



MEANS FOR DEVELOPING STUDENTS' ETHICS AND MORALITY THROUGH PARTICIPATION IN ISLAMIC SPIRITUAL ACTIVITIES AT SMPN 19 SURABAYA

Ariana Dewi Masitho

¹ Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

Email Corresponding Author: masithohdewi21@gmail.com

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ABSTRACT

This study aims to explore the impact of participation in Islamic Religious Activities as a means of developing students' ethics and morals at SMPN 19. The research method used is qualitative with a case study approach. Data were collected through observation, interviews, and document analysis related to Islamic Religious Activities at the school. The findings show that students' participation in these activities has a positive impact on their psychosocial well-being, including an increased sense of social connectedness and better emotional regulation. Moreover, these activities serve as an effective medium for developing students' ethics and morals by enhancing their awareness of religious values, honesty, and social responsibility. The implications of this study provide a clearer perspective on the important role of Islamic Religious Activities in supporting character development among students at SMPN 19 Surabaya.

Keywords: Islamic Religious Activities, student participation, psychosocial well-being

ABSTRAK

Penelitian ini bertujuan untuk mengeksplorasi dampak partisipasi dalam kegiatan Kerohanian Islam sebagai sarana pengembangan etika dan moral siswa di SMPN 19. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan studi kasus. Data dikumpulkan melalui observasi, wawancara, dan analisis dokumen terkait kegiatan Kerohanian Islam di sekolah tersebut. Hasil penelitian menunjukkan bahwa partisipasi siswa dalam kegiatan Kerohanian Islam memiliki dampak positif pada kesejahteraan psikososial mereka, termasuk peningkatan rasa keterbubungan sosial, pengendalian emosi yang lebih baik. Selain itu, kegiatan tersebut juga menjadi sarana efektif dalam pengembangan etika dan moral siswa, dengan meningkatkan kesadaran akan nilai-nilai agama, kejujuran, dan tanggung jawab sosial. Implikasi penelitian ini memberikan pandangan yang lebih jelas tentang peran penting kegiatan Kerohanian Islam dalam mendukung pembentukan karakter siswa di SMPN 19 Surabaya

Kata Kunci: Kegiatan Kerohanian islam, partisipasi siswa dan psikososial

INTRODUCTION

The development of students' ethics and morals is a crucial aspect of education (Daryanto & Ernawati, 2024). One of the mediums utilized to achieve this objective is participation in religious activities, particularly Islamic spiritual programs (Kerohanian Islam). These activities are believed to have a significant impact not only on students' religious development but also on their psychosocial well-being. This study seeks to explore the impact of student participation in Islamic spiritual activities on their psychosocial well-being at SMPN 19 Surabaya. Furthermore, it is important to understand the legal framework that governs Islamic spiritual activities in educational institutions. This legal basis not only





provides guidance for the implementation of such programs but also emphasizes the importance of integrating religious values within the context of formal education.

The Minister of Religious Affairs Regulation (PMA) No. 16 of 2010, Article 17, stipulates that the supervision and development of Religious Education Teachers (GPAI), including Islamic Religious Education Teachers and Supervisors in schools, is carried out nationally by the Director General or an official appointed by the Minister (in this case, the Director General of Islamic Education). The development efforts are directed at improving competencies and qualifications through various means, including education, training, certification, knowledge enrichment, internships, appreciation, competitions, assignments, participation in professional organizations, and other relevant methods (*Etika Profesi Guru PAI*, n.d.). Law No. 20 of 2003 on the National Education System states that education is a conscious and planned effort to create a learning environment and learning process in which learners actively develop their potential. The goal is for them to possess spiritual strength, self-control, personality, intelligence, noble character, and the skills necessary for their personal and societal well-being, as well as for the nation and state. This provision underscores the importance of equipping students with the ability to participate meaningfully in social life (Hayatunnisa Hayatunnisa et al., 2024).

Education holds not only a cognitive responsibility but also a moral obligation to shape a well-rounded personality. One of the essential dimensions in personality formation is the development of ethics and morality, which serve as the foundation for nurturing responsible and virtuous character. Ethics and morals are not merely formal codes of behavior, but rather noble values rooted in self-awareness, respect for others, and harmonious relationships with the Divine. In the Indonesian educational context, the cultivation of ethics and morality is an integral part of character education, as outlined in the national educational objectives (Fahmi et al., 2021).

