

Madrasah Culture Implemented in The Extracurricular Learning Process at MTs Raudatul Jihad Blangpegayon

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Abstract

This study aims to analyze the implementation of madrasa culture in extracurricular activities at MTs Raudatul Jihad Blangpegayon as a strategy for developing religious and noble character. Departing from the challenges of moral decadence in the era of globalization, this study highlights the important role of Islamic educational institutions in instilling religious values through non-formal activities. Using a descriptive qualitative approach with interview, observation, and documentation techniques, data were obtained from the madrasa principal, extracurricular instructors, and purposively selected students, then analyzed using the Miles and Huberman model. The results show that the six main values of madrasa culture religiousness, discipline, responsibility, cooperation, sincerity, and social concern—are implemented through strategies of habituation, role modeling, and internalization of values in Islamic Scouting, Tahfidzul Qur'an, and hadrah activities. Extracurricular activities function as an effective character laboratory in instilling madrasa cultural values, forming students who are religious, disciplined, and have noble character in accordance with the vision of the madrasa as an institution with Islamic character.

Keywords: Madrasah Culture, Extracurricular Activities, Religious Character, Implementation of Islamic Values, MTs Raudatul Jihad

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Introduction

Education in the era of globalization faces complex challenges in the form of moral decadence, marked by the fading of noble values, the increasing prevalence of deviant behavior among adolescents, and the character crisis of the younger generation (Rooselia, 2021). This phenomenon requires educational institutions not only to focus on cognitive aspects but also to strengthen character-building based on religious values as a moral safeguard for students (Faiz & Kurniawaty, 2022). Islamic educational institutions, particularly madrasas, have a strategic role in responding to these challenges through the integration of Islamic values in all educational aspects, both in formal learning and non-formal activities such as extracurricular programs (Nakhma'ussolikah et al., 2025). With a strong madrasa culture, it is expected that a generation will be formed that is not only intellectually capable but also possesses noble character and strong moral foundations (Nisa et al., 2024).

Madrasa culture is a system of shared values, beliefs, and norms that are implemented within the Islamic educational environment and distinguish it from general schools (Huda et al., 2021). As a unique identity, madrasa culture not only emphasizes academic aspects but also integrates Islamic values into all aspects of education through spiritual habituation such as congregational prayer, Qur'anic recitation, and the application of noble character in daily life (Ridho et al., 2024). The fundamental difference between madrasas and general schools lies in the dual curriculum that combines modern knowledge with Islamic religious education in a balanced manner, creating a conducive learning environment for forming a generation that is intellectually intelligent and grounded in religious values (Muallief, 2024).

This approach aligns with the concept of holistic education, which emphasizes the development of all aspects of a child's personality, including spiritual, intellectual, moral, physical, and social dimensions in an integrated manner (Widya et al., 2020). In the Islamic perspective, holistic education is embodied in the concept of *tarbiyah*, which includes nurturing, educating, and developing children's potential physically, psychologically, socially, and spiritually. A strong madrasa culture plays a crucial role in shaping students' religious, disciplined, responsible, and ethical character. These values position madrasa culture as a strategic means to address moral decline in the era of globalization (Nisa et al., 2024).

Extracurricular activities have a strategic role as a medium for implementing madrasa culture in character formation through habituation, exemplary behavior, and the practical internalization of Islamic values outside formal learning (Lublis, 2022). Extracurricular programs not only serve to develop students' talents and interests but also function as a medium for instilling character values such as religiosity, discipline, responsibility, cooperation, and leadership values that are often difficult to achieve solely through classroom learning (Anggi et al., 2024). Activities such as Islamic Scouting, Qur'an memorization (*Tahfidzul Qur'an*), and *muhadharah* are effective instruments in internalizing madrasa values because they engage students actively in direct experiences that strengthen their understanding and appreciation of Islamic teachings (Rahmayani & Hadikusuma, 2021).

In the context of Islamic education, the madrasa serves as an extension of the family's function in educating children, particularly in the areas of socialization and character formation through intensive educational interactions (Widya et al., 2020). An integrated approach between madrasa and family becomes the key to successful character building, where values instilled within the madrasa environment are reinforced through consistent habituation and exemplary behavior at home. However, weaknesses still exist in the practice of extracurricular programs in many educational institutions, which often focus more on technical skills while

neglecting the aspects of value and character formation. Therefore, more comprehensive strategies are needed to optimize the function of extracurricular activities as a medium for character education based on madrasa values (Lutviyana, 2019).

