Improving the Quality of Islamic Religious Education Learning through Religious Extracurricular Activities

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Article Info

ABSTRACT

Purpose of the study: To find out the implementation of religious extracurricular activities in improving the quality of the Islamic religious education learning process, to find out the obstacles faced in the implementation of religious extracurricular activities in improving the quality of the Islamic religious education learning process and to find out the efforts or solutions made by instructors in overcoming the obstacles faced in the implementation of religious extracurricular activities.

Methodology: This type of research is descriptive research. The approach used in this research is to use a qualitative approach. The approach techniques used in this thesis are the pedagogical approach and the management approach.

Main Findings: Implementation of religious extracurricular activities, namely reading and writing the Qur'an, lecture or speech training, dhikr together. Obstacles faced in the implementation of extracurricular activities are that 80% of students are unable to read the Qur'an due to lack of motivation and participation from parents of students, in addition students also have a lack of understanding of religion. The solution taken by the school in overcoming obstacles to the implementation of religious extracurricular activities is that student grades are postponed by Islamic religious teachers until students are able to read the Qur'an, Islamic religious teachers write letters to parents of students, practice lectures or speeches, get students used to praying in congregation at the mosque, participate in dhikr activities together every Friday night at the State Senior High School 2 Palopo Mosque

Novelty/Originality of this study: This study has the potential to show that the integration of religious activities outside the classroom can enrich students' learning experiences, strengthen understanding of religious values, and support the formation of holistic Islamic character.

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1. INTRODUCTION

In essence, learning is related to how to teach students or how to make students learn easily and be motivated by their own abilities to learn what is actualized in the curriculum as the needs of students [1]-[3]. Learning is a component of educational science that is concerned with the objectives and reference materials of interaction, both explicit and implicit (hidden) [4]. The theories developed in this component include, among others, theories about educational objectives, curriculum organization, curriculum content, and curriculum

development modules to realize a curriculum that is in accordance with the objectives of Islamic religious education learning is to carry out extracurricular religious activities carried out by schools.

A view that provides a new direction to the process and dimensions of education that increasingly encourages changes in concepts and perspectives on the existence of learning so that it can be used as a framework for thinking in understanding more deeply the learning problems carried out by educators. By studying this alternative learning paradigm, educators or prospective educators are expected to be able to view a problem, take action or decisions related to learning practices, especially Islamic religious education learning wisely so that efforts to develop the potential of students as the estuary of all learning activities can be more focused and ultimately can be optimized as expected. The study of alternative paradigms in order to improve the quality of Islamic religious education learning will provide basic provisions in studying the parts that allow the development of new nuances of more innovative learning [5], [6].

Islamic religious education learning is teaching students using the principles of Islamic education and learning theories are the main determinants of educational success [7], [8]. In learning, Islamic religious education teachers must understand the nature of the subject matter they teach as a lesson that can develop students' thinking skills and understand various learning models that can stimulate students' abilities to learn with mature teaching planning by Islamic religious education teachers [9], [10].

The process of learning Islamic religious education is an activity in the form of learning and teaching interactions in an educational interaction atmosphere, namely interactions that are aware of the goal, meaning interactions that are planned for a certain purpose, but at least are the achievement of instructional goals or learning objectives formulated in the lesson unit [11], [12]. Based on the considerations above, to improve the quality of learning Islamic religious education, there needs to be a main pillar in education, learning Islamic religious education as a process of self-empowerment [13]. Islamic religious education learning activities in terms of improving quality, aim for students to be able to actualize themselves so that they are active, outside school hours according to their desires and talents [14], [15]. In addition, we must also see the other side of the purpose of extracurricular activities, namely to channel interests and talents that complement the development of the whole person.

Islamic religious education is a conscious and planned effort in preparing students to know, understand, internalize, believe, be pious, and have noble character in practicing Islamic teachings from its main sources, the holy book of the Qur'an and Hadith, through guidance activities, teaching, training, use of experience and extracurricular religious activities [16], [17]. Accompanied by guidance to respect adherents of other religions in relation to harmony between religious communities in society until the unity and unity of the nation is realized.

The attitude of a child's diversity depends on the guidance given to them. Thus, the most urgent guidance is the religious aspect so that a young generation will be formed who are faithful, pious, do good deeds and are manifested in their behavior [18]. Realizing the great responsibility of an educator in Islamic religious education, especially in schools, an educator is required to be able to develop creativity in order to support the achievement of quality educational outcomes and in accordance with the expectations of Islamic teachings [19], [20]. Various methods can be elaborated as part of the framework to answer the problems faced, especially with the intensity of meetings in relatively short learning activities (only two hours of lessons).

