

Assessment for Islamic Education Learning and Its Impact to Student's Religiousness of Islamic University

Zurqoni

State Islamic Institute of Samarinda, Indonesia
e-mail: zurqoni@iain-samarinda.ac.id

Abstract

Being religious person is absolute for everyone, including the students of Islamic University. That's why PTKI (Islamic University) does some efforts to strengthen the student's religiousness. This research is intended to assess the quality of Islamic Education learning and the religiousness of PTKI students and also to observe the implication of this study to student's religiousness. All students from selected Islamic University in East Kalimantan were taken as the population, and 374 students were chosen as the sample by multistage sampling technique. The technique of dominant data collection was done by doing the survey. The data analysis technique is descriptive analysis and inferential linear regression, through calibration test (validity and reliability), requirement analysis test, normality test, homogenic test, and linearity test. The result of the research has shown that the learning of Islamic Education in Islamic University in East Kalimantan is done well ($\mu = 4,17$). The learning process of Islamic Education in Islamic University has significant influence to student's religiousness. The learning process of Islamic Education in Islamic University has contributed 54,6% to the increasing of student's religiousness, while the rest of 45,4% is influenced by other factors. The student's religiousness in *aqeeda* aspect is greater than *shari'a/muamalah* and morals.

Keywords: assessment, learning process of Islamic education, student's religiousness

A. Introduction

Human is Allah's creature that has function in the character and nature. Human has attributed as spiritual creature because the creation is fitrah (QS. Ar-Rum: 30), human has desire to hold religion, to confess the truth of religion (Islam) and has tendency to goodness and truth.

The scope of religiousness according to Kadir (2003: 277-278) is not ended in speculative understanding or only normative concept, but it must be in concrete daily life behaviour. That's why someone's commitment in religion can be seen from the realization of religion elements including knowledge, belief, attitude and behaviour. Those religious elements according to Fuaduddin & Hasan (2002) are connected but they are non-linear, and the realization appeared is not always the same among individuals. Somebody who holds religion since childhood can actualize his/her religion by his/her regular worship, such as praying, visiting religious places, religious gathering and so on. Somebody who hold religion after growing up will start from the knowledge and develop belief, attitude and action.

Someone's religion needs process and cannot be separated from religious education. Zurqoni and Mukhibat (2013: 152) mentioned that "religion and religious life can only be achieved from education about religion", because religious education is oriented to the effort to make someone understand about religion. Religion education teaches the nature of human creation, inherits noble values in religious life and being in community. Religious education is mentioned by Muhaimin (2003: 44) as the effort to continuously build students' creativity; to enrich kinds of human cultures; to enrich nature and religious value; to prepare productive human resources who are able to anticipate future challenge and to give new colour in future working culture based on Islamic basis. Zurqoni (2016: 116) declared that the goal of Religious Education (Islam) is to realize obedience to Allah either individually or communally.

The actualization of religious education to strengthen the religion among community is done through religious education learning process in every level of education, starting from kindergarten to university level. Studying is a process to gain knowledge, attitude, behaviour, and understanding the meaning of life. Through religious education learning in university level, it is expected that students have better understanding about religion and show elegant attitude and behaviour in their daily life based on religious manner. Religious awareness among university students can be shown through various praying activities, activities in religious movement. University students point of view about traditional Islam, moderate Islam, and radical Islam can be influenced by sources gotten from those students, including the study of religious education applied in university level.

The study of religious education is delivered based on students' stages, from the understanding of *tauhid* to religious practices in wider context. The essence of religious education in university level based on Dirjen Dikti decree number 43/2006 is mapped into group of Personality Development Subject. This subject is intended to escalate students shaping their personality consistently to realize religious value (Higher Education, 2006). Chapter about basic competence in religious education states its role as important and strategic subject in university level because it covers personality development, mentality, and morality based on faith and obedience. Professionalism, intellectuality, competence, and skills which are based on faith and obedience can be

the foundation for Indonesian students who are responsible to themselves, to God, and to whole community.

Learning process of Religion Education in Islamic University level commonly oriented to the effort of religion understanding and comprehension, the increasing of faith and trust, the actualization of praying and the strengthening of behaviour. This knowledge is done through lecturing sessions in several subjects in one field of study called Islamic Education, such as Islamic Research Methodology, *Tasawuf*, *Fiqih*, *al-Qur'an/Ulum al-Qur'an*, and *Hadits/Ulum al-Hadits*.

