

The Development of Extracurricular Activities in The Curriculum of Islamic Religious Education and Character in School in Society 5.0

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Abstract: Islamic Religious Education and Character in schools must continue to be developed to contribute to the thoughts and personalities of the younger generation in responding to the challenges of the 5.0 era of society. However, in reality, the achievements and competencies of learners in educational institutions in PAI and Character today generally have not reached an encouraging level of competence. Therefore, it is necessary to develop PAI and Character learning activities in school. The form of development is to strengthen extracurricular activities so that the goals and competencies of PAI and Character can be achieved according to the expected standards. The learning process of PAI and Character in schools is not enough if it is only given through intracurricular programs but must be strengthened through religious and technology-based extracurricular programs so that the goals and competencies of PAI can be achieved according to the expected standards. PAI teachers must strive for Islamic behavior in students through two religious activities, namely intracurricular activities and extracurricular activities. This article uses a library research method. This research uses a rationalistic thinking foundation—data collection using documentation techniques. Sources of research data come from library materials in the form of curriculum documents for Islamic Religious Education and Morals, regulations and policies regarding implementing extracurricular activities in schools, books, journal articles, and research results on extracurricular activities in schools. The data analysis technique uses critical text analysis. This article details the development of PAI and Character extracurricular activities in schools. Topics to be discussed include the basic concepts of extracurricular activities, foundations, approaches of implementing extracurricular activities, forms of extracurricular activities, and the assessment of PAI and Character extracurricular activities in schools.

Keywords: Extracurricular activities, curriculum of islamic religious education and character, society 5.0.

Introduction

Islamic Religious Education (PAI) and character in schools are not directed at making students experts in Islamic religious knowledge. However, they aim to educate, guide, and direct students to become islamic individuals in their relationships as individuals, family members, communities, citizens, and citizens of the world (Firmansyah, 2019). PAI and character in schools aim to make students have noble character and character according to the norms that exist in society. PAI and character direct students to have the nature of

religiosity and nationalism useful for religion and the nation (Shodiq, 2019).

The implementation of PAI and character education in schools must educate aspects of morals, noble character, and religious life to form mindsets, attitudes, and patterns of action of students that lead to commendable things. Islamic religious education in schools must form good muslim personalities who can face changing times (Samsudin, 2019). The purpose and orientation of this PAI are in line with the mandate of the 1945 constitution article 31 paragraph 3, which reads: The government seeks and organizes a national education system, which increases faith and

devotion and noble character in the context of the intellectual life of the nation, which is regulated by law. Article 3 of the republic of Indonesia law no. 20 of 2003 concerning the national education system states that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear god almighty, have noble character. Healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

PAI and character is a subject that must be given in elementary and secondary schools. As mentioned in chapter V article 12, RI law no. 20 of 2003, students in each academic unit have the right to receive religious education according to the religion they adhere to and are taught by educators of the same religion. In Indonesian government regulation no. 55 of 2007 article 3, concerning religious education and religious education, it is stated that every education unit at all lines, levels, and types of education is obliged to provide religious education. The minister of religion carries out the management of religious education.

However, in reality, the achievements and competencies of students in educational institutions in PAI and character subjects generally have not reached an encouraging level of competence (Chandra, 2020). The community views the role and function of PAI and character in schools as not contributing to the realization of the child's personality and society by religious values (Febriani and Munib, 2019). So far, PAI and character in schools are considered to only provide students with religious knowledge (knowledge) and do not emphasize practical aspects (attitudes and skills) (KS. Putra, 2017). Implementing PAI and character in schools is still experiencing many problems or obstacles related to educators, students, systems, environment and facilities, and infrastructure (Alfurqan *et al.*, 2019). The existence of problems in Islamic Religious Education that lead to the achievement of Islamic religious education goals has not been optimal (Susiana, 2017; Tsalitsa *et al.*, 2020). The more cornering problem is that PAI and character has not

succeeded in achieving the expected goals. As a result, the effectiveness of Islamic education in schools is questioned (Febriani and Munib, 2019). Indications include low honesty, cooperation, compassion, tolerance, discipline, including the integrity of faith and piety to Allah swt. Students at the level of academic units are also indicated to have many behavioral deviations that are not by religious norms, legal norms, and moral norms. Criminality is running rampant, the nation's morale is declining (Samsudin, 2019; Setiawan, 2012), such as getting involved in drugs, drinking, fighting, and promiscuity that seems to be a trend in the lives of teenagers. Their ability in terms of the practice of worship, reading, memorization (*tahfidz*), and writing the letters of the Qur'an is also generally still low.

The lack of acceptance of the results achieved in PAI and character learning has to do with several existing problems: (1) limited amount of time allocation available in the curriculum content standards for intracurricular learning of islamic religious education (Susiana, 2017); (2) students' learning interest is low in PAI learning (Tsalitsa *et al.*, 2020); (3) the learning process of islamic religious education in schools is less able to develop the potential, character, noble morals, and personality of students. Intracurricular activities are also less oriented to moral formation and morality that should be given in experience and exercises (Tsalitsa *et al.*, 2020); (4) the global development of technology, information, and telecommunications, on the other hand, has negative implications for the implementation of islamic religious education in schools (Amirudin, 2019); and (4) environmental factors of the community and the family environment are also often obstacles to the successful implementation of islamic religious education in schools (Susiana, 2017).

Efforts to overcome these problems include developing extracurricular activities to complement intracurricular activities by accommodating guidance on the development of the community era 5.0. The development and implementation of PAI and character extracurricular activities should be based on information technology advancements (Nurdin,

2016; Priatna, 2018). This paper discusses the development of extracurricular activities in the PAI and character curriculum in schools. The things discussed include the basic concepts of organizing extracurricular activities of PAI and character curriculum in schools, their development design, and assessment.

