

## THE EFFECT OF ISLAMIC SPIRITUAL EXTRACURRICULAR ON STUDENT BEHAVIOR IN BENGKULU

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**Abstract:** The study was aimed at seeing how extracurricular Islamic spirituality affects student's behavior at SMAN 10 Bengkulu. The kind of research that was used in this study was quantitative research with a quantitative descriptive approach. The data-collection techniques used were questionnaires, observation, interview, and documentation. The sample in this study was all of the students who have participated in extracurricular Islamic Spirituality at SMAN 10 Bengkulu. Researchers used probability sampling techniques of simple random sampling. Research data analysis used simple linier regression analysis, F-Test, t-test, and coefficient determinations ( $R^2$ ) with the help of SPSS 16. The finding of these studies' extracurricular activities of Islamic spirituality affects student's behavior. This was evidenced by  $t_{count}$  of 3,120 whereas  $t_{table}$  of 2,037 at a significant level of 0.05. Based on these results  $t_{count}$  was greater than the expectation  $t_{chart}$ . Thus, it may be concluded that  $H_a$  was accepted and  $H_o$  was rejected so that there was an influence of Islamic spirituality extracurricular activities on student behavior by 22.8% while the remaining 77.2% was influenced by other factors not studied in this study.

**Keywords:** Extracurricular; Islamic Spirituality; Student's Behavior.

**Abstrak:** Penelitian ini bertujuan untuk mengetahui pengaruh kegiatan ekstrakurikuler kerohanian Islam terhadap tingkah laku siswa di SMA Negeri 10 Kota Bengkulu. Jenis penelitian yaitu penelitian kuantitatif dengan pendekatan deskriptif.

Teknik pengumpulan data yaitu angket, observasi, wawancara dan dokumentasi. Sampel pada penelitian ini adalah seluruh populasi siswa yang mengikuti kegiatan ekstrakurikuler kerohanian Islam di SMA Negeri 10 Kota Bengkulu. Penelitian ini menggunakan teknik *probability sampling* berupa *simple random sampling*. Analisis data penelitian menggunakan analisis regresi linier sederhana, uji F, uji t dan koefisien determinasi ( $R^2$ ) dengan bantuan SPSS 16. Hasil penelitian menunjukkan bahwa kegiatan ekstrakurikuler kerohanian Islam berpengaruh terhadap perilaku siswa. Hal ini dibuktikan berdasarkan  $t_{hitung}$  sebesar 3,120 sedangkan  $t_{tabel}$  sebesar 2,037 pada taraf signifikan 0,05. Berdasarkan hasil tersebut  $t_{hitung}$  lebih besar daripada  $t_{tabel}$ . Maka dapat disimpulkan bahwa  $H_a$  diterima dan  $H_o$  ditolak sehingga terdapat pengaruh kegiatan ekstrakurikuler kerohanian Islam terhadap tingkah laku siswa sebesar 22,8% sedangkan sisanya 77,2% dipengaruhi oleh faktor lain yang tidak diteliti dalam penelitian ini.

**Kata kunci:** Ekstrakurikuler; Kerohanian Islam; Perilaku Siswa.

### INTRODUCTION

Education is one of the things that play a very important role in the future progress of the nation. Law Number 20 the Year 2003 concerning the National Education System, the Government strives and organizes a national education system that can increase the faith and piety of God

Almighty and noble character in the intellectual life of the nation (Yasin, 2008).

Religious education itself has a role in the process of transformation whose orientation is to shape morals and personalities which in turn shape character in accordance with the values of Islamic teachings (Ministry of Religion, 2010). Therefore, Amirunas (2013) revealed that in the implementation of education there is a need to deliver educational material on morals because in it there is a study of the nature of morals and decisions (assessing activities).

At present, the condition of education in Indonesia is quite alarming with various existing problems. norms and values and values of the teachings of Islam which are increasingly fading in the learning process which ultimately results in the loss of national identity and character of students to be one of the causes of the emergence of educational problems in Indonesia (Musyaddad, 2013).

