

CHAPTER IV

RESULTS AND DISCUSSION

This chapter will discuss several issues related to the process of research and discussion of the results of research to produce a conclusion of the study. This research is expected to obtain results in accordance with the objectives set out in the study; it is to know about the correlation between religious maturity and optimism in the work on employee of PT. Nusantara Building Industries, District Karangtengah Demak. Therefore we need a data analysis and discussion about data analysis clearly, so the purpose of the research can be achieved.

The data was obtained by using psychological scale. The data will be analyzed using methods that have been determined. This relates to the process, results, and discussion of the results of the research will be described as follows.

A. Preparation Research

1. Orientation arena

Orientation arena conducted before do the research. The goal of orientation is get the subjects characteristics and research place. The research was carried out at PT. Nusantara Building Industries, District Karangtengah Demak.

PT. Nusantara Building Industries (NBI) is a national private company engaged in the building materials industry. PT. Nusantara Building Industries (NBI) was established in 1997 called PT. Asian Asbesindo and in the same year changed again to PT. Nusantara Building Industries (NBI). Companies that are in Demak producing building materials such as fiber cement corrugated sheets and sheets of flat symmetrical calcium silicate.¹

As one of the companies that want to compete with other companies then have to pay more attention to the role of Human Resources (HR) and other resources to achieve organizational goals. Human Resources (HR) is one of the assets owned

¹<http://www.nbi.co.id>/accessed on May 03 2014.

by a company that needs more serious attention, because to achieve high productivity should be supported by the presence of qualified employees, so as able to finish the work. So keep in mind is the continuous improvement in all areas, including the management of Human Resources (HR), production management and marketing.

There are spiritual activities in PT. Nusantara Building Industries (NBI) as the Religious speech and *Halal bi halal* performed regularly every year. There are also beneficial activities such as job training to improve employee performance; it's just that these activities are indefinitely held.²

In the world of work, definitely there is such thing as a problem in his work, the nature of the problems that are small to large problems. This is often approached a subordinate or employee. Those problems will be resolved solely by the employee, as are the demands and responsibilities in life that must be lived, so that an employee should be able to adjust to the surrounding circumstances.

The research was conducted on employees of PT. Nusantara Building Industries (NBI) with the following considerations:

- a) Based on the results of the initial study conducted by researchers, shows that there are phenomenon associated with the research.
- b) Based on the information obtained from the observation of some employees expressed some cases associated with the research.
- c) The number of eligible study subjects.

Table 9

Religious Maturity and Optimism Total Score of Subject

No	Subject	Religious Maturity	Optimism
1	A	82	127

²*Observation result*, on 10 September 2013 in PT. Nusantara Building Industries, District Karangtengah, Demak

2	B	79	124
3	C	87	137
4	D	84	137
5	E	90	137
6	F	78	128
7	G	87	142
8	H	86	128
9	I	90	140
10	J	86	141
11	K	87	150
12	L	82	127
13	M	87	134
14	N	82	104
15	O	82	128
16	P	81	125
17	Q	76	129
18	R	79	128
19	S	80	126
20	T	78	118
21	U	81	122
22	V	78	134
23	W	77	129
24	X	88	142
25	Y	86	141
26	Z	86	123
27	AB	80	125
28	AC	86	131
29	AD	80	125
30	AE	77	125
31	AF	76	121

32	AG	86	130
33	AH	81	130
34	AI	80	123
35	AJ	81	126
36	AK	89	123
37	AL	74	125
38	AM	74	131
39	AN	76	105
40	AO	77	124
41	AP	84	125
42	AQ	78	125
43	AR	76	125
44	AS	78	122
45	AT	85	128
46	AU	78	135
47	AV	81	131
48	AW	79	127
49	AX	78	123
50	AY	78	113
52	AZ	79	154
53	BA	82	104
54	BB	85	104
55	BC	72	110
56	BD	84	115
57	BE	79	147
58	BF	85	122
59	BG	87	115
60	BH	76	114
61	BI	79	105
62	BJ	84	150

