



THE INFLUENCE OF ISLAMIC SPIRITUAL EXTRACURRICULAR ON THE MORALS OF STUDENTS

Nenden Munawaroh¹, Elsa Fadilah²(✉), Yufi M Nasrullah³, Asep Tutun Usman⁴

^{1,2,3,4} Universitas Garut, West Java, Indonesia

Article History:

Received: May 2022

Accepted: June 2022

Published: June 2022

Keywords:

Ekstrakurikuler, Rohis , Morals

(✉)Correspondence to:

elsafadilah988@gmail.com

Abstract: The background of this study is the existence of technology that affects the nature, morals, and character of learners, for example, characterized by learners who communicate with teachers using non-formal languages, female learners who wear clothes follow trends so as not to close their aurat perfectly, learning hours 8-9 hours per day make moral education only focused on the school environment. This study aims to discover the extracurricular influence of Islamic Spiritual on the morals of students at SMAN 15 Garut. The research uses quantitative approaches and descriptive methods. The subject of this study is a student who follows Islamic spiritual extracurriculars at SMAN 15 Garut. The object of this research is the result of the influence of the Islamic Spiritual in forming student morals. This researched data collection uses observations, interviews, and documentation. Data analysis techniques use quantitative techniques. In this study, obtaining data with variable calculation X resulted in reliability and validity with a total variant of 11,375, variant items of 129,387, tcount of 20.81, and ttable of 2.01 in a Reliable decision. Calculating variable Y with a total variant of 53.53, variant items of 7.32, t-count of 16.10, and t-table of 2.01 with Realiabel decision. After the hypothesis test produced t-count data of 8.66 and a t-table of 2.01, it can be concluded that the hypothesis Ho was rejected and Ha accepted, with a determination influence of 45% with an epsilon of 55% and including medium criteria. So it can be concluded that ROHIS extracurriculars affect the morals of students at SMAN 15 Garut by 45%.

INTRODUCTION

Education is a means humans use to develop the potential within themselves. According to Syofyan et al (2018), education is a necessity in human life whose existence is essential in social life in society. Meanwhile, Islamic Religious Education is defined as a system with several related components, such as the unity of aqidah, sharia, and morality, including cognitive, affective, and psychomotor (Lestari, 2020). Wahid (2018) said that Islamic religious education is a conscious and planned effort to prepare students to recognize,

understand, appreciate, believe, have a noble character, and practice Islamic teachings from the primary sources of the Qur'an and Hadits.

So education not only helps develop the potential of students, but the morals and character of students will also be developed to the maximum so that it gives birth to positive morals; this is in line with the goals of Islamic religious education according to Sanika & Hidayah (2018) namely the formation of morals and character that can produce moral people, clean souls, strong will, right ideals, and high morals, know the meaning of obligations and their implementation, respect human rights, and distinguish good and evil, choose a fadilah because he loves fadilah, avoids a despicable act because he is reprehensible and remembers God in every work they do (Hasanah, 2021). This definition is by what has been explained in the Qur'an Surah Al-Hujurat verse 11".

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ؕ ءَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللّٰهَ ۚ إِنَّ اللّٰهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: "O you who believe, let you be those who always uphold (the truth) for Allah, be witnesses with justice. And never your hatred of a people, encourage you to act unjustly. Be fair because fair is closer to piety. And fear Allah. Indeed Allah knows of what you do."

But in fact, in the era of technology industry reform 4.0 where technology is the most important thing for society, making people very dependent on technology. Especially among students, education is no longer focused on learning with teachers at school. Still, with technological sophistication, students can access all learning resources without being limited by space and time (Muali et al., 2021). In addition, the presence of technology will affect students' nature, morals, and character because students will imitate the westernized lifestyle they see on their cellphones. Even worse, many students deviate from religious values and norms so that juvenile delinquency problems arise, which are very worrying and damage good moral values by religious teachings. Because of this, religious education, especially moral and character education, is critical (Munif & Yusrohlana, 2021).

