

The Effect Of Islamic Education Learning (Pai) And Learning Results To Student's Religious Behavior Of Stisip Widyapuri Mandiri Sukabumi Student

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Abstract: The purpose of this study is to measure the level of the effect of Islamic Education learning and learning result on religious behaviour in STISIP Widyapuri Mandiri Sukabumi. The method used in this research is quantitative analysis based on inferential statistical model. The data collection is done by using observation techniques, interviews, and questionnaires. The researcher analyze the data by using logic analysis for qualitative and statistical analysis for quantitative data by using descriptive statistics, regression, and correlation. Based on the hypothesis test, simultaneously PAI learning and learning result have a positive and significant effect on student's religious behaviour. Partially, only PAI learning alone has a positive and significant impact on religious behavior.

Keyword: Learning, Learning Result, Religious Behavior

1. INTRODUCTION

Religious education in schools is a conscious effort to prepare learners in believing, living and practicing the religion of Islam through guidance, teaching and or training taught in every educational institution ranging from Basic Level, Junior High School to Higher Education. As a continuation of learning from previous levels of education, the position of Islamic Education (Pendidikan Agama Islam/PAI) in Public Universities (PTU) is particularly strategic in terminating formal learning programs, besides of course the relevance of the content should be synergistic with the contemporary context in shaping the character of learners in accordance with orientation of expected educational objectives. In its implementation, Islamic education is a conscious effort to obey God's provisions as the basis of the learners to be religiously knowledgeable and active in carrying out the provisions of God. Part of God's provisions is to understand His laws on this earth which are called kauniah verses. These verses kauniah in its actualization will mean Sunanatullah (laws of God) contained in the universe. In these verses kauniah there is a provision of God that is fully applicable to the universe and create the order of relationship between the objects that exist in the universe. This correlation will build implications on the content of awakened, critical, and enlightened individual characters. The important role of religion or religious values in this discussion focuses on the environment of educational institutions, especially universities. One of the courses in educational institutions in college, which is closely related to moral development and behaviour is Religious Education. Religious Education courses at universities included in the group MKU (General Course) is a group of subjects that support the formation of personality and attitudes as stock of students in entering society. When religious education is confronted with public universities, which tend to concentrate its curriculum content on general studies, to student inputs with varying religious culture, even at a very minimal level of religious background compared to Islamic colleges, it is certainly unique to examine how great influence of the existence of Islamic Education (PAI) and its learning result in public universities towards the student's religious behaviour. These things are the background of this research to measure the level of success

of learning PAI and learning result in shaping the character of religious behavior of students in the campus STISIP Widyapuri Mandiri Sukabumi in the Academic Year 2016-2017, by knowing the achievement of PAI teaching and learning interaction and learning result in the classroom and its effects in behaving every day.

2. THEORETICAL FRAMEWORK

2.1 PAI LEARNING

The objectives of the Religious Education course at this university are accordance with the national education and national development goals and objectives. Broad Outlines of the Nation's Direction or GBHN 1988 stipulates that national education based on Pancasila "aims to improve the quality of Indonesian human beings, that is human beings who believe and pious against God Almighty, noble character, personality, discipline, hard work, responsible, independent, intelligent, skilled and healthy physical and spiritual. Thus, national education will develop itself and jointly responsible for nation development". To facilitate the implementation of Islamic Education (PAI) learning at Public University (PTU), which is educational, dialogical, effective, efficient and attractive in order to improve the professionalism of educators, as well as guidance for educators in developing the substance of a more contextual, up to date and intersting, the Directorate General of Higher Education stipulates the guidelines for the implementation of the Personality Development Course (MPK) through the Decree Number: 38/DIKTI/Kep/2002 and among the MPK courses, it is including the PAI course. In principle, these guidelines are standardization of PAI in public university. These guidelines were further developed through the decision of the Directorate General of Higher Education, Number 43/DIKTI/Kep/2006, and further developed by the PAI Development Team in DIKTI, by drafting the 2007 MPK PAI Learning Reference. National standard formulation of PAI in public university is based on the policy of the Directorate General of Higher Education, Ministry of National Education and Culture of Indonesia, as stipulated in the decision of the Director General of Higher Education, Number: 43/DIKTI/Kep/2006 concerning the guidelines of the implementation of personality development courses (MPK) in

