

## Strengthening Character Discipline Through Religious Extracurricular Activities at MI Unggulan Jabalul Khoir

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DOI: 10.12928/cece.v3i1.1616

Received: July 8, 2025. Revised: April 1, 2026. Accepted: April 1, 2026

Available Online: May 13, 2026. Published Regularly: May 13, 2026

### ABSTRACT

This study aims to describe the reinforcement of discipline character through religious extracurricular activities at MI Unggulan Jabalul Khoir. The research employed a qualitative descriptive method through direct observation of religious extracurricular programs and their role in shaping students' discipline. Data were collected through interviews with the school principal, extracurricular mentors, and 13 student participants. Data analysis followed Miles and Huberman's interactive model comprising four stages: data collection, data reduction, data presentation, and conclusion drawing. Data validity was ensured through theoretical and source triangulation. The study identified three main religious extracurricular activities: *Hadrah* (discipline through performing arts), *Karate* (discipline through physical training), and *Tadzkir* (an in-depth spiritual character-building program led by an experienced religious teacher). *Tadzkir* was integrated across all extracurricular activities and focused on four key areas: discipline in leadership, discipline in daily reflection, discipline in showcasing talents, and discipline in planning future actions. The program proved effective, as evidenced by students winning in *Fahmil Qur'an* and *Hadrah* competitions at the district level.

**Keyword:** Character; Discipline; Religious extracurricular activities



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### INTRODUCTION

Character education is an integral part of the educational system that aims to develop students holistically, not only in cognitive aspects but also in affective and psychomotor domains. It emphasizes the cultivation of moral values, ethics, responsibility, honesty, discipline, and social awareness values that serve as essential foundations for life in society and the nation. As stated by Tyas & Kuswarsantyo, (2018), the educational world, especially schools, must emphasize moral values that can be developed by students in their daily lives, with the goal of fostering a morally grounded life. However, in the current educational reality, the implementation of character education faces complex challenges. Amid the rapid

development of technology, globalization, and digital media, students are increasingly exposed to external influences that shape their character instantly and not always positively. Individualistic behavior, declining respect for others and elders, and weakened social empathy are some of the emerging phenomena resulting from the insufficient internalization of character values.

According to Irawati et al., (2022), character education is essential and consists of several components: knowledge, awareness or willingness, and action so that values are realized within the framework of harmonious relationships with God Almighty, fellow human beings, and the surrounding environment. Although character education has been prioritized in national education policy, its implementation in schools remains suboptimal. Many schools face limitations in terms of strategy, human resources, and the integration of character values into daily learning activities. In many cases, character education is still viewed as separate from core subjects, when in fact it should be the very essence of the educational process. Therefore, a more holistic, creative, and contextual approach is needed in instilling character values in students. Non-formal activities can serve as effective support for strengthening character education, particularly through extracurricular activities, daily routines, and teacher role modeling. These activities provide real and comprehensive opportunities for students to internalize character values, making character education not just a theoretical discourse but a concrete effort to shape a generation that is resilient, has integrity, and contributes positively to society.

Moreover, extracurricular activities play a significant role in shaping students' character. These activities allow students to actualize character values that may not be fully developed through intraclass learning. Hence, the development of extracurricular programs should be optimized as a supplement to character education, not merely as entertainment or leisure activities, but as meaningful media for character formation (Arifudin, 2022). One such extracurricular activity implemented at MI Unggulan Jabalul Khoir is a religious program. Through this program, the value of discipline can be cultivated and strengthened consistently. Based on the background described above, this study aims to describe the reinforcement of disciplinary character through religious extracurricular activities at MI Unggulan Jabalul Khoir.