Islamic University in East Kalimantan conducts education in various departments. Most of students who study in this university come from State Senior High School or Vocational School rather than *Madrasah Aliyah*/Moslem Dorm School.

Study about Islamic Education in State Senior High School and or Vocational School which is given only 2 – 4 studying hours in a week is still limited to the understanding and the application of religion, the increasing of faith and believe, the actualization of praying and shaping students behaviour. In this context, Islamic University is asked to give proper understanding about religion to students, to set strong belief, to guide awareness to pray, and to set wisdom and also religious attitude through studies and programs to support religiousness. This phenomenon turns to be the reason in conducting this research which is intended to assess the teaching process quality of Islamic Education in PTKI, and also analyze the implication of the lesson to students' religiousness. The study of Islamic Education is emphasized in lecturers' role to develop teaching material and subject sources and optimize studying activities. The students' religiousness is focused on one understanding of *aqeeda* or belief, *shari'a* or *muamalah*, and moral or attitude.

B. Literature Review

1. The Implication of Studying

Learning process in every level of education sets strategic position in increasing students intellectual competence, attitude and skill. Learning is a process to change students to be better, from uneducated to be well educated (Slamet, 2005). According to four foundations of universal education declared by UNESCO (1996), it is stated that learning covers learning to know, learning to do, learning to be, and learning to live together.

Learning to know is not only seen from the result but also oriented to learning process to encourage students' awareness about the things they should learn and increase their competence in learning something. Learning to do means studying, not only by means of listening and seeing something to gain the knowledge but also means of mastering several competences which are needed in life. Learning to do means studying process to shape students to be themselves. In this context, studying is intended to actualize themselves as individual who has character and responsibility as human being. Next, learning to live together means that studying which is intended to gain students skill to live in togetherness and ability to cooperate in their community (Sanjaya, 2016: 110-111).

Learning process can be conducted effectively (Ali: 2000, 7-9) if it is supported by competent teacher in the subject to apply the psychological principles in learning and those who has the competence to conduct teaching process. Material mastery in

learning process covers main material and supporting material for the enrichment. Competence to apply psychological principles covers treatment which is adjusted to students' intelligence, talent, interest, and personal aspect. Competence to conduct learning process covers various fields of subjects that support the understanding about theory and learning concept.

Other important aspect in learning is teacher's competence in transferring knowledge and experience optimally to students. Teacher is the main source of knowledge, even though he is not the only source of it. Teacher is demanded to possess complete knowledge and teaching technique skill. Besides it, teacher must be able to master all the material conveyed (Suryosubroto, 1997: 11).

According to Joyce & Weil (1972:11), learning process needs situation which allows students to interact and do learning process. Learning process emphasizes on the importance of interaction pattern among resources involved in it to achieve better changes.

Conducive situation in learning process can support beneficial interaction among students, grow learning spirit, and build understanding between teacher and students (Haryanto & Subiyanto: 2003). Stated by Ormrod (2003: 482), teacher who teaches friendly, communicative and familiar to students can create trust for students. Material in the subject can be more interesting to be learnt, and learning activities can be enjoyable. According to Slamet (2005), learning interaction depends on the teacher and students behaviour. Teacher's behaviour covers clearness in conveying the material, applying various teaching method, providing various learning medias, teaching enthusiasm, selection of question types, class management, time allotment, discipline, interpersonal relationship, expectation, teaching innovation, and the application of effective teaching principles.

According to Mardapi (2004: 10), learning success is affected by students' desire and teacher's stimulation and teaching approach. Teacher's competence in wrapping the lesson will support students to love the subject.

The study of Islamic Education in university level which is included to group of Character Development Subjects pays much attention to methodological aspect, such as conducting interactive, inspirative, and fun learning process; and emphasizing students engagement. Learning process should be oriented to the education process which is creative dialogic participatory to achieve understanding related to the truth of subject substances. Learning process can be done through face to face lecture, speech, interactive dialogue, case study, individual assignment and co-curricular activities (Dikti, 2006).

2. Religiousness

Religiousness starts from the understanding to the lesson and experience gotten from life path and it will give character to somebody and shape custom in life style (Suhartini, 2012: 4). Religiousness process begins from the understanding, and then it gives experience (Suhartini, 2012: 16).

