



# Internalization of Religious Values to Students Based on Extracurricular Activities in Junior High School

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## Abstract

Internalization of religious values in schools is very important so that students not only understand them, but are able to practice them in various ways of life. Classroom learning has not been able to provide capital for students to answer the challenges faced in the millennial era, considering that classroom learning focuses more on developing cognitive aspects, while affective and psychomotor skills occur very little. This research aims to internalize Islamic religious values to students through extracurricular activities. This research uses a qualitative method with a phenomenological approach to explore the process of internalizing religious values through Islamic extracurricular activities at the junior high school level in Indonesia. One school in Indonesia took anticipatory steps by designing extracurricular activities by prioritizing religious activities to strengthen student enrichment and deepening of religious values. Data sources in the study included students who were active in extracurricular activities, supervising teachers, school principals, and parents. Data collection was conducted through in-depth interviews, participant observation and documentation. The research findings show that the internalization of religious values carried out includes the values of faith, sharia, and morals with exemplary methods, habituation, advice and supervision; and the internalization process goes through three stages, namely; transformation, transaction and transinternalization. These findings are associated with previous theories that have implications or contribute in a form that supports and strengthens previous theories.

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## INTRODUCTION

The National Education System mandates that the purpose of national education is to develop students to become human beings who believe in God Almighty, have noble character, are knowledgeable, capable, creative, independent, and become independent human beings, decent, democratic and responsible citizens. School as a place to realize the purpose of education is expected to be able to shape the character and develop the potential of students

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through a systematic implementation process, in accordance with the function of education itself. Through the educational process, a person has the opportunity to develop himself in accordance with his potential (Abdullah, 2022). This potential is in the form of intelligence, skills, creativity, and a responsible personality (Amaliyah & Rahmat, 2021; Arifin, 2022).

Seeing that the potential that must be developed in the educational process is so complex, achievement in the educational process is not only emphasized on aspects of developing academic intelligence, but must also be harmonized with the development of aspects of spirituality (Agustin & Nuha, 2024). Intellectual intelligence needs to be balanced with spiritual intelligence. This is because one's intellect will falter when experiencing spiritual instability. In fact, the success of development that is not balanced with mental-spiritual development has the potential to foster the growth of “hedonistic” cultural life in people's lives (Samsudin & Iffah, 2019; Susanti & Fachrudin, 2024).

The impact of hedonism and the imbalance between intellectual intelligence and spiritual intelligence is the emergence of life behaviors that are not appropriate and not in accordance with values, especially religious values sourced from religious teachings. For example, inappropriate behavior by school-age adolescents is difficult to avoid. Such as brawls, teacher brawls, abortions, minding, free sex, theft, violence, fraud, gangs and other despicable acts (Hasibuan, 2024; Suradi, 2018).

Ironically, problems related to the destruction of morals and thinking of the younger generation sometimes do not receive serious attention and simply disappear, without any preventive action from various parties, including educational institutions (Murjani & Nurjaman, 2022). As a result, various similar events then continue to be repeated to a level or type of event that may never have been imagined before. Not many people realize that this is actually a big problem, because it involves the fate of the younger generation and the future of the Indonesian nation.

Therefore, in every educational unit, there should not only be a process of knowledge transfer, but also a process of value transfer. This means that efforts to internalize positive values derived from religious values are always needed. Through the process of internalization of educational activities, it is expected to be able to give birth to a whole human being, as a human being who has high intelligence, praiseworthy morals and faith and devotion to God Almighty (Sudaryanti, 2017).

The process of internalizing religious values in educational institutions is very important so that students are able to understand, practice and obey the teachings and values that come from religion (Hakim, 2022; Setiawan et al., 2021; Syafik, 2021). Then they have good and correct traits in behavior and speech in their lives. This is in line with the meaning of internalization itself, which is the process of incorporating ideal values and attitudes that were previously considered outside the individual. Internalization of Islamic religious values is carried out through a process of understanding Islamic teachings thoroughly, then continued with awareness of the importance of the religious teachings themselves (Bali & Susilowati, 2019; Mashuri & Fanani, 2021).

