

**THE INFLUENCE OF ISLAMIC TRADITION TO THE RELIGIOUS  
ETHIC AND TOLERANCE AMONG STUDENTS OF SOCIAL SCIENCE  
EDUCATION DEPARTEMENT AT UIN MALIKI MALANG**

THESIS

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**SOCIAL SCIENCE EDUCATION PROGRAM**

**TARBIYAH AND TEACHING TRAINING FACULTY**

**MAULANA MALIK IBRAHIM STATE UNIVERSITY MALANG**

JUNE, 2016

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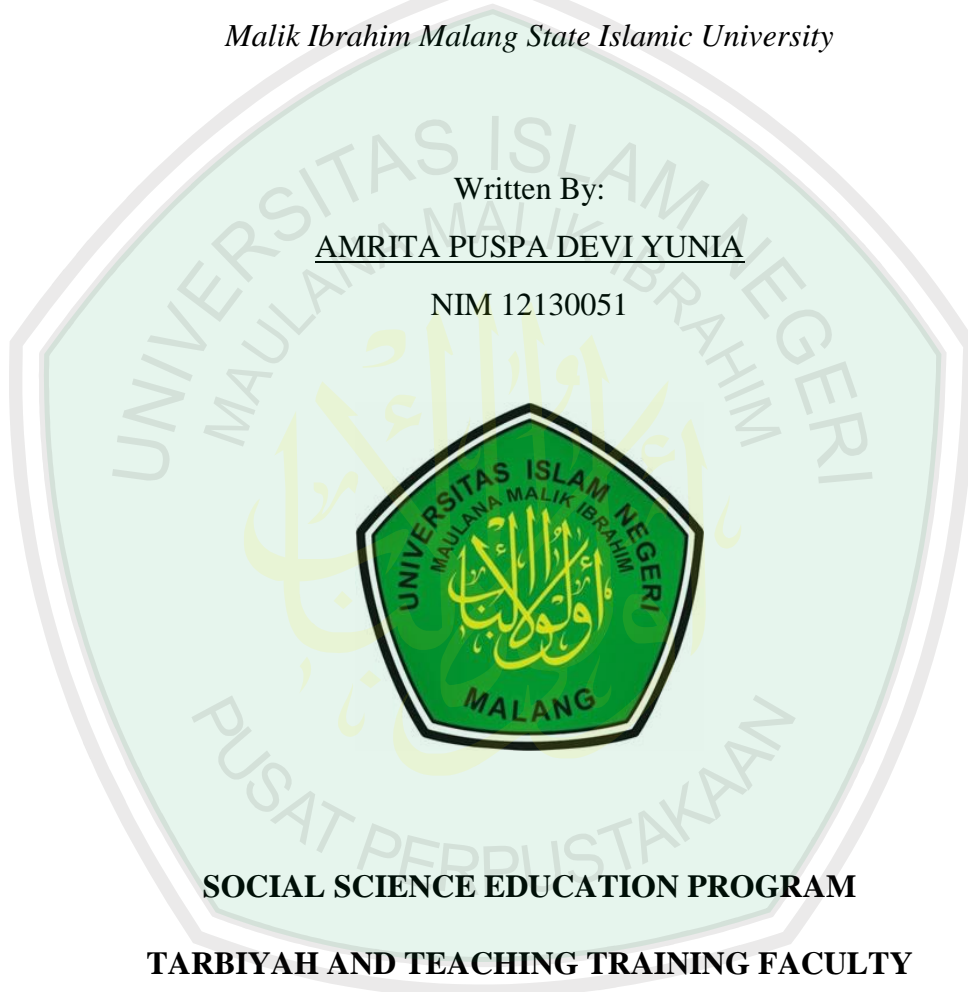
THESIS

*Submitted in Partial Fulfillment of the Requirements for Bachelor Degree (S.Pd)  
in Social Science Education at Tarbiyah and Teaching Training Faculty Maulana  
Malik Ibrahim Malang State Islamic University*

Written By:

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**LEGITIMATION SHEET**

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EDUCATION DEPARTEMENT AT UIN MALIKI MALANG**

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**as the requirement for the degree of *Sarjana Pendidikan (S.Pd)***


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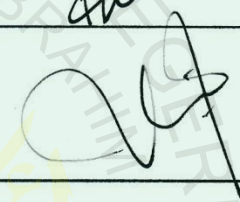
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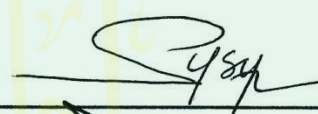
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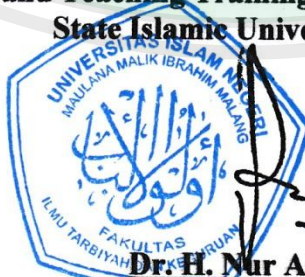
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**THE INFLUENCE OF ISLAMIC TRADITION TO THE RELIGIOUS ETHIC  
AND TOLERANCE AMONG STUDENTS OF SOCIAL SCIENCE  
EDUCATION DEPARTEMENT AT UIN MALIKI MALANG**

**THESIS**

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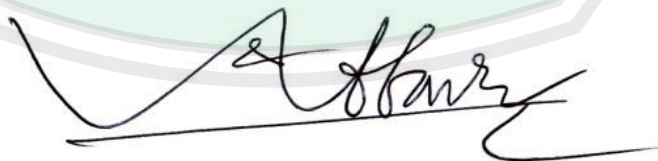
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Attachments : 4 (four) exemplars

To Whom It May Concern,  
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*Assalamu'alaikum Wr. Wb.*

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Is considered acceptable to be defended after being intensively read and regularly consulted in the area of research content, language, and writing composition.

*Wassalamualaikum Wr. Wb.*

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## DECLARATION OF AUTHENTICITY

I declare that this thesis is originally written to fulfill the requirement for Bachelor degree of Sarjana Pendidikan (S.Pd) entitled "*The Influence of Islamic Tradition to Religious Ethic and Tolerance Among Students of Social Science Education Departement at UIN MALIKI Malang*" is truly my original work. This research does not incorporate any material previously written or published by another party except those which are mentioned in the footnotes, quotation, and bibliography. Therefore, I will totally responsible for the thesis if there is any objection or claim from others.

Malang, June 2016



Amrita Puspa Devi Yunia

## *Dedication*

Bismillahirrohmaanirrohim. All praises be to Allah that give me the opportunity to finish this Thesis and study deeply about His power through Society phenomenon. Shalawat and Salam still be delivered to Prophet Muhammad SAW. Who bring us from the darkness religion to the brightness religion.

This Thesis is dedicated for two persons who are love me more than their self and always mention my name in their pray. My Mother, Akhirotin, and My Father, Alm. Musyarofan. Hopefully, their weariness will be rewarded by Allah with the best rewarded.

Do not forget My Little Sister, Evita Suci Dwi Nurani, because of her naughty act I realize that responsibility will never end. Therefore I can finish this Thesis on time.

The Last of this dedication is presented for English International Class Program of Social Science Education Departement 2012. Who are advicing, encouraging, helping, and motivating me in finishing this thesis.

## MOTTO

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ  
السَّمٰوٰتِ وَالْاَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بَطْلًا سُبْحٰنَكَ فَقِنَا عَذَابَ  
النَّارِ

Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.

**(Q.S. Ali Imran: 191)**



## ACKNOWLEDGEMENTS

Alhamdulillah. Praise and great gratitude submitted to Almighty God, Allah SWT who always gives her gracious mercy and tremendous blessing. Sholawat and Salam may always delivered for Prophet Muhammad SAW who has brought from the darkness to the brightness called Islam and became inspirator and pattern in this thesis entitled: *The Influence of Islamic Tradition Among Students of Social Science Education Departement at UIN MALIKI Malang.*

This thesis is done as a requirement in accomplishing the S-1 Degree at Social Science Education Departement of Teachers Training and Education Faculty in Islamic State University of Maulana Malik Ibrahim Malang.

The researcher would like to thank for all of those who have given contribution so that this thesis can be finished timely. The researcher would like to deliver this thank to:

1. Prof. Dr. H. Mudjia Rahardjo, M.Si, Rector of Islamic State University of Maulana Malik Ibrahim of Malang.
2. Dr. H. Nur Ali, M.Pd, Dean of Tarbiyah and Teaching Training Faculty.
3. Mr. Abdul Basith, M.Si as chief of Social Science Education Departement who has allowed and helped the researcher conducted this research.
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knowledge, advice and motivation that you have given to the researcher since study in this great campus.

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Hopefully Allah replies all helps and bless for you all. The researcher realized this thesis still imperfect in arrangement and the content. The researcher hope the criticism from the readers can help the researcher in perfecting the next research about this thesis.

Malang, June 2016

Researcher

## GUIDELINES FOR ARABIC-LATIN transliteration

The Writing of Arabic-Latin transliteration in this thesis is complying the guidelines of transliteration base on the shared decision of Minister of Religious Affairs and the Minister of Education and Culture Republic of Indonesia No. 158 in 1987 and no. 0543 b/U/1987 which generally can be explained as below:

### A. Alphabet

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	h	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ها	=	h
د	=	d	ع	=	'	ء	=	'
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

### B. Long Vocal

(a) Long Vocal	=	â
(i) Long Vocal	=	î
(u) Long Vocal	=	û

### C. Diphtong Vocal

أُو	=	aw
أَي	=	ay
أُو	=	û
إِي	=	î

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## ABSTRAK

Yunia, Amrita Puspa Devi. 2016. *The Influence of Islamic Tradition to Religious Ethic and Religious Tolerance Among Students of Social Science Education Departement at UIN MALIKI Malang*. Skripsi, Jurusan Ilmu Pengetahuan Sosial, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Skripsi: Mokhammad Yahya, M.A., Ph.D.

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Lembaga Pendidikan merupakan salah satu lingkungan yang dibutuhkan setiap manusia dalam mengembangkan potensi diri dan pengetahuan. UIN (Universitas Islam Negeri) berperan dalam mendidik lulusannya untuk menjadi warga negara Indonesia sekaligus seorang Muslim yang bijaksana. Maka Etika beragama dan Toleransi beragama penting untuk dikaji dan didukung oleh unsur-unsur di dalam Kampus untuk mengetahui pengaruh Ma'had dan Tradisi Ke-Islam-an Kampus terhadap Etika bergama dan Toleransi beragama. Khususnya pada Mahasiswa jurusan Pendidikan Ilmu Pengetahuan Sosial angkatan 2013/2014 UIN MALIKI Malang sebagai calon guru di masa depan. Tujuan umum dilakukannya penelitian ini adalah untuk mengetahui pengaruh Ma'had dan Tradisi Ke-Islam-an Kampus terhadap Etika bergama dan Toleransi beragama di UIN MALIKI Malang.

Adapun pendekatan yang digunakan dalam penelitian ini adalah deskriptif-kuantitatif dengan tipe hubungan sebab-akibat. Sumber data yang digunakan dalam penelitian ini adalah data primer dan sekunder. Teknik analisis data yang digunakan dalam penelitian menggunakan Analisis Jalur.

Dalam analisis data ditemukan bahwa (1) Ma'had dan Tradisi Ke-Islam-an Kampus secara simultan berpengaruh positif terhadap etika beragama sedangkan Ma'had secara parsial tidak berpengaruh pada toleransi beragama. (2) Ma'had dan Tradisi Ke-Islam-an Kampus secara simultan berpengaruh positif terhadap toleransi beragama sedangkan Ma'had secara parsial tidak berpengaruh pada toleransi beragama. (3) Ma'had dan Tradisi Ke-Islam-an Kampus secara simultan melalui etika beragama berpengaruh terhadap toleransi beragama sedangkan Ma'had secara parsial tidak berpengaruh pada toleransi beragama.

Sehingga dapat disimpulkan bahwa Ma'had dan Tradisi Ke-Islam-an Kampus yang dilakukan di UIN MALIKI Malang tidak dapat dipisahkan satu dengan yang lain. Karena itu, untuk mewujudkan Toleransi beragama yang baik, maka penting untuk menumbuhkan Etika bergama yang akan membantu proses Internalisasi Islam pada mahasiswa UIN MALIKI Malang khususnya Mahasiswa jurusan Pendidikan Ilmu Pengetahuan Sosial angkatan 2013/2014.

**Kata Kunci:** *Tradisi, Ma'had, Kampus, Etika Beragama, dan Toleransi Beragama.*

## ABSTRACT

Yunia, Amrita Puspa Devi. 2016. *The Influence of Islamic Tradition to Religious Ethic and Religious Tolerance Among Students of Social Science Education Departement at UIN MALIKI Malang*. Thesis, Social Science Education Departement, Tarbiyah and Teaching Training Faculty, Islamic State University of Maulana Malik Ibrahim Malang. Thesis Advisor: Mokhammad Yahya, M.A., Ph.D.

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Educational Institution is one of environments that is needed by every human to develop their potential and knowladge. UIN (Islamic State University) as Islamic Educational Instution learn the graduation to carry out two obligations. Those are as a wise Indonesian citizen and a good Moslem. In order that, Religious Ethic and Religious Tolerance should be studied deeply and suportred by every items in university both Campus and Ma'had. Especially, among Students of Social Science Education Departement 2013/2014 UIN MALIKI Malang as teacher in the future.

General purposes of this research are to determain The Influence of Ma'had and Islamic Campus Tradition to Religious Ethic and Religious Tolerance in UIN MALIKI Malang.

The approach used in this research is quantitative with descriptive research with type of casual correlation. The data used in this research is primary and secondary data. Data analyze that is used is *Path Analyze*.

The result of data anayze, found that (1) Ma'had and Islamic Campus tradition in UIN MALIKI Malang is having positive effect to Religious Ethic simultanously, but Ma'had have not influenced partially. (2) Ma'had and Islamic Campus tradition in UIN MALIKI Malang is having positive effect to Religious Tolerance simultanously, but Ma'had have not influenced partially. (3) Ma'had and Islamic Campus tradition in UIN MALIKI Malang is having effect to Religious Tolerance through Religious Ethic, but Ma'had have not influenced partially.

From the explanation above can be concluded that Ma'had and campus can not be separated from one another. Therefore, to realize the high religious tolerance, it is important to cultivate the religious ethic character in students of Social Science Education Departement 2013/2014 UIN MALIKI Malang.

**Key Words:** *Islamic Tradition, Ma'had, Campus, Religious Ethic, and Religious Tolerance.*

## مُلَخَّصٌ

يُؤَيِّدُهُ، لَمُرِيَّتُهُ فُسْفَةً دَفِي. ٢٠١٦. النَّفُودُ مِنَ الْعَادَةِ الْإِسْلَامِيَّةِ الْأَخْلَاقِ الدِّيْنِيَّةِ وَالْتَسَامُحِ الدِّيْنِيَّةِ إِلَى الطَّلَابِ تَحْصُصِ الْعُلُومِ الْأَجْتِمَاعِيَّةِ إِدَارِيَّةِ جَامِعَةِ مَوْلَانَا مَالِكِ إِبْرَاهِيمِ الْإِسْلَامِيَّةِ الْحُكُومِيَّةِ مَالَانَج. الْبَحْثُ، تَحْصُصِ الْعُلُومِ الْأَجْتِمَاعِيَّةِ، كَلِيَّةِ التَّرْبِيَّةِ وَتَأَهِيْلِ الْمُعَلِّمِينَ، جَامِعَةِ مَوْلَانَا مَالِكِ إِبْرَاهِيمِ الْإِسْلَامِيَّةِ الْحُكُومِيَّةِ مَالَانَج. مُشْرِفُ الْبَحْثِ: مُحَمَّدٌ يَحْيَى، الْمَاجِسْتِرُ، الدُّكْتُورَاهُ.

المُؤَسَّسَةُ التَّعْلِيمِيَّةُ هِيَ وَاحِدَةٌ مِنْ بَيْنَةِ مُخْتَلِفِ لِكْلِ إِنْسَانٍ فِي تَطْوِيرِ النَّفْسِ وَالْعِلْمِ. UIN (الْجَامِعَةُ الْإِسْلَامِيَّةُ الْحُكُومِيَّةُ) كَمُؤَسَّسَةٍ تَعْلِيمِيَّةٍ إِسْلَامِيَّةٍ الَّتِي تُنَاسِبُ وَاجِبِينَ مَحْرُومِينَ لِمُتَخَرِّجِيهَا أَيِ الْمَوَاطِنِينَ فِي الدَّوْلَةِ الْإِنْدُونِيْسِيَا وَالدِّيْنِ الْإِسْلَامِيَّةِ. حَتَّى تَنْوَبَا الْأَخْلَاقَ الدِّيْنِيَّةَ وَالْتَسَامُحَ الدِّيْنِيَّةَ الْهِمَامَا، هَذَا الْحَالُ مِهِمْ لِمَضْبُوطِ لِتَصْوِيرِ نَفُودٍ مِنْ دَاخِلِيَّةِ قِيَمِ الْإِسْلَامِ الْأَخْلَاقِ الدِّيْنِيَّةِ وَالْتَسَامُحِ الدِّيْنِيَّةِ إِلَى الطَّلَابِ تَحْصُصِ الْعُلُومِ الْأَجْتِمَاعِيَّةِ الْجَيْلِ ٢٠١٣/٢٠١٤ جَامِعَةِ الْإِسْلَامِيَّةِ الْحُكُومِيَّةِ MALIKI مَالَانَج. الْقَصْدُ الْعَمُّ يُفَعَلُ هَذَا الْبَحْثُ لِعِلْمِ ذَلِكَ فِيهَا الْأَخْلَاقِ الدِّيْنِيَّةِ وَالْتَسَامُحِ الدِّيْنِيَّةِ وَمَا مَرَّتْ الْأَخْلَاقِ الدِّيْنِيَّةِ.

وَأَمَّا التَّقْرِيْبُ الْمُسْتَعْمَلُ فِي هَذَا الْبَحْثِ كَبِيٌّ بِجِنْسِ الْبَحْثِ الْوَصْفِيِّ وَهُوَ بَحْثٌ تَصْوِيرِيٌّ شَيْئًا أَوْ شَخْصٍ مَضْبُوطٍ عَلَى حَالِ الظَّاهِرِ فِي الْمِيْدَانِ. مَنَبَعُ الْبَيِّنَةِ الْمُسْتَعْمَلُ فِيهِ الْبَيِّنَةُ الْأَوَّلُ وَالثَّانِيٌّ. تَخْلِيلُ الْبَيِّنَةِ الْمُسْتَعْمَلُ فِيهِ اسْتِعْمَالُ تَخْلِيلِ.

إِذَا حَصَلَ الْبَحْثُ الَّذِي يُفَعَلُ مَرُورَ الْإِسْتِفْتَاءِ وَجَدَ تَخْلِيلَ الْبَيِّنَةِ ثَلَاثَةً نَوَافِدَ لِحَدِّهَا نَفُودٌ مِنْ الْمُعْهَدِ وَالْجَامِعَةِ بِكَيْفِيَّةِ الْمُتَوَاقِفِ ذُو نَفُودٍ إِيْجَابِيٍّ الْأَخْلَاقِ الدِّيْنِيَّةِ وَالثَّانِي نَفُودُ الْمُعْهَدِ وَالْجَامِعَةِ بِكَيْفِيَّةِهَا ذُو نَفُودٍ إِيْجَابِيٍّ التَّسَامُحِ الدِّيْنِيَّةِ وَالثَّلَاثُ نَفُودٌ مِنْهَا الَّتِي مَرَّتْ الْمُعْهَدِ وَالْجَامِعَةِ بِكَيْفِيَّةِ الْجَزَائِيِّ مَرُورَ الْأَخْلَاقِ الدِّيْنِيَّةِ التَّسَامُحِ الدِّيْنِيَّةِ وَهُوَ لَا يَمْلِكُ نَفُودًا سَلْبِيًّا التَّسَامُحِ الدِّيْنِيَّةِ بِقَدْرِ.

حَتَّى يُسْتَخْلَصَ أَنْ يُفَعَلَ نَفُودٌ مِنْ دَاخِلِيَّةِ قِيَمِ الْإِسْلَامِ جَامِعَةِ مَالِكِ الْإِسْلَامِيَّةِ الْحُكُومِيَّةِ مَالَانَج عَلَى مَنظُورِ الطَّلَابِ تَحْصُصِ الْعُلُومِ الْأَجْتِمَاعِيَّةِ الْجَيْلِ ٢٠١٣/٢٠١٤ ذُو نَفُودِ الْأَخْلَاقِ الدِّيْنِيَّةِ وَالْتَسَامُحِ الدِّيْنِيَّةِ. حَالَانِ مِنْ دَاخِلِيَّةِ قِيَمِ الْإِسْلَامِ لَا يُنْفَصَلُ عَنْ بَعْضِهَا الْبَعْضُ. لِإِيْجَادِ التَّسَامُحِ الدِّيْنِيَّةِ الْحَسَنَةِ مِهِمْ لِإِنْبَاتِ الْأَخْلَاقِ الدِّيْنِيَّةِ الَّتِي تُسَاعِدُ طَرِيقَةَ دَاخِلِيَّةِ الْإِسْلَامِ إِلَى الطَّلَابِ مِنْهَا خُصُوصًا إِلَى الطَّلَابِ تَحْصُصِ الْعُلُومِ الْأَجْتِمَاعِيَّةِ الْجَيْلِ ٢٠١٣/٢٠١٤.

الكَلِمَاتُ الرَّئِيسِيَّةُ: الْعَادَةُ، الْمُعْهَدُ، الْجَامِعَةُ، الْأَخْلَاقُ الدِّيْنِيَّةُ، وَالْتَسَامُحُ الدِّيْنِيَّةُ

## CHAPTER I

### INTRODUCTION

#### A. Background of The Research

According to John Locke (1704-1932) in Tabularasa Theory, every child was born like white clean paper. Paper will be the expensive paper or cheap paper will depend on the writer. It happens in human life. Experiences in his life will influence how they behave, either in the family, school, or society.<sup>1</sup>

Indonesia was becoming a country that has dominated by Islamic society. Therefore, Islamic Education was important for society to give experience and understand, which is good and bad behavior in society perspective. In early of Islam in Indonesia, Islamic Education was separated from modern education. Islamic Education can not be running well and optimally. But after colonialism era, Government issued policy that Islamic education is included in national education program as has been stated in Undang-Undang No. 20 Tahun 2003.

Islamic State University of Maulana Malik Ibrahim (UIN MALIKI) Malang is being one of Islamic institutions in Indonesia. The vision of UIN MALIKI Malang is being the best Islamic university in learning, researching also dedicating to the society that will be scored by graduates qualifications those are have deep of religious belief, good moral, breadth of knowledge and professional maturity. To make those vision is possible, UIN MALIKI Malang establish an

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<sup>1</sup> Boedi Santosa, *Asal Usul Pendidikan Dalam Perspektif Teori Sosiologi*, (<http://www.google.com> accessed on November 21<sup>st</sup>, 2015).

environment that integrates between Islamic knowledge and modern knowledge as the university culture.

Students are expected to use Al-Qur'an and Hadith (speech, behaviors, and provisions of Prophet Muhammad SAW.) as one of inspirations for modern knowledge development in student's learning class. Students also get Islamic subject as mandatory subject, congregational prayer, lecturer and staffs who are having good and Islamic personality, and performance to support the Islamic Tradition for students.

