



THE EFFECTIVENESS OF RELIGIOUS EXTRACURRICULAR ACTIVITIES IN IMPROVING STUDENTS' PRACTICE OF ISLAMIC TEACHINGS IN MADRASAH

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Abstract:

This research aims to determine the effectiveness of religious extracurricular activities in increasing students' practice of Islamic teachings at MA Negeri 1 Probolinggo. This research uses a qualitative method with a case study type. The research subjects were students of MA Negeri 1 Probolinggo who took part in religious extracurricular activities. Data was collected through interviews, observation and documentation. The research results show that religious extracurricular activities at MA Negeri 1 Probolinggo are effective in increasing students' practice of Islamic teachings. This is demonstrated by increasing students' knowledge, attitudes and skills in practicing Islamic teachings. Increased student knowledge is demonstrated by students' ability to explain and understand Islamic teachings. Improving student attitudes is shown by increasing student awareness to implement Islamic teachings in everyday life. Increasing student skills is demonstrated by students' ability to apply Islamic teachings in everyday life.

Keywords: *Effectiveness of Religious Extracurricular Activities, Knowledge, Skills*

INTRODUCTION

Islamic religious education and the practice of Islamic teachings have basic standards and a central role in life as a habit in daily activities, to shape the character and morals of individuals, especially for students. The first education that children and students must have is faith. This is crucial for children and students, for example, knowing to believe and be pious to God, having good manners, creativity, independence, and a sense of responsibility in carrying them out.

Education is an effort to transform personality and self-development to achieve the expected quality of education. Education also plays a role in preparing individuals to face and optimize their potential in the future. Therefore, the government makes changes to the education system according to needs. There are four pillars of education according to UNESCO: Learning to know, learning to do, learning to be, and learning to live together (Yahidin S, 2009).

Students are often distracted by various distractions and demands to engage in daily activities, which can shift the focus from religious values. However, Islamic religious education is an integral part of the national education system. Yet, the government has made changes to Islamic religious education in the formulation of the 2003 National Education System Law. The effort in the formulation seems to be done haphazardly, only in fragments, not comprehensive because some aspects of the Islamic religious education system still cannot operate professionally (Diantoro F, Lisdiawati E, Purwati E, 2021).

In this context, extracurricular religious activities in schools become an alternative to strengthen students in enhancing their understanding of Islamic education. Extracurricular activities are activities carried out outside face-to-face class hours held by schools or outside schools to expand knowledge and information about extracurricular activities undertaken by the students themselves. These activities can be effective for students as they can integrate Islamic religious education with national education or be considered non-formal education, where Islamic religious education can provide practical experience and understanding of religious values in daily life. The existence of extracurricular activities has built a broad spirit in students to build dreams, missions, goals, methodologies, and become independent.

Forming students who can understand and enhance the knowledge of the religion they are practicing requires a very long method and duration. Religious knowledge is crucial to make the nation's successors and Muslims better.

In a school, problems often occur, so the researcher uses survey and direct interview methods at the institution. The researcher asks about this context, as the problem of practicing Islamic knowledge is currently minimal and difficult to apply in daily life for both children and students. For example, students often delay prayer, are careless in reciting verses from the Qur'an, feel bored to send blessings to the Prophet, and want to speed up the activity of painting calligraphy without knowing how to properly place it. This makes it difficult for students to effectively practice Islamic teachings in religious extracurricular activities.

MAN 1 Probolinggo is an educational institution equivalent to high school and is under the auspices of the Nurul Jadid Islamic boarding school. Issues related to the practice of Islamic teachings also occur at MAN 1 Probolinggo, so as an effort to improve the effectiveness of Islamic teachings for students through extracurricular religious activities, it is not only related to spiritual aspects but also has a positive impact on improving the character, morality, and social attitudes of students. There are several extracurricular activities carried out at MA Negeri 1 Probolinggo, including: Journalism Extracurricular, Tahfidz, Calligraphy Extracurricular, Qori Extracurricular, and Hadrah Extracurricular (Interview with Mrs. Nur Aini, 2023).

Through this research, the researcher aims to contribute to the nation's successors in making Islamic teachings effective not only from a national knowledge perspective but by combining it with Islamic religious knowledge to be more effective in improving these teachings. Therefore, this research aims to evaluate the effectiveness of religious extracurricular activities at MAN 1 Probolinggo, as well as to identify supporting and inhibiting factors for the activities held at MAN 1 Probolinggo, as also practiced in society and their daily lives.

RESEARCH METHODS

The type of approach used in this research is qualitative, focusing on efforts to enhance the practice of Islamic teachings for students through religious extracurricular activities. This research is a case study conducted at MAN 1 Probolinggo. Qualitative methodology is a research method that utilizes cultural themes or cultural aspects as the basis for research, such as social control, language, stability and change, or social organizations, such as kinship or family (Noeng Muhajir, 1996).

According to Denzin and Lincoln, as cited by Andi Prastowo (2012), qualitative research implies an emphasis on processes and meanings that are not rigorously examined or measured. The term qualitative emphasizes meaning and processes rather than rigid measurement and testing, as seen in quantitative methods.

