Optimisation of Extracurricular Activities as A Catalyst for Character Building at SMK-SPP Negeri 3 Kerinci

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ABSTRACT

The moral decline among adolescents has become increasingly alarming, revealing a clear gap between the ideals of national education, aimed at cultivating a generation of morally upright and character-driven youth, and the realities of educational practice in schools. Formal religious education is often deemed insufficient to deeply address the affective domain and the practical application of moral values. In this context, extracurricular *Rohani Islam (Rohis)* activities in vocational schools provide a promising alternative space for instilling Islamic values while fostering students' moral character. This study examines the *Rohis* program at SMK-SPP Negeri 3 Kerinci, encompassing *Halaqah*/Islamic Study Circles, Al-Qur'an Learning and Guidance, *Mabit* (overnight spiritual retreat), Friday Blessing activities, and the Commemoration of Islamic Holidays (PHBI) as instruments for shaping students' morality and spirituality. Employing a qualitative descriptive approach, data were collected through in-depth interviews, direct observations, and document analysis. The findings reveal that *Rohis* serves not merely as a complement to formal religious education but as a holistic platform for character formation. Through the integration of social learning, character education, and values-based learning approaches, the program effectively nurtures students' positive attitudes and ethical behaviour. The study underscores the need to strengthen institutional support, enhance facilities and infrastructure, and innovate pedagogical strategies to maximize the impact of *Rohis* in cultivating students' moral excellence.

Keywords: Extracurricular, Character Formation, Rohis, Vocational Secondary School.

ABSTRAK

Kemerosotan akhlak remaja saat ini kian mengkhawatirkan, menyingkap kesenjangan antara idealitas pendidikan nasional yang menargetkan lahirnya generasi berkarakter dan berakhlak mulia, dengan realitas praktik pendidikan di sekolah. Pendidikan agama formal kerap dinilai belum sepenuhnya mampu menjangkau dimensi afektif dan praksis moral secara mendalam. Dalam konteks ini, kegiatan ekstrakurikuler *Rohis* di sekolah menengah kejuruan hadir sebagai ruang alternatif yang potensial untuk menanamkan nilai-nilai keislaman sekaligus membentuk akhlak siswa. Penelitian ini mengkaji program *Rohis* di SMK-SPP Negeri 3 Kerinci, meliputi *Halaqah*/Kajian Islam, Bimbingan Al-Qur'an, *Mabit*, *Jum'at Berkah*, dan PHBI sebagai instrumen pembentukan akhlak dan spiritualitas siswa. Dengan pendekatan kualitatif deskriptif, data dikumpulkan melalui wawancara mendalam, observasi, dan analisis dokumen. Temuan menunjukkan bahwa *Rohis* tidak hanya berfungsi sebagai pelengkap pendidikan agama formal, tetapi juga sebagai wahana pembentukan akhlak secara holistik.

Melalui integrasi pendekatan pembelajaran sosial, pendidikan karakter, dan pembelajaran berbasis nilai, program ini mampu menumbuhkan sikap dan perilaku positif peserta didik. Implikasi kajian ini menegaskan pentingnya penguatan dukungan kelembagaan, peningkatan sarana-prasarana, dan inovasi metode pembelajaran untuk memaksimalkan dampak *Rohis* dalam menumbuhkan akhlak mulia siswa.

Kata Kunci: *Ekstrakurikuler, Pembentukan Akhlak, Rohis, Sekolah Menengah Kejuruan*

INTRODUCTION

In this digital age, moral and ethical condition of teenagers is increasingly causing serious and deep concern (Ramadhani & Sari, 2022). This is evident in the high frequency of behaviour that reflects low morals and ethics among teenagers (Mawarni & Kamaliyah, 2020; Parnawi & Ahmed Ar Ridho, 2023). This phenomenon is exacerbated by the proliferation of negative content on social media such as YouTube, Instagram, TikTok, and other platforms (Kahali, 2023; Misder & Julianto, 2023). Examples include sexual content, lifestyles characterised by excessive freedom, the use of foul language, inappropriate pranks, and other negative content (Natalia & Ajibulloh, 2023). This high level of freedom shows that today's teenagers' moral and ethical condition requires serious attention (Chudzaifah & Rahmayanti, 2022). This phenomenon should warn parents, society, and especially educational institutions to focus more on instilling moral values (Abdul, Rostitawati, Podungge, & Arif, 2020). This is necessary to defend the younger generation from the trends of the times, which impact their morals, ethics, and character.