Islamic traditions of UIN MALIKI should be ideal combination when it be combined with Social Sciences because it can be constructing the social-religion personality that is necessary for social teacher to face student's moral degradation in Indonesia. Social Science Education Department in UIN MALIKI Malang is the department in Tarbiyah and Teacher Training Faculty that have purpose to prepare student to be teacher that is competent on social sciences and find out the problem solver in the development of Indonesia.<sup>2</sup>

George Ritzer have explained the definition of social science through his explanation about three paradigms in social sciences, those are: fact paradigm, social definition paradigm and social behavior paradigm. Fact paradigm is discussing on the norms and values in society those are shaping human behavior in everyday life. Social definition paradigm discuss on society as individual who has creative and independent thinking beside his society life. Social behavior

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<sup>2</sup> Fakultas Ilmu Tarbiyah dan Keguruan, *Profil Prodi Pendidikan Ilmu Pengetahuan Sosial (PIPS)*. (<http://www.google.com> accessed on September 8<sup>th</sup>, 2015).

paradigm discuss on functional relation between individual behavior to social life.<sup>3</sup> Social sciences are hopefully can be increasing the moral quality of students also can be more selecting which character that will bring goodness in society exactly in educational world.

Researcher uses religious ethics and religious tolerance as the measure of the Islamic Tradition in social science education department with some reasons.

Those are:

*First*, Religious ethics refer to good or bad behavior in Allah's side. According to Toshihiko Izutsu there are two basic concepts of religious ethics those are: the faithful of the God existing and the fearful to God. Students 2013/2014 of social science education department have studied sociological theory subject that include of Karl Marx's theory. Karl Marx is focused on capitalist life style include religion it self.<sup>4</sup> More over, students in social education also have to study about Economic, Geographic, Philosophy, Anthropology, etc. that will be construct the capitalist ideology in students cognitively. It will be dangerous, for students' university in the age of self-discovery.

With this reasons, the researcher used religious ethics as the measure of the Islamic Tradition in Campus to determine their students to do not become scientist that assume the immaterial power is not important that will be influence to the increasing moral degradation that have happened in Indonesian every year. As

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<sup>3</sup> Lina Kato, *Pengertian dan Teori Paradigma Ilmu Sosial Menurut Para Ahli*. (<http://www.google.com> accessed on March 26<sup>th</sup>, 2016).

<sup>4</sup> George Ritzer and Douglas J. Godman. *Teori Sosiologi Modern Edisi Keenam*, terj., Alimandan. (Jakarta: Kencana, 2012). Pg. 35.



National Commission of children protection (Komisi Nasional Perlindungan Anak) found in their research in 2008 that 62,7% youth of 4.726 respondent were not virgin and 21,2% had an abortion. In 2012, they got conclusion that 97% of 4.726 respondent, had watch the pornography, 93,7% were not virgin and 21,26% had an abortion.

*Second, Religious Tolerance.* Religion is almost being conflict in society. Because society is looking religion as the holly thing and coming from god also brought by holly person that called by Prophet. The person who understands about his religion will be an honored person so that they will guard his religion authentically. Until we meet some persons that fanatic on their religion and become intolerant person with the diversity in society also can't be welcoming on the changing time.

According to Allport's theory that is reviewed by Christopher T. Burris with title "religion orientation scale (Allport & Ross, 1967)". Between two religious orientations, both extrinsic and intrinsic religious orientation, Allport concluded that is no correlation between extrinsic religious orientation and human tolerance. Both intrinsic religious orientation and human tolerance have correlation. However, Herek (1987), Lough (2005) explain that no correlation between intrinsic religious orientation and human tolerance as Altemeyer explain it is caused by bigotry.<sup>5</sup>

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<sup>5</sup> Idhamsyah Eka Putra dan Zora A. Wongkaren, *Konstruksi Skala Fundamentalisme Islam di Indonesia*. 2010. Jurnal Psikobuana. Vol. 1, Numb. 3. Pg. 151–161.

Social science will support the religion science that students have got in their class about society that expected will become the mediator of the diversity and also hopefully to become the guider of the movement that happen in society so it will be directionally and suitable with the Islamic values also being students who is tolerant to people of various groups and strata in spreading the truth and the goodness of Islam that definitely base on Al-Qur'an and Hadits. So that they can be moslem who Al-Qur'an is called him by *Ummatan Wasathan*.

With the explanation of research background above, researcher argue that the students 2013/2014 of social science education department is being suitable object of this research with some reasons:

1. Students 2013/2014 of social science education department is the students who got a lot of Islamic traditions rather than students 2014/2015 and 2015/2016 both in the class and ma'had.
2. Students 2013/2014 of social science education department is students who has studied a lot of social sciences rather than students 2014/2015 and 2015/2016.
3. The policy that classify student based on the interest is not applied for Students 2013/2014 of social science education department so that this research is pure on the social science education department's student.

With those reasons, researcher proposes a research with the title The Influence of Islamic Tradition to The Religious Ethic and Tolerance Among Students of Social Science Education Departement at UIN MALIKI Malang.

**B. Research Questions**

1. Does the Islamic Traditon influence to the Religious Ethic in Social Science Education Department?
2. Does the Islamic Traditon influence to the Religious Tolerance in Social Science Education Department?
3. Does the Islamic Traditon influence to the Religious Ethic and Religious Tolerance in Social Science Education Department?

**C. Research Objectives**

1. To determine the influence of the Islamic Traditon in Social Science Education Department on religious ethics.
2. To determine the influence of the Islamic Traditon in Social Science Education Department on religious tolerance.
3. To determine the influence of the Islamic Traditon in Social Science Education Department on religious ethics and religious tolerance.

**D. Significance of The Research**

For the Chief of Social Science Education Department, this research is expected become the one of the references of making decision for improving learning effectiveness and improving the social and religious attitudes that can be measured by religious ethic and religious tolerance.

For the Lecturer of Social Science Education Department, this research is expected to be one of the solutions for the lecturers in carrying out the study with the aim to improve religious ethic and religious tolerance in Student.

For the next researcher, this research can be used as a reference in future research to develop science.

### **E. Research Hypothesis**

Based on Research Question, then the hypotheses are:

1.  $H_0$ : Islamic Tradition have not influenced to Religious Ethics among students Social Science education department.

$H_1$ : Islamic Tradition have influenced to Religious Ethics among students Social Science education department.

2.  $H_0$ : Islamic Tradition have not influenced to Religious Tolerance among students Social Science education department.

$H_1$ : Islamic Tradition have influenced to Religious Tolerance among students Social Science education department.

3.  $H_0$ : Islamic Tradition have not influenced to Religious Ethics and Religious Tolerance among students Social Science education department.

$H_1$ : Islamic Tradition have influenced to Religious Ethics and Religious Tolerance among students Social Science education department.

### **F. Scope of The Research**

In this research, there are Independent and Dependent variable. Independent variable in this research is Islamic Tradition that will be divided into two sub-variables those are Ma'had and Campus. Dependent variable in this research also divided into two variables those are religious ethic and tolerance. This research was conducted at Student of the Social Science Education

Department year 2013/2014 in UIN MALIKI Malang. To reinforce the scope and focus of this research, the restriction is done as follows:

**Table 1.1 Scope of the Research**

Numb.	Variable	Sub-Variable	Sub-indicator
1.	Internalizing of Islamic Values in Social Science Departement of UIN MALIKI Malang (X)	Ma'had/ Boarding School Program (X <sub>1</sub> ) (Ahmad Tafsir) <sup>6</sup>	Teacher
			Students
			Place of learning process. (Mosque and Boarding House).
		Islamic Tradition in Campus. (Francis Wahono)	Classical book learning
			School Design
			Facilitation
			Lecturer
			Students
			Curriculum.
2.	Religious Ethic (Y <sub>1</sub> ) (Miftahul Huda) <sup>7</sup>	Beliving and not turning away from God	Doing good because Allah
			Reading and contemplating His verse
			Following His prophet
			Not doing God's prohibition.
3.	Religious Tolerance (Y <sub>2</sub> )	Receiving the diversity in society	Not homoginizing the society

<sup>6</sup> Binti Maunah. *Op.cit.* Pg.16.

<sup>7</sup> Miftahul Huda. *Op.cit.* Pg. 134-136.

	(Michael Walzer) <sup>8</sup>	Receiving and realizing the rights of every people
		Wondering and appreciating other opinions, also want to learn and hear.
		Giving full support and participate into the different aspects of the others autonomy.

### G. Research Originality

This research originality presented the similarities and differentiations of previous study that is related to this research with this research. This research originality is explained to prevent the repetition and plagiarism of the similar object. Therefore, researcher summarized as what was explained in the table:

**Table 1.2 Research Originality**

Numb.	Research Identity	Similarity	Deferentiation	Research Originality
1.	Albertin Dwi Astuti. <i>Pengaruh Budaya Sekolah Terhadap Karakter Siswa Kelas X Jurusan Tata Boga SMK Negeri 3 Klaten</i> , 2015. Technic Faculty, State University of Yogyakarta.	Explaining the Influence of School Culture.	- Dependent Variable was not specific. But, in this research dependent variable focus on Religious Ethic and Religious Tolerance. - The Subject of research was defferent.	There is significant effect of the Islamic Tradition in Social Science Education Depertement to religious ethics and religious tolerance.
2.	Wahyu Mustaqim. <i>Pengaruh Penerapan Pendidikan Karakter di</i>	The influence of Character building to	- This research use student's university as	There is significant effect of the

<sup>8</sup> Moh. Yamin dan Vivi Aulia . *Op.cit.* Pg. 5-6.

	<p><i>Sekolah Terhadap Perilaku Akademik Siswa Kelas XI Teknik Komputer Jaringan di Smk Piri 1 Yogyakarta.</i> 2013. Technic Faculty, State University of Yogyakarta.</p>	<p>Student's behavior.</p>	<p>the object.</p> <ul style="list-style-type: none"> <li>- Independent variable focus on Islamic values.</li> <li>- Dependent Variable was not specific. But, in this research dependent variable focus on Religious Ethic and Religious Tolerance.</li> </ul>	<p>Islamic Tradition in Social Science Education Departement to religious ethics and religious tolerance.</p>
3.	<p>Bahari. <i>Toleransi Beragama Mahasiswa (Studi tentang Pengaruh Kepribadian, Keterlibatan Organisasi, Hasil Belajar Pendidikan Agama, dan Lingkungan Pendidikan terhadap Toleransi Mahasiswa Berbeda Agama pada 7 Perguruan Tinggi Umum Negeri).</i> 2010. Badan Litbang dan Diklat Kementerian Agama.</p>	<p>Use Educational Environment as the independent variable and religious tolerance as dependent variable</p>	<ul style="list-style-type: none"> <li>- Object of research in non-Islamic university. Those are Universitas Indonesia, Universitas Padjadjaran, Universitas Diponegoro, Universitas Gadjah Mada, Universitas Hasanuddin, Universitas Nusa Cendana.</li> </ul>	<p>There is significant effect of the Islamic Tradition in Social Science Education Departement to religious ethics and religious tolerance.</p>
4.	<p>Nur Tafiah. <i>Hubungan Tingkat Religiusitas Dengan Toleransi Siswa Muslim SMK N 2 Salatiga Tahun 2011/2012.</i> 2013. Islamic State Higher Education (STAIN) of Salatiga</p>	<ul style="list-style-type: none"> <li>- No correlation between student's religiosity and tolerance religiosity.</li> </ul>	<ul style="list-style-type: none"> <li>- In this research, student religiosity is Independent variable and religious tolerance as dependent variable.</li> </ul>	<p>There is significant effect of the Islamic Tradition in Social Science Education Departement to religious ethics and</p>

				religious tolerance.
5.	Abu Bakar. <i>Sinergi Pesantren Dan Perguruan Tinggi ( Studi Pengembangan Kurikulum Ma'had Sunan Ampel Al-Ali Malang)</i>	- UIN MALIKI Malang as the research object.	- This research focus on Ma'had. - Use Qualitative method.	There is significant effect of the Islamic Tradition in Social Science Education Departement to religious ethics and religious tolerance.
6.	Sardiman. <i>Revitalisasi Peran Pembelajaran IPS Dalam Pembentukan Karakter Bangsa. FISE-UNY</i>	- IPS students as the research object	- Use Qualitative Research - Focus on IPS Learning	There is significant effect of the Islamic Tradition in Social Science Education Departement to religious ethics and religious tolerance.
7.	Zakiah dkk. <i>Integrasi Pendidikan Karakter dalam Pembelajaran IPS untuk Pengamalan Nilai Moral Siswa (Study Kasus pada MAN Amlapura Tahun Pelajaran 2014/2015). Magister Program of Educational University of Ganesha- Singaraja.</i>	- IPS students as the research object	- Use Qualitative Research - Focus on IPS Learning	There is significant effect of the Islamic Tradition in Social Science Education Departement to religious ethics and religious



				tolerance.
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## H. Operational Definition

1. Islamic Tradition in Social Science Education Department in this research is divided into two sub-variables. Those are Campus and Ma'had. Campus in this research refer to According to Maslowski in Herman's article, He explain that school tradition is the basic assumptions, norms and values, and cultural artifacts that are shared by school members, which influence their functioning at school. This definition refers to a number of cultural elements, i.e. basic assumptions, norms and values, and cultural artifacts, and a number of cultural aspects, i.e. its shared nature and influence on behavior.

Ma'had refer to Ahmad Tafsir, Pesantren is the oldest Islamic educational institution that is recognized by society has five characteristics and fundamental components those are: Kiai as teacher, Santri as student, Mosque as place of learning process and prayer, Pondok as quarantine place, and Classical book learning.

2. Religious Ethics in this research According to Madjid (1992), human's religiosity is human's behavior that is constructed by believing to occult (the reality of supra-empirical). Human is doing something empirical, but human who has religiosity will take their conduct base on their believing of supra-empirical reality.
3. Religious tolerance in this research refers to the attitude of giving the whole authority to others to give their idea although that is not the right idea.

## **I. Structure of Thesis**

CHAPTER I discussed on the Introduction and included of Background of the Research, Research Questions, Research Objectives, Significance of the Research, Research Hypothesis, Scope of the Research, Operational Definition, and Structure of Thesis.

CHAPTER II discussed on literature review that included of The Islamic Tradition at the Social Science Education Department, Religious Ethics, Religious Tolerance, The influence of Islamic Tradition to Religious Ethic, The influence of Islamic Tradition to Religious Tolerance, The influence of Islamic Tradition to Religious Ethic and Religious Tolerance.

CHAPTER III discussed on the research methods that included of Location of Research, Approach and Type of Research, Research Variables, Population and Sample, Data and Source Data, Research Instrument, Data Collection Techniques, Test of validity and Reliability, and Data Analysis.

CHAPTER IV is discussing on the exposing data and research findings during research. This included of description of Research location, description of the research variables, and hypotheses test.

CHAPTER V will be discussed the result that was exposing in CHAPTER IV and include of the influence of Islamic Tradition in Social Science Education Department to the Religious Ethics, the influence of Islamic Tradition in Social Science Education Department to the Religious Tolerance, the influence of Islamic Tradition in Social Science Education Department to the Religious Ethics and Religious Tolerance.

CHAPTER VI will be discussion on the conclusion of the whole thesis and the solution that is recommended by the researcher. This chapter is the last chapter of this thesis.



## CHAPTER II

### LITERATURE REVIEW

#### A. The Islamic Tradition

Tradition is material or ideas from the past time but still exist until current time and not be dissolved or damaged. Tradition also can be defined as the inheritance from the ancestor but still conduct continuity and not be deliberated.<sup>9</sup>

From the explanation above, can be summarized that tradition are the activities and ideas that was done in the past time and it is conducted until now as the effort to make human easier. According to C.A. Van Peursen, tradition is defined as the process of inheriting norms, customs, principles, and wealth. Tradition can be changed, received, rejected, and combined with the diversity of culture.<sup>10</sup>

Islamic tradition can be defined as the material or ideas from the ast time that refer to Islamic civilization in certain society. Islamic religion has two fundamental resources those are Al-Qur'an and Hadits. Therefore, Islamic traditions are shared by society in the past base on Al-Qur'an and Hadits.

Islamic Tradition is implemented in educational institution as religious religious school culture. According to Maslowski in Herman's article, He explains that school culture is:

“The basic assumptions, norms and values, and cultural artifacts that are shared by school members, which influence their functioning at school. This definition refers to a number

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<sup>9</sup> Piotr Sztompka, *Sosiologi Perubahan Sosial*. ( Jakarta: Prenada Media Grup, 2007), Pg. 69.

<sup>10</sup> C.A. Van Peursen, *Strategi Kebudayaan*. (Yogyakarta: Kanisius, 1988), Pg. 11.

of cultural elements, i.e. basic assumptions, norms and values, and cultural artifacts, and a number of cultural aspects, i.e. its shared nature and influence on behavior.”<sup>11</sup>

From his explanation can be conclude that school culture or university culture is the customs, rules, traditions, and artifacts that is implemented in certain school and followed by students and then became the certain identity for the school from other school.

E.B. Taylor explain in Soejono Soekanto’s book, culture is complex thing include of knowledge, belief, art, moral, law, customs, abilities and habits that is obtained by human as the part of society.<sup>12</sup> There are 3 form of culture according to Koentjaraningrat. Those are idea, activity, and thing.<sup>13</sup>

According to Fred Luthan and Edgar Schein characteristics of school traditions are: a) Observed behavioral regularities that is visible regulation that forced student to be conducted in daily activities; b) Norms, that is invisible rules that become costumed in certain school; c) Dominant value, is the value that become priority for certain school; d) School Philosophy is school belief and perspective in explaining certain object: e) Rules is the appointment that is binding people in certain school, f) Feelings or institutional climate is an overall feeling that can be delivered by conduct, school layout and etc.<sup>14</sup>

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<sup>11</sup> Herman, *Peranan Budaya Sekolah Dalam Meningkatkan Kinerja Dan Membangun Mutu Sekolah* (Pdf). (google.com, accesed April 1<sup>st</sup>, 2016).

<sup>12</sup> Soerjono Soekanto, *Sosiologi Suatu Pengantar*. ( Jakarta: PT RajaGrafindo, 1982), pg. 150.

<sup>13</sup> Supartono W., *Ilmu Budaya Dasar Edisi Revisi 2004*. (Bogor: Ghalia Indonesia, 2004). pg. 35.

<sup>14</sup> Akhmad Sudrajat, *Budaya Organisasi di Sekolah*. (<http://www.google.com> accesed on April 5<sup>th</sup>, 2016).

### a. The Concept of Campus Tradition

There are three steps to develop the Islamic values in Social Science Education Departement. The *first step* is knowing the facts. *Second step* is considering the value and the social science. And the *final step* is appreciating that will be practiced in everyday lifes in order to construct objectively, rationally, scientific-honesty base on the awareness to others and the other social activities.<sup>15</sup>

According to Sukiarni Islamic tradition in university can be tangible in conceptually and operationally. Conceptually means that Islamic tradition can be implemented through Islamic values development and its application in society (to coconstruct human social-religious). Operationally means for giving Islamic education with condusive educational environment. So that Islamic tradition can be implemented efficiently and effectively.<sup>16</sup>

According to Francis Wahono<sup>17</sup> there are 5 fundamental unsurs of Educational building. Those are:

a) Teacher

People who are transfer knowledge and become role model for student to conduct in everyday life. According to Ahmad

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<sup>15</sup> *Ibid.* Pg. 190.

<sup>16</sup> Sukiarni, M. Pd. Widyaiswara LPMP Aceh. *Internalisasi Nilai-Nilai Islami Dalam Pembelajaran* (pdf). ((google.com, accesed September 8<sup>th</sup>, 2015).

<sup>17</sup> Children Human's Right Foundation. *Kekerasan Anak dalam Pendidikan: Akar Masalah, Locus, Korban, Pelaku, dan Kewajiban Negara* (Microsoft Word). (google.com, accesed April 1<sup>st</sup>, 2016).

Rohani and Abu Ahmadi, teacher is people who are guiding and advising base on the goals that was determined by teacher.<sup>18</sup>

In order to implemented Islamic tradition in university environment, teacher needs to have main quality. According to Lias Hasibuan, there are two main qualities for teacher. Those are: 1) having good personality and character of faith, attitude, and behavior. 2) having good understanding of learning method and knowladge.<sup>19</sup>

According to Ahmad Rohani and Abu Ahmadi, there are five deterrent factors for teacher to organize the class. Those are: 1) Type of teacher leadership that authoritative, 2) Monotonous learning, 3) Teacher personality, 4) Teacher knowladge, 5) Teacher attention to students.<sup>20</sup>

b) Students

Students are the party that is receiving the benefit of learning process. If Teacher as the role model has to give good model for their students, Students also have to follow what their teacher has conducted. According to Ahmad Rohani and Abu Ahmadi, there are four obligations for students in receiving knowladge in lerning process. Those are<sup>21</sup>:

- (1) Considering soul purity than bad behavior.

<sup>18</sup> Ahmad Rohani and Abu Ahmadi, *Pengelolaan Pengajaran*. (Jakarta: PT RINEKA CIPTA, 1991), pg. 107.

<sup>19</sup> Lias Hasibuan, *Kurikulum & Pemikiran Pendidikan*. (Jakarta: Gaung Persada, 2010), pg. 132.

<sup>20</sup> Ahmad Rohani and Abu Ahmadi. *Op.cit.* pg. 148.

<sup>21</sup> *Ibid.*, pg. 110.

- (2) Disposed to find out the knowledge (include of engaging the whole of their energy, time, spirit, physic, and brain to study).
- (3) Do not conceite for the knowledge that have gotten and oppose what their teacher said and conducted.
- (4) Understanding on the position of knowledge that they have gotten. This position can be looked from the result of studies magnificance and argumentation strength.

c) Instutional Design

Instutional Design is the basic philosophy and opinion about the whole reality, life meaning, or important thing that have to be struggled by university. It is conceptually formulated in vision, mission, tradition, goals, and targets that have to be reached by university.<sup>22</sup>

From this explanation that Islamic university will formulate their vision, mission, tradition, goals, and targets base on the Islamic resources both Al-Qur'an and Hadits. This design has to be implemented as the concrete step.

d) Facilitation and Infrastructure

Facilitation and Infrastructure is supporting tools that needed to conduct the educational activities; Teacher who have

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<sup>22</sup> Akhmad Sudrajat, *Op.cit.*



supported by complete facilitation and infrastructure have more good result for student.

Islamic tradition that have implemented in educational institution also need to be supported by facilitation and infrastructure to understand about Islam deeply and continuity. The quality of facilitation and infrastructure has to follow up the development of technology, art, and sciences.<sup>23</sup>

e) Curriculum

According to S. Nasution, Curriculum is a set of subject or learning material that has to be understood by student or learned by teacher for achieving one of educational standards or certificate.<sup>24</sup>

Furthermore, Laurel N. Tanner explained that “Curriculum is all of the learning of students which is planned by and directed by the school to attain its educational goals.”<sup>25</sup>

Curriculum has central position in the whole of educational process because curriculum become strategic tools to achive its goals. Therefore, curriculum description has to consider on ontology, epistemology, and aksiology perspectives.<sup>26</sup>

- 1) Curriculum in ontology perspective defined what the planning of educational institution until learning activity for students.

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<sup>23</sup> Barnawi and Mohammad Arifin. *Kinerja Guru Profesional (Instrumen, Pembinaan, Peningkatan, & Penilaian)*. ( Jogjakarta: Ar-Ruzz Media), pg. 53.

<sup>24</sup> Lias Hasibuan., *Op.cit.* pg. 6.

<sup>25</sup> *Ibid.*, pg. 7.

<sup>26</sup> *Ibid.*, pg. 128-129.

- 2) Curriculum in epistemology perspective defined how the planning of educational institution and learning activities is designed by chief of institution.
- 3) Curriculum in axiology perspective defined what the meaningful for society. This perspective is explained what will be given to society for considering the needs of society.

