

THE IMPACT OF ISLAMIC RELIGIOUS EDUCATION ON STUDENTS' RAMADAN FASTING PRACTICES: A QUANTITATIVE STUDY

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Abstract: The article examines the relationship between learning Islamic Religious Education (PAI) (variable X) and students' practice of Ramadan fasting (variable Y). With a population of 216 students and a 10% margin of error using the Slovin formula, a sample size of 68 students was determined. Using a descriptive method and analysis with the product moment formula, the results showed that PAI learning has a significant positive effect on the practice of Ramadan fasting, with a count value of 148.843 greater than the table value of 1.997, a very strong correlation coefficient of 0.99, and an influence level of 1%, while the remaining 99% is influenced by other factors. The results suggest that students who receive high-quality PAI teaching tend to be more active and consistent in their fasting practices. Factors such as understanding religious concepts, moral values, and social support from PAI teachers play a crucial role. The practical implications suggest the need to improve the quality of PAI learning in order to better support students in their Ramadan fasting practices.

Keywords: effect of learning, Islamic education, practice of Ramadan fasting

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Introduction

Ramadan fasting is one of the most important acts of worship in Islam.¹ During the month of Ramadan, Muslims are required to abstain from eating, drinking and other forms of activity that break the fast from dawn to sunset.² As well as being a religious obligation, Ramadan fasting has deep spiritual, moral and social values.³ In the context of education, the teaching of Islamic religious education (PAI) plays an important role in shaping students' understanding of religion, including the understanding and practice of Ramadan fasting.⁴ PAI learning in schools is a means of providing students with knowledge, understanding and religious values so that they can practice them in everyday life.⁵

Islamic Religious Education (Pendidikan Agama Islam/PAI) plays a very important role in shaping and strengthening students' religious values and practices.⁶ One of the most important religious practices in Islam is the fasting of Ramadan.⁷ Ramadan fasting is compulsory for Muslims who are in good health and have reached the

¹ Zubairi Muzakki, Rahmat Solihin, dan Zubaidi Zubaidi, "Unsur Pedagogis Dalam Al-Quran: (Studi Deskriptif Surat Lukman Ayat 12-19)," *JIQTA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (10 Maret 2022): 45–60, <https://doi.org/10.36769/jiqta.v1i1.211>.

² Zubairi Zubairi dan Nurdin Nurdin, "The Challenges of Islamic Religious Education in the Industrial Revolution 4.0," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 3 (23 Desember 2022): 386–96, <https://doi.org/10.37680/scaffolding.v4i3.2120>.

³ Almaydza Pratama Abnisa dan Zubairi Zubairi, "Personality Competence Educator and Students Interest in Learning," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 4, no. 1 (2022): 279–90.

⁴ Zubairi Zubairi, Nurdin Nurdin, dan Rahmat Solihin, "Islamic Education in the Industrial Revolution 4.0," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 3 (23 Desember 2022): 359–71, <https://doi.org/10.37680/scaffolding.v4i3.2118>.

⁵ Zubairi Muzakki, "Perilaku Akhlaq dalam Pendidikan Islam," *Jurnal Aisy-Synkriyyah* 13, no. 1 (2014): 87–127.

⁶ Zubairi Muzakki dan Nurdin Nurdin, "Formation of Student Character in Islamic Religious Education," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 3, no. 3 (7 Desember 2022): 937–48.

⁷ Abnisa dan Zubairi, "Personality Competence Educator and Students Interest in Learning."

age of puberty.⁸ This fasting involves abstaining from food, drink and sexual activity from dawn until sunset during the month of Ramadan, the Islamic holy month.⁹

SMPN 176 Cengkareng, located in West Jakarta, is one of the junior high schools with an Islamic religious education programme that includes Islamic studies.¹⁰ In this context, it is very important to evaluate the effect of PAI learning on students' Ramadan fasting practices in SMPN 176 Cengkareng. Several factors may affect students' Ramadan fasting practices, including understanding of religious concepts, moral values and social support from Islamic religious education teachers.¹¹ Therefore, this study investigates the effect of PAI learning on students' participation in Ramadan fasting practices.¹²

This research is expected to provide a better understanding of the importance of effective PAI learning in improving students' Ramadan fasting practice in SMPN 176 Cengkareng. In addition, this research can also provide input to Islamic educational institutions and teachers in designing learning strategies that are more effective and support students in performing Ramadan fasting.¹³ Thus, this research has significant relevance and importance in the context of education and religion at SMPN 176 Cengkareng, West Jakarta.¹⁴

⁸ Zubairi dan Nurdin, "The Challenges of Islamic Religious Education in the Industrial Revolution 4.0," 23 Desember 2022.

⁹ Zubairi Muzakki, Nur Illahi, dan Asep Muljawan, "ETIKA BELAJAR DALAM AL-QURAN: (Studi Analisis Surat Al-Kahfī Ayat 66-78)," *JIQTA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (16 Maret 2022): 72–84, <https://doi.org/10.36769/jiqta.v1i1.216>.

¹⁰ Zubaidi Zubaidi dan Zubairi Zubairi, "Korelasi Gaya Kepemimpinan dan Kemampuan Manajerial Kepala Madrasah dengan Motivasi Guru MI di Kota Tangerang," *Jurnal Ayy-Syukriyyah* 23, no. 2 (13 Desember 2022): 234–46, <https://doi.org/10.36769/asy.v23i2.265>.