The modern era, marked by rapid technological and informational advances, has significantly influenced the mindset and behavior of adolescents. Traditional values and social norms are increasingly being displaced by a culture of instant gratification, individualism, and hedonism. This situation has raised concerns, particularly within the educational sphere, regarding the erosion of moral values among students (Mts et al., 2015). Phenomena such as bullying, lack of empathy, impoliteness, and even acts of violence in schools serve as concrete evidence of the urgent need for character development. Consequently, schools are expected not only to serve as centers for the transmission of knowledge but also as institutions for moral cultivation.

Moral development is a fundamental component of the educational process, particularly in shaping students' personalities and character so they may live in harmony with social, religious, and cultural norms (Zuldafrial, 2021). Morality involves not only the ability to distinguish between right and wrong but also the awareness and responsibility to act in accordance with prevailing values and to accept the consequences of one's actions (Albar et al., 2024). Therefore, moral education is inseparable from the broader objective of producing ethically conscious and noble-minded generations. In general, moral development refers to the process by which individuals acquire, comprehend, and apply moral and ethical



values in everyday life. This process begins in early childhood and continues throughout life, influenced by family, school, peers, and the surrounding society. Formal education in schools plays a strategic role in reinforcing moral values, as schools are not merely places for knowledge transfer, but also institutions that instill values such as kindness, justice, honesty, and social responsibility (Rusuli, 2022). Moral development within education aims to cultivate individuals with moral sensitivity who are able to act in accordance with values of goodness, justice, and humanity. In this context, schools are expected to serve as conducive environments for the moral development of students through both academic and non-academic activities (Fahmi et al., 2021). One tangible initiative that schools can undertake is the organization of spiritual activities designed to instill religious and ethical values in students.

One strategic approach to shaping students' ethics and morality is through well-structured and systematically programmed religious activities. Islamic spiritual activities (Rohis), organized by schools, serve as an important vehicle for the internalization of religious values, which contribute to the formation of student behavior and character. Moral development is a lifelong process through which individuals form and adopt the moral and ethical values required to interact in a just and cultured society (Husni, 2024). Individuals gain an understanding of moral values through family, peers, and their surrounding social environment. In addition to these, educational institutions also play a critical role in shaping individual morality. The objective of moral development is to enable individuals to distinguish between right and wrong (Daryanto & Ernawati, 2024), appreciate values such as honesty, justice, loyalty, and wisdom, and to respect human rights and diversity in society (Wulan Kamalia et al., 2020).

SMPN 19 Surabaya is one of the public schools that places a strong emphasis on Islamic spiritual activities as part of its character education strategy. A variety of Rohis programs are conducted regularly, ranging from daily activities such as morning Qur'anic recitations and congregational Dhuha prayers to occasional programs like short-term boarding schools (*pesantren kilat*) and Islamic holiday commemorations. Student participation in these programs not only reflects religious awareness but also contributes to the formation of positive attitudes and behaviors.

Nevertheless, the effectiveness of Rohis activities in developing students' ethics and morality is influenced by various factors, including family background, social environment, personal motivation, and support from the school. Moreover, students' and teachers' understanding of the meaning and purpose of spiritual activities plays a crucial role in determining the success of character education. Therefore, it is important to examine how student participation in Islamic spiritual activities can genuinely serve as a means for ethical and moral development, and how these activities impact their psychosocial well-being.

This study aims to explore in-depth the dynamics of Islamic spiritual activities at SMPN 19 Surabaya and their relationship to the development of students' ethics and morals. It also seeks to identify factors influencing student participation and to understand the perceptions of students and teachers regarding the impact of these activities on personal and social development. Accordingly, the findings of this research are expected to contribute



both theoretically and practically to the enhancement of character education based on spiritual values within the school setting.

Through this research, it is expected that a deeper understanding will be obtained regarding the relationship between participation in Islamic spiritual activities and students' psychosocial well-being. Furthermore, the study aims to provide a comprehensive overview of the implications of the legal framework for the implementation of religious activities in educational institutions. In the educational context, understanding psychosocial aspects is crucial as it influences how students learn, interact with peers and teachers, and adapt to the school environment. Teachers and educators need to pay attention to psychosocial dimensions in order to support the holistic development of students and to create a supportive learning environment.