public university and the 2007 MPK PAI Learning Reference, and based on the policy of the Directorate General of Islamic Education, Ministry of Religious Affairs, which is set forth in the PAI National Standard Book at public university 2010. Referring to the purpose of UUSPN No. 2/1989 concerning the implementation of religious education in universities, the content of religious education curriculum for PTU can at least cover; (1) the Qur'an and Hadith as the source of doctrine, (2) faith as the basis of all human actions, (3) morals as a value system, and (4) humanitarian problems. These four aspects are common materials for the development of other materials. However, in the instructional material of PAI published by Dipertais, Department of Religion of RI in 2004 confirmed that the competence of PAI is to lead the students to (1) master Islamic religious teachings and able to make it as a source of values and guidelines and the foundation of thinking and behaving in applying science and their professions; (2) be "intellectual capital" who believe and pious to Allah SWT, have a good behaviour and Islamic personality. (Dipertais, 2004, p. vii) Based on its position, PAI is a course that equips learners in the form of basic skills of understanding, appreciation and experience of basic human values, as creatures of God, as individuals, family members, communities, citizens and as a part of nature. Islamic Education at Public University (PTU) is useful to guide students who believe and devoted to Allah SWT, has noble character, philosophical thinking, rational and dynamic, open-minded to participate in realizing a safe, prosperous Indonesia which blessed by Allah SWT.

2.2 LEARNING RESULT

Learning result can be explained by understanding the two words that make it up, "results" and "learning". The meaning of result shows on a gain due to an activity or process that resulted in the change of input functionally, while learning is a process of changes in individuals who interact with the environment to change the behaviour. Learning outcome is a change that result in human change in attitude and behaviour. (Purwanto, 2009, p. 38-45) Learning result shape the behavioral changes learned after learning activities (Hamalik, 1989, p. 122). Learning result include cognitive, affective, and psychomotor abilities. Cognitive domains are knowledge, comprehension, application, analysis, synthesis and evaluation. Affective domain is receiving, responding, valuing, organization, and characterization. Psychomotor domains include initiatory, pre-routine, routinized. Psychomotor also includes productive, technical, physical, social, managerial, and intellectual skills. (Suprijono, 2010, p. 54-55) Meanwhile, to measure the success of the learning process is divided into several levels, namely: (1) the level of privilege or maximal that if all the lesson material can be mastered by students, (2) the level of excellent or optimal that if most of the lesson material can be mastered by 76 % - 99%, (3) the level of good or minimal that if the subject matter is only mastered by the students in ranged between 60% - 75%, and (4) the level of less that if lesson material controlled by students less than 60%. (Djamarah, 2006, p. 107)

2.3 RELIGIOUS BEHAVIOUR

Religious behavior comes from two words of behavior and religious. Etymologically, behavior is an individual response or reaction to stimuli or the environment (Depdikbud, 2001, p. 755). The Great Dictionary of Indonesian defines it as an