Religiousness relates to someone's religious activities in form of ritual actions and either real or mind actions which are affected by supernatural power (Ancok and Suroso, 2000: 76). According to Abdullah, et al (2008: 87), religiousness is the unity of somebody's knowledge, belief, application, and faith to religion in his daily life.

Abdullah & Karim (1989: 93) mentioned that someone's religiousness can be seen from 5 dimensions, those are knowledge, belief, ritual, experiential, consequential dimension. Knowledge dimension relates to knowledge of religion that should be known by somebody about the lesson in religion. Belief dimension relates to a set of belief and trust to God and His creatures (Rebertson & Saifuddin, 1988). Ritual dimension refers to religious activities that are directed to be done by the faithers (Greeley, 1988: 96). Experiential dimension is emotional expression from the implementation of religious guidance. This dimension views the feeling of religiousness, that is the feeling to be close to God (Abdullah & Karim, 1998: 93). Consequential dimension refers to the result of someone's belief, experience, and knowledge that is already regulated by the religion to faithers.

Those religiousness pillars are in Islam tenet. Abdullah et al. (2008: 87-88) divides Islam tenet into 3 parts, those are belief (*aqeeda*), prayer (*shari'a*) and morals (attitude/behaviour). Ali (2015: 179) also stated that Islam tenet contains guidance for human life which covers *aqeeda* or rules in life, *shari'a* or way of life, and moral in life that relates to attitude or behaviour. According to Ali (2015: 199-201), *aqeeda* means belief and faith. *Aqeeda* relates to pillars of *iman* as the foundations of Islam. The first is belief to Allah the Highest. The second is belief in the angels, belief that among Allah's creation are angels created from light. The third is belief in the revealed books (the books of Allah) namely; Zabur, Taurat, Injil, and Al-Qur'an. The fourth is belief in the commissioned messengers, belief in the prophets, prayers and salutations of Allah be upon them. The fifth is belief in the resurrection and the events of *Qiyamah*. The last is belief in the predestination by Allah of all things, both the seemingly good and the seemingly bad.

According to Ali (2015: 236), *shari'a* means system of norm which regulates human's relation to Allah by prayers, human's relation to others in social life, and human's relation to the environment (*muamalah*).

Moral means behaviour, attitude, understanding, habits (Ma'luf, 1986; Munawwir, 1997), which is either outwardly or inwardly (Zurqoni, 2012: 41). Morals has divinity dimension (moral to God) and humanity dimension (moral to oneself, family, community, and environment (Zurqoni, 2012: 56-62).

Therefore, religiousness is configuration of knowledge, belief, and religious practice in daily life. Religiousness refers to the level of someone's understanding to religion, belief to God's existence and His rule and power, and belief to aspects in pillars of *Iman*. Religiousness is based on the practice of religion's tenet, accompanied by appreciation and awareness toward the implications of religion tenet practice. Dimension of Islam religiousness covers *aqeeda* (belief/faith), *shari'a* (practice of prayers) and morals (attitude/behaviour).

Someone's religiousness isn't autonomous. There are several factors affecting it. Hamid (2018: 18-19) noted that there are about 5 factors affecting religiousness. Those are religion socialization, individual religiousness commitment, and individual involvement in community, orthodox belief and socio-demographic character.

In students' religiousness context around educational institution, religion socialization can be done through Islam lesson in various models of teachings. Islamic teaching and learning in Islamic University cover several subjects in one field of study, such as *Qalam* knowledge, *Tasawuf* knowledge, Methodology of Islamic studies, *Fiqh*,

Ulum al-Qur'an, Ulum al-Hadits, and History of Islamic Civilization. Therefore, Islamic Education learning in Islamic University can affect students religiousness. However, Islamic Education learning is not the only factor affecting the religiousness.

C. Research Methodology

This research is complementative. Quantitative approach is emphasized but qualitative descriptive explanation is needed. Learning process of Islamic Education in Islamic University is assessed, described and mapped based on the aspects. Then, the implication of the teaching toward students religiousness is analyzed. This research put all students of Islamic Universities in East Kalimantan as the population, while the sample was chosen through multi-stage sampling technique. The first step was choosing the Islamic University by purposive technique. The next step was determining sample size as the quota and choosing the unit of sample randomly.