In facing the complex challenges of the times, an alternative approach is needed to instil moral integrity sustainably. One strategic solution is through education, which is understood as a conscious and planned effort to nurture and develop the potential and resources of students (Munita, Yusuf, & Maisura, 2021; Warasto, 2018). This understanding is in line with Law Number 20 of 2003 concerning the National Education System, article 1 paragraph 1, which states that: "*Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation, and state*."

In line with the law's mandate, the role of schools as one of the three centres of education requires innovation and synergy between learning inside and outside the classroom (Himyari, Jailani, & Malik, 2023). This is because efforts to shape character cannot rely solely on formal learning processes, but also require an educational ecosystem that supports the internalisation of values through various non-formal activities (Fauziah & Salik, 2021). Extracurricular activities, in this context, become a strategic vehicle for instilling character values in a more contextual and applicable manner (Lubis, Neliwati, & Rahmawati, 2021; Wardany, 2021). Through integrating

intracurricular, cocurricular, and extracurricular programs as stipulated in Presidential Regulation No. 87 of 2017, schools are practically given the space to design learning experiences that increase knowledge, hone moral sensitivity, and shape students' personalities. Thus, implementing well-planned extracurricular programs oriented towards character building is key to preparing the younger generation to face the dynamics of change in an ethical and dignified manner.

SMK-SPP Negeri 3 Kerinci, a vocational high school based in agriculture in Kerinci Regency, was chosen as the location for this study because of its distinctive academic characteristics. This school combines the Developmental Agricultural School (in Indonesian, Sekolah Pertanian Pembangunan or SPP) model, which has dormitories and adequate religious facilities, including a representative school mosque. The existence of dormitories allows for more intensive character building because student interactions extend beyond class hours and continue in monitored daily activities. Supporting facilities such as mosques and religious activity rooms also create ideal prerequisites for the structured and sustainable development of *Rohani Islam* (*Rohis*). In the context of moral guidance, *Rohis* in this school functions not only as a complement to religious activities but also as a strategic instrument for strengthening character education amid the tide of modernisation and moral challenges facing the younger generation. Compared to *Rohis* in other vocational schools, *Rohis* at SMK-SPP Negeri 3 Kerinci stands out because of the integration of spiritual guidance with the boarding school system, which allows religious activities to take place in a more scheduled and intensive manner through regular studies, *halaqah*, and the habit of congregational worship. Through these activities, students are encouraged to deepen their religious knowledge, strengthen their faith and piety, and cultivate noble character. Thus, SMK-SPP Negeri 3 Kerinci presents a holistic education model that combines academic strengthening, vocational skills, and spiritual guidance to produce graduates who are intellectually superior and morally upright.

Various previous research findings consistently confirm the strategic role of *Rohis* activities in strengthening students' morals and character building. Research by Yuliana & Dartim (2022) shows that implementing *Rohis* is an effective platform for preaching and instilling values in students. Similarly, Azizah et al. (2022) confirm the significant contribution of *Rohis* activities in building moral character. Meanwhile, Nurlaelah (2023) found that spiritual extracurricular programs managed through structured divisions and programs are able to reduce juvenile delinquency rates optimally, a recent study conducted by Fasya et al. (2025) highlights the implementation of *Rohis* activities to strengthen Islamic knowledge and character, while Safitri emphasises that *Rohis* extracurricular strategies play an important role in preventing bullying in schools.

These studies have made important contributions in responding to the moral decline of students who deviate from norms. However, most still focus on the implementation, role, and challenges extracurricular programs face in educational institutions. To date, few studies have explored in depth the interaction between the components of the *Rohis* program. This study presents a novelty by focusing its analysis on implementing *Rohis* in an agriculture-based vocational high school, namely SMK-SPP Negeri 3 Kerinci, which has been rarely discussed in scientific literature. While most previous studies have focused on the role of *Rohis* in public schools or madrasas, this study comprehensively explores how *Rohis* functions as a catalyst for character building in the context of vocational education, which is oriented towards technical skills. By exploring the interaction between the components of the *Rohis* program, this study attempts to fill this gap. The results of this study are expected not only to expand the literature on extracurricular character education but also to provide a new perspective on strategies for strengthening character in vocational schools faced with the challenges of modernisation and industrialisation.

