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The Relevance of Intracurricular, Co-curricular, and Extracurricular Islamic Religious Education with 21st Century Competencies

Burhan Nudin¹

¹Universitas Islam Indonesia

Email: burhannudin@uii.ac.id

Abstract

Introduction to The Problem: Islamic education in the 21st century is important in equipping individuals with comprehensive competencies. **Purpose:** This research was designed to know the implementation of intracurricular, co-curricular and extracurricular activities. Apart from that, we also want to explain the relevance of these activities and supporting and inhibiting factors. **Design/methods/approach:** This research is field-based in qualitative type. The sources informants were the deputy principal, PAI teacher and 7 students. Collecting field data through non-participant observation and in-depth interviews. data validity using triangulation techniques. Data analysis uses three steps, namely data reduction and data presentation and conclusion. **Findings:** The research results found that there were three important themes, namely the existence of a holistic approach in program design and implementation; the need for methodological reform in teaching that supports 21st-century needs; the are supporting and inhibiting factors based on infrastructure needs, active involvement of educators, lack of resources, lack of upgrading educator competencies, management that has not been well organized. **Research implications/limitations:** The research provides recommendations for future research to dig deeper regarding strengthening the research design in empirical aspects based on a wider range of respondents and also selecting a more comprehensive research design.

Keywords: 21st Century, Intracurricular, co-curricular, extracurricular, competency

Introduction

In the era of globalization and technological advancement in the 21st century, education plays an important role in shaping individuals who are faithful, pious, have noble character, are knowledgeable, capable, creative, and independent (Gusman et al., 2021) . To achieve these goals, the curriculum needs to be designed adaptively and relevant to the needs of students in the current era (Wafi, 2017) . An effective curriculum contains a detailed learning plan, including the objectives to be achieved, learning materials, learning experiences that students must go through, appropriate learning methods, and an evaluation system to measure the achievement of goals. The implementation of this curriculum is realized in the form of intracurricular, co-curricular, and extracurricular activities.

A quality curriculum is characterized by its balance and relevance to the needs of the times. This also applies to the Islamic Religious Education (PAI) curriculum. The PAI curriculum, both intracurricular, co-curricular, and extracurricular, needs to be updated to align with the development of the times and the needs of students in the 21st century. Life in the 21st century is characterized by globalization, multiculturalism, and connected connectivity (Griffin et al., 2012). This requires individuals to have different skills compared to previous eras. Skills needed in the 21st century include critical thinking, creativity, communication, collaboration, and problem-solving skills.

However, some schools still do not pay adequate attention to the development of the Islamic Religious Education curriculum that is relevant to the 21st Century. An adaptive and relevant Islamic Religious Education curriculum is very important to maintain the existence of Islamic education in this rapidly developing era. The Islamic Religious Education (ISE) curriculum needs to be adjusted to the development of the times. This has become a discourse of Muslim scholars, such as Sayyid Husein Nasr, who argues that the development of modern technology and science has shifted ethical considerations (Fardiana, 2017). This is where the important role of ISE amid the progress of the 21st Century. The ISE curriculum needs to be made relevant to the development of the times so that people of this century remain interested in studying ISE. Thus, amid the onslaught of technology and science, humans will not lose ethical values. As a consequence, Islamic educational institutions can continue to exist and be relevant in the modern era.

Adjusting the Islamic Religious Education (PAI) curriculum to the development of the times is not a new thing. This effort has been made to maintain the existence of Islamic educational institutions amidst various changes. Research by Bulent Senay shows that changes in the curriculum in Islamic educational institutions in Turkey have succeeded in maintaining the existence of Islamic Education amidst the massive secularization and westernization projects carried out by the ruling regime in Turkey after the collapse of the Ottoman Empire.

Previous studies have shown the importance of developing PAI curriculum that is relevant to 21st-century skills and effective education management. Previous research is an important element in scientific research because it helps researchers understand the context and theoretical foundations that have been developed previously. Thus, researchers can identify research gaps that have not been filled and strengthen the arguments of the research conducted.

This study will continue the study by focusing on the overall evaluation of the PAI program at SMP Tahfidz Al-Hidayat in developing 21st-century competencies. The selection of SMP Tahfidz Al-Hidayat was based on its educational model that combines traditional Islamic boarding school education, tahfidz schools and curriculum and its relatively new age. This allows for the exploration of how the PAI program contributes to the development of students' 21st century competencies. The novelty of this study lies in the holistic approach that includes comprehensive intracurricular, co-curricular, and extracurricular evaluations, and focuses on the relevance of these programs to 21st-century competencies. This study seeks to provide a comprehensive analysis that has not been widely discussed in previous studies, especially in the context of Tahfidz schools.

