



## The Impact of Providing Islamic Spiritual Extracurriculars on Student Character Development

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**Abstract:** This research discusses the impact of spiritual extracurricular activities on students' character development. The research objective was to determine the effect of spiritual extracurricular activities on the character development of spiritual members inside and outside of school. This research uses descriptive quantitative research with random sampling techniques or data collection. The population is the academic community of SMK N 1 Jambi, totaling approximately 200 students, and the sample is 36 students. Based on the results of research and discussion, the impact of spiritual extracurricular activities at SMK N 1 Jambi on the formation of student character plays a very important role. It can be concluded that children who participate in spiritual extracurricular activities are believed to have had an impact on their activities at school and at home, both with teachers, friends and with their parents, to become more independent, obedient and responsible where Islamic spiritual extracurricular activities take the form of coaching, the physical and spiritual. such as accompaniment, nights building faith and purity, riyadhah or sports, book review, cleaning mosques, Islamic boarding schools, and other activities to support this. So that from these activities and supported by a good Islamic spiritual environment, good character is formed towards teachers, parents and friends.

## INTRODUCTION

Education is one of the keys to the success of a nation. If you want to see the success of a nation, look at the quality of education in that nation. Education in Indonesia is regulated in the National Education System Law no. 20 of 2003. The Constitution regulates the system, objectives and functions of education (UU no 20 Tahun 2003, n.d.). One of the educational goals contained in the law is to increase spiritual strength in religion, personality, intelligence, noble character and have the skills of a learner that is beneficial to the nation and state (Pakpahan & Habibah, 2021).

In realizing these educational goals, educational institutions and schools are not enough to just rely on learning, but there are several things or components that are also considered, namely, the quality of teachers, learning infrastructure, to extra-curriculars which play a very important, apart from being a place for developing students' potential.

and shape the personality and character of these students in accordance with these educational goals (Ma'rifataini Lisa'diyah, 2017).

In the current era, we know that what is being faced in the world of education is a decline in character. It can be seen that in the school environment itself there are many students who say rude or dirty words, do not respect teachers and even demean teachers. These traits are not only in the school environment, but carried into society which causes juvenile delinquency, such as motorcycle gangs, fights, free sex to drugs which are very far from the character of a student (Saputri lilis & Djaka setya S, 2002).

One of the cases that is currently rife is the case of a motorbike gang that kills people in the Jambi area and where the average perpetrators are teenagers from middle to high school age (Sultan, 2022). Factors that cause student children to do things that are out of control, namely, social environment factors, which are not good and are not supervised by parents, media factors, one of which is non-educational shows, and religious and character education factors, caused by a lack of the parents provide religious and character education in the home environment and the teacher in the school environment (Ozkazanc & Yuksel, 2015; Patrick & Connick, 2018).

To provide solutions to the causes of students doing the things above, the school itself in preventing students' deviant activities, by adding extracurricular activities outside the classroom. Among the various kinds of school extracurriculars, there are extracurriculars that focus on the development of character and religion, namely spirituality (Tanti et al., 2018; Trowsdale et al., 2021). In fostering the morals and character of students at school, Rohis is one of those at the forefront of creating a strong and beneficial personality for the family, country, and religion. Rohis' vision is to revive Islamic da'wah, make students sensitive to the problems experienced by the environment and also Islam, provide education and training about Islam to form a devout Muslim personality is the mission of the rohis itself. Spirituality becomes important because it contains several ideal roles, which are an integral part of school education (Wibowo et al., n.d.).

Islamic spiritual activities (rohis) at SMKN 1 Jambi are used as a means of developing students' interest in talent, student discipline, sense of responsibility, student intelligence, morals and also character building of students and most importantly piety and closer to God the creator (Yusuf et al., 2021). Character education in the SMPN 1 Jambi school environment through this spirit can be seen from the activities, agendas and also habits carried out by Islamic spiritual extracurriculars (rohis), namely, obliging prayers 5 times at the mosque, sunnah prayers such as, dhuha, tahajud etc., learning to recite the Koran, mutual respect for other friends by not bullying them, developing skills through agendas that are made, learning the recite, memorizing juz 'ama, Islamic boarding schools, where all of these activities aim to train discipline, character and good morals as well as always fear Allah the Almighty our creator (Lestari Restiana, 2016). After the explanation above, we are interested in conducting research on spiritual extracurricular activities at SMKN 1 Jambi.

