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Research Article

The Effect of Religiosity Values on the Quality of Human Resources: A Case Study on DTA Nurul Huda Kecamatan Cinambo

Ima Amaliah*, Shaffa Septiani Aisy, Vika Nurheryanti, Safina Allyanisa Hidayat, Cecep Fauzan Al Rifah

Bandung Islamic University

ORCID
Ima Amaliah: https://orcid.org/0000-0003-1051-3590

Abstract.

This study aims to identify the influence of religiosity values on the achievements of DTA Students of Nurul Huda Mosque, Cinambo District, Bandung City. To answer the research problem, a field survey was carried out by distributing questionnaires and interviews to the students of the Nurul Huda Mosque DTA. The population in this study was 120 people, but the sample studied was 65 respondents with the random sampling method. Measurement of religiosity and achievement were done using a Likert scale of 5 and testing of questionnaire instruments by conducting validity and reliability tests. The value of religiosity is developed in 5 dimensions, while achievement is developed in 2 dimensions, namely academic and nonacademic achievement. The estimation results partially concluded that of the five dimensions of religiosity, only one significant dimension, namely the intellectual property dimension was competitively religious. However, together the five dimensions of religiosity statistically affect the achievements of students of the Nurul Huda Mosque DTA. Therefore, it is necessary to strengthen the value of religiosity in prior to form a religious competitive character.

Keywords: religiosity, achievement, human resources

Corresponding Author: Ima
Amaliah; email: ima@unisba.ac.id

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1. INTRODUCTION

Currently, according to the 2019 Global Competitiveness World Economic Forum, Indonesia's Human Resources (SDI) competitiveness is ranked 50th out of 141 countries. When compared to countries in ASEAN, this position is slightly below Malaysia and Thailand. Meanwhile, Singapore is in the first position [1]. This position is considered to have decreased from the previous year, namely (45) in 2018. The decline [1] in this position is assumed to be due to the low quality of education or even learning in Indonesia itself. Even though the quality of education itself is very meaningful for a country, a good society is needed to survive and participate in controlling global developments in a good direction [2]. This is related to SDGs goal 4 (four), namely

quality education. Improving quality education for the people of Indonesia will have implications for the achievement of other goals and targets of the 17 SDGs points, especially to increase Indonesia's human development index [3].

Based on existing data, Bandung City is a city that has the highest Human Growth Index (IPM) value among other cities in West Java Province, such as Cimahi City, Bekasi City and Sukabumi City. However, Bandung City's HDI itself experienced a decline in 2020, this was the first decline in the last five years. The decline of 0.13 in 2020 is assumed to be due to the impact of the Covid-19 pandemic. Indonesian people tend to experience culture shock caused by the pandemic, because people have to reduce various activities directly or face to face. Education is one of the things affected, learning is forced to be done online or online due to restrictions on direct activities. The pattern of life turned out to have an effect on the components of human development which resulted in a decrease in HDI in the city of Bandung. One of the achievements of the HDI in Bandung is the result of the composite contribution of the education sector which consists of the School Enrollment Rate (APS), Average Years of Schooling (RLS) and Expected Years of Schooling (AHLS).

The West Java Provincial Government for the 2018-2023 period has a vision, namely "The Realization of West Java, an Inner and Outer Champion with Innovation and Collaboration" [4]. This vision is considered to be related to education itself. In realizing West Java as an inner and outer champion, one of the aspects needed to realize this vision is through a spiritual aspect, such as the *Magrib* Study Program which will eventually give rise to many Diniyah Takmiliyah Awaliyah (DTA). DTA is an Islamic religious education institution that provides classical education and teaching in Islamic religious knowledge, to students aged 7 to 19 years [5]. The *Maghrib* Studying Movement is a program that appeals to the citizens of the city of Bandung so that every school-age child learns to read and understand the Qur'an from the time after the *Maghrib* prayer until the *Isha* prayer [6]. The *Maghrib* Qur'an program is expected to produce pious Pancasila people through strengthening mosques as centers of civilization[7].

