

The contribution of rohis on religious character education in senior high school 1 parakan

Veni Nurhayati ^{a,1,*}, Sigit Tri Utomo ^{b,2}, Nur Alfi Mu'anayah ^{c,3}, Jundil Islam Muhammad Muslikhin

^{a,b,c} Islamic Institute of Nahdlatul Ulama Temanggung, Indonesia; ^d King Kholid University Abha, Saudi Arabia

¹ venienha27@gmail.com; ² sigittriutomosukses@gmail.com; ³ nur.alfi.muanayah@gmail.com; ⁴ islamjundil@gmail.com

*Correspondent Author

ARTICLE INFO

Article history

Received:
27-03-2024
Revised:
29-04-2024
Accepted:
27-05-2024

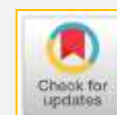
Keywords

The Contribution of
Rohis; Religious;
Islamic Education.

ABSTRACT

This study looks at the contribution of Rohani Islam (Rohis) in the formation of religious character education through its various activity programs. The purpose of this study is to describe Rohis' contribution in the formation of religious character education and supporting and inhibiting factors in the formation of religious character education at SMA Negeri 1 Parakan. This research approach uses a narrative approach. This type of research uses field research with qualitative research methods. Primary data sources were obtained from interviews with Rohis members, chairmen and coaches, educators, principals and waka students of SMA Negeri 1 Parakan and secondary data sources from books related to Rohis extracurricular activities and documentation of Rohis activities. Data collection techniques by observation, interviews, and documentation studies. This research data analysis technique with data reduction steps, data presentation, followed by drawing conclusions. Primary data sources were obtained from interviews with Rohis members, chairmen and coaches, educators, principals and waka students of SMA Negeri 1 Parakan and secondary data sources from books related to Rohis extracurricular activities and documentation of Rohis activities. Data collection techniques by observation, interviews, and documentation studies. This research data analysis technique with data reduction steps, data presentation, followed by drawing conclusions. Triangulation of this research data using triangulation techniques and sources. The results showed that Rohis' contribution in shaping character education was integrated through comprehension activities, through habituation, and through the example given by coaches and educators to students. The supporting factors of Rohis in the formation of religious character education are support from the school, the enthusiasm of students in participating in activities, and adequate infrastructure, while the inhibiting factor is limited activity time.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

Education plays a crucial role in enhancing human resources. The hope is that education can shape learners to develop their skills, abilities, and intellectual intelligence, making them competent, intelligent, and morally upright individuals (Jatmiko Wibisono, 2023). Through education, better morals can be instilled, encompassing knowledge, skills, morals, and religious character (Julkifli, 2022), which are contained within character education (Rosyadi, 2013). Morality is a part of Islamic religious education, and discussions on moral education have now evolved into character education (Nashihin et al., 2017).

In reality, there are still issues in the education world, especially among adolescents. Recently, there have been complaints about the difficulty in controlling teenagers, attributed to many who are already involved in drugs, smoking, brawling, and other criminal activities (Karlina, 2020). This aligns with incidents such as the one in Temanggung regency, where teenagers engaged in violent brawls among vocational high school students, armed with sharp weapons, due to personal issues (Abdullah Nasih Ulwan, 2023). Among the reasons for such deviant behavior is the lack of understanding and appreciation among students towards character education in schools. Religious character education is often neglected, despite being a precise guide to prevent deviant behavior. The numerous cases of delinquency among teenagers indicate a need for serious intervention from both family and school.

Schools, as formal institutions, have a crucial role in implementing character education. They are tasked with designing various strategic measures to shape students' character (Husna Nashihin, 2023). One such strategic measure is through extracurricular activities. Extracurricular activities are activities conducted outside of regular classes with content not included in the basic competencies or syllabi of subjects (Hanum, Latifah, 2017). These activities can serve as a means to develop attitudes, character, and personality (Nurul Umah Fijanati, 2023). One such extracurricular activity in schools that can contribute to religious character education is the Islamic Student Association (Rohis), which plays a significant role in religious education and the development of Muslim students' potential, aiming to nurture students who are faithful, devout, morally upright, knowledgeable, creative, independent, and responsible individuals (Riadi, 2016).