As a form of realization in answering the problems of Islamic religious education learning faced, various educational patterns, especially Islamic education, are developed. One of them is through religious extracurricular activities carried out at Senior High School 2 Palopo. The function of extracurricular activities is not only to increase the prestige of students at school against their competitors. The existence of religious extracurricular activities is a forum for student gatherings based on their interests, talents, and tendencies to be active and creative outside of religious extracurricular programs.

Extracurricular activities are educational activities carried out by schools but are carried out outside of the school hours listed in the class schedule. Religious extracurricular activities are intended to develop one of the subject areas of interest to a group of students, for example, sports, arts, various skills, scouting, Islamic spirituality and so on [21], [22]. Likewise with religious extracurricular activities carried out at Senior High School 2 Palopo in the form of religious studies, learning Multiple Behavior Treatment Approaches, studying verses of the Qur'an and the hadiths of the Prophet Muhammad shallallahu 'alaihi wasallam with the aim of improving the quality of Islamic religious education learning at Senior High School 2 Palopo. Improving the quality of Islamic religious education learning with religious extracurricular activities, the principal, Islamic Religious Education teachers and religious extracurricular instructors must play an active role in implementing and activating activities that attract the attention, interest and motivation of students to do so.

Previous research conducted by Fakhrurrozi et al [23] focused on the development of students' social and religious character through extracurricular activities, emphasizing its positive impact on the formation of students' personalities. However, this study did not specifically explore the quality of Islamic religious education learning in the context of these extracurricular activities. On the contrary, the current research offers a new perspective by examining how religious extracurricular activities can directly improve the quality of Islamic religious education learning. This gap is important to fill in order to provide a more comprehensive understanding of the role of

extracurricular activities in not only shaping character, but also increasing the effectiveness of the learning process, so that it can produce graduates who not only have good character, but also have a deep understanding of religion.

This study focuses on the relationship between religious extracurricular activities and improving the quality of Islamic religious education learning, an aspect that has been under-explored in previous studies. By exploring how these activities can support a more interactive and contextual learning process, this study makes a new contribution to the Islamic education literature. The urgency of this study lies in the need to improve the effectiveness of religious education in the modern era, where students face various social and cultural challenges. By emphasizing the importance of extracurricular activities in creating a more dynamic and engaging learning environment, this study is expected to provide practical recommendations for educators and educational institutions in optimizing the learning process and shaping students' characters more holistically.

Based on the problems or background that have been explained above, the purpose of this study is to find out the implementation of religious extracurricular activities in improving the quality of the Islamic religious education learning process, to find out the obstacles faced in the implementation of religious extracurricular activities in improving the quality of the Islamic religious education learning process and to find out the efforts or solutions made by instructors in overcoming the obstacles faced in the implementation of religious extracurricular activities.

2. RESEARCH METHOD
2.1. Research Design
This research is a descriptive study that aims to reveal facts, conditions, variables, and phenomena that occur in the context being studied [24]. With this approach, the research focuses on mapping and in-depth understanding of various relevant aspects, so that it can provide a clear picture of the existing situation and facilitate further analysis.

2.2. Research Subject
The informant subjects in this study are people who know, are related to and are actors in the implementation of Islamic religious education learning activities that are expected to provide information or more concisely, the source of data in the study is the subject from which the data is obtained. To collect as much information as possible, the researcher took data from various sources with the aim of obtaining sufficient information and related to this research study. In qualitative research, there is no random sample but rather a purposive sample [25], [26]. Based on this, this study was divided into three informant subjects, namely the Principal of Senior High School 2 Palopo, the Islamic Religious Education Teacher of Senior High School 2 Palopo and Students in Class X of Senior High School 2 Palopo.

2.3. Data Collection Techniques
There are three data collection techniques in this study, namely interview, observation and documentation technique. In-depth interviews were conducted by means of face-to-face Q&A with informants, namely the principal, religious extracurricular instructors and Islamic religious education teachers, who were estimated to master and understand data, information, or facts from the research object and were involved in the implementation of religious extracurricular activities at school [27]. The interview material was related to the implementation of religious extracurricular activities, obstacles faced, and efforts made by the parties.

