

The Influence of Religious Activities on The Behavior of Class XI Students at Madrasah Aliyah Negeri Wajo

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ABSTRACT

This study discusses "The Influence of Religious Activities on the Behavior of Class XI Students at Madrasah Aliyah Negeri Wajo" which aims to: 1) Identify the forms of religious activities of class XI students at Madrasah Aliyah Negeri Wajo; 2) Understand the behavior of class XI students at Madrasah Aliyah Negeri Wajo; 3) Determine the effect of religious activities on the behavior of class XI students at Madrasah Aliyah Negeri Wajo. This type of research is ex post facto quantitative research with a simple linear regression research design. This research was conducted at Madrasah Aliyah Negeri Wajo. The population in this study were students of class XI at Madrasah Aliyah Negeri Wajo. The sample in this study consisted of 50 people using proportional random sampling technique. The research instruments used to obtain data were a religious activities scale and a student behavior scale. The data analysis techniques used were descriptive statistical analysis and regression analysis. Based on the data obtained, the religious activities of class XI students at Madrasah Aliyah Negeri Wajo include performing congregational midday prayers, performing Duha prayers, reading the Qur'an, and commemorating Islamic holidays. As for the behavior of class XI students at Madrasah Aliyah Negeri Wajo, namely discipline, diligence, thoroughness, cooperation, and mutual respect. From the results of the descriptive analysis, it was found that the results of the research on the religious activities of class XI students at Madrasah Aliyah Negeri Wajo were in the moderate category, namely 78%, while the behavior of class XI students at Madrasah Aliyah Negeri Wajo was in the medium category, namely 70%. From the calculation results obtained (t count) = 3.488 while (t table) = 1.681 for a significance level of 0.05%. Because t count is greater than t table, it can be concluded that H_0 is rejected and H_a is accepted. This means that there is an influence of religious activities on the behavior of class XI students at Madrasah Aliyah Negeri Wajo.

Keywords: *Religious Activities, Behavior.*

1) INTRODUCTION

Education in Indonesia currently plays an important role in shaping the character of a nation. Education not only produces intelligent individuals, but also produces individuals with good morals and ethics. In this regard, as stated in Article 1 of Law Number 20 of 2003 concerning the National Education System:

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Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state.

According to the article mentioned above, the purpose of general education is to help students become people of noble character who are devoted to God Almighty. This shows that the formation of students' morals or behavior is as important as the cognitive aspects of national education. It is hoped that students will be able to practice the objectives of this education in real-world situations.

Based on this explanation, it can be said that education is teaching given to children or efforts made to help them grow outside the classroom.

Because each nation has a different way of life, the goals of national education may differ from other nations. A country's public training is expected to reflect people who are worthy of that country's lifestyle. However, basically a country's education must be very, or at least, needed to create people who fear God Almighty, are educated, healthy, imaginative, reliable, and have great or honorable behavior.

In Law No. 20 of 2003, Chapter II Article 3 concerning the National Education System states the goals and functions of national education:

National education functions to develop capabilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Indonesian national education is related to physical, intellectual, and spiritual aspects as one unit, both socially and individually. Indonesian people want to be religious (believers and God-fearing), have noble character, be physically healthy, capable, creative, independent, democratic, and responsible.

Islam as a religion that can direct human life to behave better, serves as a foundation for carrying out religious activities. Therefore, the teachings of Islam are always instilled in the educational environment, whether in the family environment, community, or educational institutions such as madrasahs, so that students always act in accordance with Islamic principles.

The core of Islamic education is to recognize great and optimal individuals, specifically people who have proper behavior or honorable people, are obedient in worshiping Allah SWT, have a

balanced worldly and afterlife, and have formed all their potential, both spiritual, intellectual and social potential.

In daily activities in the educational environment, exemplary behavior and habits need to be applied. Basically, these activities can be carried out through various tasks, training, teaching, guidance, role modeling and habituation. Each has an impact on the formation of student behavior. Of course, these activities influence their behavior. Therefore, students need to be serious in participating in various religious activities, so that students do not only understand the theory.

Moral or behavioral education is a main part of religious education material. Therefore, the goal is to perfect human morals. Allah SWT says in QS Al-Ahzab/33: 21.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (٢١)

"Indeed, in the Messenger of Allah you have an excellent example for those who hope in Allah and the Last Day and remember Allah often." (21)

Translation: Indeed, the Messenger of Allah has become an excellent role model for you, people who believe in Allah and the Day of Judgment, and people who fear Allah.

At madrasahs, Islamic Religious Education must also teach students how to behave in addition to equipping them with knowledge of Islam. At Madrasah Aliyah Negeri Wajo, various religious activities allow students to gain a deeper understanding of Islamic religious traditions to achieve this goal. On topics such as Tafsir Science, Islamic Cultural History, Hadith, the Qur'an, Aqidah Akhlak, and others. Students are expected to master knowledge and Islamic religious sciences.

