

The Effect of Religious Activity Participation Intensity on Students' Islamic Social Behavior at SMA Negeri 6 Jeneponto

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ABSTRACT

This study aims to: (1) describe the intensity of students' participation in religious activities among eleventh-grade students at SMA Negeri 6 Jeneponto; (2) describe the students' Islamic social behavior; and (3) examine the influence of participation intensity in religious activities on Islamic social behavior. This research employed a quantitative approach using an ex post facto method with a simple linear regression design. The study was conducted at SMA Negeri 6 Jeneponto, with a population of 360 eleventh-grade students. A total of 50 students were selected as the sample using a simple random sampling technique. Data were collected through a questionnaire and analyzed using descriptive and inferential statistics. The descriptive analysis results show that the students' participation intensity in religious activities falls within the moderate category with a percentage of 70%, while their Islamic social behavior also falls within the moderate category with a percentage of 66%. The inferential analysis indicates a calculated t-value of 2.98, which is higher than the t-table value of 1.677 at a 5% significance level. Therefore, the null hypothesis (H_0) is rejected, and the alternative hypothesis (H_1) is accepted, meaning there is a significant influence of religious activity participation intensity on Islamic social behavior. The findings imply that school leaders should strengthen the habituation of religious activities at school. Islamic education teachers should apply varied methods supported by exemplary behavior to maximize students' engagement in religious practices.

Keywords: *Religious Activities, Islamic Social Behavior.*

1) INTRODUCTION

Education in Latin is called educare, connotatively meaning to train. In agriculture, the term "educare" means to fertilize; to cultivate the soil so that crops can grow well and produce the desired yield. Thus, education can be understood as an effort to prepare students for optimal growth and development and to adapt to various situations and conditions they face in life. As stated in Law No. 20 of 2003 concerning the National Education System, Article 1, paragraph (1) states: Education is a conscious and planned effort to create a learning atmosphere and learning process in which students

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actively develop their potential to possess spiritual religious strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, the nation, and the state.

Islamic education is expected to implement religious education that functions to provide an understanding of religion and its practice in everyday life. This educational expectation is in line with Government Regulation No. 55 of 2007 concerning religious and religious education, Article 2, which states: Religious education is education that prepares students to be able to carry out roles that require mastery of knowledge about religious teachings and/or become religious experts and practice their religious teachings. Islamic education is a conscious effort to prepare students to understand, appreciate, believe in, and practice Islam so that it becomes an integral part of the student's personality through guidance, teaching, and training activities.

The perceived lack of religious education in schools is complemented by out-of-school religious activities such as short-term Islamic boarding schools (pesantren kilat), private tutors, and other programs. All of this is intended to develop children's character, become pious, and become useful. So, what is lacking in our education system, especially Islamic education? Students spend almost all their time engaged in education, experiences, discussions, tutoring, courses, and a myriad of other activities designed to develop their potential, enabling them to become truly authentic individuals, useful to their religion, nation, and state. Islamic education in schools is not only intended to equip students with knowledge of Islam, but also to foster piety. To achieve this goal, SMA Negeri 6 Jeneponto (SMA Negeri 6 Jeneponto) offers religious activities that provide students with a deeper understanding of Islamic religious practices through its activities.

Based on the background outlined above, the research questions are as follows:

- a. What is the intensity of religious activity participation among 11th-grade students at SMA Negeri 6 Jeneponto?
- b. What is the Islamic social behavior of 11th-grade students at SMA Negeri 6 Jeneponto?

- c. Does the intensity of religious activity participation influence the Islamic social behavior of 11th-grade students at SMA Negeri 6 Jeneponto?

Theoretical Review

Intensity of Participating in Religious Activities

1. Definition of Intensity of Participating in Religious Activities

Locally, intensity comes from the English word "intensity," which means ability, strength, persistence, or greatness. Intensity is also defined as an adjective in popular scientific dictionaries, with the word "intensive" meaning (seriously), diligently, zealously, while intensity, according to the psychology dictionary, is the strength that supports an opinion or attitude. Therefore, intensity can be defined as an activity carried out repeatedly and consistently with sincerity, enthusiasm, and diligence to achieve the desired result.

If something is done consistently, routinely, or consistently, the results will be better. This is in accordance with Allah's word in Surah Al-Baqarah 2:21:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ١٣

Translation:

Indeed, those who say, "Our Lord is Allah," and then remain steadfast, have no fear on them, nor do they grieve.

Based on the definition above, intensity can be defined as the extent of an individual's response to a given stimulus.

Religious activity consists of two words: "activity" and "religion." "Activity" means busyness or activity. More broadly, "activity" can be defined as the actions or activities carried out by a person in daily life, in the form of speech, deeds, or creativity within the environment. Meanwhile, Mukta Ali defines religion as a manifestation of belief in the One God and the laws revealed to His messengers for the happiness of human life in this world and the hereafter. Batson, Schoenrade, & Ventis define religion functionally as everything humans do in an effort to cope with life in this world and the eventual death. Religiousness is the characteristics inherent in religion or everything related to it. Jalaludin explained that religion is a condition that exists within a person which encourages him to behave in accordance with his level of devotion to religion.

