THE EFFECT OF CYBER-RELIGION AND THE UNDERSTANDING OF ISLAMIC VALUES IN DEFINING *HIJRAH*

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Abstract

This research is motivated by the hypothesis that the meaning of hijrah for students at SMA Negeri 1 Pekalongan is determined by cyber-religion activities and understanding of Islamic religious values. This study aims to analyze the influence of cyber-religion on the meaning of hijrah, the influence of understanding Islamic religious values on the meaning of hijrah, and the effect of cyber-religion activities and understanding of Islamic religious values together on the meaning of hijrah for students of SMA Negeri 1 Pekalongan. The research method used is a quantitative research method. Respondents were 168 students of Class XI SMA Negeri 1 Pekalongan using simple random sampling method. This type of research is associative research, because this research intends to determine the causal relationship between two or more variables. Data was collected through questionnaires and school documents. Data analysis used multiple regression analysis. The results showed, 1). Cyber-religion activities have a significant effect on the meaning of hijrah for students at SMA Negeri 1 Pekalongan, 2). The understanding of Islamic religious values has a significant effect on the meaning of hijrah for students at SMA Negeri 1 Pekalongan, 3). Cyber-religion activities and understanding of Islamic religious values together have a positive effect on the meaning of hijrah for students at SMA Negeri 1 Pekalongan. Based on the analysis of the determinants, the variables of cyber-religion activity and understanding of Islamic religious values were able to explain the variable meaning of hijrah students at SMA Negeri 1 Pekalongan by 0.259 ($R2 = 0.259$). While the remaining 0.741 is influenced by other variables, outside the variables in the study. The results showed that the variable cyber-religion activity more dominantly influenced the meaning of hijrah than the variable understanding of Islamic religious values. This is evident from the results of the t-test showing that the cyber-religion activity variable is 6.702, while understanding the value of Islam is 2.652.
Keywords: *Cyber-religion, Islamic values, Hijrah*

Introduction

Massive use of the internet gave rise to the era of society based on cyber culture. One of the interesting phenomena of cyberculture is in its use, namely as a means to upload various kinds of religious activities as well as a means of education in understanding various religious materials. Cyber-religion is part of a sub-system of cyber space that reflects the main characteristics of cyberculture. Cyber-religion provides a model of religion in contemporary society which is equivalent to the

virtualization process of religion. Cyber-religion is a massive movement related to the use of innovations in the development of internet technology. Likewise in terms of ease of searching for news labeled Islam, online recitations, and other virtual activities. Cyber-religion is inevitable because it displays beautiful, simple and crisp visualizations consumed by the current millennial generation.

Brenda Bashers, defines Cyber-religion which refers to religious organizations and activities that appear in cyberculture, both religious organizations and religious activities.[1]

The initial study that the author conducted on several students of SMAN 1 Pekalongan related to Cyber-religion activities showed 54.3% often participated in Islamic da'wah events presented online. 42.9% indicated that they rarely participated in Islamic da'wah events presented online and the rest indicated never. The religious materials accessed are varied, such as those related to repentance, stories about the companions of the prophet, faith and the last days, good and correct prayers, ablution, daily prayers, differences between religions, death, mate, alms and religious materials on the topic anything like talking about facing difficulties in adolescence and delivered in a fun way.[2]

Teenage students tend to be more active in interacting with their environment, such as with the internet. Sometimes without thinking about its effect on life.[3] Students' problems related to family, close friends, school friends, and teachers lead to a change in the way they express their problems. Now students are more comfortable expressing their feelings with existing problems through social media.

Adolescents are a transitional phase from children to adults, where they try to find their identity and want to form their own image to the community, making them want to be admired and gain recognition from the community, which will make them try to show their existence.[4] Religious values that penetrate into the heart will direct a person to be able to recognize good and bad things. Through understanding the values of Islam, it can bring positive potential to the technology concerned. This is part of the interest of researchers to explore Cyber-religion activities among students of SMA N 1 Pekalongan.

