



# The Influence of Islamic Character Education in Extracurricular Activities on Strengthening Students' Mental and Moral Aspects

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## Abstract

Globalization has had a significant impact, both positive and negative, on Indonesian society, especially in the moral and mental aspects of the younger generation. Phenomena such as declining moral values, deviant behavior, and mental problems are challenges that need to be addressed through effective character education. This study aims to analyze the role of Islamic character education through extracurricular activities in strengthening the mental and moral aspects of students at MI Hidayatul Mukhlisin. The method used in this research is a qualitative approach with a case study method. Data were collected through in-depth interviews, observations, and document analysis related to the implementation of extracurricular activities based on Islamic character education at the school. The results showed that extracurricular activities such as scouts and Islamic values-based activities play a significant role in shaping students' characters. Islamic character education through these activities succeeds in: (1) improve students' morality and ethics, (2) strengthen spiritual and social aspects, (3) form Islamic personalities, and (4) build mental resilience in facing various life challenges. The implication of this research confirms the importance of integrating Islamic values in extracurricular activities as a strategy to form a young generation that is noble, has strong morals, and is able to adapt to the demands of globalization. Recommendations are given to schools to improve the planning and implementation of character-based activities and to extend this research to other school contexts for more generalizable results.

**Keywords:** Islamic Character Education, Extracurricular Activities, Moral Development, Mental Resilience.

## INTRODUCTION

The impact of globalization is significant across the globe, particularly in Indonesia. Both positive and negative influences are prevalent in this era of globalization. Notably, the negative impact manifests in phenomena such as acts of violence and persecution among school peers (D. I. Sekolah, 2017). Many people are suffering from mental illnesses, and the current prevalence is on the rise. Referring to the results of the Household Health Survey (SK-RT) conducted in 1995 by the Research and Development Agency of the Ministry of Health, Republic of Indonesia, it is estimated that 264 out of every 1000 family members experience such health conditions. This phenomenon consistently graces electronic and print media every day. Individuality and human character are embedded within the soul. Therefore, efforts and considerations for mental health should be placed in the context of developing constructive human behavior and character patterns (Surakarta, 2016). However, it is not only the issue of mental health; problems related to religion, morality, ethics, and traditional culture also contribute to fundamental uncertainties in the fields of law, morality, norms, values, and ethical living. Therefore, a strategy is needed for Education to demonstrate its effectiveness in assisting society in enhancing the sense of national identity. One frequently employed technique in the present era is the promotion of character development within the realm of Education.

Morality delineates human actions as either virtuous or condemnable, right or wrong. An individual may be deemed moral when exhibiting commendable behavior aligned with societal norms or customs in daily life. The terms 'values' and 'morality' are frequently intertwined, giving rise to a novel concept imbued with fresh significance (Setyawan, 2019).

The quality of human life continues to evolve in line with the evolution of social and cultural systems, economic systems, and advancements in science and technology. Education aims to stimulate individual potential growth to adopt critical thinking, moral principles, and beliefs that reflect the values inherited from their environment. It is also aimed at guiding this evolution towards adaptation that aligns with the present and future needs. A sign of a strong nation is the presence of a solid character rooted in the cultural heritage learned from its society (Hidayat, 2020).

The principles of local wisdom do not hinder progress in the global era; instead, they become crucial factors in enhancing the quality of human resources as a competitive asset and relative advantage of a country. Therefore, exploring and discovering the values of local wisdom is a wise step to strengthen the identity of a nation (Hidayah & Fathul, 2019). Education plays a crucial role in shaping human maturity in various aspects of life. Every experience significantly impacting someone's mindset, emotions, or behavior can be considered part of the educational process. Generally, Education is categorized into various stages, such as preschool, elementary school, middle school, and higher Education, including colleges, universities, or internship programs. The educational process can occur through various means, including formal, informal, and non-formal methods (Komara, 2021). Agus Wibowo conveyed that educational institutions are crucial in

guiding the next generation to behave courteously and positively by societal norms. This is aimed at producing individuals with characters aligned with collective expectations. Therefore, child education is vital as a foundation for personality development from an early age (Aunilah, 2011).

According to the statement by Maryati Solihah, a Commissioner of the Indonesian Child Protection Commission (KPAI) responsible for Trafficking and Child Exploitation, KPAI has recorded 1,717 cases that occurred from the beginning of the year until April 30, 2020, including 27 cases of human trafficking and exploitation crimes. The report illustrates the high behavioral deviations among the younger generation as a negative consequence of globalization (Susanti et al., 2020).

