



THE INFLUENCE OF THE VALUES OF THE 8 PILLARS OF HUMAN RELATIONS PATH ON THE FORMATION OF STUDENTS' RELIGIOUS CHARACTER AT AL MA'SHUM MARDIYAH INTEGRATED JUNIOR HIGH SCHOOL, CUGENANG DISTRICT, CIANJUR REGENCY

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ABSTRACT

This research is motivated by the phenomenon of less than optimal implementation of religious values in students at school, such as low discipline in worship, lack of social awareness, and minimal parental role in supporting character building at home. This creates a gap between the values taught and students' daily behavior. Al Ma'shum Mardiyah Integrated Junior High School tries to bridge this gap through the application of the values of the 8 pillars of human relationships, including relationships with Allah SWT, the Prophet Muhammad SAW, parents, teachers, others, older people, younger people, and the environment. The purpose of this study is to determine the extent of the influence of the values of the 8 pillars of human relationships on the formation of religious character of students at Al Ma'shum Mardiyah Integrated Junior High School, Cugenang District, Cianjur Regency. The research method uses an associative quantitative approach with Stratified Random Sampling technique. Data were collected through observation, questionnaires, interviews, and documentation. Data analysis was carried out using normality tests, linearity, simple regression, coefficient of determination, and t-test. The results of the study showed a regression coefficient of 0.726, which is included in the strong category, with the contribution of variable X to Y of 52.7%, while 47.3% is influenced by other factors outside the study. The t-test obtained a calculated t-value of 12.3502, which is greater than the t-table of 2.0930, with a significance of $1.59 \times 10^{-10} < 0.05$. This proves that there is a significant influence of the values of the 8 pillars of the human relationship path on students' religious character. Thus, the null hypothesis (H_0) is rejected and the alternative hypothesis (H_1) accepted.

Keywords: Students, 8 Pillars of Human Relations Path, Religious Character

INTRODUCTION

Education is a fundamental aspect in building a nation's civilization. It is not merely understood as a process of transferring knowledge, but also a process of transferring values. This means that education must not only produce intellectually intelligent students, but also shape a generation with noble character, strong personalities, and upholding moral and spiritual values. Through education, humans are guided to develop their full potential, across cognitive, affective, and psychomotor

aspects. Thus, education truly aims to produce complete human beings, or insan kamil, who are not only capable of facing the challenges of the times but also possess a solid foundation of religious values (Tilaar, 2015: 27).

Law Number 20 of 2003 concerning the National Education System firmly explains that national education functions to develop abilities and shape the character and civilization of a dignified nation. Article 3 also explains that the goal of education is to develop the potential of students to become human beings who believe in and fear God Almighty, have noble morals, are healthy, knowledgeable, creative, independent, and become democratic and responsible citizens. From this legal basis, it can be understood that character education is the soul of the national education system that cannot be negotiated, because only with strong character education can the nation produce a superior and dignified generation (Abidin, 2016: 45).

Character education from an Islamic perspective also occupies a very important position. Religious character is one form of character education implementation that includes attitudes, behaviors, and habits that are in accordance with religious teachings. The Qur'an in Surah Al-Ahzab verse 21 has emphasized: "Indeed, in the Messenger of Allah you have a good example to follow, (namely) for anyone who hopes for Allah and the Last Day and remembers Allah often." This verse shows that the Messenger of Allah is the main role model in the formation of religious character. The religious character education of students must be built on the example of the Messenger of Allah who is full of trustworthy, honest, and noble morals (Hidayatullah, 2017: 103).

Furthermore, the Prophet Muhammad himself once said in a hadith narrated by al-Bayhaqi: "Indeed, I was sent to perfect noble morals." This hadith reinforces the view that character education is part of the primary mission of the apostles. This means that Islamic education cannot be separated from the goal of developing individuals with religious character. Therefore, religious education is not merely additional material in the curriculum, but rather the core of the entire educational process that takes place in schools (Yusuf, 2018: 90).

The urgency of religious character education is increasingly prominent in the contemporary era. Globalization, marked by the development of information technology, the unlimited flow of communication, and the influx of foreign cultures that do not always align with the nation's noble values, has had various negative impacts. One such impact is the moral degradation of the younger generation, evident in the form of low discipline in worship, declining social awareness, and increasing deviant behavior. Research conducted by Wahyuni and Widodo (2019: 57) shows that one of the causes of students' low religious character is the weak internalization of religious values within the education system. Therefore, a solid religious education serves as a bulwark that can protect the younger generation from the negative currents of globalization.

