



THE CONTRIBUTION OF ISLAMIC SPIRITUAL EXTRACURRICULAR ACTIVITIES AND SCHOOL ENVIRONMENTAL SUPPORT IN THE FORMATION OF STUDENTS' SPIRITUAL INTELLIGENCE

Agus Supriadi^{1*}, Mohamad Aso Samsudin², Eriyanto Eriyanto³

^{1,2,3}Pendidikan Agama Islam, Universitas Ibrahimy, Jawa Timur 68374, Indonesia

^{1*}agusbelahana@gmail.com, ²moh.asosamsudin@gmail.com,

³eriyanto26979@gmail.com

Abstract:

Spiritual intelligence is essential for students in this generation because it influences the development of attitudes such as values, morality, and self-awareness. This study investigates how extracurricular activities like Dhuha prayer, Islamic studies, princesses, and others might enhance students' educational experiences by developing their spiritual intelligence. This study employs qualitative methodologies with a descriptive-analytic methodology. Thus, the researcher will explore the field to see how spiritual activities occur at Junior High School 1 Asembagus. The researcher's data-gathering approaches include observation, interviews, and documentation. The researcher's data-gathering approaches include observation, interviews, and documentation. According to the findings of this study, teachers implement Islamic spiritual extracurricular activities and school environmental support in the form of spiritual activities in the school environment, and students participate in daily, weekly, and annual activities, encouraging students to be more obedient in worship, carry out religious commands, and avoid His prohibitions. Enhancing their piety, faith, and tolerance and teaching them decent manners. This practice not only makes youngsters more religious, but it also helps them behave better in ordinary situations.

Keywords: Extracurricular; Islamic Spiritual; School Environmental; Students' Spiritual Intelligence.

* Corresponding author:

Email Address: agusbelahana@gmail.com (Universitas Ibrahimy, Situbondo)

Received : October 16, 2024; Revised : November 30, 2024; Accepted : December 18, 2024; Published : December 25, 2024

INTRODUCTION

In the present educational environment, spiritual intelligence is just as crucial in helping pupils develop their whole character as intellectual knowledge. Spiritual intelligence is the capacity to confront and resolve problems related to life's purpose and moral principles.¹ The difficulties of globalization and moral degradation that the younger generation faces make the development of spiritual intelligence in the

¹ Aditya Rinovryan, NurT Azlina, and Alfiati Silfi, 'Pengaruh Kecerdasan Emosional, Kecerdasan Spiritual, Dan Perilaku Belajar Terhadap Pemahaman Akuntansi Dilihat Dari Perspektif Gender (Studi Pada Universitas Riau, Universitas Islam Riau, Dan Universitas Islam Negeri Sultan Syarif Qasim II)' (Riau University, 2016).

This is an open access article under [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



framework of Islamic education all the more critical.² In general, national education aims to improve the nation's quality of life via individual growth. These people ought to be devout followers of God, endowed with wisdom and abilities, robust, self-sufficient, mentally and physically sound, and sensitive to their responsibilities to the country and society. It may be recognized that Islamic education is a daily activity that shapes persons' potential so that it can be employed or exploited in everyday life under the relevant norms³. Current education aims to improve pupils' intellectual intelligence (IQ), emotional intelligence (EQ), and spirituality (SQ). Spiritual intelligence is a crucial basis for developing the character and personality of entire pupils, comprehending the meaning of life, and can transcend physical experiences into profound spiritual experiences⁴.

Extracurricular activities have become an essential component of schools' educational process, supplementing formal classroom learning. Among the numerous activities, Islamic spiritual extracurricular activities stand out as a venue for developing students' moral and spiritual values. Religious studies, religious conversations, and worship training programs provide students with religious information and experiences that develop their personalities⁵. Furthermore, the educational setting is essential in creating a positive environment for kids' spiritual growth. A supportive environment, whether via the attitudes of instructors, classmates, or the school culture, can foster the development of religious and spiritual ideals⁶. From this perspective, examining the link between Islamic spiritual extracurricular activities and school contextual support for developing spiritual intelligence is relevant. Spiritual intelligence, which encompasses the ability to grasp the meaning of life, discern noble ideals, and have a relationship with God, is one facet of human education that separates it from cognitive and emotional education⁷.

Several earlier studies, such As Akhmad Maulana's Research on Character Formation Through Rohis Extracurricular Activities at Senior High School 1, West Mendo, the purpose of this study is to establish how religious-based character education is applied at the senior high school level in Rohis extracurricular activities. The study's findings revealed that students who participate in Rohis extracurricular activities at Senior High School 1 West Mendo have an upbeat personality, character, and Islamic values because they have received religious education based on the Al-Quran and the Prophet's Sunnah. Character education may also be implemented into a religious

² Maryam Hosseini and others, 'A Review Study on Spiritual Intelligence, Adolescence and Spiritual Intelligence, Factors That May Contribute to Individual Differences in Spiritual Intelligence and the Related Theories', *Journal of Social Sciences*, 6.3 (2010), 429–38.