There are three principles of the development of curriculum construct. Those are: Tauhid Principles, Selecting of curriculum content, and organizing of learning experience.<sup>27</sup>

#### 1) Tauhid Principle

Tauhid principle of Islamic Higher Education is the effort to internalize the Islamic values in certain secular studies. In order that, lecturer should understand on AL-Qur'an and Hadits to know the relation in secular studies.

#### 2) Selecting of Curriculum Content

There are two concepts of selecting studies: 1) Defending the curriculum design with two exceptions, those are having to elaborate base on Islamic philosophy and internalize the other knowledge that will support the development of sciences integration concept. 2) Collaborating some sciences. Therefore, become new

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<sup>27</sup> *Ibid.*, pg. 135-137.

science that different from science that was studied before both in design and content.

### 3) Organizing of Learning Experience

Organizing of Learning Experience is the way to develop curriculum with consider the content and structure from continuity, sequence, and integration. **Continuity** is conducting with giving score of continuity. Points can be erased from curriculum, if it considered not important. **Sequence** is putting the first until the last. **Integration** is purposed to get deeply explanation of each topic.

Religious environment through Islamic tradition should be balanced with Social Sciences. According to Rohmat Mulyana, the Importance of Social Sciences for realizing some values those are based on some reasons:

1. Social Science Education Department has purposed to improve the life quality that for general society as the supporter and the user of the knowladge.
2. Social Science Education Department be able to develop the human attitude because the value can not be applicated conseptually without the critical-scientific thinking that base on society. In order to make decision that is inseparable from the role of the community.

3. The learning process of Social Science have to implicate the students that has to be active, creative and innovative. In order to improve student's emotional quotient.<sup>28</sup>

**b. Ma'had (Islamic Intensive Learning)**

Ma'had in Indonesia is called by Pesantren. According to Binti Maunah, Pesantren is an institution of Islamic education that has important role in Islamic history of Indonesia<sup>29</sup>. According to Ahmad Tafsir, Pesantren is the oldest Islamic educational institution that is recognized by society has five characteristics and fundamental components those are: Kiai as teacher, Santri as student, Mosque as place of learning process and prayer, Pondok as quarantine place, and Classical book learning.<sup>30</sup>

a) Kiai

Kiai is the owner of Pesantren and become the main resource of power and authority. He has big effect in Pesantren because Kiai and teacher (ustad) has authority to establish educational purposes, vission and mission. The relation between kiai/ustadz with students is one-way relationship. Student has obligation to respect their teachers to get blessed knowladge.<sup>31</sup>

<sup>28</sup> Rohmat Mulyana. *Op.cit.* pg. 191.

<sup>29</sup> Binti Maunah, *Tradisi Intelektual Santri (Dalam Tantangan dan Hambatan Pendidikan Pesantren di Masa Depan)*. (Yogyakarta: TERAS, 2009), Pg. 16.

<sup>30</sup> *Ibid.*, Pg. 17.

<sup>31</sup> *Ibid.*, Pg. 37.

## b) Student

There are two kinds of student in Pesantren perspective; those are Students who live on dormitory and off dormitory. There are three reasons for students to live on dormitory, those are: (1) want to study deeply about Islamic book in Kiai guide; (2) want to get life experience of Pesantren; (3) want to focus on their study without any disruption.<sup>32</sup>

## c) Mosque

That is central of student activities. Either, discuss with other, study, become meeting place, and worshipping god. *Dormitory (Pondok)* is the most important place which Kyai, Ustadz, and students to interact each other in learning process. Learning system in Pesantren is holistic. It means that learning system includes the whole of activities in everyday life.

## d) Classical book learning.

Classical book learning. That is the main activity in Pesantren. This activity become one of the ways to make Islam conform with the changing time. There are three design of Classical book learning, those are:

(1) *Sorogan*. It is learning process that is followed by 2-3 students. In this design, they have to totally understand on their subject before they can graduate from Pesantren. This design is

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<sup>32</sup> *Ibid.*, Pg. 36.

monitored directly by Kiai; (2) *Bandongan*. Students are not required to understand about the learning material. In this design usually Kiai read and translate the easy word of Islamic Classical book; (3) *Wetonan*. In this design, absence is not available. Kiai usually dictate the translation and explain the Islamic Classical book. Students are not permitted to ask question although they do not understand. They allow to listen the explanation of learning process.<sup>33</sup>

According to Binti Maunah, there are two purposes of learning in Ma'had (Pesantren). Those are: 1) to construct student who has good conduct and become agent of social change for society liberation from moral degradation, political repression, and economical poverty. 2) to spread the information about the universality of Islamic doctrine.<sup>34</sup>

Strength points of Pesantren are:

- Become alternative education for all circle. In terms of quantity aspect, Pesantren is larger than public educational institution.
- Pesantren has emphasized religious and leadership tradition whose are becoming national potency towards development of faith and devotion as one pupose of national education to get renewal.<sup>35</sup>

Weaknesses of Pesantren are:

- Pesantren has not facilities and infrastructure that adequate (Physically, Personally, and financial).

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<sup>33</sup> *Ibid.*, Pg. 29.

<sup>34</sup> *Ibid.*, pg. 26.

<sup>35</sup> *Ibid.*, Pg. 28.

- Pesantren has overemphasized on an aspect of knowledge and ignored other. Nurcholish Majid called it by narrowing of curriculum orientation.<sup>36</sup>

According to Auguste Comte that is explained by Sindung Hariyanto in his book “Spektrum Teori Sosial”, there are three stages of society development, (1) theologic; (2) metaphysical; (3) Positivism. In positivism stage, Comte believes that the most modern society is people who think rationally and scientifically.<sup>37</sup>

According to Nurcholish Majid, Pesantren that has reserved many potentials not be able to accomodate and do their role maximally in this era. Factors those influence of discrepany of Intellectual and cultural are environment, students, curriculum, leadership, alumnus, and generally principle of Pesantren’s life.<sup>38</sup>

Nurcholish Majid explains about renewal and secularization as the one of solution for this problem. According to him, renewal has to be began by two tactics those are by *breaking away from traditional values* and *finding out new values that has oriented to future*. From this opinion, He has an idea about secularization. He argues that secularization is different with secularism. Secularization according to him is a process of deliverance, with regard mundane to something that is supposed to mundane and release moeslem of a tendency to think of

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<sup>36</sup> *Ibid.*,

<sup>37</sup> Sindung Haryanto. *Spektrum Teori Sosial (dari Klasik hingga Postmodern)*. (Jogjakarta: Ar-Ruzz Media, 2012). Pg. 13.

<sup>38</sup> Yasmadi. *Modernisasi Pesantren (Kritikan Nurcholish Madjid Terhadap Pendidikan Islam Tradisional)*. (Jakarta: Ciputat Press, 2002). Pg. 107.

it as things that are hereafter. Secularism “*is the name for an ideology, a new closed world view which function very much like an new religion*”.<sup>39</sup>

According Binti Maunah, there are three components of modern educational system for Pesantren. Those are: 1) Learning, is studying modern science that has relation with religious science, 2) Guiding as process to keep student character, 3) Practice, both in modern science and religious science.<sup>40</sup>

According to Aisyiyah in the Abu Bakar’s research, there are two kind of Pesantren in university<sup>41</sup>:

1. Pesantren which facilitate student to be santri or santri to be student, so that pesantren only become the place of research and scientific development.
2. Pesantren which become mandatory program and force student to be santri. So that this kind is called by student university’s pesantren.

## **B. Religious Ethics**

According to Miftahul Huda, Ethic is the part of philosophy that discuss on good and bad values. And the meaning of religion is explained by Guyau In Dadang Kahmad’s book “religion is the dependencing the

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<sup>39</sup> *Ibid.*, Pg. 31.

<sup>40</sup> Binti Maunah, *Op.Cit.* pg. 32.

<sup>41</sup> Abu Bakar. *Sinergi Pesantren Dan Perguruan Tinggi (Studi Pengembangan Kurikulum Ma’had Sunan Ampel Al-Ali Malang)* pdf. (google.com, accessed on March 28<sup>th</sup>, 2016).



human being to their God.”<sup>42</sup> While according to Mayer (in Kahf, 1995) explain that religion is a set of statis rules and beliefs to guide human in their conduct to God, others, and self.<sup>43</sup>

According to Madjid (1992), human’s religiosity is human’s behavior that is constructed by believing to occult (the reality of supra-empirical). Human is doing something empirical, but human who has religiosity will take their conduct base on their believing of supra-empirical reality.<sup>44</sup>

According to William A. Haviland (1999), student has to understand about religious ethics (become religious) because religion has some functions for human’s psychologically and social. Those are: a) religion can diminish of anxiety through explaining something that they can not understand also making feel that he was cared, b) giving calmness because of beliefs, c) Religion is contained of morality rules, d) Religion is an important role in social control, e) Religion is maintaining social solidarity, f) Conducting education through transforming behavior and attitude from religious figures to their followers.<sup>45</sup>

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<sup>42</sup> Dadang Kahmad, *Sosiologi Agama*. (Bandung: PT Remaja Rosdakarya. 2009), pg. 16.

<sup>43</sup> Skripsi Psikologi, *Pengertian Religiusitas*. (<http://www.google.com> accessed April 2<sup>nd</sup>, 2016).

<sup>44</sup> *Ibid.*

<sup>45</sup> Basendra Samsul, *Fungsi Agama/Religi/Kepercayaan dalam Kehidupan*. (<http://www.google.com> accessed on April 2<sup>nd</sup>, 2016).

In Islam, someone will get the predicate of Iman when he be able to believes with his heart, pronounces verbally and proves through behavior.

As Prophet said in the hadits:

عَنِ ابْنِ حَجْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِيمَانُ مَعْرِفَةٌ

بِالْقَلْبِ وَقَوْلٌ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ (رواه ابن ماجه والطبراني)

“from Ibnu Hajar Radhiyallahu ‘Anhu said: Rasulullah SAW has said: Iman is heart understanding, verbal pronouncing and limbs doing.” (H.R. Ibnu Majah dan At-Tabrani).

According to Miftahul Huda, the human obligations according to their God in Al-Qur’an is Human who are: 1) beliving and not turning away from God 2) worshiping, fasting, hajj, zakat, praying, and remembering god 3) doing good because Allah 4) Staying away from the people those are insulting Allah and His verse 5) Reading and contemplating His verse 6) Giving thanks for all the things that He given 7) Surrendering to God after trying 8) Receiving all God’s decision for their life 9) Following His prophet 10) Not doing God’s prohibition.<sup>46</sup>

According to Gordon W. Allport, there are two types of religious orientation those are Intrinsic religious orientation and extrinsic religious orientation. People who have extrinsic religious orientation look at religion as tool to get something that is mundune. Allport said that religion as “*something to use but not to live*”.

<sup>46</sup> Miftahul Huda. *Op.cit.* Pg. 134-136.

While for people who has Intirinsic religious orientation, they use religion as the life guide. They also considered to support mental healthy and public peaceful. They also look at religion as the comprehensive commitment that adjusted their life. Through this perspective, they can build a peaceful environment among society.

### C. Religious Tolerance

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمَهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

Meaning:

And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ. (Q.S Al-Ma'idah: 48).

According to Jalaluddin Rakhmat, in this verse we can get the conclusion as below:

1. Every religion has always different on the aspect about the rules and ways of life.
2. God has not required the human to follow on one religion. Diversity of religion has been created only for trying the belief of human being.

3. All of diversity in religion has been returned to Allah.<sup>47</sup>

Moh. Yamin define the tolerance as the attitude of giving the whole authority to others to give their idea although that is not the right idea.<sup>48</sup>

According to Umi Sumbulah Tolerance is the effort to refrain in order to press the conflict. She has explained that the destructive potential can be growing up, when the follower of religion is not upholding the values and harmony also still upholding the ethnocentrism.<sup>49</sup>

Michael Walzer in the Moh. Yamin's book, which are 1) Receiving the diversity in society 2) Not homogenizing the society 3) Receiving and realizing the rights of every people 4) wondering and appreciating other opinions, also want to learn and hear others 5) giving full support and participate into the different aspects of the others autonomy.<sup>50</sup>

According to Jalaluddin Rakhmat, there are 3 points that human can do to face the diversity of religion. Those are: 1) Agree for the definitely laws (qath'i). 2) Ready to face the diversity for the branches (furu') laws. 3) Think with the agreement principle (tarjih), and practice through silaturahmi 4) Ijtihad for ulama' and taqlid for common people.<sup>51</sup>

<sup>47</sup> Jalaluddin Rakhmat. *Islam dan Pluralisme: Akhlak Qur'an Menyikapi Perbedaan*. (Jakarta: PT Serambi Ilmu Semesta, 2006), Pg. 33-34.

<sup>48</sup> Moh. Yamin and Vivi Aulia. *Meretas Pendidikan Toleransi: Pluralisme dan Multikulturalisme Keniscayaan Peradaban*. (Malang: Madani, 2011), Pg. 5.

<sup>49</sup> Umi Sumbulah, and Nurjanah, *Pluralisme Agama: Makna dan Lokalitas Pola Kerukunan Antarumat Beragama*. (Malang: UIN-Maliki Press. 2013), Pg. 181.

<sup>50</sup> Moh. Yamin dan Vivi Aulia. *Op.cit.* Pg. 5-6.

<sup>51</sup> Jalaluddin Rakhmat. *Op.cit.* Pg. 94-98.

#### D. The Influence of Islamic Tradition to Religious Ethic

In the research show that no significant effect of the Religious Subject to Worship Habit as explained by Riyadi in his research with title “Pengaruh Pelaksanaan Pendidikan Agama Islam Terhadap Pengamalan Ibadah Siswa (Studi Kasus di SMP MUHAMMADIYAH Salatiga Tahun 2012)”.  $r_{table}$  value for 5% significance level is 0,220, and in 1% significance level is 0,286 with  $N=80$  and the coefficient for this research is 0,214. This value lower than the  $r_{table}$ .<sup>52</sup>

According to researcher, this result cause of the socioreligious condition that is unsupported. In the last of the research, He suggest to parrents, educators, and government to cooperate in making religious environment in family, school, and society. In order that, Ma’had as the main religious educational system have to built a religious environment to support the religious education in Ma’had.

In other qualitative research that have done by Zuhud Ramdhani and Zamroni known that Supporting factors of Islamic Tradition In Social Science Education Departement are learning method variations, teacher quality, good evaluation, and good facilities and infrastructure. While inhibiting factors of Islamic Tradition In Social Science Education

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<sup>52</sup> Riyadi, *Pengaruh Pelaksanaan Pendidikan Agama Islam Terhadap Pengamalan Ibadah Siswa (Studi Kasus di SMP MUHAMMADIYAH Salatiga Tahun 2012)*, Skripsi, Fakultas Tarbiyah STAIN Salatiga, 2012, pg. 101.

Departement are student interest in learning materials, amount of Social subject material, and limiting time.<sup>53</sup>

### **E. The Influence of Islamic Tradition to Religious Tolerance**

In the research that has been done by Research and Development Institution and Education and Training Institution of Religious ministry explain with title “Toleransi Beragama Mahasiswa (Studi tentang Pengaruh Kepribadian, Keterlibatan Organisasi, Hasil Belajar Pendidikan Agama, dan Lingkungan Pendidikan terhadap Toleransi Mahasiswa Berbeda Agama pada 7 Perguruan Tinggi Umum Negeri)” explain that Educational environment has biggest effect to Religious Tolerance in student university with total dirrect effect is 7,2 % and student grade has 1,2 % total dirrect effect.<sup>54</sup>

Accroding to Allport’s theory that is reviewed by Christophor T. Burris with title “religion orientation scale (Allport & Ross, 1967)”. Between two religious orientations, both extrinsic and intrinsic religious orientation, Allport concluded that is no correlation between extrinsic religious orientation and human tolerance, and intrinsic religious orientation and human tolerance have correlation. However, Herek (1987), Lough (2005) explain that no correlation between intrinsic religious

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<sup>53</sup> Zuhud Ramdhani and Zamroni, *Integrasi Pendidikan Karakter dalam Pembelajaran IPS di MTsN Model Selong Lombok Timur*, Social Sciences Journal, Yogyakarta State University. Vol. 11, No. 1 104-117 May, 2014.

<sup>54</sup> Bahari (ed). *Toleransi Beragama Mahasiswa (Studi tentang Pengaruh Kepribadian, Keterlibatan Organisasi, Hasil Belajar Pendidikan Agama, dan Lingkungan Pendidikan terhadap Toleransi Mahasiswa Berbeda Agama pada 7 Perguruan Tinggi Umum Negeri)*. (Jakarta: Maloho Jaya Abadi Press, 2010), pg. 141.

orientation and human tolerance as Altemeyer explain it is caused by bigotry.<sup>55</sup>

#### **F. The Influence of Islamic Tradition to Religious Ethic and Tolerance**

John Locke (1704-1932) explained in Tabularasa Theory that every child was born like white clean paper. From the example of white clean paper, can be sumerrized that experience in his life will depend how they behave, either in the school, society or family.<sup>56</sup> This theory also supported by George Herbert Mead with his theory that is Symbolic Intractionism. He explained that reality, truth, and culture are products of interaction among individuals in the complex relation that become place for each individuals for defining their self and situation which happened in the relation of that time. The reality of each group may different with other social group (society), but in each group has knowladge that “taken for granted” about something which society believed that was real and right.

Central point of symbolic intractionism is how society product and reproduct system of knowladge through social interaction in daily life. According to Symbolic Interactionism Theory, Individual will be acted among other based on meaning which was received by interlocutors that also gotten by interaction within society. “Meaning” will be modified during interaction occur with different modified cause of different palce of communication also with different symbol that only can be understood by

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<sup>55</sup> Idhamsyah Eka Putra dan Zora A. Wongkaren. *loc.cit.*

<sup>56</sup>Boedi Santosa, *loc.cit.*

certain society.<sup>57</sup> The urgency of Islamic Tradition in Educational institution is to make student can adapt and live with other in certain moslem society.

In the research of Albertin Dwi Astuti with title “Pengaruh Budaya Sekolah Terhadap Karakter Siswa Kelas X Jurusan Tata Boga Smk Negeri 3 Klaten”. In her research found that the influence of school culture to student’s character is 30,2% with ENOUGH categories and its result be enough to show that school culture has significant effect to student’s character of 10th grade of Cullinary Art Departemenet of State Vocational School 3 Klaten.<sup>58</sup>

In Wahyu Mustaqim’s research with title “Pengaruh Penerapan Pendidikan Karakter Di Sekolah Terhadap Perilaku Akademik Siswa Kelas XI Teknik Komputer Jaringan di SMK Piri 1 Yogyakarta” explain that has a possitive effect with total effect 39,7% in GOOD categories of Character Building impelementation that is Implemented by school to student’s academic behavior in 11th grade of Computer Network Engineering Departemenet of Vocational School PIRI 1 Yogyakarta.<sup>59</sup>

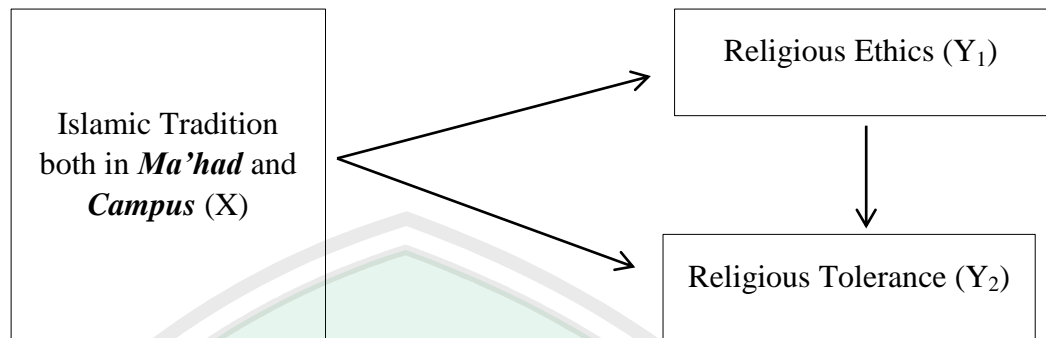
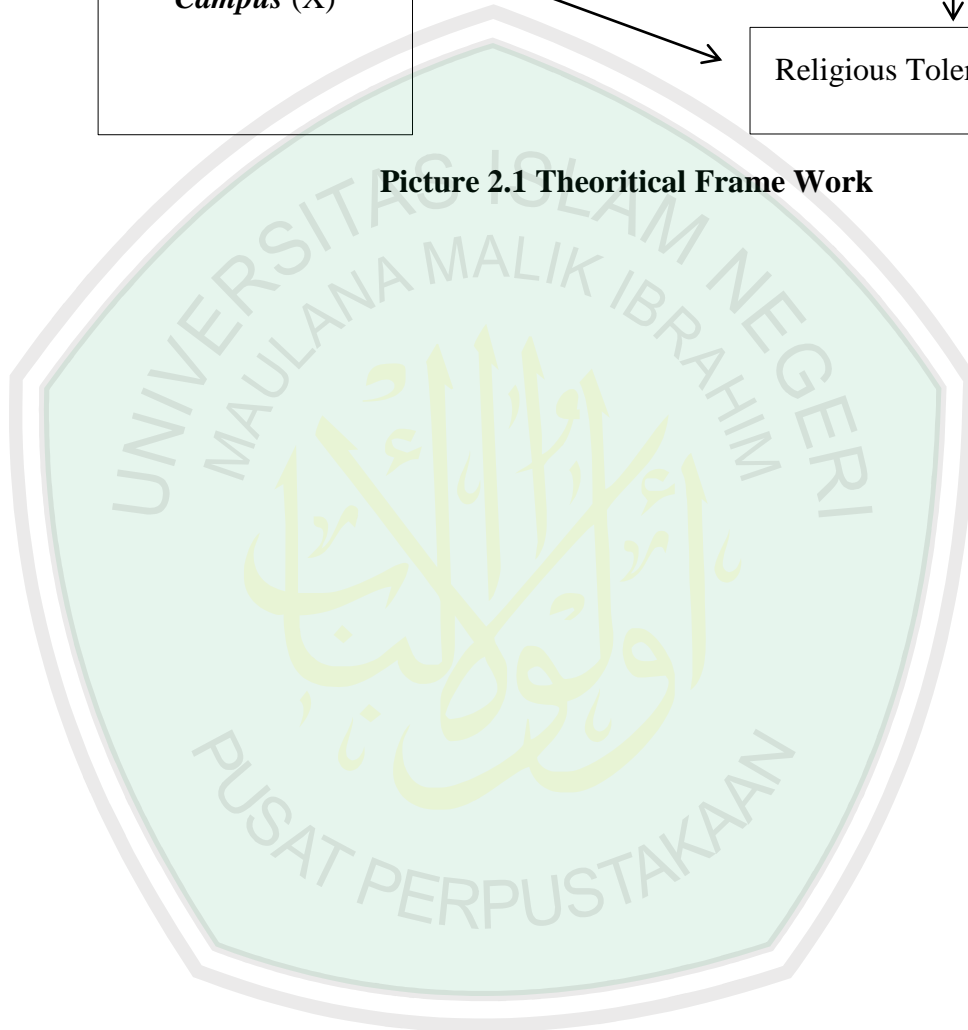
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<sup>57</sup> Sindung Haryanto. *Op.cit.* Pg. 74.

<sup>58</sup> Albertin Dwi Astuti, *Pengaruh Budaya Sekolah Terhadap Karakter Siswa Kelas X Jurusan Tata Boga SMK Negeri 3 Klaten, Skripsi*, Fakultas Teknik Universitas Negeri Yogyakarta, 2015, pg. 81.

<sup>59</sup> Wahyu Mustaqim, *Pengaruh Penerapan Pendidikan Karakter Di Sekolah Terhadap Perilaku Akademik Siswa Kelas XI Teknik Komputer Jaringan di SMK Piri 1 Yogyakarta, Skripsi*, Fakultas Teknik Universitas Negeri Yogyakarta, 2015, pg. 81.



