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The Influence of Religious Culture on The Emotional Intelligence Of Students In Public SD Negeri 15 Bungku Morowali District

Muslim

Islamic State University of Alauddin Makassar Postgraduate Program
muslimamin328@gmail.com

Muh. Rusydi Rasyid

Islamic State University of Alauddin Makassar Postgraduate Program
Muhammad_Rusydi@uin-alauddin.ac.id

Andi Achruh

Islamic State University of Alauddin Makassar Postgraduate Program
andi_achruh@uin-alauddin.ac.id

Abstrak

Penelitian ini bertujuan untuk mengetahui apakah budaya religius berpengaruh terhadap kecerdasan emosional siswa di SDN 15 Bungku, Kabupaten Morowali dengan menggunakan pendekatan kuantitatif. Hasil penelitian menunjukkan bahwa budaya religius berpengaruh positif dan signifikan terhadap kecerdasan emosional siswa. Dengan kata lain, semakin tinggi budaya religius, maka semakin baik pula kecerdasan emosionalnya, yang ditunjukkan dengan koefisien korelasi sebesar 0,515. Koefisien korelasi tersebut tergolong kuat, berada pada rentang 0,60-0,799. Nilai koefisien determinasi sebesar 0,265 menunjukkan bahwa budaya religius menyumbang 26,5% terhadap perubahan kecerdasan emosional, sedangkan 73,5% dipengaruhi oleh faktor lain. Dengan demikian, dapat disimpulkan bahwa budaya religius memiliki pengaruh yang signifikan terhadap kecerdasan emosional siswa.

Kata Kunci: *Budaya Religius; Kecerdasan Emosional*

Abstract

This study aims to investigate whether religious culture has an impact on the emotional intelligence of students at Bungku Elementary School 15, Morowali Regency, using a quantitative approach. The results of the research indicate that religious culture has a positive and significant effect on the emotional intelligence of students. In other words, the higher the religious culture, the better the emotional intelligence, as indicated by a correlation coefficient of 0.515. The correlation coefficient is considered strong, falling within the range of 0.60-0.799. The coefficient of determination, which is 0.265, suggests that religious culture accounts for 26.5% of the changes in emotional intelligence while 73.5% is influenced by other factors. Thus, it can be concluded that religious culture has a significant impact on the emotional intelligence of students

Keywords: *Religious Culture; Emotional Intelligence*

Introduction

Based on the initial research observations that we conducted, the authors found problems that were happening at Bungku Elementary School 15, Morowali Regency in the application of habituation to carry out religious and cultural activities, so students were not only able to understand the text but students directly implemented it. Realizing this problem, madrasas certainly need a good learning strategy so that religious values are truly embedded in the hearts of all students so that they understand not only cognition but still tend to be more effective and psychomotor attitudes so that they can be applied in everyday life.

Speaking of the religious character of students, Mr. Sugiono, S.Ag as the head of the religious field at Bungku Elementary School 15, Morowali Regency, said that as a religious educator at Bungku Elementary School 15, Morowali Regency.

Bungku Elementary School 15, Morowali Regency is one of the boarding school-based educational institutions that can implement a religious culture that can affect the emotional intelligence of students. This was obtained from the results of observations at Bungku Elementary School 15, Morowali Regency that the form of implementation of this religious culture is divided into three aspects, namely, the teaching and learning process in the classroom, daily activities in the form of developing religious attitudes or *ubudiyah* skills, and extracurricular and non-curricular activities (Observation, September 15, 2020). Based on the results of preliminary observations at Bungku Elementary School 15, Morowali Regency, several religious cultures must be carried out routinely by all madrasa residents, including educators and students, including reading the Koran, praying *dhuha* in the congregation, welcoming educators and students when entering the madrasah and so on. However researchers have encountered several students during the implementation of religious cultural activities at Bungku Elementary School 15, Morowali Regency some do not carry out *dhuha* prayers in the congregation when reading the Koran together when meeting educators who do not say greetings first, and some students are advised by educators for making mistakes, they do not listen to their advice but students instead speak impolite words and do not respect their educators.

Seeing these problems, researchers want to relate to the emotional intelligence of students. Because religious culture is based on the uniqueness and excellence of the madrasa. The success of the madrasah head in managing, organizing, and maintaining the quality of the madrasah deserves appreciation. The excellence of Bungku Elementary School 15, Morowali Regency is supported by the very high enthusiasm for learning of students. One of the uniqueness of Bungku Elementary School 15, Morowali Regency is that students like to perform *sunnah* and compulsory prayers in the mosque with their awareness, without rules and coercion from madrasah or educators. This is one of the unique and excellent that is very important to know the management strategy so that it can be emulated by other madrasahs.