2. Purpose of Religious Activities

According to Imam Ghazali, the goal of education is the formation of full human beings, both in this world and in the afterlife. According to Imam Ghazali, humans can achieve perfection if they are willing to try to seek knowledge and then practice fadhilah through the knowledge they learn. This Fadhilah can then bring him closer to Allah and ultimately make him happy in life in this world and the afterlife. In this case he said:

If you pay attention to knowledge, you will surely see a delicacy in it, so that you feel the need to study it and you will undoubtedly find that knowledge is the same as leading to the village of the afterlife with its happiness and as a medium for giving thanks to Allah SWT, which you cannot achieve without this knowledge.

Abdul Fathah Jalal in his book entitled *Min Usalit Tarbiyati fil Islam* which was translated by Herry Noer Ali groups the objectives of Islamic education into general objectives and specific objectives.

The general goal is to make humans servants or servants of Allah SWT who always glorify and magnify the name of Allah SWT by imitating the Messenger of Allah, who upholds knowledge, likes to learn everything that is useful for him in realizing the goals outlined by Allah SWT.

Allah says in QS Al-Baqarah/2: 21,

اَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ٢١

Translation:

O people! Worship your Lord who created you and those before you, that you may attain piety.

Allah says in QS Al-Anbiya/21: 25,

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِيْ اِلَيْهِ اِنَّهٗ لَا اِلَهَ اِلَّا اَنَا فَاعْبُدُوْنِ ٢٥

Translation:

And We did not send any Messenger before you (Muhammad), but We revealed to him that there is no god (worthy of worship) but Me, so worship Me.

Thus, Allah SWT has created all humans to worship Him. Then he sent all the Messengers to them to invite them to worship Allah swt.

In short, the general goal is to develop students to become servants who love to worship Allah. Worship here is not only limited to performing prayers, fasting in the month of Ramadan, paying zakat and performing the Hajj after reciting the monotheism creed and the Messenger's creed, but includes all human deeds, thoughts or feelings, as long as they are presented to Allah SWT.

Meanwhile, the specific objectives are actually details of the general objectives as explained above. The first of these specific objectives is the ability to carry out the pillars of Islam.

This aspect of worship is commanded by Allah SWT to Muslims. They are required to study it in order to improve their worship. Muslim scholars have agreed that studying religion is obligatory for every Muslim, male and female.

Based on the above description, it can be concluded that Islamic education has broad and profound goals, as broad and profound as the needs of human life as an individual and as a social being, serving their Creator, inspired by the values of religious teachings. Therefore, Islamic education aims to cultivate a well-rounded human personality through training the mind, intelligence, reasoning, feelings, and senses. This education must serve human growth in all aspects, including spirituality, intellect, imagination, physicality, spirituality, and language (both individually and in groups). This education encourages these aspects toward virtue and the achievement of a perfect life.

3. The Function of Religious Activities

The primary function of Islamic education is intellectual education, namely "filling the minds" of children with various kinds of knowledge based on a paradigm of faith coupled with moral values. Education in reality still prioritizes formal mental training, which is a task that generally cannot be fulfilled by families or other institutions, because it requires special personnel prepared for it, namely teachers.

Meanwhile, according to Musa Asy'ari, the function of Islamic religious education should be to instill in students an awareness of their role as:

- a. God's representatives on earth, who must be willing and able to actively participate in their role as development agents.
- b. Blessings of nature, who must be willing and able to realize the well-being of themselves, their groups, their families, their communities, their nations, and humanity in general.

To be able to carry out their functions effectively, students must possess piety, meaning conscious and voluntary obedience to God's commands and the ability to maximally serve and worship Him out of respect and love, hoping for His love and approval.

Islamic education also has various functions, including:

- a. Cultivating and maintaining faith.
- b. Fostering and developing noble morals.
- c. Fostering and rectifying worship.
- d. Encouraging good deeds and the implementation of worship.
- e. Strengthening religious feelings and attitudes, and enhancing social solidarity.

4. Types of Religious Activities

Religious activities are activities aimed at providing understanding and experience of Islamic teachings and drawing closer to Allah SWT. Religious activities include:

- a. Midday prayer in congregation

In terms of language, prayer is prayer or prayer with goodness. From a syara' perspective, it means several words and actions that open with takbir and end with greetings. Prayer is a direct connection between a servant and his God. With the intention of glorifying and thanking Allah with mercy and forgiveness to obtain various benefits that will return to oneself in this world and in the afterlife.

According to Arabic terminology, prayer means prayer. Prayer is a prayer that brings oneself closer to Allah to make istighfar, ask for forgiveness or express gratitude for Allah's blessings or to ask Him for protection from danger or to worship (do charity because of obeying the call and guidance of the Prophet). Likewise, prayer is a form of statement to Al-Ma'bud (the Rabb who is worshiped) with expressions and actions.

