

THE INFLUENCE OF ISLAMIC SPIRITUAL ORGANIZATION (ROHIS) ACTIVITIES ON SOCIAL BEHAVIOR IN THE SCHOOL ENVIRONMENT OF STUDENTS AT SMAN 17 MAKASSAR

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ABSTRACT

This study aimed to: (1) describe the activities of the ROHIS organization at SMA Negeri 17 Makassar; (2) describe the social behavior of students at SMA Negeri 17 Makassar; and (3) analyze the influence of students' activities in ROHIS organizational activities on the social behavior of students in the school environment at SMA Negeri 17 Makassar. This research was of the quantitative type, post facto. As a representative sample of the entire population, 88 students were chosen. The instrument used was a questionnaire to measure the social behavior and activities of the Spiritual Islamic Organization (Rohis). The results revealed a simple linear regression equation with a regression coefficient of 0.260 and a 1% increase in ROHIS organizational activities (X) and increasing social behavior (Y). The regression coefficient with a positive value indicates that ROHIS organizational activities (X) have a positive effect on the social behavior of students (Y) with the regression equation $Y = 60,621 + 0.260X$. The hypothesis test also shows a significance value (Sig.) of 0.003, which is smaller than the probability value of 0.05, so it can be said that there is an influence of ROHIS organizational activities on students' social behavior.

Keywords: Social behavior; organizational activities; Islamic spiritual

1. INTRODUCTION

Education is an effort that is carried out deliberately and systematically to foster, motivate, assist, and guide an individual to develop all of his potentials so that he can achieve better self-quality (Nurfirdaus & Risnawati, 2019). Education, according to KBBI, comes from the word "education," which means steps, systems, or actions to educate (KBBI Daring, 2018). Meanwhile,

according to the terminology, education is a process of developing one's abilities and individual strengths. Education is a process of intentional activity, which is conscious activity directed to achieve the desired results based on the goals that have been established (Purwanto, 2013). Education is defined simply as a conscious and planned process of human interaction with the environment (Ahmadi, 2016).

The definition of education, also contained in the Constitution of the Republic of Indonesia No. 20 of 2003 concerning the National Education System, explains that "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 that are needed by himself, society, nation, and state" (Undang-Undang RI, 2003).

Education is one of the most important media for spreading and cultivating these noble moral values that can be relied upon today. Teachers or educators in the current context have a prophetic duty to continue the mission of the prophet, as the inheritor of the prophets, and to maintain noble character education for mankind to achieve true safety and happiness in life in this world and the hereafter (Hafid, 2017).

Schools, as the three education centers, have a very strategic role in the formation of students. As stated by Durkheim, a sociologist (in Zainudin Maliki), educational institutions (schools) play an important role in maintaining moral values, which are the basis for the growth and development of society (including teenagers). Durkheim described how important educational assistance is for the younger generation to prepare themselves to enter the midst of a society that has values. where education has the goal of developing the physical, intellectual, and moral strength needed by the environment in which he lives. Based on his opinion, education is the most important component of ensuring societal sustainability (Maliki, 2010).

School institutions have an important role in shaping the behavior patterns of students. An-Nahlawi (in Bukhari Umar) details the tasks that must be carried out and realized by schools, namely: (1) realizing education based on the principles of faith and Tasyri thinking, which are directed toward achieving educational goals. This realization takes the form of students performing worship, obeying Allah SWT, and submitting to and obeying His commands and prohibitions; (2)

nurturing the nature of students as noble human beings, so that they do not deviate from God's purpose for creating them; and (3) providing students with a set of Islamic civilization and culture by integrating natural sciences, social sciences, and extra-sciences with the foundation of religious knowledge, so that students can involve themselves in the (4) Cleaning students' minds from the influence of subjectivity because adulthood is more directed at deviations from human nature; (5) Providing insight into values and morals as well as human civilization, which helps the treasures of students' thoughts to develop better; (6) The task of coordinating and improving the educational activities of family educational institutions, mosques, and Islamic boarding schools has its own share in achieving educational goals; (7) perfecting the tasks of family educational institutions, mosques, and Islamic boarding schools (Umar, 2010); (6) The task of coordinating and improving the educational activities of family educational institutions, mosques, and Islamic boarding schools contributes to the achievement of educational goals; (7) perfecting the tasks of family educational institutions, mosques, and Islamic boarding schools contributes to the achievement of educational goals. (Umar, 2010); (6) The task of coordinating and improving the educational activities of family educational institutions, mosques, and Islamic boarding schools contributes to the achievement of educational goals; (7) perfecting the tasks of family educational institutions, mosques, and Islamic boarding schools contributes to the achievement of educational goals (Umar, 2010).

