

Correlation Between Intensity Of Students 'Participation In Religion Extracurricular Activities With Student Religion Behavior In Palembang Muhammadiyah 1 High School

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Abstract

The study aims to determine the intensity of student participation in religious extracurricular activities, to determine the religious behavior of students, and to determine the correlation between the intensity of student participation in religious extracurricular activities and religious behavior. The type of research used is field research. The research samples was 75 students. The research instruments were observation, questionnaires, documentation, and interviews. Data analysis techniques by analyzing observation data, documentation, questionnaires and interviews, and interpretations. The results of this research are the level of intensity of the Senior High School of Muhammadiyah 1 Palembang high school students in attending religious extracurricular activities is classified as high and medium. The religious behavior of Senior High School of Muhammadiyah 1 Palembang students is classified as high and medium.

Keywords: Correlation, Extracurricular Religion, Religious Behavior

1. Introduction

Religious education is the major part which became an important factor in the religious life. Without religion man would be miserable. Therefore, religious people will live with regularly. Mankind is basically faith. As the word of God Almighty in surat Al-A'raaf ayat 172:

وَدُرِّيَبَهُمْ ظُهُورِهِمْ مِنْ أَدَمَ بَيْتِي مِنْ رَبُّكَ أَخَذَ إِذْ وَ
بَلَى قَالُوا ۗ بِرَبِّكُمْ أَلَسْتُمْ ۖ أَنْفُسِهِمْ عَلَىٰ أَشْهَادِهِمْ
بِذًا عَنِ كُنَّا إِنَّا الْقِيَمَةَ يَوْمَ تَقُولُوا أَن ۖ شَهَدْنَا ۖ ۖ
غَفْلِينَ

And (remember) when your God took out the descendants of the children of Adam from sulbi them and God took testimony against their souls (and said): "Ain't I your Lord?" they replied: Betul "(Thou our Tuhan), we became witnesses". (we do that) so that on the day of resurrection, you do not say: "Verily, we (the sons of Adam) are the ones that run against these (oneness of God)", (q. S, Al-A'raaf 172) (Mora RI, 1971, p. 250)

Humans are essentially aware of the deficiencies and weaknesses. Human beings are aware of the words his heart that invites the truth. In nature, human beings are conscious of their Lord. Consciousness is the voice of nature on the human itself. But with the flurry of self, the influence of the environment, the influence of friends and influence of

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sins, the sound is changed it becomes weak and faintly or even could be inaudible by himself. (A. Qadri Azizi, 2003, p. 39)

First Islamic mission is guiding men to the noble berakhlaq, then any violation will receive sanctions from the Lord. In the history of most of the human race, confession of faith humans have not yet felt enough to be able to give birth to good deeds. For that, he should be given a warning that those who do well will get a reward and the evil will have the chastisement of Allah SWT.

In the life of the world turns humans need guidance and guidance in running charity goodness. Similarly, in discussing the issue of religious life coaching for adolescents, we need to remember that private coaching that mankind has inflicted a lot and bring results in different forms of attitude and behaviour model, in line with experience each man, from birth to teens (Zakiyah Daradjat, 2003, p. 139).

In the development of the teens often there are tendencies for the occurrence of a change in the way humans think and feel of a religion. If the development goes well, it will be good anyway. Further older children in the years of its development have the capacity that is powerful enough to examine and test the meaning of beliefs and ideas that previously received such reasonable things from parents or others.

Starting from the dotted expression above, teenagers often get souls kegoncangan so often we find various vagaries of Act in everyday life, this causes the teenagers sometimes indifferent to religion. For that reason the teenagers who are undergoing major development in itself needs to be directed and educated so as not wrong direction in the face of his time.

Therefore to realize the whole religious behavior, then in high school 6 Palembang has implemented religious education that is composed of several elements: (a) curricular activities i.e. the learning process are listed in the curriculum, (b) extracurricular activities, namely activities performed in a school or university students ... Extracurricular activities are intended so that students can develop their personalities, talents and ability in many fields outside of academics. These activities were held in the non-party or school students itself to pioneering

activities outside of the school lessons. (Ministry of religious affairs RI, 2005:9)

Most extracurricular activities include; the core subjects such as events, les or enriched that aim as an effort towards the improvement of the learning material for students who have not mastered still assessed entirely. As well as other supporting activities such as scouting, OSIS, art workshops, cooperatives, student, paskibraka, and other activities according to the needs and interests of the school and community environment, generally aims to increase insight, improve personality skills and improvement in order to conform to the environmental community.