Prayer is expected to foster noble morals, namely humility, glorifying Allah SWT, remembering Him, and helping the poor, the poor, widows, and those in need. Furthermore, prayer (especially when performed in congregation) fosters a series of actions: the imam and the congregation are all in the same place, not competing for the role of imam; if the imam cancels, they are willing to be replaced by another. After the prayer, they shake hands, and so on. All of these contain moral teachings. Prayer

holds a crucial place in human life because it is the benchmark for good deeds, a pillar of religion, and a key to Paradise.

b. Religious Studies

Religious studies can be interpreted as leading the community through religious channels. This guidance for the community usually focuses specifically on religious subjects such as aqidah (belief), fiqh (Islamic jurisprudence), and other books related to Islam. Guidance to the community can be said to be da'wah, because da'wah is an effort to increase religious understanding to change the outlook on life, inner attitudes and behavior of the people that are not in accordance with Islamic teachings to be in accordance with the demands of sharia to achieve happiness in life in this world and in the hereafter.

Meanwhile, the Indonesian Ministry of Religious Affairs defines religious studies as organizations that manage non-formal Islamic education, specifically Quranic education. The purpose of this study is to guide Muslims to strengthen their religious beliefs and achieve happiness in this world and the hereafter, based on God's pleasure.

c. Zakat

Etymologically (linguistically), the word zakat is derived from the root word (masdar) of zaka, which means blessing, growth, purity, and goodness. Zaka means growth and development, and a person is zakat means goodness.

Zakat in terms of terminology (fiqh terms) is: "A certain amount of property that is required by Allah SWT to be handed over to people who are entitled to receive it". In the Koran it is stated that in the wealth of rich people there are certain rights for poor people who ask, poor people who do not want to ask. This wealth is called zakat, because the wealth will increase because zakat is given and because prayers receive zakat. Ibn Taimiah said: "The soul of the person who gives zakat will be clean and his wealth will be clean too, clean and increase in meaning." The meaning of added and holy is not only used for wealth, but more than that, also for people who donate it.

Apart from that, zakat also creates growth for poor people, if zakat is developed in the form of business, improving the economy, within a certain time zakat recipients will not only receive things that are consumptive in nature but also productive in nature, God willing, they may initially be poor (given a share of zakat) then change their status to become capable people and even have to pay zakat.

Zakat is a powerful whip that makes zakā not only create material and spiritual growth for poor people, but also develop souls and wealth for rich people. The relationship between zakat and alms, this obligatory zakat according to the language of the Koran is called "alms" so that alms is zakat, and zakat is alms, different names but the same meaning.

Allah says in QS At Taubah/9:60 and 103,

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ قَرِيبَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

Translation:

Indeed, zakat is only for the poor, the needy, those who collect zakat, those whose hearts have been softened (converts), to free slaves, to free debtors, for the cause of Allah, and for the traveler, as an obligation from Allah. Allah is All-Knowing, All-Wise. Translation:

Translation:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

Take zakat from their wealth to cleanse and purify them, and pray for them.

d. Commemoration of Islamic Holidays (PHBI)

Commemoration of Islamic Holidays (PHBI) is an activity carried out to commemorate and celebrate Islamic holidays, as is usually held by Muslim communities around the world in connection with important historical events, such as the commemoration of the Prophet Muhammad's birthday, the commemoration of Isra' Mi'raj, the commemoration of 1 Muharram, and so on. These activities are expected to have a positive impact on instilling the values of faith in a person's heart. PHBI activities are an effort to introduce various important and historical events, commemorations and celebrations of Islamic holidays with the aim of training someone to always play a role in efforts to enliven the message of Islam in community life and at school through positive and valuable activities for internal development within the Islamic community and in the wider community.

Thus, it can be concluded that the activities undertaken can guide students to act in accordance with morals and ethics and are expected to have a positive impact on their personalities.

Islamic Social Behavior

1. Definition of Islamic Social Behavior

Behavior is an activity or activity that encompasses all observable physical and spiritual aspects. According to Bambang Ariyanto, behavior is the result of a person's experiences and interactions with the environment. This is manifested in the form of knowledge, attitudes, and actions, which are a person's response or reaction to stimuli originating from both external and internal sources. Therefore, it can be concluded that behavior is an expression of a person's attitudes, actions, or words that emerge as a reaction to interactions with the surrounding environment. This is a result of the person's learning experiences and can be seen and measured.

The term social (social in English) in social sciences has different meanings, for example, the term social in socialism with the term Department of Social Affairs, clearly both show very different meanings. According to Soekanto, if the term social in social sciences refers to its object, namely society, socialism is an ideology based on the principle of public ownership of the means of production and services in the economic field. Meanwhile, the term social in the Department of Social Affairs, refers to activities in the social field. That is, activities aimed at overcoming problems faced by society in the field of welfare, such as unemployment, prostitution, homelessness, the elderly, orphans, and others. In addition, Soekanto stated that the term social also relates to interpersonal behavior, or those related to social processes.

