

THE INFLUENCE OF THE ACTIVITIES OF THE ROHIS EXTRACURRICULAR ORGANIZATION ON THE MORALS OF LEARNERS (RESEARCH IN MAN KIARAKUDA, CIAWI DISTRICT, TASIKMALAYA REGENCY)

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Abstract

The problem that arises is whether there is a positive influence from the activities of the Rohis extracurricular organization on the morals of students at MAN Kiarakuda, Ciawi District, Tasikmalaya Regency? This study aims to determine the effect of the activities of the Rohis extracurricular organization on the morals of students at MAN Kiarakuda, Ciawi District, Tasikmalaya Regency. With this aim, this research can be useful for the development of religious knowledge and prayer through intermediaries and its benefits for one of the morals of students. The method used in this research is descriptive method through a quantitative approach, namely research that seeks to reveal the current conditions/conditions by considering the past through questionnaires, interviews, as well as observation and processing of the figures obtained from the research. Based on the results of data processing, it was found that the activities of the Rohis MAN Ciawi extracurricular organization were classified as low. This is indicated by the average value (\bar{X}) = 70 when confirmed to the interpretation scale which is between 68.08 – 72.1 with a good classification. While the morals of the students are classified as good with an average score (\bar{X}) = 70.4 if confirmed on an interpretation scale between 68.8 – 72. And the influence of the activities of the Rohis extracurricular organization on the morals of students at MAN Kiarakuda has an influence significantly with the very high category, with $r_s = 0.9$ in the interval 0.81-1.00 and $t_{(count)} > t_{table 9} > 2.021$ so that H_a is accepted and H_0 is rejected. Rohis extracurricular organizational activities affect the morals of students by 81% and the remaining 19% are thought to be influenced by other factors, for example the teacher's personality, living environment and others.

Keywords : Organizational Activities, Spiritual Extracurriculars, Morals, Students

INTRODUCTION

It is undeniable that the existence of technology and information that is increasingly rapid clearly presents its own challenges to the progress of a nation. However, if all this is not considered carefully, the impact will be felt in the decline in the level of moral quality in the next generation of the nation.

The decline in morals that occurs in the Indonesian nation today is marked by an increase in the number of crimes and deviations from values and norms that cannot be controlled. This is one of the assumptions because of the multidimensional crisis that has hit the Indonesian nation and other factors that are internal and external.

However, of all that one thing to worry about, that the crime rate and deviations from these values and norms are mostly carried out by students and even minors. One example of the occurrence of deviations committed by some students who are members of motorized gangs (groups) that have recently made a lot of noise and disrupted the order and security of the community, or another example of the number of students entangled in the dark glitter of the world that offers blind pleasure through drugs.

This is obviously very dangerous considering that students are the next generation of the nation, the leading generation in achieving the progress of the nation. It will be proud of what if the future of the nation rests on the shoulders of the next generation who have a low (bad) character.

Morals are a vital aspect in the stages of individual development, especially students. So that in principle, it is good that the morals of a student are the dream of the family, and the wider scope is the dream of the Nation and the State.

To realize the morals of students who have charitable character, absolutely must accommodate 2 major factors that affect it, namely internal factors, and external factors. These two factors are the biggest challenges in the effort to realize it.

Internal factors that are more influenced by the results of upbringing in the student's family itself will be a benchmark for the realization of the successful formation of student morals.

Meanwhile, external factors are more influenced by the associations that exist in society, the surrounding environment, and the environment in which the learner chooses associations with peers, in this case it is the student's own way of determining who will be

his peers and the way that learner to take advantage of the free time they have with their peers.

Association with peers, obviously gives a special impression on learners who usually prefer to act without careful thinking. This is what should be the concern of all parties who want the birth of a successor generasai in this case students who have the character of karimah.

Shorter educational institutions for students known as schools are places that are usually widely used by some learners to optimize associations with their peers. Through the various activities they participate in, their moral development will be affected, whether it shows better development or vice versa, their moral development shows a very worrying decline.

The activities they participate in in a school setting are usually summarized in the different types of extracurricular activities they participate in, which can be allegedly to channel their talents and hobbies. However, choosing the right form of extracurricular activities is a path that must be directed to students.

Basically, the implementation of extracurricular activities in the field of teaching and learning processes in schools aimed at exploring and motivating in certain fields. Therefore, extcurricular activities must be adapted to the talents and hobbies as well as the conditions of the learners themselves. Thus, through extracurriculars they can clarify their own identity.

This can be seen from the description of extracurricular itself, which is an activity carried out by school or university students, outside of standard curriculum study hours. These activities exist at every level of education from elementary school to university. Extracurricular activities are intended so that students can develop their personality, talents and abilities in various fields outside the academic field.

The Islamic Spiritual Extracurricular (Rohis) at MAN Kiarakuda Ciawi Tasikmalaya is called the Nurul A'rofah Student Association (ISSLAH).