But the fact is that religious education, especially moral and character education obtained by students in formal schools, only has two hours of lessons, which is considered very insufficient if it is to develop the morals of students at school (Rizqiyah, 2022). In addition, the learning carried out by teachers and students in the classroom is not accompanied by the cultivation of attitudes to students, plus learning with a full-day school system which requires students to study for 9-10 hours per day where the development of attitudes, character, and morals of participants Didi is more accepted at school than in other environments. According to Munajah in Raharjo (2018), full-day school is an educational program that spends more time in school. So that students have difficulty developing positive morals.

Based on the results of an interview with Mr. Usep Mulyana as the coach of Irma An-Nur SMAN 15 Garut, he stated that the more modern era was developing, the morals of students experienced a significant setback. This is

evidenced by the manners of students in communicating with teachers who use a variety of non-formal languages, then in dressing some female students in particular, following the trend by not covering their genitals perfectly according to the Shari'a and some students. They deviate from religious norms at school. This moral decline is due to religious education being underestimated because students think that what guarantees future life in general and modern sciences. In addition, during the pandemic, where learning was conducted online, as a teacher and spiritual coach, Mr. Usep could not be directly involved in coaching and developing the morals of students.

Therefore, the alternative for moral guidance and development carried out by Irma An-Nur SMAN 15 is to conduct ROHIS (Islamic Spiritual) development. In general, every school has a ROHIS extracurricular as a facility for fostering and developing the morals of students at school. As an organization, ROHIS functions as a forum, teaching, da'wah, and additional means for students to gain Islamic knowledge and experience (Nurdin, 2018).

For this study to obtain an in-depth analysis, the researcher also reviewed several previous studies relevant to this research topic. As in the research conducted by Widowati et al (2020), the study's results indicate that students who are members of ROHIS have better and more positive behavior than those who are not members of ROHIS. While on research by Makmun (2021), it is stated that ROHIS activities contribute as much as 98% to the formation of positive behavior in students. As for the research, Nasihudin & Dewi (2020) stated that student achievement in PAI subjects increased when students participated in ROHIS activities.

From these previous studies, this research focuses on studying high school level students who are in the adolescent to adult phase so that the efforts of educational institutions must be genuinely effective so that students become mature individuals who are human beings. On the other hand, the ROHIS activities at SMAN 15 Garut are interspersed with systematic studies every week so that students are always in the religious knowledge assembly and continually increase their knowledge. This is the point of the uniqueness of the research that distinguishes it from previous studies.

Based on the explanation above, the study of ROHIS extracurricular at SMAN 15 Garut can be a reference and new insight for all other educational institutions in shaping the morals and character of students amid the onslaught of technology. Thus, academic institutions can support the achievement of positive morals to produce human beings who are helpful to society, nation, and religion.

RESEARCH METHOD

In this study, the authors used a quantitative research approach, a quantitative descriptive analysis method with a sample of 53 students who took part in Islamic spiritual extracurricular activities at SMAN 15 Garut. According to Sugiyono (2019), Quantitative research is research based on the philosophy of positivism, which is used to examine specific samples using quantitative data

analysis techniques, so that are used to test predetermined hypotheses. Descriptive analysis methods describe the conditions of the model and the research field, generating data based on goals. The data is processed and concluded with a description of the research results.

Data collection techniques used are interviews, questionnaires, and questionnaires. While the data analysis techniques used include:

Validity test

Validity test activities are used to measure whether the research instruments used are valid and whether they can measure the expected data from the variables. The formula used is Pearson / Product Moment:

$$r_{xy} = \frac{n \sum xy - (\sum x)(\sum y)}{\sqrt{(n \sum x^2 - (\sum x)^2)(n \sum y^2 - (\sum y)^2)}}$$

This analysis activity aims to determine the research data's degree of consistency and stability. The data is reliable if the same research object is used at different times and produced simultaneously. The formula used is Crombach's Alpha (a):

$$r_{11} = \left(\frac{k}{k-1} \right) \left[1 - \frac{\sum s_t^2}{s_t^2} \right]$$

Table 1. Interpretation of Reliability Test Results

Reliability Coefficient	Regular
0,00 ≤ r ≤ 0,20	Very low
0,20 ≤ r ≤ 0,40	Low
0,40 ≤ r ≤ 0,60	Moderate / Enough
0,60 ≤ r ≤ 0,80	High
0,80 ≤ r ≤ 1,00	Very high

Response to Questionnaire

This analytical activity is used to measure each dimension of a variable that is analyzed using the rank score formula by finding the lowest and highest scores from the total number of samples, then determining the interval range and the proportion of the interval range for each score.