Meanwhile, the word "Islamic" comes from the word "Islam." Etymologically, "Islam" comes from the word "salima," meaning safety, tranquility, peace, submission, and surrender. The word "salima" later evolved into the word "aslama," meaning obedience, submission, and surrender. Therefore, a Muslim must obey, submit, and surrender to God Almighty. Furthermore, "Islam" also means safety and salvation, as well as peace and reconciliation. Terminologically, Islam is a religion whose teachings were revealed by Allah to humanity through the Prophet Muhammad as its Messenger. As a religion, Islam is also believed to contain various ideal guidelines for human well-being, as found in its sources, the Quran and the Hadith.

Therefore, the definition of Islamic social behavior also refers to normative human behavior, the norms of which are derived from Islamic teachings and sourced from the Quran and the Sunnah. Aspects of the formation of Islamic social behavior include: clean faith, straightness of worship, strong

morals, ability to earn a living, breadth of thinking, orderly affairs, self-fighting, paying attention to one's time, and being useful to others.

2. Forms of Islamic Social Behavior

Humans are essentially social creatures who cannot live alone and desire positive relationships with others. From birth, humans need the company of others and the attention of a mother to meet their biological needs, such as food, drink, and so on.

Humans cannot be separated from interaction with their social environment, therefore, as Muslims, we must have Islamic social behavior. According to Srijanti et al., Islamic morals or social behavior consist of the morals of mutual love, good deeds, mutual respect, justice, brotherhood, upholding the truth, helping each other, and deliberation.

a. Mutual Love

A true Muslim will have compassion that is not limited to his family, children, siblings, or friends, but also to all human beings, both Muslims and non-Muslims, and even to nature.

b. Good Deeds

Good deeds can be interpreted as doing good/virtue, giving donations, or assistance to others in need. Good deeds can also be carried out by giving advice, working for the benefit of society, and teaching knowledge. Doing good deeds is a form of social morality that fosters social awareness, enabling people to do good for others. This is essential, as humans are social creatures who need the help of others.

c. Mutual Respect

Differences are an absolute necessity in social life. Therefore, the morality of mutual respect is essential. This is a minimum requirement for creating harmony within a group.

d. Acting Fairly

A just attitude is crucial in social life. In social life, we will inevitably encounter disputes, whether within the family, the community, or even within the nation. As Muslims, we are obligated to reconcile those in conflict by acting justly.

e. Maintaining Brotherhood

Maintaining brotherhood can be interpreted as fostering close friendships, like those of siblings. In social life, we relate not only to siblings (sisters and brothers), but also to neighbors, schoolmates, colleagues, and other people we encounter on various occasions. Brotherhood must be continuously nurtured and developed, so that a sense of shared destiny and shared responsibility is fostered.

f. Courage to Defend the Truth

Courage to defend the truth means steadfastness in the face of danger or harm in order to uphold the truth based on the provisions of Allah SWT. Courage to stand up for the truth can also mean fearing certain things that should be feared, namely evil or bad things like crime, criminality, and ugliness. Fear here means reluctance to do so, coupled with the courage to fight against said evil.

g. Mutual Assistance

Mutual assistance can be defined as helping each other, asking for help, and providing assistance. Mutual assistance is an inseparable part of human life because humans cannot live alone and always need others to meet their needs.

h. Deliberation

Deliberation is a "human virtue." It means a straight path to understanding and expressing opinions with the goal of achieving the true truth and clarity in every problem.

3. Factors Influencing Islamic Social Behavior

These social interaction experiences play a significant role in developing children's thinking skills. He further explained that higher forms of mental activity are derived from the social and cultural context in which children interact with their peers and others. Given the crucial role of this social context, Vygotsky suggested that understanding child development requires understanding the social relations that occur in the environment in which children interact.

The learning process within a peer group is truly a process of "social personality" development. Children learn how to approach strangers, be shy or bold, be distant or friendly. They learn how to treat their friends, and what it means to play fair. Those who have learned these social habits tend to continue them throughout their lives.

Another important factor influencing the development of this social group is peer leadership. In this social group, a person is considered capable of leadership if they possess the characteristics of greater intellectual ability, authority (authoritarianism), and the ability to control (assertiveness) other peers.

According to Dini P. Daeng S., several factors influence children's social skills, namely:

- a. Opportunities to interact with people of various ages and backgrounds. A wide and varied range of experiences interacting with people in their environment.
- b. Interest and motivation to socialize. A wealth of enjoyable experiences gained through social interactions and activities.
- c. Guidance and teaching from others, who usually serve as role models for the child. This guidance and teaching are intentionally provided by individuals who can serve as role models for good social interactions.
- d. The child possesses good communication skills. This includes the ability to discuss topics that are understandable and interesting to others.

The Influence of Intensity of Participation in Religious Activities on Islamic Social Behavior

Some Islamic education emphasizes the formation of children's morals, others demand theoretical and practical education, and still others desire the development of a Muslim personality. However, from these differing opinions, a common point can be drawn, which can be summarized as follows: Islamic education is guidance provided by adults to children during their growth period so that they develop a Muslim personality.