In various religious activities carried out, students are required to apply Islamic actions in their daily lives. Students must also be able to contribute religious insights and knowledge. This is the right first step to apply proper behavior to students. Consequently, to determine whether students apply or practice it. In addition, not all students at Madrasah Aliyah Negeri Wajo have an Islamic religious education background.

Human behavior cannot emerge naturally. Nevertheless, human relationships will continue with certain objects. Situational factors are one of the elements that influence how humans behave. For example, a strict school is one of human collaborations that impacts behavior. However, strict education in the madrasah environment will also impact the formation of a disciplined spirit in

students. The factors that can inspire students to better understand Islamic teachings determine the extent of this influence.

Literatur View

1. Religious Activites

a Definition of Religious Activities

Activity, from a sociological perspective, is human action or behavior. Strength, vitality, and initiative are characteristics of activity. While the word religion is a term added to the binding of the base word "religion" which begins with "ke" and "an" and contains the meaning of something or all activities which is one form of religious behavior that shows or practices faith.

The word "gam" in Sanskrit, which is the same as the Dutch word "gaan" or "go" in English, is the source of the word religion. The terms "going" and "walking" are called "gam," "gaan," and "go." The word "gam" will become "religion," which means "way to," if it has a prefix and ends with "a." Religion is also interpreted as consisting of two words, namely: the method "a" and "gam" meaning chaos. As a result, religion is defined as not chaotic and not disorderly.

Strict training is training that is completed and helps in developing strict moral awareness in students. By following strict training, it is hoped that students will really want to recognize good and bad, and be able to fortify themselves from the devil's temptation to do something wrong.

In making strict training, imaginative teachers generally try to find ways to make training that is arranged really in accordance with its form. At madrasahs, it is possible to participate in the following religious activities:

a. Visual activities such as reading, looking at pictures, watching experiments, watching others, and so on. b. Activities that involve listening, such as conversations, lectures, and so on. c. Mental activities such as responding, remembering, solving problems, evaluating, and similar other activities d. Emotional behavior such as interest, boredom, happiness, courage, enthusiasm, admiration, etc.

Based on what the experts above know, hard training is an effort made by teachers to help students understand and practice Islamic religious lessons so that they are closer to Allah SWT and perfect every command. In addition, stay away from all limitations that are facilitated to add understanding and strong data in providing glory in daily life.

At madrasahs, religious activities can be in the form of: BTQ (Reading and Writing the Qur'an), calligraphy, performing arts, PHBI, and so on which are habits of noble morals. Character can be

developed through these religious activities. Among them are strict quality, mutual assistance, mutual respect, trust, discipline, obligation, imagination, freedom, etc. Religious activities in madrasahs should be followed by habituation and role modeling about good behavior in an effort to improve moral education or good behavior to students.

b Purpose of Religious Activities

Everything must have a purpose to succeed. Religious activities are essentially efforts made by students to understand and apply Islamic teachings. As a result, the intent and purpose of religious activities cannot be distinguished from Islamic religious education and Islamic religious education itself.

Because Islamic education in general is available to everyone, Islamic education must be focused on teaching people that they are servants of God and serve Him. Humans were not only created to live in this world and then die without being held accountable, but also to worship Allah SWT. His word in QS Az-Zariyat/51: 56 is as follows:

"And I did not create the jinn and mankind except to worship Me." (56)

Translation: The only thing that humans and jinn worship is that I did not create them.

According to the previous verse, humans must submit and obey Allah SWT. So that humans can maintain their lives and be pious, Allah SWT obliges His creatures to worship Him. The reason for strict training is to harmonize the relationship between humans and God, thus creating self-confidence which ultimately makes life peaceful under His pleasure. As explained in the Qur'an in QS Ar-Ra'd/13: 28.

"Those who believe and whose hearts find peace in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find peace." (28)

Translation: That is, believers and their hearts find peace in the remembrance of Allah. Remember that the only way to calm the heart is by thinking of Allah.

After that, in relation to Allah SWT with people. As social creatures, humans form relationships with nature. Dealing with each other and encouraging good relationships so they stay away from their torment, this depends on Allah SWT's expression in QS At-Tahrim/66: 6.

"O you who believe! Protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded." (6)

Translation: O believers! You and your family will be saved from the fire of hell triggered by humans and stones by guardian angels who do not disobey Allah and always do what He commands.

The ultimate purpose of strict training is to form the way a worshiper behaves and practices great deeds, specifically maintaining harmony in the relationship between oneself and Allah and oneself with natural environmental factors.