MTs Raudatul Jihad Blangpegayon is an Islamic educational institution with a strong commitment to developing madrasa culture as the foundation for building students' religious and academic character. The madrasa develops six core values as pillars of its culture—religiosity, discipline, responsibility, cooperation, sincerity, and social care—which are not only taught in formal classroom learning but also systematically integrated into extracurricular activities. The uniqueness of MTs Raudatul Jihad Blangpegayon lies in its comprehensive implementation of madrasa culture through various extracurricular programs such as Islamic Scouting, Qur'an memorization (Tahfidzul Qur'an), hadrah, as well as Friday clean-up and environmental service activities designed as practical and continuous media for internalizing Islamic values. The implementation of madrasa culture through extracurricular programs at MTs Raudatul Jihad Blangpegayon is noteworthy for in-depth study because it reflects concrete efforts to make extracurricular activities not just technical skill development, but a strategic medium for forming students with noble character, discipline, and responsibility, in accordance with the madrasa's vision as an institution with Islamic values.

Research on madrasa culture has been widely conducted by scholars. For example, the study by Nafisah et al. (2024), titled "The Implementation of Madrasa Culture in Building Student Character at MA Putri Al Ishlahiyyah Wonorejo," shows that madrasa culture is implemented through three main forms of activities: daily habituation, extracurricular programs, and supporting activities. The results indicate that madrasa culture plays a crucial role in shaping students' religious, disciplined, independent, socially caring, and democratic character, despite challenges such as diverse student characteristics and limited facilities.

A study by Hidayati & Azizah (2022), titled "The Implementation of Madrasa Culture in Developing Character Education at MAN 1 Banyuwangi," examines how madrasa culture is applied to build student character. The findings show that madrasa culture implementation includes eight main aspects, such as the habituation of duha and dhuhur congregational prayers, reciting dzikir before lessons, Qur'an recitation, practicing the 3S culture (smile, greet, salute), and instilling proper manners and religious activities at the dormitory (ma'had). This research emphasizes that habituation and a religious environment are crucial factors in strengthening student character.

The study by Uspari & Fadli (2024), titled "Implementation of Religious Character Education Based on School Culture: A Study at Madrasah Ibtidaiyah Islamiyah Kebondalem 01," shows that religious character is developed through learning, out-of-class habituation, and teacher role modeling. The research highlights that religious activities such as congregational prayer and the 5S culture, along with teacher role models, are key to forming students' religious character.

Based on the review of previous studies, the main distinction of this research lies in its focus and context of implementing madrasa culture. Previous studies largely examined madrasa culture through learning activities, daily habituation, and teacher exemplary behavior, while this study emphasizes the implementation of madrasa culture in extracurricular activities. Given the limited research specifically addressing this area, this study aims to fill the gap by analyzing strategies and mechanisms for instilling values of religiosity, discipline, responsibility, cooperation, sincerity, and social care through non-formal activities at MTs Raudatul Jihad Blangpegayon. This research is expected to enrich theoretical studies on character education

based on madrasa culture while providing practical contributions for other madrasas in optimizing extracurricular programs as a medium for character formation.

Method

This study employs a qualitative approach with a descriptive research design aimed at providing an in-depth description and analysis of the implementation of madrasa culture in extracurricular activities at MTs Raudatul Jihad Blangpegayon. The qualitative approach was selected because it enables the researcher to understand social phenomena from the participants' perspectives and to explore the meanings and contexts underlying these phenomena (Creswell & Poth, 2016). The research was conducted at MTs Raudatul Jihad Blangpegayon, Bener Meriah Regency, Aceh, due to the institution's strong commitment to integrating madrasa culture into its extracurricular programs. Data were collected over a three-month period through in-depth interviews, participant observation, and documentation. Research informants were selected using purposive sampling (Sugiyono, 2019), consisting of the head of the madrasa, extracurricular instructors of Islamic Scouting, Qur'an memorization (*Tahfidzul Qur'an*), and *hadrah*, as well as students actively participating in the programs. The researcher served as the primary instrument, supported by interview and observation guidelines, recording devices, and field notes (Moleong, 2017).

