

Article HistoryReceived:
23-10-2023Revised:
23-05-2024Accepted:
25-05-2024DOI: <https://doi.org/10.33367/ijies.v7i1.4434>

Available Online: 22-06-2024

Building Religious Values in Students: The Role of Extracurricular Programs at Islamic Middle School**Fathurrahman Fathurrahman,¹ Winarto Eka Wahyudi,^{2*} Sahal Mahfud,³**^{1,2,3}Universitas Islam Lamongan, Indonesia¹ekawahyudi1926@unisl.a.ac.id, ²fath@unisl.ac.id, ³sahalmahfud@yahoo.com

*Corresponding Author

Abstract

This research explores the extracurricular learning program at *Tanfirul Ghoyyi* Lamongan Islamic Middle School, aimed at strengthening students' religious character. The goal is to prepare a future generation that is creative, resilient, and independent. The study focuses on the steps taken by the school, the role of the principal and staff in internalizing religious values, and the supporting factors and obstacles encountered. This research uses a qualitative approach with a case study design. Data was gathered through interviews, observations, and document analysis. The data was then analyzed using condensation, exposure, and conclusion techniques. The findings reveal several key steps the school takes to strengthen students' religious character. These include formulating the goals of extracurricular activities in line with the school's vision and mission, determining the implementation team, developing curriculum programs, creating extracurricular activities, innovating learning outside the classroom, and implementing habituation, modeling, and supervision. The principal plays a crucial role in planning, organizing, and supervising the program. At the same time, supervisory teachers are responsible for enhancing religious understanding, guiding the internalization process, and training students. Support for the program comes from various sources, including the school, student guardians, the Islamic boarding school environment, the creativity of supervisory teachers, and high student interest. However, challenges include a lack of awareness among community members and parents. In conclusion, the study underscores the importance of a collaborative effort involving school administration, teachers, students, and parents in effectively strengthening students' religious character through extracurricular activities. This research provides valuable insights into the practical steps and collective efforts required to nurture a morally grounded and independent future generation.

Keywords: Extracurricular, Learning Program, Religious Character.**Abstrak**

Penelitian ini mengeksplorasi program pembelajaran ekstrakurikuler di SMP Islam Tanfirul Ghoyyi Lamongan yang bertujuan untuk memperkuat karakter religius siswa. Tujuannya untuk mempersiapkan generasi masa depan yang kreatif, tangguh, dan mandiri. Kajian berfokus pada langkah-langkah yang dilakukan sekolah, peran kepala sekolah dan staf dalam internalisasi nilai-nilai agama, serta faktor pendukung dan kendala yang dihadapi. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Pengumpulan data dilakukan melalui wawancara, observasi, dan analisis dokumen. Data tersebut kemudian dianalisis dengan teknik kondensasi, paparan, dan kesimpulan. Temuan ini mengungkap beberapa langkah penting yang diambil sekolah untuk memperkuat karakter religius siswa. Diantaranya adalah merumuskan tujuan kegiatan ekstrakurikuler sesuai dengan visi dan misi sekolah, menentukan tim pelaksana,

mengembangkan program kurikulum, membuat kegiatan ekstrakurikuler, melakukan inovasi pembelajaran di luar kelas, dan melaksanakan pembiasaan, keteladanan, dan supervisi. Kepala sekolah memainkan peran penting dalam perencanaan, pengorganisasian, dan pengawasan program. Sementara itu, guru pengawas bertugas meningkatkan pemahaman agama, membimbing proses internalisasi, dan melatih peserta didik. Dukungan terhadap program tersebut datang dari berbagai sumber antara lain pihak sekolah, wali santri, lingkungan pesantren, kreativitas guru pembimbing, dan minat santri yang tinggi. Namun tantangannya adalah kurangnya kesadaran di kalangan masyarakat dan orang tua. Kesimpulannya, penelitian ini menggarisbawahi pentingnya upaya kolaboratif yang melibatkan administrasi sekolah, guru, siswa, dan orang tua dalam memperkuat karakter keagamaan siswa secara efektif melalui kegiatan ekstrakurikuler. Penelitian ini memberikan wawasan berharga mengenai langkah-langkah praktis dan upaya kolektif yang diperlukan untuk membina generasi masa depan yang bermoral dan mandiri.

Kata kunci: Ekstrakurikuler, Karakter Religius, Program Pembelajaran.

Introduction

Efforts to strengthen character education have gained a strategic position as the embodiment of the National Mental Revolution Movement, which is also an integral part of President Joko Widodo's Nawacita (Asrori, 2016). One effort to strengthen character education is the religious character (Rubini, 2019). The Indonesian Ministry of Education and Culture explains that religious character values reflect belief in God Almighty and are then applied in implementing all religious teachings per the beliefs one adheres to. Religious character values are manifested in behavior that respects differences in religions and beliefs, tolerance, love of peace, cooperation between followers of religions and beliefs, anti-bullying and violence, friendship, being firm in one's stance, sincerity, not forcing one's will, loving the environment, protecting the small and marginalized (Hermawan, 2020). Such a religious character is essential to instill early in students through comprehensive and integrated learning both in curriculum design and in school extracurricular programs. As a provision for students to fulfill their self-development obligations, they face future challenges and global interactions.