Rohis is an extracurricular activity with an Islamic nuance, developed by students and supervisors to create and build students' character education, directly applying it to their daily lives, ensuring their behavior is rooted in Islamic teachings (Ibda et al., 2020). The Rohis extracurricular activity at SMA Negeri 1 Parakan consists of various activities supporting the formation of religious character education. These activities include recitations every morning, religious discussions, communal prayers, female-specific programs, as well as additional activities for Rohis members such as drum performances, calling for prayers, sermons, etc. Rohis has its own benefits for its members, actively involving students in beneficial activities (Elkind, David H., and Sweet, Freddy, 2004).

With Islamic-themed activities organized by Rohis, it is hoped to complement classroom learning, making students religiously inclined even in a non-madrasah-based school setting, and improving their religious attitudes and experiences in daily life. Additionally, in terms of attitude formation (affective) and religious experience habituation (psychomotor), improvements are expected in daily life (Suhra, Halijah, & Nursabaha, 2022). The objectives of this research are (1) to describe the contribution of Rohis in the formation of religious character education at SMA Negeri 1 Parakan and (2) to describe the supporting and inhibiting factors in the formation of religious character education at SMA Negeri 1 Parakan.

Method

This study employs the narrative inquiry research approach, which describes or investigates the lives of individuals or groups to gather data about the processes of their life journeys (Syaiful Anam, 2023). The data is then organized into narrative and chronological reports (Sugiyono, 2012). Meanwhile, the type of research utilized in this study is field research, a systematic investigation collecting data in the field based on the nature of the problem (Suharsimi Arikunto, 2022). In this case, the researcher immerses themselves directly into SMA Negeri 1 Parakan to examine the contributions of Rohis (Religious Student Association) in shaping religious character education. Data sources include primary and secondary data. Primary data comprises interview results and observations, while secondary data comes from documentation. Furthermore, data collection techniques involve structured interviews, participant observation, and documentation focusing on Rohis contributions related to religious character education formation. Data analysis techniques include data reduction, data presentation, and drawing conclusions. The type of triangulation used is technique and data source triangulation.

Results and Discussion

The Contribution of Rohis in Shaping Religious Character Education at SMA Negeri 1 Parakan

Character education is a deliberate effort to enhance human understanding by considering moral and ethical principles (Elkind, David H., and Sweet, 2004). Research results indicate that the contribution of Rohis in shaping religious character education at SMA Negeri 1 Parakan is through various activities implemented with effective steps, namely understanding, habituation, and exemplification. Through understanding (knowledge), which can serve as a foundation or idea and reference for realizing specific characters by providing students with an understanding of values, virtues, and their benefits (Mohammad Nasirudin, 2010), Rohis's contribution can be observed through spiritual activities and study tours, providing leadership, responsibility, and character development materials in line with Islamic teachings. Thus, it arouses students' interest, enabling them to experience positive changes in their daily lives according to their beliefs and convictions.

Through habituation as a practical effort in shaping and nurturing students. Habituation is an effort to instill character values in students. Starting with spiritual habits like charity, prayer, remembrance, Quran reading, and physical habits. Habituation is used to reinforce something that has become their belief, thus changing actions into habits (Mohammad Nasirudin, 2010). Rohis's contribution through habituation in religious character education begins with spiritual habits such as charity, prayer, remembrance, Quran reading, and physical habits. The habituation emphasized to students is by getting them accustomed to participating in small-value social activities such as Friday Charity. Besides instilling the habit of charity, this activity also serves as an example given by mentors and educators to students. The habituation is carried out with the aim of forming religious character education from the beginning. Through Friday Charity, students can develop a caring attitude towards others, fostering a spirit of mutual assistance. Additionally, there are Quranic recitation and memorization activities. Quranic recitation and memorization activities train students to understand the correct recitation of the Quran, making their Quran reading smoother. The activities initiated by mentors run smoothly as field data shows consistent mentorship through habituation. Given that habits must be performed consistently and repeatedly to become automatic.

