
THE INFLUENCE OF RELIGIOUS MOTIVATION AND STUDENTS LEARNING OUTCOMES IN ISLAMIC RELIGIOUS EDUCATION TOWARDS STUDENTS TOLERANCE ATTITUDE

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Abstract

The objective of this research is to find out the direct-indirect effects of religious motivation and PAI (Aqidah-Ibadah) learning outcomes on the attitude of tolerance. The method used in this research is path analysis. Subject of this research is selected randomly of 60 students from Muhammadiyah Senior High School Ciputat South Tangerang. The research findings are: (1) there are direct effects of religious motivation to Aqidah-Ibadah learning achievement; (2) there are direct effects of Aqidah-Ibadah learning achievement to the attitude of tolerance; (3) there are no direct effects of religious motivation to the attitude of tolerance; and (4) there are indirect effects of religious motivation to the attitude of tolerance through Aqidah-Ibadah learning achievement. These findings come up with a conclusion that students' religious motivation affect the attitude of tolerance if they go through religious learning, It is because both the direct effects of religious motivation on religious learning achievement and the direct effects of religious learning on the attitude of retolerance are high. Therefore, all of students' religious practices will be better if they go through religious learning and students' religious learning will be better if they have high religious motivation.

Keywords: religious motivation; learning outcomes; the attitude of tolerance

Abstrak

Penelitian ini bertujuan untuk mencari pengaruh langsung dan tidak langsung motivasi beragama dan hasil belajar PAI terhadap sikap toleransi siswa. Metode yang digunakan dalam penelitian ini adalah path analisis. Sampel dalam penelitian ini dipilih secara acak yaitu 60 siswa SMA Muhammadiyah Ciputat Tangerang Selatan. Penelitian ini menemukan: (1) ada pengaruh langsung motivasi beragama terhadap hasil belajar PAI; (2) ada pengaruh langsung hasil belajar PAI terhadap sikap toleransi siswa; (3) ada pengaruh langsung motivasi beragama terhadap sikap toleransi siswa; (4) ada pengaruh tidak langsung motivasi beragama terhadap sikap toleransi siswa melalui hasil belajar PAI. Penemuan ini menyimpulkan motivasi beragama siswa berpengaruh pada sikap toleransi jika mereka belajar agama.

Kata kunci: motivasi agama; hasil pembelajaran; sikap toleransi

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Introduction

Indonesian society is often witnessed how the crime of terrorism in the name of religion (Islam) happen everywhere. Actions believed by the US and its allies that the perpetrators of terrorism is the Muslim citizens form opinions that Islam is synonymous with terrorism. Regardless of who the real culprit, there has been a crime against humanity in the name of religion. This can be seen from an example of Amrozi and his friends. They are proudly say the name of God for their actions in Bali several years ago. All the above events are parts of the story of mankind who are not ready to coexist in diversity or so-called tolerance, which is interpreted as someone mental readiness to honor, to respect, to acknowledge, to open up and be grateful for all differences to live together on the basis of equality, dignity and justice. There are many other events such as inter-ethnic war, separatism, brawl and others that is originated from intolerance. Indonesian Survey Institute (2006) surveyed and found that the majority of Indonesian people reject when other religion implement and establish places of worship in their neighborhood even though essentially they have no objection to coexist with different faiths and tribes. The survey also shows the level of trust toward others (social trust) in Indonesian society is very low. Indonesian society is a pluralistic society. It is characterized by diversity of ethnicity, religion, race, customs, culture and language are held so that it is a gift of God to be grateful (Akhmad Masykur, 2007). No wonder then that the predecessors and the founders of this makes the country's "Unity in Diversity" as a national symbol. In social life harmony between ethnic groups, religions and races should be kept and nurtured to develop tolerance.

One of the important institutions in the development of tolerance is education. Therefore, the attitude of tolerance need to be

trained and taught in both formal and non-formal educational institutions. Education is essential in life and human life because the educational process occur and grow together with the development of human life. This expression is reinforced by Ruper C. Lodge (1974), who said "Life is education and education is life". This is a description that man can not separate his life experience from the influence of education and vice versa.

