



The Level of Student Religiosity Seen from the Participation in Rohis at SMA Negeri 2 Bantul

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Abstract

As individuals, students will experience social life in society. Free interaction and moral decadence pose a threat to the social life of the student community. Islamic Religious Education (PAI) is expected to be a solution to dealing with these threats. However, the limited learning hours of only three hours were deemed insufficient to achieve the goals of PAI. The alternative is to organize an Islamic spiritual organization. This study aimed to describe the level of religiosity of members and non-members of Rohis as well as empirically test to determine the differences between Rohis and non-Rohis members in religiosity. This study used a quantitative approach with the subject of 23 students of Rohis members and 223 students of non-Rohis members, consisting both female and male, in the age range of 15-18 years old. Primary data was collected through a questionnaire with the Linkert scale technique. Data analysis used the Independent Sample t-Test. The research results obtained: (1) the level of religiosity of Rohis members at SMA Negeri 2 Bantul has an average value of 104.64 and it is a medium category. (2) The level of religiosity of non-Rohis members at SMA Negeri 2 Bantul has an average value of 101.47 in the medium category. Participation in Rohis will affect the level of religiosity of students, so spiritual activities need to be optimized at schools. The school needs to provide guidance and direction to spiritual organizations (Rohis) through general and special *da'wah* so that the religiosity level will increase.

Keywords: the level of student religiosity, Rohis, spiritual activities

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A. Introduction

The moral crisis that occurs in most teenagers and adults is now increasingly concerning. This is caused by the fading of religious teachings in the community. Religious values and teachings can be a good alternative to direct us to good deeds and keep us away from evil and danger. However, at this time the teachings and noble values of religion have begun to be neglected. Therefore, the main point of religious teachings is the responsibility of parents, teachers, and the community to guide and nurture the children of the nation's successors. Within the scope of formal education, it is necessary to create educational conditions and situations that carry noble values through programs planned. Included as noble values are the values and teachings of Islamic Religious Education which are realized and developed in the religious program. Religious activities at schools can be carried out either as intracurricular in the classroom or extracurricular while still paying attention to affective, cognitive, and psychomotor aspects.

Religious education will provide the fulfillment of basic human spiritual needs which will be seen at the level of one's religiosity so that piety is created (Lety & Amnah, 2021). PAI (Islamic Education) is a subject that must be followed by Muslim students at a level of education. PAI is one of the tools in achieving school goals so that it becomes an integrated part of the education curriculum. According to Ali & Abdul Futuh (2002), in Islam, there are teachings about compassion, tolerance, freedom, and helping each other in doing good deeds and avoiding evil (*Amar ma'ruf nahi Munkar*). The hope is that PAI subjects can balance children's lives to become competent and qualified human beings and remain faithful and pious. This is the difference between PAI and other subjects. If other subjects are in the aspect of knowledge mastery, PAI is not only about mastery, it is more about students' commitment to practicing religious teachings.

PAI practices at schools are not always in line with the goals and expectations. There are several problems in the implementation of PAI at schools. These problems arise from students, teachers/educators, learning management, and the PAI curriculum (Yunof Candra, 2019). Students still think that PAI is only knowledge that is learned to get good grades. The achievement of PAI learning is still in the cognitive realm and meets the requirements of minimum completeness criteria. PAI learning which is limited to textual and memorized knowledge will certainly not be able to improve the student's religiosity. This is reinforced by Syarnubi (2019) that knowledge, worship, and the practice of religious knowledge within the scope of faith, worship, and morals are very necessary to increase student religiosity.

Teacher problems that occur in the implementation of PAI are the limited number of PAI teachers and result in discrepancies in the teaching field with teacher competencies, as well as the low professionalism of teachers who neglect quality improvement (Huda, 2016). Teachers must also realize that their role is not limited to transferring knowledge but also playing a role in changing student attitudes (Adelia & Mitra, 2021). To change the behavior and attitudes of students, the teacher must optimize his or her role as a good role model. According to Syarnubi (2019), teachers must be able to think and act decisively through a pedagogical approach to set good examples for students.

