

Prayer Movement Material and Its Effect on PAI Learning Outcomes (Case Study at SMP Negeri 2 Simeulue Timur)

Adi Saleh¹, A'zizah², Wolly Mistiar³, Evi Mulyama⁴

^{1,2,3,4}Sekolah Tinggi Ilmu Tarbiyah Simeulue Aceh, Indonesia

adisaleh@stisimeulueaceh1.ac.id

Abstract

The competency base of Islamic subjects developed at SMPN 2 Simeulue Timur is directed at the growth of faith and piety to Allah SWT, mastery of academic abilities, arts and complete personality development. This research includes the type of quantitative research, In accordance with the type of research, this research uses a quantitative approach. The data analysis technique used is the analysis of "Product Moment." Based on the results of the calculation of the product moment correlation $r_{xy} = 0.824$. After consulting with the product moment rtable at a significance level of 5% with N 30, it was obtained that $r_{table} = 0,361$ while at the 1% significance level, the value of $r_{table} = 0.463$ looks at the results of the presentation of the data above, it can be said that r_{xy} (calculated) is greater than r_t (r table) both at the 5% and 1% significance level if described, then $r_t 0361 < 0824 > 0.463$. Thus, the hypothesis which reads that there is a relationship between Islamic learning achievement and the practice of praying for students at SMPN 2 Simeulue Timur, can be accepted. Thus the working hypothesis proposed is proven, because the results of the study prove that there is a positive and significant correlation between fiqh learning achievement and students' prayer practice. 463 Seeing the results of the presentation of the data above, it can be said that the r_{xy} (calculated) is greater than the r_t (r table) both at the 5% and 1% significance level if described, then $r_t 0361 < 0824 > 0.463$. Thus, the hypothesis which reads that there is a relationship between Islamic learning achievement and the practice of praying for students at SMPN 2 Simeulue Timur, can be accepted.

Keywords

prayer movement material;
learning outcomes; students



I. Introduction

Allah SWT commands mankind to embrace Islam and devote all their lives to believing and obeying its teachings. The goal is that humans can achieve safety, welfare and happiness in all aspects of life in this world and the hereafter, both material and spiritual. Islam is the Qur'an, the revelation of Allah SWT which was revealed to Muhammad SAW through the Angel Gabriel and the Sunnah, namely all the words, deeds and decrees of the Prophet SAW. The two main sources contain commands, prohibitions, instructions, explanations and basic principles that guide every Muslim in living their life in this world.

Islam is a set of rules in Islam that regulates all aspects of human life. In order to achieve happiness in this world and the hereafter, a Muslim must color his life with these fiqh norms. One of the subject matter in religious subjects at school is education about prayer.

Religion is vividly brought out as a major theme and it seems to have a stronger influence on how the people (Eskandari, 2020). Religion has the potential to be used as a tool to achieve political power in a nation, which may lead to inter-religious and inter-religious conflict itself (Nuruddin, 2019). The state is obliged to realize harmony in social and state life, guaranteeing harmony between religions and between adherents of religion, guaranteeing the freedom of everyone to have a religion and social freedom in social life (Fadrusiana, 2019). Because God's commandment that is obligatory is the command to pray. Indeed, prayer is the most important religious building after monotheism. The position of prayer in religion is like the position of the head in our bodies, so it really cannot live for someone who does not have a head, nor can it be called religious for someone who does not pray.

Prayer is a helper for the pillars of other religions, because prayer is a communication of a servant's interaction with God, with humility in order to get a reward and be prevented from punishment, because prayer makes it easier for someone to be bound to obedience. Indeed, prayer is the most frequently mentioned worship in the Qur'an. The commandment of prayer is sometimes referred to specifically as dhikr.

Teaching children to pray can be done by inviting them to pray with their parents, and the child is beside them. It started when he already knew his right hand and left hand. In this period, when the child can distinguish between his right hand and his left hand, both parents can begin to teach the pillars of prayer, the obligations in the act of prayer and things that can invalidate the prayer.

In fact, now considering the importance of the teachings contained in fiqh subjects, the Ministry of Religion of the Republic of Indonesia places religious knowledge as a subject that must be taken by educational institutions from elementary to high school levels as curriculum content.

Based on the results of interviews with teachers of religious subjects at SMPN 2 Simeulue Timur on November 15, 2020, it was explained that the competency base of religious subjects developed in schools was directed at the growth of faith and piety to Allah SWT, mastery of academic abilities, arts and complete personality development. With this consideration, the teacher prepares a religious learning program that reflects the religious needs of students at school.

Based on the results of observations on November 15, 2020 at the SMPN 2 Simeulue Timur School, the author sees that the practice of worship, especially the obligatory prayers (zhuhur) which is carried out in congregation with the father, the teacher, every second break at the school location. The author saw that almost no students tried not to do it, in fact they were quite enthusiastic by always bringing prayer equipment such as skullcaps, prayer rugs, and rukuh (mukena) from their respective homes. Then the author made further observations on November 20, 2020, namely observing the activities of students at SMPN 2 Simeulue Timur in the morning. The students also perform the dhuha circumcision prayer during the first break, although the teachers do not require it. However, almost all students still carry it out with a spirit of togetherness.

Departing from this assumption, the writer intends to conduct scientific research on the obedience of the students related to the results of these observations. Furthermore, the author wants to prove whether students' obedience to the obligatory prayers and dhuha prayers is the result of the educational process of religious subjects taught by the teachers or there are other factors, by making the title "Prayer Material and Its Effect on Student Learning Outcomes (Case Study of SMPN 2 Simeulue East for the 2020/2021 Academic Year."