³ Sri Soeprapto, 'Landasan Aksiologis Sistem Pendidikan Nasional Indonesia Dalam Perspektif Filsafat Pendidikan', *Jurnal Cakrawala Pendidikan*, 2, 2013.

⁴ I Kadek Suartama and Mohammad Salehudin, 'Development of E-Learning Oriented Inquiry Learning Based on Character Education in Multimedia Course', 2020.

⁵ Badrus Zaman, 'Pelaksanaan Mentoring Ekstrakurikuler Rohani Islam (Rohis) Dalam Meningkatkan Kecerdasan Spiritual Siswa Kelas X Di Sma Negeri 3 Boyolali Tahun Ajaran 2015/2016', *INSPIRASI (Jurnal Kajian Dan Penelitian Pendidikan Islam)*, 1.2 (2017), 139–54.

⁶ M S Zulela and others, 'How Is the Education Character Implemented? The Case Study in Indonesian Elementary School', *Journal of Educational and Social Research*, 12.1 (2022), 371.

⁷ Rosyida Nurul Anwar and others, 'Implementasi Moderasi Beragama Pada Ekstrakurikuler Rohani Islam Di Satuan Pendidikan', *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 10.4 (2024), 875–84.

education program. The role of religion in character education can meet human needs in terms of direction and also as a balancer of student characters⁸.

Muhammad Ihsan Nashihin's research, *The Role of Religious Culture in Schools on the Development of Students' Spiritual Intelligence (Case Study of the UIN Jakarta Development Madrasah)*, revealed that the school environment strategically shapes students' spiritual intelligence. Creating an environment of encouragement and instilling spiritual principles may significantly impact students' character and spiritual growth⁹. Integrating Rohis extracurricular activities and school environmental support to shape kids' spiritual intelligence is a comprehensive method that necessitates extensive research. Several earlier research studies have identified different crucial components in the development of spiritual intelligence, but they remain incomplete. There is room for more investigation into particular processes and successful ways for maximizing pupils' spiritual potential¹⁰. As a result, this study examines the role of Rohis extracurricular activities and school environmental support in shaping students' spiritual intelligence to provide new perspectives and practical recommendations for advancing spiritual-based education.

RESEARCH METHOD

This study uses a qualitative descriptive method. A qualitative research technique uses the positivist philosophy to analyze natural things, with researchers serving as necessary instruments and data collectors¹¹. Meanwhile, based on the data analysis, this study is qualitative and descriptive; descriptive is defined by the researcher's intention to explain or visually depict the situations or occurrences he observes. There are several approaches to conducting qualitative research. The author employs a descriptive method to describe various situations and conditions in the contribution of Islamic spiritual extracurricular activities and school environmental support to the formation of students' spiritual intelligence at Junior High School 1 Asembagus to determine the reality of the phenomena. This technique will more precisely characterize how Islamic spiritual extracurricular activities and the school environment promote students' spiritual intelligence.

This study's data-collecting methods included interviews and documentation. Direct interviews were used to obtain data at school. The first 15-minute interview was with the principal of Junior High School 1 Asembagus; the second was with the vice principal for student affairs; the third was with the ROHIS supervisor; the fourth with the Islamic Religious Education (PAI) teacher; and the fifth with students/ROHIS administrators at Junior High School 1 Asembagus.

⁸ Pendi Pendi and others, 'Pembentukan Karakter Melalui Kegiatan Ekstrakurikuler Rohis Di Sma Negeri 1 Mendo Barat', *Jurnal Tunas Pendidikan*, 2.2 (2020), 11–21.

⁹ Muhammad Ihsan Nashihin, 'Peran Kebudayaan Religius Di Sekolah Terhadap Perkembangan Kecerdasan Spiritual Siswa (Studi Kasus Madrasah Pembangunan UIN Jakarta)', *Jurnal Al-Azhar Indonesia Seri Humaniora*, 8.2 (2023), 144–53.

¹⁰ Rahmat Fadli, Fajri Ismail, and Muhammad Win Afgani, 'Peningkatan Konsep Keagamaan Siswa Melalui Integrasi Pai Dengan Kegiatan Rohis Di Sekola', *Adiba: Journal Of Education*, 3.3 (2023), 433–41.

¹¹ Moh Zamili, 'Menghindar Dari Bias: Praktik Triangulasi Dan Kesahihan Riset Kualitatif', *Lisan Al-Hal: Jurnal Pengembangan Pemikiran Dan Kebudayaan*, 9.2 (2015), 283–304.