One of the management problems in PAI implementation is related to curriculum and learning. In addition to learning achievements which are still largely limited to the cognitive domain, the allocation of learning time has not provided maximum space to achieve an increase in student religiosity (Yunof Candra, 2019).

The time allocation that has not been maximized is the main obstacle in implementing PAI learning at SMA Negeri 2 Bantul. The allocation of three hours of study hours with the demand for mastery of the material in the psychomotor, affective, and cognitive domains will certainly not be enough, especially to increase student religiosity.

From the obstacles to implementing PAI at SMA Negeri 2 Bantul, one solution is to provide a program of habituation for Muslim students to worship and behave following Islamic values and teachings. The program is the responsibility of the religious section of the Intra-School Student Organization (OSIS). From the results of pre-research interviews, the form of activities in the aspect of Religiosity is: to held a spiritual organization for Muslim students called Rohis, ROKA (spiritual for Catholics), and a spiritual organization for Christian students (ROKRIS). Researchers observed that the existence of a Rohis at SMA Negeri 2 Bantul was able to strengthen religious values and development. In addition, the existence of Rohis can bring school achievements in the religious aspect. This can be seen from the achievements of winning religious competitions such as the mosque prosperity competition.

Ferdiansyah et al., (2019) stated that Rohis aims to assist students in deepening the teachings of the Islamic religion so that they become more faithful Muslims. Nurdin, (2008) argues that Rohis can provide a deep understanding through experience or practice of religious teachings. Thus, this organization is organized to help students explore religious teachings and improve their religious attitudes through understanding and experience. Rohis orientation should support the goals of PAI at schools. Spiritual extracurricular is expected to be able to influence the religiosity of students as a whole. However, some studies still show the influence of spirituality partially on students. Afif & Sahid (2021) prove that spiritual activities significantly affect students' enthusiasm for worship. The quality of spiritual activities will have an impact on the spirit of student worship. If spiritual activities are good, they will be able to encourage students to be more active in carrying out worship. Students who follow Rohis have a great enthusiasm for learning moral and creed lessons (Ferdiansyah et al., 2019). Student behavior at school is influenced by spiritual activities and the creation of a religious atmosphere at schools (Putri Rosyidatul et al., 2020). Therefore, this research aimed to describe the level of student religiosity comprehensively which is influenced by student participation in spiritual activities through Rohis.

From the results of the pre-study, there are differences in the character of students who are Rohis and non-Rohis members. Through PAI, students can develop the character or nature of honesty and self-confidence. Asked about cheating, the students who are members of the Rohis think that it is a forbidden act because it is an act of insecurity. While non-Rohis students think that cheating or giving cheats is okay to help friends to get good grades, so they do not need to repeat the class. Another example is *infaq* or *shodaqoh*, Rohis students believe that they must always donate / give *shodaqoh* both in good and difficult conditions. Non-Rohis students emphasize the importance of sincerity in giving so that they will donate if there is a purpose and have more money.

The results of the pre-study above show the importance of students' religious understanding so that they can worship as well as possible. This understanding is instilled through a paradigm in the character and behavior of students. Furthermore, this research will focus on Rohis activities by looking at their effect on student religiosity.

B. Literature Review

1. Religiosity

The Indonesian word *religiusitas* comes from the foreign term "religiosity" which was then absorbed into Indonesian into "*religiusitas*". According to the KBBI, *religiusitas* is defined as serving religion and piety. Although writing in the KBBI uses "*religiusitas*", as many as 20,900 articles use the word religiosity based on data on Google Scholar (El Hafiz & Aditya, 2021).