Data analysis was carried out using Miles and Huberman's model, which includes three stages: data reduction, data display, and conclusion drawing (Miles et al., 2019). Data reduction was conducted by selecting and focusing on essential information, while data display was arranged in descriptive narratives and tables to facilitate comprehension. Conclusion drawing was performed by continually linking field findings with relevant theories throughout the research process. The credibility of the data was ensured through source, method, and time triangulation, as well as member checking to validate the alignment between the researcher's interpretations and the informants' intended meanings. Through these procedures, the study aims to produce credible findings and accurately portray the process of implementing madrasa culture in extracurricular activities.

Results and Discussion

4.1 Results

4.1.1 Madrasa Culture at MTs Raudatul Jihad Blangpegayon

The madrasa culture at MTs Raudatul Jihad Blangpegayon reflects the values and practices that characterize Islamic educational institutions. The head of the madrasa explained that this culture is built upon the vision of developing a school that embodies Islamic character and academic excellence. These cultural values are not only taught in classroom learning but are also integrated into extracurricular activities to build students' religious, disciplined, and responsible character.

Interview results with the head of the madrasa indicate that six core values form the foundation of the madrasa culture: religiosity, discipline, responsibility, cooperation, sincerity, and social concern. The value of religiosity is reflected in activities such as congregational prayers, *tadarus*, and brief *tausiyah*. One extracurricular instructor stated that every activity begins with a collective prayer and Qur'anic recitation to habituate students to intend every activity as worship to Allah SWT.

Discipline and responsibility are also strongly evident in extracurricular activities. One student reported that through Scouting, he learned the importance of punctuality and completing

tasks diligently. The Scouting instructor added that responsibility is instilled through group assignments and mandates that students must carry out properly. The values of cooperation and *ukhuwah islamiyah* are nurtured through collective activities such as Scouting and *hadrah*, where students learn to help one another and show mutual respect.

In addition, madrasa culture instills the value of sincerity (*ikhlas*), meaning that every activity should be carried out solely for the sake of Allah SWT. A student shared that before practice sessions, the instructor often reminded them to maintain sincere intentions. The last core value is social and environmental concern, which is expressed through clean-Friday programs and environmental service activities. The head of the madrasa stated that these activities serve as a medium to cultivate students' awareness and responsibility toward maintaining the cleanliness of the school environment.

Overall, observations and interview findings show that the madrasa culture at MTs Raudatul Jihad Blangpegayon is not merely a slogan but is truly embodied in the daily habits of the school community. These values serve as a foundation for all learning and extracurricular activities, shaping students into individuals who are religious, disciplined, caring, and of noble character.

4.1.2 Extracurricular Programs at MTs Raudatul Jihad Blangpegayon

The core values of madrasa culture at MTs Raudatul Jihad Blangpegayon are not only implemented through classroom learning but are also reflected in various extracurricular programs such as Scouting and Qur'an memorization (*Tahfidzul Qur'an*). Based on interviews with the head of the madrasa, the primary objective of extracurricular activities is to build character and internalize Islamic values through habituation, role modeling, and shared responsibility. The head of the madrasa emphasized, "We want extracurricular activities not only to develop skills but also to serve as a medium for instilling madrasa values such as religiosity, discipline, and cooperation."

Religiosity is strongly evident in all extracurricular activities. The *Tahfidz* instructor explained that each session begins with a collective prayer and ends with *muraja'ah*. He stated, "We always begin with prayer and a short *tausiyah* so that students understand that learning and practicing are acts of worship." A *Tahfidz* student stated that the program brings her closer to Allah SWT because it involves not only memorization but also understanding the meaning of the verses. This illustrates that extracurricular activities serve as effective spiritual development platforms.

Discipline and responsibility are strongly reflected in Scouting activities. The Scouting instructor explained that discipline is cultivated through habits such as punctuality, orderly participation, and fulfilling group responsibilities. He said, "Through Scouting, we instill responsibility and respect for rules. Students who arrive late receive educational sanctions, not harsh punishments." A student added, "Scouting teaches me to value time and work together with friends." These statements indicate that habituation and role modeling serve as effective methods for cultivating madrasa values.