Students' religious character results from internalizing values and teachings and inheriting understanding, which can make a Muslim exemplary. Islamic values are absolute truth, universal, and holy. The truth and goodness of religion overcome human reason, feelings, desires, and passions, which can transcend the subjectivity of group, race, nation, and social stratification (Samani & Hariyanto, 2011). Religious values underlie thought patterns, attitudes, and behavior patterns as a treasure of a person's spiritual wealth so that the person achieves the title of a human being with a sound mind, character, and personality

integrity. Meanwhile, the character is seen as human behavior related to God Almighty, oneself, fellow humans, the environment, and nationality, manifested in thoughts, attitudes, feelings, and actions based on religious norms, laws, manners, customs, and aesthetics. Character is interpreted as behavior in everyday life in attitudes and actions (Nucci & Krettenauer, 2014).

Islam is a teaching based on the Al-Qur'an and the practices of the life of the Prophet Muhammad, which were later recorded as the Prophet's hadith. Thus, the values and teachings of the Islamic religion are the essence of noble morals and human nature, which can provide benefits and functions in managing human life itself and the natural environment following the teachings that have been passed down by the Prophet sourced from the Al-Qur'an and the Prophet's Sunnah (Nurhidayati, 2010). The values and teachings of the Islamic religion can also be interpreted as helpful and perfect for human life, according to the nature of humanity. Islamic religious teachings include *aqidah*, worship/shari'a, and moral values. *Aqidah* teaches humans about the existence of Allah, the Almighty. Meanwhile, the teachings of worship/shari'a provide instruction for humans so that every behavior is based on obtaining the approval of Allah SWT. Morals teach humans to always behave well and nobly based on norms and manners that follow the shari'a so that they can guide a peaceful, safe, comfortable, prosperous, and harmonious life (Hakim, 2012).

Becoming a religious person is a form of practicing *Pancasila*; as citizens, every Indonesian can embrace a religion based on belief in God Almighty (Muhid, 2020). Practicing the teachings of the religion one adheres to makes a person behave religiously, always obeying and adhering to religious commands and staying away from religious prohibitions (Sahlan, 2010). A religious person tends to live happily, behave healthily, and have mature self-control abilities. Eight religious characteristics are indicators of someone being considered a religious person. Have the characteristics of honesty, fairness, benefit to others, humility, efficiency, vision for the future, upholding discipline, and maintaining balance in various aspects. This ideal is what the world of education wants to achieve today: how schools design their curriculum and management of learning to produce students who have a religious character in navigating global interactions (Madjid, 2018).

The current reality is challenging for Indonesian education, especially in school institutions (Husna & Thohir, 2020). The decline in morals among teenagers worries all groups in the government, educational institutions, mass organizations, and society. A research report states various reasons underlying the recent decline in adolescent morals,

including promiscuity, excessive use of smartphone technology, smoking cigarettes, drinking alcohol, and consuming drugs (Saleh, 2020). Teenagers have a unique development period and are trying hard to become independent individuals. Thus, teenagers have high emotional turmoil, which can lead to frustration. Teenagers often cannot control themselves in searching for identity and becoming independent individuals, so they are trapped in promiscuity, violence, drugs, and other psychological problems (Makaria et al., 2021; Povey et al., 2022).

The factors causing the crisis or decline in morals in our young generation can be seen from various things, including unfavorable environmental factors with low public awareness, such as lack of parental attention and supervision regarding children's social relations at home and the outside. The proliferation of mass media broadcasts can damage the morals and personalities of teenagers experiencing a period of development—the lack of role models from the older generation in various social environments. There needs to be more literacy that is easy to access and a variety of activities that are easy to follow and fun for teenagers, especially those related to Islamic religious education and character education (Muslich, 2022). This condition requires all of us to look for answers and solutions to this crucial issue regarding the factors causing the moral crisis of the younger generation and how to make significant efforts to overcome the problem of the moral crisis.