Another study by Sedya Sentosa, Zais Mubarak (2022) conducted a study on the development of an Islamic Religious Education curriculum based on entrepreneurship education with the Living Values Education approach (Sentosa & Mubarak, 2022). This study uses a library research method to explore the importance of the curriculum in formulating entrepreneurship education policies that are in line with character education. The main findings of this study indicate that curriculum changes must be responsive to the situation and conditions of society to remain relevant to current needs. This is shown in the formulation of KMA No. 183 of 2019 which emphasizes the importance of Islamic Religious Education material in the context of character education. This study emphasizes the need to adjust the curriculum to meet the needs and changes in society.

Nur Jannah, Dhevin MQ Agus Puspita (2023) examined the urgency of implementing 21st-century skills in Islamic Religious Education learning in the Society 5.0 era (Jannah & Puspita, 2023). This study uses a qualitative library research method with sources from books, journals, and related literature. The results of the study indicate that 21st-century skills are very important to improve the quality of Islamic Religious Education learning. The skills that must be possessed by students include digital literacy, creativity, critical thinking, communication, and collaboration. This study suggests the need for teacher professional development to understand and integrate 21st-century skills into learning practices, as well as the need for ongoing training involving ICT use strategies, innovative curriculum development, and teaching methods that encourage creativity and collaboration.

Research by Onur Ağaoğlu and Murat Demir (2020) shows that in educational planning, it is very important for teachers to know 21st Century Skills and receive basic training on developing these skills in students (Ağaoğlu & Demir, 2020). In addition, the activity environment needs to be arranged with attention to the development of these skills. 21st Century Skills such as collaboration, creativity, critical thinking, and communication skills need to be deeply integrated into the curriculum.

Research by Jamilah Sulaiman and Siti Noor Ismail (2020) shows that the active involvement of teachers in 21st-century skills-based teaching offers great opportunities for the development of their competencies to diversify teaching methods (Sulaiman & Ismail, 2020). By integrating 21st-century skills such as critical thinking, creativity, collaboration, and communication into classroom practices, teachers not only enrich students' learning experiences but also increase the effectiveness of their teaching. The presence of technology in the classroom further strengthens these efforts by providing tools and platforms that enable the creation of a more interactive and meaningful teaching environment.

These previous studies have shown the importance of developing an Islamic Religious Education curriculum that is relevant to 21st-century skills and effective educational management. This study will continue the study by focusing on the overall evaluation of the Islamic Religious Education program at SMP Tahfidz Al-Hidayat in developing 21st-century competencies. The novelty of this study lies in the holistic approach that includes comprehensive intracurricular, co-curricular, and extracurricular evaluations, and focuses on the relevance of these programs to 21st-century competencies. This study seeks to provide a comprehensive analysis that has not been widely discussed in previous studies, especially in the context of Tahfidz schools.

Focus This study will analyze the relevance of PAI intracurricular, co-curricular, and extracurricular with 21st century competencies by answering the following research questions, which include; How are PAI intracurricular, co-curricular, and extracurricular programs at SMP Tahfidz Al-Hidayat designed and implemented, To what extent are PAI programs at SMP Tahfidz Al-Hidayat relevant to the needs and demands of 21st century competencies, and what are the supporting and inhibiting factors in the implementation of PAI intracurricular, co-curricular, and extracurricular programs that are relevant to 21st century competencies at SMP Tahfidz Al-Hidayat. The specific objectives based on the formulation of the problems that have been described, this study has several objectives, namely; Analyzing the design of PAI intracurricular, co-curricular, and extracurricular programs at SMP Tahfidz Al-Hidayat, Outlining the relevance of PAI programs at SMP Tahfidz Al-Hidayat with the needs and demands of 21st century competencies, Identifying supporting and inhibiting factors in the implementation of PAI intracurricular, co-curricular, and extracurricular programs that are relevant to 21st century competencies at SMP Tahfidz Al-Hidayat

Literature review

literature search as theoretical material in this research study is important to explain to support the theoretical design of the research conducted. several important themes in the theoretical review are about the definition of intracurricular, co-curricular, extracurricular, and 21st Century skills.

Intracurricular

The term "intracurricular" comes from the word "intra" which means "inside" and "curricular" which means "related to the curriculum". Intracurricular activities are an integral part of the learning process that is structured in the school curriculum. Kunandar categorizes intracurricular activities as self-development activities that take place in the classroom. Regulated in Presidential Regulation of the Republic of Indonesia Number 87 of 2017 concerning Strengthening Character Education (Chapter 1 Article 1.7), Intracurricular activities are defined as learning activities that must be followed by all students to fulfill the learning load in the curriculum by statutory provisions.

