

## Islamic Education Values In Extracurricular Activities

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### Abstract:

the internalization of Islam education values in extracurricular scouting activities will make humans who are able to balance the needs of the world and the hereafter as well as religious science and general science. Internalization can produce high-quality education, namely education that can provide knowledge, both religious science and universal general science, mastery of modern technology, skills, experience, broad relationships, and noble morals. The purpose of this research is to describe the implementation of the internalization of Islamic education values through extracurricular scouting activities at SMP Negeri 23 Bandar Lampung. The method used in This research is qualitative and descriptive. Data collection techniques The data collection techniques used are observation, interview, and documentation. The results showed the internalization of Islamic educational values contained in extracurricular scout activities, namely the value of akidah, worship, and morals, namely through camp activities and scout training. in which there are congregational prayer activities, kultum, spiritual inspiration, and reading prayers before and after scout activities or training. prayers before and after scouting activities or training, the inauguration of councils and signs of general proficiency in grasshoppers, and evaluation of activities.

Keywords: Extracurricular; Internalization; Islamic Education Values; Scouting.

## Introduction

Islam is a universal religion that regulates all aspects of human life (Rohman, 2019). Based on this Islamic religion, Islamic education is given to shape the personalities of students to be civilized based on the Al-Quran and the Sunnah (Lubis & Sanjaya, 2022). Islamic education in Indonesia seems endless to discuss (Chanifah et al., 2021). This is because Indonesia is a country with the largest Islamic population in the world, despite the fact that Indonesia is not an Islamic country (Fianto et al., 2019). Islamic education is very important and should be held during class hours in schools and madrasas (Ayuningsih et al., 2020). This is because it is a process of instilling religion in the souls of students for the future (Tanjung et al., 2021).

As an eternal guide, the Quran has three types of guidance for humans (El-Bassiouny et al., 2023). The first is the teaching about the structure of the universe and the position of humans in it (Arpentieva et al., 2019). Besides, in addition, there are also teachings about morals or moral laws and laws that regulate daily human life as well as discussions of governing daily human life as well as a discussion of the afterlife (Manshur, 2020). life in the hereafter (Haron et al., 2020).

The Quran contains teachings about human life, its history and existence, and the meaning of both (Bakhriyevich, 2021). Secondly, the Quran is a guide to human life, which begins with birth and ends with death (Padela & Qureshi, 2019). Birth, ending with death, starting from Him and returning to him (Feder et al., 2021). Third, the verses of the Quran are the words of God and contain powers that are different from what we learn rationally (Sabic-El-Rayess, 2020). They have the power to protect people (Aydin, 2020). The Quran also contains teachings about the world and the hereafter, in their expressions and formulation as it is.

Islamic Religious Education (PAI) at a school that is currently not all of them fulfill our expectations as Muslims. Given the conditions and constraints faced, learning in public schools still experiences a lack of effective learning in public schools still experiences a lack of time effectiveness in learning of Islamic religious education, it is necessary to have guidelines and guidelines in fostering Islamic religious education (Rahmawati et al., 2022). This all refers to the strategic efforts of the Ministry of Religious Affairs' general policy strategic plan, namely Religious Affairs Ministry's general policy strategic plan is to improve the quality of Islamic Education in schools, the quality improvement itself is related to how quality of Islamic Religious Education learning outcomes in students who follow education in schools (Arifin, 2021). In the concept of Islam, education has a very important position for human life (Bashori et al., 2020).

National Education has objectives that are listed in the National Education System Law Number 20 of 2003 Article 3, which reads "National education aims to the development of the potential of students to become human beings who are faithful and pious to God Almighty, noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. democratic and responsible citizen" (Hadi, 2019). One of the ways to achieve the goals of national education is for students to be directed to recognize and learn to practice the Al-Quran and Hadith through teaching activities (Basir et al., 2022). To support the achievement of educational goals, it is obtained from the informal environment such as the family environment (Dou et al., 2019). To support the achievement of educational goals is obtained from both informal environments such as the family environment and schools, as well as non-formal

environments such as the community (Gerdruang et al., 2021). Non-formal education can be addressed such as education extracurricular scouting (Simac et al., 2021).

