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The role of Islamic spiritual extracurricular activities in developing Islamic religious consciousness at vocational school

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ABSTRACT

Islamic Spiritual Extracurricular at SMKN 3 Palangka Raya plays an important role in shaping the character of students who are noble and have high religious consciousness. Through various activities organized, such as Islamic studies, tadarus Al-Quran, and social activities, students are invited to explore the values of Islamic teachings and implement them in everyday life. This study aims to analyze the effect of Rohis extracurricular activities on increasing students' religious consciousness at SMKN 3 Palangka Raya and to determine students' interest in participating in activities in Islamic Spiritual Extracurricular Activities. The research method used is descriptive quantitative with data collection through observation, interviews, and documentation. The results showed that: 1) Islamic Spiritual Extracurricular includes, a) Islamic Boarding School, b) Worship Training, c) Tilawah & Tahsin Al-Qur'an, d) Commemoration of holidays, e) Habsyi. 2) Islamic Spiritual Extracurricular at SMKN 3 Palangka Raya can make a very good contribution, while the contribution is (83.59%) which consists of affective aspects of 83.45% (very good), cognitive aspects of 84.17% (very good), psychomotor aspects of 85.15% (very good) in increasing students' religious consciousness.



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Introduction

Extracurricular Islamic Spirituality, which is usually referred to as ROHIS, is one of the extracurricular activities that is a religion-based activity (Holifit, 2022). The educational impact of extracurricular activities in the world of schooling is shown to explore and motivate students in certain fields (Pendi, 2020). Therefore, extracurricular activities must be tailored to the hobbies and conditions of students so that through these activities, students can clarify their self-identity and religious awareness (Nawawi, 2020). Not many It is known that extracurricular activities can be a forum or place for students in an effort to improve both academic and non-academic achievements (Aprlia, 2023). Not only that, by participating in extracurricular activities and changing the attitudes and mindsets of students and can foster a sense of empathy for religious consciousness (Komariah, 2021). In this case, to integrate the cultivation of religious consciousness to students in schools, the effectiveness of extracurricular Islamic Spirituality involves all parties, both the principal, teachers and the deputy head of student affairs (Pulungan, 2023). And requires exemplary from that party to provide a good reflection for students to become an Islamic-based character educator in everyday life because in fact the teacher becomes a figure who is digugu and imitated in all forms of actions, words, and actions taken (Astria & Rahmah, 2024).

Religious extracurricular activities called Islamic Spirituality aim to produce an Islamic generation that is not only competent in the field of science, but also in its charisma (Praditya, 2024). Because this is the function of religion as a controller and mediator between education and phenomena, through Islamic Spirituality extracurricular activities, the soul of students can be well nurtured and after the coach succeeds in shaping this good behavior (Izzah, 2022). Another goal is to preserve and develop Islamic learning (Laraswati & Herdiansyah, 2023). At this time, the rapid pace of science and technological progress does not always bring goodness to humans. An increasingly complex life with a higher level of stress makes individuals more vulnerable to experiencing various disorders both physical and psychological, psychological disorders such as anxiety, stress, frustration, aggressiveness, anarchic behavior, and other emotional disorders are increasing (Saputra & Fuad, 2024).

Law No. 20 of 2003 concerning the National Education system article 3 states the objectives of national education, namely: "Developing the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens". The educational objectives mentioned in the above law can be used as a benchmark in the success of the education process at this time ((UU_tahun2003_nomor20). As for the explanation related to the verse of the Qur'an, Islam is a religion that is very concerned about education, there are many in the verses of the Qur'an related to education, one of which is Surah Al-alaaq, verses 1 to 5.

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ . خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ . اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ . الَّذِي عَلَّمَ
بِالْقَلَمِ . عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

The verse above explains that we as humans should study. The knowledge in question is usually of many kinds, both the knowledge of the world and about the hereafter which is closely related to religion and humans who always seek knowledge so that they will be given the ease to go to heaven. Fostering an understanding of religious education in students at school is very important. (Sujiyanto & Febrianingsih, 2022).

The influence of religion on a person's attitude and behavior is quite large, because the way an individual thinks, behaves, reacts and behaves cannot be separated from his beliefs, and these beliefs will enter into the construction of his personality (Surawan & Mazrur, 2020). The manifestation of one's belief in religion will affect the way of thinking, living every event that occurs in life, and behaving or behaving (Amiyah, 2020). This means that whether or not religious consciousness will affect whether or not a person's behavior in everyday life is good (Surawan & Fatimah, 2021). Religious consciousness is a part or aspect that is present in the mind that can be tested through introspection or it can be said that it is a mental aspect and psychological activity in religion (Hamdanah & Surawan, 2022).

