WEAVING REALITY AND MUSLIM IDENTITY
(A Case Study Of Students At Najib Bariq Islamic Junior High School)

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Abstract : This study investigates the factors influencing the formation of Muslim identity among students at Najib Bariq Islamic Junior High School. The research discusses how the role of the family affects the religious identity of students. Limited funding at the school results in restricted extracurricular activities, even though these activities are necessary for developing students' interests and talents beyond academic subjects. The influence of social media and mobile games is also discussed to show how these can distract students from their educational goals. The study aims to highlight the presence of a supportive school environment, structured learning programs, and non-formal activities in enhancing the formation of Muslim identity. Additionally, it addresses ways to overcome the impact of technology and contemporary challenges in instilling Islamic values in education. The findings emphasize a holistic educational approach that integrates Islamic values and meets the needs of today's society. In this context, it demonstrates that collaboration between schools and families is crucial to prepare students to face modern challenges with a strong self-awareness as Muslims.

Keyword: Islamic education, Islamic junior high school, student identity

Abstrak

Studi ini menyelidiki hal-hal yang mempengaruhi pembentukan identitas Muslim di kalangan siswa SMP Islam Najib Bariq. Penelitian membahas bagaimana peran keluarga mempengaruhi identitas religius siswa. Keterbatasan dana di sekolah membuat kegiatan ekstrakurikuler terbatas. Padahal, kegiatan ini diperlukan untuk mengembangkan minat dan bakat siswa di luar pelajaran. Pengaruh media sosial dan permainan seluler juga dibahas untuk menunjukkan bagaimana hal ini bisa membuat siswa teralihkan dari tujuan pendidikan mereka. Penelitian ini juga ingin menyoroti kehadiran lingkungan sekolah yang mendukung, program pembelajaran yang terstruktur, dan kegiatan non-formal dalam meningkatkan pembentukan identitas Muslim. Selain itu, dibahas pula cara mengatasi dampak teknologi dan tantangan zaman sekarang dalam menanamkan nilai-nilai Islam dalam pendidikan. Penemuan ini menyoroti pendekatan pendidikan holistik yang menggabungkan nilai-nilai Islam dan memenuhi kebutuhan masyarakat saat ini. Dalam hal ini menunjukkan bahwa kerja sama antara sekolah dan keluarga sangat penting agar siswa siap menghadapi tantangan pada zaman sekarang dengan kesadaran diri yang kuat sebagai seorang muslim.

Kata Kunci: identitas peserta didik, pendidikan Islam, sekolah menengah pertama Islam

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INTRODUCTION

In the rapidly advancing era of globalization, education is pivotal in shaping the identities and characters of the younger generation. Particularly in Indonesia, Islamic primary and secondary education plays a strategic role in weaving Islamic values into the national education curriculum. These institutions are not merely venues for knowledge transfer; they are critical environments for character and identity formation based on Islamic principles [3]. At the junior high school level, Islamic education aims to nurture a generation that excels not only in intellectual pursuits but also in moral and spiritual dimensions [4].

Ontologically, Islamic education at these levels seeks to address profound questions about human nature and its purpose in life. From an Islamic perspective, humans are viewed as caliphs on Earth, endowed with moral and spiritual responsibilities. Thus, Islamic education endeavors to mold individuals who recognize their ontological status as creatures of God, tasked with specific roles and duties [5]. This ontological aspect underscores an educational focus that extends beyond cognitive skills to include character and spiritual growth, as exemplified in the Quranic verses of Surah Al-Muzzammil, verses 1-8 [6]. These verses mention the command to do good to others, establish prayer, especially night prayer, recite the Quran with tartil, and constantly remember Allah SWT. This underscores that spiritual, emotional, and intellectual intelligence are integral parts of a student's character formation.

Philosophically, Islamic education offers a holistic framework that integrates knowledge and religious values. This philosophical view emphasizes that education

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[3] Afrahul Fadhilah Daulay et al., "Peranan Pendidikan Islam dalam Meningkatkan Akhlak Siswa di Sekolah Bidayatul Hidayah IV," *El-Mujtama: Jurnal Pengabdian Masyarakat* 4, no. 4 (July 2, 2024): 2018–26, https://doi.org/10.47467/elmujtama.v4i4.3492.

