

**THE ROLE OF EXTRACURRICULAR ACTIVITIES IN ENVIRONMENTAL
MANAGEMENT OF AN ISLAMIC-VALUE-BASED SCHOOL**
(A Case Study at Perguruan Rakyat 2 High School, Pondok Kelapa, East Jakarta)

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ABSTRACT: *Extracurricular activities are school-based initiatives aimed at developing the abilities of students, not only in terms of skill enhancement but also in gaining insights and knowledge while helping to shape the character of participants in their respective fields. In managing the school environment with an Islamic value system, there are inevitably numerous shortcomings. These may include a tight schedule for extracurricular practices, insufficient facilities, and a lack of maintenance for extracurricular inventories. It's not only the extracurricular activities that need attention; the factors influencing school environmental management must also be upheld. This ensures the execution of attitudes, the observance of rules, and adherence to school regulations. Similarly, implementing Islamic values places the responsibility on students to engage in religious activities while at school. This practice serves to facilitate a smoother workflow during various school activities, both inside and outside the classroom. This research aims to explore the role of extracurricular activities in the school environment management that implements Islamic values at Perguruan Rakyat 2 High School in Pondok Kelapa, East Jakarta. The application of Islamic values, encompassing faith (akidah), worship (ibadah), and morality (akhlak), serves as a foundational aspect of Islamic character education. These values are not only integrated into the formal learning process but also extend to various other activities within the educational institution. The successful implementation of these Islamic values relies on the support of educators or school authorities who are enthusiastic about reinforcing Islamic character education. Their dedication plays a crucial role in instilling these values, ensuring that they become ingrained in the character of students at Perguruan Rakyat 2 High School in Jakarta. This integration is achieved through a combination of structured learning activities and other engagements within the educational institution. The method employed in this research is a qualitative approach, specifically using a descriptive type. The research findings indicate that the application of Islamic values, in the*



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form of written words derived from the obtained data sources, utilizes the Case Studies method. The aim is to obtain a comprehensive and in-depth overview. The results of this study reveal the roles of Islamic Education teachers and other educators in extracurricular activities within the school's environmental management that implements Islamic values at Perguruan Rakyat 2 High School in Jakarta. The development of extracurricular activities and the environmental management of the school, incorporating Islamic values, are found to be progressing well. This is attributed to the active involvement and optimal performance of Islamic Education teachers and other educators. The Case Studies method proves effective in providing a complete and nuanced understanding of the overall scenario.

Keywords: *Extracurricular Activities, School Environmental Management, Islamic Values*

A. Introduction

Education, particularly Islamic education, plays a crucial role in shaping the character of learners. It serves as a means of transforming knowledge (cognitive aspect), instilling moral values or norms (affective attitude), and controlling behavior (psychomotor aspect). Through these three aspects, religious education can cultivate noble character traits in students. The presence of Islamic religious education can yield students with strong faith, piety, and noble conduct, encompassing virtues, morality, and ethics as a manifestation of Islamic character education. The Netherlands is one of the countries with a majority non-Muslim population, significantly differing from Indonesia in terms of attitudes, behaviors, and cultures.

In the formation of character, having a supportive environment is essential. Human behavior is influenced by what is seen (83%), heard (11%), and the remaining 6% from a combination of stimuli.¹ For instance, the influence of friends and teachers in shaping the character of students. A conducive environment makes children feel comfortable and secure. Perguruan Rakyat 2 High School in Jakarta pays significant attention to character development in students through both intracurricular and extracurricular activities. Therefore, Indonesian schools abroad, especially Perguruan Rakyat 2 High School in Jakarta, can contribute to internalizing Islamic values in character formation.

To implement, practice, instill, learn, teach, or understand Islamic and Indonesian values, a deep understanding and experience regarding these values are required. In Islamic religious education, the development of Islamic values is substantial, as it teaches the application of these values in daily life. The challenge faced in education, especially Islamic education, is how to fully internalize Islamic and Indonesian values in students. This goes beyond cognitive

¹ (Musda Mulia and Ira D. Aini: 2013)

aspects, encompassing attitudes (affective) and behaviors (psychomotor) to ensure students possess qualities of faith, piety, and noble conduct.