Therefore, it is formulated in the national education system in Indonesia that the educational goals are to educate the nation and to develop a complete Indonesian man, the man who is faithful and devoted to God Almighty, has noble character, has the knowledge and skill, has physical and spiritual health, has steady personality and independent as well as a sense of civic responsibility and nationality. In tune with national education goals, UNESCO emphasizes the importance of human dignity as the base and the highest value to be achieved by education. Base value shall include the value of truth, health, compassion, social responsibility, spiritual, economic efficiency, nationalism and global solidarity (UNESCO, 1991).

Integral human development aspired by education gives the sense that developing all personality aspects in a balanced and harmonious is needed. The concept of the whole man is the man that has elements of a body, mind, the heart and life aspects as individual beings, social, moral and religious. All the above potential directed toward educational goals.

Educational purposes above, according to Abdul Rahman Saleh (2005) has adopted an integrated approach between education and religion. Faith, piety and noble morality defined above as the purpose of education is not possible without religion. Religion can demand the Indonesian people become whole human beings. Coaching and the charge was implemented through the educational process. Here lies the

importance of educational purposes, especially religious education that will shape and direct the student's behavior, including tolerance.

Man who is faithful, pious and noble is neither easy to be achieved nor happen by itself. It happened through a long process that is practice, encouragement (motivation), knowledge, training, habituation and other educational processes. The complexity of the factors related to the achievement of the goals of education, essentially tolerance based on religious values can not be separated from the motivation of students and student learning ability in understanding the religion which he obtained through an ongoing process of religious education.

In view of the Glock and Stark, religion has five dimensions. First, ritualistic dimension (religious practice) which involves a person's level of compliance in performing their religious rituals. Second, the intellectual dimension (religious knowledge), concerning a person's knowledge and understanding of the teachings of his religion. Third, consequential dimension (religious effect), regarding how strong the teachings and values of one's religion motivate and be a source of inspiration for his behaviour. Fourth, ideological dimensions (religious belief) regarding the level of a person's belief about the truth of religion, particularly against the fundamental teachings or dogmatic. Fifth, the experiential dimension (religious feeling), regarding the level of intensity of someone's feelings and religious experiences (Charles Y. Glock, 1982). Of the fifth dimension, the dimension of intellectual and consequential dimension was instrumental in the development of tolerance. Intellectual dimension shows that there is a learning process that must be taken for someone to explore religion demonstrated through learning outcomes. Consequential dimension is the encouragement of the students

to understand the religion that was revealed through *beragamanya* motivation.

As part of the teachings of Islam, tolerance comes from motivation for someone to carry out their religious teachings properly. Motivation is a factor that is inseparable from the person's behavior including religious behavior. The motivation to implement this religion is commonly called the religious motivation.

Hamzah B. Uno (2008), argues that the motivation is the basic impulse that drives a person to behave. Psychologists make motivation as an integral study in human beings. Someone's religious motivation pushed him/herself to understand and carry out all religious orders. The higher a person's religious motivation the greater the influence on their behavior mainly perform activities which are guided by their religion, including tolerant to others. Religion is not a set of stories or past fairy tales nor dogma or doctrine that is unfounded. Religion is a way of life which is based on the values of divinity based on in-depth knowledge and understanding. A student who carry out their religion, believe and understand the teachings of their religion through the learning process both on religious subjects as well as on other general subjects.

SMA Muhammadiyah I Ciputat, South Tangerang is one Islamic school which hope to be able to achieve the objectives of national education that produce the students who learned, pious and noble. Indicators of the educational goal is the appearance of good behavior of students both at school and outside of school. One of the expected behavior is that students were able to tolerate differences that arise as a consequence of (the laws) that have been established. Tolerance is a real form of students who become fully human because of respect for diversity of human life. Tolerance that appears is the attitude based on the

understanding and knowledge that he acquired during education is not because of compulsion.

Developing tolerance is a responsible for every citizen. Intolerance behaviour such as, ethnic war, blasphemy, brawl, and other intolerance behavior tarnished the national spirit and diversity of Indonesia. It can even threaten national disintegration. The above behavior is caused by many factors such as religious education which aims to form the student's personality as expected national education goals have not been achieved.

Education is an effective means to develop tolerance in students. Students are not only treated to a mere cognitive abilities but also instilled values and moral personality including through the religious education. Religion itself becomes a major aspect in the development of tolerance because almost all intolerance events that happened make religion as a motive. This religious motivation affect attitudes in every action that he did. No other religion that commands its adherents to be someone who is intolerant. In the Islamic perspective, all human beings are equal in front of God, only goodness which distinguishes them in front of the Lord.

