
Tastafi Recitation Impact on Psycho-Religious Aspects Development of Langsa Society

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Abstract

This research learns the level of Tastafi's recitation activities on changes in psycho-religious aspects of Langsa City community. The objective determines the community's motivation to participate in Tastafi's recitation activities and their impacts on development and changes in their psycho-religious aspects. The methodology combines qualitative and quantitative approaches. The qualitative approach uses a theory of religiously psychological, monistic and faculty. As for the quantitative approach, use percentage theory and Pearson's product-moment. Data collection uses questionnaires, observations, and documentation techniques. The research subjects were 30 Langsa City residents as members of the Tastafi recitation. It was found that there was a significant change from the psycho-religious aspect. The Tastafi arrival changes the Langsa City people's behavior, such as increasing worship activities, religious spirit, knowledge practice, and spiritual values in daily life. The routine level in these Tastafi recitation activities is very high, up to 50% (15 people). Furthermore, after attending the recitation, the change in psycho-religious aspects is 60% (18 people). The Pearson's product-moment calculation proves that the significance and correlation are positive (perfect) with a rxy value of 0.798.

Keywords: recitation, psycho-religious, correlation.

Dampak Pengajian Tastafi terhadap Perkembangan Aspek Psikoreligius Masyarakat Langsa

Abstrak

Penelitian ini mempelajari tingkat aktifitas pengajian Tastafi terhadap perubahan aspek psiko-religius masyarakat Kota Langsa. Tujuannya untuk mengetahui motivasi masyarakat mengikuti kegiatan pengajian Tastafi dan dampaknya terhadap perkembangan dan perubahan aspek psiko-religius mereka. Metodologinya menggabungkan antara pendekatan kualitatif dan kuantitatif. Pendekatan kualitatif menggunakan teori psikologi religi, monistik, dan fakulti. Sedangkan untuk pendekatan kuantitatif menggunakan teori persentase dan product-moment Pearson. Pengumpulan data menggunakan teknik angket, observasi, dan dokumentasi. Subjek penelitian adalah 30 warga Kota Langsa sebagai anggota pengajian Tastafi. Ditemukan bahwa ada perubahan yang signifikan dari aspek psiko-religius. Kedatangan Tastafi mengubah perilaku masyarakat Kota Langsa, seperti meningkatkan aktivitas ibadah, semangat keagamaan, pengamalan ilmu, dan nilai-nilai spiritual dalam kehidupan sehari-hari. Tingkat rutinitas dalam kegiatan pengajian Tastafi sangat tinggi, hingga 50% (15 orang). Selanjutnya perubahan aspek psikoreligius setelah mengikuti pengajian adalah 60% (18 orang). Perhitungan product-moment Pearson membuktikan bahwa signifikansi dan korelasinya positif (sempurna) dengan nilai rxy sebesar 0,798.

kata kunci: pengajian, psiko-religius, korelasi

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A. Introduction

Humans are God's creatures who have desires with various physical and mental necessities. However, their necessities become limited because there is a rule in living together. This condition occurs due to the presence of other humans who also need those to live. Humans always need religion as a guide in their lives because they have a reason function in their psyche. Therefore, humans think that there is an almighty power outside of themselves, who has significant authority over their lives, a place for asking for help and protection. Therefore, there is an attitude to balance a life based on religious beliefs.¹

Some problems always occur in every step of human life due to their actions such as disasters, failures, and others. In this situation, they usually face various feelings, such as feelings of sadness, fear, tension, anxiety, anger, and extreme disappointment, but it can also be the other way around. A religious psychologist, Zakiah Daradjat, revealed that life's trials should be addressed with an open heart, a belief in God, and patience.² The relationship between a person's religious life and behavior is not dynamic. However, factors of thought, knowledge processes, and changes may occur due to existing conditions.³

A person's personality determines how to deal with life's problems. They have a good and healthy character if they face life's issues with a feeling of calm and serenity. The character in it contains firm and strong faith elements, so the various life problems that befall him are faced with a peaceful heart. However, a person whose soul is fragile and far from religious life faces calamities with feelings of anger or lack of patience for no apparent reason. They vent it by scolding others as targets. Therefore, personality is very decisive. If his character is good and his soul is healthy and stable, he faces all these problems calmly.

