



RELIGIOUS CHARACTER DEVELOPMENT THROUGH INTRACURRICULAR AND EXTRACURRICULAR LEARNING AT PUBLIC JUNIOR HIGH SCHOOL (SMPN) 6 JEMBER

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Abstract—Strengthening character education, including religious character, is a government program delegated to all schools nationwide to be implemented as an implementation of the National Movement for Mental Revolution (GNRM). The goal is to strengthen students' character through harmonizing heart sports, taste sports, thought sports, and sports. Therefore, schools are the central pillar in realizing character education. SMPN 6 Jember also bears the same responsibility in strengthening and developing its students' character through intracurricular and extracurricular learning. Based on the context of the study, the focus of this research is formulated as follows: 1). How is the development of religious character through intracurricular learning at SMPN 6 Jember? and 2). How does religious character develop through extracurricular learning at SMPN 6 Jember? So his research objectives are: 1). To describe the development of religious character through intracurricular learning at SMPN 6 Jember. and 2). To describe the development of religious character through extracurricular learning at SMPN 6 Jember. This research was designed using a qualitative approach and a type of case study at SMPN 6 Jember. The determination of the subject of his research is carried out purposively. At the same time, the data collection method uses observation, interviews, and documentaries. Therefore, data validity testing uses source and method triangulation techniques. Then, for data analysis, this study used data analysis models from Miles, Huberman, and Saldana. The findings of this study are: First, the development of religious character through intracurricular activities at SMP Negeri 6 Jember consists of 1) Internalization of religious values through learning Islamic Religious Education material, 2) Internalization of religious values through learning non-Islamic Religious Education material, 3) Reciting Surah Yaasin and al-Asma al-Husna before learning begins on every Friday, and 4) Learning to Read and Write the Qur'an based on the Regent Regulation Jember Number 111 of 2021. The intensity of the intracurricular learning process can strengthen and develop the religious character of students. Moreover, second, the development of religious character through extracurricular learning at SMP Negeri 6 Jember is by 1) Habituation of praying in congregation, 2) Read and Write the Qur'an, 3) Friday charity, 4) PHBI activities, and 5) Romadon hut. Extracurricular learning activities aim to increase understanding, experience, appreciation, and practice of religious teachings to develop the religious character of students..

Keywords— *Religious Character, Extracurricular and Extracurricular Learning*

I. INTRODUCTION

The main purpose of the school is as a vehicle for the realization of education based on ideals, ideas, beliefs, and shari'a in order to realize piety to Allah and the attitude of oneness of God and develop all skills. or human potential according to its nature, in order to prevent various disorders [1].

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System (UU Sisdiknas) formulates the functions and objectives of national education that must be used in developing educational efforts in Indonesia. Article 3 states:

National education aims to shape the character and civilization of a dignified nation and develop students' potential to become citizens and humans who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, and creative—a democratic and responsible state.

The functions and objectives of national education indicate the importance of character education in the educational process and the achievement of national education goals.

Character education in schools not only aims to shape students into individuals with good morals and high social responsibility but will also be an essential factor that can help students become influential leaders. Given the importance of character education, Presidential Regulation of the Republic of Indonesia No. 87 of 2017 concerning Strengthening Character Education and Regulation of the Minister of Education and Culture of the Republic of Indonesia No. 20 2018 concerning Strengthening Character Education in Formal Education Units.

Strengthening Character Education is a government program delegated to all schools nationwide to be implemented as an implementation of the National Mental Revolution Movement (GNRM). The goal is to strengthen students' character through harmonizing heart sports, taste sports, thought sports, and sports. Therefore, schools are the main pillars in realizing character education.

Religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the motherland, respect for achievements, friendship/communication, love of peace, love

of reading, care for the environment, care for social, and responsibility are 18 values in character education that must be realized in the learning process.

The first character value is religious value; this shows how significant this value is as a foundation for realizing other character values that show the religious character of a person or item is a quality that reflects Islam's identity, quality, obedience, or message. People who are close to someone of Islamic character will also act Islamically. The nature of a person's Islam can be seen from his style of thinking and consistently nuanced Islamic actions. People with Islamic character always show firmness in their beliefs, obedience in worship, and maintain healthy relationships with others and nature. [2]

Religious character plays a role in developing students' religious character to be more responsible and able to respect everyone in their environment. Relationships between people also play a role in shaping religious character, which makes their involvement in instilling them very important.

Today's purpose of Islamic education is to create a polite and cultured human being who can accept differences. The dilemma of character education afflicting children and students today has become very real and concerning. For example, the rampant rate of violence against children and adolescents, bullying, rampant cases of promiscuity, pornography, deprivation of property rights of others, and drug use are also causes of social problems that have not been fully addressed.

Admittedly, educational institutions consider moral or character aspects. However, moral degradation around us shows that our educational institutions have failed to produce Indonesian people with noble or noble morals. This is due to the failure of what is taught in schools about religious science and moral education to create a person with noble morals. Everything in religious and moral lessons is beneficial; we can even understand and remember what it symbolizes. Due to circumstances and evidence of moral and character deterioration, teachers of all subjects should pay attention to and emphasize the value of character education for their students.[3]

The development of religious character can be done through both intracurricular learning in the classroom and extracurricular outside the classroom. Both become one unit in teaching students to have good character, especially religious ones.