State and Private Islamic Universities in East Kalimantan are represented by State Islamic Institute of Samarinda, Islamic College of Sangatta and Tarbiyah College Balikpapan. Sample size is determined by quota, while unit of sample is chosen randomly as many as 374 students from the total students of that university 6922 in total. The sample determination of this research is based on the table (Isaac and Michael, 1981; Smith, MF, 1983) with the confident interval level of 0,95 ($\alpha \leq 0,05$).

Data collection was done by questioner instrument in likert scale. Quantitative descriptive analysis Mean (μ) and interpretation scale (table) were chosen as the technique to describe the quality of Islamic Education learning and the students religiousness level of Islamic University. Linear regression analysis was done through several test requirements, such as calibration test (validity and reliability); requirement analysis test using *Kolmogorov-Smirnov* and *Levene Statistic* test to see normality of data distribution; homogeneity test; and linearity test. Data analysis process in this research was done by applying software system of SPSS 22.

Table 1 : Interpretation Scale (Zurqoni, 2012: 184)

Formula	Interval	Category
$\mathbf{X} > \bar{X}_i + 1,80 \text{ SBi}$	4,21 - 5,00	Very Good
$\bar{X}_i + 0,60 \text{ SBi} < \mathbf{X} \leq \bar{X}_i + 1,80 \text{ SBi}$	3,41 - 4,20	Good
$\bar{X}_i - 0,60 \text{ SBi} < \mathbf{X} \leq \bar{X}_i + 0,60 \text{ SBi}$	2,61 - 3,40	Acceptable
$\bar{X}_i - 1,80 \text{ SBi} < \mathbf{X} \leq \bar{X}_i - 0,60 \text{ SBi}$	1,81 - 2,60	Poor
$\mathbf{X} \leq \bar{X}_i - 1,80 \text{ SBi}$	1,00 - 1,80	Very Poor

D. Finding and Discussion

Validity test for all variable instruments of learning and students religiousness resulted to loading factor $>0,3$ using factor analysis. This analysis is used to search the correlation coefisien among points, to transform changes through *Extraction Maximum Likelihood (ML)* technique. Criteria used as the foundation for determined points can be stated valid if every instrument point has loading factor $\geq 0,3$ (Nunally, 1970; Fernandes, 1984).

Level of instrument reliability (*internal consistency*) which is based on *Cronbach's Alpha* (Viswanathan, 2005; Allen & Yen, 1979) coefisience of instrument test is over the minimum standard 0,7 (Kaplan & Saccuzzo, 1982; Allen & Yen, 1979; Nunally,

1970; Mardapi, 2002). It means that the instrument is useful for measuring the quality of learning and level of student religiousness.

Table 2: instrument validity of learning and religiousness

Factor/Dimension	n (∑point)	The least factor content	Reliability
Islamic Education Learning	20	0,33	0,79
Religiousness:			
Aqeeda	18	0,35	0,86
Shari'a/Muamalah	21	0,34	0,89
Morals	27	0,33	0,81

Test of normality based on probability test result of *Kolmogorov-Smirnov* and *Shapiro-Wilk* is $\leq 0,05$ which means that the data is normally distributed. Next, test of linearity has shown probability value bigger than 0,05 or linearity significance less than 0,05 ($q \geq 0,05$; $sig \leq 0,05$) and the scatter plot between the residual standard and its prediction hasn't shown certain scatter pattern, thus the relation between teaching variable and religiousness is stated to be linear.

Learning process has several aspects and the learning of Islamic Education in this research is emphasized on the aspect of lecturer's role in developing material and studying sources; and developing the teaching skill in conducting study. The learning process is oriented to the level of student religiousness which covers several aspects such as *aqeeda*, *shari'a* and morals without considering the religion education models: in, at, and beyond the barrier developed by Seymour and Kartika Christiani (Abdurrohman & Syamsiar, 2017: 111) which has intention for inclusive or exclusive students religiousness.

