

ENHANCING THE SOCIAL AND RELIGIOUS CHARACTER OF STUDENTS AT QURRATU A'YUN HIGH SCHOOL THROUGH EXTRACURRICULAR ACTIVITIES

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ABSTRACT

Religious education in schools is expected to have a significant impact on the development of students' religious and social character so as to prevent them from immoral social behavior. This research tries to identify extracurricular activities that help improve the social and religious character of students. This research uses qualitative methodologies, with in-depth interviews providing as data collecting technique. The data were subsequently analysed utilising triangulation techniques by modifying existing theories. According to the findings of this study, the school offers an Islamic tarbiyah programme as an extracurricular activity from Saturday through Sunday. Every day, a programme called tawjihat murabbiyat is used to control Islamic tarbiyah activities. In addition to extracurricular activities, the improvement of students' religious and social character is accomplished by the incorporation of religious principles into subject matter and the entrenching of appropriate behaviour in school culture. Developing social character involves working on a variety of skills, including discipline, respect for others, serving both parents, tolerance, humility, and caring for others and the environment. Concerning the religious attitudes fostered by the program, such as the practise of congregational prayer, the wearing of the veil, and hostility towards Wahdah Islamiyah and Mutamayyiz Muslims.

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INTRODUCTION

In recent years, character education has become a hot topic in the world of education in Indonesia. Between 2017 and 2022, at least 470 more studies on character education were conducted. The authors discovered these results while searching for articles in Google Scholar. Character education is getting more attention because scholastic education, which focuses solely on intellectuals¹, is thought to be incapable of addressing the issue of students' moral decadence. Several studies, including those by Bintang², Hasnadi³, Nurizka⁴, and Lubis⁵, found that technological advancements and globalization have the potential to erode student character, leading to moral decadence. Other studies, such as Indratmoko's⁶, and Wathani⁷ research, have emerged in response to this research, stating that preventive efforts are needed by strengthening character values in the younger generation. This effort is required to improve students' mentalities in the hopes of achieving a transformation capable of developing good character values in addition to forming intellectual and emotional skills^{8,9,10}. Character education contestation emerges as an academic concern for students' character in their interactions in society. Religious education is important in developing and enhancing student character in this position. Islamic religious education and character

¹ Krisna Sujaya, Inclusion of Intercultural Competence in Integrated Islamic Curriculum for MTs Students in the Post-Pandemic, *DINAMIKA ILMU*, Vol. 22 No. 1, 2022, 241-260.

² Bintang, Lanny, dan Jihan. (2021). Pengaruh Globalisasi terhadap Minat Generasi Muda dalam Melestarikan Kesenian Tradisional Indonesia. *Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan*. Vol. 5 (2),31-39.

³ Hasnadi. (2019). Penerapan Nilai –Nilai Karakter melalui Budaya Sekolah. *Jurnal Pendidikan dan Kependidikan*. Vol. 3 (2), 56-70

⁴ Nurizka, Rian. (2020). Internalisasi Nilai –Nilai Pancasila dalam Membentuk Karakter Sisa melalui Budaya Sekolah. *JurnalElementary School*. Vol. 7 (1), 38-49

⁵ Elly Zarnie Lubis dan Neti Karnati, “Penguatan Pendidikan Karakter Berbasis Kelas: Studi Permenidikbud Nomor 20 Tahun 2018,” *Jurnal Intelektualita: Keislaman, Sosial dan Sains* 11, no. 1 (2022): 95-103.

⁶ Indratmoko, Agung. (2017). Pengaruh Globalisasi terhadap Kenakalan Remaja di Desa Sidomukti Jember. *Jurnal Pancasila dan Kewarganegaraan*. Vol. 3 (1),121-133.

⁷ Wathani, Nurlaili. (2021). Internalisasi Nilai –Nilai Karakter melalui Budaya Sekolah di SMKN 41 Jakarta. *Jurnal Pendidikan Islam dan Isu –Isu Sosial*. Vol. 19 (2),47-77.

⁸ Atriyanti, Yuli. (2020). Strategi Sekolah dalam Penguatan Pendidikan Karakter Peserta Didik padaMasa Pandemi Covid-19. *Jurnal Pendidikan*. Vol. 14 (1),368-376

⁹ Basuki. (2018). Implementasi Nilai –Nilai Pendidikan Karakter Berbasis Budaya Sekolah di SMAN 9 Yogyakarta. *Jurnal Media Manajemen Pendidikan*. Vol. 1 (1), 67-77.