According to Muhammad Fadhil, there are four kinds of Islamic education objectives: a. Introduce humans to their roles and responsibilities to others. b. Introduce people to social interaction and responsibility in social settings. c. Introduce humans to nature, utilize it, and encourage them to understand the wisdom of creation d. Introduce humans to God's creation, Allah SWT commands love for Him. The Islamic education obtained fosters faith and practice of students in society, nation and state.

The Ministerial Regulation elaborates on the objectives of organizing Islamic education, namely as follows: a. Train students to have faith and devotion to Allah SWT b. Become a capable Muslim to practice Islamic lessons in daily life or cultivate capacity, insight, knowledge, and skills. c. Foster a sense of authenticity, straightforwardness, independence, brotherhood among Muslims (ukhuwah islamiyah), humility (tawadhu), resilience (tasamuh), balance (tawazun), control (tawasuth), exemplary (uswah), healthy living, and love for the homeland in students who are religiously social and individual.

It can be concluded, based on the opinions of the experts above, that the purpose of religious activities and Islamic religious education is comparable. The purpose of religious activities at madrasahs is to have an Islamic outlook, be pious, and have a social, national, and state spirit that can protect themselves from the currents of the times.

c Forms of Religious Activities

Activities that encourage understanding, appreciation, and application of Islamic religious teachings are known as religious activities. This helps humans behave well. When talking about religious activities, there are certainly many types. In the guidelines for implementing Strict Islamic Training, examples of strict training are mentioned, including musabaqah tilawatil Qur'an, praying,

weekly study, Islamic event dhikr, visits to exhibition halls/trips to Islamic cemeteries, calligraphy, handicrafts, composing dhuha prayers, tarawih prayers, and love of nature.

The religious activities at Madrasah Aliyah Negeri Wajo are congregational zuhr prayer, dhuha prayer, and activities. The following is an explanation of these religious activities:

1) Congregational Zuhur Prayer

Words and deeds that begin with the words "takbiratul ihram" and end with greetings that depend on certain conditions constitute prayer. All mulatto (baligh and mentally healthy) and blessed Muslims are required to pray five times a day to heaven. Two words that form congregational prayer to God are "prayer" and "congregation." The word "prayer" refers to prayer and includes phrases that begin with "takbir" and end with "good morning" in worship. Congregational prayer involves at least two people, an imam and a congregation, in accordance with the law of fardhu kifayah, which applies to men and is sunnah for women.

Allah SWT says in QS An-Nisa/3: 102.

"And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you..." (102)

Translation: And if you, Muhammad, want to pray with your friends, let a group of them stand beside you.

In congregational prayer, a person stands upright to Allah SWT. from there solidarity, brotherhood, order, discipline, and equality are created. Congregational prayer has greater virtue than praying alone.

The Messenger of Allah SAW said:

"Prayer in congregation is twenty-seven degrees more virtuous than praying alone."

Meaning: Congregational prayer is more virtuous than praying alone by twenty-seven degrees. (HR Muslim).

This hadith invites us to pray in congregation. Congregational prayer to God is the direction of Prophet Muhammad which is full of clear wisdom, specifically the gathering of Muslims who know each other well and have a strong sense of harmony among each other, fostering a sense of brotherhood and compassion. We pray with a large group of people when we pray in congregation so that we can obtain mercy, stay away from hypocrisy, and Allah SWT forgives our sins.

2) Dhuha Prayer

Dhuha prayer is a sunnah prayer performed when the sun rises about one spear. It is said to be until the sun sets before Dzuhur prayer. It is called dhuha prayer because dhuha prayer is a medium of repentance.

The law of dhuha prayer is sunnah muakkad, meaning a sunnah prayer that is emphasized or recommended. The number of dhuha prayers is at least two rak'ahs up to twelve rak'ahs.

3) Reading the Qur'an

The Qur'an is the word of Allah SWT which was revealed to the Prophet Muhammad SAW through the angel Jibril, who acts as an intermediary; It is a form of worship and reward for those who read it. The Qur'an is the source of life and functions as a helper for human existence in QS. An-Naml/20: 77.

"And indeed, it is guidance and mercy for the believers." (77)

Translation: Furthermore, undoubtedly, (the Qur'an) is truly a helper and giver of relief for those who accept it.

Before starting the first lesson at Madrasah Aliyah Negeri Wajo, students read the Qur'an. A form of worship called prayer can bring humans closer to Allah SWT, can foster positive behavior through faith and taqwa, self-control, maintaining calm, and istiqamah in worship.

4) Commemoration of Islamic Holidays

Activities known as Islamic Holiday Celebrations (PHBI) are celebrated to honor Islamic holidays that are usually commemorated by Muslims around the world in connection with legitimate events, such as the commemoration of Isra' Mi'raj, or the recognition of Prophet Muhammad SAW. Birthday Celebrations, including 1 Muharram. By participating in religious activities, it is hoped that it can help instill the value of faith in the heart.

