contained in the teachings of Islam itself, one of which is optimizing the improvement of the quality of student education and the development of students' personalities both in the way of thinking, acting, and behaving. And also equipped with rules made for all school residents with sanctions for violators to improve discipline. So Islamic Religious Education is one of the important keys that are needed in shaping one's character.

It is here that it is important to change the educational orientation, which previously largely determined the importance of intellectual intelligence, to be balanced or give equal proportions to emotional intelligence and spiritual intelligence. Education based on intellectual intelligence and producing graduates who only have academic achievements is changed by paying attention to education based on human character so that they are able to compete with other nations. Because a person's success is not only determined by the ability alone in managing themselves and establishing relationships socially (Ansari & Arifin, 2020).

The educational path is one alternative that is considered quite powerful and able to overcome these problems. Because through education will form a new better generation. Responding to the importance of character education, character education is needed in schools to realize the nation's civilization by providing example and habituation.

This study aims to explore the influence of the implementation of Islamic Religious Education and religious character on the independence of grade XI students at SMA Negeri 3 Boyolali in the 2021/2022 academic year, both in the school environment and in the religious learning process. The formulation of the problem includes questions about the influence of each of these factors separately or together on student independence. The purpose of this study is to understand the impact of the implementation of Islamic Religious Education and religious character on student independence at SMA Negeri 3 Boyolali as well as make theoretical and practical contributions in the development of Islamic religious education and increasing student independence. The hypothesis proposed is that the implementation of Islamic Religious Education and religious character has a significant influence on the independence of grade XI

students at SMA Negeri 3 Boyolali in the relevant academic year.

RESEARCH METHODS

The type of research in this thesis is quantitative, which puts forward number analysis using statistical methods to test hypotheses and reach conclusions based on probabilities. The quantitative method applied is regression, focusing on the influence of the implementation of Islamic Religious Education and religious character on the independence of grade XI students of SMA Negeri 3 Boyolali for the 2021/2022 academic year. This research was conducted at SMA Negeri 3 Boyolali in the even semester of the same academic year. The study population includes all grade XI students of SMA Negeri 3 Boyolali for the 2021/2022 academic year, totaling 323 students, with samples taken as much as 6.17% of the population. Data collection techniques are carried out through the questionnaire method, while data analysis uses percentage analysis to determine the effect of the implementation of Islamic Religious Education and religious character on student independence.

RESULTS AND DISCUSSION

Data Description

Test Validity and Reliability

Aims to measure the accuracy or validity of variable instruments for the implementation of Islamic Religious Education. The results of the validity test of the Islamic Religious Education implementation questionnaire consisting of 20 questions are seen in table 1.

Table 1. Results of the Validity Test for the Implementation of Islamic Religious Education

Items	Corrected Total Correlation	Item R critical	Conclusion
1	0.623	0,444	Valid
2	0.495	0,444	Valid
3	0.494	0,444	Valid
4	0.500	0,444	Valid
5	0.662	0,444	Valid
6	0.510	0,444	Valid
7	0.292	0,444	Invalid
8	0.586	0,444	Valid
9	0.515	0,444	Valid
10	0.540	0,444	Valid
11	0.498	0,444	Valid
12	0.540	0,444	Valid
13	0.073	0,444	Invalid
14	0.453	0,444	Valid
15	0.641	0,444	Valid
16	0.561	0,444	Valid
17	0.532	0,444	Valid
18	0.571	0,444	Valid
19	0.636	0,444	Valid
20	0.602	0,444	Valid

Based on table 3.4, the results of the validity test of the implementation variables of Islamic Religious Education can be seen that there are two statement items, namely items number 7 and 13 are declared invalid because they have a corrected item total correlation value smaller than 0.444 (critical r), while the other items meet the validity test requirements because

each statement item has a corrected item total correlation value Greater than 0.444 (R critical) means the question is valid. The results of the validity test of the religious character questionnaire consisting of 20 statements are seen in table 2.

