



Jurnal Ilmiah Iqra'

2541-2108 [Online] 1693-5705 [Print]

<http://journal.iain-manado.ac.id/index.php/JII>

Ideology of Rohis Activities and Its Implications on Student Learning Outcomes in Islamic Education at Public Senior High School 3 Kotamobagu

Amiruddin

Institut Agama Islam Negeri Manado, Indonesia

Amiruddinamir429@gmail.com

Hardianto Bahansubu

Institut Agama Islam Negeri Manado, Indonesia

hardiantobahansubu69@gmail.com

Sitti Mania

Universitas Islam Negeri Alauddin Makassar, Indonesia

Siti.mania@uin-alauddin.ac.id

Akbar Rasyid

Universitas Islam Negeri Alauddin Makassar, Indonesia

Akbar.rasyid@uin-alauddin.ac.id

Abstract

This article examines the Ideology of Rohis Activities and Its Implications on Students' Learning Outcomes in Islamic Religious Education at SMA Negeri 3 Kotamobagu. The research questions are: 1) What is the concept of Islamic ideology in implementing Rohis religious activities at SMA Negeri 3 Kotamobagu? 2) How do Rohis religious activities affect students' learning outcomes in Islamic Religious Education at SMA Negeri 3 Kotamobagu? Rohis activities are always carried out every Friday at 7:00 am, which consist of three programs: 1) Acceptance of Islamic Studies, 2) Recitation of Dzikir Rotibul Hadad and Asmaul Husna, and 3) Recitation of Quranic verses and Quranic reading improvement. This research uses a qualitative approach; data is collected through observation, interviews, and documentation. Data collection is used

to obtain primary and secondary data, which are then analyzed using data reduction, data presentation, and conclusion drawing.

The study results show that 1) The Rohis activities at SMA Negeri 3 Kotamobagu use a multiculturalism ideology. This result is strongly supported by primary and secondary data obtained by the author. The primary data consists of direct interviews, survey results, and multiculturalism questionnaires given to key informants such as Rohis supervisors, Islamic Religious Education teachers, his leaders, and students. 2) The implications of Rohis activities at SMA Negeri 3 Kotamobagu Positively impact students' cognitive abilities and exam results in Islamic Religious Education at SMA Negeri 3 Kotamobagu. This result is also strongly supported by primary and secondary data. The primary data consists of direct interviews, survey results, and questionnaires given to respondents, including Rohis supervisors, Islamic Religious Education teachers, Rohis leaders, and students in grades X-XII.

Keywords: Ideology; Activities; Rohis; Implications; Students; PAI Learning.

Introduction

Education is a matter of utmost importance that humanity should not neglect. Through education, individuals can elevate their dignity towards a more advanced and rapid cultural civilization and thought process. Education is a fundamental need for every human being, contributing to happiness in both the worldly life and the hereafter, shaping individuals who are faithful and knowledgeable, thus attaining high status in the eyes of Allah SWT. In this context, it is through education that moral character can be formed. The best education is based on the Qur'an and Hadith, as their guidance is the basis for building an education system with good morals and character (Daeng Pawero, 2018).

Rohis, also known as Islamic spirituality, is one form of self-development activity for Public Senior High School 3 Kotamobagu students aimed at enhancing the quality of faith or devotion among students. Therefore, it is hoped that students can avoid the influence of reprehensible actions such as free association and drug abuse (Martha, 2002).

Hence, students at Public Senior High School 3 Kotamobagu require additional knowledge in religious matters to understand the teachings of Islam they follow better. This extra knowledge is expected to help students gain a deeper understanding of Islamic education as a foundation for their moral and spiritual development (Tola et al., 2020). This knowledge is believed to contribute to their well-being in both the worldly life and the hereafter, helping them steer clear of negative influences.

Therefore, implementing additional activities like Rohis is intended to assist students at Public Senior High School 3 Kotamobagu acquire a broader understanding of religious knowledge beyond what is covered in the classroom during Islamic Education (PAI) lessons taught by PAI teachers. The hope is that

Rohis activities will positively impact students, aligning with the expectations of the PAI teachers at the school (Muhammad et al., 2012).