As stated in the Republic of Indonesia Law Number 20 of 2003 on the National Education System, Chapter II, Article 3, the aim is to develop the potential of students to become individuals who have faith and piety towards the Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and responsible citizens in a democratic society.

By implementing an effective school system, as Dr. Sarlota Singerin suggests, the management of schools/madrasahs is supported by a cohesive and transparent team performance from various stakeholders involved in education, such as the education board and school/madrasah committees. These parties work harmoniously in line with their respective positions to create a school/madrasah that can be proud of all parties.²

According to Nur Hamidiyati, the competition among schools is becoming more stringent due to the increasing number of schools with exemplary programs that aim to produce high-quality graduates capable of competing through extracurricular activities. Exemplary programs for enhancing school quality, according to the researcher, can create well-organized competition because the presence of extracurricular activities can develop the potential talents of students and foster competition, leading to the development of extracurricular quality in schools.

Moreover, when schools aim to develop individual developmental abilities, extracurricular activities require a specific and conducive scheduling system so that students can engage in multi-talented developmental, educational, and sports activities within the school. Developing extracurricular programs inevitably requires support and infrastructure. As Hamzah concludes, facilities and infrastructure are factors that directly or indirectly determine the smoothness of educational activities, thereby facilitating the achievement of educational goals in the institution.³

To carry out activities in implementing Islamic values, it is essential to develop ethical behavior (Akhlak). According to Harits Azmi Zanki, these activities are part of a series of spiritual improvement activities in shaping students who are believers and devout to Allah

² Sarlota Singerin. *School Administration and Management*. Pasaman, West Sumatra: Cv Azka Pustaka, 2022.

³ Hamzah. *Curriculum and Learning: A Complete Guide for Professional Teachers*. Jakarta: CV Pilar Nusantara, 2020.

SWT, as well as possessing noble character. Noble character includes ethics, morality, and virtues as a manifestation of the goals of religious education.⁴

In activities related to environmental management that implement Islamic values, such as performing Dhuha prayers, voluntary fasting, and so forth, Umron Mustafa emphasizes the significance of a high spiritual inhibition in determining the quality and outcomes of one's worship. Mandatory worship loses its meaning if done unwillingly, and the same applies to voluntary worship. Voluntary worship, such as Sunnah prayers, can hold a high position if performed sincerely. In this context, the law can be seen as a determinant of priorities in worship. However, it is essential to prioritize mandatory worship over voluntary ones.⁵

The legal status of Dhuha prayers is Sunnah Muakkad, as Prophet Muhammad strongly recommended Muslims to consistently perform them. Not only did he instruct them, but Prophet Muhammad also consistently practiced this blessed voluntary act. Prophet Muhammad even advised Abu Hurairah to regularly observe Dhuha prayers. Abu Hurairah reported, "My beloved, Prophet Muhammad SAW, advised me to fast three days every month, perform two units of Dhuha prayer, and pray Witr before going to sleep" (Narrated by Bukhari, Muslim, and Abu Dawud).

In the context of Dhuha prayers, there is also a rare activity within the school/madrasah environment, namely voluntary fasting. The Arabic term for fasting is "Shaum" or "Shiyam," both meaning "al-imsak" or restraining oneself from everything that is initially permissible, such as the desires of the stomach and private parts, with the intention of drawing closer to Allah SWT. According to Ahmad Syahrul Alim, from a Sharia perspective, fasting means refraining from activities that invalidate fasting, such as eating, drinking, engaging in marital relations, intentional stimulation leading to ejaculation (either through foreplay with one's spouse without consummation or stimulating genitalia with hands or other tools), and intentionally inducing vomiting from the pre-dawn meal until sunset.⁶

In other words, permissible actions such as eating, drinking, and engaging in marital relations become prohibited when someone intends to fast in the morning for the sake of Allah SWT. This is where the greatness of fasting individuals lies—they abstain from what they desire, even withholding what they need, as a form of devotion to Allah. With the passage of time, many students have become less involved in religious activities, such as performing

⁴ (Harist Azmi Zanki: 2021)

⁵ Imam Mustafa, *Let's Perform Dhuha Prayer First* (Yogyakarta: DIVA Press, 2020), p. 19.