Several teaching indicators in this research are the selection of teaching material, the students' involvement in choosing the material and studying sources, the ability to wrap the material / lesson, empowerment of affordable studying sources, and the application of various model and teaching approaches. The next indicator is lecturer's ability, such as lecturers' competence toward the material conveyed, the knowledge and teaching technique, lecturer's ability to transfer the knowledge and experience to students, the ability to build interaction pattern among resources, the ability to build the learning spirit and to set understanding between the lecturer and the students, to behave friendly, communicative and familiar to students. The clearness in conveying the material, the varieties of teaching media, the enthusiasm in teaching, the interpersonal relationship, the teaching innovation, and the teaching that is in form of participatory active dialogue oriented to students involvement in teaching activities are the other indicators.

The learning process of Islamic Education in Islamic University in East Kalimantan is categorized good ($\mu=4,17$) in the interval of 3,41 – 4,20 based on this research. However, there are several things which need improvement especially in students involvement in choosing the material and effective studying sources used in teaching learning process ($\mu=3,00$), empowerment of studying sources which are affordable for students ($\mu=3,37$), the application of teaching model and approach ($\mu=3,39$), the application of various teaching media ($\mu=3,39$), and teaching innovation ($\mu=3,39$).

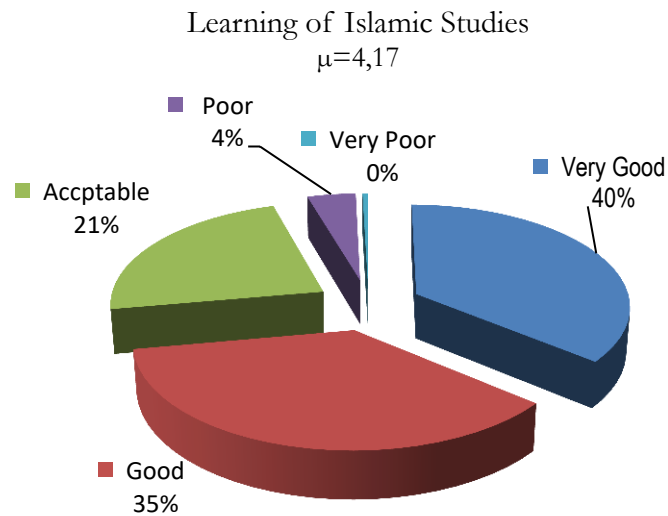


Figure 1: Learning of Islamic Studies

Students' religiousness in this research covers dimensions of *aqeeda*, *shari'a*, and morals or attitude. *Aqeeda* dimension covers understanding and belief of students related to the existence of Allah with all His character, role and power; the understanding and belief of angels' role and task, and Allah's bibles, apostles; belief about the end day; and belief about Allah's destiny.

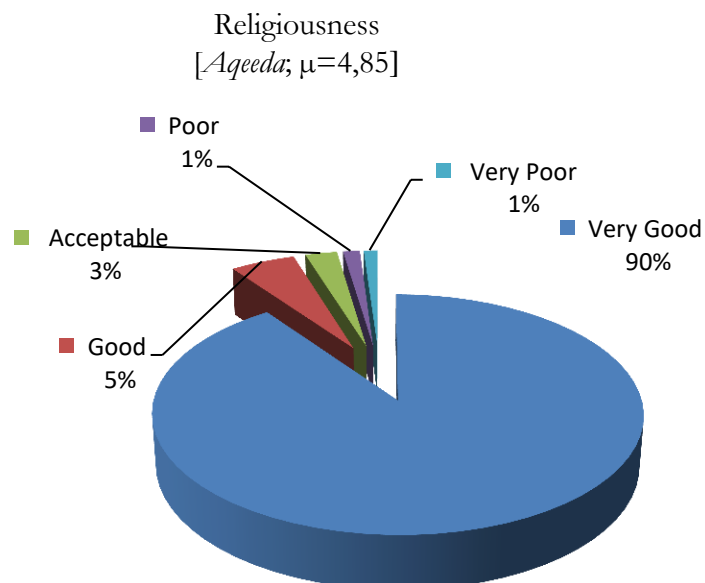


Figure 2: Religiousness (*Aqeeda*)

Shari'a dimension covers the understanding about the essence of prayer command, the understanding about ways to do prayer, the obedience of doing prayer, the appreciation of prayer implementation, commitment to implement perfect prayer, focus in doing prayer, feeling close to Allah, the obedience to Allah rules in *muamalah*, the understanding that all human activities are supervised by Allah, and the hope that Allah will answer the pray; and the implementation of pray in individual life and in society. The actualization of religion tenet gives religious experiences such as feeling of comfort, peaceful, happy, grateful, obedient, scare, regretful, repent, etc.