Materials and Methods

This research is library research using library materials as data sources (Hamzah, 2019; Zed, 2014). This research uses a rationalistic thinking foundation. This way of thinking uses the ability to reason logically, built on a collection of data and their meanings (Kasiram, 2010). Sources of research data come from library materials in the form of curriculum documents for islamic religious education and character, regulations and policies regarding implementing extracurricular activities in schools, books, journal articles, and research results on extracurricular activities in schools. This study uses data collection techniques using documentation (Bowen, 2009; Sukmadinata, 2017), which is implemented in three stages—first, tracking the 2013 curriculum documents for islamic religious education and character and regulations and policies regarding the implementation of extracurricular activities in schools. Second, search for literature on school extracurricular activities, books, journal articles, and research results. Third, perform data processing and analysis (Creswell, 2016).

The data analysis technique uses critical text analysis (Titscher *et al.*, 2009). Researchers conducted an analysis using four steps (Creswell, 2014). In the first step, the researcher collects library materials as described above. In the second step, the researcher reads and examines the document materials and then provides the codes. In the third step, the researcher collects and relates the codes into descriptions and themes, interprets them, and writes them down. The themes developed in this study are grouped into three aspects: the challenges of PAI in the 5.0 era of society, the basic concepts of developing PAI extracurricular activities in schools, forms of

extracurricular activities, and the assessment system. The fourth step is to validate all the information collected. The validity test in this study was carried out using source triangulation (Creswell, 2014; Moleong, 2017), namely checking data from one source to another, for example, data sourced from curriculum documents checked with books and relevant research results. Furthermore, to ensure that the analysis is carried out correctly, the last stage is to reflect on the process carried out up to providing an interpretation of the data collected (Creswell, 2016). This step ensures that the data analysis process is methodologically correct.

Results and Discussion

Islamic religious education and character as compulsory subjects in schools must continue to be developed so that they can truly contribute to the thinking and personality of the younger generation is responding to the times in society 5.0. The learning process of PAI and character in schools is not enough if it is only given through intracurricular programs but must be strengthened through religious and technology-based extracurricular programs so that the goals and competencies of PAI can be achieved according to the expected standards (Rouf, 2015). PAI teachers must strive for Islamic behavior in students through two religious activities, namely intracurricular activities and extracurricular activities (Febriani and Munib, 2019). This discussion is directed at elaborating on the challenges of PAI in the era of society 5.0, the basic concepts of PAI and character extracurricular activities in schools, the basis and approach for developing extracurricular activities, forms of extracurricular activities, and the assessment system.

Challenges of PAI and character learning in schools in society 5.0.

Society 5.0 is the concept of a new order of life for the community. Society 5.0 can be interpreted as a human-centered and technology-based society concept. The Japanese government defines society

5.0 as a people-centered society that can balance economic progress with solving social problems by integrating virtual and physical worlds (Arti, 2020; Hendarsyah, 2019). The Japanese government adopted the concept of society 5.0 in anticipation of global trends resulting from the emergence of the industrial revolution 4.0. Society 5.0 is a natural thing that must have happened due to the emergence of the industrial revolution 4.0. The industrial revolution 4.0 has given birth to various innovations in the industrial world and society in general. Society 5.0 is the answer to the challenges that emerged from the industrial revolution 4.0 era, which was accompanied by a disruption marked by a world full of turmoil, uncertainty, complexity and ambiguity.

Society 5.0 is an information society built on society 4.0, aiming to make society more prosperous (Fukuyama, 2018). Through the concept of society 5.0, people's lives are expected to be more comfortable and sustainable. People will be provided with products and services in quantity and when needed (Nastiti and Abdu, 2020). In society 5.0, it is hoped that the community will be able to solve various challenges and social problems by utilizing various innovations born in the era of the industrial revolution 4.0. These innovations include the internet of things (internet for everything), artificial Intelligence, big data, and robots to improve the quality of human life (Putra, 2019). In principle, society 5.0 continues the existing technology in industry 4.0, which is still running today. Big data, cloud, and IoT are necessary and must be implemented in industry 4.0 and society 5.0. Robots in industry 4.0 already use artificial intelligence and sensors. Drone technology is used in industry 4.0 and society 5.0. 3D print is also used in industry 4.0 and society 5.0. Meanwhile, critical public infrastructure is one of the data security system facilities used in society 5.0, where critical public infrastructure is part of cyber security in industry 4.0 (Hendarsyah, 2019).

Society 5.0 is a concept developed to form a super-smart society with a pattern of behavior that optimizes the use of digital-based technological advances as a solution for better community life (Setiawan and Lenawati, 2020). The utilization of technology is a tool for the advancement of

personal and business life and must support life between people. An example of a 5.0 community in the social field is artificial intelligence (AI) to analyze big data from various information such as artificial satellites, weather radar on the ground, observation of disaster areas, and damage information from building sensors. In the field of education, progress in the era of society 5.0 allows students to use distance learning to be carried out flexibly, regardless of space and time with the teacher or not (Sasikirana and Herlambang, 2020). In society, 5.0 students can learn directly by dealing with robots specifically designed to replace educators or remotely controlled by educators so that the learning process can occur anywhere and anytime (Nastiti and Abdu, 2020).

The development of technology that is so fast and massive poses a challenge for the world of education to adapt to these developments. Education has an essential role in preparing society to face Society 5.0 (Rohim and Darwanto, 2020). Education must work hard to prepare human resources to compete and participate in a global village without boundaries (Putra, 2019). The focus of expertise in the 5.0 era of community education includes creativity, critical thinking, communication, and collaboration or known as 4Cs (Puji, 2021; Usmaedi, 2021). Some of the skills that must be possessed include leadership, digital literacy, communication, emotional intelligence, entrepreneurship, global citizenship, problem-solving, team-working (Falaq, 2020). Therefore, education must improve to be ready to face society 5.0. There are several ways that education needs to be done to face society 5.0 are. Firstly, they must improve education infrastructure, especially internet connection and supporting devices (Mohammadian *et al.*, 2020). Second, human resources, which act as teachers, must have skills in the digital field and think creatively (Caena and Redecker, 2019; Sukarno, 2020). Third, the Government must be able to synchronize education and industry so that later graduates from schools or universities can work according to their fields and according to the criteria needed by industry to reduce unemployment. Fourth, applying technology as a tool for learning activities (Jannah *et al.*, 2020).