individual response or reaction embodied by motion (attitude) not only of body or speech (Poerwadarmanto, 1985). Behavior is a totality of motoric motion, perception and cognitive function of the human (Soekanto, 1984, p. 72). So, that behavior reflects the personality, that is, motoric motion that is appreciated in the form of behavior or real activity. However, individual characteristics that include various variables such as motives, values, personality traits and attitudes that interact with each other and then also interact with environmental factors that have a big effect on behavior and sometimes even greater strength than the individual characteristics, this is which become more complex behavior predictions (Azwar, 1998, p. 11). From some of these restrictions it can be deduced that "behavior" is the total reaction of the individual to the stimulus or external situation manifested in the observable motion. Religion is a contemplation, more profitable to consciousness on God or something that is transcendent. This dependence is explicit in one's personality, experience, beliefs, thoughts, and encourages one to make submissions and other activities (Palautzion, 1996, p. 12). Whereas religiousness comes from the word religion which is defined by a set of rules of God that encourages the soul of someone who has the mind to follow the rules according to his own will and choice to achieve happiness in the world or the hereafter. From the psychological perspective, religious faith formulated as it is in scripture, personal religious behavior is measured by activities, such as praying, reading scriptures and other behaviors that bring spiritual benefits (Rakhmat, 2003, p. 32). Murshal and HM Taher understand it as a behavior based on awareness of the existence of God Almighty such as religious activity of prayer and so on (Taher, 1980, p. 121). So religious behavior is activity or behavior based on religious values. Religious behavior should be discussed because of such behavior leads to religious awareness and religious experience. Religious consciousness can present in the mind and can be studied by introspection. While the experience of religious is the feeling which presents in the beliefs because of religious result (Rakhmat, 2003, p. 45). In religion, there are teachings that should be done by its adherents, for Islam, there are teachings to be done and those that are prohibitions. The teachings in the form of orders to be performed include prayer, zakat, fasting, pilgrimage, helping others who are in distress and many more. While the prohibition is a lot like, drinking alcohol, gambling, corruption, prostitute and others. Religious behaviour is meant as a state that exists within a person encouraging to behave in relation to religion. This definition of religious behavior has a motivation that is accompanied by a willingness and a tendency to act in accordance with its religious behavior. Religious behavior is closely related to the attitude of a person in religion that can connoted with religious attitudes.

3. RESEARCH METHOD

This research uses quantitative approach. This research is including in explanatory research type. Explanatory research is a study that explains the causal relationship between the variables that affect the hypothesis. In this study, there is at least one variable that is connected and this research is functioned to explains, predict and control a symptom. This research will explain about the existence of interactive or reciprocal relationship and mutual influence between variables to be studied. This research connects 3 (three)

variables, that is learning of PAI as first independent variable (with statistical notation X_1) and learning result as the second independent variable (with statistical notation X_2), while religious behavior as dependent variable (with statistical notation Y). This research was conducted on students of STISIP Widyapuri Mandiri Sukabumi class of academic year 2016-2017 which amounted to 249 people. The selection of this location is based on the gap issue between PAI learning and its learning result on student's religious behavior. The sample is determined by purposive sampling. The purposive sample is the technique of determining the sample with certain consideration (Sugiyono, 2008, p. 82). In this case the research sample is taken at least 25 respondents in accordance with the theory of Arikunto by taking samples of 10% of the population (Arikunto, 2002, p. 107). The main hypothesis tested in this study is "There is influence between learning PAI and learning result against religious behavior of students of STISIP Widyapuri Mandiri Sukabumi District Academic Year 2016-2017". The research paradigm proposed in this study is as presented in Figure 1.

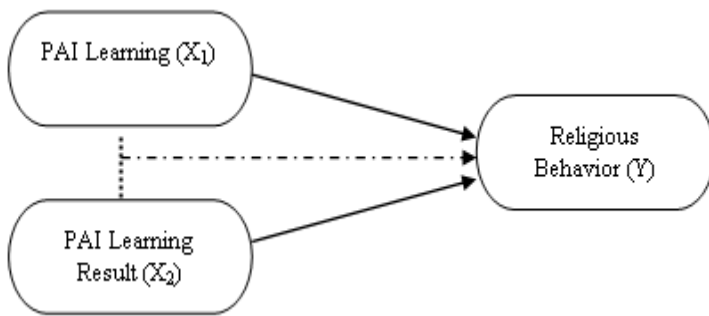


Figure 1. Research Paradigm

4. RESULT AND DISCUSSION

4.1. Result of the research

In this study there are 25 respondents of students with two independent variables of PAI learning (X_1) and learning result (X_2), while the dependent variable is religious behavior. The result of SPSS shows that the mean of independent variable of PAI learning is 56,52 with standard deviation 6,299. Furthermore the average independent variable of learning results is 48.00 with standard deviation 5,874. Then the average on dependent variable of religious behavior is 82.80 with standard deviation of 7,953 (Table 1).