Lately, various phenomena have emerged in society. Hijrah as a social phenomenon in the midst of religious communities with various underlying arguments. Usually the meaning of hijrah for today's society is a change in attitude to be better than the original position. The trend of migration is so intense on social networks that display hijrah content with romantic nuances, for example on Instagram, Facebook and YouTube.[5]

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[1] Brenda Basher. *Give That Online Religion* (San Fransisco: Jossey-Bass Inc, 2001).hlm. 29.

[2] Observasi Pra Penelitian melalui *google form* (https://forms.gle/hqNEzWpSB_ FutVmki9) kepada siswa kelas XI SMAN 1 Pekalongan, 19 Januari 2021 – 17 Februari 2021.

[3] Auliya Rachmawati. *Ajari Anak Berinternet Secara Sehat* (Yogyakarta: PT Skripta Media Creative, 2013).hlm.5.

[4] Bulan Cahya Sakti dan Muchammad Yulianto. "Penggunaan media sosial instagram dalam pembentukan identitas diri remaja." *Interaksi Online* 6.4 (2018), hlm.490-501.

[5] Meiranti, M. (2019). Fenomena Hijrah di Era Milenial Dalam Media Sosial. *Ath Thariq Jurnal Dakwah Dan Komunikasi*, *3*(2).hlm.149

The meaning of hijrah is not just a change of location (hijrah Makaniyah), as did the Prophet SAW in 622 AD. Hijrah can also take the form of meaning. On the other hand, the phenomenon of hijrah in the community or artists must receive attention through assistance. This is because the phenomenon concerned is the entry of religious doctrine, for example, a radical mindset that utilizes the meaning of hijrah as a doctrine of thought.[6]

SMAN 1 Pekalongan with its vision to become a quality school, with character, and with a global perspective and one of its missions is to develop an attitude of tolerance, courtesy and discipline to become a relevant place for research.[7] The researcher tries to prove whether the meaning of hijrah for SMAN 1 Pekalongan students has an influence on Cyber-religion activities and students' understanding of Islamic religious values. It is hoped that the results studied can provide benefits and contributions, especially in developing a critical culture in matters that are novelty supported by a good understanding of Islamic religious values. This research is entitled: "Cyber-religion as a Media for Understanding Islamic Religious Values in Meaning Hijrah at SMA N 1 Pekalongan".

As Dawson and Cowan say, the advent of the internet has changed the face of religion in the eyes of the world. Of course, this is not a rash opinion because even though this claim looks simple, it is very important to see what has been done by the internet in changing phenomena of one's life, such as religion.[8]

Adam Possamai, as President Director. Research at the School of Social Sciences and Psychology, University of Western Sydney is uneasy about the phenomenon of cyber-religion. Adam Possamai's opinion regarding the meaning of religion today is not the same as the original understanding, of course it is not unreasonable. Religion in today's postmodern era, whether we like it or not, is a subset of consumer culture. One thing that is certain, based on Adam Possamai, is a transformation in the practice of religion today. Religious practice becomes flexible and can be adapted to the character of media, such as smartphones.[9]

The Internet does not construct religion by itself, but when they do, they create it with certain influences, for example with technological possibilities as well as their social, political and cultural conditions. This phenomenon is certainly pervasive in the world, including Indonesia.

To clarify the concept of cyber-religion, it seems that the solutions offered by Dawson and Cowan can be considered.[10] Simply put, online religion can be interpreted as "religious information displayed via online" and tends to emphasize religion as

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[6] Mariana, M., & Azmi, M. N. (2020, September). Tren Beragama: Analisis Makna "Hijrah" Yang Dibajak. In Proceeding Antasari International Conference (Vol. 1, No. 1).hlm.451.

[7] Ahmad Ainun Najib, Guru PAI Kelas XI SMA N 1 Pekalongan, *Wawancara*, (Pekalongan, 18 April 2020).

[8] Dawson dan Cowan. *Religion Online: Finding Faith on the Internet* (London: Routledge, 2004) hlm.1.

[9] Mite Setiansah. "*Smartphonisasi Agama: Transformasi Perilaku Beragama Perempuan Urban Di Era Digital*" Jurnal Komunikasi, ISSN 1907- 89 8X. Vol.10, No.1 , Oktober 2015.

