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Islamic Activities on Students' Learning Achievement in Islamic Education Subject at Senior High School in Indonesia

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Abstract: The purpose of this study was to investigate the relations of Islamic activities to the students' academic achievement in Islamic Education Subject in senior high school in Indonesia. Therefore, the quantitative approach was conducted. The techniques used in collecting the quantitative data were questionnaire. Furthermore, the techniques to analyze the data were descriptive quantitative in which the results of the study are presented in description, table/matrix, and arithmetic formula. The result of the study was assumed that the teachers in senior high school in Indonesia eventually conducted the activities, which are taught by Islam and its correlation to the students' learning achievement was very positive. In conclusion, Islamic activities give positive correlation to the students' academic achievements in Islamic Education Subject.

Keywords: Islamic education; Achievement; Senior High School Students.

1. Introduction

As human beings, the most perfect creation of God from other creatures, are given mind to enable to think about the greatness of Allah who has created us. To know and learn about something, people must have the true religion, according to the letter of Ali Imran Qur'an verse 19, which means:

"Truly blessed religion with Allah is Islam".

As the true religion with Allah, then naturally we, who have the intellect and the mind, must learn the religion of Islam. This is the rationale that Islamic education should have been implemented since human was born to the grave, from the family to the community, so it can be said that the education for long life.

For those reasons, every child who has been born is the responsibility of parents to begin the religious education, because parents are the first private builder in children's life.

Since born, people do not know anything, and then God gave to man in the form of hearing, sight and hearts. As stated in the word of God an-Nahl verse 78, which means:

"And God brought you from your mother's belly in a state of knowing nothing, and He gave hearing and sight and hearts so that you may be grateful".

Seen from the paragraph above, then by given hearing, has become a liability for the father to cite "Adzan" in his ear. As the first teachings of Islam, which is obligatory for every parent. Prophet Muhammad, which means:

Every child is born in a state of purity (*fitrah* father and her mother later making it Jewish, Christian or Zoroastrian (pagan). (HR. Al Bukhari).

From the hadith above, it can be seen, how the role of parents in implementing the first religious education to their children. After a few years later, around school-age children (starting \pm 6 years), it is the responsibility of religious education not only lies on the parents, but also it is the responsibility of teachers of Islam in school. So with the Islamic religious teachers can help, guide and improve religious teachings that have received their students at home. This is because that before the child goes to school, the child has to get Islamic education at home (family education environment).

Therefore, Islamic religious teachers should be able to hold a coaching Islam better than on their families and children at home, so as to improve the next generation devoted to religion and nation as well as good behavior and attitude. The expected effects (Act. No. 2 of 2003) National educational goals the following: to the development of students' potentials to become a man of faith, and fear of God Almighty, good behavior and attitude, healthy, knowledgeable, skilled, creative, independent and become citizens of a democracy, and responsible.

That is why this studies focusing on investigating correlation of Islamic activities to the academic achievement of students in Islamic Education subject.

2. Methodology

2.1. Sources of Data

The sources of the data in this study are:

A) Primary Data Sources

That is the source of the data used as basic data in this study. This data was obtained from the students sampled in this study.

B) Secondary Data Sources

Namely compliance data in the writing of this study, which was obtained from the Principal, teachers and documentation, held by Senior High School (SMA) 1 Perbaungan, North Sumatera, Indonesia. Then, library (books) is required to complete the writing of this study.

2.2. Tool Data Collectors

To collect the data as much as possible in this study used a tool (instrument) in accordance with the study, namely:

a. Observation

Make observations directly to the location of the object

b. Questionnaire

Submitted a list of specific questions that are equipped with alternative answers to the student respondents.

2.3. Technique of Analyzing the Data

Once the data is collected, to analyze the data, then first of all clarified to two types of quantitative and qualitative data. Qualitative data is data in the form of exposure and description of the sentence, while quantitative data is the data in the form of questionnaires and calculations as well as set forth in tabular form.

To derive conclusions from data that has been acquired and processed, then taken two forms of inference, that inference deductive and inductive inference. Deductive conclusion is draw conclusions from the public continued to issue a specific nature, whereas inductive inference is to draw conclusions in a manner that is specific problem later concluded towards the problems of a general nature. In processing the data that researchers can get, especially the questionnaire data, the authors use the technique or the following formula:

$$P = \frac{F}{N} \times 100$$

By using this formula, the result will show that there is correlation or not between students achievement and school's facilities.

