

## Integrating Islamic Values Through Religious Extracurricular Activities to Strengthen Students' Religiosity

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### ABSTRACT

**Purpose of the study:** This study aims to analyze the integration of Islamic values through religious extracurricular activities in strengthening students' religiosity at SMP Negeri 33 Mukomuko. The study focuses on the planning, implementation, and impacts of duha prayer, congregational zuhr prayer, BTQ, muhadharah, and tahfiz programs on students' religious character.

**Methodology:** This study employed a qualitative descriptive approach conducted at SMP Negeri 33 Mukomuko. Data were collected through in-depth interviews, participatory observation, and documentation involving 12 purposively selected informants consisting of the principal, Islamic Education teachers, homeroom teachers, school committee members, parents, and students. Data analysis used the Miles, Huberman, and Saldana interactive model with source and method triangulation.

**Main Findings:** The findings reveal that the extracurricular religious programs were systematically planned through collaborative coordination among school stakeholders and consistently implemented using habituation and role-modeling approaches. The integration of religious activities significantly strengthened students' religiosity across ideological, ritualistic, intellectual, experiential, and moral dimensions. Students demonstrated improvements in worship discipline, Qur'anic literacy, self-confidence, politeness, and religious awareness.

**Novelty/Originality of this study:** This study offers an integrative analysis of multiple religious extracurricular activities within a public junior high school ecosystem. Unlike previous studies that focused on single programs, this research demonstrates the synergistic effects of combined religious activities in developing students' religious character holistically through institutionalized habituation and teacher exemplification.

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## 1. INTRODUCTION

Education is a comprehensive effort to form a whole human being intellectually intelligent as well as morally and spiritually noble. This goal is affirmed in Law Number 20 of 2003 concerning the National Education System, which mandates the development of students' potential to become human beings who have faith, piety, and noble character. However, reality shows that there is a worrying gap between these ideal goals and the behavior of some students. As stated by Azzet [1], the phenomenon of moral degradation among adolescents is not only an individual problem, but has become a social crisis that requires a systemic response from all education stakeholders

[1]. In line reminded that the crisis of character among the younger generation is the greatest threat to the future of a nation, and schools have an unavoidable moral responsibility in overcoming it [2].

Data from the Indonesian Child Protection Commission (KPAI) reveals a worrying picture. Throughout 2021, KPAI recorded 240 cases of student brawls that resulted in 35 deaths throughout Indonesia Yana [3]. The BPS report in the 2021 Indonesian Village Potential Statistics recorded that 188 villages or sub-districts were the locations of mass fights between students, with West Java recording the highest number of 37 villages or sub-districts [4]. Historically, in 2011 there were 330 cases of brawls that killed 82 students Asy'ari [5] These figures prove that character formation in schools has not been running optimally and requires a breakthrough in a more comprehensive and systemic approach.

In the midst of these concerns, religious extracurricular activities are present as a strategic response. According to Hambali and Yulianti [6], religious extracurricular has proven to be more effective in forming religious character than formal teaching approaches alone, because it involves direct affective experiences. This view is strengthened who stated that the implementation of a planned and consistent religious habituation program produces a stronger and more rooted religious character than sporadic and unstructured programs [7].

Most previous studies have examined one type of religious extracurricular in isolation. Nurbaiti, Alwy, and Taulabi [8] examined the habituation of religious activities in general; Diki et al. [9] focusing on duha prayers and tahfiz; Hakim et al. [10] examined religious activities in one junior high school; however, no one has analyzed *the synergistic* impact of the combination of BTQ, muhadharah, tahfiz, and worship habits in one public school ecosystem. This gap is the space for the novelty of this research. SMP Negeri 33 Mukomuko, as a public school that consistently runs the five programs at once, is the right and strategic research locus. This study aims to describe the planning, implementation, and integrative impact of religious extracurricular activities in strengthening student religiosity at SMP Negeri 33 Mukomuko.

The integration of Islamic values in education places Islamic teachings not as a separate subject, but as a spirit that colors all aspects of education. Muhaimin [11] defines integrative Islamic education as education that harmoniously combines religious and scientific aspects so as to produce a balanced human being between faith, knowledge, and charity. In a broader perspective, Al-Attas [12] through the idea of Islamization of science emphasized that the entire educational process must be based on monotheism as the center of its orientation, so that there is no dichotomy between religious science and general science.