¹¹ Zubairi Muzakki dan Dahari Dahari, "Pengaruh Perhatian Orang Tua dan Hasil Belajar Siswa di Perumahan Graha Mas Serpong Utara," *Jurnal Ayy-Syukriyyah* 22, no. 2 (21 September 2021): 126–34, <https://doi.org/10.36769/asy.v22i2.166>.

¹² Zubairi Muzakki, "Urgensi Pendidikan Akhlak di Usia Dini," *Jurnal Ayy-Syukriyyah* 19, no. 1 (2018): 50–79.

¹³ Zubaidi dan Zubairi, "Korelasi Gaya Kepemimpinan dan Kemampuan Manajerial Kepala Madrasah Dengan Motivasi Guru MI di Kota Tangerang."

¹⁴ Abu Ubaidah Yusuf bin Mukhtar As-Sidawi; Abu Abdillāh Syahrul Fatwa, *Fiqih Praktis Puasa Ramadhan*, diakses 20 Mei 2023, //eperpus.kemenag.go.id%2Fbdk-aceh%2Findex.php%3Fp%3Dshow_detail%26id%3D825.

Apart from this, it is also important to understand the social and cultural context of the students at SMPN 176 Cengkareng, West Jakarta about the practice of fasting during Ramadan. West Jakarta is an area with significant cultural and religious diversity.¹⁵ Therefore, through this research, we can identify how these social and cultural factors can affect the practice of Ramadan fasting among students at SMPN 176 Cengkareng.¹⁶ In addition to internal factors such as learning PAI at school, external factors such as family, peers and society also play an important role in shaping students' attitudes and commitment to fasting during Ramadan.¹⁷ Previous studies have shown that social support from the environment can increase students' motivation and involvement in fasting.¹⁸ It is also important to note that Ramadan fasting is not only about abstaining from food and drink, but also about cultivating deep spiritual and moral values.¹⁹ Effective PAI learning must be able to instil a deep understanding of religious values, ethics and the importance of sharing and caring for others during the holy month of Ramadan.²⁰

With this in mind, this research will make an important contribution by investigating the extent to which the teaching of PAI at SMPN 176 Cengkareng influences students' practice of fasting during Ramadan.²¹ The results of this study are expected to provide valuable insights into religious education in schools and the development of a more effective PAI curriculum.²² In a broader context, this research can also contribute to knowledge about the

¹⁵ Administrator, "Fiqh Ibadah dan Prinsip Ibadah dalam Islam," *LPSI* (blog), 21 September 2012, <https://lpsi.uad.ac.id/fiqh-ibadah-dan-prinsip-ibadah-dalam-islam/>.

¹⁶ Zubairi, *Strategi Pembelajaran Pendidikan Agama Islam* (Penerbit Adab, t.t.).

¹⁷ "Fiqh Ibadah: Definisi, Prinsip, hingga Dalilnya | kumparan.com," diakses 20 Mei 2023, <https://kumparan.com/kabar-harian/fiqh-ibadah-definisi-prinsip-hingga-dalilnya-1xsFmTe33lO>.

¹⁸ Zubairi, *Profesionalisme Guru Pendidikan Agama Islam Era Revolusi 4.0* (Penerbit Adab, t.t.).

¹⁹ Zubairi, *Belajar untuk Berakblaq* (Penerbit Adab, t.t.).

²⁰ Zubairi dan Nurdin, "The Challenges of Islamic Religious Education in the Industrial Revolution 4.0," 2022.

²¹ Zubairi Zubairi, "Values of Islamic Religious Education in QS. Al-Duha Verse 9-11," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 4, no. 1 (2022): 93-106.

²² Zubairi, *Strategi Pembelajaran Pendidikan Agama Islam* (Penerbit Adab, t.t.).

relationship between religious education and religious practices in a multicultural society.²³

With a better understanding of the factors influencing students' practice of Ramadan fasting, steps can be taken to enhance students' religious experience and promote inter-faith tolerance in society.²⁴ Through this research, it is hoped to create an inclusive and supportive educational environment that encourages students to observe Ramadan fasting with full sincerity and awareness of religious values.²⁵

In the PAI learning process, some aspects can have a positive impact on students' practice of Ramadan fasting, but there are also implications and risks that need to be considered. A deeper understanding of the religion: Learning PAI provides students with a deeper understanding of the concepts, rules and procedures for observing Ramadan fasting.²⁶ This will increase students' awareness of the importance of fasting with full confidence and understanding.²⁷ Increased motivation and commitment: By learning PAI, students can internalise religious values that encourage them to fast with greater awareness and sincerity.²⁸ This can increase students' motivation and commitment to perform Ramadan fasting consistently and meaningfully.²⁹ Formation of moral values: Islamic education not only provides religious knowledge but also helps students understand moral values related to Ramadan fasting such as patience, discipline,

²³ Zubairi Zubairi, Nurdin Nurdin, dan Rahmat Solihin, "Islamic Education in the Industrial Revolution 4.0," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 4, no. 3 (2022): 359–71.

²⁴ Zubairi Muzakki, "Efektivitas Pembelajaran Aqidah Akhlaq," *Jurnal Ayy-Syukriyyah* 14, no. 1 (2015): 93–124.

