

**PENGARUH PEMBELAJARAN PENDIDIKAN AGAMA ISLAM TERHADAP
KEDISIPLINAN SHOLAT SANTRI DI TPA AL-IMAN DESA BOBOH
KECAMATAN MENGANTI KABUPATEN GRESIK**

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Untuk Memenuhi Salah Satu Persyaratan dalam Menyelesaikan
Program Strata Satu (S-1) Pendidikan Agama Islam

Oleh:

Tri Eliyatus

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Oleh:

Tri Eliyatus

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Diterima dan Disahkan

Pada Tanggal: 20 Januari 2023

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Judul Skripsi : Pengaruh Pembelajaran Pendidikan Agama Islam
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“Maka sesungguhnya bersama kesulitan itu ada kemudahan. Sesungguhnya bersama kesulitan ada kemudahan.”

QS Al Insyirah : 5 – 6

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PERSEMBAHAN

Dengan rahmat dan kebesaran Allah SWT, skripsi ini dipersembahkan

untuk diri saya sendiri

Untuk Ibu-ku tercinta yang telah mencurahkan daya dan upaya demi pendidikan

anak- anaknya, tak henti-hentinya mendo'akan aku disetiap sujudnya, dan

senantiasa menanti keberhasilan-ku dalam meraih cita-cita, semoga Allah SWT

selalu memberikan kebahagiaan kepada keluarga kami, serta tak lupa Almarhum

Bapak yang mengajarkan untuk selalu kuat dan sabar dalam menjalani kehidupan,

semoga bahagia disana.

Kakak-kakak ku, dan Adik-adikku yang senantiasa memberikan kasih sayang dan

perhatian, sehingga menambah semangatku dalam belajar, serta keluarga besar yang

selalu memberi motivasi.

Teman lama terbaikku, teman-teman seperjuangan, guru, dan semua pihak

yang membantuku, serta almamater Universitas Muhammadiyah Gresik tercinta

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ABSTRAK

Tri Eliyatus. *Pengaruh Pembelajaran Pendidikan Agama Islam Terhadap*

Kedisiplinan Sholat Santri di TPA Al-Iman Boboh Kecamatan Menganti Kabupaten Gresik. Skripsi. Gresik: Program Studi Pendidikan Agama Islam Fakultas Agama Islam Universitas Muhammadiyah Gresik, 2023.

Penelitian ini bertujuan untuk mengetahui pengaruh pembelajaran pendidikan agama islam terhadap kedisiplinan sholat santri di TPA Al-Iman Boboh Kecamatan Menganti Kabupaten Gresik. Metode yang digunakan adalah kuantitatif. Populasi dalam penelitian ini sebanyak 30 santri. Teknik pengumpulan data dengan menggunakan observasi, angket/kuisisioner dan dokumentasi. Teknik analisis data dengan menggunakan regresi linier sederhana.

Hasil dari penelitian ini adalah ada pengaruh yang signifikan pada Pembelajaran Pendidikan Agama Islam terhadap Kedisiplinan Sholat Santri di TPA Al-Iman Boboh. Hal ini berdasarkan hasil analisis t hitung sebesar 9.360 dan t tabel sebesar 2,048, maka $t \text{ hitung} > t \text{ tabel}$ ($9,360 > 2,048$). Maka H_0 ditolak dan H_1 diterima, berarti ada pengaruh yang signifikan pada pembelajaran pendidikan agama islam terhadap kedisiplinan sholat santri di TPA Al-Iman Boboh.

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ABSTRACT

Tri Eliyatus. *The Influence of Islamic Religious Education Learning on the Discipline of Prayers of Santri at TPA Al-Iman Boboh, Menganti District, Gresik Regency*. Essay. Gresik: Islamic Religious Education Study Program, Faculty of Islamic Religion, University of Muhammadiyah Gresik, 2023.

This study aims to determine the effect of learning Islamic religious education on the discipline of praying students at TPA Al-Iman Boboh, Menganti District, Gresik Regency. The method used is quantitative. The population in this study were 30 students. Data collection techniques using observation, questionnaires and documentation. Data analysis technique using simple linear regression.

The results of this study are that there is a significant influence on Islamic Religious Education Learning on the Discipline of Santri Prayers at TPA Al-Iman Boboh. This is based on the results of the analysis of t count of 9,360 and t table of 2,048, then t count > t table ($9,360 > 2,048$). Then H_0 is rejected and H_1 is accepted, meaning that there is a significant influence on the learning of Islamic religious education on the discipline of students' prayers at TPA Al-Iman Boboh.

Keywords: Influence, Islamic Religious Education Learning, Prayer Discipline.

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KATA PENGANTAR

Puji syukur penulis panjatkan kehadirat Allah SWT yang telah melimpahkan rahmat, hidayah dan taufiq-Nya, sehingga penulis dapat menyelesaikan penulisan skripsi ini. Shalawat serta salam penulis haturkan terhadap junjungan kita Nabi Muhammad SAW yang telah memperbaiki umatnya dari jaman tidak beradab menjadi jaman yang penuh dengan akhlak yang baik.

Skripsi ini di susun dalam rangka memenuhi tugas dan melengkapi syarat guna untuk memperoleh gelar sarjana pendidikan agama islam. Adapun judul skripsi ini adalah: “Pengaruh Pembelajaran Pendidikan Agama Islam terhadap Kedisiplinan Ibadah Sholat Santri di TPA Al-Iman Boboh”

Penulisan skripsi ini dapat selesai tidak terlepas dari berbagai pihak yang telah memberikan dukungan moril maupun materil. Dengan penuh kerendahan hati, penulis mengucapkan terimakasih kepada:

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4. Bapak Drs. Man Arfa' Ladamay, M.Pd dan Ibu Muyasaroh, M.Pd.I selaku pembimbing kami yang telah memberikan bimbingan, motivasi, masukan dan saran yang berharga bagi penulis.
5. Bapak dan Ibu dosen, Fakultas Agama Islam yang telah memberikan bekal ilmu untuk penulis selama menjadi mahasiswa di Universitas Muhammadiyah Gresik.
6. Teman-teman almamater Fakultas Agama Islam tahun angkatan 2019
7. Semua pihak yang tidak dapat penulis sebutkan satu persatu yang telah memberikan bantuan, dorongan serta bimbingan sehingga skripsi ini dapat terselesaikan.

Semoga amal beliau diterima sebagai amal ibadah oleh Allah SWT serta mendapat balasan yang berlipat ganda. Aamiin.

Penulis menyadari dan mengakui bahwa penelitian skripsi ini masih jauh dari kesempurnaan. Semua itu dikamakan keterbatasan kemampuan serta

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BAB I

PENDAHULUAN

1.1 Latar Belakang Masalah

Pembelajaran pendidikan agama Islam adalah pembelajaran yang sangat penting bagi santri dalam menjalani kehidupannya untuk menjadi pribadi yang baik. Pembelajaran merupakan suatu proses yang meliputi serangkaian tindakan yang dilakukan oleh guru dan siswa berdasarkan hubungan timbal balik yang terjadi dalam pengaturan Pendidikan untuk mencapai tujuan tertentu.¹

Pembelajaran pendidikan agama Islam tentunya membutuhkan proses kerjasama antara guru dan siswa dalam pemanfaatan potensi dan sumber daya. Potensi yang terdapat dalam diri siswa seperti minat, bakat, dan kemampuan dasar yang dimiliki, termasuk gaya dan potensi belajar eksternal siswa seperti

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Seseorang mempunyai pendidikan memiliki bekal yang akan mencukupi kebutuhannya, dan terangkat derajatnya di sisi Allah serta diantara sesama manusia. Allah akan mengangkat derajat orang yang berilmu baik itu ilmu agama ataupun ilmu umum karena semua ilmu datangnya dari-Nya.

Pendidikan Agama Islam adalah upaya sadar dan terencana dalam menyiapkan peserta didik untuk mengenal, memahami, menghayati, mengimani, bertakwa, berakhlak mulia, mengamalkan ajaran-ajaran Agama Islam dari sumber utamanya kitab suci al-Quran dan al-Hadits, melalui kegiatan bimbingan,

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pengajaran latihan, serta penggunaan pengalaman.