PHBI training is an effort to keep important and authentic events known. The Islamic Holiday Celebration is expected to be able to produce individuals who participate in efforts to preach Islamic symbols in public activities through various activities that are positive and beneficial and provide good incentives for individual progress in groups of Muslims and wider local areas.

2. Behavior

a Definition of Behavior

Behavior is everything that is achieved by people. Behavior is a reaction to an increase from a single current state. People as friendly creatures cannot be isolated from collaboration with other people and their current state. People react to various stimuli that come from the environment around them. Psychology argues that behavior is an action taken by people to meet their needs.

As a rule, behavior is an activity that can be observed, described, recorded, and can be estimated by other people or the actual perpetrator. Learning determines good or bad behavior, according to the behavioral view.

Human behavior is influenced by how they interact with their environment. Because each person is basically unique in ways that distinguish them from each other. So it tends to reason that behavior is everything that humans do in the family, school and local environment that can be observed, described, recorded, and can be estimated either by the actual perpetrator or others.

The factors that influence behavior are:

1) Internal Factors

Specific individual factors are referred to as "factors from within." Factors that are inherited from one parent to another parent are called internal factors. For example, the father's irritation is then given to his child.

2) External Factors

External Factors are factors from outside. Such as environmental factors. Environment is everything around humans that mutually influence and have reciprocal relationships with each other.

a) Home environment

Home is the most important place of education. A child's behavior is greatly influenced by their home or family environment. Because the family environment is the first environment and the longest felt by the child. Therefore, the family environment should be able to nurture children in a good way, prohibitions against negative actions, punishment for inappropriate actions, and encouragement to continue doing good.

b) Madrasah environment

Because it has a significant impact on children, madrasahs have a significant role in education. Furthermore, in addition to the family as a center of education, madrasahs also have the capacity as a center for character building of the younger generation. Madrasah is the second educational institution.

One of the factors that influence child development is the madrasah. Children's mental health can be significantly improved through teaching at madrasahs, because in the madrasah environment children get various knowledge. The teacher's personality also determines the child's personality because the desire to imitate the teacher's behavior is imitated by his students.

c) Community environment

Community is a variety of people. Family education and education at madrasahs are both supported by community education. A person's behavior is also shaped by their community environment. In order for educative interaction to succeed, negative environmental arrangements need to be made. As a result, the child's family, madrasah, and community all play an important role in shaping their personality.

b Forms of Behavior

1) Passive form/covert behavior

The way someone responds to a stimulus is hidden or closed. Only the recipient of the stimulus can be clearly observed in the response or reaction to this stimulus.

2) Overt behavior

Actions or behaviors that show responses to stimuli are clear and can be easily observed by others.

Based on this theory, the behavior that researchers examined in this study are:

a) Discipline

With discipline a person can have a habit of being on time. The benefit of forming a habit of being on time is that a person will be educated to do important work even if it is not urgent but is immediately carried out or done.

b) Diligent

One of the keys to a happy life is diligence. If you persist, you will not feel like a failure, even if you do something that is not in accordance with the deadline. But on the contrary, they will try to find a way out or make it successful. The goal is to produce new strategies for completing tasks without

stopping too long. Without ingenuity, results that are not in accordance will be obtained and time will be wasted. On the other hand, you will get the best results if you work hard on something.

c) Thorough

According to Ashari, thorough means careful and careful in following up on something. People who are thorough are careful, interested, and careful when doing something. In doing something, thoroughness is absolutely necessary. Because it has become sunnatullah for humans to forget when in the wrong place.

d) Cooperate

Cooperation is a social trait or normal part of daily life. Humans can still function independently without cooperation, but their abilities are limited. A person's limitations can be overcome by other people's abilities through cooperation, allowing goals to be achieved. In the Commemoration of Islamic Holidays, cooperation between students and educators is very necessary to succeed a religious event that will be carried out. As stated by Soerjono Soekanto, individuals or groups to achieve goals. It means that every individual or group can interact or cooperate to achieve common goals.

e) Mutual Respect

Naturally, there will be many differences in views, personalities, and other aspects of life. Therefore, mutual respect is very important to maintain harmony in groups, especially in school or madrasah environments. Mutual respect behavior is by giving what is someone's right, such as saying good things, being polite in speaking, not insulting or calling someone with a bad call and being forgiving.

Mutual respect behavior has many benefits, especially in schools and madrasahs. With mutual respect behavior, one can train oneself not to be selfish, meaning that a person will have a habit of prioritizing common interests over personal interests. Behavior. Whoever respects someone, truly he is respecting himself.