²⁵ Zubairi, Nurdin, dan Solihin, "Islamic Education in the Industrial Revolution 4.0," 2022.

²⁶ Almaydza Pratama Abnisa, "Konsep Pendidik dan Peserta Didik Dalam Perspektif Al-Qur'an," *Jurnal Ayy-Syukriyyah* 18, no. 1 (2017): 67–81.

²⁷ Zubairi Zubairi, Asep Muljawan, dan Nur Illahi, "Nilai-Nilai Pendidikan Islam Dalam Asma'ul Husna (Al-Rahman, Al-Rahim, Al-Lathiif, Al-Haliim, Al-Syakuur)," *Tarqiyatuna: Jurnal Pendidikan Agama Islam dan Madrasah Ibtidaiyah* 1, no. 1 (2022): 59–67.

²⁸ M. Pd I. Zubairi, *Paradigma Pendidikan Agama Islam* (Penerbit Adab, t.t.).

²⁹ Zubairi Muzakki, "Teacher Morale and Professionalism: Study on Improving the Quality of Islamic Education," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 01 (2022): 339–52.

sincerity and tolerance.³⁰ This learning can help students to internalise and apply these values in everyday life.³¹

Although there are positive impacts, it must be acknowledged that there are also some risks and challenges that may arise in relation to the influence of PAI learning on students' Ramadan fasting practice, including a lack of deep understanding: Even though students receive PAI lessons in school, there is still a possibility that their understanding of religion and Ramadan fasting has not reached a sufficient level.³² This factor can affect students' fasting practice if their understanding is not strong enough to overcome the challenges or temptations that arise during fasting. Lack of deep understanding can also lead students to fast mechanically without understanding the meaning and purpose behind the worship. Influence of the environment: The environment around students, including peers, family and social media, can have a significant impact on the practice of Ramadan fasting. If students are exposed to an environment that does not support or even undermines religious values and Ramadan fasting, this may affect their motivation and commitment to fast properly.³³

Cultural and social challenges: West Jakarta, as a multicultural environment, may pose cultural and social challenges for students in the practice of Ramadan fasting. In particular, students from families with different cultural and religious backgrounds may find it difficult to integrate the practice of Ramadan fasting with the demands of their culture or social life.³⁴ There are a number of external factors³⁴ that can affect the ability to fast during Ramadan. These include health, climate and physical activity.³⁵ For example, poor health or extreme weather conditions may make it difficult for students to abstain from eating and drinking.³⁶

³⁰ Zubairi, *Paradigma Pendidikan Agama Islam*.

³¹ Zubairi, Muljawan, dan Illahi, "Nilai-Nilai Pendidikan Islam Dalam Asma'ul Husna (Al-Rahman, Al-Rahiim, Al-Lathiif, Al-Haliim, Al-Syakuur)."

³² Zubairi Muzakki, "Keteladanan Seorang Guru Dalam Proses Pembelajaran," *Jurnal Asy-Syukriyyah* 16, no. 1 (2016): 5–50.

³³ Zubairi, *Pendidikan Karakter Peserta Didik Dalam Pendidikan Agama Islam* (Penerbit Adab, T.T.).

³⁴ "Fiqh Ibadah.pdf," diakses 20 Mei 2023, <http://repository.radenintan.ac.id/12664/1/Fiqh%20Ibadah.pdf>.

³⁵ Zubairi Adab, Penerbit, *Meningkatkan Motivasi Belajar Dalam Pendidikan Agama Islam* (Penerbit Adab, t.t.).

³⁶ Zubairi, *Strategi Pembelajaran Pendidikan Agama Islam*, t.t.

In this context, research on the impact of PAI learning on the practice of Ramadan fasting among students of SMPN 176 Cengkareng in West Jakarta is very important. This research will help to better understand the positive effects that can be gained from learning about Islamic education, as well as identify the risks and challenges that students may face in practicing Ramadan fasting.³⁷ With a better understanding of these impacts and risks, appropriate steps can be taken to increase the effectiveness of PAI learning and provide the necessary support for students to make the most of the fasting month of Ramadan.³⁸

The research method used in this study is a quantitative approach by collecting data through a questionnaire. The following are the steps taken in this study: This study used a research design that involved collecting data from students at SMPN 176 Cengkareng, West Jakarta. The population of this study was all the students of SMPN 176 Cengkareng, a total of 216 students. However, in order to collect representative data, a simple random sample of representative students from each class was selected, resulting in a total sample of 78 students, which was determined based on sufficient statistical considerations to represent the population.³⁹

Questionnaires will be used as data collection tools. The questionnaire consists of questions designed to measure relevant variables such as learning PAI and practicing Ramadan fasting. Questions in the questionnaire may include the level of students' understanding of religious concepts, level of involvement in religious activities, social support received, and other factors that may influence the practice of Ramadan fasting.⁴⁰

The validity of the questionnaire will then be tested through the pre-testing stage by obtaining feedback from several respondents who are similar to the study population. The reliability of the questionnaire will be tested using the retest method or internal reliability coefficients such as Cronbach's alpha to ensure consistency of responses in the questionnaire. Once the questionnaire has been validated, data will be collected from the students who make up the

³⁷ Adab, *Meningkatkan Motivasi Belajar Dalam Pendidikan Agama Islam*.

³⁸ Zubairi Zubairi, "Values of Islamic Religious Education in QS. Al-Duha Verse 9-11," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 4, no. 1 (2022): 93-106.