The existence of the DTA is a new breakthrough in increasing human resources in the fields of education and science from an early age and is one of the answers to the community's need for religious knowledge, especially for children. Increasing religious understanding is very important for the formation of religious attitudes, because the value of this religiosity has an effect on physical, mental and all other aspects of life. The value of religiosity itself can be interpreted as religious value is a value that comes from God to regulate all aspects of human life [8]. One of the most important potential effects of the value of religiosity is the educational attainment or achievements of a

person. Another study also said that students who had religious values used more time to do homework and school to show better performance [9]. There are three aspects that become indicators of student achievement, namely cognitive, affective and psychomotor aspects. In the intellectual teaching and learning process is part of the cognitive domain which is one of the objects of learning achievement assessment. In addition, there are affective and psychomotor domains, in other words, these three aspects will be more perfect if owned by every student. Students are not only smart in the subject, but also smart in applying it in everyday life. These indicators of learning achievement cannot stand alone, but are interconnected with each other [10]. Based on the statement above, it can be understood that students who have good intellectual abilities and attitudes can achieve success in learning.

This research will show the influence of religiosity value on achievement and how much influence the value of religiosity has on student achievement in DTA Nurul Huda Bandung City. So that later this research can be used as study material in implementing DTA learning in order to improve the quality of existing education.

2. LITERATURE REVIEW

The SDGs contain 17 targets and 169 targets for the 2015-2030 implementation period. The 17 development targets that become indicators in the SDGs include: (1) No poverty; (2) without hunger; (3) Healthy and prosperous life; (4) Quality education; (5) Gender equality; (6) clean water and proper sanitation; (7) Clean and affordable energy; (8) Decent work and economic growth; (9) Industry, innovation and infrastructure; (10) Reduced inequality; (11) Sustainable cities and settlements; (12) Responsible consumption and production; (13) Handling climate change; (14) Ocean ecosystems; (15) Land ecosystems; (16) Peace, justice and strong institutions; (17) Partnership to achieve goals[11].

The Sustainable Development Goals (SDGs) have a main goal, namely to direct the development of education to the 4th goal and normatively Indonesia already has regulations in regulating the right to education for children [12]. SDGs are Agenda 2030 which is a sustainable development agreement based on human rights and equality. The TPB/SDGs have the principles of Universal, Integrated and Inclusive, to ensure that no one is left behind or is called NO ONE LEFT BEHIND[13].

Quality education is one of the sectors included in the 17 development targets which are indicators in the SDGs. Education in all corners of the world is not only focused on formal education, moreover there is non-formal education that can help

the quality of existing education by providing additional touches or other touches that were previously not necessarily obtained in formal education. Pramudia argues, continuing education is a non-formal education activity in which there are programs that intend to continuously fill the needs of the community, this continuing education also contains sustainable programs from school programs[14]. Sibarani argues, continuing education is one of the comprehensive educational strategies for all education, both post-compulsory education and post-primary education, as an essential characteristic of the distribution of individual education on an ongoing basis by carrying out other activities in utilizing spare time and retirement, which it has two essential elements. First, it offers an alternative strategy to the conventional concentration (education) of all formal and full-time education for youth. Second, it proposes a framework for lifelong learning in which it will be organized[15].

The Human Development Index (HDI) measures the achievement of human development based on a number of basic components of quality of life. HDI is built through a three-dimensional approach that includes a long and healthy life; knowledge, and a decent life. To measure the health dimension using life expectancy at birth. Furthermore, to measure the knowledge dimension, a combination of literacy rate indicators and average years of schooling is used. As well as to measure the dimensions of decent living, the indicator of people's purchasing power is used for a number of basic needs seen from the average amount of per capita expenditure as an income approach that represents development achievements for a decent life[16].

The achievements of human development in an area at a certain time can be grouped into four groups. This grouping aims to organize regional areas into equal groups in terms of human development. The category of grouping human development achievements, namely HDI with a value of less than 60 is included in the low HDI category, areas with HDI values between 60 and 70 are included in the medium HDI category, for regions that have HDI values between 70 and 80 are included in the HDI category. the category of high HDI, and for regions that have an HDI value of more than 80 are in the category of very high HDI [17]. However, in this study, the author's team focused more on aspects of the quality of education.