[10] Dawson dan Cowan. *Religion Online: Finding Faith on the Internet* (London: Routledge,2004) hlm.5-7.

information or knowledge that can be accessed via online.[11] This term tends to refer to online religious activities as carried out in the real world[12] and refers to an active, collaborative and participatory online environment.[13]

The values of Islam based on Jusuf Amir include 3 three values (norms) namely: 1) Values of Aqeedah; Aqeedah is believing in the heart, speaking orally and doing what Rasulullah SAW conveyed from Allah SWT. Aqeedah or faith as a fundamental thing in Islam. Every child born in this world is already equipped with the seeds of true faith. 2) Shari'ah values that include the value of worship; Ibadah is a joint of Islamic teachings that must be upheld, because the aqeedah that is believed is not just spoken but must be applied in action, that is, performing ibadah. 3) Moral Values; Morality is a solid form in the soul as a source of automatic action with full volition, whether or not, beautiful or not based on instinct. Morality as part of the joints of Islamic teachings that should not be ignored. Whether or not an individual's morals are a reflection of the level of perfection of one's faith.

The origin of the word hijrah is hajara–yahjuru–hajaran, which means to break off relations and leave.[14] While Hijrah in terms of terminology began from the incident of the Prophet's move from Mecca to Medina due to keep alive the mission of Islam from the attacks of the infidels Quraish.[15] At least hijrah has 5 meanings related to the migration of the Prophet, namely:[16] Hijrah as a strategy of the Prophet's struggle, Confirmation of the identity of Muslims, Building Civilization, The concept of unity, and the concept of egalitarian society.

The types of hijrah include makaniyah hijrah, nafsiyah hijrah and amaliyah hijrah.[17] Hijrah makaniyah is the movement of an unsafe location to a safer location. Then the migration of nafsiyah is the complete transfer from disbelief to faith. While Hijrah amaliyah is the movement of ignorant behavior or away from religion to behavior that is allowed in Islam.

Some scholars add that hijrah is meaningful hijrah. Hijrah maknawiyah includes 4 types, namely hijrah i'tiqadiyah (hijrah belief), hijrah fikriyah (hijrah mindset), hijrah syu'uriyah (hijrah pleasure) and hijrah sulukiyah. Suluk is behavior or morality. A person's morals are not free from changes in values, thus giving rise to bad morals. So hijrah is implemented to prevent bad morals.[18]

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[11] Moch. Fakhruroji. *Dakwah di Era Media Baru: Teori dan Aktivisme Dakwah di Internet* (Bandung: Simbiosa Rekatama Media, 2017) hlm.124.

[12] Moch. Fakhruroji. *Dakwah di Era Media Baru: Teori dan Aktivisme Dakwah di Internet* (Bandung: Simbiosa Rekatama Media, 2017) hlm.124.

[13] Moh.Yasir Alimi. *Mediatisasi Agama, Post Truth dan Ketahanan Nasional: Sosiologi Agama Era Digital.* (Yogyakarta: LKiS, 2018) hlm.9.

[14] A.W. Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap*, (Surabaya: Pustaka Progresif, 1984), hlm.482.

[15] Erik Setiawan, dkk., *Makna Hijrah pada Mahasiswa Fikom Unisba di Komunitas ('followers') Akun 'LINE@DakwahIslam*, Jurnal MediaTor, Vol. 10, No. 1, Juni 2017, hlm.99.

[16] Syahrin Harahap, *Islam Konsep dan Implementasi Pemberdayaan*, (Yogyakarta: Tiara Wacana, 1999),hlm.166.

[17] Busthomi Ibrohim, "Memaknai Momentum Hijrah", *Studia Didkatika Jurnal Ilmiah Pendidikan*, Vol. 10, No. 2, Tahun 2016, 65.

[18] Mila Hasanah, Filosofi Kehidupan from Zona Zero, Demak: Penerbit Aryasena 2020, hlm.23–24.

Research Methods

Research Approach and Type

The approach used in this study is an associative approach, with a causal relationship, namely a causal relationship. While the type of research is quantitative research that uses multiple linear regression analysis.

