

EXTRA-CURRICULAR IMPLEMENTATION OF THE YOUNG MOSQUE ACTIVIST ASSOCIATION IN IMPROVING THE GOOD CHARACTER AND RELIGIOUS DEVOTION AT STUDENTS OF SMPN 6 MAKASSAR

**Marina Masdayanti Irawan, Rusli Malli, Rahmi
Dewanti Palangkey**

Universitas Muhammadiyah Makassar

Email: marinamasdayanti.1998@gmail.com;
rusli@unismuh.ac.id; rahmidewanti@unismuh.ac.id;

Abstract: The aim of this research is to describe the objectives of the extracurricular activities of the PAI Mosque Youth Association at SMPN 6 Makassar. Describe the implementation of PAI Mosque Youth Association extracurricular activities at SMPN 6 Makassar. Describe the supporting and inhibiting factors for extracurricular activities of the PAI Mosque Youth Association at SMPN 6 Makassar. This type of research is field research by taking data sources in the field through interviews as the main source. Supporting data is relevant to the research object that being studied. Then presented several findings regarding the extracurricular activities of the PAI Mosque Youth Association of SMPN 6 Makassar, how the implementation of extracurricular activities of the PAI Mosque Youth Association at SMPN 6 Makassar improving the good character and religious devotion. Inhibiting and supporting factors for the PAI Mosque Youth Association extracurricular program at SMPN 6 Makassar. The results of this research are the extracurricular activities of the PAI Mosque Youth Association in improving the good character and religious devotion. Achieve a balance between physical and spiritual education. During the activity.

Starting with an opening, then delivering the material and ending with a closing. Many things are taught such as discipline, responsibility, family in the organization, and leadership. 3) Strategies in the extracurricular activities of the Mosque Youth Association include discipline, memorization, grouping and repetition. Meanwhile, the methods used are coaching methods, social activities and direct student involvement. The learning model used is cooperative. The strategies used in extracurricular worship include strategies to get more grades in PAI subjects. Guidance, practice, delivery of prayer material and prayer laws.

Keywords: PAI Extracurricular, Mosque Youth Association, Good Character, Religious Devotion, Students

INTRODUCTION

From all the creatures on this earth, humans were created by Allah SWT with the most ideal structure. Both physiological and psychological components, or physical and spiritual components, form the human body. Humans are able to think, act, try, and decide what is good and right through perfection. Moral crisis, moral decline, and the decline of religious and governmental norms are serious concerns facing Indonesian society today. These problems not only affect adults, but also teenagers, who represent the nation's future hopes in upholding the ambition. In Indonesia, education plays a very important role and is a necessity because it has the power to transform individuals who do not have it into competent and successful humans. The goal of education is to produce competent human resources capable

of supporting Indonesia in upholding its dignity and honor. Additionally, education provides a platform for learners to transform or develop in all aspects of their lives, resulting in a well-rounded personality with high moral standards and the ability to act responsibly as individuals and as members of society. Even though teamwork is very important for achieving education, learning is not an easy task.

Islamic education includes all efforts to uphold and improve human nature and the resources that have been owned to develop human beings who have complete insight in accordance with Islamic standards. Therefore, it can be said that Islamic education covers all activities carried out in life with the aim of developing human potential so that in the future this human potential can be used and utilized in everyday life in accordance with the rules established by the Islamic religion. The education sector faces very big challenges because it must develop individuals who are able to compete in the global market by not only being professional in technology and information, but also developing strong moral character, a strong sense of faith in God, and good characteristic. As stated in Chapter II, Article 3 of Law Number 20 of 2003 concerning the National Education System (2016:7):

National education aims to develop the potential of students to become human beings who have faith and devotion to God, have the good character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. It also functions to develop abilities and build dignified

national character and civilization in order to make the nation's life more intelligent.