Integrated Islamic values include the dimensions of faith, sharia, and morals. Ainiyah [13] emphasized that character formation through PAI requires the integrity of knowledge, appreciation, and practice of religious values. Furthermore, Nata [14] explained that good Islamic education must integrate the dimensions of dhikr (spiritual), thought (intellectual), and charity (real action) in a balanced manner. As for Baharun [15], it shows that character education based on religious values in madrasas is more effective because it places morals as the main orientation of the entire educational process.

Religious extracurricular activities have a strategic position in character education because they provide a space for students to experience and practice values directly. Thoifah [16] proves that the internalization management of religious values through planned and structured Islamic extracurriculars has significant relevance to the formation of students' character. Fauzi [17] stated that the development of ROHIS extracurricular requires a professional and sustainable management approach.

Lickona [2] states that good character consists of moral knowing, moral feeling, and moral action. Religious extracurricular activities simultaneously foster these three components. This is in line with the findings of Fitriani [18] which proves that the implementation of religious extracurriculars at Madrasah Tsanawiyah is able to significantly shape the religious character of students. Meanwhile, Fakhurrozi et al. [19] emphasized that extracurriculars that integrate social and religious values produce students who are not only obedient in worship, but also have high social concerns.

Religiosity is the level of appreciation and practice of a person to his religious teachings. Referring to the theoretical framework of Glock and Stark [20], religiosity encompasses five dimensions: (1) ideological (belief), (2) ritualistic (practice of worship), (3) intellectual (religious knowledge), (4) experiential (religious experience), and (5) consequence (morality). In the perspective of religious psychology, Jalaluddin [21] emphasized that strong religiosity in adolescence is the most effective protective factor in preventing deviant behavior.

Research by Wahyuni and Fitri [22] at SMP Negeri 5 Satu Atap Gegerbitung found that congregational prayers have a very significant correlation ( $r = 0.652$ ) with students' religious character. Meanwhile, Zulfitria [23] proves that learning tahfiz of the Qur'an contributes significantly to the character education of students—not only in the cognitive aspect, but also in the affective aspect in the form of the formation of love for the Qur'an. Furthermore, Muzakkir [24] concluded that tahfiz programs that are implemented in a structured manner form a religious character that includes obedience in worship, obedience to rules, and respect for teachers and others.

Tafsir [25] emphasizes that the example of teachers in daily life at scho

ol is more influential than verbal instruction, because children learn more from what they see than from what they hear. Gunawan [26] added that character education in schools will not succeed without structured habituation, because true character is formed through the repetition of actions that eventually become habits that are rooted in personality.

Prasetiya, Cholily, and Anam [27] concluded that consistent and programmed habituation is the most optimal method for internalizing values because it combines cognitive, affective, and psychomotor aspects simultaneously. Meanwhile, Setiawati, Asmahasanah, and Anggrayni [28] prove that the habit of congregational duha prayers significantly contributes to the formation of student discipline at MTs Insan Sejati Bogor, which then becomes the foundation for the formation of other positive characters.

## 2. RESEARCH METHOD

Explaining This study uses a qualitative approach with a descriptive method. Creswell [29] states that the qualitative approach is appropriate when researchers want to understand the experiences, perceptions, and meanings attached by the subject to a social phenomenon in depth and holistically. The descriptive method was chosen because this study aims to describe the process and results of religious extracurricular activities as they are, without manipulation or experimental treatment. Moleong [30] emphasized that qualitative research is research that intends to understand the phenomenon of what the research subject experiences holistically and by way of description in the form of words and language.

The research was carried out at SMP Negeri 33 Mukomuko, Mukomuko Regency, Bengkulu Province, in the even semester of the 2024/2025 school year for four months (February-May 2025). The research subjects amounted to 12 informants who were selected *purposively* as recommended by Sugiyono [31]. The full profile of the informant is presented in Table 1.

Table 1. Research Informant Profile

No.	Code	Job Title/Status	Experience	Technique
1	IA	Principal	21	Interview
2	SN	PAI Teacher (Main Coach)	18	Interviews, Observations
3	P	PAI Teacher (BTQ Coach)	20	Interviews, Observations
4	PW	Guardian of Class VII	10	Interview
5	SS	Guardian of Class VIII	13	Interview
6	NS	School Committee Chair	5	Interview
7	IK	School Committee Members	3	Interview
8	BI	Parents of Class VII Students	-	Interview
9	ID	Parents of Class VIII Students	-	Interview
10	RDA	Grade VII Students	-	Interviews, Observations
11	CP	Grade VIII Students	-	Interviews, Observations
12	FLZ	Grade IX Students	-	Interviews, Observations

Source: Research Primary Data (2026)

The data collection technique consists of three complementary methods. First, a semi-structured *in-depth interview* with all 12 informants using interview guidelines that have been tested for validity. Second, participatory observations conducted by researchers during 16 meetings in the February-April 2026 period, including observations of duha prayers (8 times), muhadharah (4 times), and BTQ and tahfiz (4 times). Third, documentation through the study of school work programs, activity schedules, student attendance, meeting minutes, and photos of activities. The combination of these three techniques, as recommended by Assyakurrohim et al. [32], allows researchers to obtain rich, comprehensive, and verifiable data.

