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ORIGINAL RESEARCH ARTICLE

Fostering Noble Character of Students Through Islamic Religious Education Extracurricular Activities

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ABSTRACT

This research aims to analyze the implementation of noble character development for students through Islamic Religious Education extracurricular activities at Madrasah Ibtidaiyyah Terpadu Al-Asror, Summersari Village, Sekampung District, East Lampung Regency, and to identify the inhibiting factors. The research employs a qualitative approach with descriptive methods. Data were collected through observation, in-depth interviews with the Principal, Vice Principal of Curriculum, teachers, and students, as well as documentation. Data validity was tested through source and technique triangulation. Data analysis used the Miles and Huberman model through data reduction, data display, and conclusion drawing. The results show that the implementation of noble character development through PAI extracurricular activities is divided into two categories: temporary activities (annual programs) such as PHBI recitations, Ramadan boarding school programs, joint iftar, and charity during Ramadan; and sustainable activities (weekly and monthly programs) such as congregational prayers, Quran reading learning programs, and noble character habituation. Inhibiting factors include internal factors (less than optimal energy and time, conflicting extracurricular schedules, lack of funds) and external factors (family environment with parents who have indifferent attitudes toward their children's character development). This research recommends strengthening collaboration between schools and parents as well as optimizing resource management to support the sustainability of character development programs.

Keywords: Character Development, PAI Extracurricular, Character Education, Madrasah Ibtidaiyyah



ABSTRAK

Penelitian ini bertujuan untuk menganalisis pelaksanaan pembinaan akhlak mulia peserta didik melalui kegiatan ekstrakurikuler Pendidikan Agama Islam di Madrasah Ibtidaiyyah Terpadu Al-Asror Desa Sumbarsari Kecamatan Sekampung Kabupaten Lampung Timur serta mengidentifikasi faktor-faktor penghambatnya. Penelitian menggunakan pendekatan kualitatif dengan metode deskriptif. Data dikumpulkan melalui observasi, wawancara mendalam dengan Kepala Sekolah, Waka Kurikulum, guru, dan siswa, serta dokumentasi. Keabsahan data diuji melalui triangulasi sumber dan teknik. Analisis data menggunakan model Miles and Huberman melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pelaksanaan pembinaan akhlak mulia melalui ekstrakurikuler PAI terbagi menjadi dua kategori: kegiatan sesaat (program tahunan) seperti PHBI, pesantren kilat, buka puasa bersama, dan santunan di bulan Ramadhan; serta kegiatan berkelanjutan (program mingguan dan bulanan) seperti sholat berjamaah, program pembelajaran baca Al-Quran, dan pembiasaan berakhlak mulia. Faktor penghambat meliputi faktor internal (tenaga dan waktu yang kurang optimal, jadwal ekstrakurikuler yang bersamaan, minimnya dana) dan faktor eksternal (lingkungan keluarga dengan orang tua yang memiliki sikap acuh terhadap pembinaan akhlak anak). Penelitian ini merekomendasikan penguatan kolaborasi antara sekolah dan orang tua serta optimalisasi manajemen sumber daya untuk mendukung keberlanjutan program pembinaan akhlak.

Kata Kunci: Pembinaan Akhlak, Ekstrakurikuler PAI, Pendidikan Karakter, Madrasah Ibtidaiyyah

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1. INTRODUCTION

Education is a conscious and planned effort to create a conducive learning environment and process that enables students to actively develop their potential, including spiritual religious strength, self-control, personality, intelligence, noble character, and skills needed by themselves and society. Law Number 20 of 2003 on the National Education System, Article 3, states that the goal of national education is to develop students' potential to become human beings who are faithful and devoted to God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Undang-Undang No.20 Tahun 2003; Pristiwanti et al., 2022).

Character development (pembinaan akhlak) is a crucial component of the educational process. Every individual has a role in creating a more civilized society capable of identifying and responding to life problems responsibly. Therefore, paying attention to morality is one of the main goals of education. Through moral education, a person will know what is right and what is wrong. In the current era of rapid technological advancement and changing social dynamics, moral education plays an increasingly vital role in maintaining human behavior and preventing moral degradation (Nata, 2019; Mahmud, 2020).