Data Sources and Types

In this study, quantitative data is divided into two, namely discrete data and continuum data.[19]

1. Primary data; comes from a questionnaire prepared in the form of answer choices that are distributed to respondents
2. Secondary Data; in the form of archived and published and unpublished historical evidence, records or reports.[20]

Sampling Techniques

In this study, the sampling technique used probability sampling with the category of simple random sampling. Population sampling is done randomly regardless of the existing strata in the population. This is done with the reason that all XI class students for the 2020/2021 academic year at SMAN 1 Pekalongan have the same opportunity.

Sample

Samples selected based on Slovin's theory are:

$$n = \frac{N}{1 + N.e^2}$$

Information:

n = Number of Samples

N = Total Population = 300 people

e^2 = percent allowance for inaccuracy due to sampling error that is still tolerable or desirable, for example 2%.[21]

Based on data on the number of class XI students in the 2020/2021 academic year of SMAN 1 Pekalongan, it shows that the number of students is 300. So, with a population of 300 students, the sample size of this study using an error rate of 5% is: 168 student respondents.

Data Collection Techniques

The research data collection technique is an observation technique using a questionnaire (questionnaire). This questionnaire was given to class XI students for the 2020/2021 academic year at SMAN 1 Pekalongan.

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[19] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan Kombinasi (Mixed methods)*, (Bandung: Alfabeta, 2013), hlm.6-7.

[20] Widiyanto Ibnu, *Pointer Metodologi Penelitian,* (Semarang : CV. Dikala, 2009), hlm.55.

[21] Muhammad, *Metodologi Penelitian Ekonomi Islam Pendekatan Kuantitatif,* (Jakarta : Rajawali Pers, 2013), hlm.180.

In addition to using a questionnaire, another thing that is used in the observation technique is interviews. In this case, the researcher interviewed the PAI teacher at SMAN 1 Pekalongan.

Data analysis technique

In this study, the software used is SPSS 25 with data analysis as follows:
1. Validity and Reliability Test

Validity test is carried out with the following steps:
a. Scoring for each respondent.
b. Summing up the values for each question from the respondents.
c. Finding the validity value by entering in the product moment and Pearson correlation formula in the form of rough numbers.
d. Consulting the results with the r product moment table at a significant level of 5% if the r_{xy} result is greater than or equal to the r table, it means that the questionnaire item is valid. But if the r_{xy} result is smaller than the r table, then the questionnaire details are invalid.

A reliable instrument means that an instrument that is used several times to measure the same object will produce the same data. In looking for reliability for all items is to correct the correlation number obtained with r table. Reliability test can be done with SPSS program. The results of the analysis will be obtained through Cronbach alpha, the variable is said to be reliable if the Cronbach alpha value > 0.6.

2. Classic assumption test

In this study, the classical assumption tests used include:
a. Normality test

This test is done by looking at the spread of data (points) on the diagonal axis of the graph or by looking at the histogram of the residuals.[22]
b. Multicollinearity Test

The multicollinearity test aims to test whether a good regression model should not have a correlation between the independent variables. This test can be done by looking at the tolerance force and Variance Inflation Factor (VIF).[23]
c. Heteroscedasticity Test

According to Imam Ghazali, the heteroscedasticity test aims to test whether in the regression model there is an inequality of variance from the residuals of one observation to another, it is homoscedasticity and if it is different, it is called heteroscedasticity. A good regression model is homoscedasticity.[24]
d. Multiple Linear Regression Test

Multiple regression is often used to solve the problem of regression analysis that results in the relationship of two or more independent variables.

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[22] Imam Ghozali, *Aplikasi Multivariate dengan Program SPSS Edisi Keempat*, (Semarang: Universitas Diponegoro), hlm. 35

[23] Imam Ghozali, *Aplikasi Multivariate dengan Program SPSS Edisi Keempat*, (Semarang: Universitas Diponegoro), hlm. 72.

[24] Imam Ghozali, *Aplikasi Multivariate dengan Program SPSS Edisi Keempat*, (Semarang: Universitas Diponegoro), hlm. 86.