Aspects of education are also still essential and relevant to be considered in society 5.0. It is the strengthening of character education based on religious values. This aspect of education is essential to shape students' morals, so they are not uprooted from human values (Sukarno, 2020). The study results indicate that character education is indeed essential for the provision of students in the future. Character education is carried out by utilizing available information technology to form morals, but students can achieve mastery of ICT expertise and innovative creative thinking in facing the era of society 5.0 (Rasmuin and Widiani, 2021). Educational institutions need to carry out various activities that support creativity and innovation among technology-based students. Of course, continuous assistance is needed for students so that students' personalities are not eroded and become more resilient. Every student activity must involve parental assistance, teacher wisdom, and community maturity.

Basic concepts of extracurricular activities PAI and character curriculum in school.

Description of the basic concepts of extracurricular activities of PAI and character curriculum in this school includes definition, purpose, foundation, and approach to the development of extracurricular activities of PAI and character curriculum in schools.

1. Definition, purpose, and function of extracurricular activities of PAI and character curriculum in schools.

In simple terms, extracurricular activities contain the meaning of all kinds, activities in schools or educational institutions that are carried out outside of lesson hours. In wikipedia, it is mentioned that "extracurricular activities are activities performed by students that fall outside the realm of the normal curriculum of school or university education. Extracurricular activities exist at all levels of education, from 4th-6th, junior high/middle school, high school, college, and university education". Syarief Amen (1995) explains that extracurricular activities are held outside the lesson hours listed in the program arrangement according to the circumstances and

needs of the school. Extracurricular activities are enrichment and repair activities related to intracurricular programs. Extracurricular activities are directed at solidifying the formation of personality and further linking the knowledge gained in the intracurricular program to the circumstances and needs of the environment. Religious extracurricular activities are organized to provide a way for learners to practice the teachings of religion obtained through learning activities in the classroom and encourage their formation by religious values. In other terms, the essential purpose is to form a learned man and fear Allah Swt. So, in addition to being a man of knowledge, learners also become human beings who can carry out religious orders and stay away from his prohibitions (Junaidi and Rahman, 2021). Religious extracurricular activities are activities conducted outside of intracurricular learning hours aimed at developing potential, fostering morals, and improving the understanding/thinking of learners from the point of view of learning experiences outside the classroom (Yudiyanto, 2021).

Based on the description of the understanding of extracurricular activities above can be formulated understanding of extracurricular activities of PAI and character, namely PAI learning activities conducted outside of intracurricular lesson hours in school or outside school to expand knowledge, insights, abilities, improve and apply the value of knowledge and abilities that have been learned in intracurricular activities as formulated in the curriculum. PAI and character extracurricular activities are also intended to enhance students' ability to blend, integrate, apply knowledge, attitudes, and skills learned into real-life situations, both in family, school, and community environments. The implementation of extracurricular activities PAI and character must increase learners' confidence, understanding, imagination, and practice about the meaning of Islam to become muslim human beings who have a broad insight into faith and piety to Allah SWT. That way, every action and practice that students do in their daily lives is not only imitated by others but is done consciously based on the knowledge and concepts of islamic religious teachings.

The implementation of PAI and character extracurricular activities supports the achievement of PAI and character's goals in schools (Badriyyah, 2019). According to the Regulation of the minister of religious affairs no. 16 of 2010 on the management of Islamic religious education in schools, the objectives of PAI in schools are: (1) deepening and expanding the religious knowledge and insights of learners; (2) encourage learners to obey their religion in their daily lives; (3) make religion a noble moral foundation in personal life, family, society, nation, and state; (4) build the mental attitude of learners to behave and behave honestly, trust, discipline, work hard, independent, confident, competitive, cooperative, and responsible, and realize harmony between religious people. Meanwhile, in the curriculum PAI and character in school mentioned that the general purpose of PAI and character in school is: increase the confidence, understanding, imagination, and practice of students in Islam and fear Allah swt., as well as be noble in personal life, community, nation, and state and to continue education at a higher level. Islamic religious education is expected to foster the character of learners. Islamic education not only transfers Islamic knowledge and daily worship skills, but more than that, fosters Islamic morals in everyday life. Arifin 9216) expressing the urgency of PAI and character extracurricular activities in schools to liven up values in students' lives through living values education (LVE) as a theoretical framework for developing Islamic religious education.

Efforts to realize the above goals, there are at least four main dimensions that must be considered in the learning of PAI and character, namely: (1) dimensions of students' faith in the teachings of Islam; (2) dimensions of understanding (intellectual) and scientific students towards the teachings of Islam; (3) the dimension of imagination or inner experience felt by students in carrying out the teachings of Islamic sharia; and (4) dimensions of experience, in the sense of how the teachings of Islam that have been believed and believed can be understood and lived by students then able to be practiced in everyday life. From the above formulation, it can be understood that: first, there is a strong desire to provide religious

provision for students in public schools. Students are expected to understand and practice religious teachings in everyday life. Second, in the standard of content seen the desire for children to master and practice *mahdlah* worship, such as obligatory prayers, some sunnah prayers, fasting, reciting prayers, and short, simple verses. Third, the moral message regarding the analysis of the objectives of Islamic Religious Education above, in general learners is expected to behave, think, and behave daily in social life always based and imbued by religion.

In line with the objectives and orientation of PAI and character in school, the development of PAI and character extracurricular activities in schools aims for deepening, strengthening, habituation, and expansion. The purpose of deepening is for the enrichment of Islamic religious education materials. The purpose of strengthening is to establish the faith and piety of students. The purpose of habituation is for the practice and culture of religious teachings and noble moral behavior of students in everyday life (Suhadak, 2016). The purpose of need is to extract students' potential, talents, interests, skills, and abilities in religious education. The development of PAI and character extracurricular activities in schools is directed to optimize the learning outcomes of PAI and character in school. In addition, the extracurricular development of PAI and character in schools has development, social, recreative, and career preparation functions. The development function means that the extracurricular activities develop the potential and distribution of talent in Islamic religious education. Social function means extracurricular activities are to develop learners' ability and sense of social responsibility. Recreational functions are extracurricular activities to create a relaxed, encouraging, and fun atmosphere for students according to their development. Career preparation means that extracurricular activities develop students' career readiness, especially in the religious field.