II. Review of Literature

2.1 Understanding of Study and Learning

According to Djamarah (2002), learning is an activity that involves two elements, namely body and soul. Physical movement that is intended must be in line with the process of the soul to get change. So what is meant by learning is a change in the soul by the entry of new impressions. Thus, physical changes caused by the absence of physical and mental elements do not include learning, such as broken hands, broken legs, blind eyes, deafness, ulcers and so on are not considered changes due to learning. Therefore, changes as a result of the learning process are mental changes that affect behavior.

According to Slameto, learning is a business process carried out by a person to obtain a new behavior change as a whole, as a result of his own experience in interaction with his environment. Thus it can be said that through learning events, humans will acquire new behavior so that with the new behavior they can make adjustments and balances with life's guidelines. To guide the development of new behavior, humans are brought into educational situations. Referring to the opinion of experts regarding the notion of learning stated above, it can be understood that learning is an activity carried out by involving two elements, namely body and soul. Physical movement is shown to be in line with the soul to get change. Learning is a conscious activity carried out to be able to master one or several competencies as one's own.

2.2 Religious Learning

JS Badudu (2000) explained that religion in the sense of language is a rule or law. Religion is belief or belief in God. According to Azra (2003), defines that in language religion means understanding/belief, in the sense of deep understanding or understanding that requires the potential of reason. In Islam there are rules or laws that are discussed in the rules of fiqh. Usul fiqh defines fiqh as Islamic law (syara) which is charitable (practice), through its detailed arguments.

Thus it can be concluded that the field of discussion of the science of fiqh is every act of allegiance to which it is determined what law should be used. For example, buying and selling, praying, fasting, and stealing. If the jaul buying, praying, and fasting fulfills the pillars of the conditions prescribed by Islam, then the work is declared valid. By doing prayer and fasting, it means that he has fulfilled his syara obligations, thus every act of mukalaf which is an object of fiqh has legal value.

2.3 Prayer Worship Practice

In the language of worship means obeying, submitting, following along and prayer can also be interpreted as worshiping.

As mentioned in the Qur'an Surah Az-Zariyat verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: And I did not create the jinn and mankind except that they may serve Me (Surah Az-Zariyat: 56).

Broadly speaking, there are two kinds of worship, namely, firstly, mahdah worship (worship with definite provisions) or kashsah worship (pure worship of special worship), namely worship whose provisions and implementation have been determined by texts and are the essence of worship to Allah. Such as prayer, zakat, fasting and hajj. The two ghairu

mahdoh worship are social, cultural, economic and political, environmental education, poverty and so on.

Prayer is an act of worship consisting of certain utterances and deeds that begins with takbiratulihram and ends with greetings with certain conditions. Prayer can also mean prayer for goodness or blessings for the Prophet Muhammad.

III. Research Methods

In this chapter, the research will technically describe the methods or methods used in research, which include research approaches, research variables, research populations, data collection techniques and instrumentation and research data analysis.

According to Suharsimi Arikunto, many studies are influenced by the type and many variables, on the other hand, the types of variables are also influenced by the type of approach. So this research is an associative research type that aims to determine the relationship between the two variables. In accordance with this type of research, this study uses a quantitative approach to the effect of learning achievement on religious subjects on the practice of praying for seventh grade students of SMPN 2 Simeulue Timur, 2010/2011 academic year.

IV. Discussion

4.1 Results

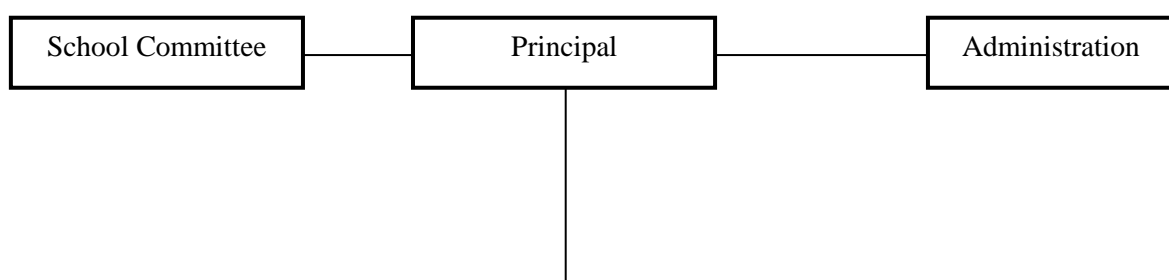
a. Brief history of the Establishment

SMP Negeri 2 Simeulue Timur is a school located in the District of East Simeulue, has been established since 1982. The SMP Negeri 2 Simeulue Timur was built on the basis of excellence in achievement, modesty and noble character, and complete in mastering basic science and technology. With accreditation status, SMP Negeri 2 Simuelue Timur since 1987 and now accredited with an A grade, SMP Negeri 2 Simuelue Timur is strongly committed to realizing its educational vision as stated above. The school was started to be built in 1982 with the Decree of the Minister of Education and Culture of the Republic of Indonesia. Number 640/20 1982. Through the Decree of the Minister of Education and Culture of the Republic of Indonesia. Number, 28.26/102. Kap/1b/1982 change of school name and regarding the appointment of SMPN teachers,

The operational permit is issued through a decree of the Minister of Education and Culture of the Republic of Indonesia. Regarding the change in the name of the school at the level of public junior high school (SMPN) education at the Sinabang City Government, Kec. East Simeulue has become SMP Negeri 2 Simeulue Timur until now.

b. Organizational Structure of the School and Library of SMP Negeri 2 Simeulue Timur

To carry out activities, SMP Negeri 2 Simeulue Timur has an organizational structure designed in such a way that all the academic community involved in the organization of this institution can work together to help each other so that the goals set by the government can be achieved optimally. The organizational structure can be seen in the table as follows:



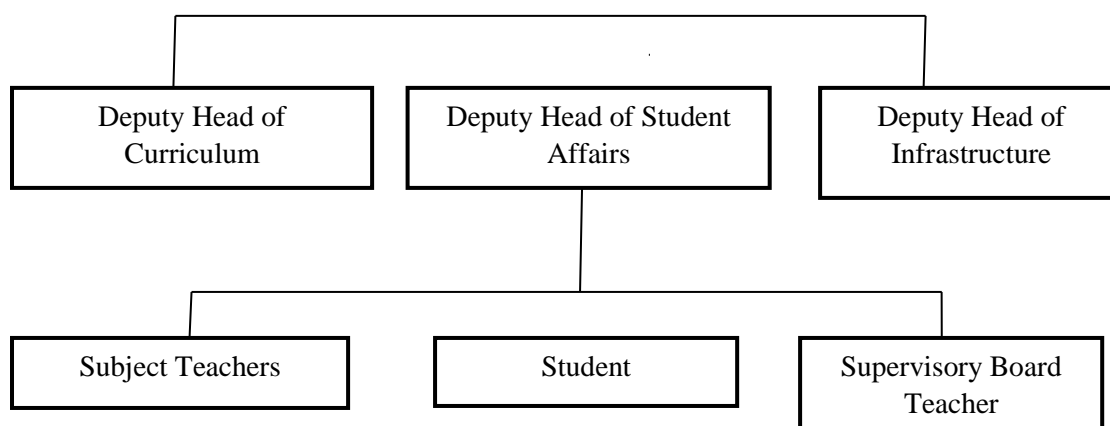


Figure 1. School Organization Structure

c. Vision, Mission and Strategy of SMP Negeri 2 Simeulue Timur

Vision is a far-sighted view of where the school will be taken, while the mission is an action to realize that vision. The vision and mission are as follows:

1. Vision: Excellent in achievement, modest and has noble character, and complete in mastering basic science and technology.
2. Mission:
 - 1) Equitable learning opportunities.
 - 2) Organizing the learning process with the latest methods and supported by adequate facilities.
 - 3) Instilling religious values and noble character.
 - 4) Simulation and training of basic science and technology.
 - 5) Organizing the transformation of cultural values, science and technology at the basic level.
3. Strategy
 - 1) Improvement of facilities and renewal of learning methods.
 - 2) Improving the quality of educators by involving educators in seminars, workshops, training and others.
 - 3) Increase the volume of simulations of social and community activities for students.
 - 4) Improve competence at the district, provincial and national levels for students, both students, both in knowledge and skills.
 - 5) The application of educational principles in every virtue in the educational process.
 - 6) Expanding communication, horizontally and vertically in the world of education.
4. Curriculum.

The curriculum used in learning at SMP Negeri 2 Simeulue Timur refers to the curriculum set by the Ministry of National Education (Depdiknas) for general subjects, and the Ministry of Religion (MORA) for the Islamic religious education curriculum. The two curriculum sources refer to the Thirteenth Curriculum (K13) which is the new context of today's national education curriculum.

d. Situation of Teachers, Employees, and Students of SMP Negeri 2 Simeulue Timur

1. Teacher's State

The teachers who teach at SMP Negeri 2 Simulue Timur in the 2019-2020 school year are 29 PNS teachers and 18 teachers are honorary teachers. To find out the name, position and field of study of teaching can be seen in the following table:

2. State of Administration and Employees

There are 10 employees who helped the education process at SMP Negeri 2 Simuelue Timur in the 2019-2020 academic year. They work in various fields, ranging from administration, libraries, security, cleaning, and so on.1 To find out their names and education, see the table belo

Table 1. The State of Teachers, Employees, SMP Negeri 2 Simulue Timur

No.	Nama	Jenis Kelamin		Pendidikan terakhir	Mengajar bidang study	Status		Mulai kerja	Jabatan
		P	L			PNS	Non PNS		
1	Ajjah,S.Pd.I	P		Serjana (S1)	PAI	√		2009	Guru
2	Ansyaruddin,S.Pd		L	Serjana (S1)	Fisika	√		2005	Guru
3	Ardhiansyah dalimunthe,S.Pd		L	Serjana (S1)	Penjaskes	√		2014	Guru
4	Asmarida,S.Pd	P		Serjana (S1)	Sejarah	√		2007	Guru
5	Asmawati,A.Md,S.Pd	P		Serjana (S1)	Matematika	√		1993	Kep.Sek
6	Asniati,S.Pd	P		Serjana (S1)	Fisika	√		2006	Guru
7	Asridawati	P		SMA/ sederajat	Lainnya	√		2014	Ten.Ad
8	Dafi Arneka, Dipl.-Ing,S.Pd	P		Serjana (S1)	Guru kelas SD/MI	√		2014	Ten.Ad
9	Darmalina,	P		SMA/ sederajat	PU	√		2005	Pen. Sek
10	Dastriani,B.A,S.Pd.I	P		Serjana (S1)	PAI	√		1988	Guru
11	Dede Muhades.b,		L	SMA/ sederajat	Lainnya	√		2014	Ten.Ad
12	Elfi Hayati,S.Pd	P		Serjana (S1)	IPA	√		2018	Guru
13	Enda Purnama Sari,S.Pd	P		Diploma (S1)	Matematika	√		2013	Guru
14	Erliani Kusuma	P		Diploma (D1)	Lainnya	√		2011	Ten.Ad
15	Ernisa,S.Pd	P		Serjana (S1)	Matematika	√		2019	Guru
16	Faridah,A.Md	P		Diploma (D3)	Penjaskes	√		2008	Guru
17	Firman Haris		L	SMA/ sederajat	Lainnya	√		2005	Ten.Ad
18	Hamsimar,A.Ma.Pd,A.Md,S	P		Serjana (S1)	Bahasa Inggris	√		1991	Guru
19	Irmayani,S.Pd	P		Serjana (S1)	Bahasa Inggris	√		2012	Guru
20	Juhaimi Ikhwan,S.Pd		L	Serjana (S1)	Kimia	√		2002	Guru
21	Juharman,A.Md,A.Md		L	Diploma (D3)	TIK	√		2013	Ten.Ad
22	Kasmawati	P		SMA/ sederajat	IPA	√		2011	Ten.Ad
23	Leni Marlina Sinaga,S.Pd	P		Serjana (S1)	Matematika	√		2014	Guru
24	Mulyana,S.Pd,I,S.Pd	P		Serjana (S1)	Matematika	√		2011	Guru
25	Nonisafriani,S.Pd	P		Serjana (S1)	Sejarah	√		2011	Guru
26	Nofa Afriani,S.Pd	P		Serjana (S1)	Biologi	√		2009	Guru
27	Qathrunnada,S.Pd	P		Serjana (S1)	Bahasa Indonesia	√		1995	Guru
28	Ramayana,A.Ma.Pd,S.Pd.I	P		Serjana (S1)	PAI	√		2008	Guru
29	Reni Fetoria,S.Pd	P		Serjanan (S1)	Konselor	√		2016	Guru
30	Reti Fariani,S.Pd	P		Serjana (S1)	PPB	√		2019	Guru
31	Sahrawani,A.Ma.Pd	P		Diploma (D2)	Guru Kelas SD/MI	√		2009	Ten.Ad
32	Sardi Aman,S.Pd,S.Pd		L	Serjana (S1)	Penjaskes	√		2013	Guru
33	Sri Widiani,A.Md,S.Pd	P		Serjana (S1)	PKN	√		2006	Guru
34	Supriadi,S.Pd		L	Serjana (S1)	PU	√		2016	Guru
35	Tirohaina,A.Ma.Pd,A.Ma.Pd	P		Serjan (S1)	Bahasa Indonesia	√		1988	Guru
36	Wira Armayani,S.Pd	P		SMP/ sederajat	Guru Kelas SD/MI	√		2019	Ten.Per
37	Wirdayati,S.Pd	P		Serjana (S1)	Bahasa Indonesia	√		2001	Guru
38	Yenni Anita Hasana,S.Pd	P		Serjana (S1)	Bahasa Inggris	√		2006	Guru
39	Yeyet Salsundara,S.Pd	P		Serjana (S1)	Bahasa Inggris	√		2006	Guru
40	Zikrillah,S.Pd		L	Serjana (S1)	Matematika	√		2012	Guru