Based on the discussion above, it is concluded that religious activities carried out at Madrasahs have many positive impacts on student behavior. Among them are the formation of disciplined behavior, diligence, seriousness, thoroughness in doing something, and cooperation and mutual respect.

2) METHODS

Type and Location of Research

a. Research Type

Ex-post facto, or called post-event research, is the type of quantitative examination used in this review. Based on the understanding of "ex-post facto" which means what has been done already exists. Ex-post facto research is defined by Kerlinger (1993) as observation findings that are completed methodologically. Analysts do not control independent factors because these factors intrinsically cannot be controlled or because their appearance has occurred.

Ex-post facto research, by definition, looks at events that have occurred and goes back to find out what caused them.

The purpose of this research is to use questionnaires to determine the influence of religious activities on the behavior of class XI students at Madrasah Aliyah Negeri Wajo. The reason for this examination is to decide whether there is an influence between factors X and Y. Training and strict behavior are things that must be considered, with strict training behavior as variable Y.

b. Research Location

This research will be conducted at Madrasah Aliyah Negeri Wajo Jl. Belawa District, Wajo Regency, Sultan Hasanuddin, South Sulawesi Province. The ease of researchers getting data and the location that is relatively easy to reach is a consideration and reason for choosing that location for research. Being able to establish cooperation with the madrasah, especially teachers, is another more basic reason for choosing the research location.

c. Research Approach

The methodology used is a quantitative methodology, because this examination is given numbers.

3) RESULTS AND DISCUSSION

Description of Religious Activities of Class XI at Madrasah Aliyah Negeri Wajo

There are four types of religious activity indicators: (1) congregational zuhr prayer, (2) Dhuha prayer, (3) reading the Qur'an, (4) PHBI

Tabel 4.1: *Rekapitulasi Hasil Angket tentang Kegiatan Keagamaan*

No.	Name	Class	Skor
1.	Responden 1	XI MIPA 1	56
2.	Responden 2	XI MIPA 1	63
3.	Responden 3	XI MIPA 1	62
4.	Responden 4	XI MIPA 1	53
5.	Responden 5	XI MIPA 1	52
6.	Responden 6	XI MIPA 1	59
7.	Responden 7	XI MIPA 1	54
8.	Responden 8	XI MIPA 1	58
9.	Responden 9	XI MIPA 2	57
10.	Responden 10	XI MIPA 2	58
11.	Responden 11	XI MIPA 2	55
12.	Responden 12	XI MIPA 2	54
13.	Responden 13	XI MIPA 2	59
14.	Responden 14	XI MIPA 2	60
15.	Responden 15	XI MIPA 2	52
16.	Responden 16	XI MIPA 3	59
17.	Responden 17	XI MIPA 3	60
18.	Responden 18	XI MIPA 3	56
19.	Responden 19	XI MIPA 3	58
20.	Responden 20	XI MIPA 3	63
21.	Responden 21	XI MIPA 3	58

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No.	Name	Class	Skor
22.	Responden 22	XI MIPA 3	58
23.	Responden 23	XI MIPA 4	58
24.	Responden 24	XI MIPA 4	56
25.	Responden 25	XI MIPA 4	57
26.	Responden 26	XI MIPA 4	57
27.	Responden 27	XI MIPA 4	59
28.	Responden 28	XI MIPA 4	58
29.	Responden 29	XI MIPA 4	58
30.	Responden 30	XI IIS 1	62
31.	Responden 31	XI IIS 1	57
32.	Responden 32	XI IIS 1	61
33.	Responden 33	XI IIS 1	61
34.	Responden 34	XI IIS 1	59
35.	Responden 35	XI IIS 1	57
36.	Responden 36	XI IIS 1	59
37.	Responden 37	XI IIS 2	57
38.	Responden 38	XI IIS 2	58
39.	Responden 39	XI IIS 2	53
40.	Responden 40	XI IIS 2	54
41.	Responden 41	XI IIS 2	57
42.	Responden 42	XI IIS 2	53
43.	Responden 43	XI IIS 2	54

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No.	Name	Class	Skor
44.	Responden 44	XI IIS 3	55
45.	Responden 45	XI IIS 3	55
46.	Responden 46	XI IIS 3	51
47.	Responden 47	XI IIS 3	57
48.	Responden 48	XI IIS 3	55
49.	Responden 49	XI IIS 3	52
50.	Responden 50	XI IIS 3	52

In the descriptive analysis of the processed data, namely religious activities data in the form of maximum score, minimum score, data percentage, average score, standard deviation, variance, and data presentation aimed at knowing the general picture of the influence of religious activities on the behavior of class XI students at Madrasah Aliyah Negeri Wajo.