School is still a strategic place for awareness and children's growth and development in a better direction (Perveen & Awan, 2017). The teaching curriculum structure provided with various content that adapts to students' psychological conditions can be a solution for developing and strengthening students' character to become superior and independent individuals. The P5 policy (project to strengthen the *Pancasila* students profile) developed by the Indonesian Ministry through the implementation of the independent curriculum is expected to become an iconic project for the bright future of Indonesian students (Habibah & Nurhidin, 2023). Minister Nadiem Makarim's speech in commemoration of National Education Day 2023 asked that through the momentum of this year's National Education Day, we, as the nation's children, must increase our self-confidence, courage and spirit of nationalism and never be discouraged in all circumstances (Kemdikbud, 2023). As Ki Hajar Dewantara once said, "*Trust, firm, full of knowledge until his soul is mature, and self-confident, not easily afraid, steadfast in facing any obstacles.*"

The urgency of developing student character both in the curriculum domain and in extracurricular programs is essential. The implementation is carried out consciously,

planned, directed, organized, and responsible for introducing, growing, guiding, and developing students (Suhadi et al., 2014). Good character is beneficial for students because it will lead to a balanced, complete personality in harmony with knowledge, psychology, and skills that match their talents and interests. Accommodating students' tendencies and desires and their ability to act, increase, improve, and develop themselves. Which, in turn, can adapt to their environment, maintain dignity, and create optimal human qualities to become independent individuals. There are three dimensions of religious character value relations: the relationship between the individual and God, the individual with others, and the individual with the universe (Penyusun, 2018).

Efforts to inherit values and instill religious character in students through the educational process can be carried out in a learning process that prioritizes optimizing religious materials. It can be done by designing a curriculum development program that facilitates religious activities to form students' religious character. Curriculum development is significant for educational institutions because it can be used to answer problems at any time (Fathurrahman & Azizah, 2022).

To inherit values and instill religious character in students in the learning process, schools can design the instillation of religious values in classroom learning and forms of teaching outside the classroom in the form of extracurricular programs. Integrating extracurricular programs with various religious activities at school is also part of efforts to instill student character and pass on Islamic values. The value of religious character education comes from religious values and teachings. Efforts can be made to strengthen the religious education curriculum. One strategy in forming religious character is to provide example, appreciation, and habituation. Forming the habit of always having good behavior and abandoning lousy behavior based on an appreciation of religious values and accompanied by example will produce students with religious character.

Extracurricular activities in Islamic religious education as a teaching program outside the classroom are expected to develop students' skills, familiarize them with the value of virtue and worship, expand social relations through working together, and create a sense of family. They can form the character of cooperation. *Tanfirul Ghoyyi* Lamongan Islamic Middle School has set goals for extracurricular activities in the field of Islamic religion, including (1) Deepening, intended to enrich Islamic religious education material; (2) Strengthening, as an effort to increase faith and piety; (3) Habituation, namely through experience and cultivation of religious teachings and noble moral behavior in everyday life,

and (4) Expansion, namely exploring the potential, talents, interests, skills and abilities of students in the field of Islamic religious education. The Ministry of Religion provides direction regarding the objectives of holding extracurricular activities where students are expected to be human beings who carry out religious commands and avoid its prohibitions (RI, 2005).

Strengthening students' religious character through extracurricular activities is held to guide students to practice religious teachings (Tajab, 2017). Understanding religion is obtained through learning activities in class or learning processes outside the classroom, where extracurricular activities are also intended as a driving force in shaping students' character following Islamic religious values. Through extracurricular activity programs, students are invited to familiarize themselves and appreciate themselves to become religious individuals. With this in mind, the learning program through extracurricular activities to strengthen the religious character of students at *Tanfirul Ghoyyi* Lamongan Islamic Middle School is interesting to study further, in-depth, and comprehensively.

Methods

This research uses a qualitative approach with a case study type to reveal and descriptively explain how extracurricular programs strengthen students' religious character. As the direction states, a qualitative approach will produce descriptive data through expressions or comprehensive writing about the phenomena observed (Rustanto, 2015). Meanwhile, to base the research steps, the researcher suggests that qualitative research originates from the constructivist philosophy, which assumes that an event or event has various dimensions of meaning, not just a single meaning (Moleong, 2014). Thus, through this research activity, you can produce a complete picture of the focus being studied. The explanation is an expression or writing from field data and facts provided by the informant.

Using research instruments, researchers follow interview, observation, and documentation guidelines, using interviews to uncover information from informants in a structured or semi-structured manner, depending on the depth of the data and information in question (Sugiyono, 2013). It is essential to pay attention to how the information source can convey its information freely and openly so that critical questions and an atmosphere of familiarity must be built beforehand, including management of further information to provide opportunities for the next informant. Researchers carried out observations to observe the learning process and extracurricular program activities at school. Observation activities

are expected to provide data in the form of field notes, making it easier for researchers to understand phenomena in the field. Apart from that, notes during observations can also be used to determine the availability of the data that has been collected. The following instrument is documentation carried out by researchers to complete the data collection and processing process.