2.4. Population and Samples

The population is all the students in Senior High School (SMA) 1 Perbaungan, which are 892 students. And the samples were taken from the population (Sudjana, 2002) by using the formula below:

$$n = \frac{N}{N \cdot d^2 + 1}$$

Explanation

n = Sample

N = Population

d² = Required Achievement 10% or 0, 1 (Rahmat, 1985)

According to the above formula, the sample number can be determined as following:

$$n = \frac{N}{N \cdot d^2 + 1}$$

$$n = \frac{892}{892 \cdot 0,1^2 + 1}$$

$$n = \frac{892}{2,091}$$

$$n = 426,79$$

From the result 426.79, the sample can be taken 430 students.

3. Results and Discussion

3.1. Result

In order to attempt to improve achievement / learning outcomes of children, particularly in Islamic Religious Education, of course, not everything is concentrated to the schools or teachers to Islam the only, but also the support and the role performed by the parents (family) which is informal education institutions that has a significant role to promote children's education. Therefore, the role of parents as the first educators and coaches play a very important role, because if people knew her son wanted to promote learning achievement, it must seek the best for their children, because children always want attention, encouragement / motivation from their parents.

With the support of parents, can help the responsibilities and duties for an Islamic teacher who is an educator and builder development of Islamic education for students.

Islamic education is a one of the main lessons to be learned for a student than other subjects. Another lesson is an important lesson but in everyday life all the existing rules are set within Islam itself. Therefore, if the Islamic education for disadvantaged children, most likely the result obtained child will be left behind also because the child does not know everything that had been arranged by God contained in the holy book for Muslims is the Qur'an.

Once the importance of Islamic education is to be able to attract sympathy and fun learning process in studying Islamic education in schools. To see whether the Islamic Religious Education in High School 1 Perbaungan pleasant or not, this can be seen in the table below, which are the results of questionnaires answered by respondents in this study.

Table-1. Students' Feelings on Islamic Education Subject

No.	Students' Answers	F	%
1	Pleasant	421	98
	Less pleasant	9	2
	Total	430	100%

Through the table questionnaire results above, we can see that from the number of respondents who used a sample of 430 people, 421 people or 98% said that the Islamic Religious Education in SMA Negeri 1 Perbaungan is fun, and as many as 9 people or 2% said that Islamic education is less fun.

By looking at the results of the questionnaire, then hypotheses that have been asked before may be rejected, because they do not get support from respondents / sample in the questionnaire, but different, that turned out to Islamic Religious Education in SMA Negeri 1 Perbaungan fun that is expected to help improve student achievement.

Islamic Religious Education learning process fun, of course, caused by several things, is it concerning the personal teacher. But there is also happy students studying these subjects because other matters pertaining to the lesson. To find out what things fun in studying Islamic Education in SMA Negeri 1 Perbaungan, can be seen on the table of the following questionnaire:

Table-2. Reason why students like to learn Islamic Education.

No.	Answers	F	%
2	Teacher	80	18,6
	Materials	270	62,8
	Methods	80	18,6
	Total	430	100%

Based on the questionnaire results table above, it can be seen that the overall number of respondents sampled in this study is numbered 430 people, as many as 80 or 18.6% stated that the fun in Islamic Religious Education is a teacher. While as many as 270 people or 62.8% say that fun in Islamic Religious Education is a material and as many as 80 people or 18.6% say that convenience in the study of Islamic education is the method used by the teacher in sympathy of students. By looking at the results of the questionnaire, it can be concluded that for students of SMA Negeri 1 Perbaungan fun in studying Islamic education is material. Based on this, the material Islamic Education is a major focus for the students. Supposedly was a religious teacher to be a role model and exemplary for the students as it is stated that the Prophet Muhammad himself are good role models so that through his behavior can serve as an example or lessons that are useful for those who have a mind. With the presence of good role models in every teacher, then it can add sympathy and empathy for the student to continue to follow and explore the lessons taught by the teacher. With a high motivation to learn, it is expected to improve student-learning outcomes, so as to meet the goal of learning outcomes that have been programmed by the teacher and the school.