Based on the author's search and studies or research conducted by Imam Syafei, the implementation of Islamic Spiritual Extracurricular activities in Character Development. Students at Madrasah Aliyah Ma'arif Sungkai Tengah Lampung Utara have not run as ideally as running a good and superior organization, the weaknesses of the implementation in carrying out Islamic Spiritual Extracurricular activities in Developing the Character of Students at Madrasah Aliyah Ma'arif Sungkai Tengah Lampung Utara include aspects such as: (1) the absence of teaching preparation in the form of syllabus, lesson plans, and evaluation tools. (2) the lack of attention of the Madrasah head in responding to the process of Islamic Spiritual Extracurricular activities. The implementation of Islamic Spiritual Extracurricular activities at Madrasah Aliyah Ma'arif Sungkai Tengah Lampung Utara is carried out once a week, namely Friday. Located in the Madrasah Mushola with basic Islamic basic material, developerandiri, da'wah, and social society. While there are supporting and inhibiting factors for the implementation of Rohis Extracurricular activities at Madrasah Aliyah Ma'arif Sungkai Tengah Lampung Utara.

The difference between the results of the above research and the research conducted by the author or at the same time as information about the difference is the uniqueness and attractiveness of SMKN 3 Palangka Raya which is known as a school that has a variety of majors to attract students who want to go to school there. The number of students who enter the school with various religions that are believed to be one of them is Islam, some students who are Muslims only know that they are Muslims but do not understand how Islam teaches basic things to pray 5 times every day, be able to read the Koran properly and correctly, this is a lack of religious awareness in these students, this research also aims to find out what factors and impacts occur in instilling students' religious awareness through extracurricular Islamic Spirituality (Afiani, 2021).

From the results of temporary observations, data were obtained that Islamic Spiritual extracurricular activities are expected to have a positive impact on students' religious awareness, such as good morals, daily

religious rituals are carried out, behavior towards teachers is getting better, friendship becomes more positive, reading the Koran becomes able and fluent (Hasanah, 2022). This Islamic Spiritual Extracurricular activity at SMKN 3 Palangka Raya is a special attraction for instilling Islamic religious awareness. As well as analyzing the role of extracurricular Islamic Spirituality in instilling students' religious awareness at SMKN 3 Palangka Raya. Through in-depth case studies, this research is expected to contribute to the development of religious programs in other schools, as well as become a reference for educators, parents, and students (Firmansyah, 2021).

Method

This type of research uses quantitative research (Yam, 2021). Quantitative research aims to describe, explain, and draw conclusions from an observed phenomenon using numbers. In that context, this research will explore Islamic Spiritual Extracurricular in instilling students' religious consciousness at SMKN 3 Palangka Raya. The subjects in this study were one Islamic Education Teacher and 20 students who participated in Islamic Spiritual Extracurricular while the informant in this study was the Head of Curriculum Section. Data collection techniques using observation, interviews, and documentation. While the validity of the data uses source triangulation analysis, then analyzes the data using percentages and draws conclusions. (Abdussamad, 2021). The reference value for the achievement of data results is as follows:

Tabel 1 <Percentage Value Reference>

Description	Category	Percentage (%)
Students still need a lot of guidance in this aspect	Good enough	40 - 60
Students understand and apply sufficiently, but can still be improved	Good	60 - 80
Students easily understand and apply very well	Very Good	80 - 100

(Sumber: Aprlia & Yuriani 2023).

Results and Discussions

Islamic Spiritual Extracurricular

Extracurricular Islamic Spirituality has a high and important importance in the context of education and the development of the younger generation, especially in the present (Akip, 2024). Rohani Islam provides a forum for students to study Islam more deeply outside of formal class hours (Salahuddin, 2017). This allows them to understand various aspects of religion more comprehensively, including creed, sharia and morals. Rohani Islam does not only focus on cognitive aspects, but also on building Islamic character in its members (Desrianti, 2021). Islamic Spiritual activities such as recitation, religious discussions, and social services help foster moral and spiritual values that are in line with Islamic teachings. Adolescence is vulnerable to various negative influences, such as promiscuity, drug abuse, and radicalism (Yusuf, 2022).