Pendidikan agama Islam menjadi sangat penting dan harus mendapat perhatian yang khusus, tidak hanya dipandang sebagai identitas saja. Anjuran untuk melaksanakan perintah agama misalnya melaksanakan ibadah secara teratur, membaca kitab suci dan berdo'a setiap hari, menghormati dan mencintai orang tuanya, bekerja keras dan hidup sederhana, menahan diri dari tingkah laku yang

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Sebagian peneliti berpendapat bahwa sifat-sifat pendidikan Islam yang paling menonjol adalah sistem ibadahnya. Hubungan yang konstan dengan Allah adalah poros dari proses pendidikan Islam. Ibadah dalam Islam tumbuh dari naluri dan fitrah manusia itu sendiri.⁵

Ibadah menurut pengertian yang luas, ialah segala bentuk pengabdian yang ditujukan kepada Allah semata yang diawali oleh niat. Niat yang ikhlas karena Allah semata, membuat suatu pekerjaan bewarna ibadah, sehingga syari'at Islam melihat perbuatan itu sebagai suatu ibadah.⁶ Menurut pengertian khusus, ibadah adalah perilaku manusia yang dilakukan atas perintah Allah SWT dan dicontohkan oleh Rasulullah SAW, atau disebut ritual seperti: shalat, zakat, puasa dan lain- lain.⁷

Ibadah sholat disini adalah yang lebih diperhatikan mengingat sholatlah yang dipertanggung jawabkan pertama kali sebelum ibadah lainnya, karena sholat merupakan tiang agama islam, tegak robohnya agama islam itu tergantung dari

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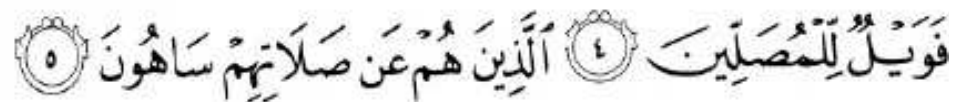
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Disiplin beribadah ialah senantiasa beribadah dengan peraturan- peraturan yang terdapat di dalamnya. Kedisiplinan beribadah sangat dibutuhkan, Allah SWT senantiasa menganjurkan manusia untuk disiplin, sebagai firman Allah SWT Qs. Al-Ma'un ayat 4-5:



Artinya: “Maka celakalah bagi orang yang sholat, (yaitu) orang-orang yang lalai terhadap sholatnya...”.⁸

Realita atau fakta yang ada, banyak santri yang telah mendapatkan pembelajaran Pendidikan Agama Islam tetapi masih belum bisa menerapkannya pada kehidupan sehari-hari, hal ini terjadi pada santri di TPA Al-Iman Desa Boboh banyak dari perilaku mereka yang masih belum mencerminkan akhlak yang baik, salah satunya kurangnya kedisiplinan dalam mengerjakan ibadah sholat. Di masa sekarang ini mereka tumbuh dalam pengaruh budaya asing yang penuh kebebasan, tanpa memperdulikan begitu penting ajaran agama. Hal ini dapat dilihat dari

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halnya ibadah sholat, ada yang masih mengerjakannya tetapi hanya sebagian. Penulis tertarik untuk mengkajinya melalui penelitian dengan judul: “Pengaruh Pembelajaran Pendidikan Agama Islam terhadap Kedisiplinan Sholat Santri di TPA Al-Iman Boboh Kecamatan Menganti Kabupaten Gresik”.

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1.2 Rumusan Masalah

Berdasarkan uraian latar belakang masalah, maka rumusan masalah penelitian ini adalah “Bagaimana Pengaruh Pembelajaran Pendidikan Agama Islam terhadap Kedisiplinan Sholat Santri di TPA Al-Iman Boboh Kecamatan Menganti Kabupaten Gresik?”.

1.3 Tujuan Penelitian

Tujuan dari penelitian ini adalah untuk mengetahui bagaimana pengaruh pembelajaran Pendidikan Agama Islam terhadap kedisiplinan sholat santri di TPQ Al-Iman Boboh Kecamatan Menganti Kabupaten Gresik.

1.4 Manfaat Penelitian

a. Secara Teoritis

Menambah ilmu pengetahuan yang berhubungan dengan pendidikan agama

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1.5 Hipotesis Penelitian

Hipotesis adalah jawaban sementara terhadap rumusan masalah penelitian, rumusan masalah penelitian telah dinyatakan dalam bentuk kalimat pertanyaan. Dikatakan sementara, karena jawaban yang diberikan baru didasarkan pada teori yang relevan, belum didasarkan fakta-fakta empiris yang diperoleh melalui pengumpulan data.⁹

Ha: Terdapat pengaruh yang signifikan antara pendidikan Agama Islam terhadap kedisiplinan sholat santri di TPA Al-Iman Boboh Kecamatan Menganti Kabupaten Gresik.

Ho: Tidak terdapat pengaruh yang signifikan antara pendidikan Agama Islam terhadap kedisiplinan sholat santri di TPA Al-Iman Boboh Kecamatan Menganti Kabupaten Gresik.

1.6 Definisi Operasional

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membentuk atau mengubah sesuatu yang lain dan tunduk atau mengikuti karena kuasa atau kekuasaan orang lain”.¹¹

Pengaruh menurut penulis adalah suatu daya atau kekuatan yang dapat timbul dari sesuatu, baik itu watak, orang, benda, kepercayaan dan perbuatan seseorang yang dapat mempengaruhi lingkungan yang ada di sekitarnya.

2. Pembelajaran Pendidikan Agama Islam

Pembelajaran merupakan suatu kegiatan yang melibatkan seseorang atau interaksi dua orang maupun lebih dengan memanfaatkan berbagai sumber belajar sehingga memperoleh hal-hal positif.¹²

Pendidikan agama Islam itu sendiri menurut Ahmad D. Marimba, adalah bimbingan jasmani, rohani berdasarkan hukum-hukum agama Islam menuju kepada terbentuknya kepribadian utama menurut ukuran-ukuran Islam.¹³

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3. Kedisiplinan Sholat

Disiplin diartikan sebagai kepatuhan terhadap peraturan atau tunduk pada pengawasan atau pengendalian. Kedisiplinan adalah sikap mental untuk melakukan hal-hal yang seharusnya pada saat yang tepat dan benar-benar menghargai waktu. Suatu tingkat tata tertib tertentu untuk mencapai kondisi yang baik guna memenuhi fungsi pendidikan.¹⁴

Sholat dalam arti bahasa adalah do'a.¹⁵ Shalat adalah salah satu nikmat Allah SWT yang terbesar bagi manusia, karena shalat menghapus kejelekan mereka, mengangkat derajat mereka dan mencegah berbuat keji dan mungkar.¹⁶ Kedisiplinan sholat adalah sikap seorang santri ketika melaksanakan sholat tepat waktu dan melaksanakan tata cara sholat dengan baik, baik dalam rukun-rukun sholatnya maupun sunah-sunah sholatnya.

Kedisiplinan sholat yang dimaksud disini adalah pada sholat maghrib

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BAB II

KAJIAN PUSTAKA

2.1 Tinjauan Penelitian yang Relevan / Penelitian Terdahulu

Peneliti mengambil tiga buah penelitian yang hampir sama dengan penelitian yang dilakukan oleh penulis. Ketiga penelitian tersebut dijelaskan secara singkat sebagai berikut:

1. Moh. Ambary dengan judul skripsi “Pengaruh pembelajaran Pendidikan Agama Islam terhadap keimanan siswa SDN 180 Tampak siring Desa Margomulyo Kec. Tomoni Timur Kab. Luwu Timur”. Di mana hasil penelitiannya menunjukkan bahwa terdapat pengaruh pembelajaran pendidikan agama Islam terhadap keimanan siswa SDN 180 Tampak siring Desa Margomulyo Kec. Tomoni Timur Kab. Luwu Timur. Sangat

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2. Kasmina dengan judul skripsi “Pengaruh Pendidikan Agama Islam Terhadap Pembinaan Akhlak Siswa SDS Islam Margolembo Kecamatan Mangkutana Kabupaten Luwu”. Di mana hasil penelitiannya membahas tentang factor- faktor yang mempengaruhi Pendidikan Agama Islam Terhadap pembinaan akhlak siswa. Berdasarkan analisis yang dilakukan terhadap data yang diperoleh dari sejumlah responden dapat disimpulkan bahwa sebagian pendidikan bukan saja sepenuhnya dilimpahkan pada guru, namun sebagian wali peserta didik ikut bertanggung jawab atas pembinaan akhlak siswa namun hal tersebut dipengaruhi oleh beberapa faktor sebagai berikut : faktor keluarga, sekolah dan masyarakat.¹⁸
3. Marhasan pada tahun 2008 dengan judul skripsi “Pengaruh Pendidikan Agama Islam Terhadap Sikap Sosial Keagamaan Siswa di Sekolah Kelas VIII SLTPN 253 Cipadak Jakarta Selatan”. Berdasarkan hasil perhitungan data yang diperoleh menggunakan rumus product moment yaitu sebesar

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dengan penelitian yang dilakukan terletak pada fokus penelitian dan lokasi penelitiannya. Penelitian pertama memiliki fokus penelitian untuk mengetahui terhadap keimanan siswa di SDN 180 Tampak siring Desa Margomulyo Kec. Tomoni Timur Kab. Luwu Timur, penelitian kedua memiliki fokus penelitian untuk mengetahui pembinaan Akhlak Siswa di SDS Islam Margolembo Kecamatan Mangkutana Kabupaten Luwu, penelitian ketiga berfokus kepada Sikap Sosial Keagamaan siswa di Sekolah Kelas VIII SLTPN 253 Cipedak Jakarta Selatan, penelitian yang akan dilakukan oleh penulis memiliki fokus penelitian untuk mengetahui kedisiplinan ibadah sholat santri di TPA Al-Iman Menganti. Persamaannya adalah sama-sama meneliti tentang pengaruh pembelajaran Pendidikan Agama Islam.

