

The Influence of Religious Learning on the Religious Attitudes of Elementary School Students in Urban and Rural Areas

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Abstract

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This study aims to examine the influence of religious education on the religious attitudes of elementary school students in urban and rural areas. The research employs a quantitative method with a survey approach, involving 100 students divided into two groups: those from urban and rural areas. Data was collected through questionnaires measuring students' religious attitudes and the intensity of religious education they received at school. The results indicate that religious education has a significant impact on the religious attitudes of students in both areas, although its influence is stronger in rural areas. Students in rural areas tend to have more consistent and profound religious attitudes, while in urban areas, the impact of religious education is more limited due to the diverse social environment. In conclusion, intensive religious education in schools can strengthen students' religious attitudes, but environmental factors also play a role in shaping these attitudes.

Keywords:

Religious Education, Religious Attitudes, Elementary School Students

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A. Introduction

Islamic religious education currently has challenges that are far more severe than the challenges faced at the beginning of the spread of Islam. This challenge is in the form of the emergence of aspirations for human ideals which have many interests with multiple value dimensions and complex life demands. So the task of Islamic Religious Education in the process of achieving its goals is no longer to face simple life problems but rather very complex mental life problems, so it is increasingly difficult for the human soul to be given the breath of religion. Our education system needs to be reformed. As with our current national education system, namely Law of the Republic of Indonesia Number 20 of 2003 Chapter III article 4 which reads: National education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the life of the nation intelligent, aims to develop the potential of students to become human beings who believe in and are devoted to God Almighty, have noble

character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens.¹

Religious education, as one of the subjects that must be taught in schools from elementary, middle to high levels, not only provides students with knowledge, but also forms attitudes and gives students the ability to develop their religious life later, so that they can become human beings who believe in Allah SWT, have noble character as individuals and members of society.

A person cannot be said to have faith and devotion to Allah SWT if a good attitude towards religious values has not been ingrained within him or her, in other words, students are required not only to have knowledge of the Islamic religion or to have Islamic religious education, but also to develop an attitude of desire to implement the teachings of the Islamic religion in everyday life. In this case, Islamic Religious Education has a big role, because Islamic Religious Education guarantees and elevates human morals to a higher level.

Based on the information obtained in the preliminary assessment at Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City, it appears that there is a tendency for the religious attitudes of some students to be still low. This is thought to be due to several factors, namely, among others, a lack of guidance, direction and attention from the students' parents towards their children, as well as a lack of motivation from the students themselves to worship, limited time available for teachers to provide religious guidance, some of the students' friends and community are still not supportive.

B. Theoretical Framework

The term religious attitude comes from two words, namely the word attitude and the word religion. To make it easier to understand the meaning of religious attitudes, the respective meanings of attitudes and religion are first explained.

1. Definition of attitude

The meaning of attitude has been defined in various versions by experts, Perkowadz even found more than thirty definitions of attitude, dozens of definitions and this understanding can generally be put into one of three frameworks of thought.

According to them, the first framework of thought is that attitude is "a form of evaluation of emotional reactions, a person's attitude towards an

¹ Republic of Indonesia Law Number 20 of 2003, *About the National Education System and its Explanation*, Department of National Education, Jakarta, 2009, p. 5.

object is a feeling of support or partiality (*favorable*) or feelings of not supporting or taking sides (*a favorable*) on that object."² The second framework of thought "attitude is a kind of readiness to react to an object in certain ways".³ It can be said that the readiness in question is a potential tendency to react in a certain way if an individual is faced with a stimulus that requires a response. Meanwhile, the third framework of thought states that "attitude is a constellation of cognitive, affective and psychomotor components that interact with each other in understanding, feeling and behaving towards an object".⁴

Furthermore, in the Big Indonesian Dictionary the word attitude is defined as "an action and so on that is based on thoughts (opinions or beliefs)".⁵

From several definitions put forward it can be concluded that attitude is a person's underlying tendency or stance to behave in a certain way.

2. religious sense

The word religion comes from the word religion which has the prefix "ke" and the suffix "an". The word religion comes from Sanskrit which means rules in Indonesian.