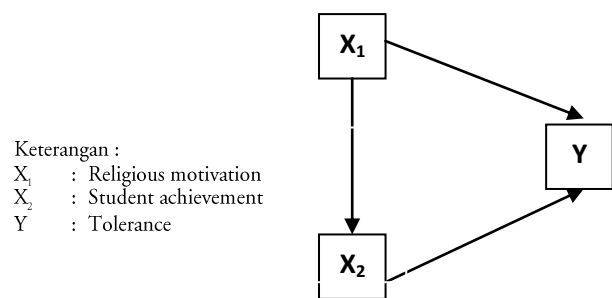
Then tolerance is an attitude that must be owned by the students since they are at school. Many aspects which relate directly and indirectly to a person's tolerance so that the problem of this research needs to be limited to obtain in-depth and accurate results. This study will limit the interrelated problems: (1) the aspect of tolerance, (2) the aspect of religious motivation and (3) aspects of learning outcomes-worship creed.

Method

The study was conducted at SMA Muhammadiyah Ciputat South Tangerang. It was carried out for approximately two months, from December 2013 to January 2014.

Quantitative method by using survey is used in this study. The survey explained the causal relationship commonly called as path analysis (path analysis). Path analysis is a technique for estimating the influence of a set of independent variables (exogenous) to the dependent variable (endogenous) in a causal relationship.

The research variables consisted of religious motivation (X1) as an exogenous variable, learning outcomes Aqedah-Worship (X2) as endogenous and exogenous variables, and tolerance (Y) as an endogenous variable. The causal relationship between independent variable X1 and X2, with the dependent variable (Y) as the theoretical foundation can be described in terms of the following constellation:



The population in this study were all students of SMA Muhammadiyah Ciputat South Tangerang. Of the total of these students, who become the target population is students who already have Aqedah-Worship subjects. They are around 274 students of class II. By the sheer numbers, the sampling was done through simple random sampling. Of the 274 student, there were 60 students was determined as samples. The samples come from several different classes but have the same characteristics in terms of learning ability.

Data were analyzed by descriptive and inferential. Descriptive analysis consisted of presenting data with histogram, calculating the mean, median, mode, simpanganbaku, and a theoretical range of each variable. While the

inferential analysis for hypothesis testing was done by using path analysis (path analysis) then testing the suitability of the model. Prior to the analysis path, then the path needs to be tested requirements analysis, namely linearitas normality test and regression.

Findings and Discussion

Data obtained from the study including religious motivation, learning outcomes of Aqedah-Worship and the tolerance of the students which then analyzed descriptively. The data is calculated and analyzed descriptively to determine the average (mean), median, standard deviation, variance, maximum score, minimum score, the range (range), and the number of skor. Berikut adalah tabel recapitulation:

Table 1. Calculation Result of Descriptive Statistic of Research Data

Statistic	Religious Motivation	Learning Outcomes	Tolerance
N	60	60	60
Mean	45,95	73,64	89,05
Median	46	73,25	88
Modus	50	72,5	85
SD	5,8	2,257	8,811
Variansi	33,642	5,094	77,642
Min	28	70	69
Max	58	79	116
Range	30	9	47
Jumlah	2757	4418,5	5343

1. Data on Religious Motivation (X₁)

Based on the results of research and measurements of student religious motivation variables obtained through research instruments developed into 3 dimensions, namely: (1) Intrinsic, (2) Personal Extrinsic and (3) Social Extrinsic. The third dimension, then translated into 7 indicators and 14 point statement. Each statement is measured by the frequency of verbal scale is a scale which has five alternative answers are: (a) always, (b) often, (c) sometimes, (d) rare, and (e) never. The grating instruments shown in

the following table 2.

The table shows the data of religious motivation. The data is theoretically has a score range of 14-70, meaning that the minimum score that can be obtained by students is 14 and the maximum score is 70. Empirically minimum score of religious motivation variable data obtained from the students is 28 and the maximum score is 58 with a mean of 45.95 and variance 33.642.