Tabel 1.1

Persamaan dan Perbedaan Penelitian Terdahulu

Nama, Tahun,	Hasil	Persamaan	Perbedaan
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	keimanan atau sikap keagamaan siswa sangat ditentukan oleh metode pengajaran pendidikan agama Islam di sekolah.		
2. Kasmina, 2008, “Pengaruh Pendidikan Agama Islam Terhadap Pembinaan Akhlak Siswa SDS Islam Margolembo Kecamatan Mangkutana Kabupaten Luwu”.	Hasil penelitiannya membahas tentang factor- faktor yang mempengaruhi Pendidikan Agama Islam Terhadap pembinaan akhlak siswa. Berdasarkan analisis dapat disimpulkan bahwa sebagian pendidikan bukan saja sepenuhnya diimpahkan pada guru, namun sebagian wali peserta didik ikut bertanggung jawab atas pembinaan akhlak siswa namun hal tersebut dipengaruhi oleh beberapa faktor sebagai berikut : faktor keluarga, sekolah dan masvarakat	Sama-sama meneliti tentang pengaruh pembelajaran Pendidikan Agama Islam.	Untuk mengetahui pembinaan Akhlak Siswa di SDS Islam Margolembo Kecamatan Mangkutana Kabupaten Luwu.

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2.2 Landasan Teori

2.2.1 Pengaruh

Menurut Kamus Besar Bahasa Indonesia pengaruh adalah daya yang ada atau timbul dari sesuatu (orang, benda) yang ikut membentuk watak, kepercayaan, atau perbuatan seseorang.²⁰

Definisi atau pengertian pengaruh dari beberapa ahli yaitu, menurut W.J.S Poewadarmita, pengaruh adalah suatu daya yang ada dalam sesuatu yang sifatnya dapat memberi perubahan kepada yang sifatnya dapat memberi

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perubahan kepada yang lain. Menurut Badudu Zain, pengaruh adalah daya yang menyebabkan sesuatu terjadi, dalam arti sesuatu yang dapat membentuk atau mengubah sesuatu yang lain dengan kata lain pengaruh merupakan penyebab sesuatu terjadi atau dapat mengubah sesuatu ke bentuk yang kita inginkan.²²

Disimpulkan dari uraian diatas bahwa pengertian pengaruh merupakan suatu reaksi yang timbul dapat berupa tindakan atau keadaan dari suatu perlakuan

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2.2.2 Pembelajaran Pendidikan Agama Islam

2.2.2.1 Pengertian Pembelajaran Pendidikan Agama Islam

2.2.2.1.1 Pengertian pembelajaran

Pembelajaran adalah proses interaksi antara peserta didik dengan guru dan sumber belajar dengan satu lingkungan belajar. Pembelajaran yang diberikan oleh guru kepada peserta didik agar memperoleh ilmu pengetahuan, penguasaan, kemahiran dan tabiat, serta pembentukan sikap dan kepercayaan pada peserta didik.

Pembelajaran adalah perpaduan dari dua aktivitas yaitu aktivitas mengajar dan aktivitas belajar. Aktivitas mengajar yang dimaksud adalah peranan seorang pendidik dalam konteks mengupayakan terciptanya jalinan komunikasi harmonis antara pengajar itu sendiri dengan peserta didik.²³

Pembelajaran merupakan suatu kegiatan yang melibatkan

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peserta didik agar dapat belajar dengan baik. Tugas utama seorang pendidik dalam pembelajaran adalah mengkondisikan lingkungan dan fasilitas yang ada agar menunjang terjadinya perubahan perilaku bagi peserta didik.

2.2.2.1.2 Pengertian Pendidikan Agama Islam

Istilah pendidikan berasal dari kata didik dengan memberinya awalan "pe" dan akhiran "kan" mengandung arti perbuatan atau hal, cara dan sebagainya. Istilah pendidikan ini semula berasal dari bahasa Yunani, yaitu *pedagogik*, yang berarti bimbingan yang diberikan kepada anak. Istilah ini kemudian diterjemahkan kedalam bahasa Inggris dengan "*education*" yang berarti pengembangan atau bimbingan. Istilah bahasa Arab sering diterjemahkan dengan "*tarbiyah*" yang berarti pendidikan.²⁵

Menurut Ki Hajar Dewantara, pendidikan pada umumnya berarti

dava unava untuk memainkan hudi nekerti (kekuatan hatin) nikiran

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²⁵ Ramayulis, *Ilmu Pendidikan Islam*, (Jakarta: Kalam Mulis, 2004) Cet-4, h.2

²⁶ Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru*, (Jakarta: PT Logos Wacana Ilmu, 2002), Cet. IV, h. 4

²⁷ Abuddin Nata, *Filsafat Pendidikan Islam*, (Jakarta: Logos Wacana Ilmu, 1997), Cet. III, h.10

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Penulis menyimpulkan bahwa pendidikan ialah suatu usaha yang di sengaja yang bertujuan untuk menciptakan manusia yang diharapkan di masyarakatnya

Pendidikan agama adalah pendidikan yang memberikan pengetahuan dan membentuk sikap, kepribadian, dan keterampilan peserta didik dalam mengamalkan ajaran agamanya, yang dilaksanakan sekurang kurangnya melalui pelajaran/kuliah pada semua jalur, jenjang dan jenis pendidikan.²⁸

Pendidikan agama Islam adalah pendidikan dengan melalui ajaran- ajaran Islam, yaitu berupa bimbingan dan asuhan terhadap anak didik agar nantinya setelah selesai dari pendidikan ia dapat memahami, menghayati dan mengamalkan ajaran- ajaran agama Islam yang telah diyakininya secara menyeluruh, serta menjadikan agama Islam itu sebagai suatu pandangan hidupnya demi keselamatan dan kesejahteraan hidup di

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Pendidikan agama Islam itu sendiri menurut Ahmad D. Marimba, adalah bimbingan jasmani, rohani berdasarkan hukum-hukum agama Islam menuju kepada terbentuknya kepribadian utama menurut ukuran-ukuran Islam³⁰

Menurut Sahilun A. Nasir pendidikan agama Islam ialah suatu usaha yang sistematis dan pragmatis dalam membimbing anak didik yang beragama Islam dengan cara yang sedemikian rupa, sehingga ajaran-ajaran Islam itu benar-benar dapat menjiwai, menjadi bagian yang integral dalam pribadinya, dimana ajaran-ajaran Islam itu benar-benar dipahami, diyakini kebenarannya, diamalkan menjadi pedoman hidupnya, menjadi pengontrol terhadap perbuatan, pemikiran dan sikap mentalnya.³¹

Pendidikan agama Islam dapat disimpulkan bahwa pendidikan agama Islam ialah usaha yang dilakukan dalam pembentukan kepribadian yang sesuai dengan ajaran Islam atau suatu proses bimbingan dan bantuan

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belajar, dan tertarik untuk terus menerus mempelajari agama Islam, baik untuk kepentingan mengetahui bagaimana cara beragama yang benar maupun mempelajari Islam sebagai pengetahuan yang mengakibatkan beberapa perubahan yang relatif tetap dalam tingkah laku seseorang yang baik dalam kognitif, afektif, dan psikomotorik.³²

Pembelajaran pendidikan agama islam adalah suatu proses yang bertujuan untuk membantu peserta didik dalam belajar agama Islam. Pembelajaran ini akan lebih membantu dalam memaksimalkan kecerdasan peserta didik yang dimiliki, menikmati kehidupan, serta kemampuan untuk berinteraksi secara fisik dan sosial terhadap lingkungan.³³

Pembelajaran pendidikan agama islam dapat disimpulkan yaitu suatu pembelajaran yang mengajarkan agama sebagai landasan dasar untuk mengembangkan bidang keilmuan dan dapat menjadi landasan

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³² Abdul Majid dan Dina Andayani, *Pendidikan...*, 132.
³³ Mukhtar, *Desain Pembelajaran PAI*, (Jakarta: Misaka Galiza, 2003), cet. III, hlm. 14