Media or a forum for forming students with good behavior patterns is through extracurricular activities held in formal schools. One of the extra-curricular activities in which Islamic values are invested in Islamic extracurricular activities (Ubaidah, 2014).

Islamic spiritual activity is a form of transformation of values or teachings of Islam that aims to shape the behavior or character of students for the better. Noer et al. (2017) said that Islamic spiritual activities are also aimed at maximizing every potential or ability of students or students through the process of fostering both academic and non-academic potential while still prioritizing norms, rules, and religious teachings contained in Al-Quran and Hadith (Suharman, 2018).

The purpose of carrying out the spiritual extracurricular activities also refers to the teaching and learning process, where learning activities in extracurricular activities lead to changes in student behavior (Nuryani & Hakam, 2013). This is as stated by Gagne and Berliner regarding behavioristic theory. This theory states that changes in behavior that occur in a person are the result of an experience. Learning is a change in behavior as a result of the interaction between stimulus and response, the results of which differ between before and after the learning process (Hall & Lindzey, 1993). Moreover, Rahman (2018) also revealed, learning is all physical and mental activities carried out by a person, so that it causes changes in behavior that is different from him, from the behavior before learning to the behavior after learning.

So far the study of Islamic spiritual extracurricular activities tends to discuss the aspects related, the effectiveness of Islamic spiritual activities and the implementation of Islamic spiritual activities themselves. Some of the studies that have been carried out include: First, the Study of the Role of Islamic spiritual extracurricular activities in the promotion of noble morals (Zafi, 2019). Second, research that discusses the function of Islamic spiritual in preventing radicalism in the era of globalization (Aidulsyah et al., 2017). Third, another study that also discusses the function of Islamic spiritual in counteracting the radicalism movement among students (Hayadin, 2016). Fourth, research that discusses the formation of religious attitudes of students at SMK IbnuTaimiyahin Pekanbaru by Islamic spiritual activity (Noer et al., 2017). Other studies were also found that discussed the

social and religious attitude of the spirit in high schools in eight cities in Indonesia (Marpuah, 2016). Based on the four previous studies, all research emphasizes the function, role, position, and effectiveness of carrying out Islamic spiritual activities. Research conducted using a qualitative approach. Whereas in this study, researchers wanted to see the effect of quantitative activities in Islamic spiritual extracurricular on student behavior. This study explored the percentage of influence from Islamic spiritual activity known how much influence from Islamic spiritual extracurricular activity.

This study was also strengthened through preliminary data sourced from interviews with students at SMAN 10 in Bengkulu City that religious education was highly considered. Because the learning of Islamic education in the classroom was only three hours of teaching, it was very lacking for students to learn about Islam. Then, to support the subjects of Islamic education, Islamic religious extracurricular activities were formed which were carried out every Wednesday after finishing following the subjects in class. This activity carried out through various forms of activities, such as giving material from the coach, praying in *Dzuhur* and *Asr*, learning to recite the Qur'an.

Seen from the statement above that Islamic spiritual activity outside of school was a very good thing to be followed by students. But the reality was not so. Islamic spiritual activities did not get a good response from some students, so students who participated in this activity were considered to be few.

The thing that was discovered by the researchers when participating in

Islamic spiritual activities was that there were still some students who took part in Islamic spiritual extracurricular activities apparently leaving the obligatory prayers when they were outside of school. This was proven when the Islamic spiritual supervisors asked them one by one, and there were still some students who did not attend the midday prayer while in school. Social life towards teachers and friends was also lacking.

Thus, from this statement there was a gap between the ideal theory put forward by Gage and Berliner who said that children who have good experiences can shape their behavior for the better. Ideally, following the extracurricular activities of Islamic spirituality can shape student behavior for the better. However, there were still some students who did not reflect good behavior even though they have joined Islamic religious extracurricular activities.

