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Internalizing Islamic Values Through Religious Extracurricular Activities at an Indonesian Junior High School

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ABSTRACT

Rohani Islam (Rohis) extracurricular activities provide additional opportunities for religious discussion, worship practice, and social learning, but evidence from public junior high schools remains limited. This study describes how Islamic values are cultivated through Rohis activities at SMP Negeri 1 Kateman and identifies reported enabling conditions and constraints. A qualitative descriptive case study was conducted from 10 November 2025 to 10 February 2026. It drew on eight observation sessions, school documents, and interviews with seven informants: four students and three school informants (the Rohis adviser, Islamic Education (PAI) teacher, and principal). Each interview participant took part in eight interview sessions. The thesis does not describe how interviewees were selected. A 12-item yes/no checklist was summarized; nine student-focused indicators were analyzed separately from three program indicators. Across the nine indicators, 59 of 72 session-level entries were affirmative (81.94%). Belief in God and Islamic teachings was recorded in all eight sessions; courtesy and habitual worship in seven; and several participation and conduct indicators in six. Interview accounts described respectful interaction, mostly punctual attendance with occasional schedule-related lateness, responsibility and cooperation, and participation in social activities. These findings describe one school and do not establish individual-level prevalence or causal effects.

1. INTRODUCTION

Islamic religious education in schools seeks to support students' religious understanding and conduct, while classroom instruction alone may provide limited time for sustained practice. Extracurricular activities can create additional opportunities for discussion, worship practice, and social learning. In Indonesian public schools, Rohani Islam (Rohis) groups commonly organize such activities. Prior studies have examined religious extracurricular programs and student character development (Asriyani et al., 2024; Nurhayati et al., 2024; Ritonga, 2021; Suhardin et al., 2025), as well as Rohis activities related to religious awareness and learning outcomes (Aprilianti et al., 2025; Faridah et al., 2023; Nabillah et al., 2024; Sofanudin, 2017; Thaniecky & Karimah, 2024). Research on religious culture in junior high schools also provides a relevant institutional context (Azizah, 2019). Research has also considered Rohis in relation to religious moderation and character formation (Abidin & Fitriana, 2021; Candra, 2025; Huda, 2024; Maulida & Dartim, 2025; Nurdiyanto et al., 2024; Yuniarti et al., 2025). However, the existing studies differ in school level, local setting, and the aspects of religious development they examine. Evidence describing how routine Rohis activities are enacted in a public junior high school in a coastal district of Indragiri Hilir remains limited in the literature reviewed for this study. The present article therefore focuses on the activities, student-focused indicators, and practical conditions reported at SMP Negeri 1 Kateman. The study uses three dimensions faith (aqidah), worship (ibadah), and moral conduct (akhlaq) to organize the description of Islamic values. It also examines school support, adviser

competence, differences in students' religious backgrounds, and constraints on activity time. These contextual factors are treated separately from student value indicators so that program conditions are not folded into a single score of internalization. The study asks: (1) how are Islamic values cultivated through Rohis activities at SMP Negeri 1 Kateman, and (2) what conditions support or constrain this process? It offers a single-school description that combines interview and documentary material with a checklist summary across eight observation sessions. The findings are intended to inform discussion of extracurricular Islamic education in comparable school settings; they are not designed to estimate causal effects or represent all junior high schools.

2. METHODS

This qualitative descriptive study was conducted at SMP Negeri 1 Kateman, Sungai Guntung, Kateman District, Indragiri Hilir Regency, Riau, Indonesia, from 10 November 2025 to 10 February 2026. The thesis describes the school as having regular Rohis activities and students from varied family and social backgrounds. The thesis lists four respondent categories: Pembina Rohis, Islamic Education (PAI) teacher, students, and the principal (if needed). Its interview appendix contains 16 numbered question-response entries; these entries are not a count of distinct participants. Based on the author's clarification, seven people were interviewed: four students and three school informants (the Rohis adviser, PAI teacher, and principal). Each participant took part in eight interview sessions. The thesis states that no sample was used but does not explain how interview participants were recruited or selected. Data sources were observation, interviews, and school documentation; the checklist summary is based on eight observation sessions. The thesis checklist covered 12 indicators: nine student-focused indicators concerning faith, worship practice, participation, discipline, manners, honesty, responsibility, cooperation, and social care, plus three program indicators concerning adviser competence, continuing guidance, and religious events. This article reports the nine student-focused indicators separately and does not combine program indicators with their score. Interview responses and documents are summarized descriptively as presented in the thesis; detailed transcription, coding, validation, or triangulation procedures are not reported there. Interview quotations are translated from Indonesian by the authors. The thesis reports an overall 84.38% across all 12 indicators (81 of 96 possible observations). Because three indicators concern program conditions rather than student-focused values, this article recalculates the nine student-focused items only: 59 of 72 observations (81.94%). Each item was recorded once for each of the eight observation sessions. These percentages describe session-level checklist entries, not individual students, and the checklist is not treated as a validated scale. The thesis appendix includes a Faculty of Tarbiyah, IAI Ar-Risalah Inhil letter requesting permission to conduct research at SMP Negeri 1 Kateman. The letter, addressed to the principal, is dated 10 November 2025 (No. 017/IAI-TAR/XI/2025).

