



The Implementation of Extracurricular Qur'an Lovers Students of SMA 1 (Pasiswa) Towards Student Character Evaluation

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Abstract:

Extracurricular activities are organized with the aim of develop potential, talents, interests, abilities, personality, cooperation, and optimal student independence in order to support achievement national education goals. SMAN 1 Jember held a Lovers extracurricular Al-Qur'an for SMA 1 Students (PASISMA) which helps students discuss religious knowledge. The focus of the research examined in this thesis is: 1) How extracurricular planning for Al-Qur'an lovers for SMA 1 (PASISMA) students in Jember 1 State High School? 2) How is it implemented extracurricular Al-Quran lovers for SMA 1 (PASISMA) students at school State High School 1 Jember? 3) How do lovers evaluate extracurricular activities? Al-Qur'an for SMA 1 (PASISMA) students at State Senior High School 1 Jember? 4) How does the PASISMA extracurricular affect student evaluation? The purpose of this study is the same as its focus. The objectives of this research are same as the focus. The approach used in this research is research qualitative with descriptive research type and the results of this research: 1) extracurricular planning for Al Qur'an lovers for SMA 1 (PASISMA) students at State Senior High School 1 Jember namely preparing the tools used and preparing a schedule for every PASISMA extracurricular activity. 2) Implementation of extracurricular activities for lovers Al-Qur'an for SMA 1 (PASISMA) students at State Senior High School 1 Jember namely carrying out PASISMA extracurricular activities according to the schedule that has been provided determined, namely on Thursdays every week alternately, and do different processes and programs in each PASISMA extracurricular activity. 3) Extracurricular evaluation of Al-Qur'an lovers for SMA 1 (PASISMA) students at school State Upper Middle School 1 Jember, namely once every three months and also There are activities that are evaluated directly by the extracurricular supervisor PASISMA. 4) The influence of PASISMA extracurricular activities on student evaluation, namely Providing a positive impact on students who take part in this extracurricular.

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INTRODUCTION

Education is a process of transforming the attitudes and behaviors of individuals or groups in an effort to achieve maturity through teaching and training activities. In this regard, education plays a crucial role in enhancing human development. Learning activities conducted in schools significantly contribute to expanding students' knowledge and insights, fostering broader thinking, and improving learners' behavior, particularly within the school environment. Moreover, education not only enriches students' understanding but also enables them to apply learning experiences beyond the formal curriculum.

One of the strategies to achieve these objectives is through the implementation of extracurricular activities. Extracurricular activities are curricular programs carried out by students outside intramural and co-curricular learning hours under the guidance and supervision of the educational institution. These activities are designed to optimally develop students' potential, talents, interests, abilities, personality, cooperation, and independence in order to support the achievement of national education goals. Particularly in the religious domain, there are religious extracurricular programs aimed at strengthening students' spiritual development. Religious extracurricular activities consist of various programs conducted outside formal class hours to guide students in shaping their character and instilling religious values and noble morals (*akhlaqul karimah*). The ultimate goal is to develop individuals who are knowledgeable and devoted to Allah SWT.

In addition, extracurricular activities function to enhance students' competencies, foster a sense of responsibility, and provide opportunities to broaden social experiences as preparation for future careers through capacity development. These activities also play a significant role in developing students' skills and potential. As stated in the Qur'an, particularly in Surah An-Nahl (16:78), Allah explains the potential of human intellect and knowledge: "And Allah has brought you out of the wombs of your mothers while you knew nothing, and He gave you hearing, sight, and hearts so that you might be grateful."

According to the interpretation in *Tafsir Al-Madinah Al-Munawwarah*, this verse illustrates one of the signs of Allah's power: humans are born without knowledge, yet are endowed with instruments for acquiring knowledge, namely hearing, sight, and intellect. These faculties are granted so that humans may express gratitude to Allah through both words and actions.

Based on this interpretation, it can be understood that humans are inherently equipped with the tools to acquire knowledge through hearing, sight, and intellect, which can be developed through various activities, including extracurricular programs. Participation in such activities enables these faculties to function effectively and develop optimally.