2. Foundation of development of extracurricular activities PAI and character in school.

Foundation means the basis of a footing or the place where the action begins. The foundation also

means the basis on which a job or program stands. The foundation of program development is a factor that must be considered when developing a particular program so that the program is significant (Masykur, 2019). Foundation implementation of PAI extracurricular activities is intended as a basis or foundation that serves as a foothold in developing and implementing PAI and character extracurricular activities in schools. The basis of this footing is essential in developing PAI and character extracurricular activities so that their implementation does not deviate from the purpose and function of PAI and character extracurricular activities, even from the purpose of Islamic Religious Education subjects in schools. Several foundations can be used in the development and implementation of PAI and character extracurricular activities in schools., that is:

a. Philosophical foundation.

According to Sanjaya (2009), philosophy is a fundamental foundation and essential in curriculum development. There are four functions of philosophy as a foundation for curriculum development, according to him, namely: first, philosophy can determine the direction and purpose of education. Second, philosophy can determine the content or subject matter that must be given by the goals to be achieved. Third, philosophy can determine strategies or ways to achieve a goal, and fourth, through philosophy can be determined how to determine the benchmark of the success of the educational process. For extracurricular activities, they need to be developed in line with the vision and mission of PAI and character subjects themselves in school.

b. Psychological foundation.

Extracurricular activities are part of the program of activities developed by the school to deliver learners according to educational goals and expectations. The development of PAI and character extracurricular programs in schools needs to consider learners' interests, talents, and potentials and adjust to learners' psychology (Bahri, 2017). According to Sanjaya (2009), understanding learners for the developers of educational programs, including the program of extracurricular activities PAI and character, are

essential. Misperception of the child's poor comprehension can lead to misdirection and educational practices.

c. Sociological foundation.

The school serves to prepare learners to play an active role in the community, then the programs prepared in the school, including extracurricular as tools and guidelines in the educational process in school, must be relevant to the needs and demands of the community. Learners come from the community and get formal and informal education in the community environment and directed to community life. With all their characteristics and cultural richness, people's lives become the foundation and reference for the implementation of education, including the implementation of extracurricular activities (Bahri, 2017). Therefore, the PAI extracurricular program must provide skills and support the lives of learners in the community.

d. Legal foundation.

The legal foundation is the foundation related to the rules that the government has set, be it in the form of laws, government regulations, regulations of the Minister of Religion, or regulations of the Minister of education and culture related to education (Safaruddin, 2020). Implementing PAI and character extracurricular activities in schools must be based on the legal basis in force in our country. The laws and regulations that form the legal basis for developing extracurricular activities in Indonesia are the 1945 constitution, law number 20 of 2003 concerning the national education system, and other government regulations.

e. Religious Foundation.

Religious foundation in developing extracurricular activities means the development and application of extracurricular activities based on religious values so that with this basis, extracurricular activities are expected to guide faith, piety, and noble morality of learners (Safaruddin, 2020; Walfajri, 2018). The program of extracurricular activities of PAI and character in schools based on the foundation must also be based on religion itself. Extracurricular activities are not merely based

on religious intellectuals but also the values of divinity or the foundation of faith and piety.

f. Management foundation.

Another essential foundation in creating a program of extracurricular activities of PAI and character in schools is management. Implementing extracurricular activities requires planning and is adjusted to the education or school policy concerned, including the support of facilities, costs, and workers (Meria, 2018). Managers must manage all available resources in the school well so that the PAI and character extracurricular programs can run according to their goals.

3. *PAI and character extracurricular activities approach.*

The term approach means the starting point or point of view towards activities or programs (Sukiman, 2015). Sanjaya (2009) explained that the approach refers to the view of the occurrence of a process that is still general. This approach is usually a consideration in using strategies and methods. Referring to this understanding, the approach to the development of PAI and character extracurricular activities is a common point of view or pattern used in developing, implementing, and achieving the objectives of the program of extracurricular activities PAI and character school. The development of PAI and character extracurricular activities programs in schools can use some approaches, namely:

- a. Among approach (Suparlan, 2016), That is an approach based on the philosophy of education of the nation that contains three guiding principles., "*ing ngarso sung tulodo*" which means that the guide must be able to be a role model/role model., "*Ing madyo mangu karso*" which means the guide must foster passion and motivation among the learners. "*Tut wuri handayani*" means that the guide also directs and protects the learners in an atmosphere full of affection (Yanuarti, 2017).
- b. Family and social approach, this approach is intended that PAI extracurricular activities in the School apply a kinship system, togetherness as a large family that supports each other by developing worldly and *ukhrawi* life

(Mujizatullah, 2017). Through this approach, it is expected that learners will increasingly realize the importance of mutual respect, mutual assistance (*gotong royong*), and sharing tasks and responsibilities in everyday life.

- c. The scientific approach is called the scientific approach. The approach seeks to align learning with the demands of age full of scientific activities. Conceptually the scientific approach is designed to change the paradigm from passive learners to active learners ((Rifai Lubis *et al.*, 2019). Nature of learning emphasizes forming knowledge skills by using thinking and creation efficiently and effectively to achieve a goal. With this approach, learners are expected to have the ability to identify, classify, calculate, measure, observe, look for relationships, interpret, conclude, apply, communicate, and be able to express themselves into a work/behavior. The Scientific Approach consists of five main learning experiences (5M): observing, asking, gathering information, associating, and communicating (Zahara *et al.*, 2018). Applying the five learning processes aims to realize criteria regarding graduate ability qualifications that include the realm of attitudes, knowledge, and skills (Rhosalia, 2017).
- d. An experiential approach is an approach used to provide opportunities for students to practice religious teachings. Through this approach, students gain religious experience, both individually and in groups. The positive values of this religious experience are expected to be firmly embedded in him.
- e. The habituation approach provides opportunities or conditions for students to practice their religious teachings in everyday life.
- f. The emotional approach is the approach used to arouse students' emotions in believing, understanding, and living the teachings of religion. Through this approach, students are trained to develop religious feelings so that their beliefs become more substantial, both in the truth of God and the truth of His religious teachings.