For data analysis in this research, researchers used a model developed by Miles and Huberman, which was divided into three stages of analysis: first by condensing the data, next by exposing the data (data display), and ending with a conclusion (Miles et al., 2014). The data condensation process is carried out to sort and select data following the research focus, leading to research results. The condensation process is simultaneous with the data exposure or data display process. This activity was also carried out based on facts obtained by researchers from the field, as well as an effort to explore and present them in the discussion. Researchers also triangulated data based on the characteristics and characteristics of data obtained from the field to obtain more valid and reliable data. Next, the researcher draws conclusions based on the data condensation and data display results to conclude from a series of research processes.

Results and Discussion

Extracurriculars as an Instrument for Strengthening Character

The findings obtained in this research indicate that the extracurricular programs practiced by *Tanfirul Ghoyyi* Islamic Middle School include *al-banjari* prayers, scouting, speech training (*khitabah*), and *Tahfidzul Qur'an*. The four extracurricular programs are intended as a forum for developing students, aiming to strengthen students' religious character, raise awareness in students so that they always study enthusiastically, be obedient and obedient to existing regulations, foster a sense of belonging to the alma mater, and have unity in terms of goodness. The activity time is outside class hours and is carried out once a week according to the programmed schedule. Research findings regarding programs to strengthen students' religious character are carried out through steps, including Setting activity goals as a derivative of the school's vision and mission. Carrying out the organization of activities: forming an activity implementation team, developing a curriculum program, developing an extracurricular activity program, supervising teachers carrying out learning innovations outside the classroom, then the school also carries out and implements

habituation, example, and supervision programs in strengthening students' religious character.

Findings related to the role of the school principal and his staff in the program to strengthen students' religious character were carried out through steps, including The school principal plays a role in planning, organizing, and supervising while the guidance teacher plays the role of implementing the program to strengthen religious character as well as guarding internalization and providing motivation. Meanwhile, findings related to the supporting and inhibiting capacities of enhancing students' religious character include support from the school, student guardians, the learning environment in Islamic boarding schools, the creativity of coaching teachers, and students' high interest in learning. There is a need for more awareness among some of the boarding school environments and some of the student's parents.

To strengthen students' religious character, the extracurricular activity program is gaining momentum when schools as educational institutions promote efforts to produce an excellent generation for a golden Indonesia in 2045 (Winata et al., 2021). The need for the presence of a chosen generation that can contribute to the progress of the nation and state and has competence in global events is of concern to all circles, especially school institutions. Briefly, we can discuss the issue of religious character, referring to the definition of character in the Big Indonesian Dictionary (KBBI), which means psychological traits, morals, or manners that differentiate a person from others. Meanwhile, according to the Directorate General of Mandikdasmen – Ministry of Education and Culture, Character is a way of thinking and behaving characteristic of each individual for living and working together within the family, community, nation, and state. In the subsequent explanation, it is stated that individuals with good character can make decisions and are always willing to assume responsibility for the consequences of the decisions made. Religion is an understanding related to religion, where a person with a religious nature has a solid basis for religious beliefs, obedience to religious teachings, and reliable moral behavior.

To strengthen students' religious character, *Tanfirul Ghoyyi* Lamongan Islamic Middle School was developed, starting from formulating objectives as a result of realizing the school's vision and mission. Schools carry out a curriculum planning process to provide education relevant to strengthening character. It includes planning additional curriculum in the form of extracurricular activities. This program aims to instill democratic character, mutual respect, tolerance, harmony, equality and justice. The above matter can be traced to

Aristanti's findings regarding strategies for forming religious character through religious activities (Aristanti, 2020). For example, instilling discipline and habituation creates a conducive atmosphere, integration, and internalization of a religious character. Religious character values are then identified: pious, polite, friendly, honest, disciplined, respectful of time, responsible, sincere, and humble.

The second research finding relates to the process or stages, from formulating the school's vision and mission to developing the school's curriculum and extracurricular activities. That is relevant to the research results of Suardika Mas and Lamatenggo, who reported that efforts to internalize multicultural values were developed in intracurricular and extracurricular through methods and stages, including internalization of multicultural values in the School's Vision and Mission, then manifested in the subjects. It is not enough to design extracurricular activities, strengthen assignments both in and outside of class, and promote the celebration of religious and national holidays (Suardika et al., 2022). The implementation of education in schools is a holistic unity. Schools are built based on a vision that has been formulated and then translated into the formulation of the school's mission and goals. It is the obligation of each teacher as the person responsible for the subject's success to carry out teaching by constantly aiming at the goals, mission, and vision above. In the implementation of extracurricular activities, the supervisor determines the objectives of the activities by following the rules in question.