Items	Corrected Item Total Correlation	R critical	Conclusion
1	0.627	0,444	Valid
2	0.658	0,444	Valid
3	0.592	0,444	Valid
4	0.594	0,444	Valid
5	0.513	0,444	Valid
6	0.124	0,444	Inval
7	0.549	0,444	id
8	0.553	0,444	Valid
9	0.541	0,444	Valid
10	0.648	0,444	Valid
11	0.457	0,444	Valid
12	0.666	0,444	Valid
13	0.519	0,444	Valid
14	0.598	0,444	Valid
15	0.621	0,444	Valid
16	0.732	0,444	Valid
17	0.657	0,444	Valid
18	0.526	0,444	Valid
19	0.601	0,444	Valid
20	0.534	0,444	Valid

Table 2. Validity Test Results of Religious Character Questionnaire

Based on table 3.5, the results of the validity test of religious character variables can be seen that there is one statement item, namely item number 6 is declared invalid because it has a corrected itemtotal correlation value smaller than 0.444 (critical r), while the other items meet the validity test requirements because each statement item has a corrected itemtotal correlation value greater than 0.444 (r critical) means valid question.

The results of the validity test of the student independence questionnaire consisting of 17 statements are seen in table 3.

Table 3. Results of the Student Independence Questionnaire Validity Test

Items	Corrected Item Total Correlation	R critical	Conclusion
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1	0.460	0,444	Valid
2	0.779	0,444	Valid
3	0.597	0,444	Valid
4	0.657	0,444	Valid
5	0.466	0,444	Valid
6	0.549	0,444	Valid
7	0.245	0,444	Invalid
8	0.538	0,444	Valid
9	0.618	0,444	Valid
10	0.659	0,444	Valid
11	0.642	0,444	Valid
12	0.542	0,444	Valid
13	0.531	0,444	Valid
14	0.839	0,444	Valid
15	0.581	0,444	Valid
16	0.719	0,444	Valid
17	0.615	0,444	Valid

Based on table 3, the results of the validity test of student independence variables can be seen that there is one statement item, namely item number 7 is declared invalid because it has a corrected itemtotal correlation value smaller than 0.444 (critical r), while the other items meet the validity test requirements because each statement item has a corrected itemtotal correlation value Greater than 0.444 (R critical) means the question is valid.

After the validity test is carried out, the reliability test is then analyzed. The results of the reliability test were obtained as follows:

Table 4. Reliability Test Results

Variable	Cronbach's Alpha	r critical	Result
PAI Implementation	0,857	0,6	Reliable
Religious character	0,891	0,6	Reliable
Student independence	0,873	0,6	Reliable

Cronbach's alphavalue of Islamic Religious Education implementation is 0.857, religious character is 0.891 and student independence is 0.873. These results show that Cronbach's Alpha is greater than 0.6, so it is concluded that the variable instruments of implementation of Islamic Religious Education, religious character, and student independence are reliable or reliable.

Research Data

The research data on the variables of parental attention are as follows:

Table 5. Description of Islamic Education Implementation Data

Description	Value
Mean	77.50
Median	77.50
Mode	78
Std. Deviation	2.371
Variance	5.620
Range	12
Minimum	72
Maximum	84

Based on table 5. that the mean value is 77.50, the median is 77.50, the mode is 75, the standard deviation is 2.371, and the score is between 72-84. This shows that variable data on the implementation of Islamic Religious Education with an average value of 77.5 is in sufficient condition.

Data on variables of religious character can be presented in the following table:

Table 6. Description of Religious Character Data

Description	Value
Mean	82.85
Median	83.00
Mode	84
Std. Deviation	2.797
Variance	7.825
Range	13
Minimum	76
Maximum	89

Based on table 6. that the mean value is 82.85, the median is 83.00, the mode is 84, the standard deviation is 2.797, and the score is between 76-89. This shows that distance learning with an average score of 82.85 is in sufficient condition.

Data on student independence variables can be presented in the following table:

Table 7. Student Independence Data Description

Description	Value
Mean	68.88
Median	69.00
Mode	69
Std. Deviation	2.415
Variance	5.832
Range	11
Minimum	63
Maximum	74

Based on table 7 that the mean value is 68.88, the median is 68.00, the mode is 69, the standard deviation is 2.415, and the score is between 63-74. This shows that the independence of students with an average score of 68.88 is in a sufficient state.

Normality Test

The confounding variables of a regression are required to be normally distributed. This is to meet the zero mean. If the variables are normally distributed, then the variables under study are also normally distributed. Kolmogorov Smirnov's normality result was obtained significantly by 0.200, then $p > 0.05$ means that the residuals tested are normally distributed. The SPSS results are as follows:

Table 8. Normality Test Results

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
		80
Normal Parameters ^{a,b}		.0000000
	Std. Deviation	1.91719185
Most Extreme Differences	Absolute	.074
	Positive	.046
	Negative	-.074
Test Statistics		.074
Asymp. Sig. (2-tailed)		.200c,d

Multicollinearity Test

Multicollinearity is a perfect linear correlation between explanatory variables included in the model (Setiaji: 2009). To test the presence or absence of cases of multicollinearity using collinearity diagnosis which in the SPSS program is shown in collinearity statistics. With SPSS analysis, the value of variance inflation factor (VIF) can be known as follows:

Table 9. Multicollinearity Test Results

Coefficients ^a	Collinearity Statistics	
	Tolerance	VIF
PAI Implementation (X1)	.912	1.096

Religious Character (X2)	.912	1.096
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Based on table 9, the results of the multicollinearity test can be seen that each variable has a VIF value of less than 10, it can be concluded that the data in this study did not experience multicollinearity.