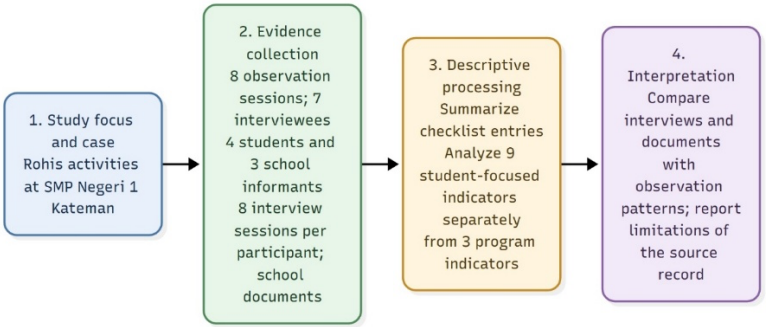


Figure 1. Research process and evidence synthesis

Note. The flowchart reflects the procedures documented in the thesis; it does not imply a formal triangulation or validated checklist procedure.

3. RESULTS AND DISCUSSION

Results

Rohis activities at the school included weekly religious study, worship practice, habituation activities such as dhuha prayer and Qur'an recitation, Islamic holiday events, and social activities. Interviews and school documents indicated that the activities were organized with support from the school and guidance from the Rohis adviser. The observation checklist showed variation across the nine student-focused indicators (Table 1). Belief in God and Islamic teachings was recorded in all eight sessions. Several indicators including consistency in carrying out religious duties, participation, time discipline, honesty and cooperation, and social care were recorded in six of eight sessions. Across the nine indicators, 59 of 72 possible observations were affirmative (81.94%).

Table 1. Student-focused indicators recorded during eight observation sessions

Indicator	Yes, n	Yes, %	No, n
Belief in God and Islamic teachings	8	100.0	0
Sincerity in worship	7	87.5	1
Consistency in carrying out religious duties	6	75.0	2
Habitual worship practice	7	87.5	1
Orderly and earnest participation in Rohis	6	75.0	2
Punctuality in religious activities	6	75.0	2
Courtesy toward teachers and peers	7	87.5	1
Honesty, responsibility, and cooperation	6	75.0	2
Social care and helping others	6	75.0	2

Note. Each indicator was recorded once per observation session (eight sessions total). The thesis reports 84.38% across all 12 indicators (81/96), including three program indicators. This article reports nine student-focused indicators separately (59/72 = 81.94%). Percentages describe session-level checklist entries, not the proportion of students.

The thesis categorizes school support and adviser competence as good, and differences in students' religious understanding and limited activity time as moderate constraints (Table 2). Interview responses describe facilities, adviser guidance, varied family backgrounds, and conflicts with other school activities as relevant context.

Table 2. Contextual factors and their classifications in the thesis

Contextual factor	Thesis category	Role in findings
School support	Good	Enabling condition
Rohis adviser competence	Good	Enabling condition
Differences in religious understanding	Moderate	Constraint
Limited activity time	Moderate	Constraint

Note. These categories follow the thesis summary of contextual factors. They are reported separately from the nine student-focused checklist indicators in Table 1.

Interview accounts also provided concrete examples of student conduct. The Rohis adviser reported that most students attended on time, although some were late because of competing schedules (23 December 2025). The adviser also described students as more respectful toward teachers and courteous toward peers (24 December 2025), and as more responsible and cooperative in Rohis activities (24 December 2025). A student informant described students as more caring and active in social activities such as bakti sosial (9 January 2026). These accounts represent informants' perceptions. They contextualize the checklist indicators but do not independently establish individual change over time or a causal effect of Rohis participation.

