


How is the Past Education Process of Adolescent Experienced and the Expectation Formation through Religious Beliefs?

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Abstract: Indonesia is a democratic country where the majority of the population is Muslim. This constitution guarantees freedom of worship for all Indonesian people, according to their religion or belief. It was also stated that the state is based on faith in "Belief in the One and Only God" (former of the first precepts of Pancasila, the philosophy of the Indonesian state). This paper is the result of a mini-research to identify phenomena that occur in adolescents related to religious beliefs in everyday life. This belief is manifested through expectations and the learning process they experience. This study involved 268 students, 46 people (17.2%) were scholarship recipients from BAZNAS (zakat institution). The data shows that not all constructs (four statements) refer to religious beliefs, so they must be removed for further research. The results of the study showed a high level of religious belief, the routine of carrying out rituals of worship, so that belief as a source of life decisions can influence a person's learning process while studying. On the other hand, a person's faith in his religion can also affect the extent of a teenager's optimism in achieving his life goals.

Keywords: religious beliefs, education process, adolescent

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Introduction

Religion regulates humans' relationship with God and governs how we live with fellow humans, including our relationship with nature. Based on belief in God, religion is a way of life humans must take to realize the goodness of life in this world and the afterlife. Every person's understanding of religion can be classified into the needs and goals of life to reach the eternal realm. Some people consider religious rules to be an obligation that must be carried out and not be abandoned. So, spiritual practice is not based on love for the Creator but rather on the formality of Islamic status. Although religious practices vary by culture, political boundaries, local communities, and individuals, some forms of religion are influential, even essential, in many people's lives worldwide. Religion is necessary for development because it delivers a means of socialization in spots such as honorable behavior and offers emotional support to individuals from the cradle to the grave (Stolz et al., 2013). In Indonesia, religion is a citizen's human right, including religious teachings. *Religion* is an individual human

right that cannot be interfered with by anyone, including the state (Sari, 2019). Religious awareness in adolescents plays a critical role in their moral development because the moral values from religion are stable and constant; religious awareness underlies visible behavior and colors attitudes, thoughts, and desires (Oktonika, 2020).

A child's faith in God at an early age is not a belief born of thought but an emotional attitude closely related to the soul's need for love and protection. Therefore, when introducing God to children, it is best to highlight his qualities that are full of love and mercy rather than highlighting God's qualities that punish, torture, or torment hell (Yusra & Tabroni, 2022). The perceived religious awareness contains an understanding of God, faith, attitudes, and religious behavior accompanied by sincere appreciation, organized in a mental personality system, which is a form of closeness to something higher than everything: God. Apart from that, adolescence is a time of achieving identity, and the main story of adolescence is between identity and role confusion. If not appropriately directed, they are vulnerable to the negative influence of heretical groups, sects, and other dangerous ideological currents (Oktonika, 2020).

Adolescents' religious beliefs in their formation are attached to their parents' beliefs through the influence of how far their parents are conservatism in holding these beliefs. Trajectories of change will be more pronounced as adolescents mature, partly because of their increased capacity to think and question and partly because of their excellent opportunities to share opinions, impressions, and experiences with others (Ozorak, 1989). Many students in Indonesia face challenging situations due to weighty life pressures. This condition leads to internal problems, which, if they do not receive good social support, will harm teenagers' mental health, such as feelings of hopelessness and even suicide attempts (Zuhdiyah et al., 2023).

Adolescence is a period of preservation or change from childhood to adulthood. There will be numerous things they can comprehend from someone who is roughly them. If teenagers receive good parenting or social relationships, they can survive various mental pressures. As adolescence progresses, the role of parents is crucial in providing children's growth and development following what is expected. Because parents are the first education for their children in the family environment, a family can also be called the first education for children because of everything parents or family do, and their children will see and practice it. Therefore, the role of parents and family is significant to increase children's understanding of religion during adolescence. In this regard, this research aims to determine parental parenting patterns in teenagers' religious understanding. The research methods used are qualitative descriptive research and participatory action research. This research is a community study of Muslim families with teenage children aged 10 to 20 years. Data was collected by holding religious activities at mosques through the Ar-Ramah Mosque Youth Association (Yusra & Tabroni, 2022). In other words, a religious community is a social structure that has prominent norms and social pressures to follow these norms and act conventionally (Hardy & Walker, 2012).

