

The influence of halaqah on increasing the religiosity of members of the Ulul Albab Spirituality and Islamic Studies Student Activity Unit Imam Bonjol Padang State Islamic University

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Abstract:

The purpose of this study was to test the religiosity possessed by students before being given halaqah, testing the religiosity possessed by students after being given halaqah, testing the differences in religiosity possessed by students before and after being given halaqah between the experimental group and the control group, proving the influence of halaqah to increase religiosity in students. This research uses an experimental method in the form of a quasi-experimental design with a type of non-equivalent control group design. The population in this study amounted to 36 people, a sample of 18 people, nine people in the experimental group, and nine people in the control group. Sampling in this study is systematic sampling. The data collection technique used in this study is a psychological scale, which is a scale of religiosity. The values of the pretest and post-test were processed and compared using the independent sample T-test with the help of SPSS 16.00 for Windows 2007. The results showed a significant difference between the experimental group given treatment in the form of halaqah with the control group that was not given treatment. Based on independent test sample T-test. Obtained $T_{hit} = 4.609$ and $T_{tab} = 2.120$ at a significant level of 95% and $\alpha = 0.05$. The alternative hypothesis is accepted because $T_{hitung} \geq T_{tabel}$, so it is proven that halaqah affects increasing religiosity in T.A. 2017/2018 recruiting students of UKM KSI Ulul Albab UIN Imam Bonjol Padang.

Keywords: Halaqah, Religiosity, Student

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INTRODUCTION

Education is essentially a process of maturation of quality of life (Kusumawati, 2022). It is hoped that through this process humans can understand the meaning and nature of life, as well as what and how to carry out life and life duties correctly. Tri Dharma University is the forerunner of the development of Indonesian people who are not only intellectually intelligent but also spiritually intelligent and resourceful. Higher Education is a formal institution that provides education whose task is to build the intelligence of the younger generation, becoming a forum for the transfer of knowledge, skills, and value. These three things are not only obtained by students in the classroom but can also be built from a growing culture, where students can get into campus programs, namely by participating and being active in student organizations.

Student organizations that can be followed include BEM, UKM (university level), SEMA-F, DEMA-F (faculty level), and HMJ (department level), as a forum to develop and improve student skills in various fields. Where in this case, the campus facilitates its students to channel the aspirations of each student for the realization of a student person who is intellectually intelligent but also spiritually intelligent. The culture that develops on campus is an important factor in the formation of student character (Kusumawati, 2015). Good environmental conditions form a good personality, as well as a bad environment will certainly have the opportunity to form a bad personality. Students must be clever in choosing student organizations or activities that are suitable for themselves, not to just follow friends. So that a lot of time is wasted by having fun and reducing productive time and making them neglect to do things that should be their priority.

In this case, one of the positive activities that can be followed by students in religious organizations that are expected to create an Islamic environment and form religious student personalities such as the Ulul Albab Spirituality and Islamic Studies Student Activity Unit owned by the Imam Bonjol Padang UIN campus and other similar student activities.

Ghufron (2010) Explained that religious people will try to always obey the teachings of their religion, always try to learn religious knowledge, practice religious rituals, believe in their religious doctrines, and then experience religion.

Among the sides that must be built on the Muslim person is the amaliah side. So it is not enough for a person to profess faith without manifesting what he believes in the form of real charity. Allah Almighty said:

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ
الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

It means: "Then say, 'Be charitable, Allah and his Messenger and the believers will see your practice. And you will be returned to God who knows the unseen and the real, and he will tell you what you have done". (At-Tawbah/9:105).

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Quṭb (2014) In this book Tafsir Fi Zhilalil Qur'an volume 6, interprets the verse that Islam is a realistic manhaj of life, which is not enough just feelings and intentions, as long as it does not turn into a real movement. The existence of the Imam Bonjol Padang State Islamic University (UIN) campus as the largest Islamic campus in West Sumatra is an opportunity to give birth to religious individuals. A person who not only learns Islam but most importantly how to practice the teachings of Islam thoroughly through the Islamic sciences that are studied and that have been developed.

