

## Extracurricular Implementation of Islamic Education in Character Building Students in MTs EX PGA UNIVA Medan

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### Abstract

*Education in Indonesia in the last decade has reaped many problems including the weak character of the young generation where the success of a nation can be seen from the character of the younger generation. Seeing these problems, there needs to be some breakthroughs, one of which can be done through character inculcation that is applied in schools through classroom learning and other activities such as extracurricular activities. This research method is qualitative with the type of descriptive research, namely the type of research that examines data that can describe complex and concrete social realities. This study uses data collection techniques such as observation, interviews, library methods and the use of documentation. The analysis in this study uses interactive data analysis from Lexy Moleong with the pre-field stage, the implementation stage, the data analysis stage, the conclusion stage and the reporting stage. The results showed that: (1) the implementation of extracurricular Islamic Religious Education in MTs EX PGA UNIVA Medan there were 13 extracurricular Islamic Religious Education. (2) extracurricular activities in MTs EX PGA UNIVA Medan are essentially many activities. However, in this discussion, only PAI extracurricular activities were taken which presumably had a stake in the formation of student character, for example the types of PAI extracurricular activities namely introduction of the holy book, worship, social activities, habituation of noble character and the inculcation of religious historical values. Through this activity students can learn to develop communication skills, collaborate with others, discipline and other characters.*

### Keywords

extracurricular PAI; student



## I. Introduction

Education does not only educate students to become intelligent human beings, but also educate their character to have good character. Today education in Indonesia in particular is still considered by many to have no problem with the role of education, especially in the scope of the curriculum whose mission is to educate Indonesian children. Seeing the reality in the field that the character of students does not reflect good behavior. Character formation through a hidden curriculum is seen as an important requirement as a complement to the formal curriculum.

An educational institution, including that which has an Islamic nuance, certainly has a goal in that direction. He hopes that his students become people of faith and piety by having competitive and comparative advantages. They are expected to have a balance between physical and spiritual strength and high sensitivity or in other words besides being expected to be students and students who are cognitively intelligent they must also have a high sense of responsibility and have good friendship towards parents, teachers and others.

Education is a very interesting world to be discussed and studied. Various problems are popping up more and more. It cannot be separated with the growing development of human thought in seeing the phenomena that occur and human awareness of the importance of education. Various changes that are always developing make humans are required to actively solve problems that occur (Lubis, 2019). Harahap (2019) states development is a process of developing a product and validating the effectiveness and efficiency of the product to be produced.

In the era of science and technology with the acceleration of information, technology demands the existence of educational institutions can give birth to humans who not only master the whole knowledge, intelligence, with professional skills but how the positive values contained in religion (Islam) are firmly embedded in every step of the movement life. Islam should be the main brand shown by educational institutions, both in terms of culture, tradition, academic community behavior, curriculum, and learning activities.

Education in Indonesia in the last decade has reaped many problems including the weak character of the young generation where the success of a nation can be seen from the character of the younger generation. Seeing these problems, there needs to be some breakthroughs, one of which can be done through character inculcation that is applied in schools through classroom learning and other activities such as extracurricular activities.

Extracurricular activities are considered appropriate as a forum for the implementation of character education of students, where they like to gather and form organizational units, especially Islamic Education extracurricular has an important role as a forum for students to form characters that reflect the Muslim generation. Islamic Religious Education and Characteristics in the 2013 curriculum as intracurricular learning have less time allocation so extracurricular activities are needed to develop students in order to have good character.

Based on that fact, the authors are interested in conducting research entitled: The Extracurricular Implementation of Islamic Religious Education in Character Building Students in MTs EX PGA UNIVA Medan.

## **II. Review of Literature**

Extracurricular words consist of extra and curricular words. Extra means additional things beyond what should be done, while curricular related to the curriculum, which is a program prepared by an educational institution to achieve certain goals in educational institutions (Subryosubroto, 2009: 291). The program contains the formulation of plans and arrangements regarding the objectives, content, learning materials and ways used as guidelines for organizing learning activities for certain education (Syarifuddin, 2018: 75).

So it can be concluded that extracurricular activities are carried out outside of learning hours which are integrated with subject matter and as a forum to improve abilities through talents, interests and channel the potentials of students which are packaged in the form of an organized, programmed and directed extracurricular activities. \

Islamic education extracurricular in the form of the objectives of Islamic Religious Education which refers to the content standards and competency standards of graduates of religious subjects and noble characters in schools / madrasas (Badruddin, 2014: 147). Therefore Islamic Religious Education is a conscious and planned effort in preparing students to get to know, understand, appreciate, to believe, have faith and have noble character in practicing the teachings of Islam from its main sources namely the Qur'an and Hadith through activities of guidance, teaching, training and use of experience (Majid, 2014: 11).