Thus, it can be stated that the hypothesis that has been listed previously received, because in contrast to the existing questionnaire. Due to the existence of material Islamic Education is enjoyed by the students can improve student-learning outcomes, but should have been his teacher.

As apart of a Muslim, certainly not without the habit - a habit that is usually carried out by Muslims, such as starting a job reading *Basmalah (Bismillahirrahmanirrahim)*, and when finished it reads *hamdalah (Alhamdulillahirabbil'alamin)*.

So also appropriate for a teacher of Islam, of course, not apart from it - it is, whether it is done when the start and after the lessons learned. It would be nice when starting the lesson, the teacher teaches pray beforehand, although only a letter of *Al-Fatihah* and end with the letter of *Al-Nasr*.

But to know whether Islamic Education teachers SMA Negeri 1 Perbaungan also do these things, it can be seen in the table below the results of the questionnaire.

Table-3. Teachers started lesson with Do'a

No.	Answers	F	%
3	Often	345	80
	Seldom	74	17,4
	Never	11	2,6
	Total	430	100%

Based on the questionnaire results table above, it is known that of all respondents sampled in this study is numbered 430 people, 345 people or 80% said that the Islamic Religious Education teacher at *SMA Negeri 1 Perbaungan* often carry out prayers and do things that are taught by religion. While siasanya as many as 85 people or 20% said that the Islamic Education teachers only sometimes alone and do not do.

By looking at the results of the questionnaire, it can be concluded that the Islamic Religious Education teacher at *SMA Negeri 1 Perbaungan* indeed often perform activities that are taught by religion. This is where the efforts of teachers to attract the sympathy of the students in the study of Islamic Education. Given these habits will be able to train the students to live with the rules that apply to Islam. Islamic Education teachers can be expressed as a builder of Islamic Education.

As a religion shared by residents of Indonesia, in its entirety, then in Islam have important days historic for the development of the religion of Islam itself. From the history of the birth of the prophet called (Maulid), the events of the Prophet journey from the Haram to Masjid Aqsa seventh heaven at the same time to encounter God in order to receive the command to pray day and night or referred to under (*Isra 'Mi'raj*) and coupled with Islamic new year which is what is the Islamic new year.

To fill these days, generally all Muslims filled with events that religious order to enliven and remind Muslims of the greatness of Allah and His Messenger. So that the entire Islamic *Ummah* through the moment they hold the event as vibrant as possible, for example by holding *Athan* race for men, starting from children to adults, the race read short letters, practice prayer, Islamic fashion shows and so on.

So also in *SMA Negeri 1 Perbaungan*, of course, in this case the role of the teacher of Islamic education is highly desirable. Whatever happened, the teacher should provide motivation for students to conduct matters relating to what is taught on the subjects of Islamic Education.

The role of teachers of Islamic education includes orderly event that will be displayed, train and foster children for his seat to perform well, taught to read the Koran and many others that bias motivate students to improve their performance, especially in the field of study Religious Education Islam. So this may be a good assessment for the community, especially parents of *SMA Negeri 1 Perbaungan* for this activity that can encourage the parents to better promote religious education than others.

Table-4. Islamic big days event

No.	Answers	F	%
4	Often	430	100%
	Seldom	-	-
	Never	-	-
	Total	430	100%

Based on the questionnaire results table above, it is known that of all respondents sampled in this study, all of who said that the activities enliven the days of great historic for the Islamic *Ummah* is often implemented.

Seeing the results of the questionnaire through the above table, it can be seen that the teachers of Islamic education to the students, so that they can train their students to be more skilled to perform and advance in activities - religious activity that day - a great day for Muslims. Therefore, the hypothesis that has been proposed could be rejected, since it is incompatible with the respondents through a questionnaire that is teacher of Islamic education in *SMA Negeri 1 Perbaungan* been fostering Islamic education for the students so that they can be expected students of *SMA Negeri 1 Perbaungan* can improve academic achievement results of studies in the field of Islamic education.

The figure of a teacher is a parent of students in the school environment. Therefore, the teacher must be able to meet the needs of their students according to what they need. It is like a parent who always wants the best for his son. In lieu of a parent, the teacher should be able to give love to their students, motivating, warning, and guidance when students make mistakes, and give good advice and useful so that students grow coupled sufficient religious knowledge.

