



The Effect of Spiritual Attitudes on Student Learning Outcomes

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Abstract

A spiritual attitude is a person's relationship with God, where anything related to human activities always involves the guidance of God. This research aims to find out how spiritual attitudes influence the learning outcomes of moral beliefs. This research used a qualitative method with data sources taken from three tenth grade religious studies classes totaling sixty-nine respondents using a random sampling approach. Data collection uses the SPSS 21 qualitative analysis application for windows. The results of the analysis show that, the influence of spiritual attitudes on learning outcomes after testing the hypothesis on these 2 variables (Variable X with Variable Y) does have a significant influence on the spiritual attitudes of Madrasah Aliyah students. It is known that the value of the coefficient of determination R square is 0.013, thus there is a contribution between the variable (X) spiritual attitude activities and the variable (Y) learning outcomes of students' Aqidah Akhlak of 0.13% while the remaining 99.87% is influenced by other factors. The results of this research can be used as initial data for future researchers in studying this problem in different contexts and issues.

INTRODUCTION

As a human being who is bound by a belief or belief and is also included in the foundation of the state, namely Pancasila. Then it is strengthened by the propositions of the Koran which of course also aims to shape a person's spiritual attitude. Spiritual attitudes cannot be separated from a person's behavior and lifestyle and this is no exception in terms of education starting from early childhood education to final education (Mukri, 2018; Nurhayati, 2020; Rufaedah, 2015).

Attitude is a view that a person has (Casram, 2016; Hendracipta, 2016; Rosa, 2015; Syamaun, 2019). Attitude can also be said to be a person's mental tendencies (Arifin, 2017). Attitude is a tendency that is usually permanent and reacts well, bad or kindly to other people. According to other experts, attitude is a person's belief in a situation or object continuously, an organization of opinions, which is accompanied by certain feelings, and regulates the basis for that person to make a response or behave in a certain way that he chooses (Musthofa & Ali, 2021).

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Spiritual also has the meaning of something pure and is often called spirit or soul (Murtaufiq & Ahmad, 2019). Ruh or soul here can be interpreted as an energy of life that can enable humans to live, breathe and move. The word spiritual means everything that is outside the human body or physical body (Ashshidieqy, 2018; Hadiwinarto, 2018). Meanwhile, the spiritual dimension is the core, center, commitment to the value system. Can mean a very personal area and a very important part of life. The spiritual dimension utilizes all sources that inspire and encourage enthusiasm and binds all to a timeless truth regarding aspects of humanity. The word *aqidah* comes from Arabic. “*aqidah*” stems from the word “*Aqada-ya'qidu-‘aqdan*”-“*aqidatan*”-“*aqdan*” means knot, bond, agreement and firm. Once formed it becomes *aqidahi* means faith”. As well as the relevance between the meanings of words from *aqdan* and *aqidah* that confidence is concluded firmly in the heart, is binding and contains an agreement (Karim, 2017; Suryani et al., 2021).

Spiritual attitude means the ability to give meaning of worship to every activity and behavior experienced, through natural steps and thoughts in an effort to achieve self-quality, a perfect person (Mutmainah & Mufid, 2018). Spiritual attitudes are attitudes related to the formation of students who believe (Nofriana & Fadriati, 2022; Oviana, 2015). Say “*aqidah*” this is often also called “*aqoid*”, namely plural words (plural) from belief which means conclusion. Other similar words are Beliefs which means trust (Khoeriyah & Arif, 2024). From these three words, it can be simply understood that belief is something that is firmly held and deeply rooted in the soul.

The Word “morals” also comes from the Arabic plural of “*kebuluqun*”, which according to lughat is defined as “character, temperament, behavior, character”. This sentence contains aspects of agreement with the words “*kebolqun*” which means event, and is closely related to “*keholiq*” which means creator and “*creature*” which means created. The definition of “*morality*” emerged as a medium that allows for good relations between *keholiq* with *creature* and between *creatures* with *creature*.