Rohis, which was formed at MAN Kiarakuda Ciawi, is one of the curricular activities that can be said to be in an Islamic spirituality. This activity is engaged in developing the potential of students of the age of students in understanding, exploring themselves and the values of Islam.

At the beginning of the establishment of the Rohis extracurricular, it was pioneered by several critical students by seeing the challenges of the modern era of globalization and culture that is increasingly difficult to filter not only morals but also knowledge about the Islamic religion which is increasingly poorly maintained.

However, at the application level, extracurricular activities tend to show less of a significant relationship with the expected objectives of extracurricular existence. As a result, learners often consider that extracurricular activities are just a place or place for them to have fun, have fun to make a profit or somewhere for them to gain and win.

Thus, departing from all of this, the author feels interested in researching the extent of students' enthusiasm for Rohis extracurriculars and their influence on their moral development and the model of application of activities presented in Rohis as a place to accommodate students' talents and interests. The hope is to follow the activities of the Rohis extracurricular organization. May students who are especially in MAN Kiarakuda Ciawi become people who have a charitable character both towards God and all creatures of God.

METHOD

Based on the variables studied, the problems formulated and the hypotheses proposed, the research approach used, namely the quantitative research approach. quantitative research is a method based on the philosophy of positivism, used to research in certain populations or samples, sampling techniques are generally carried out randomly, data collection using research instruments, data analysis is quantitative / statistical with the aim of testing the hypothesis that has been set, namely looking at the (Sugiono, 2013) influence between the variables to be studied, namely the Influence of Rohis Extracurricular Organization Activities on the Morals of Students in MAN Kiara Kuda, through answers from the questionnaire / k Population conducted at MAN Kiara Kuda Ciawi in this study amounted to 54 students. The sample in this study was a comprehensive populative sample, namely all students of class X, XI, and XII MAN Kiara Kuda with a total of 54. Learners. uestioners that are given to learners who are the targets of the subject under study .

The data collection technique used to collect data about the Influence of Islamic Spiritual Activities (ROHIS) on the formation of Student Morals is to use a questionnaire or questionnaire. In this study, the validity test used the Product Moment Correlation

Coefficient formula because the variable used was the variable Islamic Spiritual extracurricular activities to see whether or not there was an influence in students and the response of students to the formation of religious character or their morals in the school scope. The data analysis technique used in this study consists of three flow of activities, namely data organization, statistical hypothesis, and analysis requirements test

This research is a type of descriptive research, which is research that aims to explain and test the truth of knowledge. This research is based on previously proposed hypotheses, so this research is used to prove previously proposed hypotheses, using statistical analysis techniques (Sugiyono, 2019).

This research also includes field research that is quantitative because the data collection is carried out in the field, namely in formal educational institutions and the analysis uses correlation statistical analysis (Sugiyono, 2020).

RESULTS AND DISCUSSION

Result

Analysis of the Effect of Rohis Extracurricular Organizational Activities on Student Morals

Through previous calculations, it has been known that the activities of the Rohis extracurricular organization are classified as good and it is also known that the morals of students are classified as good. Thus, to find out whether the activities of the Rohis extracurricular organization and the morals of students have a significant positive relationship, statistical calculations are carried out using the rank spearman (rs) formula, namely with the following steps:

- 1) Rank (rank) both variables (X) with variables (Y).

Table 1. 10th

List of rankings or rankings of observations

No	Respond	shoes		Composed Score		Ranking		d _{and}	d _{and} ²
		X	And	X	And	X	And		
1	Khomas	75	74	52	56	18,1	14,1	4	16
2	You know	75	74	56	57	18,1	14,1	4	16