Religiosity can also be referred to as a sense of religion. Religiosity can be interpreted as a person's inner experience, in which one feels the existence of God, and that feeling will have an impact on the behavior which always tries to harmonize life with God's teachings. Religiosity is behavior that is formed from belief and belief in things that are supra-empirical, namely the supernatural. Religiosity is a religious value in an individual which is the result of inculcating religious values through the environment (Ahmad, 2019). Religiosity when viewed from a psychological point of view can be interpreted as a result of a religious understanding of student behavior (El Hafiz & Aditya, 2021).

Religiosity can also be interpreted as diversity, meaning that there is an internalization factor for religion within the person self. According to Stark and Glock quoted by Jalaluddin in the book on the psychology of Religion, religiosity can be defined as the level of conceptualization (understanding) and the level of one's religious commitment. The level of commitment is the level of understanding as a whole to be religious. The level of conceptualization is the level of knowledge of the religion one adheres to. Thus religiosity can be said as the inner experience of one that is aware of the existence of a supra-empirical power outside oneself, namely God Almighty (Jalaluddin, 2010).

Furthermore, Jalaluddin, (2010) states that religiosity has several dimensions as follows: a) ideological (belief), b) ritualistic (ritual), c) experiential (practice), d) intellectual (knowledge of religion), and e) consequential (a consequence of action). The dimension of belief is the expectations that hold fast to the theological and the truth of the doctrine. The dimensions of belief in the context of Islam include belief in the pillars of faith, religious truth, and the unseen in their religion. Dimensions of religious ritual, namely worship activities or religious ceremonies. This refers to all subjects and individual involvement in all good, holy, and noble things from religion (Dadang, 2009). In Islam, this behavior is called *mahdah* which includes fasting, prayer, pilgrimage, alms, zakat, and other ritual activities.

Practice in Islam refers to *Ihsan*, namely high belief and followed by the implementation of maximum worship. In this dimension, a person always feels close to and seen by Allah SWT. The dimension of knowledge is defined as a person's understanding of religious teachings. In this dimension, at least a person has minimal knowledge of the teachings of the religion. In the concept of Islam there are at least four basic knowledge of teachings, namely *aqidah*, morals, worship, the Qur'an, and hadith. The consequence dimension is the result of another dimension, where beliefs, rituals, practices, and knowledge in one's religiosity will have an impact on their daily life. The dimension of this consequence can be seen from the changes in attitudes and behavior in society so that this dimension is closer to one's social life. Visible social aspects can include friendliness, helpfulness, maintaining order, etc.

The data in this study will be taken on the dimensions of religious ritual, belief, practice, and consequences. The knowledge dimension was not studied because it could not be a valid benchmark. Good knowledge will not necessarily be followed by good beliefs, rituals, and practices. The following table 1 shows the scale of religiosity that will be seen in this study.

Table 1. Religiosity Scale

Dimension	Indicator
Belief	1. Faith in the pillars of faith 2. Belief in the occult
Ritual	a. salat b. fast c. infaq and alms d. pray e. dhikr f. recitation of the Qur'an
Practice	1. Feeling close to Allah 2. Feeling good when doing worship 3. Grateful for all the blessings
Consequence	1. Helpful 2. Polite and friendly 3. Maintain cleanliness and environmental sustainability 4. Always act nice to everyone

Source: Ahmad, 2019

Students' religious attitudes are seen and measured through the characteristics of religious attitudes. The indicators of religious attitudes mentioned by Alim (2011) include: a) Commitment to carrying out orders and staying away from religious prohibitions, b) Always learning and studying religious teachings and values, c) Actively participating in religious activities, d) Respecting symbols related with religion, e) Always reading and studying the Qur'an, f) Making decisions with religious considerations or approaches, and g) Making religious teachings a guide for developing life.

Religiosity has levels, if measured correctly, religiosity can be categorized high to low levels. A person's religiosity is strongly influenced by several factors. According to Ahmad, (2019) factors that are influencing student religiosity include: 1) education/teaching, 2) spiritual and religious experiences, 3) views and experiences about life, and 4) reasoning on religious knowledge (intellectual).