63	BK	85	149
64	BL	83	152
65	BM	76	115
66	BN	83	145
67	BO	75	114
68	BP	81	147
69	BQ	87	119
70	BR	84	117
71	BS	86	147
72	BT	84	117
73	BU	84	135
74	BV	85	132
75	BW	79	133
76	BX	87	133
77	BY	88	132
78	BZ	88	116
79	CA	73	109
80	CB	88	127
81	CC	71	113
82	CD	90	115
83	CE	87	143
84	CF	86	146
85	CG	90	131
86	CH	85	130
87	CI	82	151
88	CJ	82	145
89	CK	91	146
90	CL	92	142
91	CM	83	149
92	CN	85	145

93	CO	83	151
94	CP	84	142
95	CQ	87	138
96	CR	84	132
97	CS	85	131
98	CT	79	128
99	CU	85	146
100	CV	85	150

2. Permitting Process

That research can be conducted on employees of PT. Nusantara Building Industries (NBI), we do some permitting process. The first, researchers conducted a preliminary study as initial data in the form of observation, as well as direct and indirect interviews with some of employees who are still active in the company in order to obtain the required data in the study.

The second, after the initial observation and preparation of the research instrument, the researcher returned to do research on employee who is not an employee of PT. Nusantara Building Industries (NBI) which amounts to 20 individuals, with the aim to determine the valid items and invalid items. Once the researchers obtain valid items then reassembled into scale instrument with valid items. In order to conduct the study, researchers asked a license from the Us}hu>luddi<n Faculty of State Institute for Islamic studies Walisongo Semarang, signed by the Dean of the Us}hu>luddi<n Faculty, which is addressed to the head of personnel and production of PT. Nusantara Building Industries (NBI) District Karangtengah Demak.

B. Implementation Research

1. Collecting Data

This research was conducted in April to May for a couple of times which is between 15-20 April 2014 which is on that days the deployment of try out scale to actual scale deployment on 5 May 2014, in several different places. Collecting data using religious maturity scale and the scale of optimism in the work that has four alternative answers are Very Unsuitable (VUS) the score is 4; Unsuitable (U) answer the score is 3; Suitable (S) response the score is 2; and answers Very Suitable (VS).

During the process of collection data, the scale deployment conducted by the researcher, assisted by one of the employees in providing information about the filling out of the scales. The implementation of the research conducted in the parking lot of PT. Nusantara Building Industries (NBI) on Monday, 5 May 2014.

2. Implementation of Scoring

After collecting data were done, then the scale that has been filled by the respondents is being scored. Step-by-step of scoring is done by giving a score to each answer that has been filled by the respondents with the range of scores on one to four on scale of religious maturity and scale of optimism in the work hereinafter tabulated. After tabulation, the next step is data processing that includes normality test, linearity test and hypotheses test.

C. Results of Research

The results of the study will be presented in the form of research hypotheses test and assumption test. Explanation and calculation of assumptions test results and the results of hypothesis testing as follows:

1. Assumptions Test Results

The assumption test results, there are two parts, namely the normality test and linearity test. Explanation and calculation of the results of normality tests and linearity test, the researchers described as follows:

a) Normality Test

Normality test on the data obtained was conducted prior to data analysis, which is to meet the basic assumption of correlation analysis *product moment* of the Person. The purpose of the test for normality is to conduct tests on whether the normal distribution of the data to be analyzed.³

Table 14

Normality Test

One-Sample Kolmogorov-Smirnov Test			X	Y
N			100	100
Normal Parameters ^a	Mean		82.3800	1.3005E2
	Std. Deviation		4.59640	1.26574E1
Most Extreme Differences	Absolute		.108	.071
	Positive		.079	.070
	Negative		-.108	-.071
Kolmogorov-Smirnov Z			1.077	.712
Asymp. Sig. (2-tailed)			.196	.691
a. Test distribution is Normal.				
b. Calculated from data.				

³Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2006), p. 12

Normality Test in this study using *One - Sample Kolmogorov - Smirnov*. Data normality test is conducted to prove whether the obtained data is normally distributed or not. To determine whether normal or not a distribution is, if $p > 0.001$ the distribution is normal, whereas $p < 0.001$ the distribution is not normal.