Accompanied by guidance to respect adherents of other religions in relation to the harmony between religious believers in society to realize national unity and unity (Ali, 2004: 251).

So extracurricular Islamic Religious Education is an Islamic religious activity which is held outside school hours which is integrated with the values of Islamic Religious Education as reinforcement and practice of the material being studied. So it can be illustrated that extracurricular activities are direct and indirect learning.

Extracurricular activities according to (Ministry of National Education, 2010: 56) aims to: (1) utilizing educational efforts in schools whose guidance material has not been accommodated in the curriculum, (2) improve and strengthen students' knowledge, (3) developing the talents, interests, abilities and skills of students in personal coaching efforts, (4) broaden students' insights, (5) familiarize certain skills and behaviors, (6) practicing independence, leadership and a sense of social solidarity, and (7) foster a sense of nationality and love for the motherland.

The following are the principles of extracurricular activities according to Syarifuddin (2018: 78), namely: (1) individual, namely the principle of extracurricular activities in accordance with the potential, talents and interests of each student, (2) options, namely the principle of extracurricular activities that are in accordance with the wishes and voluntarily followed by students, (3) active involvement, namely the principle of extracurricular activities that require full student participation, (4) fun is the principle of extracurricular activities in a preferred and uplifting atmosphere for students, (5) work ethic is the principle of extracurricular activities that build students' enthusiasm to work well and successfully, and (6) social benefit, namely the principle of extracurricular activities carried out for the benefit of the community.

Rohinah (2012:77) expressed opinions about several types of extracurricular activities in several forms, namely: (1) Krida, covering Scouting, Basic Student Leadership Training (LKDS), Youth Red Cross (PMR), Heirloom Troops (Paskibraka), (2) Scientific Work, including Youth Scientific Activities (KIR), scientific mastery activities and academic ability of research, (3) Talent/achievement training/competition, including the development of sports talents, arts and culture, love of nature, journalism, theater and religion, (4) Religion, including Islamic Spiritual (Rohis), Recitation/Qur'an reading art, Nasyid, Shalawatan, Marawis, Habit of noble character (Keteladanana), Islamic Religious Education Skills and Arts (Pentas PAI), Islamic Boarding School, Ramadhan Worship, Completely Read Write the Qur'an, Spiritual Tourism, Commemoration of Islamic Holidays and Archipelago's Spiritual Camp, (5) Seminars, workshops, and exhibitions / bazaars with the substance between career, education, health, protection of human rights, religion and cultural arts, and (6) Sports, which includes several sports that are of interest depending on the school such as basketball, karate, taekwondo, silat, softball, and so forth.

The character comes from Greek, a character rooted in the diction "kharassein" which means to sculpt or carve (to inscribe / to engrave). Whereas in Latin, meaningful characters distinguish the sign (Narwanti, 2011: 1). Character is a characteristic of a person that causes it to be different from others as a whole. Character can also be interpreted as fill, character, character, which is a quality or trait that is continuous and eternal so that it is used as a characteristic to identify someone.

Characters have positive qualities such as caring, fair, honest, respectful to others, willing to forgive, aware of the life of communicating, and so on. Called all this is a characteristic or character. This character is more concerned with moral values. In this connection, that the characters are the values that underlie human behavior based on religious norms, culture, law / constitution, customs and aesthetics (Amiruddin, 2016:1). Character is a characteristic of a person or group of people that contains values, abilities, moral capacity and

rigor in facing difficulties and challenges. In relation to education, character education can be interpreted as value education, character education, moral education, character education, which aims to develop students' ability to make good and bad decisions, maintain goodness, realize and spread good in everyday life (Salahuddin, 2013: 42).