Exemplification supports the formation of religious character education. Through exemplification, Rohis's contribution to shaping religious character education cannot be

separated from the exemplification provided by mentors and educators in the school. A teacher is ready to be a good example for their students, not just conveying information. Mentors and educators set an example by inviting and demonstrating actions such as performing congregational prayers, paying alms, fasting, greeting others, and refraining from smoking at school. Through these examples, mentors and educators provide good role models in their daily lives at school. This results in religious character education through examples or role models being considered beneficial to Rohis members and students of SMA Negeri 1 Parakan.

As for what constitutes good religious character education, it lies in worship, learning, and manners. Students always participate in Rohis activities; furthermore, they exhibit good manners, showing respect to educators by shaking hands when meeting them at school, greeting and shaking hands with friends, dressing neatly according to school regulations, participating in congregational prayers, and being obedient and respectful towards educators.

Supporting and Hindering Factors in the Formation of Religious Character Education at State High School 1 Parakan

SMA Negeri 1 Parakan is a public high school that prioritizes the religious character education of its students. At SMA Negeri 1 Parakan, the formation of religious character education can be carried out through extracurricular activities such as Rohis (Islamic Student Association). In forming the religious character education of students through Rohis extracurricular activities, there are certainly supporting and hindering factors (Husna, Purnama, 2022). Supporting factors will have a positive impact on shaping religious character education, while hindering factors can impede the formation of religious character education among students.

The first supporting factor in the formation of religious character education can be seen in the support from the school. The school strongly supports various Rohis extracurricular activities as they are seen as supporting religious activities, considering the majority of students at SMA Negeri 1 Parakan are Muslims. Additionally, the second supporting factor is the enthusiasm of the students in participating in these activities. As stated by Robert Nuttin, quoted by Ely Rahmawati, the religious drive within individuals plays a significant role in shaping a happy, peaceful persona, with an inner inclination towards obedience, devotion, and monotheism (Ngabdul Shodikin, 2023). This aligns with the theory, indicating that students at SMA Negeri 1 Parakan are highly enthusiastic and spirited in participating in Rohis activities, which greatly supports the smooth running of these activities. The activities range from within-school to outside-school activities such as study tours and nature contemplation. Thus, these activities attract students to participate and yield positive outcomes for both individuals and groups. Through these activities, students make new friends, establish new relationships, learn additional knowledge about Islam, develop a sense of responsibility, and boost self-confidence in interacting with others.

The last supporting factor for shaping the religious character education of students at SMA Negeri 1 Parakan is the availability of facilities and infrastructure. According to Mulyasa, facilities refer to equipment or tools directly used to support the teaching and learning process, while infrastructure refers to indirect facilities such as school buildings, playgrounds, classrooms, and others (Abdullah Nasih Ulwan, 2003). Consistent with this theory, the last supporting factor is the presence of adequate facilities and infrastructure. Adequate facilities and infrastructure are crucial factors. The school provides facilities such as mosques, school grounds, and tambourine equipment. Mosques are frequently used for routine activities, not only for worship but also for Islamic scholarly discussions. School

grounds are used for PHBI (Religious and Moral Education) activities, and tambourine equipment is also essential as it encourages students to be more creative and innovative in developing their talents and interests. With the availability of adequate facilities and infrastructure, the activities conducted by Rohis in shaping religious character education will also run smoothly.

On the other hand, hindering factors in the formation of religious character education, one of which is caused by time constraints in gathering and conducting activities. With these time constraints, only a portion of students can gather and participate, making it difficult to convey information or directions regarding extracurricular activities to all members. Moreover, during activity implementation, miscommunication among students can occur. To address these hindering factors, mentors take steps to gather Rohis members on holidays and coordinate with Rohis officials, such as PH Rohis and the chairman of Rohis. Additionally, coordination through WhatsApp groups is employed to ensure the continuous smooth operation of religious character education formation.

