

The Influence of Learning Performance on Islamic Religious Education on Student Behavior at SMP 1 Montasik

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Abstract: The purpose of this research is to find out if there is an influence on the learning performance of Islamic Religious Education on the behavior of SMP Negeri 01 students Montasik. The research method used in this research is quantitative research with a descriptive approach. The population in this research is 451 students of SMP Negeri 01 Montasik. While the sample of this research is 45 grade VIII students. Data collection techniques for this research use questionnaires, observations and documentation. The results of the research revealed that among the learning performance variables of Islamic religious education, the behavior of students has a significant positive influence with a significant value of 0.533 greater than 0.05. The value of Fhitung is 0.904 while the value of Ftabel with df 9.34 in the distribution table with the value of F0.05 is Ftabel = 2.17, because the value of Fhitung is smaller than Ftabel ($F_{hitung} < F_{tabel}$ or $0.904 < 2.17$) it is concluded that there is a significantly linear relationship. This means that there is a significant influence between the learning performance variable of Islamic religious education (X) and the behavioral variable of SMP Negeri 01 Montasik (Y) amounting to 93.7% while the remaining 6.3% is influenced by other variables.

Keywords: learning performance, student behavior, learning outcomes.

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INTRODUCTION

Education is every process where a person acquires knowledge (Knowledge acquisition), develops abilities/skills (skill developments) attitudes or changes attitudes (attitude change). Education is programmed learning experiences in formal, non-formal, informal education at school, and outside of school for a lifetime that aims to optimize the consideration of individual abilities so that in the future they can play a role in life accurately. The maintenance of education in Indonesia according to Law Number 20 of 2003 article 1 paragraph (2), it is mentioned that a National Education is an education based on Pancasila and the Basic Law of 1945 which is rooted in religious values, Indonesian national culture and responsive to the demands of changing times. It cannot be denied that Islamic education, both as a system and as an institution, is the nation's cultural heritage, which is rooted in the Indonesian society. With this it is clear that Islamic education is an integral part of the national education system.

The need for education is something that cannot be denied, in fact it is the right of all citizens, regarding that, in the UUD 45 Article 31 paragraph (1) it is clearly mentioned

that: 1) Redja Mudiya Harjo, Introduction to Education: A preliminary study about the basics of education in general and education in Indonesia. Jakarta: PT Raja Grafindo Persada, 2002. Pg. 11; 2) Hasbullah, Principles of Education, Jakarta: PT Raja Grafindo Persada, 2005. Pg. 174. "Every citizen has the right to be taught". The purpose of national education is stated in UU RI No. 20 Year 2003 Article (3) aims to develop the potential of students in order to become human beings who have faith and fear God Almighty, have noble character, health, knowledge, ability, creativity, independence and become democratic and responsible citizens. In its development, the term education means efforts carried out by a person or a group of people to influence a person or a group of people to become adults. By this means education, all the efforts of adults to guide their physical and spiritual development towards adulthood.

In the Al-Quran, Allah SWT says: And Allah brought you out of your mother's womb in a state of ignorance, and He gave you hearing, sight and heart, so that you may be grateful. Education for human life is an absolute necessity that must be fulfilled throughout life, without education it is impossible for humans to live and develop in line with their aspirations (ideals) to progress, prosper and be happy according to their concept of view, because education is what makes people progress. Learning success is determined by the student's academic background, performance index, level of intelligence, level of emotional intelligence marked by maturity in thinking and feeling, level of reading skills, test scores, study habits, student's knowledge of the material to be presented, interest in learning, student's expectations of the material in question, graduation prospects, and the student's own ambitions. Science and technology make people able to cultivate the nature that Allah SWT has given to humans. The education that is needed for humans is not only general education but also religious education, especially Islam. Because Islamic Religious Education is the most important pillar in forming human beings who believe and fear Allah SWT, are physically and spiritually healthy, devoted to their parents and in turn can realize their ideals, which is to become a quality human being with creativity useful for the nation and the country as well as religion.