The concept of noble character (akhlakul karimah) in Islam is defined as patterns of behavior based on and manifesting the values of Iman (faith), Islam (submission), and Ihsan (excellence in worship). According to al-Ghazali, akhlak refers to traits embedded in the soul from which various actions emerge, whether good or bad, without requiring thought and consideration. It is a natural disposition (fitrah) of humans and represents a person's inclination or innate nature to do good.

This understanding emphasizes that character is not merely about outward actions but reflects inner qualities that shape a person's moral identity (Mahmud, 2020; Supandi et al., 2019).

Extracurricular activities are educational activities conducted outside of regular lesson hours, whose content is not included in the basic competency descriptions or subject syllabi. These activities are carried out both in schools and outside schools with the aim of expanding students' knowledge and insights in order to achieve educational goals. The Peraturan Menteri Pendidikan dan Kebudayaan No. 81A Tahun 2013 explains that extracurricular activities are educational activities carried out by students outside of standard curriculum learning hours as an extension of curriculum activities, conducted under school guidance to develop personality, talents, interests, and broader abilities (Aziz, 2020; Khusna Varifa Shelviana et al., 2020).

Islamic Religious Education (PAI) extracurricular activities represent a strategic alternative in providing students with deep moral understanding. If these activities are utilized effectively, they can supplement religious instruction hours, which are still felt to be insufficient. In fact, these extracurricular activities are considered a platform for developing various forms of religious understanding, as implemented by those who utilize extracurricular activities. The Directorate General of Islamic Education Regulation No. Dj.I/12A Tahun 2009 defines PAI extracurricular as efforts to strengthen, enrich, and improve values, norms, and develop talents, interests, and student personality in aspects of experience and mastery of the holy book, faith, piety, noble character, worship, history, arts and culture, conducted outside of intracurricular hours (Aziz, 2020; Susanto & Kustianing, 2019).

Preliminary observations at MIT Al-Asror revealed that the school has implemented various character development efforts including congregational prayers, Quran memorization and reading programs, and cultivating good character. However, challenges remain in ensuring consistent implementation and overcoming obstacles that hinder optimal character formation. The school faces issues such as limited time allocation for religious activities, varying student motivation levels, and insufficient parental involvement in supporting character education at home (Observasi, 2025; Ni'mah, 2021).

Previous studies have examined similar topics. Faiz Zaton Ni'mah (2021) researched the implementation of religious-based extracurricular activities in shaping religious character at MI Miftahul Huda Kertonegoro, identifying activities such as diba'iyah, tahlil, and shalawat al-banjari. The study found that planning, implementation, and evaluation of these activities contributed to character formation, with supporting factors including student motivation, family support, and facilitator support. Muhammad (2022) investigated character development through religious extracurricular activities at MTs Mu'allimat NW Anjani, finding that activities included individual and congregational worship training, Quran tilawah and tahsin, Islamic holiday celebrations, and tahfidz programs (Ni'mah, 2021; Muhammad, 2022).

Muh Ali Masykuri (2023) studied character development through PAI extracurricular activities at SMP Negeri 23 Merangin, identifying 11 forms of PAI extracurricular activities including weekly worship, Quran reading programs, mentoring, Islamic holiday celebrations, Ramadan activities, and leadership training. The study emphasized three approaches in character development: instilling religious belief through understanding akhlak to Allah and emulating Prophet Muhammad's character, cultivating social ethics in family, community, and school environments,

and establishing good habits including discipline, responsibility, social relations, and ritual worship (Masykuri, 2023).

Despite these previous studies, research specifically examining the implementation of comprehensive noble character development through PAI extracurricular activities at the Madrasah Ibtidaiyah level in the context of integrated Islamic schools remains limited. The research gap particularly exists in: (1) holistic analysis of both temporary and sustainable extracurricular activities in fostering noble character; (2) examination of school-specific factors affecting implementation in integrated madrasah settings; and (3) comprehensive identification of internal and external inhibiting factors (Nahdiyah et al., 2022; Mollah, 2024).

