

PROCEEDING INTERNATIONAL PSYCHOLOGY, EDUCATION COUNSELLING & SOCIAL WORK CONFERENCE



**BRINGING PSYCHOLOGY WELLNESS :
PROMOTE SOUL, MIND & BODY**

UNIVERSITAS MEDAN AREA



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PROCEEDING

International Psychology, Education Counselling & Social Work Conference

Theme:

"Bringing Psychology Wellness: Promote Soul, Mind & Body"

Medan, August 25-27, 2017

Speaker:

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**RELIGIOUS BEHAVIOR AND PARENTING PATTERNS OF STUDENTS
OF MUHAMMADIYAH UNIVERSITY OF NORTH SUMATRA
FISIPOL SEMESTER VI TA. 2016-2017
(An Approach Of Religious Psychology)**

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ABSTRACT

The purpose of this study is to determine the religious behavior of students of Faculty of Social and Political Sciences UMSU Semester VI TA. 2016/2017. This research is qualitative research, with approach of Psychology of Religion, Technique of collecting data used is questionnaire, observation and interview. The results of this study indicate that the religious behavior of students Fisip UMSU Semester VI TA. 2016-2017 which is parsed from 10 aspects of religious behavior that is studied, the category is very varied, as follows: Faith aspect has a Very High category, worship prayer Very low Ccategory, fasting is moderately category, Dhikr & Prayer Moderately, Reading al-Quran Very Low, Discipline, Moderately category, Responsibility, Very Low, Honest, Medium, Social, High, and Modesty, High category. So the result is in enough category. As for the pattern of foster religious behavior conducted by parents to the respondents, the result is as follows: the pattern of Islamic religious education in the child has a category Good Enough, Aspects of Worship in children have Less Good category, Development of daily discipline in children have Good category, discipline Reading Al-Quran in children have Less Good category, Solving problem of children have good category, and in response Negative activity of children have good category. Thus the results obtained from the parenting partten of religious behavior of respondents belonging to moderately Category.

Keyword: Religious Behavior, Parenting patterns, and Student.

INTRODUCTION

As a mukallaf Muslim, the more educated, generally know about the laws of shari'ah that are imposed upon his shoulders, whether to observe the various commands and the prohibitions of religion, whether to establish a relationship among himself and God, among himself and fellow Muslims or whit his the environment.

Religious behavior has a very wide scope; Whether associated with mahdhah (ritual) worship, or worship of amah (related to activities, talking, crying, laughing, working, studying, writing, reading, eating, sleeping, acting, etc.). And such religious behavior would ideally be carried out by a Muslim according to his religious teachings.

The student is a person who belongs to Mukallaf, who has applied to him the provisions of shari'ah law, so that if he abandons the command or do of Allah's prohibition, as the teachings of Islam he embraced, the provisions of shari'a law apply to him. Similarly, students of Semester VI (six) who have received Islamic education since at least 6 years of elementary school, 3 years of junior high school, 3 years high school, up to four semesters (2 years) are given the education of Al-Islam and Kemuhammadiyah. Not to mention the religious lessons they receive from both parents (in the household). Not to mention the religious lessons they received from both parents (at home). Of course their religious knowledge is better and mature than students in many other universities. Although this study does not want to compare the religious behavior of UMSU students with other university students, the goal of al-Islam and Kemuhammadiyah's learning given to UMSU Students is to give different religious colors from other students.

However, the reality is that the students of Muhammadiyah University of North Sumatra are still very much behaving that do not reflect good religious behavior, including students of

Semester VI Fisipol. This is evident from the results of a survey conducted by the research team on respondents. Based on the results of observations and light interviews on the object of research, which shows about the religious behavior of students who are relatively "apprehensive". Many students behave less concerned while on-going learning process in the classroom.. The average student showed indifferent behavior toward the information submitted by the lecturer. When asked about the material being studied, only 1 or 2 people want to respond. Especially when those who were told to ask, all silent none spoke. That is, the subject matter taught as if nothing at all, and not interesting. While lecturers have applied learning-based learners (SCL), by completing the learning media such as LCD, Laptop and also infocus along with software, such as animations and live images, which has been provided by PSIM.

