

CHAPTER IV

RESULT OF THE RESEACH AND DISCUSSION

A. Orientation of Research Field

Generally, profile of student of IAIN Walisongo Semarang can be observed from two things. Firstly, it can be seen from background of education, and secondly it can be seen from their parents' employment side. So is the profile of student of Ushuluddin Faculty.

The education background of them is majority from MA even public or private, but it is not rare they are from unreligious school such us: SMU, SMEA, STM but its percentage is less than MA/MAN. Whereas when it is seen by where they come from and what their parents' employment is, most of them are from village with their parent's employment is as farmer or trader. Besides that, there are students that have education background from boarding when they were in junior high school or senior high school.

This research is done in Ushuluddin Faculty of IAIN Walisongo Semarang that is located on Jl. Prof Dr. Hamka KM. 1 Ngaliyan Semarang. There are four studied program in Ushuluddin faculty, are: *Tafsir-Ḥadīṣ*, Akidah Filsafat, Tasawuf Psikoterapi, and Perbandingan Agama.

Tafsir-Ḥadīṣ is major that already produces alumnus as a researcher and a professional in Quran and *Ḥadīṣ* exegesis. Akidah Filsafat produces alumnus to become researcher and professional Islamic theologian and philosopher. Tasawuf Psychotherapy provides alumnus to be counselor, professional of mental hygiene, and psychologist. Even Perbandingan Agama provides alumnus to be researcher and counselor of religion harmony.

From studied program in Ushuluddin above, can be concluded that Ushuluddin faculty is really programing a planting of religious knowledge for its students in order to make alumnus that has more religious knowledge than alumnus of other faculties in IAIN Walisongo, even less than other common universities. That's way they have any obligations decided by their faculty such as memorizing holy Qur'an and *Ḥadīṣ*

Student of Ushuluddin faculty is divided into two kinds of student, regular student and special program (PK) student. PK student were assumed that they have more superiority than regular student because when they were entering this college, they have selected by following some examination. Besides that, they have any obligations such as memorizing holy Qur'ān and *Hadīṣ* that is more than regular student's obligation.

B. Research Preparation

The first preparatory step of research began with arranging of measuring instrument. Instrument that used in this research is scale, was adopted by researcher from Prapti Ningsih's thesis about *tawakkal* and from Sri Rahayu Partosuwido's dissertation about self concept. Scale of *tawakkal* is arranged based on Ibnu Qayyim, Yuṣuf Qarḍawi and Amru Khalid theory's that explained there are 2 aspect. The total number items of *tawakkal* scale are 53 items. After those items were analyzed, the sum of valid items was reduced from 53 items to 36. With 36 valid items, the data will be analyzed.

Whereas the scale of self concept is based on Shavelson's theory that said there are 2 aspects in self concept, are: akademik dimension and non akademik dimension. The total number of self concept scale is 80 items. After those items were analyzed, the sum of valid items was reduced from 80 items to 56 items. With 56 valid items, the data will be analyzed.

Table 7

***Tawakkal* and Self Concept Total Score of Subject**

No.	Subject	<i>Tawakkal</i>	Self Concept
1.	A	127	176
2.	B	126	181
3.	C	118	136
4.	D	123	187
5.	E	121	179
6.	F	128	164
7.	G	122	171

8.	H	131	171
9.	I	120	158
10.	J	134	156
11.	K	130	180
12.	L	112	178
13.	M	122	151
14.	N	119	174
15.	O	127	169
16.	P	121	171
17.	Q	118	163
18.	R	120	142
19.	S	117	144
20.	T	114	144
21.	U	112	143
22.	V	124	144
23.	W	123	146
24.	X	110	146
25.	Y	118	164
26.	Z	113	185
27.	AB	106	142
28.	AC	121	182
29.	AD	116	145
30.	AE	114	161
31.	AF	113	149
32.	AG	111	146
33.	AH	120	153
34.	AI	109	144
35.	AJ	111	149
36.	AK	109	146
37.	AL	112	136

There is another method to know about the data analysis description of research, which is in more ways than manual but is expected be able to read more clearly state what students are included in the categories. And just to know where the level of *tawakkal* and self concept of subject is, it is can be seen by counting:

1. Variabel *Tawakkal*

a Minimum limit score

Suppose responden/ all of responden answer all of items that have lowest score or 1. Item is 36 for *tawakkal*.