## METHOD

The type of method used in this research is the quantitative descriptive research method, in which this method aims to create an objective picture of a problem by using data analysis in the form of numbers in the form of statistics, graphs or diagrams. The aim of the study was to use a quantitative method, namely that the researcher wanted to find out how much influence the islamic spiritual extracurricular had on the character development of students who joined the islamic spiritual group, as well as obtain generalizations about the object of research. In addition, according to Sugiyono (2015) the quantitative method has a type of problem formulation, one of which is the associative problem formulation.

In this associative problem formulation there is a relationship between two or more variables. The relationship consists of three relationships, one of which is a causal relationship. A causal relationship is a relationship that concerns causation, where there are independent variables (islamic spiritual extracurriculars) and dependent variables (student character development) (Sugiyono, 2015). And this theory is one of the researchers using quantitative methods. The place that became the object of research was Spiritual Islamic State Vocational High School 1 Jambi City Jl. Jenderal. A. Thalib, Simpang IV sipin, Telanaipura District, Jambi City 36361.

In this study, the population consisted of students at SMKN 1 Jambi City who took part in extracurricular Islamic Spiritual (rohis) activities, totaling approximately 200 students. Meanwhile, the sample (part of the population whose data you want to collect) is 36 students, consisting of 12 male students and 24 female students, which means we took 18% of the total population.

The data collection technique in this study is random sampling or random. According to (Kirk 2007), random sampling is a technique of sampling method in which everyone in the population can be sampled with equal opportunities. A random sample or random sample is a sample resulting from the random sampling (I Ketut swarjana, 2022). By using two kinds of observation and questionnaires. Where we make observations or observations of students who take part in islamic spiritual extracurricular activities and questionnaires with Google forms as a list of statements that we provide by making answer options so as to limit respondents (people who fill out statement questionnaires) in filling out answers so as not to give free or deviate answers. later. The questionnaire was given by sending a Google form to the WhatsApp Rohis group on November 22, 2022 and we took the data on November 23, 2023 with 36 respondents filling in the data.

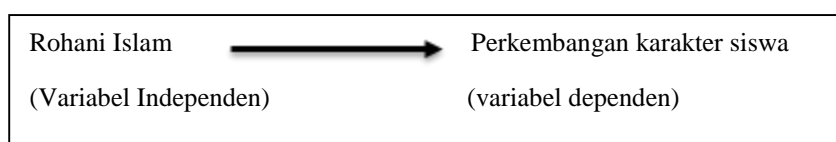
The procedure for collecting data in this study began with asking permission from the supervisor of Islamic spiritual extracurriculars at SMK N 1 Jambi. Furthermore, the researcher determined the questionnaire referring to the title of our research, namely "the impact of Islamic spiritual extracurricular development (rohis) on the development of student character" which will be answered by the respondents. Then the researcher asked permission from the students who were members of the Islamic spiritual extracurricular (rohis). The questionnaire or questionnaire consists of five statements. This statement has three answer options, including agreeing, meaning that the respondent agrees with the statement listed in the questionnaire. Not agreeing means doubtful, which still has

considerations or opinions that are different from the statement. Disagree means that the respondent does not agree in the statement given by the researcher.

**Table 1.** sample in research

Class	Male	Female
X	4	15
XI	5	4
XII	3	5

In the research process, of course, a picture is needed that can facilitate researchers both in carrying out the research process and getting research results. The description in this study can be seen in Figure 1 below:

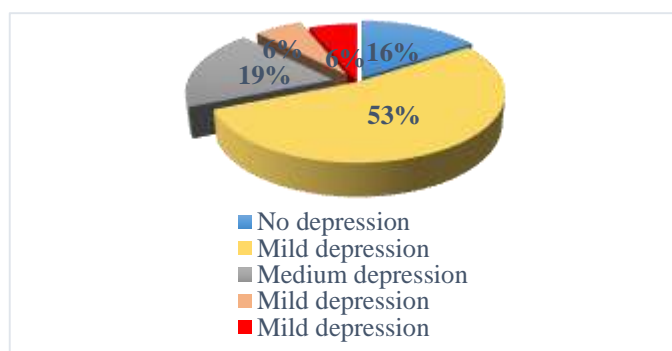


**Figure 1.** Causality Variable

## RESULT AND DISCUSSION

From the research results we took and have produced the following data. Morals are the main component in all aspects of education, religion, social, and community. Morals according to KBBI means character, character, behavior or character. While the definition of morals is the inherent nature of the human soul that causes good or bad actions in humans. So morals here can be said to be very important in a character development.