In addition, this study is also expected to provide guidelines and alternative solutions to overcome the obstacles educational institutions face in developing extracurricular programs. This comprehensive approach is expected to provide new and practical insights for educators and policymakers to optimise Islamic extracurricular programs in schools, so that they are more effective in shaping noble character in students.

METHODS

This study uses a qualitative approach with a descriptive method to observe efforts to shape students' character at SMK-SPP Negeri 3 Kerinci through the *Rohis* Extracurricular Program. The selection of this methodology is based on a naturalistic and interpretive research paradigm (Burns, Bally, Burles, Holtslander, & Peacock, 2022), which includes the collection and utilisation of various empirical materials and approaches (Heath, 1997; Nassaji, 2020). The qualitative approach allows researchers to understand the social environment in which individuals exist, including the objective nature of behaviour and its subjective meaning, including attitudes and motivations (Nassaji, 2015; Noble & Smith, 2014; Yadav, 2022).

This study explores data through three main techniques: in-depth interviews, participatory observation, and document analysis (Rifa'i, 2023). Interviews were conducted in a semi-structured manner with a set of questions based on a theoretical framework (Turner, 2014), allowing for an in-depth exploration of the informants' experiences and views. Observations were carried out directly in various *Rohis* activities, including routine studies, *halaqah*, and congregational worship, to obtain a contextual understanding as suggested by Rifa'i (2023) in a qualitative approach.

Documentation included the collection of activity archives, photos, and official school reports as data triangulation material. In addition, secondary data in the form of relevant books, articles, and journals were used to strengthen empirical findings (Assyakurrohim, Ikhram, Sirodj, & Afgani, 2023). The main sources of this study included 22 informants selected purposively, including the principal, vice principal, *Rohis* advisor, administrators, *Rohis* members, and several other students who were actively involved. The selection of subjects followed the principles of representativeness and capacity to provide comprehensive insights into the process of shaping students' character (Waruwu, 2023). The series of research activities was carried out in stages: (1) preparation of instruments and interview guidelines, (2) field data collection through interviews and observations, (3) documentation and collection of secondary data, and (4) triangulation and data analysis to ensure the validity of the findings.

In the data condensation stage, the data were analysed and summarised to increase focus, including categorising data based on themes, eliminating irrelevant data, and summarising data to create a clearer picture (Ahmad & Muslimah, 2021). The data is then presented in a narrative and systematic format at the data presentation stage to understand the efforts to shape character (Rofiah, 2022). Finally, the conclusion and testing stage involves using the results of data analysis to draw conclusions about the formation of student character, which are then tested and verified (Shelton & Smith, 2015).

RESULT

SMK-SPP Negeri 3 Kerinci is located on the shores of Lake Kerinci, Jambi. With an altitude of approximately 730 meters above sea level, it covers an area of approximately 21 hectares. This school is a formal vocational secondary education institution in the field of agriculture. It plays an important role in producing agricultural technical personnel ready for the world of work. The institution is committed to producing reliable, professional graduates with a global perspective. In addition, the institution also aims to produce accomplished, cultured, competitive, and characterful individuals.

To achieve comprehensive educational goals, SMK-SPP Negeri 3 Kerinci implements various extracurricular programs designed to develop students' talents and interests. One program that has a special focus on character building is the *Rohis* Extracurricular Program. *Rohis* activities, which are religious in nature but organized in a way that is not too formal and restrictive, create a fun and interesting atmosphere for teenage students (Sujiyanto & Febrianingsih, 2020). This plays an important role in increasing student participation. Observations show that this program is a strategic

effort by this educational institution to shape and strengthen students' character, which aligns with Islamic values.

