

# The role of student activeness in Islamic spiritual extracurricular activities in anticipating the dangers of radicalism at SMK Negeri 1 of Bantul, Yogyakarta

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## ABSTRACT

The objective discussion in this article is to analyse role of student activeness in Islamic spiritual extracurricular activities in anticipation of the dangers of radicalism at SMK Negeri 1 of Bantul, Yogyakarta. The practical benefit of this study is: to provide materials or guidelines for teachers or students in carrying out Islamic Spiritual extracurricular activities and a guide for teachers to be able to anticipate the dangers of radicalism within the school environment. This research is qualitative approach. Data were collected through interviews, observation and documentation. Data validity was tested using triangulation of sources and methods. Data analysis method used Miles and Huberman Model, including data reduction, data presentation and data verification. Results of this study showed that student activeness in Islamic spiritual extracurricular activities by role model or good example, providing motivation and spreading greetings. Activeness was performed through cognitive roles, including the provision of knowledge about nationalism and knowledge about inclusive Islam. The affective role was in the form of fostering the responsibility, discipline, social care, environmental care, tolerance, and brotherhood attitudes. Furthermore, the psychomotor role was in the form of teaching students to have creativity, team building and skills.

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## INTRODUCTION

Islamic spiritual extracurricular activities are those performed in religious nuances, especially for Muslim students. Islamic spiritual extracurricular aims to instill good morals of students. Islamic spiritual extracurricular is a place for students to carry out da'wah activities at school (Koesmarwanti & Widiyantoro, 2000). The existence of Islamic spiritual extracurricular activities in some schools has a positive impact on students because they get lessons theoretically and practically and play an important role in the school environment. Islamic spiritual extracurricular activities have programs that are expected to be able to practice Islamic teachings in everyday life (Burhanuddin, 2019).

Historically, Islam is a religion of peace and tolerance as taught by the saints, so that Muslims may live in peace side by side with other people (Asrori, 2015). In Islam, it is not justified to apply

arbitrarily to all of God's creatures, especially to fellow human beings. Muslims must reflect an attitude of mercy both for fellow human beings or other creatures of God's creation. The emergence of anarchist attitudes and arbitrary actions in some circles of society (further referred to as radical actions/understandings of radicalism) can be due to poor understanding or improper practice of Islamic teachings. According to groups with radical views, violence must be carried out to force other people in order to purify religion. In fact, there should be no compulsion to adhere to the teachings of Islam.

Based on the study conducted by Maarif Institute, it was found that schools were places wherein radical ideas could easily entry since schools were too open for new understanding. Therefore, radical groups often take advantage of this to actively spread their understanding and expand their group network (Hayadin, 2013). The emergence of radical understanding among young people is influenced by psychological factors, the loss of role models, the political conditions of the homeland and textual religious texts (Qodir, 2014).

The development of science and technology also contributes to causing a person to be involved in radical groups. Social change results in moral degradation, apart from that minimal religious understanding and textual understanding of reading causes radical activists to develop their understanding by manipulating emotions and sentiment feelings towards religion to encourage people to oppose the atmosphere established in public life (Widyaningsih, 2017). Young people who are still in the transitional phase of age growth have a stronger tendency to be involved in radical social movements due to their cognitive opening in accepting new radical ideas (Widyaningsih, 2017).

The danger of radicalism in the world of education is not only in the form of acts of violence, but can be in the form of words and attitudes that have the potential for violence which are contrary to the norms in education. This may result in the emergence of school situations and conditions that are uncomfortable for students in learning. The forms of radicalism in the school environment include:

1. The attitude of underestimating others which results in non-compliance with one another.
2. Ethics and courtesy in the school environment as if there is no mutual respect between school members (Muchith, 2016).

In this study, the authors chose SMK Negeri 1 of Bantul, Yogyakarta as a study site because there was no radicalism indicated in such school. This school was chosen by the authors as a study site based on certain considerations to anticipate radicalism. In anticipating radicalism, one doesn't have to wait for the school to initially show signs of radicalism. Islamic Spiritual Extracurricular Activities at SMK Negeri 1 of Bantul, Yogyakarta can be seen in the following table 1.

Islamic Spiritual Extracurricular activities are very important in anticipating the dangers of rampant radicalism. Zuly Qadir states that efforts to anticipate the dangers of radicalism must be carried out as early as possible, especially among people who have not indicated to be radical, especially among students so as to create an effective solution to anticipate the dangers of radicalism.