3	Nanda	73	75	58	59	16,1	15,2	0,9	0,81
4	To the Dwarfs	74	75	59	61	17,2	15,2	2	4
5	Ahmad S	74	75	61	62	17,2	15,2	2	4
6	Cepi	75	73	62	64	18,1	13,2	4,9	24,01
7	Ripki	73	71	64	65	16,1	11,1	5	25
8	Heru	73	74	64	67	16,1	14,1	2	4
9	And	72	75	65	68	15,1	15,2	-0,1	0,01
10	Rini	72	73	65	68	15,1	13,2	1,9	3,61
11	Irfan	73	74	66	68	16,1	14,1	2	4
12	Scope	75	72	66	69	18,1	12,25	5,85	34,2225
13	Lina	74	73	67	69	17,2	13,2	4	16
14	Iis	74	72	68	70	17,2	12,25	4,95	24,5025
15	Ririn	70	75	68	70	13,2	15,2	-2	4
16	Farih	73	71	69	70	16,1	11,1	5	25
17	Adit	75	70	70	70	18,1	10,1	8	64
18	Lina M	73	71	70	70	16,1	11,1	5	25
19	Diana	72	74	70	70	15,1	14,1	1	1
20	Only	73	71	70	70	16,1	11,1	5	25
21	Tiana	75	70	70	70	18,1	10,1	8	64
22	New	74	71	71	70	17,2	11,1	6,1	37,21
23	Kurniawan	72	73	71	70	15,1	13,2	1,9	3,61
24	Nurjaman	73	74	72	71	16,1	14,1	2	4
25	Abdul	75	70	72	71	18,1	10,1	8	64
26	Nurazizah	74	71	72	71	17,2	11,1	6,1	37,21
27	Rukoyah	72	74	72	71	15,1	14,1	1	1
28	Rizki	71	73	72	71	14,5	13,2	1,3	1,69
29	Latif	73	71	72	71	16,1	11,1	5	25
30	Indri	75	74	72	71	18,1	14,1	4	16
31	Maulana	73	70	73	71	16,1	10,1	6	36
32	Bestari	72	71	73	72	15,1	11,1	4	16
33	Rizal	71	74	73	72	14,5	14,1	0,4	0,16
34	Fudiah	72	72	73	72	15,1	12,25	2,85	8,1225
35	Mohamad	70	72	73	72	13,2	12,25	0,95	0,9025
36	Sites	70	70	73	73	13,2	10,1	3,1	9,61

37	Risma	70	70	73	73	13,2	10,1	3,1	9,61
38	Hilmi	70	70	73	73	13,2	10,1	3,1	9,61
39	Sites N	56	57	73	73	2	2	0	0
40	Julia	52	56	73	73	1	1	0	0
41	And	58	59	74	74	3	3	0	0
42	Nor	59	61	74	74	4	4	0	0
43	Jamjam	61	62	74	74	5	5	0	0
44	Lutfi	65	68	74	74	8,5	8,3	0,2	0,04
45	Irfan	65	67	74	74	8,5	8	0,5	0,25
46	To	64	65	74	74	7,5	7	0,5	0,25
47	Deyanti	64	64	75	74	7,5	6	1,5	2,25
48	Nurul	62	70	75	74	6	10,1	-4,1	16,81
49	Nurhidayanti	69	70	75	74	12	10,1	1,9	3,61
50	Aditya	66	68	75	75	9,5	8,3	1,2	1,44
51	Ivan	66	68	75	75	9,5	8,3	1,2	1,44
52	Fauzan	67	69	75	75	10	9,5	0,5	0,25
53	Iqbal	68	69	75	75	11,5	9,5	2	4
54	Isni	68	70	75	75	11,5	10,1	1,4	1,96
SUM									696,2

2) Finding the Correlation between Variable (X) And Variable (Y)

$$rs = 1 - \frac{6 \sum di^2}{n^3 - n}$$

$$rs = 1 - \frac{6(696,2)}{54^3 - 54}$$

$$rs = 1 - \frac{4177,2}{157410}$$

$$rs = 1 - 0,026$$

$$rs = 0,9$$

3) Make a classification of the interpretation of the rs value on the Guildford scale as follows:

For the purposes of interpretation used Guildford's classification of the boundaries of P by rs, as follows:

0,00 → 0,20 → very low

0,21 → 0,40 → low

0,41 → 0,60 → moderate

0,61 → 0,80 → high

0,81 → 100 → very high

Based on the guildford classification above, then the value of Rs of 0.9 is in the very tclassification. This means stating that the relationship of rohis extracurricular organizational activities with the morals of students at MAN Kiarakuda Ciawi Tasikmalaya is at a very high classification.

4) Determining the degree of determination (D)

To determine the degree of determination used the following formula:

$$D = x \ 100\%rs^2$$

So the degree of determination of the relationship between the variables X and Y is:

$$D = x \ 100\%(0,9)^2$$

$$D = 0.81 \times 100\%$$

$$D = 81\%$$

This means that the activities of rohis extracurricular organizations with the morals of students at MAN Kiarakuda Ciawi Tasikmalaya are 81% and other factors that affect the morals of students are 19%.

5) Hypothesis Test / Signification Test

Ha : The activities of the Rohis estracurricular organization have a significant influence on the morals of students.

Ho : The activities of the Rohis estracurricular organization did not have a significant influence on the morals of the learners.