The data analysis technique refers to the interactive model of Miles, Huberman, and Saldana [33], which consists of four stages: (1) data collection; (2) data condensation—selecting, focusing, and transforming raw data; (3) presentation of data in descriptive narratives, tables, and findings matrix; and (4) drawing conclusions and verification. To ensure the validity of the data, the study applied source triangulation and triangulation methods as

recommended by Sugiyono [31]. Source triangulation was done by comparing information from 12 different informants, while method triangulation was done by comparing data from interviews, observations, and documentation to ensure the consistency of findings.

### 3. RESULTS AND DISCUSSION

#### 3.1. Planning of Religious Extracurricular Activities

Planning is the main foundation for the success of religious extracurricular programs at SMP Negeri 33 Mukomuko. Based on the results of the interview with IA as principal and the documentation of the meeting minutes, at the beginning of every new school year, the school held a coordination meeting attended by the principal, vice principal for student affairs, Islamic Religious Education teachers, school committee administrators, and representatives of students' parents. The principal (IA) explained that at the beginning of the school year, a coordination meeting is always held involving all parties, namely teachers, committees, and parents of students to discuss school programs including extracurricular activities. Through coordination meetings and support from parents, religious extracurricular programs will not run consistently (Principal, interview, 2026).

This statement confirms that the pattern of participatory planning has become an institutional culture at SMP Negeri 33 Mukomuko, not just a procedural formality. This pattern is in accordance with the principle stated by Epstein [34] that parental involvement in school program planning is the most determinant factor in the success of students character education. Syarbini [35] added that effective character education requires synergy between schools, families, and communities as a system that supports each other.

In the planning meeting, several important agendas were discussed in depth, including evaluation of the previous year's program, determination of the type of activity, implementation schedule, determination of coaches, and measurable achievement targets. The PAI teacher as the main supervisor (SN) explained the mechanism for determining the target of religious extracurricular activities for tahfiz. PAI teachers stated that the targets made were realistic and measurable. For grade VII students, the target is that they must be able to khatam 15 surahs of juz 30 before moving up to grade VIII. For Class VIII, students are required to memorize all the surahs in Juz Amma. Furthermore, in the 9<sup>th</sup> grade, students are required to memorize a minimum of five surahs from Juz 29 are added. For this tahfiz activity, each student has a tahfiz card that is monitored by the teacher every week (SN, Teacher Coach, interview, 2026).

This measurable target mechanism shows that the tahfiz program at SMP Negeri 33 Mukomuko is managed professionally. This structured planning pattern, as stated by Thoifah [16], is the main prerequisite for the successful management of internalizing religious values through extracurriculars. According to Fauzi and Firman [17], clear and well-socialized program documentation is an indicator of the professionalism of religious extracurricular management.

The involvement of the school committee in planning was also revealed to have a role beyond just administrative approval. The chairman of the committee (NS) revealed that the committee was not only present at the meeting and then went home. However, the school committee actively helps, for example repairing the ablution place, repairing speakers for muhadharah activities. The school committee states that this religious extracurricular program is a program for students who are their children as well. (School Committee, interview, 2026).

#### 3.2. Implementation of Religious Extracurricular Activities

The implementation of religious extracurricular activities at SMP Negeri 33 Mukomuko takes place in a structured, scheduled, and consistent manner. Based on observations made during 16 meetings in the February-April 2026 period, five main activities that run synergistically are described. This consistency is in line with the dictum of Muhaimin [11] that an intermittent Islamic education program will not result in a deep internalization of values.

The duha prayer is held every day at 07.00–07.15 WIB in the school prayer room, before teaching and learning activities begin. Students carry out duha prayers in turns according to their respective class schedules, guided by Islamic Religious Education teachers or picket teachers on duty. The results of observations in 8 observations showed an average student attendance rate of 94%, with an orderly and conducive atmosphere. One of the students of grade VIII (CP) revealed the impact he felt that at first he was forced to pray duha. However, after living it during this semester, she feels that she has gotten used to it. He felt that if he did not perform the duha prayer, there was something missing before studying. (CP, interview, March 20, 2026).