Heteroscedasticity Test

The results of the heteroscedasticity test can be seen in table 10.

Table 10. Heteroscedasticity Test Results

Type	Sig.
	-.876
PAI Implementation (X1)	.618
Religious Character (X2)	.792

Dependent Variable: abress

The results above showed that the significance value of the study was more than 0.05 so that the research data did not occur heteroscedasticity.

Analysis of the Effect of the Implementation of Islamic Religious Education on Independence for Class XI Students of SMA Negeri 3 Boyolali for the 2021/2022 Academic Year

Analysis of the effect of the implementation of Islamic Religious Education on independence for grade XI students of SMA Negeri 3 Boyolali for the 2021/2022 academic year obtained the following results:

Table 11. Linear Test of the Effect of the Implementation of Islamic Religious Education on Independence for Class XI Students of SMA Negeri 3 Boyolali for the 2021/2022 Academic Year

ANOVAa					
	Squares	df	Mean Square	F	Sig.
	121.225	1	121.225	27.849	.000b
	339.525	78	4.353		
	460.750	79			

a. Dependent Variable: Student Independence (Y)

b. Predictors: (Constant), PAI Implementation (X1)

The results of the table above are known to be F_{hitung} 27,849 with for df 1 at a significance level of 5% = 3.96. Because $>$ or $27.849 > 3.96$ means the influence $F_{tabel} > F_{hitung} > F_{tabel}$ of the implementation of Islamic Religious Education on independence for grade XI students of SMA Negeri 3 Boyolali for the 2021/2022 academic year is linear. Furthermore, the meaningfulness of the regression equation was tested. The results of a simple regression analysis between pairs of Islamic Religious Education (X1)

implementation data on independence (Y) for grade XI students of SMA Negeri 3 Boyolali for the 2021/2022 academic year can be seen in the following regression table:

Table 12. The Significance of Regression in the Implementation of Islamic Religious Education on Independence for Class XI Students of SMA Negeri 3 Boyolali for the 2021/2022 Academic Year

	Coefficients ^a				
	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta		
	28.380	7.677		3.697	.000
ntation (X1)	.523	.099	.513	5.277	.000

a. Dependent Variable: Student Independence (Y)

The regression significance test is carried out t-test, while the rule of decision for the t test is that if the value of $t < t_{table}$ then H_0 is accepted and H_a is rejected means insignificant. By using the SPSS 25 program, a score of 5,277 was obtained for 80 respondents. To obtain a value with a significance level of 0.05, the formula $N - K$ is used (N = number of samples, K = number of variables) so that from $80 - 1 = 79$ is 1.96. Therefore, the value of $5.277 > 1.96$, H_0 was rejected so that it can be concluded that there is a significant or significant influence between the $t_{hitung} > t_{tabel}$ implementation of Islamic Religious Education (X1) on the independence of Class XI students of SMA Negeri 3 Boyolali for the 2021/2022(Y) academic year.

Islamic religious education is very important for every individual in character building. In this case, as an educator and school committee must work hard to be able to create good learning methods and programs. With design, implementation and evaluation which certainly need to be compiled and regulated optimally. This needs to be done in order to achieve the goals of learning and can have an influence on the development of student behavior even though it requires a very long process and time.

The process of personality formation for students in the field of independence, Islamic Religious Education seeks to realize three aspects of behavior harmoniously, namely: physical aspects, psychological aspects, and harmony aspects, by realizing these three aspects can create an integrated balance in the integrity of student behavior. Behavioral integrity is an integrated process of personality development of every human being, namely a growth that fosters the unity of physical and spiritual elements into a harmonious building as a result of the occurrence of an orderly, orderly and neat regulatory system mechanism.