Based on the data obtained by the author in the field, the internalization of religious values through the learning process of Islamic Religious Education in schools has not received sufficient time allocation. The learning process of Islamic Religious Education with a very limited time allocation has not been able to provide capital for students to answer the challenges faced in the current millennial era. As a result, learning Islamic Religious Education in the classroom

only focuses on developing cognitive aspects, while the aspects of attitude (affective) and habituation and practice of religious values (psychomotor) are very minimal. This is a concern for educational practitioners, with the argument that schools as educational institutions that are expected to make a positive contribution, have not been maximized in presenting religious values to each student. Not to mention the declining interest of junior high school students to take religious lessons, learn the Quran in mushalas and other Islamic learning places.

In the Regulation of the Director General of Education of the Ministry of Religious Affairs of the Republic of Indonesia Number: Dj.I/12A/2009 of 2009 it is emphasized that; the development of extracurricular activities seeks to strengthen, enrich and improve values and norms in the practice and mastery of the holy book, faith and piety and noble character, guidance from Islamic Religious Education and other competent education.

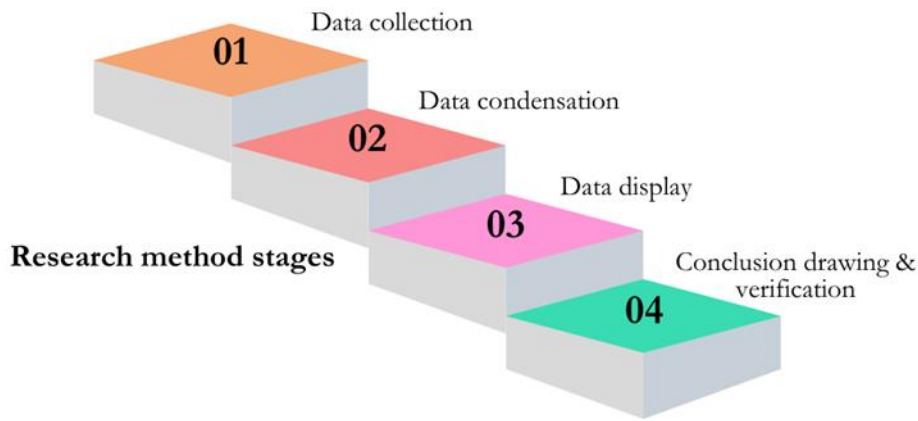
This regulation is in line with the Decree of the Minister of National Education: 125/U/2002 of 2002, which explains that “school or madrasah holidays during the month of Ramadan are filled and utilized to carry out various activities aimed at improving ethics”. Ethics, understanding, deepening and practicing religion, including other extracurricular activities that contain morals. The development of extracurricular activities outside of class hours is intended to develop students' resources both with regard to the application of the knowledge they have acquired.

It is interesting to examine further that schools plan extracurricular activities not only focused on sports or arts activities. However, it is more directed at religious activities to support and strengthen the enrichment and deepening of students' religious values. These extracurricular activities include learning the Quran, as well as other religious rituals, such as the practice of fard prayers and sunnah prayers.

## METHODS

This study uses a qualitative method with a phenomenological approach to explore the process of internalizing religious values through Islamic extracurricular activities in junior high schools (Dafrizal et al., 2023; Engkizar et al., 2021; Idris et al., 2024; Oktavia et al., 2023). A phenomenological approach was chosen to understand the experiences, perceptions and meanings that students, mentor teachers and schools give to these activities. The location and subject of this study were conducted at Junior High School in Situbondo, Indonesia. The school has Islamic religion-based extracurricular activities, such as rohis (Islamic spirituality), recitation, or Islamic arts.

Data sources in the study included students who were active in extracurricular activities, supervising teachers, principals, and parents. Data collection was carried out through in-depth interviews, participant observation and documentation. In-depth interviews were conducted to explore the experiences and views of subjects regarding the process of internalizing religious values. Observations were made during extracurricular activities to see the implementation of values directly. Documentation in the form of photos, videos or activity program notes was used to complement the data. Data analysis uses the Miles and Huberman model which includes data collection, data condensation, data display, drawing conclusions and verification. Researchers will look for the main themes that emerge from the data to understand how religious values are internalized through extracurricular activities.

