



Strengthening Students' Character Through Religious Extracurricular Activities

Rifa Anggyana^(✉) and Kokom Komalasari

Universitas Pendidikan Indonesia, Bandung, Indonesia
rifaanggyana@upi.edu

Abstract. Changes in the educational model that are diverse in the realization of its urgency cannot be separated from the demands of the situation and conditions of society. The education in question must be in accordance with the achievement of the objectives that have been formulated in the Undang-Undang Republik Indonesia No 20 Tahun 2003. In the course of the 2013 curriculum development, the government planned a program for Strengthening Character Education (SCE/PPK). The Ministry of Education and Culture programmes a nation's character revolution through a program for strengthening character education (SCE). Strengthening character education (SCE) is a program that aims to strengthen the character of students through the harmonization of heart (ethics), taste (esthetics), thinking (literation), and sports (kinesthesia) with the support of public bonds and cooperation between schools, families, communities that are the National Mental Revolution Movement. The method which is used on this research was descriptive comparative study. In the context of learning at school, character can be formed through intra-school, co-curricular and extracurricular activities. Religious extracurricular activities aim to increase students' adherence to Islamic religious teachings, which not only develop societal piety but also personal piety or virtues.

Keywords: Character · Religious · Extracurricular Activities

1 Introduction

Education is the primary capital in developing a society, where in its implementation teachers are needed as supporters of educational progress. Teachers have an active role in developing students' potential, shaping their character and also enhancing their knowledge. Character, personality or character of citizens the state is one of the internal components massive civic education developed to create citizens good country [1]. Changes in the educational model that are diverse in the realization of its urgency cannot be separated from the demands of the situation and conditions of society [2]. The education in question must be in accordance with the achievement of the objectives that have been formulated in the Undang-Undang Republik Indonesia No 20 Tahun 2003 [3]. Based on the Undang-Undang Sisdiknas, that in order to present a quality education, the atmosphere and learning processes designed and implemented must be able to activate

students and develop all their potential. However, social phenomena especially exist in the world of education in Indonesia, often showing things that contradict the identity of the students as students. A number of students and graduates of education show a less-promised attitude. Such as students who engage in bribes, committing criminal acts, theft of bribery, sexual abnormalities, abuse of illicit drugs, and other deviations become widespread in society in this era [4].

According to a study 49% of students responded positively to a survey by the Institute for Islamic Studies and Peace (IISP) Jakarta that was performed from mid-October 2010 to mid-2011. Pancasila was no longer relevant, according to 25% of students and 21% of teachers, while the adoption of Islamic Shariah in Indonesia was supported by 84.8% of students and 76.2% of academics. As stated in the website www.kemenag.go.id [5] In fact, Said Aqil said that the spread of radicalism was also evidence of the Failure of the Ministry of Religion to carry out its task of building, controlling, and enhancing the morality and spirituality of the nation so that comprehensive handling is necessary through constitutional, economic, social and cultural approaches, up to security.

According to the authors, every person has the potential to be radical and become an adherent to radical understanding (radicalism) depending on whether the environment (habitus) supports him or not. Thus, the government and the people of Indonesia are trying to reorganize all the aspects that support the survival of the people, by focusing on the efforts to rearrange the fundamental aspects of education, one of which is through a new paradigm of education carried out through curriculum renewal. The curriculum is not only written on paper, but also involves the entire student activity that affects the occurrence of learning.

In the course of the 2013 curriculum development, the government planned a program for Strengthening Character Education (SCE/PPK). Through a program for enhancing character education (SCE), the Ministry of Education and Culture promotes a nation's character revolution. Strengthening Character Education (SCE) is a program that seeks to develop students' moral character by integrating heart (ethics), taste (aesthetics), mind (literacy), and physical activity (kinesthesia) with the help of strong community ties and collaboration between families, communities, and schools that are part of the National Mental Revolution Movement by President Jokowi. [6].