In another aspect, when asked about "whose prayer still often not praying, it turns out that all students raised their hands, only one said" rarely lived. "This did not happen in a particular class, then asked light things about religious teachings, Showing disability or ignorance, disciplinary issues, responsibilities, courtesies, etc. Also the way of dressing Muslim students who are almost conspicuous, because wearing tight pants, Imagine if all the students wear clothes in such a way. All that is the behavior of a Muslim which does not even reflect the behavior that is based on the teachings of the religion of Islam. The question is: what is the actual religious behavior of respondents? Did early education of Islam received no impression at all? How the pattern of education built by their families? Is the strategy of learning Al-Islam kemuhammadiyah is not right? Can their behavior still be improved or adapted to more moderate Islamic teachings?

As for the reasons underlying the research team conducted this research is that; The University of Muhammadiyah of North Sumatra has: A great vision to be achieved, namely: "Becoming a superior university in building the nation's tide by developing science, technology and human resources based on Al-Islam and Kemuhammadiyah". (Statute of UMSU, 2013)

The achievement of that vision must be supported by the formation of Islamic student personalities based on Al-Islam and Kemuhammadiyah. Meanwhile, the material of al-Islam and Kemuhammadiyah that is taught to the students is limited to cognitive ability only. This is evidenced by the relative high value of Al-Islam Kemuhammadiyah students listed in their KRS. This is also still to be questioned, because when the comprehensive exam of Al-Islam kemuhammadiyah, the students are cognitively established (in accordance with the acquisition value of UTS with Comprehensive Examination), if analyzed no more than 20%, Who got the Satisfactory score (Category A).

Therefore, the research team considers that the research entitled: "Analysis of Religious Behavior of University of Muhammadiyah Students of North Sumatera (Case Study of Student of FISIP Semester VI TA. 2016-2017)", it is important to do.

The formulation of this research problem are 2, they are: 1) how is the behavior of the 6th semester student of Faculty of Social and Political Science UMSU ?, and 2) how the parenting pattern in forming the behavior of the students of Semester VI Fisipol UMSU?

The purpose of this study are: 1) To know the religious behavior of Student Semester VI Fisipol UMSU, and 2) To know the parenting pattern of parents in shaping the religious behavior of Student Semester VI Fisipol UMSU.

RESEARCH METHODS

The type of this research is descriptive research, therefore the method used is qualitative method. Qualitative method is a research procedure that produces descriptive data, in the form of written or oral words of the people and behavior observed, (Bogdan & Taylor in Moleong, 2010). Furchan (2002) also asserted that qualitative research is "a research

procedure that produces descriptive data; Speech or writing and observable behavior of the people (the subject) itself".

The research approach used is the approach "Psychology of Religion", which examines and studies the behavior of humans in relation to the influence of beliefs on religion that is believed and in relation to the influence of each age (Arifin, 2008). Can also be called as an effort to study one's religious behavior, which is done through approach of Psychology, (Jalaluddin, 2010).

This research uses data source from informant. The key informant is the researcher himself that suits the characteristics of qualitative research. For that individual writers will go down to the middle of respondents to obtain data from informants. Selection of informants is done purposively, on the basis of what we know about the variations that exist (Sanapiah, 1999) in Nurzannah and Nalil Khairiah (2011). As for the informant is Student Semester VI Fisipol University of Muhammadiyah North Sumatra T.A. 2016-2017 and the lecturers who volunteer to provide information.

Data collection techniques used were: questionnaires, observations during the study, and interviews. And techniques to ensure the validity of data used in this study based on techniques proposed by Moleong, (2010), namely: 1) Extension of participation, 2) Diligence Observations, 3) Triangulation, and 4) Peer examination through discussion. This technique is done by exposing the interim results in the form of discussions with colleagues.

The data analysis technique in this research used the method as described by Miles and Huberman (1992) with the following steps: 1) Data reduction, 2) Presentation of data, 3) Drawing conclusion, and 4) verification.