- g. The rational approach is used to give a role to the ratio (reason) of students in knowing and accepting the truth of their religious teachings. With this approach, students are allowed to use their minds in understanding and accepting the truth of religious teachings, including understanding the wisdom and function of religious teachings. This approach can provide opportunities for students to practice critical thinking in learning religion. Such an approach is essential in PAI learning. Saada and Magadlah (2021) state that a critical approach to Islamic religious education is very much in line with the demands of living in a modern, democratic, multi-religious society.
- h. Functional approach, namely to present the teachings of Islam in terms of its usefulness for students in everyday life. With this approach, students will be more confident and aware that the teachings of Islam are beneficial as a way of life in everyday life.

Forms of extracurricular activities PAI and character curriculum in schools.

The implementation of PAI and character extracurricular activities in schools needs to be planned in a planned manner so that all parties involved in their implementation can play an active role in supporting the achievement of the expected goals (Badriyyah, 2019). The implementation of extracurricular programs needs to be adequately managed to run effectively, efficiently, directed and obtain the expected results. The impact of religious extracurricular activities is the creation of a calm and conducive learning environment, the formation of the character of the academic community and students who are polite and courteous, increasing the social integration of students (Hamditika *et al.*, 2013), forming a good attitude of students (Sudiran *et al.*, 2015), increasing belief and trust in God as a trigger for student learning achievement (Junaidi and Rahman, 2021). The study's findings also conclude that these religious extracurricular activities shape character values that include many things such as faith, obedience, discipline, togetherness, responsibility, patience, and honesty (Adhawiyah, 2016).

Implementing PAI and character extracurricular activities in schools can use various alternative forms of activity. PAI teachers can design various forms of PAI extracurricular activities by considering the needs, conditions of students, schools, and the community environment. Among the forms of extracurricular activities, PAI and Character are as follows.

1. Habituation of noble morals.

Habituation of noble morals is an effort made by schools on a regular and ongoing basis to build students' noble character. This activity is a process of internalizing religious values so that students are accustomed to speaking, acting, and behaving commendably in everyday life. Through habituation activities, students are expected to have commendable character and behavior both in community life at school, at home, and in the community. Research conducted by Junaidi and Rahman (2021) concluded that the impact of habituation in religious extracurricular activities is the creation of a calm and conducive learning environment, the formation of polite and polite student characters, increased belief and trust in God as a trigger for student achievement.

Some activities of habituation of noble character that can be carried out in the school environment include: praying in congregation, reading the holy Qur'an, reading prayers at the beginning and end of lessons, reciting Asmaul Husna, saying and answering greetings, *infaq*, and *sadaqah*, maintaining cleanliness, maintain health, behave honestly, reasonably, use free time for good, please help and respect each other (Sudiran, 2019). The refraction of noble character is expected to change the morals of students. With the habit of reading the holy book Al-Quran and reciting Asmaul Husna can bring God in his heart. The hope is that if Allah is present in their hearts, then the children can control their behavior in a better direction (Sumarni, 2016).

Schools must create a religious culture, starting from the appearance of the physical profile of the school to the life situations between fellow teachers, fellow students, teachers with students, with employees, and the environment. This positive habituation of activities is expected to

influence students positively. Students will be more enthusiastic in daily worship activities, be more disciplined in using time for positive things, and grow a sense of social sensitivity to the environment and fellow human beings (Sudiran, 2019).

2. PAI skills and arts week (PENTAS PAI).

PAI skills and arts week (PENTAS PAI) is a forum for competitions among students in various religious arts and skills held at the school, cluster, district/city sub-district, province to national level (Tim, 2013). In the regulation of the director-general of islam no Dj.I/12 A (2009), The various types of skills that can be competed include *musabaqah tilawatil Qur'an*, calligraphy, memorizing short letters, speeches, scrutiny, Friday sermons, memorizing prayers, being a priest, *adhan*, reading poetry, composing competitions, Islamic arts such as *nasyid*, *qasidah*, and others. Regarding the types of skills being contested, each school or region can choose the type of competition that is suitable and more popular in their respective regions.

The PAI arts and skills week is a means of competition for students in various religious skills with artistic or artistic nuances to develop students' artistic talents, interests, and potentials. PENTAS PAI helps measure the achievement of competence and achievements of students in Islamic Education, spreading Islam, and motivating students to be more passionate about learning, understanding, loving, and practicing the values of Islamic teachings. In more detail, the objectives of PENTAS PAI activities are: (1) to increase faith, devotion to god almighty, and have noble character; (2) increase students' understanding and appreciation of Islamic teachings so that they can be practiced in everyday life; (3) provide motivation to students to be more passionate about learning, and loving islamic religious education; (4) create benchmarks for the success of fostering islamic religious education in schools which include knowledge, understanding, appreciation, and practice of Islamic teachings; (5) strengthening islamic brotherhood, fostering brotherhood, and national unity among students; (6) develop interest, talent, and creativity in the field of PAI skills and arts; and

(7) instilling courage, independence and sportsmanship among students ((Tim, 2013). Research conducted by Lusianti (2019) proves that PENTAS PAI activities effectively develop the talents and interests of students in the religious field.

3. A short pesantren (SANLAT).

A short pesantren is an activity that adopts existing activities in islamic boarding schools to improve students' morality (Ristanti, 2020). A short pesantren is a place for students to study religion in a not too long time, namely a certain limited period. Short pesantren activities are between one week to one month (Al Fathoni, 2020). Short pesantren are pesantren activities carried out during school holidays, with a relatively short time in the month of ramadan or outside of ramadan. Short islamic boarding schools are also called ramadan islamic boarding schools if they are carried out in the month of Ramadan. Depending on the needs, the implementation time range can be 3, 5, 7 days, or more. The implementation of short islamic boarding schools is essential and strategic so that students understand, appreciate, and practice more and more the teachings of Islam that they profess. It is hoped that someday they will become people who believe and fear Allah swt. and have a noble character in personal, social, national, and state life. Research conducted by Dachrud (2005) found that short pesantren training effectively increased self-regulation in terms of emotional intelligence and social maturity.