a. Calculating the range

$$\begin{aligned}\text{Range} &= \text{Largest data} - \text{Smallest data} \\ &= 63 - 51\end{aligned}$$

$$\text{Range} = 12$$

b. Number of Class Intervals

$$\begin{aligned}\text{Number of Classes} &= 1 + 3,3 \text{ Log } n \\ &= 1 + 3,3 \log 50 \\ &= 1 + 5,00 \\ &= 6\end{aligned}$$

c. Calculating the Class Interval Length

$$\begin{aligned}\text{Class Length} &= \frac{\text{Rentang}}{\text{Banyak kelas}} \\ &= 12/6 \\ &= 2\end{aligned}$$

d. Calculating Percentage

$$P = \frac{F}{N} \times 100$$

$$P = \frac{5}{50} \times 100 = 10$$

$$P = \frac{7}{50} \times 100 = 14$$

$$P = \frac{7}{50} \times 100 = 14$$

$$P = \frac{17}{50} \times 100 = 34$$

$$P = \frac{8}{50} \times 100 = 16$$

$$P = \frac{4}{50} \times 100 = 8$$

$$P = \frac{2}{50} \times 100 = 4$$

Tabel 4.2: *Frequency distribution of respondent results*

Interval	Frekuensi	Presentase (%)
51 – 52	5	10
53 – 54	7	14
55 – 56	7	14
57 – 58	17	34
59 – 60	8	16
61 – 62	4	8
63 – 64	2	4
Jumlah	50	100%

Data source: Processed data from the religious activity participation of Class XI students at MAN Wajo.

The frequency distribution table of respondents' scores shows more intervals at 57 – 58 with a frequency of 17, accounting for 34%.

e. Mean

Tabel 4.3: *Calculating the Mean value*

Interval	Frekuensi	x_i	$f_i x_i$	Presentase (%)
51 – 52	5	51,5	257,5	10
53 – 54	7	53,5	374,5	14

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Interval	Frekuensi	x_i	$f_i x_i$	Presentase (%)
55 – 56	7	55,5	388,5	14
57 – 58	17	57,5	977,5	34
59 – 60	8	59,5	476	16
61 – 62	4	61,5	246	8
63 – 64	2	63,5	127	4
Jumlah	50	-	2.847	100%

Data source: Processed data from the religious activity participation of Class XI students at MAN Wajo.

Calculating the average

$$\text{Dik} = x_i = \frac{51+52}{2} = 51,5$$

$$\bar{X} = \frac{\sum_{i=1}^K f_1 X_i}{\sum_{i=1}^K f_1}$$

$$\bar{X} = 2.847 / 50$$

$$\bar{X} = 56,94$$

f. Calculating Variance and Standard Deviation

Tabel 4.4: *Calculating Variance and Standard Deviation*

Interval	Frekuensi	x_i	$f_i x_i$	$X_i - \bar{X}$	$(X_i - \bar{X})^2$	$f_i (X_i - \bar{X})^2$
51 – 52	4	51,5	257,5	-5,44	29,59	147,97
53 – 54	9	53,5	374,5	-3,44	11,83	82,84
55 – 56	6	55,5	388,5	-1,44	2,07	14,52
57 – 58	17	57,5	977,5	0,56	0,31	5,33
59 – 60	8	59,5	476	2,56	6,55	52,42
61 – 62	4	61,5	246	4,56	20,79	83,17

Interval	Frekuensi	x_i	$f_i x_i$	$X_i - \bar{X}$	$(X_i - \bar{X})^2$	$f_i (X_i - \bar{X})^2$
63 – 64	2	63,5	127	6,56	43,03	86,07
Jumlah	50	-	2.847			472,32

Data source: Processed data from the religious activity participation of Class XI students at MAN Wajo.

Calculating Deviance

$$\begin{aligned}
 S_D &= \sqrt{\frac{\sum f_i (X_i - \bar{X})^2}{n}} \\
 &= \sqrt{\frac{472,32}{50}} \\
 &= \sqrt{9,45}
 \end{aligned}$$

$$S_D = 3,074$$

Calculating Variance

$$\begin{aligned}
 S^2 &= \frac{1}{n} \sum_n^r F_i (X_i - \bar{X})^2 \\
 S^2 &= 472,32/50 \\
 &= 9,4464
 \end{aligned}$$

Tabel 4.5: *Descriptive Data Analysis of Students' Religious Activities*

Class XI MAN Wajo

Statistik Deskriptif	Nilai
Sampel	50
Maksimum	63
Minimum	51
Reng	12
(mean)	56,94
Standar Deviasi	3,074
Variansi	9,4464

Data source: Processed data from the religious activity participation of Class XI students at MAN Wajo.