In efforts to develop students' spiritual attitudes, schools, especially religious teachers, have a very important role in developing insight into understanding and habituation of worship practice or noble character through da'wah institutions. One of the school activities that can support educational programs in schools, especially in moral education, is extracurricular activities or Islamic organizations of students in schools, namely Religious Islam in Schools (ROHIS).

The ROHIS extracurricular activities are a variety of activities organized to allow students to practice the religious teachings they learn outside of the classroom, as well as to support their formation through religious values. In other words, the basic goal is to form educated and pious human beings for Allah SWT. In addition to being knowledgeable human beings, students are also human beings who can carry out religious orders and stay away from all prohibitions (IKAPI, 2009).

One of the things that are expected to be formed in students, looking at the current developments, is their behavior. The impact of current developments can be both positive and negative.

One of the positive impacts is that it can speed up and make it easier for everyone to get information; this information can increase their educational knowledge, but this can also have a negative impact if the information received is information that it is not supposed to be and also shows that there is adult content. not educative.

It is because of the content shown that many school-age children imitate it, and it becomes a habit and social behavior. Students can act impolitely toward their parents, friends, and teachers. Lazy behavior, truancy, cheating, and disturbing their friends are shown in a show that is less educational.

So it is necessary to supervise and shape the behavior of school-age children to be better. Students study character education, particularly Islamic religious education, to shape their behavior. One of them is being considerate of others. Students' social behaviors can be more fully developed as a result of character education and a positive social environment. Regularly attend science assemblies, hang out with good friends, and be in a good environment too. All of these things can shape or influence students' social behavior. Therefore, this study aimed to determine the influence of student activities in Islamic Spiritual Organization Activities (ROHIS) on social behavior in the school environment of students at SMA 17 Makassar.

2. METHODS

The research method used in this study was *ex post facto*. In this study, the relationship between the independent variable and the dependent variable has occurred naturally and has been stated explicitly. They then linked the variables as part of a research relationship or predicted if the independent variable affected the dependent variable. The total sample size was 88 students, taken from the entire population. The instrument used was a questionnaire. The indicators focused on variable X, namely the activities of the ROHIS organization: 1) participating in the implementation of the ROHIS activity program; 2) being routinely present in coaching and study activities; 3) application of knowledge and experience; and 4) participation in Islamic spiritual activities. The number of statements contained in variable X was 13. While the indicators for variable Y, namely the social behavior of students; 1) cooperation; 2) respect/appreciation and tolerance; 3) honesty; 4) hospitality; and 5) sensitivity and care. The number of statements on variable Y was 24. Data analysis used simple regression analysis.

3. RESULTS AND DISCUSSION

The normality testing technique here uses the Kolmogorov-Smirnova method. The data used in this normality test are ROHIS organizational activity data (X) and students' social behavior data (Y). For normality testing in this study, the pretest and posttest in the control class and experimental class used the SPSS program version 26 for Windows. Using the Kolmogorov-Smirnov method at a significance level of 0.05, determine whether the data obtained from respondents is normally distributed or not. Based on the SPSS output table, it is known that the significance value of *Asymp. Sig. (2-tailed)* is 0.200, which is greater than 0.05. According to the basis for decision-making in the Kolmogorov-Smirnov normality test above, it can be concluded that the data is normally distributed. Thus, the normality assumptions or requirements in the regression model have been met.

