



Effectiveness of Islamic Spiritual Extracurricular Activities in Shaping Vocational Students' Character

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Abstract

The formation of Islamic character in vocational high schools is an urgent necessity in the face of modernization that often erodes moral and spiritual values among students. Islamic Spiritual extracurricular activities serve as a strategic medium to instill discipline, responsibility, social concern, religiosity, and noble morality. This study analyzes the effectiveness of these activities in shaping students' Islamic character, drawing upon the perspectives of Lickona, Al-Ghazali, and the Ministry of National Education. Using a qualitative case study design, data were collected through observation, in-depth interviews, and documentation involving students, mentors, and school authorities. Data were analyzed with Miles and Huberman's interactive model to ensure validity and systematic interpretation. The findings demonstrate that Islamic Spiritual extracurricular activities effectively strengthen students' Islamic character, particularly in discipline, responsibility, social awareness, religiosity, and morality. Supporting factors include school support, mentor competence, and student enthusiasm, while inhibiting factors involve limited time, external environmental influences, and inconsistent practice at home. The implication highlights the importance of structured and continuous character-building programs to ensure the internalization of Islamic values in daily life. The novelty lies in affirming the direct relationship between extracurricular effectiveness and Islamic character formation, while uncovering gaps between participation and value application outside school.

INTRODUCTION

Islamic character is the cornerstone of shaping a Muslim with noble moral character, encompassing values such as honesty, discipline, responsibility, social awareness, and consistency in performing religious duties. Unfortunately, however, students' Islamic character remains relatively weak at present. There are still many instances of student behavior that do not reflect Islamic values, such as frequent truancy, defiance toward teachers, using coarse language, a lack of discipline, a lack of responsibility, and a lack of concern for others. Schools

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have made various efforts to address this issue, but they have not been entirely successful. That is why Islamic character education plays a crucial role in society (Alam et al., 2023).

One of the most strategic religious extracurricular activities is the Islamic Spirituality Club (*Rohis*). Rohis is a religion-based extracurricular organization that aims to nurture moral values and shape students' Islamic character on an ongoing basis outside of formal class hours. Rohis can strengthen students' faith and piety toward God the Almighty, instill noble moral values, foster better attitudes, and broaden their religious knowledge (Fauzi & Firman, 2023). Unlike classroom instruction, which tends to be theoretical, Rohis provides a space for hands-on learning through experience, practice, and role modeling. Through Rohis, students are trained to be disciplined, responsible, caring toward others, and to become trustworthy leaders. Most importantly, the extent to which the effectiveness of Rohis activities impacts the achievement of its objectives is crucial. This aligns with the findings of (Sipahutar et al., 2024). The study's findings indicate that student participation in Rohis events has a significant influence on enhancing religious devotion (Sipahutar et al., 2024). The effectiveness of a program serves as a key indicator of whether it brings about tangible change or remains merely a routine activity without results. Therefore, research on the effectiveness of Rohis activities in shaping students' Islamic character is of great importance.

Medan State Vocational High School No. 3 is a fairly large vocational high school with a good reputation in the city of Medan. As a school where the majority of students are Muslim, Medan State Vocational High School No. 3 is strongly committed to religious guidance and Islamic character education. One tangible manifestation of this commitment is the active, scheduled, and structured implementation of the Islamic Spirituality (*Rohis*) extracurricular program. Rohis activities at this school involve various stakeholders, ranging from the principal, Islamic Religious Education teachers, and Rohis advisors to students serving as members and core leaders.

The existence of Rohis has a strong legal foundation. Minister of Education and Culture Regulation No. 62 of 2014 concerning Extracurricular Activities (Regulation of the Minister of Education and Culture of the Republic of Indonesia, 2014) explicitly stipulates that every educational institution is required to organize extracurricular activities as part of the learning process. Article 2, paragraph (2) of the aforementioned Ministerial Regulation states that extracurricular activities aim to develop students' potential and strengthen their character, including religious values. With this regulation, Rohis has strong legal legitimacy to be implemented and developed in schools.