Tabel 2. The grid of Religious Motivation Instruments

Dimension	Indicator	Item		
		Positive	Negative	Total
Intrinsic	1. Express the satisfaction of the needs of self	2	1	8
	2. Revealing emotional-affective reaction (fear, frustration, happy and unhappy)	3	4	
	3. Express curiosity	5	6	
	4. Respect yourself	8	7	
Personal Extrinsic	5. Wants compensation (reward)	9	10	4
	6. Wanting social status of religion	11	12	
Social Extrinsic	7. Keeping obscenity	13	14	2
Total		7	7	14

Distribution of religious motivation scores of students in detail seen in the following table:

Table 3. Score Distribution of Students Religious Motivation

Class Interval	Absolute Frequency (f)	Relative Frequency (%)	Cumulative Frequency (fk)
28 – 32	2	3.33	2
33 – 37	2	3.33	4
38 – 42	9	15	13
43 – 47	23	38.33	36
48 – 52	19	31.67	55
53 – 57	4	6.67	59
58 – 62	1	1.67	60
Total	60	100.00	

The data of ability was then classified into seven classes interval with absolute frequency and relative frequency. Based on the table above, it can be seen that the highest frequency lies in the class interval 43-47 with 23 absolute frequency and relative frequency of 38.33%. From the distribution of the data obtained also that 16.67% of students obtained a score of religious motivation around the average, 45.00% of students above the average and 40% below average students. The mean score (45.95) is lower than the median value (46) also showed that most students have a score above the average.

2. Data on Learning Outcomes of Islamic Education (PAI-Aqidah-Ibadah (X₂))

Data on learning outcomes of PAI-Aqidah-worship is the score obtained by the students from a test using the test results of learning PAI which is based on the basic competencies that have been set. This score is obtained from the combined score of achievement test developed by researchers and assessment practices that have been carried out by the teacher. Test developed by researcher is a test that reflects the cognitive abilities of students in the learning outcomes of PAI on the subject of Faith To the Apostles, Faith in the Books of Allah, Handling corpse, Propagation, Sermon and Tabligh as well as a discussion of Buy and Sell Transactions in Islamic Economics.

The grid of PAI learning outcomes in Aqidah and Worship developed by researcher is in accordance with the basic competencies that have been set:

Tabel 4. The grid of PAI learning outcomes in Aqidah and Worship

Pokok Bahasan dan sub Pokok Bahasan	Dimension					
	C1	C2	C3	C4	C5	C6
1. Faith in Allah's Apostle Understanding Prophets and Messengers Rasul and Miracle Duties of the Apostles The Function of faith in the Apostles Lessons of faithful to the Apostle		2				
2. Faith in the Book of Allah						
2.1 Definition of revelation and the Book of Allah		8				
2.2 Miscellaneous Book of Allah and his teachings	6,7					
2.3 The function of faith in the Book of Allah		5	9			
2.4 Lessons of the Faith in the Book of Allah			10	32		
3. Handling the corpse in Islam						
3.1 The rules of maintaining corpse			15			
3.2 Procedures for handling the corpse			24			
3.3 Matters related to the death						3
4. Da'wah, sermon and Tabligh						3
The nature of Da'wah, sermon and Tabligh		25	23	27,		
Law and Procedure of Da'wah, sermon and Tabligh	11,	21,	28	36		37
Practice of sermon and Tabligh	12,	22				
5. Transactions in Islam Understanding selling, usury, and economic cooperation						
The principles of economic transactions in Islam						
Law and Practice of buying and selling, usury and Economic Cooperation		13,				
Jumlah	7	12	8	7	2	2

Note:

- C1 = Dimension of Knowledge
- C2 = Dimension of understanding
- C3 = Dimension of Application
- C4 = Dimension of Analysis
- C5 = Dimension of synthesis
- C6 = Dimension of Evaluation

The highest score achieved by students was 79 and the lowest score was 70 with a mean

score of 73.64 and variance 5,094. Distribution score of students learning outcomes in Aqidah-Ibadah subject can be seen in the following table:

Table 6. Score Distribution of students learning outcomes in Aqidah-Ibadah subject

Interval Kelas	Frekuensi Absolut (f)	Frekuensi Relatif (%)	Frekuensi Kumulatif (fk)
70 – 71	8	13.33	8
72 – 73	27	45.00	35
74 – 75	15	25	50
76 – 77	8	13.33	58
78 – 79	2	3.33	60
Jumlah	60	100.00	

The above data are classified into five classes equipped with a frequency interval of absolute and relative frequencies. Based on the table, it can be seen that the highest frequency lies in the class interval 72-73 with 27 absolute frequency and relative frequency of 45%. Of distribution of 8.33% data diperoleh that students gain value-worship creed around the average, then as much as 41.67% above the average and 50% below the average. The mean score (73.64) is higher than the median value (73.25) also showed that most of the students had scores below the average.