So, minimum score is sum of responden X score of question X score of answer¹ = $1 \times 36 \times 1 = 36$

b Maximum limit score

Suppose all of responden answer all of items that that have highest score or 4. So, maximum score is = $1 \times 36 \times 4 = 144$

c Interval between maximum and minimum

$$= 144 - 36 = 108$$

d Interval between maximum and minimum : sum of item answer

$$= 108 : 4 = 27$$

36	63	90	117	144
*	*	*	*	*

the picture above means:

Table 8

Interval of *Tawakkal*

Interval	Interpretation
36 – 63	Very low
63 – 90	Low
90 – 117	High
117 – 144	Very High

Processed result can be categorized into three that is two, it is 21 respondents (with the interval value score ranged from 90,00 – 117,00) under

¹To know the score of answer, see table 1 p. 50.

conditions of *tawakkal is high*, and 22 respondents (with the interval value score ranged from 117,00 – 144,00) under conditions of *tawakkal is very high*. Based on the results of the classification of the interval, it can be concluded that the FUPK Depag students period 2009 have a high level of *tawakkal*.

2. Variabel Self Concept

a Minimum limit score

Suppose responden/ all of responden answer all of items that have lowest score or 1. Item is 56 for self concept.

So minimum score is sum of responden X score of question X score of answer² = 1 x 56 x 1 = 56

b Maximum limit score

Suppose all of responden answer all of items that that have highest score or 4. So, maximum score is = 1 x 56 x 4 = 224

c Interval between maximum and minimum

$$= 228 - 56 = 168$$

d Interval between maximum and minimum : sum of item answer

$$= 168 : 4 = 42$$

56	98	140	182	224
*	*	*	*	*

the picture above shows that:

Table 9

Interval of Self Concept

Interval	Interpretation
56 – 98	Very low
98– 140	Low
140 – 182	High
182– 224	Very High

²Ibid,

Processed result can be categorized into three that is 2 respondents (with the interval value score ranged from 98 to 140) under conditions of self concept is low, 38 respondents (with the interval value score ranged from 140– 182) under conditions of self concept is high, and 3 responden (with the interval value score ranged from 182– 224) under conditions of self concept is very high. Based on the results of the classification of the interval, it can be concluded that the FUPK depag students period 2009 have a high level of self concept.

The grouping condition each variable looks in the following table:

Table 10
Classification Results of Analysis Data Description

Category	Variable (43 respondents)	
	<i>Tawakkal</i> (X)	Self Concept (Y)
Very Low	-	-
Low	-	2 (3,57 %)
High	21 (48,8 %)	38 (67,8 %)
Very High	22 (51,1 %)	3 (5,35 %)

E. Data Analysis

Before analyzing the data, there are many steps that should to do. They are:

1. Checking the data that has been collected
After collecting data, then the data is checked about the completeness to be done next step.
2. Scoring in accordance with the answer provision
After ensuring that the data is complete, the next step should be done is scoring data in accordance with the answer provision likes as table 1.
3. Score tabulating to make easier in entering the data on computer
Tabulation is data grouping into certain table in accordance with its characteristics.
4. Data analysis: assumption and hypothesis test
 - a. Assumption test

Based on data analysis, hypothesis test in this research is use Product Moment analysis. That method requires the fulfillment of the assumptions of distribution normality and linearity. Therefore, before hypothesis test done, firstly should be done distribution normality and linearity test.

1) Distribution normality test

This test is for knowing score of examined variable is following normal distribution or not so analysis with validity, reliability, T-test, correlation, regression are can be done.³ Theorem that used is when $p > 0.005$, it means the distribution is normal.

The method that's used to test the distribution normality is "Kolmogorov-Smirnov." It is used to test uniformity between distribution of observed values and distribution of certain theory.⁴ The calculation result of normality test can be seen below:

Table 10

One-Sample Kolmogorov-Smirnov Test

		X	Y
N		43	43
Normal Parameters ^a	Mean	1.1781E2	1.5753E2
	Std. Deviation	6.16926	1.49242E1
Most Extreme Differences	Absolute	.118	.158
	Positive	.118	.158
	Negative	-.057	-.102
Kolmogorov-Smirnov Z		.772	1.037
Asymp. Sig. (2-tailed)		.590	.232
a. Test distribution is Normal.			
b. Calculated from data.			

From Table above, it explains that distribution of independent variable is normal with $Z = 0.772$ and $p = 0.590$, whereas distribution of

³Husaini Usman and Purnomo Setiady Akbar, *Pengantar Statistika: Second Edition*, Jakarta: Bumi Aksara, 2008, p.109.

⁴Ibid, p. 315.

dependent variable is normal with $Z = 0.1.037$ and $p = 0.232$. It can be concluded that $P_x = 0.590 > 0.05$ and $P_y = 0.232 > 0.05$, so distribution of two variables is clarified normal.