The formation of good character is a complex process and cannot happen spontaneously (Tambrin, Hajiri, & Ilyasir, 2022). This process requires instilling faith and Sharia as a basic foundation, because good character is the result of strengthening faith and applying Sharia (Marzuki, 2009). Recognising this, SMK-SPP Negeri 3 Kerinci initiated the *Rohis* extracurricular program to shape students' character. This program is designed to be a forum for instilling the values of faith and sharia through various activities that focus on strengthening Islamic principles. Several activities presented in the *Rohis* program reflect vocational education institutions' efforts in shaping students' noble character. Among them are the following:

1. ***Halaqah*/Islamic Studies**

The *halaqah* or Islamic study activities organised through the *Rohis* extracurricular program at SMK-SPP Negeri 3 Kerinci reflect a tangible contribution to shaping students' morals and strengthening their Islamic values in line with the findings of Jumbarsih et al. (2023). *Halaqah* is one of the oldest methods of Islamic education that plays an important role in the process of internalising religious teachings and moral formation. This method, which has been practised since the time of the Prophet Muhammad, is designed to provide intensive and interactive religious teaching in small groups (Syafitri & Jamilus, 2024), thereby enabling effective knowledge transfer as well as strengthening social and emotional bonds among members (Irma, Pelu, & Syaekhu, 2023).

At SMK-SPP Negeri 3 Kerinci, the concept of *halaqah* is adapted in the form of regular Islamic studies held every Friday night as one of the core programs of *Rohis*. This activity is attended by around 45 boarding school students and students who live around the school and are registered as members of *Rohis*. The activities include congregational prayers, Quran recitation, religious lectures, interactive discussion sessions, and communal prayers. All activities are designed with a participatory approach and a pleasant atmosphere, creating a conducive religious learning environment, the presence of external speakers, such as preachers and scholars, as emphasised by Mustaqim et al. (2020), not only enriched the depth of the study material but also presented religious role models who could strengthen the process of internalising Islamic values among students.

Figure 2. *Halaqah*/Islamic Study Activities

Consistency in conducting *halaqah* is an important factor in habituating religious practices, such as the discipline of praying in congregation and avoiding unproductive activities. The results of observations and interviews show that an interactive, personal, and continuous approach enables students not only to understand Islamic values but also to practice them in their daily lives. Thus, *halaqah* at SMK-SPP Negeri 3 Kerinci illustrates support for the main objective of Islamic education, namely to shape individuals with noble character and Islamic personality, while also showing that this traditional method remains relevant as a character education strategy amid the challenges of vocational education modernisation.

2. **Al-Qur'an Guidance/Learning**

Al-Qur'an guidance, which is carried out through the *Rohis* extracurricular program, is a strategic means of strengthening Islamic values while shaping students' character at SMK-SPP Negeri 3 Kerinci. In line with the findings Akhyar, Muhammad, & Gusli (2023), and Rahim et al. (2024), Al-Qur'an guidance is seen as an educational process that not only emphasises technical skills in reading and memorisation but also understanding and practising the teachings of the Al-Qur'an in everyday life. This activity, which around 20-30 students attend, is an integral part of the *Rohis* routine agenda and is held every Saturday after Asr prayers in the school mosque.

Figure 3. Al-Qur'an Guidance

The guidance activities include *Tahsinul* Al-Qur'an (improvement of recitation), Tilawatil Al-Qur'an (recitation), *Tahfidzul* Al-Qur'an (memorisation), and Tadarus Al-Qur'an (joint study). Each session is guided by competent instructors, including accomplished qori and qoriah, so the learning process is effective and attracts students' interest. As stated by Munawir et al. (2024), Al-Qur'an learning is not only aimed at improving reading and memorisation skills, but also at transforming behaviour through the internalisation of Qur'anic values in daily life.

Observations and interviews with *Rohis* advisors reveal that consistent Qur'anic guidance contributes to the formation of students' character, accustoms them to positive activities, and steers them away from negative behaviour. This

activity has also been proven to foster a spirit of achievement: *Rohis* students have won awards in various Al-Qur'an competitions at the sub-district, city/regency, and provincial levels. These findings show that Al-Qur'an guidance not only improves religious understanding and skills but also motivates students to develop their full potential. Thus, the Al-Qur'an guidance program at SMK-SPP Negeri 3 Kerinci can be categorised as an effective instrument in shaping a young generation that is knowledgeable, noble, and accomplished, while also proving the relevance of Al-Qur'an education in facing moral challenges in the era of vocational education modernisation.