Extracurricular activities are activities carried out outside the classroom and outside the classroom and outside of class hours (Curriculum) to develop the potential of human resources (HR) owned by students both related to the application of the knowledge they get and in a special sense to guide students in developing the potential and talents that exist in themselves through mandatory and optional activities (Astria & Rahmah, 2022). Where extracurricular activities are non-formal activities that students do when outside of learning hours (Yusuf, 2022). The types of Islamic Spiritual Extracurricular in schools include: (1) Pesantren Kilat, Habituation of Noble Character, Completion of Reading and Writing the Qur'an, Ramadan Worship, Spiritual Tourism, Islamic Spiritual Activities, Islamic Education Skills and Arts Week, Commemoration of Islamic Holidays; (2) Individual or congregational worship training, the worship intended here includes activities that are included in the pillars of Islam, namely reading the two sentences of the creed, prayer, zakat, fasting and hajj and added to other forms of worship that are sunnah. This worship practice skills training activity aims to make students as Muslims who are able to practice the teachings of their religion in their daily lives; (3) Tilawah and Tahsin Al-quran, In language, tilawah means reading and tahsin means beautifying, repairing or beautifying. The purpose of the recitation and tahsin Al-qur'an activity program is an activity or training program for reading the Al-qur'an by emphasizing the correct reading method and fluency of reading and the beauty (sonority) of reading; (4) Commemoration of Islamic holidays Commemoration of Islamic holidays means activities carried out to commemorate and celebrate Islamic holidays as organized by Islamic communities throughout the world related to historical events such as the commemoration of the maulid of the Prophet Muhammad SAW, the commemoration of Isra' Mir'raj, and so on; (5) Habsyi, habsyi is also an optional extracurricular activity that

students are not required to participate in. Only students who are interested, Islamic art activities are very popular among the community.

Ideally, planning is prepared at the earliest, namely before all activities are carried out (Astria, 2024). The types of Islamic Spiritual activities above vary greatly depending on the needs and interests of the members, as well as the available resources, the most important thing is that these activities are useful for increasing the faith, devotion, and noble character of the Islamic Spiritual members, as well as making a positive contribution to themselves and the community (Azizah, 2022).

After the arrangement of the Islamic Spiritual activities, the implementation time becomes one of the most important things as this activity runs. Based on the results of interviews related to the implementation of activities with one PAI Teacher on October 19, 2024 who is responsible for the Islamic Spiritual Extracurricular activities at SMKN 3 Palangka Raya revealed that:

“The implementation of this activity is carried out on Friday after school and is divided into two sessions because male students will carry out Friday prayers in congregation first and for the first session usually the female students first after that only the second session of the male students.” (PAI Teacher).



Figure 1 <Activity implementation>

So with the holding of routine activities from the Islamic Spiritual Extracurricular, it is hoped that it will have a positive impact on students' religious consciousness such as, morals become good, daily religious rituals are carried out, behavior towards teachers is getting better, friendships become more positive, reading the Koran becomes able and fluent (Surawan & Fatimah, 2021). The interest of students who take part in this activity is also very influential because there is a difference between students who are really interested in participating in activities and those who only follow their friends will greatly impact the character that will be produced. Students who really carry it out according to their interests will appear to change faster and mature regarding their character. Based on the results of an interview on October 19, 2024 to one of the students who participated in the Islamic Spiritual Extracurricular related to the student's interest in participating in activities in this Islamic Spiritual Extracurricular as follows:

“One of the things that makes me interested is the Habsyi activity because it is a unique Islamic art to learn.” (Student)



Figure 2 <Islamic Spiritual Extracurricular Activities>

Strong religious motivation tends to look for ways to deepen their spiritual connection (Latifah, 2022). Islamic spiritual extracurricular activities can be the right place to fulfill this need, as in the interview above some students may be interested in joining this activity because they want to develop themselves into a better person in accordance with Islamic values. If a student has friends who are active in religious activities, it is likely that he or she will also be interested in joining (Nawawi, 2020).

Religious Consciousness

The definition of religious consciousness includes a sense of religion, experience of divinity, faith, attitudes, and religious behavior organized in the mental system and personality (Umar & Ismail, 2020). Because religion involves all functions of the human body and soul, religious consciousness also includes aspects: affective, conative, cognitive, and motor. Affective and conative aspects are seen in the experience of divinity, religious feelings, and longing for God. The cognitive aspect is seen in faith and belief, while the motor aspect is seen in the actions and movements of religious behavior (Pulungan, 2023). Affective and conative aspects are seen in the experience of divinity, a sense of religion, and longing for God. Cognitive aspects are seen in faith and belief, while motor aspects are seen in religious deeds and movements (Surawan & Norvia, 2022). Affective and conative aspects are seen in the experience of divinity, religious feelings, and longing for God. The cognitive aspect is seen in faith and belief, while the motor aspect is seen in religious actions and behavioral movements (Surawan & Norvia, 2022).