Ideology is a term that emerged in the late 18th century or 1796, proposed by the French philosopher Destutt de Tracy and later adopted by Napoleon. The term originates from two words: "ideas," which means ideas, and "logos," which means science. Thus, ideology is a science of ideas (Ismail et al., 2021). The ideas referred to here relate to the future, concluding that ideology is a science about the future. These ideas also serve as aspirations or a combination of both, namely the aspirations for the future. Although aspirations for the future are considered dreams, they are also scientific and rational ideas rooted in the analysis of the present.

Ideology is not just a set of ideas; it is a set of ideas followed and embraced by a large group or nation (Sani & Kadri, 2016). Consequently, ideology has the power to mobilize people to actualize those ideas. Even if someone's ideas are scientific, rational, or noble, they can only be called an ideology once many people adopt them, champion them, and realize them through continuous actions.

Theoretical Review

Conservative Islamic Ideology

Conservative ideological views assert that societal inequality is a natural state that is inevitable and should not be fought against (Iqbal, 2015). According to this ideology, change is unnecessary, as it may lead to new suffering for humanity. Prominent figures in conservative thought include George Washington, Abraham Lincoln, Emile Durkheim, Arthur Bestor, and Hyman Rickover. In their perspective, individuals who are poor, illiterate, and suffering individuals are part of divine destiny, and their hardships are their fault for being unable to change themselves (Salim, 2017). Low-income people are expected to be patient and wait for their turn, as eventually, everyone will attain freedom and happiness.

Liberalism Ideology

Liberal or liberalism is a perspective that emphasizes the development of capabilities, protecting rights and freedoms, and identifying social issues and efforts for incremental social change to maintain long-term stability. For liberals, education is an effort to preserve and enhance the quality of the existing social order by teaching every child how to handle their life problems effectively (Suwardi, 2015). Education is acquired through experience (empiricism) and is shaped and influenced by the environment (behaviorism). According to liberal ideology, education must adapt to the current conditions by solving various internal problems through

"cosmetic" self-reform, such as providing adequate facilities, balancing student-teacher ratios, creating effective teaching methods (active student learning, modules, remedial learning, learning by doing, experimental learning), organizing school management, and more.

Radicalism Ideology

Etymologically, "radicalism" originates from the Latin word "radix," meaning root. In dictionaries, it is explained that a radical desires rapid and fundamental changes in legal rules and methods of government. A radical seeks to bring about swift and profound transformations in the established norms and governance structures (Iqbal, 2015).

Multiculturalism Ideology

Multiculturalism encompasses two complex concepts: "multi," meaning plural, and "culturalism" relating to culture. Derived from the words "multi" (plural) and "cultural" (about Multicultural), multiculturalism signifies recognition of the reality of cultural diversity (Suparta, 2008). This includes traditional diversity, such as ethnic, racial, and religious beliefs and customs, as well as the diversity of social life forms (subcultures) continually emerging at every stage in the history of society. Fundamentally, it means acknowledging the dignity of individuals living within their communities with their unique cultures.

Method

This research employs a qualitative research method, which is utilized to investigate objects in their natural conditions. In this method, the researcher acts as the primary instrument. The term "natural conditions" refers to objects in their existing state, unaltered by the researcher, ensuring that the conditions remain relatively unchanged before, during, and after the researcher interacts with the object. Qualitative research views the object as a dynamic entity constructed through thought processes and interpretations of observed phenomena. Each aspect of the object is considered a unified whole, emphasizing the entirety of the object.

Qualitative research is holistic and emphasizes the process. It examines the interactive relationships between variables in the studied object, focusing on mutual influence. This approach does not clearly distinguish between independent and dependent variables.

The chosen approach for this research is a descriptive case study, comparing theories, concepts, standards, or archives and the actual practices within the organization. Robert K. Yin, as cited in Wirawan, defines a case study as a narrative

about something unique, specific, and engaging. This narrative could involve individuals, processes, programs, neighborhoods, institutions, and events. The primary objective of a case study is to deeply understand the life cycle of the analyzed unit, such as a policy, program, or project under evaluation.

Results

Ideology of Islam Applied in Religious Activities (Rohis) at SMA Negeri 3 Kotamobagu

The ideology implemented in the religious activities (Rohis) at SMA Negeri 3 Kotamobagu is Multiculturalism. Etymologically, Multiculturalism originates from the word "multi," meaning many, and "culture," signifying diverse cultures. Multiculturalism encompasses a variety of cultures. Culture is inseparable from four aspects: religion, race, ethnicity, and culture. This indicates that the definition of multiculturalism is related to cultural differences and the diversity of religion, race, and ethnicity.