In general education settings such as junior high schools, very little content is devoted to implementing religious education themes. Seeing the dynamics of the times, religious formation is a fundamental need that is the main foundation for improving the faith of students. With limited time for learning religious education, the task of forming religious character can also be handled through learning non-religious education subjects by internalizing religious values into every material they teach. In addition, extracurricular activity programs are expected to support the development of students' religious character.

SMPN 6 Jember is a school in Sempusari, Kaliwates District, Jember Regency. SMPN 6 Jember places great emphasis on instilling religious values, such as the values of creed, morals, and discipline, as well as sincerity. This is evident from the established religious culture, which begins

with morning greeting rituals, reading prayers aloud before class and other learning activities begin, as well as the recitation of suras Yasin and al-Asma al-Husna every Friday. Even though religious activities have been well managed and have caused positive stimuli for students so that they are more optimal in learning with complete understanding, in order to form a knowledgeable person and have Islamic learning es, but there are still students who do not participate in participating in this activity.

SMPN 6 Jember is an institution with complex circumstances. The many outside influences can make students underestimate things related to religion. This is one of the consequences of online school due to covid a few years ago which made students less attention and coaching in their behavior. So that when learning classes are carried out offline, they are less able to adapt well to others, including teachers.

Based on the research context above, the author is interested in researching "Development of Religious Character through Intracurricular and Extracurricular Learning at SMPN 6 Jember".

A. Religious Character

In the Big Dictionary Indonesian, character is defined as a psychological, moral, or behavioral trait that distinguishes a person from others.[4] The character and the word moral are often used interchangeably, according to Rianawati. Character represented in thoughts, attitudes, feelings, words, and actions based on norms is a universal principle of human behavior that applies to all human activities, including relating to God, oneself, and fellow human beings, as well as the environment, religion, laws, behavior, customs, and culture. [5]

Based on the above understanding, it can be understood that every human being has a different character and characteristics in behavior. The task of education is to shape the character of learners following the values that develop in the society of the nation in which education takes place. Religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the country, respect for achievements, friendship/communication, love of peace, love of reading, care for the environment, care for social, and responsibility, are 18 character values that are considered necessary in the 2013 curriculum.

Religious character is a person's positive attitude and behavior that aligns with his religious beliefs. Mustari stated that religion is a human value related to his God. Religiosity is a quality of character that indicates how a person always bases his thoughts, words, and deeds on religious or heavenly principles.[6]

In Islam, religious character is reflected in the sense of morals. Akhliah is the third principal teaching in Islam after Aqidah and Shari'ah. All three are a unity and interconnected. Good morality is the fruit of a solid aqidah and the practice of the correct and upright Shari'ah according to the provisions of Islamic religious teachings.

Morality as a manifestation of religious character is a top priority in religion. A person who believes in Allah Almighty will develop a religious character. Being religious and having faith in the Creator will help shape good human attitudes and

behavior. A person who observantly practices religious principles will behave as he teaches and avoid actions prohibited by his religion. One of the values in developing character education learning is religion. Religious values come from religious sources and are one of the values that define the individual's character.

In Islam, taqwa, al-Hadith, and the Qur'an are the pillars of character building. In other languages, the Qur'an, al-Hadith, and devotion to Allah Almighty are the foundation. Some verses and hadiths explain one part of character building, namely moral education, as in Q.S Al-Lukman verse 18:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

"And do not turn your face away from men (for pride) and do not walk on the earth haughtily. Indeed, God does not like proud people anymore to boast." [7]

The above phrase clarifies how Lukman told his son to do good deeds and avoid immorality. Clearly, God did not reward arrogant or haughty behavior, so Lukman forbade his son to act like that as long as he lived in this world.

Character education, often called "moral" education or akhlaq in Islam, has existed since the Prophet Muhammad was sent when Islam first appeared. The Arabs were still "savage," "ignorant," and "powerless" people at the time. Therefore, the existence of the Prophet Muhammad on this earth is to perfect noble morals. With the guidance of the Prophet SAW, the situation has gradually improved until now. This shows the success of the Prophet SAW in educating the uneducated people to become moral, "cultured," and "civilized" individuals. The moral foundation of students in Islamic education will be rebuilt from this Islamic perspective in order to develop into dignified human beings who help other beings to become Abdulrahman. [8]

B. *Activités d'apprentissage parascolaires et parascolaires*

In the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2018 concerning Strengthening Character Education in Formal Education Units Article 1 Subchapter 5, it is stated: "Intracurricular learning is a learning activity used to meet the learning load of the curriculum following the provisions of laws and regulations."

Kunandar defines intracurricular activities as self-development activities mostly carried out in the classroom. Another view is that intracurricular activities are carried out in schools or madrasahs where the allocation of time is determined in the program structure (scheduled face-to-face activities), where the activities are intended to achieve the minimum objectives needed in each subject. Zuhairini supports this point of view in his book.. [9]

From some of these understandings, intracurricular activities are a learning process, the core process that occurs in schools and has been regulated by the curriculum.