Observations were conducted through direct observation of the implementation, obstacles, and efforts of the supervisors of religious extracurricular activities at Senior High School 2 Palopo [28]. In order to explore the object of observation, the researcher tried to take part in the implementation of religious extracurricular activities. In conducting this observation, the researcher tried to record and record data using observation tools, including field notes, cameras, tape recorders, and diaries [29]. In this observation, the researcher was involved in religious extracurricular activities at Senior High School 2 Palopo.

Data collection through documentation studies was conducted to obtain data on the implementation of religious extracurricular activities in class X of Senior High School 2 Palopo, in the form of school profiles, school development plans, decrees, religious extracurricular programs, religious extracurricular schedules, reports and findings of religious extracurricular activities, subject teacher council programs, subject teacher council schedules, and subject teacher council implementation reports, regulations, activity documents and other information materials. The supporting instruments are interview guidelines, observation guidelines and field notes used to collect data from informants or data sources related to improving the quality of the Islamic religious education learning process through extracurricular religious activities in class X of Senior High School 2 Palopo.

2.4. Data Analysis Techniques
In this study, the data processing and analysis techniques used are data reduction, data presentation and drawing conlusions and verification. The data obtained in the field is quite large, complex and complicated. For

that, it is necessary to immediately analyze the data through reduction. Reducing data means recording, selecting the main points, focusing on important things, looking for themes and patterns [30]. Thus, the reduced data will provide a clearer picture, and make it easier for researchers to collect further data, and search for it if need. After the data is reduced, the next step is to present the data. In this study, data presentation is carried out in addition to the form of a brief description or narrative text, also graphs or matrices. Thus, it will make it easier to understand what happened, plan further work based on what has been understood. After the data presentation is done, the next step is to draw conclusions and verify them. This means that the initial conclusion is temporary and will develop after the research is in the field. If the initial conclusion does not find strong and supporting evidence, the conclusion will change. Conversely, if the initial conclusion is supported by valid and consistent evidence when returning to the field to collect data, the conclusion put forward is a credible conclusion.

3. RESULTS AND DISCUSSION
3.1. Implementation of Religious Extracurricular Activities in Improving the Quality of Islamic Religious Education Learning in Class X of Senior High School 2 Palopo.

Islamic religious education occupies a very important position in the development of students' behavior and moral personality [31], [32]. With the implementation of religious extracurricular activities carried out by Senior High School 2 Palopo, it can help Islamic religious education teachers in improving the quality of Islamic religious education learning. The implementation of these religious extracurricular activities aims to improve the quality of student learning in the classroom. Religious extracurricular activities at Senior High School 2 Palopo are running well, and have been implemented for the past two years. Religious extracurricular activities are carried out in the afternoon outside of class hours, namely on Thursdays from 16.30 to 17.15 at the Nurul Ilmi Mosque of Senior High School 2 Palopo, and after that it is carried out after the Maghrib prayer, namely dhikr together guided by the religious extracurricular instructor, Islamic religious education teachers and the principal.

From the results of observations made by the author, the implementation of religious extracurricular activities has been good, where students realize that the implementation of religious extracurricular activities is a very important activity and helps students improve their faith and morals in order to improve students' understanding of religion.

This is in accordance with the statement of the principal of Senior High School 2 Palopo Basman that the implementation of religious extracurricular activities at Senior High School 2 Palopo has a great influence on improving the quality of Islamic religious education learning, because with religious extracurricular activities, students can better understand Islamic religious education lessons. The extracurricular activities carried out by Senior High School 2 Palopo are as follows:

Read Write Al-Quran

The principal of Senior High School 2 Palopo recorded students whose level of understanding of reading and writing the Qur'an was lacking to be given additional lessons. The principal of Senior High School 2 Palopo gave additional tasks to Islamic religious education teachers to teach students to recite the Qur'an which was carried out routinely every day except Friday. The activity was carried out after school from 14.10 to 15.00, the aim was to improve students' understanding of reading and writing the Qur'an.

The core of the implementation of extracurricular activities is to prioritize students to be able to read and write the Qur'an. Many students do not perform prayers or other worship because many of these students are unable to read the Qur'an. With religious extracurricular activities, it can maximize student understanding in order to improve the quality of Islamic religious education learning.

Lecture or Speech Practice

Basman said that in addition to reading and writing the Qur'an, students are also given lessons on lecture or speech practice. Religious extracurricular instructors carry out lecture or speech guidance activities. This activity trains students to speak in public to convey thoughts, ideas, or images or a problem to the audience to achieve certain goals. This is in accordance with what Mukmin Lonja said that students are given lecture or speech training which aims to train students to speak in public. With this lecture or speech training, Senior High School 2 Palopo will produce a dai and daiyah.