According to Suryadi and Hayat (2021) in [2], in general, religiosity in Islam is reflected in the practice of *aqidah*, sharia, and morals or in other words: Faith, Islam, and Ihsan. If all these elements have been owned by a person, then a person can be said to be a real religious person. Religiosity for Muslims can be seen from

the extent of one's knowledge, belief, implementation, and appreciation of Islam. Religiosity in the Islamic perspective, is not only manifested in the form of rituals, but also in social activities (charities) and activities that are useful for the community (Pillai and Ahamat, 2018). Referring to the opinion of experts on religiosity, the authors use the five-dimensional theory of religiosity by Glock and Stark (1965) in [18] combined with an Islamic approach as below; 1) Aspects of faith or ideological dimensions regarding human beliefs and relationships with God, angels, prophets, destiny, and the Day of Judgment; 2) Islamic aspects or ritualistic dimensions regarding the frequency and intensity of worship that have been determined, such as prayer, fasting, and zakat; 3) The aspect of Ihsan or the dimension of experience regarding experiences and feelings about God's presence, fear of violating prohibitions, and others; 4) Aspects of the scientific or intellectual dimension of one's knowledge of Islamic teachings; 5) Aspects of charity or consequential dimensions of behavior in people's lives, such as working, helping others, and so on. The five dimensions are relevant and represent everyone's religious involvement, whether Muslim or not. Scholars believe that measuring religiosity is more comprehensive with a multi-dimensional approach in which the dimensions of ritual, experience, ideological, consequential, and intellectual religiosity can be tested with the Islamic religiosity format to test the religiosity of Muslim students. Various schools are of course instilled the values of religiosity which are expected to form religious students.

Learning achievement is a series of physical and mental activities that have been carried out by someone from a result that has been achieved as a change from behavior that has been passed with experience and insight to be able to interact with the environment concerning the cognitive, affective and psychomotor domains which have been stated in the final results. report cards [10].

The religiosity of human experience has attracted the attention of many thinkers and philosophers. As stated by Aftab et al. (2018) [19] in their study, the impact of religiosity on subjective life satisfaction and academic stress felt by pharmacy students. The results showed no evidence of a significant relationship between religiosity and academic achievement, but were able to show a strong correlation between religiosity and self-control. This study shows that religiosity plays an important role in self-regulation in academics. Therefore, religiosity contributes to students' academic achievement. In other words, religiosity shows aspects of the quality of religion.

3. METHOD

3.1. Approach and Type of Research

The research method that we use in this research is the quantitative research method. Quantitative research is a method used to answer research problems related to data in the form of numbers and statistics. It requires a good understanding of the approach and type of research, population and sample, research instruments, data collection techniques and data analysis in a study [20]. Quantitative research has systematic, planned, and structured specifications. The research approach used is descriptive. A descriptive study was conducted to help find and explain the characteristics of the investigated variables in a particular situation. The purpose of descriptive research is to provide researchers with stories or detailed explanations of aspects related to the phenomenon in question, from an individual, organizational, industry-oriented, or other perspective.

3.2. Research Objects and Subjects, Locations and Sources

The subjects of this study were the children of DTA Nurul Huda, Cinambo District. The place of research is in the city of Bandung by taking place in the DTA Nurul Huda, Cinambo District. The time of this research is April 2022. The data used in this study are primary data and secondary data. Primary data sources are data collected directly by researchers from the main or first source. The primary data sources in this study were the children of DTA Nurul Huda students, Cinambo District, Bandung City, here in after referred to as respondents. Secondary data sources are data collected as a support from the first source by researchers. In this study, secondary data consisted of scientific articles, journals and news.

3.3. Population, Sample and Sampling Technique

Population is all data that is of concern to us in the scope and time that we have determined is called the population [5]. The population in this study were all students in DTA Nurul Huda, Cinambo District, amounting to 120 people. However, in this study, not all of the population was surveyed because some students did not meet the age specified by the researcher. Therefore, in this study a sample of 65 DTA Nurul Huda students was taken. As for taking the sample by using a random sampling sample.