- If t count t table, then Ha is accepted and Ho is rejected. \geq
- If t count t table, then Ha is rejected and Ho is accepted. \leq

$$t_{hitung} = rs \sqrt{\frac{n-2}{1-rs^2}}$$

$$t_{hitung} = 0,9 \sqrt{\frac{54,2}{1-(0,9)^2}}$$

$$t_{hitung} = 0,9 \sqrt{\frac{52}{1-(0,81)}}$$

$$t_{hitung} = 0,9 \sqrt{\frac{52}{0,81}}$$

$$t_{hitung} = 0,9 \sqrt{64,19}$$

$$t_{hitung} = x \ 0,98,01$$

$$t_{hitung} = \text{rounded to } 7,209 \ 7.2$$

Signification test or hypothesis test used t_{table} with signification level of 5% ($\alpha = 0.05$)

$$\begin{aligned} t_{table} &= t(\alpha) (n - 2) \\ &= t (0,05) (54 - 2) \\ &= t (0,05) (52) \\ &= 2,021 \text{ (see appendix } t_{table}) \end{aligned}$$

From the results obtained $t_{count} = 7.2$ and $t_{table} = 2.021$, it can be known that $t_{calculate} > t_{table}$ ($7.2 > 2.021$). So it can be concluded that the activities of the rohis extracurricular organization (X) affect the morals of students (Y) at MAN Kiarakuda Ciawi Tasikmalaya has a significant influence. This can be seen from the curve below:

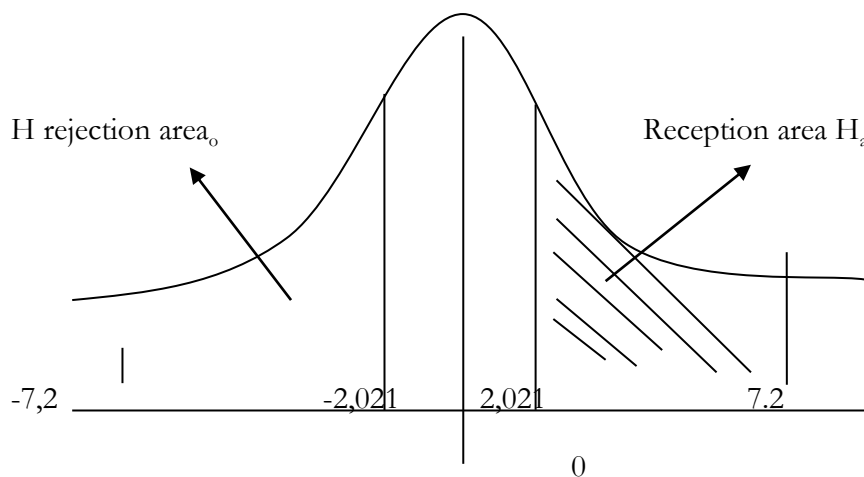


Figure 1 Normal Curve Hypothesis

Discussion

Rohis is an acronym derived from the words "Spiritual" and "Islamic", which means an institution to strengthen Islam. Rohis are usually packaged in extracurricular form (extracurricular). Whereas the real functions of Rohis are forum, *mentoring*, proselytizing, and sharing. The composition in rohis is like the student council, in which there are chairmen, deputies, treasurers, secretaries, and divisions in charge of their respective sections Rohis generally have separate activities between male and female members this is due to the differences in muhrim among the members. Concurrent activities can also be established between members with meeting activities as well as outdoor activities. The main goal of rohis is to educate students to be more Islamic and know the Islamic world well (RI, 2015). Rohis extracurricular activities are activities designed to provide knowledge development to students in deepening about Islam, self-development, training self-confidence through methods that are carried out both *indoors* and outdoors.

In this case, Amir Daien is still in Subroto (Suryosubroto., 2021) dividing the activities that must be in extracurricular into 2 parts, namely routine and periodic. Routine extracurricular activities are a form of extracurricular activities that are carried out continuously. While periodic extracurricular activities are a form of activity that is carried out at a certain time only.

Meanwhile, according to Oteng Sutisna, he also mentioned several kinds of extracurricular activities, namely:

1. The organization of pupils throughout the school.
2. Class organization and class-level organization.
3. Arts: dances, bands, karawitan, vocal groups.
4. Hobby clubs: photography, journalism.
5. Speech and drama.
6. Subject-centric clubs (science clubs, social studies clubs and so on)
7. School publications (School newspapers, school yearbooks and so on)
8. Athletics and olahraga
9. Co-sponsored organizations (scouts and so on)(Suryosubroto., 2021).

Then, the Ministry of Education and Culture as quoted in Subroto (2002: 276) provides an explanation in the effort to foster and develop extracurricular activities should pay attention to the following:

1. Activity materials that can provide enrichment for students
2. To what extent it may not weigh too much on learners.
3. Harnessing the natural potential of the environment.
4. Utilizing industrial and business activities (Suryosubroto., 2021).

The goals or objectives to be achieved from the Rohis extracurricular activity program, clearly focus on emphasizing the improvement of student morals, with various challenges that are globalized in every aspect.

Student Morals

Understanding Morals

The definition of morals in terms of language is temperament, character, basic habitual disposition, sopan and religious manners. Linguistically, the word khlak is isim jamid or isim ghoiru mustaq, which is isim which has no root word, but the word is what it is. The word khlak is the plural of kholqun or khuluq which means the same as akhlak as mentioned above. Both the words khlak or khuluq are found in the qur'an and hadith. Morals in terms of this language memhelp us in explaining the meaning of morals in terms of terms. However, the notion of morals in terms of language is often used to interpret morals in general. As a result, everything that has been accustomed in society, or cultural values that develop in society is called morals.