Dhikr together

Basman said that this joint dhikr activity was carried out on Friday night after the Maghrib prayer at the Nurul Ilmi Mosque of Senior High School 2 Palopo. This activity trains students to get used to something good for students who have never done it. Students will realize that a good thing if it is made a habit will feel comfortable, because the beginning of all that is habituation. This dhikr activity is carried out routinely every Friday night.

According to the observations made by the author, religious extracurricular activities and Islamic religious education learning are closely related and inseparable, because what is obtained in religious

extracurricular activities is applied to Islamic religious education learning in the classroom. Students gain additional religious insight.

Abdul Muis, an Islamic religious education teacher who also serves as the vice principal for student affairs, stated that students who participate in religious extracurricular activities experience many positive changes. These changes include students' awareness that prayer is an obligation, not just a command to be recorded. They are now able to differentiate how to socialize with the opposite sex and show changes in appearance, where female students who previously only wore thin hijabs are now starting to cover their aurat properly, while male students now wear pants that comply with school regulations, compared to previously wearing tight pants. In addition, students' speech has improved, and they no longer use useless language. Students also begin to preach to themselves and their friends, understand the difference between teachers and peers, and are accustomed to opening and reading the Qur'an in the school yard, although only a few students do so. They also routinely perform the sunnah Dhuha prayer before morning lessons and Dhuhur prayer in congregation at the mosque.

Organizing extracurricular religious activities is one way to improve the quality of Islamic religious education learning, so it must be arranged in a planned manner so that all parties involved in organizing Islamic religious education can play an active role in supporting the achievement of the goals of Islamic religious education.

The results of the observation show that religious extracurricular activities have a major influence on the quality of Islamic religious education learning. Islamic religious education lessons are closely related to these extracurricular activities, and there are several positive changes that occur in students after they participate. First, students' understanding of religion increases gradually, because of the added value they get from these extracurricular activities. In addition, students begin to recognize the hijaiyah letters and master the science of tajwid. This activity also makes students more focused and directed in learning Islamic religious education, and helps them distinguish how to communicate between the opposite sex. Students who are involved in this activity get additional value from Islamic religious education teachers and become good examples for other friends. They also contribute to helping Islamic religious education teachers eradicate illiteracy of the Qur'an among their friends.

Every school strives to improve its quality, both in intra and extracurricular activities, especially in religious extracurricular activities, in order to improve Islamic religious education learning. In this case, the principal applies several strategies to develop the implementation of religious extracurricular activities. First, the principal provides flexibility to all Islamic religious education teachers, especially extracurricular activity instructors, to carry out learning and activities according to the maximum potential of students, with the main goal of improving students' understanding of religion. In addition, religious extracurricular activities must be carried out synergistically between Islamic religious education teachers, extracurricular activity instructors, the principal, and parents of students, in order to train and accustom students to doing positive things in the family, school, and community environments. The principal also actively accompanies students by providing motivation and encouragement, for example by always being present at the Nurul Ilmi Senior High School 2 Palopo Mosque every morning from 06.30 to 07.30 to accompany students in performing the dhuha sunnah prayer.

The development of extracurricular activities is part of the development of school institutions. Religious extracurricular activities rely more on school initiatives. Legally, the development of extracurricular activities has a strong legal basis, because it is regulated in the decree of the Minister of Religion which must be implemented by schools. These religious extracurricular activities can help Islamic religious education teachers in implementing learning in the classroom.

This is in accordance with what Patmawati Kadri said that students carrying out religious extracurricular activities can help Islamic religious education teachers in the teaching and learning process. Teachers do not find it difficult to teach, because students understand that Islamic religious education lessons are an obligation. Students have advantages in the classroom, because when teachers sincerely teach and students also sincerely accept, there will be reciprocity and good communication. The significant changes that occur in these students are something that is highly expected by all Islamic religious education teachers, especially in the environment of Senior High School 2 Palopo. Therefore, schools need to develop and organize religious extracurricular programs so that the goals and competencies to be achieved through the implementation of Islamic religious education can meet the expected educational standards.

Meanwhile, Nawawi said that every implementation of religious extracurricular activities aims for students to actualize themselves so that they can be active outside of class hours. As a teacher of Islamic religious education, one must see another goal of religious extracurricular activities, namely channeling interests and talents that complement the development of morals and behavior of students both in the family, school and community environment.