Student character values are mainly instilled through teaching and learning activities. Character development needs to be applied more systematically to stand-alone subjects. However, its implementation can be seen in some

activities carried out in schools, such as when teachers associate academic content with religious character building.

Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2018 concerning Strengthening Character Education in Formal Education Units Article 1 Subchapter 7 regarding extracurricular activities states: "Extracurricular is character development activities in order to optimally expand the potential, talents, interests, abilities, personalities, cooperation, and independence of students."

According to Dr. Rohmad Mulyana, extracurricular activities outside class hours aim to train students on real experiences. [10]

In addition, extracurricular activities in Zuhairini's sense are activities that take place outside the classroom at scheduled times (including holidays) with the aim of increasing students' knowledge, identifying relationships between different subjects, developing their talents and interests, and completing development efforts. themselves as whole persons. [9]

From some of these interpretations, it can be concluded that extracurricular activities are outside the applicable curriculum provisions but remain pedagogical and aid in pursuing educational goals.

The school organizes religious extracurricular activities with the aim of achieving the academic goals of Islamic religious education. The building of religious character through extracurricular activities offered at the school usually includes:

- 1) Qur'an Reading and Writing Program
- 2) Islamic Day Commemoration Program (PHBI)
- 3) P Religious Culture program (which includes: congregational prayer, istighosah, tahlil, and recitation of al-Asma al-Husna)

C. *Stages of Religious Character Development Through Intracurricular and Extracurricular Learning*

In a learning environment, the interaction between students, teachers, and learning resources is a learning process. The success of the educational process in schools depends on two main activities, namely intracurricular and extracurricular, which work together as an integrated unit to provide education.

There are several things that need to be considered so that learning activities can run effectively, including applying models, approaches, strategies, methods, materials and learning resources.

a. *Learning Approach*

The learning approach is the conceptual foundation underlying the learning strategy. The learning approach can also be interpreted as the path taken by educators to achieve learning objectives.

1. *Behavioristic: Behaviorism is a school in the understanding of human behavior developed by several experts such as John B. Watson, Ivan P. Pavlov, and B.F. Skinner.* [11]

2. Constructivistic: According to Brooks and Brooks states that constructivism is an approach in teaching and learning that leads to the discovery of a concept born from the views and images and initiative of students. [12]

b. Strategie

According to Dick & Carey, learning strategies also involve learning resources or learning packages and are not just limited to activity procedures. All components of the subject matter as well as the steps to be taken so that students achieve certain learning objectives are incorporated into the learning strategy.

In their book *Teaching and Learning Strategies*, Luluk Suryani and Leo Agung distinguish between learning strategies and learning methods, that learning strategies are still conceptual and use special learning methods to put them into practice. In other words, strategy is "a plan of operation achieving something" while method is "a way in achieving." [13]

According to Dick and Carey, there are components of learning strategies, namely:[14]

1) Introductory learning activities

In this section, educators are expected to attract students' interest in the subject matter presented. The motivation of learners to learn can be increased through interesting introductory activities. The extent to which educators use real-world examples to illustrate concepts or convince learners of the advantages of mastering a particular subject will have a significant impact on their motivation to learn.

2) Information submission

In this activity the educator will determine exactly what information, concepts, rules and principles need to be presented to students. Some things need to be considered in delivering information, namely the sequence, scope, and type of material.

- a) Order of delivery: The order of matter is determined by the phases of thinking—from concrete to abstract, or from simple to difficult—or by the ease or simplicity of performing each of several tasks.
- b) Scope of material delivered: The type of subject matter studied and the characteristics of students have a significant impact on the amount and scope of material provided. Usually when choosing learning objectives, the scope of the material has been determined. Application of Gestalt theory, which suggests that when evaluating the size of material, educators should note that "small parts are a meaningful whole if learned as a whole and the whole is meaningless without these small parts." [14]
- c) Facts, concepts, principles, and processes are the four categories in which Merrill distinguishes lesson content. This subject matter shows that each type of lesson requires a different method of delivery. As a result, to choose an effective learning methodology, educators must first understand the type of subject matter to be covered. [14]

3) Student participation

The involvement of didi participants is very important in the learning process. If students actively perform exercises related to the learning objectives that have been set, then the learning process will be more successful. There are several important things related to student participation:

- a) Practice and practice should be done after learners are informed about knowledge, skills, and attitudes. So then students should be given the opportunity to practice or practice these knowledge, attitudes, and skills.
- b) Feedback. After students show certain behaviors as a result of learning, the educator provides feedback on the learning outcomes. Through such feedback it will be discovered whether the activities they are doing are right or wrong, right or inappropriate, or there is something that needs to be improved.

4) Test

Tests are usually used to determine whether or not learning objectives have been achieved and whether students actually have the necessary knowledge, abilities, and attitudes. Most educators often use two types of exams or assessments, namely pretest and posttests.