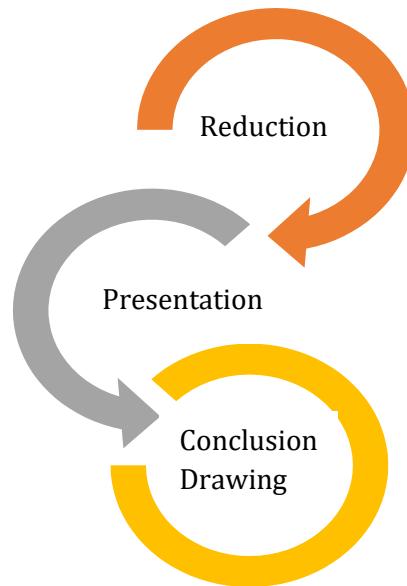


Figure 1. The Process of Data Analysis

The data analysis comprises three steps: data reduction, data display, and generating conclusions. Following data gathering, the analysis begins with the data reduction stage. After the data presentation step, the procedure concludes with verification. After the data-gathering step is completed, proceed to choose, focus, summarize, abstract, and synthesize significant information for the investigation. The role of Islamic spiritual extracurricular activities and school environmental assistance in developing students' spiritual intelligence is how to decrease data. Researchers used source triangulation and peer discussions to guarantee the validity of the data acquired in this study¹².

RESULTS AND DISCUSSION

Results and Discussion Contribution of Islamic Spiritual Extracurricular Activities and School-Based Support

The GPDCA Cycle flow is applied in executing the Junior High School 1 Asembagus spiritual program. The GPDCA Cycle Flow is an iterative management approach that solves issues in five phases. The five steps are the goal, plan, do, check, and act. At Junior High School 1 Asembagus, the goal phase of the spiritual program implementation serves a purpose beyond mere formalities. This purpose is to cultivate students' spiritual intelligence, help them become devoted to God Almighty, help them develop noble character, instil Islamic values, and help them develop their talents. Implementation refers to activities, operations, measurements, or the presence of a mechanism within a system¹³. Thus, We may infer that implementation is a set of

¹² Eriyanto Eriyanto and Abdulwaris Chelong bin Zakariya, 'The Implementation of Character Education in Forming Student's Morals and Spirituality', *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam*, 9.1 (2024), 82–91.

¹³ Ali Miftakhu Rosad, 'Implementasi Pendidikan Karakter Melalui Managemen Sekolah', *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 5.02 (2019), 173–90.

planned actions that take the shape of preparation, carrying out, and reviewing to accomplish goals.

1. The Objective

These Islamic spiritual practices are not only customs or rituals; they have very real objectives. One of those objectives is getting individuals used to doing mahdhah and ghairu mahdhah worship, either individually or collectively.

2. The Plan

When it comes to carrying out weekly extracurricular Islamic spiritual activities, planning is an essential step. This procedure includes several crucial elements to guarantee the program's efficacy and long-term viability. Junior High School 1 Asembagus also intends to carry out the authorized curriculum. Other activities are built on top of this management. Therefore, planning is creating a detailed strategy regarding what has to be done and how it may be accomplished, as stated by Donald Getz¹⁴. The principal, the religious education instructor, and the ROHIS supervisor must approve any plans intended to raise the spiritual intelligence of Junior High School 1 Asembagus students. The school met with the deputy principal, teachers, and other relevant parties to begin the preliminary design of the spiritual program. We have this gathering once a month. This organization has guaranteed all extracurricular and curricular activities, academic and non-academic, at Junior High School 1 Asembagus. The principal has also advised Islamic religion instructors regarding extracurricular Islamic spiritual activities.

Furthermore, it guarantees that the schedule does not clash with current restrictions; if it does, the activity will be cancelled. The rules at that institution are constantly changing. Junior High School 1 Asembagus approach sets priorities and adapts to the institution's requirements. The criteria analysis, infrastructure and facility acquisition, and funding allocation for Islamic spiritual extracurricular activities at Junior High School 1 Asembagus are all part of the development of the spiritual program. Program planning is necessary because well-thought-out planning not only aids in accomplishing objectives but also improves the organizational capacity of the school to adapt to changes, control risks, and guarantee sustainability and long-term success in developing students' spiritual intelligence through extracurricular Islamic spiritual activities. This school additionally uses several techniques to raise students' spiritual intelligence, such as teaching them to memorize short passages, pray prayers, practice reciting, pray the Dhuha prayer in unison, study Islam, and tell the stories of the Prophets. The school has put a lot of work into getting the pupils excited about participating in spiritual events. Supervisors, management, and relevant educators also fostered creativity to produce a captivating curriculum.