¹⁰ Syatifah, L. (2019). Implementasi Pendidikan Karakter : Sebuah Kajian Ilmiah dari Prespektif Gaya Kepemimpinan Kepala Sekolah. *Jurnal Manajemen Pendidikan Islam*. Vol. 4 (2), 1-21

cannot be separated because the basic teachings of Islam are the establishment of a harmonious basic relationship between humans and Allah SWT, as well as humans and other humans. In Islam, this phrase is known as *hablun min Allah* or *hablun min Nas*.

Religious education in schools is expected to have a significant impact on the development of students' religious and social character, preventing them from engaging in immoral social behavior. Senior high school students are in the mid-adolescent stage¹¹, which is characterized by mental instability¹² and behavior problems¹³. This instability is influenced by students' high curiosity, desire to try something new, desire to actualize themselves, desire to be more prominent than others, and search for identity. The school's role in developing and enhancing students' religious and social character is crucial. School is one of three environments that, according to Ki Hajar Dewantara, can shape students' personalities. The three environments are the family environment, the school environment, and the community environment. School consumes one-third of a student's day, and the school has a unique opportunity to shape the character of its students through it. According to Lind, the ability to act on moral values (moral competencies) can be strengthened in regular activities beginning in childhood, adolescence, and adulthood and can be accomplished in the family, school, higher education, and the workplace. The ability to act morally can be improved by exposing students to moral dilemmas in the classroom¹⁴. The same thing was expressed by Suryati, who said that student moral decadence was caused by a lack of character education for students, so strengthening character education was needed, which could start from the family, community, and school¹⁵.

The character development of students at school can be done by internalizing religious and social values into learning in the classroom and/or outside the classroom. Related to this, Purwaningsih and Fakhurrozi believes that educators and school managers need to integrate the character values that

¹¹ Desmita. (2009). *Psikologi Perkembangan*. Bandung: Remaja Rosdakarya.

¹² G. S Pастey and V. A Aminbhavi, "Impact of Emotional Maturity on Stress and Self Confidence of Adolescents.," *Journal of the Indian Academy of Applied Psychology* 32, no. 1 (2006): 66–70.

¹³ N. P Ngai and C. K. Cheung, "Predictors of the Likelihood of Delinquency: A Study of Marginal Youth in Hong Kong China," *Youth & Society* 36, no. 4 (2005): 445–470.

¹⁴ Lind, G. (2002). *Moral Dilemma Discussion Revisited; The Konstanz Method*. 28th Annual Conference: Conflict, Contradiction, and Contrarian Elements in Moral Development and Education.

¹⁵ Suryanti, E. W., & Widayanti, F. D. (2018). PENGUATAN PENDIDIKAN KARAKTER BERBASIS RELIGIUS. *Conference on Innovation and Application of Science and Technology*, (pp. 254-262)

will be developed into learning activities¹⁶, integrate them into the curriculum, include them in the syllabus and existing learning implementation plans, incorporate them into self-development programs, and train or get used to these virtues in the social (cultural) system of the school¹⁷. Extracurricular activities can also help to integrate character values. According to Rahayu, the existence of extracurricular activities outside of school hours serves as a support in the learning process at school by implementing theory and practice that students have acquired during the learning process¹⁸.

Qurratu A'yun Integrated Islamic Senior High School carries out an extracurricular activity called tarbiyah islamiyah. This activity contains religious and social material that aims to create a generation of Muslims who are believers, mutqin, muslih, mujahid, and muta'awin. The five categories are a summary of the ideal student characteristics in the school version. As an official school, Qurratu A'yun Integrated Islamic Senior High School also has a duty to deal with the problems of moral decay in the new millennium. Implementation of Tarbiyah Islamiyah involves all students in schools and uses special time. This study aims to find forms of Islamic tarbiyah implementation in developing and improving the religious and social character of students at the Qurratu A'yun Integrated Islamic Senior High School, Palu. This research attempts to answer the following research questions: 1) What is the concept of Islamic tarbiyah in the Qurratu A'yun Integrated Islamic Senior High School? 2) How does Islamic tarbiyah improve the religious and social character of Qurratu A'yun Integrated Islamic Senior High School students? The significance of this research lies in the research objective, which seeks to find a model for increasing the religious and social character of students in schools, which is beneficial for the social life of students in society.

