

IMPLEMENTATION OF ISLAMIC SPIRITUAL PROGRAMS IN THE FORMATION OF MORALS AND RELIGIOUS AWARENESS OF STUDENTS OF SMA NEGERI 1 STABAT LANGKAT REGENCY

Siti Latifah¹
Danny Abrianto²
Zulfi Imran³

^{1,2,3} Universitas Pembangunan Panca Budi Medan
(e-mail: latifahsalim585@yahoo.co.id)

Abstrak : *The ROHIS (Islamic Spirituality) program in the formation of morals and religious awareness in students at SMA Negeri 1 Stabat is important to implement. Increasing the current of globalization that takes away the interest and awareness of teenagers from the importance of religion, programs like this deserve to be implemented. However, in order for this program to run well, there are 2 main things, namely, preparing worship facilities and carrying out religious activities. This study aims to find out how the implementation of the ROHIS (Rohani Islam) program in the formation of morals and religious awareness. Furthermore, to find out how the obstacles that occur in the implementation process of forming students' morals and religious awareness through the ROHIS (Islamic Spiritual) program. In addition, it is also to find out how solutions in overcoming obstacles in the implementation process of forming students' morals and religious awareness through the ROHIS (Islamic Spiritual) program. In this study researchers used descriptive qualitative methods and types of pedagogic approaches, psychological approaches and religious approaches. Data obtained through informants are processed with data collection techniques. The field data collection technique consists of three parts, namely observation, interview, and documentation.*

Kata Kunci: *Implementation of Rohis Program, Moral Formation and Religious Awareness*

Introduction

Programs in schools such as SMA Negeri 1 Stabat Langkat Regency consist of various programs. The program is carried out according to the needs of students and aims to form superior and moral students. In the context of moral formation and religious awareness, one of the routine programs that has been implemented is the Rohis (Islamic Spiritual) program. ROHIS is a faith-based program managed and developed by ROHIS students and coaches which aims to build morals and increase students' religious awareness. ROHIS comes from the words "Spiritual" and "Islam" which means an institution or organization to strengthen Islam. According to Koesmarwanti and Nugroho

Widiyantoro, Islamic Spirituality or Islamic Spirituality is a large forum owned by students to carry out school da'wah activities. Islamic spirituality is a school program that is run outside of class hours. The goal is to support and help realize the success of intracurricular coaching. In addition, Rohis himself has activities that are coordinated and confirmed by the school. These activities aim to build morals and religious awareness.

Literatur Review

In the big dictionary Indonesian the word Implementation is implementation. According to Purwanto and Sulistyastuti, the core implementation is an activity to distribute policy outputs carried out by implementors to target groups as an effort to realize policies. The word program in Indonesian large dictionary means a design to be implemented. And according to Setiawan 2015: 17 "The program is a design of the principles and businesses to be carried out. Rohis stands for Rohani Islam. Taking an understanding of a sentence consisting of two syllables, it is necessary to discuss in detail the constituent words in the sentence in order to achieve the meaning of the sentence. Just as spiritual Islam is an integration of two words that have the meaning of the word, which is a unity of words from the word spiritual and Islam. To find the definition of the words spiritual and Islam, we will first describe the terms spiritual and Islam. Rohis comes from two words namely Spiritual and Islam. Spiritual comes from the word spirit or spirit. Allah blows the spirit on man, so that man is perfect as a creature created by Allah Almighty. According to the great dictionary Indonesian the word spirit means something (element) that exists in the body created by God as the cause of life. Islam pays great attention to the spirit. According to the Islamic view, the spirit is the center of human existence. While the understanding of Islam comes from Arabic which means submission, obedience and obedience. Moral formation is defined as earnest efforts in order to form children by using well-programmed and implemented educational and coaching facilities. Religious awareness is all behavior carried out by a person in the form of studying, remembering, feeling and carrying out religious teachings (including affective, cognitive and motor aspects) to devote themselves to God accompanied by sincere and sincere soul feelings, so that what he does has merit. So the implementation of the rohis program in the formation of morals and religious awareness at SMA Negeri 1 Stabat aims to process the morals of students by raising full awareness and responsibility as a Muslim in worshiping Allah SWT.

Method

Methodology comes from the word method and the word logos. Method means the right way to do something science. The research method used in this study is qualitative research. Qualitative research in this study is based on the phenomenon of the case to be studied, namely the implementation of the Rohis (Islamic Spiritual) program in the formation of morals and religious awareness at SMA Negeri 1 Stabat. The method used in this study is descriptive method, which concerns accurate things about the facts. The process of collecting data until the analysis stage to clarify the subject matter and get a good result. The descriptive method can be interpreted as a problem-solving procedure that is investigated by describing /

describing the state of the object / subject of research based on the facts that appear as they are.