Upon reflection, Islamic law will not be internalized and practiced by people if only taught; it must be nurtured through the educational process. The Prophet invited people to believe, practice, and develop good morals in accordance with Islamic teachings through various methods and approaches. On the one hand, we see that Islamic education is primarily aimed at improving mental attitudes, which will be manifested in good deeds, both for the benefit of oneself and others. On the other hand, Islamic education is not merely theoretical but also practical. Islamic teachings do not separate faith from good deeds. Therefore, Islamic education is both an education in faith and an education in good deeds. Because Islamic teachings address attitudes and behavior within society,

leading to individual and collective well-being, Islamic education is both an education for the individual and for society. Initially, the Prophets and Messengers were tasked with educating, followed by scholars and intellectuals who carried on their duties and obligations.

Humans are divine beings, also known as *homo divinus* (beings who believe in God) or *homoreligious* (beings who are religious). Based on research and observation, almost all psychologists agree that humans possess a universal desire and need. This need transcends other needs, even surpassing the need for power. This desire is a natural need, the desire to love and be loved by God.

A human being is both an individual and a social being. Harmony between individuals and society does not create a contradiction between social goals and individual goals. In Islam, responsibility is not limited to the individual but also social. Individual responsibility for oneself is fundamental, but at the same time, it does not neglect social responsibility, which is the foundation of society.

Social education involves guidance on socio-economic and political behavior within the framework of Islamic faith. Religious teachings and laws can foster faith, piety, fear of God, and the practice of religious teachings. Such educational activities will encourage children to engage in productive activities, value time, be honest, be sincere in their actions, be just, be compassionate, be considerate of others, be helpful, be loyal to friends, protect the public interest, love their homeland, and other forms of morality that have social value.

A good society, according to Islam, is one that shares the hardships of others and fosters a sense of love and solidarity for one another. The rich should help the poor, and the strong should help the weak. The Messenger of Allah mentioned the basics of social solidarity as he said; The words of the Prophet Muhammad:

"Whoever relieves a believer of a hardship (calamity), Allah will relieve him of the hardships of the Day of Resurrection." "Whoever lightens his burden in this world, Allah will lighten his burden in the Hereafter." "Whoever covers the faults (badness) of a Muslim, Allah will cover his faults in this world and the Hereafter." "Indeed, Allah will help His servant as long as he helps his brother."

Thus, the Islamic education system strives to shape students who are faithful, possessing a core personality and balance in all dimensions of their lives. Harmonious and balanced, because all dimensions and potentials within them work and function according to the limits of their respective abilities.

Zakiah Daradjat said, "Religious attitudes are acquired, not innate. It is formed through direct experience that occurs in relation to environmental elements, but individual factors also play a role in

determining it. "In it, the values that are believed, experienced, felt, based on experience, will later give rise to tendencies, feelings of pleasure, and feelings of liking for religion, ultimately creating religious behavior itself driven by a religious attitude that exists within a person.

The role model approach is also important because children generally like to imitate. Muhammad Said Nursi stated that children's special nature is to want to imitate both good and bad, so there needs to be role models from parents, teachers, and so on. Setting an example or role model is one method of Islamic education. In addition to giving rewards and punishments for mistakes and achievements, education as an effort to develop human potential, among other things, aims to change the attitudes and behavior of students through teaching and training. Therefore, in religious education (Islam), there needs to be role models or role models from parents, teachers, and so on. Muhammad Utsman Najati stated that one of the learning methods taught in the Quran is the method of imitation. Human nature tends to imitate, and much of a person's behavior is formed and learned through imitation. Therefore, good role models play a crucial role in education and the teaching of religion and noble values. In Islam, the Prophet Muhammad is a role model for his companions and followers. Allah SWT says:

"Indeed, in the Messenger of Allah you have a good example to follow (for anyone whose hope is in Allah and the Last Day, and who remembers Allah much)." (Surah Al-Ahzab, 22).

Therefore, it can be concluded that religious activities in schools, such as congregational prayer, religious studies, zakat (almsgiving), commemoration of Islamic holidays, and so on, can shape, build, and foster the character of students to become more religious.

2) METHODS

Educational Type and Location of Research

a. Type of Research

This type of research is quantitative. Quantitative research is conducted by collecting data in the form of numbers or words or sentences that are converted into numerical data. This numerical data is then processed and analyzed to obtain scientific information behind the numbers. This quantitative research employed the ex post facto method. Ex post facto research is conducted to examine events that have already occurred and then trace them back to determine the factors that led to them.

b. Research Location

This research was conducted at SMA Negeri 6 Jeneponto, located on Jl. Pahlawan Tolo, Tolo Village, Kelara District, Jeneponto Regency. The location chosen was easily accessible. Furthermore, the researcher is an alumnus of the school, making it easier for the researcher to collaborate with the school, especially students at SMA Negeri 6 Jeneponto, in conducting this research.

