IJoIS: Indonesian Journal of Islamic Studies
Vol. 7, 1 (January-June, 2026), pp. 179-192
EISSN: 2745-7745, DOI: https://doi.org/10.59525/ijois.1605

Religious Extracurricular Activities and Students' Understanding of Islamic Teachings: A Study at SMP Negeri 1 Tolitoli

Auliya Nurul Marfuah[1], Kasmiati[1], Jumri Hi. Tahang Basire[1]

[1] Universitas Islam Negeri (UIN) Datokarama Palu, Indonesia

ARTICLE INFORMATION

Keywords:

Religious Extracurricular Activities;
Understanding Islamic Teachings;
Character Building;
Religious Habits;
Student Discipline;
Islamic Character Education;
Extracurricular Management;

Article history:

Received 2026-03-04
Revised 2026-04-29
Accepted 2026-06-22

ABSTRACT

Religious extracurricular activities are one of the school's strategies for strengthening students' understanding of Islamic teachings and fostering their religious character. This study aims to analyze the implementation of religious extracurricular activities and the factors influencing their effectiveness at SMP Negeri 1 Tolitoli. The study employs a qualitative approach using observation, interviews, and documentation. The results indicate that activities such as congregational Dhuha prayer, short-term Islamic boarding school programs, large-scale zikir (remembrance of God), and calligraphy contribute to enhancing students' understanding of Islamic teachings, discipline, and religious attitudes. The findings reveal that the effectiveness of these activities is more determined by the synergy between the school, Islamic Education teachers, the Student Council (OSIS), and active student participation than by the mere implementation of religious programs. Supporting factors include school support, teacher guidance, and student enthusiasm, while inhibiting factors include time constraints, conflicts with academic schedules, and the suboptimal implementation of some programs. This study contributes to demonstrating that religious extracurricular activities can serve as an integrative means to enhance students' understanding of Islamic teachings while simultaneously fostering their religious character.

This is an open access article under the CC BY-NC license.

Corresponding Author:
Auliya Nurul Marfuah
Universitas Islam Negeri (UIN) Datokarama Palu, Indonesia; auliyanurulmarfuah@gmail.com

1. INTRODUCTION

Education plays a strategic role in shaping human resources who are not only academically excellent but also possess good character and moral values (Homsur et al., 2025). In national education, the development of religious character is one of the key objectives, as it relates to students' attitudes, behavior, and sense of responsibility in their daily lives (Ningsih et al., 2025). Islamic Religious Education (IRE) serves as a means of instilling an understanding of, appreciation for, and practice of Islamic teachings so that students are able to apply religious values in various aspects of life (Nisa, 2024).

Today's social and technological developments present new challenges in fostering students' religious character (Sagala et al., 2025). Easy access to digital media and social media not only has a positive impact but also has the potential to influence students' behavior, mindset, and level of commitment to religious values (Yusron, 2025). There is a downward trend in student participation in various religious activities, accompanied by the emergence of behaviors that do not fully reflect religious values. This situation is evident in the low level of discipline in performing religious rituals, a lack of concern for the social environment, and a weak understanding and application of moral values in daily life (Ulfa, 2025). This situation indicates that religious education in the classroom alone is not always sufficient to provide students with a comprehensive religious experience.

According to Bloom's Taxonomy, learning objectives encompass three main domains: cognitive, affective, and psychomotor (Marta, et al., 2025). However, in educational practice, the learning and assessment processes are often more focused on achieving cognitive outcomes than on developing students' attitudes, values, and skills (Musyafa, et al., 2025). Research indicates that various educational programs still tend to emphasize mastery of knowledge as the primary learning outcome, while the development of the affective domain and skills has not received commensurate attention (Gao et al., 2020). This situation poses a challenge for Islamic Religious Education (IRE), as the internalization of Islamic values should ideally focus not only on understanding religious concepts but also on fostering religious attitudes and putting those values into practice in daily life.

One approach that can be taken is through religious extracurricular activities. These activities provide students with an opportunity to learn, become accustomed to, and practice Islamic teachings outside of formal class hours (Nurdiyanto, et al., 2023). Through activities such as congregational prayer, short-term Islamic boarding school programs, group recitation of the Quran, Quran memorization, short religious talks, and Islamic arts, students gain firsthand experience in practicing religious teachings, ensuring that the learning process extends beyond conceptual understanding to the development of religious habits and character (Aji, 2023).

Various previous studies have examined the role of religious extracurricular activities in student development. A study by (Aryanti, et al., 2017) shows that religious activities in schools contribute to the development of religious character and improved student discipline. These findings are consistent with research (Amelia, et al., 2026) which states that the regular practice of religious activities can strengthen students' awareness of worship and their sense of responsibility in daily life. Meanwhile, research (Gaol et al., 2023) emphasizes that student participation in religious activities has a positive impact on the development of social attitudes and religious behavior. What these studies have in common is their focus on religious activities as a means of fostering character and positive behavior in students.