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bertaqwa kepada Allah SWT serta berakhlak mulia dalam kehidupan pribadi, bermasyarakat, berbangsa dan bernegara.³⁴

Menurut Zakiah Dradjat dalam bukunya yang berjudul Ilmu Pendidikan Islam menyatakan, bahwa tujuan Pendidikan Agama Islam yaitu kepribadian yang membuatnya menjadi "insan kamil" dengan pola taqwa Insan kamil artinya manusia utuh rohani dan jasmani, dapat hidup berkembang secara wajar dan normal karena takwanya kepada Allah SWT.³⁵

Imam al-Ghazali mengatakan bahwa tujuan Pendidikan Agama Islam yang paling utama ialah beribadah dan taqarrub kepada Allah, dan kesempurnaan insani yang tujuannya kebahagiaan dunia akhirat.³⁶

Muhammad Athiyah al-abrasyi menyimpulkan bahwa tujuan Pendidikan Agama Islam terbagi atas 5 sasaran, yaitu:

1. Membentuk akhlak mulia

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4. Menumbuhkan semangat ilmiah di kalangan peserta didik
5. Mempersiapkan tenaga professional yang terampil³⁷

Tujuan di atas dapat dipahami bahwa Pendidikan Agama Islam merupakan suatu proses membimbing dan membina fitrah peserta didik secara maksimal dan bermuara pada terciptanya pribadi peserta didik sebagai insan kamil, melalui sosok pribadi yang demikian peserta didik diharapkan akan mampu memadukan fungsi iman, ilmu dan amal secara seimbang bagi terbinanya kehidupan yang harmonis di dunia dan akhirat.

2.2.2.1.4 Fungsi Pendidikan Agama Islam

Pendidikan Agama Islam pastinya mempunyai fungsi yang sangat besar dalam proses pendidikan peserta didik. Adapun fungsi pendidikan agama Islam Menurut H.M. Arifin bahwa fungsi Pendidikan Agama Islam adalah untuk membentuk manusia pembangunan yang

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Pasal 3 UUSPN dinyatakan bahwa fungsi pendidikan nasional adalah untuk mengembangkan kemampuan serta meningkatkan mutu kehidupan dan martabat manusia.³⁹

Penulis menyimpulkan fungsi dari Pendidikan Agama Islam yaitu untuk membentuk kepribadian muslim yang benar- benar beriman dan bertaqwa kepada Allah SWT dengan memahami semua ajaran Islam serta dapat mengamalkan dalam kehidupan sehari-hari.

2.2.2.2 Prinsip Pembelajaran Pendidikan Agama Islam

Menurut Bruce Will (1980) sebagaimana yang dikutip oleh Wina Sanjaya, ada tiga prinsip yang dijalankan dalam proses pembelajaran, yaitu:⁴⁰

- a. Pertama, proses pembelajaran adalah membentuk kreasi lingkungan yang dapat membentuk atau mengubah struktur kognitif siswa.

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Menurut Chaedar Alwasilah, seperti yang dikutip oleh Zainal Arifin terdapat beberapa prinsip yang harus menjadi inspirasi bagi pihak-pihak yang terkait dengan pembelajaran (siswa dan guru), yaitu prinsip umum dan prinsip khusus.⁴¹ Prinsip umum pembelajaran meliputi: pertama, bahwa belajar menghasilkan perubahan perilaku peserta didik yang relatif permanen. Kedua, peserta didik memiliki potensi, gandrung, dan kemampuan yang merupakan benih kodrati untuk ditumbuhkan kembangkan. Ketiga, perubahan atau pencapaian kualitas ideal itu tidak tumbuh alami linear sejalan proses kehidupan. Prinsip Khusus Pembelajaran meliputi: pertama prinsip perhatian dan motivasi, kedua prinsip keaktifan.

2.2.2.3 Langkah – Langkah Pembelajaran Pendidikan Agama Islam

Langkah-langkah pembelajaran berdasarkan teori kondisioning

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- b. Membuat daftar penguat positif. Guru mencari perilaku yang lebih disukai oleh siswa, perilaku yang kena hukuman dan kegiatan luar sekolah yang dapat dijadikan penguat.
- c. Memilih dan menentukan urutan tingkah laku yang dipelajari serta jenis penguatnya.
- d. Membuat program pembelajaran.

Menurut Piaget yang dikutip oleh Dimyati langkah-langkah dalam pembelajaran terdiri dari empat langkah berikut:⁴³

- a. Langkah pertama: Menentukan topik yang dapat dipelajari oleh anak sendiri. Penentuan topik tersebut dalam bimbingan guru.
- b. Langkah kedua: Memilih atau mengembangkan aktivitas kelas dengan topik tersebut.
- c. Langkah ketiga: Mengetahui adanya kesempatan bagi guru untuk

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2.2.2.4 Fungsi dan Tujuan Pembelajaran Pendidikan Agama Islam

Zakiah Darajdad dalam bukunya *Metodik Khusus Pengajaran Agama Islam* mendefinisikan tujuan Pendidikan Agama Islam yaitu membina manusia beragama berarti manusia yang mampu melaksanakan ajaran-ajaran agama Islam dengan baik dan sempurna, sehingga tercermin mana sikap dan tindakan dalam seluruh kehidupannya, dalam rangka mencapai kebahagiaan dan kejayaan dunia dan akhirat, yang dapat dibina melalui pengajaran agama yang intensif dan efektif.⁴⁴

Pembelajaran Agama Islam juga mempunyai fungsi sebagai media untuk meningkatkan iman dan taqwa kepada Allah SWT. Serta sebagai wahana pengembangan sikap keagamaan dengan mengamalkan yang telah didapat dari proses pembelajaran Pendidikan Agama Islam. Darajdad berpendapat bahwa sebagai sebuah bidang studi di sekolah,

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Fungsi pembelajaran diatas dapat disimpulkan sebagai berikut:

- a. Pengembangan, yaitu meningkatkan keimanan dan ketaqwaan peserta didik kepada Allah SWT yang ditanamkan dalam lingkup pendidikan keluarga.
- b. Pengajaran, yaitu untuk menyampaikan pengetahuan keagamaan yang fungsional.
- c. Penyesuaian, yaitu untuk menyesuaikan diri dengan lingkungan, baik lingkungan fisik maupun lingkungan sosial dan dapat bersosialisasi dengan lingkungan sesuai dengan ajaran agama Islam.
- d. Pembiasaan, melatih peserta didik untuk selalu mengamalkan ajaran Islam, menjalankan ibadah dan berbuat baik.

2.2.2.5. Komponen Pembelajaran

a. Anak Didik

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atau tidaknya pendidik berpengaruh besar terhadap hasil pendidikan Islam.⁴⁷

c. Materi

Yaitu bahan-bahan, atau pengalaman-pengalaman belajar ilmu agama Islam yang disusun sedemikian rupa (dengan susunan yang lazim tetapi logis) untuk disajikan atau disampaikan kepada anak didik.⁴⁸

d. Metode

Yaitu cara yang paling tepat dilakukan oleh pendidikan untuk menyampaikan bahan atau materi pendidikan Islam kepada anak didik. Metode disini mengemukakan bagaimana mengolah, menyusun, dan menyajikan materi pendidikan Islam, agar materi pendidikan Islam tersebut dapat dengan mudah diterima dan dimiliki oleh anak didik.⁴⁹

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⁴⁸ Nur Uhbiyati, *Ilmu Pendidikan Islam (IPI)*, (Bandung: CV Pustaka Setia, 1998), h. 14
⁴⁹ Nur Uhbiyati, *Ilmu Pendidikan Islam (IPI)*, (Bandung: CV Pustaka Setia, 1998), h. 15
⁵⁰ Nur Uhbiyati, *Ilmu Pendidikan Islam (IPI)*, (Bandung: CV Pustaka Setia, 1998), h. 15

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2.2.3 Kedisiplinan Sholat

Akhlak merupakan salah satu tujuan dari Pendidikan Agama Islam, karena akhlak adalah perbuatan manusia yang baik yang harus dikerjakan dan perbuatan jahat yang harus dihindari dalam pergaulan dengan Tuhan. Manusia dan makhluk (alam) sekelilingnya dalam kehidupan sehari-hari sesuai dengan nilai-nilai dan moral.⁵¹

Akhlak adalah sebuah upaya yang dilakukan oleh guru untuk membimbing siswa dalam sebuah lembaga pendidikan dengan tujuan mengarahkan sikap siswa agar sesuai dengan tuntunan syari'at Islam. Selalu berakhlak mulia, menjaga kebersihan, tanggung jawab, disiplin, dan jujur kepada guru, sesama siswa dan lingkungan sekolah.