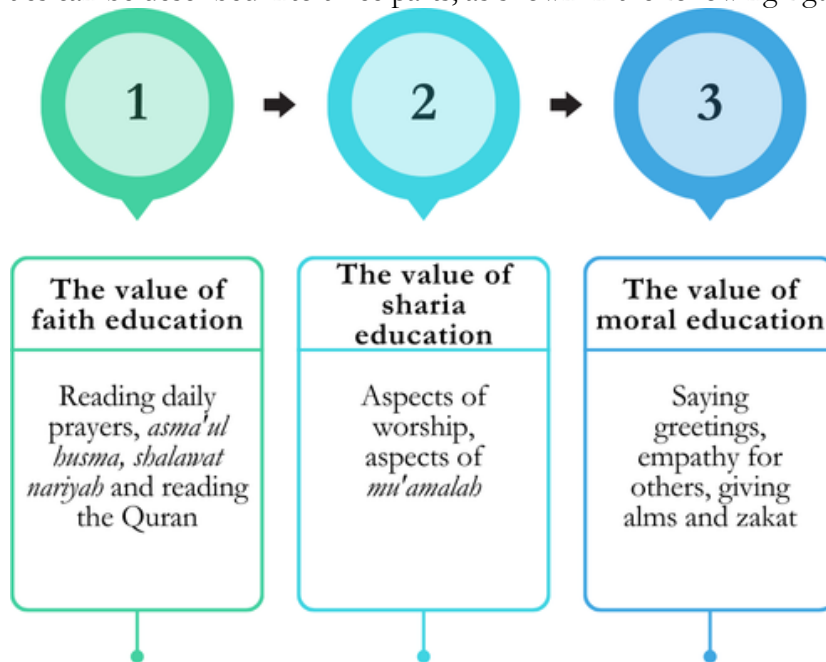


**Fig 1. Research method stages**

**RESEARCH RESULT**

The results showed that the internalization of religious values carried out includes the values of faith, sharia, and morals with exemplary methods, habituation, advice and supervision. Then the internalization process goes through three stages, namely; transformation, transaction and internalization.

Extracurricular activities are one component of programmed self-development activities. The religious extracurricular activities carried out in junior high schools are an integral part of the extracurricular program. This means that Islamic religious activities are not only through curricular activities but are strengthened by religious extracurricular activities. In addition, in order to succeed various religious extracurricular activities, the school establishes synergy with parents in the hope that they can fully support the cultivation of Islamic values in children who are raised in an Islamic family environment. One of the Islamic Religious Education teachers appealed to parents to play an active role in guiding their children in worship and behavior (morals), including in Muslim dress. The religious values internalized through religious extracurricular activities can be described into three parts, as shown in the following figure.



**Fig 2. Internalization of religious values through extracurricular activities**

First, the value of faith education. The value of aqidah education is a value related to belief as a pillar or foundation in Islamic teachings. Belief in Islam is known as faith. The word faith itself comes from Arabic which means to believe,

to build the value of students' faith, schools design religious extracurricular activities by training students to get used to reading daily prayers, *asma'ul husna*, *shalawat nariyah* and reading the Quran. To train the habit of reading the Quran, a special extracurricular activity was formed to memorize the Quran juz 30. Through this activity, students are expected to show obedience to Allah. This statement was conveyed by the following informant.

*Extracurricular activities such as Quran recitation, religious discussions, and other religious activities help me deepen my understanding of Islam (informant 1), religious extracurricular activities help me understand Islam more deeply and practice its values in everyday life (informant 2), many forms of religious extracurricular activities contain the value of creed education at school, including getting students used to reading daily prayers, reading the Quran and performing prayers (informant 3)*

Providing *aqidah* (faith) value education to students through various extracurricular activities as mentioned above, is an obligation that cannot be abandoned. This is because faith is the foundation of one's Islamic faith (Imelda, 2018; Maisyanah et al., 2020; Suwandi & Rifki, 2024). It refers to the level of a Muslim's faith in the truth of Islam, especially regarding the main points of faith in Islam, namely *tawhid*. The word *tawhid* comes from the root word *tauhid* (Arabic) which means belief or belief in Allah SWT. Refers to the extent of a Muslim's belief in the truth of his fundamental and dogmatic religious teachings. The spirit of *tawhid* is the goal of Islamic education that must be instilled in students (Hasan, 2018).

Faith education should be one of the main points of students' religious education (Hatim, 2018; Warsah, 2018). With this piety, it is hoped that in the future they will grow into people who believe in Allah SWT, carry out His commands and stay away from His prohibitions. In addition, they are able to keep themselves from bad deeds and habits. As a manifestation of faith, faith is realized in the form of verbal recognition, justification in the heart, and real implementation in actions.