Although numerous previous studies have examined the role of religious extracurricular activities in shaping students' character, these studies generally focus on aspects of students' religiosity, discipline, and social behavior. Meanwhile, the dimension related to the contribution of religious extracurricular activities to enhancing students' understanding of Islamic teachings has not yet been explored in depth. Furthermore, most previous studies tend to emphasize the outcomes or final results of the activities, without comprehensively detailing how the program implementation process unfolds, including the dynamics of habit formation, supporting factors, inhibiting factors, and the mechanisms of value internalization that shape the success of these activities within the school environment. This situation indicates that studies that place the process at the center of analysis remain relatively limited. Consequently, there is a research gap that requires further investigation: specifically, how the implementation of these activities Religious extracurricular activities not only contribute to the development of religious character but also play a role in strengthening students' understanding of Islamic teachings through a systematic and ongoing process of familiarization within the school environment.

The novelty of this study lies in the development of the perspective that religious extracurricular activities should not merely be understood as character-building activities, but also as a habit-based pedagogical process that significantly contributes to enhancing students' understanding of Islamic

teachings. More specifically, this study analyzes the forms of activity implementation, supporting factors, inhibiting factors, and their contributions to students' understanding of Islamic teachings at SMP Negeri 1 Tolitoli. Thus, this study is expected to provide a theoretical contribution to the study of Islamic education as well as a practical contribution to schools in designing religious guidance programs that are more structured, effective, and sustainable.

Tolitoli State Junior High School 1 is one of the schools that actively organizes religious extracurricular activities through programs such as congregational Dhuha prayer, short-term Islamic boarding school camps, mass zikr, and calligraphy. Based on initial observations, these activities have become an integral part of student development and have received support from the school, Islamic Religious Education teachers, and the Intra-School Student Organization (OSIS). However, several challenges remain in their implementation, such as limited time for activities, scheduling conflicts with academic activities, and the suboptimal execution of some religious programs. On the other hand, student participation in certain religious activities is uneven, meaning that the goals of religious development have not yet been fully achieved. This situation highlights the need for further research on how the implementation of religious extracurricular activities contributes to enhancing students' understanding of Islamic teachings.

Based on the above, this study aims to analyze the implementation of religious extracurricular activities in enhancing students' understanding of Islamic teachings at SMP Negeri 1 Tolitoli and to identify the supporting and inhibiting factors that influence their implementation.

2. METHODS

This study employs a qualitative approach with a descriptive research design. The qualitative approach was chosen because this study aims to gain an in-depth understanding of the process of implementing religious extracurricular activities, the factors influencing their implementation, and their contribution to students' understanding of Islamic teachings at SMP Negeri 1 Tolitoli. This approach is considered the most appropriate because it allows the researcher to obtain comprehensive data regarding the informants' experiences, perspectives, and interactions in a natural context, thereby enabling a deeper understanding of the phenomenon under study.

The research was conducted at SMP Negeri 1 Tolitoli in February 2026 for one month. The selection of the research location was based on the consideration that the school actively organizes various religious extracurricular activities relevant to the research focus, such as congregational Dhuha prayer, short-term Islamic boarding school programs, mass zikr, and calligraphy. This timeframe was chosen because religious extracurricular activities are actively taking place during this period, allowing the researcher to directly observe the implementation of these activities, student engagement, and the guidance provided by teachers.

The research informants consisted of eight individuals, including one vice principal, one student affairs coordinator, three Islamic Religious Education (IRE) teachers who also served as advisors for religious extracurricular activities, and three students representing grades 7, 8, and 9. The selection of informants was conducted using purposive sampling, a technique for determining informants based on specific criteria. The informants were selected because they had direct involvement, experience, and relevant knowledge regarding the implementation of religious extracurricular activities at the school. Using this technique, the data obtained is expected to provide in-depth information in line with the research objectives.

Data collection methods included observation, interviews, and documentation. Observations were conducted to directly observe the implementation of religious extracurricular activities, student participation, and the types of guidance provided by teachers. Interviews were conducted using a semi-structured approach based on an interview guide developed in accordance with the research focus. The interview guide included questions regarding the form and implementation of religious extracurricular activities, the objectives of the activities, supporting and inhibiting factors, the level of student participation, and the contribution of the activities to students' understanding of Islamic teachings.

Documentation was used as supporting data in the form of activity photos, program schedules, school archives, and other documents related to the research.

The primary instrument in this study is the researcher themselves (human instrument), who plays a role in collecting, interpreting, and analyzing data. To support the data collection process, the researcher used observation guidelines, interview guidelines, and documentation sheets designed in accordance with the research focus.

Data analysis was conducted using the Miles and Huberman model, which includes data reduction, data presentation, and drawing conclusions. During the data reduction stage, the researcher selected, focused, and simplified the data obtained from observations, interviews, and documentation. Next, the reduced data was analyzed through a coding process by assigning codes to data that shared similar meanings and relevance to the research focus. These codes were then grouped into several categories and developed into main themes, namely the implementation of religious extracurricular activities, supporting factors, inhibiting factors, and the activities' contribution to students' understanding of Islamic teachings. The next stage involves presenting the data in the form of descriptive narratives to facilitate the interpretation process. Following this, the researcher draws conclusions based on the patterns, relationships, and findings obtained during the study.

Data validity was established through source triangulation and methodological triangulation. Source triangulation was conducted by comparing information obtained from the vice principal, the student affairs department, Islamic Education teachers, and students. Meanwhile, methodological triangulation was conducted by comparing data obtained through observation, interviews, and documentation. In addition, the researcher cross-checked the interview results and the collected data to ensure the consistency of the information obtained. This process was carried out to ensure that the resulting data had a higher level of credibility, accuracy, and reliability.