2) Linearity test

Linearity is done to know what two variables have linear correlation or not. Helped by SPSS, it is gotten the result of linearity test as below:

Table 11

ANOVA Table

	Sum of Squares	df	Mean Square	F	Sig.
X * Y Between (Combined)	1092.845	27	40.476	1.201	.363
n					
Groups					
Linearity	452.435	1	452.435	13.421	.002
Deviation					
from	640.409	26	24.631	.731	.766
Linearity					
Within Groups	505.667	15	33.711		
Total	1598.512	42			

result of this test describes that correlation between predictor variable (Y) and criterion variable (X) has linear characteristic with “F” = 13.421 with “p” = 0.002. Thus, “p” < 0.005, it means it’s reasonable to do product moment correlation test.

b. Hypothesis test

Hypothesis of this research is there is positive correlation between *tawakkal* and self concept of FUPK Depag student period 2009 of IAIN Walisongo Semarang. When the level of their *tawakkal* is high, so is the level of their self-concept too. Below is table of hypothesis test:

Table 12

Correlations

	X	Y
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X	Pearson Correlation	1	.532**
	Sig. (2-tailed)		.000
	N	43	43
Y	Pearson Correlation	.532**	1
	Sig. (2-tailed)	.000	
	N	43	43

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

From result calculation of the correlation between *tawakkal* and self concept like as table above, it can be seen that coefficient of r is 0,532 with significant (P) is 0.000. $P = 0.000 < 0.01$. It means correlation between *tawakkal* and self concept is very significant.

F. Discussion

Based on the hypothesis test of results obtained that $r_{xy} = 532^{**}$ and $p = 0.000$ ($p < 0.001$), It means correlation between *tawakkal* and self concept is very strong and high correlation. It is based on Guilford's theory that quoted by Ir. M. Iqbal Hasan, M.M in his book entitled "*Pokok-pokok Materi Metodologi Penelitian dan Aplikasinya*": $r \leq 0.20$ it means very low, $r = 0.20 - 0.40$ it means low, $r = 0.40 - 0.70$ it means medium, $r = 0.70 - 0.90$ it means high, and ≥ 0.90 it means very strong and high correlation.⁵ These results are consistent with the hypothesis proposed in this research,so hypothesis in this research have been accepted. The hypothesis in this research is there is a positive correlation between *tawakkal* and self concept of FUPK depag student period 2009.

Tawakkal is surrender and efforts which made to God, and submit to God, have the true convidence of authority and the will of God. With calm feeling, peaceful and happy with the situation that had been around from conditioning in his surrounding area although in good nick and in poor nick.

⁵Iqbal Hasan, *Pokok-pokok Materi Metodologi Penelitian dan Aplikasinya*, Bogor: Ghalia Indonesia, 2002, p. 24.

Tawakkal ordered by Qur’ān and Sunnah does not require to shut up shop. Because with the effort it will be reason to change. God has set this nature with law of causality. Everything that happens in nature is to follow the law of causality that has been set by the God, even the rules of God was strongly associated with this law.

Abū al-Qasim al-Qusyairī An-Naisābūrī said in his book entitle “*Risalah Qusyairiyyah*”, is:

“know that *tawakkal* was place in the hearts. Movement of zhahir will not delete by *tawakkal* it self. Moreover, of a servant who has been convinced that the destiny is cameof God. If he is having trouble, then it is has become goddestiny, and if accordance with our desires then it is also because of the ease of God”.⁶

The opinion in line with ḥadīṡ below:

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ. حَدَّثَنَا الْمُعْبِرَةُ بْنُ أَبِي قُرَّةَ السَّدُوسِيَّةِ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ أَعْقَلَهَا وَأَتَوَكَّلُ، أَوْ أَطْلِفَهَا وَأَتَوَكَّلُ؟ قَالَ: أَعْقَلَهَا وَأَتَوَكَّلُ،....

“Narrated from ‘Amr bin ‘Ali from Yahya bin Sa’id al-Qathaān from al-Mughīrah bin Abī as-Sadūsiy, said: I have heard that Anas bin Malik said: “Came a man who ride a camel to the Prophet, he said, “Muhammad, if I should let this camel and *tawakkal* to God? or letting and *tawakkal* to God?” Prophet then said, “Bind the camel and *tawakkal* to God!” (HR. Tirmidzi)⁷

From the Description of the content of hadith above, has been explained that the importance of kept in countenance and *tawakkal to God*, because the effort do not erase the sense of *tawakkal*.⁸

⁶Yuṡuf Qardawi, *Tawakkal: Jalan Menuju Keberhasilan dan Kebahagiaan Hakiki*, PT Al-Mawardi Prima, Jakarta, 2004, p. 49.