As an educational institution in Surabaya, Indonesia, SMPN 19 Surabaya is strongly committed to facilitating the comprehensive development of its students. One of the facilities provided is the Islamic spiritual program, which is designed to reinforce students' religious, moral, and ethical values. This study aims to explore the impact of student participation in Islamic spiritual activities on the development of their ethics, morals, and psychosocial well-being at SMPN 19 Surabaya. Through this research, it is hoped that a more in-depth understanding will be gained regarding the role of Islamic spiritual activities in shaping students' character and well-being at the junior high school level.

The research questions that guide this study are:

1. How does student participation in Islamic spiritual activities at SMPN 19 Surabaya influence the development of their ethics and morals?
2. What factors influence the level of student participation in Islamic spiritual activities at SMPN 19 Surabaya?
3. What is the relationship between participation in Islamic spiritual activities and the psychosocial well-being of students at SMPN 19 Surabaya?
4. How do students and teachers perceive the impact of participation in Islamic spiritual activities on the development of students' ethics, morals, and psychosocial well-being at SMPN 19 Surabaya?

By formulating these research questions, the study aims to explore how participation in Islamic spiritual activities relates to students' ethical, moral, and psychosocial development, and to understand the factors influencing participation as well as perceptions regarding the significance of such involvement.

METHOD

This study employs a qualitative approach with a descriptive research design. This approach was chosen as it aligns with the research objective: to explore in depth the phenomenon of student participation in Islamic spiritual activities (Kerohanian Islam) and its impact on their ethical, moral, and psychosocial development. A qualitative method allows the researcher to understand social realities from the participants' perspectives and to capture the underlying meanings behind their actions and experiences within the school context.



The research was conducted at SMPN 19 Surabaya, selected as the study site due to its active implementation of various Islamic spiritual activities as part of its student character development program. This location was chosen purposively based on the consideration that religious activities at the school are diverse and well-structured, and they receive strong support from both the school administration and Islamic education teachers.

Data collection in this study was carried out using three primary techniques: in-depth interviews, observation, and document analysis. Interviews were conducted with students who actively and less actively participated in Rohis activities, as well as with supervising teachers and Islamic education teachers. The interviews were semi-structured to allow for broader and more open exploration of information and to authentically capture participants' experiences and perceptions.

In addition to interviews, direct observation of Islamic spiritual activities was also conducted to understand how the internalization of ethical and moral values occurs in practice. The researcher observed activities such as morning Qur'an recitation (tadarus), congregational Dhuha prayer, religious study sessions (pengajian), and other spiritual programs. These observations aimed to directly assess students' social interactions, attitudes, and behaviors during the activities, as well as their active engagement in each program.

Document analysis involved examining relevant documents such as activity schedules, activity reports, photographs or videos, and attendance records. These documents served as supporting data to reinforce findings from interviews and observations. Once all data were collected, the analysis was conducted using a thematic analysis approach. Interview data were transcribed and analyzed by identifying key themes related to the research questions. The analysis process included data reduction, data display, and conclusion drawing. Through this approach, the researcher aimed to construct a comprehensive narrative on how participation in Islamic spiritual activities serves as a medium for the development of students' ethical and moral values, and how it affects their psychosocial well-being within the school environment.

In the research titled *"A Medium for Developing Students' Ethics and Morality: The Impact of Participation in Islamic Spiritual Activities on the Psychosocial Well-being of Students at SMPN 19 Surabaya"*, the indicators are as follows:

1. The level of student participation in Islamic spiritual activities.
2. Changes in students' psychosocial well-being before and after participating in the activities.
3. The development of students' ethical and moral values as a result of their participation in religious activities.
4. Students' perceptions of the benefits of Islamic spiritual activities in their daily lives.

These indicators guide the collection of relevant data and the analysis of the impact of participation in Islamic spiritual activities on the psychosocial well-being and the ethical and moral development of students at SMPN 19 Surabaya.