The Ministry of Education and Culture further explains that intracurricular activities are learning activities to achieve learning objectives according to the schedule and learning load in the Curriculum structure (Nurliyah et al., 2017) . Basically, intracurricular activities are a learning process carried out by teachers and students in the classroom to achieve graduate competency standards (SKL) through Basic Competencies (KD) of learning in each subject. This activity is closely related to the learning process itself. Therefore, schools are given the freedom to determine learning methods, strategies, and procedures that are adjusted to the type of subject, student characteristics, teacher abilities, and resources owned by the school. The goal is to create a conducive and effective learning process.

In the context of Islamic Religious Education (PAI) learning, schools can apply various innovative and creative learning strategies and methods to develop 21st century skills in students. For example, the application of project-based learning models, group discussions, cooperative learning, and the use of information and communication technology in PAI learning.

Co-curricular

In addition to intracurricular activities, other activities support the strengthening of students' potential and understanding, namely co-curricular activities. These activities play an important role in helping students develop themselves comprehensively and co-curricular activities help students develop important qualities such as commitment and determination, as well as interpersonal skills such as cooperation and self-sacrifice (Shilviana & Hamami, 2020) . Co-curricular activities help students improve their qualities such as commitment, determination, and interpersonal skills through cooperation and self-sacrifice. This is because in the implementation of intracurricular activities, the time to explore and develop students' potential is still limited, especially in understanding the subject matter which is only given one, two, or three hours a week.

Therefore, there needs to be assistance to help maximize students' understanding, namely through co-curricular activities. Co-curricular activities are activities that are intended to further explore and appreciate the teaching materials that have been studied in intracurricular activities in the classroom, both those classified as core subjects and special programs. In conclusion, co-curricular activities are school activities carried out outside of class hours to deepen and appreciate students' understanding of intracurricular activities. The main purpose of co-curricular activities is for students to better understand and deepen the subject matter.

In the context of Islamic Religious Education (PAI), co-curricular activities include various assignments, projects, or learning activities related to the subject matter that must be completed by students. Some examples of PAI co-curricular activities include giving group assignments, which aim to develop an attitude of cooperation, mutual respect, tolerance, and cooperation. Examples include

community service, group discussions, and religious drama performances. In addition, there are also individual assignments, which aim to develop students' interests and abilities so that they can be independent. Examples include memorizing verses of the Qur'an, religious speeches, Islamic calligraphy, and religious research.

Extracurricular

Outside of formal school hours, schools provide various extracurricular activities to help students develop themselves more broadly. One important extracurricular activity is Islamic Religious Education (PAI). The term "extracurricular" comes from the word "extra" which means "outside" and "curricular" which means "related to the curriculum". Extracurricular activities are carried out under the guidance of the school to develop the personality, talents, interests and abilities of students more broadly or outside the interests developed by the curriculum (Arifudin, 2022). The term extracurricular activities also contains a meaning that indicates all kinds of activities in schools or educational institutions that are carried out outside of class hours. Extracurricular activities are activities that are held outside of class hours which are listed in the program structure according to the circumstances and needs of the school. Extracurricular activities are in the form of enrichment and improvement activities related to intracurricular programs.

Extracurricular activities are pedagogical and useful to support education in supporting the achievement of school goals. Extracurricular activities are an integral part of the school curriculum that are interrelated, where all educators are involved in it. Therefore, this activity needs to be programmed well and supported by all educators. For this reason, it is necessary to provide a responsible educator, with the amount of costs and equipment needed. After knowing the definition above, it can be concluded that PAI extracurricular activities are activities provided by schools whose implementation is carried out outside of class hours, namely related to religious education and manifested into religious activities to gain religious knowledge and religious values and its implementation wants to increase the faith of students and instill Islamic values to achieve happiness in the world and the hereafter.

21st Century Skills

Determining a single definition for "21st-century skills" is difficult, given that different stakeholders such as education experts, policymakers, employers, unions, and universities have different goals. This has resulted in the emergence of hundreds of descriptions of skills, such as life skills, work skills, interpersonal skills, applied skills, and non-cognitive skills.

One major effort to define 21st-century skills is the Assessment and Teaching of 21st Century Skills (ATC21S) project. This international project involves academics, governments, and three major technology companies with the goal of empowering students with the right skills to succeed in the 21st-century workforce. ATC21S researchers analyzed definitions of 21st-century skills from a variety of organizations, including the Partnership for 21st Century Skills in the United States and the Lisbon Council in the European Union. Based on this analysis, they grouped 21st-century skills into four broad categories. These four categories are summarized in Table 1 below.

Table 1. 21st-century skills indicators

Category	Skills	Description
	Creativity and Innovation	Generating new and original ideas, applying them to solve problems and creating new solutions.
	Critical thinking	Analyze information in depth, evaluate arguments, and draw logical conclusions.