Establishing religious activities within Rohis at SMA Negeri 3 Kotamobagu provides the students with additional knowledge about spiritual teachings. This aligns with the guidance provided by the Quran and Hadith, emphasizing Multiculturalism and adhering to the principles of the Pancasila state ideology.

The creation of religious activities within Rohis aims to ensure that students at SMA Negeri 3 Kotamobagu gain additional knowledge about religious teachings by the principles conveyed by the Quran and Hadith. Furthermore, it emphasizes multiculturalism and aligns with the principles of the Pancasila state's ideology.

Purpose and Implementation of Rohis Activities at SMA Negeri 3 Kotamobagu

The Rohis activities at SMA Negeri 3 Kotamobagu are organized to expand students' knowledge, allowing them to gain a deeper understanding of religious studies. The ultimate goal is to nurture students to become individuals who embody "Rahmatan Lil Alamin" or a blessing to all humanity. Each school adopts its strategies for developing students' knowledge. SMA Negeri 3 Kotamobagu employs a method of enhancing religious knowledge through the implementation of extracurricular activities, particularly by forming an organization known as Rohis, which stands for Rohani Islam (Islamic Spiritual) and has implications for the learning outcomes of students in Islamic Religious Education (Pembelajaran Agama Islam - PAI).

On Thursday, July 21, 2022, at 7:00 AM, the researcher embarked on the second day of the study at SMA Negeri 3 Kotamobagu. Initially, the researcher

intended to interview the Rohis supervisor and the teacher of Grade XI on that day. However, due to the Rohis supervisor's time constraints, the researcher prioritized interviewing the teacher who teaches Islamic Religious Education (PAI) for Grades X, XI, and XII. The researcher posed the same question to the PAI teachers, inquiring whether the Rohis activities at SMA Negeri 3 Kotamobagu have a positive impact, particularly on the cognitive aspects of students.

- 1) According to Sazrawati Dhera Amuda, she explains that Rohis activities have a positive impact on students, although if quantified, it has yet to reach 100 percent. This is because, with Rohis activities, students at SMA Negeri 3 Kotamobagu can gain additional knowledge from religious activities, namely Rohis. If we quantify the potential impact of Rohis activities, it could be estimated at around 80%, influencing students' learning outcomes in Islamic Religious Education (PAI). However, even with Rohis activities, students need to participate regularly to ensure the impact on their learning outcomes is optimal. This could also be attributed to the COVID-19 pandemic, which might have led many SMA Negeri 3 Kotamobagu students not to participate actively in religious activities conducted by Rohis.
- 2) According to Merdi F Mamonto, the significant impact of Rohis activities on students' cognitive aspects is emphasized. However, the extent of this impact depends on how students maximize their participation in religious activities, ensuring that what is discussed in these activities is remembered and can be implemented in the teaching and learning process within the classroom. As the head of Rohis and a teacher of Islamic Religious Education (PAI) for Grade XI at SMA Negeri 3 Kotamobagu, he believes the effect on students' learning outcomes is positive. The materials discussed in Rohis activities are interconnected with the subjects taught in the classroom. Merdi F Mamonto encourages his students to actively participate in Rohis activities to achieve satisfactory grades and gain additional knowledge related to Islamic studies.
- 3) According to Efendi Simbala, the Rohis activities positively impact the students' learning at SMA Negeri 3 Kotamobagu. As a teacher, he observes that, before delving into the subject matter, many students already have some understanding due to the additional knowledge gained from Rohis activities. In his personal opinion, the impact of Rohis activities on students' learning outcomes is affirmative. He strongly supports the existence of Rohis activities at SMA Negeri 3 Kotamobagu. The extracurricular religious activities provide valuable supplementary knowledge to students, enhancing their understanding of Islamic teachings.

These insights collectively reinforce the positive influence of Rohis activities on students' cognitive aspects and learning outcomes in the context of Islamic Religious Education (PAI) at SMA Negeri 3 Kotamobagu.

