

Developing Students' Social and Religious Attitudes Through Religious Extracurricular Activities

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Abstract

This study aims to analyze the impact of religious extracurricular activities, specifically Hadroh and Tilawah, on developing students' social and religious attitudes at MIN 1 Banyumas. The research method used is qualitative with a descriptive approach. Data were collected through observation, interviews with teachers and students, as well as documentation. The results of the study show that Hadroh activities help students develop social attitudes, such as cooperation, tolerance, responsibility, and leadership. Students learn to work in teams and appreciate the roles of each group member. Meanwhile, Tilawah activities play an important role in enhancing students' religious attitudes, particularly in fostering love for the Al-Qur'an and discipline in performing worship. Students participating in Tilawah show improvements in their ability to read the Al-Qur'an, understanding of tajwid, and deeper spiritual awareness. Full support from the school and teachers plays a crucial role in the success of these two activities. However, challenges such as a lack of motivation among some students and time constraints need to be addressed with a more intensive approach. Overall, Hadroh and Tilawah activities significantly contribute to shaping students' religious and social character, while also supporting their spiritual and social development through direct and collaborative learning experiences.

Keywords: Social Attitudes, Religious Attitudes, Extracurricular Activities, and MIN 1 Banyumas.

1. Introduction

Education is the main foundation in the formation of a person's character and identity. In Indonesia, education not only focuses on academic development but also plays a crucial role in developing the social, moral, and religious aspects of students (Adha & Susanto, 2020). This aligns with the national education vision, which aims not only to create a generation that is intellectually smart but also morally noble, responsible, and has integrity. In this context, the role of schools is not limited to being a place for disseminating scientific knowledge but also serves as a means of fostering students' social and religious attitudes so that they are prepared to face the various challenges of living in an increasingly complex society (Azima et al., 2024).

With the advancement of time and the growing tide of globalization, students are confronted with various external influences that can have both positive and negative effects on their character development. Easy access to information through technology, social media, and global pop culture often brings values that differ from or even contradict the social and religious norms upheld in Indonesia (Idayanti, 2023). This condition necessitates character strengthening through education that can balance intellectual abilities, emotional intelligence, and social

and religious values. Schools, as formal educational institutions, have a strategic role in addressing these challenges through various learning activities and character development.

One strategy that schools can implement to support the development of students' social and religious character is through religious extracurricular activities. Religious extracurricular activities aim not only to enhance students' theoretical understanding of religious teachings but also to provide opportunities for them to apply religious values in daily life. Through these activities, students can practice empathy, tolerance, togetherness, and strengthen their social relationships with peers and their surrounding environment (Rizkiyah & Istiani, 2021).

Religious extracurricular activities, such as Hadroh and Tilawah, play an important role in shaping positive student behavior. By actively participating in these activities, students can better understand the importance of values such as compassion, helping others, justice, and equality, all of which are part of religious teachings and social ethics expected to be reflected in their daily lives (Ahmad, 2019).

Furthermore, through these activities, students are encouraged to understand the relationship between religious teachings and their social responsibilities. For example, in social service activities or fundraising for those in need, students learn that religion is not just about ritual worship but also about applying teachings of goodness and humanity in interacting with others. This is expected to shape students into individuals who are not only personally religious but also sensitive to the social conditions around them and actively participate in creating a more just and prosperous society (Nuthpaturahman, 2023).

Religious extracurricular activities also provide a space for students to strengthen their social bonds with friends who share similar or different religious backgrounds. In this context, values of tolerance and appreciation for differences can be formed and developed. Students are taught to respect differing opinions, beliefs, and perspectives while also reinforcing their own religious identity. Thus, religious extracurricular activities not only serve as a means to strengthen faith but also to develop inclusive social attitudes that value diversity (Arifudin, 2022).

Moreover, involvement in these religious activities can help students develop various important life skills such as leadership, communication, collaboration, and problem-solving. For instance, when students are given the responsibility to organize religious events or lead discussion groups, they learn how to be good leaders, collaborate with others, and make wise decisions. These skills are essential for their success in the future, both academically and in social life.

This article will explore in greater depth how religious extracurricular activities can play a role in shaping students' social and religious attitudes. The discussion will include the importance of integrating social and religious values in education, the benefits students gain from religious extracurricular activities, and the challenges faced in their implementation in schools. It is hoped that by understanding the strategic role of religious extracurricular activities, schools can design more effective programs to shape students into religious, responsible individuals who contribute positively to society.

2. Research Methods

This study uses a qualitative descriptive approach aimed at gaining a deeper understanding of how religious extracurricular activities at MIN 1 Banyumas contribute to the development of students' social and religious attitudes. The primary focus of this research is on analyzing the implementation process of extracurricular activities, the impacts felt by students, and the challenges faced by the school in implementing these religious programs. Through this approach, the researcher seeks to obtain a comprehensive understanding of how the religious activities conducted by the school can shape students' character, particularly in social and religious aspects (Sugiyono, 2013).