Character encompasses the ethical principles guiding human conduct towards spirituality, self-awareness, interpersonal relations, environment, and patriotism. These principles are reflected in one's thoughts, attitudes, emotions, expressions, and behaviors, shaped by religious doctrines, legal standards, social etiquette, cultural norms, and traditions (Fu'ad, 2017). Character formation holds significant importance in all phases of life, from childhood to adulthood. It is crucial to initiate character education as early as possible. Consequently, when faced with temptations or negative influences in adulthood, an individual's character will remain steadfast. The hope is that character education from an early age can generate a generation with outstanding, religious, faithful, and noble character for this nation.

The development of character education within students can be undermined by negative habits present in their environment, such as labeling children. Labeling behaviors in children sometimes occur unconsciously. Labeling serves as a definition that, when attributed to an individual, may influence them to conform to that label (Fitriyyah, 2017). Creasy defines character education as a process that fosters the growth and development of learners with critical thinking skills, steadfast adherence to moral principles, and the courage to act according to actual values despite facing various challenges. In this context, character education is not just about transferring knowledge regarding positive values but also about how these values can be internalized and manifested in all aspects of an individual's thoughts and actions (Kemendiknas, 2017).

Character education is a series of organized and systematically planned actions to instill behavioral values in learners. It encompasses aspects of the Almighty, oneself, fellow humans, the environment, and the nation. Its manifestations are evident in thought patterns, attitudes, expressions, and behaviors that align with religious norms, laws, ethics, cultural customs, and traditional heritage.

Since 2010, The government has implemented Character Education, which was later expanded to involve all levels of Education, from primary school to university. However, the design of this initiative has proven to be less efficient in shaping the next generation of individuals with high dignity. The education system in Indonesia is only capable of producing students with an adequate level of intelligence (Mayadiana, 2023). Character education is a learning process aimed at shaping good morality in children by considering the aspects of knowledge (cognitive), emotions (feelings), and behavior (actions). All three factors contribute to strengthening the child's

character. Through this Education, children are encouraged to develop their intellectual, emotional, and spiritual intelligence. Character education is considered a factor shaping the morality of the Indonesian nation through the education system. To achieve this goal, the education sector must develop a concept of character education that encompasses various moral values to be instilled in learners. However, these values, which include aspects of religion, honor, morality, humanity, and social values, are often overlooked as they are challenging to measure directly, and their indirect impact may take time to feel in the current context.

Many school graduates possess extensive and outstanding knowledge and can rapidly answer questions across various subjects. However, they need to demonstrate intelligence alongside good character. Conversely, Education aims to develop individuals with character and compassionate humanity. This event occurred due to the inadequate implementation of character education in the school environment. In contemporary times, moral Education has become a global social phenomenon. Neglect of moral Education in Indonesia has implications for the nation's progress, partly caused by the tendency of modern society to isolate religious aspects from their daily activities.

The issue of morality is a universal concern, regardless of the extent of a society's development. A mastery of positive ethics, morals, and morality does not always accompany the presence of higher Education. Real-world observations indicate that many individuals with higher Education engage in actions that conflict with fundamental life values, including religious and moral aspects, when interacting within society (Rubini, 2019). Thus, there is a tendency. This indicates the emergence of signs of students' reluctance to participate in class activities or academic affairs. Many students still prioritize their studies over recreational and co-curricular activities. The reasons include laziness, disturbance during studying, wasting time, or being deemed unproductive.

Additionally, many student activities do not improve personal growth. However, Education encompasses more than just what is taught in schools; it also includes various topics that can enhance the next generation's ability to address multiple issues in the modern world (E. D. I. Sekolah, 2017). Based on the above background, the purpose of this study is to identify the role of character education through extracurricular activities in improving students' mental and moral resilience at MI Hidayatul, analyze the challenges of its implementation, and explore local and religious values that can be integrated in these activities. The benefits of this research include theoretical and practical benefits. Theoretically, this research is expected to add insight into the field of character education, especially in the context of Islamic-based primary schools. Practically, this research is useful for schools as a recommendation material for the implementation of effective extracurricular activities, for teachers in designing learning programs that support student character, and for parents to understand the role of the school environment in shaping children's morals. For students, this research is expected to help build strong, religious, and adaptive characters to the challenges of globalization.

## **METHOD**

This research analyzes the habituation process in extracurricular activities within the school environment, encompassing character education values. Therefore, this research focuses on human attitudes and behaviors to achieve this target. The study utilizes a qualitative approach, explicitly employing a case study method. The case study method involves an in-depth analysis of one or several specific cases to understand the context comprehensively. This process includes collecting qualitative data, such as interviews, observations, and document analysis, to obtain detailed information.