Anticipation towards the dangers of radicalism should not only performed through legal and government channels, but it needs to involve educational institutions, especially the activeness of students in Islamic spiritual extracurricular activities. The role of student activeness in Islamic spiritual extracurricular activities is considered very important in anticipating the dangers of radicalism at SMK Negeri 1 of Bantul, Yogyakarta. The development of students' religious behavior can be monitored effectively if they join religious extracurricular that establish a religious climate.

Table 1. Islamic spiritual extracurricular activities at SMK Negeri 1 of Bantul, Yogyakarta

No	Islamic Spiritual Extracurricular	Description	Form of activity
1	Type of Islamic spiritual extracurricular activity	Describe the types of work program activities from Islamic spiritual extracurricular	Cleanig the mosque Commemoration of Islamic Holidays (PHBI) Educational Meetings: learning for spiritual members, calligraphy, memorization, da'wah training
2	The material taught in every Islamic spiritual	The contents of the material taught in every Islamic spiritual extracurricular activity	Motivation for self-improvement Islamic insight

	extracurricular activity		
3	The benefits and objectives of spiritual extracurricular activities	Describe the benefits and objectives of Islamic spiritual extracurricular in inviting goodness as an effort to anticipate the dangers of radicalism	Educate students of SMK Negeri 1 of Bantul, Yogyakarta to be more noble Reflect goodness

The activeness of students in Islamic spiritual extracurricular activities can provide an understanding of true faith and morals so that they are able to anticipate the entry of radical teachings that carry out acts of violence on the basis of religion. By playing an active role in Islamic spiritual extracurricular activities, the dangers of radicalism at SMK Negeri 1 of Bantul, Yogyakarta will be possible to anticipate. Based on the background, researchers are interested in studying and observing the Role of Student Activeness in Islamic Spiritual Extracurricular Activities in Anticipating the Dangers of Radicalism at SMK Negeri 1 of Bantul, Yogyakarta.

To focus the study on subject matter, the researchers formulated the following study problems:

1. How is the Islamic Spiritual Extracurricular Policy at SMK Negeri 1 of Bantul, Yogyakarta?
2. How is the Contribution of the Active Role of Students in Islamic Spiritual Extracurricular Activities in Anticipating the Danger of Radicalism at SMK Negeri 1 of Bantul, Yogyakarta?
3. What is the Effect of Student Activeness in Spiritual Islamic Extracurricular Activities on Students' Behavior at SMK Negeri 1 of Bantul, Yogyakarta?

## METHOD

### 1. Approach and Type of Study

The approach applied in this study was a qualitative approach. A qualitative approach is a humanistic research model that places humans as the main subject in social or cultural events (Untung, 2019). Meanwhile, this was a field study. It is a type of study conducted in the field or community environment (Sarwono, 2006).

### 2. Data Sources

Data sources refer to the study subjects from whom the data were obtained. In this study there were two sources of data used, namely:

#### a. Primary Data Source

Primary data sources are subjects who provide research data directly. Primary data sources in this study included *Rohis* mentors and members of SMK Negeri 1 of Bantul, Yogyakarta.

#### b. Secondary Data Source

Secondary data sources are sources that have indirect supporting data. In this study, secondary data sources included documents or reports that are already available, such as books on Islamic spirituality and radicalism as well as information from other sources that were relevant to the study, such as Principals and general subject teachers.

### 3. Type of Data

#### a. Primary Data

Primary data refer to original data that contain information obtained from primary sources. The primary data in this study were those derived from the Islamic spiritual extracurricular supervisors regarding the dangers of radicalism in the world of education and the role of student activeness in Islamic spiritual extracurricular activities in anticipating the dangers of radicalism. Data derived from the members of Islamic spiritual extracurricular activities included organizational structure, work programs of Islamic spiritual activities in the absence of Islamic spiritual extracurricular activities.

#### b. Secondary Data

Secondary data refer to those obtained from secondary sources or those that not directly contain certain information. The secondary data in this study were the profile of SMK Negeri 1 of Bantul, Yogyakarta, including history, geographical location, vision and mission, organizational structure, condition of teachers, employees and students, as well as and infrastructure. Data derived from school principals were regarding the dangers of radicalism in the world of education. Meanwhile, data derived from general subject teachers were regarding the behavior of students of SMK Negeri 1 of Bantul, Yogyakarta.

#### 4. Data collection technique

##### a. Interview

Interviews are conversations conducted by interviewers who ask questions and interviewee or informants who provide answers to these questions (Moleong, 2017). The informants in this study were school principals, general subject teachers, Islamic spiritual extracurricular supervisors, and members of Islamic spiritual extracurricular.

##### b. Observation

The observation method is performed by observing and systematically recording the events and behavior of the object under study (Sugiyono, 2014). In this case, the object behavior to be observed was the student activeness in Islamic spiritual extracurricular activities.