Similarly, the rules of good and bad that come from human thought, such as ethics, morals, customs are also called morals. This perception is not as true as it is, because between morals, morals, ethics, customs there are differences. *Akhlak* is derived from religion, while the others are derived from human thought (Anwar, 2021).

It is necessary to explain morals according to the terms given by experts in their fields. Including:

- a) **Ibn maskawaih**, as a leading expert in the field of morals in his book Tahzibul Akhlak. In this matter he was among the famous thinkers of Islam. In any discussion

of islamic morals, his thinking is always a concern for people. He said that morals are h" the state of a person's soul that encourages him to do deeds without going through the consideration of the mind (first)(M.Solihin., 2022).

In its concept, morals are a mental attitude (halun linnafs) that encourages to do without judgment and consideration. These states or attitudes of the soul are divided into dua: some come from disposition (temperament) and some come from habituation and practice. In other words, human behavior contains two elements: the element of instinctive disposition and the element of effort through habits and exercises.

- b) **Imam Al- Ghazali** emphasized that "morals are not only limited to what is known as "intermediate theory" in virtues such as the so-called aristoteles, and to a number of primacy traits of a personal nature, but also to a number of virtues of akali and amali, individuals and societies". All these traits work in one general framework that leads to a predetermined goal and objectives.

Morality according to Al-Ghazali has three dimensions:

- 1) The dimension of the self, that is, the person with himself and his God, such as worship and prayer.
- 2) The social dimension, namely society, government and other associations.
- 3) Metaphysical dimensions, namely the creed and its basic handles.

Al-Ghazali gives the following definition of morality:

الخلق عبارة عن هيئة في النفس راسخة عنها تصدر الافعال بسهولة ويسر من غير حاجة الى فكر وروية

Means: "morality is a trait ingrained in the soul from which deeds arise easily, not requiring consideration of the mind (first)"(Mustofa., 2019).

- c) **Prof. DR. Ahmad Amin** explained that the so-called Morals are accustomed wills. This means that if the will gets used to something, then the habit is called Akhlak(Mustofa., 2019).
- d) **Al-Farabi**, he explained that morals aim to obtain happiness which is the highest goal that everyone strives for and strives for. If you look closely, it appears that the entire definition of morals as mentioned above does not contradict but complements each

other, that is, a trait deeply embedded in the soul that appears in outward deeds that are carried out easily without requiring any more thought and have become habitual.

- e) **Ibrahim Anis**, he said morals are " qualities embedded in the soul, which give birth to various deeds, good or bad, without the need for thought and consideration"(M.Solihin., 2022).

Morals are an important element in the formation of the character of learners. M. Quraish Shihab in his book "Insights of the Qur'an", argues that morals in religious teachings cannot be equated with ethics, if ethics is limited to manners between fellow human beings, as well as only related to behavior. According to him, morals are broader than those stated above and also include some things that are not of a birthable nature. Akhlak diniyah (*religion*) covers various aspects ranging from morals to Allah, Angels, Apostles to fellow creatures (humans, animals, plants and lifeless objects)(Shihab., 2020).

In more detail, M. Quraish Shihab gave an explanation of morals from the beginning of good and bad morals, the moral benchmark between good and bad and the object of morals, as follows:

1. Good and Bad

The definition of good is linguistically translated from the word *khair*, *good*. Louis Ma'luf said that the so-called good is "something that has reached perfection". Meanwhile, in *Webster's New Twentieth Century Dictionary*, it is explained that "good" is something that generates a sense of emotion in satisfaction, pleasure, conformity, and so on. Philosophers and theologians often talk about the meaning of good and bad, as well as about the creator of the behavior, namely whether the behavior is the result of man's own choices or deeds. Furthermore, the good is something that has the value of truth or the expected value, which gives satisfaction; something that suits the wishes; something that brings grace and gives a feeling of pleasure or happiness. Goodness is something that is desired, sought, and becomes the goal of man.

By knowing something of good value, then we will easily know the bad (*syarr*). Something that is not good, usually imperfect in quality, substandard, lacking in value, insufficient, vile, evil, immoral, unpleasant, unagreeable, unacceptable, something despicable, and contrary to the norms prevailing in society.

This is spelled out in the word of God QS. Asy-Shams verses 7-8 are:

وَتَقْوَاهَا فُجُورَهَا فَالْهَمَّهَا سَوَابُهَا وَمَا وَنَفْسٍ

Means: "... and (for the sake of) the soul and the consummation of its creation, then God inspires (good and bad)" (Mahmud., 2022).

Although both of these potentials are found in the human soul, there are hints in the Quran that virtue first adorns the human soul rather than evil and that man is primarily inclined to benevolence.