Discussion

The ideology of Religious Activities (Rohis) at SMA Negeri 3 Kotamobagu

According to the Rohis supervisor and Class XI Islamic Education (PAI) teacher at SMA Negeri 3 Kotamobagu, Mr. Merdi F. Mamonto, S.Pd.I., M.Pd., residing in Moyag Tampoan, Kotamobagu Timur District, Kotamobagu City, North Sulawesi Province.

This section focuses on the perspective of Mr. Merdi F. Mamonto, who serves as both the Rohis supervisor and a teacher of Islamic Education for Class XI at SMA Negeri 3 Kotamobagu. His viewpoint provides insights into the ideology and objectives behind the religious activities conducted at the school.

In this section, the author highlights the data obtained in the research, mainly focusing on the ideology applied at SMA Negeri 3 Kotamobagu, Multiculturalism. The data is primarily derived from primary sources, emphasizing the strength of the findings through interviews and questionnaires. These data collection methods involved the respondents who provided their insights through WhatsApp on February 22, 2023.

Furthermore, the author outlines specific programs within the Rohis activities at SMA Negeri 3 Kotamobagu. These programs include Islamic studies (Kajian Islam), Quran recitation (Baca Alqur'an), and remembrance or chanting (Dzikir), conducted alternately every Friday morning at 07:00.

If you have specific questions or if there is a particular aspect you would like more information on, please feel free to let me know.

According to Mr. Efendi Simbala S.Ag., a PAI (Islamic Education) teacher for Class XII at SMA Negeri 3 Kotamobagu, residing in Lobong, Passi Barat Subdistrict, Bolaang Mongondow Regency, North Sulawesi Province, the research findings are consistent with those of the Rohis supervisor and PAI teacher for Class XI. Mr. Efendi Simbala S.Ag. It affirms that the ideology of multiculturalism is indeed applied in Rohis activities at SMA Negeri 3 Kotamobagu. The researcher expresses confidence in this belief due to the substantial evidence gathered through interviews and questionnaires conducted via WhatsApp, where the author sent a Word file containing statements related to Multiculturalism for the informant to respond to.

Please let me know if you have any questions or want more information on a particular aspect.

According to Mrs. Sazrawati D. Amuda S.Pd., a PAI teacher for Class X at SMA Negeri 3 Kotamobagu, residing in Kotobangon, Kotamobagu Timur Subdistrict, Kota Kotamobagu, North Sulawesi Province, the research findings align with the statements from the Rohis supervisor and the PAI teacher for Class XI and Class XII. Mrs. Sazrawati D. Amuda acknowledges that the Multiculturalism ideology is

present in Rohis activities at SMA Negeri 3 Kotamobagu. The research data obtained through interviews and questionnaires supports this affirmation. The author sent a Word file with statements about Multiculturalism, and the informant responded through WhatsApp.

In addition, the informant shares insights into the teaching approach. Mrs. Sazrawati emphasizes reinforcing the material and testing students' understanding immediately. She notes that students vary in their capabilities, and avoiding getting frustrated with them is essential. Instead, she advocates encouraging prayers for improvement and delivering specialized materials easily absorbed by their minds. The informant underscores the objective assessment of students, avoiding subjectivity. There have yet to be students with significant difficulties repeatedly understanding the material.

Conclusion

- 1) The Rohis activities at SMA Negeri 3 Kotamobagu are conducted every Friday at 7:00 AM. The programs within the Rohis activities include the reception of Islamic studies, the reading and improvement of Quranic recitations, and the recitation of dhikr, including Rotibul Hadad and Asma'ul Husna. Participation in Rohis activities is considered an obligation for Muslim students.
- 2) The ideology embraced in the Rohis activities at SMA Negeri 3 Kotamobagu is multiculturalism, encompassing religious diversity, traditions, ethnicities, races, and spiritual beliefs. The narrative provided by the author is based on primary data obtained directly from key informants or respondents such as the Rohis advisor, PAI teacher, and students of SMA Negeri 3 Kotamobagu. Additionally, the author utilized primary data from questionnaires aimed at students to assess their knowledge of multiculturalism.
- 3) The implications or effects of Rohis activities on student learning outcomes at SMA Negeri 3 Kotamobagu positively impact students' academic achievements regarding cognitive aspects and semester exam results for students from grades X to XII. This conclusion is substantiated by the author's findings, including primary data from questionnaires and students' semester exam results.

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