5) Continued activities

In theory, follow-up activities are related to the results of tests that have been carried out, because maximizing student learning outcomes is the fundamental goal of follow-up. The practices that can be used to improve student learning outcomes include:

- a) Provide tasks or exercises that must be done at home
- b) Re-explain learning materials that students find difficult
- c) Reading certain subject matter
- d) Providing motivation and learning guidance. [14]

c. Method

Learning methods can be interpreted as ways used to implement plans that have been prepared in the form of real and practical activities to achieve learning objectives. There are several learning methods that can be used to implement learning strategies, including: (1) lectures, (2) demonstrations, (3) discussions, (4) simulations, (5) laboratories, (6) field experiences, (7) brainstorming, (8) debates, (9) symposiums, and so on. [13]

There are many learning methods found in books, but their use remains in accordance with class conditions and the characteristics of students.

d. Material

To plan and research how to apply learning, a teacher needs the knowledge, sources, and texts that make up the learning material. All types of materials used by teachers to facilitate teaching and learning activities in the classroom are referred to as learning materials. The content used can be written or oral content.

e. Media

Messages can be transferred or conveyed through media. Media that can be used in the learning process and contain

instructional information or messages are referred to as learning media. Media that encourage learning are media that disseminate ideas or facts with a view to facilitating learning. Learning media is very important to help students in acquiring new ideas, abilities, and competencies. [15]

f. Sumber Belajar

Learning resources are everything that is around the learning activity environment that is functionally tasked with helping optimize learning outcomes. Optimization of learning outcomes can be seen from the learning outcomes (outputs) and from the process in the form of student interaction with various sources that can trigger students to learn and master the understanding of the knowledge they learn.[16]

II. METHOD

The method used in this study is a qualitative method based on a predetermined research focus. This research uses qualitative methodology, which is conducting research in natural or natural situations to collect research results. In qualitative research, phenomena, events, social interactions, and attitudes, beliefs, perceptions, and thoughts of people are described and analyzed. These varied descriptions are then used to find some of the principles and explanations that led to the findings.[17]

This research uses a qualitative approach with a type of case study research. A case study is a study of several cases, objects or something that must be researched thoroughly, intact and deeply. The case under study is usually seen as an object that is different from the object of research in general. So, this type is a method of investigating and understanding an event or problem that occurs by collecting some type of information, which is then processed to create a solution so that the problem revealed can be solved.

III. RESULT AND DISCUSSION

The presentation of data is done after the data is collected. As mentioned earlier, researchers use interview, observation, and documentation techniques to obtain valid data. All three are used in data collection to check each other as specified in the use of triangulation techniques.

The following are the results of research that have been collected by researchers related to the results of interviews, observations and documentation on religious character development through intracurricular and extracurricular learning at SMPN 6 Jember.

A. Religious Character Development through Intracurricular Learning at SMP Negeri 6 Jember

Religious character development through intracurricular learning is the process of instilling religious character values through classroom learning activities, both through learning religious education subjects and other subjects that can internalize religious character values.

Development of religious character through intracurricular activities at SMPN 6 Jember as follows:

a. Islamic Religious Education Learning

One of the implementations of religious character education in schools is to optimize the learning of Islamic Religious Education (PAI) material. As explained by Mr.

Aliyanto as a Teacher of Islamic Religious Education Subjects that:

The function of Islamic Religious Education is as a means of transforming knowledge in the theological (cognitive) realm, as well as a means of forming attitudes (affective) and behavior (psychomotor) of students through moral norms and values, all of which contribute to personality development. Through the content covered in the subject matter of Islamic Religious Education. PAI learning is also believed to be able to create humans who constantly strive to increase piety, faith, and noble morals. As a complete human figure or personality, students are expected to be able to face challenges, obstacles, and social changes that arise in society.

The task of PAI teachers is not only to deliver religious education materials and make students understand the material taught but it is expected that PAI teachers can internalize the values that exist in each material taught. The following is a presentation from Mrs. Watso Rahmawati as a PAI teacher at SMPN 6 Jember.

The duties of teachers, including PAI teachers, are: first, delivering material so that students understand it. Second, strive for students to be able to internalize the material's content, and third, teachers strive so that what material has been understood and lived is applied in everyday life. PAI material as a whole is related to religious values. Therefore, teachers are expected to encourage their students to practice it in everyday life and, secondly, the need for continuous supervision.

Islamic Religious Education learning in schools can meet cognitive, affective, and psychomotor goals. Implementing learning is considered unsuccessful if knowledge learning does not have practical application in everyday life by students, so Islamic religious education as one of the functions of building good character for students cannot be adequately achieved. Lack of supervision of students makes negligence in the development of religious character. Appropriate teaching techniques can also affect how well PAI is taught in the classroom.

In line with this, it was explained by Mr. Aliyanto, as a Teacher of Islamic Religious Education Subjects, that:

The integration of character education through the PAI Maple depends on the material so that methods, strategies, and assessments adjust to the learning material. Practice, discussion, etc., can make students understand the material to apply the knowledge they gain in real-world situations. Several things become obstacles in students' character formation; some students have low self-confidence, and some students have low motivation in the learning process, so some are passive and sometimes indifferent during the learning process.

Education related to students' character cannot be taught in the form of knowledge alone, but their behavior needs to be habituated every day.