3. Data on attitude of tolerance (Y)

Variable attitude of tolerance in this study were measured from three dimensions: (1) cognitive, (2) affective and (3) conative. These three dimensions are translated into 12 indicators and 24-point statement. Each statement is measured by a scale Likert attitude scale which has five alternative answers: (a) strongly agree, (b) agree, (c) does not agree, (d) do not agree, and (e) strongly disagree. Grating instruments appear below:

Tabel 7. The grid of instrument tolerance

Dimension	Indicator	Item		
		Positive	Negative	Total
Cognitive	1. Believing human glory	1, 2		8
	2. Believe in the Justice of God	3	4	
	3. Believe in human equity	5	6	
	4. Convinced difference as sunnatullah.	7	8	
Affective	5. not happy at odds		9, 10	8
	6. positive thinking	11	12	
	7. Easy to forgive	14	13	
	8. Easy to interact	16	15	
Conative	9. Willingness to respect others	17	18	8
	10. Willingness to obey the law	19	20	
	11. Willingness to communicate	21	22	
	12. Willingness to cooperate		23, 24	
Jumlah		11	13	24

Theoretically, data on students tolerance has a range of scores 24-120, meaning that the maximum score that can be obtained is 120 and the minimum score is 24. Empirically, maximum scores of the students in the attitude of tolerance is 116 and the minimum score is 69 with a mean of 89.05 and variance of 77,624. Score distribution of students tolerance is shown in the following table:

Table 8. Score Distribution on Students Attitude of Tolerance

Class Interval	Absolute Frequency (f)	Relative Frequency (%)	Cumulative Frequency (fk)
69 – 75	3	5.00	3
76 – 82	8	13.33	11
83 – 89	22	36.67	33
90 – 96	16	26.67	49
97 – 103	8	13.33	57
104 – 110	2	3.33	59
111 – 117	1	1.67	60
Total	60	100.00	

The data are classified in seven interval classes with absolute frequency and relative frequency. Based on the table, it can be seen that the highest frequency lies in the interval 83-89

class with absolute frequency relative frequency of 22 or 36.67. From the distribution of the data showed that 3.33% of the students who have an attitude of tolerance around the average student, then as much as 45% above the average and 51.67% below the average. The mean score (89.05) which is steeper than the median value (88) also shows that most of the students had scores below the average.

Testing Requirement Analysis

1. Test of Normality

Normality test is done on the score or the overall score of the variable. This test uses Lilliefors test. There are three variables in this research, namely: (1) motivation of religion, (2) learning outcomes aqidah-worship, and (3) tolerance. Calculation results are presented in the following table 9:

No	Variabel	N	L_h	$L_{(0,05)}$	Keterangan
1.	Religious Motivation (X1)	60	0,0651	0,1143	Normal
2.	Learning Outcomes (X2)	60	0,1119	0,1143	Normal
3.	Attitude of tolerance (Y)	60	0,0729	0,1143	Normal

The above table shows that the price Lilliefors count (LH) in each variable is smaller than the price Lilliefors table (Lt). It can be concluded that the sample comes from a population that is normally distributed.

2. Linearity Test

Linearity test is done to look at the line of linear equations of the relationship between variables. In this study, the linearity test performed on a linear line equation learning outcomes against religious motivation (X2 on X1), tolerance attitude towards learning outcomes (Y on X2) and tolerance towards religious motivation (Y on X1). Linearity test performed by the test regression equation, which calculates Tuna Matches and error each regression equation, followed by searching for

the F test results are compared with the price of Ftabel at significance level of 0.05.