No.	Indikator	Instrumen Pertanyaan
1.	The level of student participation in Islamic Spirituality (Rohis) activities	<ol style="list-style-type: none">1. I actively participate in congregational prayers at school.<ol style="list-style-type: none">a. Frequentlyb. Infrequentlyc. Occasionally2. I attend Islamic Spirituality (Rohis) activities at school.<ol style="list-style-type: none">a. Frequentlyb. Infrequentlyc. Occasionally3. I participate in other religious activities at school, such as sermons, scripture studies, or social events related to Islam.<ol style="list-style-type: none">a. Frequentlyb. Infrequentlyc. Occasionally4. I take part in religious activities outside school hours, such as Quran study groups or religious events at the mosque.<ol style="list-style-type: none">a. Frequentlyb. Infrequentlyc. Occasionally5. I am actively involved in religious organizations or events at school, such as prayer groups, study circles, or charity events.<ol style="list-style-type: none">a. Frequentlyb. Infrequentlyc. Occasionally6. I believe it is important to participate in Islamic Spirituality activities at school.<ol style="list-style-type: none">a. Strongly agreeb. Disagreec. Somewhat agree
2.	Changes in students' psychosocial well-being before and after participating in the activities	<ol style="list-style-type: none">1. I feel that SMPN 19 adequately fulfills students' needs through Islamic Spirituality (Rohis) activities.<ol style="list-style-type: none">a. Oftenb. Not oftenc. Ever2. I felt stressed or overwhelmed when facing tasks or situations at school before





		<p>participating in Islamic Spirituality activities.</p> <p>a. Often b. Not often c. Ever</p> <p>3. I felt anxious or worried about school-related problems before participating in Islamic Spirituality activities.</p> <p>a. Often b. Not often c. Ever</p> <p>4. My friends are always actively involved in Islamic Spirituality activities.</p> <p>a. Often b. Not often c. Ever</p> <p>5. I bring a notebook during Islamic Spirituality activities at school.</p> <p>a. Often b. Not often c. Ever</p> <p>6. I consistently take good notes when the ustadzah delivers religious knowledge.</p> <p>a. Often b. Not often c. Ever</p>
3.	The development of students' ethics and morals as a result of participation in religious activities	<p>1. I have understood Islamic ethical and moral values after actively participating in religious activities at school.</p> <p>a. Often b. Not often c. Ever</p> <p>2. I feel more concerned about others and my surroundings.</p> <p>a. Often b. Not often c. Ever</p> <p>3. I have applied the teachings of Islam in my daily life.</p> <p>a. Often b. Not often c. Ever</p> <p>4. I participate in religious activities both at school and at home.</p> <p>a. Often b. Not often c. Ever</p>





		<ol style="list-style-type: none"> 5. I feel more responsible for my school duties after actively participating in religious activities. <ol style="list-style-type: none"> a. Often b. Not often c. Ever 6. I feel more empathetic toward others after actively participating in religious activities at school. <ol style="list-style-type: none"> a. Often b. Not often c. Ever 7. I am ready to help others and contribute to social good after being involved in Islamic spiritual activities. <ol style="list-style-type: none"> a. Often b. Not often c. Ever 8. I feel that Islamic spiritual activities help shape my ethics and morals to become better. <ol style="list-style-type: none"> a. Often b. Not often c. Ever
4.	Students' perceptions of the benefits of Islamic Spiritual Activities in their daily lives	<ol style="list-style-type: none"> 1. What have you gained from participating in Islamic Spiritual Activities at school? 2. Does participation in Islamic Spiritual Activities help you in your daily life outside of school? 3. Does participation in Islamic Spiritual Activities influence your attitudes and behaviors towards others, including friends, family, and the surrounding environment? 4. Do you feel more calm and inner peace after participating in Islamic Spiritual Activities? 5. Do Islamic Spiritual Activities help you strengthen values such as honesty, patience, and compassion in your daily life?

RESULTS AND DISCUSSION

Student Participation in Islamic Spiritual Activities Shapes Moral Development

At SMPN 19 Surabaya, Islamic spiritual activities are one of the important programs under the responsibility of the school's curriculum division, particularly coordinated by the Islamic Religious Education (PAI) teachers. All religious programs at the school are designed and directed to serve as effective means for character building among students, while balancing intellectual and spiritual education. These spiritual activities are not limited





to PAI classroom lessons but are also realized in the form of extracurricular religious activities.