3. FINDINGS AND DISCUSSION

3.1. Implementation of Religious Extracurricular Activities and Students' Understanding of Islamic Teachings at Tolitoli State Junior High School 1

Cultivating the Habit of Worship as a Strategy for Internalizing Religious Values

Research findings at SMP Negeri 1 Tolitoli indicate that religious extracurricular activities are implemented through the cultivation of routine and structured worship practices within the school environment. The most prominent activities in this category are congregational Dhuha prayer and group zikr, which are held every morning before classes begin. Based on observations and interviews, these activities have become part of the school culture; they are not merely viewed as supplementary activities but have become an integral part of students' daily routines at school.

Based on these findings, the habit formation of religious practice can be understood as an educational strategy that emphasizes the consistent repetition of religious activities, thereby fostering lasting habits in students. From a character education perspective, this aligns with the concept of habituation, which refers to the formation of behavior through repeated practice in a supportive environment (Rahmawaty & Supriyadi, 2025). Through this process, religious values are not only understood cognitively but also internalized in the form of concrete behavior.

The research findings also indicate that the practice of worship has an impact on changes in students' behavior, particularly in terms of discipline, responsibility, and spiritual awareness. Students appear to be more accustomed to participating in religious activities without being forced to do so, and they demonstrate a more disciplined attitude toward school activities. This indicates that consistent practice can foster stable and sustainable behavioral patterns.

In theory, this practice of worship also reflects the integration of cognitive, affective, and psychomotor aspects in Islamic Religious Education (Anshori & Hanifuddin, 2024). Students not only learn about the concepts of worship, but also experience its spiritual value and put it into practice firsthand. From a broader perspective, this process can be understood as the formation of a religious habitus within the educational environment (Sarbini, et al., 2025). These findings are also supported by

research (Nurdiyanto, et al., 2023) which indicates that the regular practice of religious activities in schools plays an important role in shaping students' religious character and improving their discipline. Research (Munthe, et al., 2025) also emphasizes that a school environment that consistently incorporates religious activities can strengthen students' moral behavior and spiritual awareness.

Intensive Spiritual Training through a Short-Term Islamic Boarding School Program

The research findings indicate that Tolitoli State Junior High School 1 also conducts "pesantren kilat" (short-term Islamic boarding school) programs as a form of intensive spiritual training for students. These programs are carried out through collaboration between Islamic Religious Education (IRE) teachers and the Student Council, featuring a series of activities such as group zikir, lectures on Islamic teachings, and guidance on students' moral and spiritual development. Based on interviews with teachers and students, the short-term Islamic boarding school program offers a learning experience distinct from classroom instruction. Students not only receive instruction but also actively participate in religious activities that encourage them to better understand the meaning of Islamic teachings in daily life. The more relaxed yet meaningful learning atmosphere makes it easier for students to internalize the values being conveyed.

Conceptually, intensive religious education can be understood as a form of spiritual intensive learning that emphasizes the simultaneous strengthening of knowledge, understanding, and practice over a specific period of time (Abitolkha, et al., 2025). This model provides students with the opportunity not only to understand the material theoretically, but also to engage in a process of deep spiritual reflection. When viewed through the lens of experiential learning theory, this activity allows students to learn through direct experience, reflection, and the reinforcement of meaning (Mertayasa, et al., 2025). This process makes learning more meaningful because students learn not only from explanations but also from their own real-life experiences.

The results of the study indicate that short-term Islamic boarding school programs significantly contribute to improving students' religious understanding and strengthening their spiritual motivation. Students have gained a better understanding of Islamic values and have begun to demonstrate a willingness to apply them in their daily lives, both within and outside the school environment. These findings are consistent with previous research (Syafruddin, 2025) which indicates that intensive religious education programs can enhance students' spiritual understanding and awareness. In addition, the study (Ningsih et al., 2025) also emphasizes that religious education based on hands-on practice is more effective in fostering the internalization of religious values than education that is purely theoretical.

Islamic Art Expression through Calligraphy as a Means of Strengthening the Creative Dimension of Religion

Research findings indicate that Tolitoli State Junior High School 1 has developed calligraphy activities as part of its religious extracurricular program. These activities provide students with an opportunity to express Islamic values through visual and creative artworks. Based on observations, the calligraphy activity not only focuses on the skill of writing Arabic letters but also serves as a medium for students to express their love for Islamic values through art. Students appear enthusiastic about participating in this activity because it offers a learning experience distinct from the typically theoretical nature of religious education.

From an analytical perspective, calligraphy can be categorized as a form of Islamic artistic expression that is, an artistic expression that embodies both religious and aesthetic values in Islamic education. (Gusmian, 2002). This activity not only develops psychomotor skills but also strengthens the affective aspect, namely a love for Islamic teachings. When viewed through the lens of multiple intelligences theory, this activity caters to students' visual-spatial intelligence, making religious education more varied and not solely focused on memorization or lectures (Rifqi, 2025). In this way, religious education can tap into the diverse potential of students more broadly.