The Constitution of the Republic of Indonesia guarantees that every citizen has the right to receive education, including religious education. According to the 1945 Constitution Article 28 E paragraph 1, "Every person is free to embrace religion and worship according to his religion, choose education and teaching." Law Number 20 of 2003 Article 12 Paragraph 1 further strengthens the assertion of the right of every citizen to religious education by stating that "Every student in every educational unit has the right to receive religious education according to their faith, taught by educators of the same religion." Real-world experiences that can help students become more aware of God, the environment, other people, and themselves are developed in extracurricular activities. When examining the characteristics of religious extracurricular activities that might help in the development of high morals and strong devotion to worship.

Based on observations at Junior High School 6 Makassar, phenomena such as the presence of behaviors and actions among students that indicate a decline in morals, as well as the emergence of violations leading to negativity among students, are still commonly encountered in the school environment. Students usually experience a moral decline in junior high school, which manifests as juvenile crime. Students at this age likes to trying new things and are naturally curious. They also have a strong desire for self-actualization, and maintaining relationships is one of their most difficult

tasks. On the other hand, PAI subjects require people to learn and practice morals and worship. However, this is not in line with the number of PAI lesson hours offered by schools, which is only two to three teaching hours. To determine the condition of Junior High School 6 Makassar regarding noble morals, which describes the overall characteristics of students in the school. Here are examples related to noble morals carried out by some students at Junior High School 6 Makassar: there are several students involved in inappropriate gangs, students who dare to speak rudely to their friends and even their teachers, the habit of eating while walking, littering, lack of concern for the school environment, leaving trash around until a teacher instructs them to clean it up. Careless behavior, not caring about the school environment, and leaving rubbish behind make teachers have to issue cleanliness orders. Realizing this, Junior High School 6 Makassar looked for alternative problem solving methods to fulfill the goals, vision and mission outlined in the curriculum, especially supervising religious extracurricular activities to increase harmony among the younger generation at the Baitul Ilmi Mosque (kerambit). The aim of this research is to find out how the introduction of religious extracurricular activities at Junior High School 6 Makassar increases students' devotion to worship and high morals.

RESEARCH METHODS

This research is descriptive qualitative research, namely a type of research where the process of collecting descriptive data from people and actors who can be observed through the use of qualitative data is known as qualitative research. The purpose is to act as a strategy. This research employs a qualitative descriptive research methodology in an effort to provide a descriptive overview or description of a group of systematically researched matters related to known facts. According to Moleong, qualitative research deviates from the natural paradigm, which is the empirical reality that occurs in social-cultural environments and is interconnected, thus requiring a comprehensive disclosure of social phenomena. Sugiyono defines qualitative research as an approach to studying natural objects where the main instrument is the researcher, sampling of data sources is carried out deliberately and progressively, triangulation (combination) is a data collection method, data analysis is inductive/qualitative, and meaning findings are prioritized in research qualitative over generalization. Choosing qualitative research guarantees the validity of the data source because research findings come from facts in the field and not just theory. This study aims to clarify how the implementation of religious extracurricular activities at SMPN 6 Makassar enhances high morals and strong commitment to worship among the members. As mentioned, the type, nature, or condition of the research data then becomes a consideration when classifying or grouping it. Once the data is complete, conclusions are drawn.

DISCUSSION AND RESULTS

Morals and religious devotion of students at Junior High School 6 Makassar

In the midst of the hustle and bustle of school life which is full of the dynamics of adolescent development, a religious light shines at Junior High School 6 Makassar, the Mosque Youth Association (IRMAS) is a strong pillar in guiding students towards a deeper understanding of religious values and a spirit of togetherness. With the existence of the Mosque Youth Association at Junior High School 6 Makassar as one of the religious extracurricular programs, it certainly explores the role of the teacher, where the supervisory teachers and core members of the Junior High School 6 Makassar Youth Association (IRMAS) are solid between students and supervisors carrying out very detailed activities in shaping student character. The teacher, in their role as an educator, provides various forms of guidance to students so that their character regarding morals matures through the worship activities conducted in this extracurricular program. Muhammad Warham S.Ag., M.Pd. As the informant the researcher interviewed said:

"The Mosque Youth Association (IRMAS) at Junior High School 6 Makassar is not only a religious organization, but also a spiritual family that gives more meaning to each student's steps.