Morality is a trait embedded in the soul that encourages him to carry out actions without the need for thought and consideration (Khairuni, 2016; Mahmud, 2019; Zamroni, 2017). Morals are traits embedded in the soul that give rise to actions easily and effortlessly, without requiring thought and consideration (Hartoni et al., 2023; Subahri, 2015). Moral beliefs are two groups of knowledge in Islam, namely the science of belief and the science of behavior which is a concrete manifestation of belief (Suyatman, 2019). These two sciences occupy an important position in the Islamic scientific tradition, therefore in Islamic educational institutions, these sciences are the main ones and are taught from the Madrasah Ibtidaiyah to Madrasah Aliyah levels.

Based on researchers' searches on Scopus data using several keywords that refer to research about the effect of spiritual attitudes on student learning outcomes with the keywords attitude, spiritual, learning, 67 documents were found. However, not a single document has been found that discusses this specifically the effect of spiritual attitudes on student learning outcomes in senior high school as seen in figure 1 below.

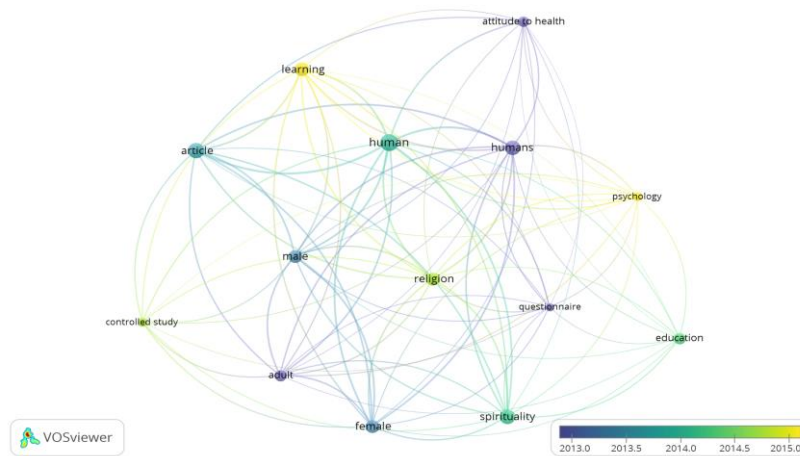


Fig 1. Several authors who refer to Attitude, Spiritual, Learning by world researchers (Scopus database)

Based on the exposure and search of the Scopus data above, it can be clearly seen that there is not a single specific document that discusses this issue and the effect of spiritual attitudes on student learning outcomes in senior high school.

METHODS

This research uses a qualitative method approach *ex post facto*, Data sources were taken from three tenth grade religious studies classes totaling sixty-nine respondents using random sampling (Lestari et al., 2023; Syahrizal & Jailani, 2023; Wahdah & Malasari, 2022). Data collection uses a questionnaire that has been validated by experts. Then the data was analyzed using the SPSS 21 for Windows analysis application (Engkizar et al., 2018; Saputri et al., 2021; Sultanik et al., 2022; Yuslia et al., 2021). Kerlinger in Sulaiman when arguing that research after the fact is an empirical discovery carried out systematically, researchers do not control the independent variables because their manifestation has already occurred or these variables inherently cannot be manipulated (Anderha & Maskar, 2021; Dewi & Rahayu, 2018; Surifah et al., 2018; Syahrizal & Jailani, 2023; Wahdah & Malasari, 2022). In accordance with the research method explained above, the research design used in this research is the analytical method product moment with simple regression. This research examines the relationship between the independent variable and the dependent variable. This research variable is a description of spiritual attitudes (X) and students' semester learning outcomes are the dependent variable (Y).

RESULT AND DISCUSSION

Based on a questionnaire given to sixty-nine respondents with twenty-six statement items. The results of the research show that the spiritual attitude activity score at Madrasah Aliyah is at a mean value of 83.29, median 83 mode 80 variance 38.65 and standard deviation 6.2169. Based on data on learning outcomes for the Aqidah Akhlak subject obtained from initial observations at Madrasah Aliyah and examining sixty-nine respondents. The research results show that the respondents' learning outcomes are at a mean value of 71.985, median 74, mode 75, variance 52.455, standard deviation 7.242.