The first and main factor that affects a person's level of religiosity is education. Instilling values and understanding of religion should start from an early age, including when in the womb. For this reason, informal education in the family is the main key in determining the level of religiosity of children. Parents are the first and foremost in charge of children's religious education, not only relying on religious education at schools provided by teachers.

The second factor is a religious and spiritual experience. Both experiences will be felt after a person performs worship. After performing worship, one will

have a meaning for the worship done, usually, there will be impacts or changes that occur in life, both spiritually and materially. Lack of religious meaning in carrying out worship activities can result in the level of religiosity becoming stagnant or even declining.

Experience in this case includes the experience of oneself and others. For example, the oppression experienced by people of the same religion will raise a spirit of concern for fellow believers. Undoubtedly this will be influenced and affect the level of religiosity. Here it seems that the community dimension is not necessarily followed by the increase in other components of religiosity. Another example is the poverty of society that makes someone empathize so that they are moved to help them through well-organized movements.

The life factor of a person's level of religiosity can be seen in the purpose of life and how a person lives. This factor sees that every human being wants a comfortable, safe, happy, and prosperous life. Human life in the world has various purposes. One of the goals of human life is to fulfill needs. To meet their needs, humans cannot be separated from efforts and difficulties. When humans make efforts and experience difficulties, they will tend to ask God to give ease and strength in facing difficulties. In this phase, the need for life can affect a person's religiosity. Humans will tend to get closer to God through worship and prayer.

Intellectuality are factors that depend on a person's intellectuality. Intellectual capacity can be interpreted as knowledge (cognitive) that one has. A person has a high intellectuality if a lot of knowledge is accommodated in the cognitive capacity. Conversely, the less the cognitive capacity, the lower the intellectuality. This cognitive capacity can be developed through training, teaching, and education. One of the education that can be taken is religious education which will increase one's reasoning ability/knowledge of religious knowledge. Although not all religious teachings are rational or unreasonable, at least through religious education one can increase one's religious knowledge (intellectuality). Thus, someone with a strong religious intellectuality will be able to maintain the concept of religion so that it is not easily shaken.

2. Spiritual Organization (Rohis)

a. Definition of Spiritual Organization (Rohis)

Rohis is an extracurricular activity supporting the intracurricular activities of Islamic religious education (PAI) and is an integral part of the 2013 curriculum (Kementrian Agama, 2015). Rohis can also be seen as a religious organization that functions as a forum for religious knowledge to increase competence in the religious aspect.

In other words, this is a place for students to strengthen and deepen religious teachings through various religious activities at school. Inviting good and positive activities and preventing evil is the goal of spiritual *da'wah*. This is in line with Allah's commandment in Surah Ali Imran verse 104. "And let there be among you a group of people who call on righteousness, enjoin (do) what is right, and forbid what is evil. And they are the lucky ones."

b. The Urgency of the Spiritual Organization (Rohis)

This is because schools can be used as a medium for preaching. There are three reasons for the need for religious *da'wah* at schools, namely:

- 1) Effectiveness, school-age is the appropriate age to instill knowledge, both general knowledge, and especially religious knowledge. Junior high school

age is included in the category of adolescent age. The age of adolescence is an effective age to instill moral values and faith.

- 2) Massive/ mass. The number of students throughout Indonesia is certainly very large and spread in various places. This makes the object of Islamic *da'wah* very vital. In addition, the influence of *da'wah* on improving the morals and character of students makes Rohis an effective medium in the mass or massive spread of Islamic *da'wah*.
- 3) Strategic. This is because schools aim to create and produce pious and faithful human resources in the community. If *da'wah* at schools goes well, it will create better Muslim human resources in the future. These students will later bring Muslims and the nation to the era of life that is more advanced, prosperous, brilliant, fair, civilized, and moral (Nugroho, 2003).

c. Spiritual Organization (Rohis) Goals

According to Kementrian Agama, (2015), Rohis have goals, including:

- 1) Conveying religious teachings or Islamic values so that good morals are formed in the life of the school environment.
- 2) Strengthening piety and faith so that students can stay away from prohibitions and carry out Allah's commands.