There are elements of society in every life. If the people are good, then the environment is good. Throughout the history of human life, society has always existed. Its existence has gone through the stages that have occurred and will

¹ N. Madjid, *Pesan Takwa - 32 Khutbah Jumat Cak Nur (Snackbook)*, 32 Khutbah Jumat Cak Nur (Noura e-Lite, 2016), <https://books.google.co.id/books?id=xMIIDQAAQBAJ>.

² Daradjat Zakiah, "Islam Untuk Disiplin Ilmu Pendidikan," 1987.

³ M Ag Sururin, "Ilmu Jiwa Agama," *PT Raja Grafindo Persada, Jakarta*, 2004.

occur. In today's society, there are many influences with life in the past and being the seeds and potential for the future. ⁴ The nature of a social community process means that the previous stage has a close relationship with causality at the present stage. The current phase is to determine the requirements of basis at a later stage⁵.

Society is a group of people closely related to the system, socio-culture, traditions, values, norms, and specific laws, which lead people to live together. A group of life does not necessarily mean a group of people have to live side by side in a particular area, use the same climate, and eat the same food. The trees in the park coexist, share the same environment, and eat the same food. Similarly, a group of deer graze together and move together. However, neither trees nor a herd of deer live in groups, nor do they build communities. ⁶

Collective life is necessary for human life because they are social creatures, and everything they do is social. The needs for life, work, achievement, entertainment, and human activities are social characteristics because they are closely related to customs, habits, and work systems. Therefore, these traits make humans able to unite because of the dominant mindset and habits. In short, society is a group of people who are united in collective life because of the need for certain beliefs, ideas, desires, and other needs. ⁷

Humans have social needs that are general and specific in social life. When termed like a ship carrying passengers to an island in the middle of the sea, where there is a storm, the brunt of the waves and other dangers are faced together, and they determine a common destiny. Once upon a time, the Prophet Muhammad described the meaning and wisdom behind *amar makruf* (establishing right) and *nahi mungkar* (preventing wrong). The Prophet explained it with a good parable. He said: "A group of people sailed the sea in a ship. Each passenger sat in their respective place. One of the passengers who reasoned that where he sat was exclusively his immediately punched a hole in the place of his seating. At that moment, the passengers on the other ship rushed to stop him. They would not only save themselves but also think about the safety of the person who made the hole." ⁸

⁴ Edi Suharto, "Membangun Masyarakat Memberdayakan Rakyat," 2009.

⁵ Sztompka Piotr, "Sosiologi Perubahan Sosial," Jakarta: Prenada Media, 2004.

⁶ Koentjaraningrat, *Kebudayaan, Mentalitas Dan Pembangunan* (Jakarta: Gramedia, 1990).

⁷ Hassan Shadily, *Sosiologi Untuk Masyarakat Indonesia* (Pembangunan, 1963).

⁸ Nashir Haedar, "Agama Dan Krisis Manusia Modern," Yogyakarta: Pustaka Pelajar, 1999.

In the modern era, all human behavior based on scientific research rests on the power of the senses and reason. The results of observation, experimentation and field study show that humans only believe in the power of matter which is supported by empirical research. Humans assume that empirical materials and research meet all their daily needs. They see that the spirituality taught by religion will only fade away from religion itself. ⁹ Karl Marx once said that religion is a universal ground of consolation, which means that it is the opium of society and only becomes a comfort for those who cannot compete. Religion only teaches setbacks in life and so on. However, what religion has taught as a guide to life has failed in this spirituality. ¹⁰