In the context of learning in school, characters can be shaped through intra-school, co-curricular, and extracurricular activities. The Ministry of Education and Culture (Kemendikbud) issued a school policy of five days a week and eight hours of study in one day starting in the academic year 2017/2018. It is stipulated in the Peraturan Menteri Pendidikan dan Kebudayaan (Permendikbud) No 23 Year 2017 on School Day [7]. In the regulations, it is stated that the five-day school is part of the Character Education Enhancement (CEE) program in which there are three activities, namely intra-curricular, cocurricular and extracurricular. Strengthening character education is expected to cultivate students with critical thinking, creative, nationalist character, as well as being able to communicate and collaborate so as to be able to compete in the 21st century.

2 Method

The method which is used on this research was descriptive comparative study. With the use of this technique, the researcher was able to easily complete their research report. The first step in the procedure of gathering the data was searching thesis and perusing various literature. The final step involved comparing several theories. The information or the result can be found using those methods.

3 Results and Discussion

In this literature review, the researcher tries to describe some of the results of previous research that are relevant to the thoughts that the researcher is doing in order to find out and get a scientific perspective from the results of previous research which will really help the writer in this research. In addition, in order to prove the authenticity or originality of the research that researchers are doing. The following is a brief description of the results of the research that the researchers included.

First, the 2014 Tutuk Ningsih Postgraduate Dissertation Program, Universitas Negeri Yogyakarta, with the title “Implementasi Pendidikan Karakter di SMP Negeri 8 dan SMP Negeri 9 Purwokerto” [8]. This research focuses more on the implementation of character education. From this study it was concluded that; (1) The implementation of character education at SMP Negeri 8 and SMP Negeri 9 Purwokerto is carried out in an integrated manner through intracurricular and extracurricular activities. (2) The implementation of character education at SMP Negeri 8 and SMP Negeri 9 Purwokerto, where the madrasa head, teachers, and students all play active roles, has a good impact on the development of character values in madrasa residents. (3) The actualization or form of implementing character education in SMP Negeri 8 and SMP Negeri 9 Purwokerto can be concluded that the embodiment of character values essentially refers to the pilot project program launched by the Ministry of Education and Culture as an effort to build character-based madrasas with national and religious insights, with apply the ABITA principle which includes 18 (eighteen) character values. (4). In the implementation of character education at SMP Negeri 8 and SMP Negeri 9 Purwokerto there are similarities and differences [8].

Second, research by Rohmatun Lukluk Isnaini from the Arabic Language Education Study Program, Faculty of Tarbiyah and Teacher Training, UIN Sunan Kalijaga Yogyakarta (2016) entitled “Penguatan Pendidikan Karakter Peserta didik Melalui Manajemen Bimbingan dan Konseling Islam” [9]. The purpose of this study is to outline initiatives to improve character education using Islamic guidance and counseling management. The findings of this study suggest that managing Islamic guidance and counseling might promote character education. The application or implementation of guidance and counseling management is one of the manifestations of an activity in connection to the notion of management [9].

Third, research conducted by Sareh Siswo Setyo Wibowo entitled “Pendidikan Karakter dalam Pembelajaran Al-Islam, Kemuhamadiyah, dan Bahasa Arab (ISMUBA) Sekolah Menengah Kejuruan Muhamadiyah 1 Purbalingga [10]”. The results of this study are that the implementation of character education in Ismuba at SMK

Muhammadiyah 1 Purbalingga is carried out through: (1) adding Ismuba learning tools with character values; (2) there is an analysis of the selected character values; (3) there is an analysis of Core Competency (CC/KI) and Basic Competency (BC/KD) with the level of development of students through analysis of KI and KD; (4) the use of methods, strategies, and character education learning models in each Ismuba lesson. In this case a teacher without feeling tired and tired always patiently guides and reminds students to carry out these habits properly because later when they grow up they will feel the results of these habits. It is the teacher's attention and guidance that makes students always enthusiastic about carrying out these habits. The relevance of these studies to the research that will be carried out is that they are both regarding Strengthening Character Education. However, this research places more emphasis on material as a special feature of Muhammadiyah educational institutions, namely Al-Islam, Kemuhammadiyah, and Arabic [10].