Way of thinking	Solution to problem	Identify problems, develop solutions, and implement those solutions effectively.
	Decision-making	Weighing the options, considering the consequences, and making the right decision.
	Learn to Learn	Develop effective learning strategies, manage time well, and continue to learn independently.
	Metacognition	Understand one's thinking processes, monitor learning progress, and adjust learning strategies as needed.
How It Works	Collaborate	Working with others effectively, respecting each other, and achieving common goals.
	Communicate	Convey ideas and information clearly, both verbally and in writing, and understand other people's communication.
Tools for Work	Information and Communication Technology (ICT)	Using information and communication technology effectively to solve problems tasks, access information, and communicate with others.
Skills for Living in the World	Citizenship	Understand the rights and responsibilities as citizens, and actively participate in community life.
	Life and Career	Develop the skills needed to live a successful life and career in the 21st century.
	Social Responsibility	Understand and appreciate diversity, and act responsibly towards the environment and society.

Method

This study uses a qualitative research type with a case study approach. A case study is a series of scientific activities carried out intensively, in detail, and depth about a program, event, and activity, either at the individual, group, institution, or organization level to gain in-depth knowledge about the event. This research was conducted at SMP Tahfidz Al-Hidayat located in Salaman District, Magelang Regency, Central Java. The selection of this location was based on several reasons: first, the school is a new Islamic school that requires academic input for program development; second, the research location is close to the researcher's residence so it is easy to reach. This research began on March 8, 2024, and the data collection process was carried out in stages according to the school's schedule.

Informant Determination and Data Collection Techniques

The determination of informants in this study used a purposive sampling technique. This purposive sampling technique is a technique for taking informants or sources with a specific purpose by the research theme because the person is considered to have the information needed for the study. In this case, the researcher chose informants who were considered to know the problems to be studied and were able to provide information that could be developed to obtain data. Purposive sampling was chosen because it allows researchers to choose informants who are considered to know and understand the problems being studied the most. The criteria and procedures for determining informants are represented by the vice principal for student affairs, Islamic Religious Education teachers, and students who have an active role in the program. The number of informants is 7 people. The procedure

Determining informants goes through several stages, namely Identification of Potential Informants, Request for Permission, Schedule Arrangement and Implementation of Data Collection.

Data collection using interview techniques and non-participant observation. Interviews were conducted by providing prepared structured questions. Non-participant observation was conducted

by researchers observing PAI program activities from outside without being directly involved. Researchers observed and recorded directly how the PAI program was implemented in schools, both intracurricular, co-curricular, and extracurricular. Researchers did not interact with key informants, but only observed from a distance and through the YouTube channel, the documentation of the observation instruments used in this study was the observation guidelines. The observation guidelines were prepared based on the established observation criteria, namely knowing the objectives of the PAI program and knowing the facilities of the PAI program.

Data Validity Techniques

Data validity is data that does not differ between the data obtained by researchers and the data that occurs in the research object so that the validity of the data presented can be accounted for. Data validity tests in qualitative research include credibility, transferability, dependability and confirmability tests. This research uses the credibility test (Creswell & Poth, 2018) . In qualitative research, data can be declared credible if there is a similarity between what is reported by the researcher and what actually happens to the object being studied. Testing the credibility of data or the trustworthiness of qualitative research data in this study using the triangulation method. The purpose of triangulation is to increase the theoretical, methodological, and interpretive strength of qualitative research. In this study, researchers used source triangulation and technique triangulation, namely using more than one informant and data collection technique to obtain the same data.

Data source triangulation is done to test the credibility of information by comparing data from various sources. This is done to ensure that the information obtained is accurate, consistent, and reliable. In this study, data source triangulation was done by comparing data from interviews with teachers and students, school documents, PAI learning videos, and other digital archives such as videos and documents. Technique triangulation is used to test the credibility of data obtained from various data collection methods. This technique of triangulation is done by comparing data obtained from one source with data obtained from other sources using different methods.

Data Analysis Techniques

The data analysis model used by researchers is interactive. Qualitative data analysis is carried out if the data obtained is qualitative in the form of a collection of words and not a series of numbers. Data can be collected in the form of interview photos, observation results, interviews, and interview audio recordings. Qualitative analysis uses expanded words and does not use mathematical or statistical calculations.

According to Miles and Huberman, analysis activities consist of data reduction, data presentation and concluding (Miles et al., 2014) . The first analysis process in qualitative research according to the Miles and Huberman model is data reduction. According to the Great Dictionary of the Indonesian Language, reduction means reducing or cutting. In the context of research, data reduction aims to filter data that has been obtained and organize it so that comparisons of various data from various sources can be seen clearly and can be presented well. In this study, data reduction means streamlining data, selecting important data, simplifying, and abstracting it. Data presentation is a way of organizing information that allows conclusions to be drawn and action taken. They emphasize that effective presentation is key to valid qualitative analysis, including various forms such as matrices, graphs, networks, and charts. All of these tools are designed to integrate information in a structured manner, making it easier to understand. With good presentation, an analyst can observe the developments that occur and decide whether the conclusions drawn are correct or whether further analysis is needed according to the guidance provided by the presentation.