Conclusion

The Contribution of Rohis in Shaping Religious Character Education at State High School 1 Parakan through the steps taken is commendable. Thus, Rohis's contribution is very significant and can assist State High School 1 Parakan in shaping religious character education. The steps taken by Rohis include understanding (Knowledge): mentors provide understanding through teaching and educational trips, as evidenced by spiritual activities, study tours, and PHBI (Religious and Moral Education) activities. Habituation: habituation is demonstrated through activities such as Friday charity contributions to instill a sense of caring and mutual assistance among students, as well as Quranic recitation activities, consistently conducted by Rohis mentors. Exemplariness: through exemplary behavior, mentors and educators set a good example by demonstrating the values imparted to students. Supporting and hindering factors in the formation of religious character education at State High School 1 Parakan include the following: Supporting factors can be seen in the full support from the school, especially from the school principal, who strongly supports Rohis activities. The enthusiasm of students in participating in activities adds to the motivation and smooth operation of Rohis activities. Additionally, the supportive facilities provided by the school, such as a spacious school mosque and complete tambourine equipment, contribute to the success of Rohis activities.

References

- Abdullah Nasih Ulwan. Aktivis Islam Dalam Menghadapi Tantangan Global. Solo: Pustaka Al-Alaqq, 2003. https://perpus.umbandung.ac.id/index.php?p=show_detail&id=297&keywords=
- Elkind, David H., and Sweet, Freddy. "How to Do Character Education." Live Wire Media (2004): 1-2. http://www.googcharacter.com/Article_4.html.
- Hadisi, L., Hakim, M. R., Musthan, Z., Nashihin, H., & Kendari, I. (2023). Implementation of Learning Management In Building an Attitude of Religious Tolerance at State High Schools In The Muna District. *Edukasi Islami: Jurnal Pendidikan Islam*, c, 1879-1892. <https://doi.org/10.30868/ei.v12i03.4296>
- Hanum, Latifah. *Perencanaan Pembelajaran*. Syiah Kuala University Press, 2017. https://books.google.co.id/books/about/Perencanaan_Pembelajaran.html?id=rpLPDwAAQBAJ&redir_esc=y
- Husna Nashihin, Yenny Aulia Rachman, Betania Kartika, Nurmasinta Fadhilah, T. H. (2023). Pendidikan TPQ Kontra Radikalisme berhaluan Aswaja (M. D. Yahya (ed.)). Academia Publication. <https://academiapublication.com/index.php/product/pendidikan-tpq-kontra-radikalisme-berhaluan-aswaja>
- Husna Nashihin. (2017). Pendidikan Akhlak Kontekstual. CV. Pilar Nusantara.