Data Collection Method

Data collection techniques are the most important step in research, as the primary goal of research is to obtain data. Data collection techniques are the methods used by the researcher to gather the data needed to answer the research problem formulation. The methods used in this research are:

a. Questionnaire Guidelines

A questionnaire is a list containing a series of questions regarding a problem or area to be researched. To obtain data, questionnaires are distributed to respondents, especially in survey research.

b. Observation

Observation is a data collection activity by conducting direct research into the environmental conditions of the research object that support the research activities, so that a clear picture of the condition of the research object is obtained.

c. Documentation

Documentation is a collection of data regarding things or variables in the form of notes, transcripts, newspapers, magazines, agendas, and so on. This method is used to collect data related to documents about teachers, students, school organizational structures, and so on.

3) RESULTS AND DISCUSSION

Results

a. Description of Research Results: Intensity of Participation in Religious Activities at SMA Negeri 6 Jeneponto

Indicators of the intensity of participation in religious activities consist of four indicators: (1) Congregational Dzuhur prayer (2) Attending religious studies/lectures (3) Participating in zakat distribution (4) Active participation during Islamic holidays. Based on the results of the research

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conducted at SMA Negeri 6 Jeneponto, the researcher collected data using a psychological approach. Indicators were developed and compiled in the form of a questionnaire as a research instrument, resulting in the data obtained as research results, which are presented in the following table:

Table 1: *Descriptive Statistics of the Intensity of Participation in Religious Activities of Grade XI Students at SMA Negeri 6 Jeneponto*

Number of Samples	50
Maximum Score	48
Minimum Score	30
Mean	37,86
Standard Deviation	4.716
Variance	22.24
Range	18

Based on the table above, it can be seen that the maximum score for the intensity of participating in religious activities is 48 and the minimum score is 30, the range value is 18, the mean value is 37.86, the standard deviation value is 4.716 and the variance value is 22.24. Furthermore, the analysis of the categorization of the intensity of participating in religious activities of class XI students of SMA Negeri 6 Jeneponto is presented in the following table:

Table 2: *Categorization of the intensity of participation in religious activities by class XI students at SMA Negeri 6 Jeneponto*

No	Category	Interval	Frequency	Percentage (%)
1.	Low	$X < 33$	6	12%
2.	Medium	$33 \leq X < 43$	35	70%
3.	High	$X \geq 43$	9	18%
	Number		50	100%

The data in Table 4.2 shows that the intensity of religious participation among eleventh-grade students at SMA Negeri 6 Jeneponto is categorized as low (12%), 35 respondents (70%), and 9 respondents (18%).

b. Description of Research Results: Islamic Social Behavior of Students at SMA Negeri 6 Jeneponto

Indicators of Islamic social behavior include mutual compassion, good deeds, mutual respect, fairness, brotherhood, upholding the truth, helping others, and deliberation. Based on the results of

the research conducted at SMA Negeri 6 Jeneponto, the researcher collected data using a psychological approach. Indicators were developed and compiled into a questionnaire as a research instrument, resulting in the data presented in the following table:

Table 3: *Descriptive Statistics of Islamic Social Behavior of Grade XI Students at SMA Negeri 6 Jeneponto*

Number of Samples	50
Maximum Score	56
Minimum Score	39
Mean	47,98
Standard Deviation	4.32
Variance	18,6740
Range	17

Based on the table above, it can be seen that the maximum score of Islamic social behavior is 56 and the minimum score is 39, the range value is 17, the mean value is 47.98, the standard deviation value is 4.32 and the variance value is 18.6740. Furthermore, the analysis of the categorization of Islamic social behavior of class XI students of SMA Negeri 6 Jeneponto is presented in the following table:

Table 4: *Categorization of Islamic Social Behavior of Grade XI Students at SMA Negeri 6 Jeneponto*

No	Category	Interval	Frequency	Percentage (%)
1.	Low	$X < 44$	11	22%
2.	Medium	$44 \leq X < 52$	33	66%
3.	High	$52 \geq X$	6	12%
	Number		50	100%

The data in Table 4.4 shows that the categorization of Islamic social behavior among eleventh-grade students at Jeneponto State Senior High School 6 included 11 respondents in the low category (22%), 33 respondents in the medium category (66%), and 6 respondents in the high category (12%).

c. Analysis of the Effect of Intensity of Participating in Religious Activities (X) on Students'

Islamic Social Behavior (Y) at Jeneponto State Senior High School 6

The following are the results of the analysis of the effect of intensity of participating in religious activities (X) on students' Islamic social behavior (Y) at Jeneponto State Senior High School 6.