The results of the study indicate that calligraphy activities can increase students' interest and engagement in religious education and strengthen their emotional connection to Islamic values. This suggests that religious education is not merely ritualistic but can also be developed through creative approaches that are both enjoyable and meaningful. These findings are supported by research (Ridwan, et al., 2026) which indicates that integrating art into religious education can enhance students' emotional engagement and understanding of religious values. Furthermore, other studies have also shown that an Islamic art-based learning approach can strengthen students' motivation to learn and their internalization of religious values (Sakdiyah, et al., 2026).

Collaborative Governance Model for Religious Extracurricular Activities

Research findings at Tolitoli State Junior High School 1 indicate that the success of religious extracurricular activities is not determined solely by the role of individual teachers or school policies in isolation, but rather results from systemic collaboration among Islamic Religious Education (IRE) teachers, school administrators, and the Intra-School Student Organization (OSIS). These three actors form a governance pattern that is interconnected and mutually supportive in planning, implementing, and evaluating various religious activities at school. These findings indicate that religious extracurricular activities are part of the character education process that requires the coordinated involvement of various parties. From a School-Based Management (SBM) perspective, effective educational management requires the active participation of all school stakeholders in achieving educational goals (Ela, at al., 2023). Therefore, the implementation of religious activities is not solely the responsibility of religious education teachers, but a shared responsibility that requires institutional support from the school and the active participation of students.

Empirically, Islamic Education teachers serve as pedagogical directors responsible for designing, guiding, and instilling Islamic values through various religious activities. This role is evident not only during the activities themselves but also encompasses the process of spiritual guidance, motivation, and setting a good example all of which form the foundation for the development of students' religious character. On the other hand, the school serves as an institutional policy enabler, providing the structural, administrative, and facility support required for the implementation of religious activities. This support is manifested through the development of school programs, the provision of facilities and infrastructure, the integration of religious activities into school culture, and the implementation of program monitoring and evaluation. Meanwhile, the Student Council (OSIS) acts as a participatory student executor that implements various religious activities at the student level. The Student Council's involvement is not limited to the technical aspects of organizing activities but also serves as a means for developing students' leadership, responsibility, cooperation, and social participation. An analysis of the relationship among these three actors reveals a pattern of interdependent interaction. PAI teachers require policy support and resources from the school to ensure the program is implemented effectively. Conversely, schools need teachers to implement the substance of religious character education. At the same time, the program's success also requires the active involvement of the Student Council (OSIS) as a bridge between the designed program and student participation on the ground. Thus, the effectiveness of religious extracurricular activities is not determined by the dominance of any single actor but rather by the quality of coordination and synergy among actors in carrying out their respective functions.

Based on these findings, this study proposes a Collaborative Governance Model for Religious Activities based on three educational actors, namely: (1) Islamic Education teachers as pedagogical guides, (2) schools as institutional policy enforcers, and (3) the Student Council as participatory student implementers. These three actors form a collaborative system that results in the effective implementation of religious activities, increased student participation, and the creation of a religious and conducive school environment.

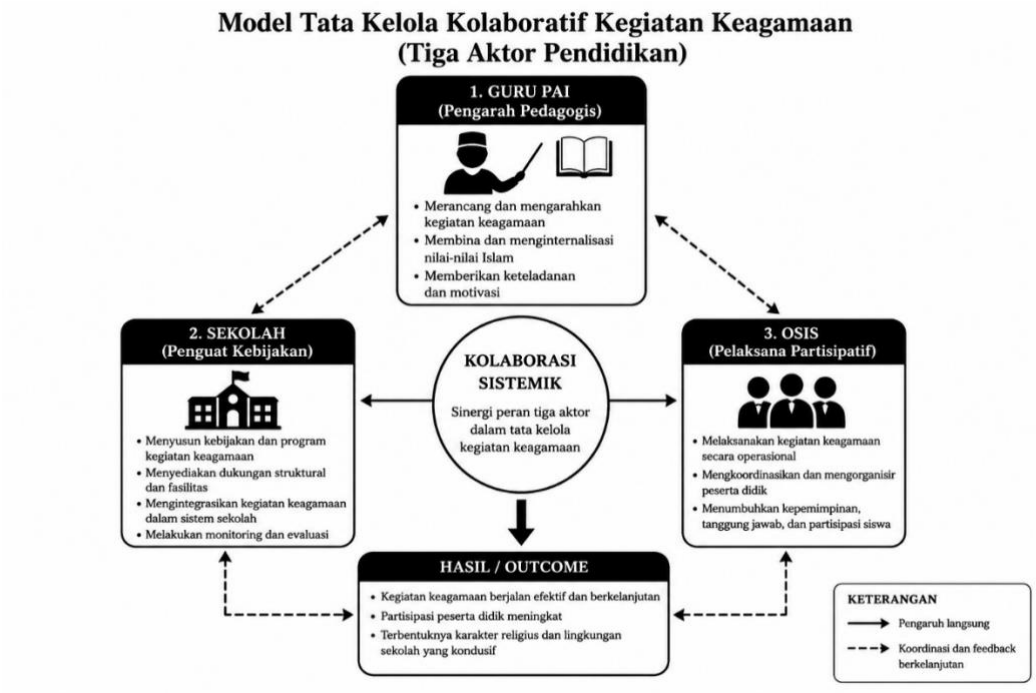


Figure 1. Collaborative Governance Model for Religious Extracurricular Activities Based on Three Educational Actors