Case study research provides a holistic understanding of a topic. The results of case study research often have direct relevance to practical contexts, making them valuable for decision-making in specific fields. Case study research can help identify and analyze cause-and-effect relationships in complex situations. Applying the case study method, this research aims to investigate the phenomenon more deeply, specifically focusing on one or group of cases. The main goal is to identify the development of mental and moral habituation in students related to character development through extracurricular activities at Hidayatul Mukhlisin Elementary School (MI). This study can provide a comprehensive overview of improving mental and moral aspects of character education through extracurricular activities. The research was conducted at MI Hidayatul Mukhlisin in Gang Masjid Hidayatul Mukhlisin, Jati Mekar, Bekasi City.

## **RESULT AND DISCUSSION**

Islamic character education at MI Hidayatul Mukhlisin has a substantial impact on the progress of students in school. Some potential positive effects that may arise from Islamic character education through extracurricular activities are as follows:

1. Encouraging the Formation of Excellent Morality: As part of the extracurricular activities at MI Hidayatul Mukhlisin, an Islamic character education approach focuses on improving the quality of morality and ethics per Islamic principles. This can guide the students of MI Hidayatul Mukhlisin to develop honest, fair, patient, and responsible characters, as reflected in the implementation of the Scout's Ten Scout Laws, which is an integral part of their extracurricular activities.
2. Strengthening Spiritual Aspects: Islamic character education emphasizes spiritual values such as compassion and sincerity, and sincerity in extracurricular activities can improve spiritual well-being and strengthen the relationship between students and God.
3. Cultivation of Islamic Personality: By implementing Islamic character education in extracurricular activities, a foundation for forming personality by Islamic values can be established. For example, the attitude of never complaining and always being grateful in every situation during implementing these activities.

4. Increasing Social Awareness: Social values are also emphasized in the effort to develop Islamic character education. Students participating in extracurricular activities are ensured to be concerned for the needs of others, exhibit positive behavior toward friends, willingly offer assistance, and show compassion towards all things.
5. Development of Professional Ethics: The development of professional ethics significantly impacts behavior in the professional environment. For instance, consistently demonstrating honesty and responsibility when engaging in extracurricular and everyday activities.
6. Facing Life Challenges: Students at MI Hidayatul Mukhlisin engaged in extracurricular activities are equipped with mental and spiritual resilience. This can assist them in facing various life challenges with a steadfast and optimistic attitude.

It needs to be emphasized that the implications of this Islamic character education significantly impact extracurricular activities. This includes implementing educational programs, support from the surrounding environment, and students' commitment to applying the values instilled in extracurricular activities and their daily lives.



**Figure 1. Opening of Scout Extracurricular Activities**



**Figure 2. Making Scout Stretchers**



**Figure 3. Ice Breaking with Scout Claps**

## **Character Education**

### ***Understanding Character Education***

Education means the lessons provided by teachers to their students. Both adults and children are expected to serve as examples, learn, provide guidance, enhance ethics and morals, and explore knowledge for each individual (Annisa, 2022). In a simple and general sense, Education can be interpreted as human efforts to advance and cultivate physical and spiritual potential by the values and norms prevailing in society (Yayan Alpian, M.pd., Sri Wulan Anggraeni, M.pd., Unika Wiharti., 2019) Education is an action that transforms and defines human life, both for educators and learners (Suryani, 2017). According to Hasan Langgulung, Islamic Education reflects a method for the younger generation to fulfill their responsibilities, imbue knowledge, and instill Islamic values that align with the roles and functions of humans. It involves promoting virtuous deeds in this world and reaping the rewards in the hereafter, serving as a preparatory process to attain them. According to Dr. Ahmad D. Marimba, Islamic Education teaches physical and spiritual aspects based on Islamic religious laws, aiming to shape character according to Islamic norms (Uhbiyati, 2013).

The level of Education can be regarded as a form of investment in human capacity, and its applications are highly diverse. This investment may involve acquiring knowledge or obtaining degrees, participating in seminars and workshops, or engaging in self-development programs to enrich personal skills. Essentially, the intrinsic relationship between human capital and Education reflects that Education can enhance an individual's economic value and productivity (Rahmah, n.d.).

While referring to the origin of the word, the term education corresponds with "education" in English, as well as with "Arabiya," "al-ta'lim," "al-ta'dib," and "al-riyadah" in Arabic. Although each of these phrases has a different meaning due to variations in text structure and sentence context, there is a similarity in meaning in some aspects (Maksum, Ali Ag, M Si, 2013).