Akhlak berdasarkan sifatnya terbagi menjadi dua bagian, yaitu akhlak terpuji dan akhlak tercela.⁵² Sifat akhlak terpuji antara lain adalah

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2.2.3.1 Pengertian Kedisiplinan

Disiplin diartikan sebagai kepatuhan terhadap peraturan atau tunduk pada pengawasan atau pengendalian. Kedisiplinan adalah sikap mental untuk melakukan hal-hal yang seharusnya pada saat yang tepat dan benar-benar menghargai waktu. Suatu tingkat tata tertib tertentu untuk mencapai kondisi yang baik guna memenuhi fungsi pendidikan.⁵⁴

Perintah disiplin dalam arti ketaatan pada peraturan yang terdapat di ayat al-Qur'an dan hadist, telah ditetapkan disurah an-Nisâ`

ayat 59:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ
نَزَعْنَاهُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

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Disiplin menurut Drs Subari adalah patuh terhadap suatu peraturan dengan kesadaran sendiri untuk terciptanya tujuan itu.⁵⁶

Thomas Gardon mendefinisikan Disiplin sebagai perilaku dan tata tertib yang sesuai dengan peraturan dan ketentuan atau perilaku yang diperoleh dari pelatihan.⁵⁷

Elizabeth B. Hurlock mengatakan bahwa disiplin berasal dari kata yang sama dengan “*disciple*”, yaitu seorang yang belajar dari atau secara suka rela mengikuti seorang pemimpin. Orang tua dan guru merupakan pemimpin dan anak merupakan siswa yang belajar dari mereka tentang cara hidup yang menuju ke hidup yang berguna dan bahagia. Jadi, disiplin merupakan cara masyarakat mengajarkan anak berperilaku moral yang disetujui kelompok.⁵⁸

Suharsimi Arikunto mengatakan bahwa yang dimaksud dengan

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ada suatu pelanggaran-pelanggaran yang merugikan baik secara langsung maupun tidak langsung.⁶⁰

Definisi diatas dapat disimpulkan bahwa kedisiplinan merupakan suatu sikap siswa yang bersedia patuh pada pertauran dan muncul dengan kesadaran diri.

2.2.3.2 Tujuan dan Fungsi Kedisiplinan

Kedisiplinan dapat membuat seseorang mencapai keberhasilan yang diinginkannya. Kedisiplinan memiliki tujuan, tujuan dari disiplin adalah mengajarkan anak berperilaku dengan cara yang sesuai dengan standar kelompok sosial tempat mereka tinggal.⁶¹

Tujuan kedisiplinan juga membantu guru dan siswa untuk mencapai target yang maksimal dalam menyelenggarakan pengajaran secara produktif.⁶² Membantu siswa menemukan diri, mengatasi, dan

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Tujuan disiplin berdasarkan pendapat di atas, disimpulkan bahwa tujuan disiplin adalah untuk membantu siswa dalam memenuhi kewajiban- kewajibannya, sebagai pengontrol perilaku siswa agar tidak keluar dari hal- hal yang sebaiknya dan tata tertib yang ada, dan untuk melatih serta mendidik moral siswa agar senantiasa berperilaku yang baik dan disiplin.

Slameto menyatakan bahwa fungsi disiplin adalah memberi pengaruh yang positif terhadap belajar siswa, melatih siswa untuk bertanggung jawab dengan kewajibannya, dan untuk membangun motivasi yang kuat.⁶⁴

2.2.4.1 Pengertian Sholat

Sholat dalam arti bahasa adalah do'a.⁶⁵ Adapun arti istilahnya adalah perbuatan yang diajarkan oleh *syara'*, di mulai dengan takbir dan

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duduk tasyahud (attahiyat) dengan me- malingkan muka ke seblah kanan dan kiri.⁶⁶

Shalat adalah salah satu nikmat Allah SWT yang terbesar bagi manusia, karena shalat menghapus kejelekan mereka, mengangkat derajat mereka dan mencegah berbuat keji dan mungkar.⁶⁷

Definisi pengertian diatas disimpulkan bahwa shalat ialah ibadat khusus yang terdiri dari perkataan- perkataan dan perbuatan yang tertentu, dimulai dengan takbir dan disudahi dengan salam, menurut beberapa syarat- syarat tertentu yang diajarkan oleh Rasulullah saw.

2.2.4.2 Tuntunan Sholat

Shalat merupakan rukun Islam yang kedua. Shalat dapat dinilai apabila memenuhi semua syarat dan rukun- rukunnya.

Syarat-syarat wajib sholat di antaranya ialah:

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- b. Suci badan, pakaian, dan tempat dari najis
- c. Menutup aurat
- d. Mengetahui adanya waktu shalat telah masuk
- e. Menghadap kiblat
- f. Rukun- rukun shalat diantaranya ialah:
- g. Niat
- h. Berdiri bagi orang yang kuasa
- i. Takbiratul- ihram
- j. Membaca Fatihah
- k. Ruku' dan thuma'ninah
- l. I'tidal serta thuma'ninah
- m. Sujud dua kali serta thuma'ninah
- n. Duduk antara dua sujud dan thuma'ninah

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- b. Perbuatan yang banyak. Ulama telah sepakat bahwa melakukan perbuatan yang banyak, yang tidak termasuk perbuatan shalat, membatalkan shalat, sebab hal itu termasuk tatanan shalat serta 52 menghilangkan kekhusyuan.⁶⁸
- c. Berhadad.
- d. Terkena najis, baik di badan, pakaian maupun tempat shalat.
- e. Terbuka aurat kecuali segera ditutup kembali.
- f. Berubah niat. Misalnya, berniat keluar dari shalat, atau mengganti shalatnya menjadi shalat yang lain selain yang diniatkannya semula.
- g. Membelakangi kiblat.
- h. Makan atau minum.
- i. Tertawa
- j. Mendahului imannya dua rukun.

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- c. Supaya manusia selalu ingat kepada Allah yang memberikan hidup dan kehidupan.
- d. Supaya manusia terhindar dari perbuatan keji dan mungkar, yang akan mendatangkan kehancuran.
- e. Supaya agama Allah tetap tegak dan kalimah Allah tetap berkumandang di muka bumi.
- f. Mensucikan jiwa manusia agar dapat berkomunikasi dengan Allah.
- g. Untuk menjadi barometer antara orang Islam dan orang kafir.⁷⁰

Hikmah dari shalat itu sendiri banyak dijelaskan Allah dalam Al-Qur'an, hadist dan penelitian ilmiah di antaranya:

- a. Menjauhkan diri dari perbuatan keji dan mungkar seperti dalam surat al- 'Ankabut ayat 45
- b. Memperoleh ketenangan jiwa dalam surat al- Ra'du ayat 28

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orang yang shalat ini mengathui nilai shalat, maka ia tidak mungkin akan meninggalkan shalat”.⁷¹

- d. Shalat dapat menghapus berbagai dosa kecil yang ada pada diri manusia, dan menjadikan mereka mendapatkan ampunan dari Allah SWT serta dapat menyingkirkan kegelapan yang ada dalam hati manusia dan menggantinya dengan cahaya yang terang benderang. Imam Ja’far Shadiq berkata :”Barang siapa melakukan shalat dua rakaat, ia mengerti (memahami) apa yang ia baca dalam shalat, dan setelah selesai melakukan shalat jika terdapat dosa diantara ia dan Allah, maka Allah akan mengampuninya.”⁷²
- e. Melatih konsentrasi, shalat yang dilakukan dengan khuyu akan melatih konsentrasi pikiran, perasaan kemauan dan hatinya dipusatkan (dikonsentrasikan) hanya kepada Allah SWT.⁷³

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2.3 Kerangka Berpikir

Menurut Suharsimi Arikunto kerangka pikir adalah suatu gagasan tentang letak persoalan atau masalahnya dalam hubungan yang lebih luas. Dalam hal ini penulis harus dapat memberikan sederetan asumsi yang kuat tentang kedudukan permasalahannya.⁷⁴

Kerangka pemikiran dalam penelitian ini adalah bahwa pembelajaran Pendidikan Agama Islam dapat berpengaruh terhadap perilaku santri. Pembelajaran pendidikan agama Islam merupakan hal yang paling penting di dalam membina peserta didik agar tumbuh dan berkembang menjadi insan kamil, cerdas, dan terampil sekaligus bertakwa kepada Allah SWT. Perlunya pembelajaran Pendidikan Agama Islam yang tidak saja menekankan aspek pengetahuan, tetapi yang lebih penting adalah pembelajaran Pendidikan Agama Islam mampu

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BAB III

METODE PENELITIAN

3.1 Desain Penelitian

Penelitian ini menggunakan metode pendekatan penelitian secara kuantitatif. Metode kuantitatif dapat diartikan sebagai metode penelitian yang berlandaskan pada filsafat positivisme, digunakan untuk meneliti pada populasi atau sampel tertentu, pengumpulan data menggunakan instrumen penelitian, analisis bersifat kuantitatif atau statistik, dengan tujuan untuk menguji hipotesis yang telah di tetapkan.⁷⁵ Penelitian ini, tujuannya untuk melihat bagaimana pengaruh Pembelajaran Pendidikan Agama Islam terhadap Kedisiplinan Sholat santri.