According to H. Ibrahim Lubis in his book *Islamic Religion*, an Introduction, states that:

The term religion actually comes from the Sanskrit words "gam" and "a", "gam" means go, the word "gam" is used in English "go", Dutch "ga" which means the same thing, namely go. "a" means no. So the word religion means "not going", "staying in place", "freely" passed down from generation to generation. This is the meaning of the term religion, but the meaning in the spiritual spirit is that religion is dharma and its eternal truth covers all paths of life (*way of life*) man.⁶

According to M. Sodik in his book *Dictionary of Religious Terms* defines religion as "teachings/beliefs that believe in the supernatural that regulates and controls nature, humans and their way of life, both in this world and the afterlife".⁷ Then according to WJS. Poerwadarminta in the *General Indonesian Dictionary* states that the meaning of religion is "the characteristics contained in religion, everything about religion".⁸

² Syaifuddin Anwar, *Human Attitudes (Theory and Measurement)*, Balai Pustaka, Jakarta, 1995, p. 4.

³ *Ibid*, h. 5.

⁴ *Ibid*, h.21.

⁵ Indonesian Ministry of Education and Culture, *Big Indonesian Dictionary*, Balai Pustaka, Jakarta, 1990, p. 838.

⁶ H. Ibrahim Lubis, *Islamic Religion An Introduction*, Ghalia Indonesia, Jakarta, 1983, , h. 53.

⁷ M. Shodiq, *Dictionary of Religious Terms*, Bona Cipta, Jakarta, 1995, p. 8.

⁸ WJS. Poerwadarmanta, *General Indonesian Dictionary*, Balai Pustaka, Jakarta, 1995, p. 19.

From several definitions of attitude and religiosity above, it can be concluded that what is meant by religious attitude is the tendency or stance of all behavior, speech, actions and other activities carried out in carrying out religious teachings, especially Islam.

In relation to this religion, Islam puts forward a term that is closely related to it, namely morals. The definition of morals in terms of language comes from the Arabic word "akhlak".⁹

Morality is a condition attached to humans, from which actions are born easily, without going through the process of thinking, consideration or research. If the situation gives birth to a good and praiseworthy act according to the view of reason and Islamic law, it is called good morals. If the actions that arise are not good, they are called bad morals. The word morality is the plural form of the word *al-akhluq* or *al-akhluq*, which etymologically means character, manners, habits or customs, heroism, chivalry, virility, religion, and anger (*al-gadab*).¹⁰ Thus, morals can be interpreted as actions or behavior that are born from the qualities that exist in the soul and cannot be separated from faith.

From the definition above, it can be concluded that morals are attitudes, behavior, temperament, character or morals that are embedded in the human soul without thinking or reflecting on it again. In everyday life, other terms that are used with the same meaning as morals are ethics, morals, behavior, manners, manners, manners and good manners. So the notion of moral creed is one part of Islamic religious subjects that is used as a vehicle for imparting knowledge, guidance and development to students so that they can understand, believe and appreciate the truth of Islamic teachings, as well as be ready to practice them in their daily lives.

Furthermore, it is necessary to state the forms that are categorized as religious attitudes, namely religious attitudes related to Allah SWT, including prayer, fasting and reading the Koran, and religious attitudes related to fellow humans, including etiquette towards parents, etiquette towards teachers, fellow friends, neighbors and the surrounding environment as well as participation and other religious activities, which must be carried out as an obligation for a Muslim.

These are among the descriptions of the forms of religious attitudes that often color the life of a Muslim. Where this attitude is a reflection of a Muslim's personality both in personal life and in social life. As a good Muslim, in carrying out all orders you must be accompanied by a sincere and sincere heart to Allah SWT and solely hope for approval from Allah SWT, not for other reasons.

3. The process of forming religious attitudes

⁹ Republic of Indonesia Ministry of Religion, *Moral Belief Textbook For Tsanawiyah Madrasah*, Depag RI, 2008, p. 3.

¹⁰ Islamic Encyclopedia Editorial Board, *Islamic Encyclopedia 1*, PT. Van Hoeve's New Ichtiar, Jakarta, 1997, p. 102.

It is not easy to form a religious attitude in a Muslim personality, meaning that in forming a positive attitude from all the teachings of the Islamic religion, both as a servant and as a social worker, for example the formation of the ability to perform prayers, fast and have good morals requires an integrated, systematic and continuous process.