Here we take respondents about how spiritual organizations take an important role in fostering the character of youth, especially in the SMKN 1 Jambi environment. In the questionnaire we saw and concluded that students who are members of the spiritual extracurricular have good personalities and morals at school, at home, in friendships of different religions, with a responsible attitude, honest, and also disciplined. The following data shows the results of our research as follows:



**Figure 2.** Student Depression Percentage Amid the Covid-19 Pandemic

As for the analysis of students' views in the form of activities in learning based on research data conducted during the learning process, the data obtained is very diverse, making it difficult to generalize the data provided. The data obtained is pure data from

students during the research process in the learning carried out. The interview data obtained during the research process can be seen starting with Figure 3.



Figure 3. Diagram related to spiritual child assessment of parents

From the results of the statement above, the diagram shows that of the 36 respondents, who chose to agree there were 2.8%, namely respondents who agreed from this statement who preferred to play rather than follow their parents' words to go home because they felt playing made them more interested. disagree 19.4%, respondents who disagree think that the parent's call can be postponed to finish playing with friends first so there are some words that do not agree. Meanwhile, 77.8% disagree, which means that it is still much more dominant that the child remains obedient to his parents even though they are having fun playing with their friends.

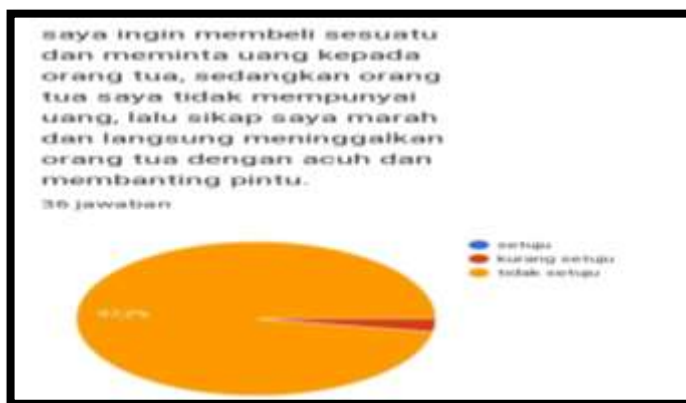


Figure 4. Diagram related to spiritual child assessment of parents

From the statement above, the data shows that those who answered the disagree option were 97.2%, the respondents chose to disagree with the statement because hurting their parents was not in accordance with the lessons they had learned from school or spiritual extracurriculars and also thought that buying the things they wanted can save first instead of yelling at his parents. and those who disagree 2.8%, the cause of the respondents being easily angry with their parents is too selfish, parents are too restraining, lack of appreciation from parents for student achievements, students hide too many problems and make them feel sad and feel isolated or wasted which creates an attitude of comparing himself to his friends which creates an attitude of jealousy in him so that this attitude is difficult for him

to control and one of them makes the child always do not want to be left behind by something that is owned by his friend (Pangaribuan et al., 2020).

In addition, the lack of respondents following character development from Islamic spirituality made it difficult to control their emotions and attitudes that were not good for them. So the data and explanation above shows that most spiritual children do not snap or get angry when their parents' economic conditions are unstable. And this also shows the attitude of independence of spiritual children when they want to buy what they want.