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⁷⁵ Sugiyono, *Metode Penelitian Manajemen*, (Bandung: Alfabeta, 2013), h. 35

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bebas. Variabel bebas adalah merupakan variabel yang mempengaruhi atau yang menjadi sebab perubahannya atau timbulnya variabel dependen atau terikat. Variabel bebas = X, adalah Pembelajaran Pendidikan Agama Islam.

2. Variabel dependen yaitu sering disebut variabel output, kriteria, konsekuen. Kamus bahasa Indonesia sering disebut sebagai variabel terikat. Variabel terikat merupakan variabel yang dipengaruhi atau yang menjadi akibat, karena adanya variabel bebas. Variabel terikat = Y, adalah Kedisiplinan Sholat Santri

3.3 Populasi

Populasi adalah keseluruhan wilayah secara umum yang terdiri atas obyek atau subyek yang memiliki kualitas dan karakteristik tertentu yang

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⁷⁶ Sugiono, *Metodologi Kuantitatif, Kualitatif Danr&D*, (Bandung: Pt. Alfabet, 2008), h.80.

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3.4 Teknik Pengumpulan Data

Teknik yang digunakan dalam penelitian ini yaitu menggunakan teknik:

a. Observasi

Metode observasi atau pengamatan merupakan hasil perbuatan jiwa secara aktif dan penuh perhatian untuk menyadari adanya suatu rangsangan tertentu yang diinginkan atau sesuatu studi yang disengaja dan sistematis tentang keadaan atau fenomena sosial dan gejala-gejala psikis dengan jalan mengamati dan mencatat.⁷⁷ Metode ini digunakan untuk mencari dan mendapatkan data yang berkaitan dengan pelaksanaan PAI dan kedisiplinan sholat di TPA Al-Iman Boboh.

b. Wawancara

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interview bebas, di mana wawancara bebas menanyakan apa saja, tetapi juga akan menanyakan data-data apa yang akan dikumpulkan.

c. Metode dokumentasi

Metode dokumentasi adalah kegiatan mencari data mengenai hal-hal atau variabel yang berupa catatan, transkrip, buku, surat kabar, majalah, prasasti, notulen rapat, agenda dan sebagainya.⁷⁹ Metode tersebut penulis gunakan untuk memperoleh data tentang jumlah siswa, guru, dan data-data penunjang lainnya.

d. Kuesioner atau angket.

Angket adalah teknik pengumpulan data dengan cara mengajukan pertanyaan tertulis untuk dijawab secara tertulis pula oleh responden. Angket merupakan sebuah pertanyaan-pertanyaan

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3.5 Instrumen Penelitian

Instrumen penelitian yang digunakan penulis untuk mengumpulkan data dalam penelitian ini adalah menggunakan tiga pedoman yaitu observasi, dokumentasi, dan angket atau kuesioner.

- a. Panduan angket atau kuesioner adalah pengumpulan data melalui formulir-formulir yang berisi pertanyaan yang diajukan secara tertulis kepada responden untuk mendapatkan jawaban atau tanggapan dan informasi yang diperlukan oleh peneliti. Angket ini terdiri atas 20 item pernyataan, yang diisi oleh anak didik TPA Al-Iman Kecamatan Menganti tingkat Tilawatih jilid 5, 6 dan tingkat Al-Qur'an sebanyak 30 orang.

Tabel 3
Instrumen Angket

Variabel	Indikator	Nomor Soal	Jumlah Item
----------	-----------	------------	-------------

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3.6 Uji Validitas dan Reabilitas

Uji validitas digunakan untuk mengukur sah atau valid tidaknya suatu kuesioner. Sebuah instrumen atau kuesioner dikatakan valid jika pertanyaan pada instrumen atau kuesioner mampu mengungkapkan sesuatu yang akan diukur oleh kuesioner tersebut.⁸⁰

Uji signifikansi dilakukan dengan cara membandingkan nilai r hitung dengan nilai r tabel. Di dalam menentukan layak dan tidaknya suatu item yang akan digunakan, biasanya dilakukan uji signifikansi koefisien korelasi pada taraf signifikansi 0,05 yang artinya suatu item dianggap valid jika berkorelasi signifikan terhadap skor total. Jika r hitung lebih besar dari r tabel dan nilai positif maka butir atau pertanyaan atau variabel tersebut dinyatakan valid. Sebaliknya, jika r hitung lebih kecil dari r tabel, maka butir atau pertanyaan atau variabel tersebut dinyatakan tidak valid.

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reliabel jika masing-masing pertanyaan dijawab secara konsisten atau jawaban tidak boleh acak.

Dalam mencari reliabilitas dalam penelitian ini penulis menggunakan teknis Cronbach Alpha untuk menguji reliabilitas, alat ukur yaitu kompleksitas tugas, tekanan ketaatan, pengetahuan auditor serta audit judgment. Dengan kriteria pengambilan keputusan sebagaimana dinyatakan oleh Ghozali,⁸¹ yaitu jika koefisien Cronbach Alpha > 0,70 maka pertanyaan dinyatakan andal atau suatu konstruk maupun variabel dinyatakan reliabel. Sebaliknya, jika koefisien Cronbach Alpha < 0,70 maka pertanyaan dinyatakan tidak andal. Perhitungan reliabilitas formulasi Cronbach Alpha ini dilakukan dengan bantuan program IBM SPSS 25. Jika dibuat dalam bentuk tabel maka akan menjadi seperti berikut:

Tabel 4

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3.7 Analisis Data

Dalam penelitian ini teknik statistik yang digunakan adalah analisis regresi linier sederhana. Regresi linier sederhana digunakan hanya untuk satu variabel bebas (independent) dan satu variabel tak bebas (dependent). Rumus regresi linier sederhana sebagai berikut:

$$Y=a+b.X$$

Keterangan:

Y = variabel terikat

X = variabel bebas

a = harga Y apabila X = 0 (harga konstanta)

b = angka arah atau koefisien regresi yang menunjukkan angka⁸²

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2. Membandingkan nilai t hitung dengan t tabel. Jika nilai t hitung $> t$ tabel, artinya variabel X berpengaruh terhadap variabel Y . Jika nilai t hitung $< t$ tabel, artinya variabel X tidak berpengaruh terhadap variabel Y .⁸³

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⁸³ Sugiono, “*Metode Penelitian Kuantitatif, Kualitatif dan R &D*”, (Bandung: Alfabeta, 2017),188.

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BAB IV

HASIL PENELITIAN DAN PEMBAHASAN

4.1 Deskripsi Variabel Penelitian

4.1.1 Sejarah singkat TPA Al-Iman

Taman Pendidikan Al-Qur'an (TPA) Al-Iman Boboh Jln. Raya Boboh Masjid Al-Iman Boboh RT.04 RW.01 Desa Boboh Kecamatan Menganti Kabupaten Gresik. TPA Al-Iman ini awalnya didirikan oleh remaja-remaja masjid yang bertempat tinggal di Boboh pada tahun 2015. Pada saat itu TPA ini penanggung jawabnya yaitu Ketua Remaja Masjid, dalam pembelajarannya mereka hanya menggunakan fasilitas seadanya saja seperti tempat mengaji didalam masjid menggunakan al-qur'an dan leher masiud. akan tetani Remaia Masiid tidak hanva sebatas mengaii al-

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seadanya sekarang dapat menggunakan Al-Quran dan Tilawatih dari TPA itu sendiri dan alat peraga lainnya, serta mempunyai perlengkapan dan peralatan untuk mengajar TPA dengan lengkap tanpa menggunakan alat seadanya.

TPA Al-Iman pada pertengahan bulan tahun 2022 telah dibuka kelas pembelajaran pendidikan agama islam yang meliputi materi akidah akhlak, fiqih, al-qur'an hadist, dan bahasa arab untuk tingkat tilawatih 5, 6 sampai al-qur'an yang bertujuan untuk meningkatkan pemahaman, keimanan, dan pengamalan tentang agama Islam, sehingga menjadi manusia muslim yang beriman dan bertakwa kepada Allah SWT, serta berakhlak mulia dalam kehidupan pribadi, keluarga, dan masyarakat.