Table 2. Assessment Criteria

No	Rating Score		Information
	Score	Proportion (%)	
1	53 - 95,5	20 % - 36 %	Not good
2	96,5 - 139	37 % - 52 %	Not good
3	140 - 182,5	53 % - 68 %	Enough
4	183.5 - 226	69 % - 84 %	Good
5	227 - 269,5	85 % - 100 %	Very Good

Hypothesis testing

Furthermore, a correlation significance test was conducted to test the established hypothesis and whether the hypothesis was accepted or rejected. Using the Spearman rank formula:

$$r_s = 1 - \frac{6\sqrt{\sum d^2}}{n(n^2 - 1)}$$

Determination Test

This analysis activity is used to determine how enormous the significance of the variable x is to the variable y. The formula used is $KD = r^2 \times 100\%$

Table 3. Guidelines for Interpretation of Determination

Determination Interval	Determination Interval	Classification
0,000 - 0,199	0,0 - 19,9	Very Low/Weak negligible
0,200 - 0,399	20,0 - 39,9	Low / Weak
0,400 - 0,599	40,0 - 59,9	Currently
0,600 - 0,799	60,0 - 79,9	High / Strong
0,800 - 1,000	80,0 - 100,0	Very High / Very Strong

RESULT AND DISCUSSION

Islamic Spiritual Extracurricular

Validity and Reliability Testing

Based on the results of research conducted at SMAN 15 Garut with the use of a sample of 53 students as respondents with data collection techniques in the form of a questionnaire proposed is the development of indicators of the Influence of Islamic Spiritual Extracurricular on the Morals of Students at SMAN 15 Garut to determine the X variable against the Y variable. The statement is valid if the t count > t table is calculated at a significance level of 0.05 with $dk = n-2$; of the 28 statement items obtained, 28 good statement items will then be tested for reliability.

Table 4. Results of Variable Validity (X) Islamic Spiritual Extracurricular

Statement items	Amoun t	R	t count	t table	description
1	204	0,59	5,27	2,01	Valid
2	178	0,42	3,26	2,01	Valid
3	194	0,45	3,63	2,01	Valid
4	194	0,56	4,89	2,01	Valid
5	203	0,61	5,54	2,01	Valid
6	216	0,50	4,08	2,01	Valid
7	228	0,35	2,70	2,01	Valid
8	223	0,37	2,88	2,01	Valid

Statement items	Amount	R	t count	t table	description
9	229	0,45	3,62	2,01	Valid
10	203	0,48	3,86	2,01	Valid
11	238	0,41	3,23	2,01	Valid
12	238	0,28	2,05	2,01	Valid
13	212	0,42	3,31	2,01	Valid
14	228	0,54	4,60	2,01	Valid
15	224	0,47	3,76	2,01	Valid
16	200	0,40	3,11	2,01	Valid
17	229	0,45	3,63	2,01	Valid
18	177	0,33	2,49	2,01	Valid
19	219	0,49	3,97	2,01	Valid
20	188	0,33	2,52	2,01	Valid
21	160	0,46	3,74	2,01	Valid
22	220	0,51	4,24	2,01	Valid
23	136	0,27	2,02	2,01	Valid
24	177	0,31	2,30	2,01	Valid
25	123	0,55	4,65	2,01	Valid
26	176	0,43	3,38	2,01	Valid
27	233	0,41	3,24	2,01	Valid
28	178	0,39	3,00	2,01	Valid

After the validity test was carried out, it was followed by a reliability test using Cronbach's Alpha formula, and resulted in the following calculations:

Table 5. Results of Variable Reliability (X) Islamic Spiritual Extracurricular Reliability

Total Variant	11,375
Item Variants	129,387
Alfa	1,037
t count	20,81
t table	2,01
Decision	Reliable

From these calculations, it can be seen that the measuring instrument used in the X variable has a very high level of reliability.