Many declines in moral values cannot be prevented, such as conflicts of interest, war, drug trafficking, monopoly, prostitution, misuse of information media, and failure of self-identity. Meanwhile, their lives are full of wealth, and all their needs are met, but they are lonely and lost spiritual personalities. Therefore, their lives are fragile, anxious, frustrated, insecure, stressed, and not ready to withstand the tests of life. When faced with problems, they vent them by visiting entertainment venues, drinking alcohol, taking drugs, and committing suicide. ¹¹

Actually, to move out from life problems that have no spiritual values. Humans only need psycho-religious therapy to solve it. Therefore, activities to train spirituality through religion only start to be a demand. Pilgrims' number increased to seek spiritual fulfillment in every religious study and *ta'lim* group (Islamic non-formal educational institutions with their own curriculum) in mosques and Islamic boarding schools. They crowds fast-track Islamic boarding schools, dhikr groups, *Istighosah* (pray together in Moslem rites to ask Allah's help), Duha talk, *I'tikāf* (an Islamic practise consisting of a period of staying in a mosque for a certain number of days), and reading holy Quran activity. Besides, they also wear clothes suitable to what their religion teaches to be veiled, eat halal food, use the sharia funding system, and perform the pilgrimage. In the sector of

⁹ Syaiful Hamali, "Eksistensi Beragama Dalam Perspektif Psikologi Agama," *Bandar Lampung: Ushuluddin Offset Printing*, 2000.

¹⁰ Daniel L Pals, *Seven Theories of Religion* (IRCiSoD, 1996).

¹¹ Dr Damsar, "Pengantar Sosiologi Pendidikan," *Jakarta, Kencana*, 2011.

da'wah also seems to grow, such as the rising interest of memorizing Quran programs in educational institutions, publishing religious books, and religious talk in television, radio, mass media, social media, and any other platforms. This phenomenon shows that society really needs religious spirituality to overcome every resistance and issue in their lives, which are becoming more complicated. This way also saves people from dilapidation and moral value destruction ¹².

One of the spiritual developments is a religious study or *ta'lim* group which is routinous worship to teach religion with delivering all competency functioning as a facility to send messages to the pilgrims. Religious study is also considered as a facility to share knowledge or religious doctrine as another way to *da'wah* in society. From another perspective, this Islamic study is needed by society to raise their worship of Allah. The truth is that the societal study is specifically to teach bias understanding or matters which are not fully understood, especially for rules to worship, so that society is able to clearly understand ¹³.

Obviously, understanding knowledge can be achieved by any method. To illustrate, people can attend Islamic monasteries or mosques to learn religion as a routine. Holding religious study is also a *da'wah* (act of inviting or calling people to embrace Islam) media to effectively and efficiently share the knowledge so that pilgrims can clearly understand and capture the points ¹⁴.

Islamic lectures can physiologically influence someone's faith values (theology), which can later manifest in a social system. Being faithful in regular societal activities can affect mindset, behaviour, attitude, and action in order to apply the Islamic way.

Several life's problems appearing in society must often be observed together to find a solution and become a valuable life experience. Gambling, drinking alcohol, violence, wealth seizure, homelessness, stress, depression, divorce and so on are common issues in society.

¹² Tutty Alawiyah, *Strategi Dakwah Di Lingkungan Majelis Taklim* (Mizan, 1997).

¹³ FO Thomas, "Dea, Sosiologi Agama Suatu Pengenalan Awal, Terj," *Tim Penerjemah YASOGAMA, Jakarta: Penerbit CV. Rajawali, Cet. I*, 1985.

¹⁴ Robert H Thouless, "Pengantar Psikologi Agama, Penerjemah: Machnun Husein," *Jakarta: RajaGrafindo Persada, Cet-3*, 2000.

Ta'lim group and study in Aceh are varied. One of them is the Tastafi study (*tawhid*, *fiqh* and *tasawwuf*), sometimes called the Tastafi study. *Tawhid* is the indivisible oneness concept of monotheism in Islam. *Fiqh* is often described as the human understanding and practices of the sharia. *Tasawwuf* is knowledge to know how to purify the soul and morals, and obtain eternal happiness. Therefore, this study positively stimulates religious life. Tastafi is an idea from a charismatic Islamic priest called Abu Syaikh Hasanoel Bashry, most often called Abu Mudi. This study is enthusiastically welcomed by society, especially in Langsa City, and this way is an answer to many problems mentioned before.