Analysis of the Influence of Religious Character on Independence for Class XI Students of SMA Negeri 3 Boyolali for the 2021/2022 Academic Year

Analysis of the influence of religious character on independence for grade XI students of SMA Negeri 3 Boyolali for the 2021/2022 academic year obtained the following results:

Table 13. Linear Test of the Influence of Religious Character on Independence for Class XI Students of SMA Negeri 3 Boyolali for the 2021/2022 Academic Year

ANOVA ^a				
	Sum of Squares		Mean Square	

	99.088	1	99.088	21.370	.000b
	361.662	78	4.637		
	460.750	79			

The result of the table above is known F_{hitung} to be 21,370 with for df 1 at a significance level of 5% = 3.96. Because $>$ or $21,370 > 3.96$ means the influence of religious character $F_{tabel} F_{hitung} F_{tabel}$ on independence for grade XI students of SMA Negeri 3 Boyolali for the 2021/2022 academic year is linear. Furthermore, the meaningfulness of the regression equation was tested. The results of a simple regression analysis between pairs of religious character data (X2) on independence (Y) for grade XI students of SMA Negeri 3 Boyolali for the 2021/2022 academic year can be seen in the following regression table:

Table 14. The Significance of Religious Character Regression to Independence for Class XI Students of SMA Negeri 3 Boyolali for the 2021/2022 Academic Year

	Coefficients ^a				
	Unstandardized Coefficients		Standardized Coefficients Beta		
	B	Std. Error			
	35.706	7.179		4.973	.000
Religious Character (X2)	.400	.087	.464	4.623	.000

The regression significance test is carried out t-test, while the rule of decision for the t test is that if the value of $<$ then H_0 is accepted and H_a is rejected means insignificant. By using the SPSS 25 program, a score of 4,623 was obtained for 80 respondents. To obtain a value with a significance level of 0.05, the formula $N - K$ is used (N = number of samples, K = number of variables) so that from $80 - 1 = 79$ is 1.96. Therefore, the value of $4.623 > 1.96$, H_0 was rejected so that it can be concluded that there is a significant or significant influence between religious characters $t_{hitung} t_{tabel} t_{hitung} t_{tabel} t_{tabel} t_{hitung} t_{tabel}$ (X2) on the independence of Class XI students of SMA Negeri 3 Boyolali for the 2021/2022 (Y) academic year.

The process of human education, especially related to Islamic values (akhlak karimah or noble morals) is the first and foremost thing in religion. To make a child with noble morals is certainly not enough to provide knowledge, but what is very important is through coaching that is carried out gradually through practice, so that it is embedded in the child's soul and becomes a good moral habit in everyday life. Morals are behaviors that arise from the combination of conscience, thoughts, feelings and habituation that unite and form a moral unity that is lived in everyday life. The morals taught in the Qur'an rest on the nature found in man and the will that arises from the heart.

The cultivation of noble morals needs the support of parents, because parents are the main and first educators for their children. It is from the education of parents that the child first receives education. Awareness of noble morals must be supported by good and sincere cooperation from teachers and parents. Parents at home should increase their attention to their children by taking time to provide good guidance, example, and habituation.

Analysis of the Effect of the Implementation of Islamic Religious Education and Religious Character on Independence for Class XI Students of SMA Negeri 3 Boyolali for the 2021/2022 Academic Year.

Analysis of the effect of the implementation of Islamic Religious Education (X1) and religious character (X2) on Independence for Class XI Students of SMA Negeri 3 Boyolali for the 2021/2022 Academic Year obtained the following results:

Table 15. Correlation Analysis

Correlations				
		PAI Implementati on (X1)	Religious Character (X2)	Student Independence (Y)
PAI Implementation (X1)	Pearson Correlation	1	.296**	.513**
	Sig. (2-tailed)		.008	.000
	N	80	80	80
Religious Character (X2)	Pearson Correlation	.296**	1	.464**
	Sig. (2-tailed)	.008		.000
	N	80	80	80
Student Independence (Y)	Pearson Correlation	.513**	.464**	1
	Sig. (2-tailed)	.000	.000	
	N	80	80	80

Based on the results of the correlation above, it can be explained that:

- a. The relationship between the variable implementation of Islamic Religious Education and Independence for Class XI Students of SMA Negeri 3 Boyolali for the 2021/2022 Academic Year obtained an r_{XY} value of 0.513 and a p-value of 0.000. This result shows that there is a significant relationship between the implementation of Islamic Religious Education and Independence for Class XI Students of SMA Negeri 3 Boyolali for the 2021/2022 Academic Year because the r_{XY} value (0.513) is greater than the r_{table} (0.220).
- b. The relationship between religious character variables and Independence for Class XI Students of SMA Negeri 3 Boyolali for the 2021/2022 academic year obtained an r_{XY} value of 0.464 and a p-value of 0.000. These results show that there is a significant relationship between religious character and independence for grade XI students of SMA Negeri 3 Boyolali for the 2021/2022 academic year because the r_{XY} value (0.464) is greater than r_{table} (0.220).