⁶ Ahmad Syahrul Alim, *The Secret of Sunnah Fasting* (Bengkulu: Elmarkazi, 2023), p. 2.

voluntary prayers (Dhuha prayers), engaging in Quranic recitation activities, and observing voluntary fasting. Moreover, the focus is not only on extracurricular activities, but these religious activities are expected to be performed every day as part of the environmental management activities that apply Islamic values. Based on these considerations, the researcher is interested in examining the role of extracurricular activities in promoting environmental management that incorporates Islamic values.

Specifically, religious extracurricular activities aim to deepen students' knowledge about subjects beyond regular class hours, particularly those related to faith and piety. They also aim to complement the full development of talents and interests. The Quran encourages humanity to engage in acts of goodness and refrain from evil deeds. This is evident in the Quranic verse from Surah Ali Imran, verse 104.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Meaning: "And let there be [arising] from you a community inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful." (Quran, Al-Imran:104)

The above verse emphasizes that for Muslims to achieve the goals of Islamic education, it is not enough to be confined to classroom learning alone. After acquiring knowledge, there needs to be follow-up actions in the form of experiences and practices in daily life. The purpose of religious extracurricular activities is to provide students with practical experiences in practicing their faith. The functions of these activities vary among schools but generally serve as steps towards school development and the enhancement of students' intelligence, creativity, and skills.

B. Research Method

The type of research in this thesis is field research, which involves an in-depth study of the background, current situation, and social interactions of individuals, groups, institutions, and communities. Field research is considered a broad approach in qualitative research.⁷ The

⁷ UKM-F Dycres 2019, Compilation of Scientific Works UKM-F DYCREs 2019 (Pekalongan: NEM Publisher, 2021), p. 209.

essential idea of this type of research is that researchers go to the field to observe directly a phenomenon that is occurring.

C. Discussion

School Environment Management

According to Yulita Elly and Joice Soraya, a school is a complex and unique organization, consisting of several individuals working towards achieving its vision and mission, requiring a high level of coordination. Human resources play the most significant role in achieving organizational goals effectively and efficiently. However, human resources also determine the direction of policies and directly implement the organization's objectives.⁸

The role of students in maintaining school cleanliness involves not littering, and they can also pick up scattered trash in the school environment. Moreover, in the classroom, students are expected not to vandalize the walls and desks, which are essential learning tools. Therefore, without students' vandalism, the environment remains clean. Providing cleaning tools such as brooms, mops, etc., is also essential for shared use during the cleaning process. Self-awareness is crucial for students to ensure that the classroom is always clean for the learning process.⁹

According to Nisa Rahmadiyah, the school environment is one of the crucial factors in the world of education. The school environment includes teachers, administrative staff, and students. Physically, the school environment consists of facilities such as projectors, chairs, desks, or any tools within the classroom. Educational institutions include early childhood education for ages 3-6 (Paud and TK), primary schools for ages 7-12, junior high schools (SMP), senior high schools (SMA), schools for special needs, and higher education institutions.¹⁰

There are Qur'anic verses that hint at education in the family environment, one of which is in Surah Al-Baqarah verse 133.

⁸ Ida Ayu Gede Diah Prasisca Devi and I Komang Ngurah Wiyasa, "The Contribution of School Principal Leadership and Work Environment to Teacher Performance," *Journal of Professional Teacher Education* 4, no. 2 (2021): p. 278–287.

⁹ Siti Komariya, Proud to Be a Pancasila and Citizenship Education (PPKn) Teacher for Character Formation in the Era of Generation Z (Anthology of Essays on Pancasila and Citizenship Education by Student Teachers) (Yogyakarta: UAD Press, 2021), p. 85.

¹⁰ Nisa Rahmadiyah et al., *Introduction to Basic Educational Science* (Medan: Yayasan Kita Menulis, 2022), p. 89.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ
إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

Meaning: Were you present when Ya'qub was approaching death, when he said to his sons: "What will you worship after me?" they replied: "We will worship your Lord and the Lord of your fathers, Abraham, Ishmael and Ishaq, (that is) One God and we will only submit to Him." (Al-Baqarah verse 133).

The above verse indicates that environmental management plays a role in shaping the character of children. Outwardly, this responsibility is given to family members (parents and teenagers) as a mindset assumption that distinguishes right from wrong. On the social scale developed to assess the social environment in different settings: community, education, and institutional management within the education system.