There are three aspects in the study of human psychology, namely cognition, emotion, and connection. These three aspects will always occur side by side smoothly and harmoniously. Nevertheless, it is often accompanied by conflicts in mind (cognition), feeling (emotion) and willingness (volutive aspect, *conasi*). Those contradictory conditions are a situation that always comes up in life. Unstable physiology occurs as a relation among aspects inside of humans as well as external factors. If a person in his life does not understand the correct religion, then these three aspects function improperly. As a result, violence always happens in the middle of society.

Langsa City is located in the east of Aceh province. The cultural diversity of people living there makes it easily absorb the foreign culture that influences people's lifestyles. Therefore, the Tastafi study is expected to be the main medium for understanding religion to prove faith in Allah. As well the study is also a dynamic teaching *syari'a* in the city. Lack of religious knowledge is a social phenomenon happening and growing due to less conducive social conditions for the growth of psycho-religious in society. This situation occurs in urban areas in Langsa City and harms community development. Negative human behaviour in such a city that is out of religious values is proof of this. When people understand religious values better, they will be a society full of values and psycho-religious aspects.

Based on the explanation above, this research focuses on defining society's motivation in Langsa City following the Tastafi study. In addition, this research

aims to see development effects and psycho-religious aspects of people who attend the study.

B. Research Method

The research uses two methods. The first is descriptive-qualitative because the sources are from spoken words and the behaviour of the research objects. The script is presented descriptively because it depicts the factual situation today. The angle of research is psychological aspects to see a picture of society and individual's psychological aspects.

This method studies and concerns on human's attitude as well as behaviour representing his psychological characteristic. This research only knows observable indication such as attitude and behaviour because humans' psychology is abstract¹⁵. This is why the social unit is well-arranged since it is purposed to get deep research.

The second method is quantitative by identifying a correlation between the impact of the Islamic study on the development of psycho-religious aspects in Langsa City's community. The time and location are in Langsa City, Aceh province. This city was chosen because there are several spots for religious learning activities. The duration of the research was 4 months, from May to August 2020.

The number of studied populations was 300 people – Tastaifi members in Langsa City. Samples taken in this research were 30 people, 10% of the population. According to Arikunto, the population is the total number of participants counted to be researched, and the sample is a part or portion to represent the population being researched ¹⁶.

Arikunto said (2002) that to predict the samples number in a research, if the subject is less than 100, the sample number is the total population. However, if the population is enormous, then the sample number is 10-15% or 20-25%” ¹⁷.

¹⁵ Jalaluddin Rakhmat, *Psikologi Agama : Sebuah Pengantar* (Bandung: Mizan, 2004).

¹⁶ Suharsimi Arikunto, *Manajemen Penelitian* (Jakarta: Rineka Cipta, 2013).

¹⁷ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 2010).

Data recorded are activities and changes in psycho-religious aspects in society as members of Tastafi study in Langsa City. The data collection uses several methods: interviews, observation, and documentation.

The first interview method is direct communication between interviewee and interviewer.¹⁸ The method functions to capture data excluded in the documents and data having less detail in the field. The interviewees are all society members who contributed to the Tastafi study, such as pilgrims, committees and teachers or Muslim priests. An interview is also purposed to recognize values changes in society's psycho-religious aspects related to the development of the Islamic soul. The tools used in the interviews are written-question questionnaires to get information from the informants¹⁹. The answers give information on variable correlation and changes in psycho-religious aspects.

The second method, observation, is a technique to collect data by directly observing subjects' behaviour ²⁰. Other experts argue that the observation method is a systematic recording and observation of facts, phenomena, and indications of the object of research. ²¹ Observations were conducted by observing and seeing directly at the Tastafi recitation place. This can be useful to get the full picture of the activity, members, materials presented, ceremony and others.