Response to Questionnaire Variable X

Based on the calculation results, the average score of respondents' responses to the questionnaire is 76%, with the criteria "Good." This good criterion aligns with the advantages of Islamic Spiritual extracurriculars at SMAN 15 Garut. Namely, the activities carried out not only focus on students who take Islamic Spiritual extracurriculars, but the whole

community of SMAN 15 Garut can feel the positives of Islamic Spiritual extracurriculars. One of these is routine activities, PHBI, and other activities with a broad scope so that the spiritual extracurricular at SMAN 15 Garut is believed to become a means and facility for fostering and developing the morals of students at school, which gets a lot of support from various stakeholders at SMAN 15 Garut.

The good criteria referred to in the questionnaire are positive responses from students regarding Islamic Spiritual Extracurricular at SMAN 15 Garut because the activities in Islamic Spiritual extracurriculars contain positive actions that can provide a means for students to develop their Islamic attitudes, competencies, and knowledge so that it is expected to be able to create scientific and religious insights that make students able to take care of themselves and be farthest from the bad things of adolescent association so that they can produce human beings.

The word of God that explains spiritual extracurriculars is in the Al-Quran Surah Ali-Imran verse 104.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Meaning: "And let there be among you a group of people who call to righteousness, enjoins the right and forbids the evil; they are the lucky ones."

In line with this, Mr. Usep Mulyana, the Islamic Spiritual builder at SMAN 15 Garut, stated that the Spiritual Islamic extracurricular at SMAN 15 Garut has produced students who can show a positive religious attitude. One of the featured activities in Islamic Spiritual extracurricular is systematic studies which are carried out every week.

The activities in Islamic Spiritual Extracurricular at SMAN 15 Garut focus their activities on adolescent problems and follow trends according to the interests of students so that Islamic Spiritual extracurriculars which were previously seen as boring extracurriculars, have turned into fun extracurriculars so that students have high interest in Islamic Spiritual extracurricular: Student Morals at SMAN 15 Garut, a). Validity and Reliability Testing, based on the results of research conducted at SMAN 15 Garut with the use of a sample of 53 students as respondents with data collection techniques in the form of a questionnaire proposed is the development of indicators of the Influence of Islamic Spiritual Extracurricular on the Morals of Students at SMAN 15 Garut to determine the X variable against the Y variable. Validity and reliability testing was carried out on the instrument variable Y with the product-moment formula, so if $t \text{ count} > t \text{ table}$ at a significance level of 0.1 with $dk = n-2$, then the statement is valid. From the 20 statement items, 20 valid statement items were obtained, which will then be tested for reliability.

Table 6. Results of Variable Validity (Y) Morals of Students at SMAN 15 Garut

Question Items	Amount	R	t count	t table	Information
1	213	0,48	3,92	2,01	Valid
2	172	0,54	4,60	2,01	Valid
3	256	0,37	2,86	2,01	Valid
4	160	0,33	2,50	2,01	Valid
5	190	0,51	4,19	2,01	Valid
6	172	0,29	2,14	2,01	Valid
7	227	0,50	4,18	2,01	Valid
8	228	0,54	4,54	2,01	Valid
9	216	0,63	5,77	2,01	Valid
10	203	0,64	5,91	2,01	Valid
11	234	0,68	6,68	2,01	Valid
12	195	0,72	7,37	2,01	Valid
13	233	0,70	6,97	2,01	Valid
14	214	0,43	3,43	2,01	Valid
15	237	0,29	2,17	2,01	Valid
16	220	0,27	2,01	2,01	Valid
17	203	0,52	4,37	2,01	Valid
18	183	0,45	3,57	2,01	Valid
19	232	0,55	4,68	2,01	Valid
20	203	0,52	4,33	2,01	Valid

After the validity test was carried out, it was followed by a reliability test using Cronbach's Alpha formula, and resulted in the following calculations:

Table 7. Results of Variable Reliability (Y) Morals of Students at SMAN 15 Garut

Reliability	
Total Variant	53,53
Item Variants	7,32
Alfa	1,05
t count	16,10
t table	2,01
Decision	Reliable