##### c. Documentation

Documentation in this study involved the profile of SMK Negeri 1 of Bantul, Yogyakarta, namely: history, geographical location, vision and mission, organizational structure, condition of teachers, staff and students, facilities and infrastructure. In addition data on Islamic spiritual extracurricular activities were also documented, including: Organizational structure, work program and attendance for Islamic spiritual extracurricular activities.

#### 5. Data Validity Test

The data validity test applied the triangulation method, which utilizes something else (Moleong, 2017). In brief, the triangulation method applied here included source triangulation and method triangulation.

#### 6. Data analysis technique

The data analysis method applied in this study was the Miles and Huberman Model with certain steps, as follow.

##### a. Data reduction

Data reduction means summarizing, choosing and focusing on important things, looking for themes and patterns and excluding unnecessary data. The reduced data were data was those regarding Islamic spiritual activities in anticipating the dangers of radicalism.

##### b. Data Presentation

Data were presented in the form of brief descriptions, charts and relationships between categories.

##### c. Data verification

Data verification and conclusion contain answers to the study problems that have been initially formulated, namely: the role of student activeness in Islamic spiritual extracurricular activities in anticipating the dangers of radicalism.

## FINDINGS AND DISCUSSION

### Islamic Spiritual Extracurricular Policy

#### 1. Planning

The objectives of holding Islamic spiritual extracurricular activities are as follows:

- a. To support the academic and religious needs of students

- b. To instill the values of *Akhlakul Karimah* to students
- c. To instill the values of national insight to students

Several policies in planning Islamic spiritual extracurricular activities at SMK Negeri 1 of Bantul, Yogyakarta are:

a. New Member Recruitment

In recruiting new members, there are several tests that must be completed, namely:

- 1) Written tests, including religious insight test, field of study test, for example students from the AKL class are given questions about AKL. Meanwhile, students from the TKJ class are given questions about TKJ.
- 2) Interview test, including reasons for joining Islamic spiritual extracurricular and test on al-Qur'an reading.

b. Budget Planning

Budget for Islamic spiritual extracurricular activities is obtained from Independent funds. The Islamic spiritual extracurricular budget is obtained by distributing infaq cups to each class every Friday. The donation through this infaq cup is carried out voluntarily by making a proposal for funds to the school.

c. Facilities and infrastructure

The school principal said that he would try to fulfill the facilities for religious activities, for example the availability of prayer equipment for congregational prayer, preparing water facilities as well as fulfilling the needs for Islamic spiritual extracurricular activities in social service activities.

## 2. Implementation of Islamic Spiritual Extracurricular Activities

In the implementation of Islamic spiritual extracurricular activities, SMK Negeri 1 of Bantul, Yogyakarta has a work program that was carried out in daily, weekly and annual manner, as follows:

a. Daily activities

In daily activities, extracurricular **Rohis** coordinates prayer readings before and after teaching and learning activities, as well as the implementation of congregational *dhuhur* and *ashar* prayers.

b. Weekly Activities

The weekly Islamic spiritual extracurricular activities are as follows:

- 1) *Asmaul husna* and *al-Qur'an tadarus* reading
- 2) Distribution of infaq cups
- 3) Cleaning the prayer room
- 4) Weekly meetings and Islamic Education Meetings

c. Annual Activities

The annual Islamic spiritual extracurricular activities are as follows:

- 1) Making Islamic-Based wall magazine
- 2) Commemoration of Islamic Holidays (PHBI)
- 3) Contemplation of Nature
- 4) Faith and Piety Building Night (MABIT)
- 5) Ramadhan in School
- 6) Pilgrimage
- 7) *Halal Bihalal*
- 8) *Zakat Al-Fitr*

The obstacles found in the implementation of Islamic spiritual extracurricular activities were as follows:

- a. Less extensive school environment,
- b. It was Difficult to get permission from the principal
- c. Lack of human resources (HR)
- d. Minimum activity budget
- e. Very limited time, namely 5 days of school from Monday to Friday

## 3. Supervision of Islamic Spiritual Extracurricular Activities

Based on the results of interviews with several informants, that supervision was usually carried out directly or indirectly or at the end of the activity, as follows:

a. Direct supervision

Direct supervision was usually carried out by Islamic spiritual extracurricular supervisor. Based on the results of interviews with Islamic spiritual extracurricular administrator, it was found that Islamic spiritual extracurricular supervisor carried out direct supervision once every month.

b. Indirect supervision

Indirect supervision was carried out by mutually maintaining communication or coordination between the supervisor and the Islamic spiritual extracurricular administrators. Every month, the management always provided a report on activities to be carried out or that had been carried out to the supervisor. Meanwhile, indirect supervision carried out by the principal was by coordinating with the Islamic spiritual extracurricular supervisor to ask the implementation of Islamic spiritual extracurricular activities and the Islamic spiritual extracurricular supervisor also compiled activity report delivered to the school principal.