Beyond religiosity and discipline, the values of sincerity and *ukhuwah islamiyah* are nurtured through shared activities. Instructors often remind students to maintain sincere intentions and strengthen bonds of brotherhood. The head of the madrasa also noted that in every activity, students are encouraged to respect one another regardless of background. Programs such as *kemah akhlak*, community service, and group *tadarus* promote cooperation, mutual support, and social responsibility.

Observations and interviews show that madrasa values at MTs Raudatul Jihad Blangpegayon are implemented concretely through extracurricular activities. Through spiritual habituation, discipline, and responsibility, students learn to practice Islamic values in their daily lives. These values shape students to become not only academically competent but also well-mannered and Islamic in character.

4.1.3 Implementation of Madrasa Culture in Extracurricular Activities

Madrasa culture at MTs Raudatul Jihad Blangpegayon is implemented in extracurricular activities through habituation, role modeling, and the internalization of Islamic values. The head of the madrasa explained that instructors serve not only as trainers but also as role models of discipline, responsibility, and religiosity. Extracurricular activities always begin and end with collective prayers and include short *tausiyah* as part of spiritual habituation. A student shared, “Before and after practice, we pray together, and sometimes the instructor gives a short sermon.” Discipline is also instilled through attendance rules and responsibility in completing assigned tasks.

Instructor role modeling plays a crucial role in shaping student character. A student stated, “Our instructor always advises us to maintain sincere intentions and sets an example of honesty.” The head of the madrasa emphasized that instructors are directed to serve as moral role models for students.

Concrete examples of value implementation appear in Islamic Scouting and *Tahfidzul Qur'an*. In Scouting, students are trained in discipline, cooperation, and environmental awareness through activities such as *kemah akhlak* and community service. Meanwhile, *Tahfidz* activities cultivate earnestness and love for the Qur'an through memorization and routine *muraja'ah*. A student shared, “I joined *Tahfidz* to grow closer to Allah and maintain my memorization.”

Islamic values are integrated into every activity. Instructors routinely remind students to do good, be disciplined, and act sincerely. Values such as trustworthiness (*amanah*), brotherhood (*ukhuwah*), and striving for goodness (*fastabiqul khairat*) are practiced so that students understand that every activity constitutes worship. Overall, extracurricular activities serve as an effective medium for fostering religious, disciplined, and responsible character in accordance with the madrasa culture.

4.2 Discussion

4.2.1 Madrasa Culture at MTs Raudatul Jihad Blangpegayon

The madrasa culture at MTs Raudatul Jihad Blangpegayon is built upon six core values that serve as the foundation for shaping an Islamic educational environment: religiosity, discipline, responsibility, cooperation, sincerity, and social care. Madrasa culture can be understood as a shared system of values, beliefs, and norms that are collectively accepted and practiced as natural behavior with full awareness within the madrasa environment, distinguishing it from general schools (Huda et al., 2021). These six values are not merely slogans or written visions; rather, they are embodied in the daily habits of all members of the madrasa community through both structured and spontaneous activities, ranging from congregational prayer, Qur'an recitation (*tadarus*), short religious lectures (*tausiah*), to routine environmental service activities consistently carried out.

The value of religiosity holds a central place in the madrasa culture at MTs Raudatul Jihad Blangpegayon. It is manifested through habitual worship practices such as congregational

prayer, Qur'an recitation, and short religious reminders before activities begin. The implementation of this religious value aligns with Imam Al-Ghazali's concept of moral education in *Ihya Ulumuddin*, which emphasizes the importance of *riyadhah* and *mujahadah* in shaping a pious soul devoted to Allah SWT (Al-Ghazali, 1994). This concept is strengthened by the principles of holistic education, which position spiritual development as the primary foundation in shaping a child's character, where spiritual education must be integrated with intellectual, moral, and social aspects to create a well-rounded and balanced personality (Widya et al., 2020).

Through consistent spiritual habituation, students not only perform religious rituals but also internalize the meaning of each activity as a form of worship and obedience to Allah. This is in accordance with the word of Allah SWT in QS. Al-Ankabut (29): 45:

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ
مَا تَصْنَعُونَ

Artinya: "Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do."