The concept of Education, in simple terms, refers to transforming the attitudes and behaviors of individuals or groups to advance human maturity through learning and practice. In the context of terminology, Muhammad Athiyah al-Abrasyi explains that Education (tarbiyah) can be interpreted as an effort to prepare individuals to face a better life, achieve happiness, have a love for their homeland, physical strength, perfect ethics, systematic thinking skills, emotional sensitivity, active in creativity, tolerant towards others, competent in language expression both in writing and orally, as well as skilled in creativity.

An-Nahlawi describing that Islamic Education can be interpreted as establishing an individual and social framework that guides someone to adhere to and obey Islamic teachings and implement them to the fullest in personal and collective life (Syauqy, 2019). Islamic Education is considered a highly essential requirement for living by the will of Allah (Ngatiman & Ibrahim, 2018).

Terminologically, Education can be explained as the intentional effort of adults to guide learners to develop into mature individuals (Ramayulis, n.d.). Another aspect of the concept of Education involves the steps taken to prepare the younger generation to face life's challenges and achieve their life goals more effectively and efficiently.

As mentioned, the definition of Islamic Education is similar to the concept conveyed by Zuhaiini and colleagues. It is an initiative aimed at shaping the character of learners by Islamic principles, including the development of mindset, decision-making, and behavior aligned with Islamic teachings (*Al-Thiqah Vol. 5, No. 1 April 2022 31, 2022*). According to Ramayulis, Islamic Education is an educational process that focuses on developing morals or personality (Ramayulis, n.d.).

The Islamic education system is carefully designed to provide profound Education to learners, ensuring that their attitudes, actions, and approaches to various knowledge are strongly influenced by spiritual values and have a high awareness of Islamic ethics (Duryat, 2021). Islamic Education is defined as an effort to develop human nature through Islamic teachings to create a prosperous and happy life (Roslan Mohd Nor & Malim, 2014). This developmental process is considered an essential activity within the framework of Islamic Education (Asrita, 2022).

Thus, based on various concepts of Islamic Education, it can be concluded that Islamic Education aims to shape the personality so that an individual becomes a person with noble character (*akhlakul karimah*). This is intended so that individuals can attain happiness and peace in everyday life and reflect behavior by Islamic Sharia (Khamdani, 2014).

Education refers to a systematic process or effort to transfer knowledge, skills, values, and norms to individuals or groups through various methods such as teaching, training, discussions, and experiences. Education is the imparting of information and the development of human potential. This includes the individual's intellectual, emotional, social, and physical development.

Islamic Education integrates intellectual and moral development through extracurricular activities, fostering mental well-being by combining academic knowledge with religious and ethical teachings. Rooted in the Quran and Hadith, it emphasizes moral and spiritual values as core elements of Education, contributing significantly to character building and addressing mental health issues. In Indonesia, the challenge lies in holistically imparting Islamic values to learners, cultivating faith and noble character for comprehensive personal development.

### **Educational Goals**

The purpose of general Education is the realization of desired positive changes in learners after undergoing the education process, both in individual behavior aspects and their personal lives, within the context of social life, and in the natural environment of their residence (Nasution, n.d.). Jalaluddin states that the objectives of Islamic Education should be formulated based on the philosophical values inherent in the philosophy of Islamic Education. Quraish Shihab argues that the mission of Islamic Education is to advance individuals, both personally and collectively, to fulfill their roles as servants and stewards contributing to the development of the world by the concepts



established by Allah (Nabila, 2021). The mission of Islamic Education is to educate individuals with faith. These shape characters are devout, and provide Preparation for them to play a role as Allah's stewards in this world (Aisah et al., 2023). The objectives of Education are also communicated by an individual's development, starting from the prenatal stage through birth and into adulthood (Rini, 2013).

From an Islamic perspective, the objective of character education is the realization of learners who exhibit religious qualities, honesty, courage, concern for others, and responsibility. Essentially, these objectives reflect values that serve as triggers and provide clear significance and validation for an action (Farhani, 2019).

On the other hand, E. Mulyasa elaborates that the purpose of character education is to enhance the quality of the educational process and its outcomes by focusing on the comprehensive, integrated, and balanced formation of positive character and morals in learners based on the competency standards of each educational institution. This aims to achieve the following objectives (Studi et al., 2023).

These objectives encompass various aspects, from developing academic knowledge and skills to cultivating character and preparing individuals for the workforce. Educational goals vary depending on the level of Education, type of educational institution, and social context. However, overall, these objectives aim to produce individuals who are knowledgeable and well-educated, ready to face various aspects of life.