The CP statement reflects a process of internalization that has gone beyond the boundaries of formal obedience to authentic customs. This finding is in line with the research of Danuwara and Giyoto [36] which proves that the habit of duha prayer consistently instills religious character and discipline at the same time. Irwani's research [37] added that the habituation of duha prayer within the framework of the Independent Curriculum is able to form students' religious habits that gradually change into permanent characters.

The congregational zuhur prayer is held every day during the lunch break in the school prayer room, with students, teachers, and staff performing it together. In an interview with the parents of students (BI) who had visited the school, he expressed his impressions:

*"I was amazed when I came to school, it turned out that the teachers also participated in prayers with the children. That's what makes my son respect and want to follow. If the teacher himself does not pray, where do you want the child to participate."* (BI, interview, March 5, 2026)

The BI statement directly confirms the significance of the exemplary approach in this program. This is in line with the findings of Wahyuni and Fitri [22] who reported a significant correlation ( $r = 0.652$ ) between congregational prayer and the religious character of junior high school students. Muhadharah is held every Friday morning at 07.00-07.45 WIB before learning activities begin, coached directly by Islamic Religious Education teachers of SMP Negeri 33 Mukomuko (SN). Based on the results of observations on the 4 times of the muhadharah, it appears that the students in charge appeared with careful preparation, written speech scripts, neat Muslim clothing, and trained intonation. The coaching teacher (SN) explained the coaching method:

*"Every student who gets a turn to perform muhadharah is guided by us one week before. We teach how to write a script, how to convey, how to stand correctly. The goal is not only to lecture, but to build confidence and the ability to convey Islamic values to others."* (SN, interview, March 14, 2026)

This finding is in line with the view of Juwono and Syahid [38] that professionally managed muhadharah has been proven to increase students' religious awareness while developing communication and leadership skills. One of the grade IX students who is active in muhadharah (FLZ) revealed:

*"I used to be very afraid to speak in front of people. Ever since I joined Muhadharah, I have become more courageous. Now if there is an event in the village and I am asked for a short lecture, I can."* (FLZ, interview, March 21, 2026)

The Qur'anic tahfiz program is designed with gradual targets and an individualized monitoring system through memorization cards. The BTQ and tahfiz coaching teacher (P) explained the evaluation system:

*"Every Saturday there is a memorization deposit schedule. Each child deposits to me a minimum of one page. If something is not going well, we will repeat it together. There is a monitoring book signed by teachers and parents, so parents know the progress of memorization."* (P, interview, February 22, 2026)

An individual deposit system supported by a monitoring card like this is a practice that is in line with the findings of Rahmad and Kibtiyah [39] that a structured tahfiz program that involves parents contributes significantly to the formation of religious character, discipline, and student responsibility at the same time. Muzakkir [24] also confirmed that consistent tahfiz forms a character that includes obedience to worship and obedience to rules.

### 3.3. Exemplary Approach in the Formation of Religious Character

The key to the success of the religious extracurricular program at SMP Negeri 33 Mukomuko is the consistent application of an exemplary approach (*uswah hasanah*) by all educators. Based on the results of observations during 16 observations, teachers—especially Islamic Religious Education teachers—consistently displayed behaviors that reflected Islamic values. The teacher not only commands, but actively participates in every activity. The principal (IA) affirmed this as school policy:

*"I stress to all teachers: no one should just send their children to the mushala while they are in the office. Teachers should be the first example. I have made this part of the teacher's performance assessment here."* (IA, interview, February 10, 2026)

This policy makes exemplary values not just normative, but institutionalized in the teacher performance assessment system. As stated by Tafsir [25] the teacher's example works through the mechanism of observation, identification, and internalization of values naturally more effectively than verbal instruction. Rifki et al. [40] also proved that internalizing character values through the teacher's exemplary method produces a much more significant impact than the one-way lecture or instruction method.