Researchers see that Junior High School 6 Makassar has an organization that is strong with Islamic values and a

spirit of togetherness, namely the Mosque Youth Association or what is usually called (IRMAS). Researchers see the Mosque Youth Association at Junior High School 6 Makassar as a school organization that is programmed through the religious extracurricular program of Junior High School 6 Makassar, to become a forum for students to develop spirituality, increase the values of piety through its activities, and also strengthen religious ties between students. As the participation, activities, and positive impact generated by the Mosque Youth Association (IRMAS) of Junior High School 6 Makassar, according to the informant interviewed by the researcher, the IRMAS supervisor at Junior High School 6 Makassar, Muhammad Warham, S.Ag., M.Pd, stated:

The Mosque Youth Association (IRMAS) at Junior High School 6 Makassar is not just an association but is also a small family that has noble goals. The members are involved in various kinds of religious activities such as religious studies, competencies about Islam and so on. This organization creates an environment that supports holistic self-development.

In the results of interviews with informants conducted by researchers, researchers understand that the formation of students' morals through religious devotion at Junior High School 6 Makassar through the Mosque Youth Association (IRMAS) activity program is through religious studies and competency development regarding Islam. The existence of the Mosque Youth Association (IRMAS) at Junior High School 6 Makassar is a driving force for religious learning programs that create a religious environment in state schools

for holistic self-development. Muhammad Ridwan Al- Aliim as chairman of the Mosque Youth Association (IRMAS) SMPN 6 Makassar who has the status a child of *Al- Markaz TPA Pondok Al-Islami* and also as a little Qori at *Al- Markaz* and Junior High School 6 Makassar is certainly proof of the quality of the Mosque Youth Association (IRMAS) at S Junior High School 6 Makassar. Mehdy Rahim Bazargan , or often known as Mehdy, is the deputy chairman of the Mosque Youth Association (IRMAS) of Junior High School 6 Makassar who is currently in eighth grade. Mehdy says:

"I like playing games but don't want to be a gamer because it's just a hobby. I'm also a teenager who wants to gain knowledge at a public school. But didn't go to TPA, even though usually my friends who went to public schools outside of school, had to take additional tutoring to learn religious knowledge, because public schools usually not teach religious knowledge that can shape us as students. But Junior High School 6 Makassar we don't need to take part in additional programs outside of school, such as TPA, Tahfidz, and so on. Because at SMPN 6 Makassar there is already a religious extracurricular program that buildinu us up. It's not just an ordinary religious activity that is often found in other state schools. But at Junior High School 6 Makassar through this Mosque Youth Association program. We are provided with in-depth knowledge through studies and other coaching programs."

At SMPN 6 Makassar, the extracurricular activities of the Mosque Youth Association (IRMAS) are included in the local curriculum work program which is included in the self-

development process in the field of developing interests and talents which are included in non-academic fields. One of the categories of extracurricular activities at Junior High School 6 Makassar is religious extracurricular activities. The principal fully supports the holding of Mosque Youth Association (IRMAS) extracurricular activities at Junior High School 6 Makassar as a religious extracurricular program, this was conveyed by the principal Dr. H. Munir, S.Ag., M.Ag :

"Yes, of course I am very happy with religious extracurriculars. That's why I am at Junior High School 6 Makassar, even though I am a public school, there is a balance between religious activities and general activities. So physical formation through sports spiritual formation through religious mental activities. "So when I first entered Junior High School 6 Makassar, what I built was a mosque as a center for religious activities."

From this interview, it can be understood that the school principal strongly supports religious extracurricular activities as a form of holistic self-development activity. This was demonstrated when he first served as school principal and built a mosque as a center for religious activities. Junior High School 6 Makassar is a public school, however, the principal wants there ta balance between religious activities and general activities, for example through religious activities to form a religious mentality and sports activities to form physically. The researcher understands that the formation of students' morals and religious devotion is due to the existence of a religious organization at. Junior High School 6 Makassar,

namely the Mosque Youth Association (IRMAS) as an extra-religious program in coaching and spiritual development for students which is carried out holistically.

Implementation of the Extracurricular PAI Mosque Youth Association in Improving the Noble Morals and Obedience of Worship of Students at Junior High School 6 Makassar?