The third is documentation, in which the objects are written text such as documents, articles, journals, magazines, books and newspapers related to the object. Collecting data using documentation is taking data from documents or written tests ²². Arikunto defines this method as searching or finding data related to the research variable, transcript, inscription, newspaper, books, magazines, notes, schedule, and other forms of texts related to the research. Documents included in this research are photos and other forms related to the Tastafi study. It is important to equip interviews and observations.

¹⁸ Arikunto.

¹⁹ Arikunto.

²⁰ Arikunto, *Manajemen Penelitian*.

²¹ Sutrisno Hadi, "Metodologi Research Jilid I. Yogyakarta: Andi Offset-2003," *Metodologi Research Jilid II*, 1989.

²² Usman Husaini, "Purnomo Setiadi Akbar," *Metodologi Penelitian Sosial, Bumi Aksara: Jakarta*, 1996.

Data systematically collected from those three methods are verified with data triangulation. In this way, data will be accurate, certain, and responsible academically.

Techniques to analyze qualitative data use psychological theory from religion with monistic and faculty theory. Using those two theories ensures humans' psycho-religious comes from one source. Besides, the theories also state that psycho-religious sources in humans are a combination of several psychological functions in humans.

In analyzing the data, this research uses a statistical test to know the correlation between variables in Tastafi Study and variables in changes in society's psycho-religious in Langsa City. The statistical method used to analyze the correlation is the Pearson Product Moment. This method works to find the correlation between the Independent variable (X) and dependent variable (Y) with data as interval and ratio(r) (Sudjana, *Metoda Statistika* 2005). The Independent variable is Tastafi study activities, while the dependent variable changes in psycho-religious aspects in Langsa society.

C. Brief History of Tastafi Study

The Tastafi stands for *tasawwuf*, *tawhid* and *fiqh*, a social organization that concerns studying, developing and expanding Islamic knowledge. The organization has the same view as Aceh Muslim priests, *ahlusunnah wal jamaah* or *aswaja* (group of experts in the science of Islamic *interpretation*, *hadith*, and *fiqh*) in the field of *tasawwuf*, *tawhid*, and *fiqh*. The Tastafi organization was established on June 7, 2012, in one of the biggest Islamic boarding schools in Aceh, *Ma'hadal Ulum Diniyyah Islamiyyah* (MUDI), a big mosque in Bireun District. It was held by a famous Muslim priest and charisma from Aceh, Abu syaikh H. Hasanoel Bashry, HG. He is often called by the Aceh as Abu Mudi. It is expected that the occurrence of Tastafi study in society can overcome their problems in life. The abbreviation of Tastafi does not show the priority in the order of its science, but it is only an abbreviation to ease people saying it. The order of that three Islamic science still refers to rules from Muslim priests in the holy *mu'tabarah* (historical records that have links to the Prophet Muhammad).

The Tastafi study activities began in the big mosque Baiturrahman Banda Aceh led by Abu Mudi Samalanga, on March 7, 2014. The Tastafi was officially legal on 29 December 2017. The establishment of the Tastafi organization was initiated by Muslim priests, intellectuals and educators in monasteries located in Aceh as well as international and international. They agree to share and expand *tasawwuf*, *tawhid* and *fiqh* based on Holy Quran, *sunnah*, *ijma*, and *qiyas*. In addition, they are sect in *aswaja*, and respect Indonesia, which Pancasila and Indonesian constitution 1945 construct.

The Tastafi organization is essential to strengthening Islamic Brotherhood and relationships among Islamic boarding schools, monasteries, study centers, *ta'lim* groups and society. This organization also functions as media for religious, national and state lives. Hence, Tastafi will build social concern to increase the faith in Allah and establish a civil society.