[4] Fatmawaty Fatmawaty, Muh. Askari Zakaria, and Hartono Hartono, "Pengembangan Bahan Ajar Pendidikan Agama Islam Berbasis Kecerdasan Emosional dan Kecerdasan Spiritual Kelas X di SMA IT Wahdah Islamiyah Pomalaa," *Journal on Education* 5, no. 4 (February 27, 2023): 11334–44, https://doi.org/10.31004/joe.v5i4.2074.

[5] Muhammad Syaiful Islam, "Islamic Education Thought Seyyed Naquib Al-Attas," *Al-Fadlan: Journal of Islamic Education and Teaching* 2, no. 1 (June 4, 2024): 25–36, https://doi.org/10.61166/fadlan.v2i1.39.

[6] Maya Mariah Zakiyah, "Character Building Through Growing Spiritual Values Based on The Quran of Surah Al-Muzammil Verses 1-8," *International Journal of Business, Law, and Education* 4, no. 1 (February 1, 2023): 25–31, https://doi.org/10.56442/ijble.v4i1.126.

must be able to develop students' potential comprehensively, encompassing intellectual, emotional, and spiritual aspects [7]. In this context, education at primary and secondary levels is designed to internalize Islamic values within students, equipping them to meet contemporary challenges while adhering to Islamic principles.

The relevance of education based on Islamic values is increasingly significant amidst modernization, which can dilute the understanding and application of these values among teenagers. This challenge is compounded by the influence of social media and popular culture, which often present contradictory values [8]. Current research indicates a disconnect between theoretical frameworks and practical implementation in the formation of Islamic identity [9].

Studies have revealed that although curricula are crafted to integrate Islamic values, their execution frequently encounters obstacles related to human resources and external influences [10]. Challenges in implementing the national curriculum include accessibility and applicability across diverse social strata. Moreover, reconciling local diversity and cultural values with global demands presents a unique challenge in curriculum development [11]. This requires a balance between implementing Islamic teachings and meeting contemporary educational needs and societal changes. Externally, challenges can arise primarily from technological advancements and the dynamic needs of the job market.

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[7] Siti Fatimah and Sri Sumarni, "A Holistic Approach to Islamic Basic Education: Synthesizing The Development of Student's Potential from Intellectual, Spiritual and Emotiona Aspects," *PIONIR: JURNAL PENDIDIKAN* 13, no. 2 (August 17, 2024): 106, https://doi.org/10.22373/pjp.v13i2.24259.

[8] Kambali Kambali et al., "Religion in Cyberspace: Islamic Religious Education in Social Media," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 01 (February 24, 2023), https://doi.org/10.30868/ei.v12i01.3886; Ali Mufron et al., "The Concept of Islamic Education Today in the Challenges of the Social Media Era," *Al-Hijr: Journal of Adulearn World* 3, no. 1 (March 21, 2024): 11–28, https://doi.org/10.55849/alhijr.v3i1.579.

[9] Ruqaia Taha Alalwani, "Bridging the Gap Between Theory and Practice In Life of Muslims Today," مجلة إسهامات للبحوث و الدراسات 1 no. 2 (2017): 250–65.

[10] Faizal Faizal, "Islamic Religious Education Courses as Students Forming Islamic Character," *Jurnal Riset Ilmu Pendidikan* 2, no. 3 (July 20, 2022): 192–96, https://doi.org/10.56495/jrip.v2i3.166; Abdul Rohman et al., "Challenges in Islamic Education Curriculum Development: A Comparative Study of Indonesia, Pakistan, and India," *International Journal of Learning, Teaching and Educational Research* 23, no. 6 (June 30, 2024): 504–23, https://doi.org/10.26803/ijlter.23.6.23; Suyatno Suyatno et al., "Progressive Islamic Education: Bridging the Gap of Islam, Indonesianness, and Modernity," *The Qualitative Report*, 2022, https://doi.org/10.46743/2160-3715/2022.4782.

[11] As'adut Tabi'in, Lias Hasibuan, and Kasful Anwar Us, "Pendidikan Islam, Perubahan Sosial, dan Pembangunan di Indonesia," *Asatiza: Jurnal Pendidikan* 3, no. 1 (January 31, 2022): 48–59, https://doi.org/10.46963/asatiza.v3i1.469.