The model in Figure 1 shows that the process of shaping students' religious character is the result of ongoing systemic collaboration. The reciprocal relationships among actors occur not only in the implementation of programs but also through ongoing mechanisms of coordination, communication, evaluation, and feedback. Therefore, this model can be understood as a form of collaborative governance in the educational environment a program management mechanism involving various actors with distinct roles who work in an integrated manner to achieve shared goals. (Shanti, et al., 2026). The findings of this study are consistent with the theory of collaborative governance proposed by (Ansell & Gash, 2007) which states that the success of a program is greatly influenced by the ability of the actors involved to foster cooperation, coordination, and collective decision-making. In this study, collaboration between Islamic Education teachers, schools, and the Student Council was found to enhance the effectiveness of religious extracurricular activities, strengthen student participation, and foster a more conducive religious culture within the school environment. Furthermore, these findings also reinforce the results of previous research (Ulfa, 2025) which indicates that teachers play a strategic role in shaping religious character through setting a good example and providing ongoing guidance.

The Impact of Religious Extracurricular Activities on Students

The implementation of religious extracurricular activities at Tolitoli State Junior High School No. 1 has had a positive impact on students' development, as evidenced by three main aspects: cognitive, affective, and behavioral. In the cognitive aspect, these activities contribute to enhancing students' understanding of Islamic teachings. This understanding is not limited to classroom learning materials but is reinforced through direct practice in structured religious activities. This indicates that the internalization of religious values occurs in a more contextual manner through repeated learning experiences. In the affective aspect, religious extracurricular activities foster the growth of students' spiritual awareness and religious attitudes. This is evident in the increased earnestness in participating in activities such as congregational Dhuha prayer, group zikr, and adherence to school rules. These conditions indicate a shift in attitude that is not merely formal but is beginning to lead toward the

formation of value awareness. Meanwhile, in the behavioral aspect, these activities influence the formation of positive habits such as discipline, responsibility, and adherence to school norms. Habits formed consistently and on a scheduled basis encourage students to internalize these values in their daily activities, both within and outside the school environment. When compared to previous research, the findings of this study align with studies (Yunusi, at el., 2025) which shows that the internalization of Islamic religious education values plays a role in shaping students' personalities and religiosity from an early age. This indicates that the process of instilling religious values contributes to strengthening students' affective and character development. In addition, (Hapsari, at el., 2025) It also explains that Islamic Religious Education plays a role in character development, particularly in terms of students' social and moral behavior amid the challenges of the globalization era. These findings reinforce the notion that religious education is not only oriented toward knowledge but also toward the formation of attitudes and behavior. However, this study has a more specific focus, namely on the role of religious extracurricular activities in supporting the enhancement of students' understanding of Islamic teachings through structured habit-forming activities within the school environment. Thus, this study not only highlights character aspects in general but also affirms that religious extracurricular activities contribute to strengthening students' cognitive (understanding), affective, and behavioral aspects in an integrated manner.

3.2. Factors Supporting and Hindering Religious Extracurricular Activities in Enhancing Understanding of Islamic Teachings at Tolitoli State Junior High School 1

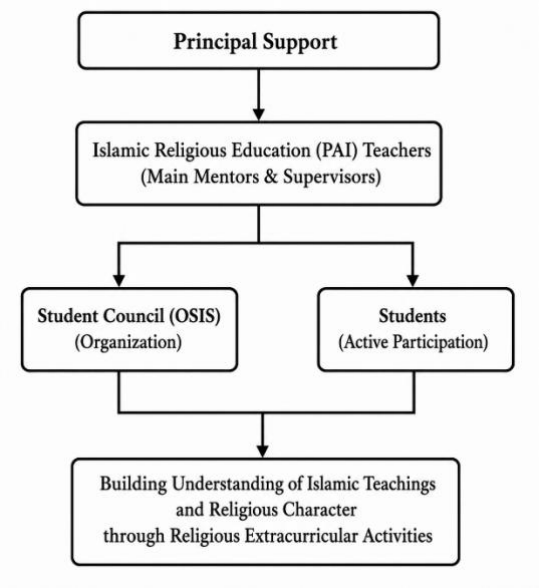
Supporting Factors

Based on the research findings, the implementation of religious extracurricular activities at SMP Negeri 1 Tolitoli is supported by several interrelated factors within a collaborative system. These factors do not operate in isolation but form a mutually reinforcing framework that supports the success of religious activities at the school. These factors are systematically summarized in the following table:

Table 1. Supporting Factors for the Implementation of Religious Extracurricular Activities

No	Supporting Factors	Main Role	Forms of Contribution	Impact
1	School institutional support	Principal and school authorities	Policies, permissions, and provision of activity facilities	Activities are carried out in a structured and sustainable manner
2	Islamic Religious Education (PAI) teachers	Main mentors	Planning, mentoring, supervision, and religious value development	Improving understanding of Islamic teachings and religious character
3	OSIS (Student Council)	Activity organizer	Technical coordination and arrangement of activity implementation	Activities become more orderly, effective, and participatory
4	Students	Main participants	Active participation in religious activities	Formation of worship habits and internalization of Islamic values

To clarify the relationships among these factors, the findings of this study have also been formulated into a conceptual model. This model illustrates that the success of religious extracurricular activities is the result of synergy among institutional, pedagogical, organizational, and student participation factors.