Based on initial observations at vocational high schools, the Rohis programs at these schools are quite diverse, including weekly Islamic forums every Friday, celebrations of major Islamic holidays, charitable or religious social initiatives, short-term Islamic boarding school programs, evenings dedicated to strengthening faith and piety, nature reflection sessions, and other social activities. Unfortunately, however, there is a gap between the ideal goals and reality. Student participation in Rohis activities remains very low. Only a small fraction of the dozens of registered members consistently attends each regular forum session. Most of the other members are sporadic sometimes present, sometimes not. Even more concerning is that, even among the students who are fairly active in participating in the activities, only a small fraction actually practices the Islamic values taught outside of school. This means that even students who join Rohis do not necessarily demonstrate tangible changes in character. In the Quran, Allah SWT states in Surah Ash-

Shaff, verses 2–3:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ
كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

Meaning: *O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do.* (Kementeriaan Agama RI, 2019)

According to Tafsir al-Misbah by [Shihab, \(2016\)](#), verses 2–3 of Surah Ash-Shaff strongly rebuke believers who make empty promises without genuine commitment, which is considered a form of hypocrisy for the sake of image-building. M. Quraish Shihab emphasizes that this rebuke is directed at the discrepancy between words and deeds, not at those who are prevented by a valid excuse. This verse demands moral integrity by aligning words and actions, without ceasing to exhort one another toward goodness ([Shihab, 2016](#)). In line with this, [Lickona, \(2022\)](#) states that character formation must be measured by moral action (consistent, tangible deeds), not merely by knowledge or membership status ([Lickona, 2022](#)). Therefore, students' inconsistency in participating in Rohis activities and practicing Islamic values outside of school indicates that the value of *istiqamah* has not yet been truly instilled in them.

Research on Rohis has been conducted by several researchers. [Munthe, \(2021\)](#) examined the role of Rohis organizations in instilling and shaping the values of *akhlakul karimah* (noble character) among high school students. Investigated the strengthening of students' religious character through *Rohis*. Both studies were limited to the general aspects of the role and religious character and did not address the gap between students' active participation and the practice of these values outside of school ([Khairunisa, 2023](#)). Thus, there remains a research gap that needs to be addressed, particularly in the context of vocational high schools.

This research is very important to conduct. It will provide empirical evidence regarding the actual effectiveness of *Rohis* activities in shaping students' Islamic character. The findings of this study can serve as a basis for evaluation by school administrators, *Rohis* advisors, and the Department of Education in improving the quality of religious guidance programs. This study also fills a gap in previous research and is expected to provide concrete recommendations for the development of better religion-based extracurricular programs. Based on this background, this study aims to describe the implementation of Rohis extracurricular activities in shaping students' Islamic character at State Vocational High School 3 in Medan; to identify and analyze supporting factors; and to identify and analyze factors that hinder the implementation of Rohis activities in shaping students' Islamic character at State Vocational High School 3 in Medan.

METHODS

This study employs a qualitative approach using a case study design to gain an in-depth understanding of the effectiveness of the Islamic Spirituality (*Rohis*) extracurricular program in shaping students' Islamic character and to identify the factors that support and hinder its implementation. The study was conducted from February to May 2026. State Vocational High School 3 Medan was selected as the research site because the school runs a structured and ongoing *Rohis* program. In addition, preliminary observations indicated variations in student participation levels in routine *Rohis* activities, making it worthwhile to investigate further regarding the program's effectiveness in shaping students' Islamic character.

Research informants were selected purposively based on specific criteria, namely Islamic Religious Education teachers involved in religious guidance, *Robis* advisors, and *Robis* student members who had actively participated in activities for at least one year (Anidar et al., 2026; Efendi et al., 2026; Engkizar et al., 2026; Htay et al., 2025; Saidi et al., 2025; Sugiyono & Sudaryono, 2021; Wahyuni et al., 2025). The research informants consisted of five people, including one Islamic Religious Education teacher, one *Robis* advisor, and three student members of *Robis* (Engkizar et al., 2021; Miles, 2015a; Murniyetti et al., 2016).

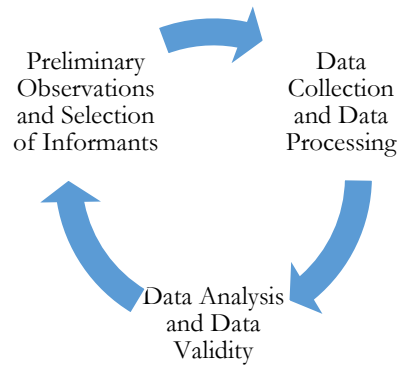


Fig 1. Qualitative Research Process Flowchart

Data collection was conducted through direct observation, in-depth interviews, and documentation in the form of photographs of activities, field notes, and *Robis* activity materials. Since no formal attendance list was available, information regarding student participation rates was obtained through observations, activity documentation, and statements from informants during the interview process. Interviews were conducted using a semi-structured approach, recorded with the informants' consent, and then transcribed verbatim for analysis.