Drawing conclusions or verification is the process of understanding meaning, patterns, regularities, explanations, causal flows, or propositions. Before drawing conclusions, the steps of data reduction, data presentation, and verification must be carried out first. According to Miles and Huberman, data analysis is an interactive process that is repeated between data reduction, presentation, and drawing conclusions or verification during the research. After verification, conclusions are drawn based on

Results

PAI Intracurricular, Co-curricular, and Extracurricular Program Design

SMP Tahfidz Al Hidayat was established in response to the need to integrate formal education with the existing Islamic boarding school environment. The background to this establishment was to provide a more integrated educational institution for students who previously studied outside of Islamic boarding schools. The main objective of the Islamic Religious Education (PAI) program at this school is to improve the faith, understanding, and practice of Islamic teachings in female students, so that they can become pious and noble Muslim women.

This program aims to shape the character of female students so that they have good manners and morals, both in personal and social relationships.

The PAI intracurricular program at SMP Tahfidz Al-Hidayat is designed to support the main objectives of religious education at this school. Intracurricular activities include dhuha prayer, tadarus, and dzuhur congregational prayer. The teaching methods applied consist of several models, including explanations by teachers, group discussions, quizzes with games, and direct practice.

As explained by the resource person, "In Islamic Religious Education learning, we use various methods to ensure that students not only understand the theory but can also practice it in everyday life." Based on the researcher's findings in the Islamic Religious Education (PAI) subject Learning Implementation Plan (RPP) document at SMP Tahfidz Al-Hidayat, the core activities in the 90-minute learning are divided into five main activities. These activities include literacy, critical thinking, collaboration, communication, and creativity. Each of these components is designed to provide a holistic and comprehensive learning experience that can facilitate the development of 21st century skills in students.

Co-curricular programs at SMP Tahfidz Al-Hidayat include religious pilgrimage and tourism activities, such as pilgrimage before the 9th grade exam, as well as clean Friday activities. In addition, this program also includes outbound and social services carried out by 9th grade students before graduation. Activities such as religious pilgrimage and clean Friday provide opportunities for students to deepen their spiritual understanding and apply the values they have learned in everyday life.

One student stated, "Co-curricular activities such as pilgrimages make me understand more about the meaning of classroom learning and how to apply it in real life." These co-curricular activities also aim to teach students about the importance of responsibility and cleanliness, as well as provide opportunities to explore further information through writing and group discussions.

In addition to intracurricular and co-curricular activities, SMP Tahfidz Al-Hidayat also provides various extracurricular activities that focus on developing students' talents and interests. These programs include rebana, tilawah/qiroah, calligraphy, and scouts. These extracurricular activities not only provide opportunities for students to channel their talents but also contribute to improving the quality of Islamic religious education in schools.

"Extracurricular activities like hadroh are very helpful because we can practice together and support each other in improving our skills,"³³ said one of the students. Through these activities, students not only learn about technical aspects but also about cooperation and discipline.

The PAI programs at SMP Tahfidz Al-Hidayat are designed to shape students into responsible individuals with good morals. With a variety of programs, both intracurricular, co-curricular, and extracurricular, this school is committed to providing a comprehensive and in-depth education for its students.

With an integrated program design between various PAI activities, SMP Tahfidz Al-Hidayat strives to provide education that is not only in-depth in academic aspects but also in the character and spiritual development of its students.

Development of 21st Century Competencies at Al-Hidayat Tahfidz Middle School

At SMP Tahfidz Al-Hidayat, 21st century competency is defined as mastery of essential skills to face the challenges of the modern era. This competency includes critical thinking skills, problem solving, creativity, communication, and collaboration. Mastery of 21st century competency is considered important because students are required to be able to develop life skills and soft skills that are relevant to current and future needs. "The importance of mastering 21st century skills is because at this time students are required to be able to develop life skills and soft skills," explained the resource person.

The Islamic Religious Education (PAI) program at SMP Tahfidz Al-Hidayat has been adjusted to meet the needs of 21st century competencies. PAI teaching materials are designed to be relevant to current developments and challenges, so that students not only understand religious teachings theoretically, but can also apply them in the context of modern life. One of the teachers explained, "The relevance of PAI subjects strives to go hand in hand in the development and fostering of faith, morals, character, and mastery of science and knowledge."