## **RESEARCH METHODS**

### **1. The Research Site and Time**

This research was carried out at SMAN 10 in Bengkulu City. This research was conducted for one month starting on November 21<sup>st</sup> until December 21<sup>st</sup>, 2019. The reasons for the researchers chose the research location include (1) SMAN 10 has students with diverse economic, social and educational backgrounds; (2) SMAN 10 was located in a region that was not too densely populated and was located on the edge of Bengkulu city; (3) SMAN 10 has competent Islamic spiritual teachers.

**2. The Population and Sample**

**The Population**

The population in this study were students at SMA Negeri 10 Bengkulu City who took part in Islamic religious extracurricular activities, totaling 35 students.

**Table1 Population**

No.	Class	The Number of Students Following Islamic Spiritual Extracurricular Activities	
		Boys	Girls
1	X	6	5
2	XI	7	9
3	XII	3	5
Sum		16	19
Total		35	

**The Sample**

The subjects in this study were less than 100, the researchers took the whole student as a sample using probability sanmpling technique (Sugiyono, 2016). Then, the sample that the researchers took was 35 students.

**3. Data Collection Instruments**

**The Questionnaire**

The questionnaire used in this study was a closed questionnaire. The scale used was a Likert scale, a scale used to measure attitudes, opinions, and perceptions of people about social phenomena (Sugiyono, 2016). The answers to each question on the questionnaire given will get the following values:

- a) Always get a value of 4
- b) Often gets a value of 3
- c) Rarely get a value of 2
- d) Never got a value of 1

**Research Questionnaire Grid Table**

Variable	Indicator	No. Item	Total Item
Islamic Spiritual Extracurricular Activities (Variable X)	Participation in participating in Islamic spiritual activities	1,2 and 3	3
	Learn to recite the Qur'an	4 and 5	2
	Prayers in congregation	6 and 7	2
	Public lecture or giving material	8,9 and 10	3
	Behavior (Variable Y)	Obedience to worship	11, 12 and 13
Discipline		14 and 15	2
Politeness		16 and 17	2
Careness		18, 19 and 20	3
Responsibility		21, 22 and 23	3

**The Observation**

Observation was used by research to strengthen the data obtained related to the behavior of students who were active in Islamic spiritual activities. Besides being measured using a questionnaire, student behavior was also directly observed by researchers or participant observation.

**The Documentation**

In this study, documentation was used to retrieve and collect data relating to SMAN 10 in Bengkulu City. The data needed in this study includes the history of the founding of SMAN10 in Bengkulu City, vision and mission, number of students, number of teachers teaching, Islamic Spirituality activities.

**4. Data Analysis Techniques**

**Data Normality Test**

Normality test was used by researchers to determine whether the data was normally distributed or not. In addition, to determine the choice of formula in the hypothesis test later.

**Linearity Test**

Linearity test was important to use aimed to see whether or not a linear relationship exists between the variables of Islamic spiritual activities and student behavior. This linearity test can be done by using the F test statistic with the formula:

$$F = \frac{S_{TC}^2}{S_G^2}$$

**The Calculation**

Linearity test can be done by looking at the comparison between  $F_{count}$  and  $F_{table}$  values at the significance level  $\alpha = 0,05$  and  $dk_{numerator} = k - 2$  and  $dk_{denominator} = n - k$ . If  $F_{count} \leq F_{table}$ , we obtained the conclusion that the regression was linear patterned (Sugiyono, 2012).

**Hypothesis Test**

*Simple Linear Regression Analysis Test*

In the next stage was testing the research hypothesis, then the data that has been obtained from the questionnaire that has been distributed will be analyzed by a statistical method known as the simple linear regression formula as follows: (Sugiyono, 2017)

$$Y = a + bX$$

Explanation:

- Y = Subjects in the predicted Y variable
- a = Value Y when value X = 0 (constant value)
- b = The direction number or regression coefficient, which shows the number

of increase (+) or decrease (-) variable Y based on changes in variable X.