Flowchart of Religious Education Support

The model above shows that the implementation of religious extracurricular activities is influenced by four main components that interact with one another. The principal's support serves as the primary foundation, providing legitimacy and resources for the activities. Islamic Religious Education teachers act as the primary guides in pedagogical and spiritual aspects. Furthermore, the Student Council plays a role in supporting the organizational aspects so that activities can run in a more orderly and structured manner. Meanwhile, students are the main actors who determine the success of the process of internalizing values through active participation in religious activities. Thus, these four factors form a collaborative system that reinforces one another in supporting the continuous development of students' understanding of Islamic teachings and religious character.

Barriers

The research findings indicate that the implementation of religious extracurricular activities at SMP Negeri 1 Tolitoli still faces a number of systemic and operational obstacles. These obstacles are not only related to technical time constraints but also reveal weaknesses in program planning, schedule management, and the integration of religious guidance activities into the overall school activity system. This situation has resulted in the suboptimal sustainability of religious character development among students, as these activities have not yet secured a strong position within the school's management structure.

Activity Schedules That Often Conflict with Class Times

One of the main obstacles is the conflict between the schedules of religious extracurricular activities and class hours and other academic activities. As a result, some students are unable to participate consistently because the school's primary focus remains on academic activities. This situation indicates that the planning of extracurricular schedules has not yet been systematically integrated into the school's academic calendar. Religious activities are still treated as flexible supplementary programs, making their implementation easily displaced by the core curriculum or other school activities. This indicates weaknesses in coordination among program administrators at the school, particularly between the curriculum department and the coordinators of extracurricular activities. This lack of synchronization results in unstable and inconsistent program implementation, leading to low student participation. In practical terms, this situation highlights the need to establish a

fixed schedule for religious extracurricular activities that is officially incorporated into the school's academic calendar from the start of the school year, thereby preventing overlap with other activities.

Time Constraints for Implementing the Activity

Another obstacle is the limited time available for religious extracurricular activities. Due to the packed academic schedule, these activities can only be held at specific times, resulting in low frequency and a lack of continuity. This situation indicates that the time allocated for religious guidance activities has not yet been given a proportional share within the system school activities. As a result, the process of instilling religious values in students Education cannot take place optimally because it is not conducted consistently and repeatedly. Systemically, this indicates that religious extracurricular activities have not been positioned as a crucial component of the school's character-building strategy; rather, they are still viewed as supplementary activities that can be accommodated within whatever time remains. To address this, a reorganization of the school's time allocation is necessary so that religious activities have a dedicated, fixed, and structured schedule that is not dependent on the remaining time after academic activities.

The Shortcomings of the Short Sermons and Quran Memorization Activities

The research findings indicate that short religious talks and Quran memorization activities have not been conducted actively and consistently. Although these activities were once implemented and had a positive impact on the religious development of students, they are no longer carried out on a regular basis. This situation is attributed to several factors, such as time constraints, a busy school schedule, and the absence of a program management system that ensures the consistent continuation of these activities. This indicates that these activities lack a structured implementation mechanism grounded in clear, measurable objectives. Substantively, religious talks and Quran memorization play a crucial role in enhancing students' ability to read and memorize the Quran, fostering public speaking confidence, and strengthening their religious character. However, without a clear management system, these activities become unsustainable and dependent on situational conditions. Therefore, there is a need to strengthen target-based program management, establish a regular schedule for the religious talks, and implement a periodic evaluation system so that the activities can resume in an active, focused, and sustainable manner.

Overall, the findings of this study indicate that the obstacles to implementing religious extracurricular activities are not only due to time constraints but are primarily caused by the weak integration of program planning into the school management system. The main issue lies in the dominance of academic activities, which places religious programs in a subordinate position, resulting in a lack of certainty regarding their schedule and the continuity of their implementation. Furthermore, the absence of a strong coordination mechanism among curriculum officials, activity supervisors, and field implementers results in inconsistent program execution. This situation highlights a gap between program planning and on-the-ground implementation, particularly regarding religious talks (kultum) and Quran memorization (tahfidz) activities, which lack a clear sustainability framework. Thus, the novelty of this finding lies in the identification that the main problem is not merely a matter of timing, but rather the weaknesses in the governance of school-integrated extracurricular programs, which directly impact the effectiveness of fostering students' religious character. Based on these findings, systemic improvements are needed, namely the establishment of a fixed schedule for religious activities, the integration of the program into the academic calendar, the strengthening of coordination among school stakeholders, and the implementation of a target-based evaluation system so that activities not only take place but also have a clear direction and sustainability.

4. CONCLUSION

Based on the results of a study at SMP Negeri 1 Tolitoli, religious extracurricular activities were implemented through guidance programs such as congregational Dhuha prayer, short-term Islamic

boarding school programs, mass zikr, and calligraphy activities. These activities are part of the school's efforts to strengthen religious guidance and enhance students' understanding of Islamic teachings through a targeted and sustained process of habit formation. The implementation of these activities involves Islamic Religious Education (IRE) teachers, school administrators, and the Student Council (OSIS), who play roles in guidance and coordination, ensuring the activities run in a more organized manner. The research findings indicate that religious extracurricular activities have a positive impact, including improved understanding of Islamic teachings, the development of religious attitudes, increased awareness of worship, and the fostering of discipline among students in their daily lives. Supporting factors for the implementation of the activities include support from the school principal and PAI teachers, cooperation among school stakeholders, and student enthusiasm. The obstacles identified include schedule conflicts with regular classes, time constraints, and the suboptimal implementation of certain programs such as religious talks (kultum) and Quran memorization (tahfidz). Therefore, religious extracurricular activities need to be managed more effectively to ensure their optimal and sustainable implementation. This study is expected to serve as a basis for evaluation by schools, and future research may examine the effectiveness of each program in greater detail or employ quantitative methods to measure the impact of these activities on students' understanding of Islamic teachings.

