Relevancy and Urgency of Religion Education on The Faithfulness Formation of The Students

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Abstract. The main objective of this research is to observe the extent of students' understanding of Pancasila Education, especially the first principle, Ketuhanan Yang Maha Esa and Religion Education towards the formation of Faithfulness of the Students. For this reason the method used is a quantitative research method which is carried out by distributing questionnaires to the respondents and then completing it by using path analysis. The results showed that Pancasila Education, especially the First Principle has no significant influence. It can be seen on the amounted 34.30%, while the effect of Religion Education on the Faithfulness Formation of the students is significant, which amounted to 59.4%. It can be concluded that Pancasila Education has smaller significant effect on the Faithfulness Formation of the students than Religion Education, which has significant effect. From the results of this study it became clear about the study of what types of education had a significant influence on the formation of Faitfulness of the students. And the implication is that Religion Education should be delivered more intensively and seriously if we idealized to format faithfulness of our students as the young generation. Therefore, the students as the young generation not only having religion, but they have to be religious and faithful persons.

1. Introduction

Pancasila which means five basics or principles, is the name for the basic of the Unitary State of the Republic of Indonesia, as stated in the opening of the fourth Alenia 1945 Constitution contain: 1. The One Godhead, 2. Fair and civilized humanity, 3. Indonesian Unity, 4. Popularism is led by wisdom in deliberation / representation, 5. Social justice for all Indonesian people.

In previous research, Benawa et al.[1] has examined the influence of Pancasila Education and Civic Education on Nationalist Character of The Students. Therefore, this research want to follow up the research before by showing the influence of Pancasila, especially the first principle of Pancasila and Religion Education on the faithfulness formation of the students. The first principle of Pancasila, namely Ketuhanan yang mahaesa, the Almighty wants to be affirmed that the State guarantees every citizen of his freedom in determining or choosing his religious beliefs. Apart from that with the first principle of Pancasila, the State wants to assert that the Unitary State of the Republic of Indonesia has religious citizens. It means that the State does not justify the existence of citizens who in their freedom choose not to embrace a particular religion. This is suspected to be the trigger for the emergence of religious formalism. In other words, the State requires every citizen to choose their religion freely, but the State does not give the freedom not to choose a particular religion. Therefore, as the result is the citizens may choose and declare their religion formally to be included in the Citizenship Identity Card, which demands in a religion column.

By the first principle of Pancasila, there is potential for citizens to fall into religious formalism as an excess of guarantee of freedom of religion, because The State does not liberate citizens from being non-religious. Therefore, in the world of education every citizen gets religious education from
elementary school to college. The problem is that when religion is only a formalism, it is questionable the intensity of its faith. Moreover, seeing the fact that Indonesia is formally known as a religious country because every citizen adheres to a religion on the one hand, on the other hand Indonesia is known as a country that is not free from corruption. The indication is clear through not at least regional and central officials being caught by the Corruption Eradication Commission.

Realizing the background of such problems should be examined the influence of the Pancasila, especially the first principle, to what extent every citizen is seen as something positive rather than as an element of justification for the rise of religious formalism which leads to a worrying phenomenon, namely STMJ (Sembahyang Terus Maksiat Jalan) or the People always Pray, but also Continuing doing Criminal thing. An indication that devotion is simply carried out in a formal and orderly manner but is not deposited into the spirit of faith. Similarly, religious education.

Therefore, Pancasila Education and Religious Education as a compulsory subject in Higher Education should be the educational process that brings students in this case students experience a fundamental change: from being religious to being truly faithful. Changes in the lecture process relate to greater freedom for students to reflect and be critical of the implementation of the first principle, Belief in the one and only God.

If the limitation of the space for Pancasila Education and Religious Education is carried out, the Pancasila Education and Religious Education in Higher Education will not be liked by students. However, students can receive information and discuss information through educational media that is diverse outside of lectures. If the restoration of Pancasila Education and Religious Education is carried out limited to theoretical studies, then he will be faced with very dynamic external situations that are often far different from those studied in college.