The exemplary approach is strengthened with a consistent habituation strategy. Prasetiya, Cholily, and Anam [27] concluded that consistent and programmed habituation is the most optimal method for internalizing values because it combines cognitive, affective, and psychomotor aspects simultaneously. Classroom teacher VII (PW) observed this change:

*"I see a real change in children who have participated in this program for two semesters. They are more polite, if they meet the teacher, they immediately greet them. When I asked why, they said they were used to muhadharah activities and congregational prayers."* (PW, interview, February 28, 2026)

### 3.3. Impact on Strengthening Students' Religious Character

The integration of various religious extracurricular activities that are carried out consistently with an exemplary approach shows a real impact on strengthening students' religious character. Table 2 summarizes the impacts identified based on the dimensions of Glock and Stark's religiosity [20].

Table 2. Matrix of the Impact of Religious Extracurricular Activities on Students' Religious Character

The Dimension of Religiosity	Reinforcement Activities	Indicators of Change	Data Source
Ideological (Belief)	Tahfiz, BTQ, Muhadharah	Increasing awareness that the Qur'an is a guideline for life; The Declaration of Faith in Muhadharah Increases the Quality	Observations, Interviews RDA, FLZ
Ritualistic (Worship)	Duha prayer, Congregational Zuhur prayer	94% of the presence of double prayers; Students start performing duha prayers independently at home	Absence, Interview CP, BI
Intellectuals (Knowledge)	BTQ, Tahfiz, Muhadharah	The fluency in reading the Qur'an with tajweed increases; Grade VII students have memorized an average of 15 Juz Amma letters	Memorization Cards, P Interview
Experiential (Experiential)	Prayers in Congregation, Muhadharah	Students reported increased calmness and focus after the duha prayer; Self-Esteem Rises After Self-Esteem	Interviews RDA, CP, FLZ
Consequences (Morals)	All activities	Improved manners behavior; the initiative to greet teachers increased; Tolerance for Friends Better	Observations, Interviews PW, SS, SN

Source: Processed from Research Primary Data (2026)

Based on the matrix above, it appears that all five dimensions of Glock and Stark's religiosity [20] are affected simultaneously by the combination of programs that are executed. This confirms the advantages of an integrative approach over a single program. In the moral dimension, which is the end of the entire character-building process, teachers report consistent and measurable behavioral changes. The homeroom teacher of class VIII (SS) revealed:

*"What is most noticeable is the change in the way children talk to teachers. In the past, many were arbitrary. Now it's much more polite. I believe this is because every muhadharah they are taught the manners of speaking and respecting the elders."* (SS, interview, March 5, 2026)

This change in the moral dimension is in line with the findings of Rahmawati, Afifulloh, and Sulistiono [41] who show that the religious culture of schools has a positive impact on the religious character of students as a whole. Wijayanti et al. [42] also proved that consistent habituation is able to realize a student profile with noble character, not only in the aspect of religiosity but also in the social dimension.

The most important finding of this study, as well as its novelty, is empirical evidence that the integration of different types of religious extracurriculars in a single school ecosystem results in a more comprehensive and layered character-building impact than a single program. Each activity touches on a different dimension of

religiosity, and when everything goes synergistically, the results are much more optimal. This confirms the view of Kemendiknas [43] that effective character education must be *integrated*, not *isolated* touching all dimensions of students' lives through various ways that reinforce each other.

#### 4. CONCLUSION

First, the planning of religious extracurricular activities at SMP Negeri 33 Mukomuko is carried out in a participatory and collaborative manner through a coordination meeting at the beginning of the school year involving 12 stakeholders, principals, PAI teachers, homeroom teachers, school committees, and parents. This process produces operational and measurable Work Program documents, with specific achievement targets per type of activity and per grade level.

Second, the implementation of the five activities takes place consistently and in a structured manner: duha prayer every day at 07.00 WIB in the school prayer room (average attendance rate of 94%), congregational zuhur prayer every day, BTQ and tahfiz with an individual deposit system through memorization cards, and muhadharah every Friday morning is directly coached by religious teachers of SMP Negeri 33 Mukomuko. All activities are carried out with an exemplary approach that is institutionalized in teacher performance assessment.

Third, the integration of various types of religious extracurriculars has been proven to have a positive and comprehensive impact on strengthening students' religious character in all five dimensions of religiosity such as ideological, ritualistic, intellectual, experiential, and consequential. The novelty of this research lies in an integrative approach that analyzes the synergistic impact of a combination of different types of religious extracurriculars, not just one type, on the formation of students' religious character holistically in the public school environment.

Follow-up research with a *mixed methods* approach or longitudinal design is recommended to measure the impact of this program more measurably in the long term. Other public schools, particularly in areas with a majority of Muslim students, are recommended to adopt similar models of religious extracurricular integration as an effective strategy to deal with the challenge of student moral degradation.

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