A deeply ingrained religious character in students will serve as a crucial foundation for facing the challenges of the times. Students who possess intellectual intelligence and are grounded in religious values will be able to make wise decisions, maintain personal integrity, and develop empathy and social awareness. This means

that religious character education is not only important for individuals but also a collective necessity for the development of a civilized nation (Nurdin, 2020: 34).

Schools, as formal educational institutions, play a strategic role in internalizing religious character education. They are not merely places for learning knowledge, but also arenas for cultivating moral values. The role of teachers is vital in this process. Teachers serve not only as instructors but also as role models. Teachers' exemplary attitudes, speech, and behavior in everyday life are more easily imitated by students than mere verbal instruction. Lickona's (2015: 72) research on character education confirms that role models demonstrated by teachers have a significant influence on the formation of students' personalities.

In addition to teachers, school culture is also crucial in creating a religious atmosphere. Various religious activities, such as congregational prayer, Quran recitation, and regular religious study groups, are important instruments for strengthening students' religious character. However, these activities will be more effective if they receive full support from the family, especially parents. Collaboration between schools and families is a crucial factor that cannot be ignored. When habits instilled in schools are also reinforced at home, the internalization of values will be more easily and consistently formed (Wibowo, 2020: 112).

In the context of Al Ma'shum Mardiyah Integrated Junior High School, there is a unique character education model, namely the application of the values of the eight pillars of human relationships. These eight pillars include relationships with Allah SWT, the Prophet Muhammad SAW, parents, teachers, fellow human beings, older people, younger people, and the environment. This concept integrates vertical relationships with God with horizontal relationships with others and the surrounding environment, thus forming a complete personality. These values are the foundation of the educational culture that distinguishes Al Ma'shum Mardiyah Integrated Junior High School from other schools.

However, in practice, implementing these values still faces challenges. Frequently encountered phenomena include students' lack of discipline in religious observance, weak concern for peers, and minimal parental support at home to reinforce the habits established by the school. This indicates a gap between the values taught and students' actual behavior in everyday life (Setiawan, 2021: 64).

This gap can be caused by various factors, such as weak school oversight in enforcing discipline, a lack of integration of extracurricular activities with character education, and low parental involvement. Therefore, a more systematic, measurable, and sustainable approach is needed to optimally internalize values (Sari, 2022: 83).

Several previous studies confirm that religious values have a significant influence on student character. For example, research conducted by Wahyuni and Widodo (2019) showed that strengthening religious values can improve students' discipline and sense of responsibility. Another study by Nurdin (2020) found that habituating religious observance at school significantly influences the development of students' religious character. This provides an important foundation for research conducted at Al Ma'shum Mardiyah Integrated Junior High School, which emphasized the influence of implementing the eight pillars of human relationships.

With this background, this study aims to analyze the extent to which the application of the 8 pillars of human relations values influences the formation of students' religious character at Al Ma'shum Mardiyah Integrated Junior High School, Cugenang District, Cianjur Regency. This study uses an associative quantitative approach to provide objective and measurable data regarding the relationship between the implementation of the 8 pillars and the formation of religious character. The results of this study are expected to provide theoretical contributions in the development of the concept of religious character education in Indonesia as well as provide practical contributions in strengthening character education programs in schools, especially at the junior high school level.

METHODS

The research method is one of the fundamental aspects in a scientific work because it is through this method that a research obtains direction, clarity, and a systematic framework. In the study on the Influence of the Values of the 8 Pillars of the Path of Human Relations on the Formation of Religious Character of Students at Al Mas'hum Mardiyah Integrated Junior High School, Cugenang District, Cianjur Regency, the researcher used a quantitative research method with an associative approach. The choice of this method is not without reason, but is based on the research objective which seeks to measure the extent of the influence of the independent variable, namely the values of the 8 pillars of the path of human relations, on the dependent variable, namely the religious character of students.

