



Islamic Spirituality (ROHIS) and Its Effect On Establishment Of Character and Religious Attitude Of Students (Study Of SMA Negeri 1 Kotamobagu , North Sulawesi)

Moh Rafit Massi¹ Ahmad Zaenuri²

Email: mohrafitmassi@gmail.com, zaenuriahmad@iaingorontalo.ac.id

IAIN Sultan Amai Gorontalo

ABSTRACT

This study aims to determine the effect of active participation in Islamic Spirituality extracurricular activities (ROHIS) on the formation of students' character. Furthermore, the shape of the character will be included in the typology of religious attitudes and the direction of the trend will be seen. By using the type of Field Research and a mix method approach between the Qualitative Method and the Quantitative Method, the authors suspect that there is a significant influence between the activity of participating in extra-curricular activities of Islamic Spirituality on the formation of the character of students. Furthermore, if grouped in the typology of religious attitudes, students who actively participate in Islamic Spirituality extra-curricular activities have a tendency to Inclusive-Formalistic diversity attitudes. In social attitudes towards each other they tend to be inclusive, but in religious practice they tend to emphasize formalistic religious rites and have not emphasized the substance aspect.

Keywords: Islamic Spirituality, Character, Religious Attitude

A. INTRODUCTION

Islamic religious education taught in schools is a very important part of education for the formation of students' personalities. As stated by Zakiah Drajat that Islamic Religious Education aims to shape the child's personality, in accordance with the teachings of Islam " (Darajat, 2003) . Meanwhile, according to the Directorate of Islamic Religious Education Development at State Public Schools (Ditbinpaisun), Islamic religious education is an effort to guide and care for students so that later after completing education they can understand what is contained in Islam as a whole, making Islamic religious teachings that he has adopted it as a view of his life so that it can bring salvation in the world and the hereafter. (Darajat, 2000)

The statement above implies that the purpose of Islamic religious education itself is to achieve the life of the world and the hereafter. The implication is that Islamic Religious Education in the National Education system is considered to have a very important existence, because religious education is more efficient and successful in creating a quality, superior, external and spiritual generation of the nation, highly capable in *aqliyah* and *aqidah* life and has weight in *amaliah* and *muamalah* behavior. so that survival in the dynamics of social life that is always changing can continue to live (Zaenuri, 2021) .

However, the reality shows that the allocation of time provided for Islamic Religious Education subjects in formal educational institutions, especially Senior High Schools (SMA) is still very minimal, which is only two hours a week. For this reason, at SMA Negeri 1

Kotamobagu, North Sulawesi, based on the efforts of students themselves who wish to broaden their knowledge of religion, Islamic Spirituality (ROHIS) activities at SMA Negeri 1 Kotamobagu were formed which are directly guided by Islamic teachers.

Islamic spiritual activities are basically an extracurricular activity that aims to broaden students' understanding of Islamic Religious Sciences in order to achieve educational goals, improve the quality of knowledge, skills, values and attitudes, broaden students' thinking, all of which can affect the formation of his morals.

This study seeks to reveal the influence of active participation in extra-curricular activities of Islamic Spirituality on the formation of the character of students. Furthermore, this study also tries to look at the typology of religious attitudes of students who actively participate in extra-curricular activities of Islamic Spirituality.

B. METHODS

The type of research used in this research is quantitative field research. Quantitative research is research based on the philosophy of positivism, which is used to examine certain populations or samples, sampling techniques are generally carried out randomly, data collection uses research instruments, data analysis is quantitative/statistical with the aim of testing predetermined hypotheses (Sugiyono, 2010). 2015). While the locus of field research is research where the study uses real life, concentrated on the study being researched and uses scientific stages that are statistical in nature.

C. RESULTS AND DISCUSSION

Actively Participate in Spiritual Extracurricular

The term "active" comes from the English language active, which means agile, active, and enthusiastic. Thus the word "active" is meant to mean working hard, trying hard, dynamic, and able to react and act (Shadily, 2010). In the Big Indonesian Dictionary quoted in Nugraho Wibowo, active means active in work or endeavor.

Activities work and try to be carried out by students in the learning process in accordance with the subject matter presented by the teacher. Activity is an activity that is both physical and mental, namely doing and thinking as a series that cannot be separated. In line with these various definitions, it can be concluded that student activity in extracurricular activities is all physical and non-physical activities of students in the optimal process of these activities so as to create an atmosphere of activities that are conducive, active, and can achieve goals.

Referring to the active word, what is meant by student activity in school activities according to Dimiyati and Mudjiono as quoted by Fatkhan has several indicators including:

1. Students want to take notes or just listen to the teacher's explanation.
2. Students pay attention to things that are explained by the teacher about the material
3. Students take notes on the assignments given and work on them.
4. Students want to discuss in groups to solve problems related to the material.
5. Students are able to involve themselves in discussions.
6. Students want to be involved in concluding the material (Suryosubroto, 2009).