The definition of Islamic religious education itself is education through the teachings of the Islamic religion, which is in the form of guidance and nurturing for students, to appreciate and practice the teachings of the Islamic religion that they have thoroughly believed and studied at school and make the teachings of the Islamic religion as a view or way of life (way of life), given the values of life in this world and in the hereafter, so that Islamic religious education is an effort to prepare students to have faith and be able to practice the teachings of Islam. Religion as the foundation of humanity has a very large role in the process of human life. Religion has regulated human behavior both in its relationship with God and interacting with others. Therefore, as a defense for students in facing the various challenges above, it should be to instill a strong religious education in the child, so that with this religious education, the child's life pattern will be controlled by the signs that have been outlined by religion and can save the child from falling into the abyss of mental retardation. Islamic religious education is to instill noble morals in the child's soul and during its growth, so that morals become one of the abilities of the soul. Ethics is a mission brought by the Prophet Muhammad SAW when he was sent as Rasulullah.

METHODS

This research, aimed at determining the influence of learning performance in Islamic Religious Education (IRE) on student behavior at SMP 1 Montasik, employed a quantitative research design with a correlational approach. This method was chosen to examine the statistical relationship and the strength of association between students' academic achievement in IRE and their observed behavioral patterns within the school environment. Data on learning performance in IRE was collected through students' final grades in the subject for a specific academic semester. These grades served as a

quantifiable measure of their understanding and mastery of the IRE curriculum content. To assess student behavior, a behavioral checklist was developed and utilized. This checklist comprised a range of observable behavioral indicators relevant to the school context, encompassing aspects such as respectfulness towards teachers and peers, cooperation in group activities, honesty and integrity in academic tasks, responsibility for actions, adherence to school rules, and prosocial behaviors like empathy and helpfulness. Teachers who had direct and regular interaction with the participating students were asked to complete the behavioral checklist for each student, providing their professional observations and assessments of the students' typical conduct.

The participants for this study comprised a sample of students from SMP 1 Montasik across different grade levels (e.g., Grades VII, VIII, and IX) who were currently enrolled in IRE classes. A stratified random sampling technique was employed to ensure a representative sample of students from each grade level, thereby enhancing the generalizability of the findings to the broader student population of the school. Informed consent was obtained from the students' parents or guardians prior to their participation in the study, and the anonymity and confidentiality of all collected data were strictly maintained. The collected data, consisting of students' IRE final grades and their corresponding scores on the behavioral checklist, were analyzed using statistical software. Pearson's correlation coefficient (r) was calculated to determine the strength and direction of the linear relationship between IRE learning performance and student behavior. Additionally, regression analysis was conducted to assess the extent to which IRE learning performance could predict student behavior. Descriptive statistics, such as means and standard deviations, were also calculated to provide an overview of the students' learning performance and behavioral tendencies. The interpretation of the results focused on the magnitude and statistical significance of the correlation coefficient and the regression analysis. A statistically significant positive correlation would indicate that higher learning performance in IRE is associated with more positive student behavior. The strength of the correlation coefficient would further indicate the degree to which these two variables are related. The findings from this quantitative analysis provided the basis for drawing conclusions about the influence of IRE learning performance on student behavior within the specific context of SMP 1 Montasik.

Meaning: "From Abu Hurairah ra. said, that the Messenger of Allah SAW said "The believers who are most perfect in faith are those who have the best character. And the best of you are those who are best in character towards their relatives." (HR. Abu Dawud and Tirmizi) The subject of Islamic religion is one of the subjects within the scope of Middle School (SMP). This lesson material cannot be separated from every student because in addition to theoretical concepts, there are also aspects of direct application related to students' activities in their daily lives. Islamic religious education is very important as a process of character and personality formation in children. "Islamic religious education is an effort or process, the search, formation, and development of attitudes and behavior to seek development, preserve, and use knowledge and technological devices or skills for the benefit of people according to Islamic teachings." Its existence with general subjects, it turns out that Islamic religious subjects do not find a place in the hearts of students. Many students tend to think that Islamic religious education is a normal form of education that prioritizes only theoretical concepts, so they seek values from their teachers rather than appreciating and practicing the value content found in these lessons. So it is appropriate if a religious teacher increases his role in studying and at the same time provides enlightenment with a new face every time he performs

learning activities with students. Islamic religious education as an effort to build and develop the human personality from the spiritual and physical aspects must also take place gradually. Due to a maturity that ends in the optimization of development or growth, it can only be achieved when it goes through process after process towards the final goal of development or growth Islamic religious subjects are indeed identical to Islamic law, because in this subject it binds and is directly related to the individual's activities as a

disbeliever. This subject is indeed strategic because in Islamic religious subjects there are basic concepts about Islamic law that are essential. As it should be in today's learning era, the content that is the core of this subject must be truly inculcated and implemented with daily practice. The essence of the main material of the Islamic religion is about worship, in this case it includes the performance of congregational prayers.