The PAI program is considered effective in preparing students for future challenges. This program not only focuses on religious learning, but also integrates critical thinking skills, creativity, collaboration, and communication. Students are invited to discuss, present the results of discussions, and channel their creativity in various practices. "In PAI, it includes discussions, presenting the results of discussions, channeling students' creativity in practice, conducting questions and answers," said the resource person.³⁶

Technology plays an important role in the PAI program at SMP Tahfidz Al-Hidayat. The use of digital technology such as laptops and computers supports the development of students' digital literacy. Technology is used to search for additional information, such as the history of Islamic culture, which is not covered in depth in teaching materials such as LKS. "Technology in the PAI subject when it requires searching for the history of Islamic culture because teaching materials such as LKS are very short,"

The PAI program also integrates global issues and character education in the context of the 21st century. Through various activities, students are taught to be responsible, ethical, and have good morals. Project-based or problem-based learning activities provide opportunities for students to learn to solve problems with a creative and collaborative approach. "Yes, it really provides an opportunity for students to learn to be able to solve problems," said the resource person.

To measure students' mastery of 21st century competencies, SMP Tahfidz Al-Hidayat uses various evaluation methods, including daily tests, quizzes, Q&A, and assessments. These evaluations help in assessing the effectiveness of learning and provide valuable feedback for program development. "There are daily test programs, quizzes, Q&A, and assessments," explained the resource person. Plans to improve the PAI program in the future include building a true Islamic

education paradigm, implementing affective education, and improving the quality of educators. One of the efforts made is through training and workshops for PAI teachers, which are usually held in the MGMP PAI community. "There are various activities, one of which is a workshop or just sharing with fellow teachers to share experiences."

Supporting and inhibiting factors in program implementation

The existence of adequate facilities and infrastructure in schools is a major supporting factor in the implementation of PAI intracurricular, co-curricular, and extracurricular programs. However, facilities and infrastructure in schools in the regions are often inadequate. In managing activities, it is often found that coordination between the parties involved tends to be less coordinated, which can affect the effectiveness of the implementation of activities. However, good cooperation between educators and students is one of the main strengths that supports the implementation of these programs.

The school is very supportive of the provision of facilities for the sake of mutual comfort, and teachers strive to support the progress of student achievement both in academic and non-academic fields. In addition, parents also provide positive encouragement for the good of their children, with some parents actively asking about certain programs. Efforts to continue to improve creativity in the learning process are also supporting factors, so that learning activities feel comfortable and not monotonous.

There are several challenges in the implementation of PAI intracurricular, cocurricular, and extracurricular programs that are inhibiting factors. One of the main challenges is the lack of activity of some students in class, which can affect the overall learning process. Although the school is trying hard to provide the necessary resources and facilities, there are still obstacles in terms of student enthusiasm, with some students showing a lack of enthusiasm or being backward in socializing. Some students seem lazy in learning, which can affect their participation in existing programs. Efforts are made to explain as best as possible the positive impacts of these programs on the quality of student learning, but there is still a need to evaluate the parts that need to be improved and make improvements for the future.

Discussion

Based on the research results, the Islamic Religious Education (PAI) intracurricular program at SMP Tahfidz Al-Hidayat was designed with the main objective of increasing faith, understanding, and practice of Islamic teachings in female students. Intracurricular activities include dhuha prayer, tadarus, and dzuhur congregational prayer, which are an integral part of structured learning in the school curriculum. This is in line with the definition of intracurricular explained by Presidential Regulation of the Republic of Indonesia Number 87 of 2017 concerning Strengthening Character Education (Kistoro et al., 2020) .

The teaching methods applied in PAI intracurricular activities at SMP Tahfidz Al-Hidayat consist of several models, including teacher explanations, group discussions, quizzes with games, and direct practice. Based on the Learning Implementation Plan (RPP) document, the core activities in PAI learning last for 90 minutes and are divided into five main activities: literacy, critical thinking, collaboration, communication, and creativity. This shows that the PAI intracurricular program at SMP Tahfidz Al-Hidayat is designed to provide a holistic and comprehensive learning experience, which can facilitate the development of 21st century skills in students. This finding is consistent with the theory put forward by Prayoga, which states that intracurricular activities are self-development activities that take place in the classroom and aim to create a conducive and effective learning process (Prayoga et al., 2024) .

Co-curricular programs at SMP Tahfidz Al-Hidayat include religious pilgrimage and tourism activities, clean Friday activities, outbound, and social services. These activities aim to help students develop themselves holistically, both in terms of spiritual understanding and interpersonal skills. This finding is in line with Munger's (2011) view that co-curricular activities help students develop important qualities such as commitment and determination, as well as interpersonal skills such as cooperation and self-sacrifice (Munger, 2011) .

