
The Development of an Extracurricular Activity Model Based on Religious Strengthening in Building MAN Batusangkar Students' Characters

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Abstract

The decline in religious values and morals among students in Tanah Datar Regency indicates a significant moral crisis. Morals are an important foundation for obtaining blessed knowledge. The school and community need Immediate and strategic action to overcome this problem and create a generation that is not only academically intelligent but also noble and religiously observant. This research employed development research (Research and Development). The data source of this research was PAI (Islamic Religious Education) teachers at four MAN (Islamic Senior High Schools) in Tanah Datar Regency. The data collection techniques were observation, interview, questionnaire, and documentation. The data analysis techniques used were descriptive, qualitative, and quantitative. The results showed that the validity of the model of extracurricular activities based on religious strengthening in the character building of students obtained an average of 100% with a highly valid category. The results of the practicality test obtained an average of 91.7% in the very practical category. Thus, the model of extracurricular activities based on religious strengthening in character building is declared very effective.

Keywords: Extracurricular Activities, Religious Strengthening, Character Building.

Abstrak

Tujuan penelitian ini adalah untuk mengembangkan model kegiatan ekstrakurikuler keagamaan yang meliputi sholat dzuhur berjamaah, sholat dhuha, membaca Al-Qur'an dan untuk mengetahui validitas, praktikalitas dan efektifitas pengembangan model ekstrakurikuler keagamaan di Madrasah Aliyah Negeri (MAN) yang ada di Kabupaten Tanah Datar. Penelitian ini menggunakan metode Research and Development. Sumber data penelitian ini adalah guru Pendidikan Agama Islam pada 4 MAN di Kabupaten Tanah Datar. Teknik pengumpulan data yang digunakan adalah Observasi, wawancara, angket, dan dokumentasi. Teknik analisis data penelitian ini menggunakan metode deskriptif, kualitatif dan kuantitatif. Hasil penelitian menunjukkan bahwa validitas model kegiatan ekstrakurikuler berbasis penguatan keagamaan dalam pembentukan karakter peserta didik memperoleh rata-rata 100% dengan kategori sangat valid. Hasil uji praktikalitas model memperoleh rata-rata 91,7% dengan kategori sangat praktis. Serta model kegiatan ekstrakurikuler berbasis penguatan keagamaan dalam pembentukan karakter dinyatakan sangat efektif.

Kata Kunci: Ekstrakurikuler, Penguatan, Keagamaan, Pembentukan, Karakter.

INTRODUCTION

Madrasahs, as educational institutions, also focus on student character building. Madrasahs educate, nurture, socialize, and develop skills to help children succeed. (Ramadhani & Ritonga, 2019). Moral degradation of students in schools is common nowadays (Rahmi & Januar, 2019), particularly for teenagers at the Aliyah (Senior High School) level. Teenage moral decline and degradation are primarily caused by external and internal factors (Sukamaju et al., 2023). External factors of the decline in the morals of students include the family environment, where differences in the procedures and characteristics of parents educating their children cause differences in students' morals and schools at the previous level.

The involvement of community environmental factors, the primary influencing factors of external factors, causes the current decline in teenage morals (Sari et al., 2022). The internal factors that lead to the decline in attitudes among teenagers are the sophistication of technology, which allows everyone to access whatever he wants, including access to bad customs and behaviour, and the influence of outside culture, which results in the decline in teenager morals (Indrianto et al., 2021). Fights are common during adolescence, and many do not receive the appropriate figures to help them become better people.

Based on observations and interviews with one of the PAI (Islamic Religious Education) teachers at MAN 1 Tanah Datar, students have seen a decline in religious values, both academically and morally. Morality is the primary pillar for obtaining blessed knowledge. However, students at MAN 1 Tanah Datar are experiencing a moral crisis, which includes calling their friends names, male students disturbing their female friends, fighting, bullying, and even engaging in promiscuity and drug use.

Religious aspects have also declined, even though the students attend the State Madrasah Aliyah, which has a stronger religious connotation than other schools. When the call to prayer comes, the students hang out in the cafeteria rather than rush to the mosque. There is no notice from the picket officer or teacher to invite them to congregational prayer. Unfortunately, some students still talk to

friends during prayer in the mosque and after the Friday sermon has begun. Some students are still outside the mosque.