- <https://books.google.co.id/books?id=UBWiDwAAQBAJ>
- Husna, Purnama, E., Hermawati, T., & Nashihin, A. H. (2022). Religious Moderation Between Pesantren and Chinese Society (Study at Kauman Islamic Boarding School, Lasem, Rembang). International Research Conference of University Maarif Hasyim Latif (IRCUM), 28(28), 185–192. <https://doi.org/10.1088/1751-8113/44/8/085201>
- Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, H. N. (2023). Konsep Pemikiran Pembaharuan Muhammadiyah Bidang Pendidikan (Studi Pemikiran Muhammad Abduh). Attractive : Innovative Education Journal, 5(2), 514–522. <http://dx.doi.org/10.51278/aj.v5i2.772>
- Jul kifli. (2022). Kedudukan dan Tugas Manusia dalam Perspektif Tafsir al-Qur'an Zubdatu At- Tafsir Karya Muhammad Sulaiman Abdullah Al Asyqar. Amorti: Jurnal Studi Islam Interdisipliner, 1(2), 103–110. <https://doi.org/10.59944/amorti.v1i2.24>
- Karlina, Lilis. "Fenomena Terjadinya Kenakalan Remaja." Edukasi Nonformal 1, no. 2 (2020): 147–158. <https://ummaspul.e-journal.id/Jenfol/article/view/434>
- Kholis, N., & Yunita, V. (2023). Interpretation of Hadith-Sunnah from Schacht ' s Perspective : Multidisciplinary Study. Amorti: Jurnal Studi Islam Interdisipliner, 2(3), 148–159. <https://doi.org/10.59944/amorti.v2i3.100>
- Kholish, A. (2022). Pendidikan Multikultural di Pondok Pesantren Tradisional dan Modern sebagai Upaya Menjaga Negara Kesatuan Republik Indonesia (Studi di Pondok Pesantren Asy Syamsuriyah Brebes). JIPSI: Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner, 1(1), 1–12. <https://doi.org/10.59944/jipsi.v1i1.1>
- Kholish, A., Hidayatullah, S., & Nashihin, H. (2020). Character Education of Elderly Students Based on Pasan Tradition at Sepuh Islamic Boarding Shool Magelang. IJECA (International Journal of Education and Curriculum Application), 3(1), 48. <https://doi.org/10.31764/ijeca.v3i1.2061>
- M Milati, Hamidulloh Ibda. "Penanaman Karakter Melalui Kegiatan Rohani Di SD Negeri 3 Pendowo Kranggan Temanggung." Jurnal Ilmiah Citra Ilmu 16, no. 31 (2020): 43–50. <https://garuda.kemdikbud.go.id/journal/view/31073?page=5>
- Mohammad Nasirudin. Pendidikan Tasawuf. Semarang: Rasail Group, 2010. https://books.google.co.id/books/about/PENDIDIKAN_TASAWUF.html?id=StkJEAAAQBAJ&redir_esc=y
- Muchamad Chairudin, H. N. (2023). Nilai-Nilai Pendidikan Akhlak dalam Al-Quran Surat Yusuf Ayat 13-20 Kajian Tafsir Al Misbah Karya M. Quraish Shihab. Attractive : Innovative Education Journal, 5(2), 754–765. <http://dx.doi.org/10.51278/aj.v5i2.801>
- Nashihin, H. (2017). Pendidikan Karakter Berbasis Budaya Pesantren. Formaci. <https://books.google.co.id/books?id=X27IDwAAQBAJ>
- Nashihin, H. (2019a). Analisis Wacana Kebijakan Pendidikan (Konsep dan Implementasi). CV. Pilar Nusantara. <https://books.google.co.id/books?id=SXcqEAAAQBAJ>
- Nashihin, H. (2019b). تطبيق طريقة مباشرة في تعليم اللغة العربية في معهد الشيخ ابن باز بوجياكرتا. Proceedings of 2nd International Conference on ASIC, 275–281. <https://doi.org/10.1109/icasic.1996.562734>
- Nashihin, H. (2022). Konstruksi Pendidikan Pesantren berbasis Tasawuf-Ecospiritualism. Edukasi Islami : Jurnal Pendidikan Islam, 11(01), 1163–1176. <https://doi.org/10.30868/ei.v11i01.2794>
- Nashihin, H., Nur Iftitah, M., & Mulyani, D. (2019). Menepis Tuduhan Islam Misoginis Melalui Pengkajian Pendidikan Islam Perspektif Gender. At Turots: Jurnal Pendidikan Islam, 1(1). <https://doi.org/10.51468/jpi.v1i1.5>
- Nashihin, H., Yahya, M. D., & Aziz, N. (2020). Morality and Expression of Religious Moderation in " Pecinan ". Dalimunthe 2016, 24158–24168. <https://books.google.co.id/books?id=X27IDwAAQBAJ>
- Ngabdul Shodikin, E., Sucipto, E., Wasith Achadi, M., Muzaky, F., Wahyu Laras Pertiwi, R., & Tinggi Ilmu Tarbiyah Madani Yogyakarta, S. (2023). Implementation of the Sabaq, Sabqi, Manzil Methods in Improving the Quality of Memorizing Qur'an Learning in Class V Salafiyah Ula Islamic Center Bin Baz Bantul. 1(1), 34–44. <https://journal.amorfati.id/index.php/postaxial>
- Nurul Umah Fijanati, Hafidz, Sukadi, H. N. (2023). Etika Dakwah Menurut Pandangan Habib Husein Jafar Al Hadar dalam Channel Youtube Jeda Nulis. Attractive : Innovative Education Journal, 4(1), 1–12. <http://dx.doi.org/10.51278/aj.v5i2.768>