UIN Imam Bonjol Padang has the vision to become a competitive Islamic university in ASEAN by 2037, with one of its missions to produce scholars who are faithful, knowledgeable, and cultured (Seen on the vision and mission board of this campus, in front of the campus gate). To realize all that, this campus must improve in all ways, including making all campus communities become Islamic individuals because it is still common to find phenomena on this campus, which shows the low appreciation of the campus community towards their religion seen when the adhan is heard, students are still busy with their various worldly activities. And there are still many students on this campus who are not fluent in reading the Qur'an as evidenced by the results of the comprehensive exam, showing 10 out of 50 remedial students of the Qur'an reading exam tested during the munaqasyah exam on February 4-8, 2019 at one of the study programs at Imam Bonjol Padang UIN.

Student Activity Unit (UKM) Spirituality and Islamic Studies (KSI) Ulul Albab UIN Imam Bonjol Padang which was founded on May 15, 1994, by Mulyadi, S. Ag, to build awareness and experience of Islamic values and strengthen ukhuwah Islamiyah. The vision of the establishment of UKM KSI Ulul Albab is to form students who have the spirit of tawhid to build morals, ukhuwah, and independence and gather students in striving to increase the scientific, intellectual, and spiritual potential and prepare a supply of alumni who are affiliated to Islam and ready to plunge into preaching to the community.

Its mission is first, to hold various activities to develop student potential from various aspects of rufiah (faith) and jasadiyah (physical), and fikriyah (intellectual). Second, providing coaching and development of skills and science (dakwah Thulaby). Third, providing services to the campus community. And fourth, to make other efforts that do not contradict the Qur'an and Sunnah (Profile UKM KSI Ulul Albab). In conditions of low religiosity in students, it is very important to get a process of coaching, maintaining, developing, and directing, which is constantly based on the Qur'an and Sunnah to increase religiosity in each student and make him a Muslim person through programmatic and structured coaching, namely through mentoring that is carried out continuously and directed which is carried out regularly once a week called halaqah.

The benefit of halaqa is to form Muslim people who understand Islam correctly and thoroughly in every aspect of life and have the character of data. In general, the targets

achieved from halaqa include 10 personal characteristics of Muslims which according to Hasan Al Bana are called muwashafat tarbiyah, including (1) Salimul aqidah (clean and upright creed). (2) Shahihul worship (true worship). (3) Matinul Kahului (praiseworthy morals). (4) Qadirun'ala kasbi (independent). (5) Mutshaqaful fikri (broad knowledge). (6) Qowiyul jismi (healthy and strong physique). (7) Mujahidun linafsihi (has ethos and sincerity). (8) Manhazamu fi shu'nihi (having a spirit of neatness and order). (9) Haristun 'ala watch (effective in keeping and utilizing time). (10) Nafi'un lighairihi (benefit to others) (Hadi Lubis, 2010).

Halaqa is a small group of Muslims who regularly study Islamic teachings with 3-10 participants and is carried out every week on an ongoing basis (Hadi Lubis, 2010). Halaqa has the purpose and function of forming Muslims who understand Islam correctly throughout every life and have the character of da'i (Hadi Lubis, 2010). Sajirun (2011) Declaring halqa is a learning process in which students circle their teachers. In halqa, the number of participants is no more than ten people. The goal is that the information conveyed can touch three important domains in human life which Benjamin S. Bloom termed the cognitive realm (knowledge), attitudes, and psychomotor (actions). In other words, it can touch on aspects of science, morals, and charity.

This has a very close relationship with the dimensions of religiosity viewed from an Islamic perspective, namely the dimension of belief is aligned with creed, the dimension of religious practice is aligned with sharia, the dimension of experience is aligned with morals, the dimension of religious knowledge or science, the dimension of practice or appreciation (Ancok, D. dan Suroso, 2019). Dister defines religiosity as religiousness, which means that there is an element of internalization of religion in individuals (Anggarasari, 1997). As a comprehensive system, Islam also encourages its adherents to be religious as a whole which reveals that Islam is divided into three parts, namely creed, shari'ah, and morals, where the three dimensions are interconnected (Ancok, D. dan Suroso, 2019).