This PAI extracurricular activity is called IRMAS (Mosque Youth Association), which is an organization that strengthens and deepens Islamic teachings. In the social sphere it is also called IREMA (Mosque Youth Association) or Mosque Family Council (DKM). In IRMAS various activities are taught such as forums, teaching, da'wah, and various Islamic knowledge. Additionally, students are also taught to work together to create family relationships between students, strengthen ties and create solidarity between members. In Islam it is also usually called *Hablum Minannas* (relationship between humans and humans) because basically humans are social creatures who cannot live independently so teaching is needed to be able to respect other people. PAI extracurricular activities at Junior High School 6 Makassar are implemented into three activities, namely da'wah, and routine midday prayers, zikir wirid infaq zakat and alms. This was also expressed by the school principal Dr. H. Munir, S.Ag., M.Ag :

"At Junior High School 6 Makassar there are many extracurricular programs, one of them is also

extracurricular Islamic religious education which is divided into 3 more, there are da'wah activities, congregational prayer , remembrance, zakat, infaq, alms."

The following will explain each PAI extracurricular activity:

1. Religious missionary activities

Religious da'wah activities were initially established as extracurricular Islamic religious education that these da'wah activities were based on the absence of activities in the extracurricular program of the PAI Mosque Youth Association and encouragement from the school community to make students have strong faith and have an understanding of religion. Furthermore, due to the limited time allocated for Islamic Religious Education classes, students can also learn more about it outside of class hours, such as through the extracurricular activities of the Mosque Youth Association, which include preaching activities. "Every activity surely has goals that it aims to achieve through implementation, and the extracurricular program of Islamic Religious Education, Mosque Youth Association (IRMAS), is no exception. Mr. Muhammad Warham, S.Ag., M.Pd, as the supervisor of the extracurricular PAI preaching activities, revealed:

"Da'wah activities are formed with the aim of forming students' Islamic personalities and to increase scientific insight related to religion, especially in terms of worship, faith and morals. Furthermore, it is also hoped that they will be able to have noble morals and devotion to worship so that students can actualize the

teachings of the Islamic religion that have been obtained in all aspects of life."

From this interview, it can be understood that the aim of holding extracurricular da'wah is to shape students' personalities in an Islamic way and broaden students' insight in the religious field, especially in matters of worship, belief and morals. The next goal is that students are expected to have noble morals and devotion to worship so that they can apply the teachings of Islam in their daily lives. Noble morals are very important in everyday life, because basically everyone will judge other people's personalities from the way they behave. Furthermore, noble morals also reflect how their hearts are. The principal of the school, Dr. H. Munir, S.Ag., M.Ag he said:

"The purpose of implementing it is to achieve a balance between physical education and spiritual education in accordance with the aims of education, namely that the aim of education, apart from making the life of the nation intelligent, also includes increasing faith and devotion to God"

However, at this time the da'wah activities in the extracurricular Islamic religious education (PAI) program of the Mosque Youth Association (IRMAS) have stopped temporarily, this was conveyed by Mr. Muhammad Warham , S.Ag., M.Pd. as the supervisor of religious IRMAS:

"The da'wah extracurricular activity is currently still running, but because of the pandemic, face-to-face meetings have only started now, although they are not yet fully underway, so we are having difficulty finding

members. When the activity was taking place, there were only a few people taking part. "But we are still trying to ensure that IRMAS extracurricular and da'wah activities continue after learning takes place as usual."

Based on the results of interviews and documentation, the Mosque Youth Association's extracurricular activities and da'wah activities were founded in 2000 based on encouragement from the community and limited time for Islamic Religious Education lessons in class so that they could study it again by taking part in the Mosque Youth Association's extracurricular activities. The aim of carrying out the Mosque Youth Association's extracurricular activities and the da'wah activities in it is to shape oneself in an Islamic way and increase religious insight, especially in terms of faith, morals and worship. Then to built noble morals they can apply Islamic teachings in their daily lives. However, currently this religious extracurricular is just about to start again due to the Covid 19 pandemic and there are few people interested in it, now that the pandemic is starting to gradually improve and it is being carried out face to face as usual, the extracurricular supervisors and members of the Mosque Youth Association will try to find members again so that da'wah activities can continue.