One of the foundations in shaping character is piety. Considering how many commands of Allah to His servants to be commendable character. In addition, not a few restrictions on God to His servants to stay away from the despicable character. The hadith which is used as an argument that piety is the basis of character is the authentic hadith of the Prophet (Nashiruddin, 2007: 276) which reads:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَيْبَةَ عَنْ أَبِي ذَرٍّ قَالَ : قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتَّبِعِ السَّبِيَّةَ الْحُسْنَى تَمْحُهَا وَخَالَقِ النَّاسَ بِخُلُقٍ حَسَنٍ قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ وَ أَبُو نُعَيْمٍ عَنْ سُفْيَانَ عَنْ حَبِيبِ بْنِ هَذَا الْإِسْنَادِ نَحْوَهُ قَالَ مُحَمَّدٌ حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَيْبَةَ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُحَمَّدٌ وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ

Meaning: For telling us [Muhammad bin Basysyar], telling us [Abdurrahman bin Mahdi], telling us [Sufyan] from [Habib bin Abu Thabit] from [Maimun bin Abu Syabib] from [Abu Dzar] he said ; The Prophet sallallaahu 'alaihi wasallam once said to me: "Fear you to Allah wherever you are and follow every badness with good that can erase it, and protect people with good morals." The same hadith is also narrated by Abu Hurairah. Abu Isa said; This is a hasan saheeh hadeeth. Has told us [Mahmud bin Ghailan] Has told us [Abu Ahmad] and [Abu Nu'aim] of [Sufyan] of [Habib] with this example. Has told us [Waki'] from [Sufyan] from [Habib bin Thabit] from [Maimun bin Abu Syabib] from [Mu'adz bin Jabal] from the Prophet sallallaahu' alaihi wasallam for example. Mahmud said; What is authentic is the hadith of Abu Dhar. (HR.Tarmidzi No: 1910

An interesting aspect of this hadith is that it begins with the injunction of piety with its saying "Fear thou to Allah and then ends with the command" states "that is his word" and associate people with good character ". Then the noble character cannot be achieved but through the gate of piety. Or in other words that not a person gets a suffix in the form of a noble character before he passes the prefix namely in the form of piety. So, it is very clear that if someone wants to have a commendable character then he must have the nature of piety to God.

It was further explained that character education is everything that teachers do, which is able to influence the character of students. The teacher helps shape the character of students. The teacher helps exemplary how the teacher behaves, how the teacher talks or conveys material, how the teacher tolerates and various other related matters. Character education rests on basic human characters, which are sourced from universal moral values that originate from religion. Character education has a definite purpose, when it is based on these basic character values. A teacher who is worth emulating is a teacher who emulated the Prophet. as the word of Allah Almighty (Surah Al-Qalam: 4).

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

Meaning: Surely you (Muhammad) have noble character (Ministry of Religion, 2012: 960).

The following character building strategies include: (1) Exemplary, have high integrity and have pedagogical, personal, social and professional competence, (2) Habituation, (3) Planting discipline, (4) Creating a conducive atmosphere, (5) Integration and internalization, (6) Laying the foundation of strong character through internalizing values in physical education, (7) Build a strong foundation of personality, peaceful attitudes, social attitudes and tolerance in the context of cultural, ethnic and religious diversity, (8) Growing critical thinking skills through the implementation of teaching tasks in education, and (9) develop skills, and (10) growing emotional intelligence and respect for other people's human rights, etc. (Rohinah, 2012: 68-69).

Personality and character development patterns must be carried out systematically and continuously by involving aspects of knowledge, feelings, and actions. Character education can also be instilled, both in the family, community, and school. The most ideal foundation in character education is the values of faith and piety. In this way, students are expected to be able to develop personalities and have strong, independent character, understand their rights and obligations, be responsible, be disciplined, and be strong in facing future challenges (Musfah, 2015: 253).

Extracurricular activities that have been held by schools are one of the potential media for character building and academic quality improvement of students. Extracurricular activities are educational activities outside the subject area to help the development of students according to their needs, potential, talents, and interests through activities specifically organized by educators and educators who are capable and authorized in school. Through extracurricular activities, it is expected to develop the ability and sense of social responsibility, as well as the potential and achievements of students (Syarifuddin, 2018: 86).

### III. Research Methods

This research method is qualitative with the type of descriptive research, namely the type of research that examines data that can describe complex and concrete social realities. This study uses data collection techniques such as observation, interviews, library methods and the use of documentation. The analysis in this study uses interactive data analysis from Lexy Moleong with the pre-field stage, the implementation stage, the data analysis stage, the conclusion stage and the reporting stage.

### IV. Discussion

#### 4.1 Extracurricular Implementation of Islamic Religious Education in Character Building Students

In this section, researchers reveal the implementation of Islamic Religious Education extracurricular activities in the Character Building of Students based on data collected through interviews, observation and documentation.