In response to these challenges, educational strategies such as strategic management, holistic development, and innovative teaching methods have been explored. Islamic educational institutions are often constrained by limited resources and evolving technological demands, necessitating a strategic management approach to enhance educational quality. This involves setting goals aligned with Islamic values and continuously evaluating educational practices to ensure they meet contemporary needs [12]. Additionally, a holistic approach in Islamic education integrates intellectual, spiritual, and emotional development, fostering a comprehensive learning environment that supports overall student growth [13].

Najib Bariq Islamic Junior High School in Bandung exemplifies a private Islamic institution committed to producing graduates who are not only religious and skilled but also of noble character. The school employs both the national curriculum and a distinctive curriculum that emphasizes Quranic learning through activities like reading Quran, Tahsin, and Tahfidz. These practices are designed to become routine, encouraging students to embody Islamic teachings in their daily lives.

This study aims to identify factors that support and hinder the process of Islamic identity formation among students at Najib Bariq Islamic Junior High School. By examining the internal dynamics of this institution and the broader educational landscape, this research seeks to provide insights that educators and policymakers can use to devise more effective educational strategies. The findings are expected to offer a deeper understanding of the role of Islamic education in shaping a generation that is morally and spiritually robust, capable of adapting to the demands of the modern world.

METHODS

This study employs a qualitative case study approach to explore the complex phenomena of identity formation among students at an Islamic junior high school. The qualitative method was chosen for its strength in understanding the nuanced

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[12] Mohamad Sodikin, Parmuji Anto, and Khoirul Anwar, "Enhancing Education Quality in Islamic Institution Through Management Approaches," *Evaluasi: Jurnal Manajemen Pendidikan Islam* 8, no. 1 (May 13, 2024): 70–81, https://doi.org/10.32478/cwxxya26.

[13] Fatimah and Sumarni, "A HOLISTIC APPROACH TO ISLAMIC BASIC EDUCATION."

perspectives of participants within their real-life context. A case study design allows for an in-depth examination of the processes and experiences at one school, which has been selected based on its diverse student body and its emphasis on Islamic character education.

The research location was selected purposively, focusing on an Islamic junior high school. This location was chosen based on specific criteria, such as the diversity of student backgrounds and a curriculum that incorporates Islamic character education. The research participants consisted of 7 students and 2 teachers. Participants were selected using purposive sampling to ensure representation of various relevant perspectives. Participant criteria include students actively attending the Islamic junior high school and teachers with experience teaching at the school.

Data collection techniques include semi-structured interviews, participatory observation, and document analysis. Semi-structured interviews were conducted with students and teachers using a flexible interview guide, allowing exploration of topics that emerged during the interviews. Participatory observation was conducted by researchers in the school environment to observe social interactions, learning processes, and school activity dynamics. Document analysis involved reviewing documents such as the curriculum, school policies, academic reports, and other related documents at Najib Bariq Islamic Junior High School, including policies affecting the reality and identity of students.

The following table illustrates the codes and roles of each respondent:

Tabel 1. Interview Respondent Codes

No.	Respondent Codes	Role	Position
1.	S1	Student 1	7th grade
2.	S2	Student 2	7th grade
3.	S3	Student 3	7th grade
4.	S4	Student 4	8th grade
5.	S5	Student 5	9th grade
6.	S6	Student 6	9th grade
7.	S7	Student 7	9th grade
8.	G1	Teacher 1	Islamic Teacher
9.	G2	Teacher 2	Science Teacher

The data collected were analyzed using thematic analysis techniques. Themes that emerged from the interviews were analyzed to identify patterns and relationships between themes. Data triangulation helped reduce bias and enhance the credibility of the research findings. The results of the analysis were then interpreted in depth to understand their meaning and implications in Islamic education.

This study also adheres to ethical research principles. Consent was obtained from all participants after they were provided with complete information about the research objectives, methods used, and their rights as participants. Confidentiality and anonymity were maintained by using codes or pseudonyms, and collected data were securely stored to ensure privacy. The researcher was transparent in the data collection and analysis process and took responsibility for the integrity of the research. With this methodology, the study aims to contribute to understanding the reality and identity of students in Islamic junior high schools and support the development of better educational theory and practice.