Definition of Spiritual

Islamic Spiritual Activity (ROHIS) is a guidance activity, direction carried out by Islamic Religious Education teachers in order to broaden students' religious knowledge to achieve educational goals in order to improve knowledge, skills, values and attitudes, broaden students' thinking, all of which can affect learning achievement (Yusuf, 2004) .

In the Big Indonesian Dictionary, it is stated that "activity" means activity, enthusiasm, effort, work, or strength, and dexterity (in trying)" (Compiler, 1990) . While spirituality means spiritual qualities or things about spirituality. Islamic spirituality, in addition to increasing students' insight into Islam, also to understand and practice it in life, so that it can support the achievement of the goals of Islamic Religious Education lessons in schools and students can get good results from Islamic Religious Education lessons themselves.

Spiritual Activities

According to Paul B. Diedrich quoted by Zakiah Derajad, that student activities which include physical and spiritual activities can be in the form of the following activities;

1. Visual activities such as reading, paying attention to pictures, demonstrations, experiments and so on.
2. Oral activities such as stating, formulating, asking, giving suggestions, issuing opinions, interviews, discussions and so on.
3. Listening activities such as listening to descriptions, conversations, music discussions, speeches, lectures and so on.
4. Writing activities such as writing stories, writing reports, questionnaires, copying and so on.
5. Drawing activities such as drawing, making graphs, maps and so on.
6. Motor activities such as conducting experiments, making constructions, reference models, playing, gardening, keeping animals and so on.
7. Mental activities such as capturing, remembering, solving problems, analyzing, making decisions and so on.
8. Emotional activities such as being interested, happy, brave, calm, nervous, amazed and so on (Darajat, 2004) .

In accordance with the purpose of this research, namely to find out whether there is an influence between active participation in Islamic spirituality extracurricular activities on the moral formation of students at SMA N 1 Kotamobagu, the authors collected data using a method of distributing questionnaires to students of SMA N 1 Kotamobagu, totaling 54 people. as respondents in this study.

The questionnaire used in this study consisted of 50 statement items which were divided into two variables X about the activity of participating in Islamic spiritual extracurricular activities, totaling 25 statements from variable Y about the moral formation of students, totaling 25 statements. The questionnaires that have been distributed to 54 respondents have all been collected again. So that the questionnaire that was processed for further analysis amounted to 54 respondents. The number of questionnaires distributed, collected and processed are as follows.

Table 1
Recapitulation of the Number of Questionnaires

Instrument	Number of Respondents	Amount		
		Spread	Collected	Processed
Questionnaire	54	54	54	54

After selecting the data, the next step is to classify the data according to the variables studied, giving a weighted score for each alternative answer in accordance with the provisions that have been formulated, namely a weighted score of 4 for the Always answer (SL), a score of 3 for the Frequent answer alternative (SR), a score of 2 for the alternative answer Rarely (JR) and a score of 1 for the alternative answer Never (TP). After all the collected data is given a weighted score, then the next step is to present the data, the process of presenting this data is done to give meaning to the data, so that it can be used to help achieve the objectives of this study. (Asra, 2014).

Correlation Test

The correlation test is intended to measure the influence between the variables of active participation in Islamic spiritual e-curricular activities (X) and the variable of students' moral formation (Y) which can be seen in the following table:

Correlations

		X	Y
X	Pearson Correlation	1	.791 **
	Sig. (2-tailed)		.000
	N	54	54
Y	Pearson Correlation	.791 **	1
	Sig. (2-tailed)	.000	
	N	54	54

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

Based on the correlation table above, the magnitude of the influence between the X variable (activeness in participating in Islamic spiritual extracurricular activities) and Y variable (the formation of students' morals) which is calculated by the correlation coefficient is 0.791 with a value of < 0.05 . Thus, it can be concluded that there is a strong, positive and significant influence between active participation in Islamic spirituality extracurricular activities on the moral formation of students at SMA N 1 Kotamobagu. This means that the better the activity in participating in Islamic spiritual extracurricular activities, it will have an impact on the moral formation of students at SMA N 1 Kotamobagu.

Discussion

From the results of the questionnaire that has been distributed to respondents, respondents stated that there are still positive things in being active in participating in Islamic spiritual activities (ROHIS). So this is also a relationship between the activity of participating in Islamic spiritual extracurricular activities on the moral formation of PAI students so that it can be said that there is a relationship or influence.