The research was conducted at MIN 1 Banyumas, an elementary school located in Banyumas Regency, Central Java. MIN 1 Banyumas was chosen as the research site due to its active and diverse religious extracurricular programs. The subjects of the study include students in grades IV to VI who regularly participate in religious extracurricular activities, the supervising teachers who manage and oversee these activities, as well as the principal and teachers of grades I-VI who are involved in designing and evaluating the programs. Participants were selected using purposive sampling, where participants were chosen based on their active involvement in religious extracurricular activities.

Data collection was conducted through several methods, namely observation, in-depth interviews, and documentation. The researcher engaged in participatory observation by directly following religious extracurricular activities, such as Hadroh and Tilawah. This observation aimed to obtain a direct picture of the dynamics of interaction between students and teachers, as well as the application of social and religious values in these activities. In addition to observation, in-depth interviews were conducted with the supervising teachers, principal, and students to delve deeper into their views regarding the benefits of extracurricular activities in shaping students'

character. These interviews also helped understand the experiences and reflections of students concerning the activities they participated in. Documentation, including activity reports, photos, and school program notes, was also collected as supplementary materials to enrich the research data.

The collected data were then analyzed using thematic analysis. In the initial stage, the data were organized and reduced to summarize relevant information. Next, the researcher coded the data to identify main themes, such as religious values, social values, and the impact of activities on students' character. This analysis is presented in a narrative form to provide a clear description of how religious extracurricular activities contribute to the formation of social and religious attitudes among students at MIN 1 Banyumas. Conclusions are drawn from the processed findings, which are expected to answer research questions regarding the effectiveness of religious extracurricular programs.

To ensure the validity of the data, the researcher applied triangulation techniques by comparing the results of observations, interviews, and documentation. This was done to obtain more accurate and comprehensive data. Additionally, the researcher also requested confirmation or member checking from participants to ensure that the collected data matched their experiences and feelings.

During the research process, the researcher followed several procedural stages. The first stage was preparation, where the researcher obtained research permission from the school. After obtaining permission, the researcher conducted initial observations to familiarize themselves with the school environment and understand the conduct of religious extracurricular activities. Data collection was systematically conducted through observation, interviews, and documentation over a period of time. After the data were collected, the researcher began to analyze and compile them into the final research report.

With this research method, it is hoped that this study can provide deeper insights into the strategic role of religious extracurricular activities at MIN 1 Banyumas in shaping students' characters to be not only individually religious but also highly socially sensitive.

3. Results and Discussion

The results and discussions must answer the problems and objectives of the research. The first paragraph on the results and discussion is written straight with the chapter title.

This study explores the religious extracurricular activities of Hadroh and Tilawah at MIN 1 Banyumas, aiming to understand the influence of these activities in developing students' social and religious attitudes. The findings indicate that both activities significantly contribute to the formation of students' character.

1. Hadroh as a Means of Strengthening Social Attitudes and Togetherness

The Hadroh activity at MIN 1 Banyumas not only teaches students to play traditional Islamic musical instruments but also serves as a medium for learning cooperation. Observations show that students involved in Hadroh actively work in groups, sharing roles from playing the rebana to being vocalists. The cooperation and harmony established within the Hadroh group help students develop tolerance, leadership, and mutual respect. The supervising teacher noted that this activity also enhances students' sense of responsibility, especially when they perform at various school and community events, such as the celebration of the Prophet Muhammad's birthday and Isra Mi'raj.

2. Tilawah as a Strengthening of Religious Attitudes and Love for the Quran

The Tilawah activity at MIN 1 Banyumas focuses on learning to read the Quran with tartil (proper recitation) and the art of recitation (qira'at). Based on interviews with students and supervising teachers, it was found that students participating in this activity showed improvement in their Quran reading skills and knowledge of tajwid (rules of Quranic recitation). More than that, Tilawah serves as an important means of enhancing students' religious awareness. Some students expressed feeling more at peace and closer to Allah after regularly participating in Tilawah practice. They also became more disciplined in performing prayers and increasingly accustomed to reading the Quran outside of extracurricular hours.

Additionally, observations revealed that Tilawah activities also train students' patience and perseverance. Learning to read the Quran correctly requires dedication and sustained effort. The supervising teacher mentioned that some students initially faced difficulties, but through continuous practice, they were able to master Tilawah techniques well. This indicates that, beyond the religious aspect, Tilawah activities also foster a character of perseverance and resilience.

3. Full Support from the School and Teachers

The school fully supports the Hadroh and Tilawah activities. From interviews with the principal, it is evident that these two activities are deemed important in shaping students to be religious and socially aware. The school provides adequate facilities, such as Hadroh musical instruments and a comfortable practice space for Tilawah. Moreover, teachers actively engage in guiding students, ensuring that the activities run

smoothly and achieve the intended character development goals. The following table supports the findings regarding the Hadroh and Tilawah activities at MIN 1 Banyumas:

Table 1. Hadroh and Tilawah activities at MIN 1 Banyumas

Aspect	Description Before	Description After Activities	Notes
Worship Awareness	Many students were undisciplined in worship, with only a few regularly praying and reading the Quran.	Students show improved discipline, with many becoming more diligent in worship and regularly reading the Quran.	Tilawah activities encourage students to connect more with religious teachings.
Quran Reading Skills	Most students had a poor understanding of tajwid, leading to difficulties in reading the Quran correctly.	Students can read the Quran well and apply tajwid rules after participating in Tilawah training regularly.	Intensive practice helps students master reading techniques.
Group Collaboration	Students tended to work independently and lacked collaboration in group activities.	Students are more actively collaborating in groups, helping each other and sharing roles in Hadroh activities.	Positive group dynamics were observed in performance preparations.
Sense of Responsibility	Students' sense of responsibility in academic and extracurricular tasks was low.	Students show better initiative in preparing for Hadroh performances and practicing Quran reading.	There is an increase in awareness of the importance of responsibility.
Tolerance Among Peers	Some students displayed a lack of tolerance towards their friends' diverse backgrounds.	Students show increased tolerance, valuing the differences in religious and cultural backgrounds among them.	Religious activities help build a sense of togetherness.
Leadership	Few students were willing to take initiative in group activities.	More students demonstrate leadership skills and organize group activities, such as in Hadroh practice.	Experiences in these activities give them confidence to lead.

This table provides a qualitative overview of the changes that occurred in students after participating in Hadroh and Tilawah activities. Each aspect indicates positive developments in students' character, both socially and religiously.

The findings of this research demonstrate that Hadroh and Tilawah activities at MIN 1 Banyumas play a crucial role in the development of students' social and religious attitudes. These activities align with Thomas Lickona's perspective, which emphasizes that character education encompasses moral, social, and religious learning comprehensively (Lickona, 1992). Through Hadroh, students learn social values such as cooperation, tolerance, and responsibility, while through Tilawah, they internalize religious values such as love for the Quran and discipline in worship.

According to Bandura, social learning occurs through observation and interaction. In Hadroh activities, students learn by observing and interacting with peers while playing music together. This process reinforces Bandura's theory, where students observe positive behaviors like cooperation and leadership, then apply them in the Hadroh group. Meanwhile, in Tilawah activities, students observe the teacher reading the Quran correctly, which then serves as a model for them to follow (Bandura, 1989).

John Dewey emphasized the importance of experiential education, which is reflected in Hadroh and Tilawah activities. These activities provide direct experiences for students to develop skills and values that cannot be taught solely through classroom theory. Dewey believed that learning is an active process, and this research indicates that students involved in religious extracurricular activities learn through practice and real experiences, both in playing Hadroh music and reading the Quran (Dewey, 1974).

In the context of Durkheim's theory, schools as social institutions play a crucial role in shaping individual morality. The Hadroh and Tilawah activities at MIN 1 Banyumas serve as tools for religious socialization, introducing students to valuable Islamic values and social norms. These activities not only teach individual values but also reinforce a sense of togetherness and solidarity among students (Durkheim, n.d.).

Moreover, Tilawah activities can also be viewed through the lens of Religious Socialization theory, where students experience the internalization of religious values through these activities. They not only learn the techniques of reading the Quran but also develop a love for the Quran and a deeper commitment to Islamic teachings. Tilawah activities encourage students to link religious lessons with daily worship practices, thereby enhancing their spiritual awareness (Arif, 2020).

However, challenges faced in both activities, such as a lack of motivation among some students and time constraints, can also be explained through Maslow's Motivation Theory. Maslow posits that the motivation to fulfill spiritual needs and self-actualization resides at the peak of the human needs pyramid. If students' basic needs are not met or if they do not understand the importance of these activities for their personal development, their motivation to participate in Hadroh and Tilawah may decrease. Therefore, a more personalized approach is needed in guiding students, especially those who are less motivated to engage in these activities (Maslow, 1961). Overall, the Hadroh and Tilawah activities at MIN 1 Banyumas have successfully assisted students in developing social and religious attitudes. However, additional efforts to enhance student motivation and participation are necessary to ensure that all students can optimally benefit from these activities.

4. Conclusion

Based on the research findings regarding the Hadroh and Tilawah extracurricular activities at MIN 1 Banyumas, it can be concluded that these activities significantly contribute to the development of students' social and religious attitudes. The Hadroh activity helps students develop social skills such as cooperation, tolerance, leadership, and responsibility through interaction and collaboration within the Islamic music group. Students learn to work together, appreciate one another, and form a strong sense of togetherness.

Meanwhile, the Tilawah activity plays a crucial role in enhancing students' religious attitudes, particularly in fostering love for the Quran and discipline in worship. Students who regularly participate in this activity show improvements in their Quran reading skills, understanding of tajwid, and deeper spiritual awareness. Additionally, Tilawah trains students' patience, perseverance, and discipline in carrying out religious duties.

Both activities receive full support from the school and teachers, who facilitate and guide students at every stage of implementation. However, challenges such as lack of motivation among some students and time constraints need to be addressed with a more personalized approach and appropriate strategies.

Overall, the Hadroh and Tilawah extracurricular activities at MIN 1 Banyumas serve as effective mediums for shaping students' religious and social character while supporting their spiritual and social development through direct and interactive learning experiences.

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