Indonesia's education system still has moral issues, which are exacerbated by the fact that some students are becoming less moral. The author presents the following studies as a systematic review of previous studies, such as Character development is influenced by the environment and

¹⁶ Fakhurrozi, H., & Hamdani, F. (2022). QUALITY MANAGEMENT OF LEARNING AS AN EFFORT TO INCREASE SCHOOL ACCREDITATION VALUE DURING THE PANDEMIC. *Paedagogia: Jurnal Pendidikan*, 11(2), 243-256. <https://doi.org/10.24239/pdg.Vol11.Iss2.320>

¹⁷ Eka Purwaningsih, Fistian Novita, and Alwan M Wiranata, "IMPLEMENTASI PENDIDIKAN KARAKTER TERINTEGRASI DALAM KEGIATAN PEMBELAJARAN PADA SMK JURUSAN BANGUNAN DI DAERAH ISTIMEWA YOGYAKARTA," *Jurnal Pendidikan Teknologi dan Kejuruan* 21, no. 1 (2012): 74–82.

¹⁸ Dwi Agustina Rahayu and Harmanto, "Penguatan Lima Nilai Utama Karakter Melalui Budaya Sekolah Di Madrasah Aliyah Negeri Sidoarjo," *Jurnal Pendidikan dan Konseling* 4, no. 5 (2022): 3542–3562.

habits¹⁹. Religion can be formed through religious habituation in the environment in which students live²⁰. A religious educational environment will shape religious character²¹. Schools need to integrate the character values that will be developed into learning activities, integrate them into the curriculum, incorporate them into existing syllabuses and learning implementation plans, incorporate them into self-development programs, and train or familiarize these virtues in social relations. (Educational) institution. According to Anshori, as quoted by Lubis, there are five main character values that are the priorities of the movement to strengthen character education in schools. The five character values are a unified whole that cannot be separated, influence each other, and mutually determine and are determined. The five characteristics are religious, nationalist, independent, mutual cooperation, and integrity²².

Haddar conducted research titled "Efforts to Develop Spiritual Intelligence of Students Through Islamic Spiritual Extracurricular Activities at SMP YAPAN Indonesia²³, Depok". Beginning with daily programs, weekly programs, and annual programs that support the spiritual intelligence development of YAPAN Indonesia Middle School students. Religious extracurriculars can help students develop their creativity, solve problems without emotion, and act positively toward God's values. Based on the findings of this study, it can be concluded that religious extracurricular activities can help students develop their character. Another study was conducted by Latifah and found that Islamic Religious Education is a tool for changing knowledge in cognitive or religious aspects, changing norms and moral values to create affective aspects, commonly called attitudes, and also has a role in controlling psychomotor or behavioral aspects so as to create personality. completely human²⁴.

¹⁹ Akbar, M., Arismunandar, A., & Siring, A. (2022). Design Character Building Model Based Islam for the Prisoners. *International Journal of Multicultural and Multireligious Understanding*, 9(2), 263. <https://doi.org/10.18415/ijmmu.v9i2.3419>

²⁰ Nurbaiti, R., Alwy, S., & Taulabi, I. (2020). Pembentukan Karakter Religius Siswa Melalui Pembiasaan Aktivitas Keagamaan. *EL Bidayah: Journal of Islamic Elementary Education*, 2(1), 55–66. <https://doi.org/10.33367/jiee.v2i1.995>

²¹ Nadziroh, A. (2020). Strategi Penguatan Budaya Religius dalam Membentuk Karakter Peserta Didik Di Madrasah. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 4(1), 64–72. <https://doi.org/https://doi.org/10.15575/rjsalb.v4i1.6432>

²² Lubis and Karnati, "Penguatan Pendidikan Karakter Berbasis Kelas: Studi Permendikbud Nomor 20 Tahun 2018."

²³ Haddar, Gama. Upaya Pengembangan Kecerdasan Spiritual Siswa Melalui Kegiatan Ekstrakurikuler Rohani Islam Di SMP YAPAN Indonesia Depok. *Jurnal Pendas Mahakam*. Vol.1 No.1 (Juni 2016).

²⁴ Nur Latifah, "Penguatan Pendidikan Karakter Melalui Pendidikan Agama Islam," *JURNAL ELKATARIE: Jurnal Ilmu Pendidikan dan Sosial* 4, no. 1 (2021): 648–664.

The studies above are similar in the following ways: 1) Important character education is provided to students at school; 2) character and religious education can shape students' religious or social character; and 3) character education in schools can be accomplished through habituation and integration into lessons. This study shares and differs from previous research. The similarities in this study are found in the three points mentioned above, while the differences are found in the following: 1) the research site and location; 2) the characteristics of research objects and subjects; and 3) the research focus and scope. Previous studies focused on character education through religious education or character education. Each focuses on a different aspect, such as the formation of the students' religious or social character. The scope of this study includes not only the religious character of students, but also their social character. As a result, the scope of this study is broader than previous studies. This is also the significance of this research, which aims to find a learning model that can improve students' religious and social character.