### ***Islamic Character Education***

According to Aan Hasana, it is stated that character education is a method for continuously developing quality traits, and the principles of character education are derived from cultural values that align with the philosophical values embraced by the community, namely, emphasizing that it refers to religious values. Attention is given to students' personal lives, school, and social environment (Farmawaty, 2021). Based on the conceptual variations between the interpretations of Education and character, a simple definition of character education can be explained as an intentional effort carried out by an individual or a group of people (educators) to instill character values in others. Through this guidance, awareness is provided to students to understand, think, and act morally in various situations. (Muhammad Riza, 2016). According to (Chowdhury, 2018), Character education is the general term that describes various aspects of teaching and learning for personal growth. Character education in the school environment requires full participation from all elements, including educational components such as curriculum content, teaching, and assessment methods, subject management, school leadership, implementation of extracurricular activities, empowerment of educational institutions, facilities, budget allocation, and the work culture in each school or educational environment (Haris, 2017). Raharjo interprets character education as a comprehensive educational process that integrates moral and social dimensions into the lives of learners, thereby producing quality education based on principles of truth that can be undertaken independently and acknowledged. Character education emphasizes that the

dimensions of spirituality and religious values cannot be separated from the journey of character education (Marshall, 2018).

Islamic character education plays a crucial role in shaping the spirituality and morality of students through extracurricular activities. Islamic Education aims to develop high morals and noble character. In Islamic teachings, morals and ethics cannot be separated from faith, and Islamic religious Education is expected to cultivate individuals with noble character. Character education in Islam is also deemed important in instilling discipline in learners. In terminology, character education in the Islamic context is a conscious action by educators towards learners to shape character according to high moral norms. Thus, Islamic character education through extracurricular activities is expected to positively impact the development of students' spiritual and moral dimensions.

Characters can also refer to symbols, digits, spaces, and special symbols generated on the screen using a keyboard. According to the Directorate General of Higher Education (Dirjen Dikti), Character education can be interpreted as the process of learning values, moral Education, and character development, with the aim of training learners to make wise decisions, uphold positive values, and implement and disseminate goodness wholeheartedly in their daily lives (Barnawi & Arifin, 2013).

In general, character education can be defined as all positive actions undertaken by educators that impact shaping the character of the students they teach. According to (Cohen & Morse, 2014), positive character involves an understanding of the values of goodness (moral knowledge), which then generates emotional commitment (intention) to goodness (moral feelings) and finally translates that intention into actual positive actions (moral behavior). In other words, character encompasses various aspects such as knowledge (cognitive), attitudes (mental), motivation (motivation), as well as behavior (conduct) and skills (expertise).

The idea of character brings the concept of character education to the forefront. Ahmad Amin states that character formation in an individual begins with the will (intention), which depends on the extent to which that will is manifested through the habituation of attitudes and behavior.

## **Mental and Moral Aspects**

### ***Understanding Mental Health from an Islamic Perspective***

An Islamic Perspective on Individual Mental Well-being significantly aligns with the viewpoints expressed by other experts. The expression 'mental health' originates from Greek, and the idea is equivalent to 'psyche' in Latin, referring to the psychic or spiritual dimension. Therefore, nurturing dynamic mental or spiritual well-being, rather than static, can be interpreted as mental hygiene, highlighting the importance of efforts in maintenance and enhancement." (Hidayah & Fathul, 2019). "An early pioneer in introducing Islamic medical knowledge was Abu Zayd Ahmed ibn Sahl al-Balkhi, an intellectual from Persia, who elaborated on various concepts in his work titled 'Masalih al-Abdan wa al-Anfus' (The Benefits of the Body and the Soul)." (Ariadi, 2019).

"Soul welfare is a psychological condition that reflects an individual's ability to adapt and cope with various challenges, both arising from internal and external situations." (Anwar & Julia, 2021). "Maintaining soul welfare is a highly crucial element, capable of providing positive effects both on oneself and others. Disturbances in an individual's mental health can impact the development of learners. The World Health Organization (WHO) states that soul welfare is a sustainable state of individuals who are aware of their potential, able to cope with life pressures in general, achieve productivity, and contribute positively to their environment." (Fakhrani, 2019). "Therefore, students should be mentally trained to become accustomed to solving forthcoming issues."

"The definition of mental well-being according to a health expert from Merriam Webster is a positive emotional and psychological state, in which an individual can effectively utilize their cognitive and emotional abilities in their environment, as well as meet daily needs".