2. Congregational prayer activities

In the extracurricular program of the PAI Mosque Youth Association (IRMAS) at Junior High School 6 Makassar, congregational prayers which are held at noon time

have become a routine activity. This is based on the existence of the IRMAS religious extracurricular program at Junior High School 6 Makassar. Through this PAI extracurricular program, the school community continues to develop the spiritual values of students so that they have strong faith values and increase their devotion to worship. With the flexibility of lesson time, the worship routine is carried out at the same time as dhikr and wirid activities to train students in worship. Worship activities in the PAI Mosque Youth Association extracurricular program have goals to be achieved through implementing congregational prayers. Mr. Muhammad Warham, S.Ag., M.Pd as the supervisor of the religious extracurricular program for da'wah activities revealed:

“We continue to strive to provide special guidance in developing students' personalities. The existence of this extracurricular Islamic religious education program is an opportunity to provide special guidance to increase students' piety and religious potential at the end of prayer. We all know that in public schools, it's very challenging to develop students' religious aspects due to the existing education curriculum, which doesn't provide enough opportunity for students' religious development. Two hours of religious subjects won't suffice without policies through a local curriculum from the school. The religious extracurricular program of the Mosque Youth Association is a forum for carrying out routine guidance for students.

The character of each student is different, so to convey material so that they understand and are interested,

strategies and methods are needed. This Islamic religious education extracurricular program is an opportunity for teachers or coaches to provide teaching strategies and methods. So the role of the teacher here is very important because of how to unite each student's different character in capturing the material being explained. What is meant by strategy here is a plan that is prepared to achieve certain targets and then to realize it requires methods that support the strategy. In the Mosque Youth Association's extracurricular activities, special strategies and methods are also applied to carry out the activities. The strategies and methods used in extracurricular worship have been conveyed by Mr. Muhammad Warham, S.Ag., M.Pd. He said:

"The strategy is to get more value in PAI subjects and modeling strategies, so later as a coach I will provide practices and examples such as prayer procedures. Then the method that I use is like the method in general, like the movement method, the method of delivery when the material related to the Prophet's prayer procedures is reading the terms and laws."

From the results of interviews and documentation, the strategy used in religious extracurricular activities in worship activities is firstly a strategy to get more value in PAI subjects. Second, the modeling strategy, here the trainer acts as someone who provides examples such as prayer procedures and through direct practice and provides material related to prayer reading and its laws. Then, to support this strategy, several harmonious methods are used, namely a method for delivering material. The first is the delivery method, used

when providing material about prayer such as the prophet's prayer procedures. Both materials are used when teaching about prayer reading and its laws. Then students practice directly. So students here not only listen to the material but they also practice as guided by the instructor.

Supporting factors and inhibiting factors

Evaluation of the implementation of the PAI Mosque Youth Association extracurricular in improving students' noble morals and devotion to worship

Evaluation is an activity carried out to collect information about the performance of something in the form of methods, strategies, people and equipment to determine the best alternative for making decisions. This evaluation is very important to carry out in an activity because it can determine whether the activity is going well or not. If the results of the evaluation are not as expected then other alternatives are used to correct these deficiencies and obstacles. This evaluation is carried out at the end of each meeting. In the extracurricular Islamic religious education (PAI) Mosque Youth Association (IRMAS) at Junior High School 6 Makassar, evaluations are carried out at the end of the semester which are included in the grades in report. This is in accordance with the statement of the principal, Dr. H. Munir, S.Ag., M.Ag. he said: "The evaluation is done through semester activities, that is included in the extra activity score

report ." According to the principal of Junior High School 6 Makassar, there are no obstacles in PAI extracurricular activities. This was conveyed by Dr. H. Munir, S.Ag., M.Ag. he said: "I don't think there are any obstacles because the children who participate are already in line with their respective fields, so they enjoy it." Based on the researcher's observation, in terms of their desire to participate in the Islamic Religious Education extracurricular activities, there are no obstacles at all because they participate according to their talents and interests. However, if you look at it from another perspective, such as the recruitment of members carried out by every religious extracurricular, there are definitely obstacles they face. Because some of them are still embarrassed and none of their classmates or closest friends are participating. Apart from that, they also don't know about the talents they have. The role of the coach here is very important to invite them and explore their talents.