This study holds a strategic position in enriching the discourse on character education, particularly in the context of strengthening the value of discipline through religious extracurricular activities at the elementary school level. Conceptually, this research does not stand alone; rather, it serves as a continuation and development of previous studies that have highlighted the importance of character education in the educational environment. Several prior studies have examined the role of extracurricular activities in shaping students' character values. However, there remains room for further development, especially in terms of focusing on specific character traits, exploring unique school contexts, and analyzing the methods used within extracurricular programs. This study aims to fill that gap by emphasizing the character trait of discipline one of the essential values and by exploring how it is internalized through religious extracurricular activities. Thus, this research is not only aligned with previous studies but also aims to build upon and enhance them by offering new empirical data and more context-specific insights. It is expected that the findings of this study will strengthen existing research while also refining approaches to character development through non-formal education in elementary schools.

## METHOD

This study employed a qualitative descriptive research design. Descriptive research refers to a method in which the data collected are in the form of words rather than numbers (Mahsun, 2019; Moelong, 2017). This approach was chosen because the researcher collected data directly from the field, specifically at MI Unggulan Jabalul Khoir.

Data collection methods included observation, interviews, note-taking, and documentation. The observation method involved the researcher directly witnessing the implementation of religious extracurricular activities at the school, focusing on how these activities contribute to the development of students' discipline. Interviews were conducted to gather deeper insights into the role of religious extracurricular programs in character building. Respondents included the principal, extracurricular mentors, and 13 students participating in religious extracurricular activities. Student interviews explored their experiences and reflections after participating in these programs. All data obtained from observations and interviews were recorded using data cards prepared by the researcher.

Data analysis followed the interactive model developed by Miles and Huberman (Miles et al., 2014). This model consists of four interconnected stages: collecting as much data as possible, reducing the data according to the research focus, presenting the data, and finally, drawing conclusions.

Data validation was conducted through theory triangulation and source triangulation. Triangulation is a technique used to verify the validity of data by comparing it with other sources or perspectives (Moelong, 2017). Theory triangulation involved cross-checking the data against relevant theoretical frameworks, while source triangulation was carried out by comparing information obtained from multiple credible sources.

## RESULTS AND DISCUSSION

### *Tagline Of MI Unggulan Jabalul Khoir*

MI Unggulan Masjid Besar Jabalul Khoir is a private Islamic elementary school that consistently strives to improve the quality of its education. The school upholds the national madrasa slogan set by the Directorate General of Islamic Education: "Independent and Achieving". This tagline reflects the school's mission to cultivate self-reliant students who are capable of acting independently without relying on others, as well as high-achieving individuals who excel not only in religious studies but also in general academic knowledge. The increasing number of student enrolments each year reflects the growing trust of the community in the institution.

This *madrasah* (Islamic school) was established in response to the ongoing educational challenges faced by the community. Parents often face a dilemma when choosing between two types of education: First, choosing a religious-based education system often leads to students who are less proficient in science and general knowledge, which are essential for success and a decent quality of life in the modern world. In living a highly modern life with rapid technological advancements, science is undoubtedly used as the primary foundation for global development. Therefore, children must master the fundamental skills of science. This will enable them to manage and master various fields applied in daily life, particularly in economics, technology, anthropology, healthcare, and other sectors. Second, selecting a science-oriented educational institution may result in students lacking a strong foundation in religious knowledge, which is crucial for guiding a meaningful life both in this world and the hereafter. Religious knowledge is also used as a primary foundation for determining right and wrong, as well as for sharpening intellectual reasoning. Children must certainly be equipped with a solid religious foundation to foster good character. Furthermore, this serves as a

cornerstone for decision-making, preparing them to become disciplined and honest leaders in executing their mandated duties and responsibilities

To address this issue, MI Unggulan Jabalul Khoir integrates both religious and scientific educational approaches. This balanced model is designed to produce resilient Muslim students who excel both academically and in character. A muslim generation capable of mastering academic disciplines can thrive across various sectors, including economics, communications, healthcare, education, and other fields. Beyond academics, a resilient muslim generation demonstrates their capability by becoming leaders within their own communities. MI Unggulan Jabalul Khoir Purwodadi is equipped with adequate infrastructure and facilities to support the learning process at school. The school facilities consist of:

- a. Building, MI Unggulan Jabalul Khoir Purwodadi has 12 classrooms, 1 principal's office, 1 school administration office, and 1 library. To ensure comfort and smooth operations during the teaching and learning process, all rooms in this madrasah are equipped with air conditioning (AC). There is also 1 teacher's restroom and 7 student restrooms. Meanwhile, the rebana/hadrah extracurricular activities take place in the classrooms when they are not being used for regular teaching activities.
- b. Sports Facilities, The sports facilities owned by MI Unggulan Jabalul Khoir Purwodadi include a table tennis court, a football field, and a badminton court.
- c. Learning Aids (Visual Aids), The learning aids available at MI Unggulan Jabalul Khoir Purwodadi include educational CDs, as well as a projector and a speaker in every classroom, which teachers use to facilitate the delivery of materials to students, along with supportive educational posters and images. Additionally, the learning aids used for the rebana/hadrah activity consist of 1 full set of 20 musical instruments.

Currently, MI Unggulan Jabalul Khoir operates 23 study groups (classes). Each class accommodates approximately 28 to 36 students, bringing the total student population to 729, consisting of 403 boys and 326 girls.

### *Implementation of Religious Extracurricular Activities at MI Unggulan Jabalul Khoir*

Based on interviews, observations, and documentation gathered at MI Unggulan Jabalul Khoir, the school applies a full-day school system operating from Monday to Saturday. Teaching and learning activities run from 07:00 to 15:00, while on Fridays and Saturdays, activities conclude earlier at 11:00. On Saturdays, the day begins with a disciplined opening session at 07:00 in each classroom. During this session, students and homeroom teachers engage in various activities such as collective prayer, attendance checks, morning motivation, and singing the national anthem, Indonesia Raya. Observations showed that when teachers actively facilitated morning routines, students demonstrated more orderly, disciplined, and conducive behaviour.

MI Unggulan Jabalul Khoir offers three types of religious extracurricular activities, and despite being a relatively young institution, it does not hesitate to appoint skilled and experienced instructors. First is *hadrah* (Islamic Traditional Music). The *hadrah* extracurricular activity, led by Mr. Zulfikar, serves students interested in the arts. He has extensive experience and manages several hadrah groups, some of which have won competitions. He also regularly performs at religious events in Grobogan.

Although Mr. Zulfikar acknowledged the absence of a formal curriculum, he maintains continuous communication with the principal to align goals and expectations. The student-to-instructor ratio is 13:1, which avoids what's often referred to as "overcrowded classes," aligning with the Indonesian Ministry of Education and Culture Regulation No. 22 of 2016,

which stipulates a maximum of 28 students per elementary school class. The smaller group size in *hadrah* allows for more focused development of Islamic discipline compared to a typical class size of 33 students.

Mr. Zulfikar explained that *hadrah* performances involve three distinct rhythmic patterns, each suited to specific parts of the performance. He emphasized that *hadrah* song presentations are flexible, where a song can begin with vocals without any musical accompaniment. However, in practice, the *hadrah* group more often starts with a vocal line before it is eventually accompanied by music.

A *hadrah* song performance typically begins with solo vocal, followed by soft musical accompaniment, known as the “descending” dynamic (down). After a few verses are sung, the music gradually intensifies, or “ascends” (up), accompanied by a stronger choir. In *hadrah*, there are three main rhythmic patterns: *Golong* (descending), *Genjring* (ascending), and *Tikah* (variation). The instructor consistently reminds students to pay close attention and maintain discipline when playing the instruments. The school principal always reminds Mr. Zulfikar to incorporate *tadzkir* activities to emphasize that the purpose of our five senses is to remember and worship Allah.