"Mental well-being refers to an individual's psychological or emotional condition that reflects their ability to adapt and overcome challenges, whether they originate internally or externally. Mental health focuses on an individual's ability to think, act, and feel efficiently and effectively in facing various life challenges." (Anwar & Julia, 2021).

"Disruptions in an individual's mental well-being may include emotional instability and heightened sensitivity. Furthermore, mental disorders can also affect students' thinking abilities, leading to a lack of focus in the learning process, as well as resulting in memory loss, loss of motivation to learn, and hindering the development of learners."

"Efforts to prevent disruptions in students' mental well-being can be initiated by encouraging them to engage in positive activities, such as extracurricular activities within the school environment. Students who regularly participate in these activities will develop a habit of doing similar things in the community, which can build strong mental resilience. This not only provides added value for them but also responds to concerns regarding the loss of mental well-being in children, which an unsupportive environment can trigger.

### **Moral**

The term 'moral' originates from the Latin word 'mores,' which stems from 'mos' meaning morality, habit, and behavior. Therefore, the term 'moral' can be interpreted as morality. Meanwhile, 'morality' refers to all things related to morality. In other words, according to Muchtar Samad's perspective, morality can be explained as the soul that forms the basis of individual or societal behavior, which is more focused on social norms." (SAMAD, 2016) "The moral norms existing within a society originate from the religious beliefs embraced by that group".

"Moral education encompasses a set of basic moral principles and values, attitudes, and character traits that need to be instilled and become habits for children, starting from their early developmental stages until they reach moral maturity as responsible individuals." (Harahap, 2015) "Moral centered on the judgment of conscience, based on personally chosen, rational, and holistic ethical principles." (Suryawan, 2018).

"The aim of moral Education is to cultivate individuals who understand moral principles and are capable of implementing them consistently, in accordance with the moral teachings of religion, moral values within society, and cultural heritage. Moral Education involves several elements, including an understanding of moral traditions, the ability to think morally, empathetic attitudes and altruistic behavior, as well as moral inclinations."

"Morality is a system of concepts that investigates the dimensions of goodness and badness in an action, behavior, and character. Moral issues also become a significant focus of attention, regardless of the level of development of a society. A decline in morality in one individual can result in dissonance in interactions with others. When many members of a society experience a decline in morality, the quality of the environment tends to deteriorate." (Rubini, 2019) "Morality and humanism are considered the soul of civilization, or the need for education presented with elements that promote integrity and humanistic values." "Ibn Miskawaih, who believed that ethical or moral education is the primary education for humans, further emphasized by al-Ghazali placing the role of morality in education."(Kuswandi, 2019).

Morality is considered an absolute necessity for every individual. Morality can be explained as teachings or guiding principles that form the basis of behavior, aiming to achieve standards of goodness and high moral levels. Moral aspects of personality play a significant role in creating healthy, fair, and balanced social interactions. Applying moral behavior is essential in shaping a peaceful, orderly, and harmonious life. The absoluteness of morality in our lives is significant, as one's morality is the first judgment received or noticed. The better one's morality, the more people feel pleased with them; conversely, if one's morality is poor, more people will dislike them. Prent explains that the word "moral" originates from Latin, namely "mores," which stems from the syllable "mos," encompassing meanings of customs, behavior, character, traits, and morals.

Along with the evolution of time, the concept of morality is then interpreted as habits. (Anak & Dini, n.d.) "In Suseno's perspective as expressed in his writing, the assessment of an individual can be based on their quality, whether as an individual or as a member of society and the state." (Kurnia, 2015). "Kohlberg also believed, like Lickona, that morality requires good examples. For him, morality that is not embodied in action is like a corpse. Therefore, all moral exemplars are considered moral education agents".

"Teaching in the field of religious Education is one step toward shaping the internal aspects that drive individuals to adopt moral behavior. True moral behavior is not only about adhering to societal norms and rules but also about being regulated, monitored, and controlled from within oneself, accompanied by feelings and personal responsibility. The term 'internal police' refers to the conscience that relentlessly observes an individual's actions, giving clear warnings if there is deviation from the path that should be followed. The conscience serves as an internal standard that controls individual behavior."

"There is a difference between morality and morality; morality involves judgment of individual principles based on considerations of good and bad values, while morality refers to the

quality of someone's consideration of good and bad values." (Ananda, 2017). An individual is considered to have morality if they have the awareness to accept and follow existing rules. Morality can also be interpreted as a behavioral guide applied to each individual to interact with others, creating a positive environment such as fostering relationships and mutual respect despite religious differences.