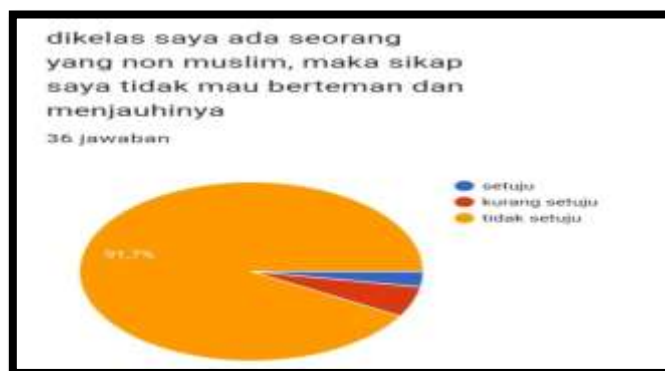


Figure 5. diagram related to the spiritual child's assessment of friends

From the results of the statement above, the data shows that of the 36 respondents, those who chose to disagree were greater and dominant by 91.7% than those who agreed and those who did not agree. In the journal Effendi Yusuf (2021), it discusses emotional quotient/EQ. This theory discusses emotional intelligence which was developed since 1920 by Thorndike. The stages in emotional intelligence are divided into five stages, namely first being able to recognize one's own emotions, meaning that a person is able to feel his feelings when a feeling arises.

Second, can manage emotions. A person or individual can regulate and handle emotions so that they can be controlled which can provide emotional well-being for the individual. that means spiritual children in their friendship he really upholds tolerance between people. Third, providing self-support means when individuals can diligently restrain themselves from satisfaction and are able to control their passions and have a positive aura such as arousal of optimism and self-confidence. Next, fourth, recognizing the emotions of other people, that is, a person can understand the feelings of other people who show concern, empathy and sensitivity towards other people. Finally build relationships. That is an individual's ability to build a relationship where the key in building that relationship is the ability to communicate (Ozkazanc & Yuksel, 2015; Shute & Rahimi, 2021).

The emotional quotient (EQ) ability or emotional intelligence in the theory above is also applied by spiritual children so that they can have an attitude of understanding the feelings of other people especially their non-Muslim friends. Which can be seen from the Islamic spiritual activities of SMK N 1 Jambi City, namely creating social media accounts in the form of Instagram. The Instagram account is named @relassa\_smeansa. This

account contains Islamic insights, such as morals, fiqh, quotes, Islamic quizzes and about activities in the Islamic spirituality of SMK N 1 Jambi City. These activities form the character of spiritual children who have an attitude of tolerance towards each other and friends who are non-Muslims.



**Figure 6.** diagram related to spiritual child's assessment of honesty

From the statement above, the data shows 36 respondents who answered disagree there were 75%, 19.4% disagreed, and 5.6% agreed. In the research of Desi Narita et al (2016) regarding the role of spiritual organizations in increasing students' religious values and honesty. In it, it explains the spirituality of Islam in outline, its activities are divided into two, namely general preaching and special preaching. General da'wah includes competitions to welcome new students, programs to learn to read the Koran and other activities of a general nature. Meanwhile, special da'wah includes mabit, book review discussions, and mentoring.

In fostering religious values and honesty there is a special da'wah, namely mentoring. Mentoring is the core activity of the Islamic spiritual extracurricular wherein this activity is held once a week and there is a mentor or mentor and spiritual children. This activity contains recitations of the Koran, cults from mentors, as well as stories from spiritual students or children who experience a problem.

Other spiritual children give their opinion regarding the solution to the problem or the mentor who provides the solution (Lee & Lee, 2020; Torres, 2011). By being given space for expression to state their concerns, as well as cults from mentors who can recharge students' faith. Mentoring becomes very influential in the formation of religious attitudes and the honesty of spiritual children. So that the understanding and character that is formed makes spiritual children behave religiously and honestly at school, at home and in the community (Narita Desi et al., 2016).

With the theory above, the respondents who answered the options did not agree because they had been well-developed so that they did not take money that was not their right. So from most of the respondents who answered, spiritual children in their activities at school uphold an attitude of honesty, where items that do not belong to them will not be used.



**Figure 7.** Diagram related to spiritual child's assessment of responsibility

From the statement above, the data shows that of the 36 respondents who answered disagree, there were 80.6% and 19.4% who disagreed. That means most of the spiritual children still carry out their prayers even though there are many assignments from the school teacher, this shows a trustworthy attitude, is good at managing time, and is responsible for spiritual children. In the first and second statements the researcher tested the spiritual child's attitude towards his parents. the first statement chooses to agree and disagree because the child has not been able to apply spiritual material and guidance about obedience to parents.