The scout movement is the name of a non-formal educational organization education organization that organizes scouting education carried out in Indonesia (Meraksa et al., 2022). Extracurricular Scouting is an educational process outside the school environment and outside the family environment in the form of interesting, fun, healthy, organized, directed, practical activities carried out in nature with the basic principles of scouting and scouting methods whose ultimate goal is the formation of noble character, morals, and character (Astuti et al., 2021). Scout extracurricular activities have become compulsory education followed by students through the provisions of the education government, namely which is listed in the 2013 curriculum (Saputro & Murdiono, 2020). The scout movement has The scouting education curriculum is prepared according to the level of scouting education and must meet standard requirements (Asensio-Ramon et al., 2020). Requirements are scout members who are Indonesian citizen students have the age 7 to 25 years who have scouting education (Rahmanto et al., 2020).

Junior High School (SMP) is a basic education level in formal education in Indonesia after graduating from elementary school (SD) or equivalent which is taken within three years (Pramiarsih, 2019). at this level, Islamic education values can be internalized through extracurricular scout activities (Fuadi & Suyatno, 2020). Scout activities will be closely related to religious education by the code of ethics of the scout movement, namely the first *dasa dharma*, namely piety to God Almighty, where every scout activity is required to continue to carry out obligations as a servant of God (Subaidi et al., 2023).

Several previous studies have been conducted, including research by Tri Apri Haryati, which states that the implementation of extracurricular activities has motivated students to be more positive about changes in their activities, especially in the practice of *fardu prayer* (Tri, 2020). Then research by Ridho Agung Juwantara states that the character values instilled in scout extracurricular activities at MIS Masyariqul Anwar 4 Bandar Lampung can be declared effective. This is obtained from the results of measuring effectiveness, namely, the accuracy of program targets, program implementation, and program monitoring (Juwantara, 2018). Similarly, research by Priliansyah Ma "ruf Nur stated that the implementation of the appreciation of Islamic Education values through the extracurricular *rohis* was carried out through organization, role models, religious lectures, and discussions and questions and answers. The approach taken is an individual approach and a group approach, and as for the development of potential for the general welfare, namely soft skills, for example, *kultum*, speeches, recitations, and sharing entrepreneurial skills (Nur, 2017).

Responding to the problem of PAI learning versus student behavior and character, learning from the history of Islamic education since the time of the Prophet students' behavior and character, learning from the history of Islamic education since the time of the Prophet of SAW, many alternative things can be done to overcome the lack of PAI lesson hours in schools (Wijayanto, 2020). First, the action of religious teachers maximizing the use of existing lesson hours and integrating cognitive, affective, and psychomotor domains in shaping children's character (Isom et al., 2021). Secondly adding Islamic education through extracurricular activities (Tanjung, 2019). thirdly asking teachers holding special general subjects who have a strong base of creed and religious knowledge to integrate the subjects in their care with Islamic education (Abdalla et al., 2022). Fourth, the school applies an integrated system of Islamic education using parenting

management of students by operationalizing coordination, integration and synchronization of teacher-parent and community education, fifth, special textbooks/basic books are prepared in addition to teachers as well as for students that are practical and easily understood by students, sixth, which is rather strategic to change educational policies in favor of the vision and mission of raising Islamic education in schools, strategically as well (Donkor & Zhou, 2019).

## Methods

This study seeks to describe the implementation of the internalization of Islamic education values through extracurricular scout activities at SMP Negeri 23 Bandar Lampung. The data collection techniques used were observation, interview, and documentation. The research subjects were the vice principal for student affairs, Scout coaches and helpers, core scout members or students of SMP Negeri 23 Bandar Lampung, and documents related to the implementation of the internalization of Islamic education values through extracurricular scout activities at the school. data analysis using miles and Huberman techniques and data validity testing was carried out by triangulating sources and triangulating techniques.

## Results and Discussion

Islamic education is a planned effort to prepare students in believing, understanding, appreciating, and practicing the teachings of Islam through guidance, teaching, and training. The goal is towards the formation of a human being (insan kamil) by Islamic norms or in other words, the formation of a Muslim personality. in other words, the formation of a Muslim personality. Islamic education values in the form of worship, aqidah, and morals are a planned program in preparing learners to recognize, understand, and develop Islamic values. planned program in preparing students to recognize, understand and live through guidance, teaching, and practice. These values, if internalized properly, will form a Muslim personality. form a Muslim personality. This value comes from religion and how individuals understand and internalize the teachings of religion in life.