The effectiveness of self-efficacy can be immediately realized by implementing self-efficacy measures along with high Organization Citizenship Behavior and achieving optimal job satisfaction. Teachers with self-efficacy perform their tasks with pride, manifesting quality and enjoyable teaching.¹¹ The efforts made to assess the quality of diligence at work are directly provided by wise citizens, especially teachers, in determining how well the level of self-efficacy aligns with their expectations. Therefore, compliance with the high level of Organization Citizenship Behavior is the primary benchmark. Simultaneously, the challenge lies in implementing effective and efficient organizational methods to work optimally. The integration of these three elements will synergize various organizational elements, allowing the development of effective programs and actions to realize quality leadership with a high level of Organization Citizenship Behavior, proven job satisfaction, and sustainability. This aims to enhance the leadership abilities of teachers in schools.

From the various theories mentioned above about school environmental management, the researcher describes that a school is a living space for learning and various activities for students, teachers, and other school staff. To make it more appealing and comfortable, the school must provide facilities such as extracurricular areas, fields, and so on. However, rules must be established before students and teachers use these facilities, emphasizing the

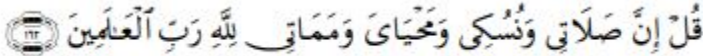
¹¹ Rohimah, Bibin Rubini, Widodo Sunaryo, "Increasing Organizational Citizenship Behavior Through Strengthening Transformational Leadership in High School Teachers" INTERNATIONAL JOURNAL OF ECONOMICS, MANAGEMENT, BUSINESS AND SOCIAL SCIENCE (IJEMBIS), Volume 2, Issue 3, September 2022E-ISSN: 2774-5336. Page. 3.

importance of managing the environment with Islamic values. After using the facilities, individuals should ensure that the environment is maintained, and nothing is damaged.

Extracurricular Activities

Educational institutions are obligated to organize Intracurricular, Cocurricular, and Extracurricular activities. Intracurricular activities are learning activities outlined in subjects such as physical education and other subjects. Meanwhile, Cocurricular activities are aimed at reinforcing the learning materials (Intracurricular); their implementation includes visits to museums, historical sites, and other educational places. Extracurricular activities are designed to allow students to sharpen and develop their interests and talents outside the established class hours. Extracurricular activities are carried out outside regular class hours to provide a platform for honing the talents, potentials, interests, and needs of students by participating in these activities.¹²

The term "Extracurricular" is composed of two words, "Extra" and "Curricular." When combined, it becomes the term "Extracurricular." In English, it is referred to as extracurricular, meaning outside the planned class hours. Extracurricular activities in the curriculum system should not be viewed solely as a way to fill leisure time. The improvement of educational quality can be achieved when extracurricular activities are designed systematically and relevantly according to the current developments.¹³ In accordance with the established guidelines, as mentioned in the Quran in Surah Al-An'am: 162:



Meaning: Say, "Indeed, my prayer, my rites of sacrifice, my living, and my dying are for Allah, Lord of the worlds." (QS. Al An'am: 162)

From the above verse, it is explained that prayer (shalat) is a form of worship to Allah that is obligatory for every Muslim who has reached the age of puberty. Prayer is also a direct command from Allah to the followers of the Prophet Muhammad SAW through an event known as Isra Mi'raj. The obligatory prayers for Muslims are performed five times a day: Fajr (dawn), Dhuhr (midday), Asr (afternoon), Maghrib (evening), and Isha (night), each with a different number of units (rakaat).

¹² Baharuddin, Islamic Education Policy Study. Jakarta: Media Nusa Creative, 2022.

¹³ Hardi Tambunan et al. Education Management. Banten: Media Sains Indonesia, 2021.

Extracurricular activities are activities outside of regular school or class hours aimed at enhancing the potential skills of students. These activities enable students to develop various abilities beyond their academic subjects, including cultural arts and sports.

Extracurricular Functions

Based on the Regulation of the Minister of Education and Culture of the Republic of Indonesia number 81A of 2013, extracurricular activities in education units have development, social, recreational, and new preparation functions.¹⁴

The functions of extracurricular activities include the following sections;

1. **Development Function:** Extracurricular activities function to support the development of students' personnel through the expansion of interests, development, potential and character building and leadership training.
2. **Learning Motivation Function:** A figure named Ferdinan Fuch said that the most powerful weapon in the world is the burning human soul. This is an expression of motivation, motivation can defeat fear, laziness and fatigue.
3. **Recreative function:** Extracurricular activities are carried out in a relaxed, encouraging, and fun atmosphere so as to support the development process of students. Extracurricular activities should be able to make school life or atmosphere more challenging and more interesting for learners.
4. **New Preparation Function:** Extracurricular activities function to develop the career readiness of learners through the purpose of implementing extracurricular activities in educational units.