The tendency of man to do virtue is evident from the similarity of the concepts of the moral tree in every civilization and epoch. This is described in the hadith of the Prophet Muhammad PBUH narrated by Bukhari as follows:

كل مولود يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه

Means: "Every child is born in a holy state (fitrah), it's just that it is his parents (his ward) who make him Jewish, Christian or Majusi" (HR. Bukhari) (Shihab., 2020).

So, from the explanation above, whether it is good or bad, morals depend on the education or environment in which a person interacts, be it the family environment or the surrounding community.

2. Accountability

On the basis of the foregoing, the Qur'an frees man to choose both of the aforementioned paths, but he himself must account for his choices.

3. Reject Good Behavior Measure

The benchmark of good and bad behavior must refer to God's provision which is a privilege for a person to make the attributes of God a benchmark and not to make delicacy or momentary benefit a benchmark for goodness. Because delicacy and benefits can vary from one person to another (Shihab., 2020).

4. Moral Target

a. Morality terbeforeap Allah

The starting point of morals towards God is the recognition and realization that there is no God but God. He has commendable qualities, so great are those qualities. In this case let alone man, even angels will not be able to reach their essence.

b. Morality towards sesama manusia

The clue in this case is not only in the form of a prohibition against doing negative things such as killing, hurting the body, or taking property without the right reason, but also to the point of hurting the heart by telling the disgrace of a person behind his back, no matter the disgrace is right or wrong, even while giving material to the person he hurts. To counsel others clandestinely is to make that other person better. As for advising others in public, he is tantamount to opening up disgrace and humiliating that person.

c. Morals terhadap Environment

This is related to man's duty as caliph, which requires interaction between man and his fellow man or man with the surrounding nature. The Caliphate means the purification, maintenance, and guidance so that every creature achieves the purpose of its creation (Shihab., 2021).

5. Habitual Factors in Morals

All moral traditions say that good habits should be cultivated, nurtured, and developed by a person. Meanwhile, bad habits should be abandoned immediately. This habitual factor plays a very important role in shaping and fostering morals. Habits are deeds that are repeated so that it is easy to do them. Man must try to repeat good deeds so that they become a habit. A person then has good morals.

The way we behave, dress, and walk, is actually an expression of our habits. The Prophet PBUH said:

The extracurriculars that learners participate in will obviously show whether their moral development shows good development or tends to show a decline in their moral development. Meanwhile, M. Quraish Shihab (Shihab., 2021) gave an explanation of morals from the good and bad of morals , the moral benchmark between good and bad and the object of morals.

The hope is to follow the activities of the Rohis extracurricular organization. May the Students at MAN Kiarakuda Ciawi become a person who has a charitable character both towards God and all creatures of God.

Thus, in this case the frame of thought described in a research paradigm follows.

1. Definition of Organization

The term **organization** comes from the Greek word **organon**/language. Which means tool. Organizational design is the process of choosing and implementing the

best structure to manage resources to achieve goals. An organization is a group of people (two or more) who are formally united in a cooperation to achieve a predetermined goal.

- a. Organization According to Stoner is a pattern of relationships through which people under the direction of the manager pursue a common goal.
- b. Organization According to James D. Mooney is a form of any human union to achieve a common goal.
- c. Organization according to Chester I. Bernard is a system of cooperative activities carried out by two or more people.
- d. Organization According to Prof. Dr. Sondang Siagian is any form of fellowship of two or more people who work together for a common goal and are formally bound (Karim, 2012)

2. Understanding Rohis Extracurriculars

The word extracurricular comes from the words extra and curricular. Extra comes from the word Extra (English) which means addition. Curricular comes from the word Curriculum (English) which means lesson plan. If the two are combined "Extracurricular" means outside the lesson plan (Shadily, 2018). While according to the etymology the curriculum is a set of subjects taught to educational institutions. Curriculum is a set of plans and arrangements regarding the content and materials of lessons and methods used as guidelines for the implementation of teaching and learning activities. Meanwhile, according to Saylor, the curriculum is the entire school's effort to influence the teaching and learning process either directly in the classroom where you play, or outside the sekolah (Hamalik, 2021).

While Extracurricular is "an activity carried out outside of class hours (face-to-face), both carried out at school and outside of school, with the intention of further enriching and expanding the horizons of knowledge and abilities that he already has from various fields of study"(Uzer Usman, M and Setyowati, 2020).

Rohis extracurricular is short for Islamic spiritual in the form of an organization contained in schools where the content about religion is an additional lesson to increase knowledge of the Islamic religion outside of class hours.

So Rohis extracurricular is an activity carried out outside of school class hours in the spiritual field of Islam to increase students' faith, faith, passion and practice of Islamic religious knowledge so that they become Muslim people who have faith and piety in Allah SWT.