From the above, it can be explained that halaqa with religiosity are related to each other because the process of halaqa is useful especially in shaping the Muslim personality, among the values contained in halaqah, namely physical and mental health, tranquility, and peace of mind, avoiding heart disease, establishing good ukhuwah, forming Islamic beliefs and morals, fostering high motivation and will always follow the rules of religion and society. So, when a person carries out the halqa process continuously, it will affect his religiosity. Among the effects of the halqa process is that the person will increase his understanding of his religion, commit to carrying out the commandments of his religion and perform the practices as instructed by his religion.

Based on the above background, the formulation of the problem proposed in this study is: (1) How is the religiosity possessed by students before being given halaqah between the experimental group and the control group? (2) What is the religiosity possessed by students after being given halqa between the experimental group and the control group? (3) How did

The influence of halaqah on increasing the religiosity of members of the Ulul Albab Spirituality and Islamic Studies Student Activity Unit Imam Bonjol Padang State Islamic University the students' religiosity change before and after the halqa was given between the experimental group and the control group? (4) How influential halaqa is to increase religiosity in students?

The objectives of this study are: (1) Testing the religiosity possessed by students before being given halqa between the experimental group and the control group. (2) Testing the religiosity possessed by students after being given halqa between the experimental group and the control group. (3) Examining the differences in religiosity possessed by students before and after being given halaqa between the experimental group and the control group. (4) Prove how influential halqa is to increase religiosity in students. The benefits of this research are that it can enrich and provide scientific contributions or references for psychology, especially in the fields of religious psychology, experimental psychology, Islamic educational psychology, and behavior modification in Islam regarding the Influence of Halaqa on Increasing Student Religiosity.

METHOD

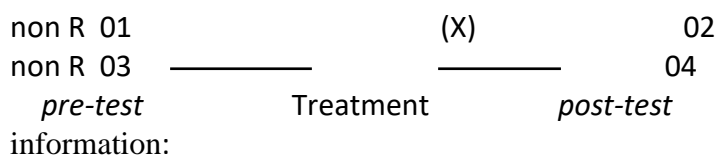
The method used in this study is the quantitative method. Sugiyono (2013) It is called a quantitative method because the research data is in the form of numbers and analysis using statistics. The type of research used is experimental research. Sugiyono (2013) Experimental research methods are research methods used to look for the effect of certain treatments (treatment) under controlled conditions (laboratory). The location This research was carried out at Imam Bonjol Padang UIN which is located at Jl. Prof. Mahmud Yunus Lubuk Lintah Kuranji Padang, West Sumatra. The implementation was carried out from October 2018 to January 2018. Research designs a plan or strategy used to answer a research problem. Design or planning is needed before conducting or making any research so that the results are following wishes or expectations. Design in experimental research plays an important role because it involves two things, namely answering problems or testing research hypotheses and controlling them (Turner et al., 2017). The research design used is quasi-experimental. Sugiyono (2013) This form of experimental design is a development of true experimental design, which is difficult to implement. This design has a control group. In this study, the form of experimental design used was a non-equivalent control group design. This design is almost the same as the pretest-posttest control group design, only in this control neither the experimental group nor the control group is randomly selected.

Bärnighausen (2017) In fact, quasi-experimental design can also be called quasi-experimental experiments (quasi-experimental) are experiments that are carried out without randomization, but still use control groups. Lundh (2019) states that the purpose of pseudo-experimental research is to obtain information that is approximate to the information that can be obtained by actual experiments under circumstances that make it impossible to control or manipulate all relevant variables.