Purpose of Extracurricular Activities

Extracurricular activities as a set of learning experiences at school have beneficial values for the formation of students' personalities. The objectives of the implementation of extracurricular activities in schools are as follows;

1. Extracurricular activities should be able to improve students' abilities in terms of cognitive, affective and psychomotor aspects.
2. Developing the talents and interests of students in an effort to foster personal development towards positive human development.¹⁵

¹⁴ Abdulluloh. Improvement and Development of Student Learning Achievements. Ponorogo: Uwais Inspirasi Indonesia, 2022.

¹⁵ Mohamad Syarif Sumantri, Development of Character Education in Elementary Schools (Surabaya: CV Jakad Media Publishing, 2022).

Teachers have a duty to encourage, guide, and provide learning facilities for students to achieve the goals of extracurricular activities. In detail, the teacher's task centres on an educational strategy with an emphasis on providing direction and motivation for achieving both short-term and long-term goals of extracurricular activities, providing facilities for achieving goals through adequate learning experiences, helping the development of personal aspects such as attitudes, values and self-adjustment.¹⁶

Thus, in extracurricular activities, the teacher is not limited to conveying knowledge, but more than that, he is responsible for the overall development of the student's personality and success in learning. Extracurricular activities also have the following objectives;

1. Improve learners' abilities in cognitive, affective, and psychomotor aspects.
2. Developing the talents and interests of students in an effort to foster personal development towards a whole human being.
3. Know and distinguish the relationship between one subject and another.

Extracurricular Activities Aims

Extracurricular activities aim to deepen and broaden students' knowledge, understand the relationships between various subjects, channel talents and interests, and complement the overall human development efforts, meaning:

1. Believing and being devout to the Almighty God
2. Exhibiting noble character
3. Possessing knowledge and skills
4. Being physically and mentally healthy
5. Having a stable and independent personality
6. Having a sense of social and national responsibility

Additionally, extracurricular activities aim to solidify character education and better integrate the knowledge acquired in the curriculum with the conditions and needs of the environment.

From this explanation, according to the researcher, the purpose of extracurricular activities is to shape the personalities of students by developing the skills they are interested in at school and learning to take responsibility for what they participate in during their respective extracurricular activities.

¹⁶ Hamzah, Curriculum and Learning: A Complete Guide for Professional Teachers (Jakarta: CV Pilar Nusantara, 2020), p. 312.

The Role of Extracurricular Activities

According to Tuti Fatma Rahmawati, besides the evaluation of curriculum management related to extracurricular activities in the school culture, teachers also play a crucial role in creating an ideal education system for students. The school culture and teachers are interconnected in enhancing the quality of education. Since teachers have a close relationship with students, they are at the forefront of supervising and evaluating activities, contributing significantly to the development of both academic and non-academic activities for students.

Muhammad Syarif Sumatri states that extracurricular activities play a vital role in school learning. These activities, conducted outside school hours, have a considerable impact on a child's personality. A positive personality is crucial in the school learning process.¹⁷

From the explanations above, according to the researcher, the role involves various activities. For instance, a teacher plays a role in educating, motivating, and guiding students, while extracurricular activities serve as guidance during non-class hours, ensuring that students are actively engaged and developing their individual abilities according to their respective extracurricular activities.