As stated by Mrs. Dianatus Sholeha as Deputy Principal for Curriculum, that:

Teachers should be positive role models and be able to inspire children to behave well in all situations. So, in addition to evaluating, educators also supervise how students behave regularly at school. So several parties

must work together in this situation, including parents, all school residents, and the general public. Because of the habituation approach, learners are trained to get used to behaving well with everyone, anywhere, and anytime.

Based on these interviews, character building really needs support from all parties, both school residents, parents, and also the surrounding community so that students' character development efforts have a significant effect.

b. Insertion of character values through learning non-Religious Education fields of study

Education is a significant agent of change in the formation of student character. Therefore, teachers integrate these character values into the curriculum and also the syllabus used. The insertion of character values is expected to occur in all fields of study.

In accordance with the statement of Mrs. Dianatus Sholehah as Deputy Head of Curriculum, the explanation is as follows:

The achievement of religious character building in general studies and its achievement strategy is to insert character values related to the material being discussed and also good habits such as praying before the learning process begins or getting used to saying greetings at the beginning of learning.

In line with Mrs. Dianatus Sholehah's statement is the opinion of Mr. Agus as a Teacher of Civic Education (PKN) that:

Teachers have a very important function in character building, therefore it is necessary to create effective strategies to succeed for the formation of religious character without reducing the quality of the academic content of the subjects being taught. For the role in character development in learners, I follow according to applying the material in the 2013 curriculum. What is needed, then I teach. Because PKN extends to religion, there is still a close relationship with the development of students' religious character. PKN is more emphasized on individuals, especially ethics and morals. So, teachers incorporate character values that can be through various activities in class. To provide examples of the implementation of character values, the teacher must act as a model that can be imitated by students.

Ibu Suhartatik as a science teacher said:

The formation of religious character can be done through learning all subjects other than PAI subjects. For example, in the teaching material of science class IX semester 1 there is material "human reproductive system", now it can be related to religious values about maintaining the sanctity of marriage and nasab, in the Qur'an there is a postulate. For example, in semester 2 there is material "land and the sustainability of life" can be related to the value of protecting the environment. Just look at the Qur'an about environmental conservation in what surah and verse.

Based on the statement of the science teacher's mother, the researcher searched the dictionary of Qur'anic verses. The first about safeguarding the nasab or offspring of a valid marriage is in Sura al-Mukminun; 101, al-Furqon; 54, and

an-Nisa'; 23. As for the preservation of the environment in Surah ar-Rum; 41-42.

From the results of these interviews, character education, including religious character, needs to be a concern for all subject teachers. Subject teachers can insert character values and religious values in every teaching material taught to students.

c. Recitation of Surah Yaasin and Al-Asma Al-Husna

The recitation of Surah Yaasin and al-Asma al-Husna is held every Friday from 07.00 to 07.45. At exactly 7:00 a.m., all students entered the classroom occupying their seats. Then from the loudspeaker (loudspeaker) heard the recitation of Surah Yaasin and after finishing continued the recitation of al-Asma al-Husna. Those in charge of leading the recitation of Surah Yaasin and al-Asma al-Husna were randomly selected from the learners. The homeroom teachers enter the classroom to monitor the students to participate in the activity in an orderly manner. In each class there are several Qur'ans intended for students to be able to follow the recitation of Surah Yaasin and al-Asma al-Husna. Of the several Qur'ans in the class, there are some whose covers have come off so that when reading al-Asma al-Husna many do not participate in reading carefully because the reading of al-Asma al-Husna is usually written on the cover of the Qur'an.



Figure 1.1 of the classroom atmosphere at the time of the recitation of Yasin and al-Asma al-Husna

d. Learning to Read and Write the Qur'an

Learning to Read and Write the Qur'an is included in Teaching and Learning Activities (KBM) in accordance with Jember Regent Regulation Number 111 of 2021 that the science of reading and writing the Qur'an is included in the local curriculum for students of Kindergarten (TK), Elementary School (SD), and Junior High School (SMP) learning curriculum in 2022/2023.

In accordance with the results of observations by researchers that the learning material for reading and writing the Qur'an for each generation is different, for class VII the material for reading and writing the Qur'an is about makhoriijul letters, for class VIII the material for reading and writing the Qur'an is about Tajweed, and for class IX the material for reading and writing the Qur'an is memorizing and writing the Qur'an starting from Juz 30. But learning to Read and Write the Qur'an is only 1 hour of lessons a week, which is 45 minutes so it has not been maximized in its implementation.

In accordance with what was said by Risma as a class VII B student that:

BTA learning is only once a week and only one hour of lessons which is about 45 minutes. Usually, learning is

only explained, and review material only when you want to take an exam. If it is practiced, it will take a lot of time because there are many students and also the subject matter cannot be completed later. The teacher said that the BTA lesson was taken casually.

From Risma's statement that limited time can be a trigger for less than optimal learning so that additional hours are needed to maximize the delivery of material to students.

B. Religious Character Development through Extracurricular Learning at SMP Negeri 6 Jember

Religious character development through extracurricular learning is the process of instilling religious character values through activities outside of classroom learning. There are many extracurricular activities at SMPN 6 Jember that can be used as a medium for the development of students' religious character, namely Dluha Congregational Prayer, Read and Write Al-Qur'an (BTA), Friday Charitable Affairs, Islamic Day Commemoration (PHBI), and Pondok Romadlon.

a. Habituation of dhuha prayer in congregation before KBM begins.