Table 2. List of Administration Employees of SMP Negeri 2 Simeulue Timur 2020 Academic Year

No	Nama	Pendidika Terakhir	Jabatan
1	Firman Haris	SMA	Kepala Urusan Tata Usaha
2	Darmalina	SMA	Bendahara
3	Asridawati	SMA	Staf Tata Usaha
4	Dafi Arneka	S1	Staf Tata Usaha
5	Sahra Wani	D2	Bendahara
6	Kasmawati	SMA	Staf Perpustakaan
7	Lusia Imelda	S1	Penjaga
8	Erliani Kesuma	D1	Penjaga
9	Juharman	D3	Penjaga
10	Wira Armayani	SMA	Penjaga

3. Student Condition

Students are a very important factor in the teaching and learning process, because students are subjects that support the success of an education. To find out the number of students in the past 3 years can be seen in the following table:

Table 3. Number of Students in the Last 3 (three) Years

Tahun Pelajaran	Jumlah Pendaftar	Jumlah Kelas VII	Jumlah Kelas VIII	Jumlah Kelas IX	Jumlah Total
2017-2018	372	115	110	121	346
2018-2019	351	111	107	128	345
2019-2020	316	110	107	102	316

The situation of students in the 2019-2020 school year is quite stable with a total of 316 students.

4. Learning Activities

- a) Studying in the classroom learning the contents of the textbook
- b) Interactive learning of subject matter through VCD shows for junior high school learning programs.
- c) Practical learning with practicum in science, language and computer laboratories.
- d) Learning outside the classroom (open nature) in the subjects of natural science (IPA) and physical health education.
- e) Studying in a recreational field (study tour).

5. Study time is held on:
In the morning at 07.45 to 13.50 WIB and in the afternoon from 15.00 to 17.00 WIB.
6. Extracurricular
 - a) Fostering faith and piety (mandatory for all students) praying in congregation for dzhur and asr together in the school prayer room.
 - b) Counseling / Psychological guidance (all students) counseling guidance.
 - c) Physical, mental and personal development. Paskibra, scouts, youth red cross (PMR), martial arts, and football (futsal).
 - d) Development of aesthetic music (school bend), marawis, culinary and fashion.
 - e) Class Meetings (porceries, art performances and student creations).

e. School Facilities and Infrastructure

For the smooth running of learning activities, adequate facilities and infrastructure are crucial. Facilities and infrastructure used by SMP Negeri 2 Simeulue Timur. The occupied building consists of 1 floor. The condition of the building and other infrastructure is good and complete.

Table 4. Data on Number of Rooms for SMP 2 Simeulue Timur

No.	Information	Amount
1.	Classroom	16
2.	library	1
3.	Mushollah	1
4.	Lab room. IPA	1
5.	Lab room. Computer	2
6.	Principal's office	1
7.	Skill Room	1
8.	Ruan Guru	1
9.	Seoklah Cooperative Room	1
10.	BP/BK room	1
11.	Gym	1
12.	Student Council/Scout Room	1
13.	Function Room/Hall	1
14.	Circulation Chamber 1	1
15.	Circulation Chamber 2	1
16.	TU room	1
17.	UKS room	1
18.	Teacher's Office	2
19.	Canteen	3
20.	Warehouse	1
21.	Teacher's Bathroom/WC	2
22.	Boys' Student Bathroom/WC	4
23.	Female Student Bathroom/WC	4

f. Data about Religious Learning Achievement

In the results section of research on learning achievement in religious subjects, research steps will be proposed successively such as collecting and analyzing data related to research problems, processing data, analyzing and drawing conclusions. From preliminary observations about the learning achievement of students in religion subjects at SMPN 2

Simeulue Timur, it was found that student achievement in religious subjects was quite good. Based on the preliminary study, the researcher considers that it is very possible to conduct research in that place. Then the researcher prepares everything related to the research to collect relevant data in order to collect valid data.