The novelty of this research lies in several aspects. First, it comprehensively examines both temporary (annual) and sustainable (weekly/monthly) extracurricular activities in character development at an integrated madrasah. Second, it focuses on the Madrasah Ibtidaiyyah level, which faces unique challenges in character education due to students' developmental stages. Third, it provides a holistic analysis of both internal and external inhibiting factors, offering practical recommendations for overcoming these challenges (Hariani et al., 2019; Lailiyah et al., 2019; Safitri, 2020).

This research addresses three main questions: (1) What is the implementation of noble character development for students through Islamic Religious Education extracurricular activities at MIT Al-Asror, Summersari Village, Sekampung District, East Lampung Regency? (2) What are the inhibiting factors in noble character development through Islamic Religious Education extracurricular activities at the same institution? (3) How can these challenges be addressed to optimize character development outcomes? These questions guide the comprehensive analysis of the phenomenon under study (Kasih & Nelly, 2020; Rusmianti & Nurochmah, 2022).

The research objectives are to: (1) describe the implementation of noble character development through PAI extracurricular activities at MIT Al-Asror; (2) identify and analyze the inhibiting factors affecting this implementation; and (3) provide recommendations for overcoming these obstacles to optimize character development outcomes. This research is expected to contribute both theoretically, by adding to the body of knowledge on Islamic character education, and practically, by providing insights for educators and policymakers in implementing effective extracurricular character development programs (Mardi et al., 2021; Aqib et al., 2015).

The significance of this research is both theoretical and practical. Theoretically, it contributes to Islamic education scholarship, particularly in understanding the implementation mechanisms of character development through extracurricular activities. Practically, it provides valuable information for madrasah administrators, teachers, and stakeholders regarding effective strategies for fostering noble character through extracurricular programs and identifies concrete steps to address implementation challenges (Kusumastuti, 2019; Arifin, 2012).

2. RESEARCH METHODS

This research employs a qualitative approach with a descriptive method. The qualitative approach was chosen because it allows for in-depth exploration and understanding of phenomena as they

occur naturally in the field, emphasizing the discovery of new knowledge elements that may not exist in previous applicable theories. The descriptive method enables systematic, factual, and accurate explanation of facts and characteristics of specific populations or areas. This approach is particularly suitable for examining social and educational phenomena where researchers seek to understand complex processes, interactions, and meanings from the perspective of those involved (Sugiyono, 2012; Zainal Arifin, 2012; Winarno, 2013).

The research design was developed with several key considerations: (1) providing boundaries for the research context; (2) presenting in-depth and comprehensive analysis of noble character development through PAI extracurricular activities descriptively; (3) analyzing research data inductively; and (4) identifying essential meanings as the core focus of the study. This design allows researchers to explore each event and conceptual framework of thought about character development while maintaining systematic inquiry aligned with research objectives (Farida Nugrahani, 2014; S.Nasution, 2011).

The research was conducted at Madrasah Ibtidaiyyah Terpadu Al-Asror, located in Summersari Village, Sekampung District, East Lampung Regency. The location was purposively selected because the institution has implemented various PAI extracurricular activities for character development and demonstrated commitment to forming students' noble character. The research was conducted from January to March 2025, allowing sufficient time for comprehensive data collection through multiple methods. The natural setting of the madrasah, characterized by religious atmosphere and integration with pesantren (Islamic boarding school) traditions, provided ideal conditions for examining character development phenomena (Adhi Kusumastuti, 2019; Farida Nugrahani, 2014).

The research informants comprised seven key individuals: (1) the Principal, (2) the Vice Principal of Curriculum, (3) teachers, and (4) students. This selection was made using purposive sampling technique, where informants were chosen based on their knowledge, experience, and direct involvement in extracurricular activities and character development programs. The diversity of informants—from leadership to frontline implementers and beneficiaries—provided comprehensive perspectives on the implementation process and challenges faced (Sugiyono, 2012; Suharsimi Arikunto, 2013).