Table 1. Statistical description of the influence of PAI learning and learning result on student's religious behavior

Descriptive Statistics			
	Mean	Std. Deviation	N
Religious Behavior	56,52	6,299	25
PAI Learning	48,00	5,874	25
PAI Learning Result	82,80	7,953	25

Multiple regression can be done if it meets some classical assumptions that must be taken into account. Several assumptions that have to be done on multiple regression equation model are classical assumption test such as mulikolinieritas test and autocorrelation test. According to

Ghozali (2006) multicollinearity test should be done on the model of multiple regression equation with the aim to determine whether the regression model found a correlation between independent variables. In this study the independent variable is between PAI learning (X_1) and learning result (X_2). A good and proper regression model should not have multicollinearity among the independent variables.

Table 2. The value of Collinearity Statistics on the independent variables of PAI learning and its learning result on student's religious behavior

Model	Correlations			Collinearity Statistics	
	Zero-order	Partial	Part	Tolerance	VIF
(Constant)					
1 PAI Learning	,871	,755	,561	,497	2,011
PAI Learning Result	,670	,152	,075	,497	2,011

SPSS result shows that there is no multicollinearity between the two independent variables that is equal to 0.497, where the value is greater than tolerance value > 0.10. In addition, the value of Variance Inflation Factor (VIF) of 2.011 is less than 10 means that if the VIF value <10.0, it can be concluded that the regression model does not contain multicollinearity among the independent variables, because the multicollinearity assumption test can be fulfilled. The next classical assumption test is an autocorrelation test that aims to test in linear regression model whether there is a correlation between the confounding error in period t with error in period (t-1) or before. Autocorrelation arises because of sequential observations over time related to each other. The result of SPSS shows that there is no autocorrelation between variables of PAI learning as X_1 and learning result as X_2 . It is seen from SPSS result, there is value at Durbin-Watson (DW) equal to 2,408 (Table 4). The DW value is greater than the DW table for the number of independent variables ($k = 2$) and the number of samples (n) is 25, then with a significance value of 5%, DW table is obtained that is $d_L = 1,260$ and $d_U = 1,550$ ($1,550 < 2,408 < 2,450$) so it can be concluded that the regression model is good because there is no autocorrelation. Furthermore the relationship or correlation between independent variables (X) and dependent variable (Y) using Product Moment correlation formula with SPSS software. The result of SPSS shows that the correlation between PAI learning (X_1) and religious behavior (Y) is 0,871 with p-value (sig) 0,000, it means that between variable of PAI learning and religious behavior there is very strong correlation or 87,1% is significant and positive. Then the relationship between the learning result (X_2) with the religious behavior (Y) obtained value of 0.670 with p-value value (sig) 0,000, it means between learning result and religious behavior variables there is a strong correlation or 67.0% is very significant and positive. The relationship between PAI learning (X_1) and learning result (X_2) obtained value of 0.709 with p-value (sig) 0,000, it means between the variables of learning result and religious behavior there is a strong correlation or 70.9% is very significant and positive (Table 3). The signs of positive correlation values indicate that the greater the level of learning X PAI learning and student learning result in STISIP Widyapuri Mandiri, it will be the greater the value of student religious behavior in daily life.

Table 3. The Relation or correlation between PAI learning and learning result to student's religious behavior

		Correlations		
		Religious Behavior	PAI Learning	PAI Learning Result
Pearson Correlation	Religious Behavior	1,000	,871	,670
	PAI Learning	,871	1,000	,709
	PAI Learning Result	,670	,709	1,000
Sig. (1-tailed)	Religious Behavior	.	,000	,000
	PAI Learning	,000	.	,000
	PAI Learning Result	,000	,000	.
N	Religious Behavior	25	25	25
	PAI Learning	25	25	25
	PAI Learning Result	25	25	25

Simultaneously, the relationship between the independent variables of PAI learning (X_1) and learning result (X_2) with religious behavior (Y) obtained value of 0.874, it means there is a very strong correlation (87.4%) simultaneously between the two independent variables to the dependent variable. Then the value of coefficient of determination (R^2) obtained value of 0.763, it means that the variables of religious

behavior (Y) can be explained by variables of PAI learning (X_1) and learning result (X_2) of 76.3%, while the rest of 23.7% is explained by variables or other factors outside the regression model (Table 4). Linearly, there will be a statement that the higher the correlation value (R), the greater the value of the determination coefficient (R^2) to be obtained and vice versa.