Data analysis utilized the interactive model proposed by (Miles, 2015), which includes data reduction, data presentation, and the drawing and verification of conclusions. Data validity was tested through source triangulation and extended observation periods. This study obtained permission from the school and informed consent from all informants. The informants' identities were anonymized to maintain confidentiality, and their participation in the study was voluntary. The limitations of this study lie in its focus on a single research site and the limited number of informants; consequently, the findings are contextual and not intended to be broadly generalized.

RESULT AND DISCUSSION

Based on research findings obtained through observation, in-depth interviews, and documentation, the implementation of Islamic Spiritual Activities (*Robis*) at State Vocational High School 3 in Medan exhibits the characteristics of a structured, sustainable religious guidance system focused on strengthening students' Islamic character. Extracurricular activities serve as a complement to intracurricular learning through more contextual, participatory, and sustainable learning experiences, thereby playing a strategic role in shaping students' character, attitudes, and social and moral values (Hammoda, 2025). The following figure 2 presents an overview of the research findings.

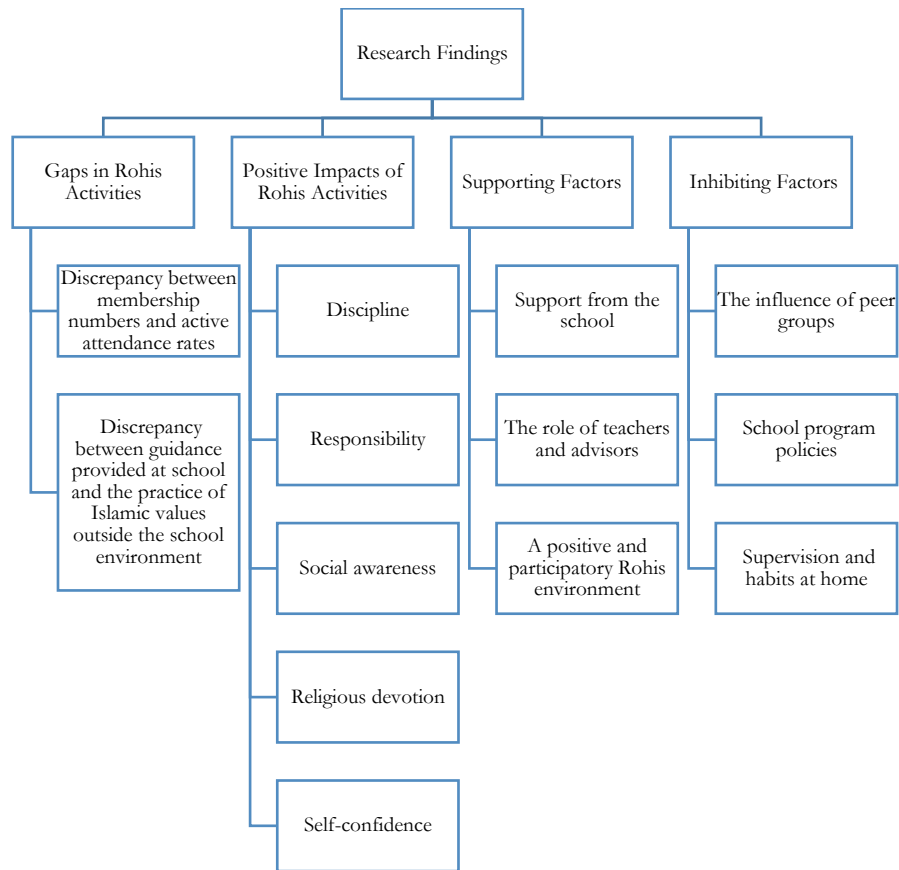


Fig 2. Research Findings

Through *Rohis* activities, students are guided to develop religious awareness and to accustom themselves to consistently practicing Islamic values in their daily lives (Latifah et al., 2023). Through active participation in these activities, students not only gain religious knowledge but also gain firsthand experience in applying Islamic values in social life (Awaludin et al., 2025; Susilo, 2023). This program is not merely positioned as a weekly extracurricular activity but as an educational platform with pedagogical dimensions aimed at shaping students' religious awareness. As expressed by an informant:

"There are many activities, including the commemoration of the Islamic holiday Isra Mi'raj, AKSI for the Prophet's Birthday, a short-term Islamic boarding school program, mosque cleanup, an ESA seminar, a public speaking forum, a moral studies forum, scientific film analysis, a Night of Faith and Piety, nature reflection, and Islamic spirituality sessions on Thursdays" (informant 1)

Rohis's regular activities are held every Friday from 3:00 p.m. until Ashar prayer time in the form of Islamic discussion forums. In addition, every Thursday morning, Islamic spiritual activities are held, attended by all students, with *Rohis* members serving as organizers and presenters. The material is delivered through discussion and dialogue rather than one-way lectures, as the informant explained:

"The material mostly focuses on teenagers, morality, and how they can find their purpose in life and aspirations. It's not just delivered through lectures; more often, it involves discussions, dialogues, watching videos, and reading the Quran, so it's not monotonous" (informant 2).

The implementation of *Rohis* through a model of discussion and dialogue that actively involves students is a concrete form of intentional interaction in Islamic education that is, interaction that occurs in a planned and earnest manner among students as well as between students and their teachers, in which all parties share the same goal: to strengthen one another in virtue and build Islamic character. As Latifah et al., (2023) argues, effective interaction in Islamic

education must be conducted through deliberation, as it fosters a sense of responsibility for the arguments presented and trains students to respect others' opinions. This finding is supported by research by Fauzi & Firman, (2023), which confirms that the development of the *Robis* extracurricular program in fostering students' religious character has proven effective through varied approaches and active student participation (Fauzi & Firman, 2023).

Robis student members are directly involved in carrying out activities independently, ranging from drafting proposals, preparing financial reports complete with receipts, serving on organizing committees, acting as emcees in four languages, to decorating the event venue. An informant, an Islamic Religious Education teacher, stated:

They're already capable of taking the initiative organizing events as well as possible, right down to the decorations and without us even telling them, they already know what they want to do. They prepare proposals, track income and expenses, and keep complete receipts, so they're 100% trustworthy (informant 3)

Nevertheless, the results of the observation revealed significant gaps in the implementation of *Robis* activities. The first gap was evident between the number of members and the level of active attendance. Only a small portion of members consistently attended every weekly meeting, while the majority attended irregularly. This situation aligns with the findings of (Khairunisa, 2023), who state that low attendance consistency is a common challenge in the implementation of religious extracurricular activities in secondary schools (Khairunisa, 2023). Lickona emphasizes that moral action can only be formed through consistent repetition and habituation; without regular attendance, the process of internalizing values cannot proceed optimally (Lickona, 2022).

A second gap was found between the character education provided at school and the practice of Islamic values outside the school environment. This is closely related to the concept of transfer of learning, whereby values learned in one context may not necessarily be automatically applied in a different context. This finding further underscores the urgency of synergy between schools and families, as emphasized by Salsabila et al., (2024), who note that holistic character development requires continuity between the school and home environments.

Despite these two gaps, this study identified five positive impacts that still emerged among active participants. First, discipline evident in the habit of taking turns maintaining the mosque and performing congregational prayers without being told to do so. This finding aligns with Awaludin et al., (2025), who noted that the structured practice of worship has proven effective in fostering students' disciplined character over the long term. Second, a sense of responsibility, reflected in students' ability to work independently on school religious event committees, as reinforced by (Nasution & Hasibuan, 2025), who assert that students' direct involvement in religious activities cultivates a sense of responsibility in a tangible and measurable way (Nasution & Hasibuan, 2025). Third, social awareness that develops through the *Robis* community; informants revealed:

Being together means helping one another. Usually, when you're alone, it's like you don't care about social connections. But because we get together and spend time with each other, we end up caring about one another (informant 4)

This aligns with the findings of Siti and Zulham, who state that by participating in extracurricular activities such as *Robis*, students can also form strong bonds with their friends and mentors, leading to a sense of belonging and community within the school. Overall, extracurricular activities play an important role in shaping well-rounded individuals and enhancing the overall

school experience for students. Extracurricular activities can also help shape a person's attitudes, values, character, and personality (Sipahutar et al., 2024). Fourth, religiosity and moral character are reflected in increased religious practice and improvements in students' speech, as one informant stated:

At first, I was a bit reluctant to pray. My parents work, and there's no one supervising me at home. But ever since joining Rohis, prayer has become an obligation. I pray at home whether my parents are there or not (informant 5).