To find normality, use the SPSS 21 program with N=69 One-Sample Kolmogorov-Smirnov test provided that the sig value obtained is greater than alpha 0.05, then the data obtained is normal, and conversely if the sig value is smaller than alpha 0.05 it means the data obtained is not normal. The sig value for the contribution of Spiritual Attitudes to the Aqidah Moral Learning Outcomes is

0.200 > 0.05, so it can be concluded that the data on spiritual attitudes to the learning outcomes of the Moral Creeds is normally distributed.

Based on the results of data analysis on the influence of students' spiritual attitudes, there are three categories of results as shown in table 1.

No.	Question	Statement	
		Mean	Interpretation
1	Feel calm and focused when praying before doing something	3,68	Height
2	Feeling relieved when praying after doing something	3,46	Height
3	Praying before doing something for me is just a formality	3,37	Currently
4	Without praying, I don't feel any shortcomings in the activities I do	3,21	Currently
5	Always pray 5 times a day	3,56	Height
6	Always pray 5 times a day at the mosque	2,75	Low
7	Feel comfortable when praying five times a day at home	2,81	Low
8	Do the 5 daily prayers always at the beginning of the time	2,93	Low
9	Perform 5 daily prayers when all work is finished	3,15	Currently
10	Praying for fear of being scolded by the teacher	2,65	Low
11	Do the 5 daily prayers when there are orders from parents	3,59	Height
12	Always perform obligatory fasting except Uzur	3,93	Height
13	Feeling unable to carry out the mandatory fasting for the full 30 days	3,75	Height
14	Always say hello when entering class	3,15	Currently
15	Say hello when you want to start the presentation	3,65	Height
16	Say hello when ending the presentation	3,12	Currently
17	Say hello when entering class	2,21	Low
18	Leave the classroom immediately when the class is finished	3,75	Height
19	Grateful for the opportunity to learn	3,75	Height
20	Grateful for what I wear to school	3,75	Height
21	Be grateful for whatever pocket money your parents give you	3,65	Height
22	Express gratitude after achieving success	3,75	Height
23	Grateful for all the results that have been obtained	3,56	Height
24	Feeling inferior when what is worn at school	2,87	Low

Table 1 shows that the average respondent's assessment of students' spiritual attitudes is categorized as high at 3.93. This means that based on all components of spiritual attitude, students have a good spiritual attitude.

Table 2. Results of analysis of student learning outcomes

Value	Frequency	Percentage	Classification
79 – 86	11	16	Very good
71 – 78	30	43	Good
63 – 70	18	26	Avarage
55 – 62	10	14	Not Good
Total	N=69	100%	

Based on the table above, it can be seen that the scores obtained from learning outcomes in the Aqidah Akhlak subject are classified as very good as many as 11 people or 16%, good classification as many as 30 people or 43%, poor classification as many as 18 people or 26 % and the classification was not good as many as 10 people or 14%. After adding up the scores with a total score of 4967 and a total of 69 students, there was a mean of 71.985, located in the interval 71 - 78, classified as good.

Based on the results of the analysis, it is clear that spiritual attitudes have a significant influence on the learning outcomes of Aqidah Akhlak, this means that spiritual attitudes are the main benchmark in learning outcomes of moral beliefs, but there are other factors that are the main factors in learning outcomes such as intelligence, interest and motivation to learn and skills in managing time and so on.

CONCLUSION

Based on the results of data analysis, it can be concluded that the influence of spiritual attitudes on learning outcomes after testing the hypothesis on these 2 variables (Variable X and Variable Y) does have a significant influence on the spiritual attitudes of Madrasah Aliyah students. It is known that the value of the coefficient of determination R square is 0.013, thus there is a contribution between the variable (X) spiritual attitude activities and the variable (Y) learning outcomes of students' Aqidah Akhlak of 0.13% while the remaining 99.87% is influenced by other factors.

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