Results of calculation and briefly linearity test can be presented in the following table 10:

Garis Linier	Rerata Jumlah Kuadrat		f hitung	f tabel (0,05)	Ket
	Tuna Cocok	Galat			
X_2 atas X_1	3,65991	2,531	1,446	1,98	Linier
Y atas X_1	68,781	70,694	0,973	1,98	Linier
Y atas X_2	51,624	116,025	0,445	2,41	Linier

The table above shows that all prices count f smaller than f table with a significance level 0,05. Disimpulkan that the entire sample is linear.

Hypothesis Testing

1. First Hypothesis: The Direct Effect of Religious Motivation on the Learning Outcomes of Aqidah-Ibadah subject

The calculation result of correlation analysis showed r_{X1X2} value = 0.6104. From the above correlation, path coefficient values obtained religious motivation for learning outcomes aqidah-worship ($PX2X1$) which is equal to the value of the correlation ($r_{X1X2} = PX2X1$) that is equal to = 0.6104. Significance test results showed that $t = 5.8684$ greater than t table = 2.39 to 0.01 significance level ($t = 7.1309 > t$ table (0.01, 58) = 2.39).

Thus, studies show that H_0 refused and H_1 accepted, meaning that there is a significant direct effect of religious motivation on learning outcomes of Aqidah-Ibadah, in other words $PX2X1$ path coefficient is very significant. These findings can also be interpreted that there is a direct influence of the religious motivation for learning outcomes Aqidah-Ibadah of 0.6104.

2. Second Hypothesis: The Direct Effect of Learning Outcomes on Aqidah-Ibadah Subject on the Attitude of Tolerance

The calculation result of correlation analysis between the learning outcomes-worship creed with tolerance shows the value r_{X2Y} sebesar 0,4215. Dari the correlation test, the value of the path coefficient learning outcomes-worship creed against tolerance (P_{YX2}) of 0.3343, with the value of t amounted to 2.2219. T price is greater than the price of the t table 1.672 to 0.05 significance level ($t = 2.2219 > t$ table (0.05; 57) = 1.672).

Thus, the second hypothesis test results showed that H_0 refused and H_1 accepted, meaning that there is a direct influence Significant learning outcomes-worship creed against tolerance. These findings can also be interpreted that there is a direct influence learning outcomes-worship creed against tolerance of 0.3343.

3. Third Hypothesis: The Direct Effect of Religious Motivation on the Attitude of Tolerance

The calculation result of correlation analysis between the religious motivation showed tolerance r_{1Y} value of 0.3469. From these correlation tests, obtained coefficient religious motivation path towards tolerance (P_{YX1}) of 0.1429 with a t value of 0.9499. T value is smaller than the value of t table of 1.672 to 0.05 significance level ($t = 0.9499 < t$ table (0.05; 57) = 1.672).

Results of testing the hypothesis in this study indicate that H_0 accepted and H_1 rejected, meaning that there is no significant direct effect on the attitudes of tolerance of religious motivation of students.

4. Fourth Hypothesis: The Indirect Effect of Religious Motivation through Learning Outcomes of Aqidah-Ibadah subject on the Attitude of Tolerance

Based on the results of the first and second hypothesis above that there is a significant direct effect of religious motivation on learning outcomes of Aqidah-Ibadah Subject ($P_{X2X1} = 0.6104$) and there is a significant direct influence of learning outcomes on the attitude of tolerance ($P_{YX2} = 0.3343$), it can also be concluded that there is indirect influence of the religious motivation on the attitudes of tolerance through the learning outcomes of Aqidah-Ibadah subject. The coefficient of indirect influence of religious motivation towards tolerance through learning outcomes of Aqidah-Ibadah subject is the amount obtained by multiplying the value of the path coefficient direct influence of religious motivation for learning outcomes Ibadah-Aqidah (0.6104) with a direct influence learning outcomes Aqidah-Ibadah against tolerance (0.3343) is equal to 0.2040

Conformance Testing Model

Test of the suitability of the model is the testing done in the path analysis to see whether the proposed models have compatibility with the data or not (Kusnendi, 2005). Pengujian models needed to determine whether the proposed model is appropriate or consistent with empirical data or not. In the path analysis, a model which is based on the theoretical framework expressed are appropriate when the sample correlation matrix is not much different or identical to the correlation matrix estimation (Reproduced correlation matrix) or the expected correlation (expected correlation matrix)

Test used in testing the suitability of the model as recommended by Pedhazur in Kusnendi (2005) is a statistic Q , ie if $Q = 1$ indicates a perfect fit model, whereas if $Q < 1$, then to determine whether the model fit or not, the testing needs to be done through W . statistical test acceptance criteria is when $W < 2$ (Chi-Square) then the test result is declared fit (fit),

meaning that the theoretical model fit (fit) with the empirical model.