a. Da'wah activities

At the end of each meeting, an evaluation will be held regarding the progress of extracurricular Islamic religious education, especially in da'wah activities. This evaluation is very important to carry out because it is a benchmark for whether the process of extracurricular activities in activities has been achieved optimally, or whether there are obstacles during the process of extracurricular activities in da'wah activities. In an interview with the deputy principal for

curriculum, Neni Iryani, S.Pd., M.Pd regarding the IRMAS extracurricular program, said:

"There must be an evaluation, we carry out this evaluation once a month. There are three work programs that I created, the first is a weekly, monthly and annual work program. The object of weekly is about coaching, but at the end of the month we have an evaluation, the first of which is to evaluate which members are absent and inactive, what the cash will be like this month, and we coordinate facility issues for IRMAS. If it's annual, we hold annual activities such as zakat. "So there is also an assessment in the report cards for each semester. Here the assessments are A and B, so if they are not active enough, they get a B and vice versa and a description is also given in their respective report cards as evaluation material in the next semester."

From this interview it can be understood that evaluation of extracurricular da'wah activities is carried out once a month. This evaluation includes member attendance, monthly cash payments and coordinating facility problems because these will definitely experience depreciation and need to be fixed. The evaluation results are recorded in student report cards which are carried out at the end of each semester, namely once every 6 months, for grades given A and B. The A grade category is given to those who actively participate in extracurricular da'wah activities and the B grade is given to those who are less active, so there is no grade. C on the report card. Furthermore, in order to continue the activeness of this da'wah activity, the supervisors also create work programs including weekly work programs, monthly work programs

and annual work programs. The weekly work program is about training, the annual work program is holding social religious activities in the form of annual alms donations. Deputy principal for curriculum Neni Iryani, S.Pd., M.Pd as research informant said:

From the results of the observations that have been carried out, an evaluation is also carried out at the end of the meeting in the form of advice on the shortcomings of the drums they produce so that they can use them as learning material for them to improve at the next meeting.

In extracurricular da'wah activities, there are also obstacles faced. This was conveyed by Mr. Muhammad Warham, he said: "The main obstacle concerns members, especially female members. There are very few female members every year. During the corona period there were only three boys, but the coaches and seniors also had to work together to get new members. So my job is to encourage them to come along, not just let me invite you, no. I asked why don't you take part in the activity, let's try it first. And thank God, there are now many IRMAS members." "The important thing is that I take members first, we select them if they can play an active role in this Mosque Youth Association Organization." From this interview it can be understood that the obstacle faced in extracurricular activities in da'wah is the problem of finding members. Most importantly, IRMAS members are women because when the teachings were new there were only a few juniors and seniors. There are only a few junior male members. The supervisor did not just remain

silent, he worked together with IRMAS members to look for members by embracing them and inviting them to try first and the result is that there are currently forty members. Another obstacle faced is the problem of finding ready administrators. Therefore, the supervisors have the initiative so that they become members first and then select who can become administrators. For the obstacles faced by extracurricular members in these da'wah activities, namely the problem of readiness for social activities, they must have the ability in matters relating to social activities from the da'wah program through IRMAS. This is in accordance with Rafly's statement as an extracurricular member, Rafly said: "If there are difficulties, usually when there are social activities through da'wah activities in extracurricular programs, many of my friends don't want to. Because they was afraid of lecturing, they said they was brave if they lectured they mother. If they lectured they mother, they would be brave, they would lecture back."

b. Religious activities

Evaluations carried out on extracurricular worship are carried out every month and at the end of the semester. The evaluation which is carried out every month is carried out by giving a written or oral exam or can also be a practical exam depending on the prayer material that has been presented at meetings during one month. Then the evaluation carried out at the end of this semester is the same as other extracurriculars, namely the results of their participation in extracurriculars for one semester are recorded in their

respective report cards. This was conveyed by Mr. Muhammad Warham, he said:

"We carry out evaluations every month, four meetings per month, so we can see how they are doing, this is sometimes done with written exams or oral or practical exams." Continue to carry out subsequent evaluations at the end of each semester, so that later the results of their participation in extracurricular worship will be recorded in their respective report cards."