One of the well-established spiritual activities at SMPN 19 Surabaya is the Rohis (Islamic Spirituality) extracurricular. Rohis serves as a religious forum within the school that functions as a platform for fostering Islamic values among students. This activity is open to all students interested in deepening their understanding of Islam and actively participating in religious activities at school. Structurally, Rohis is independently managed by students who form the organization's management board, under the direct guidance of the Rohis advisor from the PAI teaching staff.

Institutionally, Rohis at SMPN 19 Surabaya has a clear organizational structure, including chairman, vice chairman, secretary, treasurer, and various sections responsible for different religious activities such as preaching, worship, and social services. This management is responsible for planning, managing, and implementing programs related to the spiritual development of students. Furthermore, the organization has clear objectives: to enhance students' religious understanding, strengthen faith, and shape noble and responsible personalities. Rohis also actively supports the implementation of PAI lessons at school. Through various activities such as congregational dhuha prayer, Qur'an recitation (tadarus), Islamic commemorations, and religious studies, Rohis acts as an extension of PAI teachers in instilling moral and spiritual values outside classroom hours. Thus, Rohis serves as a complement and reinforcement in shaping religious character and building good student morals.

In efforts to improve educational quality, PAI at SMPN 19 Surabaya is expected to be a primary benchmark in shaping students' character and personality. Through Rohis' active role, Islamic religious education functions not only as knowledge transfer but also as a means for moral and national character development.

Student participation in Islamic spiritual activities refers to both active and passive involvement in various religious programs organized by the school. This serves as a form of non-formal education aimed at instilling religious values and shaping students' character, ethics, and morals. Participation is measured not only by students' attendance but also by the extent of their involvement in the process, implementation, and application of religious values in daily life within and outside the school environment (Chanfiudin et al., 2024).

Student participation in these activities can be categorized into two forms: active participation, which involves direct involvement such as serving as prayer officers, delivering sermons, and organizing religious events; and passive participation, where students attend as participants without specific roles but still gain religious experiences and moral values from the activities.

Islamic spiritual activities at SMPN 19 Surabaya are conducted regularly in various forms, including Qur'an reading before activities begin, followed by Islamic studies and religious motivation delivered by PAI teachers or external speakers. Islamic major celebrations (PHBI) such as the Prophet's Birthday (Maulid Nabi), Isra' Mi'raj, and Ramadan are also observed. These activities are designed to instill spiritual values while serving as a platform for building religious, responsible, honest, and caring characters.



Based on interview data with PAI teachers, Rohis advisors, and students, Islamic spiritual activities have a tangible impact on the development of students' ethics and morals. Key findings include: *pertama* Fostering Early Awareness of Worship, Routine activities such as tadarus develop sustained worship habits. Students become accustomed to starting their day with worship, which brings calmness and readiness for learning. *Kedua* Improving Discipline and Responsibility, Programs like Friday Charity (Jumat Berkah) and other social activities provide concrete opportunities for students to practice sharing and caring for others. This instills humanitarian values and strengthens students' empathy. *Ketiga* Cultivating Empathy and Social Care, Through the teaching of Islamic values in studies and regular activities, students receive moral exemplars from teachers and peers. They are encouraged to understand the importance of honesty in actions, speech, and behavior. *Keempat* Through the teaching of Islamic values in studies and routine activities, students receive moral examples from teachers and fellow students. They are encouraged to understand the importance of honesty in their actions, speech, and behavior.

Factors Influencing Student Participation

Student participation in Islamic spiritual activities is influenced by various factors. These factors can come from within the students themselves or from their surrounding environment, including family, school, and peer groups. According to Mulyasa (2011: 45), participation in educational activities, including religious activities at school, is influenced by both internal motivation and external factors that interact with each other. According to Zakiah Daradjat (2004: 80), the educational environment—whether family, school, or society—plays a significant role in shaping children's character and morals through positive habits, including religious activities (Mahmudah et al., 2013).

Data analysis shows that several factors influence the level of student participation in spiritual activities, including:

1. Internal Factors of Students

Intrinsic motivation such as the desire to deepen religious knowledge is a primary driver. Students from religious family backgrounds tend to participate more actively.