³⁹ Suharsimi Arikunto, "Metode penelitian," *Jakarta: Rineka Cipta* 173 (2010).

⁴⁰ Sutrisno Hadi, *Statistik dalam Basica Jilid 1* (Penerbit Andi, 1991).

research sample.⁴¹ Data collection procedures included explaining the purpose of the research to the students, ensuring the confidentiality and anonymity of the respondents, and providing clear instructions on how to complete the questionnaire. Furthermore, the data collected will be analysed using descriptive statistical methods such as frequency, percentage, mean and standard deviation. In addition, regression analysis will be carried out to assess the effect of PAI learning variables on students' Ramadan fasting practices. Appropriate statistical analysis will be carried out using statistical software.⁴²

The results of the analysis are interpreted to answer the research questions and test the proposed hypotheses. The research findings will be explained narratively and graphically. This research method allows the researchers to systematically collect data and analyse the relationship between Islamic studies learning and the practice of fasting during Ramadan for students of SMPN 176 Cengkareng with an objective and quantitative approach.

The Contribution of PAI Learning in Students' Improvisation during Practicing of Ramadan Fasting

In this discussion, we will analyse how the learning of PAI contributes to the improvement of the students' practice of fasting during Ramadan.⁴³ Factors such as understanding the concept of religion, knowledge of the rules and procedures for fasting during Ramadan, and understanding the importance of fasting as a form of worship in Islam will be considered. The role of PAI teachers and the teaching methods used will also be discussed.⁴⁴

A good understanding of religious concepts can influence the level of Ramadan fasting practice among students. The discussion will focus on how teaching PAI at SMPN 176 Cengkareng can help students understand religious concepts relevant to Ramadan fasting, such as the intentions, goals and benefits of fasting. This can influence students' motivation and commitment to observe Ramadan

⁴¹ Arikunto, "Metode penelitian."

⁴² Hadi, *Statistik dalam Basica Jilid 1*.

⁴³ zubairi, *Strategi Pembelajaran Pendidikan Agama Islam*, t.t.

⁴⁴ Zubairi Zubairi, "Peran Orang Tua terhadap Pendidikan Islam Anak Usia Dini," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 4, no. 1 (2022): 342–53.

fasting.⁴⁵ PAI learning can also help students understand and apply the moral values associated with the fasting of Ramadan.⁴⁶ Values such as patience, discipline, honesty and helping each other can be instilled through the right approach to learning.⁴⁷ This discussion will analyse the influence of PAI learning on students' understanding and practice of moral values in performing Ramadan fasting.⁴⁸

This discussion considers social support factors from PAI teachers, family, peers and the surrounding community. This social support can play a role in increasing students' motivation, self-confidence and involvement in observing Ramadan fasting. The question is to what extent the teaching of PAI in SMPN 176 Cengkareng can provide adequate social support for students to observe Ramadan fasting. Culture and environment can influence students' Ramadan fasting practices.⁴⁹ Factors such as social norms, peer influence and school environment are discussed to understand the influence of social and cultural contexts on students' Ramadan fasting practices.⁵⁰ This will provide valuable insights for religious education in schools and the development of more effective PAI curricula, as well as a better understanding of the factors influencing students' Ramadan fasting in specific social and cultural contexts.⁵¹

Furthermore, the implications of the findings of this study are discussed. The practical implication is that educational institutions, especially SMPN 176 Cengkareng, can pay attention to the quality of PAI learning provided to students.⁵² In order to improve students' practice of Ramadan fasting, it is necessary to make efforts to increase understanding of religious concepts, apply moral values in everyday

⁴⁵ Zubairi Muzakki dan Dahari Dahari, "Pengaruh Perhatian Orang Tua Dan Hasil Belajar Siswa Di Perumahan Graha Mas Serpong Utara," *Jurnal Ayy-Syukriyyah* 22, no. 2 (2021): 126–34.

⁴⁶ Fatwa; *Fiqih Praktis Puasa Ramadhan*.

⁴⁷ Abnisa dan Zubairi, "Personality Competence Educator and Students Interest in Learning."

⁴⁸ Muzakki dan Dahari, "Pengaruh Perhatian Orang Tua dan Hasil Belajar Siswa di Perumahan Graha Mas Serpong Utara."

⁴⁹ Muzakki dan Nurdin, "Formation of Student Character in Islamic Religious Education."

⁵⁰ Muzakki, "Perilaku Akhlaq dalam Pendidikan Islam."

⁵¹ Muzakki, "Urgensi Pendidikan Akhlak di Usia Dini."