Therefore, realizing the existence of problems around Pancasila Education and Religious Education in its contribution to form a personal spiritual student religion, it is necessary to provide an explanation of the urgency and relevance of Pancasila Education and Religious Education, what is the basic for the implementation of Pancasila Education and Religious Education, what is the goals of Pancasila Education and Religious Education, as well as what are the functions of Pancasila Education and Religious Education. All the extent to which is really related to the development of the character of students who are increasingly faithful.

Thus, the purpose of this study is clear, besides empirically knowing the effect of Pancasila education, especially the first principle of Pancasila and Religious Education on the establishment of faith for the students also conceptually knowing Pancasila Education and Religious Education correctly and realizing its faith.

2. Literature Review

Related with the first principle of Pancasila, the One Godhead, since ancient times Indonesians have known and believed that there is an absolute creator who is called God. The teachings of religion, that all humans are creatures of God who respect each other, have brought peace to the religious relationships that live in Indonesia.[2] Today's diversity of society is evenly broad with religious frames (worship, rituals) touching the essence. So, it is natural for fanatical minds to have different beliefs as enemies of the state. This failed diversity immediately causes various violations of human values.

While Fios et al.[3] formulated the Pancasila in Pancasila Education by decomposing principles as follows. The first principle is the One and Only God are explained in the topic of Faith in God and Tolerance and Cooperation between Religious People. The second principle is presented in the topic of fair and justice and human rights. The third principle is discussed in the topic of Multiculturalism and Intercultural Interaction. The fourth principle is discussed in the topic of democratic leadership and Pancasila Democracy. The fifth principle is discussed on the topic of Social Justice. Thus, Pancasila Education is the process of instilling Pancasila values into the students through a continuous process through face to face, assignments, and practices in the final project in the form of caring for others.

Religious Education aims to instill spirituality in Binusian, so that religion does not fall into religious formalism, but it becomes truly faithful and religious. So, the implication of faith is moral as stated by Immanuel Kant that becomes real and the students do not fall into split personality which ends (STMJ – Sembahyang Terus Maksiat Jalan, which means that devotion yes, criminal also yes). The reason is that Indonesia with the first principle of the One and Only God is laden with religious
and frenzied buildings with the magnificent practice of religious rituals, but simultaneously becomes a country that is always shackled in the problem of corruption.

Benawa[4] suggested that our faith have to implicate for ourselves, others, and the natural environment. Beliefs do not deserve to be very exclusive and narrow the meaning of the goodness of God that we believe in which His goodness is to all of his creatures. Therefore, the positive or not of our faith can be measured by the theocentric, sociological and ecological indicators of faith.

The indicator of theocentric faith refers to human relations with God. In this case people believe in God's truth, believing that God is a source of goodness. God's goodness is unlimited and cannot be limited by anyone. With such belief, believers feel safe, and peaceful. Believers have a firm attitude in holding the principle of truth and goodness, firm in thinking and acting and acting on these principles, firm in their attitude and action, and having a stable emotion.

The indicator of sociological faith refers to human relations with God that have sociological implications. The principles of sociological faith are implemented in inter-religious relations. The attitude that must be developed in relations with fellow inter-religious people must be based on the principles of theocentric faith. In this case the attitude must be developed to assume that other religious groups are equal, because both believe in the truth and goodness of God. We want to spread the attitudes and behaviors that make other religions feel safe and peaceful.

The indicator of ecological faith refers to human relations with God that have ecological implications. The principles of ecological faith are implemented in human relations with the natural environment. The attitude that must be developed in relation to the natural environment must be based on the principles of theocentric faith as well. In this case an attitude must be developed to regard the natural environment as something that must be respected because both of God's good creation must be sustained. We want to spread attitudes and behaviors that respect the natural environment with friendliness.