Co-curricular activities are intended to deepen and appreciate the teaching materials that have been learned in intracurricular activities in the classroom. In the context of Islamic Religious Education at SMP Tahfidz Al-Hidayat, co-curricular activities such as religious pilgrimages and clean Fridays provide opportunities for students to deepen their spiritual understanding and apply the values they have learned in everyday life. These co-curricular activities also aim to teach students about the importance of responsibility and cleanliness, as well as provide opportunities to explore further information through written works and group discussions. This is in line with the main objective of co-curricular activities, namely for students to better understand and deepen the subject matter.

Extracurricular activities at SMP Tahfidz Al-Hidayat focus on developing students' talents and interests. This program includes rebana, tilawah/qiroah, calligraphy, and scouts. These extracurricular activities not only provide opportunities for students to channel their talents but also contribute to improving the quality of Islamic religious education in schools. Extracurricular activities aim to develop the personality, talents, interests, and abilities of students more broadly. This finding supports Juhairin's finding that extracurricular activities are pedagogical and useful for supporting education in supporting the achievement of school goals (Juhairin, 2019) . The PAI extracurricular program at SMP Tahfidz Al-Hidayat is designed to provide education that is not only in-depth in academic aspects but also in the development of character and spirituality of its students. (Masduki et al., 2020) . Through extracurricular activities such as hadroh, students learn about technical aspects, cooperation, and discipline.

The findings of this study are in line with previous findings that emphasize the importance of intracurricular, co-curricular, and extracurricular programs in the holistic development of students. This study supports the view that PAI programs at SMP Tahfidz Al-Hidayat are designed to shape students into responsible individuals with good morals. In this study, PAI programs at SMP Tahfidz Al-Hidayat are designed to provide comprehensive and in-depth education for their students. This includes the development of 21st-century skills, spiritual understanding, and character development. With an integrated program design between various PAI activities, SMP Tahfidz Al-Hidayat strives to provide an in-depth education in academic and spiritual aspects.

The PAI programs at SMP Tahfidz Al-Hidayat are designed to shape students into responsible individuals with good morals. With a variety of programs, both intracurricular, co-curricular, and extracurricular, this school is committed to providing comprehensive and in-depth education for its students. The integrated program design between various PAI activities aims to provide in-depth education in academic and spiritual aspects, as well as develop 21st-century skills in students.

One important finding is that the PAI teaching materials at SMP Tahfidz Al-Hidayat are designed to be relevant to current developments and challenges. This allows students to not only understand religious teachings theoretically, but also to be able to apply them in the context of modern life. The resource person from this study explained that the relevance of the PAI subject attempted to go hand in hand in the development and fostering of faith, morals, character, and mastery of science and knowledge.

The PAI program at SMP Tahfidz Al-Hidayat is designed to prepare students to face future challenges. This is because the program does not only focus on religious learning, but also integrates

critical thinking skills, creativity, collaboration, and communication. Students are invited to discuss, present the results of discussions, and channel their creativity in various practices.

The findings of this study are in line with theoretical studies on 21st-century competencies proposed by various researchers and educational organizations. According to Suto and Eccles (2014), 21st-century skills include various aspects such as creativity and innovation, critical thinking, problem-solving, and communication (Suto & Eccles, 2014). The ATC21S (Assessment and Teaching of 21st Century Skills) study also groups these skills into four major categories: ways of thinking, ways of working, tools for working, and skills for living in the world. The PAI program at SMP Tahfidz Al-Hidayat has covered many of these skills, especially in the aspects of ways of thinking and ways of working.

In addition, the use of technology in the PAI program at SMP Tahfidz Al-Hidayat shows that this school also pays attention to aspects of information and communication technology (ICT) as part of 21st-century skills. Technology is used to support the development of students' digital literacy and help them find additional information that is relevant to the teaching material.

Based on the results of this study, it can be concluded that the Islamic Religious Education program at SMP Tahfidz Al-Hidayat has successfully integrated many 21st-century skills into its curriculum. The use of technology, discussions, presentations, and creative practices all indicate that the school is trying to meet the needs of 21st-century competencies. However, there are still some areas that need improvement. For example, although technology has been used to support digital literacy, the use of technology can be further improved to cover more aspects of learning. In addition, training and professional development for Islamic Religious Education teachers need to be continuously improved so that they can be more effective in teaching 21st-century skills to students.

Other findings from this study are also in line with the study by Ağaoğlu and Demir (2020) which emphasizes the importance of teacher knowledge of 21st-century skills and basic training on developing these skills in students. The PAI program at SMP Tahfidz Al-Hidayat shows that teachers have a good understanding of 21st-century skills and strive to integrate them into learning. In addition, research by Cheung, et al. (2014) shows that developing 21st-century skills requires collaboration between policymakers, the research community, and practitioners in the field. The findings from this study indicate that SMP Tahfidz Al-Hidayat has attempted to involve various parties in the development of their PAI program, including through training and workshops for teachers in the MGMP PAI community.