The independent variables in this study are Cyber-religion activities and understanding of Islamic religious values, while the dependent variable is the meaning of hijrah. This analysis method uses the SPSS program. The form of the equation is:

$$Y = a + b1X1 + b2X2 + e$$

Y = Coefficient of Meaning of Hijrah

a = Constant

b1 = Cyber-religion Activity Coefficient

b2 = Coefficient of understanding Islamic religious values

X1 = Cyber-religion Activity Variable

X2 = Variabel Pemahaman nilai Agama Islam

e = Standard Error

To assess the accuracy of the sample regression function in estimating the actual value, it can be measured from the value of the t statistic, the value of the f statistic and the value of the coefficient of determination.[25]

Results and Discussion
The Influence of Cyber-religion Activities on the Meaning of Hijrah

The number of respondents to test the validity and reliability in this study were 168 respondents, namely class XI students at SMAN 1 Pekalongan and processed with Statistical Product and Service Solution (SPSS) version 25 as follows:

Table 1. Resume of the Validity Test Items of Research Variables on Cyber-religion Activities

No	Variable	Number of Items Tested	Invalid Amount	Invalid Number	Valid Quantity
1.	Cyber-religion activity	41	0	0	41

Table 2. Cyber-religion Activity Variable Reliability Test

No	Research variable	Cronbach's Alpha	r crisis	Results
1.	*Cyber-religion* activity	0.899	0,70	Reliable

Based on the data in the table above, the reliability coefficient of the Cyber-religion Activity variable is rll = 0.899.

Variable Frequency Distribution of Cyber-religion Activities

Table 3. Category of Cyber-religion Activity Research Variables

Interval	Category
78-98	Low
99-120	Medium
121-141	High

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[25] Wiratna Sujarweni, *Metodologi Penelitian – Bisnis & Ekonomi,* (Yogyakarta: Pustaka Baru Press, 2015), hlm.160.

| 142-162 | Very High |

By looking at the data, it can be concluded that the Cyber-religion activities of class XI students of SMAN 1 Pekalongan are in the moderate category.

Partial Test (t test) variable Cyber-religion Activity

Table 4. T-Test Results (Partially) Cyber-religion Activity

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	20,770	10,710		1,939	,054
Aktivitas *Cyber-religion*	,361	,054	,453	6,702	,000
Pemahaman Nilai Agama Islam	,390	,147	,179	2,652	,009
a. Dependent Variable: Pemaknaan Hijrah					

The results of the t-test show that partially the Cyber-religion activity variable has a significant effect on the variable meaning of hijrah, so the hypothesis that says there is an influence of Cyber-religion activity on the meaning of hijrah is accepted.

Furthermore, based on the t test in the table above, it can be seen that the research regression equation is Y = 20,770 + 0.361 X1 + 0.390 X2 + e based on the regression equation above, it can be explained: The X1 coefficient (Cyber-religion Activity) of 0.361 means that every an increase in the X1 variable (Cyber-religion Activity) by 1% then the meaning of hijrah will increase by 0.361 or vice versa every time there is a decrease in X1 (Cyber-religion Activity) by 1%, Y (the meaning of hijrah) will decrease by 0.361.

The Influence of Understanding Islamic Religious Values on the Meaning of Hijrah

Validity testing was carried out with the help of a computer using the SPSS Version 25 program. In this study, validity testing was only carried out on 189 respondents and 29 items of statement items on the understanding of Islamic religious values, as follows:

Table 5. Resume of Validity Test Results Item Variable Understanding of Islamic Religious Values

No	Variable	Number of Items Tested	Invalid Amount	Invalid Number	Valid Quantity
1.	Understanding the Values of Islam	29	–	–	29

Table 6. Reliability Test of Understanding Islamic Religious Values

No	Research Variable	Cronbach's Alpha	r critis	Results
1.	Understanding the Values of Islam	.657	0,70	Reliabel

Siurce: Output SPSS Versi 25

By looking at the results of the research variable reliability test, it is declared reliable or meets the requirements.