The analysis that the author does is based on scores or grades. The steps are as follows: Classify the data according to predetermined criteria. From the data on students' religious learning achievement at SMPN 2 Simeulue Timur, it can be seen in the following table:

Table 5. Frequency Distribution of Religious Learning Achievement Students of SMPN 2 Simeulue Timur

No	Interval Skor	Frekuensi Absolut	Persen (%)
1	91 - 92,5	3	10,00%
2	88 - 90,5	4	13,34%
3	85 - 87,5	7	23,33%
4	82 - 84,5	6	20,00%
5	79, - 81,5	6	20, 00 %
6	76 – 78,5	4	13, 33 %
	<i>Jumlah</i>	<i>30</i>	<i>100%</i>

Based on the table, it can be seen that the score group that has the highest score is in the interval 85-87.50 with an absolute frequency of 7 students, the percentage frequency is 23.33%. Based on the calculation of the average value of the report cards, it can be concluded that the religious learning achievement of students at SMPN 2 Simeulue Timur is in the good category. From the analysis of the religious learning achievement of students at SMPN 2 Simeulue Timur, the highest average score for student reports was 92.00 and the lowest grade for student report cards was 76.00, while SMPN 2 Simeulue Timur set the minimum average score that students must achieve is 76.00. Thus it can be concluded that all students have achieved the minimum average value that must be achieved. This means that students are complete in learning religious subjects.

g. Data about Prayer Practices

To complete and see further, it is necessary to conduct further research on the practice of praying for students. Based on the results of observations that the authors made to see the actual conditions, showing that the practice of praying for students at SMPN 2 Simeulue Timur, the authors saw that there was student obedience in worship, especially the obligatory prayers (zhuhur) which were carried out in congregation. And carried out together with the father, the teacher every second break at the school location. The author saw that almost no students tried not to do it, in fact they were quite enthusiastic by always bringing prayer equipment such as caps, prayer rugs, and rukuh (mukena) from their respective homes. The author sees that there are worship activities that are quite special at this madrasa compared to other madrasas,

The daily value of the student's prayer practice is then used as initial data in order to examine and reveal the extent to which the value of the student's prayer practice in religious subjects at SMPN 2 Simeulue Timur obtained is as follows:

Table 6. Data on the Value of Prayer Practices for Students of SMPN 2 Simeulue Timur

No	Nama Siswa	Jumlah Nilai	Kriteria
1	Erna Erviana	77	Tuntas
2	Fitri Utami	93	Tuntas
3	Maya Friani	83	Tuntas
4	Muslihun	86	Tuntas
5	Reni Susmiyati	92	Tuntas
6	Siti Ngalimah	77	Tuntas
7	Ukirman	90	Tuntas
8	Susi Yamaha	94	Tuntas
9	Toriyanti	89	Tuntas
10	Latif Hidayat	92	Tuntas
11	Fidin	87	Tuntas
12	Meli Alafah	86	Tuntas
13	Supriyanto	85	Tuntas
14	Suwoyo	82	Tuntas
15	Hadirin	79	Tuntas
16	Listianti	86	Tuntas
17	Anifah	81	Tuntas
18	Budi Ayatu	89	Tuntas
19	Pawit Hermawan	88	Tuntas
20	Rifani Awalia	82	Tuntas
21	Rohmanudin	85	Tuntas
22	Siti Andriyani	89	Tuntas
23	Muh. Nur Arifianto	90	Tuntas
24	Padi Surahman	90	Tuntas
25	Sesianto Widiowati	85	Tuntas
26	Sulastri	86	Tuntas
27	Ade Susanto	88	Tuntas
28	Alfan Hidayat	87	Tuntas
29	Darwati	83	Tuntas
30	Tiara Ridwan P.	92	Tuntas

Source: Practice of Prayer for Class VII.4 SMP N. 2 Simeulue Timur

Information :

- Name is the name of the class VII.4 student at SMPN 2 Simeulue Timur who was used as a sample.
- Value is the daily value obtained from the practice of praying for semester 1 students
- at SMPN 2 Simeulue Timur.
- The determination of the criteria is based on the minimum completeness criteria (KKM) determined by the madrasa teacher and the madrasa head at SMPN 2 Simeulue Timur with a minimum score that must be achieved by students is 76.

As for classifying values, the interval formula is used, namely:

- Looking for class interval (K) :
$$K = 1 + 3.3 \log n$$

$$= 1 + 3.3 \log 30$$

$$= 1 + 3.3 \log (1,554)$$

$$= 1 + 5.0952$$

$$= 6$$

b. Looking for range (R)

From the data above regarding the value of prayer practices for students of SMPN 2 Simeulue Timur, it is known that the highest value (H) = 94 and the lowest value (L) 77. So the difference can be found using the following formula:

$$R = \frac{H - L}{K}$$

$$R = \frac{94 - 77}{6}$$

$$= 2,83$$

From the calculation above, it is known that the value interval is 2.83, so it is necessary to round up it to be rounded up to 3. With the results of the calculation of the interval above, it can be determined that the interval distance is 3, thus: Interval value between 77-79 Interval value between 80 -82 Value interval between 83-85 Value interval between 86-88 Value interval between 89-91 Value interval between 92-94.

- e. Analysis of the value of the practice of praying for students at SMPN 2 Simeulue Timur. In this analysis, it is intended to analyze the first objective of this research, or to answer the first main problem, namely: to find out about the religious learning achievement of students at SMPN 2 Simeulue Timur.