The indicators are a sense of love for Allah and the Prophet Muhammad SAW as His messenger, carrying out His commands, staying away from His prohibitions, consistently implementing His teachings, building relationships horizontally and vertically, doing good deeds and preaching in the way of Allah in the manner exemplified by the Prophet Muhammad SAW.

Second, the value of sharia education. The value of sharia education (*amaliyah*) is a value related to one's actions as a servant of God. Related to the divine norm system that regulates the relationship between humans and God, humans and humans, and humans and other nature. The internalization of sharia values carried out through religious extracurricular activities at junior high schools, almost all of which contain Islamic sharia values (*amaliyah*). In this research, we will explain the values of sharia (*amaliyah*) regarding two aspects, namely the educational aspects of worship and *mu'amalah*. This sharia education value was conveyed by the informant as in the following interview.

*The process of internalizing educational values through religious extracurricular activities includes activities such as Zuhr prayers in congregation, Duha prayers in congregation, Friday prayers, commemoration of Islamic holidays (informant 4), Friday alms activities which are routinely carried out, where each student gives alms as much as possible coordinated by the school organization management (informant 5), the results of student donations are then used to buy livestock as sacrificial animals to be slaughtered on Eid al-Adha, then the meat is donated or distributed to the community who are entitled to receive it (informant 6), integrating mu'amalah values through social care activities such as the distribution of free takjil and the distribution of zakat fitrah every Ramadan (informant 7), students also raise humanitarian aid*

*funds for residents affected by natural disasters and other disasters* (informant 8)

Another thing that is highlighted in *mu'amalah* education through religious extracurricular activities is about order regarding social issues, namely brotherhood, deliberation, tolerance, and responsibility. The religious values applied are the value of responsibility both individually and organizationally (Ahsanulhaq, 2019; Azis & Masrukin, 2019; Rahmah et al., 2022).

The value of responsibility can be seen from students who always do the tasks given through the work program seriously. This proves that students are always responsible in carrying out their obligations. Tolerance that appears to be realized through extracurricular activities is mutual respect and respect for others, especially during deliberations in order to make decisions (Maimun, 2017; Sanusi et al., 2023). The attitude of brotherhood, helping each other in goodness has been well established, especially among fellow school organization administrators. The value of wisdom that can be instilled is to train students' awareness that Allah will always be present in themselves, watching their movements, so that they are embedded in awareness to always do something in line with religious teachings and always hope for the pleasure of Allah alone (Putri et al., 2021; Rahawarin et al., 2023; Sabrina et al., 2022).

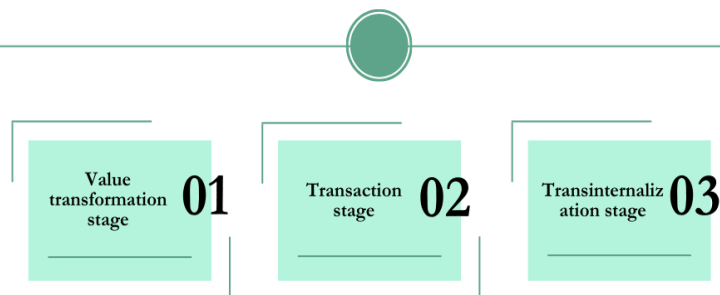
The third is the value of moral education. Moral education is an educational value related to a person's ethics (morals) which aims to rid oneself of despicable behavior and keep away from commendable behavior (Agus, 2018; Alfariq et al., 2021; Haq, 2015; Maideja et al., 2023; Muswara & Zalnur, 2019; Pasaleron et al., 2023). Therefore, moral education is the most important part for students in their daily lives. This statement was conveyed by the informant in the following interview.