Methods

This research is qualitative and aims to obtain an in-depth description of strengthening the religious and social character of students at SMA IT Qurrota A'yun Sigi. The research location in this study was SMA IT Qurrota A'yun, Sigi district, Central Sulawesi Province. This study uses a naturalistic approach. In general, qualitative-naturalistic research seeks to describe and interpret objects according to their original state, a state that is genuine, natural, and without engineering or manipulation by the researcher. Qualitative research explains facts as they are²⁵. The choice of this method is because the qualitative approach is able to describe as well as understand the meaning underlying participant behaviour, describe complex settings and interactions, explore types of information, and describe phenomena²⁶. So the use of this method focuses on collecting subjective information (data) from participants on the social reality studied in the two schools. Data were collected from natural settings during the implementation of Islamic tarbiyah at SMA IT Qurrota A'yun Sigi. Data was collected using in-depth interview techniques, of course, in the presence of researchers in the field. The main

²⁵ Sukardi, *Metode Penelitian Pendidikan: Kompetensi dan Prakteknya*, (Jakarta: Bumi Aksara, 2005), 157. Lihat juga Prasetya Irawan, *Logika dan Prosedur Penelitian: Pengantar Teori dan Panduan Praktis Penelitian Sosial bagi Mahasiswa dan Peneliti Pemula*, (Jakarta: STAIN, 1999), 59.

²⁶ Sanapiah Faisal, *Penelitian Kualitatif: Dasar-Dasar dan Aplikasi*, (Malang: YA3, 1990), 22.

respondents in this study were the principal of SMA IT, Qurrota A'yun Sigi, and four teachers who taught Islamic tarbiyah. The main respondents serve as the primary data source in this study. Secondary data sources come from notes, profile books, reference books, tarbiyah guidebooks, and other documents. The raw data collected is then codified, reduced, and classified based on the research topic. Furthermore, analysis and interpretation are carried out using triangulation.

RESULT AND DISCUSSION

The concept of Tarbiyah Islamiyah at the Qurrotu A'yun Integrated Islamic Senior High School

IT Qurrota A'yun Sigi High School is a school under the auspices of the Ministry of Education and Culture. This school implements the 2013 curriculum as a mandatory curriculum while also adding an Islamic religious curriculum. The reason for this is that the Qurrota A'yun school is an integrated Islamic school, so the school can legally add Islamic education to its practise. The religious material is collected into one term, Tarbiyah Islamiyah. Islamic tarbiyah activities have been implemented since 2017²⁷.

Tarbiyatul Islamiyah is an official school programme that aims to produce young people who have high religious competence, are good at reading the Koran, and have noble character. The school prepares equipment and teachers who are professionals in the field of religion. Professional teachers here can be interpreted as teachers who have religious competence in accordance with Wahdah Islamiyah standards and have attended cycles or training organised by Wahdah Islamiyah. "At least the murobbi has memorised the Koran, has a good reading of the Koran, and has the ability to teach, educate, and foster."

The term tarbiyatul Islamiyah as a concept in general means Islamic Education or Islamic Education. Theoretically, this term has developed in the world of Islamic education since the emergence and development of Islam. Theoretically too, this term refers to the concepts and practises of Islamic Education, but in this study, the term tarbiyatul Islamiyah is used to refer to an extracurricular activity in schools. Tarbiyatul Islamiyah is an Islamic learning activity and a religious movement initiated by Wahdah Islamiyah. SMA IT Qurrota A'yun, as an educational institution affiliated with Wahdah Islamiyah, implements Islamic tarbiyah activities in the learning process at school. Tarbiyatul Islamiyah activities are practised on

²⁷ Dewi Safitri, *Personal Interview* (Sigi, 2022).

Saturdays and Sundays. Students stay at school to take part in a series of activities that have been prepared by the teachers²⁸.