Result and Discussion

The implementation of the ROHIS program in the formation of morals and religious awareness in students at SMA Negeri 1 Stabat, including by preparing facilities or facilities and infrastructure and carrying out religious activities in terms of worship to increase the faith and devotion of students at SMA Negeri 1 Stabat. As the results of an interview with the head of ROHIS SMA Negeri 1 Stabat said that "ROHIS has a role in religious development and guidance which can not only improve the quality of faith and devotion of students but is also expected to be able to improve basic competencies in learning Islam at school. In improving the quality of faith and devotion of students, especially in terms of worship at school, ROHIS implements it by providing facilities to students in terms of worship, both ensuring that the prayer room is ready to be used in a clean condition and providing Qur'an, prayer mats and mukenah for students so that in carrying out prayer activities, students can feel comfortable. ROHIS also conducts religious activities such as the Mawlid of the Prophet Muhammad and Isra Mi'raj with the aim of raising students' awareness of the importance of Islam in everyday life. Various religious activities are implemented by ROHIS with the aim of raising students' awareness of the importance of Islam in everyday life. As the author knows that the religion of Islam is the basis for a person to behave and behave how it relates to Allah Almighty., and how man relates to man himself. From this information, the author concludes that the implementation of the ROHIS program is a religious program that focuses on the formation of morals and religious awareness in the students of SMA Negeri 1 Stabat, especially members of the ROHIS program itself. In this case, the author describes two (2) important main things in the Rohis program at SMA Negeri 1 Stabat, namely providing adequate facilities in terms of worship and carrying out religious activities such as Mawlid Nabi and Isra Mi'raj.

Conclusion

The implementation of the ROHIS (Islamic Spirituality) program in the formation of morals and religious awareness at SMA Negeri 1 Stabat, researchers concluded that in ROHIS (Islamic Spirituality) activities have a role in moral formation and raise religious awareness, especially for students who are Muslim. There are 2 main things, namely, preparing worship facilities and carrying out religious activities to shape morals and foster religious awareness of students on the importance of Islam in daily life.

Reference

- Abdalati, Hammudah, *Islam Suatu Kepastian*, Media Da'wah 1983, Jakarta.
Abu Isa Muhammad bin Isa bin Saurah, *Sunan Tirmidzi*, Kitab : Iman, juz 3, Penerbit Darul Fikri. 1994 M, Bairut-Libanon.
Ainur Faqih, *Bimbingan dan konseling Islam dalam Islam*, UII Press, 2001, Yogyakarta.

- Ali, Mohammad Daud, *Pendidikan Agama Islam*, Rajawali Pers, 2008, Jakarta.
- Az-Zaibari, Amir Said, *Manajemen Qalbu: Resep Sufi Menghentikan Kemaksiatan*, Mitra Pustaka, 2003, Yogyakarta.
- Badrudin, *Manajemen Peserta Didik*, PT Indeks, 2014, Jakarta.
- Depag RI, *Kendali Mutu Pendidikan Agama Islam*, Direktorat Pembinaan Kelembagaan Agama Islam, 2001, Jakarta.
- Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, PT Syaamil Cipta Media, 2009, Bandung.
- Hakim, Atang Abdul, *Metodologi Studi Islam*, Remaja Rosdakarya, 2004, Bandung.
- Kailani, Najib, "Kepanikan Moral dan Dakwah Islam Populer: Membaca Fenomena 'ROHIS' di Indonesia", *Jurnal Analisis Edukasi*, Pusat Studi Sosial Asia Tenggara (PSSAT) Universitas Gadjah Mada, Vol. XI, No. 1, 2011.
- Koesmarwanti, Nugroho Widiyantoro, *Dakwah Sekolah di Era Baru*, Solo: Era Inter Media, 2000.
- Mahdian, *Pendidikan Membangun Karakter Bangsa (Peran sekolah dan Daerah dalam membangun Karakter Bangsa Pada Peserta Didik)*, Bestari Buana Murni, 2011, Jakarta Timur.
- Muhaimin, dkk. *Pengembangan Model Kurikulum Tingkat Satuan Pendidikan (KTSP) pada Sekolah & Madrasah*, PT. Raja Grafindo Persada, 2008, Jakarta.
- Narita, Desi, dkk, "Peranan Organisasi Rohani Islam dalam Meningkatkan Nilai Religius dan Kejujuran Siswa", *Jurnal Edukasi*, 2016.
- Nasution, S, *Metode Penelitian Naturalistik Kualitatif*, Tarsito, 1987, Bandung.
- Nata, Abuddin, *Studi Islam Komperhensif*, Prenada media Grup, 2015, Jakarta.
- Pusat Pembinaan Dan Pengembangan Bahasa Departemen Pendidikan Dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Balai Pustaka, 1989, Jakarta.
- Samudra, Aziz, Setia Budi, *Eksistensi Ruhani Manusia*, Yayasan Majelis Talim HDH, 2004, Jakarta.
- Shihab, M. Quraish, *Tafsir Al-Misbah Pesan Kesan dan Keserasian Al-Quran*, Lentera Hati, 2017, Tangerang.
- Sugono, Dendy, dkk, *Kamus Bahasa Indonesia*, Pusat Bahasa Departemen Pendidikan Nasional, 2008, Jakarta.
- Syafei, Imam, *Pendidikan Agama Islam Berbasis Karakter Di Perguruan Tinggi*, Rajawali Press, 2014, Jakarta.
- Yusuf, Ali Anwar, *Studi Agama Islam*, CV Pustaka setia, 2003, Bandung.