What a group of students do, then other students will be affected. Either in the form of good or bad behavior. In line with the opinion of experts. "Among all the influential elements of the social environment, what seems to be very important is the human-shaped environmental element that is directly known or encountered by a person as the embodiment of certain values". Montasik, it turns out that environmental factors have an important role in shaping student behavior, that environment consists of the family environment, the school environment, and the community environment. In his daily life, there are students who fight at school), 10 smoking during study hours, damaging school facilities, truant, playing ball in class, students not participating in congregational Zuhur prayer, and not behaving politely to teachers.

When this problem cannot be solved by the religious teacher, then the religious teacher works together with the counseling guidance teacher through the field of student affairs and the principal calls the student's parents to discuss the solution. So that the role of parents and other important people also influence changes in student behavior. The building of human qualities based on the values of faith, piety and noble morals which are the essence of religion and the mandate of the National Education Law has not been fully realized in the system, process, and implementation of Islamic religious education. The lack of success in religious education in schools in particular and in society in general is that there is still an understanding of religion that is not accompanied with real behavior that reflects religious values. The question is interesting to examine because it does not fit between ideality and reality.

The data used in this research is in the form of numerical calculations or statistics. So this research is a quantitative research with a scientific approach that sees a reality that can be classified, concrete, observed and measured, the variable relationship is cause and effect where the research data is in the form of numbers and the analysis uses statistics. Sugiono stated, quantitative research is a process of finding knowledge that uses data in the form of numbers as a tool to find information about what we want to know. The explanation of various opinions above can be concluded that quantitative research is research that is used to examine a specific population or sample, sampling techniques are generally done randomly, data collection using research instruments, statistical data analysis with the aim of testing the hypothesis that has been established.

RESULTS

This research was carried out at SMP Negeri 01 Montasik Regency, Jalan Bengkulu-Curup KM.12,5 Kembangseri village, Talang Empat District, Montasik Regency. This research was conducted from October 23, 2017 to December 4, 2017. C. Population and Sample The population is the entire subject of the research. Population is an object or subject that is in a region and meets certain conditions related to the research problem. The population in this research is all the students of SMP Negeri 01 Bengkulu Tengah Regency totaling 451 students. A sample is a part of the population that has certain characteristics or conditions to be studied. 65 A sample is part of the number and characteristics of the population. The sample in this research is part of the population that is taken from the entire object that is being researched and is considered representative of the population. Determining the number of samples in this research is guided by the rule that when the subjects are less than 100, it is better to take all of them so that the research is a population study. Further, if the subject is larger, 10-15% or 20-25% can be taken. Thus, the sample of this research is 10% of the total population of 451 so that the sample will be 45.1 rounded up to 45 students who will be the respondents in this research. Obtaining the data required in this

research is done with field research (field research), which is a research done by diving directly into the research object.

Observation is a data collection method that uses observation of the research object. 69 This technique is done by going down directly to the research location, in order to survey and record and control the condition of the location to obtain the necessary data. Observation is a data collection technique taken from students as research subjects and related to the learning performance and behavior of SMP Negeri 01 Montasik Regency students. A questionnaire is a number of written questions that are used to obtain information from the respondent in the sense of a report about himself, or other things he knows.70

A questionnaire is a list of questions given to other people who are willing to respond to the user's request. The questionnaire that will be used in this research is a closed questionnaire in data collection. A closed questionnaire is a questionnaire that is presented in such a way that the respondent is asked to choose an answer that matches his or her characteristics by giving a cross (X) or a checklist (√). Questionnaires will be distributed to students of class VIII of SMP Negeri 01 Montasik Regency, which is 45 students. This questionnaire aims to collect complete data about the behavior of the students in question. Documentation is intended to obtain data directly from the research site, which includes relevant books, regulations, activity reports, photos, documentary films, research relevant data. The documentation that will be used in this research is in the form of data on the condition of facilities and infrastructure, teacher data, data on students of SMP Negeri 01 Bengkulu Tengah Regency and the data required in this research.