The second statement which chose not to agree because it lacks or has not been able to understand coaching material in extracurricular spirits regarding speech and attitudes towards good parents. On the other hand, the data shows that there are many spiritual children who disagree with statements 1 and 2 regarding objecting to their parents, namely there are 77.8% and 97.2% of which students who have participated in spiritual extracurricular training can have good character. character and the low morality of students, namely character building in schools. Spiritual extracurriculars are present as a place for building student character with various activities that are Islamic in nature. And it was concluded in previous research that it was said that the religious character of students who had participated in spiritual extracurricular activities would show good student character (Restiana Dwi & Ulfah neneng siti maria, 2021). in statements 3-5 discusses the attitude of spiritual children at school.

In statement 3, the attitude of spiritual children towards non-Muslims is very good, where the percentage is 97.2 percent. Meanwhile, 2.8 percent chose to be hesitant and agreed to act with non-Muslims. The reason some choose to agree and hesitate could be because the respondent is afraid that if they associate too deeply with non-Muslims it can affect their attitude, where it is said in the Marksya Sukma article that every deep social interaction will have an influence on character or nature (Andini Marsya Sukma, 2020). In statement 4, many spiritual children chose to disagree around 75 percent, the reason respondents said they disagreed was because spiritual children would find money to include it in the infaq contact for items not belonging to them, as stated in another journal that one of the spiritual activities is infaq. daily, where this daily infaq forms the spiritual and social soul of spiritual children, so that things that are not their right will be handed over to infaq (Yusuf et al., 2021).



In the 5th statement 80.6% said they did not agree in neglecting to pray because of duty, the remaining 19.4% said they did not agree in neglecting to pray. Respondents chose not to agree because of the difficulty in managing time because usually several factors such as difficult assignments, many orders from parents, many tasks done by deadlines. Especially when this happened during the covid pandemic in the past, the learning system changed to a distance learning method (pjj). In this distance learning method, there are more assignments to students so that students feel burdened and besides that the condition of students is often asked by their parents. These factors are the reasons why respondents answered the disagree option because they lack time management (Sofyananjani et al., 2021). In addition, the lack of activity of students in taking part in guidance at the rohis, especially in congregational prayers at the mosque, causes difficulties in carrying out assignments.

While respondents who chose not to agree, because in spiritual Islam students are very emphasized to uphold the five daily prayers, especially congregational prayers at the mosque which are usually performed during midday prayers at school. This congregational prayer affects a student's sense of responsibility and discipline in doing something everyday. Good study results, work or activities and good character are influenced by one's discipline and responsibility. If someone prays in congregation it means he prays at the beginning of time which is part of the discipline of worship. The habit of praying in congregation repeatedly and on time has a positive impact on students, especially on discipline in worship, time discipline, and study discipline. So that if a student is used to praying in congregation he will not be bothered in doing other things including doing assignments. It can be said that the Islamic Spiritual Child of SMK N 1 Jambi chose the option of disagreeing because coaching congregational prayers is good and has become a habit for him every day so he is no longer bothered by his schoolwork (Fajrussalam et al., 2022).

## **CONCLUSION**

Based on the results of research and discussion, the impact of islamic spiritual extracurricular activities at SMK N 1 Jambi on student character development plays a very important role. Which can be concluded from these islamic spiritual children in their activities at school or at home, both with teachers, friends, and with their parents to become more independent, obedient and responsible. Where this is supported by Islamic spiritual extracurricular activities in the form of physical and islamic spiritual coaching such as mentoring, faith and piety building nights, riyadhah or sports, book reviews, cleaning mosques, Islamic boarding schools, and other activities. so that from these activities and supported by a good environment of islamic spiritual friends, a good character is formed towards teachers, parents, friends. In this study, there are still many deficiencies such as incomplete and invalid data, data analysis that is not optimal, and theories that are not yet strong in the discussion. Thus, it is suggested to future researchers to develop more deeply regarding this research and also provide valid and complete data, a wider sample and population, as well as stronger theories in future research.

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