Data collection employed three complementary techniques. First, observation was conducted to directly observe learning activities, student engagement, teacher-student interactions, and the implementation of extracurricular programs. The observation guide included aspects such as institutional profile, vision and mission, organizational structure, teacher and staff conditions, student conditions, and facilities and infrastructure. Second, in-depth interviews (depth interviews) were conducted with the Principal, Vice Principal, teachers, and students using semi-structured interview protocols that allowed for probing and elaboration of responses. Third, documentation was employed to collect institutional documents, photographs, and other archival materials relevant to the research (Suharsimi Arikunto, 2013; S.Nasution, 2011).

Data validity was ensured through triangulation techniques. Source triangulation was conducted by checking data obtained from multiple sources—Principal, teachers, and students—to verify consistency and comprehensiveness. Method triangulation was performed by checking data

through different techniques—observation, interviews, and documentation—with the same source. This multi-method, multi-source approach enhanced the credibility and trustworthiness of research findings. Additionally, the researcher extended observation periods and increased persistence to ensure data reliability (Sugiyono, 2012; Farida Nugrahani, 2014).

Data analysis followed the interactive model developed by Miles and Huberman, comprising three concurrent flows of activity: data reduction, data display, and conclusion drawing/verification. Data reduction involved summarizing, selecting, and focusing on important aspects related to noble character development through extracurricular activities. Data display organized reduced data into narrative text for easier understanding of field issues. Conclusion drawing involved interpreting findings and deriving meaning from the analyzed data, aiming to discover new insights or confirm existing knowledge. This analysis was conducted throughout the research process, from initial data collection to final reporting (Sugiyono, 2012).

3. RESULTS AND FINDINGS

MIT Al-Asror Sekampung is an integrated Islamic elementary school located in Summersari Village, Sekampung District, East Lampung Regency. The institution operates under the Darul Ma'arif Islamic Boarding School Foundation, established through Notarial Deed No. 06 dated August 27, 2015, with SK Menkumham No. AHU-0011948.AH.01.04 Tahun 2015. The school is led by Sudarmiyati, S.Pd. The vision of MIT Al-Asror is "to produce a Muslim generation that is disciplined, intelligent, and possesses noble character." The mission includes: (1) habituating moral behavior according to Islamic teachings; (2) improving IMTAQ (faith and piety) and science and technology; (3) enhancing student skills based on talents and interests; and (4) habituating polite manners toward teachers and the school community (Documentation, 2025).

Based on the interviews and observations conducted, the implementation of noble character development through PAI extracurricular activities at MIT Al-Asror can be described through several key activities:

The Principal explained: *"Students at MIT Al-Asror Sekampung, before conducting teaching and learning activities, first perform dhuha prayers in congregation at the mosque. This is done so that they always pray for their parents' health and sustenance from Allah."* A teacher added: *"Every morning, students are trained to perform dhuha prayer together, and in the afternoon, they perform dzuhur prayer together. This trains them to enjoy worship until adulthood. During dhuha prayer, they recite the prayers aloud to help them memorize all prayer recitations, which they can then practice at home"* (Wawancara, 2025).

Students confirmed this practice: *"I and my friends at school are told to bring a prayer mat to perform prayers together in the morning for dhuha and in the afternoon for dzuhur. After praying, we are taught to forgive each other while shaking hands, including shaking hands with teachers by kissing their hands"* (Wawancara Siswa, 2025). The implementation considers students' developmental stage, with audible recitation used as an effective method for memorizing prayer movements and recitations.



Figure 1. Congregational Prayer Activity at MIT Al-Asror

Regarding the Quran reading program, the Principal stated: "The Quran learning teaching program is implemented every day after school teaching activities are completed, at 12:00 PM, then continued with Quran reading learning guided by ustadzah from the Islamic boarding school until 2:00 PM." The Principal also noted that students' Quran reading abilities are diverse, categorized into three groups: very capable (fluent and reciting according to tajwid, some even with melody), capable (fluent but occasionally tajwid errors), and not capable (not fluent or even not yet recognizing Quranic letters).