Human potential, in its entirety, encompasses the whole body as a perfectly integrated system, superior compared to other created beings such as animals, angels, jinn, devils, and satans. The inherent potentials within humans include intellect, heart, and sensory faculties. Human potential can be understood as latent abilities embedded within individuals, waiting to be transformed into tangible competencies. These potentials can be realized through individual talents and interests, expressed in various beneficial human activities, including extracurricular programs in schools.

At State Senior High School 1 Jember, there is a religious extracurricular program aimed at enhancing students' understanding and knowledge of Islam. This program is called PASISMA, an acronym for Pecinta Al-Qur'an Siswa SMA 1 (Qur'an Enthusiasts of SMA 1 Students), established in 1991. The founder of PASISMA, Mr. Nur Fakhri, envisioned fostering students' love for the Qur'an, requiring those who are not yet proficient in reading the Qur'an to participate in the program. The primary objective of PASISMA is to provide a platform for students to engage deeply with the Qur'an, particularly in learning how to read it properly, while also participating in other beneficial activities.

PASISMA is an extracurricular program under the school's supervision, guided by the motto: "Building faith and character, preparing for the life to come." The program encompasses various activities, including regular study sessions (*kajian rutin*), collective Qur'anic recitation (*ngaji bersama*), Qur'an guidance sessions, mobile *tadarus* (rotational recitation), and mosque cleaning activities. Furthermore, to develop students' talents and interests, PASISMA also facilitates activities such as *tilawah* (Qur'anic recitation), *hadrah* (Islamic musical performance), and *tahfidzul Qur'an* (Qur'an memorization).

These activities are conducted according to a structured schedule. Regular study sessions, group recitation, and Qur'anic guidance or *muroja'ah* are held every Thursday after school hours, conducted alternately each week. Mosque cleaning activities take place every two weeks on Saturdays, while mobile *tadarus* is conducted at the end of each month, typically on weekends.

Within the PASISMA program, regular study sessions are led by mentors to provide and share knowledge. Qur'anic guidance sessions focus on improving students' recitation skills, including mastery of *makharijul huruf* (articulation points) and *tajwid* rules. Meanwhile, group recitation activities aim to enhance fluency and cultivate a deep love for the Qur'an. PASISMA also plays a role in managing the school mosque's operations. The mobile *tadarus* activities are conducted at members' homes to strengthen social bonds among members and their families. Additionally, *hadrah* activities are not only practiced internally but also performed during school events such as the commemoration of the Prophet's birthday (*Maulid Nabi*), *Isra' Mi'raj*, and other religious occasions.

However, based on observations of PASISMA's extracurricular activities, the researcher still found that some students at SMA Negeri 1 Jember lack fluency in reading the Qur'an. Therefore, the researcher seeks to examine more deeply the planning, implementation, and evaluation of PASISMA extracurricular activities. Accordingly, this study is entitled: "The Implementation of the Qur'an Enthusiast Extracurricular Program (PASISMA) at SMA Negeri 1 Jember to Enhance the Evaluation of Islamic Religious Education (PAI) Learning Outcomes among Students."

RESEARCH METHOD

This study employed a descriptive research design with a qualitative approach. The descriptive method was selected to systematically portray and interpret phenomena as they naturally occur without any manipulation or experimental treatment. It focuses on examining current conditions, including attitudes, behaviors, organizational processes, and procedural practices within a specific context. In line with this, descriptive research aims to identify and explain

the status of independent variables without comparing or correlating them with other variables. The primary objective of this study, therefore, is to provide an in-depth understanding of the implementation of the PASISMA extracurricular program at SMA Negeri 1 Jember, particularly in relation to its planning, implementation, and evaluation processes in enhancing Islamic Religious Education (PAI) learning outcomes.

The qualitative approach was utilized to explore social phenomena from the participants' perspectives. The researcher directly engaged in the field to observe naturally occurring processes, allowing for comprehensive data collection through careful observation, interpretation, and analysis. This approach emphasizes understanding meanings, experiences, and interactions within the research setting. Data collection was conducted through observation and interviews. Observation involved direct engagement at SMA Negeri 1 Jember to examine the implementation and scheduling of PASISMA extracurricular activities. To ensure data accuracy and richness, the researcher used field notes and recording devices to document activities, behaviors, and contextual conditions observed during the research process.