2. Family factors

Support and examples from parents are key. Parents who actively guide their children in religious matters tend to encourage participation in school spiritual activities.

3. Schools factors

The school's commitment to providing space and time for spiritual activities is a significant factor. The role of Islamic Education teachers and spiritual advisors in guiding and motivating students is also crucial.

4. Peer factors

Friendship environments greatly influence student involvement. Friends who actively participate tend to attract others to join, creating a positive social effect.

Internally, student participation is largely determined by personal motivation and interest in religious activities. Students who have personal drive and awareness of the importance of religious values in daily life tend to be more active in religious activities.



Furthermore, students' understanding of Islamic teachings plays an important role in encouraging their involvement. Students with good religious knowledge generally show more enthusiasm because they realize the benefits for both worldly life and the hereafter.

Externally, family environment plays a vital role in shaping religious habits and character. Parents who provide examples, attention, and encouragement for religious activities at home and school push children to be more active spiritually. Additionally, support from teachers—especially Islamic Education teachers and spiritual mentors—helps build a religious atmosphere in school (Chanfiudin et al., 2024). Teachers who actively provide motivation and guidance trigger students' enthusiasm to participate (Idris & Walidin Ak, 2021).

Peer interactions at school also have a significant impact on student participation. When students are surrounded by friends who actively engage in religious activities, they tend to be motivated to join as well. Conversely, if the social environment is less conducive, participation may decline. Another important factor is the school environment itself. A religious school environment, availability of facilities supporting spiritual activities, and the presence of regular and structured religious programs effectively encourage student involvement (Noer et al., 2017).

Currently, student participation in Islamic spiritual activities at SMPN 19 Surabaya is not entirely based on personal motivation or awareness of the importance of religious values. Most participation is influenced by external factors such as school regulations and assessment systems maintained by class teachers through student daily journals. This means students' involvement in various religious activities at school is not purely driven by internal motivation but also by mandatory rules they must comply with. The school sets regulations requiring all students to participate in religious activities like congregational dhuha prayers, Quranic recitation, religious studies, and Islamic holiday commemorations.

Student attendance in these activities is recorded in daily journals by class teachers. These journals note students' attendance, involvement, and attitudes during various school activities, including spiritual ones. Every student is required to participate regularly, and their activity level is a factor in attitude assessments and character formation in their report cards. This situation reflects that administrative school discipline is the dominant factor encouraging participation. Most students attend spiritual activities not out of personal interest or awareness but due to obligations to avoid negative notes in their journals or to maintain good attitude grades in reports. This shows that school regulations and daily journal assessments are strong external factors shaping student participation patterns (Mahmudah et al., 2013).

Nonetheless, the presence of school rules and recording systems has positive aspects, as they indirectly habituate students to regularly engage in religious activities. Continuous practice of these habits, even if initially forced, is expected to become part of religious character and ethics development in the long term. As explained in the habit theory by Zakiah Daradjat, good habits consistently practiced can become part of a child's character. Therefore, although students' initial motivation to join spiritual activities is driven by rules, over time, this participation is expected to evolve into personal awareness (Muh. Mawangir,



2015). The challenge for schools and spiritual mentors is to create religious activities that are enjoyable and meaningful, so students do not only attend out of obligation but also feel comfortable and gain positive spiritual experiences. If spiritual activities are well-organized, student participation that initially is formal and administrative can transform into active participation based on self-awareness (Olfah, 2021).

The Relationship Between Participation in Islamic Spiritual Activities and Psychosocial Well-Being

Psychosocial well-being refers to a condition in which individuals feel comfortable, at peace, and able to positively adapt to their social environment. In the context of school-aged adolescents, psychosocial well-being is closely related to students' ability to manage emotions, build healthy social relationships, and maintain a positive attitude toward themselves and others. One of the factors that potentially influences students' psychosocial well-being is their participation in Islamic spiritual activities at school. Spiritual activities serve not only as a formal medium for religious education but also as a means of mental and moral development that directly impacts students' psychological and social conditions (Caca Danuwijaya et al., 2022).