4.1.2 Sarana Prasarana TPA Al-Iman

Sarana prasarana yang dimiliki TPA Al-Iman diketahui sebagai

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4.1.3 Jumlah Guru TPA Al-Iman

Lembaga pendidikan tentunya membutuhkan peran seorang guru untuk mencapai tujuan pembelajaran, tujuan pendidikan dan tujuan lembaga pendidikan itu sendiri. Kebanyakan seperti lembaga pendidikan, tidak terkecuali TPA Al-Iman tentunya ada guru yang berkualitas dengan tujuan mempercepat pembelajaran dan pencapaian tujuan. Jumlah keadaan guru dapat dilihat pada tabel berikut:

Tabel 6
Keadaan Guru TPA Al-Iman

No.	Nama	Jenis Kelamin	Status Jabatan
1.	Muhari	L	Kepala TPA
2.	Ida Yulianti	P	Guru Pengajar TPA
3.	Hasraf Alfarid	L	Guru Pengajar TPA

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Tabel 7

Keadaan Santri TPA Al-Iman Boboh

No.	Tingkatan	Jenis Kelamin		Jumlah
		Laki – Laki	Perempuan	
1.	Tilawatih Paud	5	3	8
2.	Tilawatih 1	3	-	3
3.	Tilawatih 2	3	1	4
4.	Tilawatih 3	1	2	3
5.	Tilawatih 4	1	2	3
6.	Tilawatih 5	5	3	10
7.	Tilawatih 6	4	2	9
8.	Al-Qur'an	3	8	11

4.2 Pengujian Hipotesis

4.2.1 Data Pembelajaran Pendidikan Agama Islam di TPA Al-Iman Boboh

Dalam penelitian ini analisis data menggunakan angket/kuisiонер

secara tatap muka kepada siswa-siswi sebanyak 30 responden dengan

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Tabel 8

Nilai Hasil Angket Pembelajaran Pendidikan Agama Islam

No Responden	Konversi skor berdasarkan nomor skor										Jumlah
	1	2	3	4	5	6	7	8	9	10	
1	5	4	4	1	2	4	4	2	2	2	30
2	5	5	4	4	1	4	2	5	4	2	36
3	4	4	4	4	4	4	5	4	4	2	39
4	5	4	2	2	2	4	2	4	4	2	31
5	4	2	1	1	2	4	4	4	2	1	25
6	5	5	5	5	2	4	4	4	2	2	38
7	4	4	4	4	4	4	4	5	4	4	41
8	4	4	4	4	2	2	4	4	1	1	30
9	4	4	4	4	4	4	4	4	2	1	35
10	5	4	2	2	2	4	1	4	2	1	27
11	5	5	5	5	4	4	2	5	4	2	41
12	4	4	2	1	1	4	4	5	5	4	34
13	4	4	4	4	4	4	1	4	4	2	35
14	5	4	4	1	2	5	2	2	2	1	28
15	4	4	4	1	2	4	2	4	2	1	28
16	5	4	4	2	2	2	4	4	2	1	30
17	4	4	4	2	1	2	2	4	4	2	29
18	5	5	1	1	5	5	5	5	5	5	46

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4.2.2 Data Kedisiplinan Sholat di TPA Al-Iman Boboh

Hasil wawancara dengan guru TPA Ibu Ida Yuliati, bahwa kedisiplinan sholat di TPA Al-Iman Boboh adalah selalu beribadah dengan peraturan-peraturan yang telah ditetapkan, misalnya peraturan dalam mentaati waktu sholat yang telah ditetapkan dan peraturan-peraturan yang ada didalam sholat. Kedisiplinan sholat yang dilakukan oleh guru TPA Al- Iman Boboh adalah dengan mengawasi para santri dalam melaksanakan ibadah sholat dimasjid dan dengan adanya kedisiplinan sholat akan terbentuk kepribadian islami yang utuh, untuk mengetahui lebih jelasnya tentang kedisiplinan sholat santri di TPA Al-Iman Boboh penulis menyebarkan angket kepada 30 siswa. Angket

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Tabel 9

Nilai Hasil Angket Kedisiplinan Sholat Santri

No Responden	Konversi skor berdasarkan nomor skor										Jumlah
	1	2	3	4	5	6	7	8	9	10	
1	5	4	4	1	2	4	4	2	5	4	35
2	5	5	4	4	1	4	4	2	4	4	37
3	4	4	4	4	4	4	4	4	5	5	42
4	5	4	2	2	2	4	2	2	4	2	29
5	4	2	1	1	2	4	2	2	2	2	22
6	5	5	5	5	2	4	4	2	5	5	42
7	4	4	4	4	4	4	4	4	5	4	41
8	4	4	4	4	2	2	4	4	4	4	36
9	4	4	4	4	4	4	4	4	4	4	40
10	5	5	5	5	4	4	5	5	4	4	46
11	4	4	2	1	1	4	2	4	4	2	28
12	4	4	4	4	4	4	4	4	4	4	40
13	5	4	4	1	2	5	4	2	4	2	33
14	4	4	4	1	2	4	4	4	4	4	35
15	5	4	4	2	2	2	4	2	4	2	31
16	4	4	4	2	1	2	2	2	2	2	25
17	5	5	4	4	4	4	4	4	4	4	40

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4.2.3 Uji Validitas

Uji validitas bertujuan untuk menunjukkan tingkat keshahihan suatu instrumen penelitian.⁸⁴ Instrumen dikatakan valid apabila instrumen tersebut dapat digunakan untuk mengukur apa yang seharusnya diukur.⁸⁵ Pada penelitian ini, untuk mengetahui kevalidan dari instrumen penelitian maka akan menggunakan program SPSS (Statistical Product and Service Solution) versi 25.0.

Untuk mengukur validitas instrumen maka dilakukan dengan membandingkan koefisien korelasi (r hitung) dan r tabel. Jika koefisien korelasi lebih kecil dari r tabel maka dikatakan gugur dan tidak valid. Sebaliknya, apabila koefisien korelasi lebih besar dari r tabel maka dikatakan valid. Ketentuan r minimal adalah 0,361.⁸⁶ Uji validitas variabel ~~X (pembelajaran pendidikan agama islam)~~ terdapat 10 item pertanyaan

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Pembelajaran PAI 3	0,700	0,361	Valid
Pembelajaran PAI 4	0,755	0,361	Valid
Pembelajaran pai 5	0,761	0,361	Valid
Pembelajaran pai 6	0,521	0,361	Valid
Pembelajaran pai 7	0,420	0,361	Valid
Pembelajaran pai 8	0,477	0,361	Valid
Pembelajaran pai 9	0,456	0,361	Valid
Pembelajaran pai 10	0,418	0,361	Valid

Dalam tabel di atas menunjukkan bahwa hasil uji validitas instrumen pembelajaran pendidikan agama islam terdapat 10 item memiliki koefesien korelasi di atas 0,361, maka 10 item tersebut dinyatakan valid dan dapat digunakan sebagai instrumen pengumpulan data angket/kuisisioner. Sedangkan uji validitas variabel Y (kedisiplinan sholat) terdapat 10 item pernyataan sebagai berikut:

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Kedisiplinan sholat 8	0,721	0,361	Valid
Kedisiplinan sholat 9	0,861	0,361	Valid
Kedisiplinan sholat 10	0,883	0,361	Valid

Dalam tabel di atas menunjukkan bahwa hasil uji validitas instrumen kedisiplinan sholat dari 10 item memiliki koefesien korelasi di atas 0,361, maka 10 item tersebut dinyatakan valid dan dapat digunakan sebagai instrumen pengumpulan data angket/kuisisioner.

4.2.4 Uji Reliabilitas

Instrumen dikatakan reliabel apabila instrumen yang digunakan beberapa kali untuk mengukur objek yang sama, akan menghasilkan data yang sama pula.⁸⁷ Artinya semakin reliabel instrumen penelitian maka semakin yakin kita untuk menyatakan bahwa dalam hasil suatu tes memiliki hasil yang sama ketika dilakukan tes kembali.⁸⁸

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Dari hasil uji reliabilitas dua variabel X (pembelajaran pendidikan agama islam) dan Y (kedisiplinan sholat) dengan 10 item yang valid ialah sebagai berikut :

Tabel 12
Uji Reabilitas

Variabel	Nilai Cronbach Alpha	Keterangan
Pembelajaran PAI	0,768	Reliabel
Kedisiplinan sholat	0,778	Reliabel

Berdasarkan tabel diketahui bahwa uji reliabilitas masing-masing varibel memiliki nilai *Cronbach Alpha* di atas 0,6. Sehingga instrumen pembelajaran pendidikan agama islam terhadap kedisiplinan sholat dikatakan reliabel sebagai alat ukur pengumpulan data.