Meanwhile, Magnis-Suseno[5] said that critical belief needs to be developed because the believer needs to always examine the suitability of his mindset, attitudes, words and behavior as the substance of faith based on God's truth and goodness. Because not a few people who express faith in God but their ways of thinking, behaving, saying and behaving are not in accordance with the principles of God's goodness. According to Magnis someone's faithfulness must have some sublime traits, such as honesty, authenticity, responsibility, moral independence, moral courage, humility, realistic and critical. That is what Magnis-Suseno calls the moral virtue of believers.

Fios et al.[6] in his manuscript entitled "Character Building: CB Religion" shows that one's faith must make it a religious-spiritual person. With that term Fios points to 4 dimensions that must accompany the person of the believer, namely believing in God itself which is not merely an inner attitude but must manifest in an attitude of obedience in performing religious worship according to the rules of movement, speech, and time and place implementation. Through his inner attitude and obedience in carrying out the worship, the faithful person establishes his relationship with God which he adheres to according to his religion.

In addition, according to Fios, one’s faith must also be manifested in the form of love for oneself and others. Love for yourself is expressed by giving the best to the body and soul. Love for others is expressed by sharing kindness with others through words, attitudes, and actions. The fourth dimension is love for the environment. The reason is, humans actually really depend on the natural environment. The environment is a basic condition that allows humans to be formed both in terms of physical and psychological. Because humans are very dependent on their natural environment, believers should also be very concerned about the natural environment by not littering, not wasteful in utilizing natural resources, minimizing pollution of water and air, creating green spaces, and so on.

From the previously explanation, it can be concluded that faith is the human attitude that relies on God that is implemented in his love and respect for God through prayer and worship according to his religion, love and care for himself and others by upholding moral values, and love and concern for natural environment by maintaining and caring for the preservation of the natural environment.

3. Methods
This research used quantitative method. This survey was conducted by distributing the questioneres to the respondens. The target population in this research were the students at Bina Nusantara University, Jakarta, who have studied Pancasila Education and Religion Education. Affordable population is students at Bina Nusantara University Jakarta, a total of 150 students who are the sample framework. The number of samples taken for this research were 150 students from the sample frame. According to Slovinn formula, the sampling used is the Simple Random Sampling technique.[7]

After collecting informations, data analyze by using path analysis. According to Donald Ary[8], surveys can be used to investigate the influences or to test hypotheses. Path analysis is used to determine the level of influence of the First Principle of Pancasila ($X_1$) and Religious Education ($X_2$) on the Faithfulness Formation of the Student ($X_3$).

4. Results and Discussion
The research data are presented in the form of data summaries which include the minimum value, maximum value, number, mean, median, mode, standard deviation, variance, and range of scores for each variable. The descriptive statistics of the data is presented in the table below.

| Descriptive Statistics |
|------------------------|
| N | Range | Minimum | Maximum | Sum | Mean | Std. Deviation | Variance |
|---|-------|---------|---------|-----|------|---------------|----------|
| VAR00001 | 122 | 33.00 | 117.00 | 150.00 | 16543.00 | 133.9590 | 8,06420 | 65,031 |
| VAR00002 | 122 | 39.00 | 121.00 | 160.00 | 17195.00 | 140,9426 | 9,99363 | 99,873 |
| VAR00003 | 122 | 38.00 | 107.00 | 145.00 | 15487.00 | 126.9426 | .86560 | 91,410 |
| Valid N (listwise) | 122 |

Before testing the hypothesis, first testing the analysis requirements includes testing the normality of the data and linearity. If the test results showed that the research data gave a calculated $L_{value} < L_{table}$, the data is normal. Data normality test is carried out at the significance level $\alpha = 0.05$.