Another informant also acknowledged a change in their speech:

I used to use harsh language, but now I've started to tone it down and watch what I say more carefully (informant 6)

This increase in religiosity and moral character is supported by Hafiz, (Hafiz et al., 2025), who found that a consistent religious culture in schools has a significant impact on students' internalization of Islamic character values (Hafiz et al., 2025). Theologically, this is reinforced by Quranic verse Al-'Ankabut/29:45

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ اللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Meaning: Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do. (Kementerian Agama RI, 2019)

According to Tafsir al-Qur'an al-'Azhim, Ibn Kathir (1999) explains that this command encompasses two things: first, prayer performed regularly will prevent the person from committing vile and immoral acts; second, remembering Allah (dhikr) is a greater and more important goal (Katsir, 1999). Tamimi et al., (2024) also found that the more regularly students participated in Rohis, the more their character development improved, with a coefficient of determination of 87.2% (Tamimi et al., 2024). Fifth, the self-confidence that develops through active involvement in public speaking forums and organizing committees, as expressed by an informant:

"I used to be kind of an introvert, but after joining my friends in the Islamic spiritual group, I grew and developed there." (informant 7)

Another informant also confirmed something similar:

I used to be insecure and lacked self-confidence, but now in Rohis I have lots of friends, and the environment is supportive. My personality has changed I'm more confident and brave enough to speak up. Public speaking is the most important thing (informant 8)

This development of self-confidence aligns with the findings of Novita Sari and Yana (2026), who assert that character education plays a role in shaping outstanding individuals, including fostering students' self-confidence through consistent practice and active engagement in school activities (Sari & Yana, 2026). The development of these five aspects of character occurs through a consistent habit-forming process, as explained by (Lickona, 2022), who states that strong character is formed through the simultaneous integration of moral knowing, moral feeling, and moral action. Ghassani et al., (2025) found similarly that these three components have a positive impact on students' religious character, discipline, and social concern (Ghassani et al., 2025).

According to Tanis (in Fadilah et al., 2021), character refers to the disposition, nature, morals, or ethical conduct that distinguishes one person from another. Conceptually, character relates to the values that govern human relationships with Allah SWT, oneself, fellow human beings, and the environment, which are manifested in thoughts, attitudes, words, and deeds in accordance with religious and social norms (Fadilah, Rabi'a, 2021). Character

development is also in line with the goals of national education, which emphasize the importance of shaping individuals who are faithful, God-fearing, and of noble character (Ependi et al., 2023). Islamic character emphasizes a balance between the spiritual and social aspects of an individual's life (Alam et al., 2023). Islamic character values include honesty, responsibility, social concern, patience, and discipline, which form the foundation for fostering noble character in students. These values serve as guidelines for attitudes and behavior and act as indicators for assessing the success of student character development (Alfani & Mawaddah, 2025). From an Islamic perspective, the development of Islamic character cannot be separated from the practice of worship. Hafiz et al., (2025) assert that the development of students' Islamic character can be achieved through the consistent implementation of a religious culture in schools, such as fostering the habit of congregational worship, reciting the Quran, and other religious activities that cultivate discipline, responsibility, and sincerity in daily life (Hafiz et al., 2025).

The primary foundation for the development of Islamic character is the example set by the Prophet Muhammad (peace be upon him), as affirmed in the Quran, which emphasizes the importance of justice, virtue, and social compassion, as stated in Surah An-Nahl, verse 90.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُم ۖ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning: *Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded* (Kementerian Agama RI, 2019)

According to Quraish Shihab in Tafsir al-Misbah in 2002, the values in this verse form the foundation for the development of noble character, in which justice, virtue, and social concern must become inherent traits in daily life. Thus, Islamic character can be understood as moral values formed through a process of habit formation and experience, grounded in the teachings of the Quran and Hadith, and emphasizing a balance between spiritual and social aspects. Islamic character is not merely a theoretical concept but must be tangibly manifested in students' daily lives as part of the process of developing a noble character.

Effectiveness refers to the degree to which an activity succeeds in achieving its established goals accurately and efficiently. Thus, effectiveness focuses on the results (outputs) obtained as indicators of goal achievement (Indonesia.Kementrian Agama, 2020). The effectiveness of character education is crucial in the implementation of education in Indonesia, as good character values can be manifested through words and actions that align with the norms and values prevailing in society. Character education carried out effectively will have a positive influence on the formation of students' personalities, including in terms of attitude, behavior, and daily habits. Thus, the effectiveness of Islamic Spiritual Activities is not only measured by the implementation of program activities but also by changes in students' character resulting from a continuous and sustained guidance process (Sipahutar et al., 2024).