The Tasatafi in daily lives is guided by the Holy Quran, *sunnah* (the traditions and practices of the Islamic prophet, Muhammad, that constitute a model for Moslem to follow), *ijma* (consensus or agreement of Islamic scholars on the point of Islamic law) and *qiyas* (analogical reasoning as applied to the deduction of juridical principles from the Quran and the *sunnah*). The activities also function to grow Islamic brotherhood and friendships to develop and build Islamic culture, for example, knowing, helping each other, as well as teaching in the right way. This way will strengthen and create Islamic life patterns in society. The Tastafi is an Indonesian characteristic because it maintains the unity of nation in various activities by teaching tolerance. The Tastafi does not only focuses on *Amaliah* (good behaviour and attitude) and *Ta'lim* (Islamic discussion group), but it is also responsible for other sciences, such as culture, technology, society, economy, law and even institutional management, as well as management. The knowledge is based on *masqasidul ammah* to create innovations and works in national lives. The Tastafi also prevents misguided sects from the real knowledge and rules of Islam *aswaja*. Recently, the youth and society would rather follow a new view inherited by non-Muslim, secularism, pluralism and liberalism.

The development of Tastafi today experiences considerable development. This condition shows us that the occurrence of Tastafi is expected and greatly welcomed by society. Until these days, The Tastafi's study and council have expanded to remote regions in Aceh or outside the province.

The vision of Tastafi study is to set a study and dhikr house as an institution to learn and expand Islamic knowledge deeply. This study, sect *aswaja*, aims to strengthen Islamic brotherhood and harmony in a national relationship. The first mission of this study sect is to deeply learn Islamic research to find a solution to societal problems related to *tasawwuf*, *tawhid*, and *fiqh*. The second is to hold and share a study, dhikr and Islamic lecture based on the principle of the society. The second mission itself uses *ma'ruf* references or sourced from *muktabar* references. The third is to maintain Islamic brotherhood and discussion in order to connect every Islamic study group and school. This third mission is done by establishing Islamic and scientific culture. The fourth is to grow social awareness in life management and Islamic culture as *aswaja* teachings. The fifth is to build a constructive paradigm to understand *tasawwuf*, *tawhid* and *fiqh* separated from misguided sects – liberalism, secularism and radicalism, or any other views outside of *aswaja*.²³

The organizational structure of Tastafi divides an area of organization covering sub-district, districts and provinces. Nowadays, at the province level, the chief is Muhammad Amin Daud (Ayah Cot Trueng), and at the district level, it is led by Salahuddin Muhammad (Abati Langsa).

Since it was officially established, Tastafi has had several district-level branches offices, either in Aceh or outside Aceh. In Aceh province, The Tastafi has not covered all the districts because the leaders do not want to be in a rush and need to develop any districts in which their structures have been established to make their members strong.²⁴ The Tastafi has significantly grown because it has set offices in 16 districts and towns. This organization has already had 1 office

²³ Marzuki, interview by Wildan. Interview result with general secretary of Tastafi (October 4, 2018)."

²⁴ Marzuki, interview by Wildan. Interview result with general secretary of Tastafi (October 4, 2018).

overseas, exactly in Kuala Lumpur, Malaysia. Nonetheless, Tastafi still keeps growing by adjusting to the modern era.

D. Research Finding

Presenting Data

Respondents are people who follow the Tastafi study as many as 30 people. A questionnaire is used to obtain quantitative data about the correlation between the Tastafi study and psycho-religious changes. There are 20 questions consisting of 10 questions about Tastafi study activities and 10 questions about psycho-religious aspects. Each question consists of 3 choices, A, B, and C, with each score of 3, 2, and 1.

The questionnaires' highest score is 26, while the lowest result is 15. Therefore, the range of scores is 11 and grouped into 3 classes. Hence this can be classified as routine (score 23-26 or A), moderate (9-22 or B), and less routine (score 15-18 or C).

People's activity level who follow the Tastafi study in Langsa City is classified as routine, counting as many as 15 people (50%), moderate 11 people (36,7) and less routine 4 people (13,3%). The data show pilgrim enthusiasts following this study quite high.