In the implementation of Islamic Religious Education extracurricular activities in MTs EX PGA UNIVA Medan, there are 13 Islamic Education Education extracurricular activities. The activity is divided into three types: (1) Activities every week such as Speech (Lecture) 3 Languages, Recitations of the Koran, (2) Activities carried out once and twice a year, namely Al Wasliyah LKD (Basic Cadre Training), Hajj Manasik, Quick Boarding School, MABIT (Bina Faith and Takwa Night), Spiritual Tourism, Fardhu Kifayah Procedures, Animal

Slaughtering Procedures, and (3) Activities carried out every day are Tahfidz Quran and Qiraat Quran, Dhuha Prayers in congregation, Dhuha Prayers in congregation.

Extracurricular activities held by schools are one of the potential media for character building and improvement of students' academic quality. Extracurricular activities are educational activities outside the subject area to help the development of students according to their needs, potential, talents, and interests through activities specifically organized by educators and educators who are capable and authorized in school. Through extracurricular activities are expected to develop the ability and sense of social responsibility, as well as the potential and achievements of students. Based on research conducted, the implementation of PAI extracurricular activities in MTs EX PGA UNIVA Medan has achieved its goal of forming the character of learners. It can be seen from the reflected behavior of students when researchers observe and interview with extracurricular supervisors, although there are some obstacles experienced in the implementation extracurricular.

According to the Principal of MTs EX PGA UNIVA Medan, in the process of carrying out appropriate and quality extracurricular activities, the thing that really needs to be considered is to understand the meaning of the learning activities. Learning is a series of events that ultimately affect learning from the beginning to the end of the learning process. To start learning that is appropriate and quality, it can be started by making good planning, making methods, techniques, and strategies and making evaluations of the results of these activities. This was done on the basis of the principles of extracurricular activities according to Syarifuddin (2018: 78), namely: (1) Individual, namely the principle of extracurricular activities that is in accordance with the potential, talents and interests of each student, (2) Choice is the principle of extracurricular activities that are in accordance with the wishes and voluntarily followed by students, (3) Active involvement is the principle of extracurricular activities that require full student participation, (4) Fun is the principle of extracurricular activities in a preferred and uplifting atmosphere for students, (5) Work ethic is the principle of extracurricular activities that build students' enthusiasm to work well and successfully, and (6) Social benefit is the principle of extracurricular activities carried out for the benefit of the community.

From the interviews conducted, it was explained that the relationship between extracurricular activities and character education is very close where after students learn in intra education which is valued for character education then it is practiced in extracurricular activities. This is in line with the objectives of national education mandated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System (National Education System Law) which formulates the functions and objectives of national education that must be used in developing educational efforts in Indonesia. Article 3 of the National Education System Law states, "National education functions to develop and shape the dignified character and civilization of the nation in the context of educating the life of the nation, aiming at developing the potential of learners to become human beings who believe and have faith in God Almighty, have a noble, healthy, knowledgeable attitude, competent, creative, independent, and become citizens who are democratic and responsible".

#### **4.2 The Characters are formed through the Implementation of Extracurricular Islamic Religious Education**

Extracurricular activities in MTs EX PGA UNIVA Medan are essentially many activities. However, in this discussion, only PAI extracurricular activities were taken which presumably had a stake in the formation of student character, for example the types of PAI extracurricular activities namely introduction of the holy book, worship, social activities, habituation of noble character and the inculcation of religious historical values. Through this

activity students can learn to develop communication skills, collaborate with others, discipline and other characters. The extracurricular activities of Islamic Education which are considered to have contributed to the formation of student character will be explained in the following points:

- a. The characters that are formed from the activities of the Tahfidz Qur'an are religious, responsibility and discipline.
- b. The characters are formed from Speeches / Lectures 3 languages (English, Arabic and Indonesian) namely religious, honest, confident, responsibility and discipline.
- c. The characters that are formed from learning the Qira'at Qur'an are religious, disciplined and confident.
- d. The characters that are formed from the Qur'an recitation extracurricular are religious, disciplined and confident.
- e. The characters that are formed from LKD (Basic Cadre Training) activities are religious, disciplined, confident, independent.
- f. The characters formed from PHBI (Commemoration of Islamic Holidays) are religious, responsibility, self-confidence.
- g. The characters that are formed from Spiritual Tourism are religious, responsibility, discipline, and polite.
- h. The characters formed from the Pesantren Kilat are religious, independent, mutual cooperation and integrity.
- i. The characters that are formed from MABIT (Malam Bina Iman and Takwa) are religious, disciplined, confident and independent.
- j. The characters formed from the Congregational Prayers are religious, disciplined, responsible, and Nationalist.
- k. The characters that are formed from the Fardhu Kifayah Training are religious, disciplined, independent and mutual cooperation.
- l. The characters formed in Animal Slaughtering Training are religious, disciplined, independent and mutual cooperation.
- m. The characters that are formed from Hajj Manasik are religious, nationalism, integrity, independence and mutual cooperation.