But what do likewise conducted in *SMA Negeri 1 Perbaungan*, can be seen in the table below.

Table-5. Teachers' Activities in giving instructions and advices to students

No.	Answers	F	%
5	Often	324	75,5
	Seldom	106	24,5
	Never	-	-
	Total	430	100%

According to the table the poll result mentioned above, it can be seen that of all respondents sampled in this study were 430 people, then the amount is divided to two (2) Courant in choosing alternative answers to the questionnaire, as many as 324 respondents or equal to 75, 5% said that the Islamic Religious Education teacher at *SMA Negeri 1 Perbaungan* often gives advice to the students, and as many as 106 people or 24.5% of respondents said that the Islamic Education teachers only occasionally give advice to students.

By knowing the results of the questionnaire, it can be concluded that it was indeed the teacher of Islamic education in *SMA Negeri 1 Perbaungan* often provide guidance and advice to the students. Therefore, the hypothesis

in this study that have been listed previously can be rejected, because the Islamic Education teachers often provide guidance and advice to students, so that the students would further improve achievement outcomes.

For an educator (teacher) religion, should recognize that religious education is not merely teach religious knowledge and practice the skills of children in performing worship. However, religious education is much broader, because he intended to form the personality of the child, in accordance with the teachings of the coaching attitude, mental and moral, is far more important than good at memorizing arguments and religious laws, which are not impregnated in life.

Religious education should be able to color a child's personality so that religion actually becomes part of her personality will be in control of his life in the future. For the purpose of fostering private Islamic education, then the religious education provided by the teacher who truly reflect the pattern of life taught by religion itself, be it with modesty in speech, dress, speech language and so forth, all of which were adapted to religious teachings, Or it can be said that religious education would be successful if a teacher who teaches religious education to their students advance reflects how the pattern of life according to the teachings of the religion itself.

This is because religious education is concerned the development of the human soul, so he not only equip children with the knowledge of religion, or to develop a student's intellect and not too filling and nourish feelings of religion, but this religious education of the whole self students, ranging from exercises, daily action, in accordance with the teachings of religion, whether it concerns man's relationship with God, humans with other humans, humans with nature, and of man with himself.

Therefore, the religious education that will be more successful and memorable and will be useful if all living educational environment that influence a student's personal development it family, school and society, should be equally lead to the development of religious life in children. In order that religion can actually be lived, understood and used as a guide for human life, then it should also be religious elements in his personality.

All this can be done with a pilot, exercises (experience) and understanding of the religious teachings so that the religion was close to him and run activities based on religion (being religious).

However, to see whether the activities associated with religion close to *SMA Negeri 1 Perbaungan* can be seen in the following table:

Table-6. The Adjacency of students to religious activities

No.	Answers	F	%
6	Close	327	76
	Less Close	100	23,3
	Not Close	3	0,7
	Total	430	100%

Based on the questionnaire results table above, it can be seen that out of the total respondents in this study as many as 327 people or 76% said that student life is close to religious activity. And as many as 100 people or 23.3% admit that their lives are less close to religious activity. Besides, as many as 3 people or by 0.7% admit that their lives with religious activities at all close.

Seeing the results of the questionnaire above, it can be concluded that the life activities of *SMA Negeri 1 Perbaungan* close to religion, so the hypothesis that has been listed previously can be said to be rejected, because it does not get support from respondents through questionnaires that have been distributed.

As we know that the activities are always color themselves a student's personal habits and exercises that will be the procedure for his behavior in the future.

To do a thing that is useful and well regarded by religion, of course, the necessary habits of religious worth early on students so that there is no rigid in facing religious life for these students. If the student is not close to the activities that patterned religion, it can be ascertained that the children do not understand and do not understand the things that are taught by religion.

Assessment of student learning outcomes is generally reported by teachers (the school) to parents / guardians of students in the form Rapport. Rapport are record figures represent the value / outcome that has been achieved, students during the learning process in a period of 1 (one) semester (six months), through rapport book can be known how the student achievement. Those values are arranged in order of subjects studied at school, such as Civics Education, Indonesian Language, English, Mathematics, Islamic Education and Others.