⁵² Zubairi dan Nurdin, "The Challenges of Islamic Religious Education in the Industrial Revolution 4.0," 23 Desember 2022.

life, and provide appropriate social support for students.⁵³ This can be done by improving the curriculum, training PAI teachers and working with parents to support students. Families can be a source of support, motivation and deep religious understanding for students.⁵⁴ Therefore, involving families in religious education and creating an environment that supports religious practices at home is very important in improving students' practice of Ramadan fasting.⁵⁵

In the context of a multicultural society such as West Jakarta, the discussion will highlight the importance of promoting interfaith tolerance. With a better understanding of the factors that influence the practice of Ramadan fasting among students from different cultural and religious backgrounds, steps can be taken to build interfaith understanding and mutual respect.⁵⁶ Inclusive religious education and interfaith dialogue can play an important role in strengthening intergroup relations and promoting harmony in society.⁵⁷

Although this research provides a better understanding of the effect of Islamic education on students' Ramadan fasting practices in SMPN 176 Cengkareng, several other factors may also affect fasting practices, such as economic factors, school culture and the influence of social media. Therefore, further research with a more comprehensive design can be conducted to investigate these factors.⁵⁸

Overall, the influence of PAI learning on students' practice of Ramadan fasting at SMPN 176 Cengkareng, West Jakarta, as well as the practical and social implications of the findings of this study. This discussion contributes to the development of effective religious education and promotes religious values and tolerance in a multicultural society.⁵⁹

⁵³ Muzakki dan Nurdin, "Formation of Student Character in Islamic Religious Education."

⁵⁴ Zubairi, *Paradigma Pendidikan Agama Islam*.

⁵⁵ Abnisa, "Konsep Pendidik dan Peserta Didik dalam Perspektif Al-Qur'an."

⁵⁶ Zubairi, Muljawan, dan Illahi, "Nilai-Nilai Pendidikan Islam Dalam Asma'ul Husna (Al-Rahman, Al-Rahiim, Al-Lathiif, Al-Haliim, Al-Syakuur)."

⁵⁷ Feri Irawan dkk., "Model of Religious Education and Moral Development in Special Detention Center for Children," *Khalifa: Journal of Islamic Education* 5, no. 1 (2021): 46–65.

⁵⁸ Muzakki, "Perilaku Akhlaq Dalam Pendidikan Islam."

⁵⁹ Zubairi Zubairi, "Values of Islamic Religious Education in QS. Al-Duha Verse 9-11," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 4, no. 1 (2022): 93–106.

The Variables in The Formulation of The Research Problem

The main data used in this study were obtained based on the variables identified by the author in the formulation of the research problem. The variables are students' Islamic learning variable X and the practice of Ramadan fasting as the dependent variable (Y). The data for each of these variables are presented below.⁶⁰

1. PAI Learning Data (Variable X)

a. Data Validity and Reliability

This data was obtained by giving a questionnaire to as many as 68 students in the form of statements describing the student's condition, or in other words, containing indicators for measuring PAI learning. In this case, it contains 4 main indicators for measuring PAI learning, namely cognitive, effective and constructive aspects. After this questionnaire was tested on the respondents and the researchers obtained the results, the validity and reliability of each item was tested using product moment correlation. The level of validity of each item can be determined by comparing the value of r_{xy} with the value of r_{table} , with the condition that if $r_{xy} > r_{table}$ then the item is valid, and vice versa if $r_{xy} < r_{table}$ then the item is invalid. The validity calculation uses the Ms. Excel.

From the value of the questions, 2 out of 15 questions are not valid. Therefore, 13 questions are declared valid. The reliability of these valid items is then tested using the r_{pbis} formula. The questionnaire test is said to be reliable if the price is $r_{11} > r_{table}$, otherwise if $r_{11} < r_{table}$ then the questionnaire is not reliable. Based on the results of the reliability test using the biserial coefficient formula, the data obtained are $r_{11} = 0.703$ and $r_{table} = 0.244$. since $r_{11} > r_{table}$ ($0.703 > 0.244$) then the questionnaire or measuring instrument is reliable.

b. Data Presentation in the Form of TDF and Histogram - Polygon Diagrams

After the data have been tested for validity and reliability, the next step is to present the data in the form of a frequency distribution table, which functions to describe data about students' learning of Islamic education. The FDF is constructed based on the rules of Sturgess, the method is as follows:

- 1) Sort data from smallest to largest.
- 2) Calculating Class Intervals

⁶⁰ Arikunto, "Metode penelitian."

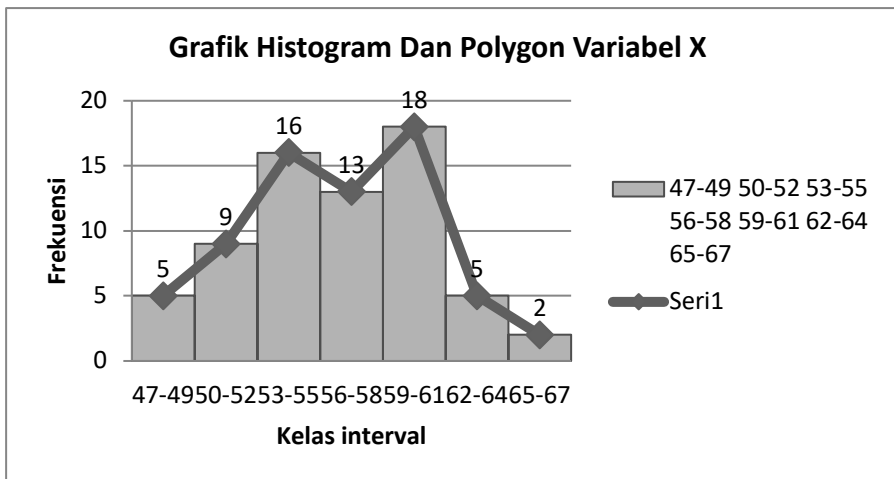
3) Compile a Frequency Distribution Table

The next step is to arrange the data in tabular form, having determined the class interval, range and class length:

X Data Frequency Table

No.	Midpoint Frequency class interval	Midpoint Frequency class interval	Midpoint Frequency class interval
1	47 - 49	5	48
2	50 - 52	9	51
3	53 - 55	16	54
4	56 - 58	13	57
5	59 - 61	18	60
6	62 - 64	5	63
7	65 - 67	2	66
Total		68	

From the table above, there are 7 class data with a range of 18 and a class length of 3. Meanwhile, visual calculations can be illustrated by a polygon histogram graph about students' Islamic education learning in the following figure:



The graph above shows that the highest frequency occurs in the interval 59-61, followed by 53-55. It can be concluded that most students learn PAI well.