3. **MABIT (Night of Faith and Piety, in Indonesian Language *Malam Bina Iman dan Taqwa*)**

The Faith and Piety Building Night (Mabit) activity held at SMK-SPP Negeri 3 Kerinci is one of the instruments used to strengthen spiritual guidance and character building for students. Abidin et al., (2022) explain that Mabit is an overnight activity designed as a medium for spiritual development through a series of worship and religious activities. The main objectives of Mabit are to deepen spiritual dimensions, purify the heart, and train discipline and perseverance in worship (Widiana & Timan, 2019). In practice, this activity includes night prayers, zikr, religious studies, and self-reflection, which are carried out intensively and interactively (Winarsih & Ruwandi, 2022).

Figure 4. MABIT (Night of Faith and Piety)

At SMK-SPP Negeri 3 Kerinci, *Malam Bina Iman dan Taqwa* (Mabit) is held regularly twice a year as an integral part of the *Rohis* extracurricular program. All *Rohis* members participate in this activity. Based on information from the principal and *Rohis*' advisor, Mabit is designed to instil values of faith and piety while also serving as a vehicle for spiritual strengthening that balances spiritual needs amid busy vocational learning activities. In line with the findings of Muzammil (2021), Mabit at this school not only serves as a means of strengthening students' relationship with Allah SWT, but also as a medium for guiding behaviour based on the values of faith and piety.

In addition to having an impact on the spiritual dimension of individuals, Mabit has significant social benefits. The observations show that togetherness in an atmosphere full of religious values encourages solidarity, strengthens student

relationships, and creates a harmonious and supportive school environment (Yurnaningsih, 2023). Thus, Mabit at SMK-SPP Negeri 3 Kerinci not only strengthens the dimension of personal worship but also acts as a vehicle for forming a strong religious community with noble character. These findings confirm that the implementation of Mabit can be an effective strategy in balancing vocational-based academic learning with the spiritual and moral guidance of students

4. **PHBI (Commemoration of Islamic Holidays, in Indonesian Language *Peringatan Hari Besar Islam*)**

Islamic Holiday Commemoration (PHBI) at SMK-SPP Negeri 3 Kerinci is a strategic medium in strengthening character education and moral guidance for students. PHBI is held to commemorate important moments in Islamic history, such as the birthday of the Prophet Muhammad, Isra' Mi'raj, the Hijri New Year, and other Islamic holidays (Suliantika & Hanum, 2023). It is interpreted as a ceremonial event and an effective educational tool for instilling Islamic values.

Figure 5. PHBI (Commemoration of Islamic Holidays)

The Islamic Holiday Celebration (PHBI) at SMK-SPP Negeri 3 Kerinci was held in a structured manner through various religious activities, such as religious lectures, recitation of verses from the Holy Qur'an, *sholawat*, *kultum*, Islamic competitions between classes, and concluded with a joint prayer. Members of the Islamic Student Association (*Rohis*) and all students actively participated in the activities. Based on an interview with the Principal, PHBI was designed to commemorate religious historical events and to internalise Islamic moral values in students' daily lives. Thus, PHBI activities significantly deepen religious understanding while strengthening students' spiritual dimension.

In addition to providing historical and theological understanding, PHBI strengthens students' relationship with Allah SWT and fosters moral and ethical qualities. This activity is part of the school culture that fosters togetherness and a sense of social awareness, while emphasising the importance of applying religious values in facing the challenges of modernisation. Overall, the implementation of PHBI at SMK-SPP Negeri 3 Kerinci reflects the commitment of vocational education

institutions to produce a generation that is not only superior in academic competence and technical skills, but also has Islamic character and noble morals.

5. *Jum'at Berkah* Program

The *Jum'at Berkah* Program at SMK-SPP Negeri 3 Kerinci is a form of moral guidance innovation that combines religious practices with strengthening social character. This activity, which is carried out regularly every Friday morning, involves the entire school community in a series of religious activities, including congregational dhuha prayers, *tahlil*, communal prayers, *yasinan*, *kultum*, and *infaq Jum'at Berkah*. In line with the findings of Norianda et al. (2021), this kind of activity is not only interpreted as a religious ritual but also as a medium for spiritual habituation that fosters religious awareness in an atmosphere of togetherness.