Results of calculation of the correlation coefficient of each lane, can be presented in the following matrix:

Table 11. Correlation Matrix

	X ₁	X ₂	X ₃
X ₁	1	0.6104	0.3469
X ₂		1	0.4215
X ₃			1

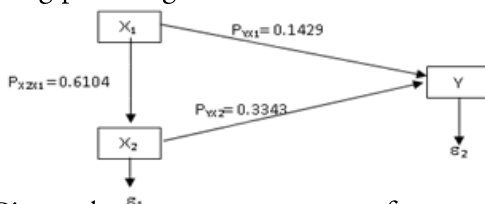
From the matrix above, it was obtained an equation as follow:

$$r_{X_1X_2} = P_{X_2X_1}$$

$$r_{X_1Y} = P_{YX_1} + P_{YX_2} r_{X_2X_1}$$

$$r_{X_2Y} = P_{YX_1} r_{X_1X_2} + P_{YX_2}$$

From the above equation obtained by the coefficient of each path to be tested or significance by t-test. This means that if the lines tested had the t value above the value t table then the path can be maintained on the contrary if below the value t table then the lines should be removed so that the modification. Path analysis calculation results based conformity with the model proposed (observations) expressed in the following path diagram:



Pictured above are two of regression equation, namely:

$$X_2 = P_{X_2X_1} X_1 + \bullet_1$$

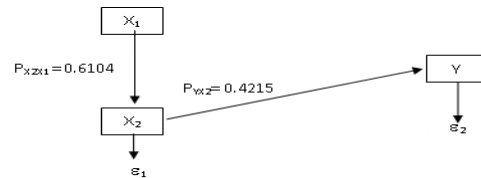
$$Y = P_{YX_1} X_1 + P_{YX_2} X_2 + \bullet_2$$

Two regression equations above then searched coefficient and residual of each track to determine the value of R2m. The results show the value of R2m = 0.4921.

t statistical test results for entire lines are summarized in the following table 12:

Model	Koefisien Jalur	D k	t _{hit}	t _{tabel}	Keterangan
Struktur 1	P _{X₂X₁}	58	5.8684	1.6716	Signifikan
Struktur 2	P _{YX₁}	57	0.9499	1.6716	Tidak Signifikan
	P _{YX₂}	57	1.672	1.6716	Signifikan

The above calculation shows that there is a path which is not significant, that is X1 lane to lane Y, so that the path coefficient is eliminated. There is a change in the path diagram, namely:



So regression equation was also turned into:

$$X_2 = P_{X_2X_1} X_1 + \bullet_1$$

$$Y = P_{Y_2} X_2 + \bullet_2$$

From the new regression equation above, it was then calculated the coefficient of determination and the new residual after the trimming to determine the value of M. The results show the value of M = 0.4840. Then performed statistical tests Q as follows:

$$Q = \frac{1 - 0,4921}{1 - 0,4840} = 0,9844$$

With the number of sample of 60 and d = 1, then the coefficient W can be calculated as follow:

$$W = -(60-1)\ln 0.9844 = 0.9266$$

And then from table χ^2 for dk = 1 with $\alpha = 0.05$ obtained score χ^2 of 3,841. Therefore $W = 0,9266 < \chi^2_{(1; 0,05)} = 3,841$, it is concluded that the

model proposed in the picture is fit. That is, the theoretical model is fit to the empirical model although it has been trimming.