The habit of praying dhuha in congregation is one of the efforts made by the school to foster religious character in each student. The author's direct observation is that the habituation of dhuha prayers is carried out by students starting from grades VII, VIII, and IX. This activity is routinely carried out every morning by following a predetermined schedule.

The following is documentation of the congregational Dhuha prayer:



Figure 1.2 Students Performing Dhuha Prayers in Congregation

As stated by Mr. Aliyanto as a teacher of Islamic Religious Education through the results of an interview which stated:

The habit of dhuha prayer is divided per class every day because the existing musholla is insufficient. While the imam is the homeroom teacher, but if the homeroom teacher is a woman, the religious teacher who replaces her becomes a priest. The habituation of dhuha prayers is expected to make students accustomed to performing sunnah prayers.

In accordance with what was stated by Fatimatuz Zahra as a class IX student that:

The habituation of dhuha prayers is carried out per class. Classes that take part on that day are recommended to leave early, which is at 06.15 must arrive at school. However, the dhuha prayer begins indefinitely,

sometimes at 06.30, sometimes at 07.00 so that students still have time to perform ablution.

This statement was confirmed by the explanation of Mrs. Dianatus Sholeha as Deputy Principal for Curriculum:

Classes that get part of the habituation of dhuha prayers on that day must come at 06.15 so that the implementation is orderly. Dhuha prayer is done two rokaat then followed by dhikr and then praying. After the dhuha prayer is performed, students are absent to find out which students follow the habituation or those who do not. The purpose of habituating dhuha prayer is to foster good character in students and it is hoped that the hearts and minds of students can be decorated with faith and piety to Allah SWT.

From the observations at SMPN 6 Jember, many things were gained from this program. Through dhuha prayer, dhikr, and prayer activities it is not only related to the Islamic aspect of worship, but also improves the character of students towards the Ihsan aspect. While ablution before prayer is a form of habituation and understanding of students about thaharah or holiness.

b. BTA (Read and Write the Qur'an).

The extracurricular implementation of Qur'an Reading and Write aims to provide additional Qur'an lessons to interested students and also to motivate students to continue learning the Qur'an wherever they are.

This extracurricular activity has existed since before there was a policy from the Regent that Reading and Writing the Qur'an must be included in Teaching and Learning Activities (KBM). However, these two activities differ in their application. From the observations of researchers obtained in the research field that the extracurricular reading and writing of the Qur'an starts at 13.00. Learning does not directly discuss the reading and writing of the Qur'an itself, but educators begin by providing material about religious values. After 2:00 p.m., educators began to enter the Qur'an.



Figure 1.3 BTA Learning atmosphere

At the beginning of the implementation of the BTA extracurricular program, there were many enthusiasts, but it was decreasing day by day until sometimes only 4 people were present. This is because the activity schedule is carried out after Friday so that students who have returned home will be lazy to return to school.

c. Charity Friday

This Friday habituation of charity has a noble purpose. Friday charity is held when Yaasin and Asmaul Husna reading activities are finished.

As explained by Mr. Aliyanto as a Teacher of Islamic Education that:

This charity Friday aims to familiarize students to donate to charity by setting aside some pocket money or pocket money provided by parents. Students are not determined in charity because it is alms and also sincere. The result of this activity is as musholla cash which will be used for musholla purposes, social activities, and religious activities.

In line with what Hazel said as the Student Council Coordinator of the Religious Secretary that:

When Friday is charity, members of the Religious Student Council who are in charge of attracting charity are assisted by other members of the student council sect to tour each class. Each class can have 3-4 student council members. Usually student council members spread out when the reading of Asmaul Husna is about to finish, so the students in each class are still full. Everyone is free to do whatever charity.

Friday charity activities are positive activities that aim to grow students in a generous character, increase a sense of care, and realize that the property they have belongs to God, so they are not greedy for their own use

d. PHBI (Commemoration of Islamic Holidays).

Those who play an important role in developing religious character through this Islamic holiday commemoration activity are religious teachers and BK teachers, they collaborate in carrying out this religious extracurricular activity. BK teachers are the coordinators in every religious activity at SMPN 6 Jember. As stated by Mr. Samhadi as the Counseling Guidance Teacher that:

BK teacher is a person who is in charge and plays an important role in developing the character of students. In carrying out this role, BK teachers can convey character values wherever and whenever there is an opportunity to convey them. So that this BK teacher makes a program that is able to set an example and is able to develop the character of students. For example, during Mawlid Nabi, Isro' Mi'roj, and Islamic New Year, BK teachers create programs that can develop the religious character of students with several activities held. That way, BK teachers can always remember that they have an obligation to develop the character of students.

From the results of the interview, there are several activities that are routinely carried out at SMPN 6 Jember. And during the commemoration of Islamic holidays, among others: Islamic New Year, Mawlid Nabi, and Isro' Mi'roj, BK teachers made programs that could develop the religious character of students with several activities held. That way, BK teachers can always remember that they have an obligation to develop the character of students.