The homogeneity test aims to determine whether the research sample comes from a homogeneous population or not. In this study, the homogeneity test was performed using SPSS version 26 to determine whether or not the population was heterogeneous. The homogeneity test in this study was carried out using SPSS version 26 for Windows, through the use of a test for homogeneity of variance regarding the significance value.

Table 1. Test of Homogeneity of Variances

		Levene Statistics	df1	df2	Sig.
VAR000	Based on Means	1632	10	70	.116
01	Based on Median	1,246	10	70	.278
	Based on Median and with adjusted df	1,246	10	56,703	.283
	Based on trimmed mean	1,609	10	70	.122

A simple regression analysis was carried out to see whether there was an influence between learning styles during the pandemic on learning outcomes in Islamic Religious Education. The following are the results of a simple regression test:

Table 2. Table of Dependent Variable Hypothesis Testing

Mod33/.;/el	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	std. Error	Betas		
1 (Constant)	60,621	6,962		8,707	.000
Spiritual Activities	.260	086	.309	3011	003

a. Dependent Variable: Social Behavior

Based on the output of the calculation results above, the significance value (Sig.) is 0.003, which is less than the probability value of 0.05, so it can be said that Ho is rejected and Ha is accepted, which means that there is an influence on the activeness of students in ROHIS activities (X) on the social behavior of students (Y).

From the results of the questionnaire, respondents stated that there were positive things about the activities of the ROHIS organization. Additionally, it refers to the impact of ROHIS organizational activities on students' social behavior. Despite being a public school, the ROHIS organization's presence in schools can also be seen by the institution's environment of religiosity. The atmosphere is religious because Islamic activities are routinely carried out after school is over.

The role of the organization is very important in the student environment. Without an organization, it is difficult for the community to express its aspirations and develop its potential. The organization is a place for students to participate in developing morals and behaviors.

One of the factors that can improve student behavior is the active participation of students in ROHS extracurricular activities. Students' self-development, motivation for living, interests, and talents can all be explored through this activity. The guiding teacher also provides advice and teaching related to religious activities, which should be taught from an early age. As a result, when the students reach adulthood, they will engage in religious activities consciously and independently, rather than being ordered to do so.

Students show an overview of the many activities with various capacities that will shape their positive behavior as students. It contains their social behavior, where the learning process is carried out by someone to act following community standards. Through ROHIS activities, students can behave according to existing standards and Islamic values.

The findings of the research conducted on respondents, namely students who participated in ROHIS activities at SMA Negeri 17 Makassar, regarding the influence of ROHIS organizational activities on students' social behavior are as follows:

1. Based on the X variable, namely the activities of the Islamic Spiritual Organization (ROHIS), with 13 statement items, it can be seen that the quality of students' activities in Islamic Spiritual Activities (ROHIS) is in the "good" category, with a percentage of 69.18%.
2. Based on the Y variable, namely the social behavior of students with 24 statement items, it can be seen that the quality of the social behavior of students who are active in Islamic spiritual organization activities is classified as being in the "good" category with a percentage of 63.64%.
3. The research results obtained at SMA N 17 Makassar show that there is an influence between the activities of the ROHIS organization and the social behavior of students. This is evidenced by the smaller significance value (Sig.) of 0.003 compared to the probability value of 0.05.
4. From the research results obtained on the Y variable questionnaire, the most prominent social behaviors are respect, respect, and tolerance. This is based on the questionnaire, in which the statement items are more representative of the existing indicators. From these results, it can also be seen that ROHIS activities help in improving one of the competencies expected of students, namely core competency 2 regarding students' social attitudes, especially in the behaviors of respect, tolerance, and respect. The one with the lowest score on the questionnaire is hospitality. This is because students no longer frequently interact with fellow students directly because most already have their gadgets or cell phones.

The development of faith, piety, and student behavior can be accomplished through ROHIS organizational activities by assisting students in creating a variety of activities with religious overtones through religious extracurriculars like ROHIS. ROHIS, which organizes religious activities in schools, is expected to influence the behavior of students who are active in the organization and also of students who are not active in the organization's activities. With students participating in ROHIS activities, they can get used to participating in positive forums and religious activities that are held as part of these activities.

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