From these calculations, it is concluded that the measuring instrument used by the Y variable has a very high level of reliability. b). Response to Questionnaire Variable Y: Based on the questionnaire results, it can be seen that the moral responsibility of students at SMAN 15 Garut produced an average of 79% with the assessment criteria "Good". This good criterion can be seen because students at SMAN 15 Garut have more positive morals; this

is shown by students always doing positive things even though they are in school to become an inherent personality. Students always draw closer to Allah SWT by carrying out mandatory sunnah worship, behaving well towards fellow creatures, and always protecting and caring for the environment. In addition, students also have broader and deeper religious knowledge, so it is felt that it will be sufficient to make a person with good character. Therefore, students have shown good morals toward God, fellow humans, and the surrounding environment.

The praiseworthy or noble character shown will give goodness to oneself and others. This aristocratic character is delivered to the creator of Allah SWT and creatures, namely humans and the environment. Because according to Imam Pamungkas (Pamungkas, 2018), commendable morals are classified into three: morals to God, morals to humans, and morals to the environment. c). Hypothesis Testing, to find out the significance of the correlation of the X variable to Y, use the Spearman rank formula so that the effect of the X variable on Y can be known. The results of the Spearman rank test show the t-value value of 8.66 while the t-table value of 2.01. This value proves that the value of $t_{count} > t_{table}$, then the correlation coefficient is significant.

Decision rule: a. $t_{count} > t_{table}$ then H_a is accepted, b. $t_{count} \leq t_{table}$ then H_0 is born. Then H_a is accepted because $t_{count} > t_{table}$ ($8.66 > 2.01$), and H_0 is rejected, meaning that there is an influence in the variable (X) Islamic Spiritual Extracurricular on the variable (Y) Morals of Students.

Table 8. Hypothesis Testing Results (Rank Spearman)

D ²	8199
N	53
Correlation coefficient value	0,67
T count	8,66
T table	2,01
Information	H_a accepted

d). Determination Test: After knowing the effect of variable X on variable Y, do a determination test to determine how much influence variable X has on Variable Y with the formula $D = r^2 \times 100\%$. Then it produces a determination value of 45% and is included in the medium classification. This shows the magnitude of the influence of Islamic Spiritual extracurricular on the Morals of Students by 45%, and the rest is influenced by other factors not examined by the author. So the next step is to look for the magnitude of the influence of other factors that affect the Y variable, which the author did not examine. To determine the epsilon of this study, use the formula $\epsilon = 100\% - D$. This results in an epsilon value of 55%.

Judging from the results of the calculations above, it is evident that the significant correlation coefficient is indicated by the t-count value of 8.66.

This value is greater than the value of the t table ($8.66 > 2.01$); this confirms that H_0 is rejected and H_a is accepted, so in this study, there is a significant influence between Islamic spiritual extracurricular variables and students' moral variables.

The results also show that the determination value is 45% and is included in the "medium" classification. This value describes the condition that the student's moral variable is influenced by Islamic Spiritual extracurricular while the remaining 55% is influenced by other variables not examined by the author. Based on the results of the data analysis, what is proposed in this study is that there is an influence between Islamic Spiritual extracurriculars on the morals of students at SMAN 15 Garut.

The magnitude of the influence of spiritual extracurriculars on morals is due to the learning process with a full-day school system which requires students to study in school for 9-10 hours/day. This causes a lot of student interaction in the school environment.

Good morals are shown, such as students caring about the environment by throwing garbage in its place, students respecting teachers with correct ethics, respecting each other with friends, and students carrying out sunnah worship (dhuhā prayer, fasting Monday) Thursday).

So that this good character is in harmony with the Word of Allah Q.S Al-Al-Hujurat verse 11.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: "O you who believe, let you be those who always uphold (the truth) for the sake of Allah, be witnesses with justice. And never your hatred of a people encourage you to act unjustly. Be fair because fair is closer to piety. And fear Allah. Indeed Allah knows of what you do."

CONCLUSION

Based on the study's results, it can be concluded that the influence of Islamic Spiritual extracurricular (variable X) is a good criterion, with an average score of 76%. The character of the students (Variable Y) is with good bars with an average score of 79%. There is a significant influence between Islamic spiritual extracurriculars on the morals of students at SMAN 15 Garut with a determination of 45% and epsilon of 55%. Based on the various findings and limitations in this study, it is suggested that multiple parties conduct further research, especially on variables that are thought to affect the morals of students.