On normality tests of religious maturity scale, obtained K-S Z coefficient of 1.077 with significance value of 0.196 ($p > 0.001$ significant). The results showed normal distribution of data distribution. Normality test of the scale of optimism in the work obtained K-S Z coefficient of 0.712 with a significance value of 0.691 ($p > 0.001$ significant). The results also showed normal distribution of data distribution.

b) Linearity Test

Linearity test was conducted to test whether the distribution of the variables X and Y form a linear line or not. To test the linearity, it used *SPSS version 16.0 for Windows*. Rules that used to determine whether linear or not the distribution is if $p < 0.001$ so the distribution declared a linear, whereas $p > 0.001$ then it declared a non-linear distribution. The results of calculations based on the linearity test are presented in the following table:

Table 15

ANOVA Table

			Sum of Squares	Df	Mean Square	F	Sig.
X * Y	Between Groups	(Combined)	1301.927	40	32.548	2.432	.001
		Linearity	310.757	1	310.757	23.219	.000
		Deviation from Linearity	991.169	39	25.415	1.899	.013
	Within Groups		789.633	59	13.384		
	Total		2091.560	99			

Calculation results obtained by 23.219 F with $p = 0.000$. Due to the value of $p < 0.001$, the pattern of the relationship between religious maturity variables with optimism in the work is linear.

2. Hypothesis Test Results

This study aims to determine the relationship between religious maturity and optimism in working on PT. Nusantara Building Industries (NBI). Here are the results of calculations using *SPSS version 16.0 for Windows*:

Table 15

Correlation Analysis between Religious Maturity and optimism in Work

		Correlations	
		X	Y
X	Pearson Correlation	1	.385**
	Sig. (2-tailed)		.000
	N	100	100
Y	Pearson Correlation	.385**	1
	Sig. (2-tailed)	.000	
	N	100	100

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

Based on the explanation of the table above, it can be seen that the correlation coefficient (r) religious maturity and optimism in the work of 0.385 with significance level $p = 0.000$ where $p < 0.01$. This shows that the hypothesis “There is a positive relationship between religious maturity and optimism in the work” is acceptable, because the relationship between religious maturity and optimism in the work is very significant.

D. Discussion

Based on the hypothesis test of results obtained that $r_{xy} = 385^{**}$ and $p = 0.000$ ($p < 0.001$), it means correlation between religious maturity and optimism in the work 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 entitle "*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 $r \geq 0.90$ it means very strong and high correlation.⁴ 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 religious maturity and optimism in the work (Case Study on Employee of PT. Nusantara Building Industries, District Karangtengah, Demak).

Religious maturity is a situation that led to behavioral changing as a result of growth and development, and it is associated with the functions of body or spirit, so that it is resulting differentiation.⁵ Religious maturity can also be interpreted as an attitude of a mature religious faith (Hendropuspito, 1990). Attitude of a mature faith is if that someone who believing has a strong resistance, not backward to leave the faith if they have severe difficulties that come from outside.⁶

According to Allport (1953), religious maturity is the nature of religious formed through experience diversity.⁷ Experiences itself will form a response to objects or stimulation receiving in the form of concepts and principles. In the end, concepts and principles that formed within the individual will be an important part and is settled in the personal lives of individuals as religion.⁸ If at any time an

⁴Iqbal Hasan, *Pokok-pokok Materi Metodologi Penelitian dan Aplikasinya* (Bogor: Ghalia Indonesia, 2002), p. 24

⁵Slameto, *Belajar dan Faktor-Faktor yang Mempengaruhinya* (Jakarta: Rineka Cipta, 1995), p. 115

⁶PDF (downloaded on September 3 2013)

⁷Ema Indirawati, *Hubungan antara Kematangan Beragama Dengan Kecenderungan Strategi Coping*, dalam *Jurnal Psikologi Universitas Diponegoro*, vol.2 no.2, (Desember,2006), p. 74

⁸Ibid., p. 48

individual is mature religious, then religious maturity that will direct the individual to nature and being opened on all the facts, values and gives direction in life to the framework, either theoretical or practical.