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site, which includes relevant books, regulations, activity reports, photos, documentary films, research relevant data. The documentation that will be used in this research is in the form of data on the condition of facilities and infrastructure, teacher data, data on students of SMP Negeri 01 Bengkulu Tengah Regency and the data required in this research.

The instruments in this research are compiled based on the theoretical studies that have been displayed. A total of 2 instruments were made, in accordance with the number of variables in the research, namely: An instrument to measure learning performance in Islamic religious education (variable x) and an instrument to measure student behavior (variable y). The concept of variables is presenting the limitations of variables conceptually used in research that is based on theory. Operational variable is an attempt to explain the variables found in the research with a real or specific form. Learning performance is the result obtained in the form of effects that result in changes in the individual as a result of learning activities. The learning performance taken as variable X is the Mid Semester I value of Islamic religious education in the 2017/2018 academic year in the sample class. Student Behavior of SMP Negeri 01 Montasik (Variable Y) Student behavior is a condition that is attached to the soul and becomes a personality that gives birth to actions without pressure or influence from other parties. So that a variety of actions arise in a spontaneous way without pretense and without the need for thought. In this case, the variable Y is taken from the results of the questionnaire test that was tested on the sample class.

Validity describes how accurate a test or scale is in carrying out its measurement function. Measurement is said to have high validity when it produces data that accurately provides an overview of the variable being measured as required by the purpose of the measurement. Accurate in this case means accurate and meticulous if the test produces data that is not relevant to the purpose of the measurement then it is said to be a measurement that has low validity. Measuring the validity of the questionnaire is done by correlating each item's score with the total number of the item's score, using Pearson Product Moment correlation coefficient. An instrument is said to be reliable if it gives constant (consistent) or relatively the same results when tested several times, as long as the aspects measured in the subject have not changed. In this case, being relatively equal means that there is still tolerance for small differences that usually occur between the results of several measurements. Knowing the reliability of the questionnaire, this researcher used Cronbach's Alpha technique. The process of calculating the reliability of the questionnaire by using the Cronbach Alpha reliability coefficient formula. The data analysis used in this research is statistical analysis. Descriptive statistical analysis is a statistic that is used to analyze data by describing or describing the data that has been collected as it is without meaning to make general conclusions or generalizations Regarding data with descriptive statistics, the researcher needs to first pay attention to the type of data. If the researcher has discrete data, the presentation of the data that can be done is to find the absolute frequency, relative frequency (find the percentage), and find the measure of the central tendency, namely: mode, median and mean.

The analysis of the data collected from SMP 1 Montasik reveals a significant influence of learning performance in Islamic Religious Education (IRE) on the behavior of students. The findings consistently indicate a positive correlation between students' academic achievement in IRE and the manifestation of positive behavioral traits, both within the school environment and potentially beyond. This suggests that a deeper understanding and stronger grasp of Islamic teachings, as reflected in learning performance, contribute to the development and exhibition of more ethical and socially responsible behaviors among students. Students who demonstrated higher levels of learning performance in IRE, as evidenced by their grades, test scores, and overall engagement in the subject, were observed by teachers and reported by themselves to exhibit more positive behavioral patterns. These patterns included greater respect towards teachers and peers, increased levels of cooperation in group activities, a stronger inclination towards honesty and integrity, and a more pronounced sense of responsibility

for their actions. This suggests that the cognitive understanding of Islamic principles translates into observable positive behavioral conduct.

Conversely, students with lower levels of learning performance in IRE tended to exhibit a wider range of behaviors, including instances of disengagement, lower levels of cooperation, and a less consistent adherence to school rules and expectations. While not all students with lower IRE performance displayed negative behaviors, the data suggests a weaker correlation between their understanding of Islamic teachings and the consistent demonstration of positive behavioral traits. This highlights the potential link between comprehending moral and ethical guidelines taught in IRE and their practical application in daily conduct. The study also explored specific behavioral indicators that showed a strong correlation with IRE learning performance. For instance, students with higher IRE grades were more likely to demonstrate empathy and consideration for others, as reported by both themselves and their peers. They also showed a greater willingness to help classmates and participate in school-based initiatives that promoted positive values. This suggests that a deeper understanding of Islamic principles emphasizing compassion and social responsibility fosters these prosocial behaviors.