**THEORITICAL FRAME WORKS****Picture 2.1 Theoretical Frame Work**

## **CHAPTER III**

### **RESEARCH METHOD**

#### **A. Location and Time of Research**

This research is done in UIN MALIKI Malang on Students 2013/2014 in Social Science Education Department. This university is chosen because UIN MALIKI Malang is one of Islamic University that has implemented Islamic culture through Pesantren/Ma'had program and conducive environment to study and internalize about Islam either student, program, teacher, facilitation and design toward built religiosity and tolerance character of students University.

Social Science Education Department of UIN MALIKI Malang obtained A grade of accreditation that was done by National Accreditation Board (BAN) for Higher Education (PT) that should be able to prove that the graduations and students of Social Science Education Department have higher sense of humanity than students of other departement. This research is doing at April 2016.

#### **B. Approach and Type of Research**

Approach that is used in this reserch is Quantitative approach. The type of research that is used in this research is descriptive research. Descriptive research is the research to find out the condition that was explained through the research report suitable on the real condition.

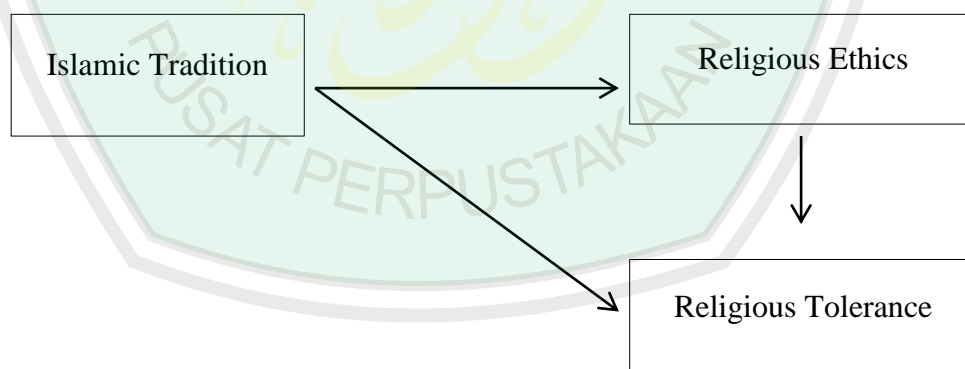
The type of descriptive research that is used is the causative correlation. That is the research which is used to determine the causal relation between

two variables or more without giving some edition for the data that was provided.<sup>60</sup>

Type of data analyze that will be used in this research is Path-analyze. Path Analysis is used for the first time by Sewell Wright (1930) to test the correlation between two variables that has causal correlation.<sup>61</sup> This technique is used with the purpose to know the dirrect and indirrect effect to the dependent variable. Because of that the researcher chooses this technique to analyze data.<sup>62</sup>

### C. Research Variables

There are two variables in this research. Those are independent variable (X) and dependent variable (Y). The Independent variable in this reseach is Islamic Tradition which has two sub-variables those are Ma'had and Islamic program of Social Science Education Departement and dependent variables are Religious Ethic and religious tolerance. With the concept as below:

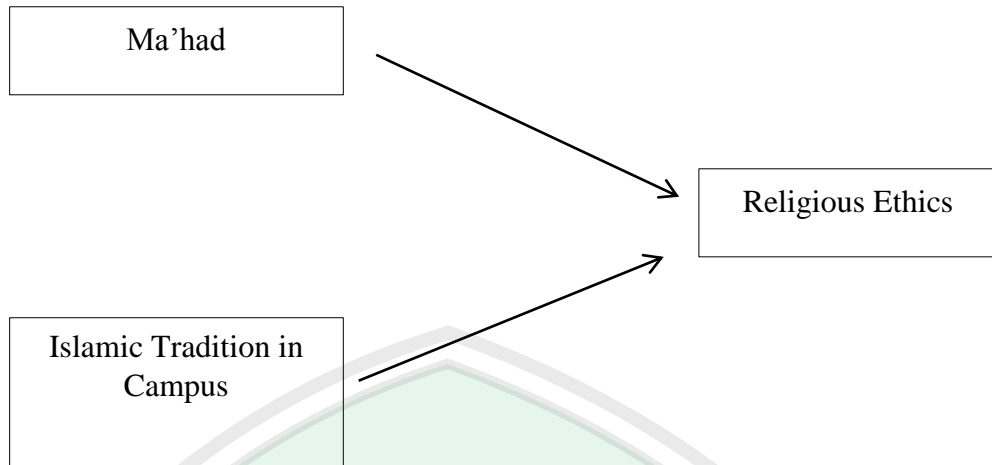


**Picture 3.1 the General Concept Map**

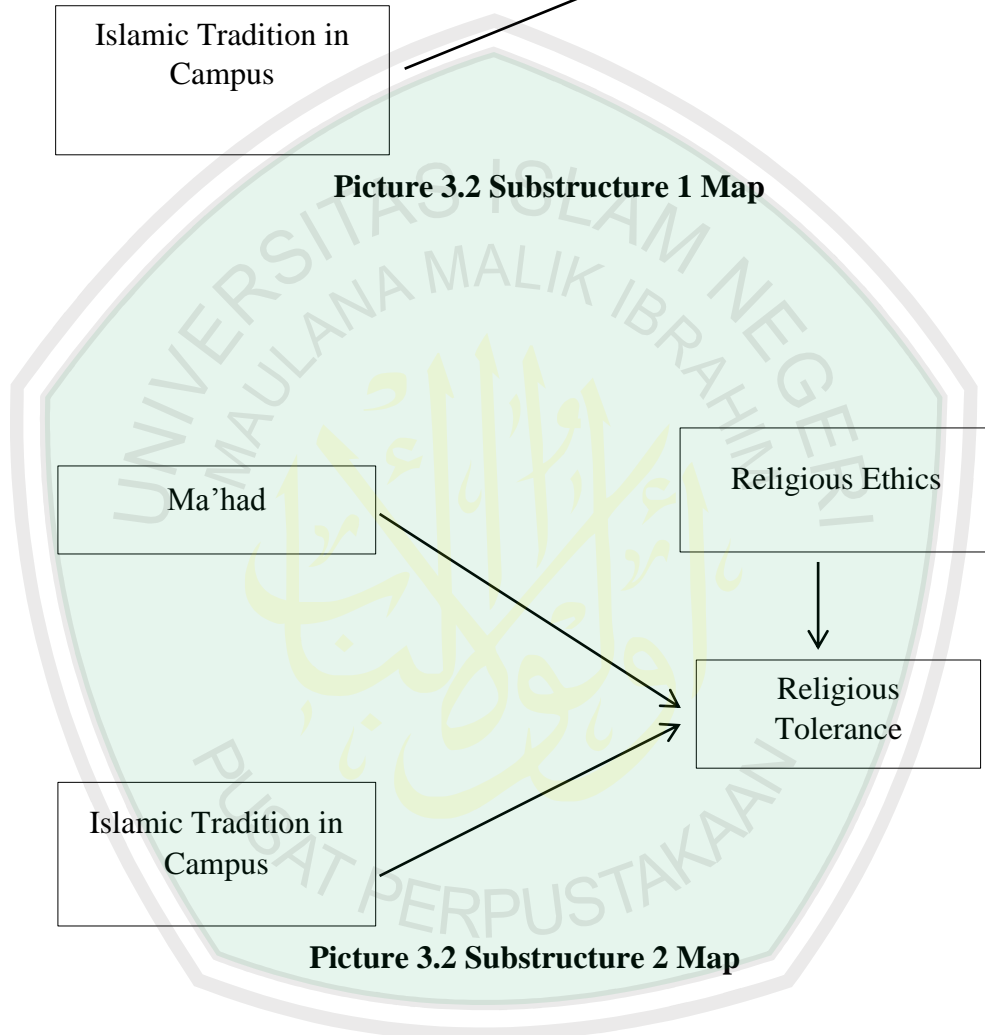
<sup>60</sup> Wiwin Ardiansyah, *Pendekatan Deskriptif Kuantitatif*. (<http://www.google.com> accessed on December 2<sup>nd</sup>, 2015).

<sup>61</sup> Wimarsu Tulus, *Statistik dalam Penelitian Psikologi dan Pendidikan*. (Malang: UMM Press, 2009). Hal. 273.

<sup>62</sup> Riduwan and Sunarto. *Op.cit.* Pg. 140.



**Picture 3.2 Substructure 1 Map**



**Picture 3.2 Substructure 2 Map**

#### D. Population and Sample

Population consists of a group of objects that is being the cynosure in this research. Data was analyzed by cynosure.<sup>63</sup> In this research, resercher used students 2013/2014 of Social Science Education Department as her population object.

Sample is the subset of the population.<sup>64</sup> In order to get the valid data, sample data have to be able to represent the population. This research used *random sampling* technique to determine the sample and counted with the formula of Base on Isaac and Michael. If population is 150 persons, sample that will be used are 105 persons:

$$s = \frac{\lambda^2 \cdot N \cdot P \cdot Q}{d^2(N - 1) + \lambda^2 \cdot N \cdot P \cdot Q}$$

Description:

s: total of sample

N: total of population

P = Q = 0.05

$\lambda^2$  with dk = 1, with the level error of 1%, 5%, and 10%

d = 0.05

<sup>63</sup> W. Gulo, *Metodologi Penelitian*. (Jakarta: PT Gramedia Widiasarama Indonesia. 2002), Pg. 77.

<sup>64</sup> *Ibid.*, Pg. 78.

## E. Data and Data Resource

Data is descriptions of thing, it can be something known or assumption.<sup>65</sup>

Type of data that used in this research is primer data and secondary data.

Primer data is data that is got or collected directly in the research field.

Primer data that was used in this research is Questionnaire.<sup>66</sup>

Secondary data is data that is got and collected from some data that available without researcher intervention. Usually this data is reached from library, previous study, or organization. In this research, secondary data is used to support data for Islamic Tradition. According to Francis Wahono (2003) there are 5 fundamental unshures of educational building, those are, teacher, students, design, facilitation, and curriculum. Secondary data is used to know the Islamic design that include of vision, mission, facilitation and Curriculum in the research site.

## F. Research Instrument

Based on the Operational definition, researcher get the measurements for the Questionnaire that are adopted from the caharacteristics or the definitions of each variables Islamic Tradition in Social Science Education Department in this research is measured from *Ma'had*, and *Islamic Traadition in Campus*.

*Score of Ma'had* is measured based on Ahmad Tafsir opinion by the quality of Kiai/ustadz as teacher, Santri as student, Mosque as place of learning process and prayer, Pondok as quarantine place, and Classical book learning. *Islamic Tradition in Campus* is measured by Francis Wahono

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<sup>65</sup> Iqbal Hasan, *Analisis Data Penelitian dengan Statistik*. (Jakarta: Bumi Aksara. 2008), Pg. 19.

<sup>66</sup> *Ibid.*.

(2003) opinion about 5 fundamental unsures of educational building, those are, teacher, students, design, facilitation, and Curriculum.

Religious Ethics can be measured by some points. Those are: 1) beliving and not turning away from God 2) worshipping, fasting, hajj, zakat, praying, and remembering god 3) doing good because Allah 4) Staying away from the people those are insulting Allah and His verse 5) Reading and contemplating His verse 6) Giving thanks for all the thing that He given 7) Surrendering to God after trying 8) Receiving all God's decision for their life 9) Following His prophet 10) Not doing God's prohibition.<sup>67</sup>

Religious tolerance can be measured by the characteristics of tolerance it self so that can be concluded that Religious tolerance are: 1) Receiving the diversity in society 2) Not homoginizing the society 3) Receiving and relizing the rights of every people 4) wondering and appreciating other opinions, also want to learn and hear others 5) giving full support and participate into the different aspects of the others autonomy.

This instrument used Likert scale. Likert scale is the scale that is used to measure some attitude, opinion or perception from the respondents for an object.

With details of scale as below:

5 = Always

4 = Often

3 = Sometimes

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<sup>67</sup> Miftahul Huda. *Op.cit.* Pg. 134-136.

2 = Rare

1 = Never

The alternative answers that is provided in the Questionnaire are: (1) Never means the activities that is explained in the statement Never did by respondent, so that the score of the answer is one, (2) Rare means the activities that is explained in the statement did by respondent rarely, so that the score of the answer is two, (3) Sometimes means the activities that is explained in the statement sometimes did by respondent, so that the score of the answer is three (4) Often means the activities that is explained in the statement often did by respondent, so that the score of the answer is four (5) Always means the activities that is explained in the statement always did by respondent, so that the score of the answer is five. Statements in this Questionnaire are formed in the positive statement that supported the aims of this research.

**Table 3.1 Indicators**

Numb.	Variable	Sub-Variable	Sub-indicator	Question numbers
1.	Internalizing of Islamic Values in Social Science Departement of UIN MALIKI Malang (X)	Ma'had/ Boarding School Program (X <sub>1</sub> ) (Ahmad Tafsir) <sup>68</sup>	Teacher	1, 2
			Students	3, 4, 5

<sup>68</sup> Binti Maunah. *Op.cit.* Pg.16.



			Place of learning process. (Mosque and Boarding House).	6
			Classical book learning	7, 8
		Islamic Tradition in Campus. (Francis Wahono)	School Design	1, 2, and Secondary data.
			Facilitation	3, 4, 5
			Lecturer	6,7, 8
			Students	9, 10
			Curriculum.	Secondary data.
2.	Religious Ethic (Y <sub>1</sub> ) (Miftahul Huda) <sup>69</sup>	Beliving and not turning away from God		1, 2
		Doing good because Allah		3
		Reading and contemplating His verse		4
		Following His prophet		5, 6
		Not doing God's prohibition.		7, 8, 9, 10
3.	Religious Tolerance (Y <sub>2</sub> ) (Michael Walzer) <sup>70</sup>	Receiving the diversity in society		1, 2
		Not homoginizing the society		3, 4
		Receiving and relizing the rights of every people		5
		Wondering and appreciating other opinions, also want to learn and hear.		6, 7, 8

<sup>69</sup> Miftahul Huda. *Op.cit.* Pg. 134-136.

<sup>70</sup> Moh. Yamin dan Vivi Aulia . *Op.cit.* Pg. 5-6.

		Giving full support and participate into the different aspects of the others autonomy.	9, 10
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### **Trials Process**

Researcher need for some trials before using her instruments to the object of reserach. According to Suharsimi Arikunto, trial process has pupose to know that informations that will be needed in the research are available. Instrument will be good measurement if instruments are qualified in the validity and reliability test.

Researcher found some errors in trials process. **First**, Researcher used ordinal scale in Independent variable, and all questions are invalid. Total error questions are six questions. **Second**, For Religious Ethics instrument was found three questions that invalid and not reliable. For all religious tolerance instruments are valid and reliable. Researcher was changing questions or editing question so that can understand easily for respondent. **Third**, some questions are not suitable with statement scale that was used in this research. So that, researcher used double scale. **Four**, total of question for each instrument is disproporsionate. Reseracher remove some items which already represented.

## G. Collecting Data Technique

Collecting Data Technique in this research is Questionnaire. Questionnaire consists of some Questions or statements that give to respondent directly or Indirrectly.<sup>71</sup> Questionnaire method in this research is closed, because the answer was provided by researcher.

Researcher assumes that Questionare is the most effective method to be used in this research because some reasons. Those are:

- a. Respondents more know about their self in order to get the right answer.
- b. Reseracher can get the answer that suitable with the aims of the reserach.
- c. Save energy, time and costs.

## H. Validity and Reliability Instrument

Test of instrument consists of validity dan reliability. That was explained specifically as below:

### 1) Validity Instrument

Validity is the test to know how far the instrument can measure something that wants to be measured. Calculation of the validity is represented by  $r$  that is got from the Correlation technique that is *product moment*. That was calculated by using *SPSS 16.00 for Windows*.

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<sup>71</sup> Husaini Usman and Purnomo Setiady Akbar. *Op.cit.* Pg. 60.

The formula of validity test used *product moment*, that is:<sup>72</sup>

$$r = \frac{\sum xy}{\sqrt{(\sum x^2)(\sum y^2)}}$$

Explanation:

r = Correlation

y =  $(y_i - \bar{y})$

x =  $(x_i - \bar{x})$

Criteria that is used in determining every point of question is valid or not by comparing the result of  $r_{statistics}$  and  $r_{table}$ . If  $r_{statistics} > r_{table}$ , then the point is valid. The coefficient of validity test correlation can be looked on the table.<sup>73</sup>

**Table 3.2 Coefficient of Validity Test**

Coefficient of correlation	Klasifikasi
0,80 – 1,000	Very valid
0,60 – 0,799	Valid
0,40 – 0,599	Enough
0,20 – 0,399	Less-valid
0,00 – 0,199	Invalid

<sup>72</sup> Tedjo N. Reksoatmodjo, *Statistika untuk Psikologi dan Pendidikan*. (Bandung: PT Refika Aditama, 2007), Pg. 193.

<sup>73</sup> Riduwan, and Sunarto, *Pengantar Statistika untuk Penelitian Pendidikan, Sosial, Ekonomi, Komunikasi, dan Bisnis*. (Bandung: Alfabeta, 2009), Pg. 81.

## 2) Instrument Reliability

Internal reliability of Instrument measurement in this research is used Alfa cronbach. This method is suitable for Interval data/essay.

Formula for Alfa cronbach method is:

$$r_i = \frac{k}{(k-1)} \left\{ 1 - \frac{\sum s_i^2}{s_t^2} \right\}$$

Explanation:  $r_i$  = reliability of an item

$K$  = mean square between subjects

$\sum s_i^2$  = mean square of error

$s_t^2$  = total varians

Criteria in determining the test is reliable or not through the comparing the result of  $r_{statistics}$  and  $r_{table}$ . If  $r_{statistics} > r_{table}$  with the significant level is 5%, then the item is reliable. The coefficient of reliability test can be looked on the table.<sup>74</sup>

**Table 3.3 Coefficient of Reliability Test**

Coefficient of correlation	Klasifikasi
0,80 – 1,000	Very reliable
0,60 – 0,799	Reliable
0,40 – 0,599	Enough
0,20 – 0,399	Less-reliable
0,00 – 0,199	Not reliable

<sup>74</sup> *Ibid.*,

## I. Data Analysis

Using *path analysis* as the data analysis has to consider some assumption. Those are: 1) the correlation between variables that will be analyzed is linear, additive and causal relation, 2) Residual variables do not correlate with the variables. Both the variables that preceded it and other variables, 3) Correlation between variables only causal connection that unidirectional, 4) Data from every variables is interval data and same resource data.<sup>75</sup> That will be calculated by using *SPSS 16.00 for Windows*.

For calculating the regulations of *path analysis* data researcher used two structural equations as below:

$$Y_1 = P_{(Y_1X_1)} X_1 + P_{(Y_1X_2)} X_2 + P_{(Y_1\epsilon_1)} \epsilon_1$$

and

$$Y_2 = P_{(Y_2X_1)} X_1 + P_{(Y_2X_2)} X_2 + P_{(Y_2Y_1)} Y_1 + P_{(Y_2\epsilon_2)} \epsilon_2$$

Explanation:

Y = dependent variable

$PX_1$  = coefficient effect of  $X_1$  to Y

$PX_2$  = coefficient effect of  $X_2$  to Y

$PY_1$  = coefficient effect of  $Y_1$  to  $Y_2$

$\epsilon$  = the other effect

<sup>75</sup> Sugiyono. *Statistika untuk Penelitian*. (Bandung: Alfabeta, 2012). Pg. 298.

To determine the effect of the other variable can be used the formula:

$$PE = \sqrt{1 - R^2}$$

Explanation:

$R^2$  = R square

### *t-test*

t-test is known as partial test, it the test that is used to determine how the effect of every independent variable to dependent variable separately from other independent variable. This table is applicable with comparing  $t_{\text{statistics}}$  and  $t_{\text{table}}$ .

With the formula as below<sup>76</sup>:

$$t_1 = \frac{PYX_i}{\sqrt{\frac{1 - R^2 Y(X_1, X_2) C_{ii}}{n - k - 1}}}; = 1,2$$

Explanation:

$k$  = total variables

$n$  = total data (sample)

<sup>76</sup> Jonathan Sarwono, *Mengenal Path Analysis: Sejarah, Pengertian dan Aplikasi*. (<http://www.google.com> accessed December 2<sup>nd</sup>, 2015).

***F-test***

F test is applicable to compare between  $F_{\text{statistics}}$  and  $F_{\text{table}}$ . If  $F_{\text{statistics}} > F_{\text{table}}$ , Model is significant. Model is significant when significant (%) < Alpha.<sup>77</sup>

With the formula<sup>78</sup>:

$$F = \frac{(n - k - 1)R^2 Y(X1, X2)}{k(1 - R^2 Y(X1, X2))}$$

Explanation:

$k$  = total variables

$n$  = total data (sample)

<sup>77</sup> Anwar Hidayat. *Uji F dan Uji t*. (<http://www.google.com> accessed December 2<sup>nd</sup>, 2015).

<sup>78</sup> Jonathan Sarwono, *loc.cit.*



## CHAPTER IV

### EXPOSURE DATA

#### A. Description of Research Location

##### a) History of UIN MALIKI Malang

Islamic State University of Maulana Malik Ibrahim (UIN MALIKI) Malang was built base on Presidential Decree Number 50 at June 21st, 2004. In the begining, UIN MALIKI Malang was under authority of IAIN Sunan Ampel that build Tarbiyah faculty base on Minister of Religious Affairs decree number 20, 1965. In the middle of 1997, Tarbiyah faculty of IAIN Sunan Ampel status substitution to Sekolah Tinggi Agama Islam Negeri (STAIN) Malang Base on Presidential Decree Number 11, 1997. Therefore, STAIN Malang has own authonomy as Islamic Higher Education Institution.<sup>79</sup>

STAIN Malang planed to change institutional status to University status in second period of development. Through Presidential Decree Number 50 at June 21st, 2004 with the name Islamic State University (UIN) Malang. Main Task of UIN Malang is implementing higher education program of Islamic science scope and general science scope.<sup>80</sup>

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<sup>79</sup> Universitas Islam Negeri Maulana Malik Ibrahim Malang, *Profil Universitas*. (<http://www.google.com> accessed April 2<sup>nd</sup>, 2016).

<sup>80</sup> *Ibid.*.

UIN had been recognized by Universitas Islam Indonesia-Sudan (UIIS) in July, 21<sup>st</sup> 2002 as the implementation of collaboration between Indonesian and Sudan Governments. This university was not only developing general science through logical method as like observation and experimentation, but also through Al-Qur'an and Hadits perspective. This paradigm is recognized by integrated paradigm. In order that Al-Qur'an and Hadits become main point in the frame in this paradigm.<sup>81</sup>

UIN Maulana Malik Ibrahim Malang currently has 2 campus, the first campus is specified for bachelors degree and the second campus is specified for Magister program and in the process to finish third campus with the area is 100 hectares in Sumber Sekar village in Malang district.<sup>82</sup>

First campus (Campus I) located in Gajayana Street Number. 50, Dinoyo-Malang with the area is 14 hectares. This university began to modernize physically since September 2005 with built rectorat building, faculties, administration office, learning building, library, laboratory, student affair, training, sport, center of bussiness, clinic, mosque and Ma'had with funding from Islamic Development Bank (IDB) through approval letter of IDB Number 41/IND/1287 in August

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<sup>81</sup> *Ibid..*

<sup>82</sup> *Ibid..*

17th 2004. Second Campus (Campus II) located in Ir. Soekarno Street Number 1, Dadaprejo, Kecamatan Junrejo, Batu, Jawa Timur.<sup>83</sup>

Through physical performance that pretentious and modern with strong commitment of all members of academicians and invoking God to get guiding and blessing, this University hopefully to be center of excellence and center of Islamic civilization also implementing Islamic doctrine as the mercy of God for all creature.<sup>84</sup>

b) Vision and Mission of UIN MALIKI Malang

**a. Visions:**

To be a leader of Islamic University engaged in teaching, researches, and social services to produce students equipped with spiritual, moral, and professional eminence and to be development center of Islamic Science, technology, arts as well as motor of social development.<sup>85</sup>

**b. Missions:**

1. Facilitate the students to have resolute faith and deep religious belief, good moral, wide knowledge, and be professional on their fields.