⁷Abī ‘Īsā Muhammad bin Īsā bin Surah, *Jāmi’uṡṡoḥīḥ wahuwa Sunan at-Tirmizī*, Darul Kutub ‘ilmiyah, Beirut, Juz 4, t. th, p. 576.

⁸Yuṡuf Qardawi, *Tawakkal: Jalan Menuju Keberhasilan dan Kebahagiaan Hakiki*, PT Al-Mawardi Prima, Jakarta, 2004, p. 50.

According to Syaikh ‘Abdul Qadir al-Jailani, as quoted by Muhamad Sholikhin, *tawakkal* included in one of the main roads to get to the God. *Tawakkal* is symbol of consciousness and God’s decision. He argue that:

“...Don’t you ask anything change in condition from the present condition to another condition, either in a condition of higher or lower, and you alsodo not ask that the situation always fixed or is not changed. You did not have the right to choose in this case. If you ask so it is the characteristic that you impolitelys, and also can degrade your self. Therefore Just keep doing as you show that you is raised to a level and set in this levels. Then you will know that all is the gift of God which is showing signs of his greatness. Keep you're at that level and do not change anymore.

Statement from Syaikh Abdul Qadir al-Jailani above is indicated for the spiritual condition. But also can used as a guide the attitude to material condition or worldliness.

The substances, advice also shows that *tawakkal* is noble position and great influence. Even *tawakkal* including to the faith obligation, most major charities, worship to draw closer to God. Actually all of affairs cannot be achieved except with a sense of *tawakkal* to God, and ask Him for help.⁹

Tawakkal relating to all kinds of matters, either obligation, sunnah, and are allowed, because of the many human needsand they certainly require a *tawakkal* to Godto fulfill it all.

The position of *tawakkal* is very necessary by servants of God. If they got a problem, they are certainly ask to God,as she returned to him with a sense of *tawakkal*. Thus God will eliminate his difficulties and gives him ease and granted the request of his servants so that he feels calm his heart.¹⁰ God says

..... وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ

حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾¹¹

⁹Muhammad Sholikhin, *17 Jalan Menggapai Mahkota Sufi Syaikh ‘abdul Qadir al-Jailani*, Mutiara Media, Yogyakarta, Cet. 1, 2009, p. 311-312.

¹⁰*Ibid.*,p. 313.

¹¹QS. Al-Ṭalāq [65]: 2-3.

..... And for those who fear Allah, He (ever) prepares a way out. And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.

It is also keep pace with the *hadits* below:

حدثنا حَزْمَلَةُ بْنُ يَحْيَى. ثنا عَبْدُ اللَّهِ بْنُ وَهَبٍ. أَخْبَرَنِي ابْنُ هَيْعَةَ عَنِ ابْنِ هُبَيْرَةَ، عَنِ أَبِي تَمِيمٍ الْجَيْشَانِيِّ؛ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ص. م يَقُولُ: (لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ. تَعْدُو خِمَاصًا، وَتَرُوحُ بِطَانًا)

“It was narrated from Harmalah bin Yahyā dari Abdullah bin Wahab that informs to Ibnu Lahī’ah from Ibnu Hubairah from Abī Tamīm al-Jaisyāniy said: I heard that Umar said: I heard that Muhammed said: “if all of you really *tawakkal* to God with truthfully, all of you really will was given prosperity (by God), as a bird was given prosperity, where he went in the morning with the hungry condition, and return in the afternoon with full condition.” (HR. Ibnu Majah).¹²

When *tawakkal* associated with self concept, that the presence of *tawakkal*, not a passive nature and get away from reality, butto make being active and consciously to become a better person and know about superiority and dissuperiority, so as to transform itself to be more in the spirit of working thesis and get to know about live and then receptive reality of live to the provisions that given by God.

The consciousness of *tawakkal* not only a “realism metafis” but also requires moral courage, because it is active. That is to realize the moral courage and self-confessed limitations after the optimal effort, and to accept the fact that not all problems can be controlled and overcome without help (*Inayah*) of God. God says:

¹²Abī ‘Abdullāh Muhammad bin Yazīd al- Qazwīnī, *Sunan Ibnu Mājah*, Darul Fikr, Jilid 2, t. th, p. 1394.

فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ
عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ

الْمُتَوَكِّلِينَ ﴿١٥٩﴾^{١٣}

“It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Gods) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).

¹³QS. Āli ‘Imrān[3]:159