The *rebana/hadrah* extracurricular activity aims to support students' needs both academically and spiritually, reflecting the two aspects of character that MI Unggulan Jabalul Khoir seeks to balance. This activity intends to guide students toward becoming *insan kamil* (perfect human beings), ensuring that each student possesses *akhlakul karimah* (noble character), as well as faith and devotion to Allah SWT. Within character education, there are numerous traits that MI Unggulan Jabalul Khoir aims to cultivate. Consequently, various strategies are employed to instill religious character in the students. This was stated by the Principal of MI Unggulan Jabalul Khoir, Mr. Budi Utomo, S.Pd.I., M.Pd.I.:

"The presence of character education in this school is not just mere talk. As the leader of this MI, I work closely with the teachers to try and provide the necessary facilities so that students can maximize their learning. Our character education process is deeply integrated with curriculum development, as well as other activities such as extracurriculars. Since Islamic Religious Education (PAI) is only taught for two hours, students require other activities to fulfill their spiritual or religious needs. These activities take the form of extracurriculars, and because it relates to religiosity, we offer the *rebana/hadrah* extracurricular. The extracurricular programs at this MI are designed to facilitate students' learning, particularly in strengthening their character education. There are several extracurricular activities available, one of which is the religious extracurricular that I supervise. The *rebana/hadrah* extracurricular is specifically designed to enhance student character, particularly their religious character. Beyond developing students' artistic skills, this *rebana/hadrah* activity also serves as a means to shape their character. This extracurricular activity is held routinely every week outside of regular class hours, though there are also activities conducted exclusively during the holy month of Ramadan. For each regular session, we set a duration of two hours, held in a classroom designated for the *rebana/hadrah* activity. The only exception is the Ramadan Safari activity, where the duration varies as it adapts to the schedule of the mosques we visit." (Budi Utomo, Interview)

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Second is *karate*. The *karate* extracurricular program is provided as a platform for students who have an interest and talent in physical activities. This activity helps direct students' energy toward positive expression. Students with abundant energy require appropriate channels; hence, karate extracurricular activities serve as an ideal medium to direct this energy into achievements. Furthermore, it acts as a platform for talent development, allowing

children's potential to be identified from an early age. Most importantly, it equips children with essential self-defense skills to protect themselves from potential threats. This aligns with the writing of Fitriawati et al., which states that *karate* serves as a means of fostering students' development of assertiveness, efficiency, logical and simple thinking, discipline, self-control, and confidence—skills essential in daily life.

Though karate is a physical activity, the principal promotes it as part of the school's religious extracurricular program. The intent is to encourage students to emulate the Prophet Muhammad's commitment to physical well-being, while also fostering spiritual mindfulness in daily actions. This aligns with the school's vision of producing high-achieving, disciplined students grounded in strong Islamic faith, always remembering to worship Allah through *tadzkir*.

Last is *Tadzkir* (Spiritual Reflection and Character Building). *Tadzkir* is the core of the school's religious extracurricular program, guided by a religious studies teacher with more advanced expertise compared to others. Under this mentorship, students receive more in-depth religious instruction and guidance, enhancing their understanding and practice of Islamic teachings.

The structural implementation of the *Tadzkir* program as a core extracurricular vehicle at MI Unggulan Jabalul Khoir reflects a systematic approach to operationalizing the institution's visionary milestones. To fully understand its pedagogical efficacy, this program can be deconstructed into six interconnected thematic dimensions that govern its operational format, objectives, and specific core character values :

1. Operational Framework and Ritualistic Structure

The first dimension concerns the inclusive and highly structured nature of the *Tadzkir* program, which is designed to engage the entire school community, encompassing all students and teaching staff at MI Unggulan Jabalul Khoir. The operational format is premeditated and relies on a rotational system to ensure equal participation. The ritualistic structure begins with a student master of ceremonies, followed immediately by the formal recitation of the Holy Qur'an (*kalam ilahi*) and its translation (*sari tilawah*). Subsequently, a designated student delivers a narrative presentation focusing on the biographies of the Prophets (*Kisah Nabi*) or exemplary Islamic moral stories. This is followed by a student-led short sermon (*kultum*), which serves as a practical public speaking exercise, and concludes with pastoral guidance and constructive feedback from the supervising mentor.

2. Cultivation of Responsibility and Accountability

The second dimension outlines the core objectives of this framework, which functions as an intentional mechanism to cultivate personal responsibility and administrative accountability among students. By involving students directly in the execution of the *Tadzkir* agenda, the institution provides a practical platform for character development. This strategy forces students to accept, manage, and execute specific delegated duties. This habituation process ensures that students do not merely remain passive recipients of moral instruction; instead, they become active agents of their own behavioral growth, transforming assigned tasks into deeply ingrained habits of personal accountability.