Table 4. The value of Durbin-Watson (DW), correlation (R) and coefficient of determination (R^2) of PAI learning variables and learning result on student's religious behavior

Model Summary ^b					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	,874 ^a	,763	,742	3,200	2,408

a. Predictors: (Constant), PAI Learning result, PAI Learning

b. Dependent Variable: Religious Behavior

Furthermore, the linearity level of the multiple regression model can be tested by F-test using Analysis of Variance / Anova. The result of SPSS shows the values in the Anova table of $F = 35,500$ with a significance value of 0,000, it means the significant value is smaller than the real level of 0.05 ($0,000 < 0,05$) so the decision is a model of multiple regression equation has met the criteria of linearity and good, thus it can be used to predict the influence between the learning of PAI (X_1) and the learning result (X_2) on the religious behavior (Y) of students in STISIP Widyapuri Mandiri Sukabumi District (Table 5).

F test can also be used to test the research hypothesis simultaneously with the following hypothesis:

H_1 : There is an influence of PAI learning and learning result on religious behavior.

H_0 : There is no effect of PAI learning and learning result on religious behavior.

The rule of the decision is if the value of F_{value} is greater or equal to F_{table} ($F_{value} > F_{table}$), then H_0 is rejected and H_1 is accepted, it means significant. If the value of F_{value} is smaller or equal to F_{table} ($F_{value} < F_{table}$), then H_0 is accepted and H_1 is rejected, it means not significant. Based on Table 5, it is obtained the $F_{value} = 35,500$ with a significance of 0,000 means that the significant value is smaller than the real level of 0.05 ($0,000 < 0,05$). Then if the value of F_{value} is compared to the value of F_{table} for $dk_{Res} = 22$ (denominator), $dk_{Reg} = 2$ (numerator) is 2.56 so $F_{table} (2.22) (\alpha = 0,05) = 2,56$. So the value of $F_{value} > F_{table}$ ($35,500 > 3,38$). In conclusion H_0 is rejected and H_1 is accepted, it means simultaneously there is a positive and very significant influence between PAI learning and learning result of student STISIP toward their religious behavior.

Table 5. Analysis of Variance (Anova) PAI learning variables and learning result on student religious behavior

ANOVA ^a						
Model	Sum of Squares	Df	Mean Square	F	Sig.	
1	Regression	726,981	2	363,490	35,500	,000 ^b
	Residual	225,259	22	10,239		
	Total	952,240	24			

a. Dependent Variable: Religious Behavior

b. Predictors: (Constant), PAI Learning Result, PAI Learning

Furthermore, to test the research hypothesis partially can use t-test with SPSS. The rule of the decision is if the significance of the value of t_{value} is smaller or equal to the real level ($\alpha = 0.05$), then H_0 is rejected and H_1 is accepted, it means significant. Likewise the significance of the value of t_{value} smaller or equal to the real level ($\alpha = 0.05$), then H_0 is accepted and H_1 is rejected, it means not significant.

Table 6. The regression coefficient (slope) of PAI learning variables and the learning result on student's religious behavior

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	8,624	6,869		1,255	,223
1 PAI Learning	,853	,158	,795	5,408	,000
PAI Learning Result	,084	,116	,106	,721	,478