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<sup>83</sup> *Ibid.*

<sup>84</sup> *Ibid.*

<sup>85</sup> Universitas Islam Negeri Maulana Malik Ibrahim Malang, *Visi, Misi, & Tradisi Universitas Islam Negeri Maulana Malik Ibrahim Malang*. (Malang, 2012), Pg. 3.

2. Give service and reward for people who dig knowledge. Especially people who use Islamic concepts and principles for advanced technology, and art.
3. Develop science, technology, and art by conducting analysis and researches.
4. To be a good model, always refers to Islamic value and Indonesian noble culture respectively for society.<sup>86</sup>

c) The Condition of UIN MALIKI Malang

**a. Physical Appearance:**

1. Clean, tidy, and lovely.
2. Modern and dynamic campus in which selected people live
3. Have a good relation with Allah and other people as well as care to their environment.
4. Academically and socially trusted and can be a good model for its society.<sup>87</sup>

**b. Institution:**

1. Qualified human resources who have smart thoughts and excellent researches and are actively involved in various academic activities.
2. Conducive atmosphere to create a good academic tradition.
3. Strong management which can actuate some resources to develop people's creativity.

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<sup>86</sup> *Ibid.*, Pg. 4.

<sup>87</sup> *Ibid.*, pg. 5.

4. Capability to be proactive and and anticipative to future needs.
5. Leaders who are able to accomodate its potential resources become the power for widely actuating of institution.<sup>88</sup>

**c. Profile of Lectures**

1. Actualize universal Islamic values in their daily life.
2. Having deep knowledge and high professionalism in their fields.
3. Creative, innovative to develop their knowledge
4. Be honest, “amanah”, have good personalities and can be a good model for others.
5. Dicipline and abide the code ethics of their profession.
6. Having good logic and scientific way of thinking
7. Improving their quality and have high spirit for working as their reflection of their obedience to Allah swt.
8. Having wide point of view and wise in handling and solving the problems.
9. Capable to anticipate and be proactive to face the future needs.<sup>89</sup>

**d. Profile of Officers**

1. Actualize their deep faith of Islam in their daily lives.
2. Honest, “amanah”, dicipline, and having a good personality.
3. Proffessional

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<sup>88</sup> *Ibid.*, pg. 6.

<sup>89</sup> *Ibid.*.

4. Good serving oriented.
5. Doing their job accurately, effectively and efficiently.
6. Patient and accomodative
7. Fulfilling other needs than personal needs.
8. Tidy, polite, and be adapting easily to their work environment.
9. Have positive thinking.<sup>90</sup>

**e. Center of Activities**

1. Mosque and dormitory
2. Lecture buildings and scientific center
3. Library
4. Laboratory<sup>91</sup>

**f. Function of Mosque and Dormitory**

1. Training and deeping religious spirit by intesifiying participatory praying, tahajjud, and reading Al-Qur'an.
2. Creating condusive atmosphere to develop language community (English and Arabic).
3. Training students to be able to organize and responsible to their community.
4. Inoculting, fertilizing, and sharpening their responsibility and sensitivty to their society's need.
5. Expanding their professionalism in their fields to cope advanced needs and demands.<sup>92</sup>

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<sup>90</sup> *Ibid.*, pg. 7.

<sup>91</sup> *Ibid.*, pg. 9.

d) Curriculum of UIN MALIKI Malang

- a. Curriculum of University include of some components: (a) University that is reflecting the embodiment of vision, mission, and tradition that is emphasized and developed by university to bind the whole of Universities components; (b) Faculty that is reflecting science which was developed by faculty; (c) Departement that is reflecting of certain science that was specified by faculty; and (d) Indorser that include of some scientific studies that support the development and achievement of educational aims.<sup>93</sup>
- b. Curriculum content is a set of subject, a set of scientific studies, and a set of learning experience that was assigned by each faculty which is organized to secure the achievement of Purposes of University, faculty, departement, and other important purpose.<sup>94</sup>
- c. Curriculum is contained of a set of subject that is developed by Faculty/Departement/Study Program to be conformed learning and teaching with the development of science and technology, national policy movement, and society movement in the field of social, law, politic, and economic.<sup>95</sup>
- d. A set of subject that was assigned to manifest some universities purposes was specified into personality building subject (MPK),

<sup>92</sup> *Ibid.*

<sup>93</sup> Universitas Islam Negeri Maulana Malik Ibrahim Malang, *Akademik*. (<http://www.google.com> accessed April 2<sup>nd</sup>, 2016).

<sup>94</sup> *Ibid.*

<sup>95</sup> *Ibid.*

scientific and skill subject (MKK), working skill subject (MKB), working behavior subject (MPB), and social life subject (MBB).<sup>96</sup>

- e. Curriculum content modification of personality building subject (MPK) is assigned by Rector.<sup>97</sup>
- f. Curriculum content modification of scientific and skill subject (MKK), working skill subject (MKB), working behavior subject (MPB), and social life subject (MBB) is assigned by Dean.<sup>98</sup>
- g. Curriculum modification is adjusted by the development of science and technology, society and stakeholder demand.<sup>99</sup>
- h. Student who did not pass subject in last curriculum will be enforced a confersion system or special class if student was 10 persons minimalize.<sup>100</sup>

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<sup>96</sup> *Ibid.*

<sup>97</sup> *Ibid.*

<sup>98</sup> *Ibid.*

<sup>99</sup> *Ibid.*

<sup>100</sup> *Ibid.*



## B. Description of Research Variables

### a. Questionnaire Result Description

Categories determination base on length of class calculation with this formula:

$$\frac{(\text{maximum score} - \text{minimum score}) + 1}{\text{class}}$$

Class = 5 class (Highest, High, Medium, Low, Lowest)

**Descriptive Statistics**

	N	Minimum	Maximum	Mean	Std. Deviation
Ma'had	105	10.00	40.00	27.9333	5.14458
Campus	105	18.00	46.00	35.3333	5.93501
Ethic	105	15.00	48.00	33.1714	5.59955
Tolerance	105	16.00	50.00	35.6000	6.88309
Valid N (listwise)	105				

**Table 4.1 Descriptive Statistics**

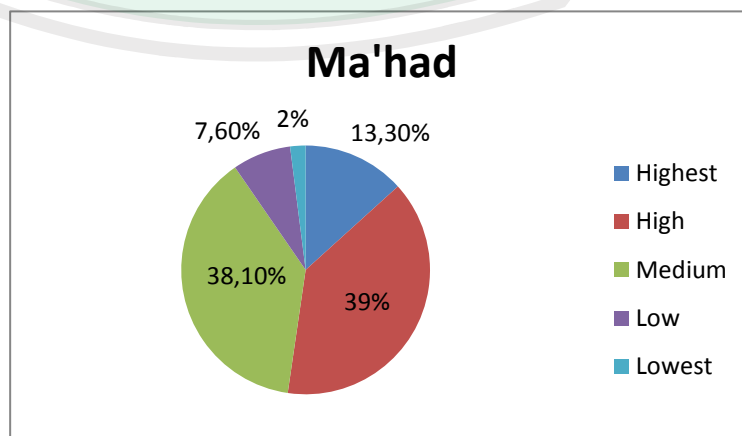
a) **Islamic Tradition in UIN MALIKI Malang (X)**

(a) Ma'had Al-Jami'ah (X<sub>1</sub>)

Categories	Length of Class	Frequency distribution	Percentage %
Highest	34-40	14	13,3%
High	28-33	41	39%
Medium	22-27	40	38,1%
Low	16-21	8	7,6%
Lowest	10-15	2	2%
<b>Total</b>		<b>105</b>	<b>100%</b>

**Table 4.2 Ma'had**

From table above Ma'had has highest quality according to 14 persons, high for 41 persons, Medium for 40 persons, Low for 8 persons, and Lowest for 2 persons. In order that, can be summarized that Ma'had has *high quality*.



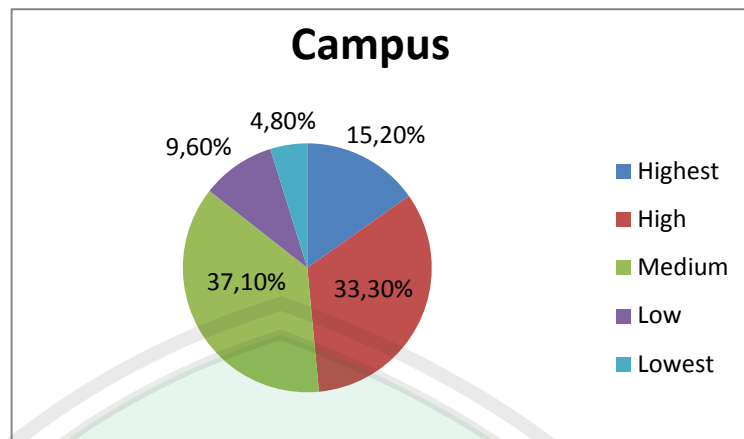
**Picture 4.1 Ma'had**

(b) Islamic Environment in Campus (X<sub>2</sub>)

Categories	Length of Class	Frequency distribution	Percentage %
Highest	42-46	16	15,2%
High	36-41	35	33,3%
Medium	30-35	39	37,1%
Low	24-29	10	9,6%
Lowest	18-23	5	4,8%
<b>Total</b>		<b>105</b>	<b>100%</b>

Table 4.3 Campus

From table above Islamic Environment in Campus has highest quality according to 16 persons, high for 35 persons, Medium for 39 persons, Low for 10 persons, and Lowest for 5 persons. In order that, can be summarized that Islamic Environment in Campus has *Medium quality*.



**Picture 4.2 Campus**

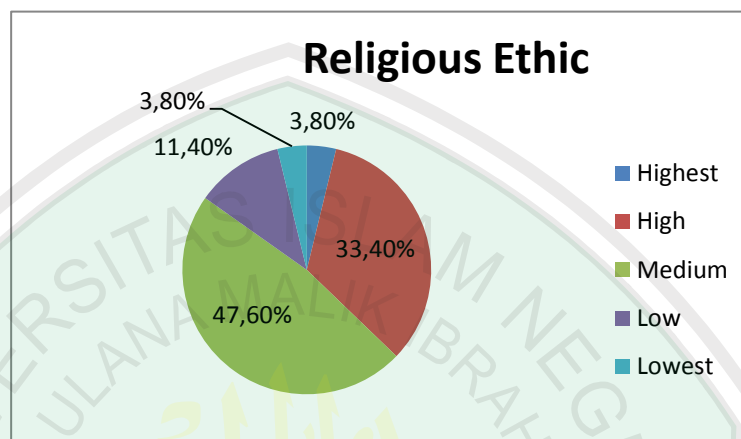
**b) Religious Ethic ( $Y_1$ )**

Categories	Length of Class	Frequency distribution	Percentage %
Highest	43-48	4	3,8%
High	36-42	35	33,4%
Medium	29-35	50	47,6%
Low	22-28	12	11,4%
Lowest	15-21	4	3,8%
<b>Total</b>		<b>105</b>	<b>100%</b>

**Table 4.4 Religious Ethic**

From table above Student who has highest religious ethic character is 4 persons, high is 35 persons, Medium is 50 persons, Low is 12 persons, and Lowest is 4 persons. In order that, can be

summarized that students 2013/2014 of Social Science Education in UIN MALIKI Malang has been *Medium* in religious ethic Character.



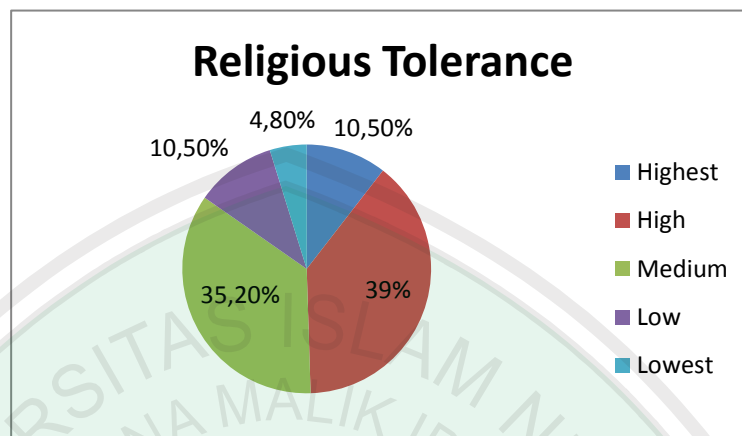
Picture 4.3 Religious Ethic

c) Religious Tolerance (Y<sub>2</sub>)

Categories	Length of Class	Frequency distribution	Percentage %
Highest	44-50	11	10,5%
High	37-43	41	39%
Medium	30-36	37	35,2%
Low	23-29	11	10,5%
Lowest	16-22	5	4,8%

<b>Total</b>		<b>105</b>	<b>100%</b>
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**Table 4.5 Religious Tolerance**



**Picture 4.4 Religious Tolerance**

From table above Student who has highest religious tolerance character is 11 persons, high for 41 persons, Medium for 37 persons, Low for 11 persons, and Lowest for 5 persons. In order that, can be summarized that the majority of students 2013/2014 of Social Science Education in UIN MALIKI Malang has been **high** in religious tolerance character.

#### **b. Result of Validity and Reliability Test**

In this research, items of instrument are valid and reliable because  $r_{\text{statistics}} > r_{\text{table}}$ .  $r_{\text{table}}$  with  $n=105$  is 0,195 with error tolerance is 5%. In other opinion, Instrument is reliable if cronbach alpha  $> 0,60$ . This instrument was test by *SPSS.16*.

**a) Islamic Tradition in UIN MALIKI Malang**

a. Ma'had Al-Jami'ah ( $X_1$ )

Number of item	r statistics	Significance	Description	Cronbach Alpha	Reliability
X <sub>1.01</sub>	0.530	0,000	Valid	0,779	Reliable
X <sub>1.02</sub>	0.673	0,000	Valid		
X <sub>1.03</sub>	0.528	0,000	Valid		
X <sub>1.04</sub>	0.664	0,000	Valid		
X <sub>1.05</sub>	0.748	0,000	Valid		
X <sub>1.06</sub>	0.564	0,000	Valid		
X <sub>1.07</sub>	0.563	0,000	Valid		
X <sub>1.08</sub>	0.643	0,000	Valid		

**Table 4.6 Ma'had Validity**

b. Islamic Tradition in Campus ( $X_2$ )

Number of item	r statistics	Significance	Description	Cronbach Alpha	Reliability
X <sub>2.01</sub>	0.617	0,000	Valid	0,857	Reliable
X <sub>2.02</sub>	0.577	0,000	Valid		
X <sub>2.03</sub>	0.734	0,000	Valid		
X <sub>2.04</sub>	0.661	0,000	Valid		

X <sub>2.05</sub>	0.705	0,000	Valid		
X <sub>2.06</sub>	0.726	0,000	Valid		
X <sub>2.07</sub>	0.726	0,000	Valid		
X <sub>2.08</sub>	0.766	0,000	Valid		
X <sub>2.09</sub>	0.374	0,000	Valid		
X <sub>2.10</sub>	0.568	0,000	Valid		

**Table 4.7 Campus Validity**

c. Religious Ethic (Y<sub>1</sub>)

Number of item	r statistics	Significance	Description	Cronbach Alpha	Reliability
Y <sub>1.01</sub>	0.602	0,000	Valid	0,778	Reliable
Y <sub>1.02</sub>	0.691	0,000	Valid		
Y <sub>1.03</sub>	0.624	0,000	Valid		
Y <sub>1.04</sub>	0.482	0,000	Valid		
Y <sub>1.05</sub>	0.631	0,000	Valid		
Y <sub>1.06</sub>	0.657	0,000	Valid		
Y <sub>1.07</sub>	0.540	0,000	Valid		
Y <sub>1.08</sub>	0.504	0,000	Valid		
Y <sub>1.09</sub>	0.553	0,000	Valid		
Y <sub>1.10</sub>	0.630	0,000	Valid		

**Table 4.8 Religious Ethic Validity**



d. Religious Tolerance ( $Y_2$ )

Number of item	r statistics	Significance	Description	Cronbach Alpha	Reliability
Y <sub>2.01</sub>	0.602	0,000	Valid	0,858	Reliable
Y <sub>2.02</sub>	0.691	0,000	Valid		
Y <sub>2.03</sub>	0.624	0,000	Valid		
Y <sub>2.04</sub>	0.482	0,000	Valid		
Y <sub>2.05</sub>	0.631	0,000	Valid		
Y <sub>2.06</sub>	0.657	0,000	Valid		
Y <sub>2.07</sub>	0.540	0,000	Valid		
Y <sub>2.08</sub>	0.504	0,000	Valid		
Y <sub>2.09</sub>	0.553	0,000	Valid		
Y <sub>2.10</sub>	0.630	0,000	Valid		

**Table 4.9 Religious Tolerance Validity**

Base on some tables have been explained before, instruments that researcher used to do research already could be measured each variables was chosen, both for Independent variable (Ma'had and Campus), and Dependent Variable (Religious Ethics and Religious Tolerance).

## C. Hypotheses test

### a) Assumption Test

#### (1) Normality Test

Normality test was used for knowing the normality of data distribution.

In order that made hypotheses:

$H_0$ : if data was not distributed normally

$H_1$ : If data was distributed normally

Normality can be looked in significance value using Kolmogrov-Smirnov Test with rules “data was normal if significance value  $> 0,05$  and abnormal if significance  $< 0,05$ ”. Normality test in this research using *SPSS.16* with this result:

#### Test for Religious Ethic

##### One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		105
Normal	Mean	.0000000
Parameter	Std. Deviation	5.03283167
s <sup>a</sup>		
Most	Absolute	.085
Extreme		
Difference	Positive	.038
s	Negative	-.085
Kolmogorov-Smirnov Z		.869

Asymp. Sig. (2-tailed)	.437
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a. Test distribution is Normal.

**Table 4.10 Religious Ethic Normality Test SPSS**

From table above can be summarized that  $H_0$  was rejected and  $H_1$  was applied. Means that data for Religious Ethic was distributed normally with significance value is 0,437.

### Test for Religious Tolerance

#### One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		105
Normal	Mean	.0000000
Parameter		
s <sup>a</sup>	Std. Deviation	6.44936088
Most	Absolute	.065
Extreme		
Difference	Positive	.032
s	Negative	-.065
Kolmogorov-Smirnov Z		.663
Asymp. Sig. (2-tailed)		.772

a. Test distribution is Normal.

**Table 4.11 Religious Tolerance Normality Test SPSS**

From table above can be summarized that  $H_0$  was rejected and  $H_1$  was applied. Means that data for Religious Ethic was distributed normally with significance value is 0,772.

## (2) Linierity Test

Linierity Test is test to know the linierity relation between X and Y. So that made hypotheses as below:

$H_0$ : If X and Y have not linierity relation.

$H_1$ : If X and Y have linierity relation.

Criterion of this test is known from comparing df column value (“deviation from linierity” and “within groups” rows) with F value distribution table. F value have to  $F_{statistics} < F_{table}$ . Significance value have to more than 0,05.  $0,05 < \text{significance value}$ . Linierity Test in this reserach used *SPSS.16*:

The result for Linierity test between Ma’had ( $X_1$ ), Religious Ethic ( $Y_1$ ) and Religious Tolerance ( $Y_2$ ).

ANOVA Table

			Sum of Squares	Df	Mean Square	F	Sig.
Etika * Ma'had	Between Groups	(Combined)	1177.257	23	51.185	1.990	.013
		Linearity	291.144	1	291.144	11.318	.001
		Deviation from Linearity	886.113	22	40.278	1.566	.076
	Within Groups		2083.657	81	25.724		
Total			3260.914	104			
Toleransi * Ma'had	Between Groups	(Combined)	1509.115	23	65.614	1.555	.077
		Linearity	3.869	1	3.869	.092	.763

	Deviation from Linearity	1505.245	22	68.420	1.621	.062
	Within Groups	3418.085	81	42.199		
	Total	4927.200	104			

**Table 4.12 Ma'had Linierity Test SPSS**

In table above, df values in this research have to use table between 20 and 80 that found 1,65 as F table. In order that, can be summarized that  $H_0$  was rejected and  $H_1$  was applied. Because Relation between Religious Ethic ( $Y_1$ ) and Ma'had ( $X_1$ ) use  $F_{\text{statistics}} 1,566 < 1,65$ . If used significance column, can be summarized  $H_0$  was rejected and  $H_1$  was applied. Because Relation between Religious Ethic ( $Y_1$ ) and Ma'had ( $X_1$ ) is  $0,05 > 0,76$ .

Also can be summarized that  $H_0$  was rejected and  $H_1$  was applied for relation between Religious Tolerance ( $Y_2$ ) and Ma'had ( $X_1$ ) use  $F_{\text{statistics}} 1,621 < 1,65$ . If used significance column, can be summarized  $H_0$  was rejected and  $H_1$  was applied. Because Relation between Religious Ethic ( $Y_1$ ) and Ma'had ( $X_1$ ) is  $0,05 > 0,62$ .

**ANOVA Table**

			Sum of Squares	Df	Mean Square	F	Sig.
Etika *	Between	(Combined)	1372.267	24	57.178	2.422	.002
Kampus	Groups						
		Linearity	597.118	1	597.118	25.293	.000

	Deviation from Linearity	775.149	23	33.702	1.428	.124
	Within Groups	1888.647	80	23.608		
	Total	3260.914	104			
Toleransi * Kampus	Between Groups	1606.194	24	66.925	1.612	.059
	Linearity	487.233	1	487.233	11.737	.001
	Deviation from Linearity	1118.962	23	48.651	1.172	.295
	Within Groups	3321.006	80	41.513		
	Total	4927.200	104			

**Table 4.13 Campus Linierity Test SPSS**

In table above, df values in this research have to use table between 20 and 80 that found 1,65 as F table. This research can be summarized that  $H_0$  was rejected and  $H_1$  was applied. Because Relation between Religious Ethic ( $Y_1$ ) and Campus ( $X_2$ ) use  $F_{\text{statistics}} 1,428 < 1,65$ . If used significance column, can be summarized  $H_0$  was rejected and  $H_1$  was applied. Because Relation between Religious Ethic ( $Y_1$ ) and Ma'had ( $X_1$ ) is  $0,05 > 0,124$ .

Also can be summarized that  $H_0$  was rejected and  $H_1$  was applied for relation between Religious Tolerance ( $Y_2$ ) and Campus ( $X_2$ ) use  $F_{\text{statistics}} 1,172 < 1,65$ . If used significance column, can be summarized  $H_0$  was rejected and  $H_1$  was applied. Because Relation between Religious Ethic ( $Y_1$ ) and Ma'had ( $X_1$ ) is  $0,05 > 0,295$ .

### (3) Multicollinearity Test

Multicollinearity Test is test to know that is no relation between two or more Independent variable. So that made hypotheses as below:

$H_0$ : If between Independent variable have not relation

$H_1$ : If between Independent variable have relation

Multicollinearity Test is looked from Tolerance value or VIF value. The Rule for Tolerance value  $> 0,10$  and VIF  $< 10,00$ .