Analysis of the effect of the implementation of Islamic Religious Education (X1) and religious character (X2) on Independence for Class XI Students of SMA Negeri 3 Boyolali for the 2021/2022 Academic Year obtained the following results:

Table 16. Regression Test Results

Type	Unstandardized Coefficients		Standardized Coefficients
	B	Std. Error	Beta
PAI Implementation (X1)	11.910	8.478	
Religious Character (X2)	.419	.096	.412
	.295	.082	.342

Based on table 16, the regression equation is obtained as follows:

$$Y = 11.910 + 0.419X_1 + 0.295X_2 + e$$

The result of the equation above is known that the positive constant value of 11,910 means that if there is no independent factor (implementation of Islamic Religious Education and religious character), then independence for grade XI students of SMA Negeri 3 Boyolali for the 2021/2022 academic year has the potential to remain or not increase to an average of 11,910.

The regression coefficient value of the Islamic Religious Education implementation variable is positive at 0.419 so that the Islamic Religious Education implementation variable contributes positively to independence for grade XI students of SMA Negeri 3 Boyolali for the 2021/2022 Academic Year of 0.419 every increase in the implementation of Islamic Religious Education by one point.

The regression coefficient value of the religious character variable is positive at 0.295 so that the religious character implementation variable contributes positively to independence for grade XI students of SMA Negeri 3 Boyolali for the 2021/2022 academic year of 0.295 every increase in religious character by one point.

The results of the F test are as follows:

Table 17. F test results

ANOVAa					
	Sum of Squares	Df	Mean Square	F	
Regression	170.376	2	85.188	22.590	.000b
Residuals	290.374	77	3.771		
Total	460.750	79			

The Fcalculate result is 22.590 and the significance value (p-value) is 0.000. This shows that the p-value (0.000) < 0.05, then together or simultaneously the variables of the implementation of Islamic Religious Education and religious character have a significant effect on independence for grade XI students of SMA Negeri 3 Boyolali for the 2021/2022 academic year. The test results of the coefficient of determination (R2) are as follows:

Table 18. Test result of coefficient of determination (R2)

Model Summaryb					
Type	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
	.608a	.370	.353	1.942	1.871

The result of calculating the value of R Square by 0.370 (37.0%). This means that the implementation of Islamic Religious Education and religious character contributes 37% to independence for grade XI students of SMA Negeri 3 Boyolali for the 2021/2022 academic year, while the rest is 63% (obtained from 100%-37%) which shows the magnitude of influence from other variables outside this research model.

Learning independence is the ability of a student to strive independently in extracting learning information from learning sources other than the teacher. Independence is an attitude that is acquired cumulatively through the process that a person experiences in his development, where in the process towards independence, individuals learn to deal with various situations in their social environment until they are able to think and take appropriate action in overcoming

each situation. Shared activities help children to instill a way of thinking and behaving in society and make it their own way. Adults (older peers) should help direct and organize the child's learning process so that the child is able to master and internalize independently. Independence will make it easy for children to play and interact well, children will be easy to work with and communicate. The attitude of independence in children is closely related to their social intelligence, independence does not reflect individualistic or selfish attitudes in children so that they are easier to get along with friends and their environment.

CONCLUSION

The conclusion of this study shows that the implementation of Islamic Religious Education and religious character has a positive and significant influence on the independence of grade XI students at SMA Negeri 3 Boyolali for the 2021/2022 academic year, as evidenced by the regression meaningfulness test. Together, the variables of the implementation of Islamic Religious Education and religious character also significantly affect student independence. The contribution of these two factors to student independence was 37%, while the rest was influenced by other factors outside the research model. However, this study has limitations, such as possible bias in filling out questionnaires by students and limited research focus on the implementation of Islamic Religious Education and religious character. As a suggestion, school principals can consider policies to improve the implementation of Islamic Religious Education and religious character in schools, as well as improve supervision for teachers. Teachers need to use the results of this research as a guideline in improving the implementation of Islamic Religious Education and religious character, while students are expected to have awareness of the importance of independence in learning and build communication with parents to support learning independence both at school and at home.

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