Sugiyono (2010) Observations in this study were made twice, namely, observations made before the experiment (O1) was called pre-test, and observation after the experiment (O2) was called post-test. The difference between O1 and O2, namely O1-O2 is assumed to be the effect of treatment. There were two analyses. The first analysis was to examine the differences in initial abilities between the experimental group and the control group (O1:O3). The test uses an independent sample t-test. The expected results did not distinguish significant differences between the initial capabilities of the control group and the experimental group, namely between O1 and O3.

The second analysis is to test the hypothesis proposed. In this case, the hypothesis proposed is: "Influential halaqa is used to increase religiosity in students". The statistical technique used to test the hypothesis is the t-test technique for two related samples. What was tested was the posttest result between the experimental group (O2) and the control group (O4). If there is a difference where O2 is greater than O4 then halaqa has a positive effect on increasing religiosity. To find out whether halaqah affects increasing religiosity in students if $T_{hitung} \geq T_{tabel}$, it can be seen from the results of the independent sample t-test. All tests as mentioned above were performed using SPSS Software 16.00 for Windows 2007.

Sai (2017) Non-random re-experiment design is an experimental design carried out with a pre-test before treatment is given and a post-test afterward, as well as there are treatment and control groups. In this experiment, the sample is assigned non-randomly. The determination of sample members is chosen based on groups that are already available, for example, selected based on the researcher's estimate that the two groups are homogeneous. The difference in the average value between O1 and O2, as well as the difference between O3 and O4 is the basis for the calculation to determine the presence or absence of treatment influence. The following is a form of quasi-experimental design with a type of non-equivalent control group design. The design of this study is described as follows:



O1, O3: Observation 1 (pre-test)

X: Treatment

O2, O4: observasi 2 (post-test)

The variable is a basic term in research, which in research usually uses two variables. Sugiyono (2010) Research variables are everything in any form that is determined by the researcher to be studied so that information is obtained about it, then conclusions are drawn. In experimental research, variables are differentiated into independent variables and dependent variables.

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1. The independent variable (X) is the variable that causes the occurrence of other variables. In this study, the independent variable is halaqa.
2. The dependent variable (Y) is a variable that arises due to the presence of an independent variable. In this study, the dependent variable is religiosity.

The population is all individuals who have the same characteristics. Sugiyono (2010) Population is a generalized area consisting of objects/subjects that have certain qualities and characteristics that are applied by researchers to study and then draw conclusions. The population in this study is 36 recruiting students from the class of 2017 UKM KSI Ulul Albab UIN Imam Bonjol Padang who have never halaqah (16 men and 20 women). Research conducted on a portion of the population then the research is called sample research. Arikunto (2013) The sample is a portion or representative of a certain number of the population included in the subject of study.

The technique used in determining the subject of this study is systematic sampling. Sugiyono (2013) Systematic sampling is a technique of taking research subjects based on the sequence of population members who have been assigned sequence numbers. Sampling is carried out with odd numbers only, even only, or multiples of certain numbers.

In this study, members of the population consisted of 36 people (16 males and 20 females). All members were given sequential numbers, starting from men and then women, namely numbers 1 to number 36. Sampling is done with odd numbers only, then what is taken as a sample is numbers 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29, 31, 33, 35.

POPULATION				Systematically taken		SAMPLE	
1L	11L	21P	31P			1L	19P
2L	12L	22P	32P			3L	21P
3L	13L	23P	33P			5L	23P
4L	14L	24P	34P			7L	25P
5L	15L	25P	35P			9L	27P
6L	16L	26P	36P			11L	29P
7L	17P	27P				13L	31P
8L	18P	28P				15L	33P
9L	19P	29P				17P	35P
10L	20P	30P					
16 man						8 man	
20 woman						10 woman	

There were 18 samples (8 men and 10 women), and from all members, the sample was again given sequence numbers, namely numbers 1 to number 18. Samples with odd numbers were made into experimental groups and even numbers were used as control groups.