Overall, the results of this study indicate that the PAI program at SMP Tahfidz Al-Hidayat is quite relevant to the needs and demands of 21st-century competencies. The integration of critical thinking skills, creativity, collaboration, and communication in the PAI program shows a significant effort in preparing students for future challenges (Gusman et al., 2021). However, there is still room for improvement, especially in terms of technology utilization and professional training for teachers.

Answering the research question regarding supporting and inhibiting factors in the implementation of intracurricular, co-curricular, and extracurricular Islamic Religious Education (PAI) programs that are relevant to 21st-century competencies at SMP Tahfidz Al-Hidayat, the research findings show various aspects that influence the effectiveness of the program. Supporting factors are, first, Facilities and Infrastructure. The existence of adequate facilities and infrastructure in schools is the main supporting factor. This is in line with the theory that good facilities support the effectiveness of the implementation of educational programs. However, it should be noted that facilities and infrastructure in schools in the regions are often still inadequate. This shows that even though there is support from facilities and infrastructure, more attention needs to be paid to the provision of facilities in all schools. Second, Coordination and Cooperation. Good coordination between the parties involved and cooperation between educators and students are the main

supporting factors. The active involvement of the school and positive encouragement from parents also influence the success of the program implementation. This is in line with the concept of synergy put forward by Kong, et al. (2014), which emphasizes the importance of collaboration between various parties in developing 21st century skills (Kong et al., 2014) . Third, Creativity and Innovation in Learning. Efforts to continuously improve creativity in the learning process are a significant supporting factor. This is in accordance with Martinez's findings, which show that a project-based approach can foster creativity and innovation in learning (Martinez, 2022) .

There are two inhibiting factors found in this study, namely Lack of Student Activity and Lack of Enthusiasm and Socialization Delay. One of the main challenges is the lack of activity of some students in class, which can affect the overall learning process. The decline in student enthusiasm and participation in activities is also an obstacle, even though the process of developing 21st-century skills requires the active involvement of students in the learning process. Lack of Enthusiasm and Socialization Delay: This problem shows that despite efforts to explain the positive impact of the program, some students still show a lack of enthusiasm or delay in socializing. This indicates the need to evaluate teaching methods and find ways to increase student motivation and engagement.

The research findings show that although there are several challenges in implementing the PAI program at SMP Tahfidz Al-Hidayat, the existing supporting factors can provide positive contributions to the development of 21st century competencies in students. However, challenges such as lack of student activity and low learning motivation need to be addressed with a more innovative and supportive approach.

Conclusion

This study underlines the need for a holistic approach in the design and implementation of educational programs. In practice, educational institutions need to ensure that intracurricular, cocurricular, and extracurricular programs not only meet academic standards but also support the development of 21st-century skills such as critical thinking, creativity, and collaboration. The application of the results of this study can encourage reforms in Islamic education teaching methodologies and curricula, with a focus on technology integration, teacher capacity building, and more flexible program design. In addition, this study emphasizes the importance of continuous evaluation and adjustment in the implementation of educational programs to ensure that students' needs and the demands of the educational environment continue to be met. Thus, the results of this study have the potential to make a significant contribution to improving the quality of Islamic education and forming a generation that is better prepared to face global challenges.

The results of this study indicate that supporting and inhibiting factors in the implementation of intracurricular, co-curricular, and extracurricular Islamic Religious Education (PAI) programs at SMP Tahfidz Al-Hidayat play a crucial role in facilitating the development of 21st century competencies. The findings of the study emphasize the importance of adequate infrastructure support, active involvement of educators, and well-planned program management to achieve optimal educational goals. Conversely, obstacles such as lack of resources, lack of training for educators, and managerial challenges have the potential to hinder the effectiveness of program implementation. Therefore, a comprehensive and sustainable strategy needs to be implemented to overcome these obstacles.

Recommendation

Based on the results of this study, several research gaps can be studied further by subsequent researchers as a form of recommendation. First, further research can explore the specific impacts of various supporting and inhibiting factors on each component of the intracurricular, co-curricular,

and extracurricular programs in more detail. This includes analyzing how the interaction between these factors affects overall educational outcomes. Second, it is important to conduct comparative studies with other Islamic educational institutions to gain a broader perspective on the diversity of challenges and solutions faced. In addition, research on the application of technology in Islamic education and how it affects program effectiveness can provide useful new insights.

For education managers, the main suggestion is to strengthen the infrastructure and resource support needed for the implementation of Islamic education programs. This includes improving facilities, providing quality training for educators, and developing systematic evaluation mechanisms. Education managers are also advised to apply a more adaptive approach in designing intracurricular, co-curricular, and extracurricular programs to align with students' needs and the demands of 21st century competencies. Managers need to encourage collaboration between various stakeholders, including educators, parents, and communities, to create a more holistic and integrative educational environment.

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