In general, the purpose of short pesantren is to instill faith and piety, strengthen human relations with God, human relations with fellow human beings based on Islamic values (Al Fathoni, 2020). In more detail, the objectives of organizing short pesantren activities are: (1) to increase the understanding and appreciation of the teachings of Islam for students, especially regarding faith, worship, morality, and the Koran; (2) improve students' understanding, appreciation, and practice of the teachings of Islam so that they become Muslim human beings who believe and are devoted to Allah SWT and have a noble character in personal, social, national and state life; (3) apply and practice the teachings of Islam in daily life in

shaping the mental and spiritual of students who have solid Muslim personalities and can face opposing challenges that come from within and outside themselves; (4) practice independence, courage, honesty, togetherness, and tolerance; and (5) Provide experience about the model of life in Islamic boarding schools (Tim, 2015).

Short pesantren activities are carried out by adjusting the situation, conditions, and potential in the school. Short pesantren can be implemented in stages, such as the national level lightning boarding school, the provincial level boarding school, the district/city level short pesantren, the sub-district level, and the school-level short pesantren. Because the purpose of implementing short pesantren is more focused on the practical aspect, the learning process is more focused on the affective and psychomotor aspects in practice and exercises. Short pesantren activities, students can be given learning materials for mahdah worship and ghoiru mahdah worship (Ristanti, 2020). Furthermore, Al Fathoni (2020) Mentioned the material in the short pesantren; the material taught in the short boarding school activities included reading the holy Al-Qur'an, Islamic faith, Fiqh (worship), and Islamic character.

4. Ramadan activities.

Ramadan activities are one of PAI and character extracurricular activities carried out during the holy month of ramadan, with the duration of the time from the first night of tarawih prayer to apologize to each other activities (greeting and forgiving each other), which is carried out in the nuances of the celebration of the feast of Eid Al-Fitr (Marpuah, 2016). Activities of the holy month of ramadan include obligatory prayers, tarawih prayers, other circumcision prayers, reading the holly Al-Qur'an, breaking fast together, short boarding school, pay zakat fitrah, orphan compensation, listening to lectures in mosques, *mushalla* or television, and so on up to apologize to each other activities (Mujizatullah, 2017). Through ramadan activities, students better understand, live, and increase practicing Islamic values. Ramadan worship activities are also a vehicle for the formation of character, morals, the cultivation of character values such as discipline and honesty,

mental and spiritual students at school. (Febrianti and Herlina, 2021; Haibah *et al.*, 2021). Ramadan activities can help realize the achievement of PAI and character implementation goals. Implementation of ramadan activities can use the guidebook to implement Ramadan worship made by the school, MGMP-PAI, the ministry of home affairs office, or the provincial ministry of home affairs.

5. Master reading and writing of the Qur'an (TBTQ).

Master reading and writing of the Qur'an (TBTQ) is a special activity carried out by schools outside of class hours in order to educate, guide, and practice reading, writing, memorizing, and understanding the meaning of the Qur'an (Aini, 2020). This program is given mainly for students who do not have the competence to read and write the Qur'an. The TBTQ program is also directed at the habituation of children to interact with the Koran from an early age and more intensively with the hope of being able to color the attitudes and behavior of students into children who have Quranic character as exemplified by the Prophet (Ilman *et al.*, 2021). Given the importance of mastering aspects of the Qur'an in PAI and character subjects, TBTQ is made a mandatory extracurricular activity (Wibawa, 2018).

The ability to read and write the Qur'an is an essential skill that every Muslim must possess because it will function as a tool to know, understand, and study Islam, both those originating from the Qur'an and Hadith. Therefore, learning to read and write the Qur'an needs to be held primarily so that all students who graduate from school are expected to have the competence to read and write the Qur'an. Every student who has completed and graduated from his education level is expected to obtain a diploma, a graduation certificate, and a TBTQ Certificate. Implementing the Complete Al-Quran Reading and Writing program can use various existing Al-Quran learning methods, such as the Iqra Method, Ummi, Qiro'ati, Nahdliyah, Al-Barqi, and others. Testors in these activities can be carried out directly by PAI teachers or come from outside teachers such as the teacher of Islamic boarding schools around the

school and can also involve peer tutors (Maula, 2019).

The implementation of TBTQ, among others, can be taken through 3 (three) patterns as follows: (1) diniyah pattern in schools, namely the implementation of TBTQ carried out in schools outside of structured lesson hours, under the responsibility of the school; (2) cooperation Pattern, namely the implementation of TBTQ which is carried out through collaboration between schools and an institution that has competence in the field of learning the Qur'an, such as madrasah diniyah, taklim assembly, mosque prosperity council (DKM), and others; and (3) independent pattern, namely the implementation of TBTQ, which is carried out independently under the responsibility of the parents/guardians of students. An example of this pattern is studying at the mosque, taklim assembly, or home by bringing in a teacher. Students who choose this pattern must follow the certification carried out at their school.

6. *Spiritual Tourism.*

Spiritual tourism is one of the PAI and character extracurricular activities that can be done in outbound or student pilgrimages intended as a fun entertainment vehicle while gaining valuable religious knowledge and experience (Marpuah, 2016). Another term is religious tourism, namely, student visits to certain places to seek information about Islamic history or certain institutions (Ushoghiroh et al., 2021). By referring to the approach and principles of active and fun learning, it is necessary to hold spiritual tourism activities to add insight, knowledge, experience, and religious practice. Spiritual tourism activities also aim to increase faith and devotion to Allah swt. Religious tourism is essential to increase the sensitivity and emotional intelligence of students. By being studded, students learn the verses of Allah that are qauliyah and learn the verses of Allah that are Qauniyah (Jaelani and Ilham, 2019).