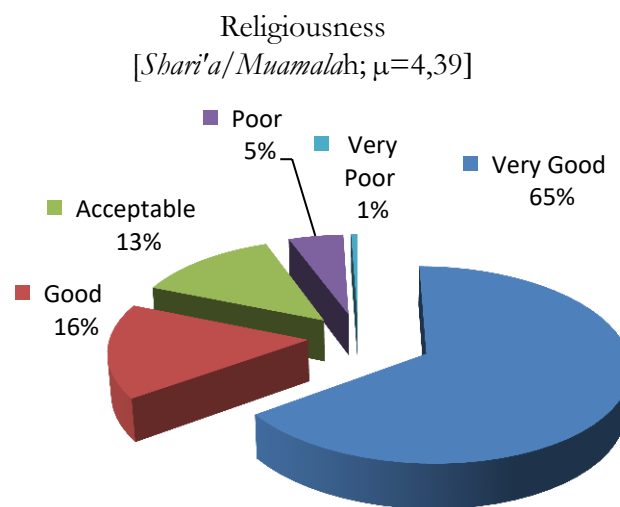


Figure 3: Religiousness (*Shari'a/Muamalah*)

Moral dimension covers the understanding and actualization of moral in daily life, moral to Allah, to oneself, and to others in society; moral to environment. Manifestation of moral is the obedience in doing Allah's command, avoiding His prohibition, doing *dhikr*, and having good judgment to Him. Moral dimension also covers doing good things to oneself and others in society; keeping the environment clean and tidy; respecting other's belief and their ways to do prayer; and respecting other's practice and worship in the same religion but different concept. Besides, it covers solidarity among friends, empathy to others who are sad or in sorrow, and easy to forgive others.

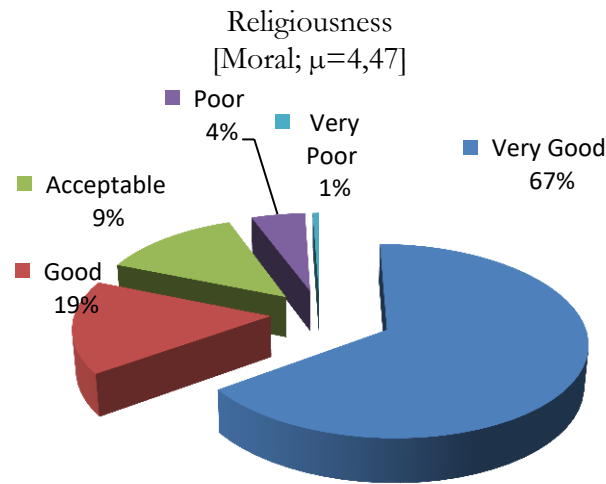


Figure 4: Religiousness (Moral)

Based on the analysis of linear regression, it is obtained F count = 89,142 in significance level of 0,000 (Sig F<0,05). It means that the learning of Islamic Education significantly affects students religiousness in Islamic University. The learning of Islamic Education has strong influence to students religiousness with the regression coefficient of 0,739 (look at the table). R-Square value or determination coefficient is 0,546 which means that the learning process of Islamic Education has contributed to affect students religiousness as 54,6% in Islamic University, while 45,4% are affected by other factors.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.739 ^a	.546	.540	9.56903	.546	89.142	1	373	.000

a. Predictors: (Constant), Learning PAI

ANOVA^b

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	8162.443	1	8162.443	89.142	.000 ^a
	Residual	6775.912	373	91.566		
	Total	14938.355	374			

a. Predictors: (Constant), Learning PAI

b. Dependent Variable: Students' religiousness

The learning of Islamic Education in Islamic University in East Kalimantan can be categorized good based on the research result, that is ($\mu=4,17$) in the interval of 3,14 – 4,20. The learning of Islamic Education is generally oriented to Islamic tenet and

according to Saifudin Anshari (in Ancok & Suroso, 2000: 79), it is categorized into *aqeeda*, *shari'a* and morals which relate each other.