Extracurricular activities extracurricular activities is that religious materials or programs concerning religious i.e. Islam. In the program presented a practical material to be practiced in everyday life. Extracurricular religious programs can be divided into two major categories, namely concerning the worship of mahdhoh and ghairu mahdhoh. Activities related to the worship of mahdoh (real) that is directly connected to the worship of Allah SWT. Worship is basically tied to the provisions that have been arranged in such a way, as the provisions of the time or place as well as other requirements that can not be changed or altered unless there are provisions can be amended with regard to the worship. examples of worship Ashar a day last night. Worship salat Dhuhr already specified as four (4) rak'ahs and timing its implementation after slipping the Sun. However, in Islam, there are waivers with the term rukhshoh and the exception. As the example above about the Dhuhr 4 (four) rak'ahs can be used as two rak'ahs, namely qoshar or can be dijama'kan (the merger) at a time. While the worship ghairu mahdhoh i.e. worship-related social fellow human beings, yet still executed with intention to God Almighty, for example giving alms, infaq, and help people need help and more commonly referred to with muamalah.

Based on the observation that do that: there are two flagship programs developed secondary school (HIGH SCHOOL) 6th: Palembang Country Approaches and values-based learning, student movement Islami (Islamic behavior). The first program was implemented in the class and the second program implemented in the everyday life of students along with teachers and other school. This program is

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certainly not going to be able to run as expected if not supported by the rest of the citizens, among others, school principals, teachers, employees, and the school Committee or the student's parents.

Outline of the research is to (a) know the intensity of student participation in extracurricular activities of religious? (b) know the religious behavior of students? (c) figure out the correlation between the intensity of keikutansertaan religious students in extracurricular activities with their religious behavior?

The benefits of research, namely (a) the results of the research are expected to menjasi input materials for the secondary school (HIGH SCHOOL) 6 Country of Palembang in the framework of the development of extracurricular activities in secondary school (HIGH SCHOOL) Country 6 Palembang. (b) the results of the study are expected to be the material of reference for other schools include madrasah in creating a climate of Islamic teaching and learning both in the classroom and outside the classroom. (c) the results of the study are expected to be the initial data for further research.

Nita Dawn Religious Revelation entitled the influence of worship Prayer Against Religious Behavior in the Students boarding schools Sabilul Hasanah Village Betung Sub-district III Regency Purwosari Betung Student IAIN Raden Fatah Palembang. Discussion about fostering religious behavior. However, the research concentrates on the effect of worship prayer against the religious behavior of students. Based on the results of the research implementation of worship prayer students in category medium, the religious behaviour of students in the category medium, so there is a significant positive influence among students, the prayer of worship against religious behavior.

2. The Method Research

This type of research is the research field. Respondents are; the head of the School Board, teachers, teachers of the Builder, employees, students, and the Community (School Committee) secondary school (HIGH SCHOOL) Country over 6 Palembang. The research approach was qualitative and quantitative research and looking for correlation

between the intensity of religious behavior of students with participation of students.

Variabel X	Variabel Y
The Intensity of the student's participation	Student's Religious Behavior

The population of this research is to grade XII IPA 1-XII class XII PHYSICS 4, IPS, IPS XII 1 – 3 at secondary school (HIGH SCHOOL) of Palembang Negeri 6 251 students. Sample as many as 75 students. Data collecting tools, i.e. observation, question form, documentation, and interviews. Will then be processed by using a number of ways, namely as follows: (a) analysis of the observation data, documentation, and interviews. (b) analysis of Data Now, data collected from the results of the now still need to be processed, grouped, and are displayed in the form of value or score. Analyzed in a descriptive qualitative and descriptive kantitatif for concluded and to know the levels of high, medium, and low.