The next informant emphasized the differences in character between Rohis and non-Rohis students:

The differences are very significant. In terms of manners, Rohis students God willing are far better. Their academic achievements stand out more, and they are more active in class. Their speech is well-rehearsed. They are already able to act without our instructions (informant 9)

Based on the overall findings above, the Rohis activities at State Vocational High School 3 Medan have proven to have a positive impact on shaping

students' Islamic character, particularly among members who attend consistently. However, this impact has not been uniform, as there remains a gap between membership numbers and active participation, as well as between guidance provided at school and the practice of values outside of school. Referring to the effectiveness indicators proposed by [Sipahutar et al., \(2024\)](#) namely, the achievement of program objectives, changes in student behavior, and the consistent practice of values in daily life the *Robis* program at State Vocational High School 3 Medan has met some of these indicators but still requires strengthening in terms of ensuring an equitable impact and the sustainability of guidance outside the school environment. [Rangkuti & Mahariah, \(2024\)](#) from the State Islamic University of North Sumatra also emphasize that religious programs in schools serve as a bulwark for strengthening students' spirituality in the modern era as they face the challenges of globalization and the negative influences of digital technology ([Rangkuti & Mahariah, 2024](#)).

Factors Supporting the Implementation of *Robis* Activities

There are three factors supporting the implementation of *Robis* activities at State Vocational High School 3 in Medan. First, institutional support from the school in the form of dedicated time, adequate space, and supporting facilities such as a prayer room, a discussion gazebo, and an auditorium for large-scale events. This support enables *Robis* activities to run regularly and in an organized manner. An informant stated:

"With Robis, the students build upon and continue what we've taught in class. We religious advisors aren't tired we're actually helped by them" (informant 10)

This statement indicates that the school not only provides facilities and infrastructure but also creates space for the continuity of character development beyond formal learning. This finding aligns with ([Sulfikram, 2023](#)), who found that funding is a supporting factor that can facilitate the implementation of activities ([Sulfikram, 2023](#)).

Second, the role of teachers and advisors as mentors and motivators for students. During activities, advisors are not only responsible for supervising the activities but also for guiding, providing direction, and helping students overcome various challenges they face while participating in *Robis*. Informant 11 explained:

"The role of an advisor is more about guiding. If the students have problems whether they're struggling to manage their time, having issues with friends or parents we help guide them." We provide motivation and advice so they remain enthusiastic about participating in Robis (informant 11)

This finding indicates that the presence of advisors is a crucial factor in maintaining students' consistency and engagement in *Robis* activities. Advisors' pedagogical competencies and affective commitment are the main pillars of the effectiveness of religious extracurricular activities ([Febrianto & Utami, 2021](#)). Al-Zarnuji in Ta'lim al-Muta'allim, as cited by [Rangkuti & Mahariah, \(2024\)](#), also emphasizes that educational success is influenced by teacher guidance, student dedication, and a supportive environment ([Rangkuti & Mahariah, 2024](#)). This finding aligns with [Sulfikram, \(2023\)](#), who state that the exemplary behavior of Islamic Education teachers is a key factor in the success of *Robis* activities.

Third, the creation of a positive and participatory *Robis* environment. This environment, fostered through discussion forums, regular religious activities, and a culture of mutual encouragement, serves as a supportive factor that strengthens the process of shaping students' Islamic character. Based on the interview results, students reported having a more positive social environment, feeling more supported in their religious practices, and being more confident

after actively participating in *Robis*. Advisors also explained that the purpose of *Robis* activities is to build an environment that can shield students from negative peer influences and foster student participation and motivation in these activities. Indrawati et al., (2023) found that students' active involvement in the *Robis* religious extracurricular activities significantly contributes to the consistent instillation of religious character values (Indrawati et al., 2023). This finding is reinforced by Nasrudin et al., (2023), who assert that the strengthening of religious character is most effective when students are directly involved as active participants in every *Robis* activity (Nasrudin et al., 2023). In addition, the competence and commitment of Islamic Religious Education teachers and advisors in guiding and motivating students. Sulfikram, (2023) emphasize that strategies employed by Islamic Religious Education teachers such as serving as role models for students and actively involving them in religious activities are key factors supporting the success of *Robis*. These factors contribute to the effectiveness of *Robis* activities, thereby supporting the process of fostering Islamic character in students.