Person's ability to recognize or understand the value of religion lies in the values of virtuous after making the values in attitude and action are the traits of religious maturity. Thus, visible religious maturity of one's ability to understand, appreciates, and applies the noble values of their religion in everyday life. One tries to become religious. Because of this, he tried to be good in following religion. The belief is displayed of religious attitudes and behaviors that reflect adherence to his religion.⁹

Aspects of religious maturity according to Allport it self are divided into six. Differentiation First, the elaboration and distinction religion or religious teachings based on the discovery of truth and the facts. Secondly, the dynamic characteristics, within the individual dynamic character, religion has been able to control and direct the motives and activities. Third, moral consistency is the alignment of behavior with moral values consistently. Four, comprehensively, that is the understanding and implementation of a comprehensive religion in everyday life. Five, integral, the mature religiosity will be able to integrate or unite religion with all other aspects of life including science therein. And the last is heuristic, which is always evolving as the belief that is believed to be confirmed or help find a more valid belief

In every religion course taught to do the best in the world in order to achieve happiness in the life of this world and the hereafter. To achieve happiness in this life, not loose will be separated from the attitude of optimism in the work and worship, because with the attitude of optimism can motivate yourself to do well. But in this present life, to get to meet a lot of pessimism in the world of work, for which they need religion as a controlling herself, in determining personality, and can affirm optimistic attitude. According to Jalaluddin, religion became a factor that

⁹Jalaluddin, *Psikologi Agama* (Jakarta: PT Grafindo Persada, 2004), cet 8, hlm. 119

can cause a person to be able to control himself. Religion is absolutely necessary to provide assurance norms, demands to live healthily and properly, in which religious norms is a psychological need to make a balanced mental state, a mental health and peaceful life, way of life with a set of rules and moral, ethical and spiritual values.¹⁰

Basically there are several factors inhibiting the maturation of religion, and the factors slowly will also affect the formation of one's attitude in being optimistic, the capacity itself, the scientific ability to accept the teachings of their religion, for those who are less accepting of the ratio, it will be less live and then practice these teachings with less well too. These factors will affect a person's attitude toward optimism itself, as there is no senses of spirit within, when the test can be a bit of a God, and do not believe that God gave to man the exam no more than limit the ability of the man himself.

Likewise with the other hand, the more extensive one's experience in the field of religion, the more steady and stable in doing religious activities, as well as attitudes arise when optimism is high in getting the test of God, because it was regarded as a test for their faith. If the existing religious maturity in a person, then all the actions and behavior of religious always strongly considered and fostered the sense of responsibility, not the basis of imitation and mere embraced only.¹¹

Islamic religion is a source of great value in forming an optimistic attitude. People who adhere to the religion will use the reference values of their religion, in growing optimism in the work. Islam leads to humans to be optimistic and not despair, because Allah SWT basically create human beings and instructed him to try hard and be optimistic, both in world affairs and the affairs of the Hereafter. With the level of optimism can show faith of a Muslim towards his Lord. As contained in QS. Al-Imran verse 139

وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ¹²

¹⁰Ibid., p69

¹¹Hafi Anshari, *Dasar- Dasar Ilmu Jiwa Agama* (Surabaya: Usaha Nasional, 1991), p. 94

¹²QS. Al-Imra>n [3] : 139

So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith.

So, here is the maturity of one's own religion is very influential with the attitude of optimism in the work. Religious teachings is understood and seen an appropriate source of value for the formation of optimism, so that the life he was doing day today according to the teachings of their religion.

It can be concluded that in fact Islam itself already contains the teachings could be guiding warning for his time including teaching to always be optimistic.¹³ Those who have a sufficient knowledge base and always be optimistic in a variety of circumstances that he faced, because they see the positive side and was holding on to their religion.

So, someone who has the maturity level of religion will always be positive and cling to their religion. The higher the maturity levels of a person's religion or religious knowledge, the greater the considerations that are religious in response to anything that exists in everyday life, including positive attitude and optimism.

¹³Jalaluddin, *Psikologi Agama*,