3. Results and Discussion

The intensity of the participation of students in extracurricular activities was the large number of religious presence or the volume of participation of students in the following extracurricular activities in secondary school (HIGH SCHOOL) 6 Country of Palembang, includes: 1) The implementation of individual and group prayer, 2) Tahsin al Quran Recitations, 3) and art appreciation of Islamic culture, the Pesantren Ramadhan) 4, 5) warning the Islamic great day (PHBI), 6) Workshop on cadres of da'wah.

Table 1. Analysis of the Mean and standard deviation

Interval	F	x'	fx'	fx' ²
45-47	7	+4	28	112
42-44	14	+3	42	126
39-41	20	+2	40	80
36-38	3	+1	3	3
33-35	3	0	0	0
30-32	10	-1	-10	10
27-29	3	-2	-6	12
24-26	3	-3	-9	27
21-23	8	-4	-32	128
18-20	4	-5	-20	100

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N=75	$\Sigma fx'=36$	$\Sigma fx'^2=598$
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The three classification rankings for the intensity of public high school students 6 Palembang in extracurricular activities of religious, as follows:

Table 2. The intensity of the Student in following religious activities

No	Classification Of Intensity	F	%
1	The intensity high	11	15%
2	Medium intensity	49	65%
3	Low intensity	15	20%
The total number of		75	100

Based on the above table it can be affirmed that the intensity of public high school students 6 Palembang in the singular religious activities in general are already high enough in the classification, although there are still some students who are classified as low. Religious behavior is the practice of the teachings of the religion. For example carry out prayers, fasting, zakat, sadaqah or charity. Religious behavior observed in this study consists of two parts: a religious behavior is directly related to the Almighty God (Worship mahdho) and religious behaviors that are associated with each other.

Table 3. Analysis of the Mean and standard deviation Religious Behavior Students

Interval	F	x'	fx'	fx'^2
45-47	13	+4	52	208
42-44	13	+3	39	117
39-41	23	+2	46	92
36-38	15	+1	15	15
33-35	2	0	0	0
30-32	1	-1	-1	1
27-29	4	-2	-2	16
24-26	2	-3	-3	18
21-23	1	-4	-4	16
18-20	1	-5	-5	25
N=75		$\Sigma fx'=128$	Σ	

$fx'^2=508$

Can thus be expressed that the three classification rankings for the religious behavior of public high school students 6 Palembang are as follows:

Table 4. The Religious Behavior Of Students

No	The Religious Behavior Of Students	F	%
1	High	13	17%
2	Is being	53	71%
3	Low	9	12%
The total number of		75	100

Then find the number ondeks "r" Product correlation moment:

$$r_{xy} = \frac{\frac{\Sigma x'y'}{N} - (Cx')(Cy')}{(SDx')(SDy')}$$

$$= \frac{\frac{490}{75} - (2,70)(1,50)}{(1,97)(2,79)}$$

$$= \frac{6-4,05}{5,49} = 0,355$$

Thus the results of consultation with the table "r" product moment : $0.232 < 0.355 > 0.302$

Thus "rxy" bigger at that price "r" product moment well on significant levels of 5% or 1% significant level. From the above analysis it can be concluded that the intensity of the Secondary school student participation Over (SMA) Negeri 6 Palembang in the following extracurricular activities of religious behubungan religious behavior significantly to students. The higher the level of intensity of the students followed the activities of the religious ekstakulikuler, then the better also their religious behavior. But on the contrary, the lower the level of liveliness students religious activities, it will be their religious behavior is bad, it means that the hypothesis Ho is rejected.

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4. Conclusion

The intensity of public high school students 6 Palembang in following religious extracurricular activities are within the classification of high and medium. Of the 75 students who researched only 15 people intensitasnya low. A religious extracurricular activities include; reading Qur'aan at the beginning of the first lesson, the practice of prayer either individuals or groups, or classical pesantren ramadhan, and mentoring. The religious behavior of public high school students 6 Palembang already high and medium. 75 students who researched, only 9 people classified as low. The existence of more intense or dominant tendency of students majoring in PHYSICS who actively follow the religious activities compared to students majoring in SOCIAL SCIENCE. because they are active in Rohis. The intensity of the participation of students of influential religious behavior significantly to public high school students 6 Palembang.

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