### **Contribution of the Role of Student Activeness in Anticipating the Dangers of Radicalism**

In general, the contributions made by members of Islamic spiritual extracurricular activities were as follows:

1. Became a role model or a good example

Students who were active in Islamic spiritual extracurricular activities always became a role model or a good example for other students both in the school environment and in the community.

2. Provided motivation

Students who were active in Islamic spiritual extracurricular activities always provided motivation and invite friends or other students to behave well.

3. Spreaded Greetings

Students who were active in Islamic spiritual extracurricular activities were always taught to always greet others.

Meanwhile, specifically, the role of student activeness in Islamic spiritual extracurricular activities in anticipating the dangers of radicalism at SMK Negeri 1 of Bantul, Yogyakarta could be observed in several aspects, namely:

1. Cognitive Role

Efforts to anticipate the dangers of radicalism can be done by providing anti-radicalism education or knowledge to students. Providing education to students from an early age aims to instill anti-radicalism attitudes and behavior, or so called anti-radicalism education. Anti-radicalism education or knowledge to anticipate the dangers of radicalism performed at SMK Negeri 1 of Bantul, Yogyakarta were:

a. Knowledge on National Insight

One of the knowledge delivered to students in anticipating the dangers of radicalism was knowledge about nationalism which included the four pillars of nationality, namely Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Unity in Diversity (*Bhineka Tunggal Ika*). Activities that could provide knowledge on national insight to students of SMK Negeri 1 of Bantul, Yogyakarta included regular meetings or educational meetings. Through Islamic education meeting activities, students could broaden their Islamic insights and learn about negative things. In such activities, Islamic spiritual extracurricular supervisors provided information and education regarding the dangers of radicalism in the world of education as well as instilling the values of national insight. Thus, this discussion activity played a cognitive role in increasing students' knowledge and understanding of the dangers of radicalism as well as nationalism.

The second activity was performed during learning activities in the class, wherein the PAI subject teacher or general teacher always took the time at the beginning of the lesson to



provide knowledge about the importance of understanding nationalism. And third, during flag ceremony activity, the school principal always suggested students and teachers to always make Pancasila and the 1945 Constitution the basis for behavior.

b. Inclusive Islamic Education

Inclusive Islam is an understanding or insight into Islam that is open, flexible, and tolerant. Islamic spiritual extracurricular activities that could teach or provide inclusive Islamic knowledge to students included Faith and Piety Building Night (Mabit). In this activity, students are given religious knowledge and understanding about inclusive Islamic behavior. The second activity was Ramadhan in school. In this activity a lot of information about Islam was obtained by students from teachers or presenters who were assigned to convey knowledge about religion. The third activity was pilgrimage which aims to recollect and strengthen faith. In addition, pilgrimage activity was also carried out to recognize and commemorate the services of the scholars and heroes in fighting for their religion and country.

2. Affective Role

The affective aspect was related to behavioral traits such as feelings, interests, attitudes, emotions, and values. Some attitudes that could anticipate the dangers of radicalism according to the affective role were:

a. Responsibility

This attitude of responsibility needs to be instilled in students to anticipate the dangers of radicalism. Meanwhile, people who belong to radical groups do not have an attitude of responsibility for the risks of the behavior they have committed. Members of Islamic spiritual extracurricular activities were required to active in the implementation of religious activities in the school environment. Such activities aimed to instill an attitude of responsibility towards students who were active in Islamic spiritual extracurriculars. Here, students were also taught about the attitude of responsibility towards others. In addition, an attitude of responsibility could also be instilled through congregational prayer. This activity provides awareness for students of the attitude of responsibility to Allah SWT in carrying out the obligation to pray, so that students will automatically keep their prayers and always pray on time.

b. Discipline

The inculcation of discipline aims to make students have good, positive, and beneficial attitudes for themselves, others and the environment. In this case, if students already have an attitude of responsibility, then students will automatically be disciplined in carrying out their obligations. Congregational prayer activities can instill an attitude of responsibility, as well as discipline among students. Students who were active in Islamic spiritual extracurriculars were always taught to pray on time.

c. Social Care

A social caring attitude needs to be instilled in students so they can anticipate the dangers of radicalism. Radicalism groups are groups that tend to be exclusive, that is, they do not care about other people or their environment. They are only concerned with the interests of their own group.