The implementation of religious extracurricular activities in general aims to support the goals of Islamic religious education, namely to foster and improve faith through the provision and cultivation of knowledge, appreciation, and experience of students about Islam so that they become Muslim people who continue to develop in terms of faith and piety to Allah Subhanahu wa Ta'ala. in addition to also having noble morals in personal life, society, nation and state and to be able to continue to a higher level.

From the above objectives, it can be seen that the objectives of religious extracurricular activities are directed at fostering and forming student behavior. Because in addition to being under the guidance and education of Islamic religious education teachers, students also interact between groups and communicate where there is reciprocity and direct relationships between fellow students.

At Senior High School 2 Palopo, the author found positive behaviors and compliance with the rules set by the school, for example discipline in dressing, discipline in time, attending congregational Dhuhur prayers, and there were even students who took the time to pray the sunnah Dhuha prayer before entering the morning class.

Islamic religious education learning is a compulsory subject for all Muslim students. This is in accordance with the statement of Nur Ana Syahrawati, one of the students who carried out religious extracurricular activities, who said that Islamic religious education learning is mandatory for every Muslim to learn, in accordance with the hadith of the Prophet Muhammad shallallahu 'alaihi wasallam. that male and female Muslims are required to seek knowledge. This religious extracurricular activity has a great influence on Islamic religious education learning, because with this activity, students can realize that covering the aurat for every female Muslim is an obligation and the way to cover it must also be in accordance with Islamic law.

According to Jamal Supriadi, religious education is an obligation that must be studied by every Muslim man and woman. With the existence of religious extracurricular activities, it can increase the treasury of religious knowledge, where students are trained to be able to distinguish between right and wrong. Students who participate in religious extracurricular activities will get added value from Islamic religious teachers, because there are things that are obtained from religious extracurricular activities but are not obtained in class. So Islamic religious education lessons and religious extracurricular activities are very closely related and cannot be separated.98 This is in accordance with Rasma Rahman's statement that religious extracurricular activities have a great influence on Islamic religious education learning, because these religious extracurricular activities can increase the treasury of Islamic religious knowledge and dress according to what is prescribed in Islam.

Meanwhile, according to Nur Azza Kanna Rombeallo and Dwi Wulandari Thamsyul, religious extracurricular activities are very beneficial activities for students, because these activities are the first step to improve the quality of Islamic religious education learning. These religious extracurricular activities can increase the quality of students' religion.

3.2. Obstacles Faced in the Implementation of Religious Extracurricular Activities in Improving the Quality of the Islamic Religious Education Learning Process in Class X of Senior High School 2 Palopo

The purpose of implementing religious extracurricular activities is so that students can understand and deepen the material taught in class, especially in Islamic religious education lessons. However, there are several obstacles in the implementation of these activities that can affect the quality of Islamic religious education learning. These obstacles include students' lack of interest in religious activities, low understanding of religious extracurricular activities, and students' helplessness in understanding religion, which makes them reluctant to participate. In addition, the lack of motivation from parents at home also contributes to students' low interest in studying religion. It was also found that many students feel afraid if asked by Islamic religious education teachers to read the Qur'an. At Senior High School 2 Palopo, only 30% of students from grades X to XII can read the Qur'an, and of that number, only 20% are able to do it according to the correct tajwid law, so that 80% of students overall cannot read the Qur'an.

According to Abdul Muis, there are several obstacles in the implementation of religious extracurricular activities. These obstacles include free influence that causes students to rely more on books at school and not study at home, lack of motivation and parental participation, participant behavior that is not in accordance with religious values, many students caught smoking, and a number of students who are expelled from school (drop out). These obstacles are a major challenge in creating a learning environment that supports the development of religious values.

According to Patmawati Kadri, there are several factors that hinder the implementation of religious extracurricular activities. First, students feel uncomfortable because they are overshadowed by feelings of inability, especially in reading the Qur'an. Second, many students are more interested in arts and sports activities than religious activities. Third, some students feel inappropriate to participate in religious extracurricular activities because they think that only students with a good understanding of religion are worthy of participating. In addition, some students do not like the use of long headscarves which are one of the requirements, and feel less confident in their ability to speak in public. Finally, the average student score which is below the minimum completion criteria standard also causes them to be less interested in getting involved in religious extracurricular activities.