7. *The commemoration of islamic holidays (PHBI).*

The commemoration of islamic holidays (PHBI) commemorates islamic holidays (Marpuah, 2016). This activity aims to make students appreciate and take lessons from islamic history and civilization

(Putra, 2017). Islamic Holidays include: Maulid Nabi, Isra Mi'raj, Nuzulul Qur'an, and the islamic new year or the month of muharram, eid al-fitr, and eid al-adha. So that PHBI activities have a learning meaning for students, the commemoration of islamic holidays should technically be managed by students through ROHIS under the guidance of PAI teachers and responsible to the Principal. In commemorating PHBI, apart from inviting competent resource persons, it is better to present student activities in the fields of PAI skills and arts, such as being master of ceremony (MC), giving speeches, reading the Qur'an and its sermons, reading prayers, and islamic arts. With the implementation of PHBI like this, it can also function as a school-level PAI performance activity.

8. *Islamic spiritual (Rohis).*

Spiritual or islamic spirituality (Rohis) is a student activity unit in the school environment. By its name, islam, this activity unit is related to Islamic activities of students in schools, especially at the junior high school and senior high/vocational school levels. Rohis is part of the intra-school organization (OSIS) structure which handles islamic events such as the celebration of the Prophet Muhammad's Birthday, Isra' Mi'raj, *halal bi halal*, and islamic recitation events in schools (Kailani, 2011). Rohis can be one of the religious extracurricular activities in junior high school and high school. Rohis is part of some social institutions that emerged following Islamic awareness in Indonesian society in the 1990s. The existence of rohis in schools is part of a symptom of awareness to put religious values back in social life in the modern era (Ropi, 2011).

The existence of rohis in schools plays a significant role in inculcating islamic values from an early age to teenagers. Rohis at school have religious activities. These activities are expected to have implications for developing knowledge and insight into the islamic religion of students who have not been explored in islamic religious education learning activities in the classroom (Wibowo, 2015). Rohis also assists students in exploring their potential, creativity, religious experiences, and strengthening faith (Yusuf, 2021). Rohis activities are also to create an Islamic culture

in schools to participate in shaping Islamic behaviour in students (Marpuah, 2016). Suhadak (2016) argues that the objectives of Rohis religious activities are: (1) so that students can become Muslims who are faithful, pious, and have a noble character at school, at home, and in their environment; and 2) so that students can practice the religious teachings that are adhered to properly and correctly according to the Qur'an and hadith in everyday life. The results of existing research generally find that the religious atmosphere and spiritual activities in schools impact student behaviour (Albania *et al.*, 2020). Implications of Spiritual Activities for students who actively participate in spiritual activities can better understand religion than students who are not active (Hartati, 2016).

Rohis extracurricular activities at school can be very diverse. Activities that have been running so far include faith-building, worship, and moral habituation, recitation of the Koran, prayer movements for Duha and tahajjud (night praying) in the congregation, breaking fast together, mentoring activities, school wall magazines, making propaganda posters, women's activities, and movement giving charity (Amanulloh *et al.*, 2020). Other types of activities are fast boarding schools in the month of Ramadan, routine recitations carried out every week/month, the art of reading and writing Al-Qur'an, rabana, short boarding schools outside the month of Ramadan, the commemoration of significant holidays (Hartati, 2016), tahfidzul Quran, nasyid, and da'wah (Arumsari *et al.*, 2020).

Assessment of PAI and character extracurricular activities in schools.

PAI and character extracurricular activities assessment is a series of activities that obtain, analyze, and interpret data about PAI learning processes and student outcomes, which are systematically carried out outside the class hours so that it becomes meaningful information in decision making (Qodir, 2017). Assessment of learning outcomes ends in decision-making activities about learning outcomes. Appropriate decision-making about learning outcomes needs to be supported by accurate and reliable data. This

data is collected by measuring learning outcomes activities using both test and non-test instruments (Sukiman, 2017). The purpose of PAI and character extracurricular assessment is directed at two things: first, to get the exact data of students' achievement after participating in PAI and character extracurricular activities within a certain period. Second, to determine the effectiveness of the PAI and character extracurricular activity programs prepared by the teacher and the implementation process. The PAI and character extracurricular activity programs, for example, involve the formulation of activity objectives, learning materials, selection of learning methods, media, learning resources, and the design of the selected assessment system. The process of PAI and character extracurricular activities concerns the extent to which the implementation of the PAI and character extracurricular activity programs that the teacher has prepared runs smoothly and effectively leads students to master the competencies that have been set. The effectiveness of the PAI and character extracurricular activities program is known by looking at how many students who take part in these activities have achieved learning mastery. By the concept of complete learning, a program and process for PAI and character extracurricular activities are effective if at least 75% of the total number of students in a group/class who take part in PAI and character extracurricular activities have achieved complete learning.

The assessment of extracurricular activities of PAI and character in schools is carried out by PAI teachers in schools, principals, students, and parents using valid, educational, fair, and objective principles, competency-oriented, open, sustainable, and comprehensive. The valid principle means that the instrument used in the assessment of PAI and character extracurricular activities must measure what should be measured or measure the competencies contained in the content standards. The principle of educating means that the assessment of PAI and character extracurricular learning activities must have a positive meaning in achieving student learning outcomes. The principle of fairness and objectivity means that the assessment in extracurricular activities and good manners must reflect the sense of justice and

objectivity of the students, without any discrimination of any factor, because it affects the spirit of the students. The competency-oriented principle means that assessing extracurricular learning activities and good manners must cover the domains of attitudes, knowledge, and skills. The open principle means that the assessment criteria and decision-making processes on student learning outcomes are open to all interested parties. The continuous principle means that the assessment is carried out in a planned, gradual, and continuous manner to obtain a complete picture of student learning development. The overall principle means that the assessment is carried out in various ways (techniques and procedures) to obtain complete and complete information about the development of student learning, both covering aspects of attitudes, knowledge, and skills.