Fausi's research, which questioned the religious culture model at SD-Islamic Global School Malang City, divided the relationship of devotion into two categories: the value of devotion to Allah SWT and human devotion to fellow humans (Fausi, 2019). The process of internalizing religious values is carried out by example, habituation, and obedience to school SOPs through various activities, including midday prayer in congregation, midday prayer, afternoon prayer in congregation, prayer for entering class, prayer before and after studying, prayer for leaving class, prayer for riding in vehicles, memorize short letters, and by observing Islamic holidays. In line with the findings above are the activities of spiritualists (Islamic spiritualists) in Nurani's research, which states that extracurricular activities are carried out through example, habituation as well as methods and strategies that are carried out to achieve the expected goals so that students can realize them outside of school or in the field. A large amount of material presented and the practices carried out aim to increase the knowledge of both students and teachers, (2) the role of *akhlakul karimah* values in developing the character of students in high school is to create Islamic cadres who have

noble morals and noble character, (3) supporting factors in the implementation of *Rohis* are infrastructure, procurement of learning media such as laptops, LCD/projectors, book literacy, mosques and so on. Apart from that, support from the school/environment, school principals, teachers, and other staff will support its implementation. *Rohis* program impacts students' self-development (Aini, 2019).

The success of teachers in implementing learning to strengthen students' religious character is also determined by the availability of textbooks (Sulistiyawati, 2017). The criteria for a good textbook is a textbook that has complete insight, knowledge, understanding, and skills material, making it easier for teachers to manage learning. For example, in thematic learning, so that the cultivation of students' religious character can run optimally, teachers need to pay attention to the following things: the possibility of combining essential competencies, learning activities emphasized on developing cognition, strengthening the affective values of character education is more optimized. The sharpening of affective values is intended to build students' sensitivity and familiarize them with religious and cultural norms and teachings that become their everyday personalities (Saliyo, 2020). Next, which is no less important, is choosing a theme related to the learning environment, following local interests and the environment so that learning can be interactive and fun.

The program's success in strengthening students' religious character carried out by schools must be distinct from the role of the school principal and his staff in managing the curriculum. Developing students' morals and behavior certainly cannot be assigned to religious teachers alone, but it is a shared responsibility of all education components. Precise distribution of tasks and consistency in the implementation of activities are absolute conditions for the program's success. As the unit manager of the educational unit, the school principal has a crucial role in overseeing the success of the learning program, both in implementing the curriculum and other activities. The managerial competence of school principals requires that school principals provide education based on modern management principles. The school principal has embodied management activities through the planning, organizing, implementing, and controlling (POAC) approach as a schoolwork program (Akbar et al., 2021). Through the school work program, it can be seen how the school carries out extracurricular activities as an effort to strengthen students' religious beliefs.

Collaboration of "*Tri Pusat Pendidikan*" (Three Centers of Education) in Strengthening Character

The school activity plan fully states the role of the school principal and his staff. The school program is not only a matter of the school curriculum but also regulates eight educational standards that educational units must implement, including the division of tasks for each educational resource (Hoyle, 1972). Authority and assignments are distributed in detail to facilitate organization and coordination between elements. It aims simultaneously as a basis for managing educational units to run effectively and efficiently to support successful learning outcomes, quality of graduates, synergy, and synchronization of work and educational resources. Directed distribution of tasks also ensures efficient and quality implementation of resources while minimizing existing risks. In terms of strengthening the religious character of students at *Tanfirul Ghoyyi* Islamic Middle School, the roles and duties of the principal, his staff, and teachers who guide extracurricular programs have been distributed clearly and in detail so that the program can run smoothly. Baihaqi and Hakim's research explains that planning for religious extracurricular programs is also done by creating good learning tools and assessment instruments. The timing of religious extracurricular activities is determined by scheduling once a week. The following learning objectives and outcomes that are formed through the implementation of this extracurricular program are religious character in the form of faith values and strengthening students' devotion to faith by being disciplined in carrying out worship following Sharia commands (Baehaqi & Hakim, 2020). The findings above confirm that the extracurricular work program is explained starting from the implementation objectives, materials, time management, and distribution of tasks, as well as the role of each coach.

Furthermore, there is a need for synergy between elements in carrying out the functions of each activity implementer to produce effective learning outcomes. Synergy in the implementation of education, which refers to the teachings of Ki Hajar Dewantara, is the responsibility of three components, which became known as the "*Tri Pusat Pendidikan*" (Three Centers of Education): schools, parents, and society (Fathurrahman & Faruq, 2021). The distribution of tasks between these elements is essential, considering that each contributes significantly to the success of learning. Parents not only contribute to financing their children's education, but they also have the responsibility to supervise, guide, and assist their children's learning. Likewise, society requires an attitude of attention and care from the community regarding conditions that can influence children's learning failure. Various

factors and events that exist in society should always be directed at situations and conditions that help students achieve learning success. Meanwhile, as an extension of the state to enrich the nation's life and ensure the availability of great generations in the future, schools have become the primary responsibility for providing education and being the pioneers of the "*Tri Pusat Pendidikan*" to provide good and quality educational services. It includes efforts to strengthen students' religious character.