Qualitative research is guided by the philosophy of postpositivism, used to study natural objects. The researcher is the key instrument in purposively and snowball-

sampling data sources. Data collection techniques include triangulation (combination), and data analysis is inductive. Qualitative research results focus more on meaning than generalization (Lexy J. Moleong, 2000).

The research design used is a case study. Case study research is a method used in social sciences, alongside other methods such as experiments, surveys, historical studies, and documentary analysis (common in economic studies). Generally, a case study is a suitable strategy when the central questions of a study relate to how or why. It is used when researchers have limited control over the events to be investigated, and when the research focus is on contemporary phenomena within the context of real-life (Robert K. Yin, 2008).

Maxfield, as cited by Moh. Nazir (2009), defines case study research as a study of the status of research subjects related to a specific or characteristic phase of personality development. Lincoln and Guba, as cited by Sugiyono (2016), state that "The instrument of choice in naturalistic inquiry is the human. We shall see that other forms of instrumentation may be used in later phases of the inquiry, but the human is the initial and continuing mainstay." In qualitative research, the main instrument is the researcher, but later on, after the research focus becomes clear, a simple research instrument may be developed to complement and compare data found through observation and interviews. The researcher will be actively involved in fieldwork, conducting the grand tour question, focused and selection stages, data collection, analysis, and drawing conclusions (Sugiyono, 2016). The choice of the research method is a qualitative case study (Moh. Nazir, 2009).

RESULTS AND DISCUSSION

Effectiveness of Religious Extracurricular Activities in Improving the Practice of Islamic Teachings for Students at MAN 1 Probolinggo

In Indonesian, the term "pendidikan" (education) originates from the word "didik," with the addition of the prefix "pe" and the suffix "an," implying "perbuatan" (action, manner, etc.). Originally from the Greek language as "paedagogie," education means guidance given to children. This term was later translated into English as "education," signifying development or guidance. However, in Indonesian, it is often translated as "tarbiyah," which means education (Pai, A.P.P.A.I, 2018).

According to Zakiyah Daradjat, as cited by Qurniati A.L Febrianan (2021), "Islamic religious education is an effort to nurture and guide students so that they can consistently understand the teachings of Islam comprehensively. Then internalize the goals, which ultimately can practice and make Islam a way of life." According to Abdillah, M.M. (2013), Islamic Religious Education is guidance given by someone to another so that they (students) can develop maximally in accordance with the teachings of Islam.

Islamic Religious Education, according to the Regulation of the Government of the Republic of Indonesia Number 55 of 2017, states, "Religious Education is education that provides knowledge and shapes the attitudes, personalities, and skills of students in practicing their religion, which is carried out at least through subjects in all tracks, levels, and types of education" (Frisia L, 2021).

Planning is interpreted as preparation, a design related to the pattern of an activity, in this case, an extracurricular activity. The term "design" also means creating something new, constructing a framework. Planning is crucial for any activity; without it, the activity will not run smoothly and optimally, similar to a vehicle moving without direction. Planning serves as the basis for evaluating the success of an activity. Some experts argue that the success of an activity depends on the quality of its planning, with 50% of success attributed to whether the planning is good or not (Zulkipli, 2020).

Religious extracurricular activities are organized to provide students with the opportunity to practice the teachings of religion acquired through learning activities and

to encourage the formation of their personalities in line with religious values (Nuzula L, 2017).

The term "ekstrakurikuler" (extracurricular) in Indonesian is a combination of three words: the word "kegiatan" (activity), "ekstra" (extra), and "kurikuler" (curricular). In language, the word "ekstra" means additional or beyond the official. On the other hand, "kurikuler" means related to the curriculum. Thus, "ekstrakurikuler" can be interpreted as additional activities beyond those related to the curriculum. Extracurricular activities are educational activities conducted outside class hours intended to help students develop according to their needs, potential, talents, and interests through activities specifically organized by educators or teaching staff with expertise and competence in schools (H.M Ali Noer, Syahraini T, Harun R, 2017).

Directly, extracurricular activities can serve as a means to instill Islamic values in students. Islamic-themed extracurricular activities, such as religious activities, social activities, and skill-based activities, can help students understand and practice Islamic teachings in their daily lives. Indirectly, extracurricular activities can shape the personalities of students in line with Islamic teachings. Extracurricular activities that develop students' characters, such as discipline, hard work, and honesty, can help students become individuals with noble morals, which is one of the goals of Islamic teachings. Some examples of the relationship between extracurricular activities and the effort to practice Islamic teachings include religious extracurricular activities, such as reading religious books, participating in group prayers, and attending lectures, and reading the Quran. These activities can help students understand and apply Islamic teachings in their daily lives.