Providing additional and complementing the lack of religious knowledge when the hours of religious lessons in the classroom are very limited.

d. The Role and Function of Islamic Spirituality

Islamic spiritual activities play an important role in the religious aspect at schools. Students can add and deepen religious knowledge that has not been obtained optimally in Islamic religious lessons in the classroom. Spiritual activities also lead to the development of student morals so that a good student personality is formed by applying Islamic religious norms. In addition, spiritual organizations have roles and functions as religious institutions, *da'wah*, struggle, and society.

e. Forms of Islamic Spiritual Activities

Rohis is extracurricular in the religious aspects in the form of several activities. The aim is to introduce and provide a deeper understanding of Islam to students. A further hope from the existence of Rohis is that these students who are still in their teens can become the pioneer or bulwark in the face of a world that is always dynamic and increasingly turbulent. Students at this age must have filters in receiving various kinds of information and the development of science and technology. Islamic spiritual activities can be categorized into two forms, namely specific and general *da'wah* (*khasanah* and *ammah*).

- 1) General *Da'wah/Ammah*. This *da'wah* at schools is a process of spreading the nature of Islam which aims to attract attention and support the school environment. Therefore, this *ammah da'wah* according to Koesmarwanti & Nugroho (2002) must be in the form of interesting activities so that many people follow it. The following are some of the activities included in *da'wah ammah*: a) basic Islamic studies, b) counseling on adolescent problems, c) welcoming new students/members, d) religious competitions, e) making wall magazines, and f) Quran reading courses.
- 2) Specific *Da'wah/Khasanah*. The process of forming a generation of *da'wah* through the process of coaching at schools is a specific *da'wah*. This *da'wah* tends to be limited, selective and aims at the formation of cadres and

students' personalities. Activities included in the specific da'wah are: a) Book review (discussion), b) *Mabit*, c) *Dauroh* (Training), and, d) Assignment.

3. The Relation of Students' Religiosity and Participation in Spiritual Organizations (Rohis)

Religious education can be used as a powerful tool to control desires and prevent teenagers from committing disgraceful acts. Good religious education can also help teenagers in dealing with life's problems. Knowledge of religion can be a major predictor of academic honesty and is the basis for character building (Ridwan & Yossi, 2021). In summary, religious education can be used as a fortress, filter, or control from within students to prevent bad deeds. Students who take part in spiritual activities will certainly have differences from students who are not Rohis members. The difference can be seen in the way of thinking, behaving, and acting in accordance with their level of religiosity.

Participating in spiritual activities will add to the treasures of knowledge and understanding of students in Islamic teachings so that logical and Islamic ways of thinking will be reflected in students. In organizational life, it is undeniable that there are social interactions and interpersonal relationships, both of which will certainly affect student behavior. The additional knowledge and understanding of religion gained by students in participating in spiritual activities will certainly provide good habits in accordance with religious teachings and will become good habits in every student's actions. Furthermore, the results of Rosidin & Aeni (2017) show that the religious understanding of students who take part in spiritual activities is also in line with national values such as mutual respect, tolerance, and unity.

Religiosity is closely related to *taqwa* and faith. One of the goals of spiritual activities is to strengthen piety and faith. In practice, many activities that are programmed can be used to increase faith and piety. Examples of activities are *mabit*, short-term boarding schools, Friday studies, reading the Qur'an, and others. Thus, spiritual activities have direct implications for student religiosity. Through various activities, Rohis can change the personality and increase students' religious knowledge. This research hypothesizes that there is a difference in the level of religiosity of students between members and non-members of Rohis seen from the participation of students in the Rohis organization at SMA Negeri 2 Bantul.