x = The subject of variable X has a certain value

*Simple Regression Coefficient Test (T Test)*

T test was used in this study to find out how much the significance level of the influence of Islamic spirituality on student behavior. Then this test can be done with the following formula:

$$t = \frac{r\sqrt{n-2}}{\sqrt{1-r^2}}$$

Explanation:

- $t = t_{count}$  (table distribution t at  $\alpha = 0,05$  and  $dk = n-2$ )
- r = Correlation Coefficient
- n = Number of Samples

The results of the  $t_{count}$  hypothesis were compared with  $t_{table}$  by the following test criteria:

- (1) If  $t_{count} > t_{table}$  at  $\alpha = 0,05$  then  $H_0$  was rejected and  $H_a$  was accepted (influential)
- (2) If  $t_{count} < t_{table}$  at  $\alpha = 0,05$  then  $H_0$  was accepted and  $H_a$  was rejected (no effect)
- (3) If  $sig < 0,05$ , then  $H_a$  was accepted and  $H_0$  was rejected
- (4) If  $sig > 0,05$ , then  $H_0$  was rejected and  $H_a$  was accepted

**Determination Coefficient Test**

To find out the change in the magnitude of the dependent variable, namely student behavior caused or influenced by Islamic spiritual activities, it can be obtained by conducting a coefficient of determination test. In

conducting this test, it can be seen if the higher the  $R^2$ , the change in the percentage of the dependent variable, namely the behavior of students who were influenced by activeness in participating in Islamic Spiritual activities, will be higher as well.

### **Statistical Hypothesis**

The statistical hypotheses of this study were as below:

Ho: There was an influence of spiritual extracurricular activities on student behavior.

Ha: There was no influence of spiritual extracurricular activities on student behavior.

## **RESEARCH FINDINGS**

### **Presentation of Research Results Data**

To answer the research hypothesis regarding the quantity of influence of independent variables (Islamic Spiritual extracurricular activities on the dependent variable, namely the behavior of students in Bengkulu, especially in SMAN 10 in Bengkulu City), the researchers spread the questionnaire as the main data collection instrument in this study for students who were totaling 27 people.

#### **a. Extracurricular Activities of Islamic Spirituality**

At this stage the researcher gave 10 question items to 27 respondents. Questions given in the questionnaire relate to the activities of students in participating in Islamic spiritual activities carried out at school.

As for the results of the questionnaire given to students, it turned out that the majority of respondents always gave answers especially to the 10th question item with the highest quantity. The 10th question item was that public lectures can strengthen friendship. Based

on these data the existence of a public lecture can strengthen the relationship between Islamic spiritual's students with a percentage of 63%.

#### **b. Student Behavior**

To get research data on student behavior as an effect of them participating in Islamic spiritual activities at school, the researchers also gave a questionnaire containing 13 questions to 27 students who were respondents in the study.

The results of the questionnaire distributed by researchers regarding student behavior showed that question number 8 (eight) became the most option with frequent answer choices. This 8th question was related to providing assistance to others with a percentage of 57%. Based on these data students often provided assistance to others.

### **Data Analysis Results**

#### **Prerequisite Test**

The prerequisite test for data analysis in this study was conducted before the researcher conducted the research hypothesis test with a simple linear regression formula. The prerequisite tests conducted by researchers in the form of tests of normality and linearity.

#### **a) Normality Test**

In this case the researchers used the *Kolmogorov-Smirnov* test as a normality test. By utilizing the SPSS 16 application the results were as follows:

**Normality Test Results Table**

One-Sample Kolmogorov-Smirnov Test		Unstandardized Residual
N		35
Normal Parameters <sup>a</sup>	Mean	.0000000
	Std. Deviation	3.21071601
Most Extreme Differences	Absolute	.120
	Positive	.120
	Negative	-.084
Kolmogorov-Smirnov Z		.711
Asymp. Sig. (2-tailed)		.693
a. Test distribution is Normal.		

From the data in the above table, it can be seen that the significant value was 0,693. The value was greater than the significance level of 0.05 or 5%. This means that in Ha's research was accepted while Ho was rejected. Then the researcher can conclude that the test data were normally distributed.