Islamic Values

In Indonesian society, alongside the term "agama" (religion), there is also the term "Din," originating from Arabic, and "religi" from European languages (Religion). The word "agama" itself comes from Sanskrit. In Arabic and the Qur'an, the term used is "Din," repeated 92 times. Etymologically, the word carries the meanings of mastery, obedience, and reward. In terminology, "Din" is defined as a set of beliefs, laws, and norms that guide humans toward happiness in both this world and the hereafter.¹⁸ The characteristics of Islamic values, according to Ernawati, include a religious perspective, obedience in worship, nurturing faith and piety, constant remembrance of Allah, and good moral conduct.¹⁹

One of the educational values contained in Surah Al-Ahqaf verse 15 is about a child's attitude toward their parents. This education is deemed crucial, given the immense sacrifices parents, especially mothers, make from conception, childbirth, nursing, and nurturing their children into adulthood. In fact, Islam teaches that the pleasure of Allah swt lies in the pleasure

¹⁷ Mohamad Syarif Sumantri, *Development of Character Education in Elementary Schools* (Surabaya: CV Jakad Media Publishing, 2022).

¹⁸ Achmad Dkk Wahyuddin, *Islamic Religious Education for Higher Education* (Jakarta: Grasindo, 2019).

¹⁹ Ernawaiti Harahap et al., *Early Childhood Education in an Islamic Perspective* (Central Java, NEM Publisher, 2022), p. 88.

of parents and the wrath of Allah swt depends on the wrath of parents as said by Rasullulah saw:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

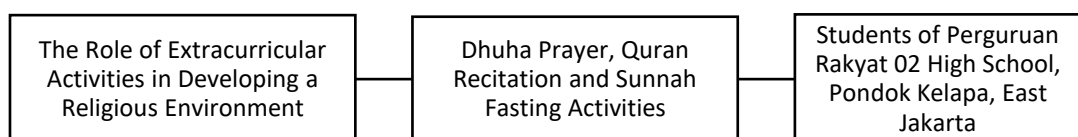
قَالَ: رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ، وَسُخْطُ الرَّبِّ فِي سُخْطِ الْوَالِدِ

The meaning of the hadith is: "From Abdullah bin Amr bin Ash, may Allah be pleased with them both, that the Messenger of Allah, peace and blessings be upon him, said: 'Allah's pleasure is connected to the pleasure of the parents, and Allah's wrath is connected to the wrath of the parents'".

Looking at the above hadith, we can understand the high status of parents in Islam. Even Allah's pleasure is dependent on being pleased with them. No matter how good a servant's character and worship are towards Allah, it won't mean much if they don't treat their parents well. Referring to the explanation above, it can be said that exploring the values in the Qur'an becomes crucial because, at the very least, educational concepts are found that are not only oriented towards the intellectual development of humans but also towards shaping human character and ethics.

The creation of a religious culture, according to Hilyah Ashoumi, can be observed from two perspectives, namely the vertical and horizontal aspects. Firstly, the creation of a vertical religious culture can be manifested in enhancing the relationship with Allah SWT. This involves an increase in both the quantity and quality of religious activities in schools that are oriented towards worship, such as congregational prayers, fasting on Mondays and Thursdays, completing the recitation of the Qur'an, communal supplications, and others. Secondly, the creation of a horizontal religious culture involves positioning the school as a religious social institution, considering the structural relationships among its members.²⁰

From the above explanation, the researcher concludes that implementing Islamic values involves aspects related to religious values and everything that is associated or can be beneficial for the spiritual and mental well-being of individuals, as illustrated in the diagram below:



²⁰ Hilyah Ashoumi Ovi Munawwarah, Religious Culture as the Basis for Forming Religious Personality (Jombang: LPPM Universitas KH. A. Wahab Hasbullah, 2019).

From the research findings on "The Role of Extracurricular Activities in the Management of a School Environment Applying Islamic Values at SMA Perguruan Rakyat 2, Jakarta," the researcher obtained data from various sources. Here are the details:

a. An overview of extracurricular programmes that implement Islamic values at Perguruan Rakyat 2 Jakarta High School.

Extracurricular activities are aimed at developing the potential of students, as stated by Mr. Abdul Hakim, S.Pd., a teacher of Islamic Religious Education. Mr. Hakim concluded that the depiction of Extracurricular Activities in Religious or Islamic aspects is intended to guide students towards the future. It serves as a remedy, fostering a love for activities like Qiratul Quran and emphasizing moral values.

In the context of extracurricular activities, it is seen as an addition to academic value. This was expressed by Mr. Roby Setyawan, S.Pd.I, as a teacher of Islamic Religious Education, who concluded that extracurricular activities are generally known as an addition to the qualities of students. Especially now, with the implementation of the Merdeka curriculum, there is an addition of value from existing academic subjects. Extracurricular activities are considered a form of school-supporting activities.