Individuals with religious beliefs tend to empower themselves in line with their religion's principles, enabling them to fulfill their needs while maintaining the integrity of their religion. Religion also delivers a moral

foundation that encourages compassion and concern for others, fulfilling the need for prosocial behavior. Religious individuals often find solace and strength by sacrificing their obligations to a higher authority. They view God as a source of hope and approval for facing life's challenges and handling stress (Zuhdiyah et al., 2023). Therefore, people's trust in religion is based on its ability to fulfill basic human desires. By worshipping God, individuals seek security and protection. Second, it is admitted that fate is an aspect of life that cannot be denied. From birth, individuals have a destiny that God has determined. Third, religion leads individuals in how to behave. Personal behavior plays an essential role in determining their karma. Lastly, there are punishments associated with breaking religious rules, including the belief in the existence of hell, which is believed to be faced by those who violate religious principles (Zuhdiyah et al., 2023).

Self-efficacy is the belief in one's capability to plan and perform actions to attain a specific outcome (Bandura, 1997). Self-efficacy reveals students' educational achievement across academic zones and statuses. Despite there being considerable proof to support the direct effects of self-efficacy beliefs on educational accomplishment, analyses that have explored the motivational mechanism that mediates self-efficacy–achievement relationship are insufficient and are crucial to understanding how and why self-efficacy affects students' academic achievement and will permit instructional actions and agendas to improve academic achievement to be designed (Doménech-Betoret et al., 2017). *Self-efficacy* is an essential part of leading the learning process. Self-efficacy refers to the student's beliefs and attitudes toward their capabilities to achieve academic success, their confidence in their capacity to achieve academic assignments, and gaining successful learning (Hayat et al., 2020). Hill et al. (2022) gave the study results on students who reported a relatively high level of self-efficacy overall. Students who reported various experiences rated themselves as having an average confidence level of 75%. Self-efficacy thoughts show the individuals' excellent performance through increasing commitment, endeavor, and perseverance. Students with high levels of self-efficacy attribute their failures to lower attempts rather than lower ability. In discrepancy, those with low self-efficacy attribute their failures to low abilities. Thus, self-efficacy will influence the choice of tasks and endurance while doing them. Conversely, students with low self-efficacy are more likely to fear doing their tasks, avoiding, postponing, and giving them up soon.

Learning process refers to students' improvement through complex comprehension, reasoning skills, and knowledge at school, then evaluated by educators knowing the skills (Goldman, 2012). This progression includes brain development that shows significant progress in building skills for recording and processing basic information, which will underlie improvement in more complex types of higher-order cognition. Learning as a process means that through method, effort, focus, and practice, we can get a lot better at gaining expertise. It is essential to reflect on the vital role of religious education in adolescent cognitive health. School-based mental health schooling and publicity strategies can maximize the advantages of religious education with an emphasis on implementing effective religious education to provide a positive influence on adolescent mental health.

Adolescence is a stage of human development proposed by Erik Erikson as a transition period from childhood to adulthood. An integral component of this stage of development is identity development, where individuals develop the proficiency to think about abstract concepts and the capacity to consider the consequences of their

decisions (Hardy & Walker, 2012). Therefore, this research aims to examine the role of religious beliefs as an independent relationship to self-efficacy and the learning process that teenagers have experienced in the several years of their education. In exploring the hypothesis, we tested whether religious commitment or interaction would interact in predicting self-efficiency and influencing a person's learning process. This is because religious involvement is a different aspect of religiosity, where religious commitment is more internally oriented, and religious involvement is more externally oriented and tries to be associated with a person's self-efficacy and the external learning process.

Method

This research generally describes research participants, design, procedures, measuring tools, and data analysis, starting with developing basic theory and the results of previous related research. Researchers also prepared valid and reliable research measuring tools - the research procedure uses good measuring instruments for each variable in the form of an online questionnaire distributed to students who participate in the study using convenience sampling. Once the data was collected, the researcher conducted descriptive analysis and hypothesis testing. The sample included 268 adolescents aged 15–20 years, consisting of 118 male and 150 female students; 45 respondents (16.8%) claimed to have received scholarships, while 223 students at the expense of their parents. Study used questionnaire as a tool consist of 10 statements of religious beliefs that adopted of The Santa Clara Strength of Religious Faith Questionnaire (SCSORFQ) (Plante & Boccaccini, 1997). Then the learning process variable has 7 statements items (Goldman, 2012) and 4 statements of Bandura (1997). The questionnaire used is in the form of a g-form (Google Form) to reach more respondents using scores that have been determined using a Likert scale. The weights used for each question are: 1 = Strongly Disagree (STS); 2 = Disagree (TS); 3 = Neutral(N); 4 = Agree(S); 5 = Strongly Agree (SS).