**b) Linearity Test**

To find out whether there was a linear relationship between the variables of Islamic spiritual activities and the behavior variables of students who took part in these activities, the researchers conducted a linearity test. The results can be seen in the ANOVA output table in the following table:

**Table of Linearity Test Results**

ANOVA Table		Sum of Squares	Df	Mean Square	F	Sig.
Students' Behaviour * Islamic Spiritual Extracurricular Activities	Between Groups	222.46 (Com bined)	9	17.11	1.55	.17
	Linearity	103.39	1	103.39	9.38	.00
	Deviation from Linearity	119.07	9	13.23	1.17	.31
	Within Groups	231.41	21	11.02		
	Total	453.88	34			

There were two ways that can be done to make decisions in conducting this research. First see the significance value of the variable and the second by looking at the value of F. Both can be done in a linearity test.

- (1) If the decision making was seen in the first way, it can be seen from the significance value (sig): from the data presented in the output above, the deviation value of the significance linearity was 0.561. The value obtained was greater than 0.05. So that researchers can concluded that there was a linear relationship between the independent variables namely Islamic Spiritual Extracurricular Activities with the dependent variable namely significant student behavior.
- (2) If referring to the F value contained in the output table, the value obtained indicates the  $F_{count}$  was 0.900. So, the  $F_{count}$  obtained was greater than  $F_{table}$  which was 2.25. Therefore, the value of  $F_{count}$  was smaller than the value of  $F_{table}$ . Then, it can be concluded that

there was a linear relationship between the variables of Islamic spiritual extracurricular activities that were followed by students with significant behavior.

**Hypothesis Test Results**

1) Simple Linear Regression Test

To test the effect of Islamic spiritual extracurricular activities with student behavior, a simple linear regression test formula was used. The results of calculations using SPSS16 were presented in the table below:

**Simple Linear Regression Analysis Results Table**

Coefficients <sup>a</sup>					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	25.838	5.738		4.503	.000
Islamic Spiritual Extracurricular Activities	.541	.174	.477	3.120	.004

a. Dependent Variable: Students' Behaviour

  

Model Summary <sup>b</sup>					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.477 <sup>a</sup>	.228	.204	3.259	1.454

a. Predictors: (Constant), Islamic Spiritual Extracurricular Activities  
 b. Dependent Variable: Students' Behaviour

Based on the table above, it can be made in the following simple linear regression test equation:

$$Y = a + bX$$

$$Y = 25.838 + 0.541 X$$

The amount of X value in the formula can be obtained through the calculation process with the equation above which was a regression whose estimates can be explained below:

- (a) 25,838 was a constant value ( $\alpha$ ) which means that if the independent variable in this study was the extracurricular activities of Islamic spirituality = 0 (constant price), then the dependent variable was the student behavior value was 25,838.
- (b) 0.541 was a regression coefficient value of the independent variable that was Islamic spiritual extracurricular activities followed by students. This means that if the extra-curricular activities that were followed have increased by 1% then automatically the behavior of students who were active in these activities will also increase by 0.541%.
- (c) The sign (+) on the regression coefficient means to give a clue that there was a positive influence of the Islamic spiritual activity variable on the behavior variable and also showed an increase in the behavior variable based on changes in the Islamic spiritual activity variable.

2) T test as a Simple Linear Regression Coefficient Test

As for knowing the significance of the influence between variables following the activities of Islamic spirituality on changes in student behavior can be done by t test. By a research hypothesis:

Ho: There was no significant effect of extracurricular activities in Islamic



spirituality (X) on student behavior (Y)

Ha: There was a significant influence of Islamic spirituality extracurricular activities (X) on student behavior (Y)

Based on the results above showed that  $t_{count} = 3,120$  with a significant value of 0,004 at the 5% significance level of the two-party test and  $df = n-2-1 = 32$ . Then, it obtained  $t_{table}$  of 2,037. So that, a conclusion can be drawn that Ha was accepted in the sense that there was a significant influence on the extracurricular activities of Islamic spirituality on the formation of student behavior. However, it should be noted that the level of significance of Islamic spiritual activities was not too high at only 22.8%. It showed that there were still other factors that also affect student behavior that was equal to 77.2%.