RESULTS AND DISCUSSION

A. Level of Religiosity of Students Before Halaqa

Based on the results of pretests that have been carried out in experimental and control groups. It is known that the level of religiosity of students before being given halaqa is in the medium category. More details can be seen in the table:

Table 1
Pretest Data of Experimental Group and Control Group

Experimental Group				Control Group			
No	Initials	Score	Category	No	Initials	Score	Category
1.	FA	140	Keep	1.	YL	121	Keep
2.	LF	102	Keep	2.	AND	122	Keep
3.	RX	137	Keep	3.	MILES	139	Keep
4.	R	139	Keep	4.	FAI	120	Keep
5.	FA	136	Keep	5.	AXLE	140	Keep
6.	ZA	133	Keep	6.	H	125	Keep
7.	I	136	Keep	7.	RS	140	Keep
8.	FR	131	Keep	8.	.SH	138	Keep
9.	SUN	133	Keep	9.	DM	134	Keep

The table can be explained that the level of religiosity of subjects in the experimental group and the control group has the same religiosity, which is in the medium category.

B. Level of Religiosity of Students After Halaqa

Based on post-test results that have been carried out in experimental and control groups. It is known that the level of religiosity of students after being given halaqa in the experimental group changed. For more details can be seen:

Table 2
Data Pretest dan Posttest Kelompok Eksperimen

No	Initials	Score			
		Pretest	Category	Posttest	Category
1.	FA	140	Keep	153	Tall
2.	LF	102	Keep	141	Tall
3.	RX	137	Keep	149	Tall
4.	R	139	Keep	150	Tall
5.	FA	136	Keep	146	Tall
6.	ZA	133	Keep	149	Tall
7.	I	136	Keep	149	Tall
8.	FR	131	Keep	137	Keep
9.	SUN	133	Keep	148	Tall

Based on these data, it can be seen that there was an increase in religiosity in the experimental group. While in the control group, it did not show any significant improvement. There was even a decrease in some members of the control group after the post-test.

C. The Influence of Halaqa to Increase Student Religiosity

Description of the influence of halaqa on research obtained from the pretest and posttest to increase student religiosity in experimental and control groups can be known in the following table.

Table 3
The gain score of Religiosity of the Experimental Group and Control Group

No	Initials	Experimental Group			No	Initials	Control Group		
		Pre-test	Post-test	Gain Score Pre-post			Pre-test	Post-test	Gain Score Pre-post
1.	FA	140	153	13	1.	YL	121	127	6
2.	LF	102	141	39	2.	AND	122	128	6
3.	RX	137	149	12	3.	MILES	139	122	-17
4.	R	139	150	11	4.	FAI	120	119	-1
5.	FA	136	146	10	5.	AXLE	140	138	-2
6.	ZA	133	149	16	6.	H	125	107	-18
7.	I	136	149	13	7.	RS	140	141	1
8.	FR	131	137	6	8.	.SH	138	137	-1
9.	SUN	133	148	15	9.	DM	134	136	-2

Based on these data, it is explained that there is a difference between the pretest and posttest experimental groups that are given treatment in the form of halaqah, where there is an increase in religiosity. Meanwhile, the control group that was not given treatment in the form of halaqah, showed no significant difference or even decreased when doing the pretest and posttest.

D. Smooth Provision of Treatment in the form of Halaqah

There are several assessments, namely organized schedules, where the schedule is well structured, does not interfere with lectures, and the implementation schedule is as planned. Then halaqa participants use monitoring books filled in by halaqa participants every meeting to evaluate the smoothness of halaqa and the implementation of participants' daily worship.

E. Description of Statistics

1. Homogeneity Test

The homogeneity test aims to see whether the sample has a homogeneous variance or not. This homogeneity test uses the Levene test using SPSS 16.00. With the criterion if the value of sig. Levene > 0.05 then homogeneous data and vice versa. After the homogeneity test was carried out, the data were obtained in the table as follows:

Table 4
Homogeneity Test Calculation Results

Test of Homogeneity of Variances				
	Levene Statistic	df1	df2	Sig.
Pretest	.139	1	16	.714
Posttest	4.541	1	16	.049

In the table can be seen the significance of homogeneity 0.714 (> 0.05) shows the pretest variable in the treatment and control groups is homogeneous, with a Levene statistic of 0.139 and a significance of homogeneity 0.049 (> 0.05) showing the posttest variable in the treatment and control groups is homogeneous, with a Levene statistic of 4.541.