RESULT AND DISCUSSION

The Islamic curriculum at Najib Bariq Islamic Junior High School is instrumental in shaping the identities of its students, profoundly impacting their daily behaviors and decision-making processes. Through interviews conducted with students from various grades, it becomes evident that the religious education provided is not just about knowledge acquisition but also about fostering a lifestyle aligned with Islamic principles.

Students actively engage in religious practices that are integrated into their school routine, which reinforces their Islamic identity, S2 student shared

"*Now, there is an increase in memorizing the Quran and learning Tahsin as well, and it also leads to more frequent congregational prayers at school, although at home I still pray but not always on time. I also often perform the Dhuha prayer, although sometimes I miss it at home*"

This statement highlights how the school environment supports religious activities, which might not be as rigorously maintained in a less structured home setting. The curriculum not only supports current religious practices but also inspires future aspirations. S1 expressed her ambition by stating.

"*I am learning to memorize the Quran because I want to become an Ustadzah*" This reflects a direct influence of the school's religious teachings on the students' personal goals and career aspirations, showcasing the deep impact of education on student ambitions within the religious framework.

The school's documents, such as curriculum guidelines and academic reports, corroborate the integration of Islamic teachings with general education subjects, aiming to promote holistic development. These documents outline the structure and objectives of the curriculum, which include both academic and religious growth, ensuring that students develop a well-rounded perspective.

Furthermore, the religious curriculum is designed to extend beyond traditional subjects, incorporating life lessons and moral education. A student S3 recounted their experience during the weekly mentoring sessions.

> "*During the mentoring session on Fridays, we talk about the stages of life, learn about the Day of Judgment, about worship, etc., and also study religious lessons, which makes me more aware that we are Muslims*"

These sessions are pivotal in helping students understand the broader spiritual and ethical implications of their faith, reinforcing their identity as Muslims and preparing them for the challenges of life from an Islamic perspective.

Figure 1. Celebration of the Birth of Prophet Muhammad

Figure 2. Celebration of Isra Mi'raj

From figure 1 captures a scene from the celebration of Maulid Nabi Muhammad at Najib Bariq Islamic Junior High School. This annual celebration serves not only as a religious observance but also as a vital educational experience that reinforces the students' connection to their faith and deepens their understanding of Islamic values. In another figure 2 during Isra Mi'raj commemoration, this event

is interactive, with students actively participating in speech competitions and Quran memorization contests with related themes.

Both images from these events highlight how Najib Bariq Islamic Junior High School utilizes significant Islamic commemorations not just for celebration but as powerful pedagogical tools. These events are integral to the school's curriculum, designed to educate students about Islamic history and principles through immersive, experiential learning. By actively participating in these commemorations, students not only learn about Islamic events but also imbibe the virtues associated with them, thereby reinforcing their Muslim identity in a supportive and engaging school environment.

These annual events are crucial in reminding students of the Prophet's struggles and triumphs, linking historical narratives to contemporary lessons that resonate with the students' daily experiences and challenges. This approach not only preserves cultural and religious heritage but also ensures that the values and teachings of Islam are passed down effectively, fostering a strong and cohesive Islamic community within the school.

This research identifies several findings related to the formation of Islamic identity among students at Najib Bariq Islamic Junior High School. The interview results indicate that the formation of Muslim identity among students is driven not only by the formal curriculum but also through social interactions and the Islamic school environment. The study reveals that Najib Bariq Islamic Junior High School provides a more conducive learning environment for students to form a strong Muslim identity

Role of Teachers in Promoting Islamic Values

Teachers at Najib Bariq Islamic Junior High School play a crucial role in reinforcing Islamic values within the educational framework. Both the Islamic Teacher (G1) and the Science Teacher (G2) skillfully integrate religious teachings into their lessons, transcending traditional subject boundaries to enrich the students' learning experience with spiritual insights.

G1, the Islamic Teacher, emphasizes a comprehensive approach to religious education.

"*In Islamic Religious Education, students are not only taught to memorize verses from the Quran and Hadith, but also how to behave correctly according to the guidance of the Quran and the example of the Prophet Muhammad*"

This method extends beyond rote memorization, fostering a deeper understanding and application of Islamic principles in students' daily lives. During observations, it was evident that G1 frequently engages students in discussions about the practical applications of Islamic teachings, encouraging them to reflect on ethical dilemmas and societal issues through an Islamic lens.

Similarly, G2, the Science Teacher, incorporates a unique perspective into his science lessons that connects scientific concepts with Islamic teachings.