Romaito Sinaga et al., (2022) argue that religious strengthening must occur concurrently with forming students' religious character. Strengthening religious values will teach students to behave properly and have civilized morals. According to Abidin (2021) and Romaito Sinaga et al. (2022), religious strengthening must occur concurrently with forming students' religious character. Strengthening religious values will teach students to behave properly and have civilized morals. According to Abidin (2021), the religious character is the most fundamental, effective, and basic thing that students must utilize to develop into good human beings in line with their religion's teachings. Religious character is essentially a God-related trait. Religious people believe everything in heaven and on earth proves God's existence (Junaedi, 2019).

Religious education subjects typically receive a small portion each week. The principal and all teachers are accountable for the effectiveness of character education for students (Susanti et al., 2020). Religious activities aim to shape students' religious beliefs so that they can apply them in their school, family, and community settings (Talibo, 2018).

Religious character formation is fundamental to the moral foundation of the nation. Therefore, extracurricular activities to develop religious character are required in education (Bali & Fadilah, 2019). Religious education is critical for developing a moral society (Ilma & Alfian, 2020) because religion, religious values, and religious norms provide morality in the form of noble character, which has binding power in society (Sinaga, 2020). Religion in a person's life enables him to deal with attitudes and actions that contradict what they say inside (Fatwikiningsih, 2020). Education not only helps students learn new things but also helps them develop their mental attitude or character, morals, and soul, a sense of virtue and politeness and prepares them for a holy, sincere, and honest life.

Wahyulestari (2018) believes that the basic skill of reinforcement is teachers' responses, which are part of the teacher's behaviour modification efforts toward student behaviour. It aims to provide information or feedback in response

to the stimulus given by the teacher as encouragement or correction. This concept is consistent with the application of Pancasila values in everyday life. To strengthen character education, educational institutions apply Pancasila values, such as religious values, honesty, tolerance of discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the country, respect for achievement, communicative, peace-loving, fond of reading, environmental care, social care, and responsibility (Kurniawan & Lutfiana, 2021). Character education instils character values in students, including knowledge, individual awareness, determination, and a willingness and ability to carry these values. Values, such as those towards God, self, others, the environment, and the nation and state, are necessary to create a perfect human (Sianturi & Dewi, 2021).

Extracurricular activities may assist in bridging educational gaps in schools and families and the challenges of globalization by acting as a complement to education at all levels, from cognitive to affective and psychomotor (Meo, 2019). Extracurricular activities have significantly impacted students' character building in schools, including religious character, disciplinary character, honesty, responsibility, and concern for their social relationships.

Schools organize many extracurricular activities to help students develop their character (Kurniawan & Lutfiana, 2021). Religious activities are one of the extracurricular activities available in schools or madrasahs that play an important role in developing students' religious character. Extracurricular activities cultivate character values by deepening and enriching intra-curricular activities following curriculum content (Pautina & Djaena, 2021). Culturing character values through extracurricular activities is carried out with constitutional regulations (Riani et al., 2018).

Researchers' observations at the four MAN (State Islamic Senior High School) in Tanah Datar Regency suggest that religious strengthening is vital in shaping students' character. This religious activity is consistently carried out at school to encourage and guide students. The extracurricular activities not only involve cognitive but also affective and psychomotor aspects. Students participate in religious activities both outside and within the extracurricular activity process,

such as *tahsin* Al-Qur'an, *tahfizh* Al-Qur'an, sermons and *kultum* (seven minutes sermon), dhuha prayers, mandatory dzuhur prayers in congregation, *dhikr* together, *rihlah*, and others.

In detail, religious reinforcement, such as *dhikr* and congregational prayer, takes place every day, but religious extracurricular activities, such as PBHA, *tahsin*, and *tahfidz*, take place on specific days. Every morning before extracurricular activities (7.00-07.20), students must deliver sermons and *Kultum* according to the scheduled officers. These activities significantly positively impacted the character building of MAN students in Tanah Datar Regency.

Based on this phenomenon, the research objectives are to determine the validity, practicality, and effectiveness of developing a religious extracurricular model in the State Aliyah Madrasah (MAN) in Tanah Datar Regency.