The analysis that the author does is based on scores or grades. The steps are to classify the data according to predetermined criteria. From the data on students' religious learning achievement at SMPN 2 Simeulue Timur, it can be seen in the following table:

Table 7. Frequency Distribution of Prayer Practice Values for Students of SMPN 2 Simeulue Timur

No	Score Interval	Absolute Frequency	Percent (%)
1	92 – 94	5	16.67%
2	89 – 91	6	20.00%
3	86 – 88	8	26.66%
4	83 – 85	5	16.67%
5	80 – 82	3	10, 00%
6	77 – 79	3	10, 00%
	Amount	30	100%

Based on the table, it can be seen that the score group that has the highest score is in the interval 86-88 with an absolute frequency of 8 students, the percentage frequency is 26.66%. Based on the calculation of the practice value, it can be concluded that the students' prayer values at SMPN 2 Simeulue Timur are in the good category.

h. The Relationship between Religious Learning Achievement and Prayer Practices for Students of SMPN 2 Simeulue Timur

Presentation of data is a preparatory step to process data obtained from research. The answers to the questionnaire on fiqh learning achievement and the practice of praying were checked based on the number of correct answers using the score formula for each type as arranged in the table above.

In this analysis, the results of the research and their discussion will be presented, so that the data that has been collected is then analyzed for further conclusions to be drawn, after which a discussion of the research results will also be presented. The purpose of this research data is information obtained from respondents regarding data on religious learning achievement and data on students' prayer practices at SMPN 2 Simeulue Timur using a questionnaire.

1. Preparation Table

Table 8. Preparatory Data on Religious Learning Achievements with Prayer Practices for Students of SMPN 2 Simeulue Timur

Nomor Responden	Prestasi Belajar Fikih		Praktek Ibadah Shalat	
	Skor	Kriteria	Skor	Kriteria
1	76	Tuntas	77	Tuntas
2	91	Tuntas	93	Tuntas
3	81	Tuntas	83	Tuntas
4	83	Tuntas	86	Tuntas
5	92	Tuntas	92	Tuntas
6	76	Tuntas	77	Tuntas
7	91	Tuntas	90	Tuntas
8	92	Tuntas	94	Tuntas
9	87	Tuntas	89	Tuntas
10	90	Tuntas	92	Tuntas
11	85	Tuntas	87	Tuntas
12	84	Tuntas	86	Tuntas
13	83	Tuntas	85	Tuntas
14	89	Tuntas	82	Tuntas
15	78	Tuntas	79	Tuntas
16	88	Tuntas	86	Tuntas
17	86	Tuntas	81	Tuntas
18	85	Tuntas	89	Tuntas
19	83	Tuntas	88	Tuntas
20	79	Tuntas	82	Tuntas
21	84	Tuntas	85	Tuntas
22	88	Tuntas	89	Tuntas
23	86	Tuntas	90	Tuntas
24	88	Tuntas	90	Tuntas
25	79	Tuntas	85	Tuntas
26	83	Tuntas	86	Tuntas
27	87	Tuntas	88	Tuntas
28	82	Tuntas	87	Tuntas
29	80	Tuntas	83	Tuntas
30	89	Tuntas	92	Tuntas
<i>Jumlah</i>	2545	-	2593	-

Source: Preparation About Religious Learning Achievement with Prayer Practices for Students of SMPN 2 Simeulue Timur

2. Data Tables and Operations

Table 9. Data and Operations About Achievement in Learning Religion With the Practice of Prayer for Students of SMPN 2 Simeulue Timur

Nomor Responden	X	Y	X ²	Y ²
1	76	77	5776	5929
2	91	93	8281	8649
3	81	83	6561	6889
4	83	86	6889	7396
5	92	92	8464	8464
6	76	77	5776	5929
7	91	90	8281	8100
8	92	94	8464	8836
9	87	89	7569	7921
10	90	92	8100	8464
11	85	87	7225	7569
12	84	86	7056	7396
13	83	85	6889	7225
14	89	82	7921	6724
15	78	79	6084	6241
16	88	86	7744	7396
17	86	81	7396	6561
18	85	89	7225	7921
19	83	88	6889	7744
20	79	82	6241	6724
21	84	85	7056	7225
22	88	89	7744	7921
23	86	90	7396	8100
24	88	90	7744	8100
25	79	85	6241	7225
26	83	86	6889	7396
27	87	88	7569	7744
28	82	87	6724	7569
29	80	83	6400	6889
30	89	92	7921	8464
<i>Jml Total</i>	2545	2593	216545	224711
<i>Jumlah</i>	2545	-	2593	-

4.2 Discussion

Based on the results of research on the correlation between religious learning achievement and prayer worship practices for students of SMPN 2 Simeulue Timur in the 2020/2021 academic year, based on an analysis of the grade VII student report cards, it turns out that the level of learning achievement in fiqh subjects is categorized as "high" while worship practices Student prayers are included in the "high" criteria as well.

From the product moment correlation analysis, it shows that there is a correlation between religious learning achievement and students' prayer practice at SMPN 2 Simeulue

Timur. with a correlation level of 0.824. The correlation results when consulted with the product moment rtable at a significance level of 5% with N 30 obtained rtable = 0.361, looking at the results of the data presentation above, it can be said that rxy (count) is greater than rt (r table) both at the level of If the significance of 5% is described, then $r_{0361} > 0824$, then $r_{count} > r_{table}$ means that there is a positive and significant correlation between religious learning achievement and students' prayer practice at SMPN 2 Simeulue Timur in the 2020/2021 academic year.

The results of the correlation analysis between religious learning achievement and students' prayer practice at SMPN 2 Simeulue Timur showed a positive and significant correlation, so it can be seen that the higher/better the student's learning achievement in religious subjects, the better the value of their prayer practice.

Vice versa, if the lower the learning achievement of religious subjects, then the practice of praying the five daily prayers of students is also low.