C. Method

This research approach is quantitative with the type of comparative research. This research is included in field research with a survey research design through structured questionnaires to obtain data (A. Muri, 2017).

There are two variables in this study: 1) Student participation in spiritual organizations or Rohis as the independent variable "X", and 2) Student religiosity as the dependent variable "Y". The religiosity variable is defined as the level of students' concepts and understanding of their religion (Ahmad, 2019). Furthermore, according to Ahmad (2019), the aspect of religiosity here is limited to a) belief (ideological), b) religious rituals (ritualistic), c) practice(experiential), d) religious knowledge (intellectual), and e) consequences (consequential). The level of student religiosity was measured through an instrument with a scale. If the score obtained is high, the higher the level of religiosity, and vice versa. The student participation variable is viewed from the membership status of the spiritual organization which is known through the Rohis member list document.

The population in the study was 25 members of Rohis and 223 non-members of Rohis in class XI of SMA Negeri 2 Bantul. This study used two sampling techniques because this study wanted to compare two subjects; members and non-members of Rohis. For Rohis members, non-probability sampling is used with saturated sampling because the population is 25 people. Meanwhile, non-Rohis members used probability sampling with a simple random sampling technique. The Slovin formula was also used in determining the sample, so the sample for non-Rohis members was 143 students.

The data collection techniques used in this study were: 1) closed questionnaires with a Likert scale to collect data on student religiosity, 2) written documentation from notes, books, and minutes to obtain data on organizational membership status, and 3) interviews to strengthen information and verify data obtained, and 4) observation as supporting data to observe and record the general description of the school, facilities and infrastructure, and so on.

The validity of the instrument used the tests of the questionnaire and content validity. Validity testing used SPSS for Windows Version 25.0. Twenty-nine (29) statement items were declared valid with $r_{count} > r_{table}$ 0.1515. The reliability test of the instrument used the Cronbach Alpha reliability coefficient. From the 29 items on the religiosity dimension, a reliability coefficient of $0.779 > 0.6$ means that it is in the high category.

D. Findings and Discussion

1. Findings

a. Normality Test

Table 2. Normality Test Results

	Religiosity Scale	
	Rohis members	Non-Rohis members
Kolmogorov-Smirnov	0,101	0,86
Asymp.Sig (2 tailed)	0,200	0,12

The normality value can be seen in the Asymp. Sig (2-tailed) column, which has a value of $0.200 > 0.05$ so that the distribution of the Rohis member's data is normal. Meanwhile, non-Rohis members have a significance value of $0.12 > 0.05$, with a normal distribution.

The homogeneity test was carried out using the SPSS for windows version 25 program to obtain the calculation of the significance level of One Way Anova. The use of one-way ANOVA for homogeneity testing is because the population variations of the two groups are assumed to be the same (Usmadi, 2020).

Table 3. Homogeneity Test Results

Df	166
Asymp.Sig (2 Tailed)	0,088

From the table, it is known that the result of the student's level of religiosity is $0.088 > \text{Alpha}$ significance level of 0.05 so the data on the level of religiosity can be said to be homogeneous. Inferential and descriptive statistical

analyses were used in this study. The descriptive analysis describes the level of religiosity and inferential analysis examines differences in student religiosity. The type of inferential statistics used is the Independent Sample T-test.

b. The Religious Level of Rohis Members

To determine the level of religiosity of the Rohis members, the researchers used Frequencies, namely the mean. The results of the frequency calculation can be seen as follows.