To disseminate knowledge about the necessity of spiritual activities, the principal has chosen a mentor and collaborated with the religious education teacher to design a spiritual program. The amenities at the school are now fairly good and reasonably priced. The principal might be notified of any shortcomings by the ROHIS mentor. This program could not be implemented without the help of other people. Additionally, ROHIS administers this program. This administration's presence can lighten the load

¹⁴ Donald Getz and others, 'Hallmark Events: Definition and Planning Process', *International Journal of Event Management Research*, 7.1/2 (2012), 47–67.

and assist in achieving the school's primary objective of developing students' spiritual intelligence. To prevent the tasks from being monotonous, the administration can also use novel ideas. One of the efforts made by the organizers is a simple stage that is held at every significant Islamic event, such as the Prophet's birthday, Isra' Mi'raj, and others. Organizing and supervising employee responsibilities inside an organization is known as management. In addition, it provides guidance and control over four elements: money, tools, raw materials, and human resources¹⁵. To accomplish the planned organizational goals, management is defined as organizing, planning, directing, and regulating the work of organizational members and managing other organizational resources, according to Murwatiningsih and Harlanu¹⁶.

3. The execution

The execution of defined guidelines is known as implementation. Since implementation is done to increase students' spiritual intelligence, it is impossible to separate Islamic spiritual activities from existing notions when discussing their application to raise students' spiritual intelligence.¹⁷ Implementing extracurricular activities is one of the phases of creating the intended program. Concepts must be upheld since Islamic spiritual practices are designed to raise students' spiritual intelligence. One step in putting the concept into action is organizing extracurricular activities.

The school administration has decided that the usual spiritual activities will occur on Tuesdays from 06:15 to 07:20. The weather is conditional since the students travel straight to the field or mosque according to the conditions. Following the dhuha prayer exercise, the professors intermingled many motivational speeches and lectures. Following the dhuha prayer exercise, there were many inspirational speeches and sermons given by the professors or the students who had been requested to provide class sermons. One approach to helping kids develop bravery is to help them become courageous professionals who can project confidence in themselves rather than just being fighters. The spiritual activities at Junior High School 1 Asembagus are grouped into three categories: daily spirituality, weekly spirituality, and annual spirituality, including.

a. Daily Spiritual Program

Daily spiritual exercises at school include daily congregational Dhur prayers led by instructors and students. Here are the activities:

1) Dzuhur congregational prayer

Every noon, the students gather to worship in the Darul Fikri Mosque, which the school has established for community use. In the mosque, the students do the

¹⁵ Jumriani Sandana, Hisban Thaha, and Fauziah Zainuddin, 'Optimalisasi Manajemen Program Ekstrakurikuler Rohani Islam', *Kelola: Journal of Islamic Education Management*, 6.2 (2021), 137–52.

¹⁶ Pengurusan Sekolah Berasrama Islam, 'Peranan Pengurusan Sekolah Berasrama Islam Nurul Hakim Untuk Membangunkan Sumber Manusia Masyarakat Sekitar', *Jurnal Penyelidikan Sains Sosial (JOSSR)*, 3.9 (2020), 114–23.

¹⁷ Gamar Al Haddar, 'Upaya Pengembangan Kecerdasan Spiritual Siswa Melalui Kegiatan Ekstrakurikuler Rohani Islam Di SMP Yapan Indonesia, Depok', *Pendas Mahakam: Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar*, 1.1 (2016), 42–53.

congregational midday prayer by reciting blessings before the prayer call. The school staff, in addition to the kids, join in the collective midday prayer. Junior High School 1 Asembagus holds their midday prayer during the second break.

Every student participated in the organized lunchtime prayer. It's not confident that they offer the midday prayer in church at home. Trying to establish and enhance the worship of Allah SWT is one of these religious endeavours. It is one of the religious activities where learners must have religious character qualities, as pupils must have these characteristics. Religious character values are linked to attitudes and actions based on divine values or religious teachings and how servants should connect to their God, according to Alif Achadah, Wahidmurni Wahidmurni, and Ahmad Fatah Yasin¹⁸. Because congregational prayer provides so many advantages for individuals and society, it is one of the most highly encouraged rituals in Islam. Congregational prayer multiplies the benefits and develops a better Muslim's character and personality¹⁹.