### **Mental and Moral Implementation of Extracurricular Activities**

Character formation requires a good example from a teacher, who should avoid favoritism or harsh attitudes. Teachers are expected to show respect and compassion towards students, provide personal guidance by seeking and understanding each child's unique talents, offer praise or positive feedback, and use individual meetings to provide corrective feedback when needed. Someone with knowledge should be able to avoid unethical behavior. Even if someone knows, if they are not honest, unwilling to forgive, greedy, or take what is not theirs, they do not truly have wisdom.

#### ***Implementation***

Assistance in implementation can be understood as the realization or execution of a concept or plan. According to Usman's perspective, implementation involves activities per se and entails actions, deeds, or even mechanisms of a system. In this context, implementation is a routine and an organized activity to achieve desired outcomes. Usman's definition of implementation emphasizes that it is not just about doing something but about carrying out an activity earnestly, by prevailing norms, to achieve specific goals. Therefore, implementation does not stand alone but is closely related to the context and influencing factors (Annur et al., 2019).

Implementing or applying a concept, process, or series of new activities can be understood as expanding activities that harmoniously coordinate the interaction between goals and the steps to achieve them. This also requires an efficient organizational structure and a reliable implementation network. This perspective aligns with the implementation concept introduced by Setiawan (II & PUSTAKA, n.d.). Where implementation is described as an effort to implement new ideas, processes, or a series of activities with the hope that others will accept and adapt within the bureaucratic framework to achieve desired goals, from Harsono's perspective, implementation can be defined as the process of translating policy from the political domain into administrative action, which includes policy development to enhance a program (Rosad, 2019).

Implementation is the action or execution of a carefully designed and detailed strategy. Generally, the implementation process begins after planning is deemed optimal. Implementation involves various activities, actions, or steps that apply the mechanisms of a system. It is a mere activity and a carefully planned endeavor to achieve specific goals (Rudihastuti, 2018).

By the quote from (Budi Winarno), implementation can be understood as the process that occurs after enacting a law, which authorizes programs, policies, benefits, or specific concrete outcomes (Rafii et al., 2020). Assistance for implementation involves providing facilities to carry out an action that can result in consequences or impacts on something. These actions are taken

so that the consequences or impacts can take the form of laws, government regulations, court decisions, and policies produced by government bodies in the context of national life (Ma'rifataini, 2018). Nurdin and Usman state that implementation involves activities, actions, deeds, or mechanisms within a system. Implementation is not merely limited to activities but is a planned endeavor to achieve specific goals (Mamonto et al., 2018).

In his work titled 'Implementation in Administrative Systems,' Guntur Setiawan states that implementation is the expansion of activities that adapt to each other through the interaction between goals and the steps taken to achieve them. This process requires an efficient implementation network and administrative system. Thus, the concept of implementation as described indicates that it is a process to integrate new ideas, processes, or a series of activities, with the hope that others can accept and adapt within the framework of the administrative system to achieve desired goals, supported by a reliable implementation network.

According to Danil A. Mazmanian and Paul Sabatier in 1979, implementation can be understood as the understanding that emerges after establishing a program that becomes the focus of government attention in policy design. The implementation process is also considered an event that occurs after state policy guidelines are created and approved (Suhendriyo et al., 2019).

Solichin Abdul Wahab states that implementation involves actions by individuals, officials, government, or private groups. These actions aim to achieve the goals set in policy decisions (Safitri, 2016). Professor H. Tachjan's perspective states that implementation as part of public policy is an administrative process carried out after the policy is established or approved. This activity lies between policy formulation and policy evaluation, with a top-down logic, which means its interpretation is subordinate or alternative (Niningsih, 2023).

### **Mental**

The paragraph above discusses the concept of "mental health," which originates from mental hygiene. The word "mental" comes from Greek and is equivalent to "psyche" in Latin, referring to the psychic or soul aspects. Therefore, "mental hygiene" is interpreted as the dynamic maintenance of mental health, indicating continuous improvement efforts (Ariadi, 2019).

Dr. Jalaluddin, in his book "Religious Psychology," describes mental health as a state of inner tranquility, safety, and peace. He suggests that inner peace can be achieved through self-adjustment, including surrendering to God. A health expert from Merriam Webster defines mental health as a state of emotional and psychological well-being in which individuals can effectively utilize their cognitive and emotional abilities within their community while also meeting their daily needs.