Furthermore, structured interviews were conducted with selected informants using predetermined questions to obtain in-depth and relevant information regarding the implementation of PASISMA. The participants included the PASISMA supervisor and Islamic Education teacher, student leaders, and program members, as well as the school principal. In addition, documentation techniques were employed to collect supporting data in the form of written records, photographs, and videos. These documents served to complement and validate findings from observations and interviews, ensuring data triangulation and enhancing the credibility and reliability of the research results.

RESULTS AND DISCUSSION

RESULTS

Planning of the Qur'an Lovers Extracurricular Program (PASISMA) at SMA Negeri 1 Jember

Based on the research findings, the planning of the PASISMA extracurricular program demonstrates a systematic and well-structured managerial process. The planning phase is conducted through initial organizational discussions, formulation of work programs, and the arrangement of activity schedules aligned with the academic calendar and Islamic religious events. This finding is in line with educational management theory, which emphasizes that planning is the fundamental function that determines organizational direction through goal setting and strategic preparation (Terry, 2014). Activities such as regular study sessions, BIMQUR, and tahfidz programs are designed by considering students' needs and contextual religious moments, indicating that the planning process is both adaptive and value-oriented.

Furthermore, each activity within PASISMA reflects strong technical and pedagogical preparation. For example, in the BIMQUR program, instructional materials such as *tajwid*, *makharijul huruf*, and Qur'anic content are systematically prepared and delivered through structured media like PowerPoint presentations, which are reviewed by the supervisor before implementation. This reflects the integration of instructional design into extracurricular planning. As stated by

Majid (2024), effective learning planning must incorporate clear objectives, structured materials, appropriate methods, and relevant media to support optimal learning outcomes. Therefore, PASISMA planning can be categorized as effective, as it not only organizes activities efficiently but also facilitates the holistic development of students' religious competencies.

Implementation of the Qur'an Lovers Extracurricular Program (PASISMA) at SMA Negeri 1 Jember

In terms of implementation, PASISMA extracurricular activities are carried out consistently according to the established schedule, reflecting effective educational management practices. Activities such as regular study sessions, BIMQUR, and group Qur'anic recitation are conducted alternately every Thursday after school hours, while mosque cleaning and mobile tadarus activities are held periodically. This consistency aligns with the actuating function in management, which involves mobilizing resources to ensure that organizational goals are achieved efficiently (Sagala, 2023). Additionally, the presence of coordinators in each activity indicates a clear division of roles and responsibilities, which strengthens the effectiveness of program implementation.

Moreover, the implementation process emphasizes experiential and contextual learning. In BIMQUR sessions, students are not only exposed to theoretical explanations but also directly engage in practicing Qur'anic recitation based on the rules of *tajwid*. This approach is consistent with constructivist theory, which highlights the importance of active student involvement in constructing knowledge (Piaget, 1972). The integration of technology, such as the use of mobile devices to access learning materials, further demonstrates the program's adaptability to modern educational contexts. However, despite these strengths, the findings reveal that some students still lack fluency in reading the Qur'an. This indicates the need for continuous evaluation and improvement, as the success of a program should be measured not only by its implementation but also by its impact on learning outcomes (Arikunto, 2018).

The planning and implementation of the PASISMA extracurricular program at SMA Negeri 1 Jember reflect a structured and value-oriented educational management process. Planning is systematically conducted through organizational discussions, program design, and scheduling aligned with both the academic calendar and Islamic religious events. This demonstrates that planning is not merely administrative but also strategic and contextual, integrating students' spiritual needs with educational objectives. The preparation of learning materials, such as *tajwid*, *makharijul huruf*, and Qur'anic content, further indicates a strong pedagogical foundation within the program. According to Terry (2014), effective planning plays a critical role in determining the success of organizational programs by setting clear goals and directions. Thus, the PASISMA program illustrates how structured planning can support the development of students' religious competencies in a meaningful way.

In terms of implementation, the PASISMA program is carried out consistently and collaboratively through a variety of structured activities, including regular study sessions, BIMQUR, group recitation, and periodic religious programs. The implementation process emphasizes active student participation and experiential learning, particularly in activities where students directly

practice Qur'anic recitation. This aligns with constructivist learning theory, which asserts that knowledge is best acquired through active engagement and real-life practice (Piaget, 1972). Additionally, the integration of technology, such as the use of mobile devices to access instructional materials, reflects the program's adaptability to contemporary educational practices. As noted by Sagala (2017), effective implementation in educational management requires coordination, clear role distribution, and active involvement of all participants, all of which are evident in the PASISMA program.