Internalization is an effort to put values into one's soul. a person. So internalization is the process of instilling values into one's soul so that the value is reflected in the attitude and behavior displayed in everyday life. and behavior displayed in everyday life. The process of incorporating the value of Islamic education to students into Scout extracurricular activities cannot be separated from the support of various parties. various parties. In this effort, especially in the school environment, There needs to be good cooperation from various parties. Schools, teachers, students, and parents must work well together.

Internalization of Islamic education values through extracurricular scout activities will realize the objectives of Islamic education through the scout activity program, namely building human beings with character, personality, life skills, responsibility, discipline, social skills, upholding ancestral values of social skills, uphold the ancestral values of the nation, have a noble character, taqwa to God Almighty, high intelligence and skills and physical and spiritual health. Through extracurricular scouts, students can also learn to organize, in the sense that students learn to be good group members and leaders and wise.

Three stages represent the process or stage of internalization, namely the value transformation stage, the value transaction stage, and the internalization stage. The value transformation stage is a process carried out by educators in informing good and less good values. There are several types of inauguration activities, including the inauguration of the troop council, the inauguration of TKU (General Proficiency Mark) on members, and the inauguration of Mabi (Supervisory Council).

This value transformation stage in the Inauguration Activity is in the form of informing the scout members, the troop council, and the scout members, troop councils, and ranks of Mabi know the functions, goals, and responsibilities of the scouts. know the function, purpose, and responsibility regarding the mandate given. The troop council and scout members at SMP Negeri 23 Bandar Lampung will be given direction by coaches and assistant coaches regarding the functions, objectives, and tasks that must be carried out in one period. and tasks that must be carried out in one period mandate before being inaugurated by Kamabigus or the principal. school principal.

Activities in the camp include many activities, including starting from religion (praying five times in congregation, kultum after prayer, prayer together, istigosah, and spiritual inspiration after praying tahajud), material (scouting, overview of SMP N 23 Bandar Lampung, as well as material that invites the officialdom), hiking and games and closed with a visit to provide necessities to an orphanage. The transformation stage of the camp has There are many positive activities presented, so in this case, this case the coaches, assistant coaches, and material fillers provide important information in every activity during the camp.

Joint training and routine training, one of which contains delivery of material, both material in the room or outside the room (field). Coaches and helpers deliver scouting material by inserting Islamic education values. At this stage, the scouts observe the values that are shown in the daily life of the coaches and the daily life of the coaches and other scout members.

skill job is an activity to hone the abilities of Scout members in special programs, in this case, scouts are always practicing to find the talent of their abilities and can show their skills. abilities and can show their abilities in performances, competitions these abilities in performances, competitions and solidarity actions with other front groups. The skilled job at this stage is that the coach and first helper will give freedom to the scouts to choose from the job skills they are interested in. After getting a job, scouts are expected to be responsible for trying to train themselves. are expected to be responsible for trying to practice themselves without envy of the abilities possessed by other people.

Value transaction stage in inauguration activities in the form of two-way communication interaction questions, the sense of said, candidates for troop councils and scout members will be given questions about the ability, whether the council troop and scout members can fulfill the mandate that will be borne. Scout inauguration will occur if scout members have met the requirements according to level. Scout members at SMP Negeri 23 Bandar Lampung Lampung are required to fill out a general proficiency requirement book, in that case, there is a two-way communication interaction between scouts and examiners.

During the camp, scouts can seek as much education and experience as possible. can seek as much education and experience as possible, this is where scout activities show there are many activities. many activities. Scout orientation camp or which is called the period of scout members introducing the scout organization in SMP Negeri 23 Bandar Lampung. Scout members can ask what the process of activities in SMP Negeri 23 Bandar Lampung is and the programs that run which are inseparable from the values of Islamic education.