Based on this grouping, a targeted Quran reading program is implemented: "Those who are capable of reading the Quran are given responsibility to guide those who are less fluent and not yet able to read the Quran." This peer-teaching approach was confirmed by a teacher who noted that "there are no students who can read the Quran with good melody at MIT Al-Asror. Only those who are fluent according to tajwid. Most are still learning to read well" (Wawancara Guru, 2025).

The Principal explained: *"Islamic Holiday Commemorations such as Maulid Nabi Muhammad SAW, Isra' Mi'raj, and New Hijri Year are implemented at school involving all school elements (Principal, teachers, staff)." A teacher added: "The implementation of Islamic holidays at school can be a platform for dakwah. This is the right time for Muslim students to show their ability to create and present their creativity. This cannot be separated from the Principal's role in providing equal opportunities to all school members without discrimination"* (Wawancara Guru, 2025).

A student confirmed: *"Every year there are Isra' Mi'raj and Maulid Nabi events at school. We are not on holiday; we are told to wear Muslim uniforms to attend these events"* (Wawancara Siswa, 2025). The involvement of all school members in these commemorations reflects the school's commitment to creating an inclusive Islamic environment.

Regarding Ramadan activities, the Vice Principal explained: *"During Ramadan, MIT Al-Asror fills the month with religious activities such as breaking fast together, pesantren kilat (fast-track religious education), and charity distribution to the poor around the school." The Principal added: "At the beginning of Ramadan, we implement a 3-day pesantren kilat. This aims to: first, instill moral values, faith, and piety as well as noble character; second, apply discipline, togetherness, and develop creativity toward student independence; third, develop social solidarity and social care"* (Wawancara, 2025).

A student confirmed: *"Every Ramadan, my school conducts pesantren kilat activities. It is held for three days at the beginning of Ramadan to train students to better understand and deepen Ramadan practices. The material delivered relates to daily worship, especially Ramadan worship and Islamic insights"* (Wawancara Siswa, 2025). The program aims to enable students to practice various Ramadan worships effectively.

The Principal emphasized: *"Time is needed to habituate moral development; it doesn't happen once or twice but repeatedly until it becomes a habit. The method teachers face is making students know what is good and habituating religious extracurricular activities at madrasah."* A teacher elaborated: *"One method we apply to students is the habituation method. Several aspects we habituate include greeting when meeting teachers or fellow students, reciting greetings before and after learning, always being present and neat, maintaining cleanliness, and performing congregational prayers at the school mosque"* (Wawancara Guru, 2025).

A student expressed appreciation: *"I enjoy studying religion because I see the teachers are very polite, kind, and caring, and I also enjoy listening to their stories"* (Wawancara Siswa, 2025). The Principal added: *"Giving good advice is one of the methods used most frequently. We as teachers never get tired of advising students. This method can be done when delivering lesson material, when outside activities seeing students acting against regulations, and after activities"* (Wawancara, 2025).

The Principal identified internal inhibiting factors: *"There is still a lack of harmonious coordination between the PAI extracurricular coordinator and other facilitators, creating an individualistic impression. The coordinator's pessimistic attitude makes the application of facilitator empowerment management less than optimal. As a result, other facilitators lose brilliant ideas for developing other PAI extracurricular activities"* (Wawancara, 2025). A teacher added: *"On the other hand, there are still facilitators who lack a sense of belonging toward facilitation as the spearhead of PAI extracurricular implementation. As if responsibility for development only rests on PAI teachers"* (Wawancara Guru, 2025).

Other identified internal inhibiting factors include: suboptimal energy and time, as extracurricular activities take place after school, affecting the energy and number of personnel both teachers and students exert from previous activities; conflicting extracurricular schedules causing some students to participate in multiple simultaneous activities; and limited funding sources. The Principal explained: *"So far, we are still constrained by funds to pay honorarium teachers, and also for facility improvement. Since we are a private institution, MIT's operational funding only depends on BOS funds and the Foundation, but BOS disbursements are sometimes late, and the Foundation has not been able to maximize funding"* (Wawancara, 2025).