According to Subur (2016: 176), *aqeeda* lesson is very fundamental because it relates to someone's good belief and as the main foundation in life. The strength of somebody's *aqeeda* will be guided to religion belief and can be a filter in his/her talk, mind and action. Lesson to pray is needed besides doing on Islamic syari'a, such as *shabada*, prayer, fasting, charity, and hajj. Prayer either *mahdbob* or *ghairu mahdbab* can be the reason to achieve bless from Allah. Moral lesson is extremely needed because it can strengthen the *aqeeda* and increase the obedience to Allah.

The explanation above can strengthen the importance of Islamic lesson implementation for students to gain strong belief in religion, the obedience in doing the prayer, the ability and the willingness to control oneself in behaving, the attitude and talk which gets along with religion tenet. Islamic Religion Education for students is intended to build and strengthen faith, and it can be used to explain the benefits of Islamic lesson in life and realize the importance of faith, prayer, and morals for soul needs.

Nurudin (2015: 7-8) claimed that religion education can guide human to be *Insan Kamil* (good human). First, religion education is developed from the tenet and fundamental value obtained from religion norms. Religion education can be either the theory or thought which is developed on base of its basic rules. Second, religion education will help to guide the way of life. Third, religion education is comprehended as the process of culture and inheritance of religion tenet, and religious civilization.

Teaching process of Islamic religion Education is done well based on this research result. However, it isn't fully ideal. Several things should be improved and strengthened. Those things are students involvement in choosing the material and effective studying sources in teaching and learning process ($\mu=3,00$); the empowerment of studying sources which are affordable for students ($\mu=3,37$); the application of various teaching approach and models ($\mu=3,39$) to increase students motivation; the application of teaching media which is suitable to the context and material ($\mu=3,39$); and the lecturer's innovation in teaching process ($\mu=3,39$). However, the learning of Islamic Education is proven to have strong influence and contribute 54,6% for students religiousness in Islamic University.

The learning of Islamic Education to increase students' religiousness is very urgent based on the research result because having religion is a must for everybody. Purwanto and Khoiri (2016: 423) stated that the role of religion in life is similar to the air for human. In other words, air is the source of human life, and religion is the foundation in life based on Islamic *shari'a*.

The importance of religion for human life is in line with Ramli's opinion (2015: 138-144) which stated that until now there isn't any research or study which dismiss religion although there is transformation in social life. Religion has transcendence role, that is giving guidance to the best goal for human to be safe in life and life after death. Religion also has educative role that is educate human to be insightful and religious. Religion motivates human awareness to behave and act correctly based on religion he/she believes. The importance of religion in human life is supported by Haryanto's research (2016). He stated that the existence of religion for civilization can help them to

better life (41,85%), give peaceful (25,32%), increase belief in religion (15,6%), avoid human from bad attitude (11.16%) and increase tolerance (0,43%).

Students religiousness level in *aqeeda* aspect ($\mu=4,85$) in this research is higher than *shari'a* aspect ($\mu=4,39$) and moral aspect ($\mu=4,47$). It can be related to human potency that human actually had confessed about the existence of Allah as his/her God (QS. Al-A'raf: 172). With this potency, everyone has tendency to possess religion, to confess Allah existence with all His power, to rely on Him for every hope, and to do all His command even though sometimes it is difficult to do all those things in reality because of many reasons.

E. Conclusion and Implication

The learning of Islamic Education in university is needed as the effort to increase students' religiousness because possessing religion is a must for everybody. Learning process of Islamic Education in East Kalimantan University is done well, even though there are several aspects needed to be increased and strengthened. Those are the students' involvement in choosing studying material, the selection and application of studying sources which is affordable for the teaching process, the implementation of various teaching model and approaches to increase students' learning motivation, the application of teaching media which is suitable to context and teaching material, and the lecturer's innovation in teaching process.

The learning of Islamic Education in Islamic University has significant impact to students' religiousness level. It contributes 54,6% to the increasing of students religiousness and there are other factors affecting students' religiousness that need to be further reviewed.

The implication of this research is that there is a need to issue a policy to strengthen the learning process of Islamic Education in Islamic University and integrate material on several subjects belong to one field of study in Islamic University. The strengthening process of Islamic learning with the substantial material is important to be done to increase students' religiousness. Moreover, there is the need to assess consistently and continually on the learning process of Islamic Education in that Islamic University.

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