Based on the results of interviews on November 4, 2020 with teachers of SMPN 2 Simeulue Timur 5 times about efforts to improve religious learning achievement taken by the steps of the teachers holding various approaches in the implementation of religious learning. Then, more importantly, the teacher in the learning process always refers to competency standards and basic competencies on each subject by using the right approach in learning so that what is conveyed by the teacher can be easily understood by students, both regarding theoretical and practical problems.

In detail, the approach used by religious teachers in their learning is to use a contextual teaching and learning approach with the PAIKEM model (Active, Innovative, Creative, Effective and Fun Learning) in their learning which is a learning concept that encourages teachers to connect the material being taught with world situations. students, and also encourages students to make connections between the knowledge they have and apply it in everyday life.

The teacher of SMPN 2 Simeulue Timur explained that each class is said to use a contextual approach if the class applies the five components in its learning (PAIKEM). To do this, it is not difficult that contextual learning can be applied in any curriculum, any field of study and in any class under any circumstances. This is indicated by the increasing quality of religious education and the increasing number of religious practices practiced by students.

The five components are as follows:

1. Active Learning

Active learning is the learning process the teacher must create an atmosphere in such a way that students are active to ask questions, question and express their opinions. Students are not passive empty glasses who only receive the teacher's lectures about lessons, knowledge or information.

2. Innovative Learning

Innovative learning is a learning process that is expected to emerge positive and better new ideas, ideas or innovations.

3. Creative Learning

Creative learning is a learning process where teachers must be able to create diverse activities, not monotonous and able to make simple learning aids or media that can facilitate student understanding.

4. Effective Learning

It is during the learning process that it is hoped that the achievement of learning objectives will be realized and students can follow and master student competencies.

5. Pleasant

The teaching and learning atmosphere is comfortable and fun. Students as learning

subjects do not feel afraid, awkward and depressed and dare to try. Based on the results of observations made by the author, it can be concluded that efforts to improve the practice of prayer include the way the teacher demonstrates it directly in front of the students and the students imitate it. When students imitate the movements made by the teacher, then the teacher corrects the position of the limbs if the students do not match. Thus students immediately understand the movements that are allowed and prohibited in prayer. Education about prayer movements is carried out by teachers so that students have knowledge about good and correct prayer procedures.

V. Conclusion

Based on the results of data analysis and interpretation of the data that the author did, it can be concluded that:

1. Based on calculations from the analysis of students' religious learning achievement at SMPN 2 Simeulue Timur, the highest average score for student reports was 92.00 and the lowest student report card score was 76.00, while SMPN 2 Simeulue Timur set the minimum average score that must be achieved students is 76.00. Thus it can be concluded that all students have achieved the minimum average value that must be achieved. This means that students are complete in learning religious subjects.
2. From the analysis of the value of the practice of praying for students, the highest score obtained by students is 94.00 and the lowest value of the practice of praying for students is 77.00. Based on the frequency distribution table for the practice of prayer, it can be seen that the score group that has the highest score from 30 students is in the score interval between 86-88 with an absolute frequency of 8 students or 26.66%, while in the score interval between 89-91 with an absolute frequency 6 students or 20.00%. Thus, the practice of praying for students at SMPN 2 Simeulue Timur is in the good category.
3. The results of the calculation of product moment correlation $r_{xy} = 0.824$. After being consulted with the product moment table at a significance level of 5% with N 30, it was obtained that $r_{table} = 0.361$. Looking at the results of the data presentation above, it can be said that r_{xy} (count) is greater than r_t (r table) both at the 5% significance level if described then $r_t 0.361 > 0.824$.

Thus, the hypothesis which reads that there is a relationship between religious learning achievement and the practice of praying for students at SMPN 2 Simeulue Timur can be accepted. Thus, the working hypothesis proposed in this study is proven, because the results of the study prove that there is a positive and significant correlation between religious learning achievement and the practice of praying for students at SMPN 2 Simeulue Timur in the 2020/2021 academic year.

References

- Abdurahman, M. (2003). Pendidikan Bagi Anak Berkesulitan Belajar, Renika Cipt 2003).
- Adz-Dzakiey, H.B. (2007). Jangan Kecewakan Allah Dengan Shalatmu (Yogyakarta: Pusta Al-Furqon).
- Ahmadi, A., and Supriyono, W. (1991). Psikologi Belajar, (Jakarta, Rineka Cipta).
- Ahmadi. (1991). Faktor Yang Mempengaruhi Belajar, (Jakarta: PT Raja Grafindo Persada).
- Ahmadi, A. (1991). Psikologi Belajar, (Jakarta, Rineka Cipta).
- Amin, S.M. (2007). Menyiapkan Anak Secara Islama (Jakarta: AMZAH, 2007).
- An-Nahlawi, A. (2000). Usul at-Tarbiyah al-Islamiyah wa Asalibuha (Bandung: Diponegoro).