This social care attitude was instilled through the distribution of infaq cups and social service that was carried out voluntarily or without coercion. Affectively, this activity could instill an attitude of sharing with others.

d. Environmental care

Caring for the environment is a person's attitude of connectedness or concern for the surrounding environment. This attitude needs to be instilled in students through habituation or by giving direct examples from the teacher to students. This attitude aims to instill students' sensitivity to environmental issues, so that they can maintain the cleanliness of their environment, both at home and at school. An attitude of caring for the environment was instilled through an Islamic spiritual extracurricular activity of cleaning the mosque.

e. Tolerance

Tolerance is an attitude of mutual respect and appreciation in the family, school or community. Tolerance is very important to be instilled in students in anticipating the dangers of radicalism. People with radical views tend to blame everyone who disagrees with them. Tolerance needs to be instilled in students so that students can behave inclusively and anticipate the dangers of radicalism.

Islamic spiritual extracurricular activities that could instill an attitude of tolerance were routine meetings and Islamic education. In routine meetings and Islamic education activities, there would be differences of opinion between members and administrator or with supervisor. So, students were taught to respect and appreciate every opinion and not to feel the truest person when giving an opinion in the meeting.

f. Friendship

Maintaining friendship or brotherhood among human beings is an inclusive attitude that reflects anti-radicalism. This is because people who have radicalism do not have a sense of brotherhood towards fellow human beings.

Meanwhile, extracurricular activity that could instill an attitude of brotherhood was *halal bihalal*. Such activity referred to gathering and forgiving each other which was carried out after the Idul Fitri holiday.

3. Psychomotor Role

The Role of Student Activeness in Islamic Spiritual Extracurricular Activities in Anticipating the Dangers of Radicalism at SMK Negeri 1 of Bantul, Yogyakarta could also be observed from the psychomotor aspect. One of the activities that played role in the psychomotor aspect were:

a. Creativity

One extracurricular activity that taught creativity to spiritual members of Islam was making Islamic-based magazine which aims to train students' skills. In making this magazine, students were trained to think creatively in making interesting Islamic-based magazines, so that other students were interested in seeing or reading the magazine.

b. Cohesiveness (Team Building)

Cohesiveness in working together in groups shows an inclusive attitude. Meanwhile, people with radical views have an exclusive attitude, that they do not teach good cohesiveness or cooperation, because they consider themselves smarter than others. One Islamic spiritual extracurricular activity that taught cohesiveness or team building was marching training. The objectives of marching training are to train students' skills in marching, train cohesiveness, concentration, seriousness and foster students enthusiasm.

c. Skills

Skills also need to be taught to students in anticipating the dangers of radicalism. Students will be focused on developing their potential skills. Meanwhile, One Islamic spiritual extracurricular activity that could teach skills was *duror* training. This training requires creative characters in playing *Duror* instruments to beautify variations, and students are also encouraged to be good at arranging songs that are different from other groups.

### Behavior of Students at SMK Negeri 1 of Bantul, Yogyakarta

Based on the results of interviews and direct observation, it can be concluded that specifically, Islamic spiritual extracurricular activities had a positive effect on active students, as follows:

1. Active participation in learning activities
2. Students were superior and more enthusiastic in discussions about religion
3. Students had good morals, behave politely towards teachers, parents and other unknown people.
4. Students tried to maintain and carry out their religious obligations, such as prayer.
5. Students better understood religion, so that they could keep themselves from bad deeds.
6. Students always maintained friendship and unity between administrators and members of Islamic spiritual extracurricular with other extracurricular as well as with their coaches.



## CONCLUSION

Based on the data and discussion put forward in the previous chapter, it can be concluded that the policy regarding Islamic spiritual extracurricular at SMK Negeri 1 of Bantul, Yogyakarta covered three things, namely: Planning, Implementation and Supervision. The contribution of the active role of students in anticipating the dangers of radicalism at SMK Negeri 1 of Bantul, Yogyakarta can be seen in general and specifically. In general, student activeness in Islamic spiritual extracurricular activities in anticipation of the dangers of radicalism at SMK Negeri 1 of Bantul, Yogyakarta was performed by becoming a role model or a good example, providing motivation and spreading greetings. Meanwhile, specifically such activeness was performed through cognitive roles, affective roles and psychomotor roles.

The activeness of students in Islamic spiritual extracurricular activities in anticipating the dangers of radicalism also had a positive impact on the behavior of students of SMK Negeri 1 of Bantul, Yogyakarta, namely being more active in participating in class learning, having good morals, maintaining and carrying out their religious obligations, having knowledge of religion and nationalism, as well as maintaining friendship, unity and integrity among school members.

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