Model development is critical for organizing and directing extracurricular activities and strengthening students' religious character (Apriyanti et al., 2023). However, the researchers discovered that religious activities carried out in MAN in the Tanah Datar district lacked a development model, resulting in religious activities based solely on tradition and habits.

METHOD

This research employed the Research and Development method based on action research. The development model for strengthening religious extracurricular activities was developed using the ADDIE model, which has five phases: analysis, design, development, implementation, and evaluation. The subjects were teachers and students from the MAN (Islamic Senior High School) level in Tanah Datar Regency. The research instruments used were divided into two categories: primary data, which consists of interviews with MAN Principals, PAI (Islamic Religious Education) teachers, and students. It was useful for gathering information about school policies and perspectives on extracurricular activities based on religious strengthening. At the same time, the secondary data were gathered from the previous year's extracurricular activity report. This study utilized descriptive analysis techniques.

RESULTS AND DISCUSSIONS

Before the development, the researchers conducted a needs analysis to identify problems in religious extracurricular activities, specifically Dhuhur prayers in congregation, Dhuha prayers, and Qur'an reading. The researchers interviewed PAI (Islamic Religious Education) teachers and observed religious extracurricular activities to obtain this information.

Needs analysis included analyzing existing religious extracurricular activities at school by conducting problem identification activities to determine what issues exist in implementing them. At this point, the researchers interviewed PAI teachers about implementing religious extracurricular activities thus far. The developed model must consider the school's needs to achieve the expected results.

Tanah Datar Regency has four MAN (Islamic Senior High Schools). The researchers interviewed four school principals (MAN 1, 2, 3, and 4). The issue arose from students' behaviour contrary to Sharia due to the school's substandard religious extracurricular activities. The students were less interested in praying Dhuhur in a congregation and reading the Qur'an. They preferred spending time in the canteen or chatting with their peers.

There was no handbook for teachers to use when conducting religious extracurricular activities, so the activities were irregular and limited to what the teacher wished to teach. Extracurricular activities at MAN 1 included Dhuhur prayers in congregation and reading the Quran. MAN 2 differed in that it sometimes enforced mandatory prayers and sometimes read the Quran. The obstacles confronted by MAN 2 teachers were the activeness and seriousness of students, making it difficult to instil the value of spiritual attitudes because some parents do not pray (Principal, personal interview, 2024).

MAN 3 held surah memorization sessions twice weekly (Junita, Personal Interview, 2024). MAN 4 rarely engaged in religious extracurricular activities. Teachers frequently organized religious extracurricular activities without prior planning, sometimes solely for competition purposes. The activities were only carried out if there were religious competitions, such as tahfidz. The challenge was that there were no rules for carrying out directed activities. Teachers only possessed

junior high school religious extracurricular guidelines from the Directorate General of Islamic Education. Thus, they must think for themselves when carrying out extracurricular activities. The teachers are expected to have guidelines for gathering students in the mosque, class, or field for religious extracurricular activities, such as tahfidz al-Qur'an, where the teacher listens to the students' readings. An oral test should be used for assessment.

At the Design stage, the researchers developed a model of extracurricular activities based on religious strengthening to help students build their character at the State Madrasah Aliyah in Tanah Datar Regency. The design stage began with a need analysis. Furthermore, the researchers created a book to serve as a reference for teachers when delivering extracurricular activity material, and they continued to design teacher and student guidebooks for the extracurricular activity program.

Revaldi (2024) argues that the vision of extracurricular activities is to maximize students' potential, talents, and interests and foster independence and creativity so that they can benefit themselves, their families, and society. The mission of extracurricular activities is to provide a variety of activities that students can choose based on their needs, potential, talents, and interests. Furthermore, the activities must allow students to express themselves freely through independent and/or group activities.

The religious extracurricular activities model was designed based on a needs analysis, followed by examining religious extracurricular activity objectives. The model begins with the rationale for model development, followed by supporting theory, an activity model, activity instructions, and a conclusion.

The model book of extracurricular activities based on religious strengthening in character building is a practical guideline for PAI (Islamic Religious Education) teachers implementing the extracurricular activity model. The design of the model book consists of five chapters: Chapter 1 contains religious strengthening, Chapter 2 contains character education, Chapter 3 contains a program of extracurricular activities based on religious strengthening, Chapter 4 contains guidelines for implementing a model of extracurricular activities based on

religious strengthening in the students' character building, and Chapter 5 contains a conclusion.