This verse affirms that habitual worship—especially prayer and Qur'an recitation—plays a significant role in shaping moral character and preventing immoral behavior. The values of discipline and responsibility are likewise evident in the madrasa culture, reflected in students' habits of arriving on time, completing assignments conscientiously, and fulfilling entrusted duties responsibly. This demonstrates that continuous habituation can build strong character within students (Tajudin & Aprilianto, 2020).

In addition to religiosity and discipline, the madrasa culture at MTs Raudatul Jihad Blangpegayon also instills the values of cooperation, sincerity, and social care—hallmarks of holistic Islamic education. The values of cooperation and *ukhuwah islamiyah* are fostered through collective activities that teach students to help and respect one another. Meanwhile, the value of sincerity is cultivated through guidance from instructors who remind students to maintain pure intentions in every activity solely for the sake of Allah SWT, without seeking praise or worldly rewards (Ridho et al., 2024). The cultivation of sincerity and social care reflects the function of compassion and social responsibility in education, which aims to develop empathy, mutual assistance, and accountability toward others as integral parts of Islamic character (Widya et al., 2020).

This concept of sincerity aligns with Al-Ghazali's teachings in *Ihya Ulumuddin* regarding the importance of *tazkiyah al-nafs* in the educational process, wherein students are guided to purify their hearts from undesirable traits and cultivate virtuous qualities through continuous habituation and spiritual guidance (Al-Ghazali, 1994). Thus, the madrasa culture at MTs Raudatul Jihad Blangpegayon not only creates a conducive learning environment but also establishes an educational ecosystem that integrates Islamic values into every aspect of madrasa life, making it a place for nurturing students' religious, disciplined, and responsible character in accordance with the goals of Islamic education.

4.2.2 The Process of Implementing Madrasa Culture in Extracurricular Learning

The implementation of madrasa culture in extracurricular activities at MTs Raudatul Jihad Blangpegayon is carried out through three main strategies: habituation, role modeling,

and value internalization. These three strategies represent the application of a holistic educational approach that emphasizes comprehensive character development through direct experience, educational interaction, and the continual reinforcement of values in daily life (Widya et al., 2020).

The strategy of habituation serves as the foundation of character formation, in which each extracurricular activity is designed to be routine and consistent—from collective prayer, short religious reminders (tausiah), the core activity, to closing with reflection or evaluation (Lublis, 2022). Spiritual habituation such as prayer and Qur'an recitation before and after activities is consistently practiced across various programs such as Scouts (Pramuka), Qur'an memorization (Tahfidzul Qur'an), and hadrah. Through this practice, students are accustomed to intending every activity as an act of worship to Allah SWT. This concept aligns with Lickona's (1991) perspective that behaviors performed repeatedly will form habits, and consistent habits will eventually develop into stable character traits within individuals.

The role-modeling strategy is an essential method in implementing madrasa culture. Extracurricular instructors are not only responsible for technical instruction but also serve as exemplars who demonstrate the values of madrasa culture. One student in the Tahfidz program explained that the instructor not only teaches Qur'an memorization but also exemplifies honesty, discipline, and sincerity in daily conduct. The head of the madrasa emphasized that instructors are guided to become role models in character, as students learn more easily from observed behavior than from verbal advice alone. This aligns with Al-Ghazali's (1994) view in *Ihya Ulumuddin*, which stresses that educators must embody the values they teach, because moral education is inseparable from the teacher's own example. At MTs Raudatul Jihad Blangpegayon, instructors demonstrate discipline, responsibility, and religiosity, creating a positive influence on students' character formation.

The mechanism for instilling values in extracurricular programs such as Scouts and Tahfidzul Qur'an is carried out systematically to integrate madrasa values. In Islamic Scouts activities, the values of discipline and responsibility are cultivated through habits such as arriving on time, participating respectfully, and carrying out group responsibilities with integrity. Instructors apply an educational reward-and-punishment system, such as assigning students to lead prayers or deliver short religious reminders (kultum) when they arrive late, helping them understand discipline as a form of responsibility rather than mere rule compliance (Anggi et al., 2024).