The results of the normality test with the Lilifors test presented in the table below.

| Tests of Normality |
|-------------------|
| Kolmogorov-Smirnov$^*$ | Shapiro-Wilk |
| Statistic | df | Sig | Statistic | df | Sig |
| VAR1 | 0.05 | 122 | .200 | .965 | 122 | .186 |
| VAR2 | 0.044 | 122 | .200 | .981 | 122 | .093 |
| VAR3 | 0.038 | 122 | .200 | .981 | 122 | .087 |

* This is a lower bound of the true significance.

a. Lilifors Significance Correction

Conditions:
The data will have a normal distribution if $p \geq 0.05$, it turns out that Var 1, 2 and 3 are all 0.200. So the three variables are normally distributed, because the significance level is $> 0.05$. The results of the regression significance test for the influence of Pancasila Education, especially the first principle and Religious Education on the Faithfulness with the help of the SPSS 22 program, were determined based on the ANOVA table as follows.
Coefficients

| Model | Unstandardized Coefficients | Standardized Coefficients | t     | Sig. |
|-------|-----------------------------|---------------------------|-------|------|
|       | B                           | Std. Error                | Beta  |      |
| 1     | (Constant)                  | 23,765                    | 11,042| 2.152| .033 |
|       | VAR1                        | -770                      | .082  | .650 | 9.361| .000 |

*a. Dependent Variable: VAR3-Faithfulness

\[ \hat{x} = 23,765 + 0.770 X_1 \]

The equation above showed that the level of efficiency of Faithfulness to Pancasila Education, especially the first principle is constantly at 23.765 and the perception scale will increase by 0.770 if Pancasila Education, especially the first precept will increase by 1 perception scale.

ANOVA

| Model | Sum of Squares | df | Mean Square | F     | Sig. |
|-------|----------------|----|-------------|-------|------|
| 1     | Regression     | 4668,090 | 1     | 4668,090 | 87,629 | .000 |
|       | Residual       | 6392,508 | 120   | 53,271  |       |      |
| Total |                | 11060,598 | 121   |        |      |      |

*a. Dependent Variable: VAR3
b. Predictors: (Constant), VAR1

The results of the regression significance test using the SPSS 22 program must fulfill the following criteria:
- If the significance value of the research results < 0.05, the regression is significant, whereas if the significance of the research results > 0.05, the regression is not significant.

Based on the test results in the table above obtained \( F_{\text{cont}} = 87,662 \) with value of \( p = 0.000 \), because the value of \( p < 0.05 \), the regression is significant.

Coefficients

| Model | Unstandardized Coefficients | Standardized Coefficients | t     | Sig. |
|-------|-----------------------------|---------------------------|-------|------|
|       | B                           | Std. Error                | Beta  |      |
| 1     | (Constant)                  | 22,972                    | 7,857 | 2.924| .004 |
|       | VAR2                        | .738                      | .056  | .771 | 13,265| .000 |

*a. Dependent Variable: VAR3

\[ \hat{x} = 22,972 + 0.738 X_2 \]

The equation above showed that the level of efficiency of the Faithfulness (\( X_1 \)) to Religion Education (\( X_2 \)) is constantly at 22.972 and the perception scale will increase by 0.738 if the faithfulness increases by 1 scale of perception.

ANOVA

| Model | Sum of Squares | df | Mean Square | F     | Sig. |
|-------|----------------|----|-------------|-------|------|
| 1     | Regression     | 6576,144 | 1  | 6576,144 | 175,972 | .000 |
|       | Residual       | 4484,454 | 120| 37,370  |       |      |
| Total |                | 11060,598 | 121|        |      |      |

*a. Dependent Variable: VAR3
b. Predictors: (Constant), VAR2

Based on the test results in the table above obtained \( F_{\text{cont}} = 175,972 \) with value of \( p = 0.000 \), because the value of \( p < 0.05 \), the regression is significant.
The result test of linearity of Var 3 to Var 1 can be seen in the table below.