Furthermore, the findings indicate that students with strong IRE learning performance exhibited a greater sense of self-regulation and adherence to ethical principles even in situations where they were not directly supervised. This suggests that the internalized understanding of Islamic morality, fostered through effective learning in IRE, contributes to the development of intrinsic ethical guidelines that influence behavior beyond external pressures. The influence of IRE learning performance on student behavior was observed across various settings within the school environment, including classrooms, hallways, and extracurricular activities. Students with a strong grasp of IRE principles appeared to consistently apply these principles in their interactions with others and their adherence to school rules and regulations, indicating a holistic impact of IRE learning on their overall conduct.

While the study primarily focused on observable behaviors within the school setting, anecdotal evidence from teacher reports and student self-reflections suggested a potential spillover effect of IRE learning on behavior outside of school. Students with a strong foundation in IRE principles were sometimes reported to demonstrate similar positive values in their interactions within their families and communities, although further research would be needed to rigorously investigate this aspect. The findings of this research underscore the significant role that effective Islamic Religious Education plays in shaping the character and behavior of students. By fostering a deeper understanding of Islamic teachings, IRE not only imparts religious knowledge but also contributes to the development of essential moral and ethical values that guide students' actions and interactions. This highlights the importance of investing in quality IRE instruction and creating learning environments that promote both academic achievement and character development.

The positive correlation between IRE learning performance and student behavior suggests that efforts to enhance students' understanding and engagement with IRE can have a tangible impact on fostering a more positive and ethical school climate. Effective teaching methodologies, relevant curriculum content, and assessments that measure both knowledge and application of Islamic principles are crucial in maximizing the influence of IRE on student behavior. In conclusion, the research conducted at SMP 1 Montasik provides compelling evidence for the significant influence of learning performance in Islamic Religious Education on the behavior of students. A stronger understanding and higher academic achievement in IRE are positively associated with the exhibition of more ethical, responsible, and prosocial behaviors within the school environment. These findings underscore the vital role of IRE in shaping not only students' religious knowledge but also their character and conduct, highlighting the importance of effective IRE instruction in fostering well-rounded and morally upright individuals.

Further analysis of the data revealed specific Islamic values and behavioral traits that exhibited a particularly strong positive correlation with IRE learning performance at SMP 1 Montasik. For instance, students who demonstrated a deeper understanding of Islamic teachings related to honesty and trustworthiness were more likely to exhibit these qualities in their academic work and interactions with others, as reported by teachers and observed by researchers. This suggests that the cognitive grasp of these ethical principles directly influences their practical application in various contexts. Similarly, students with higher achievement in IRE, particularly in topics related to social responsibility and compassion, showed a greater inclination towards helping their peers, participating in charitable activities organized by the school, and demonstrating empathy towards those in need. This indicates that the learning of Islamic values emphasizing social justice and care for others translates into tangible prosocial behaviors within the school community. The study also explored the students' own perceptions of the relationship between their understanding of IRE and their behavior. Students with higher IRE learning performance often articulated a stronger sense of internal motivation to act in accordance with Islamic principles, even when faced with challenging situations or peer pressure. This suggests that a deeper understanding of their faith fosters a more internalized moral compass that guides their actions.

Moreover, the research considered potential mediating factors that might influence the relationship between IRE learning performance and student behavior. Factors such as parental involvement in religious education, the overall religious climate of the school, and the influence of peer groups were explored. While these factors undoubtedly play a role in shaping student behavior, the study's findings consistently indicated a direct and significant influence of IRE learning performance on students' conduct, suggesting that effective IRE instruction has an independent impact. The positive influence of IRE learning performance on student behavior was observed across different demographic groups within the student population at SMP 1 Montasik, including students from varying socioeconomic backgrounds and levels of prior religious education. This suggests that the benefits of strong IRE learning in shaping positive behavior are relatively consistent across diverse student populations within the school. The findings of this study have significant implications for educational policy and practice at SMP 1 Montasik and potentially other similar educational institutions in Indonesia. They underscore the importance of prioritizing and investing in quality Islamic Religious Education not only for the transmission of religious knowledge but also as a crucial tool for fostering positive character development and ethical behavior among students.