*Value internalization activities carried out include spreading or cultivating greetings and shaking hands with teachers in the school environment and outside school, empathy for others, getting students used to giving alms through the zakat program sincerely* (informant 9), ... *the results of the alms are then collected to be distributed or donated to underprivileged friends, the poor, orphans and people in need in the school environment, including the social impact of natural disasters* (informant 10), *the implementation of the program to cultivate an attitude of love for the environment is carried out every day, namely maintaining cleanliness by getting used to throwing garbage in its place, cleaning the surrounding environment through social service and participating in maintaining the beauty of the environment. flower garden around the school* (informant 11), *the discipline applied in terms of dressing must be in accordance with Islamic clothing standards, namely clean and covering the aurat* (informant 12)

Conceptually, morals are divided into two parts, namely: First, praiseworthy morals (*mahmudah*), namely behavior that is in accordance with religious norms, not driven by lust (Fadliyani et al., 2021; Oktarinda et al., 2021; Sumatri & Alwizar, 2021). These morals are always instilled in students to be practiced in everyday life. The second is despicable morals (*madz'amumah*), which are morals driven by lust that lead to despicable actions, such as arrogance, *su'udon*, laziness, spite, envy and so on. Thus, it can be interpreted that moral education is education that can lead to success (Alfin, 2017; Kuswanto, 2015). Therefore, educating students who have good morals al-karimah is not only the responsibility of educators at school, but also the responsibility of parents, because parents are the first reflection that will be imitated by students.

The process of internalizing religious values is carried out in several stages in accordance with the stages of the process of internalizing religious values, namely: the value transformation stage, the transaction stage and the internalization stage. As the stages are seen in the following figure.

### The stages of the process of internalizing religious values



**Fig 3. Stages of the process of internalizing religious values**

First, the value transformation stage. In this value stage, mentors or peer tutors provide explanations (materials) about the importance of religious values for students. These values include what values are worth pursuing and what should be abandoned (Irsyad et al., 2022; Widyaningsih et al., 2014). Islamic Religious Education is verbal with a one-way communication pattern (teacher center), the teacher is active in delivering Islamic Religious Education material, while students are passive (Czarnecka et al., 2022; Zuhro et al., 2023). This value transformation stage is just a transfer of knowledge from teachers to students. The internalized religious values are still in the cognitive stage and the material obtained has the potential to evaporate again because it only relies on the strength of students' memories (Fikri & Zulfila, 2022; Khasanah, 2021).

The second is the transaction stage. At the value transaction stage between teachers and students there has been two-way communication, where both are active. Teachers not only convey Islamic Religious Education material about good and bad values, but are also involved in instilling and giving examples of real practice (Akbar & Azani, 2024; Rifki et al., 2023). Meanwhile, students are asked to give the same response, namely accepting and practicing these values.

In the context of junior high school, value transactions are manifested in internalization activities in terms of how to dress properly and correctly according to Islamic events, reading the Quran correctly according to tajweed, Ramadan pesantren activities and zakat distribution. In this activity, the teacher not only provides an explanation of how to do it, but also gives direct examples to students (Asy-Syahida & Rasyid, 2020; Bakar et al., 2020; Rahayu et al., 2020; Sutrisno et al., 2022). Therefore, at this stage the internalization process carried out by the teacher can have a great influence on students to practice what the teacher exemplifies, thus religious values will be embedded in students. Hopefully, students can easily apply it in real life every day.

The third is the transinternalization stage. In this transinternalization stage, the religious values instilled in the research findings are in terms of educational clothing not only limited to giving examples of how to dress in accordance with Islamic teachings, but to be an example because they dress Muslim. Likewise, in Dhuha and Asr prayers in congregation, the teacher directly becomes the imam and always prays on time. From these activities, students will gradually imitate the good attitudes and behaviors exemplified by their teachers.

The appearance of a teacher in front of students is no longer seen only from his physical appearance, but his personality (Ediyono, 2018). Students capture educational messages from teachers, not only in their movements and appearance, but also in their mental attitude and good character. In this internalization there is communication between two personalities, each of which is actively involved. Educators must really pay attention to their attitudes and behavior, both in front of students and in everyday life, because educators no

longer give examples but become role models for students (Aufirandra et al., 2017).

## CONCLUSION

These findings have answered the research questions and objectives to be achieved that the internalization of religious values carried out through religious extracurricular activities of Junior High School, including the values of aqidah, sharia. values and moral values. Implemented by the method of exemplary, habituation, advice and supervision. The internalization process goes through three stages, namely the value transformation stage, the value transaction stage and the value internalization stage. In its implementation, this third stage is supported by harmonious cooperation between fellow teachers and also by students. The results of the analysis of the findings of this study after being associated with previous theories have theoretical implications or contributions in the form of supporting and strengthening previous theories.

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