Meanwhile, Suharsimi Arikunto in Subroto (2002: 271) added that what is meant by extracurricular activities is "additional activities, outside the program structure which are generally elective activities".

In this case, the definition of extracurricular is "a vehicle for the personal development of learners through various good activities directly related to curriculum material, an integral part of the school institution". Meanwhile, according to the big dictionary Indonesian Extracurricular is "something that is outside the program written in the curriculum such as leadership exercises and student coaching". (Alwi, 2005: 291).

If compiled based on the definition of each word, it can be concluded that Rohis extracurricular is a place as a place to achieve the same goals or ideals in the spiritual field, so that those who are incorporated in it can develop themselves students based on the concept of Islamic values.

1. Definition of Rohis Extracurricular Activities

Subroto (2002: 271) provides an explanation of extracurricular activities, namely additional activities outside the program structure that are carried out outside of ordinary class hours in order to enrich and broaden the horizons of students' knowledge and abilities. In this case, Amir Daien still in Subroto (2002: 272) divides the activities that must be in extracurricular into 2 parts, namely those that are routine and periodic. Routine extracurricular activities are a form of extracurricular activities that are carried out continuously. While periodic extracurricular activities are a form of activity that is carried out at a certain time only.

Among the activities of Rohis are as follows:

- a. Mentoring: Learn Islam through group methods every week.
- b. Rihlah : Study Islam in the outdoors.
- c. Mabit : The night of faith and taqwa.
- d. BTQ: Read the Qur'an.

- e. Tahsin : Improving the reading of the Qur'an withn tajwid applicative.
- f. Tahfizh : Memorizing the Qur'an one *day one* verse (sehari 1 verse).
- g. Motivational training: Balancing IQ, SQ, and EQ.
- h. Study group : To produce outstanding Muslims.

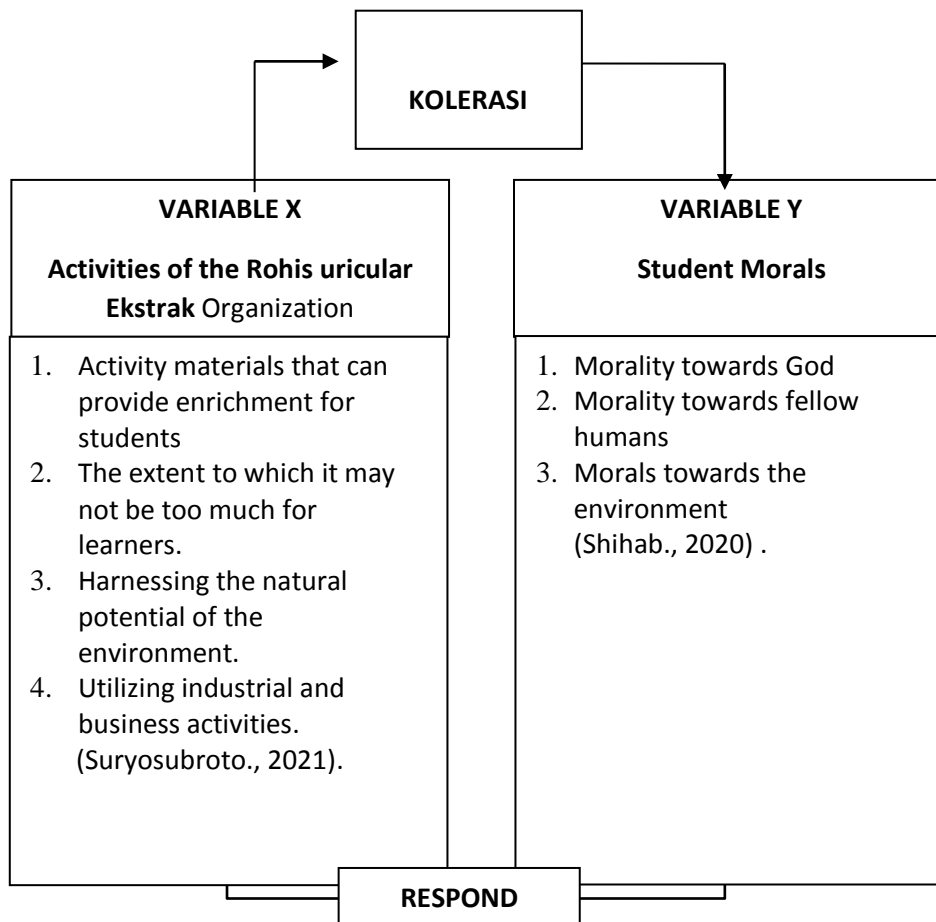
Meanwhile, according to Oteng Sutisna, he also mentioned several kinds of extracurricular activities, namely:

- a. The organization of pupils throughout the school.
- b. Class organization and level-level organization class.
- c. Arts: dances, bands, karawitan, vocal groups.
- d. Hobby clubs: photography, journalism.
- e. Speech and drama.
- f. Subject-centric clubs (clubs IPA, IPS club and so on)
- g. School publications (School newspapers, yearbooks schools and so on)
- h. Athletics and olahraga
- i. Sponsored organizations

cooperation (scouting and so on). Subroto (2002: 273).