3.4. Data collection technique

The data used to answer research questions using a questionnaire developed using a Likert scale 5. The value of religiosity is built from five dimensions, namely the ideological dimension, the ritualistic dimension, the experiential dimension, the intellectual dimension and the exercise or consequence dimension. Meanwhile, achievement is built from the dimensions of academic achievement and non-academic achievement. In addition to distributing questionnaires, researchers also used interviews and documentation.

3.5. Data analysis technique

Data analysis in research is a very important activity in which accuracy and caution are needed for the data that has been generated. Through data analysis, the data collected in the form of raw data can be processed properly to produce mature data. In analyzing the data used several stages starting from the instrument test, regression which includes classical assumption test, statistical test, coefficient of determination and hypothesis testing.

4. DISCUSSION RESULTS

4.1. Validity and Reliability Test

The questionnaire instrument in this study consisted of 24 questions that would be tested on 48 students, then the results of the questionnaire test were analyzed for validity using the formula *product moments*. The results of the validity test can be seen below:

Based on the results of the validity test above, 23 valid questions were obtained and 1 question in number A3 was invalid. Furthermore, the instrument reliability test was carried out to determine the suitability of the instrument in collecting data. The instrument is said to be reliable if the instrument is used to measure the same symptom at different times and will produce the same data. The reliability test used the alpha formula, because the questionnaire used in this study did not contain an incorrect answer. The reliability test criteria are if r count greater than r table at a significant level of 5%, it means that the instrument is reliable, on the other hand, if r count < r table, the instrument is not reliable.

TABLE 1: Test the Validity of the Variable Values of Religiosity and Student Achievement.

NO POINTS	Sig. (2-tailed)	INTEPRETATION
A1	.021	Valid
A2	.014	Valid
A3	.066	Invalid
B1	.000	Valid
B2	.000	Valid
B3	.000	Valid
C1	.000	Valid
C2	.002	Valid
C3	.000	Valid
D1	.000	Valid
D2	.000	Valid
D3	.000	Valid
E1	.000	Valid
E2	.023	Valid
E3	.000	Valid
F1	.000	Valid
F2	.000	Valid
F3	.000	Valid
F4	.006	Valid
F5	.000	Valid
F6	.001	Valid
F7	.000	Valid
F8	.002	Valid
F9	.001	Valid

TABLE 2: Reliability Test Results.

Reliability Statistics	
Cronbach's Alpha	N of Items
.739	25

Based on the reliability test table above, the r-count results are 0.739. While the value of r-table at a significant level of 5% is 0.284 with a total of 48 respondents. On other hand r count 0.739 > r-table 0.284 and is classified as a coefficient assessed between 0.60-0.80, so it can be concluded that the instrument is declared reliable and has a high level of reliability.

4.2. Econometric Test

Prior to the analysis, the initial stage is to conduct econometric tests. The first test is the heteroscedastic test. By using the white test has the criteria that the value of obs*R-squared is greater than = 0.05 (16.51205>0.05), H0 is rejected. This means that there is no heteroscedastic problem in the residual data. The next test is the autocorrelation test. By using the LM test, the prob. chi square value of 0.5969 is greater than = 0.05 (0.5969>0.05). It can be concluded that H0 is rejected, which means that in the regression model there is no problem with the assumption of autocorrelation. Further multicollinear test, by using a Centered VIF value of more than 10 on all tested variables, namely the ideological, ritualistic, experience, intellectual, and a significant consequence in the regression model does not experience the problem of multicollinear assumptions. The linearity test was carried out using the Ramsey test. From the test results, the F-statistic value is greater than = 0.05 (10.52643> 0.05) which means that at a significance level of 95% the estimation model is linear. The last test is the normality test. This test uses Jarque Berra and obtained a significance value = 0.05. It was found that the value of Jarque Bera Normality Test Statistics is 1.529056 and the probability is 0.465554, which means greater than 0.05, meaning that the data is normally distributed. 05) which means that at the 95% significance level the estimation model is linear. The last test is the normality test. This test uses Jarque Berra and obtained a significance value = 0.05, it was found that the value of Jarque Bera Normality Test Statistics is 1.529056 and the probability is 0.465554, which means greater than 0.05, meaning that the data is normally distributed. 05) which means that at the 95% significance level the estimation model is linear. The last test is the normality test. This test uses Jarque Berra and obtained a significance value = 0.05, it was found that the value of Jarque Bera Normality Test Statistics is 1.529056 and the probability is 0.465554, which means greater than 0.05. It means that the data is normally distributed.