Discussion of Results

Discussion of the results of research on the relationship and influence of each variable either direct influence, indirect influence and total influence of each variable based on hypothesis testing and testing models can be seen in Table decomposition direct effect, the effect is not langsungdan total effect between the following variables in tabel 13:

Variable	Notas i Jalur	(Effect)		Total
		(direct effects)	(indirect effects)	
Religious Motivation on Learning Outcomes	$P_{y_2x_1}$	0.6104	-	0.6104
Learning Outcomes on the Attitude of Tolerance	P_{y_2}	0.3343	-	0.3343
Religious Motivation on the Attitude of Tolerance	P_{y_1}	0.1429*	0.2040	0.3469

Explanation:

* = Path coefficient is not significant

Discussion of influence between each variable is based on the value of the coefficient lines are as follow:

1. The Influence of Religious Motivation on PAI Learning Outcomes (Aqidah-Ibadah)

In this study it was found that there was a significant relationship between religious motivation with learning outcomes, which means that the high-low-worship creed learning outcomes of students can be explained by religious motivations. The relationship between the two variables was reaffirmed by the direct

influence of the religious motivation to the learning outcomes of 0.6104. Therefore, to optimize the learning outcomes-worship creed can be pursued through the increase of religious motivation of students.

This influence occurs because the indicators of religious motivation is very consistent in efforts to improve students' learning ability, especially in the field of religious studies. Studying religion is considered an obligation by students once believed to be rewarding. Their belief in this reward to encourage someone to learn religion seriously. Religious study is the command and rewarding part of someone's religious motives.

2. The Influence of PAI Learning Outcomes (Aqidah-Ibadah) on the Attitude of Tolerance

In this study it was found that there was a significant relationship between learning outcomes with tolerance, meaning high-low level of tolerance of students can be explained by the learning outcomes-worship creed. The relationship between the two variables was reaffirmed by the direct influence learning outcomes aqidah-worship of the tolerance of 0.3343. Therefore, to optimize tolerance can be pursued through improving student learning-Aqidah-Ibadah.

Learning outcomes in Aqidah-Ibadah is the level of understanding and knowledge of students of religion, especially in the aspects of aqidah and worship. Knowledge and understanding of aqidah and worship properly through religious education into a belief in the glory of the whole creation of God (humans), belief in the justice of God, belief in equality and belief in the difference. The whole belief is embedded in students so that coloring properties and one's willingness.

Learning Aqidah-Ibadah (religious education) associated with the development of

tolerance is learning the action-reflection-action that is more concerned on what should be experienced by students and process-oriented. Practically in learning activities that can be done, for example learning focuses not on the lecture method (doktrinisasi) but learning more engaging students (Dialogic). They can do reflection and action. Through religious education that are in the community diverse ethnicities, races, religions and groups should be a vehicle in the construction and development of understanding the differences to develop tolerance.

3. The Influence of Religious Motivation on the Attitude of Tolerance

This study found that the direct influence of religious motivation toward the attitude of tolerance is not significant, in contrast, the indirect influence of religious motivation towards tolerance through learning outcomes actually significant. The indirect effect is demonstrated by the significant direct influence of religious motivation for learning outcomes-worship creed who later learning outcomes directly influence the attitude of tolerance. Therefore, the increase will be effective religious motivation affect the increased tolerance if the student through the learning process of religion. Thus, teachers must pay attention to the synergy of the religious motivation to learn creed-Worship in increasing tolerance of students so that students can have a good attitude and the right to understand and acknowledge the differences that occur in the vicinity

Conclusion

In accordance with the discussion of the results, obtained some findings that can be summed up into several issues related to the formulation of the problem to be answered on the hypothesis of the study. The following is the conclusion:

1. The first hypothesis of the study stated "there is a direct influence of the religious motivation for learning outcomes-worship creed students". Hypothesis testing results show that the hypothesis is accepted. Thus, it can be interpreted that there is a direct effect of significant religious motivation on learning outcomes of students' Aqeedah-Worship.
2. The second hypothesis of the study stated "there is a direct influence learning outcomes Worship creed-tolerance attitude towards students". Hypothesis testing results show that the hypothesis is accepted. Thus, it can be interpreted that there is a direct influence learning outcomes-worship creed significantly to students' tolerance.
3. The third hypothesis of the study stated "there is a direct influence of the religious motivation of the students 'tolerance'. Hypothesis testing results show that the hypothesis is not accepted. Thus, it can mean there is a direct effect of motivation bahwatidak significant religious tolerance attitude towards students.
4. The fourth hypothesis of the study stated "there is no direct effect on the motivation of religious tolerance through the learning outcomes of students' Aqeedah-Worship". Results of the first and second hypothesis testing showed that both the research hypothesis is accepted. Thus, it can be interpreted that there is no direct effect on the motivation of religious tolerance through the learning outcomes of students' Aqeedah-Worship.

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