#### 1) Determination Coefficient Test ( $R^2$ )

The results of the  $R^2$  test indicated that Islamic spiritual activities carried out at school were not the main factors that influence the formation of student behavior. Students who were active in these activities only influenced 22.8% of their behavior. This means that it can be understood that there were still many other influences of 77.2% which will shape student behavior.

### DISCUSSIONS

The activeness of students in joining extracurricular activities organized by the school was one of the supporting factors in influencing student behavior. One of the extra-curricular activities in which Islamic values are invested is

Islamic extracurricular activities (Nuryani & Hakam, 2013).

Extracurricular activities of Islamic spirituality can be used as a forum to increase Islamic knowledge because remembering that Islamic education courses in the classroom were only one meeting a week and only study for three hours of lessons. In addition, Islamic spiritual extracurricular activities can also be used as a person's personal development, life motivation, and explore the potential and talents for students because in this activity can train students to become better personal.

Almost every meeting of spiritual activities of the Islamic teacher guided provide guidance and advice as well as teachings on religion so that students always carried out the commands and stay away from all the prohibitions of Allah. Giving advice like this is still needed by teenagers of middle and high school age because they are still unstable and do not understand which one contains something harmful and beneficial and still tend to follow the lifestyle of the surrounding environment and their peers.

Islamic religious extracurricular activities at SMAN 10 in Bengkulu City were as follows:

Firstly, pray in congregation. Prayer in congregation was a compulsory activity carried out by students of SMAN 10 in Bengkulu City. Not only students who took part in Islamic religious extracurricular activities, but all students who are Muslim are obliged to attend congregational prayers. The congregational prayer activities carried out were *Dzuhur* and *Asr* prayers from Monday to Friday, but for Friday male students pray on Friday in congregation

first then after finishing the Friday Prayer the new students pray noon in congregation.

Secondly, the activity of reciting Al-Qur'an. The implementation of learning to recite the Qur'an at Islamic spiritual activities was carried out before the delivery of material from the coaches of Islamic spiritual activity. The coach of Islamic spiritual will appoint one of the Islamic spiritual members to lead the reciting of the Qur'an and then followed by other students. If there was a mistake in reading, the coach of Islamic spiritual activity will justify the reciting and the students repeat the reciting. The students who lead reading the Qur'an alternately from week to week by randomly being appointed by Islamic spiritual's coach so that all Islamic spiritual students will get their turn. The appointment of students who got their turn to work as guides in reading the Qur'an will be a motivation for students to learn so there was no error in reciting the Qur'an.

Third, giving material (general lecture). Public lecture was an activity of giving material or direction to students and students who participated in Islamic Spiritual activities delivered by the advisor of Islamic Spiritual activity. Usually, the Islamic Spiritual advisor provide material such as prayer, devotion to parents, the sin of gossiping, the sin of doing bad things to others and other actions that harm others. In this activity students were expected to practice it in their daily lives not to repeat the mistakes they have ever made.

Based on the results of research on the effect of Islamic spirituality extracurricular activities on the behavior of other students. By giving questionnaires containing questions to students as

respondents totaling 27 people, the following results were obtained:

1. Of the 10 (ten) questions given to the 27 (twenty seven) respondents or students who were active in participating in Islamic spiritual activities, question number 10 has the most influence in shaping student behavior. The percentage of these items is 63%. From the analysis of this X variable, it can be seen that the implementation of public lectures or religious lectures can classically strengthen the relationship between Islamic spiritual students.
2. Of the 13 questions given to students to determine changes in student behavior as the dependent variable (Y) after they follow Islamic spiritual activities, it can be seen that the 8th (eight) question number most influences student behavior. The percentage of these questions related to mutual assistance is 57%.
3. Based on the data processing of simple linear regression analysis results with the equation  $Y = 25.838 + 0.541 X$  by utilizing the SPSS 16 application facility, it can be obtained a value of 0.541 as a regression coefficient of variable extracurricular activities in Islamic spirituality as variable X. This means that if Islamic extracurricular activities experience an increase of 1% then automatically also the behavior of students will experience an increase of 0.541%. The sign (+) gives a clue that there was a positive influence on the variable of Islamic spiritual activities on the behavior variable. It also showed an increase in student behavior variables as an effect of the changes in

the variables of Islamic spiritual activities.