"Not all teachers here are murobbi/murobbiyah. This school is part of the Wahdah Islamiyah Sigi Foundation, so it belongs to the Wahdah Islamiyah organisation. And in Wahdah Islamiyah, when talking about tarbiyatul Islamiyah, they have levels or marhalahs. Not all of the teachers who teach at IT QA Sigi High School come from Wahdah cadres, or not all teachers at this high school are at a high level (tarbiyah, pen) when they enter teaching here. And to become murobbi or yah, one must meet special requirements. If he is still in marhalah ta'rif, then it is impossible for him (the teacher) to be able to teach tarbiyah or qurdis subjects in high school. Because the so-called cadres in Wahdah Islamiyah are those of high school age, the current high school students are marhalah ta'rif ula, or first level. So teachers who become murobbi/yah here have a higher marhala than them"²⁹.

The implementation of Islamic tarbiyah at SMA IT Qurrota A'yun is carried out in three forms. First, in the form of integration into Islamic religious education materials. Tarbiyah is integrated into Quran and Hadith lessons. The material provided is related to religious subjects such as monotheism, knowing Allah, knowing the apostles, and getting to know the religion of Islam. These study materials are integrated into the lessons of the Koran and hadith using a guidebook provided by Wahdah Islamiyah³⁰.

"In the past, tarbiyah activities were included in extracurricular activities, namely at the beginning of this school's opening in 2017-2018. Tarbiyah is carried out on Saturday or on another day, according to the agreement between the murobbi or murabbiyah and the mutarabbi. So whether the activities are carried out in the morning, afternoon, or evening, it's up to their agreement, but the actual schedule is on Saturday. For now, from 2019 until now, we have also included this tarbiyah in a subject that we call the Qur'an hadith subject, which is scheduled in every class and has a teacher teaching there"³¹.

"Tarbiyah Islamiyah is now a subject, so all students are obliged to follow it. If there are students who do not attend, it means that they do not take part in one of the subjects that have been

²⁸ M. Sabir, *Personal Interview* (Sigi, 2022).

²⁹ Mohamad Akbar, *Personal Interview* (Sigi, 2022).

³⁰ M. Sabir, *Personal Interview*.

³¹ Mohamad Akbar, *Personal Interview*.

included in the curriculum at school. Why are you required to attend? Tarbiyah Islamiyah is a superior programme in all schools under the auspices of Wahdah Islamiyah. When this school was first opened, it had a vision and a mission, one of which was moral development. This moral development can only be obtained through the implementation of halaqah tarbiyah. That's why halaqah tarbiyah in high school is mandatory"³².

Second, in the form of yaumiyyah activities or daily activities. Tarbiyah is carried out in the form of habituating students' daily behaviour at school. Murobbi provides assistance in the daily lives of students at school. Students have an obligation, which is not written down, in the form of facing the murobbi at school to deposit the memorization of the Koran or to consult about the difficulties encountered in carrying out tarbiyah. This activity is termed tawjihat murobbiyah. In an effort to support this activity, the school prepared many teachers to handle students. The ratio of teachers and students can be seen in the following table:

Tabel 1

Teacher and student ratio of SMA IT Qurrota A'yun

Gender	Teachers	Students
Man	10	46
Woman	11	74
Total	22	120

Third, integration into extracurricular activities at school. Tarbiyah is one of the extracurricular activities at SMA IT Qurrota A'yun Sigi. Extracurricular activities are held every Saturday and Sunday, and students stay at school. The three forms of Islamic tarbiyah integration are briefly summarised in the following table:

Tabel 2

The form of integration of Tarbiyah Islamiyah in SMA IT Qurrota A'yun

In Subjects matter	Student's daily activities	Extracurricular activities
Al-Quran and Hadith.	Habituation of social and religious behaviour in students	Stay Overnight in school every Saturday to Sunday.

The material contained in Tarbiyah Islamiyah is broadly divided into three categories: spiritual tarbiyah, tsaqafiyah tarbiyah, and bodily tarbiyah. Tarbiyah Ruhiyah aims to improve students' understanding and

³² M. Sabir, *Personal Interview*.

religious character. The material contained in it is such as: tahsinul quran (improving the reading of the Quran), reading and writing the Quran, praying in congregation, memorising the Quran, tadarus, praying midnight prayers in congregation, and tausiyah. 'Tarbiyah Tsaqafiyah contains religious knowledge, which is useful for developing students' religious insights. The material contained in it, such as syahadatain, ma'rifatullah, ma'rifatur rasul, and ma'rifatu din Islam³³. The tarbiyah jasadiyah contains learning related to the physical development of students. The material contained in it is mostly sports practises, such as futsal, swimming, mountain climbing, and basketball. In practise, teachers also play and accompany students to exercise³⁴