Regarding external factors, the Principal revealed: *"There are still parents who have indifferent attitudes toward their children's character development. There is no role modeling from parents at home. Everything is entrusted to teachers at school. Even though, besides school, the practice of religious values learned at school is in the family and community environment"* (Wawancara, 2025). A teacher elaborated on family-related challenges: *"Family is the primary education for children. MIT Al-Asror students, on average, mostly cannot fully understand PAI extracurricular activities at school, such as many students who still don't recognize hijaiyah letters and cannot*

read the Quran. This is due to the lack of attention from the child's family." Another teacher added: *"It's impossible for facilitators to supervise them 24 hours. Moreover, parents who are busy with their affairs don't have time to control what their children do. The child might not go anywhere, but is there any guarantee they're okay? What are they doing in cyberspace with friends?"* (Wawancara Guru, 2025).

4. DISCUSSION

The research findings reveal that MIT Al-Asror implements a comprehensive approach to noble character development through various extracurricular activities. The implementation is divided into two main categories based on sustainability: temporary activities (annual programs) and sustainable activities (weekly and monthly programs). This categorization reflects the school's strategic planning in ensuring both intensive, focused character development during specific periods and consistent, ongoing character building throughout the academic year (Muhammad, 2022; Masykuri, 2023).

The temporary activities include PHBI recitations, pesantren kilat programs, breaking fast together, and charity distribution during Ramadan. These activities serve as intensive periods for reinforcing Islamic values and providing students with concentrated religious experiences. The 3-day pesantren kilat program, for instance, aims to instill moral values, faith, piety, and noble character while developing discipline, togetherness, independence, and social solidarity. This approach aligns with the concept of character development through structured programs that combine spiritual, social, and moral education (Nata, 2019; Aqib et al., 2015).

The sustainable activities—congregational prayers, Quran reading programs, and noble character habituation—represent the school's commitment to continuous character development. Congregational dhuha and dzuhur prayers conducted daily provide regular opportunities for students to practice prayer, memorize recitations, and develop discipline and spiritual awareness. The implementation considers students' developmental characteristics, with audible recitation used during dhuha prayer to facilitate memorization and immediate correction of errors. This method reflects an understanding of effective pedagogical approaches for young learners (Mahmud, 2020; Supandi et al., 2019).

The Quran reading program demonstrates the school's differentiated approach to addressing students' diverse abilities. By categorizing students into three groups (very capable, capable, and not capable) and implementing a peer-teaching system, the school ensures that students at all levels receive appropriate support. This approach aligns with the principles of inclusive education and effective learning differentiation. The involvement of Islamic boarding school ustadzah in the program also reflects the institutional integration between MIT Al-Asror and the pesantren, providing students with access to qualified religious educators (Aziz, 2020; Safitri, 2020).

The PHBI activities serve dual purposes: providing students with knowledge about Islamic history and teachings while creating opportunities for students to express their creativity and develop leadership skills. The Principal's role in ensuring equal opportunities for all school members without discrimination demonstrates inclusive leadership that supports character development.

Student participation in these events, such as wearing Muslim uniforms and attending commemorations, helps internalize Islamic identity and pride in their faith. These activities also serve as dakwah platforms, allowing students to showcase their abilities to create and present Islamic-themed works (Masykuri, 2023; Mollah, 2024).

Ramadan activities, particularly the pesantren kilat program, represent intensive character development interventions. The three-day program focuses on practical aspects of Ramadan worship, enabling students to understand and practice various Ramadan-related ibadah. The program's objectives—instilling moral values, applying discipline and togetherness, and developing social solidarity—address multiple dimensions of character development. The inclusion of social activities like breaking fast together and charity distribution reinforces the connection between individual worship and social responsibility, aligning with Islamic teachings on holistic character formation (Ni'mah, 2021; Muhammad, 2022).