The seriousness of students in learning is a must that should not be ignored. The seriousness is accompanied by the uniqueness of the madrasah. The students of Bungku Elementary School 15, Morowali Regency believe that continuing to get closer to Allah SWT, will provide peace of mind that leads to learning success. However, some students at

Bungku Elementary School 15, Morowali Regency do not apply religious culture in madrasas, for example, some do not perform dhuha prayers in the congregation when meeting educators do not say greetings first, lack respect for educators, in speaking to educators less polite and so on.

Based on the description above, it can be concluded that religious culture needs to be done as an effort to develop emotional intelligence. To create smart students not only in terms of Intelligence but also in terms of emotions and virtuous students who must able to become individuals who believe and fear Allah, as well as be good students in the religious culture of their madrasas, the development of emotional intelligence of students will be better. In connection with this background, the authors are interested in conducting research by raising the title, "The Effect of Religious Culture on the Emotional Intelligence of Students of Bungku Elementary School 15, Morowali Regency".

Literature Review

Forms of Religious Culture at School Religious Activities

There is a religious culture in the form of religious activities, both daily, routine, and daily activities. In the form of daily religious activities, for example, praying at the beginning and end of the lesson, while routine religious activities such as the existence of activities at certain events, for example, such as when fasting Ramadan and approaching the feast day, incidental, such as taqiyah. And in the form of daily activities such as courtesy towards guests, always smiling, and greeting each other with friends and teachers.

Creation Of A Religious Atmosphere

Religious culture exists in educational institutions, starting from the creation of a religious atmosphere. The creation of a religious atmosphere can be done by holding religious activities in the educational institution environment. Because if not created and familiarized, then the religious culture will not be realized.

The form of religious culture is the result of the creation of a religious atmosphere, such as praying at the beginning of the lesson and activities to commemorate religious holidays. The goal is to introduce students to the meaning of religion and the procedures for implementing religion in everyday life. Therefore, the state or religious situation in schools can be created between procurement of worship equipment, such as a place for prayer, namely a mosque or mushala, prayer tools such as sarongs, caps, mukena, prayer rugs, or procurement of the Qur'an. The classroom can also be affixed with calligraphy displays so that students are accustomed to seeing something good.

In addition, by creating a religious atmosphere at school between fellow teachers, teachers with students, or students with other students. For example, by saying good words when meeting or parting.¹ These things are part of commendable morals and are the forerunners of religious culture.

¹ Asmaun Sahlan, *Mewujudkan Budaya Religius di Sekolah: Upaya Mengembangkan PAI dari Teori ke Aksi...*, p. 117.

Cultivation Of Religious Values

Religious culture is used as a vehicle for planting religious values, this is because planting religious values is the beginning of religious culture. Religious culture is formed with religious values education is carried out continuously by educational institutions so that the academic community will carry out religious values and familiarize themselves with everyday life.

Religious value education is the beginning of the formation of religious culture. Without religious value education, the religious culture in educational institutions will not be realized. Religious cultivation is an assistance to students to realize and experience religious values and practice them integrally in their entire lives. The cultivation of religious values provides an understanding and awareness that religious values are not only memorized or only stop at the cognition area but must also touch the affective and psychomotor aspects.²

Characteristics of Religious Culture

The religious culture of each educational institution has its characteristics. This is because religious culture is part of the culture of educational institutions. Experts in education and anthropology agree that culture is the basis for the formation of human personality. Culture can be formed by a person's identity, community identity, and even the identity of educational institutions. In educational institutions in general, there is a culture that is very embedded in the order of implementing education which makes educational innovation very fast, the culture is in the form of religious values, philosophy, ethics, and aesthetics that continue to be carried out.³

The characteristics of the religious culture of an educational institution are influenced by the vision and mission of the institution.⁴ In addition, religious culture in educational institutions is also influenced by the values agreed upon and instilled.

Strategies for Realizing a Religious Culture

Creation of a Religious Atmosphere

The creation of a religious atmosphere is an effort to condition the school atmosphere with religious values and behavior. It can be done by:

- a) Leadership.
- b) Scenarios for creating a religious atmosphere.
- c) Places of worship or places of worship.
- d) Support from community members.⁵

Method Research

This type of research is This research uses a quantitative approach. As a research

² Muhammad Fathurrohman, *Budaya Religius dalam Peningkatan Mutu Pendidikan: Tinjauan Teoritik dan Praktik Kontekstualisasi Pendidikan Agama...*, p. 199-200.