The observation results found by the author are that there is no interest of students to participate in extracurricular activities because students are not able to read the Qur'an and students are difficult to advise in terms of neatness in dressing. Lack of discipline of students causes low religious values of students. Students who are not able to read the Qur'an, their parents are called to school as material to follow up on the student's case. Many parents of students also said that their children were rarely at home, often went out at night and there were even parents who were afraid of their children.

In accordance with Nur Ana Syahrawati's statement that the obstacle she faced was the difficulty of inviting friends to wear the hijab properly and correctly according to the sharia determined by Allah and His Messenger. Students only like to wear what is their hobby or favorite without considering the harm. Preaching is not as easy as turning the palm of your hand. Many students do not limit their association with the opposite sex and even many students date on the school veranda without the teacher knowing. Students do this because of a lack of understanding of religion that is brought from their family environment. So that most parents of students are called because of their children's behavior that is not in accordance with school rules or religious rules brought by the Messenger of Allah.

3.3. Efforts or Solutions Made by Supervisors in Overcoming Obstacles Faced in the Implementation of Religious Extracurricular Activities in Class X at Senior High School 2 Palopo

In an effort to improve the quality of learning through religious extracurricular activities, the principal implements various steps, such as recording students who are lacking in understanding reading and writing the Qur'an, providing special guidance to students who have a lack of religious understanding, and carrying out public speaking practice activities by practicing giving lectures or speeches. In addition, the principal also gets students used to doing good things, such as praying in congregation at the mosque and performing the Dhuha sunnah prayer in the morning before learning begins.

In relation to this, the religious extracurricular instructor, Mr. Mukmin Lonja, explained that the efforts that must be made by the religious extracurricular instructor include several things. First, students who cannot read the Qur'an are recorded to be guided further. Second, students are trained to speak in public through lecture or speech exercises. In addition, Islamic religious education teachers will withhold the grades of students who are not yet able to read and write the Qur'an properly and correctly, until they achieve the expected ability. Good communication is also established between the school and the parents of students to support the learning process. The guidance is continued with the implementation of Islamic studies, where participants are required to perform the Zuhur prayer in congregation at the Nurul Ilmi Mosque, Senior High School 2 Palopo, and perform the Dhuha sunnah prayer. Students are also required to participate in dhikr together every Friday night, which aims to build student consistency in participating in religious extracurricular activities. Improving students' understanding in reading and writing the Qur'an must be carried out with little coercion so that students can be closer to the Qur'an.

The results of observations found by the author indicate that the solution presented by the extracurricular instructor, namely that students will get religious values when they can read the Qur'an fluently, is an effective approach. In addition, parents of students are also involved by being called to provide information about the obstacles faced by students in the process of reading and writing the Qur'an. In line with Dwi Wulandari Thamsyul's statement, the best solution for religious extracurricular activities includes several important things, such as approaching and providing motivation to students, supervising them in extracurricular activities, and providing Islamic studies. Students should also be advised to limit interactions with the opposite sex and are accustomed to dressing neatly, speaking politely, and having good manners. In addition, special guidance is also needed to ensure that their religious development runs optimally.

4. CONCLUSION

Based on the objectives of the study, the researcher drew several conclusions. First, the implementation of religious extracurricular activities to improve the quality of Islamic religious education learning at Senior High School 2 Palopo has gone well. This is in accordance with the results of field observations which show that the principal together with the religious extracurricular instructor and Islamic religious education teacher have made maximum efforts in organizing religious extracurricular activities to improve the quality of learning. Second, improving the quality of learning through these extracurricular activities also faces several obstacles, both in terms of implementation and development. The results of the observation show that 80% of students are unable to read the Qur'an due to lack of motivation and participation from parents, as well as poor understanding of religion. Many students do not perform prayers and other worship due to limitations in reading the Qur'an. Third, the religious extracurricular instructor tries to ensure that these activities and Islamic religious education learning run well. Based on the observation results, several solutions implemented by the principal, extracurricular instructors, and Islamic religious education teachers include: holding MBTA learning outside of class hours from 14.10 to 15.00, postponing student grades until they are able to read the Qur'an, sending letters to parents so that they commit to guiding their children to read the Qur'an at home, providing public speaking practice to students, getting students used to praying Dhuhur in congregation at the Nurul Ilmi Mosque of Senior High School 2 Palopo, and getting students used to performing the sunnah Dhuha prayer before starting the learning process. Further research is suggested to expand the sample scope and explore other external factors, such as the role of family and social environment, which may influence the effectiveness of religious extracurricular activities in improving the quality of Islamic religious education learning.

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