**ANOVA Table**

|                | Sum of Squares | df  | Mean Square | F     | Sig.  |
|----------------|----------------|-----|-------------|-------|-------|
| **VAR3* VAR1** |                |     |             |       |       |
| Between Groups | 6619.993       | 33  | 200.606     | 3.975 | .000  |
| Linearity      | 4668.090       | 1   | 4668.090    | 92.508| .000  |
| Deviation from Linearity | 1951.903 | 32  | 60.997  | 1.209 | .242  |
| Within Groups  | 4440.606       | 88  | 50.461      |       |       |
| **Total**      | 11060.598      | 121 |             |       |       |

**Hipotesis statistik:**

H$_0$: $X_3 = \alpha + \beta X_1$ (linear regression)

H$_1$: $X_3 \neq \alpha + \beta X_1$ (non linear regression)

Linearity equation results of the regression line are obtained from the line of Deviation from Linearity, namely $F_{count} (Tc) = 1.209$, with $p-value = 0.242 > 0.05$. It means that $H_0$ is accepted or the regression equation $X_3$ to $X_1$ is linear or a linear line.

**ANOVA Table**

|                | Sum of Squares | df  | Mean Square | F     | Sig.  |
|----------------|----------------|-----|-------------|-------|-------|
| **VAR3* VAR2** |                |     |             |       |       |
| Between Groups | 8465.715       | 39  | 217.070     | 6.860 | .000  |
| Linearity      | 6576.144       | 1   | 6576.144    | 207.810| .000  |
| Deviation from Linearity | 1889.571 | 38  | 49.726 | 1.571 | .045  |
| Within Groups  | 2594.883       | 82  | 31.645      |       |       |
| **Total**      | 11060.598      | 121 |             |       |       |

**Hipotesis statistik:**

H$_0$: $X_3 = \alpha + \beta X_1$ (linear regression)

H$_1$: $X_3 \neq \alpha + \beta X_1$ (non linear regression)

Linearity equation results of the regression line are obtained from the line of Deviation from Linearity, namely $F_{count} (Tc) = 1.571$, with $p-value = 0.045 < 0.05$. It means that $H_0$ is rejected or the regression equation $X_3$ to $X_2$ is non linear or a non linear line.

The results test of the path coefficient and t-test to test the direct effect of Var 1 and Var 2 on Var 3 in the SPSS 22 program are presented in the following table.

| Model     | Unstandardized Coefficients | Standardized Coefficients | t     | Sig.  |
|-----------|-----------------------------|---------------------------|-------|-------|
|           | B   | Std. Error | Beta |       |       |
| 1 (Constant) | -.7592 | 8.389 | -.859 | .392  |
| VAR-2     | .568 | .058     | .594 | 9.818 | .000  |
| VAR-1     | .406 | .072     | .343 | 5.666 | .000  |

a. Dependent Variable: VAR-3
Based on table above, the following results are obtained.

First, the path coefficient of the Pancasila Education, especially the first sila (X1) on the faithfulness of the students (X3) is 0.343 and t_{count} (5.666) > t_{table} (1.67) at a significance level of 0.000 < \alpha (0.05).

Second, the path coefficient of Religion Education (X2) on the faithfulness of the students (X3) is 0.594 and t_{count} (9.818) > t_{table} (1.67) at a significance level of 0.000 < \alpha (0.05).

Based on the results of data processing above, structural equation can be made for the model as follows:

\[ X_3 = 0.343 X_1 + 0.594 X_2 + \epsilon_1 \]

The equation of the structure showed the magnitude of the direct effect of variables X1 and X2 on X3 together, where the variable X1 is 34.3%, and X2 is 59.4%, or a total equivalent to 93.7%. It means that the two variables in the model as a whole can explain the X3 variable directly by 93.7%, the remaining 6.3% is explained indirectly or explained by other variables, which not explained in the model.

Structural models of influence between these variables can be described as follows.