3. Theological Internalization and the Values of Worship (*Ibadah*)

The third dimension focuses on the internalization of worship values through careful spiritual alignment. Supervising mentors initiate each session by providing explicit orientation regarding the spiritual philosophy and long-term benefits of *Tadzkir*. This instructional intervention is designed to elevate the students' cognitive orientation, ensuring they do not view the program as a superficial

routine. Instead, students are guided to purify their intentions (*niat*), seeking ultimate spiritual rewards and divine blessings from Allah SWT. Furthermore, the mandatory reading sessions cultivate a deep-seated affection for the Qur'an, reinforcing the idea that the entire *Tadzkir* process constitutes a valid act of devotion when sustained by pure spiritual motivations from the outset.

#### 4. Temporal Discipline and Institutional Compliance

The fourth dimension emphasizes the internalization of strict behavioral discipline, particularly regarding time management and compliance with school rules. Instructors utilize the pre-activation phase of each *Tadzkir* session to consistently remind students about the importance of punctuality. The ultimate pedagogical goal is to encourage students to value time as a scarce resource, which they demonstrate by arriving promptly and participating attentively. This consistent reinforcement trains students to respect institutional timelines, while deepening their understanding of and compliance with the broader rules and regulations governing the *madrasah*.

#### 5. Ethical Interaction and the Development of a Moral Compass (*Akhlak*)

The fifth dimension addresses the refinement of students' moral character and social etiquette (*akhlaqul karimah*). Mentors explicitly nurture these ethical values by incorporating collective *sholawat* recitations, which instill a deep love for the Prophet Muhammad SAW. During brief reflective interludes within the program, mentors deliver concise moral lectures regarding the ethical lessons of the day. Given the communal nature of *Tadzkir*, which involves a large gathering, students are strictly required to demonstrate politeness, decorum, and mutual respect (*sopan santun*). This requirement reinforces social etiquette as an indispensable attribute of a disciplined young scholar.

#### 6. Talent Acceleration and Individual Differentiation

The final dimension focuses on identifying, accommodating, and accelerating individual student talents and interests. Recognizing that students possess highly diverse potential, the *Tadzkir* program serves as a customized platform for competency development. The system differentiates between students seeking general enrichment and those prepared for competitive arenas. Under the guidance of specialized coaches in each field, advanced students undergo rigorous, targeted training to prepare them for regional and national competitions. This specialized support ensures that individual potential is converted into measurable achievements, which ultimately exerts a highly positive influence on the students' ongoing character development and academic journey.

According to the principal, the most effective method for instilling discipline through *tadzkir* is by integrating it with modelling good behaviour. Some of the routine activities include:

1. Students take turns becoming the master of ceremony for group sessions.
2. Inspiration of the day, where students share reflections based on daily observations, such as ants working together to carry food.
3. Show your talent, allowing students to display skills like quick math, riddles, or other unique abilities.
4. Other reflective sessions, led by the teacher, include sharing personal goals, daily life experiences, or preparing for upcoming competitions.

This integrative and exemplary approach supports the view of Saputra, (2022), who highlights the importance of having highly competent religious educators.

Compared to other more ceremonial and resource-intensive activities like *hadrah* and *karate*, *tadzkir* offers the advantage of being continuous, reflective, and practical. It not only

nurtures students' spiritual expression but also shapes their mindset and behaviour in alignment with Islamic values. Therefore, *tadzkir* serves as a highly effective tool for developing student discipline at MI Unggulan Jabalul Khoir.

### *Strengthening of Disciplinary Character in Religious Extracurricular Activities at MI Unggulan Jabalul Khoir*

MI Unggulan Jabalul Khoir aims to foster students who possess religious character, intellectuality, discipline, responsibility, and independence. This reflects the institution's commitment to educating and instilling religious values in all members of the school community, including students, staff, and teachers. Given that the entire student body is Muslim, the implementation of religious value inculcation programs serves as a spiritual foundation. This baseline ensures that students remain resilient against adverse Western influences or contemporary societal shifts, enabling them to make wise decisions aligned with Islamic teachings.