In the concept of the Islamic religion, religious obligations must be carried out by a person in order to gain His pleasure by trying to carry out His commands and avoiding His prohibitions. Islam has teachings about sharia, creeds and morals. Teachings about sharia are divided into two parts, namely worship and muamalah. In a simpler form of worship to Allah SWT as follows:

a. Performing prayers

The prayer service is a reflection of a servant's sincere self-surrender, inner and outer recognition of the greatness of Allah SWT, as well as a promise to remain obedient and submissive to His commands and prohibitions. Prayer in the teachings of Islam is a pillar of religion which means the upholding or collapse of the implementation of religion, and is a measure of a servant's faith and Islam and prayer can also have a positive impact on the attitude and behavior of a Muslim. Prayer is also cool for those who perform it, like a river that flows providing calm and blessings. Therefore, a servant who has performed his prayers correctly, in his life's journey will always carry out commendable actions and avoid evil and evil deeds.

b. Implementation of fasting

Fasting is a form of worship that has clear laws and positions. For Muslims who are able to be called, it is obligatory for them to fast during Ramadan. If fasting is carried out seriously and sincerely, then it is possible to become a truly true servant of Allah, the degree and piety that one obtains. Fasting also has very important wisdom for a person, namely as physical and mental exercise and educating people to have noble character, then continuing with social, humanitarian, and moral and religious sensitivity.

c. Implementation of akhlakul karimah

In a religious attitude, to shape a Muslim's personality in his ability as a religious servant, it is necessary to have a well-established and deeply rooted akhlakul karimah within him. The Prophet even said that a person's faith is not perfect if it is not accompanied by good morals.

Mahmud Ahmad Assayyid stated in his book *Educating the Qur'anic Generation* that:

Morals are the main foundation in the formation of a complete Muslim person. Education that leads to the formation of a person with morals is the first thing that must be done, because it will underlie the stability of the human personality as a whole.¹¹

¹¹ Mahmud Ahmad Assayid, *Educating the Qur'anic Generation*, Mantiq Library, Bandung, 1992, p. 125.

So akhlakul karimah is one of the sub-systems of a servant's religious attitude, like any religious creature, in order to achieve the maturity of a true Muslim personality. If this universe is no longer decorated with religious morals and noble morals, then various kinds of damage will occur. Therefore, a Muslim's religious attitude, if implemented well, will have the opportunity to form a positive attitude towards religious teachings and have a perfect Muslim personality, which will later bring good luck to his life.

Furthermore, judging from existing experience, the process of forming a religious attitude is at least through a process, namely:

- a. The process of formation through family institutions

The family is the first educational institution for every child, so parents are obliged to educate them with full responsibility. Allah SWT emphasizes that you should educate your family to avoid the torment of hellfire.

Hadari Nawawi in his book *Education in Islam* states that the main tasks of family education are:

- 1) Helping children understand their respective positions and roles according to their gender, in order to be able to respect each other and help each other in performing good deeds and be pleased with Allah SWT.
- 2) Helping children recognize and understand the values that govern family, neighborhood and community life.
- 3) Encourage children to seek knowledge in this world and the hereafter, so that they can realize themselves as believers in society.
- 4) Forming children to enter social life step by step, releasing dependence on parents and family for responsibility.¹²

Then Ahmad Tafsir in his book *Ilmu Pendidikan Dalam Perspektif Islam* explains that: Religious education plays a major role in shaping a person's outlook on life. There are two directions regarding the use of education at home. First, the cultivation of values in the sense of outlook on life, which will later color his physical and mental development, second, the cultivation of attitudes which will later become the basis for appreciating teachers and knowledge at school.¹³

Based on Ahmad Tafsir's opinion above, Mahzuban Magazina in his book *Children's Education from an Early Age to the Future* states that there are 4 (four) important roles in the family, namely:

- 1) Family structure

In this case, the family must have responsibility for efforts to shape the child's personality, as well as in determining the policies that will be taken by him now and in the future.

¹² Hadari Nawawi, *Education In Islam*, Al Ikhlas, Surabaya, 1993, p. 185.

¹³ Ahmad Tafsir, *Educational Science from an Islamic Perspective*, Rosdakarya Youth, Bandung, 1994, p. 257.

2) The role of family culture

The family is an important center for the transfer of civilization, so that a person's degree of humanity and civilization depends on the origin of the family and the type of civilization in which he was raised.