Acknowledgments: The author would like to express gratitude to the principal, the Islamic Religious Education teacher, the school administration, and the students of SMP Negeri 1 Tolitoli for their permission, assistance, and support throughout the research process, which enabled this study to be successfully completed.

Conflicts of Interest: The author declares that there are no conflicts of interest in the conduct and preparation of this study.

REFERENCES

Abitolkha, A. M., Alamin, T., Ihsan, N. H., & Huwaida, M. S. (2025). Balanced Engagement: Kiai Ihsan Jampes' Adaptive Zuhud Framework for Spiritual Transformation in the Digital Era. *Qudus International Journal of Islamic Studies (QIJIS)*, *13*(1), 39–80. https://doi.org/10.21043/qijis.v13i1.22322

Aji, W. T. (2023). Program Pesantren Kilat Sebagai Upaya Meningkatkan Pemahaman Agama Islam Bagi Anak-Anak (Studi Pada Desa Sukarema , Kecamatan Lenek , Kabupaten Lombok Timur). *Jurnal Ilmiah Dan Karya Mahasiswa*, *1*(6), 290–309. https://doi.org/10.54066/jikma.v1i6.1133

Amelia, D., Gani, A., & Febriani, E. (2026). PAI Learning as a Means of Integrating Religious Values in Forming Student Character in the Digital Era. *Jurnal: Inspiratif Pendidikan*, *15*(1), 44–61. https://doi.org/10.24252/ip.v15i1.65839

Ansell, C., & Gash, A. (2007). Collaborative Governance in Theory and Practice. *Journal of Public Administration Research and Theory*, *18*(4), 543–571. https://doi.org/10.1093/jopart/mum032

Anshori, S., & H. (2024). The Habituation of Ubudiyah Activities as an Instrument for Strengthening Students' Spiritual and Social Competencies. *Journal of Islamic Education and Pesantren*, *4*(2), 72–82. https://doi.org/10.33752/jiep.v4i2.11365

Aryanti, W. D., Widodo, R., & Budiono, B. (2017). Peranan Sekolah dalam Membentuk Karakter Religius dan Disiplin Peserta Didik di SMAN 2 Batu. *Jurnal Civic Hukum*, *2*(2), 78–88. https://doi.org/10.22219/jch.v2i2.6862

El-Yunusi, M. Y. M., Fatimatuzzahro, S., & Abidin, Z. (2025). Internalisasi Nilai-Nilai Pendidikan Agama Islam dalam Membentuk Kepribadian Muslim Sejak Dini Pada Siswa Sekolah Dasar. *Jurnal Pendidikan Tambusai*, *9*(2), 16680–16688. https://doi.org/10.31004/jptam.v9i2.28385

Ela, A., Ismanto, B., & Iriani, A. (2023). School-Based Management: Participation in Improving the Quality of Education. *Jurnal Imiah Pendidikan Dan Pembelajaran*, *7*(1), 93–102. https://doi.org/doi.org/10.23887/jipp.v7i1.58286

Gao, X., Li, P., & Shen, J. (2020). Reviewing Assessment of Student Learning in Interdisciplinary STEM Education. *International Journal of STEM Education*, *7*(24), 1–14. https://doi.org/10.1186/s40594-020-

00225-4

Gaol, E. L., Duananda, M., Degeng, K., Ulfa, S., & Sudana, I. N. (2023). *Religious Education and Spirituality From Student's Perspectives In The Digital Era: Theory , Perception , and Understanding*. *12*(4), 3289–3302. https://doi.org/10.30868/ei.v12i04.5450

Gusmian, I. (2002). Kaligrafi Islam: Dari Nalar Seni hingga Simbolisme Spiritual. *Journal of Islamic Studies*, *41*(1), 107–132. https://doi.org/10.14421/ajis.2003.411.108-132

Hapsari, T. T., Agus, M., & Sari, H. P. (2025). Peran Pendidikan Agama Islam dalam Membentuk Karakter Siswa di Era Globalisasi. *Ikhlas : Jurnal Ilmiah Pendidikan Islam*, *2*(3), 01–12. https://doi.org/10.61132/ikhlas.v2i3.767

Homsur, M., Ropu, H., Dheafati, A. T. A., & Aulia, N. (2025). Mengembangkan Pendidikan Nilai dan Karakter untuk Menciptakan SDM Berkualitas. *Jurnal Pendidikan Tambusai*, *9*(1), 13191–13204. https://doi.org/10.31004/jptam.v9i1.27104

Marta, M. A., Purnomo, D., & G. (2025). Konsep Taksonomi Bloom dalam Desain Pembelajaran. *Lencana: Jurnal Inovasi Ilmu Pendidikan*, *3*(1), 227–246. https://doi.org/10.55606/lencana.v3i1.4572