Coaches and helpers deliver scouting material by inserting the values of Islamic education values. This stage is that the scouts observe the values shown in the daily life of Scouters and other scout members. Scouters and helpers will give a question and answer session to the scouts, Providing

material and asking questions can be done by playing games so that the scouts are not bored and can remember the material well.

Scout members who have chosen their job skills then can try according to their wishes with the hope to shape their character better, in this case, the efforts of scout members are inseparable from senior brothers. In this case, the efforts of the scouts are inseparable from their seniors who have preceded them in training. who have preceded the training, so that this effort can bring up the stage of interaction with fellow scouts as well as with coaches and assistant coaches.

The internalization stage is a much more profound stage. deeper, at this stage, it is not only done through verbal communication but also the mental attitude of personality, or what is called personality communication plays an active role actively. Knowledge and understanding of the values are then applied through habituation in scout program activities and daily activities.

The stage of internalization at this inauguration is already It is clear that when it has been legally inaugurated by kamabigus, then the troop council and scout members can play an active role. troop council and scout members can play an active role there so that the spirit of trust and responsibility can be applied in everyday life.

The supervisory board and staff held a camp at SMP Negeri 23 Bandar Lampung with the hope of attracting scout members who are in accordance with the school's vision and mission, which is to make students achieve the school's vision and mission, which is to make students have achievements, skillful, noble character based on faith and piety for the country and nation. for the country and the nation, then it is rightly expected to scout members after completing this activity can take many lessons and can be practiced in everyday life.

This is the most in-depth stage, and this training activity is more often found in every meeting. Every scout member after receiving the material that is inserted with the values of Islamic education are expected to understand, live and be able to practice in everyday life. The process of internalization of values in SMP Negeri 23 Bandar Lampung, namely at the transformation stage, and value transaction stage, and This internalization is the provision of scouting material in the front group of SMP Negeri 23 Bandar Lampung in the front group of SMP Negeri 23 Bandar Lampung using the principle of playing while learning. This is It is known that the provision of material at the extracurricular scouting is 50% material and 50% practice. Providing scouting material to participants students or scout members in the form of games of course very interesting to follow the scouting activities. So, the implementation of the material at this level is related to scouting. This aims to develop the creativity of students. During the implementation of scout activities, coaches and assistant coaches also invite and help instill religious values in the form of cultivating character, faith, and devotion values that are inserted in the scouting material.

The purpose of the skilled job can shape the character of scouts and can be humbled by their ability for their achievements, as well as Skill job prioritizes a personality that is moral to others, and responsible, of course, this is expected to be a reflection for other students and his personality to be better.

The internalization stage above can be linked to the values of Islamic education values through extracurricular scouting. The values that are internalized through scout extracurricular activities at SMP Negeri 23 Bandar Lampung are Scout extracurricular activities at SMP Negeri 23 Bandar Lampung are the value of faith, the value of worship, the value of morality, and the value of Islamic education through scout extracurricular activities.

Aqidah is a belief in life in the typical sense that is a confession from the cultivation of aqidah in children leads to personal who believe and fear Allah SWT. The values of aqidah values can be implemented by children in everyday life. The value of faith that can be instilled in extracurricular activities Scout extracurricular activities at SMP Negeri 23 Bandar Lampung includes reading basmallah before carrying out activities or training will begin and reading prayers before and after practice will begin and reciting prayers before and after the activity. The front group of SMP Negeri 23 Bandar Lampung is one of the schools that internalizes the values of Islamic education through values through extracurricular scouting activities. Evidenced in interviews and observations of researchers getting used to praying before and after the activity that faith in Islam is contained in the pillars of faith and the pillars of Islam which means in the pillars of faith and the pillars of Islam, which means believing in heart about Allah as God Almighty must be worshiped, pronounced with the oral form of saying the two sentences of the creed and deeds of good deeds. Akidah must affect all activities activity is worth worship which is an obligation of the human being as a good servant in the form of *hablumminallah*, *hablumminnas*, and *hablumminal 'alam*.