Implementation of the Effectiveness of Religious Extracurricular Activities in Improving the Practice of Islamic Teachings for Students at MAN 1 Probolinggo

MAN 1 Probolinggo has implemented various religious extracurricular activities, including Quran memorization, learning to read religious books, preaching activities, spiritual activities, and other religious extracurricular activities, which have had a positive impact on improving the practice of Islamic teachings for students. Students have gained a deeper understanding of Islam, are more motivated to practice Islamic teachings, and actively participate in religious activities.

Efforts to improve the practice of Islamic teachings at MAN 1 Probolinggo are a necessity achieved by everyone to disseminate the symbols of Islam that have been fought for by previous fighters. Now it is our turn to understand and practice the teachings of Islam obtained not only during face-to-face activities but also outside class hours. Religious extracurricular activities are activities that can enhance the practice of students because, in these activities, students are not only taught theory but also put it into practice. As Muhammad As'adi, the principal of MAN 1 Probolinggo, explained:

"The existence of these religious extracurricular activities is very important for students, teachers, and the madrasah. Because with these activities, we can help in increasing the symbols of Islam in students."

Based on observations and interviews at MAN 1 Probolinggo regarding efforts to enhance the effectiveness of improving the practice of students, some factors hindering the effectiveness of these activities were identified, including: *Pertama*, Providing dedicated time for religious extracurricular activities to instill Islamic teachings is crucial, and having a conducive time is essential to avoid interference with other activities. *Kedua*, Discipline for guiding teachers is essential as it serves as motivation for students to have good role models in morals and other aspects. *Ketiga*, Motivation and classroom management in motivational activities are vital to keep students enthusiastic

about any activity. To manage activities, guiding teachers should make extracurricular activities more interesting and appealing to students.

Here are some results of efforts to improve the practice of Islamic teachings for students through religious extracurricular activities at MAN 1 Probolinggo: *Pertama*, Improved understanding of Islamic teachings: Religious extracurricular activities, such as reading religious texts and participating in group prayers, provide students with the opportunity to study Islamic teachings more deeply. Students can learn various aspects of Islamic teachings, from creed, worship, morals to transactions. *Kedua*, Increased motivation to practice Islamic teachings: Religious extracurricular activities can be a means to boost students' motivation to effectively practice Islamic teachings. These activities can set an example and motivate students to become faithful and pious individuals.

Overall, religious extracurricular activities have had a positive impact on improving the practice of Islamic teachings for students at MAN 1 Probolinggo. To enhance the effectiveness of religious extracurricular activities, several factors are needed, including: *Pertama*, A systematically integrated curriculum: The curriculum for religious extracurricular activities should be systematically designed and integrated with the Islamic religious education curriculum at school. This ensures that religious extracurricular activities provide optimal benefits for students. *Kedua*, Competent and experienced teachers: Competent and experienced teachers can deliver quality materials and guidance to students. Teachers can also serve as role models for students in practicing Islamic teachings. *Ketiga*, Adequate facilities and infrastructure can support the smooth implementation of religious extracurricular activities. These facilities and infrastructure can include classrooms, equipment, and materials needed for religious extracurricular activities. As stated by Mrs. Masruroh, S.Ag. M.Pd.I: "We have adequately fulfilled the facilities, infrastructure, and other needs, so there is nothing to worry about in this matter." *Keempat*, Active participation from all stakeholders, such as the school principal, teachers, students, and parents, can enhance the effectiveness of religious extracurricular activities. The school principal and teachers can provide support and guidance to students in religious activities. Students can actively participate in religious activities with full awareness and responsibility. Parents can provide motivation and support to their children to participate in religious activities.

Factors Affecting the Effectiveness of Religious Extracurricular Activities in Improving the Practice of Islamic Teachings for Students at MAN 1 Probolinggo

The existence of religious extracurricular activities undoubtedly has supporting and inhibiting factors. Here are some supporting and inhibiting factors: (a) Supporting Factors Several supporting factors for students in improving their understanding and practice of Islamic teachings through religious extracurricular activities are: *Pertama*, Students' desires and individual talents. *Kedua*, Facilities and infrastructure. *Ketiga*, Quality of guiding teachers. *Keempat*, Integrated curriculum. *Kelima*, Support from parents and the community. (b) Inhibiting Factors Factors hindering students in improving their understanding and practice of Islamic teachings through religious extracurricular activities are: *Pertama*, Lack of awareness. *Kedua*, among students. *Ketiga*, Limited time. *Keempat*, Environmental influences. *Kelima*, Lack of motivation from guiding teachers. *Keenam*, Lack of discipline from guiding teachers, *Ketujuh*, Insufficient support from parents and the community.

CONCLUSION

The improvement of the effectiveness of extracurricular activities in enhancing the practice of Islamic teachings for students at MAN 1 Probolinggo needs to be carried out

comprehensively, taking into account internal, external, and technical factors. Based on the research conducted by the researcher regarding efforts to enhance the practice of Islamic teachings for students through religious extracurricular activities at MAN 1 Probolinggo, several initiatives can be implemented to improve the understanding and practice of religion among students. The selection of relevant activities, interactive approaches, involvement of expert instructors, implementation of character values, religious social activities, and effective monitoring and evaluation are key elements for success in achieving these goals.

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