2. Data on the Practice of Ramadan Fasting (Variable Y)

a. Data Validity and Reliability

This data was obtained by administering questionnaires to up to 68 students. After this questionnaire was tested on the respondents and the researchers obtained the results, the test of validity and reliability of each item was carried out using product moment correlation.

The processed values are declared valid and then the validity of the item is tested for reliability using the r_{pbis} formula. Based on the results of the reliability test using the biserial coefficient formula, the data obtained is $r_{11} = 0.703$ and $r_{table} = 0.244$. because $r_{11} > r_{table}$ ($0.703 > 0.244$) then the questionnaire or measurement tool is reliable.⁶¹

b. TDF and Histogram Data Presentation - Polygons

Once the data have been tested for validity and reliability, the next step is to present the data in the form of a frequency distribution table, which is used to describe the data on students' Ramadan fasting practices. The data on the value of the practice of Ramadan fasting have been sorted from smallest to largest and the next steps are as follows.

1) Calculating Class Intervals

$$\begin{aligned} K &= 1 + 3.3 \log n \\ &= 1 + 3.3 \log 68 \\ &= 1 + 3.3 (1.832) \\ &= 1 + 6.047 \\ K &= 7.047 \text{ (Rounded up)} \\ K &= 7 \end{aligned}$$

2) Calculating Data Range

$$\begin{aligned} \text{Lots of Data (N)} &= 68 \\ \text{The highest data (Dmax)} &= 73 \\ \text{The lowest data (Dmin)} &= 51 \\ \text{Range (R)} &= D_{\max} - D_{\min} = 73 - 51 = 22 \end{aligned}$$

3) Calculate class length

$$P = R/K$$

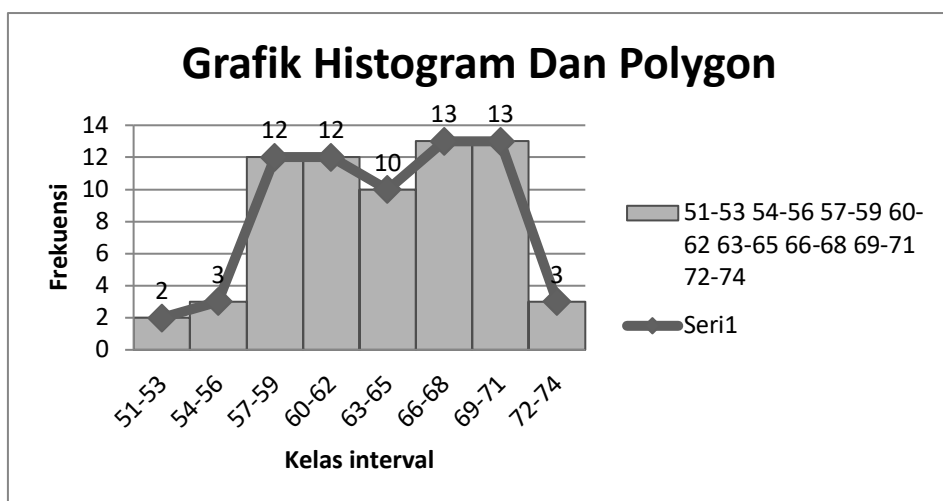
⁶¹ Arikunto.

$$P = 22/7$$

$$P = 3.14 = 3$$

4) Compile a Frequency Distribution Table

Having determined the class interval, range and class length, the next step is to arrange the data in the form. From the table, there are 7 class data with a range of 22 and a class length of 3. Meanwhile, the visual calculations can be illustrated by a polygon histogram graph about the students' PAI learning in the following figure:



The graph above shows that the highest frequency occurs in the intervals 66-68 and 69-71, followed by 57-59 and 60-62. From this it can be concluded that most students are doing well in Ramadan fasting.

c. Test Requirements Analysis

Before entering the hypothesis testing stage, the data on variable X and variable Y are first tested with a power analysis. The power test is needed to ensure that the data on variables X and Y are feasible for further research in hypothesis testing. The analysis requirements test is carried out in two stages as follows:⁶²

1. Data Normality Test

⁶² “Statistika untuk penelitian / Sugiyono, editor, Apri Nuryanto | OPAC Perpustakaan Nasional RI,” diakses 20 Mei 2023, <https://opac.perpusnas.go.id/DetailOpac.aspx?id=509888>.

The data normality test is used to determine whether the population under study is normally distributed or not. The test technique used is the Liliefors test technique with the error normality test approach for the estimated data Y over X . Previously, we looked for the regression equation $\hat{Y} = a + bx$. By making a helper table to find the values of a and b by looking at the table, the regression equation is $\hat{Y} = 10.60 + 0.938x$.