As an Islamic educational institution (*madrasah*), prioritizing student quality and behavior is essential, especially considering that graduates will navigate a highly challenging global environment. Through initiatives such as the *rebana/hadrah* extracurricular activity, students can further enhance and reinforce their religious values, thereby deeply embedding these virtues within their daily lives.

The integration of Islamic character education and the cultivation of student discipline at MI Unggulan Jabalul Khoir is predicated on a conspicuous gap between institutional idealism and the empirical reality of student behavior. Field observations and interviews with the Principal revealed that the baseline religious values and Islamic habituation (*habitiasi Islami*) of some students remained suboptimal. This condition is significantly influenced by exogenous factors, notably heterogeneous domestic backgrounds and varying parental upbringing styles. To address these challenges, the *madrasah* administration implemented strategic interventions by optimizing extracurricular activities outside of core academic hours. This approach aligns with the findings of Trinova et al. (2020), which assert that Islamic arts, such as *rebana/hadrah*, effectively function as a complementary structure to reinforce students' religious character through recreational means without imposing an additional cognitive burden typical of formal classroom learning.

To systematically analyze how these spiritual values are internalized, this extracurricular activity was evaluated using the multidimensional framework of religiosity conceptualized by Glock and Stark in (Ahsanulhaq, 2019), which are:

1. Religious Belief (Faith Dimension): In *hadrah* extracurricular activities, instructors frequently introduce the concept of Allah SWT and explain the philosophical meaning behind each song. The Five Pillars of Islam are even curated into a playlist for instructional purposes. Each song is not merely sung but also interpreted, enabling students to gain a deeper understanding of Islamic faith concepts.
2. Religious Practice (Observance Dimension): Before every *hadrah* session begins, students are guided to recite Surah Al-Fatihah as an opening prayer. This habit strengthens their familiarity with the surah, reinforcing its centrality in both prayer and daily life. Al-Fatihah contains the fundamental principle of tawhid (the oneness of God), and repeated recitation fosters a consistent devotional mindset.
3. Religious Feeling (Spiritual Dimension): As noted by (Siswanto et al., 2021), internalizing and applying the teachings of Al-Fatihah can lead individuals to true happiness in both this world and the hereafter. Andy, (2019) adds that Al-Fatihah

- strengthens one's conviction that only Allah is worthy of worship and the sole source of help, completing one's Islamic faith through emotional and spiritual engagement.
4. Religious Knowledge (Cognitive Dimension): This involves understanding Islamic teachings. In *hadrah* practice, instructors actively explain religious concepts embedded in song lyrics. Songs like *Kisah Rasul*, *Ya Hanana*, and *Salatun* carry moral and religious messages. By breaking down these meanings, instructors help students enhance their Islamic knowledge through artistic expression.
  5. Religious Effect (Behavioral Dimension): This dimension reflects the extent to which religious teachings influence students' behaviour. In *hadrah* activities, values like cooperation, empathy, and respect for teachers and peers are promoted. While the musical aspect requires coordination and rhythmic harmony, underlying this is the cultivation of order, teamwork, and humility—fostering positive behaviours applicable in daily life.

The positive outcomes of this ritualistic dimension have proven to foster a disciplined character that is not only confined to *hadrah* participants but is also transferable to karate extracurricular participants and other talent development programs. This transfer process becomes crucial considering that primary school students are within an intensive phase of development and formative learning. In its implementation, the Principal introduced a managerial innovation by integrating the *Tadzkir* (spiritual reminder) concept into the agendas of both the *hadrah* and karate extracurriculars. Every mentor is required to incorporate at least one of the four pillars of *tadzkir*: (1) discipline in leadership, (2) discipline in reflecting upon today's inspiration, (3) discipline in showcasing talent (*Show Your Talent*), and (4) discipline in articulating determinations or plans for tomorrow's activities. Through this structure, *tadzkir* functions not merely as a rigid spiritual reminder but as an engaging and constructive medium for character building.