³ Muhammad Fathurrohman, *Budaya Religius dalam Peningkatan Mutu Pendidikan: Tinjauan Teoritik dan Praktik Kontekstualisasi Pendidikan Agama...*, p. 212-213.

⁴ Marno dan Triyo Supriyatno, *Manajemen dan Kepemimpinan Pendidikan Islam* (Bandung: Alfabeta, 2009), p. 135.

⁵ Muhaimin, *Paradigma Pendidikan Islam...*, p. 233.



method, quantitative research is also often known by various names in several disciplines. Anthropology calls ethnography the quantitative approach, sociology mentions *verstehen* or involved observation.

Result and Discussion

The purpose of this study was to examine the effect of religious culture on the emotional intelligence of students at Bungku Elementary School 15 Morowali District. Based on the research data analyzed, the discussion of the research results is as follows:

Category Tendency of Religious Culture and Emotional Intelligence Variables

Based on the table of the tendency category of religious culture variables, the frequency of religious culture variables in the good category is 28 students (37.33%), the frequency of religious culture variables in the sufficient category is 35 students (46.67%), and for the frequency of religious culture in the less category is 12 students (16.00%).

The category of emotional intelligence variable tendency is the frequency of emotional intelligence variables in the good category of as many as 18 students (24.00%), the frequency of emotional intelligence variables in the sufficient category of as many as 44 students (58.67%), and for the frequency of emotional intelligence in the less category as many as 13 students (17.33%).

The results showed that there is a positive and significant influence between religious culture on students' emotional intelligence. This is evidenced by the value of the correlation coefficient (r_{xy}) of religious culture and emotional intelligence of 0.515 in the form of a positive value. The significant influence is evidenced by the value of the t count of 6.358 and the price of the t table with $n = 75$ at the 5% level of 1.995. The magnitude of $\text{count} \geq \text{table}$ shows that there is a significant influence.

How much influence from the independent variable is evidenced by the coefficient of determination (r^2) of 0.265 indicating that religious culture affects emotional intelligence by 26.5% and 73.5% is influenced by other factors.

Based on this, the authors conclude that there is a positive and significant influence between religious culture on emotional intelligence. It can be said that the higher the religious culture, the higher the emotional intelligence. Conversely, the lower the religious culture, the lower the emotional intelligence.

The results of this study support previous research, namely research conducted by Zulfikar M, Department of Master of Islamic Education Management Postgraduate UIN Maulana Malik Ibrahim Malang, in 2011 with the title "The Effect of Islamic Religious Education in the Family and School Religious Culture on Emotional Intelligence of Students of State Senior High School 2 Batu". The results of the study show that each independent variable and the dependent variable have a positive correlation and significant influence, namely Islamic religious education in the family (0.456) and school religious culture (0.369). Together there is a significant relationship between Islamic religious education in the family with the religious culture of the school with emotional intelligence with an R-value of 0.494, and R^2 of 0.244.

Religious cultural variables have a very important role in the formation of emotional intelligence. Religious culture influences emotional intelligence, someone who applies religious culture with *istiqomah* will increase his emotional intelligence, and vice versa if someone does not apply religious culture in everyday life it will affect the

emotional intelligence of students.

Conclusion

Religious culture is proven to have a positive and significant effect on student's emotional intelligence, meaning that the higher the religious culture, the better the emotional intelligence, this is evidenced by the correlation results of religious culture with emotional intelligence of 0.515. The value of 0.515 indicates the magnitude of the correlation coefficient is strong because it is in the range of 0.60-0.799.

Religious culture is proven to affect emotional intelligence as evidenced by the value of the coefficient of determination (r^2/r_{square}) of 0.265. This means that the religious culture variable can affect students' emotional intelligence by 26.5% and 73.5% is influenced by other factors.

There is a positive and significant influence between religious culture on students' emotional intelligence. This is evidenced by the correlation coefficient value (r_{xy}) of religious culture and emotional intelligence of 0.515 in the form of a positive value. The significant influence is evidenced by the value of the count of 6.358 and the price of a table with $n = 75$ at the 5% level of 1.995. Large t count \geq table shows that there is a significant influence.

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