RESEARCH RESULTS

After the questionnaire is disseminated, then collected in 4 days. Out of 100 questionnaires distributed, 95 questionnaires returned. Of the 95 questionnaires, only 87 valid questionnaires. Furthermore, the questionnaire results are processed using SPSS program, so that obtained the data as follows:

Of the 31 items related to the behavior of related students' diversity (mahdhoh worship and Ammah worship), the researcher classifies mahdhoh worship in 5 aspects, namely: 1) faith aspect 3 items, average score of 94.7, Very High category, 2) worship aspect Prayer obligatory and sunnah 6 items, average score of 39.2, with very low category, 3) fasting 3 items, average score 66, with moderately / enough category, 4) aspect of dhikr and prayer 3 item, Average 74.3, with Moderately category, 5) reading aspects of Al-Quran 1 item, score of 47, with category Very Low. The aspect of worship Ammah also in 5 aspects, namely: 1) discipline aspect 3 items, average score 71.3, with moderate / enough category, 2) responsibility aspect 3 items, average score 51.3, with category Very Low, 3) Honest aspect 2 items, average score 73.5, with moderate category, 4) social aspects 3 items, average score 84.7, with high category, and 5) courtesy aspect 4 items., Average score 74.5, with Moderately / enough category.

Next, all the scores are summed, then averaged, The result is 676.5 divided by 10, then 67.65, rounded to 68, with Moderately / Enough category

As for parenting patterns obtained through 10 items, which are grouped into 6 aspects, namely: 1) Religious education at home, average score 65, with the Good Enough (Moderately) category, 2) aspects of worship, the average score 55 , With the category of Less Good, 3) the development of daily discipline, the average score 77, with Good category, 4) discipline reading Al-Quran, the average score 56, with the category of Less Good, 5) problem solving, Averaging 70, with good categories , and 6) responding to negative acts of children, an average score of 77, with Good Categories.

Of the total parenting scores of parents when summed, totaling 400, then divided by 6, then the average score is 66.7, with Moderately / Enough category.

The above questionnaire results have also been confirmed through observation and interviews with various parties, including to the respondents. The result is; Data from the questionnaire results in accordance with the results of observations and interviews.

DISCUSSION

The results of this study indicate that the religious behavior of students Fisip UMSU Semester VI TA. 2016-2017 which is parsed from 10 aspects of religious behavior that is studied, the category is very varied, as follows: Faith aspect has a very high category, worship prayer Very low category, Fasting moderately category, Dzikir & Prayer Moderately category, Reading al-Quran Very Low category, discipline moderately category, Responsible, Very Low, Honest, Moderate, Social, High, and Modesty, High category. So the result is in Moderately or Fair category

As for the pattern of foster religious behavior that parents do to respondents, the result is as follows: the pattern of Islamic religious education in the child has a Good Enough category, Aspects of Worship in children have Less Good category, Development of daily discipline in children have Good category, discipline Reading Al-Quran in children have Less Good category, Solving problem of child have good category, and in response Negative activity of child have good category. Thus the results obtained from the Parenting pattern of respondent's religious behavior is categorized as moderate.

The results of research on religious behavior above seem to be generally similar to the results of previous research conducted by Hajaroh (1998), with the title "Attitudes and Religious Behavior of Islamic Students in Yogyakarta Special Region". The result of this post facto research is that education in the family, campus environment, religious knowledge, attitudes and religious behavior of students in moderate category. Similarly, research conducted by M. Muzakkal Mishbah (2012), entitled "The influence of the Environment of Intercourse Against Religious Religious Adolescents in Saptamarga II Rw 04 Kelurahan Kembangarum Semarang". The results showed that adolescent religious behavior in Saptamarga II RW 04 Kelurahan Kembangarum Semarang included in the category "enough".

While the results of research on parenting part of religious behavior of respondents in this study similar to that has been done by Fuadah (2015), entitled: "The Effect of Student Perceptions About Parental Religious Behavior Against Obedience Worship Students Class XI SMA N 13 Semarang Lesson 2014 / 2015. Where the students 'perceptions about the religious behavior of parents towards the observance of students' worship is 32%, which means that the religious behavior of the parents is very low affect the religious behavior of their teenage children.