The following is a documentation of students' performances during the commemoration of the Birthday of the Prophet Nuhannad SAW:



Figure 1.4 Student Appearance in Commemoration of the Prophet's Birthday

Based on the researcher's experience as a PLP student at SMPN 6 Jember, the Prophet's Mawlid Commemoration was enlivened by competitions before D-day (the commemoration of the Prophet's Mawlid), and prizes were given on D-day. The purpose of these competitions is for students to participate and be confident to channel their talents. Furthermore, on the D-day, the people in charge of the event maximally make a series of events and invite speakers who can make students enthusiastic and not boring in participating in the event. Some of the Mawlid Nabi activities at SMPN 6 Jember are: 1) recitation by selected students. 2) lectures by inviting da'i from outside the school community to attract students to listen to the material presented. 3) the performance of hadroh by selected learners.

e. Romadhon Cottage

Ramadhan cottages are held during the month of Ramadhan for approximately 10 days. Students in this Ramadhan cottage activity are divided into 2, namely: 07.00 - 12.00 and 14.00 - 20.00. The division of this activity starts from classes VII and VIII at 07.00 - 12.00. Activities consist of lectures, reading the Koran, memorizing surahs. Then continued class IX at 14.00 - 20.00. Class distribution is rolled out every day for 10 days. The morning shift activities include lectures and reading the Koran. Then for the afternoon to evening shift activities, namely providing materials, reading the Koran, breaking fast together, and then continuing with tarawih.

The following is documentation of the atmosphere of the romadlon cottage organized by SMPN 6 Jember :



Figure 1.5 the atmosphere of Pondok Romadlon activities

In the picture, you can see Mr. Aliyanto as a PAI teacher delivering lecture material which is part of a series of activities at the Romadlon boarding school. The activities of the romadlon cottage at SMPN 6 Jember include: providing religious material, reading the Koran, memorizing short surahs, breaking the fast together and tarowih in congregation

C. Discussion of Findings

The data that have been found in the field are discussed here along with related theories. Discussion of findings related to theory is used to assess data collected through observation, interviews, and documentation. The discussion was carried out in depth in accordance with the chosen study topic to answer the latest issues regarding religious character development through intracurricular and extracurricular learning at SMP Negeri 6 Jember. Here is a discussion of the findings:

a) Religious Character Development through Intracurricular Learning at SMP Negeri 6 Jember

The main school activity is intracurricular learning. Namely learning activities to complete the learning load of the curriculum in accordance with the provisions of laws and regulations.[18] This activity is carried out mostly in the classroom aimed at shaping the cognitive, affective and psychomotor domains through learning a number of subjects according to the 2013 curriculum.

The 2013 curriculum places the goal of character development as the main one besides mastery of the material. Therefore, appropriate strategies and methods are needed so that learning objectives can be achieved.[13]

Because it is the foundation of religious teachings in everyone's life, religious character is the first and foremost virtue that must be instilled in children as early as possible. The 2013 curriculum mentions 18 character values, and places religious character values at number one with indicators: obeying the principles of their beliefs, understanding the customs of other religions, and coexisting peacefully with followers of different religions.

Based on the findings of research conducted by researchers at SMP Negeri 6 Jember, it can be seen that the development of religious character through intracurricular learning at SMP Negeri 6 Jember are: 1) Internalization of religious values through learning Islamic Religious Education material, 2) Internalization of religious values through learning non-Islamic Religious Education material, 3) Recitation of Surah Yaasin and al-Asma al-Husna before learning begins on every Friday, and 4) Learning to Read and Write the Qur'an based on Jember Regent Regulation Number 111 of 2021.

The development of religious character through learning Religious Education is carried out by instilling religious values in every material that as a whole is related to religious values. Religious Education teachers try to internalize religious values into the souls of students so that there is a process of appreciation of the value of Islamic religious teachings and then encouraged to practice them.

Through non-Religious Education subjects, subject teachers incorporate religious values into the material taught. For example, PPKN teachers include the value of defending the country and love for the homeland is part of religious teachings and science teachers include the value of environmental conservation is part of religious teachings, it will be an integrative learning process between PAI subjects with PPKN, science and other subjects.

In addition, SMPN 6 Jember every Friday at 07.00-07.45 implements a reading program of Surah Yaasin and

al-Asma al-Husna before the start of learning. And based on Jember Regional Regulation Number 111 of 2021, SMPN 6 Jember implements a Qur'an Reading and Write program which is carried out one hour every week.

The four patterns of intracurricular activities in SMP 6 if carried out optimally with support by the environment, will carry out a religious character with a strong Islamic basis. Because through these activities can shape the behavior and nature of students who get closer to God because the character of religious students can be formed in themselves by practicing very good life habits and always worshipping Allah SWT.

A series of intracurricular learning carried out in schools with routine is expected to give birth to good character in students through habituation accompanied by educators. Character development through learning aims to suppress and also avoid moral crises in students so that they know very well how to act in accordance with the norms and morals that apply in society.

Then with the determination of methods, strategies in learning PAI, Read and Write Aal-Qur'an and also the insertion of character values in other fields of study is very necessary to see in this modern era where there are many problems regarding the loss of religious values and moral decline that make the surrounding community uneasy.