To carry out religious extracurricular activities, it is guided by the members of the Student Islamic Organization (ROHIS) to develop various school activities. This was stated by Ms. Dewi Chandra, S.Pd, a Biology teacher, mentioning that the religious extracurricular activities at SMA Perguruan Rakyat 2 take the form of ROHIS (Islamic Spiritual) activities. The management involves students, members of the Student Council (OSIS), and students from different grades, including 10th, 11th, and 12th grades..

b. The role of extracurricular activities in developing environmental management that applies Islamic values at Perguruan Rakyat 2 Jakarta High School.

The role of extracurricular activities and religious practices is a habituation in conducting school learning activities, as stated by Mr. Abdul Hakim. He concludes that extracurricular activities and religious practices, such as getting to know the Student Islamic Organization (ROHIS), develop our school environment in the context of religious education. There are various ways to achieve this, and the most important thing is the approach. It involves

implementing habituations such as Duha prayers together, a form of learning, or the habit of reciting Quranic verses before starting lessons every day.

According to Ms. Auliarahma, an 11th-grade student, she concludes that the role of extracurricular activities in developing a religious school environment is to nurture students in their religious environment and instill behavior in them. Additionally, the researcher interviewed one of the 10th-grade students, Muhammad Radit Utomo, who concluded that the role that can develop students toward the environment, including extracurricular activities, must also be developed. Thus, there is a balance between extracurricular activities and the environment.

Certainly, schools have religious activities, and these activities can foster a sense of spirituality within the school environment. Mr. Roby Setyawan stated that religious activities in schools should include religious extracurricular activities. In Islam, there should be ROHIS in every school. This means that the aim is to cultivate students' love for divinity as a form of instilling noble character towards themselves and their surroundings, functioning in their roles. And Mrs. Sewi Chandra stated that the role of the ROHIS extracurricular activities develops a religious environment. In my opinion, that is very good, very necessary, and excellent for building good morals and character for children in the school environment. So, the role of these ROHIS activities is crucial, in my opinion, to support the process.

The role of extracurricular activities in the religious environment is very important for the school. This was expressed by Mr. Farizi Ragil Sadiwa, who concluded that with the existence of extracurricular activities, especially in ROHIS, it serves as an example for students to become even better. If something is not right, it can be corrected with the presence of proper guidance..

c. School environment management factors in implementing Islamic values at Perguruan Rakyat 2 Jakarta High School..

Regarding the supporting factors in the religious school environment, it is bound because this is spoken by Mr Abdul Hakim, S.Pd.I, who stated that the principal and teachers also support to carry out religious school environment activities and students to follow spiritual activities at any time. Mrs Dewi Chandra stated that Regarding the supporting factors, there is definitely a religious school environment, because there are already good traits and can do and all children sometimes do worship activities at school.

d. School environment management activities apply Islamic values at Perguruan Rakyat 2 Jakarta High School.

According to the observation results regarding the values of environmental management activities that implement Islamic values, it is already clear because the teachers have taught students to build the foundation of moral behavior. According to Mrs. Dewi Chandra, she stated that the mental foundation in their morals can build their nature to learn and be pious. They work honestly on any task, and we (the teachers) instill the importance of honesty, emphasizing that if honesty is prioritized, other moral values will follow. They are polite and courteous to teachers, as well as to junior and senior classmates, fostering mutual respect. Mr. Abdul Hakim concluded that the values of a religious school environment at SMA Perguruan Rakyat 2 have been instilled in the students. Values such as brotherhood in Ukhuwah Islamiyah and moral character are prioritized for everyone, including students and teachers. The teachers have advised on morality so that everyone can cultivate good manners, both in speech and in actions, and instill a sense of strength and togetherness in the students.

Overall, according to Badrus Suryadi and Sulis Rahmawati, the purpose of managing educational facilities and infrastructure is to provide professional services in the field of education to ensure effective and efficient educational processes. The observation results on the environmental conditions reveal some shortcomings, particularly in the mosque located on the first floor for female students (Akhawat). There is insufficient space for worshippers during prayer activities. To address this, a rotational system is implemented to allow everyone to participate in worship activities in the school mosque.