Realizing the value of worship scout members (students) SMP State Junior High School 23 Bandar Lampung carries out zuhr prayer activities and Asr prayer in the congregation when the training time is held. Starting from weekly routine training activities to large activities carried out annually, where every activity does not forget to pray, pray, and pray. activities, where every activity does not forget to pray, mandatory prayers, and at camp activities there is also a kultum, spiritual inspiration, and congregational prayer. Because the hope is that students can take lessons that in every activity and any condition, they must worship. any circumstances must worship. Sharia is the rules of God that are used as a reference by human beings in organizing and managing their lives both about the relationship between humans and God, humans with fellow human beings, and humans with the surrounding nature. Surrounding environment. Worship is broadly divided into two types, namely, worship *maghdah* (special worship) and worship *ghoiru maghdah* (public worship). In this case, the position of extracurricular scouting is very important. in building good behavior through the habituation of Islamic activities in daily life. Islamic activities in everyday life. Like the habituation of prayer in congregation, even though it is in the middle of scouting activities when prayer time arrives, it does not forget the obligations of a Muslim. Prayer time then do not forget the obligations of a Muslim who is obedient to worship God Almighty. In addition to habituation congregational prayer, there are also a lot of scout activities that are related to Islamic activities.

By the school's vision, namely achievement, skill, and noble character based on faith and *taqwa*. So, scout activities also pay attention to elements of Islamic education values to achieve the vision and mission of the school. Through researcher observations that scout members (students) at SMP Negeri 23 Bandar Lampung have a sense of responsibility when finished carrying out the exercise, the scout members tidy up, tidy up the training equipment and clean up the environment that has been used. the environment that has been used. Scout members at SMP Negeri 23 Bandar Lampung Lampung have a good spirit of courtesy to teachers, coaches, assistant coaches, and their peers. This is by the theory which says that there are three scopes of morals, namely morals to Allah SWT. scope of morals, namely morals to Allah SWT, morals to fellow human beings, and morals to the environment. Thus, scouting activities have the following objectives: every scout has a personality that is faithful, pious, noble, patriotic, law-abiding, disciplined, upholding the noble values of the nation, has life skills, is physically fit, and is physically fit. uphold the noble values of

the nation, life skills, physical health, and spirituality. Meanwhile, Islamic education has the aim to grow and increase faith, through giving, giving, fertilizing knowledge, appreciation, and experience of learners about the religion of Islam so that it becomes Muslim human being who continues to develop in terms of faith, devotion to Allah SWT and noble character in personal life, personal life, and spiritual life. and noble character in personal life, society, nation, and state, and to continue at a higher level of education. Thus, Islamic education and scout education find common ground, namely both instilling and fostering point of convergence, namely both instill and foster noble character by strengthening morals, mental, moral, physical, knowledge, skills, experience, and implementation in everyday life until the implementation in everyday life to give birth to a generation with a strong personality.

Internalization of Islamic education values through scouting activities at SMP Negeri 23 Bandar Lampung produces developments in several aspects of the students. From the results of this study, the internalization of the value of Islamic education through Scout activities includes physical, spiritual, and intellectual aspects. Aspects that researchers found in the internalization of Islamic education values through extracurricular scout activities are spiritual, physical, and intellectual.

The spiritual aspect includes two things, namely Akidah and Worship. Scout activities that have a positive impact on the spiritual aspects of students are camps, social services, and nature tadabbur. students are camps, social services, nature tadabbur. Where each of these activities has different goals different. In camp activities, several activities aim to improve the quality of students' faith, namely spiritual inspiration, kultum after congregational prayers, and praying in every activity. prayers in congregation, and praying in every activity. Activity Social service activities aim to train students' sensitivity to share with others both in good and bad times. Share with others both in joy and sorrow. sorrow. Nature Tadabbur activities aim to provide understanding and appreciation of the power of Allah SWT. Some scout activities can make a positive contribution positive, namely, students are accustomed to doing good habits such as the discipline of praying five times and praying in congregation, and starting activities always start with prayer. starting the activity always starts with prayer. So that good habits carried out in scout activities are reapplied to daily activities by Islamic law. with Islamic law. In the development of spiritual aspects, There are Islamic education values, namely Akidah and Worship. Where the value of Akidah mentioned above is the cultivation of trust, faith, and belief in Allah SWT through worship activities that realize devotion to Allah SWT. worship activities that embody devotion to Allah SWT. This value of worship covers all activities of human activities in everyday life.