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Based on the data in 4.5, it can be seen that the maximum score for religious activities is 63 and the minimum score is 51, with an average score of 56.94 and a standard deviation of 3.074, with a sample size of 50 people. In table 4.17, the variance value of 9.4464 and a range of 12 were also obtained. Furthermore, the analysis of the categorization of religious activities of Class XI students at Madrasah Aliyah Negeri Wajo is presented in the following table:

Tabel 4.6: *Categorization of Religious Activities*

No	Kategori	Interval	Frekuensi	Persentase %
1.	Rendah	< 53	5	10
2.	Sedang	53 - 60	39	78
3.	Tinggi	> 60	6	12
Jumlah			50	100%

Processed data results of religious activities of Class XI MAN Wajo students.

The data in Table 4.6 shows that there are 5 respondents in the low category with a percentage of 10%, 39 respondents in the medium category with a percentage of 78%, and 6 respondents in the high category with a percentage of 12%. Based on the average value of religious activities of Class XI students at Madrasah Aliyah Negeri Wajo, which is 78%, it falls into the medium category.

Description of Student Behavior of Class XI at Madrasah Aliyah Negeri Wajo

Behavioral indicators consist of 5 indicators: (a) discipline, (b) diligence, (c) thoroughness, (d) cooperation, and (e) mutual respect.

Tabel 4.7: *Rekapitulasi Hasil Angket tentang Perilaku Peserta Didik Class XI MAN Wajo*

No.	Name	Class	Skor
1.	Responden 1	XI MIPA 1	67
2.	Responden 2	XI MIPA 1	80
3.	Responden 3	XI MIPA 1	70
4.	Responden 4	XI MIPA 1	70

No.	Name	Class	Skor
5.	Responden 5	XI MIPA 1	62
6.	Responden 6	XI MIPA 1	77
7.	Responden 7	XI MIPA 1	70
8.	Responden 8	XI MIPA 1	67
9.	Responden 9	XI MIPA 2	68
10.	Responden 10	XI MIPA 2	77
11.	Responden 11	XI MIPA 2	63
12.	Responden 12	XI MIPA 2	63
13.	Responden 13	XI MIPA 2	69
14.	Responden 14	XI MIPA 2	65
15.	Responden 15	XI MIPA 2	69
16.	Responden 16	XI MIPA 2	72
17.	Responden 17	XI MIPA 3	69
18.	Responden 18	XI MIPA 3	67
19.	Responden 19	XI MIPA 3	68
20.	Responden 20	XI MIPA 3	72
21.	Responden 21	XI MIPA 3	67
22.	Responden 22	XI MIPA 3	70
23.	Responden 23	XI MIPA 3	69
24.	Responden 24	XI MIPA 4	64
25.	Responden 25	XI MIPA 4	72
26.	Responden 26	XI MIPA 4	74

No.	Name	Class	Skor
27.	Responden 27	XI MIPA 4	71
28.	Responden 28	XI MIPA 4	70
29.	Responden 29	XI MIPA 4	69
30.	Responden 30	XI MIPA 4	75
31.	Responden 31	XI IIS 1	68
32.	Responden 32	XI IIS 1	75
33.	Responden 33	XI IIS 1	79
34.	Responden 34	XI IIS 1	62
35.	Responden 35	XI IIS 1	66
36.	Responden 36	XI IIS 1	69
37.	Responden 37	XI IIS 1	62
38.	Responden 38	XI IIS 2	73
39.	Responden 39	XI IIS 2	73
40.	Responden 40	XI IIS 2	68
41.	Responden 41	XI IIS 2	67
42.	Responden 42	XI IIS 2	65
43.	Responden 43	XI IIS 2	64
44.	Responden 44	XI IIS 2	70
45.	Responden 45	XI IIS 3	69
46.	Responden 46	XI IIS 3	66
47.	Responden 47	XI IIS 3	62
48.	Responden 48	XI IIS 3	71

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No.	Name	Class	Skor
49.	Responden 49	XI IIS 3	68
50.	Responden 50	XI IIS 3	70

Similar statistical analysis conducted for behavior data showing:

- Maximum score: 80
- Minimum score: 62
- Mean: 69.06
- Standard deviation: 4.31]

Table 4.12 Categorization of Student Behavior showing:

- Low category: 8 respondents (16%)
- Medium category: 35 respondents (70%)
- High category: 7 respondents (14%)]

Based on the average value, student behavior of class XI at Madrasah Aliyah Negeri Wajo is at 70% in the medium category.