Tabel 3
Materi Tarbiyah Islamiyah

Tarbiyah ruhiyah	Tarbiyah tsaqafiyah	Tarbiyah jasadiyah
- tahsinul quran	Tazkiyatun nafs >>	Psychomotor
- reading and writing the Qur'an	habituation, motivation and uswatun hasanah	development
- prayers in congregation	- Knowing God	Futsal
- tadarus	- Knowing the apostles	Basketball
- Congregational midnight prayer	- Know the Islamic Dinul	Mountain climbing
- tausiyah > seven-minute lecture alternately every week	- history of the prophets and companions >>	Rihlah (recreation)
- Yaumiyah's practice	thematic, according to tarbiyah material	
- Attending the ta'lim assembly	- memorize the Koran	
	-- memorize hadiths	

The density of subject matter in Tarbiyatul Islamiyah makes the school try to distribute it in the form of subjects and activities at school. It can be said that the subject matter contained in Tarbiyatul Islamiyah adopts pesantren materials. This causes the schools under the auspices of the Wahdah Islamiyah Foundation to have religious characteristics, even though these schools are basically under the auspices of the Ministry of Education and Culture.

³³ Lukman Hakim, *Personal Interview* (Palu, July 22, 2022).

³⁴ Mulianti, *Personal Interview* (Palu, July 22, 2022).

Improving the religious and social character of Qurratu A'yun Integrated Islamic Senior High School students through Tarbiyah Islamiyah

The development of social aspects in students is obtained through habituation carried out at school. Some social behaviours that are not good are included in the school ban, such as smoking, drinking, dating, and fighting. Students who violate the prohibition will be punished. Habits in the school environment also include socialising with friends, with the opposite sex, with teachers and murobbi, and with residents of the school environment. This habituation is carried out based on the values contained in tarbiyah, namely devotion to parents, respecting the elders and loving the younger ones, infaq, visiting the sick, and tolerance, as well as maintaining religious harmony³⁵. Other aspects that are also carried out in habituation in the school environment are caring for others, tolerance, and respect for adherents of other religions. Caring for others is carried out by raising funds for disaster victims, visiting sick friends, and raising donations for death³⁶

"Tarbiyah participants are also taught to care for others. Participating in tarbiyah ruhiyah activities is like visiting sick people, one of which is that. So if someone is sick, they are looked for to be visited. So whenever there is a family, or there is a friend from a tarbiyah member who is sick, activities are directed there to visit them. So the tarbiyah activities on Saturday can be closed and diverted to visiting sick people. So activities are diverted to collecting donations to be brought to those who are sick. Second, there is something called infaq, infaq activity. This activity also teaches you to care for others. So it's like if there is a disaster, natural disaster and other things, then every liqo or halaqah tarbiyah in SMA IT is competing to collect donations. The money can come from members of the halaqah or they can also seek donations from outside the school by taking to the streets, to markets and other places to collect donations for victims of natural disasters. Then there are also gatherings at night by bringing food to be shared and eaten together, in my opinion that is also useful for training their concern for others"³⁷.

"They are proactive when there is a disaster, they remind each other when prayer time comes, and students are diligent in cleaning the mosque"³⁸

"Our students can socialise normally like other people. Some of them are also active in community activities, such as youth

³⁵ M. Sabir, *Personal Interview*.

³⁶ Sitti Hasnah, *Personal Interview* (Sigi, 2022).

³⁷ Mohamad Akbar, *Personal Interview*.

³⁸ Rahmat Agil, *Personal Interview* (Sigi, 2022).

organisations. It's just that maybe the socialising pattern of the children is a bit different because, indeed, in tarbiyah we emphasise the importance of the relationship between muhrim and non-muhrim. So maybe it's a little different from the general public, and I think this is understandable. Tarbiyah also emphasises lessons on serving both parents, respecting the elderly and loving the younger ones, and living in harmony and tolerance. I think that is part of the values of social life that are learned in tarbiyah"³⁹.

Discussion

Judging from the pattern of implementation and content of the material, Tarbiyah Islamiyah is a term that represents learning and religious activities in the Wahdah Islamiyah version of schools. It is said so because the tarbiyah material comes from the guidebook used in schools as Tarbiyah teaching materials. The two main books used are the Mawad Ta'rifiyah book and the Creation Book (a book on training material for intensive Muslim youth studies). The book is a collection of Islamic materials related to monotheism, sharia, and morals. It is a summary of several classic Islamic books, and adjustments have been made in accordance with the vision and mission of Wahdah Islamiyah. The goals to be achieved are for Muslims with the concept of 5 M (mu'min, mutqin, muslih, mutaawin, and mujahid). Subject matter includes muamalah jurisprudence, women's jurisprudence, tahsinul qiraah, tahfidz quran, tazkiyatun nafs, and monotheism. Furthermore, these materials are carried out through habituation in schools through tawjihat murobbiyah activities, MABIT, social activities, and religious activities.