Table 4. Rohis Member's Religiosity Level Results

Mean	104,64
N Maximum	120
N Minimum	90
N	25

From the table above, it can be concluded that the level of religiosity of Rohis members can be seen from the mean of 104.64. The highest value of this level of religiosity is 120. Meanwhile, the lowest value of this level of religiosity is 90. To find out the level of religiosity of Rohis members, each respondent will be categorized with a range. Ranges are categorized as low, medium, and high. To categorize respondents, researchers used the formula:

$$\begin{array}{ll}
 X < (\mu - 1,0\sigma) & \text{Not good} \\
 (\mu - 1,0\sigma) \leq X < (\mu + 1,0\sigma) & \text{Pretty good} \\
 (\mu + 1,0\sigma) \leq X & \text{good}
 \end{array}$$

Explanation:

X : Individual score

μ : Theoretical Mean

σ : Population Standard Deviation Unit

The results of the categories can be seen (attachment). Researchers will briefly describe the results as follows:

Table 5. Religious Categorization of Rohis Members

Category	Spread Qualification	Interval	Frequency	Percentage (%)
high	$[87 + 1,0(19)] \leq X$	$106 \leq X$	12	48 %
medium	$[87 - 1,0(19)] \leq X < [87 + 1,0(19)]$	$68 \leq X < 106$	13	52 %
low	$X < [87 - 1,0(19)]$	$X < 68$	0	0
	amount		25	100 %

From the table above, it can be seen that as many as 48% of the Rohis members have a high level of religiosity, and 52% have a moderate level of religiosity.

c. Religious Level of Non-Rohis Members

To determine the level of religiosity of non-Rohis members, the researchers used Frequencies, namely the mean. The calculation of the frequency can be seen in the results as follows:

Table 6. Results of Non-Rohis Member's Religiosity Level

Mean	101,47
N Maximal	115
N Minimal	83
N	143

From the table above, it can be concluded that the level of religiosity of Rohis members can be seen from the mean of 101.47. The highest value of this level of religiosity is 115. Meanwhile, the lowest value of this level of religiosity is 83.

The results of the religiosity categorization of non-Rohis students can be seen in the following table.

Table 7. Religious Categorization of Non-Rohis Members

Category	Spread Qualification	Interval	Frequency	Percentage (%)
high	$[87+1,0(19)] \leq X$	$106 \leq X$	37	26 %
medium	$[87-1,0(19)] \leq X < [87+1,0(19)]$	$68 \leq X < 106$	106	74 %
low	$X < [87-1,0(19)]$	$X < 68$	0	0 %
amount			25	100 %

From the table above, it can be seen that as many as 26% of non-Rohis members have a high level of religiosity, and 74% have a moderate level of religiosity.

d. Differences in Student Religiosity between Rohis Members and Non-Rohis Members

To find out the difference between Rohis members and non-Rohis members is by conducting a Comparative/ Difference Test. The comparative/ difference test used is parametric statistics using the Independent Sample t-test (Sugiyono and Susanto, 2015). The Independent sample t-test is to test the generalization ability of the average of two uncorrelated samples. In testing the Independent Sample t-test, the researchers used the SPSS Version 25.0 program. Calculation of the Independent Sample t-test can be seen in the results as follows:

Table 8. Independent Sample t-test Results

F	2,95
Sig	0,088
t count	2,220
Df (degree of freedom)	166
Sig (2 tailed)	0,028
Std. Error Difference	1,429

Based on the table above, the calculated F result is 2.95 with a significance of 0.088. It means that the data is homogeneous (provided that if the calculated F is greater than the F table or the significance is above 0.05, then the data is homogeneous). The level of religiosity of the students of Rohis and non-Rohis members obtained t-count results of 2.220, degrees of freedom of 166, an average difference of 3.171, standard error of the difference of 1.429, and a significance of 0.028, meaning that there is a real and significant difference in the level of religiosity of students of Rohis and non-Rohis members. (The terms of acceptance and rejection of the hypothesis if the significance is below or equal to 0.05, then H_a is accepted and H_o is rejected).