Educators have tried their best to create and develop good character for students. However, there will always be obstacles if the environment is not supportive in helping to achieve the development of religious character so that learning is not conveyed properly and religious character development is not achieved perfectly.

b) Religious Character Development through Extracurricular Learning at SMP Negeri 6 Jember

All stakeholders, including educators, parents, and society at large are responsible for the character-building process. Character education is strengthened in formal education units by maximizing the role of cooperation in education tricenters which include schools, families, and communities as stipulated in the Regulation of the Minister of Education and Culture Number 20 of 2018. [19]

SMPN 6 Jember's efforts in developing religious character through extracurricular activities are: 1) Habituation of congregational dluha prayers, 2) Read and Write the Qur'an, 3) Friday charity, 4) PHBI activities, and 5) Romadlon huts.

The habit of praying dhuha in congregation is one of the efforts made by the school to foster religious character in each student. This activity is routinely carried out every morning by following a predetermined schedule. A lot of things are gained from this program. Through dhuha prayer, dhikr, and prayer activities it is not only related to the Islamic aspect of worship, but also improves the character of students towards the Ihsan aspect. While ablution before prayer is a form of habituation and understanding of students about thaharah or holiness.

This Qur'an Reading and Write activity is to train students to form personal, moral and religious forms. This extracurricular reading and writing of the Qur'an is an introduction to learning the Qur'an so that it is good for

developing the potential or skills of students in reading the Qur'an, because then students will increasingly learn to read the Qur'an. With the extracurricular reading and writing of the Qur'an in schools, it is hoped that it will be able to bridge the realization of religious character building programs for students, especially at SMP Negeri 6 Jember, this extracurricular not only discusses the Qur'an, but also includes other materials related to religion.

Friday's habituation to charity has a noble purpose. Friday charity was held when the Yaasin and Asmaul Husna reading activities were completed by the Student Council Board for Religious Affairs. This charity Friday aims to accustom students to alms by setting aside some pocket money or pocket money given by parents. The result of this activity is as musholla cash which will be used for musholla purposes, social activities, and religious activities. Therefore, this activity is a positive activity to foster students' attitudes towards generous character, increase care, and realize that the property they have belongs to God, so they are not greedy for their own use.

Islamic holiday commemoration activities that are routinely carried out every year include the Commemoration of the Prophet's Mawlid, Isro' Mi'roj and Islamic New Year Commemoration. This Islamic holiday commemoration activity is an effort by educators to instill religious values in students by getting used to commemorating Islamic holidays every year. Islamic holiday commemoration activities are also carried out so that students have a sense of faith so that they always commemorate Islamic holidays and are able to take lessons from the story behind these holidays.

Then the activities of the romadlon hut which was carried out in the month of romadlon for ten days included activities: religious lectures, reading the Qur'an, memorizing short surahs, breaking fast together, and tarowih, to provide religious knowledge and religious experience so that a more intensive appreciation of religious values was obtained, especially in the month of Romadlon.

These five extracurricular activities play a very important role in instilling religious character in each student. Character development through habituation of religious activities at school is a special attraction for the community, so that parents fully entrust the school to the process of developing the character of their children. Therefore, these five extracurricular activities become additional activities that are able to improve the behavior and character of students.

IV CONSLUSION

Based on the descriptions presented in the previous chapters, the author presents several conclusions and suggestions based on the descriptions that the author has put forward in previous chapters.

From the description of Religious Character Development through Intracurricular and Extracurricular Learning at SMP Negeri 6 Jember, the author can come up with the following conclusions:

1. The development of religious character through intracurricular learning at SMP Negeri 6 Jember is carried out through studying Religious Education subjects and other subjects by incorporating character

values into each material taught. The curricular goal is character formation; therefore, learning all subjects is interested in forming students' personalities. The development of religious character through Religious Education learning is carried out by instilling religious values in each material related to religious values. Religious Education Teachers try to internalize religious values into the souls of students. Non-religious education subjects incorporate religious values into the material taught, for example, PPKN teachers. Including the value of defending the country and love of the homeland as part of religious teachings, and science teachers include the value of environmental preservation as part of religious teachings. Apart from that, SMPN 6 Jember every Friday from 07.00-07.45 implements a program to read Surah Yaasin and al-Asma al-Husna before the start of learning. Based on Jember Regional Regulation Number 111 of 2021, SMPN 6 Jember implements an Al-Qur'an Reading and Writing program, which is held for one hour every week..

2. The development of religious character through extracurricular learning at SMP Negeri 6 Jember is carried out through activities outside the classroom, both programmed by the school and through unprogrammed activities. Programmed activities are activities managed by the Deputy Principal for Student Affairs in coordination with Religious Education teachers and Guidance and Counseling (BK) teachers as well as Student Organization (OSIS) administrators. Extracurricular activities that can strengthen students' religious values include: midday prayers in congregation, charity Fridays, activities to celebrate major Islamic and national holidays, reading and writing the Koran, and romadlon huts. By carrying out these activities, it is hoped that character values will emerge, especially in shaping the religious character of students.

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