- Rahmawati, Ely. "Pendidikan Islam, Sumber Daya Manusia" 15 (2022): 24-37. <https://ejournal.iaisyarifuddin.ac.id/index.php/tarbiyatuna/article/download/1182/585>
- Riadi, Akhmad. "Pendidikan Karakter Di Madrasah/Sekolah." *Ittihad* 14, no. 26 (2016): 1-10. <https://jurnal.uin-antasari.ac.id/index.php/ittihad/article/download/868/650>
- Robbaniyah, Q., Lina, R., Ustadz, S., Rofiq, A., Islami, F. Al, & Faiz, A. (2022). Kontribusi Pemikiran Abu Nida ` dalam Pengembangan Pendidikan Islam Pondok Pesantren di Indonesia. *JIPSI: Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 1(1), 23-34. <https://doi.org/10.59944/jipsi.v1i1.10>
- Rosyadi, Rahmat. "Pendidikan Islam Dalam Pembentukan Karakter Anak Usia Dini." Jakarta: Raja Grafindo Persada (2013): 36. https://lib.unpak.ac.id/index.php?p=show_detail&id=2386
- Susanto, E. (2022). Konstruksi Pendidikan Islam Nusantara Berwawasan Multikultural di STAI Brebes Jawa Tengah. *AMORTI: Jurnal Studi Islam Interdisipliner*, 1(1), 42-54. <https://doi.org/10.59944/amorti.v1i1.11>
- Suharsimi Arikunto. *Dasar-Dasar Research*. Tarsoto. Bandung, 1995. https://books.google.co.id/books/about/Dasar_dasar_Evaluasi_Pendidikan_Edisi_3.html?id=j5EmEAAAQBAJ&redir_esc=y
- Suhra, S, S Halijah, and S Nursabaha. "Pembinaan Keagamaan Dalam Penguatan Karakter Berbasis Majelis Taklim" (2022). http://repository.iain-bone.ac.id/1332/1/Pembinaan_Keagamaan_dalam_Penguatan_Karakter.pdf.
- Sugiyono. *Memahami Penelitian Kualitatif*. Bandung: Alfabeta, 2012. <https://library.ustb.ac.id/opac/detail-opac?id=1371>
- Syaiful Anam, H. N. (2023). *Metode Penelitian (Kualitatif, Kuantitatif, Eksperimen, dan R&D)*. PT Global Eksekutif Teknologi. https://books.google.co.id/books?hl=id&lr=&id=w-bFEAAAQBAJ&oi=fnd&pg=PA1&ots=vRP1bKcVRG&sig=dA4E7fb8uf45B7Uv87JkztTGviQ&redir_esc=y#v=onepage&q&f=false
- Triana, N., Yahya, M. D., Nashihin, H., Sugito, S., & Musthan, Z. (2023). Integrasi Tasawuf Dalam Pendidikan Islam dii Pondok Pesantren. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(01), 299-314. <https://doi.org/10.30868/ei.v12i01.2917>
- Yayan Isro Roziki. "Belasan Pelajar SMK Di Temanggung Ditangkap, Bawa Pedang Dan Clurit, Diduga Hendak Tawuran." *Tribunmuria.Com*, 2023. <https://muria.tribunnews.com/amp/2023/05/01/belasan-pelajar-smk-di-temanggung-ditangkap-bawa-pedang-dan-clurit-diduga-hendak-tawuran>.