At SMPN 19 Surabaya, Islamic spiritual activities such as congregational dhuha prayer, Qur'anic recitation (tadarus), Islamic study sessions, Islamic holiday commemorations, and routine spiritual guidance are important parts of the school's daily activities. Student involvement in these activities has been shown to have a positive relationship with their psychosocial well-being. Students who actively participate in spiritual activities generally exhibit better inner calm, more stable emotional control, and more positive attitudes toward others (Muh. Mawangir, 2015). Additionally, participating in religious activities together helps strengthen social bonds among students, thereby fostering a harmonious and respectful school environment (Nilna Azizatus Shofiyah, 2022).

Islamic spiritual activities at school also provide a space for students to reflect and internalize moral values that can help them cope with various social pressures. Teenagers in the modern era (Chanfiudin et al., 2024) often face challenges such as academic stress, peer conflicts, and pressure from social media. Involvement in spiritual activities becomes an effective way to calm the mind and cultivate attitudes of patience, gratitude, and optimism. This aligns with Zakiah Daradjat's view that religious activities can bring inner peace, boost self-confidence, and foster healthy social relationships among adolescents.

Furthermore, participation in Islamic spiritual activities can strengthen students' sense of belonging to the school community (Noer et al., 2017). Students feel valued and accepted in their social environment when they engage together in meaningful and positive activities (Ruslan & Musbaing, 2023). This can enhance their self-esteem and happiness, thereby contributing to their psychosocial well-being. A positive and religiously oriented social environment at school also helps students stay away from deviant behaviors such as bullying, brawling, or misuse of social media, as they spend more time engaged in meaningful and constructive activities (Rusuli, 2022).



However, the extent to which participation in spiritual activities affects students' psychosocial well-being also depends on the quality of the programs themselves. Religious activities that are monotonous, rigid, and purely formal tend to have little significant impact on students' psychological condition. In contrast, when spiritual activities are conducted creatively, involve students actively, and are adapted to the developmental needs and characteristics of adolescents, their benefits for psychosocial well-being become more optimal. This is in line with Mulyasa's view (2011: 71), which states that effective religious education should make learners feel happy, comfortable, and find meaning in each activity they engage in.

In conclusion, students' participation in Islamic spiritual activities is closely linked to their psychosocial well-being. The more actively students engage in religious activities at school, the better their emotional, social, and moral conditions tend to be. Therefore, schools need to continue developing spiritual programs that go beyond administrative requirements and also address the psychological and social aspects of students, so as to make a meaningful contribution to their overall well-being in the school environment.

Students' and Teachers' Perceptions of the Impact of Islamic Spiritual Activities

The findings of this study are in line with Lawrence Kohlberg's theory of moral development (Ibda, 2023), which posits that students' morality evolves from mere compliance with external rules to an understanding of universal values. Islamic spiritual activities (rohis) provide reflective and practical space for applying ethical values in Islam. These activities are also grounded in a character education approach that emphasizes the development of noble character through role modeling, habituation, and value reinforcement. Character education is not only focused on cognitive aspects but also integrates affective and psychomotor domains through religious activities in schools.

Based on observations and interviews with students and Islamic education teachers at SMPN 19 Surabaya, it was found that student participation in Islamic spiritual activities is relatively high, particularly in routine practices such as morning Qur'anic recitation (tadarus), congregational Dhuha prayer, and Islamic holiday commemorations. Students' active involvement in these activities reflects a reinforcement of religious values that contribute to their ethical and moral development. Students who regularly participate in spiritual activities demonstrate improvements in discipline, courtesy toward teachers and peers, and responsibility in completing school tasks. This suggests that religious activities are not merely symbolic rituals but serve as a means for internalizing moral values in students' daily lives.

From the students' perspective, the majority reported that Islamic spiritual activities had a positive impact on their lives, particularly in shaping attitudes and emotional regulation. Students felt that religious activities at school served as a way to calm themselves, improve their mood, and relieve academic-related stress. Additionally, they acknowledged that activities such as Dhuha prayer and Qur'an recitation with friends fostered a sense of closeness and brotherhood within the school environment. Some students mentioned that



after regularly participating in spiritual activities, they became more disciplined, polite, and accustomed to greeting teachers and friends with Islamic salutations.