3) Sociocultural role

The family bears responsibility for upholding a good society. This is because the basis of the child's thoughts and soul lies in this center. The family is the first environment that directs the social life of society, and makes it a source of ideals, desires, ideological, social and political thoughts.

4) The emotional and moral role of religion

The first environment that gives children emotional strengths and weaknesses and feelings is the family. The family acts as a tool for transforming traditions, customs, morality and rituals.¹⁴

So, with the strategic role and function of the family, it is hoped that the child's caring attitude will grow or his ability to receive all religious messages in depth, so that he will be able to realize them correctly. Means forming a positive religious attitude from the formation of the soul of a true Muslim personality.

b. Formation process through school educational institutions

Parents are responsible for their children's education. However, because several aspects require other educational assistance to be managed professionally, parents feel it is very important to share the responsibility for education with school educational institutions.

According to Piet A. Sahertian in his book *Professional Education Profile*, he states that: Education is the person who is given the responsibility to educate, parents are natural education, then father and mother have natural responsibility. The task of parents is to educate their children. Therefore, some of the educational tasks, for example teaching, cannot be carried out by parents, so schools as formal institutions are entrusted with the responsibility to educate.¹⁵

Furthermore, Jalaluddin in his book *Psychology of Religion* also stated that: Institutional religious education will however have an influence on the formation of a religious spirit in children. However, the size of the influence really depends on various factors that can motivate children to understand religious values, because religious education is essentially values education.¹⁶

Therefore, teachers and educators must understand this basic conception, that general education and religious education must run in balance, harmony and complement each other in order to realize children's intellectual, attitudes and skills, including the ability to pay conscious

¹⁴ Mahzuban Magazine, *Children's Education from an Early Age to the Future*, Firdaus Pemandu Ilmu Hikmah, Surabaya, 1992, p. 29.

¹⁵ Piet A. Sahertian, *Professional Education Profile*, Andi Offset, Yogyakarta, 1994, h. 6.

¹⁶ Jalaluddin, *Psychology of Religion*, Raja Grafindo Persada, Jakarta, 1990, p. 206.

attention to the meaning of religion and religion itself for the process of forming a calm, creative and skilled soul for children. So that the Muslim personality of children in educational institutions is truly developed to the maximum, in line with the essence of education itself.

The educational board at this school has a purpose as stated by H. Abu Ahmadi and Nur Uhbiyati in their book *Ilmu Pendidikan* as follows:

- 1) A source of knowledge
 - 2) A place to develop the nation
 - 3) A place to strengthen the community that education is important for life in society so that it is ready to use.¹⁷
- c. The process of formation through social interaction of society

Apart from efforts to form religious attitudes (willingness to implement the teachings of the Islamic religion) in Muslim personalities in the family environment and educational institutions at school, this process must also take place well through interactions in society. This means that in the family a mature program is created, at school it is an effort to speed up the process and in society these activities are increasingly integrated and will form a new order, especially since it has been created systematically.

This problem is not an easy thing, because it has to start with education at home. Community members are also family members, so every family is able to reflect a positive religious attitude, which will of course give birth to a religious spirit in the social environment of the community. Efforts will be made to shape the order of community life so that it can provide a channel for the process of forming children's religious attitudes, in terms of Muslim personality, including by carrying out and carrying out religious activities on a regular basis.

Therefore, the role of ulama and community leaders is very important in creating these conditions, so that cooperation can be established. With the presence of ulama and community figures, conditions will be created to establish Islamic teachings in a kaffah manner.

Ulama is the transfer of prophetic functions. Every cleric must be able to carry out the mission of the prophets to the entire community even in very difficult circumstances. The mandate to uphold Islam in every aspect of life requires the active role of ulama with struggle, patience, sincerity and an attitude of trust. In this way, Muslims can practice Islamic values in their daily lives.¹⁸

From the description above, it can be concluded that the situation and condition of society with all its dynamics is a cultural educational institution which can be used as a tool to shape children's religious attitudes, in order to implement the Muslim personality in a kaffah manner, of course in this

¹⁷ Abu Ahmadi and Nur Uhbiyati, *Education Science*, Rineka Cipta, Jakarta, 1991, p. 164.

¹⁸ Bahrudin, *Scholars' Dilemma in Changing Times*, Andi Offset, Jakarta, 1991, p. 110.

case the process of community life which is able to reflect the implementation of religious teachings well.