2. Discussion

This study aimed to know whether there is a difference in the level of religiosity between students who are Rohis members and students who are non-Rohis members. The results showed that there was a difference in the level of religiosity between students who were Rohis members and students who were non-Rohis members. This difference can be seen from the level of religiosity of the Rohis member students which is higher than that of the non-Rohis member students. This result is in line with the results of Iyoh Mastiah's research which showed that the religiosity dimension of MA students whose education system is based on Islam is higher than the level of religiosity of students in public high schools (Mastiyah, 2018). This proves that the education system and environment will affect the level of student religiosity.

The measurement of the level of religiosity in this study looks at the dimensions of belief, dimensions of religious ritual, practice, and consequences. In the dimension of belief, students believe that all their actions will be seen by Allah, believe that the Qur'an by Allah is a guide to life, and believe in the supernatural and the Day of Judgment. This is consistent with the statement of Beshlideh et al., (2009) that belief is related to belief in God and life after human death.

Based on the religiosity scale grid, the dimensions of students' religious practice and worship rituals include obligatory and *sunnah* worship such as five daily prayers, fasting, tahajjud prayer, alms, etc. This is in line to Yasemin's opinion that the part of religion is a ritual of worship mentioned in the pillars of Islam, namely saying the creed, prayer, fasting, zakat, and hajj (Yasemin, 2014).

Then the third dimension of the level of religiosity is practice. In this dimension, students feel the benefits or impacts of religious practices carried out. This is in line with the dimension of appreciation found by Amirfakhraei & Alinaghizadeh (2014) mentioning the ritual of praying can bring out the strength in oneself and strengthen self-control. The practice of religion as a form of religiosity has also been shown to increase students' motivation to excel (Solichin

& Muhlis, 2020). If you don't pray, your heart will feel uneasy. Similarly, when students pray five times a day, their heart becomes calm, says alhamdulillah when they get good grades, and believes that *dhuha* prayer can facilitate fortune.

The fourth dimension in assessing the level of religiosity is the dimension of consequences. According to English, this dimension is seen from the impact of other dimensions of religiosity on a person's social and moral life (English, T, 1980). In Pakistan, spirituality and religiosity have an impact on academic honesty, students with high levels of religiosity and spirituality tend to choose not to cheat on exams (Khan et al., 2019). Ibnu (2017) also argues that the level of student religiosity affects students' assessment of cheating and this will have a significant impact on the act of cheating. The dimension of this consequence is shown by the behavior of greeting when meeting older people, always speaking and doing the truth, throwing garbage in its place, and visiting friends who are sick or have an accident that fits the scale of religiosity.

From the research findings, it can be concluded that the environment affects the level of religiosity. The environment here includes the family environment, teaching (school), and the community environment. Students who are in an Islamic environment such as spiritual organizations or Islamic-based schools such as madrasah will have a higher level of religiosity. This can happen because the environment will provide experiences for students which then form students' self-concepts. The importance of environmental factors on the level of student religiosity is also shown from the results of Puput and Nanang's research that the school environment influences the formation of students' self-concept which then affects the level of religiosity (Puput Tri & Nanang, 2016).

The results showed that students, both Rohis and non-Rohis members, had high dimensions of belief. However, this does not have an impact on the dimensions of religious rituals, practice, and consequences which are at a moderate level. This result is also supported by Mastiyah's findings where the belief variable has no significant effect on the worship and social variables (Mastiyah, 2018). Thus, the level of student religiosity cannot be formed if only one dimension is good or high but is the unity of all dimensions of religiosity, belief, religious ritual, practice, and consequences. Therefore, Islamic religious education at schools must cover all dimensions of that religiosity.

E. Conclusion

The level of religiosity of students who are Rohis members at SMA Negeri 2 Bantul is higher than that of non-Rohis students, but both are in the moderate category. There needs to be a person in charge of student development in school spiritual activities so that spiritual activities are more focused and the development of student religiosity becomes more effective. Students with a low level of religiosity, can participate in spiritual activities and increase religious knowledge through religious activities in an Islamic environment.

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