Physical aspects which include environmental hygiene and personal health which is carried out in physical form is a form aspect that provides awareness to scout members to be able to maintain personal hygiene and environmental and environmental cleanliness. In this aspect, it is expected that activities that provide student readiness to be able to be disciplined and energetic in carrying out activities, both carried out at school and outside the school environment. Scout activities that have a positive impact on this aspect This aspect is in community service activities. Where each of these activities has different goals. For example, community service activities and scout diving, namely training the physical health of students as evidenced by training cleaning the school environment, swimming training, and others. Scouting can have a positive influence on students namely being able to maintain their body fitness and maintain cleanliness in daily activities. Then in the activity community service activities also have a positive influence on students, where students can love their environment and maintain the cleanliness of the environment by Islamic



law. In the development of this aspect, there are Islamic education values, namely the value of morality. Humans as caliphs on the surface of this earth require interaction between humans and each other and humans towards nature which contains maintenance and guidance so that each creature achieves the purpose of its creator. So that humans can be responsible and not do damage to their environment and get used to doing good, beautiful, noble, and praiseworthy things.

The aspects of reason include the use of reason and the way of thinking about something. In this case, students can use their minds to think and innovate in everything. Scout activities that have a positive impact on the aspects of the mind of students or scout members at the scouting level, namely skill job activities in the form of Hasta Karya, PBB (marching regulations), semaphore, and marching rules), semaphore, and smart scout. activities These activities aim to train students' thinking skills as well as train student concentration in all fields. As has been presented conveyed by Nakula, a scout member in the interview that scout activities can make a positive contribution positive. In hasta karya activities, students can practice creativity and dexterity in making a work within a duration of time. time. With its implementation in daily activities, students can use their wits, namely completing school assignments on time. time. In marching and semaphore activities, students' concentration is trained. student concentration, where this activity aims to train memory, accuracy, and concentration. So the implementation of in-class learning activities concentration and memory of students increases. So the activities of Hasta karya scout activities, PBB (marching rules), and semaphore have a positive influence on the intellectual aspects of students. students, where students can do good habits in their daily activities. The development of this aspect has the value of Islamic education namely the value of worship. Worship in a broad sense is all activities carried out by humans with the intention solely because Allah swt is worship, one of which is in the use of reason in positive things such as seeking knowledge, learning, and making something that has benefits for life. making something that has benefits for human life.

The role of the principal in supporting the implementation of the extracurricular scout program is very necessary, with the support of the principal students feel cared for and run according to what is expected. Professional coaches are also one of the supporting factors for the implementation of the internalization of Islamic educational values in this extracurricular scout activity. In addition, support from parents is also needed. With the support of parents, the scout's extracurricular activities run smoothly. For example, camp activities at school, routine training, and other supporting activities.

Every activity undeniably has obstacles. The implementation of the internalization of Islamic education values through extracurricular extracurricular activities at SMP Negeri 23 Bandar Lampung also cannot be separated from the existence of an obstacle. Obstacles that are often encountered in the implementation of Lack of student awareness in participating in extracurricular scout activities, lack of facilities that support scout activities, in every scout training meeting, and some skip scouts, based on himself whether the laziness factor or other factors. But the current curriculum requires scout extracurricular activities at every level, so inevitably they must follow scout activities. follow scout activities. Because scout activities also affect students' academic grades. Facilities can also affect extracurricular scout activities Scout extracurricular activities can run well. If the facilities are fulfilled then scout activities will also run optimally.

## Conclusion and suggestion

implementation of Internalization of Islamic Education Values through Extracurricular Scouting Activities in Junior High School State 23 Bandar Lampung runs on the scout extracurricular activity program Scout extracurricular activities such as weekly routine training programs, camps, the inauguration of members and troop councils, as well as supporting activities that are inseparable from Islamic education values, namely in the Islamic education values. supporting activities that are inseparable from the values of Islamic education, namely on values of aqidah, Akhlak, and Ibadah. As well as on the physical, spiritual, and intellectual aspects that influence the implementation of Islamic education values into extracurricular scouting activities at SMP Negeri 23 Bandar Lampung.

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