Meanwhile, the Tahfidzul Qur'an program instills values through stages of talaqqi, muraja'ah, and tadabbur. Instructors emphasize that memorizing the Qur'an is an act of worship requiring sincerity, diligence, and long-term commitment. This mechanism effectively cultivates religious, disciplined, and responsible character traits, as students practice regular memorization maintenance and improve their recitation according to tajweed (Rahmayani & Hadikusuma, 2021). Character formation through these structured activities reflects the function of education and socialization, where students learn to interact productively, build healthy communication, and develop responsibility through meaningful collective experiences (Widya et al., 2020).

The role of extracurricular instructors in implementing madrasa culture extends beyond functioning as technical trainers. They also serve as motivators, counselors, and spiritual guides who shape students' character holistically. Based on interviews with the head of the madrasa, instructors are selected not only for their technical competence but also for their commitment to Islamic values and their ability to serve as role models. Through spiritual advice delivered

before or after activities, instructors instill values of sincerity, gratitude, and mutual respect. Evaluations conducted by instructors also encompass not only technical proficiency but also attitudes such as discipline, responsibility, cooperation, and morality. This multifaceted role aligns with the classical Islamic concept of the teacher—not merely as a transmitter of knowledge but as a mentor who guides the development of students' character. Within the holistic education framework, instructors act as facilitators who nurture students' spiritual, intellectual, emotional, and social dimensions through meaningful educational interactions (Widya et al., 2020). Thus, extracurricular instructors at MTs Raudatul Jihad Blangpegayon play a crucial role in realizing the madrasa's vision of nurturing intelligent, well-mannered, and Islamic-minded students.

The process of implementing madrasa culture in extracurricular activities at MTs Raudatul Jihad Blangpegayon can be further understood through the concept of *riyadhah* as articulated by Imam Al-Ghazali in *Ihya Ulumuddin*. According to Al-Ghazali (1994), character formation cannot be achieved solely through theory; it requires continuous practice and self-discipline so that virtuous values become ingrained in the soul and reflected in behavior. This concept is evident in the various spiritual and social habituations practiced, such as congregational prayer, Qur'an recitation, maintaining honesty, mutual assistance, and social care.

These exercises develop the vertical dimension through worship and the horizontal dimension through social interactions based on *ukhuwah islamiyah*. This approach aligns with the principle of holistic education that integrates spiritual, moral, intellectual, physical, and social development through direct experience and sustained habituation (Widya et al., 2020). Through consistent application, extracurricular activities function as a laboratory of character formation where students not only understand Islamic values but also practice them until they become an inherent part of their religious and moral personality.

4.2.3 Integration of Madrasa Cultural Values into Extracurricular Activities

Religious values serve as the core of all extracurricular activities at MTs Raudatul Jihad Blangpegayon, manifested through spiritual rituals conducted from the beginning to the end of each activity. Based on observations and interviews, every session begins with collective prayer, Qur'anic recitation, and a short *tausiah* containing religious advice and motivational messages. The Tahfidz instructor emphasized that these rituals are not mere formalities but a means to instill awareness that every activity must be intended as an act of worship to Allah SWT. This habituation aligns with the concept of *tarbiyah ruhiyah* in Islamic education, which stresses the importance of sincere intentions and an *ukhrawi*-oriented mindset in the learning process to nurture a generation that is intellectually capable and spiritually grounded (Ridho et al., 2024).

In the Tahfidzul Qur'an program, religious values are further deepened through *talaqqi*, *muraja'ah*, and *tadabbur*, cultivating love and reverence for the Qur'an. Students acknowledged that these activities bring them closer to Allah SWT because they not only memorize verses but also strive to understand and apply them in daily life.

The integration of discipline, responsibility, and cooperation within extracurricular activities is implemented systematically and in an interconnected manner. The value of discipline is reflected in strict attendance rules, punctuality, and adherence to ordered procedures. In Islamic Scouts (Pramuka Islami), students who violate rules are given educational corrective measures to help them understand that discipline is a form of

responsibility toward oneself, the group, and shared commitments. Responsibility is fostered through entrusted roles such as team leader, memorization coordinator, or *hadrah* group member—roles that nurture students' awareness of the importance of individual contributions to collective success (Anggi et al., 2024).