A second analysis of the data is used to recognize changes in psycho-religious classification after attending the Tastafi study in Langsa. Questionnaire aspects of psycho-religious consist of 10 questions. The highest score is 29, and the lowest one is 15. The Interval score from those 3 classes is 5.

The change in society after attending Tastafi is considered high or A (score 25-29), moderate or B (score 19-24), and less or C (score 13-18). Therefore, the change of psycho-religious aspects in long society attending Tastafi is classified as routine (A) 18 people (60%), moderate (B) 8 people (26.7%) and less routine (C) 4 people (13,3%).

Hypothesis test analysis aims to count on the correlation between Tastafi activities and the growth of developing psycho-religious aspects of Society in Langsa City. It can be understood from the data analysis that researchers carried

out using *Pearson Product Moment*, there is a correlation between individuals who intensely attend *Tastafi* recitations that can affect their psycho-religious aspects, from 30 respondents ($N= 30$), it is found that the value of $x = 696$, $y = 765$, $X^2 = 16,490$, $Y^2 = 20,041$ and the value of $xy = 18,089$. Then the results of the *product-moment* correlation between the correlation of recitation activities on psycho-religious aspects that follow the *Tastafi* community recitation in *Langsa* City, with the final value $r_{xy} = 0.798$

E. Discussion and Findings

According to the result of quantitative data, the value of r is 0.798. the value above the *Product Moment* Table is a significance of $1\%=0.463$ with $N=30$. Hence, there is a strong correlation between variables X and Y . value H_0 is rejected and H_a is accepted.

Based on the correlation coefficient formula of *Product Moment*, it is recognized that r is counted as 0.798. To recognize the r value in the table, a formula $df=n-2$ and a questionnaire sample test of as many as 30 people with a significance of 5%. Therefore, the value of df is 28. To read the table r is known from table r *Product Moment* with a significance of 5% (0.05). It is noticed that the table r is 0.3610 with a significance of 1%, and it is seen r in the table at 1% of 0.4629. To recognise r gained from the table using r count. If the r table is less than r count, then the statement is valid. The complete and clear result is shown in the table below:

Table 1 Value of Product Moment N=30

N	Significance Level For 1-way Test	
$df=30-2=28$	0.05 (5%)	0.01 (1%)
	0.3610	0.4629

R is a symbol of correlation between *Product Moment* which has a formula ($-1 \leq r \leq +1$). The formula means (Hadi, 2004):

1. If $r= -1$, the correlation is negative or imperfect (very low).
2. If $r=0$, there is no correlation.

3. If $r=1$, the correlation is positive or perfect (high/strong).

R-value is confirmed using interpretation table r value below:

Table 2 Value Interpretation r

Coefficient Interval	Correlation Rate
0.00-0.199	Very low
0.20-0.339	Low
0.40-0.559	Enough
0.60-779	Strong and High
0.80-1.000	Very High and Strong

Significant level for direction test is 5% and 1% is r_t (Prodyct Moment table) 5% of 0.361 and 1% of 0.4629, r_o (r count) of 0.7898. Value of r_{table} less than r_{count} at the level of 5% and 1%. Therefore, the statement is valid and perfect that there is no significant Tastafi study into psycho-religious aspects in Langsa inhabitants.

From the results of the qualitative and quantitative data analysis above, it is noted that there is a very close and significant relationship between community recitation activities in Langsa City and the changes and developments of psycho-religious aspects of society in Langsa City. This emphasizes that changes in the psycho-religious aspect of humans are possible, both in terms of quality and in total structural changes. In terms of quality, changes in the value of religious behavior can increase or decrease quality or not. The psycho-religious aspect of the individual human being is very influential in participating in recitation activities, this also reinforces Zakiah Daradjat's theory, stating that changes in the psycho-religious aspect will always occur in a person, because what a person does is a symptom that is reflected by inner strength, such as faith, psychological condition and culture of society.

So the results of this study confirm that the Tastafi recitation that the people of Langsa City attend is an activity that can affect their psycho-religious condition. People who increasingly understand their religion will form psycho-religious values. The psycho-religious aspect is not well-formed; recitation is one

of the forms of religious awareness and practice. From the theory, Zakiah Daradjat said that the general factors that shape a person's personality are education, experience and religious guidance.