However, there were also students who viewed spiritual activities as mere obligations due to school rules and monitoring through class journals. These students participated primarily out of fear of reprimand or receiving poor conduct grades rather than genuine personal motivation. This indicates that, while the moral and ethical impact of spiritual activities is evident, students' motivation still needs to be enhanced to ensure their participation arises from intrinsic awareness, not just formal compliance.

Participation in Islamic spiritual activities has been shown to contribute to students' psychosocial well-being. Based on interviews and questionnaires, students who actively engaged in these activities exhibited lower levels of stress, greater self-confidence, and better social adaptability. Group spiritual activities fostered a sense of togetherness and a supportive community. Students felt valued, accepted, and had a space to express their religious values, which in turn positively influenced their emotional stability and mental balance.

Nevertheless, there remains a portion of students who participate with indifference, low enthusiasm, or merely physical presence without emotional engagement. Therefore, teachers hope that in the future, spiritual activities can be designed to be more engaging, interactive, and suited to the characteristics of adolescents, in order to genuinely touch students' hearts. Teachers also encourage synergy among the school, parents, and the broader community in guiding students, so that the religious values acquired at school can be consistently applied in their daily lives.

Overall, both students and teachers agree that Islamic spiritual activities have a positive impact on students' ethical, moral, and psychosocial development. However, the success of these activities depends on how they are implemented and sustained. With support from all stakeholders, it is hoped that spiritual programs in schools can continue to serve as an effective means of shaping students into morally upright, religious individuals who can adapt positively to social life.

In-depth interviews reveal that teachers perceive spiritual activities as an essential part of the strategy for character building. Teachers believe that these activities instill enduring values such as honesty, responsibility, and empathy. Meanwhile, students express that through spiritual activities, they not only gain religious knowledge but also find a platform to improve their behavior, strengthen friendships, and draw closer to God. Activities such as short religious talks (kultum), congregational prayer, and communal service projects offer direct experiences in applying Islamic values to real-life situations.

CONCLUSION

Based on the research findings and conclusions, the author offers the following suggestions: For schools, It is necessary to innovate the implementation of Islamic spiritual activities to make them more varied, interactive, and aligned with adolescent characteristics. This could include organizing religious activities based on social projects, creative preaching



(dakwah) competitions, or discussions on contextual Islamic values that relate closely to students' real-life experiences.

For Islamic education and spiritual activity mentors, It is recommended to enhance mentoring methods that go beyond formal and administrative approaches by addressing the affective dimension of students. Teachers should act as role models, motivators, and counselors, guiding students in developing character and personality through spiritual activities.

For parents, Parental support is essential in instilling religious values within the family environment. Schools are encouraged to build synergy with parents through spiritual parenting programs and by involving them in school religious activities.

For students, Students are expected to increase their personal awareness in participating in Islamic spiritual activities not merely out of school obligations but as a means of developing a better personality. Active participation is hoped to become a sustainable positive habit.

It is also suggested that similar research be conducted in schools with different characteristics or that further quantitative studies be developed to explore the relationship between participation in spiritual activities and other psychological aspects, such as emotional intelligence or social adaptability.

Based on the research on Islamic Spiritual Activities as a Means for Developing Students' Ethics and Morality at SMPN 19 Surabaya, it can be concluded that students' participation plays a significant role in shaping their ethical and moral values. Through routine activities such as congregational Dhuha prayers, Qur'anic recitation (tadarus), Islamic holiday commemorations, and religious studies, students acquire positive habits that foster discipline, responsibility, empathy, and courtesy.

Factors influencing students' level of participation in Islamic spiritual activities include both internal and external aspects. Internal factors consist of personal motivation and understanding of religious values, while external factors include family support, a religious school environment, the role of Islamic education teachers, spiritual activity mentors, and peer influence. There is a positive correlation between participation in Islamic spiritual activities and students' psychosocial well-being. Active engagement in these activities contributes to inner calmness, emotional regulation, self-confidence, and the development of harmonious social relationships within the school environment.

Students' and teachers' perceptions of the impact of Islamic spiritual activities indicate overall positive outcomes. Most students feel that such activities help shape good behavior, increase learning motivation, and strengthen social bonds. However, some students' motivation is still largely driven by administrative obligations rather than personal awareness, indicating the need for more engaging and meaningful activity development strategies.



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