1. Normality Test

The normality test aims to determine whether the variables of intensity of participation in religious activities and students' Islamic social behavior are normally distributed. To conduct the normality test, the Kolmogorov-Smirnov normality test was used and calculated using SPSS version 24 for Windows with a significance level of $\alpha = 0.05$. If the significant number $> \alpha = 0.05$ then the data is normally distributed. If the significance level is $< \alpha = 0.05$, the data is not normally distributed. Based on the analysis results obtained, the conclusions of the normality test can be seen in the following table:

Table 5: *Results of the Kolmogorov-Smirnov Normality Test (X-Y)*

Variable	K-Smirnov	Sig.	Description
X to Y	0,200	0,05	Normal

Based on the table above, the results of the normality test for the intensity of religious activity participation on the Islamic social behavior of eleventh-grade students at SMA Negeri 6 Jeneponto show a Kolmogorov-Smirnov significance value of 0.200 using a significance level of 0.05. The significance value obtained is greater than α ($0.200 > 0.05$), thus it can be concluded that the data on the intensity of religious activity participation on the Islamic social behavior of eleventh-grade students at SMA Negeri 6 Jeneponto are normally distributed.

2. Linearity Test

The linearity test was used to determine whether the relationship between the intensity of religious activity participation and students' Islamic social behavior was linear. The linearity test in this study was conducted using SPSS version 24 for Windows. The results of the linearity test for the intensity of religious activity participation and students' Islamic social behavior are shown in the following table:

Table 6: *Linearity Test Results*

Variable	F	Sig.	Description
X-Y	0,71	0,75	Linear

Based on the table above, the results of the SPSS version 24 for Windows analysis showed a linearity test of the regression line equation from the divergence from linearity line, namely Fhit (T_c) = 0.72, with a significance value of 0.75 at the 0.05 level. This is because the significance value obtained

is greater than α ($0.75 > 0.05$), so it can be concluded that there is a linear relationship between the intensity of religious activity participation and the Islamic social behavior of 11th-grade students at SMA Negeri 6 Jenepono.

3. Hypothesis Testing

Based on the prerequisite tests for statistical analysis, the data in this study were normally distributed and linear. Therefore, hypothesis testing can be conducted using simple regression to determine the significant effect of the variable of religious activity participation intensity on students' Islamic social behavior. The results of the simple regression test are as follows:

Table 7: Simple Linear Regression Test Results

Variable	Unstandardized coefficients	T	Description
Constant (a)	34,26	2,98	Influential
Intensity of Attending Religious Activities (X)	0,36		

Dependent variable: Islamic Social Behavior of Students (Y) From the output of table 4.7 in the coefficient table in the constant column a is 34.26 and column b is 0.36. So, the regression equation is $\hat{Y} = a + bx$ or $34.26 + 0.36 X$. From the results of the analysis obtained a real level (α) and a table value of $\alpha = 5\% = 0.05$. Then the results of the analysis obtained $t_{hitung} = 2.98$ while the t tabel value $= 1.677$ means t_{hitung} is greater than t tabel ($t_{hitung} > t_{tabel} = 2.98 > 1.677$). Thus, the intensity of participating in religious activities has a positive effect on the Islamic social behavior of class XI students of SMA Negeri 6 Jenepono.

Table 8: Significance Test of Regression Equation

Regression	F	Sig.	Description
Model	8,89	0,004	Significant

a. Dependent Variable: Variable Y (Islamic Social Behavior)

b. Predictors (Constant), Variable X (Intensity of Attending Religious Activities)

Statistical Hypothesis:

Ho: $\beta = 0$ (insignificant regression)

H1: $\beta \neq 0$ (significant regression)

The significance test for the regression line equation can be obtained from the regression line, with F-count (b/a) = 8.89 and p-value/Sig. = 0.004 < 0.05, indicating that H0 is rejected and H1 is accepted. Thus, the regression of Y on X is significant, indicating that the intensity of attending religious activities influences the Islamic social behavior of 11th-grade students at SMA Negeri 6 Jeneponto.

4. Correlation Test

Table 9: *Correlation Test Results*

Variable	R	R Squere	Sig.	Description
X-Y	0,39	0,156	0,000	There is a Correlation

To find out the magnitude of the correlation value and the percentage of the influence of the intensity of participating in religious activities on the Islamic social behavior of class XI students of SMA Negeri 6 Jeneponto, the R value in the table can be seen as 0.39 and the R Square in the table is 0.156, which means that the percentage of the influence of the intensity of participating in religious activities on the Islamic social behavior of class XI students of SMA Negeri 6 Jeneponto is 15.6% in the low category, while the remaining 84.4% is influenced by other variables.

Discussion

1. Intensity of Participation in Religious Activities by Grade XI Students of SMA Negeri 6 Jeneponto

Intensity refers to repeated activities, often more than once, with increasing frequency. Considering its nature as intensive, intensity means being serious and persistent in doing something to achieve maximum results. Therefore, it can be concluded that intensity is the amount of energy and enthusiasm expended to achieve a specific goal and result. Intensity is closely related to motivation, which is the basis for intensity. These two factors cannot be separated, as motivation has a significant

influence on intensity. The higher a person's motivation to engage in an activity, the higher their intensity in that activity.