In extracurricular worship, there are also obstacles faced, namely the small number of people interested in extracurricular worship because Junior High School 6 Makassar is a public school and not based on an Islamic boarding school, so sometimes students often not doing prayer. Even like that, extra-curricular da'wah continues even though some people do not carry out prayers, but because of the pandemic yesterday and worship activities were not carried out in mosques as well as teaching and learning programs so they stopped temporarily. This has been conveyed by Mr. Muhammad Warham, he said: "The problem we face is that because Junior High School 6 Makassar is a public school and not Islamic boarding school-based, there are some who are interested in taking part in extracurricular worship. But thankfully, it continued to run even though it paused temporarily before due to the pandemic."

CONCLUSION

From the discussion of the study regarding the implementation of religious extracurriculars to improve noble morals and devotion to prayer among students at Junior High School 6 Makassar, it can be concluded that:

1. Junior High School 6 Makassar is a public school, however, the principal wants there to be a balance between religious activities and general activities, for example through religious activities to form a religious mentality and sports activities to form physically. The formation of students' morals and devotion to worship is due to the existence of a religious organization at SMPN6 Makassar, namely the Mosque Youth Association (IRMAS). As an extra-religious program in coaching and spiritual development for students which is carried out holistically.
2. The extracurricular formation of the Mosque Youth Association (IRMAS) at Junior High School 6 Makassar with da'wah and worship activities was due to encouragement from the school community so that they have a holistic religious understanding, have strong faith and to achieve a balance between physical education and spiritual education. Then the extracurricular aim of the mosque youth association is firstly to shape the students' personalities in an Islamic way and broaden their insight, especially in terms of religious observance, morals and creeds.

3. Based on observations made by researchers, if we look at it in terms of their desire to participate in religious extracurricular activities, the supporting factor for religious extracurricular activities is that there are no obstacles because they participate in accordance with their talents and interests. However, it does not rule out the possibility that if we look at it from another perspective, such as the recruitment of members carried out by every religious extracurricular, there will definitely be obstacles they face. Because some of them are still embarrassed and none of their classmates or closest friends are participating. Furthermore, they also don't know about the talents they have. The role of the coach here is very important to invite them and explore their talents.

REFERENCES

- Achmadi, *Ideologi Pendidikan Islam*. (Yogyakarta: Pustaka Pelajar, 2005), Cet. 1, h.29.
- Dr. H. Munir, S.Ag., M.Ag. *Kepala Sekolah SMPN 6 Makassar*, Wawancara 13 Januari 2024
- Heny Narendrany Hidayati dan Andri Yudiantoro, *Psikologi Agama*, (Jakarta: UIN Jakarta Press, 2007),
- Hikmah Maros and Sarah Juniar, “*Pengertian Pendidikan*,” 2016, h. 1–23
- Lexy Moleong, *Metode Penelitian Kualitatif*. (Bandung: Remaja Rosyda Karya, 2002),

Marina Masdayanti Irawan, Rusli Malli, Rahmi Dewanti Palangkey

Rafly, *Anggota Ikatan Remaja Masjid (IRMAS) SMPN 6 Makassar*, Wawancara 11 Januari 2024

Muhammad Warham, S.Ag., M.Pd. *Pembina Irmis SMPN 6 Makassar*, Wawancara 9 Januari 2024

Mehdy Rahim Bazargan, *Wakil Ketua Ikatan Remaja Masjid (IRMAS) SMPN 6 Makassar*, Wawancara 11 Januari 2024.

Moleong dalam U. Maman Kh, dkk, *Metodologi Penelitian Agama; Teori dan Praktek* (Jakarta: PT Raja Grafindo Persada, 2006),

Neni Iryani, S.Pd., M.Pd. *Wakil Kepala Sekolah Bidang Kurikulum, SMPN 6 Makassar*, Wawancara 13 Januari 2024