2. Uji Independent Sample T-Test

To analyze the influence of halaqa on religiosity in students, statistical analysis was carried out using uncorrelated data / independent sample t-tests. Independent sample t-test analysis test to find out two groups that are not paired because they come from two different subjects. Based on the average score obtained from the results of the religiosity level test, the average score in the experimental group was higher than in the control group.

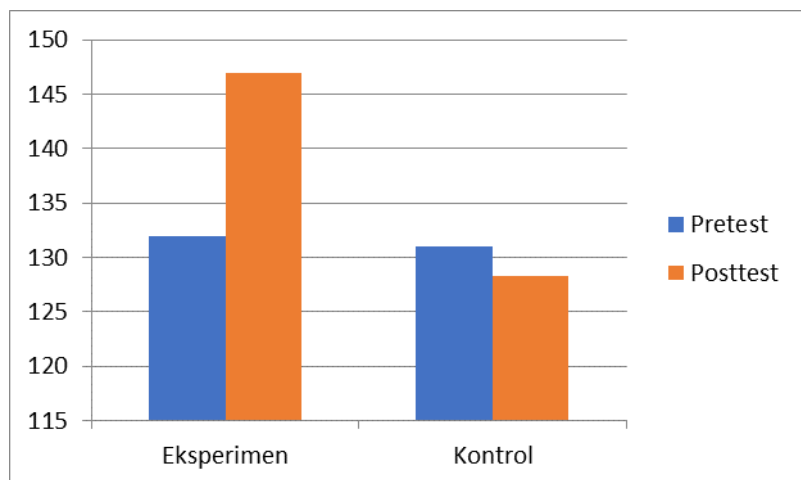
Table 5
Description of the Average Score of Religiosity Test Results

Group Statistics					
	Responde nt	N	Mean	Std. Deviation	Std. Error Mean
pretest	1	9	131.89	11.581	3.860
	2	9	131.00	8.818	2.939
posttest	1	9	146.89	4.936	1.645
	2	9	128.33	11.023	3.674

Group	N	Mean	Standard Deviation
Experimental Group	9	146.89	4.936
Control Group	9	128.33	11.023

The average value of religiosity in the experimental group of 146.89 was greater than the average value of the control group of 128.33. This means that the religiosity in the experimental group was higher than in the control group. The difference between the experimental group and the control group can be known:

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Picture 2

Comparison of Mean Score between Experimental Group and Control Group

▪ Pretest	131,89	131,00
▪ Posttest	146,89	128,33

Figure 2 shows an increase in the average score of religiosity using religiosity scales in the pretest and posttest, experimental group, and control group. In the experimental group, the pretest mean score was 131.89, and in the posttest 146.89. While in the control group showed a pretest mean score of 131.00 and in the posttest 128.33.

Hidaya (2013) states that several rules for hypothesis acceptance must be met in an experimental study, namely the significance value of the t-test is smaller than 0.05 ($p < 0.05$) and the calculated t-value must be greater than the t-value of the table. The subsequent analysis tested the proposed hypothesis. In this case, the hypothesis proposed is: "Influential halaqa is used to increase religiosity in students". The statistical technique used to test the hypothesis is the t-test technique for two related samples. What was tested was the posttest result between the experimental group (O2) and the control group (O4). To find out whether halaqa affects increasing religiosity in students if $T_{counts} \geq T_{tabel}$, the results of significance testing can be seen in the following table:

Table 6
Test Results T

Analysis	Variable	T	Significance
Initial test	Religiosity	0,183	0,857
Test the hypothesis	Religiosity	4.609	0,000

In the first analysis table, the initial condition test showed no significant difference in religiosity conditions between the experimental group and the control group. Meanwhile, in the second analysis of the hypothesis test, it showed a significant value on the t-test of 0.000, this value was smaller than the error rate ($0.000 < 0.05$). Because $t \text{ count} > t \text{ table}$ ($4.609 >$

2.120) this explains that the working hypothesis (Ha) is accepted, there is a difference in the level of religiosity between the experimental group and the control group, halaqa has the effect of increasing religiosity in students.