Religious activities are all forms of activities carried out by a person related to religion. In an effort to develop religious activities, a creative teacher always strives to find ways to ensure the planned activity agenda is successful as expected. Religiousness is a characteristic inherent in religion, and everything related to it. Therefore, religious training is an attitude that develops or is possessed by a person and will naturally influence their attitudes and actions in daily life.

Religious activities are activities aimed at providing an understanding and experience of Islamic teachings and drawing closer to Allah SWT. These activities include congregational prayer, religious study, zakat (almsgiving), and commemoration of Islamic holidays.

Based on the results of a study conducted on 50 students regarding the intensity of religious activity participation, using a scale instrument consisting of 10 statements, the minimum and maximum scores obtained from the descriptive analysis were 30 and 48.

Therefore, it can be concluded that 6 respondents were in the low category (12%), 35 respondents were in the medium category (70%), and 9 respondents were in the high category (18%). Therefore, the intensity of religious participation among eleventh-grade students at SMA Negeri 6 Jeneponto was in the medium category with an average score of 37.86. This is evident from the highest frequency, with 35 respondents in the 33-43 range, representing 70% of respondents, indicating a need for further improvement.

The analysis of the intensity of religious participation among eleventh-grade students at SMA Negeri 6 Jeneponto has met several indicators. However, many students still participate less in religious activities and prefer to engage in other activities. This is evident from student responses when completing the questionnaire and also during field observations. So the research results obtained from descriptive analysis and inferential analysis show that the intensity of participating in religious activities of class XI students at SMA Negeri 6 Jeneponto is in the moderate category.

2. Islamic Social Behavior of Grade XI Students of SMA Negeri 6 Jeneponto

Islamic social behavior is normative human behavior whose norms are derived from Islamic teachings and sourced from the Quran and Sunnah. Aspects of Islamic social behavior include purity of faith, upright worship, strong morals, ability to earn a living, broad perspective, and so on.

According to Abdul Syani, social behavior is a learning process undertaken by an individual to act and behave based on standards that exist and are recognized in society. Humans cannot be separated from interaction with the social environment, therefore, as Muslims, they must have Islamic social behavior. According to Srijanti et al., Islamic morals or social behavior consist of the morals of mutual love, good deeds, mutual respect, justice, brotherhood, upholding the truth, mutual assistance, and deliberation.

Based on the results of data analysis conducted on the Islamic social behavior of 11th-grade students at Jenepono State Senior High School 6, with 50 respondents using an Islamic social behavior scale consisting of 14 statements, the minimum and maximum scores obtained from the descriptive analysis were 39 and 56, respectively.

This indicates that 11 respondents fell into the low category (22%), 33 respondents fell into the medium category (66%), and 6 respondents fell into the high category (12%). Therefore, the Islamic social behavior of 11th-grade students at Jenepono State Senior High School 6 falls into the medium category with an average (mean) of 47.98. This is evident from the highest frequency of respondents falling in the 44-52 range (33 respondents, 66%), indicating a need for further improvement.

Based on the results of the analysis of Islamic social behavior, class XI students at SMA Negeri 6 Jenepono have fulfilled several existing indicators, such as always being kind to friends, respecting other people's opinions, being polite to older people, and so on. Field observations show that students help each other when a friend needs help and enjoy discussing and discussing problems. However, many students still struggle to socialize and prefer to be alone. Some also tease and taunt their friends, leading to fights.

3. The Influence of Intensity of Religious Activity Participation on Islamic Social Behavior in Grade XI Students of SMA Negeri 6 Jenepono

Humans are both individual and social beings. Harmony between individuals and society does not create a contradiction between social and individual goals. In Islam, responsibility is not limited to the individual but also encompasses the social. Individual responsibility is fundamental, but at the same time, it does not neglect social responsibility, which is the foundation of society.

Social education involves guidance on socio-economic and political behavior within the framework of Islamic faith. Religious teachings and laws can foster faith, piety, fear of God, and

adherence to religious teachings. Such educational activities will encourage children to engage in productive activities, value time, be honest, be sincere in their actions, be just, be compassionate, be kind, prioritize others, be helpful, be loyal to friends, maintain the public interest, and love their country, among other moral traits that have social value.

Based on the results of the inferential statistical analysis of the hypothesis testing conducted, the t-value obtained from the calculated t-test is greater than the t-value obtained from the distribution t-table. The analysis results obtained a significance level (α) and a table value of 5%. The analysis results obtained t-test = 2.98, while the implied t-table value = 1.677 for 50 samples. This means that t-test > t-table, i.e., $2.98 > 1.677$. This represents 15.6%, while the remaining 84.4% is influenced by other variables. Therefore, it can be concluded that the intensity of participating in religious activities influences the Islamic social behavior of class XI students at SMA Negeri 6 Jenepono.

The conclusion of this test is to accept the proposed hypothesis, namely that the intensity of religious participation influences the Islamic social behavior of eleventh-grade students at Jenepono 6 State Senior High School. This influence can be seen from the frequency with which students participate in religious activities, which are certainly positive for developing good character.

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