4. The Function of Religious Attitudes in the Formation of Muslim Personality

The function of religious attitudes greatly determines efforts to form a Muslim personality for children in their education. This means that whether or not a Muslim personality is formed in a person, the function of religious attitudes is very determining.

According to Bimo Walgito in his book *Social Psychology (An Introduction)* states that there are four functions of attitude, namely as follows:

a. Instrumental function or adjustment function or benefit function

This function is related to goals. Here attitude is a means to achieve goals. People look at the extent to which objects can be used as means or tools to achieve goals.

b. Ego defense function

This function is an attitude taken by a person in order to maintain the ego. This attitude is taken by someone when the person concerned is threatened by their situation.

c. Value expression function

This function is an attitude that exists in a person which is a way for the individual to express the values that exist in him. With this expression a person will get satisfaction and be able to show his condition.

d. The function of knowledge

This function is where individuals have the drive to want to understand their experiences, to gain knowledge.¹⁹

From the description above, it can be understood that the function of religious attitudes, namely an effort to be prepared or not ready to accept religious conceptions, has a very large function and role in shaping the Muslim personality.

5. Factors that Influence the Religious Attitudes of Islamic Elementary School Students

Several factors that influence this religious attitude are individual student awareness, parental attention and guidance, teacher direction and motivation and the living environment. For greater clarity regarding the factors that influence students' religious attitudes, the author briefly describes them below, namely:

a. Individual awareness factor

Students' individual awareness at school is one of the factors that influences their religious attitudes. Zakiah Daradjat in her book *Science of the Soul of Religion*, states that there are 4 (four) attitudes towards religion, namely:

¹⁹ Bimo Walgito, *Social Psychology (An Introduction)*, Andi Offset, Jakarta, 1991, p. 111.

- 1) Believe in following
- 2) Trust with awareness
- 3) Believe but doubt.
- 4) Don't believe it at all.²⁰

Based on the statement above, the quality and quantity of worship that students perform is influenced by their self-awareness factor. Therefore, when students perform religious services such as praying and fasting, there are times when they do it because they are involved or because they are forced to, but there are also times when they do it out of their own awareness. Self-awareness in implementing religious teachings that are deeply embedded in a person will be able to improve the quality and quantity of his religious attitudes. Therefore, self-awareness in implementing religious teachings needs to be paid attention to and instilled so that this awareness continues to grow and develop.

b. Factors of parental attention and guidance

H. M. Arifin in his book *The Reciprocal Relationship of Religious Education in the School and Family Environment* states that: All children's actions are always an identification of their parents or stem from the actions of their parents themselves, this gives the understanding that, among other things:

- 1) Elderly parents have a great influence on the internal development of the child's soul.
- 2) The ethical and religious life of children is a process of adopting the ethics and religion of their parents because children like to imitate.
- 3) The development of ethical feelings goes through stage by stage towards understanding and awareness of morality.
- 4) Before understanding morality, parents must prepare their children in that direction with examples of ethical actions as well.²¹

Thus, the role of parents is very large in providing attention and guidance to their children in familiarizing and forming the child's religious attitudes. In guiding children, the path taken by parents is not only through example, but also through advice, warnings, recommendations, commands and prohibitions towards them.

c. Teacher instruction and motivation factors

Teachers are one of the determining factors in influencing the formation of students' religious attitudes, therefore the influence on students is so great that every teacher must at least know about religion and have a positive attitude towards religion. Apart from that, personality and ultimately morals must be in accordance with the teachings of the Islamic religion.

²⁰ Zakiah Daradjat, *Religious Soul Science*, Bulan Bintang, Jakarta, 1985, p. 89.

²¹ H. M. Arifin, *The Reciprocal Relationship of Religious Education in the School and Family Environment*, Bulan Bintang, Jakarta, 1987, p. 14.