Consciousness can also arise with experimentation, where religious appreciation and experience can be carried out properly after a religious person has seen and recognized the truth of religion as something important in his life, that someone will feel peaceful and serene in his life after they get closer to something he believes in and submit all the problems he faces only to Him than someone who does not know religion (Surawan & Athaillah, 2021). This will prove that consciousness will arise after someone knows the results of the experiment about religion is really felt as something that is needed in his life (Fathul, 2024).

There are three categories of belief: First, beliefs that are the essential basis of a religion, namely believing in the existence of God and his messenger in his religion (Oktonika, 2020). Second, beliefs related to the divine purpose in the creation of humans (Rizki & Ajahari, 2022). Third, beliefs related to the best way to carry out the divine purpose, such as Muslims must believe that to do righteous deeds they must do devotion to Allah SWT and service to fellow humans. Belief is a primordial form of intellectual expression of various religious attitudes and beliefs (Muhibbuddin, 2020). Belief or myth is considered a primitive philosophy that only expresses thoughts to understand the world, explaining about life and death, destiny and nature, gods and worship (Rizki & Ajahari, 2022). But belief is a type of human statement that is complex and dramatic, because this statement is broad and involves thoughts, feelings, attitudes, and sentiments (Nurdiana, 2021). Instilling religious consciousness is a comprehensive and ongoing process, indicators of religious consciousness can be observed from various aspects and reinforced by (Sari, 2022). Namely:

Affective aspects, that human wants and needs are not only limited to biological needs, but humans also have spiritual wants and needs, namely the need and desire to love and be loved by God (Rozikin, 2022). In the first part of the sense of belief in God, students have a strong belief in the existence of God and carry out His commands. Second, a sense of love for religion, students have a deep love for their religion and try to deepen their religious knowledge (Fahmi, 2022). This explanation will be percented from the results of answering questions on Goole From related to the affection felt by students from this affective aspect.

Tabel 2 <Affective Aspect>

Indicator	Percentage (%)	Category
Understanding the meaning behind each worship service	89,2	Very good
Have a positive attitude towards religion	77,7	Good
Average	83,45	Very good

Based on the data table above, it shows that the level of students' thinking and understanding of Islam is in the good category. This is based on observations from filling out student questionnaires related to affective aspects in religious consciousness referring to feelings, emotions, and values related to religion, this also includes attitudes, interests, beliefs, and moral values that a person internalizes in everyday life (Sujiyanto, 2020).

This is further strengthened by the results of an interview with one of the students who participated in the Islamic Spiritual Extracurricular about understanding the meaning behind each act of worship, what is felt after performing worship:

“In my opinion, prayers are not just movements and recitations, but also a way for us to communicate directly with God. After praying, I feel calmer and more peaceful.” (Student)

This understanding of the meaning of prayer should not only stop when we pray. Rather, it is reflected in everyday life (Devi, 2023). Prayers should shape our character for the better, such as honesty, patience, compassion, and responsibility. From this grows a sense of consciousness that religion is important to maintain one's faith (Sujianto, 2020).

The cognitive aspect is an aspect that is also the source of the soul of religion in a person (namely through thinking), humans have God because they use their thinking ability (Devi, 2023). While religious life is a reflection of the ability of human thinking itself. Humans also use their minds to reflect on truth or error towards belief in religious teachings (Arumsari, 2020). As for the first part of understanding religious teachings, students are able to explain the teachings of their religion such as the pillars of faith, the pillars of Islam, or other basic teachings. Second, being able to distinguish good and bad, students can distinguish actions that are in accordance with religious teachings and those that are contrary. Third, applying religious values in everyday life, the rest are able to apply religious values in various situations such as being honest, fair, and tolerant (Surawan & Norvia, 2022). This explanation will be percented from the results of answering questions on Google Form related to the affection felt by students from this cognitive aspect.

Tabel. 3 Cognitive aspects

Indicator	Percentage (%)	Category
Knowledge of Islam	82,20	Very good
Understanding of the creed	86,15	Very good
Average	84,17	Very good

Based on the data above, it shows that the level of students' knowledge about Islam is in the very good category. This is because during Islamic Spiritual Extracurricular activities, the PAI teacher as a coach uses the discussion method, questions and answers so that it can increase students' knowledge. This is further strengthened by the results of an interview with one of the students who participated in the Islamic Spiritual Extracurricular about understanding Islam and morals, what is understood from these two things, the results of the interview are as follows:

"Islam is a religion revealed by Allah SWT to the Prophet Muhammad SAW as a guide to life for all mankind. Islam teaches about morals to behave well, have good manners". (Student)

Islam is not only a religion that regulates the relationship between humans and their God, but also regulates the relationship between humans and their neighbors, as well as the relationship between humans and their environment. Islam provides clear and complete guidelines on how humans should live this life in order to be happy in this world and in the hereafter (Saputra, 2024). And morals are one of the most important aspects of Islamic teachings. Morals are a reflection of one's faith. People who believe in Allah SWT will be reflected in their good morals. Good morals include honesty, trustworthiness, courtesy, compassion, fairness, and so on (Pendi, 2020). It can be seen from the results of the interview above that students can understand Islamic language and morals very well.