4. Based on the criteria previously discussed  $H_a$  can be accepted if  $t_{count}$  was greater than  $t_{table}$  with a 5% significance level of two-party test and  $df = n-2-1 = 32$ . From the results of the test that has been done was shown that  $t_{table}$  of 2.037 while  $t_{count}$  of 3.120 at the significance level of 0.05. Based on these results,  $t_{count}$  was greater than solid  $t_{table}$ . Then it can be concluded that  $H_0$  was rejected and  $H_a$  was accepted. So there was an influence of Islamic spirituality extracurricular activities (X) on student behavior (Y).
5. From the results of the  $R^2$  test or the coefficient of determination, it was found that the coefficient was positive, which means there was an influence of Islamic spiritual activities with the formation of student behavior. So the level of influence on student behavior was determined by the activeness of students in. Referring to the value of R square obtained that was equal to 0.228, it was known that the contribution of Islamic spirituality extracurricular activities in influencing the behavior of students was only 22.8%. It showed that there were still many influences or other factors that shape the behavior of students in schools with a quantity of 77.2%.

From these calculations provide information that Islamic spiritual activities have a positive effect on student behavior. The better the learning that was given in the extracurricular activities of Islamic spirituality, the better the student's behavior will be. The results of this research were in accordance with or reinforce the opinion of Novan Ardy

Wiyani explained that through Islamic extracurricular activities an increase in faith and piety can be done in schools by facilitating students to develop activities that were religiously nuanced through Islamic religious extracurricular activities so as to shape the morals of students get better (as cited in Hanifah, 2015).

Islamic spirituality is an organization that organizes Islamic religious activities in schools by directly involving students in these activities. With the active role of students, the extracurricular activities of Islamic spirituality can influence the religious behavior of the members who follow it. So students will get used to religious activities forums which will eventually gradually shape the behavior and personality of students.

The number of religious activities participated by students will make the students more broad in their thinking and more religious experience.

Judging from the purpose of carrying out extracurricular activities that also refer to the teaching and learning process as a process of formation of student behavior or morals. This was as in the behavior theory proposed by Gage and Berliner. The theory reveals that experience will shape a person's behavior or in the sense of behavior will be formed through an experience (Hall & Lindzey, 1993). So the better and more experience gained by someone, it will also affect the behavior that was formed.

Based on the theory used, it can be concluded that there was a significant influence between the extracurricular activities of Islamic spirituality on student behavior. Thus, there was a match between the ideal theory and the research results

obtained. But in this study the influence of Islamic spirituality extracurricular activities on student behavior was not too large, namely 22.8%. The other 77.2% was influenced by factors or other influences in shaping student behavior, morals or personality. From the data obtained by the researchers it was indeed in accordance with what happened in the field, because the activities of Islamic spirituality extracurricular have not been carried out optimally. The activity was only carried out once in a week with the duration of the meeting only one hour. So the influence of Islamic religious extracurricular activities is only 22.8%.

## CONCLUSION

Based on the results of the research and discussion above regarding the influence of Islamic spirituality extracurricular activities on student behavior at SMAN 10 in Bengkulu City, it can be concluded that there was an influence of Islamic spirituality extracurricular activities on student behavior. However, based on the results of data analysis it turned out that there were other factors that also affect student behavior. Other factors include parenting, economic background and cognitive abilities. These other factors were not discussed in this study. It is recommended for further research to conduct further research using variables from these other factors.

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