Then, the Ministry of Education and Culture as quoted in Subroto (2002: 276) provides an explanation in the effort to foster and develop extracurricular activities should pay attention to the following:

- a. Activity materials that can provide enrichment for students
- b. To what extent it may not weigh too much on students.
- c. Harnessing the natural potential of the environment.
- d. Utilizing industrial and business activities. Subroto (2002: 276)



Sugiyono stated that the hypothesis is a temporary answer to the research problem, where the formulation of the research problem has been stated in the form of question sentences (Sugiyono, 2020). This study highlights two main variables, namely the influence of the activities of the Islamic Spiritual extracurricular organization (Rohis) occupying the dependent variable (variable X). Meanwhile, the moral development of students occupies an indeviden variable (variable Y).

This study will test two alternative hypotheses and a nil hypothesis. The formulation of the hypothesis is as follows:

1. Alternative Hypothesis (H_a): Significantly the activities of the Islamic Spiritual extracurricular organization (Rohis) affect the moral development of students in MAN Kiarakuda Ciawi, Tasikmalaya Regency.
2. Nihil Hypothesis (H_o): Significantly the activities of the extra-curricular organization Rohani Islam (Rohis) have no effect on the moral development of students in MAN Kiarakuda Ciawi Tasikmalaya Regency.

The hypothesis put forward is "The Better the Activities of the Islamic Spiritual Extracurricular Organization (Rohis), the Better the Effect on the Morals of Students".

Based on the results of the analysis of variable X data, namely the activities of the roh is extracurricular organization, it is known $\bar{X} = 70$ which according to the calculation criteria includes both those at intervals $\bar{X}68.08 - 72.1$. Thus this illustrates that the activities of roh is extracurricular organizations are relatively good.

It is known based on the results of the analysis of variable Y data, namely the \bar{X} morals of students is 70.4. Where this is according to the calculation criteria including very low which is at intervals $\bar{X}68.8 - 72$. It can be known that in the moral variable the learner (Y) is included in the good category.

Based on the processing of data obtained about the activities of extracurricular organizations, roh is has a very high relationship with the morals of learners. This can be seen from the magnitude of the correlation coefficient index, which is 0.9. Then it can be known $t_{hitung} > t_{tabel}$ $9 > 2.021$ so that H_a is accepted and H_o is rejected.

Thus it can be interpreted after being tested significantly the activities of roh is extracurricular organizations have a positive influence on the morals of learners and are significant.

CONCLUSION

From the results of processing and analyzing data on the influence of Rohis extracurricular organization activities on the morals of students (in MAN Kiarakuda, Ciawi District, Tasikmalaya Regency) the following conclusions can be drawn:

1. The activities of the Rohis extracurricular organization in MAN Kiarakuda, Ciawi District, Tasikmalaya Regency are relatively good. This is proven based on the results of questionnaire processing distributed to 54 students from class X - XII Religion at MAN Kiarakuda, with the lowest score of 52 and the largest of 75. The average value of the count (\bar{X}) = 70 when confirmed to the interpretation scale is at intervals 68.08 – 72.1 with a good classification. This means that the activities of the Rohis extracurricular organization at MAN Kiarakuda Ciawi are relatively good.

2. The morals of students at MAN Kiarakuda, Ciawi District, Tasikmalaya Regency are relatively good. It is known from the results of the analysis of the variable Y (Morals of students) obtained the average value of the count (\bar{X}) = 7.4 when confirmed to the interpretation scale is at intervals of 68.8–72 with a good classification. This means that the morals of students at MAN Kiarakuda Ciawi are relatively good.
3. The influence of Rohis extracurricular organization activities on the morals of students in MAN Kiarakuda, Ciawi District, Tasikmalaya Regency is very high. It is known that the r_s coefficient of 0.9 which is at the interval of activities of the Rohis extracurricular organization (X) Guild scaleford for the limits (P) 0.81-1.00 with a very high classification (very high). The morals of learners (Y) have a correlation of 81%. This shows that the morals of students are determined by the activities of the Rohis extracurricular organization by 81%. The results of the correlation test showed that $t_{count} > t_{table}$ ($9 > 2.021$) so that H_a was accepted and H_o was rejected. Based on the calculation results, the coefficient of determination is known to have an influence of 81%. This means that the morals of students are influenced by the activities of the Rohis organization by 81% and the remaining 19% is determined by other factors such as the personality of the teacher, the environment where they live, the attention of parents and others. So after testing the correlation between Rohis extracurricular organization activities and the morals of students in MAN Kiarakuda, Ciawi District, Tasikmalaya Regency, had a positive and significant influence.

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