Figure 6. Jum'at Berkah Program

In the context of character education, *Jum'at Berkah* becomes a vehicle for learning social and spiritual values. This activity instils discipline through regular worship, fosters caring through the practice of infaq, and strengthens solidarity among students and teachers (Jabbar, Farhan, Bahri, & Peputungan, 2021). These values are then internalised into daily behaviour, so that the process of character building occurs in the classroom and through meaningful collective experiences.

The implementation of *Jum'at Berkah* affirms the school's commitment to shaping students' personalities to balance academic intelligence and religious morality. By creating a space for interaction rich in spiritual values, this activity broadens students' understanding of Islamic teachings while motivating them to apply these teachings in their social lives. Thus, it can be concluded that the *Jum'at Berkah* Program at SMK-SPP Negeri 3 Kerinci not only strengthens religious aspects but also serves as a platform for forming positive attitudes and sustainable moral responsibility.

DISCUSSION

1. *Rohis* as a Catalyst for Character Building

The Islamic Spirituality (*Rohis*) extracurricular program at SMK-SPP Negeri 3 Kerinci represents a strategic step in shaping students' character by referring to relevant learning and character development theories. This approach provides a

strong conceptual foundation for understanding how *Rohis* effectively achieves moral and spiritual goals in a vocational high school environment. According to Albert Bandura, social learning occurs through a process of observation and imitation of the behaviour of models around the individual (modelling) (Warini, Hidayat, & Ilmi, 2023). As stated in QS, this idea aligns with the Islamic educational concept of *uswatun hasanah*, or good role models. Al-Ahzab verse 21:

$$\text{لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ}$$

"Truly, the Messenger of Allah is a good example to follow."

Prophet Muhammad SAW was a model of perfect character; all of his character traits were reflected in the values of the Qur'an. One of his missions as a messenger was to perfect human character, which was realised through forming a civil society and developing the Islamic civilisation (Kosim, 2017). The success of this mission shows that exemplary behaviour is the key to building human character.

The results of observations and interviews at SMK-SPP Negeri 3 Kerinci show that the *Rohis* Program not only teaches religious values theoretically but also presents real role models through the active participation of students in activities such as congregational dhuha prayers, religious lectures, and various other religious activities. This direct involvement allows students to see and experience the application of Islamic values in daily practice, so the moral internalisation process is more profound and sustainable.

In addition to role modelling, habituation is a key element in character building. According to Helmawati (2014), a person's character can be shaped through example, habituation, repetition, training, and consistent motivation. Routine activities such as *Jum'at Berkah* (Blessed Friday) and various other *Rohis* programs demonstrate the school's efforts to instil discipline in worship and commitment to Islamic values. This is in line with the findings of Mukhlis, Kenedi, et al. (2024), habituation is an effective method for strengthening behaviour and character because character formation requires a repetitive and continuous process. By integrating the habituation method into *Rohis* activities, schools transfer religious knowledge and instil it in students' daily practices.

Furthermore, character building requires a holistic approach integrating intellectual, emotional, social, and spiritual dimensions (Kurniyadi, Amin, & Rohimah, 2024). Activities such as *tahlil*, communal prayer, and *infaq Jum'at Berkah* not only strengthen the cognitive aspect of religious understanding but also foster social awareness and spirituality among students. Research by Afif et al. (2024) emphasises the importance of value-based learning, which places morals and ethics at the core of the educational process. In this context, *Rohis* becomes a vehicle for tangibly learning Islamic values, for example, through Quran recitation

competitions, religious lectures, congregational prayers, and other religious social activities. All of these activities not only increase students' understanding of Islamic teachings but also encourage them to adopt these values in their daily behaviour, form a strong moral identity, and strengthen a school culture based on noble character, while responding to the challenges of modernisation and industrialisation in the vocational school environment.

2. **Challenges of *Rohis* as A Vehicle for Strengthening Morality**

Although the Islamic Spirituality (*Rohis*) extracurricular program at SMK-SPP Negeri 3 Kerinci has proven to contribute significantly to the moral development of students, its implementation is not without challenges that affect its effectiveness and sustainability. These challenges stem from internal and external factors that need to be critically examined so that character building through religious activities can occur consistently and adaptively to social changes.