4.3. Statistic test

4.3.1. Effect Validity Test (t Test)

T test is used to see the level of significance of the independent variable on the dependent variable partially. The results are as follows:

The estimation results for the variables ideology, ritualistics, experience, and consequences obtained t-statistics < t-table then Ho is accepted which means that the variables ideology, ritualistics, experience, and consequences partially have no effect

TABLE 3: Summary of t-statistical values of the Religious Values Influence Model.

Variable	t-statistics	t-table	Prob	Results
Ideological Dimension	-1.228347	2.0167	0.2262	not significant at =0.05
Ritualistic Dimension	0.952487	2.0167	0.3463	not significant at =0.05
Experience Dimension	-1.481354	2.0167	0.1460	not significant at =0.05
Intellectual Dimension	4.815403	2.0167	0.0000	significant at =0.05
Dimensions of Consequence	0.921880	2.0167	0.3619	not significant at =0.05

on the achievement of DTA students at Nurul Huda Mosque, Cinambo District in 95% significant level. While the effect is only on the Intellectual variable where t-statistics greater than t-table is obtained so that H0 is rejected. It means that the intellectual variable has an effect on Achievement in the DTA Nurul Huda Mosque, Cinambo District at a significant level of 95%. The F test was used to determine the significance of the variable (X), namely the dimension of religiosity values to the variable (Y), namely achievement as a form of assessing the quality of human resources in DTA Nurul Huda Cinambo. By using the degrees of freedom of the numerator (k-1=4) and the degrees of freedom of the denominator (nk = 43), the results obtained (f-table = 2.59) at a significant level of 0.05, for the F-statistic that is 10.53 by comparing the f-stat with F-table obtained F-stat > F-table (10.53 > 2.59) so H0 is rejected. Based on these results, it means that the variables of ideological, ritualistic, experiential, intellectual and consequences dimensions together affect achievement as a form of assessing the quality of human resources.

TABLE 4: Data on the Total Number of Respondents Who Have Achievements and Do Not Have Achievements in DTA Nurul Huda, Cinambo District.

	Performance	Non-achievement
Amount	43	5
Percent	89.58	10.42

From the total number of children, only 5 or 10.42% did not have achievements, while 43 students or 89.58% had achievements and some students had more than 1 achievement. This confirms that religiosity can support or improve the quality of human resources. It shows that religiosity plays an important role in self-regulation in the academic field. Therefore, religiosity contributes to improve the quality of human resources through student academic achievement. The relationship between religiosity and increasing knowledge is related to verses of the Qur'an, one of which is Surah al-Fatir verse 28 which reads "*And between people and moving creatures and grazing*

cattle are the same colors. Only those who fear Allah, from among His servants, who have knowledge. Verily, Allah is all-powerful and forgiving." The meaning of the verse is that if humans have wider knowledge or knowledge, then they will feel afraid of Allah. Student learning outcomes are influenced by the values of religiosity, which means that the higher the value of students' religiosity, the higher the student's learning outcomes in learning. This study took the variable value of religiosity in DTA Nurul Huda Cinambo to review how it is manifested in students' daily lives, especially in academics, and based on the results. It shows the magnitude of its influence as seen from $R^2 = 0.556176$. It means that 55% of the variation in achievement can be explained by religiosity and the remaining 45% is explained by other factors not included in the model.

5. CONCLUSION

From the estimation results of the model, partially only one dimension (intellectual dimension) of the value of religiosity affects the achievement of DTA Nurul Huda students. However, from the results of the F test, the dimensions of religiosity values jointly affect the achievement of Nurul Huda DTA students. Strengthening Islamic values at an early age is an important part in shaping the character of competitive students. The Qur'an teaches many people to continue to excel every day. One of them, "then tomorrow must be better than today". Furthermore, "Then Allah and your Messenger will be witnesses for all the efforts that you do".

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