In the current era, the role of the school environment, community, and family in safeguarding students' educational success is dynamically developing. Students experience a learning process that is changing rapidly due to shifts in information technology. Learning using Google Classroom, Edmodo, Zoom, Google Meet, and the like has been widely used by schools. The relationship between students and teachers is increasingly open and varied, as is the relationship between subject matter and other fields of study. Teachers and extracurricular coaches can no longer focus on one area in the learning process. The role of the teacher develops from that of educator, guide, facilitator, and learning friend, all of which are directed at the process of student learning independence in understanding and internalizing values. So, harmonious synergy is needed in the school environment, and then moving to the family environment, where facilitation and parental assistance have also developed with many variations, it is essential to focus on how the relationship between teachers and parents of students is fostered. Furthermore, the school becomes a driving force for synergy between the school, the family environment, and the community environment.

The success of efforts to strengthen students' religious character is also influenced by the supporting factors and obstacles that exist at the school. Barriers to the lack of awareness of some parents and school environmental factors can also be found in the findings of Marzuki and Haq, who explain the obstacles that arise in efforts to instill religious and national character, including The lack of support from student's parents, the school's location in an urban environment has negative impacts, the impact of widespread use of electronic media and social media, and is supported by the decline in students' religious attitudes (Marzuki & Haq, 2018). The research findings above confirm the findings of this research, which states that the support of students' parents and the school environment influences programs to strengthen students' religious character. The various obstacles to strengthening religious character above have made everyone aware that collective awareness is needed to jointly think about and solve the problem of enhancing students' religious character. One

effort to build collective awareness is maximizing collaboration between elements, cooperative relationships, and cooperation in educational tasks.

Research conducted by Ahsanulkhaq on forming students' religious character through habituation explains various supporting and inhibiting factors in shaping students' religious character (Ahsanulkhaq, 2019). Supporting factors include optimal encouragement and support from parents, high commitment by all school members, and the availability of adequate school facilities. Meanwhile, the findings regarding obstacles inhibiting extracurricular activities are students' varied family and educational backgrounds, the lack of awareness of students in participating in activities, and environmental factors in the community or students' relationships. The findings above have several points in common with research findings regarding strengthening religious character by *Tanfirul Ghoyyi* Islamic Middle School through extracurricular activities. Parental support and school commitment in organizing extracurricular activities are significant factors in instilling religious character in students. Meanwhile, obstacles regarding the condition and situation of the learning environment and the development of the community around the school are priorities for attention to find solutions for. Other findings explain that the enthusiasm for learning of *Tanfirul Ghoyyi* Islamic Middle School students shows significant excellence so that the process of strengthening students' religious character can run smoothly and be successful.

Conclusion

Based on the discussion above, the extracurricular programs practiced by *Tanfirul Ghoyyi* Islamic Middle School include *al-banjari* prayers, scouting, speech training (*khitabah*), and *Tahfidzul Qur'an*. The four extracurricular programs aim to strengthen students' religious character, raise awareness so that they always study enthusiastically, be obedient and obedient to existing regulations, foster a sense of belonging to the alma mater, and have unity in terms of goodness. The activity time is outside class hours and is carried out once a week according to the programmed schedule. Meanwhile, 1) program steps to strengthen students' religious character are carried out through setting activity goals as a derivative of the school's vision and mission. Carrying out the organization of activities: forming an activity implementation team, developing a curriculum program, developing an extracurricular activity program, supervising teachers carrying out learning innovations outside the classroom, then the school also carries out and implements habituation, example,

and supervision programs in strengthening students' religious character. 2) the role of the school principal and his staff in activities to strengthen students' religious character is as follows: The school principal plays a role in planning, organizing, and supervising, while the supervisory teacher plays a role in carrying out activities to strengthen religious character by increasing religious insight, guiding the internalization process and training skills. 3) for supporting and inhibiting factors in strengthening students' religious character, including support from the school, student guardians, the learning environment in Islamic boarding schools, the creativity of mentor teachers, and students' high interest in learning. Meanwhile, the existing obstacles are awareness among some boarding school environments and some of the student's parents.

References

Ahsanulkhaq, M. (2019). Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan. *Jurnal Prakarsa Paedagogia*, 2(1), 21–33. <https://doi.org/10.24176/jpp.v2i1.4312>

Aini, N. (2019). Internalisasi Nilai-Nilai Pendidikan Agama Islam pada Kegiatan Ekstrakurikuler Rohaniah Islam dalam Membina Karakter Peserta Didik di SMA Negeri 1 Air Putih Kecamatan Air Putih Kabupaten Batu Bara. *Ansiru PAI: Pengembangan Profesi Guru Pendidikan Agama Islam*, 3(2), 49–61. <https://doi.org/10.30821/ansiru.v3i2.5849>