Multicollinearity Test is used *SPSS.16*:

**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	17.414	3.316		5.252	.000		
	Ma'had	.120	.112	.110	1.069	.287	.743	1.345
	Kampus	.351	.097	.372	3.604	.000	.743	1.345

a. Dependent Variable:

Etika

**Table 4.14 Religious Ethic Multicollinierity Test SPSS**

In table above Tolerance value is  $0,743 > 0,10$  and VIF value is  $1,345 < 10,00$ . So that, both Ma'had and Campus for Religious Ethic have not multicolinerity. Means that  $H_0$  was rejected and  $H_1$  was applied.

**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	25.648	4.249		6.036	.000		
	Ma'had	-.236	.144	-.177	-1.641	.104	.743	1.345
	Kampus	.468	.125	.404	3.754	.000	.743	1.345

a. Dependent Variable: Toleransi

**Table 4.15 Religious Tolerance Multicolinerity Test SPSS**

In table above Tolerance value is  $0,743 > 0,10$  and VIF value is  $1,345 < 10,00$ . So that, both Ma'had and Campus for Religious Tolerance have not multicolinerity. Means that  $H_0$  was rejected and  $H_1$  was applied.

## b) Path Analysis Test

### (1) The Influence of Islamic Tradition to Religious Ethic

Made hypotheses as below:

$H_0$ : Independent variable has not effect to dependent variable.

$H_1$ : Independent variable has effect to dependent variable.



Basis of making decision are:

- If 0,05 lower than or equal of significance value ( $0,05 \leq \text{Sig.}$ ),  $H_0$  was applied and  $H_1$  was rejected.
- If 0,05 more than or equal of significance value ( $0,05 \geq \text{Sig.}$ ),  $H_0$  was rejected and  $H_1$  was applied.

Ma'had have correlation to Religious Ethic with significance value 0,002 or ( $0,002 \leq 0,05$ ). Means that  $H_0$  was rejected and  $H_1$  was applied. Islamic Tradition In Campus have correlation to Religious Ethic with significance value 0,000 or ( $0,000 \leq 0,05$ ). Means that  $H_0$  was rejected and  $H_1$  was applied.

Ma'had and Islamic Tradition in Campus simultaneously have Significance value is 0,000 that lower than 0,05 ( $0,05 \geq 0,000$ ). Means that are Ma'had and Islamic Tradition in Campus simultaneously have effect to Religious Ethic or  $H_0$  was rejected and  $H_1$  was applied.

To know the influence of Ma'had and Islamic Tradition in Campus to Religious Ethic partially, need to use t-test. Known that equation value result constant value is 17,414:

#### 1. Ma'had

Ma'had is one of indicator that have symbol  $X_1$ . It have Significance value is 0,287 that more than 0,05 ( $0,05 \leq 0,287$ ) and have resulted equation  $Y = 17,414 + 0,120 X_1$ . Means that

Ma'had have not effect to Religious Ethic Partially or  $H_0$  was applied and  $H_1$  was rejected.

## 2. Islamic Tradition in Campus

Islamic Tradition in Campus is one of indicator that have symbol  $X_2$  have significance value 0,000 that lower than 0,05 ( $0,05 \geq 0,000$ ) and have resulted  $Y = 17,414 + 0,351 X_2$ . A mean that is Islamic Tradition in Campus have effect to Religious Ethic partially or  $H_0$  was rejected and  $H_1$  was applied.

### (2) The Influence of Islamic Tradition to Religious Tolerance

Made hypotheses as below:

$H_0$ : Independent variable has not effect to dependent variable.

$H_1$ : Independent variable has effect to dependent variable.

Basis of making decision are:

- If 0,05 lower than or equal of significance value ( $0,05 \leq \text{Sig.}$ ),  $H_0$  was applied and  $H_1$  was rejected.
- If 0,05 more than or equal of significance value ( $0,05 \geq \text{Sig.}$ ),  $H_0$  was rejected and  $H_1$  was applied.

Ma'had have correlation to Religious Tolerance with significance value 0,777 or ( $0,777 \geq 0,05$ ). Means that  $H_0$  was applied and  $H_1$  was rejected. Islamic Tradition In Campus have correlation to Religious Ethic with significance value 0,001 or ( $0,001 \leq 0,05$ ). Means that  $H_0$  was rejected and  $H_1$  was applied.

Ma'had and Islamic Tradition in Campus simultaneously have Significance value is 0,000 that lower than 0,05 ( $0,05 \geq 0,000$ ). Means that is Ma'had and Islamic Tradition in Campus simultaneously have effect to Religious Tolerance or  $H_0$  was rejected and  $H_1$  was applied.

To know the influence of Ma'had and Islamic Tradition in Campus to Religious Tolerance partially, need to use t-test. Known that equation value result constant value is 20,030:

1. Ma'had

Ma'had is one of indicator that have symbol  $X_1$ . It have Significance value is 0,054 that more than 0,05 ( $0,05 \leq 0,054$ ) and have resulted equation  $Y = 20,030 - 0,275 X_1$ . Means that Ma'had has not effect to Religious Tolerance Partially or  $H_0$  was applied and  $H_1$  was rejected.

2. Islamic Tradition in Campus

Islamic Tradition in Campus is one of indicator that have symbol  $X_2$ . have significance value 0,007 that lower than 0,05 ( $0,05 \geq 0,000$ ) and have resulted  $Y = 20,030 + 0,355 X_2$ . A mean that is Islamic Tradition in Campus have effect to Religious Tolerance partially or  $H_0$  was rejected and  $H_1$  was applied.

**(3) The Influence of Religious Ethic to Religious Tolerance**

Made hypotheses as below:

$H_0$ : Independent variable has not effect to dependent variable.

$H_1$ : Independent variable has effect to dependent variable.

Basis of making decision are:

- If 0,05 lower than or equal of significance value ( $0,05 \leq \text{Sig.}$ ),  $H_0$  was applied and  $H_1$  was rejected.
- If 0,05 more than or equal of significance value ( $0,05 \geq \text{Sig.}$ ),  $H_0$  was rejected and  $H_1$  was applied.

Religious Ethic have correlation to Religious tolerance with significance value 0,001 or ( $0,001 \leq 0,05$ ). Means that  $H_0$  was rejected and  $H_1$  was applied.

To know the influence of Ma'had, Islamic tradition in Campus, and Religious Ethic to religious tolerance simultaneously, need to use F-test. Ma'had and Islamic tradition in Campus simultaneously have Significance value is 0,000 that lower than 0,05 ( $0,05 \geq 0,000$ ). Means that are Ma'had and Islamic tradition in Campus simultaneously have effect to Religious Tolerance or  $H_0$  was rejected and  $H_1$  was applied.

To know the influence of Ma'had and Islamic Tradition in Campus to Religious Tolerance partially, need to use t-test. Known that equation value result constant value is 20,030:

Religious Ethic in Campus is one of indicator that have symbol  $Y_1$ . Have significance value 0,010 that lower than 0,05 ( $0,05 \geq 0,000$ ) and have resulted  $Y = 20,030 + 0,323 X_2$ . A mean that is Religious Ethic

have effect to Religious Tolerance partially or  $H_0$  was rejected and  $H_1$  was applied.

**(4) The Influence of Islamic Tradition to Religious Ethic and Religious Tolerance**

**Structural equation-1:**

**Model Summary<sup>b</sup>**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.438 <sup>a</sup>	.192	.176	5.08193

a. Predictors: (Constant), Kampus, Ma'had

b. Dependent Variable: Etika

**Table 4.16 Structural Equation 1 Test SPSS**

From the above table can be known that R Square value is 0,192. Means that Islamic tradition have influenced to Religious Ethic is 19,2% and 80,8% come from other factor that was not explained by this research.

$$Y_1 = P_{(Y_1 X_1)} X_1 + P_{(Y_1 X_2)} X_2 + P_{(Y_1 \epsilon_1)} \epsilon_1$$

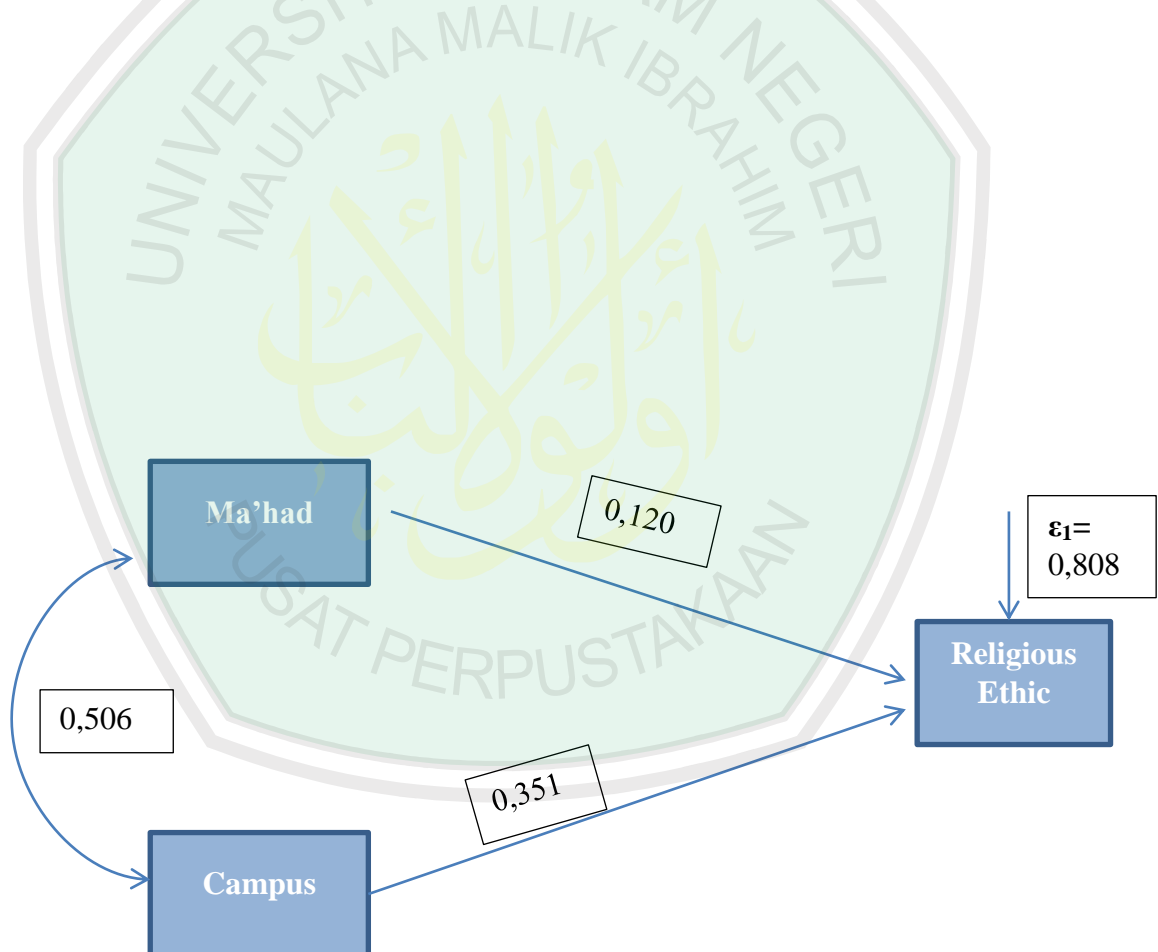
$$Y_1 = 0,110 + 0,372 + 0,808$$

$$P_\epsilon = \sqrt{1 - R^2}$$

$$P_\epsilon = \sqrt{1 - 0,192} = 0,898^2 = 0,808$$

Influence between variables	Beta (P)	t-value	F-value	Hypothesis Test Result	R <sup>2</sup>	Coefficient of other variable ( $\epsilon$ )
X <sub>1</sub> to Y <sub>1</sub>	0,120	1,069	12,132	H <sub>0</sub> was applied	0,192	0,808
X <sub>2</sub> to Y <sub>1</sub>	0,351	3,604		H <sub>0</sub> was rejected		

Table 4.17 Data Analysis for Structural 1



Picture 4.5 Analysis Data Structural Equation-1 Map

**Structural equation-2:****Model Summary<sup>b</sup>**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.422 <sup>a</sup>	.178	.153	6.33363

a. Predictors: (Constant), Etika, Ma'had, Kampus

b. Dependent Variable: Toleransi

**Table 4.18 Structural Equation 2 Test SPSS**

From above table can be summarized that R Square value is 0,178. Means that Islamic tradition through Religious Ethic have influenced to Religious Tolerance is 17,8% and 82,2% come from other factor that was not explained by this research.

$$Y_2 = P_{(Y_2X_1)} X_1 + P_{(Y_2X_2)} X_2 + P_{(y_2y_1)} Y_1 + P_{(Y_1\epsilon_2)} \epsilon_2$$

$$Y_2 = -0,206 + 0,306 + 0,262 + 0,822$$

$$P\epsilon = \sqrt{1 - R^2}$$

$$P\epsilon = \sqrt{1 - 0,178} = 0,898^2 = 0,822$$

Influence between variables	Beta (P)	t-value	F-value	Hypothesis Test Result	R <sup>2</sup>	Coefficient of other variable (ε)
X <sub>1</sub> to Y <sub>2</sub>	-0,275	-1,953	7,276	H <sub>0</sub> was applied	0,178	0,822
X <sub>2</sub> to Y <sub>2</sub>	0,355	2,756		H <sub>0</sub> was rejected		
Y <sub>1</sub> to Y <sub>2</sub>	0,323	2,614		H <sub>0</sub> was rejected		

**Table 4.19 Data Analysis for Structural Equation 2**

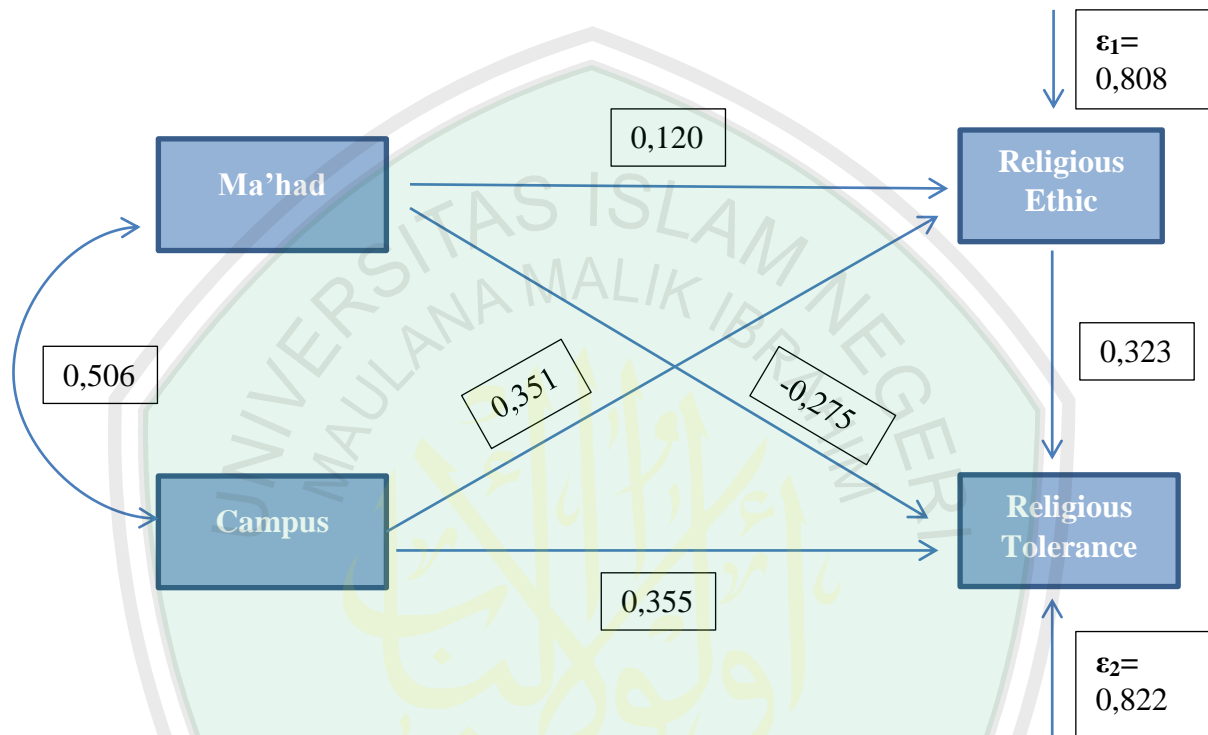
From the calculation that was exposed before can be summarized as below:

Influence between variables	Beta Causal Correlation		
	Dirrect	Indirrect	Total
		Through Y <sub>1</sub>	
X <sub>1</sub> to Y <sub>1</sub>	0,120		0,120
X <sub>1</sub> to Y <sub>2</sub>	-0,275	(0,120 x 0,323) = 0,039	-0,236
X <sub>2</sub> to Y <sub>1</sub>	0,351		0,351



$X_2$ to $Y_2$	0,355	$(0,351 \times 0,323) =$ 0,113	0,468
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**Table 4.20 Data Analysis for Total Effect**



**Picture 4.6 Analysis Data Two Structural Equations Map**

**Dirrect Effect:**

1. The influence of Ma'had to Religious Ethic directly has beta coefficient 0,120. Means that every Ma'had change 1 value, Religious Ethic will increase 0,120. The influence of Islamic Tradition in Campus to Religious Ethic directly has beta

coefficient 0,351. Means that every Islamic Tradition in Campus change 1 value, Religious Ethic will increase 0,351.

2. The influence of Ma'had to religious tolerance directly has beta coefficient -0,275. Means that every Ma'had change 1 value, religious tolerance will decrease 0,275. The influence of Islamic Tradition in Campus to religious tolerance directly has beta coefficient 0,355 and the influence of Religious Ethic to religious tolerance directly has beta coefficient 0,323. Means that every Islamic Tradition in Campus change 1 value, religious tolerance will increase 0,351.

**Total Effect through Religious Ethic:**

1. The influence of Ma'had to religious tolerance through Religious Ethic that is -0,236 from result of the sum between direct effect of Ma'had to religious tolerance that is -0,275 and multiplication result between direct influence of Ma'had to Religious Ethic that is 0,110 and the influence of Religious Ethic to religious tolerance that is 0,262. So that Total effect of Ma'had to religious tolerance  $-0,275 + (0,120 \times 0,323) = -0,236$ .
2. The influence of Islamic Tradition in Campus to religious tolerance through Religious Ethic that is 0,468 from result of the sum between direct effect of Islamic Tradition in Campus to religious tolerance that is 0,355 and multiplication result between direct influence of Ma'had to Religious Ethic that is 0,351 and

the influence of Religious Ethic to religious tolerance that is 0,323. So that Total effect of Ma'had to religious tolerance 0,355 + (0,351 x 0,323) = 0,468.

**R<sup>2</sup> total**

$$= 1 - ((\epsilon_1^2) \times (\epsilon_2^2)^2)$$

$$= 1 - ((0,808^2) \times (0,822^2)^2)$$

$$= 1 - (0,426 \times 0,456) = 0,805$$



## CHAPTER V

### DISCUSSION

#### A. The Influence of Islamic Tradition on Religious Ethics

In this Research can be found that Ma'had has not influence to Religious Ethic Partially. This result is relevant with the research that was done by Riyadi that is nothing effect of the Religious Subject to Worship Habit in his research with title "Pengaruh Pelaksanaan Pendidikan Agama Islam Terhadap Pengamalan Ibadah Siswa (Studi Kasus di SMP MUHAMMADIYAH Salatiga Tahun 2012)". In the last of the research, He suggest to parents, educators, and government to cooperate in making religious environment in family, school, and society.<sup>101</sup>

However, Islamic Tradition in campus can influence the Religious Ethic partially. Islamic Tradition in campus with Ma'had have influenced to Religious Ethic simultaneously and it increase the Islamic Tradition in Campus. Both Ma'had and Islamic Tradition in campus that have influenced to Religious Ethic with determination values 19,2%. Islamic Tradition in Campus in this research called Islamic School Culture.

There are some inhibiting factors that were not mentioned in this Research those are:

1. Students interest in learning materials

Students that was staying in Ma'had or choosing Social scienc education departement, have different background of Religious

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<sup>101</sup> Riyadi, *loc.cit.*

understanding. Exactly, it is different in the educational background, family background, and religious sect background.

Different background constructs people to have different interest to study about religion. The interest of student is having relation with Religious Ethic as what was explained in the research that was done by Sofwatin Hidayah in her research entitled “Hubungan Antara Minat Belajar PAI Dengan Perilaku Keberagamaan Siswa Kelas XI SMK Negeri 4 Semarang Tahun Pelajaran 2014/2015” with value of correlation is 0,426.

## 2. Amount of subject material to be implemented

Amount of religious values that have to internalize into student's soul and implement into daily activity. This factor also can become inhibiting factor to maximize religious practice.

According to Lukman Hakim, the values in Islam in outline can be divided into 3 forms. Those are *aqidah* value, *ibadah* value and *akhlaq* value. 1) *aqidah* values are the values that preach the human to believe the existence of God also the *wajib* and *jawaz* nature of Allah. In order to construct the human who follow all his commands and avoid all his prohibitions. 2) *ibadah* values are the values that preach the human to realize his kismet as the creature of Allah in order to focus their activities only base on his love to Allah. 3) *akhlaq*

values are the values that preach the human as the zoon politicon in order to focus their activity on the societal expectations.<sup>102</sup>

In Ma'had Al-Jami'ah of UIN MALIKI Malang emphasize on Fiqh or worship law with "Tadzhib" written by Dr. Musthafa Dieb al-Bigha and main points of faith and it is interpretation with "Qami' al Thughyan" written by Syeikh Muhammad Nawawi bin Umar al-Bantani. But for akhlaq values still not emphasize during stay in Ma'had.

Akhlaq can be implemented in Campus area through social studies. But, Islamic school cultures in Social Science Education Departement still have normal categories. In order that, Social Science education departement have to emphasize on dehumanization process into student's soul to maximalize the emprical result.

### 3. Limiting time

Having heterogeneous students background is inhibiting factor for each student to adapt with other. Increasingly heterogeneous, the more time it takes to adapt with other student. Time become more important with A mount of material condition that need for much time.

One year to stay in Ma'had Al-Jami'ah still not enough for influencing to their behavior. Because learning process need to do

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<sup>102</sup> Lukman Hakim, *Internalisasi Nilai-Nilai Agama Islam Dalam Pembentukan Sikap Dan Perilaku Siswa Sekolah Dasar Islam Terpadu Al-Muttaqin Kota Tasikmalaya*. Jurnal Pendidikan Agama Islam-Ta'lim Vol. 10 No. 1, 2012. Pg. 68.

constantly and continuously. Social science education department also having too much material and practical that need for much time to make it become maximalize.

Although Punishment that was enforced, it become stress for student to follow the regulation in Ma'had and campus. As Emile Durkheim said the rapid changes will cause increased rates of anomie in society. So that, religious and social education need to combine to utilize the limiting time maximally until it can be separated each other.

In other research that was done by Riyadi, explain that parents, educators, and government also need to be cooperative in implemented Islamic tradition through both Ma'had and Campus.

#### **B. The Influence of Islamic Tradition on Religious Tolerance**

In this research found that Ma'had and Islamic Tradition in Campus have influenced to Religious Tolerance simultanuosly. However, Ma'had have not significant effect to religious tolerance partially and have negative effect to religious tolerance. The Islamic Tradition in Campus and Ma'had also Religious Ethic simultanously have influenced to religious tolerance with determination value 17,8%.