These findings indicate that students are not merely objects of learning but also active participants in internalizing religious values through positive social interactions. These findings align with those of (Nasrudin et al., 2023), who assert that students' active involvement in a religious environment can strengthen the development of religious character. Thus, the effectiveness of *Robis* activities at State Vocational High School 3 Medan is supported by the synergy between school support, the role of advisors, and a positive and participatory *Robis* environment.

Factors Hindering the Implementation of *Robis* Activities

The implementation of *Robis* activities at State Vocational High School 3 in Medan is influenced by three main hindering factors that impact the effectiveness of fostering Islamic character in students. Among all the factors identified, the influence of the peer group is the most dominant obstacle because it affects students' consistency in internalizing Islamic character values. Informant 12 stated:

"Sometimes they can also get caught up in the outside world, in friendships outside of school. Maybe that's the obstacle" (informant 12)

Another informant added that peer pressure is a factor:

"The obstacle is more about friendships, actually. Sometimes there are friends who say, 'Why are you always doing Robis?' or call you a pretentious religious person" (informant 13)

These findings indicate that the influence of peer groups not only affects students' participation in *Robis* activities but also influences the ongoing internalization of Islamic character values in daily life. As explained in the book *At-Tib al-Ruhani* by Ar-Razi (Ar-Razi, 1999), friends can unconsciously influence a person's behavior. These findings indicate that social pressure from the peer group can influence students' motivation to participate in *Robis* activities and to consistently maintain religious behavior. This is in line with the saying of the Prophet Muhammad (peace be upon him):

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَامِرٍ، وَأَبُو دَاوُدَ، قَالَا: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي مُوسَى بْنُ وَرْدَانَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ

Meaning: *Ibn Basyar narrated to us; Abu Amir and Abu Dawud narrated to us; both said: Zuhair bin Muhammad narrated to us; he said: Musa bin Wardan narrated to me, from Abu Hurairah, that the Prophet Muhammad, peace be upon him, said: "A person follows the religion (way of life) of his close friend." So let each one of you be mindful of whom he chooses as a close friend (Abu Dawud, Tirmidhi, and*

Ahmad from the Companion Abu Hurairah, with a chain of transmission rated hasan by Imam Tirmidhi and Sheikh Al-Albani (Al-Tirmidzi, 2002).

Social pressure in the form of negative stigma such as being labeled “pretentiously pious” is a tangible barrier that operates psychologically to weaken students’ motivation. The second inhibiting factor is the five-day school week policy, which limits extracurricular time, as the informant explained:

“Now, activities aren’t allowed outside the hours set by the curriculum. All extracurricular activities must take place within that one day not just Robis. So, the time is divided” (informant 13)

The success of *Robis* is largely determined by program creativity, school support, and active student participation. This finding aligns with (Sulfikram, 2023), who state that time constraints and a lack of environmental support can hinder the implementation of *Robis* activities (Sulfikram, 2023). The third inhibiting factor is the lack of parental supervision at home. Another informant acknowledged:

Parents are at work. There’s absolutely no supervision at home at all (informant 14)

These findings indicate that the success of Islamic character development is determined not only by the intensity of guidance at school but also by the continuity of supervision and the cultivation of habits within the family environment. Salsabila et al., (2024) emphasize that synergy between school and family is essential so that the values instilled can be consistently applied at home. This aligns with the concept of *tarbiyah* in Islam, which holds that the character development of children is a shared responsibility among schools, families, and the community (Arifudin, 2022). Thus, it is necessary to strengthen communication and cooperation between the *Robis* and parents so that the character-building process can proceed sustainably and the values instilled at school remain internalized in students’ daily lives.

CONCLUSION

The *Robis* extracurricular program at State Vocational High School 3 in Medan effectively fosters students’ Islamic character through a dialogic, structured, and sustained approach, as reflected in improvements in discipline, responsibility, social awareness, religiosity, and self-confidence. However, the research findings reveal limitations in the form of disparities in participation, the negative influence of social circles outside of school, and a lack of parental supervision; therefore, strengthening the synergy between the school and parents is recommended. These findings suggest the need to improve the management of member engagement and the flexibility of activity schedules to optimize student development.

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