Meanwhile, cooperation is cultivated through group activities such as *kemah akhlak* (character-building camps) and environmental service programs, where students are trained to help one another, share tasks, and respect differing opinions. This process of social character formation reflects the function of education and socialization, enabling students to interact productively, build healthy communication, and develop empathy through meaningful collective experiences (Widya et al., 2020). The integration of these three values creates an ecosystem of learning that promotes not only personal discipline and responsibility but also social character in harmony with the principles of *ukhuwah islamiyah*.

Extracurricular activities at MTs Raudatul Jihad Blangpegayon also serve as a medium for inculcating sincerity and social awareness as integral components of Islamic character education. Sincerity is instilled through spiritual guidance delivered by instructors before and after activities, reminding students that every action should be intended solely for Allah SWT, not for praise or worldly rewards. Instructors emphasize that achievements and skills in extracurricular activities are merely avenues to draw closer to Allah and to contribute positively to others. This perspective is consistent with Al-Ghazali's (1994) teachings in *Ihya Ulumuddin* on *tazkiyah al-nafs* (purification of the soul), which requires cleansing the heart from negative traits such as *riya*, *ujub*, and *hasad*, while nurturing sincerity, contentment (*qana'ah*), and humility (*tawadhu'*). This process is central to holistic Islamic education, which aims not only to develop cognitive abilities but also to cultivate balanced spiritual, moral, emotional, and social qualities (Widya et al., 2020).

Social awareness is fostered through activities such as *Jumat Bersih*, environmental service, and other social actions, encouraging empathy and the understanding that maintaining cleanliness is part of faith. Through these initiatives, students develop social sensitivity and the awareness that being *shalih wa mushlih* means not only being personally pious but also being beneficial to the community.

The relationship between madrasa culture and extracurricular activities at MTs Raudatul Jihad Blangpegayon is mutually reinforcing. Madrasa culture provides the foundational values and direction for activities, while extracurricular programs serve as concrete platforms for realizing and strengthening those values in students' daily lives. The six core values—religiosity, discipline, responsibility, cooperation, sincerity, and social awareness—are not only taught theoretically in the classroom but are also brought to life through direct, meaningful experiences (Nakhma'ussolikhah et al., 2025). Extracurricular activities act as a hidden curriculum that implicitly instills character values through social interaction, habituation, and authentic student experiences (Nisa et al., 2024). Therefore, extracurricular activities are not merely supplements to formal learning but an integral part of the madrasa education system, functioning as a character laboratory where students learn, practice, and internalize Islamic values holistically. The strong integration between madrasa culture and extracurricular practices creates an educational environment conducive to shaping Islamic character that is morally upright and socially beneficial.

Conclusion

The madrasa culture at MTs Raudatul Jihad Blangpegayon is built upon six core values: religiosity, discipline, responsibility, cooperation, sincerity, and social concern which are systematically implemented through extracurricular activities. The implementation of this madrasa culture is carried out through three main strategies: habituation, role modeling, and value internalization, all of which are applied in various extracurricular programs such as Islamic Scouting, Tahfidzul Qur'an, and hadrah. The value of religiosity is manifested through spiritual routines such as group prayers, Qur'anic recitation, and short religious talks in every activity, while the values of discipline and responsibility are instilled through attendance rules, task completion, and an educational reward-and-punishment system. Extracurricular mentors play multiple roles as instructors, motivators, and role models who not only teach technical skills but also guide students in shaping religious and noble character.

Extracurricular activities at MTs Raudatul Jihad Blangpegayon function as a character laboratory that integrates the madrasa's cultural values into students' direct experiences. Through spiritual habituation, collective activities, and guidance from mentors, students not only understand Islamic values cognitively but also internalize and practice them in their daily lives. The relationship between madrasa culture and extracurricular activities is mutually reinforcing: the madrasa culture provides the philosophical foundation and direction for activities, while extracurricular programs serve as practical media for realizing these values. Thus, the implementation of madrasa culture within extracurricular activities has proven effective as a strategy for developing students' character to be religious, disciplined, responsible, and morally upright, in line with the madrasa's vision as an Islamic and achievement-oriented institution.

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