Theoretically, referring to Muhaimin's opinion⁴⁰, which states that "Islamic Education is Islamic education or Islamic Religious Education, namely efforts to educate the Islamic religion or its teachings and values, so that it becomes a way of life and one's attitude to life, In this second sense, Islamic education can be in the form of: 1) all activities carried out by a person or an institution to help a person or group of students instill and develop Islamic teachings and their values; 2) all phenomena or encounters between two or more people whose impact is the inculcation and growth of Islamic teachings and their values on one or several parties, then tarbiyah activities are included in the category of Islamic Education. On the other hand, tarbiyah activities also contain elements of developing students' social attitudes, which are carried out through student social activities at school. Social activities are intended to develop students' social attitudes such as tolerance, humility,

³⁹ M. Sabir, *Personal Interview*.

⁴⁰ Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi*. Jakarta: Raja Grafindo Persada, 2012. Hal. 32

respect for others, caring for others, caring for the environment, maintaining harmony, and respecting differences. Based on the results of the research above, it can be said that Islamic tarbiyah activities at SMA IT Qurrota A'yun are school activities to develop the religious and social character of students.

The integration of Tarbiyah Islamiyah at SMA IT Qurrota A'yun Sigi is implemented in three forms: integration into subject matter, integration into daily activities, and integration into extracurricular activities. The first integration was carried out in religious subjects such as the Quran, Hadith, Aqidah Akhlak, and Fiqh. Schools use special books to teach these materials. It seems that this was done so that students only have one understanding of religion, an understanding that is in accordance with the teachings of Wahdah. No other books were found that were used as Islamic religious textbooks. The second integration is carried out in the form of a hidden curriculum. Yaumiyyah activities, in another language, tawjihat murobbiyah, are not recorded in writing in school documents, but these activities are semi-compulsory activities carried out by students every day. Students take turns facing the murobbi to report on their learning progress as well as the difficulties encountered when carrying out Islamic tarbiyah. At other times, the murobbi also came to students to ask about the progress of their tarbiyah. Murobbi controls students through these yaumiyyah activities. The things that are often asked in this control are about the number of memorizations of the Koran and hadith, how many chapters have been memorized through tadarus, how to behave towards parents, being active in congregational prayers at home and at school, and other matters related to the obstacles faced by students in meeting the targets set in tarbiyah. The control carried out by Murobbi in Yaumiyyah activities motivates students to improve themselves. While the third integration is carried out in the form of extracurricular activities and staying together at school every weekend.

The integration of Islamic tarbiyah into subject matter and extracurricular activities framed in the form of school culture of habituating student character at school supports Lalan⁴¹ and Fakhurrozi's⁴² research. Lalan et al. and Fakhurrozi et al. found that the development of social character in schools should not only be in the form of a subject matter but also be integrated into each subject, self-development programs through extra-curricular activities, and school culture in the form of habituation. Meanwhile, Purwaningsih stated that educators and school managers need to

⁴¹ Jajang Lalan, M Wahid Khoerrudin, and Wilda Akmalia Fitriani, "PEMBELAJARAN PENDIDIKAN AGAMA ISLAM DI LUAR JAM PELAJARAN SEBAGAI LABORATORIUM SOSIAL PENDIDIKAN AGAMA ISLAM," *Al Mujadid: Jurnal Ilmu-ilmu Agama* 1, no. 2 (2019): 117–129.

⁴² Hatta Fakhurrozi et al., "Integration of Islamic Education Curriculum to Enhance the Social Character of Vocational High School Students," *Ta'dib* 26, no. 1 (2023): 171.

integrate the character values that will be developed into learning activities by integrating them into existing curriculum, syllabus, and Learning Program Plans (RPP), pouring them into self-development programs, and training and familiarizing themselves with these virtues in school social (cultural) arrangements⁴³.