Based on Table 6, SPSS results show the value of t on the independent variable of PAI learning of 5.408 with a significance of 0,000, it means the value of significant is smaller than the real level of 0.05 ($0.000 < 0.05$). In conclusion H_0 is rejected and H_1 is accepted, it means partially there is a positive and very significant influence of PAI learning of STISIP students towards religious behavior. While the value of t on the independent variables of learning results obtained by 0.721 with significance of 0.478 (Table 6), it means significant value greater than the real level of 0.05 ($0.478 > 0.05$). In conclusion H_0 is accepted and H_1 is rejected. It means partially there is no positive and significant influence from PAI learning result of STISIP student's to their religious behavior. Based on Table 6, the multiple regression model obtained from the SPSS result is: $\hat{Y}_{\text{religious behavior}} = 8,624 + 0,853 X_{\text{PAI Learning}} + 0,084 X_{\text{Learning result}}$. The value of regression coefficient (slope) on PAI learning variables (X_1) is 0.853 (positive) means that if there is an increase in PAI learning as much one unit, it will increase religious behavior of STISIP students of 0.853 units, with the assumption that other variables are constant. Likewise, if there is a decrease in PAI learning for one unit, it will be able to reduce the level of religious behavior of 0.853 units as well. Furthermore, the value of regression coefficient (slope) on learning result variable (X_2) is 0,084 (positive), it means if there is improvement on student learning result of one unit, it will increase religious behavior equal to 0,084 unit with assumption that other variables are constant. Likewise, if there is a decrease in learning result by one unit, it will be able to reduce the level of religious behavior of STISIP students of 0.084 units also with the assumption that other variables are constant. In the multiple regression equation obtained the value of the constant (intercept) is 8.624 which means that without any PAI learning variables ($X_1 = 0$) and student learning result ($X_2 = 0$), the religious behavior of STISIP Widyapuri Mandiri students has reached the value of 8,624 units, with assumptions that other predictor is constant. Explicitly without any PAI learning and learning result, the student's level of religious behavior already exists at 8,624 units.

4.2. Discussion

Simultaneously there is an influence between PAI learning and learning result on student's religious behavior positively and significantly. A person's religious behavior may change because of a change in his particular religious sense. Causally, the level of one's religious sense can be influenced by the frequency of the religious sciences which is acquired

either from PAI learning or other non-formal learning. This shows that with the learning of PAI at STISIP Widyapuri Mandiri Sukabumi students who come from various disciplines in previous education institution can make a significant contribution to his religious behavior. However, partially, only the PAI learning variables that has a significant effect while the learning result variable has no significant effect on the religious behavior. It is correlated that the factors which influence the learning result are: Internal factors, factors from within the student itself which include: physiological / physical factors (Slamento, 2003, p. 54-189). Physical and spiritual health is very influential in the learning process. When a person is always sick such as headache, fever, flu, cough and so forth, they cannot be excited to learn. Likewise, with poor spiritual health, such as experiencing mental disorders, feelings of disappointment because of conflicts with partner, parents or other reasons, it all can also interfere with learning. Therefore, the maintenance of health is very important for everyone both physically and mentally because it is very helpful in the learning process and learning result. Similarly, students with disabilities will disrupt the process and learning result. Thus the value of learning results obtained by students did not significantly affect their religious behavior. Another possibility is that students who has a good learning result do not guarantee a good religious implementation considering many influenced by health factors earlier. The next factor is the psychological factor, in which every human or student basically has different psychological conditions according to the talent, motive and maturity of a person. Some cases that occur are there is someone who is religious but cognitively has a low score in school and vice versa. These cognitive and psychological differences do not go in the same direction or upside down, so it will affect the process and the results of each learning because of their psychological factors include intelligence, attention, interest and talent, motive and motivation, and cognitive and reasoning power (Syaf, 2008, p. 24).

5. CONCLUSION

The religious behavior of students of STISIP Widyapuri Mandiri Sukabumi can be explained by the PAI learning variables and learning result of 76.3%, while the remaining 23.7% is explained by other factors outside the regression model; $\hat{Y}_{\text{religious behavior}} = 8,624 + 0,853 X_{\text{PAI Learning}} + 0,084 X_{\text{Learning result}}$ with positive correlation and is very strong (87,4%). Simultaneously PAI learning and learning result have a very significant effect on religious behavior. Partially, only PAI learning has a significant effect on religious behavior,

whereas learning result have no effect on religious behavior with partial correlation between PAI learning and learning result on religious behavior are 87,1% and 67,0% respectively.

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