Islamic spiritual activity is basically an extracurricular activity that aims to broaden students' knowledge of the understanding of Islamic Religious Sciences in order to achieve educational goals, improve the quality of knowledge, skills, values and attitudes, broaden students' thinking, all of which can affect on moral formation.

Therefore, the Islamic spiritual organization ROHIS was formed at SMA N 1 Kotamobagu which is particularly engaged in the religious field with the hope of functioning as a facilitator who is able to create a conducive atmosphere for religious life in schools, so that

pious people are printed while still upholding the norms, especially in the current era of globalization. That way he will shape the character of students gradually towards the formation of a complete human being, both materially and spiritually.

Moral education or moral formation can be interpreted as an earnest effort in the context of forming children by using well-programmed educational and coaching facilities carried out seriously and consistently. Moral education emphasizes attitudes, character and behavior that describe the good values that must be possessed by students and become habits of students in their daily lives.

Based on the explanation above, the activity of participating in ROHIS extracurricular activities must be carried out properly so that the morals of students will be formed, namely students who have good morals. From the review of the correlation calculation above, it has been shown that the activity of participating in Islamic spiritual extracurricular activities is very important in terms of shaping the morals of students. This fact shows that there is an influence of active participation in Islamic spiritual extracurricular activities on the moral development of students.

Based on the calculation of correlation, the value of r is 0.791. This shows that there is a positive relationship between the activity of participating in Islamic spiritual extracurricular activities (X) on the moral formation of students (Y). This means that if the activeness of participating in Islamic spiritual extracurricular activities (X) is high, then the formation of morals in students is high (Y). In other words, the activity of participating in Islamic spiritual extracurricular activities can shape the morals of students towards a better direction so as to create students who have good morals.

Referring to the final results in this study, it can be seen that the effect of active participation in Islamic spiritual extracurricular activities (X) on the moral formation of students (Y) is 39.18 % . With the finding of the magnitude of the influence of the variables X and Y, there are other factors as many as 60.82 % which were not examined in this study which also have an influence on the moral formation of students.

The magnitude of the relationship contributed by other factors to the value of the Y variable (the formation of students' morals) at SMA N 1 Kotamobagu is an empirical finding that illustrates the need for further in-depth research to identify other factors from outside the activity of participating in ROHIS extracurricular activities that cause moral character. students get better. Thus, this becomes something that is considered important because this research only concentrates on the effect of being active in participating in Islamic spirituality extracurricular activities on the moral formation of students. With the discovery of 62.56 % of the influence of active participation in Islamic spiritual extracurricular activities, it shows the number 38.44% of other factors that also have an influence on the moral formation of students studied in this study.

This study has proven that the activity of participating in Islamic spiritual extracurricular activities has an influence contribution of 39.18 % with a correlation level of 62.56% and through (t test) proved that the activity of participating in Islamic spiritual extracurricular activities proved to have a significant influence on the moral formation of students in PAI subjects at SMA N 1 Kotamobagu with a comparison of $t_{count} > t_{table}$ or $9,336 > 1,675$.

D. CONCLUSION

Based on the calculation of correlation, the value of r is 0.791. This shows that there is a positive relationship between the activity of participating in Islamic spiritual extracurricular activities (X) on the moral formation of students (Y). This means that if the activeness of participating in Islamic spiritual extracurricular activities (X) is high, then the formation of morals in students is high (Y). In other words, the activity of participating in Islamic spiritual

extracurricular activities can shape the morals of students towards a better direction so as to create students who have good morals

REFERENCES

- Asra, A. (2014). *Statistika Terapan : Untuk pembuatan Kebijakan dan Pengambilan Keputusan*. In Media.
- Darajat, Z. (2000). *Ilmu Pendidikan Islam*. Bumi Aksara.
- Darajat, Z. (2003). *Ilmu Jiwa Beragama*. Bulan Bintang.
- Darajat, Z. (2004). *Metodik Khusus Pengajaran Agama Islam*. Bumi Aksara.
- Penyusun, T. (1990). *Kamus Besar Bahasa Indonesia*. Balai Pustaka.
- Shadily, J. M. E. & H. (2010). *Kamus Inggris-Indonesia: An English-Indonesian Dictionary*. Gramedia.
- Sugiyono. (2015). *Metode Penelitian Pendidikan; Pendekatan Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Suryosubroto, B. (2009). *Proses Belajar Mengajar di Sekolah*. Rineka Cipta.
- Yusuf, S. (2004). *Psikologi Belajar Agama*. Pustaka Bani Quraisyi.
- Zaenuri, A. (2021). *Pendidikan Karakter Melalui Konsep Boarding School; Evaluasi Program Boarding School SMP Islam Terpadu Abu Bakar Yogyakarta*. Bintang Pustaka Madani.