Fourth, the research conducted by Syahdara Anisa Ma'ruf entitled "Model Pendidikan Karakter di Madrasah Mu'allimat Muhammadiyah Yogyakarta", the focus of this research is to reveal character education models in intracurricular and extracurricular learning, character education strategies, and describe the impact of character education on madrasa Mu'alimat Muhammadiyah Yogyakarta. The results of his research are that education and learning at Madrasah Mu'alimat Muhammadiyah Yogyakarta have not made students (santri) actualize Islamic values and characters originating from the Qur'an and As-Sunnah as morals in individual and social life [11].

From the several studies above, it is stated that strengthening the character of students can be formed from extracurricular activities. Strengthening student character education grows from directing and mentoring activities so that it creates good habits.

3.1 Youth Character Education

According to Ramli (2003) [12], moral education, akhlak education, and character education all share the same meaning and essence. The objective is to mold the child's personality so that he develops into a good citizen, human being, and. Meanwhile, according to [13] Character education refers to all of the teacher's efforts that have the potential to influence pupils' moral behavior. Students' personalities are shaped by their teachers. This involves exemplary behavior on the part of the instructor, how the instructor speaks or presents content, how the instructor tolerates, and several other pertinent issues.

Suyanto (2009) suggests Character education refers to a method of thinking and acting that enables each person to coexist and cooperate with others in the family, community, nation, and state. [14]. Lickona (2009) [15] explains that the character system consists of three parts, namely: 1) Moral knowledge; 2) Moral Feeling; 3) Moral Actions. Moral knowledge is individuals to know, understand, consider, distinguish, interpret various kinds of moral abilities that must be applied and which must be abandoned, Ethics has to do not only with ourselves engaged, it has do with living with other people (needing to be understood socially). Moral feeling is the ability to feel that you must always take moral actions that are in accordance with the norm and feel guilty if you do something that is not in accordance with the norm (commit a crime). Moral action is being able to move and carry out real moral actions that are in accordance with the

norms, so as to prevent actions that are not in accordance with the norms of environmental goodness.

Moral knowledge, moral feeling, and moral conduct are the three interconnected components of good character. Moral awareness, moral values knowledge, viewpoint selection, moral reasoning, decision-making, and personal knowledge are all parts of moral knowledge. Conscience, self-respect, empathy, loving what is right, self-control, and humility are examples of moral emotions. Competence, desire, and habit are the three facets of character that go into moral behavior. To guide a moral life and develop moral maturity, these three things are vital, thus it is important to consider the kind of character that children (adolescents) desire. Everyone obviously wants their kids to be able to recognize right from wrong, care deeply about right from wrong, and behave in accordance with their convictions even in the face of internal and external temptations [16].

According to the psychological theory, adolescent development consists of several aspects, among others: physical development, development of intelligence, emotional development, language development, social development, personal development, moral development, and development of religious consciousness. Physical development of adolescents is characterized by large proportional physical growth due to the maturity of other organs. In addition, there is also the development of adolescent sexuality characterized by primary and secondary sex characteristics [17].

In Indonesia itself, in the Nawacita stated by President Joko Widodo, it was stated that the government would revolutionize the nation's character. Therefore, Kementrian Pendidikan dan Kebudayaan (Kemendikbud) has been promoting the Strengthening Character Education (SCE) movement since 2016. Character education at the basic education level is larger than the education level that teaches knowledge. To be exact, 70% for elementary schools and 60% for junior high schools. SCE itself does not change the structure of the curriculum in Indonesia. However, in its implementation, only a few intracurricular modifications were made which were added to co-curricular and extra-curricular activities. SCE is expected to foster character and strengthen the positive character of students. PPK encourages synergy between the three education centers, namely: (1) School, (2) Family, and (3) Community.