The assessment of PAI and character extracurricular learning is very suitable to use authentic assessment. Authentic assessment can provide an accurate picture of the achievement of results by students (Muchtar, 2010). Authentic assessment is a process of collecting, reporting, and using information about student learning outcomes by applying the principles of assessment, continuous implementation, authentic, accurate, and consistent evidence as public accountability (Muchtar, 2010). This authentic assessment focuses on assessing the process without compromising the results. Authentic assessment is comprehensive, covering aspects of knowledge, attitudes, and skills using various assessment techniques and instruments (Villarroel *et al.*, 2018). This authentic assessment is directly meaningful because it is by the real-life of students (Pramana and Putra, 2019). For example, assessing a child's ability to read the Koran is done by assigning students to practice reading and assessing an assessment scale instrument. The ability of children to do certain writings on wall magazines, then the direct assessment is carried out by observing the quality of children's work on wall magazines using the right instrument. This kind of assessment will be more authentic in assessing the achievement of student competence.

Authentic assessment in extracurricular activities can use various techniques and instruments, both related to the learning process and learning outcomes. Several techniques can be used, namely performance assessment, project assessment, product assessment, portfolio assessment, self-assessment, and tests (Idris and Asyafah, 2020; Muchtar, 2010). Each of these techniques and their instruments is described as follows. Performance assessment is an assessment carried out by observing the activities of students in doing something (Suastra and Menggo, 2020; Svihla *et al.*, 2019). This assessment is suitable for assessing the achievement of competencies that require students to perform specific tasks such as prayer practice, presentation, discussion, role-playing, singing, reading poetry/declarations, and others. This assessment method is considered more authentic than the written test because what is assessed reflects students' actual abilities. The performance assessment is carried out by observing the performance of the students. To observe students' performance, they can use tools or instruments in the form of a checklist and a rating scale.

Project appraisal is an activity of assessing a task that must be completed within a specific period/time (Wahyuni and Ruhimat, 2018). The task is in the form of an investigation from planning, data collection, organizing, processing, and presenting data. Project assessment is carried out starting from planning, the work process, to the final project result. For this reason, teachers need to determine the things or stages that need to be assessed, such as the preparation of designs, data collection, data analysis, and preparation of written reports. The implementation of the assessment can use an assessment tool/instrument in the form of a checklist or an assessment scale.

Product assessment assesses the results of articles/objects produced by students in a certain period (Ulya *et al.*, 2012). An example of this application in extracurricular activities is assessing the results of writings about environmental conservation, the dangers of drugs, and others published in magazines at school. Or maybe an assessment of other works such as caricatures about the dangers of drugs. Instruments for

assessing the products produced by students can be assessed using a rating scale.

A portfolio assessment is an ongoing assessment based on a collection of information that shows the development of a student's abilities in a certain period (Sulistyo *et al.*, 2020). The information can be in the form of student work from the learning process considered the best by students, test results (not grades), or other forms of information related to specific competencies in one subject. A portfolio assessment assesses students' work individually over a period for a subject. At the end of a period, the teacher and students collect and assess the work. Based on this development information, teachers and students themselves can assess the development of student's abilities and continue to make improvements. Thus, the portfolio can show students' progress through their work, including essays, poems, letters, musical compositions, pictures, photos, notes on work progress, discussion results, reading books/literature, research results, interviews, and so.

Self-assessment is an assessment technique in which students are asked to assess themselves about the status, process, and level of achievement of their learning competencies (Borg and Edmett, 2019). Self-assessment techniques can measure competence in knowledge, attitudes, and skills. Assessment of knowledge aspects of competence; for example, students are asked to assess their mastery of knowledge and thinking skills due to the learning they are undergoing. Student self-assessment is based on criteria or references that have been prepared. Attitude competency assessment, for example, students can be asked to write writing that contains the outpouring of their feelings towards a particular object. Furthermore, students are asked to make an assessment based on the criteria or references prepared. Concerning skill competency assessment, students can be asked to assess the skills or skills they have mastered based on the criteria or references prepared.

Written test techniques can evaluate knowledge learning outcomes (Sukiman, 2017). The type is a verbal test both in the form of objective and subjective (description/essay), which can be done in writing or orally. The technique is suitable for

assessing students' islamic insight mastery after participating in Islamic study activities. The implementation technique can use online-based applications such as google forms and other applications.

Conclusions

Islamic religious education and character in schools must continue to be developed to contribute to the thoughts and personalities of the younger generation in responding to the challenges of the 5.0 era of society. The learning process of PAI and character in schools is not enough if it is only given through intracurricular programs but must be strengthened through religious and technology-based extracurricular programs so that the goals and competencies of PAI can be achieved according to the expected standards. PAI teachers must strive for Islamic behavior in students through two religious activities, namely intracurricular activities and extracurricular activities. Extracurricular activities of PAI and character in schools are activities carried out outside school hours determined by the applicable curriculum. PAI extracurricular objectives in schools are as follows: (1) deepening, namely enrichment of Islamic religious education materials; (2) strengthening, namely strengthening faith and piety; (3) habituation, namely the practice and civilizing of religious teachings and noble character behavior in daily life; and (4) expansion, namely exploring the potential, talents, interests, skills, and abilities of students in the field of Islamic religious education. Implementing PAI and character's extracurricular activities in schools includes philosophical, psychological, sociological, and economic foundations. Approach to implementation extracurricular activities of PAI and character in schools is among, family and social, scientific, experiential, habituation, emotional, rational, and functional approaches.

Implementing PAI and character extracurricular activities in schools can use various alternative forms of activity. PAI teachers can design various forms of PAI extracurricular activities by considering the needs, conditions of students,

schools, and the community environment. Among the forms of extracurricular activities, PAI and character are as follows: habituation of noble morals, PAI skills and arts week (PENTAS PAI), a short pesantren (SANLAT), ramadan activities (IRAMA), master reading and writing of the Qur'an (TBTQ), spiritual tourism (WISROH), and the commemoration of islamic holidays (PHBI), and islamic spirituality (Rohis). The assessment of extracurricular activities of PAI and character in schools uses authentic assessments. This assessment can be carried out by PAI teachers in schools, principals, students, and parents by taking into account the principles of assessment which include the principles of being valid, educating, fair and objective, competency-oriented, open, sustainable, comprehensive, and complete learning. This assessment can use performance assessment, project assessment, product assessment, portfolio assessment, self-assessment, and tests.

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