The use of habituation methods reflects understanding of how moral development occurs through repeated practice. The Principal's emphasis that moral development requires time and repetition aligns with educational theory that character formation occurs through consistent practice and internalization. The habituation of greeting teachers and fellow students, reciting prayers before and after learning, maintaining cleanliness, and congregational prayers represents practical application of Islamic values in daily school life. These habits, when consistently practiced, become automatic responses that reflect internalized character traits (Aqib et al., 2015; Lailiyah et al., 2019).

The integration of advising method alongside habituation demonstrates balanced approach to character development—combining practical habituation with cognitive and affective guidance. The Principal's explanation that advising is done during lesson delivery, outside activities, and after activities shows opportunistic approach to moral guidance. This aligns with the concept of character education as an ongoing, contextual process rather than isolated events. Students' positive responses to teacher guidance, as expressed by student appreciation of teachers' politeness, kindness, and interesting stories, indicate effectiveness of this combined approach (Nata, 2019; Mardi et al., 2021).

The identification of internal inhibiting factors reveals structural and resource challenges affecting PAI extracurricular implementation. The lack of harmonious coordination between facilitators creates individualistic work patterns that limit program development. This coordination problem, combined with pessimistic attitudes from the coordinator, reflects inadequate team management and leadership that impacts facilitator empowerment. The sense of belonging issue—where facilitators view responsibility as solely belonging to PAI teachers—indicates need for stronger institutional culture that recognizes character development as shared responsibility of all educators (Masykuri, 2023; Nahdiyah et al., 2022).

The suboptimal energy and time factor highlights the practical challenges of implementing extracurricular activities after regular school hours. Both teachers and students face fatigue issues that affect activity effectiveness. This finding suggests the need for reconsidering scheduling and time allocation to ensure activities are conducted when participants have sufficient energy and focus. The existence of conflicting extracurricular schedules presents additional challenge, as

students engaged in multiple activities experience divided attention and potential exhaustion (Rusmianti & Nurochmah, 2022; Mollah, 2024).

Funding limitations represent significant structural constraint affecting all aspects of extracurricular implementation. The Principal's explanation of dependence on BOS funds and Foundation support, with challenges in timely disbursement, reflects the financial vulnerability of private madrasahs. The inability to adequately pay honorarium teachers and fund facility improvements affects program quality and sustainability. The ongoing effort to promote zakat, productive waqf, and infaq reflects creative approach to addressing funding challenges, though more sustainable solutions are needed. This finding is consistent with research on financing challenges in private Islamic schools (Hariani et al., 2019; Susanto & Kustianing, 2019).

The external inhibiting factors, particularly the family environment, represent significant challenge to character development. The Principal's observation that some parents have indifferent attitudes toward their children's character development and lack role modeling at home highlights the critical importance of school-family partnership in character education. When parents entrust all responsibility to teachers without supporting character formation at home, the effectiveness of school-based programs is significantly reduced. This issue is compounded by the fundamental role of family as primary education, where many students lack support for learning Quran reading at home (Nahdiyah et al., 2022; Kasih & Nelly, 2020).

The teacher's observation that many students have not recognized hijaiyah letters and cannot read the Quran due to lack of family attention reflects educational disadvantage stemming from home environment. This finding aligns with research on family involvement in Quran learning. The explanation that parents' work commitments limit supervision and quality time underscores broader societal challenges affecting character development. Teachers' concern about what students do in cyberspace with friends reflects awareness of modern challenges, including digital influence and parental oversight limitations. This situation requires enhanced collaboration between schools and families (Safitri, 2020; Lailiyah et al., 2019).

The findings of this research align with and extend previous studies on character development through extracurricular activities. Consistent with Ni'mah's (2021) research at MI Miftahul Huda Kertonegoro, this study found that religious-based extracurricular activities contribute to religious character formation through planning, implementation, and evaluation processes. However, this research extends these findings by analyzing both temporary and sustainable activities, providing a more comprehensive framework for understanding character development programs. The identification of supporting and inhibiting factors similarly aligns with Ni'mah's findings on family support and limited supervision (Ni'mah, 2021).