Akbar, K., Hamdi, H., Kamarudin, L., & Fahrudin, F. (2021). Manajemen POAC pada Masa Pandemi Covid-19 (Studi Kasus BDR di SMP Negeri 2 Praya Barat Daya). *Jurnal Kependidikan: Jurnal Hasil Penelitian dan Kajian Kepustakaan di Bidang Pendidikan, Pengajaran dan Pembelajaran*, 7(1), 167–175. <https://doi.org/10.33394/jk.v7i1.2959>

Aristanti, S. (2020). *Strategi Pembentukan Karakter Religius melalui Kegiatan Keagamaan di Sekolah Menengah Pertama* [Undergraduate Thesis, UIN Maulana Malik Ibrahim]. <https://idr.uin-antasari.ac.id/13558/>

Asrori, M. A. R. (2016). Peran Pendidikan Karakter melalui Revolusi Mental untuk Membangun Generasi Bangsa. *Jurnal Rontal Keilmuan Pancasila Dan Kewarganegaraan*, 2(2), 58–62. <https://doi.org/10.29100/ppkn.v2i2.343>

Baehaqi, K., & Hakim, A. R. (2020). Peran Ekstrakurikuler Keagamaan dalam Membentuk Karakter Religius Siswa di SMAN 1 Ciwaringin. *Jurnal Pendidikan Indonesia*, 1(01), 27–39. <https://doi.org/10.59141/japendi.v1i01.9>

Fathurrahman, F., & Azizah, N. (2022). Implementasi Pengembangan Kurikulum Pendidikan Agama Islam pada Madrasah Ibtidaiyah Faradisal Jannah Baureno. *Kuttab: Jurnal Ilmu Pendidikan Islam*, 6(1), 120–132. <https://doi.org/10.30736/ktb.v6i1.802>

Fathurrahman, F., & Faruq, M. S. A. (2021). Sinergisme Komunitas dalam Penyelenggaraan Pendidikan di Tengah Pandemi. *Ilmu Pendidikan: Jurnal Kajian Teori Dan Praktik Kependidikan*, 6(2), 53–60. <https://doi.org/10.17977/um027v6i22021p053>

Fausi, A. F. (2019). *Internalisasi Nilai-Nilai Multikultural Peserta Didik melalui Religious Culture di Sekolah Dasar Islamic Global School Kota Malang* [Undergraduate Thesis, UIN Maulana Malik Ibrahim]. <https://idr.uin-antasari.ac.id/13558/>

Habibah, M., & Nurhidin, E. (2023). Profil Pelajar dalam Kurikulum Merdeka Madrasah di Era VUCA. *Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 13(2), 211–230. <https://doi.org/10.33367/ji.v13i2.4061>

Hakim, L. (2012). Internalisasi Nilai-Nilai Agama Islam dalam Pembentukan Sikap dan Perilaku Siswa Sekolah Dasar ISlam Terpadu Al-Muttaqin Kota Tasikmalaya. *Jurnal Pendidikan Agama Islam*, 10(1).

Hermawan, A. (2020). Nilai Moderasi Islam dan Internalisasinya di Sekolah. *Insania: Jurnal Pemikiran Alternatif Kependidikan*, 25(1), 31–43. <https://doi.org/10.24090/insania.v25i1.3365>

Hoyle, E. (1972). Sociology of Education. *British Journal of Educational Technology*, 3(2), 159–161. <https://doi.org/10.1111/j.1467-8535.1972.tb00584.x>

Husna, U., & Thohir, M. (2020). Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools. *Nadwa: Jurnal Pendidikan Islam*, 14(1), 199–222. <https://doi.org/10.21580/nw.2020.14.1.5766>

Kemdikbud, P. W. (2023, April 29). *Pidato Mendikbudristek dalam Peringatan Hari Pendidikan Nasional Tahun 2023*. Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi. <https://www.kemdikbud.go.id/main/blog/2023/04/pidato-mendikbudristek-dalam-peringatan-hari-pendidikan-nasional-tahun-2023>

Madjid, Abd. (2018). *Analisis Kebijakan Pendidikan* (A. Cahyanti, Ed.). Samudra Biru.

Makaria, E. C., Rachmayanie, R., & Adawiyah, R. (2021). *Teenagers' Promiscuity of Alpha Generation. Proceedings of the 2nd International Conference on Social Sciences Education (ICSSE 2020)*, 205–210. <https://doi.org/10.2991/assehr.k.210222.032>

Marzuki, M., & Haq, P. I. (2018). Penanaman Nilai-Nilai Karakter Religius Dan Karakter Kebangsaan di Madrasah Tsanawiyah Al Falah Jatinangor Sumedang. *Jurnal Pendidikan Karakter*, 9(1). <https://doi.org/10.21831/jpk.v8i1.21677>

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (Third edition). SAGE Publications, Inc.

Moleong, L. J. (2014). *Metodologi Penelitian Kualitatif*. Remaja Rosdakarya.