- Arikunto, S. (2002). *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta).
- Aunullah, I. (2008). *Ensiklopedi Fiqih Untuk Remaja Jilid I* (Yogyakarta: Insan Mandiri).
- Azra, A. (2003). *Ensiklopedi Islam* (Jakarta: PT Ictiar Baru Van Hoeve).
- Azra, A. (2003). *Ensiklopedi Islam*, Jakarta: Rineka, 2003).
- Azra, A. (2003). *Ensiklopedi Islam*, Jakarta: PT Ictiar Baru Van Hoeve.
- Amir, S.M. (2007). *Meyiapkan Anak Secara Islami*, (Jakarta, Amzah).
- Badudu, *Kamus Umum Bahasa Indonesia* (Jakarta: Pustaka Sinar Harapan, 1996).
- Depag RI, (2002). *Al-Qur'an dan Terjemahan* (Bandung: Gema Risalah).
- Depag RI. (2004). *Kurikulum Standar Kompetensi Madrasah Tsanawiyah* (Jakarta: Direktorat Jendral Kelembagaan Agama Islam).
- Djamarah, S.B. (2002). *Strategi Belajar Mengajar* (Jakarta: Rineka Cipta, 2002).
- Djamarah, S.B. (2002). *Psikologi Belajar*, (Jakarta, Rineka Cipta).
- Dzakiey, H.B.A. (2007). *Jangan Kecewakan Allah Dengan Shalatmu* (Yogyakarta: Pustaka Al Furqon).
- Eskandari, S. (2020). *Social and Religion Paralysis in James Joyce's Short Story the Sisters: A Cultural Reading*. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 3 (1): 311-320.*
- Fadrusiana, E.G., Triastuti, R., and Winarno. (2019). *Strengthening Tolerance Attitude through Jaga Sesama Community*. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 2 (4): 143-149.*
- Fauzan, A.A. (2008). *Bahagia Dunia Akhirat*, Solo: Roema Buku.
- Fadjar, M. (1998). *Visi Pembaharuan Pendidikan Islam* (Jakarta: Alfa Grafikatama).
- Hadi, S. (2004). *Metodologi Research Jilid 1*, (yogjakarta, Andi Offset).
- Hamalik, O. (2001). *Proses Belajar Mengajar*, (Jakarta: Bumi Aksara).
- Hamalik, O. (2007). *Manajemen Pengembangan Kurikulum* (Bandung: PT. Remaja Rosda Karya).
- Ham, M. (2000). *Efolusi Konsep Sunah*, Semarang: Aneka Ilmu.
- Hamzah B. Uno, *Model Pembelajaran Menciptakan Proses Belajar Mengajar yang Kreatif dan Efektif* Jakarta: Bumi Aksaran, 2007).
- Harun, N. (2000). *Ushul Fiqh II*. Ciputat: PT. Logo Wacana Ilmu 2000).
- Hasan, M.I. (2002). *Pokok-Pokok Materi Metodologi Penelitian Dan Aplikasinya*, (Jakarta, Ghalia Indonesia).
- Khallaf, A.W. (2003). *Kaidah-kaidah Hukum Islam* Jakarta, Raja Grafindo Persada).
- Munawir, A.W. (1984). *Kamus Al-Munawir* (Yogyakarta: Pondok Pesantren Al-Munawir).
- Musahadi Ham *Efolusi Konsep Sunah*. (Semarang, Aneka Ilmu, 2000).
- Nuruddin, A., et.al. (2019). *Relationship of Interfaith in Tunisia (Critical Study of Ibn 'Ashur Tafsir W.1973)*. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 2 (1): 353-372.*
- Nasution, N. (1989). *Psikologi Pendidikan* (Jakarta: Direktorat Jendral Pembinaan Kelembagaan Agama Islam. 1998). *Tanthowi, Muhammadiyah "Digugat"* (Jakarta: Kompas).
- Pidarta, M. (1997). *Landasan Kependidikan, Stimulus Pendidikan Bercorak Indonesia*, Jakarta, Rineka Cipta.
- Praktek Ibadah Shalat Siswa/Siswi kelas VII.4 SMP N. 2 Simeulue Timur.*
- Persiapan Tentang Prestasi Belajar Agama Dengan Praktek Ibadah Shalat Siswa SMPN 2 Simeulue Timur.*
- Prayitno and Amti, E. (2004). *Dasar-dasar Bimbingan Dan Konseling*, Jakarta: Rineka Cipta).
- Rapot Siswa/ Siswi Kelas VII. 4 SMP Negeri 2 Simeulue Timur.*
- Rohani, A., and Ahmadi, A. (2001). *Psikologi Sosial*, (Jakarta: Rineka Cipta).

- Saroni, M. (2006). *Manajemen Sekolah: Kiat Menjadi Pendidik Yang Kompeten* (Yogyakarta: Ar-Ruzz Media).
- Satmoko, S. (1999). *Landasan Kependidikan (Pengantar Ke Arah ilmu Pendidikan Pancasila)*, Semarang: CV IKIP Semarang Press).
- Semiawan, C. (1997). *Perpektif Pendidikan Anak Berbakat*, Jakarta).
- Sutikno, S. (2007). *Strategi Belajar Mengajar* (Bandung: Refika Aditama).
- Slameto. (2001). *Belajar dan Faktor-faktor yang Mempengaruhi* (Jakarta: Rineka Cipta).
- Slameto. (2002). *Belajar dan Faktor-faktor yang Mempengaruhi*, (Jakarta: Rineka cipta).
- SMP Negeri 2 Simeulue Timur, *Laporan Perbulan Agustus 2020, tahun pelajaran 2019-2020*.
- Sugiyono, (2004). *Metode Penelitian Adrimistrasi*, (Bandung, Alfabeta).
- Supriyono, W. (1991). *Psikologi Belajar*, (Jakarta: Renika Cipta).
- Sutikno, S. (2007). *Strategi Belajar Mengajar*, Bandung: PT Remaja Rosdakarya).
- Syeih M. Ahmad Ismail Al-Muqaddam. (2007). *Mengapa Harus Shalat* (Jakarta: AMZAH).
- Tantowi, A. (2001). *Hakikat Religiusitas* (Semarang: Pustaka Rizqi Putra, 2001).
- Thoha, C. (2001). *Metode Pengajaran Agama* (Yogyakarta: Pustaka Pelajar Offset, 2001).
- Thoba, C. (1996). *Metode Pengajaran Agama*, (Yogjakarta, Pustaka Pelajar Offset).
- Wirarta, W. (2005). *Pedoman Penulisan Usulan Penelitian Skripsi dan Tesis* (Yogyakarta: Andi).
- W.S. Wingkel. (2004). *Psikologi Pendidikan dan Evaluasi Belajar* (Jakarta: PT.Gramedia Pustaka Utama).