The result of influence of Ma'had to Religious Tolerance is relevant with research that has been done by Research and Development Institution and Education and Training Institution of Religious ministry explain with title "Toleransi Beragama Mahasiswa (Studi tentang Pengaruh Kepribadian, Keterlibatan Organisasi, Hasil Belajar Pendidikan

Agama, dan Lingkungan Pendidikan terhadap Toleransi Mahasiswa Berbeda Agama pada 7 Perguruan Tinggi Umum Negeri)”) that found out negative casual relation of religious subject grade that was represented the religious education to religious tolerance. However, in this research ma’had have not significant effect, and in research that was done before have significant effect. It cause of the different religious background between previous research and this research. In previous research, they use non-Islamic university. So that, research findings in this previous research has different result with research that was done in UIN MALIKI Malang because UIN MALIKI Malang is Islamic University that have Islamic student majority.

The influence of Islamic Tradition in Campus area to Religious Tolerance is relevant with Allport’s theory. In Allport’s theory that is reviewed by Christhoper T. Burris with title “religion orientation scale (Allport & Ross, 1967)”. Between two religious orientations, both extrinsic and intrinsic religious orientation, Allport concluded that is no correlation between extrinsic religious orientation and human tolerance, and intrinsic religious orientation and human tolerance have correlation. In order that Islamic Tradition in social science education departement can be one of influence factors to built intrinsic religious tolerance that will erase prajudice in religious life.



Refer to the previous study before, can be found some variables that might influence to religious tolerance:

1. Student Personality.
2. Students' involvement in Campus organization.
3. Family environment.
4. Peer group environment.

### **C. The Influence of Islamic Tradition on Religious Ethics and Religious Tolerance**

This research was summarized that Islamic Tradition in UIN MALIKI Malang both Ma'had and Islamic school culture in campus to religious tolerance can be more increase through Religious Ethic variable. This research is relevant to previous study that has explained before. Islamic Tradition is combining between Islamic Education and Islamic School culture that both of them were needed to increase religious tolerance.

Religious Ethic as the intervening variable and as the personality aspect has contribution for influencing religious tolerance. From the explanation before, can be summarized that the other factors that might influence to Religious Tolerance are:

1. Students interest in learning materials.
2. Amount of subject material to be implemented.
3. Limiting time of study.
4. Student Personality.

5. Student involvement in Campus organization.
6. Family environment.
7. Peer group environment.



## CHAPTER VI

### CONCLUSION

#### A. Conclusion

Data and theor was collected through library research and field research. Base on Questionaire, can be summerized that Ma'had has *high quality*, Campus has *Medium quality, Medium Character* of religious ethic, *high character* of religious tolerance and the result as below:

1. Islamic Tradition has two sub-variables, those are Ma'had and Islamic Tradition in Campus. Ma'had has not significant effect to religious ethic partially with total effect 0,120. However, Islamic Tradition in Campus has significant effect to religious ethic with total effect 0,351. But, it has influenced to religious ethic simultaneously with Islamic Tradition in campus. With F-value 12,132 and determination value 19,2%.
2. Ma'had has not significant effect to religious tolerance partially with total effect -0,275 that show the negative casual relation. However, Islamic Tradition in Campus has significant effect to religious tolerance with total effect 0,355. But, it has influenced to religious tolerance simultaneously with Islamic Tradition in campus and religious ethic.
3. The influence of Islamic Tradition through religious ethic to Religious Tolerance, has F-value 7,276 and determination value 17,8% with coefficient of religious ethic is 0,323.

4. Researcher assume that the other variables that was not mentioned in this research are Students interest in learning materials, Amount of subject material to be implemented, Limiting time of study, Involvement in Campus organization, Family environment, and Peer group environment.

## **B. Recommendation**

Base on the conclusion above, researcher will give suggestion:

1. For Educational Institution

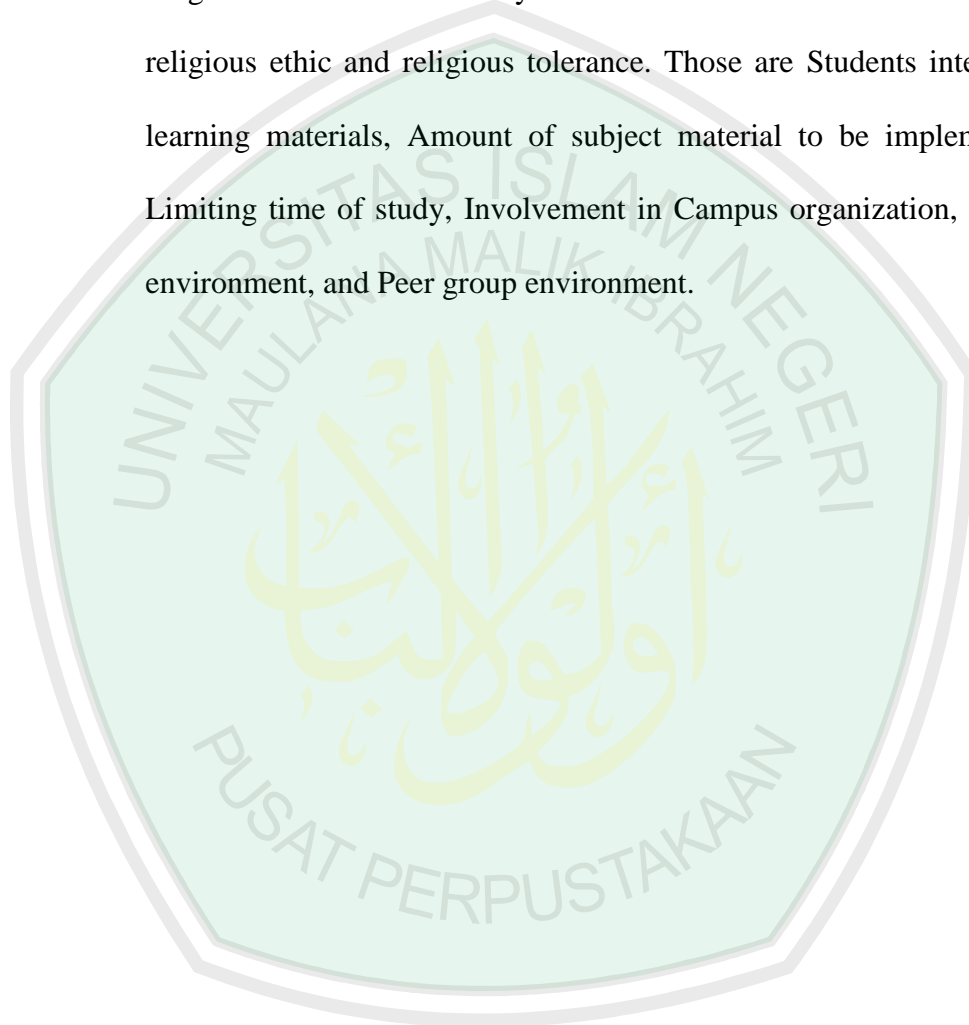
Both Religious Ethic and Religious Tolerance is one of characteristics that must have in student's behavior as moslem and social students. In order that, Campus and Ma'had have to emphasize to practical knowladge than theory knowledge, both through verbal or gesture evaluation. Furthermore, Staff and Lecturer as model of student to conduct also have to support the implementation of Islamic environment as well both in campus and Ma'had.

2. For Social Science Education Departement

Religious Tolerance character as the strength point of Social Science Education Departement needs to be improved. In order that, Campus as learning site have to facilitate student to socialize with other religious people and erase the prajudism in students perspective through joining cross-campus or open organization or seminar/discussion.

### 3. For the future research

The Questionnaire of this research still not emphasize to each indicators. Therefore, hopefully for future researcher can analyze some factors those are caused Ma'had have negative causal effect to religious tolerance and analyze the coefficient of the other factor to religious ethic and religious tolerance. Those are Students interest in learning materials, Amount of subject material to be implemented, Limiting time of study, Involvement in Campus organization, Family environment, and Peer group environment.



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Advisor : Mokhammad Yahya, M.A., Ph.D  
Thesis Title : *The Influence of Islamic Tradition to Religious Ethic and Tolerance Among Students of Social Science Education Departement at UIN MALIKI Malang*

No	Date of Consultation	Material of Consultation	Signature of Advisor
1.	February 26 <sup>th</sup> , 2016	Revision of Chapter I, II and III	1.
2.	March 11 <sup>th</sup> , 2016	Consultation of Qessionnaire and indicators	2.
3.	March 29 <sup>th</sup> , 2016	Revision of Qessionnaire	3.
4.	May 30 <sup>th</sup> , 2016	Consultation of Chapter IV, V and VI	4.
5.	June 4 <sup>nd</sup> , 2016	Revision all Chapter	5.
6.	June 8 <sup>th</sup> , 2016	ACC	6.

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Nomor : Un.3.1/TL.00.1/1368 /2016  
Sifat : Penting  
Lampiran : -  
Hal : **Izin Penelitian**

28 April 2016

Kepada  
Yth. Ketua Jurusan Pendidikan IPS FITK UIN Maliki Malang  
di  
Malang

*Assalamu'alaikumWr. Wb.*

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama : Amrita Puspa Devi Yunia  
NIM : 12130051  
Jurusan : Pendidikan Ilmu Pengetahuan Sosial (PIPS)  
Semester – Tahun Akademik : Genap - 2015/2016  
Judul Skripsi : *The Influence of Internalizing Islamic Values to Religious Ethic and Religious Tolerance at Students 2013/2014 of Social Education Departement in UIN Maulana Malik Ibrahim Malang*

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

*Wassalamu'alaikum Wr. Wb.*



an Dekan  
Wakil Dekan Bid. Akademik,

Dr. Hj. Sulalah, M.Ag  
NIP. 19651112 199403 2 002

Tembusan :

1. Yth. Ketua Jurusan PIPS
2. Arsip



## Surat Keterangan

Nomor : Un. 3.1/TL.00.1/1093/2016

Yang bertanda tangan di bawah ini Wakil Dekan Bidang Akademik Fakultas Ilmu Tarbiyah dan Keguruan Universitas Islam Negeri Maulana Malik Ibrahim Malang menerangkan bahwa :

Nama : Amrita Puspa Devi Yunia  
NIM : 12130051  
Jurusan : Pendidikan Ilmu Pengetahuan Sosial (PIPS)

Benar-benar telah melakukan penelitian tentang :

*"The Influence of Internalizing Islamic Values to Religious Ethic and Religious Tolerance at Students 2013/2014 of Social Education Departement in UIN Maulana Malik Ibrahim Malang"*

di Fakultas Ilmu Tarbiyah dan Keguruan Universitas Islam Negeri Maulana Malik Ibrahim Malang pada tanggal 02 sampai dengan 06 Mei 2016.

Demikian surat keterangan ini dibuat dengan sebenar-benarnya, untuk dipergunakan sebagai mana mestinya.

Malang, 02 Juni 2016

Wakil Dekan

Wakil Dekan Bid. Akademik,



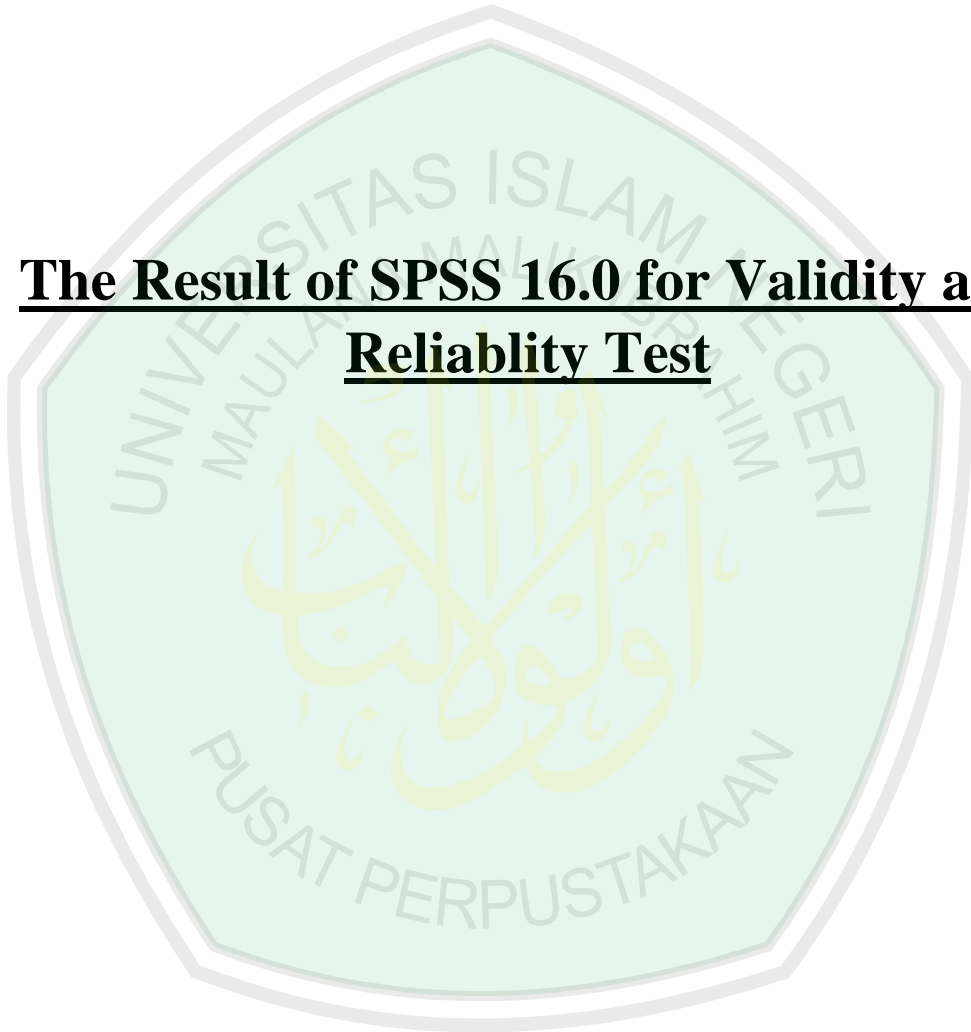
Dr. Hj. Sulalah, M.Ag

NIP. 19651112 199403 2 002

Tembusan :

1. Yth. Dekan FITK UIN Maliki Malang
2. Arsip

**The Result of SPSS 16.0 for Validity and Reliability Test**



## Example of Instrument

Nama :  
Kelas :  
Jurusan :

### Petunjuk Pengisian Angket

1. Isilah data pribadi dengan sejujur-jujurnya.
2. Angket ini dimaksudkan untuk memperoleh data objektif dari siswa dalam penyusunan skripsi
3. Dengan mengisi angket ini, berarti anda telah ikut serta dalam membantu kami dalam penyelesaian studi
4. Kerahasiaan data terjamin aman
5. Keterangan pilihan jawaban:  
5 = Selalu  
4 = Sering  
3 = Kadang-Kadang  
2 = Jarang  
1 = Tidak Pernah
6. Berilah tanda checklist (√) pada kolom kosong sesuai dengan keseharianmu!

### **Ma'had Sunan Ampel Al-'Ali**

No	Daftar Pernyataan	5	4	3	2	1
1.	Saya menyukai sistem pengajaran yang dilakukan oleh ustadz/ah dan Musyrif/ah di Ma'had Sunan Ampel Al-'Ali					
2.	Saya merasa ustadz/ah dan Musyrif/ah dapat menjadi teladan bagi Mahasantri					
3.	Saya aktif mengikuti seluruh kegiatan Ma'had Sunan Ampel Al-'Ali					
4.	Saya berpartisipasi pada setiap kegiatan Ma'had Sunan Ampel Al-'Ali					
5.	Saya mentaati seluruh peraturan di Ma'had Sunan					

	Ampel Al-‘Ali.					
6.	Saya merasa lebih nyaman tinggal di Ma’had Sunan Ampel Al-‘Ali dibandingkan tempat tinggal saya sekarang.					
7.	Saya mendapatkan nilai tinggi (> 70) ketika Monitoring di Ma’had Sunan Ampel Al-‘Ali					
8.	Saya merasa mendapatkan banyak tambahan ilmu agama di Ma’had Sunan Ampel Al-‘Ali.					

**Keterangan pilihan jawaban:**

- 5 = Selalu
- 4 = Sering
- 3 = Kadang-Kadang
- 2 = Jarang
- 1 = Tidak Pernah

**Tradisi Islam di Kampus**

No	Daftar Pernyataan	5	4	3	2	1
	Program					
1.	Mentradisikan sholat Dzuhur berjama’ah di Masjid					
2.	Mentradisikan berpakaian sopan/menutup aurat					
	Kualitas Dosen/Staff	5	4	3	2	1
3.	Mampu menjadi teladan dan motivator bagi Mahasiswa					
4.	Memiliki keilmuan yang luas					
5.	Kreatif, inovatif, dan dinamis					
	Fasilitas	5	4	3	2	1
6.	Sarana/prasarana kelas lengkap					
7.	Gedung pengembangan ilmu yang memadai (ruang pertemuan/kelas/ laboratorium/perpustakaan/ Kantor HTQ)					

8.	Semua ruangan dan fasilitas bersih, rapi, dan indah					
	<b>Prestasi Mahasiswa</b>	5	4	3	2	1
9.	Saya aktif (Hadir/ Bertanya/ Menjawab/ Mengerjakan tugas) dalam mengikuti pembelajaran di kelas .					
10.	Saya suka mempraktikkan pelajaran yang saya dapatkan di kelas.					

**Keterangan pilihan jawaban:**

- 5 = Selalu
- 4 = Sering
- 3 = Kadang-Kadang
- 2 = Jarang
- 1 = Tidak Pernah

**Etika Beragama**

No	Daftar Pernyataan	5	4	3	2	1
1.	Saya shalat wajib tepat waktu.					
2.	Saya suka mengikuti kajian Islam (di dalam/ di luar kampus)					
3.	Saya terlibat dalam kegiatan sosial/ keagamaan/UKM yang bermanfaat					
4.	Saya suka membaca dan menghayati Al-Qur'an.					
5.	Saya shalat sunnah (rawatib, dluha, tahajjud).					
6.	Saya melakukan puasa sunnah.					
7.	Saya berpakaian sopan/ menutup aurat ketika di dalam Kampus					
8.	Saya berpakaian sopan/menutup aurat ketika di luar Kampus					
9.	Saya datang tepat waktu di kelas/acara					
10.	Saya <i>tidak ingin</i> berpacaran					



**Keterangan pilihan jawaban:**

- 5 = Selalu
- 4 = Sering
- 3 = Kadang-Kadang
- 2 = Jarang
- 1 = Tidak Pernah

**Toleransi Beragama**

No	Daftar Pernyataan	5	4	3	2	1
1.	Bagi Saya mempelajari perbedaan agama itu penting.					
2.	Kedatangan agama lain di Indonesia menguntungkan bagi Indonesia.					
3.	Saya suka menjelaskan kepada orang lain tentang budaya agama lain.					
4.	Saya suka bertanya tentang budaya agama lain.					
5.	Saya suka menolong orang lain yang terkena musibah meskipun dia berbeda agama.					
6.	Saya mengundang penganut agama lain dalam aktivitas saya. (Tasyakuran, jalan-jalan, dll.)					
7.	Saya menyapa mereka (penganut agama lain).					
8.	Saya suka berdiskusi dengan mereka (penganut agama lain).					
9.	Saya menghadiri undangan mereka (penganut agama lain).					
10.	saya menerima pemberian orang lain meskipun dia berbeda agama.					

\*\*\*Terimakasih atas kerjasama anda\*\*\*

## Reliability Test Result for X<sub>1</sub>

### Case Processing Summary

		N	%
Cases	Valid	101	96.2
	Excluded <sup>a</sup>	4	3.8
	Total	105	100.0

a. Listwise deletion

### Reliability Statistics

Cronbach's Alpha	N of Items
.779	8

### Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item- Total Correlation	Cronbach's Alpha if Item Deleted
butir1	24.3960	22.042	.384	.770
butir2	24.4059	19.804	.603	.733
butir3	25.1188	21.906	.332	.780
butir4	24.8416	20.415	.575	.739
butir5	24.5149	19.312	.676	.721
butir6	24.5842	21.925	.417	.764
butir7	24.0990	21.970	.438	.761
butir8	24.7327	20.138	.454	.761

**Correlations (X<sub>1</sub>) Ma'had**

		butir1	butir2	butir3	butir4	butir5	butir6	butir7	butir8	Skortotal
butir1	Pearson Correlation	1	.286**	.291**	.257**	.239*	.140	.289**	.207*	.530**
	Sig. (2-tailed)		.003	.003	.008	.014	.159	.003	.034	.000
	N	105	105	105	105	104	103	104	105	105
butir2	Pearson Correlation	.286**	1	.337**	.460**	.589**	.345**	.229*	.219*	.673**
	Sig. (2-tailed)	.003		.000	.000	.000	.000	.019	.025	.000
	N	105	105	105	105	104	103	104	105	105
butir3	Pearson Correlation	.291**	.337**	1	.246*	.229*	.044	.059	.240*	.528**
	Sig. (2-tailed)	.003	.000		.012	.019	.662	.554	.014	.000
	N	105	105	105	105	104	103	104	105	105
butir4	Pearson Correlation	.257**	.460**	.246*	1	.562**	.279**	.245*	.363**	.664**
	Sig. (2-tailed)	.008	.000	.012		.000	.004	.012	.000	.000
	N	105	105	105	105	104	103	104	105	105
butir5	Pearson Correlation	.239*	.589**	.229*	.562**	1	.444**	.348**	.407**	.748**
	Sig. (2-tailed)	.014	.000	.019	.000		.000	.000	.000	.000
	N	104	104	104	104	104	102	103	104	104
butir6	Pearson Correlation	.140	.345**	.044	.279**	.444**	1	.493**	.201*	.564**
	Sig. (2-tailed)	.159	.000	.662	.004	.000		.000	.041	.000

	N	103	103	103	103	102	103	102	103	103
butir7	Pearson Correlation	.289**	.229*	.059	.245*	.348**	.493**	1	.313**	.563**
	Sig. (2-tailed)	.003	.019	.554	.012	.000	.000		.001	.000
	N	104	104	104	104	103	102	104	104	104
butir8	Pearson Correlation	.207*	.219*	.240*	.363**	.407**	.201*	.313**	1	.643**
	Sig. (2-tailed)	.034	.025	.014	.000	.000	.041	.001		.000
	N	105	105	105	105	104	103	104	105	105
skortotal	Pearson Correlation	.530**	.673**	.528**	.664**	.748**	.564**	.563**	.643**	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000	
	N	105	105	105	105	104	103	104	105	105

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

## Reliability Test Result for (X<sub>2</sub>)

### Case Processing Summary

		N	%
Cases	Valid	103	98.1
	Excluded <sup>a</sup>	2	1.9
	Total	105	100.0

a. Listwise deletion based on all variables in the procedure.