4.2.5 Analisis Regresi Linear Sederhana

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Tabel 13
Data Anova

ANOVA^a						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	770.423	1	770.423	87.607	<.001 ^b
	Residual	237.439	27	8.794		
	Total	1007.862	28			
a. Dependent Variable: Kedisiplinan sholat						
b. Predictors: (Constant), pembelajaran PAI						

Tabel Anova diatas menjelaskan bahwa nilai F hitung adalah 87.607 dengan tingkat segnifikansi $0,001 < 0,05$, maka model regresi ini dapat dipakai untuk memprediksi variabel kedisiplinan sholat atau ada pengaruh antara pembelajaran pendidikan agama islam (X) terhadap kedisiplinan sholat.

Tabel 14

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Tabel koefisien diatas, diketahui bahwa nilai constants (a) sebesar 12.016, sedangkan nilai pembelajaran pendidikan agama islam (koefisien regresi/B) sebesar 598 sehingga persamaan regresinya dapat ditulis :

$$Y = a+Bx$$

$$Y = 12,016 + 598x$$

Persamaan tersebut dapat diterjemahkan :

1. Konstanta sebesar 12,016, mengandung arti bahwa nilai konsisten variabel kedisiplinan sholat adalah sebesar 12,016.
2. Koefesien regresi X sebesar 0.598 menyatakan bahwa setiap penambahan 1% nilai pembelajaran PAI, maka nilai kedisiplinan sholat bertambah sebesar 0.598. Koefesien regresi tersebut bernilai positif, sehingga dapat dikatakan bahwa arah pengaruh variabel X terhadap Y adalah positif

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Interval koefisien	Tingkat hubungan
0,00 – 0,199	Sangat rendah
0,20 – 0,399	Rendah
0,40 – 0,599	Sedang
0,60 – 0,799	Kuat
0,80 – 1,000	Sangat kuat

Koefesien determinasi (R Square) digunakan untuk memprediksi dan melihat seberapa besar kontribusi pengaruh yang diberikan variabel X secara simultan (bersama-sama) terhadap variabel Y.⁹¹

Tabel 16
Data Model Summary

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sebesar 0,764, yang mengandung pengertian bahwa pengaruh variabel bebas (pembelajaran pendidikan agama islam) terhadap variabel terikat (kedisiplinan sholat) adalah sebesar 76,4%.

4.2.7 Hasil Pengujian Hipotesis

Penelitian ini adalah untuk mengetahui pengaruh pembelajaran pendidikan agama islam (variabel x) terhadap kedisiplinan sholat (variabel y). Perlu diketahui bahwa hipotesis penelitian ini sebagai berikut :

H0 = Tidak ada pengaruh pembelajaran pendidikan agama islam terhadap kedisiplinan sholat santri di TPA Al-Iman Boboh Kecamatan Menganti.

H1 = Ada pengaruh pembelajaran pendidikan agama islam terhadap

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Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	12.016	2.006		5.991	<.001
	pembelajaran PAI	0.598	0.064	0.874	9.360	<.001
a. Dependent Variable: Kedisiplinan sholat						

Berdasarkan data di atas, pengambilan keputusan dalam uji

regresi dapat dilakukan dengan dua cara yaitu sebagai berikut :

1. Membandingkan nilai signifikansi dengan nilai probabilitas 0,05.

Jika nilai signifikansi $> 0,05$ maka H_0 diterima, sedangkan jika

nilai signifikansi $< 0,05$, maka H_0 ditolak. Berdasarkan nilai

signifikansi

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sholat. Untuk mencari t tabel dapat dilihat pada distribusi nilai t atau dengan rumus sebagai berikut :

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$$\begin{aligned}
 T \text{ table} &= (\alpha/2 : n-k-1) \\
 &= (0,05/2 : 30-1-1) \\
 &= (0,025 : 28) = 2,048 \text{ (distribusi tabel)}
 \end{aligned}$$

4.3 Pembahasan

Analisis regresi linier sederhana dilakukan peneliti untuk mengetahui pengaruh dua variabel. Uji analisis linier sederhana dapat diketahui menggunakan rumus $Y = a + bX$. Dimana a adalah konstanta bila harga $X=0$, sedangkan b adalah koefisien regresi. Berdasarkan uji analisis regresi linier diperoleh persamaan $Y = 12,016 + 0,598x$. Dengan nilai konstanta 12,016 dan koefisien regresi sebesar 0,598 yang berarti setiap penambahan 1% nilai pembelajaran pendidikan agama islam maka nilai kedisiplinan sholat bertambah sebesar 0,598. Dengan demikian,

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sholat (Y) dipengaruhi oleh variabel pembelajaran PAI (X) yang sisanya dipengaruhi variabel lain.

Pengambilan keputusan dalam uji regresi sederhana untuk mengetahui pengaruh pembelajaran pendidikan agama islam terhadap kedisiplinan sholat dilakukan berdasarkan nilai signifikansi dan uji nilai t. Hasil yang diperoleh nilai signifikansi sebesar ($0,001 < 0,05$), maka H_0 ditolak. Hasil yang diperoleh dari nilai t hitung sebesar ($9.360 > 2,048$). Dengan demikian berdasarkan penelitian yang telah dilakukan H_0 ditolak yang berarti H_1 diterima, artinya ada pengaruh pembelajaran pendidikan agama islam terhadap kedisiplinan sholat santri di TPA Al-Iman Boboh.

Uji validitas instrumen pembelajaran pendidikan agama islam dan kedisiplinan sholat yang diperoleh terdapat 10 item memiliki

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BAB V

PENUTUP

5.1 Simpulan

Pemaparan analisis data penelitian mengenai Pengaruh Pembelajaran Pendidikan Agama Islam Terhadap Kejujuran Santri di TPA Al-Iman Boboh Kecamatan Menganti Kabupaten Gresik adalah Nilai koefisien korelasi / hubungan (R) sebesar 0,874 yang berarti pengaruh pembelajaran pendidikan agama islam terhadap kedisiplinan sholat santri tergolong sangat kuat dengan parameter pengukuran nilai korelasi 0,80 – 1,000. Sedangkan nilai koefisien determinasi (R Square) sebesar 0,764 yang diprosentasekan menjadi 76,4% variabel kedisiplinan

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5.2 Saran

Berdasarkan dari pengetahuan yang dilakukan penulis, saran yang di paparkan yakni :

1. Bagi pendidik harus lebih ditingkatkan lagi program yang telah dibuat sehingga hasil yang diinginkan bisa tercapai dengan maksimal
2. Bagi penulis, kesalahan tidak luput dari itu, lebih memperhatikan lagi dan lebih teliti dalam melakukan proses meneliti hingga menjadikan karya ilmiah.

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Lampiran

Angket pembelajaran pendidikan agama islam

Nama lengkap :

Kelas :

Berilah jawaban pertanyaan berikut sesuai dengan pendapat anda, dengan cara memberi tanda (√) pada kolom yang tersedia dengan keterangan sebagai berikut :

- SS : Sangat Sesuai (skor 5)
- S : Sesuai (skor 4)
- KS : Kurang sesuai (skor 3)
- TS : Tidak sesuai (skor 2)
- ST : Sangat tidak sesuai (skor 1)

No	Butir pernyataan	Jawaban				
		SS	S	KS	TS	ST
	Sentimentalitas pembelajaran PAI					

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Reject All

Lampiran

Angket Kedisiplinan Sholat

Nama lengkap :

Kelas :

Berilah jawaban pertanyaan berikut sesuai dengan pendapat anda, dengan cara memberi tanda (√) pada kolom yang tersedia dengan keterangan sebagai berikut :

SS : Sangat Sesuai (skor 5)

S : Sesuai (skor 4)

KS : Kurang sesuai (skor 3)

TS : Tidak sesuai (skor 2)

ST : Sangat tidak sesuai (skor 1)

No	Butir pernyataan	Jawaban				
		SS	S	KS	TS	ST

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Lampiran

Dokumentasi

1. Pelaksanaan pembelajaran pendidikan agama islam



2. Pembagian Angket

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Lampiran

Data Santri TPA Al-Iman Boboh yang mengisi angket

No.	Tingkatan	Nama
1	5	Fadhil Putra
2	5	M. Abi
3	5	Sasa Rosalinda
4	5	Roby Jonathan
5	5	Hamidzan S.
6	5	Harum Melati Elfirdausi
7	5	Shofiana Elfirdausi
8	5	Naura Nadhifa Azzahra
9	5	Ken Surya
10	5	Zahrotus Salma
11	6	Andhika Dwi Santoso
12	6	Fatimah Zahra
13	6	Putri Isabel
14	6	Rio Dewantara
15	6	Husnul Khuluq
16	6	Rafka Adi N
17	6	Haidar Ali
18	6	Aditya Ma'rifa

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