Frequency Distribution of Islamic Values Understanding Variables

Table 7. Category of Research Variables Understanding Islamic Values

Interval	Category
52–61	Fair
62–70	Good
71–80	Excellent

By looking at the data, it can be concluded that the understanding of Islamic religious values in class XI SMAN 1 Pekalongan is in the good category.

Partial Test (t Test) Variable Understanding of Islamic Religious Values

Table 8. T-Test Results (Partially) Understanding Islamic religious values

Coefficients					
	Unstandardized Coefficients		Standardized Coefficients		
Model	B	Std. Error	Beta	t	Sig.
1 (Constant)	20,770	10,710		1,939	,054
Aktivitas *Cyber-religion*	,361	,054	,453	6,702	,000
Pemahaman Nilai Agama Islam	,390	,147	,179	2,652	,009
a. Dependent Variable: Pemaknaan Hijrah					

The results of the t-test show the finding that partially understanding Islamic religious values has a significant effect on the variable meaning of hijrah. So the hypothesis which reads that there is an influence on understanding Islamic religious values on the meaning of hijrah is accepted.

Furthermore, based on the t test in the table above, it can be seen that the research regression equation is Y = 20,770 + 0.361 X1 + 0.390 X2 + e based on the regression equation above, it can be explained: The X2 coefficient (Understanding Islamic Values) of 0.390 means that every an increase in the X2 (Islamic Values Understanding) variable by 1% then the meaning of hijrah will increase by 0.390 or vice versa every time there is a 1% decrease in X2 (Islamic Values Understanding) then Y (the meaning of hijrah) will decrease by 0.390.

Analysis of the Effect of Cyber-religion Activities and Understanding of Islamic Religious Values on the Meaning of Hijrah at SMAN 1 Pekalongan

Table 9. F Test Results (Together)

ANOVAa					
Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	3752,008	2	1876,004	28,891	,000b
Residual	10713,939	165	64,933		
Total	14465,946	167			
a. Dependent Variable: Pemaknaan Hijrah					
b. Predictors: (Constant), Pemahaman Nilai Agama Islam, Aktivitas *Cyber-religion*					

The F-Test Table shows the findings that together the variable Cyber-religion activity and the variable understanding of Islamic religious values have a significant effect on the variable meaning of hijrah. So the hypothesis which reads Cyber-religion activity and understanding of Islamic religious values affect the meaning of hijrah for class XI students at SMAN 1 Pekalongan can be accepted.

Multiple linear regression analysis was used to determine the effect of Cyber-religion activity and understanding of Islamic religious values on the meaning of hijrah for class XI students at SMAN 1 Pekalongan. The general form of the multiple regression equation is:

$$Y = a + b_1X_1 + b_2X_2 + e$$

Information: Y   : Meaning of Hijrah
 a   : Constant
 X_1 : Cyber-religion activity
 X_2 : Understanding the values of Islam
 $b_{1,2}$: Regression Coefficient
 e   : epsilon (standard error)

Table 10. Coefficient of Determination R2

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,509ª	,259	,250	8,058
a. Predictors: (Constant), Pemahaman Nilai Agama Islam, Aktivitas *Cyber-religion*				
b. Dependent Variable: Pemaknaan Hijrah				

This finding concludes that Cyber-religion activity and understanding of Islamic religious values are able to explain the variable meaning of hijrah by 0.259 = 25.9%. Furthermore, based on the t test in table 4.14, it can be seen that the research regression equation is Y = 20.770 + 0.361 X1 + 0.390 X2 + e based on the regression equation, it can be explained: That the value of the Y constant (the meaning of hijrah) is 20.770 which states if the variable (Cyber-religion activity) X1 and X2 (understanding of Islamic religious values) are equal to zero, so the meaning of hijrah is 20,770.