### Reliability Statistics

Cronbach's Alpha	N of Items
.857	10

### Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
butir1	32.7864	29.503	.466	.854
butir2	31.7476	30.798	.506	.848
butir3	32.3592	29.252	.650	.837
butir4	32.1553	29.740	.614	.840
butir5	32.2718	28.965	.644	.837
butir6	32.7379	27.352	.660	.835
butir7	32.5728	28.129	.664	.835
butir8	32.4369	28.248	.680	.833
butir9	31.8641	31.981	.360	.859
butir10	32.6311	31.510	.406	.856



	Sig. (2-tailed)	.000	.019	.000	.001	.001	.000	.000	.096	.000	.000	
	N	105	104	105	105	105	105	104	105	105	105	
butir7	Pearson Correlation	.384**	.218*	.443**	.345**	.409**	.788**	1	.685**	.213*	.278**	.726**
	Sig. (2-tailed)	.000	.026	.000	.000	.000	.000	.000	.000	.029	.004	.000
	N	105	104	105	105	105	105	105	104	105	105	105
butir8	Pearson Correlation	.305**	.291**	.540**	.359**	.429**	.754**	.685**	1	.137	.389**	.766**
	Sig. (2-tailed)	.002	.003	.000	.000	.000	.000	.000	.000	.166	.000	.000
	N	104	103	104	104	104	104	104	104	104	104	104
butir9	Pearson Correlation	.178	.515**	.123	.304**	.362**	.163	.213*	.137	1	.100	.374**
	Sig. (2-tailed)	.070	.000	.212	.002	.000	.096	.029	.166	.308	.000	.000
	N	105	104	105	105	105	105	105	104	105	105	105
butir10	Pearson Correlation	.463**	.188	.392**	.104	.153	.341**	.278**	.389**	.100	1	.568**
	Sig. (2-tailed)	.000	.056	.000	.290	.119	.000	.004	.000	.308	.000	.000
	N	105	104	105	105	105	105	105	104	105	105	105
skortotal	Pearson Correlation	.617**	.577**	.734**	.661**	.705**	.726**	.726**	.766**	.374**	.568**	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000
	N	105	104	105	105	105	105	105	104	105	105	105

\*. Correlation is significant at the 0.05 level (2-tailed).

\*\* . Correlation is significant at the 0.01 level (2-tailed).

## Reliability Test Result for Y<sub>1</sub>

### Case Processing Summary

		N	%
Cases	Valid	101	96.2
	Excluded <sup>a</sup>	4	3.8
	Total	105	100.0

a. Listwise deletion based on all variables in the procedure.

### Reliability Statistics

Cronbach's Alpha	N of Items
.778	10

### Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
butir1	29.8317	25.381	.501	.753
butir2	30.3564	24.912	.602	.743
butir3	30.1485	24.668	.570	.745
butir4	29.9406	25.516	.243	.798
butir5	29.8020	25.080	.519	.751
butir6	29.8713	24.613	.536	.748
butir7	30.2475	25.368	.362	.772
butir8	29.3861	26.239	.377	.768
butir9	29.7921	25.206	.429	.762
butir10	30.1188	25.506	.492	.755



**Correlations (Y<sub>1</sub>) Religious Ethic**

		butir1	butir2	butir3	butir4	butir5	butir6	butir7	butir8	butir9	butir10	Skortotal
butir1	Pearson Correlation	1	.203*	.346**	.263**	.284**	.368**	.384**	.305**	.178	.463**	.617**
	Sig. (2-tailed)		.038	.000	.007	.003	.000	.000	.002	.070	.000	.000
	N	105	104	105	105	105	105	105	104	105	105	105
butir2	Pearson Correlation	.203*	1	.432**	.533**	.483**	.230*	.218*	.291**	.515**	.188	.577**
	Sig. (2-tailed)	.038		.000	.000	.000	.019	.026	.003	.000	.056	.000
	N	104	104	104	104	104	104	104	103	104	104	104
butir3	Pearson Correlation	.346**	.432**	1	.560**	.565**	.438**	.443**	.540**	.123	.392**	.734**
	Sig. (2-tailed)	.000	.000		.000	.000	.000	.000	.000	.212	.000	.000
	N	105	104	105	105	105	105	105	104	105	105	105
butir4	Pearson Correlation	.263**	.533**	.560**	1	.808**	.319**	.345**	.359**	.304**	.104	.661**
	Sig. (2-tailed)	.007	.000	.000		.000	.001	.000	.000	.002	.290	.000
	N	105	104	105	105	105	105	105	104	105	105	105
butir5	Pearson Correlation	.284**	.483**	.565**	.808**	1	.326**	.409**	.429**	.362**	.153	.705**
	Sig. (2-tailed)	.003	.000	.000	.000		.001	.000	.000	.000	.119	.000
	N	105	104	105	105	105	105	105	104	105	105	105
butir6	Pearson Correlation	.368**	.230*	.438**	.319**	.326**	1	.788**	.754**	.163	.341**	.726**
	Sig. (2-tailed)	.000	.019	.000	.001	.001		.000	.000	.096	.000	.000
	N	105	104	105	105	105	105	105	104	105	105	105
butir7	Pearson Correlation	.384**	.218*	.443**	.345**	.409**	.788**	1	.685**	.213*	.278**	.726**
	Sig. (2-tailed)	.000	.026	.000	.000	.000	.000		.000	.029	.004	.000
	N	105	104	105	105	105	105	105	105	104	105	105

butir8	Pearson Correlation	.305**	.291**	.540**	.359**	.429**	.754**	.685**	1	.137	.389**	.766**
	Sig. (2-tailed)	.002	.003	.000	.000	.000	.000	.000		.166	.000	.000
	N	104	103	104	104	104	104	104	104	104	104	104
butir9	Pearson Correlation	.178	.515**	.123	.304**	.362**	.163	.213*	.137	1	.100	.374**
	Sig. (2-tailed)	.070	.000	.212	.002	.000	.096	.029	.166		.308	.000
	N	105	104	105	105	105	105	105	104	105	105	105
butir10	Pearson Correlation	.463**	.188	.392**	.104	.153	.341**	.278**	.389**	.100	1	.568**
	Sig. (2-tailed)	.000	.056	.000	.290	.119	.000	.004	.000	.308		.000
	N	105	104	105	105	105	105	105	104	105	105	105
skortotal	Pearson Correlation	.617**	.577**	.734**	.661**	.705**	.726**	.726**	.766**	.374**	.568**	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	
	N	105	104	105	105	105	105	105	104	105	105	105

\*. Correlation is significant at the 0.05 level (2-tailed).

\*\* . Correlation is significant at the 0.01 level (2-tailed).

## Reliability Test Result for Y<sub>2</sub>

### Case Processing Summary

		N	%
Cases	Valid	104	99.0
	Excluded <sup>a</sup>	1	1.0
	Total	105	100.0

a. Listwise deletion based on all variables in the procedure.

### Reliability Statistics

Cronbach's Alpha	N of Items
.858	10

### Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
butir1	32.2692	41.810	.411	.857
butir2	32.0865	38.604	.657	.837
butir3	31.9231	40.848	.449	.854
butir4	31.3942	41.154	.489	.851
butir5	31.6538	39.646	.601	.842
butir6	32.1635	41.051	.494	.850
butir7	31.8558	39.620	.620	.841
butir8	32.6538	37.491	.537	.850
butir9	31.8750	37.373	.721	.831
butir10	32.4038	35.835	.700	.832

**Correlations (Y<sub>2</sub>) Religious Tolerance**

		butir1	butir2	butir3	butir4	butir5	butir6	butir7	butir8	butir9	butir10	Skortotal
butir1	Pearson Correlation	1	.354**	.316**	.325**	.199*	.258**	.158	.331**	.241*	.361**	.523**
	Sig. (2-tailed)		.000	.001	.001	.042	.008	.108	.001	.013	.000	.000
	N	105	105	104	104	105	105	105	105	105	105	105
butir2	Pearson Correlation	.354**	1	.352**	.606**	.556**	.500**	.393**	.321**	.493**	.458**	.731**
	Sig. (2-tailed)	.000		.000	.000	.000	.000	.000	.001	.000	.000	.000
	N	105	105	104	104	105	105	105	105	105	105	105
butir3	Pearson Correlation	.316**	.352**	1	.405**	.272**	.140	.418**	.170	.338**	.382**	.564**
	Sig. (2-tailed)	.001	.000		.000	.005	.157	.000	.084	.000	.000	.000
	N	104	104	104	104	104	104	104	104	104	104	104
butir4	Pearson Correlation	.325**	.606**	.405**	1	.475**	.209*	.307**	.147	.305**	.281**	.588**
	Sig. (2-tailed)	.001	.000	.000		.000	.033	.002	.136	.002	.004	.000
	N	104	104	104	104	104	104	104	104	104	104	104
butir5	Pearson Correlation	.199*	.556**	.272**	.475**	1	.508**	.495**	.312**	.485**	.405**	.684**
	Sig. (2-tailed)	.042	.000	.005	.000		.000	.000	.001	.000	.000	.000
	N	105	105	104	104	105	105	105	105	105	105	105
butir6	Pearson Correlation	.258**	.500**	.140	.209*	.508**	1	.314**	.381**	.364**	.389**	.588**
	Sig. (2-tailed)	.008	.000	.157	.033	.000		.001	.000	.000	.000	.000

	N	105	105	104	104	105	105	105	105	105	105	105
butir7	Pearson Correlation	.158	.393**	.418**	.307**	.495**	.314**	1	.418**	.699**	.520**	.697**
	Sig. (2-tailed)	.108	.000	.000	.002	.000	.001	.000	.000	.000	.000	.000
	N	105	105	104	104	105	105	105	105	105	105	105
butir8	Pearson Correlation	.331**	.321**	.170	.147	.312**	.381**	.418**	1	.571**	.582**	.664**
	Sig. (2-tailed)	.001	.001	.084	.136	.001	.000	.000	.000	.000	.000	.000
	N	105	105	104	104	105	105	105	105	105	105	105
butir9	Pearson Correlation	.241*	.493**	.338**	.305**	.485**	.364**	.699**	.571**	1	.712**	.787**
	Sig. (2-tailed)	.013	.000	.000	.002	.000	.000	.000	.000	.000	.000	.000
	N	105	105	104	104	105	105	105	105	105	105	105
butir10	Pearson Correlation	.361**	.458**	.382**	.281**	.405**	.389**	.520**	.582**	.712**	1	.786**
	Sig. (2-tailed)	.000	.000	.000	.004	.000	.000	.000	.000	.000	.000	.000
	N	105	105	104	104	105	105	105	105	105	105	105
skortotal	Pearson Correlation	.523**	.731**	.564**	.588**	.684**	.588**	.697**	.664**	.787**	.786**	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000
	N	105	105	104	104	105	105	105	105	105	105	105

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).



**SUBSTRUCTURAL EQUATION**  
**RESULT BY SPSS 16.0 CALCULATION**

## The Result of SPSS for Substructural Equation 1

**Correlations**

		Ma'had	Kampus	Etika
Ma'had	Pearson Correlation	1	.506**	.299**
	Sig. (2-tailed)		.000	.002
	N	105	105	105
Kampus	Pearson Correlation	.506**	1	.428**
	Sig. (2-tailed)	.000		.000
	N	105	105	105
Etika	Pearson Correlation	.299**	.428**	1
	Sig. (2-tailed)	.002	.000	
	N	105	105	105

\*\*. Correlation is significant at the 0.01 level (2-tailed).

**ANOVA<sup>b</sup>**

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	626.657	2	313.329	12.132	.000 <sup>a</sup>
	Residual	2634.257	102	25.826		
	Total	3260.914	104			

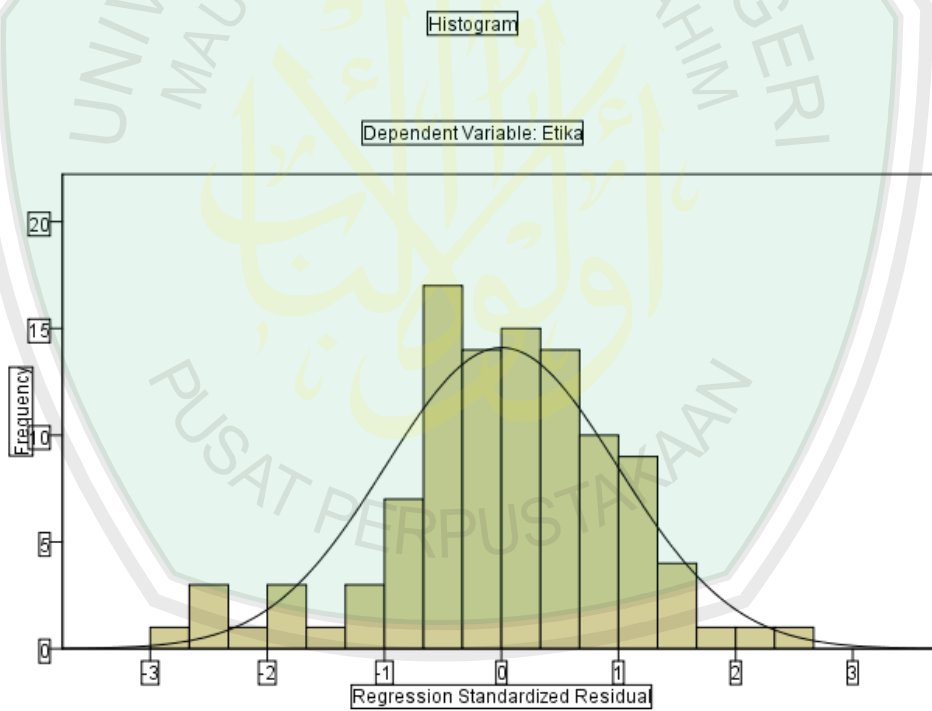
a. Predictors: (Constant), Kampus, Ma'had

b. Dependent Variable: Etika

**Coefficients<sup>a</sup>**

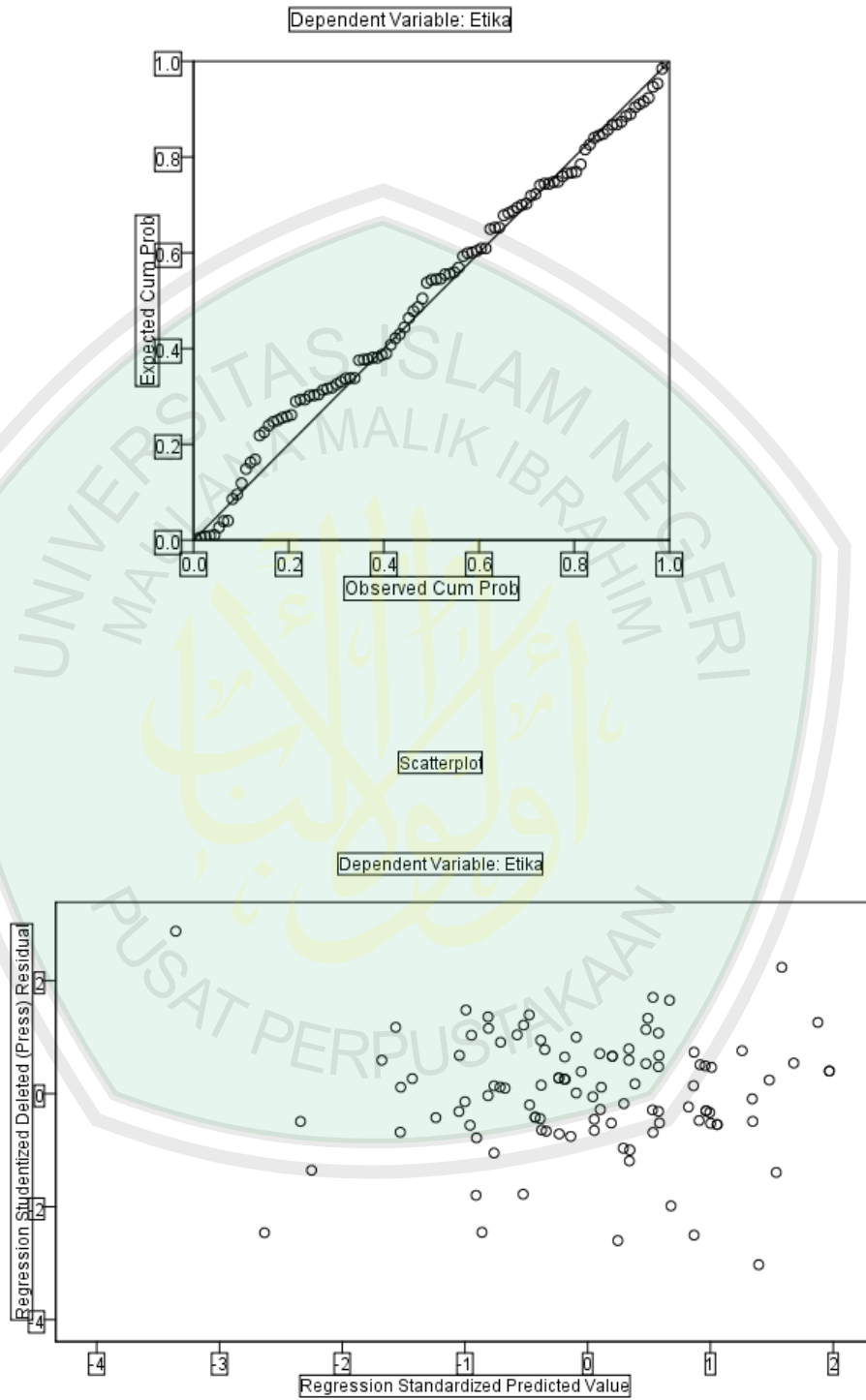
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	17.414	3.316		5.252	.000
	Ma'had	.120	.112	.110	1.069	.287
	Kampus	.351	.097	.372	3.604	.000

a. Dependent Variable: Etika





Normal P-P Plot of Regression Standardized Residual



## The Result of SPSS for Substructural Equation 2

**Correlations**

		Ma'had	Kampus	Etika	Toleransi
Ma'had	Pearson Correlation	1	.506**	.299**	.028
	Sig. (2-tailed)		.000	.002	.777
	N	105	105	105	105
Kampus	Pearson Correlation	.506**	1	.428**	.314**
	Sig. (2-tailed)	.000		.000	.001
	N	105	105	105	105
Etika	Pearson Correlation	.299**	.428**	1	.332**
	Sig. (2-tailed)	.002	.000		.001
	N	105	105	105	105
Toleransi	Pearson Correlation	.028	.314**	.332**	1
	Sig. (2-tailed)	.777	.001	.001	
	N	105	105	105	105

\*\* . Correlation is significant at the 0.01 level (2-tailed).

**ANOVA<sup>b</sup>**

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	875.596	3	291.865	7.276	.000 <sup>a</sup>
	Residual	4051.604	101	40.115		
	Total	4927.200	104			

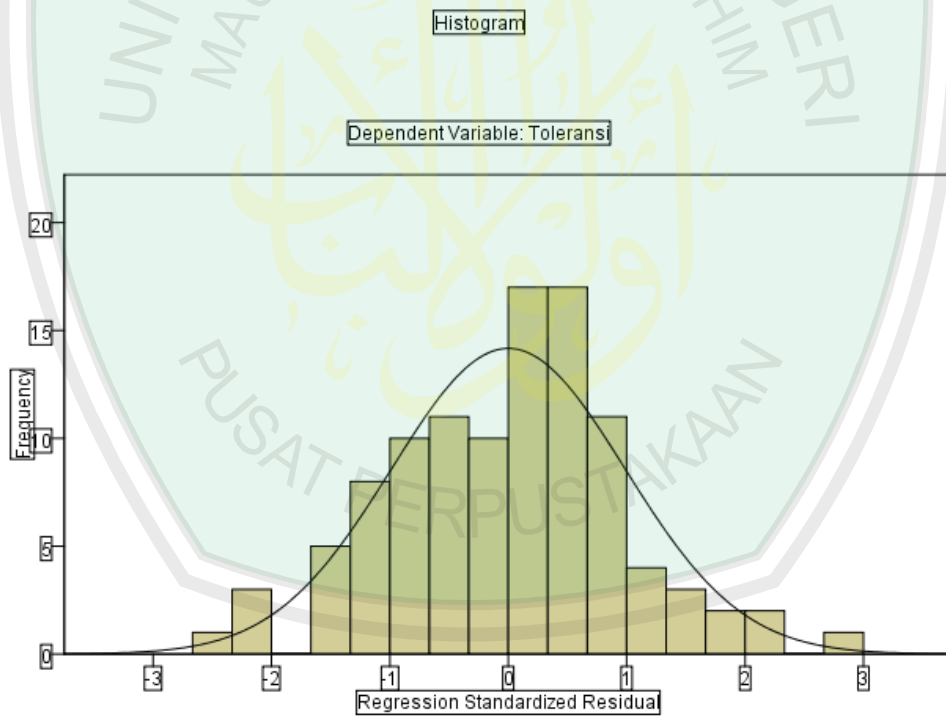
a. Predictors: (Constant), Etika, Ma'had, Kampus

b. Dependent Variable: Toleransi

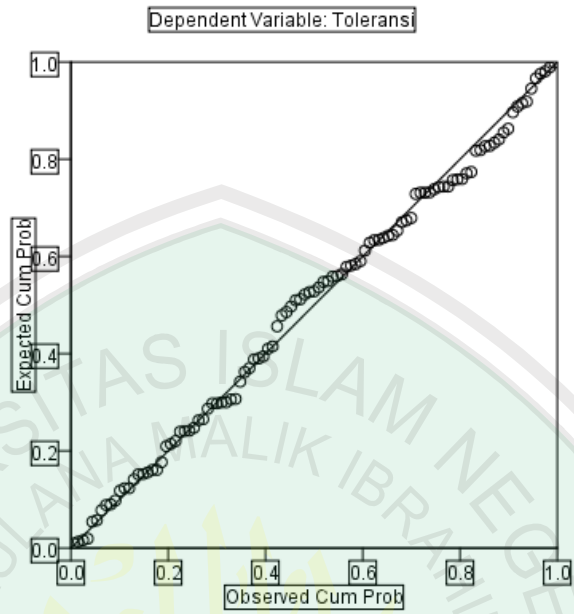
**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	20.030	4.658		4.300	.000
	Ma'had	-.275	.141	-.206	-1.953	.054
	Kampus	.355	.129	.306	2.756	.007
	Etika	.323	.123	.262	2.614	.010

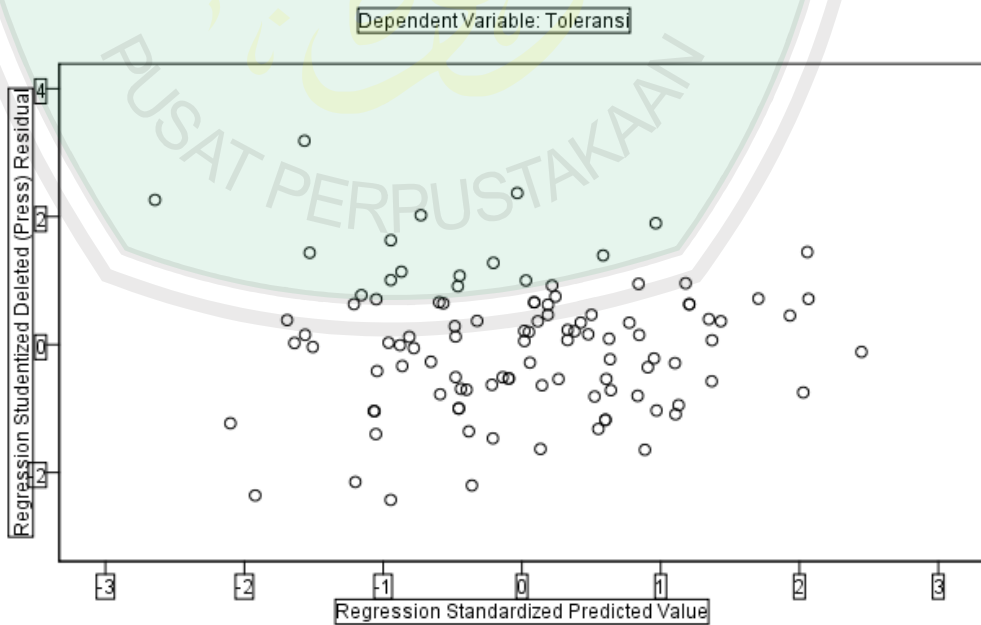
a. Dependent Variable: Toleransi



Normal P-P Plot of Regression Standardized Residual



Scatterplot



## BIODATA



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