2) Reciting A Short Surah From Juz Amma

Every morning before classes start, this reading is routinely read. A short surah from Juz Amma is being read aloud in the letter. Junior High School 1 Asembagus uses this exercise as one of its habituation techniques to help pupils become accustomed to reading brief surahs from Juz Amma. Juz Amma, the thirty-first juz in the Qur'an, is recited as a warm-up for reading the brief surahs there. These surahs are frequently utilized in everyday worship and are the starting point for teaching the Qur'an to young people. Reading short surahs, called Juz Amma, at Junior High School 1 Asembagus has the following advantages: a) Students who frequently study short surahs from the Quran become more devoted to Allah and more consistent with Islamic principles. It inspires them to follow religious precepts, worship more obediently, and abstain from His prohibitions. b) Introducing short stories into the classroom regularly would foster manners and indirectly boost students' piety, faith, and tolerance. Children who follow this habit not only become more devout but also behave better in general. b) The kids will eventually memorize the poems without recognizing them if they practice reading and memorising daily.

Tuesdays are spent reading Quranic verses like Al-Waqi'ah, An-Naba, Al-Mulk, and others by the pupils of Junior High School 1 Asembagus and the brief verses from Juz Amma. Reading it aloud to the class excited every student. The advantages of reading the Quran include the worth of worship in each letter of the Quran, which is incalculable. And it is the Quran's unique quality, which nothing else can match²⁰.

3) Weekly Spiritual Program

The foundation of the Islamic Spiritual Extracurricular Program is the implementation of weekly spiritual activities. This phase includes several interrelated

¹⁸ Alif Achadah, Wahidmurni Wahidmurni, and Ahmad Fatah Yasin, 'Internalization of Character Education Values in Shaping Elementary School Students' Religious Behavior', *Al-Ishlah: Jurnal Pendidikan*, 14.4 (2022), 4723–34.

¹⁹ Ahmad Ridwan, Delvira Asmita, and Neiny Puteri Wulandari, 'Fungsi Dan Peran Guru Pendidikan Agama Islam Untuk Peningkatan Kedisiplinan Pelaksanakan Sholat Berjamaah Siswa', *Journal on Education*, 5.4 (2023), 12026–42.

²⁰ Muhamad Zaedi, 'The Importance to Understand the Al-Qur'an and Knowledge (Pentingnya Memahami Al-Qur'an Dan Ilmu Pengetahuan)', *Risâlah, Jurnal Pendidikan Dan Studi Islam*, 5.1, March (2019), 62–70.

components to guarantee that the program accomplishes its objectives. The Islamic Spirituality at Junior High School 1 Asembagus offers a variety of spiritual events every week. Among the frequent pursuits are Islamic Studies: Dhuha prayer, group discussions on current topics from an Islamic viewpoint, Tahsin and Tahfidz Al-Qur'an: enhancing the quality of Quran recitation and memory, and worship practices: engaging in prayer, ablution, and other kinds of devotion.

The degree of student engagement and excitement is crucial for assessing how well the weekly spiritual exercises are going. The active participation of students in religious extracurricular activities is positively correlated with an increase in their understanding and practice of Islamic values in daily life²¹. Several tactics boost engagement and excitement, including letting students help organize and carry out activities, rewarding active learners, using dynamic and engaging teaching techniques, and fostering a welcoming and inclusive learning environment. Weekly spiritual activities must be implemented with high student involvement and excitement, proper delivery techniques, and a synergy between various activities. These three elements can produce a worthwhile educational experience and benefit students' spiritual growth.

4) The Annual Program for Spirituality

Every year, a spiritual program honours noteworthy occasions in Islamic history.

a) Israel Mi'raj

The Prophet Muhammad (peace be upon him) encountered the fantastic and remarkable occurrence known as Isra' Mi'raj, during which he received religious precepts and advice to offer the five daily prayers with conviction. According to Nurdyianto, Hasan Basri, and Andewi Suhartini (2024), a religious belief or conviction is impervious to the influence of human talent.²²

The celebration of Islamic Major Holidays events is arranged to bring back a strong Islamic spirit and strengthen students' religious character by reminding people of these significant days. Once a year, in the month of Rajab, this event takes place. The program begins with the Qur'an being recited, including student entertainment like a skit depicting the narrative of Isra' Mi'raj, and ends with a Ustad or Kiai discussing the significance of Isra' Mi'raj. An Isra' Mi'raj event was conducted by Junior High School 1 Asembagus, which aimed to instil positive qualities in the kids regarding the five daily prayers. It can also help pupils develop their spirituality.

b) The celebration of Muhammad's birthday.

On the 12th of Rabiul Awwal, the Maulid Nabi Muhammad Saw event is celebrated to honour the prophet Muhammad Saw's birth. Students can use this as a chance to hone their abilities. This school celebrates the birthday of Prophet Muhammad once a year and hosts an Islamic tournament. This institution is hosting a competition for the Prophet Muhammad's Birthday. The games played included reciting passages from the

²¹ Jennifer L Glanville, David Sikkink, and Edwin I Hernandez, 'Religious Involvement and Educational Outcomes: The Role of Social Capital and Extracurricular Participation', *The Sociological Quarterly*, 49.1 (2008), 105–37.