The quantitative method was chosen because this research emphasizes numerical data and statistical analysis. As Sugiyono explained, quantitative research is based on a positivistic paradigm that views reality as something concrete, observable, and objectively measurable. This paradigm assumes that truth can be discovered through concrete data and empirically verifiable measurements. Therefore, the data obtained in this study are in the form of numbers that are then processed using statistics to test predetermined hypotheses. This allows researchers to draw objective and measurable conclusions regarding the relationship between the values of the eight pillars and students' religious character.

The research approach used is an associative approach. This approach aims to examine the relationship between two or more variables without manipulating them. In other words, this research is not experimental in nature but rather seeks to describe naturally occurring causal relationships. In the context of this research, the associative approach is used to determine the extent to which the values of the eight pillars of human relationships, as independent variables, influence the formation of students' religious character, as the dependent variable. For example, how the values of obedience to the Prophet Muhammad, respect for parents, and concern for the environment contribute to shaping students' religious behavior at school. With this approach, the research results are expected to present an empirical picture that not only describes conditions on the ground but also demonstrates measurable causal relationships.

The population of this study was all 101 students of Al Mas'hum Mardiyah Integrated Junior High School. According to Suharsimi Arikunto, a population is defined as the entire research subject with specific characteristics from which conclusions can be drawn. From this population, the researcher determined the sample using a stratified random sampling technique, which is a random sampling technique from each class layer or strata. Thus, each student has an equal opportunity to be selected as a research sample. From the total population of 101 students, 20% were taken as samples, resulting in a sample size of 20 students, proportionally divided from each class. This sampling technique was used to ensure that the sample truly represents the population and allows the research results to be generalized to all students.

Data collection in this study was conducted using four main techniques: observation, questionnaires, interviews, and documentation. Observations were conducted to obtain a direct picture of students' religious behavior in their daily school life. Through observation, researchers were able to observe how students implement the eight pillars of religious values, such as devotion to worship, respect for teachers, and concern for others. The results of these observations then served as contextual data that strengthened the findings from the other instruments.

A questionnaire technique was used as the primary method for obtaining quantitative data. The questionnaire was structured based on an instrument grid containing 24 items for the values of the 8 pillars of human relationships and 16 items for the religious character of students, resulting in a total of 40 items. Each questionnaire item was structured using a Likert scale with four answer options: always, often, rarely, and never. The Likert scale was chosen because it can measure students' attitudes, perceptions, and frequency of behavior more systematically. With a scoring system ranging from 1 to 4, each respondent's answer can be converted into numerical data which is then analyzed using statistical techniques.

In addition to the questionnaire, researchers also conducted interviews. This interview technique was used to gather more in-depth information regarding factors that may influence the development of students' religious character. Interviews were conducted with several parties, including teachers, homeroom teachers, and students, to gain a broader and more detailed perspective on the application of the eight pillars of values in school life.

By using a combination of these four data collection techniques, researchers hope that the research results will be not only valid and reliable, but also comprehensive. Validity is achieved through the integration of various techniques so that the resulting data complement each other, while reliability is maintained through the use of measurable and repeatable instruments.

RESULTS

The results of the study indicate that the implementation of the eight pillars of human relations at Al Ma'shum Mardiyah Integrated Junior High School is in the good category, with an achievement percentage of 87% of the ideal criteria of 100%. The eight pillars include relationships with Allah, the Prophet Muhammad, parents,

teachers, others, the environment, oneself, and knowledge. This achievement confirms that the school has integrated religious and moral values into educational practices, both through the formal curriculum and through habituation in students' daily lives.

The application of religious values based on the eight pillars in the school environment can be seen as a form of character education implementation that aligns with national education policy in Indonesia. Character education emphasizes the internalization of universal values such as honesty, discipline, respect, and social awareness in students (Lickona, 2012). At Al Ma'shum Mardiyah Integrated Junior High School, this internalization is evident in various activities such as congregational prayer, Islamic boarding school activities, teacher guidance, and school policies that emphasize respect for parents and teachers.

Despite the high achievement, the study also noted several aspects that still require strengthening. For example, some students still struggle to maintain consistency in performing religious obligations or demonstrating concern for the school environment. This aligns with Tilaar's (2011) opinion, which states that values education is not merely a cognitive teaching process but also requires consistent, long-term habituation. Therefore, the primary challenge for schools is ensuring that these values are not only conceptually understood but also become habits embedded in students' daily behavior.