Religious values can be taught to students in schools by participating in various religious activities. This was stated by Imam Musbiki, explaining that engaging in religious activities will habituate students to behave religiously in school. By fostering religious behavior within the school environment, students will then act in accordance with the prevailing morals and ethics.

Considering the importance of the role of education in Islam, according to Kasman, reasoning and the formation of students' personal traits, as well as the meaning and material aspects of mastering, applying, and having skills in Islamic Religious Education (PAI), the habituation of Islamic behavior in the school environment requires the courage to express

opinions and implement Islamic Religious Education in the school community. This makes Islamic Religious Education more meaningful.²¹

Not only in Islam but also in other religions, teachings emphasize doing good to avoid conflicts and assist one another. Kasman stated that there are teachings and prohibitions in religions. In Islam, there are commandments such as prayer, almsgiving, fasting, pilgrimage, helping those in need, and many more. Prohibitions include avoiding alcohol, gambling, corruption, and others.

According to the interview results regarding the values of religious environmental activities, it is clear that teachers have taught students to build moral behavior. Teachers have instilled commendable behavior, mutual respect, and assistance among students to prevent animosity and deviations within the school environment. Interviews with Mrs. Dewi Chandra and Mr. Abdul Hakim revealed that teachers at SMA Perguruan Rakyat 2 have instilled behavioral values in students to encourage social integration. Mr. Roby, in his role in student affairs, has cultivated moral values in students at the school.

Observations related to extracurricular activities have shown improvement, starting from school achievements in various competitions, including sports and other activities. This improvement indicates the success of students' efforts for the school and the region.

Not only in terms of achievements but also in the development of extracurricular activities, there has been progress in training. Those responsible, including teachers and student organization organizers (OSIS/Rohis), contribute to the development and training of students to participate in extracurricular activities. SMA Perguruan Rakyat 2 offers various fields in extracurricular activities.

- a. Basket
- b. Futsal
- c. Badminton
- d. Pakibra
- e. PMR
- f. Pencak Silat
- g. Taekwondo
- h. Tari Tradisional
- i. Club Bahasa Inggris

²¹ Kasman, Management of Superior Schools: Construction of Future Education (Medan, North Sumatra: Madina Publisher, 2021), p. 23.

The extracurricular schedules are as follows;

No	Extracurricular	Activity Day	Time	Coach	Extracurricular Coordinator
1	Basket	saturday	07.30-09.30	Darfian	Roby Setyawan, S.Pd.I., M.Pd
2	Futsal	Saturday	10.00-12.00	Hasan	Umar Salim, S.Pd
3	Batminton	Friday	14.00-16.00	Irvan Firmansyah	Umar Salim, S.Pd
4	Paskibra	Friday	13.00-15.00	Nabila	Siti Fathonah, S.Pd
5	PMR	Saturday	08.00 - 10.00	-	Siti Fathonah, S.Pd
6	Pencak Silat	Saturday	07.30 - 09.30	Rahman	Maria Selestina Dua Nuba, S.Pd
7	Taekwondo	Saturday	10.00 - 12.00	Gerry	Maria Selestina Dua Nuba, S.Pd
8	Traditional Dance	Friday	13.00 - 15.00	Gina	Nadyana Dwi Qoriah, S.Pd
9	English Club	Friday	13.00 - 15.00	Ms. Acha	Nadyana Dwi Qoriah, S.Pd

Thus, the research can conclude that extracurricular mentors and student organizations can guide students in developing their talents and advancing their schools during competitions. The school's vision and mission are aligned with the field of education, and the religious environment at SMA Perguruan Rakyat is well-managed by teachers and student organizational units. They organize spiritual activities at school with adequate facilities, teaching moral values to students to foster good behavior and prevent deviations..

D. Conclusion

The Extracurricular Program at SMA Perguruan Rakyat 2, Pondok Kelapa, Jakarta, includes a joint Quranic recitation movement to instill a love for the Qur'an among students and enhance their knowledge of Islamic values that support the curriculum. This program is facilitated by the Student Council (OSIS) and Islamic Student Association (ROHIS). The role of extracurricular activities in managing the school environment, which incorporates Islamic values at SMA Perguruan Rakyat 2, Pondok Kelapa, East Jakarta, has successfully built and instilled good morals and character, developed a spiritual environment, encouraged joint Dhuha prayers, and fostered a sense of religious devotion.

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