		Independent Sample t Test								
		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
pretest	Equal variances assumed	.139	.714	.183	16	.857	.889	4.852	-9.397	11.174
	Equal variances not assumed			.183	14.943	.857	.889	4.852	-9.456	11.234
posttest	Equal variances assumed	4.541	.049	4.609	16	.000	18.556	4.026	10.021	27.090
	Equal variances not assumed			4.609	11.084	.001	18.556	4.026	9.703	27.408

The results showed that there was a significant difference between the religiosity of the experimental group who were given treatment in the form of halaqa and the control group who were not given treatment. Based on the results of the independent sample t-test between the experimental group and the control group, shows that overall there is a difference in the level of significance with a significance value on the t-test of 0.000, this value is smaller than the error rate ($0.000 < 0.05$), in other words, there is a difference in the level of religiosity between the experimental group and the control group. Based on the independent sample t-test, there were significant differences between the experimental group and the control group. Because $t_{count} > t_{table}$ ($4.609 > 2.120$) this explains that the working hypothesis (Ha) is accepted, halaqa has the effect of increasing religiosity in students.

Based on the results of this study, shows that treatment in the form of halaqah can increase religiosity in T.A. 2017/2018 recruiting students of UKM Spirituality and Islamic Studies Ulul Albab UIN Imam Bonjol Padang. The results of this study support previous research, based on research Fajar (2016) mentioned that the halaqah/mentoring program of PAI can increase religiosity in students. Then researched IHLAS (2016) With the title "The Role Of Halaqah Tarbiyah And Murabbi's Example In Instilling The Value Of Religiosity Of Students Of The College Of Islamic Sciences". The results showed that the role of halaqahtarbiyah and murabbi example in instilling the value of religiosity of students of the College of Islamic Sciences and

The influence of halaqah on increasing the religiosity of members of the Ulul Albab Spirituality and Islamic Studies Student Activity Unit Imam Bonjol Padang State Islamic University Arabic Language (STIBA) includes, 1) The model of halaqah tarbiyah, halaqahtarbiyah at STIBA Makassar is an extracurricular activity structured in group dynamics once a week in which it discusses Islamic studies, forms Islamic character and also instills values for students while the participants are limited Maximum 3-12 participants.

Rohayati (2018) with the title " The Effectiveness of Mentoring on the Religious Practice of Students of the Faculty of Teacher Training and Education, Sriwijaya University, Palembang". Islamic religious education is carried out in the religious field. Various aspects carried out include 6 areas, namely: (1) teaching the shahada, including pronunciation, meaning, and pillars of the creed; (2) ma'rifatullah and ma'rifatul Islam, including the teaching of the attributes of Allah, asmaul husna, the pillars of faith, and the pillars of Islam; (3) ma'rifatul rasul, including teaching the attributes of the Apostle, the duties of the Apostle, revelation, hadith, and sunnah; (4) BTA (Quran) teaching, including: iqro', tahsin, and tahfiz; (5) Jurisprudence, including: prayer, taharah, and wudu; and (6) Grandopening Mentoring Program, including Mentor Training and Cadre Coaching. These six fields are generally included in the Islamic Religious Course Assistance (AMKAI) material, one of the religious courses at Sriwijaya University.

And research Yahya (2021) with the title "The Effectiveness of The Sufistic Core Character Learning Model in Increasing Student Religiosity and Character". As a result, there was an increase in scores in both classes studied. But the increase in scores in the experimental category was higher than in the control class. Thus, the 'Sufistic Core Character' learning model increases students' religiosity and noble character more effectively than conventional learning models.