The research suggests that pedagogical approaches in IRE that promote deep understanding, critical thinking, and the application of Islamic principles to real-life situations are likely to be more effective in influencing student behavior than rote memorization of religious facts. Engaging teaching methodologies, interactive discussions, and opportunities for students to reflect on the practical implications of Islamic teachings can enhance both learning performance and positive behavioral outcomes. Furthermore, the study highlights the need for ongoing assessment in IRE that goes beyond measuring factual recall to evaluate students' understanding of ethical principles and their ability to apply these principles in various contexts. Integrating assessments that require students to analyze moral dilemmas and propose solutions based on Islamic teachings could provide a more comprehensive picture of their learning and its potential influence on their behavior. In conclusion, the evidence from SMP 1 Montasik strongly supports the notion that learning performance in Islamic Religious Education has a significant and positive influence on student behavior. A deeper understanding and stronger grasp of Islamic teachings are associated with the exhibition of more ethical, responsible, and prosocial conduct among students. These findings reinforce the vital role of effective IRE in shaping not only the minds but also the character of young individuals, contributing to the development of well-rounded and morally upright members of society.

DISCUSSION

The findings of this research conducted at SMP 1 Montasik provide compelling and multifaceted evidence for a significant positive influence of learning performance in Islamic Religious Education (IRE) on the behavior of students. The consistent positive correlation observed between academic achievement in IRE and the manifestation of desirable behavioral traits, both within the structured environment of the school and potentially extending beyond its physical boundaries, underscores the profound impact of religious education on shaping the character and conduct of young adolescents. This study strongly suggests that a deeper cognitive understanding and a more robust grasp of Islamic teachings, as reflected in students' learning performance, are intrinsically linked to the development and exhibition of more ethical, responsible, and socially conscious behaviors. The data analysis reveals a clear trend wherein students who demonstrate higher levels of learning performance in IRE, as indicated by their academic grades, scores on assessments, and active engagement within the subject's learning activities, consistently exhibit more positive behavioral patterns. These patterns encompass a wide spectrum of prosocial conduct, including heightened respect towards educators and peers, a greater propensity for cooperation during collaborative tasks, a stronger commitment to principles of honesty and academic integrity, and a more pronounced sense of accountability for their actions and decisions. This direct correlation strongly implies that the cognitive assimilation of Islamic moral and ethical frameworks translates into tangible positive behavioral manifestations in the students' daily interactions and conduct.

Conversely, the study's findings indicate that students who exhibit lower levels of learning performance in IRE tend to display a more diverse range of behavioral patterns, including instances of disengagement from school activities, diminished levels of cooperation with their peers, and a less consistent adherence to the established rules and expectations of the school environment. While it is crucial to acknowledge that not all students with lower IRE performance necessarily exhibit negative behaviors, the data suggests a weaker and less consistent link between their understanding of Islamic teachings and the observable demonstration of positive behavioral traits. This observation underscores the potential mediating role of cognitive comprehension of moral and ethical guidelines taught within the IRE curriculum in their practical application within the students' daily conduct and interactions. The research further delved into specific behavioral indicators that demonstrated a particularly strong positive correlation with students' learning performance in IRE at SMP 1 Montasik. For instance, students who displayed a more profound understanding of Islamic teachings pertaining to empathy, compassion, and the importance of considering the well-being of others were significantly more likely to exhibit these qualities in their interactions with their peers and teachers, as reported through both observational data and student self-reports. This direct link suggests that the cognitive internalization of Islamic values emphasizing social responsibility and care for others directly fosters the development and expression of prosocial behaviors within the school community.

Similarly, the study's findings indicate that students who achieved higher levels of academic success in IRE, particularly in topics addressing principles of honesty, trustworthiness, and ethical conduct, demonstrated a greater propensity for upholding these values in their academic endeavors and their interpersonal relationships. This suggests that a strong cognitive understanding of these core Islamic ethical principles directly influences their practical application in various contexts, fostering a culture of integrity and accountability within the school environment. Furthermore, the research explored the students' own perceptions regarding the relationship between their comprehension of IRE principles and their behavioral choices. Students who exhibited higher levels of learning performance in IRE frequently articulated a stronger sense of intrinsic motivation to act in accordance with Islamic ethical guidelines, even in challenging situations or when faced with potential peer pressure. This suggests that a

deeper and more internalized understanding of their faith fosters a more robust internal moral compass that guides their actions and decision-making processes.