Furthermore, data analysis shows that the religious character of students at Al Ma'shum Mardiyah Integrated Junior High School is in the good category, with an achievement percentage of 88%. Indicators of religious character include aspects of faith, devotion to worship, good morals, and social concern. These findings indicate that the majority of students have demonstrated behavior consistent with Islamic teachings, both in terms of belief and practice.

Students' faith is reflected in their understanding of the existence of Allah and the Prophet, as well as their awareness that every action is always watched by Allah. Meanwhile, their devotion to worship is evident through their consistency in performing obligatory prayers and some also performing voluntary prayers. In terms of morals, students demonstrate honesty, discipline, humility, and the ability to control their emotions when facing challenges. Their social awareness is evident in their habits of helping one another, sharing, and maintaining a clean school environment.

However, this study also revealed challenges in maintaining students' religious behavior outside the school environment. Different social and family backgrounds are contributing factors. Some students may consistently practice religious habits at school, but face obstacles when returning home or interacting with peers who do not share the same pattern of habits. This phenomenon supports Hurlock's (2012) findings that the social and family environment plays a crucial role in shaping children's moral behavior. Therefore, the continuity of religious character education requires collaboration between schools, families, and the community. Regression analysis showed a strong and significant influence between the values of the eight pillars of human relationships (variable X) and the formation of students' religious character (variable Y). The correlation coefficient obtained was 0.726, placing the relationship

between the two variables in the strong category. This means that the higher the application of the eight pillars, the higher the level of students' religious character.

The coefficient of determination of 52.7% indicates that more than half of the variation in students' religious character formation can be explained by the implementation of these eight pillars. This means that values-based education plays a significant role in shaping students' faith, religious obedience, morals, and social awareness. However, 47.3% of the data is influenced by factors outside the research, such as family influence, social environment, social media, and broader educational policies. This is in line with Muslich's (2011) research, which emphasizes that character education is a multidimensional process influenced by various internal and external factors within students.

Furthermore, the t-test results reinforce the conclusion that the influence of the eight pillars on religious character is statistically significant. With a calculated t-value of 12.3502, greater than the t-table of 2.0930, and a p-value <0.05 , it is clear that the relationship between the two variables is not merely coincidental. This finding aligns with the concept of integral education, which emphasizes that consistently internalized religious values will shape students' actual behavior (Zubaedi, 2015).

The findings of this study have broad implications for character education, particularly in Islamic schools. First, the results confirm that the formation of students' religious character is inseparable from the internalization of structured values. The application of the eight pillars of human relationships has proven to be an effective tool in developing religious behavior, encompassing relationships with God, others, oneself, and the environment.

Second, this study emphasizes the importance of consistency in the implementation of character education. Positive results demonstrated in the school environment do not necessarily translate automatically outside of school. Therefore, schools need to develop strategies that involve parents and the community to maintain the continuity of religious values. These strategies can include parenting programs, collaboration with local mosques or Islamic boarding schools, and the use of digital media to support positive character development in students.

Third, this research contributes to the development of the theory that values education influences not only affective aspects, but also cognitive and actual student behavior. In other words, the formation of religious character through the eight pillars of human relationships can increase spiritual awareness, strengthen moral attitudes, and encourage positive social action. This view aligns with Lickona's (1991) theory, which emphasizes that character education encompasses three dimensions: knowing, feeling, and action.

Fourth, the findings of this study are also relevant to current global challenges, where the flow of technology and social media often negatively influences adolescent behavior. Religious character education based on the eight pillars of human relationships can serve as a moral bulwark for students, enabling them to filter information, control themselves, and remain consistent with Islamic values in their daily lives. This reaffirms the urgency of character education in facing the era of digital disruption (Nasir, 2020).

CONCLUSION

The conclusion of this study shows that the use of a descriptive qualitative approach with pretest and posttest techniques provides a clear picture of the effectiveness of the applied learning. Through the data collection process, changes in students' understanding levels before and after the treatment were observed. The results indicate that the learning implemented was able to significantly improve students' abilities, although several influencing factors, both internal and external, remained. Therefore, it can be concluded that this approach is effective for assessing the extent to which a learning method is successful in improving students' understanding more deeply and sustainably.

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