Muhid, A. (2020). Religious Tolerance among College Students: How it's Influenced by Religious Orientation and Personality Traits? *Humanitas: Indonesian Psychological Journal*, 17(1), 55–63. <https://doi.org/10.26555/humanitas.v17i1.12222>

Muslich, M. (2022). *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*. Bumi Aksara.

Nucci, L., & Krettenauer, T. (2014). *Handbook of Moral and Character Education*. Routledge.

Nurhidayati, T. (2010). Proses Penyebaran Nilai-Nilai Islam Dalam Tradisi Masyarakat Jawa. *Jurnal Falasifa*, 1(2), 73–92.

Penyusun, T. (2018). *Konsep dan Pedoman Penguatan Pendidikan Karakter Tingkat Sekolah Dasar dan Sekolah Menengah Pertama*. Tim PPK Kemdikbud. https://repository.kemdikbud.go.id/10075/1/Konsep_dan_Pedoman_PPK.pdf

Perveen, M., & Awan, A. S. (2017). Analysis of Curriculum about Political Literacy as a Dimension of Citizenship Education. *Bulletin of Education and Research*, 39(1), 187–202.

Povey, J., Plage, S., Huang, Y., Gramotnev, A., Cook, S., Austerberry, S., & Western, M. (2022). Adolescence a Period of Vulnerability and Risk for Adverse Outcomes across the Life Course: The Role of Parent Engagement in Learning. In J. Baxter, J. Lam, J. Povey, R. Lee, & S. R. Zubrick (Eds.), *Family Dynamics over the Life Course: Foundations, Turning Points and Outcomes* (pp. 97–131). Springer International Publishing. https://doi.org/10.1007/978-3-031-12224-8_6

RI, D. A. (2005). *Panduan Kegiatan Ekstrakurikuler Pendidikan Agama Islam*. Direktorat Jenderal Kelembagaan Agama Islam.

Rubini, R. (2019). Pendidikan Moral dalam Perspektif Islam. *Al-Manar: Jurnal Komunikasi Dan Pendidikan Islam*, 8(1), Article 1. <https://doi.org/10.36668/jal.v8i1.104>

Rustanto, B. (2015). *Penelitian Kualitatif Pekerjaan Sosial*. Remaja Rosdakarya.

Sahlan, A. (2010). *Mewujudkan Budaya Religius di Sekolah*. UIN Maliki Press.

Saleh, K. A. (2020). *Kemerosotan Akhlak di Kalangan Remaja (Studi Kasus dalam Keluarga di Desa Juking Pajang, Kecamatan Murung, Kabupaten Murung raya, Provinsi Kalimantan Tengah)* [Undergraduate Thesis, UIN Antasari]. <https://idr.uin-antasari.ac.id/13558/>

Saliyo, S. (2020). Menanamkan Nilai-Nilai Tasamuh untuk Menangkal Paham Radikalisme di Taman Pendidikan Al-Qur'an (TPQ) Perspektif Psikologi Pendidikan Islam. *Thufula: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, 8(1), 093–111. <https://doi.org/10.21043/thufula.v8i1.7267>

Samani, M., & Hariyanto, H. (2011). *Konsep dan Model Pendidikan Karakter*. Remaja Rosdakarya.

Suardika, K., Mas, S. R., & Lamatenggo, N. (2022). Internalisasi Nilai-Nilai Multikultural dalam Pengelolaan Pendidikan di SMA Negeri I Randangan. *Aksara: Jurnal Ilmu Pendidikan Nonformal*, 8(1), Article 1. <https://doi.org/10.37905/aksara.8.1.257-268.2022>

Sugiyono. (2013). *Metode Penelitian Kualitatif, Kuantitatif dan R&D*. Alfabeta.

Suhadi, S., Bagir, Z. A., & Pary, L. K. (2014). *Politik Pendidikan Agama, Kurikulum 2013, dan Ruang Publik Sekolah* (Yogakarta). CRCS.

Sulistiyowati, S. (2017). Menanamkan Karakter Religius Siswa Melalui Buku Ajar Tematik Terintegrasi PAI dan Budi Pekerti. *Madrasah: Jurnal Pendidikan Dan Pembelajaran Dasar*, 10(1), 20–34. <https://doi.org/10.18860/madrasah.v10i1.5094>

Tajab, M. (2017). Glocalization on the Concept of Islamic Education. *Proceeding ISIE 2017*, 247–256.

Winata, K. A., Zaqiah, Q. Y., Supiana, S., & Helmawati, H. (2021). Kebijakan Pendidikan di Masa Pandemi. *Ad-Man-Pend : Jurnal Administrasi Manajemen Pendidikan*, 4(1), 1–6. <https://doi.org/10.32502/amp.v4i1.3338>



© 2024 by the authors. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International Licence (CC BY-SA 4.0).