²² Nurdyianto Nurdyianto, Hasan Basri Hasan Basri, and Andewi Suhartini Andewi Suhartini, 'Internalisasi Nilai Religius Pada Mata Pelajaran Pai Jenjang Sd Untuk Mengembangkan Sikap Keberagamaan Siswa', *Ta Dib Jurnal Pendidikan Islam*, 13.1 (2024), 97–112.

Quran, tests, memorizing Juz 30 passages, calls to prayer, and tales of the Prophets. The most incredible day for Musabaqoh (competition) activities is the Prophet Muhammad's birthday.

The purpose of celebrating the Prophet Muhammad's (PBUH) Maulid is to serve as a reminder of the Prophet's birth. It is an excellent exercise, and students may use it to show off their skills in the competitions in the month of Maulid. According to Cinta Aulia Putri, Virginia Berlianie, and Ismail Mubarok (2024), Islamic values can offer a strong moral and ethical foundation within an organization, with honesty, justice, and concern for others serving as the core that strengthens the integration of cooperation in the workplace. These principles are embodied in this activity ²³. Researchers claim that celebrating critical Islamic holidays, like the Prophet's birthday, does not harm people in any way; instead, these celebrations are religious occasions full of blessings, and from them, one can learn about Islam through the research that the speakers (Kiai/Ustad) present.

c) Brief Islamic Boarding School

Ramadan is observed during this program at Junior High School 1 Asembagus. The intense religious instruction took place in three short days, with one day allotted for each class level to participate. The Junior High School 244 in Jakarta hosted the express Islamic boarding school event from dawn till midday. Dhuha prayer, readings from the Quran, shalawat, Islamic studies, and group Dzuhur prayer are all part of this program. According to Mardianto²⁴, a brief pesantren is the amount of time that students need to finish the materials and activities of the short pesantren, which is determined by the number of study hours needed by the organizing committee for the students to meet the goals set out²⁴.

Researchers claim that Junior High School 1 Asembagus, a short-term Islamic boarding school, benefits pupils' devotion to Allah SWT in the expectation of obtaining favours. Additionally, it improves pupils' comprehension and admiration of Islamic ideas. Since the school's original objective was to instil religious ideals in its students, Junior High School 1 Asembagus also contributed to the success of the flash pesantren events. Wiguna's idea of competence also includes knowledge, abilities, and fundamental values mirrored in one's behaviour and thinking²⁵. Following the implementation of all programs, all parties associated with the school that are concerned with spiritual concerns will participate in the assessment meeting. This evaluation aims to provide a more prepared activity than the one that came before.

4. The Evaluation

Evaluation is a crucial management task that follows planning since it allows one to ascertain the degree to which the actions are predicated on accomplishing the goals.

²³ Cinta Aulia Putri, Virginia Berlianie, and Ismail Mubarok, 'Pengaruh Nilai Nilai Agama Islam Dalam Membentuk Strategi Komunikasi Organisasi Keagamaan', *Jurnal Mahasiswa Kreatif*, 2.1 (2024), 32–41.

²⁴ Siti Fatimah Siregar, Mardianto Mardianto, and Akmal Walad Ahkas, 'Extracurricular Implementation of Islamic Education in Character Building Students in MTs EX PGA UNIVA Medan', *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*, 3.2 (2020), 965–73.

²⁵ Satria Wiguna, Yusuf Abdullah, and Muhammad Rifai, 'Pelaksanaan Pesantren Kilat Ramadhan Sebagai Pendidikan Luar Sekolah Bagi Remaja Masjid Besitang Langkat Dalam Meningkatkan Motivasi Membaca Al Quran', *ADM: Jurnal Abdi Dosen Dan Mahasiswa*, 1.1 (2023), 17–24.

Ramadani defines assessment as quantifying and evaluating a program's outcomes and execution to ascertain whether or not the goals have been met²⁶. This assessment aims to create an activity that can be better prepared to successfully support the students at Junior High School 1 Asembagus spiritual intelligence. According to management theory, assessment is a necessary step once an activity is finished, and it is possible to evaluate an activity's inadequacies by having a group discussion about it.

The school administrators always carry out assessments and implementations to advance spiritual activities. Other students neglected to bring prayer supplies, including the Quran, prayer mats, and prayer robes, and other students lied about private concerns like women's menstrual problems when it came to the activity's rating. Following the assessment of the spiritual activities, corrective action has to be taken.