So also conducted in *SMA Negeri 1 Perbaungan* who also taught several subjects and assessed through evaluation, and the results are set forth in a book that is rapport report. To find out how the learning outcomes of students in the field of study of Islamic Education in *SMA Negeri 1 Perbaungan* can be seen in the following table:

Table-7. The Students' Scores on Islamic Education Subject

No,	Answers	F	%
7	Good	363	84,5
	Enough	67	15,5
	Bad		
	Total	430	100%

Based on the questionnaire results table above, it is known that of all respondents in this study totaling 430 people, 363 people or 84.5% say that the value of Islamic Religious Education is good, and as many as 67 respondents, or 15.5% say enough.

By looking at the results of the questionnaire above, it can be concluded that the value of Islamic education received by students of *SMA Negeri 1 Perbaungan* in good condition, so that the value of the course student performance is also good. Thus it can be said that the hypothesis is rejected, because they do not get support from respondents through a questionnaire that exist.

The study results will be seen and known once in six months (one semester), conditions of the learning achievement can be seen, whether an increase or decrease in this period, it can be seen in the following table:

Table-8. The condition of Students' Islamic Education Scores

No.	Answers	F	%
8	Increase	373	86,8
	Less Increase	51	11,9
	Not Increase	6	1,3
	Total	430	100%

Based on the questionnaire results table above, it can be seen that of the total number of respondents sampled in this study, more than half say their value increased Islamic Education that is, as many as 373 people or 86.8%. As many as 51 people or 11.9% say that the value of their lack of Islamic education has increased and as many as 6 people or 1.3% say that the value of Islamic education they do not increase.

By looking at the results of the questionnaire mentioned above, it can be concluded that the value of Islamic Education students *SMA Negeri 1 Perbaungan* increased compared to the previous semester. It can be concluded that the hypothesis that has been listed previously can be rejected, because in fact in accordance with the results of a questionnaire that has been given to the respondent states that the value of their Islamic education has increased and this means that in contrast to previous hypotheses.

The teacher is a man who receives a mandate from the parents / guardians of students to maintain and foster the development of the education of students in the school. This means that teachers must be able to act like parents when he was in school. Each student's educational progress can be monitored and addressed and reported to parents.

Furthermore, to determine the role of teachers in upholding the values of students in the field of Islamic education studies, can be seen in the following table:

Table-9. Teachers' Attentions to Students' Scores

No.	Answers	F	%
9	High Attention	430	100
	Less Attention	-	-
	No Attention	-	-
	Total	430	100%

Based on the above table, it can be seen that the overall number of respondents can be stated that all items (430) votes or equal to 100% of respondents said that the Islamic Education teachers are very concerned how the values obtained them. This means that the hypothesis in this study can be rejected, because it does not have the support of respondents through questionnaires that have been distributed.

To determine whether the value of Islamic education would be affected or not by the religious activities held in school *SMA Negeri 1 Perbaungan* can be seen in the following table:

Table-10. The Influence of Islamic Event to Students' Achievement

No.	Answers	F	%
10	Influencing	323	75,2
	Less Influencing	-	-
	Not Influencing	-	-
	Total	430	100%

Based on the results of the questionnaire above table, it can be seen and known that from the total number of respondents sampled this study, half of which as many as 323 people or 75.2% said that their values are influenced by the religious activities held at the school followed by students. As many as 88 people or 20.4% said that their values are less influenced by the religious activities held at the school, and a limited number again as many as 19 people or 4.4% said that their values are not influenced by religious activities.

From the percentage above, it can be concluded that religious values obtained by the students of *SMA Negeri 1 Perbaungan* influenced by religious activities held at the school. Thus, the hypothesis that has been proposed previously received support from the respondents' answers ranging questionnaire, so that this hypothesis be rejected.

3.2. Discussion

Once complete questionnaires are processed, and the results of questionnaires have also been obtained, then the researcher intended to test the hypothesis of this study. This all meant that the researcher what the hypotheses or presumption of research can be missed, so it seems clear whether the above-mentioned research hypotheses are accepted or rejected.