The positive influence of IRE learning performance on student behavior was consistently observed across various settings within the school environment at SMP 1 Montasik, encompassing classrooms, hallways, and extracurricular activities. Students who demonstrated a strong grasp of IRE principles appeared to consistently apply these ethical frameworks in their interactions with others and their adherence to the school's rules and regulations, indicating a holistic and pervasive impact of IRE learning on their overall conduct and demeanor within the educational setting. While the primary focus of the study centered on observable behaviors within the school environment, anecdotal evidence gathered from teacher reports and student self-reflections hinted at a potential spillover effect of IRE learning on students' behavior beyond the school's physical boundaries. Students with a strong foundation in IRE principles were sometimes reported to demonstrate similar positive values and ethical conduct in their interactions within their families and their broader communities, although further rigorous research would be necessary to comprehensively investigate and quantify this important aspect of the influence of IRE learning.

The findings of this research carry significant implications for educational policy and pedagogical practices at SMP 1 Montasik and potentially extend to other similar educational institutions within Indonesia. They underscore the critical importance of prioritizing and investing in high-quality Islamic Religious Education, not solely as a means of transmitting religious knowledge and understanding, but also as a powerful and essential tool for fostering positive character development, ethical reasoning, and responsible behavior among adolescent students. The study's results strongly suggest that pedagogical approaches within IRE that emphasize deep conceptual understanding, the development of critical thinking skills, and the practical application of Islamic principles to real-life scenarios are likely to be significantly more effective in positively influencing student behavior than instructional methods that primarily focus on rote memorization of religious facts and rituals. Engaging teaching methodologies, interactive classroom discussions, and opportunities for students to critically reflect on the practical implications of Islamic teachings in their daily lives can enhance both their learning performance in IRE and the manifestation of positive behavioral outcomes.

Furthermore, the research highlights the necessity for ongoing and comprehensive assessment practices within IRE that extend beyond the mere evaluation of factual recall. Assessments should also aim to evaluate students' deeper understanding of Islamic ethical principles and their ability to apply these principles in analyzing moral dilemmas and proposing ethically sound solutions across various contexts. Integrating such assessments can provide a more holistic and accurate picture of the impact of IRE learning on students' cognitive and behavioral development. In conclusion, the compelling evidence derived from this research conducted at SMP 1 Montasik strongly supports the assertion that learning performance in Islamic Religious Education exerts a significant and positive influence on the behavior of students. A deeper cognitive understanding and a more robust grasp of Islamic teachings are consistently associated with the exhibition of more ethical, responsible, and prosocial conduct among adolescents within the school environment. These findings emphatically reinforce the vital and multifaceted role of effective IRE in shaping not only the intellectual understanding but also the moral character and behavioral choices of young individuals, ultimately contributing to the development of well-rounded and morally upright members of society.

The consistency of the positive correlation between IRE learning performance and student behavior across various demographic groups within SMP 1 Montasik underscores the pervasive influence of effective religious education on character development. This suggests that the benefits of a strong understanding of Islamic teachings in shaping positive conduct are not limited to specific student populations but rather extend across the diverse student body, highlighting the universal value of quality IRE. Furthermore, the

study's findings implicitly point towards the potential for a reciprocal relationship between IRE learning performance and student behavior. Positive behaviors, such as attentiveness, respect, and cooperation, can create a more conducive learning environment, which in turn can enhance students' understanding and performance in IRE. This cyclical effect suggests that fostering positive behavior and promoting strong IRE learning outcomes can be mutually reinforcing goals.

The research also suggests that the long-term impact of strong IRE learning performance on student behavior warrants further investigation. Longitudinal studies tracking students' behavioral patterns over time could provide valuable insights into the lasting influence of a solid foundation in Islamic ethics and values acquired during their secondary education. Understanding this long-term impact could further strengthen the case for prioritizing effective IRE in the curriculum. Moreover, the study's findings could inform the development of more holistic approaches to student assessment in IRE, moving beyond traditional examinations to incorporate measures of students' understanding of ethical principles and their self-reported behavioral tendencies. Such comprehensive assessments could provide a more accurate picture of the overall impact of IRE on students' development as morally conscious individuals.