The Influence of Religious Activities on Student Behavior of Class XI at Madrasah Aliyah Negeri Wajo

Before conducting the regression test, prerequisite tests were first conducted, including the following:

a. Normality Test

[Table 4.13 showing Kolmogorov-Smirnov normality test result of 0.21, indicating normal distribution]

b. Linearity Test

[Table 4.14 showing linearity test with $F=1.170$, $Sig.=0.340$, indicating linear relationship]

c. Hypothesis Testing

[Table 4.14 showing linearity test with $F=1.170$, $Sig.=0.340$, indicating linear relationship]

The regression equation obtained is: $\hat{Y} = 31.953 + 0.652X$

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From the analysis, it was obtained that $t \text{ count} = 3.040$ while $t \text{ table} = 2.011$, meaning the $t \text{ count}$ value is greater than the $t \text{ table}$ value ($t \text{ count} > t \text{ table} = 3.040 > 2.011$). Thus, religious activities have a positive influence on the behavior of class XI students at Madrasah Aliyah Negeri Wajo.

The ANOVA table shows $F = 12.497$ with $\text{Sig.} = 0.001 < 0.05$, indicating H_0 is rejected and H_a is accepted, meaning there is a significant influence of religious activities (X) on behavior (Y) of class XI students at Madrasah Aliyah Negeri Wajo.

d. Correlation Test

The Model Summary shows $R = 0.454$ and $R \text{ Square} = 0.279$, meaning the influence of religious activities on student behavior is 20.6%, which is in the moderate category, while the remaining 79.4% is influenced by other factors outside the variables.

Discussion

1. Religious Activities of Class XI Students at Madrasah Aliyah Negeri Wajo

Religious activities are activities that are carried out and are beneficial in increasing students' religious moral awareness. By participating in religious activities, it is hoped that students can distinguish between right and wrong, and are able to fortify themselves from the temptation of lust if they want to do something wrong.

Based on the results of data analysis, with 50 respondents using a religious activities scale instrument consisting of 16 statements, the minimum and maximum values obtained from descriptive analysis were 51 and 63.

The results show that 5 respondents are in the low category with a percentage of 10%, 39 respondents are in the medium category with a percentage of 78%, and 6 respondents are in the high category with a percentage of 12%. Thus, the influence of religious activities of class XI students at Madrasah Aliyah Negeri Wajo is in the medium category with an average value (mean) of 56.94.

2. Behavior of Class XI Students at Madrasah Aliyah Negeri Wajo

Behavior is everything that humans do. Behavior is a response to stimuli from an individual's environment. Humans as social beings cannot be separated from interactions with others and their environment.

Based on the results of data analysis with 50 respondents using a religious activities scale instrument consisting of 20 statements, the minimum and maximum values obtained from descriptive analysis were 62 and 80.

The results show that 8 respondents are in the low category with a percentage of 16%, 35 respondents are in the medium category with a percentage of 70%, and 7 respondents are in the high category with a percentage of 14%. Thus, the behavior of class XI students at Madrasah Aliyah Negeri Wajo is in the medium category with an average value (mean) of 69.06.

3. The Influence of Religious Activities on Student Behavior of Class XI at Madrasah Aliyah Negeri Wajo

Forming children's personalities to be intelligent, smart, have good behavior or morals while remembering Allah SWT wherever they are and always remembering the obligations that must be done is not easy. Especially in this modern era where everything is sophisticated and can easily influence today's children who are still unstable.

a. The influence of congregational zuhr prayer and dhuha prayer activities on student behavior

At Madrasah Aliyah Negeri Wajo, students are accustomed to discipline in performing prayers on time. With these regulations, children's mentality is well formed, such as being able to do something quickly and precisely. With congregational prayer activities, students' togetherness is created and fosters mutual respect behavior.

b. The influence of Qur'an reading activities on student behavior

The implementation of Qur'an reading activities at Madrasah Aliyah Negeri Wajo trains students to be more diligent and serious in reading the Qur'an. In addition, reading the Qur'an also trains students' thoroughness in reading the Qur'an correctly.

c. The influence of Islamic holiday commemoration activities on student behavior

The implementation of Islamic Holiday Commemoration (PHBI) at Madrasah Aliyah Negeri Wajo is held every year. The cooperation between students is very visible in making the event successful. Through cooperation, students are more helped and lighter in carrying out tasks and responsibilities.

After conducting descriptive analysis, statistical inferential analysis was performed using simple linear regression test. From the analysis results, it was found that $t_{\text{count}} = 3.040$ while $t_{\text{table}} = 2.011$,

meaning t count is greater than t table ($3.040 > 2.011$). Thus, religious activities have a positive influence on the behavior of class XI students at Madrasah Aliyah Negeri Wajo.

Based on hypothesis testing showing that the p -value/Sig. = $0.001 < 0.05$, proving that the contribution of the influence of religious activities on student behavior of class XI at Madrasah Aliyah Negeri Wajo is 20.6%, while the remaining 79.4% is influenced by other factors outside the variables.

Therefore, the decision of this test is to accept the proposed hypothesis, namely that there is an influence of religious activities on the behavior of class XI students at Madrasah Aliyah Negeri Wajo. The influence exists because there is a desire to improve student behavior more maximally.

REFERENCES

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