3.2 Strengthening Character Education Program

The Strengthening Character Education Program is a set of academic initiatives developed by the National Mental Revolution Movement to assist students in developing their character by fusing their attitudes, preferences, and interests with their participation in sports and with the support of their communities. The Strengthening Character Education Program (SCE) is critical for the reasons listed below:

1. The foundation for establishing a nation is the development of its human resources (HR);
2. Students need to possess the 4C Competencies (Critical Thinking and Problem Solving, Communication Skills, and Ability to Work Collaboratively) in order to achieve the competitive advantage of the 2045 Golden Generation; and
3. There is a tendency for morality, ethics, and character to degrade under certain circumstances.

In order for character education to truly improve the behavior, the way of thinking, and the way of acting of the entire Indonesian nation, it must be instilled in students in a significant and effective way through educational institutions with a few priority values that will be the focus of learning, understanding, and practice.

Establishing Character The basis of education is early childhood education, and elementary and junior high schools are given priority at this level. In order to bring about significant changes simultaneously throughout Indonesia, the SCE movement will combine the primary objectives of the National Movement for Mental Revolution with early childhood education.

The focus of the Strengthening Character Education (SCE) program consists of program structure, curriculum structure, and activity structure.

1. Program Structure

- a. Level and class
- b. School ecosystem
- c. Teacher capacity building

2. Curriculum Structure

- a. SCE (PPK) through intracurricular and co-curricular activities
- b. SCE (PPK) through extracurricular activities
- c. SCE (PPK) through non-curricular activities

3. Activity Structure

Practical character building activities in the school environment are based on the 4 dimensions of Ki Hadjar Dewantara's character processing, namely thought, heart, taste/intention exercise, and exercise.

3.3 Extracurricular Activities

In terms of terminology as stated in the Decree of Menteri Pendidikan dan Kebudayaan Number 060/U/1993 and Number 080/U/1993, extracurricular activities are activities that are held outside of class hours listed in the program composition in accordance with the circumstances and needs of the school, and are designed in a systematic way. Specifically to suit the interests and talents of students.

Religious extracurricular activities aim to strengthen students' beliefs, comprehension, appreciation, and practice of Islamic religious teachings in addition to establishing personal piety or virtues. Additionally, these initiatives seek to promote societal piety. In a sense, it is expected that the quality of personal piety will be able to radiate outward in daily interactions with others (society), whether they are of the same religion as you are (fellow Muslims) or not (relationships with non-Muslims), as well as within the nation and state so that integrity and unity can be realized. National unity and even unity and oneness among human beings [18]. In developing religious extracurricular activities, it is necessary to consider the diversity of socio-religious settings in the community, so that there is synchronization between religious activities and religious deepening for students at school with those taking place in the community. Schools need to establish more intensive relationships with parents of students so that a synergy is formed between

religious education in schools and religious education in the family to further optimize students' religious deepening for increasing imtaq and akhlak.

4 Conclusion

Moral knowledge, moral feeling, and moral conduct are the three interconnected components of good character. With the aid of community ties and collaboration between schools, families, and communities that are a part of the State of the Mental Revolution Movement, the Strengthening Character Education Program is an educational initiative in schools that aims to strengthen the character of students through the harmonization of attitudes, tastes, minds, and sports. The Strengthening Character Education program's goal is to effectively and widely instill in students certain priority values that will serve as the focus of learning, understanding, understanding, and practice, so that character education can actually change the behavior, way of thinking, and way of acting of the entire Indonesian nation to be better and with integrity.

In the context of learning at school, character can be formed through intra-school, co-curricular and extracurricular activities. Extracurricular activities are events that take place outside of the scheduled class times and are carefully planned to meet the needs of the school. They are specified in the program composition. Religious extracurricular activities are aimed at fostering students' convictions, comprehension, and practice of Islamic religious teachings, which, in addition to producing societal piety, also form personal piety or virtues.

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