Deni highlights the positive influence of extracurricular activities on the character formation of children. This is evident when children face various competitions and championships. Through such preparations, children's mental resilience is strengthened to face various situations, including victories and defeats. Students are also taught to pray together before routine practices, fostering

a habit of prayer before engaging in daily activities. Deni notes that students who do not participate in extracurricular activities tend to have less controlled behavior than their peers who are active in extracurricular activities. However, not all students exhibit uniform behavior.

Mental Health characteristics include an individual's mental well-being influenced by internal and external factors. Internal factors involve aspects such as personality, talents, and genetic heritage. Conversely, external factors encompass the environment and family and external variables such as legal, political, socio-cultural, religious, occupational, and similar aspects. Supportive external factors can maintain a person's mental health, while detrimental external factors have the potential to cause mental disorders (Niningsih, 2023).

Signs of Mental Illness are unhealthy mental conditions, whether psychological, social, moral-religious, or physical health-related, that can be recognized through characteristics that contradict mental health characteristics. For example, the inability to adapt positively to the social environment is considered a sign of mental disturbance. This adaptation process differs from social adjustment because adaptation involves active involvement and depends on the individual's abilities while considering their social context (Ariadi 2019).

### ***Extracurricular***

Based on the explanation, extracurricular activities are conducted outside of regular school hours or within the school environment to broaden students' understanding and knowledge. According to Sutisna, extracurricular activities are not just a source of entertainment for students but are considered essential instruments in achieving significant educational goals. This view is echoed by Ayarifuddin and Asmu, who state that extracurricular programs support educational objectives, addressing aspects that cannot be resolved within the curriculum (Amirzan, 2019).

According to (Rakhmanti, 2014), activities outside the curriculum are efforts to explore students' potential. These activities also cater to students' needs, such as diverse interests, skills, and talents. Additionally, extracurricular activities play a significant role in supporting both in-class and out-of-class activities and developing students' social skills. Social skills, alongside academic prowess, are necessary for students to effectively apply their knowledge. By strengthening students' talents and potential, they will be better prepared to face challenges and responsibilities in their Education. Interaction with the environment is also an integral part of the learning process that can influence behavior. This environment encompasses relationships between individuals, society, nature, and other aspects, not limited to the subject matter found in textbooks.

A study conducted by (Suleiman et al., 2019) mentions that The importance of extracurricular activities as an integral part of the services provided by schools is emphasized. They state that students' access to these activities can significantly impact their academic achievement. Research conducted at a Secondary School in Kwara State indicates that extracurricular activities have a tangible influence on students' academic performance. Factors such as the availability of facilities and extracurricular activity instructors are important aspects of this research. These findings underscore the need for schools to pay greater attention to providing facilities that

support extracurricular activities, encouraging active student participation, which is expected to positively impact their academic achievement (Ma'rifataini, 2018).

According to (Rohinah MN., 2012) extracurricular activities refer to educational activities outside the core curriculum and counseling services to support students' development according to their needs, potentials, talents, and interests. These activities are organized by educators or educational staff who are qualified and authorized in the school. These extracurricular programs are scheduled outside of class hours to fulfill students' needs for knowledge, self-development, guidance, and habituation to strengthen their basic skills. The activities aim to reinforce the formation of students' characters and include activities such as congregational prayers or Friday prayers at school, celebrations of Islamic holidays, Islamic student organization (Rohis) activities, Scout activities, social service activities, Islamic-based arts, as well as various other religious social activities held outside of class hours.

According to the Regulation of the Minister of National Education of the Republic of Indonesia Number 39 of 2008 concerning Student Development, extracurricular activities are considered one avenue for student development. By involving students with academic and non-academic skills, extracurricular activities in schools serve as a means of development that can enhance students' abilities holistically (Mansir et al., 2020).

## **CONCLUSION**

The conclusion of this study highlights several advantages, limitations, and potential applications related to Islamic character education through extracurricular activities in strengthening the mental and moral values of students at MI Hidayatul Mukhlisin. The main advantage of this study lies in its ability to demonstrate that extracurricular activities based on Islamic character education significantly support the development of noble character, the enhancement of spiritual awareness, and the strengthening of students' social values. This is evident through programs like scouting, which play a vital role in forming morality, social sensitivity, and professional ethics. However, this study also has some limitations. The research was conducted in only one school location, so the results may not fully represent other educational contexts.

Additionally, the study relies on qualitative methods, making the quantitative results more challenging to measure. The findings of this study can be applied in the planning and development of Islamic character education programs in other schools. This study also opens opportunities for further research to expand the understanding of the impact of Islamic character education in various educational settings and its influence on students' mental and moral development in the future.



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