Classic assumption test
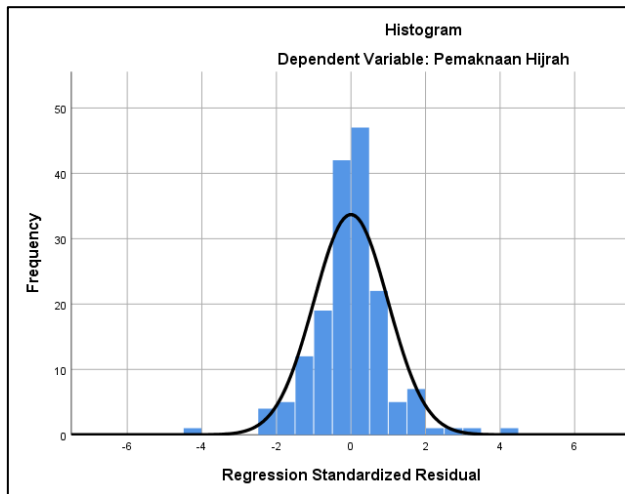   1.   Normality test
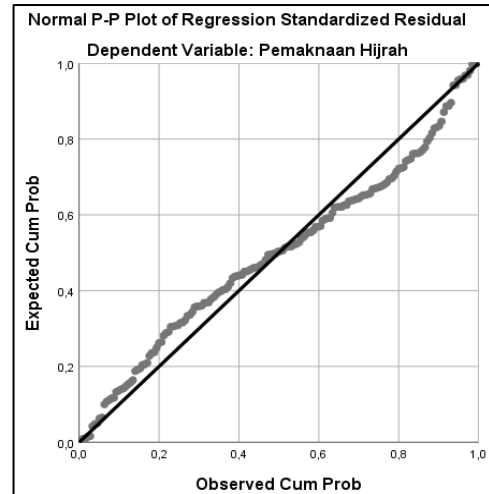
Figure 1. Normality Test Histogram

Figure 2. Normality Test Graph

Table 11. Kolmogorov Smirnov Test

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		168
Normal Parameters[a,b]	Mean	,0000000
	Std. Deviation	4,00970169
Most Extreme Differences	Absolute	,091
	Positive	,091
	Negative	-,077
Test Statistic		,091
Asymp. Sig. (2-tailed)		,200[c]
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		

Based on the histogram graph above, it is shown that the distribution of the data is neither skewed to the left nor skewed to the right. Based on normal probability plots such as drawing lines (dots) following a diagonal line. And the Kolmogorov Smirnov test table shows that the Asymp.Sig (2-tailed) value is 0.200 and above the significant value is 0.05. So it can be concluded that the residual variables are normally distributed.

Multicollinearity Test Results

Table 12. Multicollinearity Test

Model	Collinearity Statistic	
	Tolerance	VIF
1. Cyber-religion activity	.982	1.018
Understanding the Values of Islam	.982	1.018

So the tolerance of the independent variable Cyber-religion activity with the independent variable understanding Islamic religious values does not experience multicollinearity because arithmetic > a and VIF count < VIF or 98.2 % > 10% and 1.018 < 10.
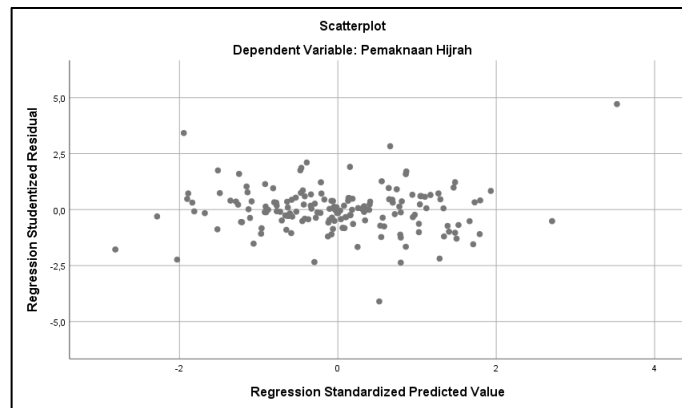
Heteroscedasticity Test Results

Figure 3. Heteroscedasticity Test Results

Table 13. Glejser Test Results

Coefficients							
		Unstandardized Coefficients		Standardized Coefficients			Collinearity Statistics	
Model		B	Std. Error	Beta	t	Sig.	Tolerance	VIF
1	(Constant)	-3,390	7,601		-,446	,656		
	Cyber-religion activity	,078	,038	,159	2,045	,420	.982	1.018
	Understanding the Values of Islam	,001	,104	,001	,013	,990	.982	1.018
a. Dependent Variable: abs_res								

The results of the glejser test above clearly show the Cyber-religion activity variable sig.=0.420 and the variable understanding of Islamic religious values sig. = 0.990. Both variables have sig. > 0.005, it can be concluded that there is no symptom of heteroscedasticity in the regression model.