Based on the calculations performed, the largest value of l_0 is 0.066 while in the Liliefors table with a total of $n = 68$, there are 8,246 test criteria. If $l_0 < L_{Table}$, then the data is normally distributed and vice versa if $l_0 > L_{Table}$, then the data is not normally distributed. Because $l_0 (0.066) < L_{Table} (0.107)$ the data is normally distributed.

2. Homogeneity Test

This test is designed to test the homogeneity of variance between groups of Y variable scores that are grouped based on the similarity of the X variable scores. The homogeneity of variance test is performed using the F test, which compares the greatest variance with the smallest variance. This F -test is used for data with 2 variables.

a) Determine the degrees of freedom (df / Degree of Freedom)

Based on the data above, the number of samples is 68 and there are 2 variables. So to find the F table we use the formula.

$$df_1 = k - 1 \text{ while } df_2 = n - k$$

Df = Degrees of freedom

k = the number of variables

n = Number of samples

So:

$$df_1 = k - 1 = 2 \text{ (number of variables)} - 1 = 1 \text{ (N1)}$$

$$df_2 = n - k = 68 \text{ (number of samples)} - 2 = 66 \text{ (N2)}$$

b) Determine F_{Table} with a significant level of $\alpha = 5\%$

If the test is carried out at $\alpha = 5\%$, then the f table value is 1.4989, look at $N_1 = 1$ and $N_2 = 66$ in table F .

Thus, it is known that the value of $F_{(count)} = 1.4783$, while the value of $F_{Table} = 1.4989$. the conclusion from this data is that $F_{count} < F_{table} = 1.4783 < 1.4989$, so the data has the same variance data or the data is homogeneous.

d. Hypothesis Testing

After the data of variables X and Y have gone through the stages of analysis requirements in the form of normality and homogeneity tests, the next step is to test the hypothesis of the effect of receiving Islamic religious education on students' Ramadan fasting practice. The steps to determine the t-count are as follows:

1. Product Moment Correlation Analysis

This technique is used to seek influence and prove the influence of the two variables X and Y. The stages are:

Make sure that the data to be tested meets the analytical test requirements with PPM.

Write Ha and Ho in sentence form (research hypothesis)

Ha: there is an influence between studying Islamic Religious Education on students' Ramadan fasting practice.

Ho: there is no influence between studying Islamic Religious Education on students' Ramadan fasting

Write Ha and Ho in statistical form (statistical hypothesis)

Ha: $r_{xy} \neq 0$ Ho: $r_{xy} = 0$

Specifies the value of r_{xy}

Based on calculations using the formula r_{xy}

$$r_{xy} = \frac{(N \sum xy - (\sum x)(\sum y))}{\sqrt{(\{N \sum x^2 - (\sum x)^2\} \{N \sum y^2 - (\sum y)^2\})}}$$

Then the data obtained $r_{xy} = 0.999$ and the calculation of the value of r_{xy} can be seen in Appendix 2.

Since the value of the correlation coefficient is not zero, or: $r_{xy} \neq 0$, then Ha is accepted or there is an influence between learning Islamic religious education and students' practice of Ramadan fasting. Since the value of r_{xy} is positive, it can be concluded that the better students learn PAI, the better their practice of Ramadan fasting will be. Once the value of r_{xy} is known, in order to determine the level of influence between the two variables under study, the known correlation coefficient or value of r_{xy} is consulted with Table r as follows:

Interval Coefficient (r _{xy})	Relationship Level
0,00 - 0,199	Very low
0,20 - 0,399	Low
0,40 - 0,599	Strong enough
0,60 - 0,799	Strong
0,80 - 1,00	Very strong

Based on the interpretation table of the level of relationship of the correlation coefficient value (r) above, the r_{xy} value of 0.999 is in the coefficient interval of 0.80 - 1.00 with a very strong correlation level. Therefore, it can be concluded that learning PAI has a very strong influence on students' Ramadan fasting practice.⁶³

e. Looking for the T_{count} Value

1. After knowing the value of r_{xy} , the next step is to do a t-test to find out the significance (significance) of the relationship between variables X and Y, or in other words, whether the conclusions in the sample apply to the population. If it is significant, it means that the conclusions on the sample also apply to the population. The stages are as follows
2. Determine the criteria for testing significant correlation, namely:
if $T_{\text{Count}} > t$ table then it is significant
If $T_{\text{Count}} < t$ table then it is not significant
Finding T_{count} with the formula:
$$T_{\text{count}} = (r\sqrt{(n-2)}) / \sqrt{(1-r^2)}$$
$$= (0.999\sqrt{(68-2)}) / \sqrt{(1-(0.999 \times 0.999))}$$
$$= (0.999\sqrt{66}) / \sqrt{(1-0.997)}$$
$$= ((0.999)(8.12)) / \sqrt{0.0545}$$
$$= 8.1120 / 0.0545 = 148.4880$$
3. Find dk with the formula $dk = n - 2 = 68 - 2 = 66$
 - a) Determine the significance level (α) = 5%
 - b) Finding the value of $T_{\text{table}} = T_{((\alpha)(dk))} = T_{((0.05)(66))} = 1.9966$
 - c) Compare T_{count} with T_{table}
because T_{count} (148.4880) > T_{table} (1.9966) then the data is significant
 - d) The conclusion is that the influence of variable x on y is positive (very strong) and significant.

f. Finding the coefficient of determination (KD)

To find the magnitude of the contribution of variable X to variable Y, we can use the formula for the coefficient of determination, as follows:

$$KD = r^2 \times 100\%$$

⁶³ "buku statistika pendidikan.pdf," diakses 20 Mei 2023, <http://digilib.uinsgd.ac.id/21828/1/buku%20statistika%20pendidikan.pdf>.

$$KD = (0,999 \times 0,999) \times 100\%$$

$$KD = 1,00 \%$$

So, the magnitude of the influence of learning PAI on students' Ramadan fasting practice is 1.00% while the remaining 99.00% is influenced by other factors.