This research also complements Muhammad's (2022) study at MTs Mu'allimat NW Anjani, which identified activities including worship training, Quran tilawah and tahsin, and tahfidz programs. Both studies emphasize the importance of habituation and role modeling methods. However, this research provides additional insight by examining the integration of madrasah and pesantren in implementing extracurricular programs, reflecting the unique institutional context of integrated madrasahs. The focus on both internal and external inhibiting factors also provides deeper understanding of implementation challenges (Muhammad, 2022).

The findings similarly reinforce Masykuri's (2023) research at SMP Negeri 23 Merangin, which identified various PAI extracurricular activities including weekly worship, Quran reading, and Ramadan activities. Both studies emphasize the importance of consistency and institutional support in character development. However, this research specifically addresses the Madrasah Ibtidaiyah level with younger students, requiring age-appropriate approaches such as audible recitation during prayers and simplified character habituation. The identification of funding and coordination challenges also extends understanding of implementation obstacles (Masykuri, 2023).

Based on the research findings and discussion, several strategies can be recommended for optimizing noble character development through PAI extracurricular activities. First, strengthening coordination and collaboration among facilitators through regular meetings, shared goal-setting, and mutual support can address individualistic work patterns and build collective responsibility for character development. This can be facilitated by structured leadership and clear distribution of responsibilities (Aziz, 2020; Susanto & Kustianing, 2019).

Second, improving time and resource management through strategic scheduling can address suboptimal energy and conflicting extracurricular schedules. Consideration should be given to reducing overlap between activities, distributing activities across different days, and ensuring students have adequate rest. The school might also consider integrating some extracurricular activities into regular school hours to reduce after-school fatigue (Rusmianti & Nurochmah, 2022; Mollah, 2024).

Third, expanding funding sources through community partnerships, alumni contributions, and institutional collaboration can address financial constraints. The school's ongoing efforts to promote zakat and infaq should be enhanced with more structured programs involving parents, community members, and potential donors. Building positive relationships with stakeholders and demonstrating program effectiveness can support these fundraising efforts (Kasih & Nelly, 2020; Hariani et al., 2019).

Fourth, strengthening school-family partnerships through structured parent education programs, regular communication, and shared expectations for character formation can address family-related challenges. The school can organize parent seminars on character development, provide resources for home learning support, and establish systems for monitoring student progress and home practice. Encouraging parent role modeling in applying Islamic values at home is essential for consistent character development (Nahdiyah et al., 2022; Safitri, 2020).

5. CONCLUSION AND SUGGESTIONS

This research concludes that the implementation of noble character development through Islamic Religious Education extracurricular activities at MIT Al-Asror, Summersari Village, Sekampung District, East Lampung Regency, encompasses both temporary activities integrated into annual programs and sustainable activities implemented weekly and monthly. The temporary activities include Islamic holiday commemorations (PHBI), pesantren kilat programs, breaking fast together, and charity distribution during Ramadan. These activities provide intensive, focused

character development experiences and reinforce Islamic identity and social responsibility. The sustainable activities include congregational prayers (dhuha and dzuhur), Quran reading learning programs, and noble character habituation. These activities provide consistent, ongoing character development through daily practice and habituation, helping students internalize Islamic values and develop disciplined, responsible, and moral behavior.

The research also identified several inhibiting factors affecting the implementation of noble character development. Internal factors include suboptimal energy and time management, conflicting extracurricular schedules, and limited funding resources. These structural constraints affect program quality, facilitator coordination, and resource availability. External factors primarily involve the family environment, where some parents demonstrate indifferent attitudes toward their children's character development and lack role modeling at home. This reduces the effectiveness of school-based character education and limits students' reinforcement of Islamic values outside the school environment. Addressing these challenges requires strategic planning, strengthened coordination, resource optimization, and enhanced school-family partnerships to create consistent, supportive environments for noble character development.

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