In this regard, Zakiah Daradjat in her book *Islamic Religious Education Mental Development* states that: In fact, the ideal teacher for a madrasa is a teacher who is able to bring his students to Islamic teachings. Through a madrasah, apart from mastering the knowledge taught, he must also master Islamic teachings. With scientific abilities like that, he will be able to bring his students to an appreciation of religion in all aspects of life, in this way teachers will really help develop the spirit of religion in students.²²

d. Environmental factors

The meaning of the environment here is "in the form of objects, people or events or happenings around the students".²³

All events or things around students have a direct influence on the development and formation of students' religious attitudes. The environment can have a positive influence on the development and formation of students' religious attitudes, whereas the environment can also have a negative influence. Providing a positive influence means if the environment provides good opportunities and provides encouragement or motivation for the formation and development of students' religious attitudes. The environment is said to have a negative influence if the environment does not provide good opportunities and does not encourage or motivate the formation and development of students' religious attitudes.

C. Research methods

This type of research is field research with a quantitative approach which aims to clearly understand the religious attitudes of students at Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City and the factors that influence the religious attitudes of students at Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City. The population in this study were all students of Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City, totaling 525 students for the 2020/2021 academic year. Then, samples from class IV and V were drawn from the population using random sampling techniques, namely taking quotas from these classes, where a sample of 10 students was drawn from each class, making a total of 50 students. The techniques used in collecting this research were observation, questionnaires, interviews and documentaries. Next, the collected data is processed through editing, coding, tabulating and data interpretation techniques. Meanwhile, to analyze the data, quantitative

²² Zakiah Daradjat, *Islamic Religious Education in Mental Development*, Bulan Bintang, Jakarta, 1985, p. 105.

²³ Sardiman, AM, *Teaching and Learning Interaction and Motivation*, Rajawali Press, Jakarta, 1999, p. 207.

descriptive analysis was used. As for drawing conclusions using the inductive method.

D. Research Results and Discussion

1. Data on the religious attitudes of students at Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City

In the following, data will be presented regarding the religious attitudes of students at Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City:

a. Data about students' activeness in praying five times a day

From the data obtained through the questionnaire, it is known that students who stated that they always prayed five times a day were in the very high category, namely 86%, and students who stated that they sometimes prayed five times a day were included in the very low category, namely 14%, and there were no students at Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City who stated that they never prayed five times a day.

b. Data about students' activeness in carrying out circumcision prayers

Based on data obtained through a questionnaire, it is known that students who stated that they sometimes performed circumcision prayers were included in the high category, namely 78%, and students who stated that they always performed circumcision prayers were included in the very low category, namely 14%, and students who stated that they never performed circumcision prayers were also included in the very low category, namely 8%.

c. Data on student activity in fulfilling Ramadan fasting

From the results of the questionnaire, it was found that students from Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City who stated that they always fasted during Ramadan were in the very high category, namely 86%, and students who stated that they sometimes fasted during Ramadan were included in the very low category, namely 14%, and there were no students from Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City who stated that they never fasted during Ramadan.

d. Data on students' activeness in carrying out circumcision fasting

From the results of the questionnaire, it was found that students from Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City who stated that they sometimes carried out circumcision fasting were in the high category, namely 78%, and students who stated that they always carried out circumcision fasting were included in the very low category, namely 16%, and students from Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City who stated that they never carried out circumcision fasting were included in the very low category, namely 8%.

e. Student activity data helps parents work at home

From the results of the questionnaire, it was found that students who stated that they always helped their parents with their work at home were in the high category, namely 76%, and students who stated that they sometimes helped their parents with their work at home were also included in the low category, namely 24%, and there were no students at Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City who stated that they never helped their parents with their work at home.

f. Data on students' activeness in asking parents' permission when leaving the house

From the results of the questionnaire, it was found that students who stated that they always asked their parents for permission to leave the house were in the high category, namely 76%, and students who stated that they sometimes asked their parents for permission to leave the house were included in the very low category, namely 18%, and students who stated that they never asked their parents for permission to leave the house were also included in the very low category, namely 6%.

g. Data on student activity in saying hello when entering and leaving the house

From the results of the questionnaire, it was found that students who stated that they always greeted their parents when entering and leaving the house were in the high category, namely 76%, and students who stated that they sometimes greeted their parents when entering and leaving the house were included in the very low category, namely 18%, and students who stated that they never greeted their parents when entering and leaving the house were also included in the very low category, namely 6%.

h. Data about students' manners when meeting teachers outside class hours

From the results of the questionnaire, it was found that students from Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City, who stated that they always greeted teachers outside class hours were in the high category, namely 74%, and students who said they greeted and nodded when they met teachers outside class hours were included in the low category, namely 26%, and there were no students from Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City who stated that they pretended not to see when meeting teachers outside of hours. lesson.