The development stage aimed to transform the results of the design stage, which was still conceptual, into an implementable product. According to the design, the product developed in this research was a model book of extracurricular activities based on religious strengthening in the character building of students. The development stage produced three products and went through a validation process to ensure their practicality and readability. The steps in the development stage included product development and formative revisions based on assessment results (Pramana et al., 2019).

The development results indicate that the model book for extracurricular activities based on religious strengthening in character building was highly valid. As a result, the research product met one of the criteria for usability. According to Al-Tabany, (2014), a learning model is considered good if it is valid, useful, and efficient.

Faturochman & Dwiyanto, (2016) explain that the validity aspect is associated with two factors: whether the model developed is based on a strong theoretical rationale and whether the components developed are internally consistent (interconnected). The theoretical rational aspect of the model of extracurricular activities based on religious strengthening in character building is based on clear theory. The development theory used was proposed by Branch, (2021), namely the ADDIE model, which includes the stages of analysis, design, development, implementation, and evaluation.

These types of learning activities are examples of constructivist learning applications in which students construct their knowledge. Susana (2019) discovered that learning while doing activities produces better results for students because the impressions they receive are more lasting and stored in their minds.

The first is the reaction principle aspect. Based on the validators' evaluations, the reaction principle was declared very valid, indicating that the reaction principle in the extracurricular model accurately depicted how educators reward/reinforce students and respond to what they do. The response seeks to

improve students' attention to lessons, increase learning motivation and activities, and foster positive learning behaviour. In this extracurricular activity model, educators facilitate each activity step, guide students who require it, and allow them to express their opinions and ideas. As a result, educators must interact with students and be responsive and adaptable in their learning.

The second is the support system. Supporting systems are devices that aid in the execution of activities. The results of the validator's assessment of the support system were deemed highly valid. The findings of this evaluation show that the support system for the model of extracurricular activities based on religious strengthening in character building was valid and appropriate for use in religious extracurricular activities. This support system was valid because its preparation and development were based on the theory.

The third category was the instructional and supportive effects. Each activity has an instructional and supportive effect. According to the experts' assessment, the instructional and supportive impact of the model of extracurricular activities based on religious strengthening in character building was valid, with an average value of 100%. These findings demonstrate that the direct or indirect impact of the model of extracurricular activities based on religious strengthening on character building at MAN Tanah Datar has a solid foundation.

The results of the practicality test through a questionnaire revealed that the extracurricular activity model book was practical and applicable. The practicality questionnaire assessment based on expert judgment was considered highly valid. These findings showed that the model's practicality questionnaire was supported by a clear theory, with an assessment percentage of 91.67%.

The evaluation stage of the ADDIE development design is the final data analysis (Cahyono, Tsani, & Rahma, 2018). At the time of development, researchers assessed 1) whether the model developed was consistent with the design and 2) whether the model was valid. Experts conducted this evaluation, after which they revised the developed product.

Fitriani, (2022) believes that several factors contribute to the success of extracurricular activities. First, advice or encouragement after each religious

extracurricular activity. Teachers' advice to students aims to provide guidance and direction in improving themselves to avoid repeating mistakes or preventing them from occurring. As a result, this serves as a motivator for students' religious character development. According to Maulana et al., (2020), the vision of extracurricular activities is the optimal development of students' potential, talents, and interests and the growth of their independence and creativity, which will benefit themselves, their families, and society.

CONCLUSION

According to the findings of the development of extracurricular activities model based on religious strengthening in the character building of students in the State Madrasah Aliyah in Tanah Datar Regency, the following conclusions can be drawn: According to the findings of the Development of a Model of Extracurricular Activities Based on Religious Strengthening in the Character Building of Students in Madrasah Aliyah Negeri Tanah Datar Regency, the following conclusions can be drawn: First, the validation results were categorized as highly valid after being assessed by validators with an average value of 100%, indicating that the model was appropriate. Second, the results of implementing the model were deemed very practical. The model received an average score of 91.7%, indicating it was very practical. Third, the effectiveness of the model was very positive.

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