Specific data related findings indicate that when researchers observed extracurricular activities in Islamic Education, researchers saw that some of the characters of students in MTs. EX PGA UNIVA Medan reflects character in accordance with the vision and mission of MTs. EX PGA UNIVA Medan. Based on the function of extracurricular activities, namely developing the abilities and creativity of students according to their potential, talents and interests. Extracurricular activities also have a social function, namely to develop students' abilities and sense of social responsibility.

In addition, this activity serves to develop a relaxed, exciting and enjoyable atmosphere for students who support the development process. And in the end this activity serves to develop students' career readiness. Seeing the function described above, this Islamic Religious Education extracurricular activity contains elements that can build the character of students not only religious characters but also social values. Through this activity students can find out the potential and talents within themselves and learn to develop these potentials well. The most important thing in this activity is students directly experience social interactions with their friends, where through these interactions grow good social values in students.

Furthermore, the values of activities developed in extracurricular activities should develop and foster students' entrepreneurial spirit. Therefore, the values of activities that are developed must be social responsibility and creativity based on freedom of expression. The



attitude value developed in extracurricular activities is morals. This can be seen from the words, deeds and attitudes. Good deeds can be seen from morals to friends, teachers and the environment. Besides the value of honesty is emphasized, planting carried out with stories or stories.

The development is associated with children's daily lives and coaching is carried out when extracurricular activities and learning. The values generated from participating in extracurricular activities held at school, namely discipline, skills, social abilities and responsibilities become part of the student.

From the data obtained, according to the researchers, one of the roles in the extracurricular implementation of PAI is the extracurricular Islamic Education coach / teacher in shaping the character of students. The teacher is the person who holds the responsibility as one of the forming of human character. Teacher character contributions are among the most contributive. Therefore, the influence of a teacher on students is almost as big as the influence of parents on children. In fact, sometimes we often meet a child, when ordered by his parents do not want to do, but if instructed by the teacher he wants to do, but if instructed by the teacher he wants to do. Although only caustic, but it reflects that the teacher's influence on students is very large, including in the process of shaping his character.

From the researcher's observations, it can be seen that the importance of the teacher's example as a moral and social messenger. Example is a word that has never been timeless, especially if interpreted with guidance and education, both family education, school, and society at large. Exemplary has tremendous power to change someone's behavior.

According to researchers, the pattern of fostering personality and character must be done systematically and continuously by involving aspects of knowledge, feelings, and actions. Character education can also be instilled, both in the family, community, and school. The most ideal foundation in character education is the values of faith and piety. In this way, students are expected to be able to develop personalities and have strong, independent character, understand their rights and obligations, be responsible, be disciplined, and be strong in facing the challenges of the future.

## V. Conclusion

The extracurricular implementation of Islamic Religious Education in MTs EX PGA UNIVA Medan, there are 13 extracurricular Islamic Religious Education. The activity is divided into three types, a. Activities every week such as Speech (Lecture) 3 Languages, Recitations of the Koran. Second, b. The activities carried out once and twice a year are LKD (Basic Cadre Training) Al Wasliyah, Hajj Manasik, Pesantren Kilat, MABIT (Bina Iman and Takwa Night), Spiritual Tourism, Fardhu Kifayah Procedures, Animal Slaughtering Procedures. Then who, c. The activities carried out every day are Quran Tahfidz and Quran Qiraat, Dhuha Prayers in congregation, Dzuhur Prayers in congregation.

Extracurricular activities in MTs EX PGA UNIVA Medan are essentially many activities. However, in this discussion, only PAI extracurricular activities were taken which presumably had a stake in the formation of student character, for example the types of PAI extracurricular activities namely introduction of the holy book, worship, social activities, habituation of noble character and the inculcation of religious historical values. Through this activity students can learn to develop communication skills, collaborate with others, discipline and other characters.

Suggestions that can be delivered related to the Extracurricular Implementation of Islamic Religious Education in the Formation of Students' Character in MTs EX PGA UNIVA Medan, because this research only focuses on extracurricular activities in Islamic



Religious Education, therefore the researcher suggests that further research is expected to discuss more comprehensively related with extracurricular activities in general and reveal more detailed character forms in each program and activity.

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