5. The ongoing act

After completing the exercises, the school administration followed up with pupils who continued to violate the spiritual activities. Students who fail to provide prayer equipment will face consequences, and those who are dishonest about their femininity will have their female classmates inspected by an Islamic religious teacher. This exam aims to lessen dishonesty so that it doesn't get ingrained in their life.

CONCLUSION

Contribution of Islamic Spiritual Extracurricular Activities and Support from the School Environment at Junior High School 1 Asembagus, in the form of spiritual activities supported by the school environment, are activities carried out by teachers and students. The first is a daily spiritual activity, such as collective Dzuhur prayers. Readings are read every morning before classes begin so that students can become more connected to religious principles and improve their confidence in Allah. Second, weekly spiritual activities include Islamic studies. Tahsin and Tahfidz Al-Qur'an: Improving reading quality and remembering the Al-Qur'an, Dhuha prayer, Group Discussion: Discussing current topics from an Islamic perspective. Worship Practices: Prayer, ablution, and other forms of worship; third-annual spiritual programs, such as remembering key Islamic events, are held yearly. It motivates children to be more obedient in worship, to follow religious instructions, and to avoid His prohibitions, thus increasing their piety, faith, and tolerance, as well as instilling excellent manners. This habit not only makes children more religious but also improves their behaviour in everyday life. This study helps students grow their spiritual awareness while developing self-reflection abilities, emotional control, and a sense of meaning in life. It also provides a resource for teachers looking to improve their students' spiritual intelligence. Researchers can conduct more complicated and in-depth studies on students' spiritual activities in various research settings and examine the efficiency of Islamic spiritual extracurricular activities.

²⁶ Marina Ramadani, Supahar Supahar, and Dadan Rosana, 'Validity of Evaluation Instrument on the Implementation of Performance Assessment to Measure Science Process Skills', *Jurnal Inovasi Pendidikan IPA*, 3.2 (2017), 180–88.

REFERENCES

Achadah, Alif, Wahidmurni Wahidmurni, and Ahmad Fatah Yasin, 'Internalization of Character Education Values in Shaping Elementary School Students' Religious Behavior', *Al-Ishlah: Jurnal Pendidikan*, 14.4 (2022), 4723-34

Anwar, Rosyida Nurul, Intan Winanda, Candra Surya Febrianti, Dita Nur Saputri, and Diva Nur Mustofiah, 'Implementasi Moderasi Beragama Pada Ekstrakurikuler Rohani Islam Di Satuan Pendidikan', *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 10.4 (2024), 875-84

Eriyanto, Eriyanto, and Abdulwaris Chelong bin Zakariya, 'The Implementation of Character Education in Forming Student's Morals and Spirituality', *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam*, 9.1 (2024), 82-91

Fadli, Rahmat, Fajri Ismail, and Muhammad Win Afgani, 'Peningkatan Konsep Keagamaan Siswa Melalui Integrasi Pai Dengan Kegiatan Rohis Di Sekola', *Adiba: Journal Of Education*, 3.3 (2023), 433-41

Getz, Donald, Bo Svensson, Robert Peterssen, and Anders Gunnervall, 'Hallmark Events: Definition and Planning Process', *International Journal of Event Management Research*, 7.1/2 (2012), 47-67

Glanville, Jennifer L, David Sikkink, and Edwin I Hernandez, 'Religious Involvement and Educational Outcomes: The Role of Social Capital and Extracurricular Participation', *The Sociological Quarterly*, 49.1 (2008), 105-37

Al Haddar, Gamar, 'Upaya Pengembangan Kecerdasan Spiritual Siswa Melalui Kegiatan Ekstrakurikuler Rohani Islam Di SMP Yapan Indonesia, Depok', *Pendas Mahakam: Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar*, 1.1 (2016), 42-53

Hosseini, Maryam, Habibah Elias, Steven Eric Krauss, and Siti Aishah, 'A Review Study on Spiritual Intelligence, Adolescence and Spiritual Intelligence, Factors That May Contribute to Individual Differences in Spiritual Intelligence and the Related Theories', *Journal of Social Sciences*, 6.3 (2010), 429-38

Islam, Pengurusan Sekolah Berasrama, 'Peranan Pengurusan Sekolah Berasrama Islam Nurul Hakim Untuk Membangunkan Sumber Manusia Masyarakat Sekitar', *Jurnal Penyelidikan Sains Sosial (JOSSR)*, 3.9 (2020), 114-23

Nashihin, Muhammad Ihsan, 'Peran Kebudayaan Religius Di Sekolah Terhadap Perkembangan Kecerdasan Spiritual Siswa (Studi Kasus Madrasah Pembangunan UIN Jakarta)', *Jurnal Al-Azhar Indonesia Seri Humaniora*, 8.2 (2023), 144-53