Mertayasa, I. K., Pandang, A., Arismunandar, A., & Ansar, A. (2025). Emerging Research Trends in Experiential Learning in Higher Education : A Scopus Database Bibliometric Analysis. *PPSDP International Journal of Education*, *4*(2), 236–253. https://doi.org/10.59175/pijed.v4i2.716

Munthe, M., Syaukani, S., & Rapono, M. (2025). Budaya Religius Peserta Didik di Madrasah Tsanawiyah Negeri 2 Medan. *Jurnal Pendidikan Tambusai*, *9*(3), 29126–29135. https://doi.org/10.31004/jptam.v9i3.31616

Musyafa, A. F., Haryanto, S., & Munta, D. (2025). Peran Guru PAI dalam Pembentukan Karakter Religius Siswa SMA Negeri 1 Selomerto Wonosobo. *Ikhlas : Jurnal Ilmiah Pendidikan Islam*, *2*(3), 91–106. https://doi.org/10.61132/ikhlas.v2i3.1090

Ningsih, S. A., Basyari, A. M., & Rohaeni, A. (2025). Implementasi Pendidikan Karakter Berbasis Nilai Keagamaan dalam Membentuk Sikap Religius Anak Usia Dini. *Didaktika: Jurnal Kependidika*, *14*(3), 3803–3818. https://doi.org/10.58230/27454312.2860

Nisa, F. (2024). Peran Guru PAI dalam Membentuk Karakter Religius Siswa melalui Budaya Sekolah di SMPN 1 Balongan. *Jurnal Ilmiah Wahana Pendidikan, 10*(2), 363–370. https://doi.org/10.5281/zenodo.10466449

Nurdiyanto, N., Tarsono, T., & Hasbiyallah, H. (2023). Pembiasaan Kegiatan Keagamaan dalam Membentuk Karakter Siswa SDIT Nur El-Qolam Serang Banten. *J-PAI : Jurnal Pendidikan Agama Islam*, *9*(2), 129–143. https://doi.org/10.18860/jpai.v9i2.23953

Rahmawaty, M., & Supriyadi, S. (2025). Religious Character Formation Through Habituation of Worship Activities. *Journal of Islamic Studies*, *13*(1), 1–9. https://doi.org/10.21070/ijis.v13i1.1797

Ridwan, A. Z., Dea, L. F., & Abrori, M. . (2026). The Integration of Art and Culture In Islamic Religious Education: An Interdisciplinary Approach to Teaching Islamic Values at SMA Al- Qur'an Tri Bhakti At-Taqwa. *JASNA : Journal for Aswaja Studie*, *6*(1), 131–150. https://doi.org/10.34001/8qe30y09

Rifqi, M. I. (2025). Synergizing Multiple Intelligences with Learning Strategies in Islamic and Western Education Perspectives. *Belajea: Jurnal Pendidikan Islam*, *10*(1), 99–128. https://doi.org/10.29240/belajea.v10i1.11504

Sagala, R. A., Firzanah, N., & Hasibuan, H. M. (2025). Budaya Sekolah Berbasis Keislaman sebagai Sarana Penguatan Nilai Pancasila. *Ikhlas : Jurnal Ilmiah Pendidikan Islam*, *2*(2), 103–122. https://doi.org/10.61132/ikhlas.v2i2.732

Sakdiyah, K., Nisa, N., & Faisal, V. A. I. (2026). Mengintegrasikan Seni dan Budaya dalam Pembelajaran Pendidikan Agama Islam (PAI) di SMPN 3 Kertek. *Jurnal Sosial Dan Humaniora*, *3*(3), 305–309. https://doi.org/10.62017/arima

Sarbini, S., Tahrir, T., Endi, E., Olagoke, S. M., Gumilar, S., & Mursidin, M. (2025). The Character Education Model as A Strategic Framework for Nurturing Religious Moderation Within State

Islamic Higher Education Institutions in Indonesia. *Qudus International Journal of Islamic Studies (QIJIS)*, *13*(1), 1–38. https://doi.org/10.21043/qijis.v13i1.30618

Shanti, M. F., & Shohib, M. W. (2026). The Role of Islamic Education Teachers as Role Models in Character Building for Students at SMP Negeri 1 Kunduran. *Journal of Educational Sciences*, *10*(1), 519–529. https://doi.org/10.31258/jes.10.1.p.519-529

Syafruddin. (2025). Integrasi Nilai-Nilai Spiritual dalam Pembelajaran Pendidikan Agama Islam di Era Digital. *Kreatif: Jurnal Pemikiran Keislaman Dan Kemanusiaa*, *23*(2), 135–144. https://doi.org/10.52266/tadjid.v7i1.1851

Ulfa, H. M. (2025). Peran Guru dalam Meningkatkan Religiusitas Siswa di SD Integral Hidayatullah Probolinggo. *Ikhlas : Jurnal Ilmiah Pendidikan Islam*, *2*(1), 301–315. https://doi.org/10.61132/ikhlas.v2i1.604

Yusron, M. (2025). Implementasi Program Pembiasaan Keagamaan dalam Membentuk Pendidikan Karakter Religius Siswa di SDN Pekarungan Sukodono Sidoarjo. *Jurnal Review Pendidikan Dan Pengajaran*, *8*(1), 1016–1021. https://doi.org/10.31004/jrpp.v8i1.37437