i. Data on student activity in greeting when entering class

From the data obtained through the questionnaire, it is known that students from Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City who stated that they always greet each other when entering class are in the high category, namely 74%, and students who stated that they sometimes greet when entering class are included in the low category, namely 26%, and there are no students from Muhammadiyah

Elementary School 8, Central Banjarmasin District, Banjarmasin City who stated that they never greet when entering class.

j. Data on student activity following Islamic holidays

From the data obtained through the questionnaire, it is known that the students of Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City who stated that they always follow the commemoration of Islamic holidays (PHBI) are included in the high category, namely 74%, and the students who stated that they sometimes participate in the commemoration of Islamic holidays (PHBI) are included in the low category, namely 22%, and the students of Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City who stated that they never participate in the commemoration of Islamic holidays (PHBI) are included in the very low category, namely 4%

k. Data on students' activeness in participating in congregational prayers in the community environment

From the data obtained through the questionnaire, it is known that students of Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City, who stated that they sometimes perform congregational prayers in the community, are in the high category, namely 70%, and students of Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City who stated that they always perform congregational prayers in the community are included in the low category, namely 26%, and students of Muhammadiyah Elementary School 8, Central Banjarmasin City District. Banjarmasin who stated that they had never performed congregational prayers in the community were in the very low category, namely 4%.

2. Data on factors that influence the religious attitudes of students at Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City

a. Individual awareness factor

From the data obtained through the questionnaire, it is known that students who stated that they were of their own accord because they were active in performing the five daily prayers were included in the very high category, namely 86%, and students who stated that they were encouraged by their parents because they were active in performing the five daily prayers were included in the very low category, namely 14%, and there were no students who stated that they were forced to participate because they were active in performing the five daily prayers.

Then, from the data produced through the questionnaire, it was also discovered that students at Muhammadiyah Elementary School 8, Central Banjarmasin District, Banjarmasin City, who stated that they were of their own free will, were in the very high category, namely 86%, and students who stated that because of encouragement from their parents they were carrying out the Ramadan fast were included in the very low category, namely 14%,

and there were no students who stated that they were forced to do so and participated in carrying out the Ramadan fast.

b. Parental guidance and instruction

From the data obtained through the questionnaire, it is known that students who stated that they always encouraged their parents to pray, fast and have noble morals were included in the very high category, namely 88%, and students who stated that they sometimes encouraged their parents to pray, fast and have noble morals were included in the very low category, namely 12%, and there were no students who stated that they never encouraged their parents to pray, fast and have noble morals.

Then, from the data produced through the questionnaire, it was also discovered that students who stated that they gave advice to their parents if they violated a religious order/violated a religious norm were in the very high category, namely 96%, and students who stated that they punished their parents if they violated a religious order/violated a religious norm were included in the very low category, namely 4%, and there were no students who stated that they would just let their parents be if they violated a religious order/violated a religious norm.

c. Teacher attention and motivation factors

From the data obtained through the questionnaire, it is known that students who stated that teachers always give advice if students violate school rules are in the very high category, namely 90%, and students who stated that teachers sometimes give advice if students violate school rules are included in the very low category, namely 10%, and there are no students who stated that teachers never give advice if students violate school rules.

Then from the data produced through the questionnaire it was also discovered that students who stated that the teacher always gave direction and motivation towards the formation of good behavior were included in the very high category, namely 90%, and students who stated that the teacher sometimes provided direction and motivation towards the formation of good behavior were included in the very low category, namely 10%, and there were no students who stated that the teacher never provided direction and motivation towards the formation of good behavior.

d. Environmental factors

From the data produced through the questionnaire, it is known that students who stated that they belonged to the religious community where they live were in the very high category, namely 86%, and students who stated that only part of the community where they lived were religious were included in the very low category, namely 14%, and there were no students who stated that there were no religious communities in the environment where they lived.

E. Conclusion

Religious learning has a significant influence on students' religious attitudes in urban and rural areas, although with different intensities. In rural areas, the influence of religious learning is stronger, with students' religious attitudes more stable and deeper. In contrast, in urban areas, more diverse social environmental factors limit the influence of religious learning on students' religious attitudes. Therefore, it is important to improve the quality and intensity of religious learning in schools, especially by considering the different characteristics of students' social environments.

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