REFERENCES

- Hasanah, U. (2021). Nilai-Nilai Pendidikan Karakter; Penguatan Berbasis Kegiatan Ekstrakurikuler Pramuka di Pesantren. *Manazhim : Manajemen Dan Ilmu Pendidikan*, 3(1), 110-126.
- Lestari, A. F. (2020). Pengaruh Pendidikan Agama Islam terhadap Sikap Sopan Santun Siswa di SMP Nihayatul Amal Rawamerta – Karawang. *Edureligia* :

- Jurnal Pendidikan Agama Islam*, 4 (2), 152–159.
- Makmun, M. S. (2021). Pengaruh Kegiatan Rohani Islam (ROHIS) terhadap Pembentukan Karakter Religius Peserta Didik (Studi Korelasi di SMA IT Al-Husainy). *Jurnal Mahasiswa Karakter Bangsa*, 1(1), 96–109.
- Muali, C., Bali, M. M. E. I., Rodiah, L. N., Munawaroh, Z., & Aminah, S. (2021). Learning Strategies for Mobile-Assisted Seamless Learning: A Students' Initial Perceptions. In *First International Conference on Science, Technology, Engineering and Industrial Revolution (ICSTEIR 2020)* (pp. 557-560). Atlantis Press.
- Munif, M & Yusrohlana, S. (2021). Strategi Guru dalam Membentuk Karakter Siswa melalui Nilai-nilai Kejujuran. *Fondatia*, 5(2), 163-179.
- Nasihudin, A., & Dewi, S. U. (2020). Pengaruh Kegiatan Ekstrakurikuler Rohani Islam (ROHIS) terhadap Prestasi Belajar Siswa pada Mata Pelajaran PAI. *Thoriqotuna: Jurnal Pendidikan Islam*, 3(2), 128–136.
- Nurdin, N. (2018). *Pedoman Pembinaan ROHIS di Sekolah dan Madrasah*. Surabaya: Erlangga.
- Pamungkas, I. (2018). *Ahlak Muslim Modern Membangun Karakter Generasi Muda*. Bandung: Penerbit Marja.
- Raharjo, T. Y. (2018). Pengaruh Full Day School terhadap Pembentukan Karakter Religius Siswa. *Indoneisan Joournal of Curriculum and Educational Technology Studies*, 6 (1), 22–32.
- Rizqiyah, E. F. (2022). Smart Parenting in Building Children's Personality Through Religion- Based Habituation. *Al-Ishlah : Jurnal Pendidikan*, 14(1), 61–70. <https://doi.org/10.35445/alishlah.v14i1.973>
- Sanika, E., & Hidayah, F. (2018). Program Pembentukan Akhlak Siswa pada Masa Pubertas (Studi Kasus di SMP Tri Bhakti Tegaldlimo Banyuwangi Tahun Pelajaran 2018/2019. *Edureligia : Jurnal Pendidikan Agama Islam*, 2(1), 82–93.
- Syofyan, H., Susanto, R., Setiyati, R., Vebryanti, V., Ramadhanti, D., Mentari, I., ... & Tesaniloka, M. (2020). Peningkatan Penguatan Pendidikan Karakter Siswa melalui Pemberdayaan Kompetensi Sosial dan Kepribadian Guru. *International Journal of Community Service Learning*, 4(4), 338-346.
- Sugiyono. (2019). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Penerbit Alfabeta.
- Wahid, A. H., Muali, C., & Putri, A. . (2018). Rekontruksi Pendidikan Islam Kontemporer dalam Perspektif Transformasi Sosial. *Jurnal Pendidikan Islam*, 7 (1), 1–21.
- Widowati, S., Zainuddin, C., & Ismail, F. (2020). Pengaruh Pelaksanaan Kegiatan Ekstrakurikuler Rohani Islam (ROHIS) terhadap Perilaku Keberagamaan Siswa di SMAN 12 Palembang. *Muaddib: Islamic Education Journal*, 3(2), 58–64.