Islamic Religious education material in Tarbiyah Islamiyah activities has similarities with educational material taught in other schools; however, the form of habituation carried out by SMA IT Qurrota A'yun Sigi in instilling students' religious and social character can be said to be unique and interesting. Referring to the behavioristic learning theory that learning must be done repeatedly in order to produce changes in student character, the practice of Islamic tarbiyah is one of the applications of this theory. As a result, students who attend Tarbiyah Islamiyah tend to have higher religious and social attitudes than those who do not. Religious and social learning by repetition in the form of habituation can improve students' religious and social character and behavior at school. This can be seen in the spirit of carrying out religious activities such as congregational prayers at school and in the manners of students when interacting with others. In the case of SMA Qurrota A'yun, female students also use the veil as an expression of their religious attitude.

The other side of Islamic tarbiyah activities is the process of forming militant cadres. The main objective of Tarbiyah Islamiyah is indeed to produce ideal Muslim cadres, which they term al Muslim al mutamayyiz, but another aspect that is also formed is cadres who have high militancy towards Wahdah Islamiyah, which is beneficial for organizational interests socially and politically. Tarbiyah Islamiyah, with full assistance as in boarding school practice, is only held on two days each week, producing a quite strong cultural effect by creating a militant attitude in students. This militancy leads to the Wahdah organization being the parent organization for Islamic tarbiyah activities. This cultural effect has an impact on the school environment, around the school, and in the community. One of the visible cultural effects in the field is the emergence of an exclusive Islamic group with the characteristic of wearing a veil for women and high pants for men. However, the students of SMA IT Qurrota A'yun are not the same as other exclusive puritan Islamic groups, which often blame or use takfiri against other groups outside of them. At that level, students are more tolerant and do not mind other people's different opinions. The results of this study related to militancy support the findings of other researchers who state that Wahdah Islamiyah

⁴³ Purwaningsih, Novita, and Wiranata, "IMPLEMENTASI PENDIDIKAN KARAKTER TERINTEGRASI DALAM KEGIATAN PEMBELAJARAN PADA SMK JURUSAN BANGUNAN DI DAERAH ISTIMEWA YOGYAKARTA."

and its derivations are organizations that produce militant cadres for religious and political interests⁴⁴⁵.

Several social aspects of students lives developed through Islamic tarbiyah, such as discipline, caring for others, respecting others, serving both parents, and tolerance. Discipline can be seen in the emergence of an attitude of militancy, the use of exclusive symbols of Islam such as the veil, and the muwajjah murabbayat. The last term refers to student activities that report daily activities to the murabbi. Caring for others can be seen in fundraising activities for people affected by the disaster as well as fundraising activities for parents of students who have passed away. Respect for other people can be seen in the laughter of students towards teachers and older people. Furthermore, filial piety toward parents is one of the teachings that are required for students at school. Control over this is carried out during muwajjah. Students are required to report activities carried out at home and outside school to the teacher.

As a final statement in this study, the authors would like to convey that Islamic tarbiyah activities are very appropriate to be carried out to develop the religious and social character of students. This precision is not meant for the material but rather for the method used in implementing Islamic tarbiyah in the form of integration into the learning curriculum in schools. Curriculum integration in the three forms of learning, as explained above, is very effective in increasing the religious and social character of students in schools. Character education given in the form of subject matter alone will not be effective in improving student character and behavior. It takes habituation and acculturation in the school environment before character education can be properly implemented. Another benefit is that schools can also control student development through daily and weekly activities, which are useful as student evaluation tools.

CONCLUSION

Strengthening the religious and social character of students at SMA IT Qurrota A'yun Sigi is carried out by integrating Islamic tarbiyah activities into the education curriculum at school. Integration is carried out in the following three forms: 1) integration into subject matter; 2) integration into daily

⁴⁴ Muhammad Saleh Tajuddin, "PEMIKIRAN DAN GERAKAN POLITIK ORGANISASIWAHDAH ISLAMIYAH(WI)DI SULAWESI SELATAN," *Al Fikir* 17, no. 1 (2013): 215–230.

⁴⁵ Andi Muhammad Asbar, *Pos-Islamisme dalam Pendidikan Islam di Kabupaten Bulukumba*, (Disertasi tidak diterbitkan, Banjarmasin: Pascasarjana Universitas Islam Negeri (UIN) Antasari, 2001)

activities; and 3) integration into extracurricular activities. Strengthening students' religious and social attitudes is also carried out through creating a school culture that supports the development of students' religious and social characters. Tarbiyah activities have proven to be effective with the emergence of tolerant student behavior, respect for harmony, mutual respect, respect for differences, tawadhu', caring for others, caring for the environment, and being active in carrying out religious orders. Character education given in the form of subject matter alone will not be effective in improving student character and behavior. It takes habituation and acculturation in the school environment before character education can be properly implemented.

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