This shows that halqa is effective in increasing one's religiosity. The results of the study are also supported by theories related to how halaqa affects a person's religiosity. Halaqa is a small group of Muslims who regularly study Islamic teachings with 3-10 participants and is carried out every week on an ongoing basis (Hadi Lubis, 2010). Halaqa has the purpose and function of forming Muslims who understand Islam correctly throughout every life and have the character of da'i (Hadi Lubis, 2010). Sajirun (2011) Halaqa is a learning process in which students circle their teachers. In halqa, the number of participants is no more than ten people. The goal is that the information conveyed can touch three important domains in human life which Benjamin S. Bloom termed the cognitive realm (knowledge), attitudes, and psychomotor (actions). In other words, it can touch on aspects of science, morals, and charity.

Dister defines religiosity as religiousness, which means that there is an element of internalization of religion in individuals (Anggarasari, 1997). Religion in Islam is not only manifested in the form of ritual worship but also in other activities. As a comprehensive system, Islam also encourages its adherents to be religious as a whole which reveals that Islam is divided into three parts, namely creed, shari'ah, and morals, where the three dimensions are interconnected (Ancok, D. dan Suroso, 2019).

From the above, it can be explained that halaqa with religiosity are related to each other because the process of halaqa is useful especially in shaping the Muslim personality, among the values contained in halaqah, namely physical and mental health, tranquility, and peace of mind, avoiding heart disease, establishing good ukhuwah, forming Islamic beliefs and morals, fostering high motivation and will always follow the rules of religion and society. Thus, this will certainly provide important education for us to always follow the process of halqa activities every week because it has positive values to form a religious person.

Anshori explained that religious people will try to always obey the teachings of their religion, always try to learn religious knowledge, practice religious rituals, believe in the doctrines of their religion, and then experience religion (Ghufron & Suminta, 2010). Among the sides that must be built on the Muslim person is the Amalia side. So it is not enough for a person to profess faith without manifesting what he believes in the form of real charity. Allah Almighty said:

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

It means: "Then say, 'Be charitable, Allah and his Messenger and the believers will see your practice. And you will be returned to God who knows the unseen and the real, and he will tell you what you have done". (At-Taubah/9:105).

Sayyid Quthb (2014) in his book Tafsir Fi Zhilalil Qur'an volume 6, interprets the verse that Islam is a realistic manhaj of life, which is not enough just feelings and intentions, as long as it does not turn into a real movement.

The presentation of halaqa shows, that the longer you follow the halaqa the level of sincerity of the individual in carrying out these activities repeatedly and more than once, and the frequency that is increasing in it contains elements of motivation, enthusiasm, activity in achieving the desired results in the method of obtaining knowledge which then results in changes in the knowledge, behavior, and abilities of participants halaqah.

CONCLUSION

Based on research on "The Influence of Halaqah on Increasing Religiosity of Members of the Ulul Albab Spirituality and Islamic Studies Student Activity Unit (UKM KSI UA) State Islamic University (UIN) Imam Bonjol Padang)", and the discussion that has been stated previously, it can be concluded that: (1) The results of the pretest conducted on the experimental group and the control group showed that the overall religiosity of the subjects had religiosity in the medium category. (2) Posttest results conducted on the experimental group increased significantly after being given treatment in the form of halaqah. While in the control group that was not given treatment, it did not show any significant improvement. (3) The effect of giving treatment in the form of halaqah, there is a difference between the pretest and posttest of the

The influence of halaqah on increasing the religiosity of members of the Ulul Albab Spirituality and Islamic Studies Student Activity Unit Imam Bonjol Padang State Islamic University experimental group, namely there is an increase in religiosity. While in the control group that was not given halaqah, showed no significant difference, even decreased in some members of the control group. (4) When a person carries out the halqa process continuously, it will affect his religiosity. Among the effects of the halqa process is that the person will increase his understanding of it. 5 His religion, commits to carry out the commandments of his religion and perform practices as commanded by his religion.

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