To facilitate on testing the hypotheses this study, all the results of questionnaires returned arranged in a table so it looks globally. But before the researcher compiled the questionnaire results into a table, the researcher first listed back what is hypothesized in this study, that is: "the lack of guidance on Islamic Education effective, so it can not improve student achievement in Islamic Education in *SMA Negeri 1 Perbaungan*, Indonesia."

Here is a list of collection of the questionnaire results of this study:

Table-11. The Questionnaire Results' Recapitulation on Respondent Answers

No. list	Table	Answers' Codes	F	%	Hypotheses	
					Accepted	Refused
1	I	A	421	98		
		B	94	2		
		C	-	-		
2	II	A	80	18,6		
		B	270	62,8		
		C	80	18,6		
3	III	A	345	80		
		B	74	17,4		
		C	11	2,6		
4	IV	A	430	100		
		B	-	-		
		C	-	-		
5	V	A	324	75,5		
		B	106	24,5		
		C	-	-		
6	VI	A	327	76		
		B	100	23,3		
		C	3	0,7		
7	VII	A	363	84,5		
		B	67	15,5		
		C	-	-		
8	VIII	A	373	86,8		
		B	51	11,9		
		C	6	1,3		
9	IX	A	430	100		
		B	-	-		
		C	-	-		
10	X	A	323	75,2		
		B	88	20,4		
		C	19	4,4		

According to the table recapitulation of the questionnaire above, it can be said that the hypothesis of this study, which is: "The lack of development of Islamic education is effective, so it can not improve student achievement in Islamic Education in *SMA Negeri 1 Perbaungan*" is rejected, because this hypothesis different from the results hypothesis testers has been done based on a questionnaire that was distributed to students in the sample of the research, the results that turned out coaching Islamic Education in *SMA Negeri 1 Perbaungan* been implemented properly so that it can improve student learning outcomes.

It can be seen the comparison of the results, as many as 9 items out of 10 items which states declined, while only 1 out of 10 items received. Using the formula, then the percentage of each is below:

$$P = \frac{F}{N} \times 100\%$$

In which

P = Percentage

F = Frequency

N = Total

Refused by Percentage of $P = \frac{F}{N} \times 100\%$

$$= \frac{9}{10} \times 100\%$$

$$= 90\%$$

Accepted by Percentage of : $P = \frac{F}{N} \times 100\%$

$$= \frac{1}{10} \times 100\%$$

$$= 10\%$$

Thus, the hypothesis has been stated previously not truth or otherwise rejected, with the percentage of 90%.

4. Conclusions and Suggestions

4.1. Conclusions

After a discussion and analysis of the results of the study, then at the end of this paper obtained several conclusions among others:

1. The principal tasks of teachers in Islamic Education are:
 - a. The task of purification, those teachers should develop and cleanse the soul of learners in order to draw closer to Allah, abstain from evil and keeping nature.
 - b. The task of teaching, which teachers should convey a wide range of knowledge and experience to the learners to translate into life behavior.
2. The growth and development of children is not a thing that happens by itself. As with plants, to get maximum growth and development of the necessary maintenance and coaching perfect in order to achieve the maximum level of development, the necessary education / educational process. Of the educational process is expected birth of a personality that integrate with the physical aspects, moral, social and spiritual.
3. Lack of development of Islamic education is effective, so it cannot improve student achievement in Islamic Education in *High School Negeri 1 Perbaungan*.
4. Process of Islamic Education is pleasant, of course, largely attributable to several factors, be it concerning the personal religious teacher. But there is also happy students learn these lessons because of other matters relating to the lessons learned.
5. Using the results of the questionnaire, it can be concluded that the Islamic Education teachers in high school indeed often perform activities that are taught by religion.
6. The role of teachers of Islamic education includes orderly events to be displayed, train and nurture their students to perform well, to teach reading the Quran and others that can motivate students to improve their performance, especially in the field of study Education Islam.

4.2. Suggestions

1. It is recommended to students of *SMA Negeri 1 Perbaungan* to read more books about Islam, so the vast horizons, many ask the teacher, chaplain or clergy and leaders of other successful around the residence.
2. It is recommended to the government, especially the Ministry of Education and Ministry of Religious Affairs, in order to complete the facility of religious books, in addition to fostering and enhancing the knowledge and skills of teachers of Islamic religion that is more professional and competent.

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