Discussion

The findings describe a program built around religious discussion, worship practice, and habituation. The checklist summaries suggest that these practices were visible across the observation

period, while some conduct-related indicators were less consistently recorded. This pattern is compatible with prior work describing extracurricular religious activities as a setting for character development and religious engagement (Asriyani et al., 2024; Nurhayati et al., 2024; Ritonga, 2021). The present case adds a description from a public junior high school in Kateman, with interviews and records used to contextualize the observation checklist. The distinction between knowing, valuing, and practicing moral conduct is useful for interpreting the different indicators. Related studies describe religious and character values through instruction, habituation, teacher modeling, and social practice (Amanah et al., 2025; Aprilianti et al., 2025; Atin & Maemonah, 2022; Ghufron et al., 2023; Irsyad & Salim, 2025; Jaelani, 2022; Nugraha & Abrianto, 2025; Parhan et al., 2025; Rahmat et al., 2025). Religious study and lectures may provide opportunities to discuss beliefs, while repeated worship and shared activities offer opportunities for practice. However, this study did not independently measure students' internal beliefs or establish that Rohis participation caused behavioral change. The 100% figure for belief means that the relevant behavior or response was recorded in all eight observation sessions; it should not be interpreted as every student holding a particular belief or as a measured increase in faith. The interview accounts give behavioral detail to several checklist indicators: reported courtesy corresponds to the manners indicator, responsibility and cooperation to the combined conduct indicator, and participation in bakti sosial to social care. These are informants' perceptions, whereas the checklist records whether an indicator was noted during each session. Together they describe patterns in this case, but they do not demonstrate that Rohis caused individual students to change.

The enabling conditions in this case, school support and an adviser perceived as competent, are consistent with studies emphasizing teacher guidance and supportive school environments in religious character development (Khomisah et al., 2024; Nurani et al., 2024; Suhartini et al., 2026). Differences in students' backgrounds and competing school schedules point to practical implementation challenges. Prior research on moderation in Rohis settings suggests the value of approaches that encourage respectful engagement across differences (Abidin & Fitriana, 2021; Maskuri et al., 2020; Maulida & Dartim, 2025; Pratama et al., 2025; Pujianti & Nugraha, 2025; Saepurahman et al., 2025; Siahaan et al., 2022; Yuniarti et al., 2025). In this study, the interview evidence indicates that unity and tolerance were emphasized, but the data do not evaluate whether this approach changed students' views. Practical implications follow the constraints and recommendations documented in the thesis. Schools can use a systematic schedule for worship habituation and coordinate Rohis activities with other school commitments; provide small-group mentoring for students with varied levels of religious understanding; and assign collaborative roles in Rohis projects or service activities to give students practice in responsibility and cooperation. Continued school support, facilities, and adviser guidance can help sustain the program. These are recommendations drawn from this case, not interventions evaluated by the study. The study concerns one school and eight observation sessions, so its findings are context-specific. The author clarified that seven informants took part: four students and three school informants (the Rohis adviser, PAI teacher, and principal), with eight interview sessions per participant. Although the thesis states that no sample was used, it does not document how interview participants were recruited or selected. The interview appendix contains 16 question-response entries, not a roster of distinct participants. The thesis describes data reduction, display, and conclusion drawing but does not document transcript coding, a codebook, formal triangulation, member checking, or checklist validation. The checklist records sessions rather than individual students and is not a validated psychometric instrument. Future studies should report recruitment procedures, preserve a transparent analysis trail, and examine how students interpret and apply values over time.

4. CONCLUSION

This single-school qualitative descriptive study describes Rohis activities at SMP Negeri 1 Kateman as involving religious study, worship practice, habituation, Islamic holiday events, and social activities. Across eight observation sessions, the nine student-focused checklist indicators produced 59 affirmative observations out of 72 (81.94%). The thesis classified school support and adviser competence as good and differences in religious understanding and limited activity time as moderate constraints. These findings describe local program implementation; they do not establish causal effects or represent other schools. Practical recommendations drawn from the thesis include using a more systematic schedule for worship practice, providing small-group mentoring for students with varied religious understanding, assigning collaborative responsibilities in Rohis or social activities, and maintaining school support and adviser guidance. These recommendations follow the reported constraints and are not tested interventions. Future studies should report participant and analysis procedures more fully and examine how students experience and apply the values promoted through Rohis.

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