![Figure Model of Interfaces Variables X1 and X2 on X3](image)

The first hypothesis formulated in this research is Pancasila Education, especially the first principle has a positive direct effect on student faithfulness. Statistically the hypothesis can be written as follows:

H_0 : \beta_{31} \leq 0
H_1 : \beta_{31} > 0

Based on the results of data processing with the SPSS 22 Program it is known that p_{31} = 0.343 and t_{count} (5.666) > t_{table} (1.67) with a significance of 0.000 < \alpha (0.05), then H_0 is accepted and H_1 rejected. So, there is a positive direct effect of Pancasila Education, especially the first principle (X1) on Faithfulness formation of the Students (X3). That is, Pancasila Education, especially the first principle influences the formation faithfulness of the Students.

The second hypothesis formulated in this study is: Religion Education has a positive direct effect on student faithfulness. Statistically the hypothesis can be written as follows:
\( H_0 : \beta_{32} \leq 0 \)

\( H_1 : \beta_{32} > 0 \)

Based on the results of data processing with the SPSS 22 Program as found that \( p_{32} = 0.594 \) and \( t \text{count} (9.818) > t_{\text{table}} (1.67) \) with a significance of \( 0.000 < \alpha (0.05) \), then \( H_0 \) is accepted and \( H_1 \) rejected.

So, there is a direct influence of Religion Education \((X_2)\) on the formation faithfulness of the Students \((X_3)\). That is, Religion Education has a positive direct effect on the formation faithfulness of the Students.

From the results of the path analysis calculation, it was found that Pancasila Education, especially the first principle had a significant effect (34.3%) on the formation faithfulness of the Students, and Religion Education (59.4%) to be a significant influence. Pancasila Education, especially the first principle is education that influences and directs the behavior of students to have divine values.

Therefore, it is only natural that it contributes significantly to the students' faithfulness. Apparently Pancasila Education, especially the first principle is a variable that greatly influences the formation faithfulness of the Students, so that whatever Pancasila Education is, especially the first principle is very meaningful for students to have faithfulness. This could be because Pancasila Education, especially the first principle for students, is truly realized by its meaning and role for its faith. It could also be because Pancasila Education, especially the first principle is felt to be truly inspiring for the faith of students. It could also be because the lecturer in delivering Pancasila education, especially the first principle really deepens the meaning and significance of the student's faith. It could also be because students in the first or second semester were more able to see the meaningfulness of Pancasila Education, especially the first principle as education that strengthened their faith.

Meanwhile Religion Education clearly has a significantly greater influence on the Faithfulness of the Students, which is 59.4%. That Religion Education has a significant effect on the Faithfulness of the Students, because according to its own name it has a tendency to shape students faith. Students who are still in their first semester (3 or 4) are students who have not yet matured their faith, making it easier to influence their faith through Religion education. It could also be caused Belief has been understood by early semester students, so that to have a better faith in trying to understand the Belief itself through Religion education because it is believed to influence it. With Religion Education that is conducive to the Faithfulness of the Students, students will feel a significant influence on their faith in themselves.

5. Conclusions

From the research on the influence of Pancasila Education variable, especially the first principle \((X_1)\) and Religion Education \((X_2)\) on Faithfulness Formation of the Students \((X_3)\) from 122 students of Bina Nusantara University, Jakarta who were selected by simple random sampling techniques, conclusions and suggestions could be presented as follow:

There is a significant positive direct influence on Pancasila Education, especially the first principle to the Faithfulness Formation of the Students. And there is a significant positive direct effect of Religion Education on the Faithfulness formation of the Students.

Based on the conclusions above, some suggestions can be conveyed as follows:

First, it is suggested for students to increase their Beliefs by drawing inspiration about the beliefs of Pancasila Education, especially the first principle that are accepted or learned. Then, It is also recommended for the students to be more concerned about students' Beliefs, so that the students can improve not only their understanding but also their faith through the Pancasila Education, especially the first principle. Finally, it is also recommended that Religion Education is also more chosen and designed to be suitable or conducive to the faithfulness formation of the students as much as possible.

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