2. Interpretation of Research Results

Based on these calculations, it can be concluded that students' religious practice in this case of Ramadan fasting (variable Y) is determined by students' PAI learning (variable X) to 1.00%, while 99.00% is influenced by other factors.

Although students' PAI learning does not have too much influence on students' Ramadan fasting practice, it should also be noted that there is a reciprocal relationship between the two. Therefore, the learning of Islamic religious education needs to be developed in order to achieve good practice in other subjects.

This hypothesis can be tested as follows:

Ho: $\mu_1 = \mu_2$ There is no effect between learning PAI and practicing Ramadan fasting for Grade VIII students at SMP Negeri 176 Cengkareng, West Jakarta.

Ha: $\mu_1 \neq \mu_2$ There is an influence between learning PAI and practicing Ramadan fasting for Grade VIII students at SMP Negeri 176 Cengkareng, West Jakarta.

Hypothesis testing is done by using the "t" test. With the test criteria,

If $t_{\text{count}} < t_{\text{table}}$, then Ho is accepted and Ha is rejected.

If $t_{\text{count}} > t_{\text{table}}$, then Ho is rejected and Ha is accepted.

3. Research Limitations

Limitations are absolute things that everyone experiences. In the same way, the writer has limitations in the process of this research. This needs to be communicated by the author so that it becomes a consideration for future researchers so that they can learn from the experience. These limitations include,⁶⁴ firstly, a rather limited amount of time, as the researcher is a teacher in a public

⁶⁴ "Statistika untuk penelitian / Sugiyono, editor, Apri Nuryanto | OPAC Perpustakaan Nasional RI."

school, so there is not much time to make field observations. Second, limitations in the construction of the instruments, which may not be 100% as expected. Third, this limitation may be a subjective limitation of the researcher's shortcomings and ignorance.

Conclusion

Based on the results of research on the effect of Islamic studies learning on the practice of fasting during Ramadan at SMP Negeri 176 Cengkareng, West Jakarta, the authors can conclude that first, based on the data obtained from filling out the questionnaire to test the attitudes of students (variable X), it is known that the results of the sum of the average score (56, median () 56, mode () 56, and standard deviation of 4.484. Meanwhile, from the data obtained from the value of the practice of Ramadan fasting students (variable Y) class VIII can be seen that the results of the sum of the average scores (64, median () 69 mode () 64 and standard deviation of 5.319. For the normality test obtained the score of the student questionnaire $L_{count} = 0.066 < 0.140 = L_{table}$. This means that the sample comes from a normally distributed population, while the homogeneity test gave $F_{count} = 1.478 < 1.498 = F_{table}$ at a significance level of $\alpha = 0.05$. It can be concluded that the sample is homogeneous.

Secondly, the results of the hypothesis show data = 0.999 Because the value of the correlation coefficient is not zero or: then H_a is accepted or there is an influence between students' PAI learning on students' Ramadan fasting practice. The magnitude of the influence of students' PAI learning on the practice of Ramadan fasting is calculated using the coefficient of determination formula, namely These calculations yielded a $K_a D$ of 1.00%. Thus, it can be concluded that PAI learning has an influence of 1.00% on the practice of fasting during Ramadan, while 99.00% is influenced by other factors. Based on this research, it can be concluded that learning Islamic religious education (PAI) has a significant influence on the practice of Ramadan fasting among students at SMPN 176 Cengkareng, West Jakarta. Students who receive good and high quality PAI learning tend to be more active and committed in practicing Ramadan fasting.

Factors such as understanding of religious concepts, moral values and social support from PAI teachers play an important role in increasing students' fasting practices. Effective PAI learning still

requires a deep understanding of religious values, ethics and the importance of sharing and caring for others during the holy month of Ramadan. In addition, external factors such as family, peer and community support also contribute to shaping students' attitudes and commitment to fasting during Ramadan.

This research has practical implications for Islamic educational institutions and teachers. By improving students' practice of Ramadan fasting, steps can be taken to improve the quality of Islamic education and provide better support for students. This can include improving understanding of religious concepts, applying moral values in everyday life and promoting an environment that supports religious activities.

In addition, the results of this study also contribute to knowledge about the relationship between religious education and religious practice in a multicultural society. A better understanding of the factors that influence students' practice of fasting during Ramadan can help promote interfaith tolerance and strengthen students' religious experiences.

In conclusion, this study shows that learning PAI has a positive influence on the practice of fasting during Ramadan among students of SMPN 176 Cengkareng. This confirms the important role of religious education in shaping students' religious attitudes and commitment. With a deep understanding of religion and the right support, students can practice Ramadan fasting with full awareness, sincerity and concern for their religious values.

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