Description of Research Variables

The results of the description of the research variables carried out are known that the Cyber-religion activities of SMAN 1 Pekalongan students have an average score that is in the medium category, which is 464.2.

The results of the description of the variable understanding of Islamic values that were carried out were known that the understanding of Islamic values of class XI students of SMAN 1 Pekalongan had an average score that was in the Good category, which was 379.3.

These data show that the understanding of Islamic religious values of students of class XI SMAN 1 Pekalongan in the category of Good. These data show that they are more ignorant about whether a country that does not use the caliphate system means thagut.

Analysis of the description of the variable meaning of hijrah for class XI SMAN 1 Pekalongan students is quite good, with an average score of 418.7. Most of the

students answered Very Appropriate at most on statement item number 31, answered Appropriate at most on statement item number 1 and answered Disagree at most on statement item number 34.

Regression Analysis Results

The results of the regression analysis prove the research hypothesis that Cyber-religion activity and understanding of Islamic religious values affect the meaning of hijrah for SMAN 1 Pekalongan students can be accepted.

The analysis of the determinants shows that there is a positive and strong correlation between the variables of Cyber-religion activity and the understanding of Islamic religious values on the meaning of student hijrah by 0.509 or 50.9%. This shows that Cyber-religion activities and understanding of Islamic religious values affect the deepening of students' meaning of hijrah.

The results of the F test (together) are 28.8291 with a significance level of 0.002, indicating that Cyber-religion activity and understanding of Islamic religious values together have a positive and significant effect on the meaning of hijrah for class XI students of SMAN 1 Pekalongan.

So that the meaning of student hijrah can be deeper, good Cyber-religion activities are needed in finding the right source of religious knowledge and increasing understanding of Islamic religious values as the spearhead by paying attention to the principle of religious moderation to jointly achieve a moderate religious life.

The higher the level of Cyber-religion activity and understanding of Islamic religious values, the deeper the meaning of hijrah for SMAN 1 Pekalongan students and vice versa with the decrease in the level of Cyber-religion activity and understanding of Islamic religious values, the meaning of hijrah for SMAN 1 Pekalongan students will also decrease.

Based on the results of the study, it can be concluded that Cyber-religion activity on the meaning of hijrah has a significant effect as well as understanding the value of Islam has a significant influence on the meaning of hijrah for students of SMAN 1 Pekalongan. This means that Cyber-religion activity and understanding of Islamic religious values simultaneously affect the meaning of hijrah so that the higher Cyber-religion activity and understanding of Islamic religious values, the meaning of student hijrah will also increase.

Conclusion

Based on the discussion and results of data analysis, the following conclusions are formulated: 1) Cyber-religion activity variable, has a significance value of 0.000 <0.05 and t count 6.702 > t table 1.97419, so Cyber-religion activity has a significant influence on the meaning of hijrah for SMAN 1 Pekalongan students. 2) Variable understanding of Islamic religious values, has a significance value of 0.009 <0.05 and t count 2.652 > t table 1.97419, so understanding Islamic religious values significantly influences the meaning of hijrah for SMAN 1 Pekalongan students. and 3) F count 28.891 > F table value 3.05 and a significance level of 0.000 < 0.05, so Cyber-religion activity and understanding of Islamic religious values together have a positive effect on the meaning of hijrah for SMAN 1 Pekalongan students.

Based on the research findings, it is suggested that PAI teachers should provide in-depth teaching to students, not only conveying material but also providing assistance in understanding Islamic religious values. This is so that students can understand Islamic religious values correctly and completely from appropriate sources instead of concluding themselves from what students get on the internet in the form of text, images or audio visuals.

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