The condition of faith is a very important force for a person to develop psychic religious aspects because religious values must grow for the first time from faith. A human being can know and believe in the oneness of God. Psychological and physical conditions are very interconnected with each other. The physical and psychological changes in a person will affect his religious behavior in particular and the reality of his life in general. The state of society and the environment will always move towards perfection. In the life of a dynamic society, there are also forms of tradition formed by religious values.

This research finds that there is a beneficial correlation between attending Tastafi in Langsa City for society in order to increase psycho-religious aspects. This is achieved by always keeping the attention of attending the recitation. The Tastafi study also benefits the locals in solving problems they face. They are able to do behave positively with the knowledge they gain. Thus, the frequency of attending the study also determines the level of knowledge captured by pilgrims.

Society accesses the Tastafi study through social media, announcements from members who have followed before and other media. Wider media is needed to raise awareness of people who still have a common understanding of religion to become more motivated to attend.

Materials provided in the Tastafi study are applicable and related to locals' daily problems. The process is not boring because people can consult directly with the priests about worship in *fiqh*, *tawhid* and *tasawwuf*. When delivering the materials, the teachers explain and answer the questions to make them easy to understand.

The mosque for Tastafi study is always crowded. At first, there was no pray together, but now it was crowded due to the enthusiast of society following the study. Society gets used to praying together, and social interactions are built warmly. Finally, society's brotherhood is better through friendships, shaking hands and being polite.

The Tastafi study also increases people's awareness of religion and anything in line with psycho-religious. The research result found that people's attitudes were getting more positive. They can differ bad behaviour from good behaviour ethics when socializing in society. A positive change of attitude is always to prioritize honesty in life and maintain the attitude to everybody.

This study greatly contributes to science in various scientific fields in general, be it in thought, education, psychology, and socio-culture, especially to people's lives. This research also confirms and strengthens that recitation can shape, develop and change people's behavior. When people are aware of their existence in religion, form awareness and practice, and have a noble character following the values of psycho-religious aspects, it will bring to people who are far from fundamentalism, extremism, religious radicalism in society as well as creating a social order that is *rahmatan lil alamin* and making religious moderation programs that have been launched by the government-run well.

The Tastafi members feel that they are closer to God. Their attitude is more beneficial not only to themselves but also to the public. Besides, they become more *tawakal* (surrender to God), diligent in worship and praying, friendly, philanthrope and praise the Prophet, Muhammad. They feel these changes after months of attending the study.

F. Conclusion

Based on data processing and discussion, this research concludes that psycho-religious aspects are very influential on the activities of Tastafi recitation for locals in Langsa City. In the sense that the higher the activity of following the Tastafi recitation, the changes in psycho-religious aspects are also increasing. This is shown from calculation results using Pearson Product Moment r_{count} 0.798 higher than r_{table} . Level of significance 1% is 0.4629 and 5% is 0.361 with N=30. Therefore, the r count is higher than the r table, gained from $0.798 > 0.463$ with N=30. Because of that, there is an influence in the level of correlated significance between the activities of study and the change of psycho-religious aspects for locals in Langsa City. The count of Pearson Product Moment 0.798 is above the Product Pearson Moment Table with a significance of 1% = 0.4629 with N=30. The

comparison of value r table and r count is $r_{table} < r_{count}$ in the level of 5% and 1%. It concluded that the statement is valid and perfect that there is a significant change in correlation between the Tastafi study and change in psycho-religious aspects for local people of Langsa City.

Based on the conclusions, this study suggests that:

1. The study committee should always make a significant effort to increase the quality in every aspect, both in material and organizational structure. This leads to a better life and becomes an appropriate Moslem.
2. Members of Tastafi's study should always attend the study because it is very impactful on psycho-religious awareness and individual awareness to play a role in society and always patiently intend to get Allah's blessing in every effort made.

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