If it is discussed further that the subject of this research studied is Student of the sixth semester which is on average 21 years old. Where, at this age humans are teenagers advanced / late teens. At this age according to Zakiyah Daradjat (2001) adolescents have a sense of religion that the twin (ambivalence). Where, there occurs a state of the soul of a particular religion, that is feeling back and forth in faith. We will not find the same strong religious feeling at all times, but the waves between the warmth of religion, interspersed with indifference. Similarly, the opinions of Singgih and Yulia (2004), which reinforces this advanced adolescent state, which for advanced adolescence, the personal value that was the norm in performing an action or showing an attitude gradually shifts toward adjustment to the standards in Outside of him. Whether related to social values or moral values. Personal value is sometimes tailored to the general (positive) values prevailing in the environment.

From the two opinions of psychology figures above, it is generally understood that the values of Faith which have very High Categories in this study are not yet compatible with other

aspects that are only categorized as Very Low, and the more moderate dominant category. Can also be interpreted that the high aspect of faith in this study is not directly proportional to the religious behavior of the respondent.

The results of the above research, presumably influenced by many things. Cultural development that is so transparent from outside cultures through modern media and information, can affect the religious behavior of our society, especially teenagers. So the result is that the respondent's religious behavior is enough.

After all, adolescent religious behavior is strongly influenced by the social sphere in which the teen is alive. What's more now, the influence of progress and transparency of Technology and Informatics that negatively affect the attitudes and behavior of adolescent life including student's religious behavior.

This is according to experts of religious psychology, that adolescent religion is strongly influenced by their social environment, so that the emergent religious behavior is the dominant done by the community. Reinforced by Jalaluddin, (2010), citing W. Starbuck's view that: due to the mental and mental growth of adolescents, so the ideas and foundations of religious beliefs that adolescents receive from their childhood have been of little interest to them. The critical nature of religious teachings began to emerge. Moreover, religions whose teachings are less conservative-dogmatic and somewhat liberal, will easily stimulate the mind and mental development of teenagers so that they leave much of their religious teachings.

According to the author, a religion whose teachings are less conservative-dogmatic and somewhat liberal (free in thinking) is the religion of Islam. While the religion is thick with the teachings of conservatives-dogmatic and non-liberal is the teachings of religion outside of Islam such as; Christian Catholics and Protestants. As Allport's Gillespy and Young, in Jalaluddin (1996), point out that 85% of Roman Catholic adolescents adhere faithfully to their religious teachings, and 40% of Protestant teenagers adhere to their religious teachings.

And the opinion of Singgih and Yulia above, (about) "personal value sometimes must be adjusted to the general values (positive) prevailing in the environment". According to the authors, such an opinion can no longer be maintained. Because today's society is generally "much less a teenager," if the community is more dominantly behaving negatively, then it will tend to behave negatively, including religious behavior, even if they know that their behavior is wrong. Moreover, when associated with parenting patterns who have the category enough/Moderately. This seems to be one of the causes of religious behavior of respondents Simply or Moderately.

In general, today we can see social and religious behavior of the community including adolescents, youth and students in the campus environment including in FISIP UMSU showing religious behavior in the moderately category, which is formality. Meaning; Religious behavior shown by the daily responders, especially those related to morals. For example wearing a muslimah clothing, when studying Islamic studies, when the professor was out, they immediately open the skirt worn, look pants wear tightly wrapped around the feet of female students, who clearly show their aurat.

CONCLUSION

Referring to the data, the results of analysis and discussion and after the categorization of the 10 aspects of religious behavior above, then it can be taken conclusion that the religious behavior of students Semester VI Faculty of Social and Political Sciences UMSU T.A 2016-2017 is classified into the category Moderately or Enough.

And referring to the data, the results of analysis and discussion and categorization of six aspects related parenting parenting patterns in shaping religious behavior of respondents above, it can be concluded that the parenting pattern of respondents enough or moderate also.

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