Nurdyiyanto, Nurdyiyanto, Hasan Basri Hasan Basri, and Andewi Suhartini Andewi Suhartini, 'Internalisasi Nilai Religius Pada Mata Pelajaran Pai Jenjang Sd Untuk Mengembangkan Sikap Keberagamaan Siswa', *Ta Dib Jurnal Pendidikan Islam*, 13.1 (2024), 97-112

Pendi, Pendi, Said Ahmad Maulana, Monica Monica, Ririn Asmarita, Suparno Aji, SUKRO SUKRO, and others, 'Pembentukan Karakter Melalui Kegiatan Ekstrakurikuler Rohis Di Sma Negeri 1 Mendo Barat', *Jurnal Tunas Pendidikan*, 2.2 (2020), 11-21

Putri, Cinta Aulia, Virginia Berlianie, and Ismail Mubarok, 'Pengaruh Nilai Nilai Agama Islam Dalam Membentuk Strategi Komunikasi Organisasi Keagamaan', *Jurnal Mahasiswa Kreatif*, 2.1 (2024), 32-41

Ramadani, Marina, Supahar Supahar, and Dadan Rosana, 'Validity of Evaluation Instrument on the Implementation of Performance Assessment to Measure Science Process Skills', *Jurnal Inovasi Pendidikan IPA*, 3.2 (2017), 180–88

Ridwan, Ahmad, Delvira Asmita, and Neiny Puteri Wulandari, 'Fungsi Dan Peran Guru Pendidikan Agama Islam Untuk Peningkatkan Kedisiplinan Pelaksanakan Sholat Berjamaah Siswa', *Journal on Education*, 5.4 (2023), 12026–42

Rinovryan, Aditya, NurT Azlina, and Alfiati Silfi, 'Pengaruh Kecerdasan Emosional, Kecerdasan Spiritual, Dan Perilaku Belajar Terhadap Pemahaman Akuntansi Dilihat Dari Perspektif Gender (Studi Pada Universitas Riau, Universitas Islam Riau, Dan Universitas Islam Negeri Sultan Syarif Qasim II)' (Riau University, 2016)

Rosad, Ali Miftakhu, 'Implementasi Pendidikan Karakter Melalui Managemen Sekolah', *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 5.02 (2019), 173–90

Sandana, Jumriani, Hisban Thaha, and Fauziah Zainuddin, 'Optimalisasi Manajemen Program Ekstrakurikuler Rohani Islam', *Kelola: Journal of Islamic Education Management*, 6.2 (2021), 137–52

Siregar, Siti Fatimah, Mardianto Mardianto, and Akmal Walad Ahkas, 'Extracurricular Implementation of Islamic Education in Character Building Students in MTs EX PGA UNIVA Medan', *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*, 3.2 (2020), 965–73

Soeprapto, Sri, 'Landasan Aksiologis Sistem Pendidikan Nasional Indonesia Dalam Perspektif Filsafat Pendidikan', *Jurnal Cakrawala Pendidikan*, 2, 2013

Suartama, I Kadek, and Mohammad Salehudin, 'Development of E-Learning Oriented Inquiry Learning Based on Character Education in Multimedia Course', 2020

Wiguna, Satria, Yusuf Abdullah, and Muhammad Rifai, 'Pelaksanaan Pesantren Kilat Ramadhan Sebagai Pendidikan Luar Sekolah Bagi Remaja Masjid Besitang Langkat Dalam Meningkatkan Motivasi Membaca Al Quran', *ADM: Jurnal Abdi Dosen Dan Mahasiswa*, 1.1 (2023), 17–24

Zaedi, Muhamad, 'The Importance to Understand the Al-Qur'an and Knowledge (Pentingnya Memahami Al-Qur'an Dan Ilmu Pengetahuan)', *Risâlah, Jurnal Pendidikan Dan Studi Islam*, 5.1, March (2019), 62–70

Zaman, Badrus, 'Pelaksanaan Mentoring Ekstrakurikuler Rohani Islam (Rohis) Dalam Meningkatkan Kecerdasan Spiritual Siswa Kelas X Di Sma Negeri 3 Boyolali Tahun Ajaran 2015/2016', *INSPIRASI (Jurnal Kajian Dan Penelitian Pendidikan Islam)*, 1.2 (2017), 139–54

Zamili, Moh, 'Menghindar Dari Bias: Praktik Triangulasi Dan Kesahihan Riset Kualitatif', *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan*, 9.2 (2015), 283–304

Zulela, M S, Amos Neolaka, Vina Iasha, and Bramianto Setiawan, 'How Is the Education Character Implemented? The Case Study in Indonesian Elementary School', *Journal of Educational and Social Research*, 12.1 (2022), 371