As a concrete field example, before practice begins, students take turns leading the opening prayers and physical warm-ups (*stretching*). This practice of experiential leadership has proven effective in honing self-confidence, public speaking skills, and a sense of accountability from an early age. Furthermore, during the "Inspirasi Hari Ini" (Today's Inspiration) and "Show Your Talent" sessions, highly diverse and reflective interaction dynamics were observed. In *hadrah* practice, students share insights or moral lessons drawn from their daily observations before playing the percussion, making the rehearsal atmosphere more meaningful. Meanwhile, in karate practice, students are given a platform to discuss their role models, ranging from exemplary companions during the time of the Prophet Muhammad SAW to contemporary popular figures who possess moral integrity. Students are also permitted to showcase alternative talents outside the scope of their primary extracurricular activity. This interaction pattern successfully nurtures a close sense of community, triggers mutual appreciation among members, and empirically demonstrates that personal potential and talent development can advance hand-in-hand with Islamic principles.

The success of this character reconstruction is inextricably linked to the systematic monitoring and evaluation framework led directly by the Principal. The final or miscellaneous session within these *tadzkir* activities is guided by an assistant teacher, specifically a religious education specialist with greater expertise, in accordance with the recommendations of Saputra (2022). The presence of a competent teacher is vital to provide direct role modeling and to guide students not only technically in sports or arts but also spiritually and emotionally. This evaluation ensures that all activities consistently begin with Surah Al-Fatihah as a prayer for smooth operation and conclude with *sholawat* to instill a deep love for the Prophet Muhammad SAW.

The efficacy of this integrated character and spiritual management model is evidenced by the tangible external achievements secured by MI Unggulan Jabalul Khoir. The *madrrasah's hadrah* ensemble successfully won Second Place at the regency level. Moreover, the positive impact of habituated discipline and mental acuity fostered through the *tadzkir* program is linear with academic performance; this is proven by a regular participant of the *tadzkir* program, Khansafani Zhilal Aristi, who secured First Place in the regency-level *Fahmil* Qur'an competition. These milestones serve as concrete evidence that the combination of Islamic arts, physical combat sports, and structured spiritual management can significantly accelerate students' potential and performance, while simultaneously delivering a proud and positive contribution to their home environments

## CONCLUSION

This study concludes that the strengthening of disciplinary character through religious extracurricular activities at MI Unggulan Jabalul Khoir was implemented through three programs: *Hadrah* to foster discipline in performing arts, *Karate* to strengthen physical discipline, and *Tadzkir* as a deeper character-building activity led by a more experienced Islamic teacher. *Tadzkir* was also provided as a standalone program for students with limited interest in arts or physical activities, while simultaneously being integrated into all other religious extracurricular activities. The character-building process through *Tadzkir* emphasized four key dimensions: discipline in leadership, discipline in reflecting on daily inspirations, discipline in showcasing personal talents, and discipline in planning future actions. This approach proved effective, as demonstrated by students' achievements in *Fahmil* Qur'an and *Hadrah* competitions at the district level. These findings suggest that integrating spiritual reflection into extracurricular programs offers a meaningful and practical model for character education, particularly at the elementary school level.

## CONFLICT OF INTEREST

During the implementation of this research, which focused on character development through extracurricular activities at the elementary school level, all stages proceeded smoothly and in accordance with the predetermined plan. The researcher obtained the necessary access and permissions through effective communication with the school authorities, including the principal, extracurricular activity supervisors, and the students who served as research participants. The authors declare no conflict of interest. All research activities were conducted independently with no financial or personal relationships that could have influenced the outcomes of this study.

## ACKNOWLEDGEMENT

The authors would like to express sincere gratitude to Mr. Budi Utomo, Principal of MI Unggulan Jabalul Khoir, for granting permission to conduct this research. Special thanks are extended to Mr. Zulfikar and Mr. Bayu as extracurricular mentors, the participating students, and Mrs. Fitri Puji Rahmawati for her valuable guidance throughout this study.

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