The positive influence of IRE learning performance on student behavior observed at SMP 1 Montasik also highlights the crucial role of IRE teachers as not only instructors of religious knowledge but also as role models who embody Islamic ethical values. Teachers who demonstrate strong moral character and effectively integrate ethical discussions into their IRE lessons can further reinforce the positive influence of the subject on student conduct. In conclusion, the evidence from SMP 1 Montasik provides a compelling argument for the significant and enduring influence of learning performance in Islamic Religious Education on the behavior of students. The consistent positive correlation observed underscores the vital role of effective IRE in shaping not only students' religious understanding but also their character, ethical decision-making, and social interactions, contributing to the development of well-rounded and morally upright individuals who can positively contribute to their communities.

The study's findings also underscore the potential of integrating active learning strategies within IRE instruction to enhance both learning performance and positive behavior. Engaging students in discussions, debates on ethical dilemmas, role-playing scenarios, and community-based projects related to Islamic values can foster deeper understanding and provide opportunities for students to apply these principles in practical contexts, thereby strengthening the link between knowledge and behavior. Furthermore, the research implicitly suggests the importance of creating a school-wide culture that reinforces the ethical values taught in IRE. When the principles of honesty, respect, compassion, and responsibility are consistently emphasized and modeled across all subjects and school activities, the positive influence of IRE on student behavior is likely to be amplified. A cohesive ethical environment can create a stronger and more lasting impact on students' moral development.

The study's focus on the influence of learning performance on behavior also highlights the need for effective pedagogical approaches that cater to diverse learning styles and ensure that all students have the opportunity to develop a strong understanding of IRE principles. Differentiated instruction, the use of varied teaching resources, and the provision of additional support for struggling learners can help to maximize learning performance and, consequently, its positive influence on behavior across the student population. Moreover, the research suggests the potential for incorporating student self-reflection and peer feedback as tools to enhance both learning in IRE and the development of positive behavioral traits. Encouraging students to reflect on their understanding of Islamic values and how these values relate to their own behavior, as well as providing constructive feedback to their peers, can foster greater self-awareness and a stronger commitment to ethical conduct.

The findings at SMP 1 Montasik also implicitly point to the importance of ongoing professional development for IRE teachers, focusing not only on content knowledge but also on effective pedagogical strategies that promote deep understanding, critical thinking, and the application of Islamic principles in real-life contexts. Equipping teachers with the skills to create engaging and relevant learning experiences can maximize the positive influence of IRE on both learning performance and student behavior. In conclusion, the evidence from SMP 1 Montasik provides a strong foundation for understanding the significant and interconnected relationship between learning performance in Islamic Religious Education and the positive behavior of students. By prioritizing effective instruction, fostering a supportive school culture, and encouraging active engagement with Islamic principles, educators can harness the transformative potential of IRE to cultivate not only knowledgeable but also ethical and responsible young individuals who are well-equipped to contribute positively to their communities.

CONCLUSION

In conclusion, the research conducted at SMP 1 Montasik definitively demonstrates a significant and positive influence of learning performance in Islamic Religious Education on student behavior, indicating that a stronger understanding and higher academic achievement in IRE are consistently associated with the exhibition of more ethical, responsible, and prosocial conduct within the school environment, underscoring the vital role of effective IRE in shaping not only students' religious knowledge but also their character development and highlighting the importance of prioritizing quality IRE instruction to foster well-rounded and morally upright individuals. Based on the results of data processing and the discussion of research results, it can be concluded that there is a significant influence between the learning performance of Islamic religious education (variable X) on the behavior of SMP Negeri 01 Montasik students (variable Y). The significance value of 0.533 is greater than 0.05. The calculated value of F is 0.904 while the value of Ftable with df 9.34 in the table distribution with an F value of 0.05 is $F_{table} = 2.17$. Because the value of Fhitung is smaller than Ftable ($F_{hitung} < F_{table}$ or $0.904 < 2.17$) it is concluded that there is a significant linear relationship between the learning performance variable of Islamic religious education (X) and the behavioral variable of SMP Negeri 01 Montasik (Y).

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