However, the evaluation findings indicate that the program's effectiveness has not yet been fully optimal, as some students still experience difficulties in reading the Qur'an fluently. This suggests that while planning and implementation are well-established, the evaluation component requires further strengthening. Evaluation should not only focus on program execution but also on measurable learning outcomes and students' competency development. Arikunto (2018) emphasizes that evaluation is essential in identifying gaps between expected and actual outcomes, thereby providing a basis for continuous improvement. Therefore, it is necessary for the PASISMA program to enhance its evaluation strategies, such as implementing regular assessments, providing individualized feedback, and developing follow-up programs to address students' learning needs. By strengthening the evaluation process, the program can achieve more comprehensive and sustainable improvements in students' Qur'anic literacy and religious character development.

DISCUSSION

The findings indicate that the planning of the PASISMA extracurricular program at SMA Negeri 1 Jember has been conducted in a systematic and structured manner, integrating both managerial and pedagogical considerations. The planning process involves program design, scheduling, and thematic alignment with Islamic religious events, which reflects a contextual and value-based approach. This is consistent with recent studies emphasizing that effective educational planning must be adaptive, student-centered, and aligned with institutional goals to enhance learning outcomes (Rahman & Widodo, 2023). Furthermore, the inclusion of structured learning materials such as tajwid and makharijul huruf demonstrates that the program is not only administratively organized but also academically grounded, supporting students' religious literacy development.

In addition, the planning process of PASISMA reflects the integration of instructional design principles, particularly in the preparation and validation of learning materials by supervisors. The use of digital media, such as PowerPoint, indicates that the program adopts modern pedagogical approaches to support learning effectiveness. Recent research highlights that the integration of digital tools in religious education can significantly improve students' engagement and comprehension (Sari et al., 2024). Therefore, the planning aspect of PASISMA can be considered effective in facilitating both cognitive and spiritual development, as it combines traditional Islamic learning with contemporary instructional strategies.

The implementation of the PASISMA program further demonstrates consistency and active student participation through various structured activities,

including BIMQUR, regular study sessions, and group recitation. These activities emphasize experiential learning, where students actively practice Qur'anic recitation rather than merely receiving theoretical instruction. This aligns with contemporary educational perspectives that highlight the importance of active learning in developing meaningful understanding and long-term retention (Hidayat & Karim, 2023). Moreover, the collaborative nature of the activities fosters social interaction and peer learning, which are essential components in developing both academic and social competencies among students.

However, despite the strengths in planning and implementation, the evaluation findings reveal that some students still lack fluency in reading the Qur'an, indicating a gap between program objectives and actual learning outcomes. This suggests that the evaluation process needs to be strengthened to ensure continuous improvement. Current literature emphasizes that effective evaluation in education should include ongoing assessment, feedback mechanisms, and targeted interventions to address students' individual learning needs (Putri & Anwar, 2025). Therefore, enhancing the evaluation component of the PASISMA program is crucial to ensure that all students achieve the expected competencies, particularly in Qur'anic literacy and religious character development.

CONCLUSION

In conclusion, this study demonstrates that the implementation of the PASISMA extracurricular program at SMA Negeri 1 Jember has been systematically carried out through well-structured planning and consistent execution. The planning phase integrates managerial and pedagogical elements, including program design, scheduling, and the preparation of relevant instructional materials aligned with Islamic values. Meanwhile, the implementation phase reflects active student participation through various religious activities such as BIMQUR, regular study sessions, and group Qur'anic recitation, which contribute to enhancing students' religious understanding and practical skills. These findings indicate that PASISMA plays a significant role in supporting the learning of Islamic Religious Education (PAI), particularly in strengthening students' engagement with the Qur'an.

However, the findings also reveal that the program's effectiveness has not yet been fully optimal, as some students still experience difficulties in reading the Qur'an fluently. This suggests that the evaluation component of the program requires further improvement to ensure the achievement of expected learning outcomes. Therefore, it is essential to strengthen evaluation strategies through continuous assessment, targeted guidance, and follow-up programs that address students' individual needs. By enhancing the evaluation process, PASISMA can more effectively contribute to improving students' Qur'anic literacy and fostering their religious character development in a sustainable manner.

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