One of the fundamental problems is the fluctuating level of student participation. The burden of vocational academics and a busy field practice schedule often causes participant involvement to decline during certain periods, findings by Rozak et al. (2025) reinforce that the pressure of the vocational curriculum often reduces students' interest in participating in religious-based extracurricular activities, thereby potentially hindering the process of instilling values and role models, which are key to character building. The diversity of students' internal motivations further complicates this situation. Some students join *Rohis* activities not because of spiritual encouragement from personal awareness, but because of school obligations or peer pressure. As stated by Sholeh et al. (2024), the dominance of external motivation can reduce the depth of internalisation of values and challenge mentors to design approaches that more personally touch the affective realm of students.

On the other hand, the digital age and the tide of modernisation pose new challenges for the moral guidance of adolescents. Unlimited access to information that is not always filtered, as well as the influence of global popular culture, has the potential to cause value disorientation (Mukhlis, Wardiman, & Yetri, 2024). In this context, *Rohis* is faced with the demand to instil Islamic values that are relevant to the digital reality, while also equipping students with critical and ethical digital literacy so that spiritual skills can go hand in hand with the ability to filter information. Adaptation challenges also arise from the characteristics of agriculture-based vocational schools that emphasise vocational competencies. *Rohis* needs to adjust its character-building material to align with the context of the world of work and professional ethics in the field of agriculture. Asifayanti & Sunra (2024), and Latifah & Tamam (2024) emphasise that designing materials that

integrate Islamic values with 21st-century skills and professional ethics is an important prerequisite for maintaining relevance.

In addition, suboptimal institutional support is also a factor that hinders program sustainability. Although schools have shown structural commitment, budget and facility constraints often hinder the procurement of materials, the provision of study facilities, and invitations to external speakers. Research Adzhar & Siswahyuningsih (2025) emphasises that the consistency and sustainability of institutional support greatly influence the success of religious programs. This series of challenges confirms that strengthening character through *Rohis* requires a more strategic managerial and pedagogical approach. Efforts such as increasing the capacity of coaches, adaptive scheduling of vocational curricula, creative use of Islamic digital media, and strengthening institutional support are crucial steps to ensure the sustainability and effectiveness of the program. By systematically overcoming these obstacles, *Rohis* can continue to play a role as a catalyst for character building relevant to the dynamics of modernisation while responding to the demands of vocational education.

CONCLUSION

The results of this study indicate that the Islamic Spirituality (*Rohis*) extracurricular program at SMK-SPP Negeri 3 Kerinci plays a significant role as a catalyst in shaping students' character in a vocational high school environment. Various religious activities are organised, such as *Halaqah*, Al-Qur'an Guidance, *Jum'at Berkah*, Mabit, and Islamic Holiday Commemoration (PHBI), not only providing theoretical religious education but also facilitating real and continuous religious practice experiences. These findings confirm that the habit of worship, strengthening spirituality, and the learning process based on exemplary behaviour (*uswatun hasanah*) are approaches that align with social learning and character education theories, particularly the concepts of modelling and habituation. Combining cognitive, affective, and psychomotor dimensions in the religious education process, the *Rohis* program has proven effective in fostering students' faith, moral responsibility, and noble character. This shows that *Rohis* can be used as a strategic model for the development of vocational school-based religious education that not only emphasises conceptual understanding but also instils religious values practically and contextually.

Although in general the implementation of the *Rohis* program has been effective and has positively impacted the formation of students' religious character, several aspects need to be strengthened to optimise its role. *First*, it is necessary to increase program socialisation so that student participation is not limited to active members, but is spread evenly throughout the school community. *Second*, strengthening facilities and infrastructure, especially in the Musholla as the centre of

activities, such as providing blackboards, in-focus devices, and other supporting facilities, is an important step to improve the quality of learning and motivate student involvement. *Third*, innovation in methods and forms of activities, including the use of digital technology and cross-curricular collaboration, needs to be developed so that the *Rohis* program remains relevant to the dynamics of the younger generation and the challenges of 21st-century education. *Fourth*, the preparation of program planning in a more systematic and tiered manner, including material modules and periodic evaluations, is recommended so that the process of character building can take place measurably and sustainably.

Overall, strengthening the *Rohis* program through these strategic steps will enable SMK-SPP Negeri 3 Kerinci to not only maintain *Rohis* as a forum for spiritual guidance, but also make it an adaptive and responsive religious education practice to social changes, so that it can continue to contribute to producing a faithful generation, has noble character, and is ready to face the challenges of the modern era.

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