The psychomotor aspect of students' religious consciousness refers to students' ability to apply religious values and teachings in real daily actions (Nanda, 2021). This aspect involves physical skills and Invisible actions as a manifestation of their religious beliefs and understanding. For example, students are able to perform prayers, fasting, and other worship according to religious guidance (Fatmariyanti, 2024). Students actively participate in religious activities at school or in the neighborhood, such as recitation, community service at places of worship, or celebrations of religious holidays. Students are brave and confident in showing their religious identity positively, for example through clothing that is polite and in accordance with religious norms, or through speech and actions that reflect religious values (Rifa'i, 2022). This explanation will be percented from the results of answering questions on Google Form related to the affection felt by students from this cognitive aspect.

Tabel 4 <Psychomotor Aspect>

Indicator	Percentage (%)	Category
Ability to perform worship	82,2	Very Good
Participation in religious activities	88,1	Very Good
Average	85,15	Very Good

Based on the data above, it shows that the level of students' abilities in religious consciousness related to real actions or skills is in the good category. This is because the coach of the Islamic Spiritual Extracurricular, namely the PAI Teacher, invites students to perform worship in congregation and provides guidance in the correct worship procedures. and always involves students in various religious activities such as commemorating Islamic holidays, reading the Koran, Habsy, or social activities (Ajahari & Puspita, 2023).

This is reinforced by the results of an interview with one of the students who participated in the Islamic Spiritual Extracurricular about the ability to perform worship and participation in religious activities, the interview was as follows:

"I try to carry out daily worship well, although it is a little difficult and I actively participate in religious activities at school, such as participating in this religious extracurricular, attending religious studies, and helping organize religious events." (Student)

Performing daily acts of worship, such as praying, fasting, and reciting the Qur'an, does require consistency. Sometimes, busy school and other activities can get in the way. However, it is important to remember that worship is our obligation as Muslims. Therefore, try to always make time for worship, even if only a little. The results of the process show that the religious consciousness of students at SMKN 3 Palangka Raya is very good, especially the Islamic Spiritual Extracurricular is well managed and routinely carried out so that students are increasingly active, creative, and innovative to develop an Islamic generation. Through this religious activity, students can learn more about Islam, both in terms of theory and practice.

The results of this study also show that the Islamic Spiritual Extracurricular at SMKN 3 Palangka Raya has a (very good) role as seen from the following percentage results:

Tabel 5 <Final Results of the Percentage of Religious Consciousness>

Indicator	Percentage (%)
Affective aspects	83,45
Cognitive aspects	84,17
Psychomotor aspects	85,15
Average	83,59

Conclusions

This research shows that the importance of Rohis extracurricular activities at SMKN 3 Palangka Raya is proven to be effective. The results showed that: 1) Islamic Spiritual Extracurricular includes, a) Islamic Boarding School, b) Worship Training, c) Tilawah & Tahsin Al-Qur'an, d) Commemoration of holidays, e) Habsyi. 2) Islamic Spiritual Extracurricular at SMKN 3 Palangka Raya can make a very good contribution, while the contribution is (83.59%) which consists of affective aspects of 83.45% (very good), cognitive aspects of 84.17% (very good), psychomotor aspects of 85.15% (very good) in increasing students' religious consciousness. This activity provides a forum for students to deepen their understanding of religion, practice religious values, and build a religious community and helps students develop social skills such as communication, cooperation, and leadership. Increased Religious Aspects Rohis extracurricular activities have succeeded in improving students' cognitive, affective, and psychomotor aspects of religion. This can be seen from the increase in religious knowledge, positive attitudes towards religion, and students' worship practices. Contribution to Character Building In addition to increasing religious awareness, Rohis extracurricular activities also contribute to the formation of better student characters, such as discipline, responsibility, and tolerance. Important Role Schools, especially SMKN 3 Palangka Raya, have an important role in facilitating Rohis extracurricular activities and providing the necessary support as well as developing and strengthening the Rohis extracurricular program at SMKN 3 Palangka Raya.

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