Results

Figure below explain that as 268 respondents taken using a questionnaire; the most dominant data of 150 female, (56%) out of 118 male respondents (44%) and majority stated themselves that 223 self-funded students (83.2%) than 45 scholarship students (16.8%)..

Description	Total	Percentage (%)
Male	118	44
Female	150	56
	268	100
Scholarship Students	45	16.8
Self-funded students	223	83.2
	268	100

Figure 1. Respondent description based on gender and student condition

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Variable	Questions items	Outer Loadings
Religious beliefs	K1	0.760
	K10	0.765
	K3	0.820
	K4	0.879
	K6	0.858
	K7	0.792
Self-efficacy	SE1	0.838
	SE2	0.823
	SE3	0.876
	SE4	0.872
Learning Process	LP1	0.790
	LP2	0.880
	LP3	0.864
	LP4	0.889
	LP5	0.878
	LP6	0.825
	LP7	0.846

Figure 2. Validity Test: Variables and Outer Loadings

	Cronbach's alpha	Composite reliability (rho_a)	Composite Reliability (rho_c)	Average variance extracted (AVE)
Learning Process	0.938	0.940	0.949	0.729
Self Efficacy	0.875	0.879	0.914	0.727
Religious belief	0.888	0.906	0.912	0.731

Figure 3. Variables and Outer Loadings

The research conducted a reliability test using the Alpha-Cronbach method to test reliability. Based on figure 3, the Cronbach's Alpha value for all research variables is more significant than 0.6, indicating that all variables

are reliable. Therefore, this research instrument deserves further research.

The figure above shows that the model fit meets the requirements of using partial least squares. Where the minimum SRMR value has exceeded <0.01 , the model is considered suitable. Moreover, the NFI value is close to almost 1, which shows that the model built is better in this study.

<u>Model fit</u>		
<u>Fit summary</u>		
	Saturated model	Estimated model
SRMR	0.065	0.065
d_ ULS	0.977	0.977
d_ G	0.451	0.451
Chi-square	673.393	673.393
NFI	0.845	0.845

Figure 4. Model Fit

Discussion and Conclusion

Based on the results shown in Figure 5, the three hypotheses that appeared previously showed a significant influence on each of them. That the influence of self-efficacy on the learning process, religious beliefs on the learning process, and religious beliefs on self-efficacy. Each effect tested has a p-value of 0.000 and has a t statistics value with a value range of 4,282 to 10,290.

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics ((O/STDEV))	P values
Self-Efficacy -> Learning Process	0.630	0.621	0.061	10.290	0.000
Religious Beliefs -> Learning Process	0.281	0.290	0.066	4.282	0.000
Religious Beliefs -> Self-Efficacy	0.675	0.676	0.051	13.202	0.000

Figure 5. Hypotheses Test Result

This shows significant progress in the study of religiosity. Identifying the multidimensional nature of religiosity

and utilizing these dimensions in its measurement is critical in future research. This allows researchers to understand the multilevel importance of religiosity in influencing adolescent self-efficacy behavior and identify broader impacts, thus strengthening the idea that religiosity is very important to consider in forming teenage self-efficacy, as demonstrated by their learning process (Pickering & Vazsonyi, 2010).

Like many observed studies, this study uses a convenient sample and lacks random sampling and representativeness. Thus, the findings may need to be more generalizable to the adolescent population. In addition, the data for the current investigation are limited to one particular religion and one country where most of the population is Muslim. So that in the future, respondents can be expanded, for example, with a diverse population of other religions (Christians, Hindus, Buddhists), as well as with several respondents who have equal representation. Also, the fact that the literature regarding how deep religious beliefs can be seen in daily activities, including the learning process, is still very minimal and perhaps is still far from. This movement will lead into right direction in addressing our need for more details about youth religion by analyzing and collecting the available, although in some manners insufficient, survey data to provide a big portrait of youth religiosity.

This study is geographically limited to Indonesia; its scope is still in a small city that only relates to one religion. Studies related to religious beliefs on self-efficacy and the learning process still need to be completed. Previous research has discussed more about religious beliefs that have an impact on adolescent behavior and especially their influence on sexual behavior. In the results of this study, it was found that several statements of religious beliefs that were manifested through worship behavior were found to be invalid in this study. Instead, they were beliefs that were internal but not expressed ritually.

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