"In Science lessons, besides learning about natural phenomena, we can also incorporate their awareness of who they are as creatures and who created the universe. This helps them realize their position and the duties they must perform as Muslims."

Such integration not only helps students appreciate the wonders of the natural world but also enhances their understanding of their responsibilities as Muslims towards environmental stewardship. For instance, during a lesson on the water cycle, G2 discussed water conservation practices recommended in Islam, linking them to sustainable living practices today.

In addition to formal programs, Muslim identity is also developed through non-formal activities such as mentoring every Friday and discussions between students and teachers. These mentoring sessions and informal discussions, often held during breaks or after school hours, provide a relaxed yet focused setting for students to delve deeper into various aspects of their faith and personal development. During these interactions, teachers act as both educators and mentors, facilitating conversations that explore moral and ethical questions, discuss current events from an Islamic perspective, and address personal challenges that students face as young Muslims.

This dialogue-based approach allows for a more personalized learning experience, where students feel comfortable expressing doubts, seeking advice, and sharing their reflections. It fosters a sense of community and trust within the school, as students realize that their teachers are not only there to impart academic knowledge but also to guide them on their spiritual journey. These discussions are instrumental

in reinforcing the teachings from formal lessons, making the learning process holistic and integrated

Figure 3. Mentoring for Female Students

Figure 4. Mentoring for Male Students

In figure 3 and figure 4 capture one of these mentoring sessions in progress at Najib Bariq Islamic Junior High School. A group of students gathered around a circular arrangement with teachers facilitating the discussion. This image illustrates the school's commitment to fostering a supportive community where students can explore and deepen their understanding of their faith alongside their academic pursuits.

Student Engagement with Islamic Practices

At Najib Bariq Islamic Junior High School, the deep engagement with Islamic practices such as daily prayers, Quranic recitation, and congregational prayers is not merely a routine; these activities are pivotal moments of personal and communal growth for students. This engagement is significantly enhanced due to the school's unique educational environment and its focused Islamic curriculum.

The transition from public elementary schools, where classes are larger and more heterogeneous, to the smaller, more homogeneous classes at Najib Bariq has profound implications for students. Most students at Najib Bariq come from Muslim families, and the school's smaller class sizes, with a maximum of 15 students per class, facilitate more personalized instruction and greater parental involvement. This setting contrasts sharply with their previous schools where Islamic studies were allocated only about 2 hours per week. At Najib Bariq, the increased focus on Islamic disciplines encourages students to more rigorously fulfill their religious obligations.

Students report significant shifts in behavior and mindset after joining Najib Bariq. For example, one student S4 noted a change in their personal conduct at home

> *"When I was in elementary school, I used to yell at my parents, but now I don't because I feel embarrassed and know that it was wrong"*

This reflection highlights the moral and ethical growth that is fostered by the school's environment and teachings.

Figure 5. Tahfidz Class   **Figure 6.** Congregational Prayer

A flagship initiative at Najib Bariq is the Quran memorization (Tahfidz) program, which sets ambitious but achievable targets for students to memorize 3 juz of the Quran during their time at the school. The school dedicates 80 minutes each day to this program, not only aiming to meet quantitative targets but also instilling a deeper understanding of the significance and spiritual benefits of memorizing the Quran. Students are motivated by both school expectations and parental encouragement, as one student S5 expressed.

> *"I get scolded by my parents if I haven't prayed yet, and they also remind me to increase my Quran memorization, so that when I'm at school, I just need to recite what I've memorized"*
>
> Another student S2 shared a spiritual incentive for participating in the program
> *"I memorize the Quran because I want to earn a lot of rewards and give a crown as a gift to my parents in the hereafter."*

The practice of performing congregational prayers at school is another critical component of the school's program. These group prayers not only reinforce religious practice but also strengthen the sense of community among students. They provide a daily reminder of their shared faith and values, fostering a supportive network that extends beyond academic learning into spiritual growth. The school's approach goes beyond traditional education by embedding spiritual development into the daily

curriculum, thereby nurturing well-rounded individuals who are not only academically proficient but also spiritually attuned and morally grounded.

Challenges in Balancing Modern Education and Islamic Values

At Najib Bariq Islamic Junior High School, while the emphasis on nurturing a strong Islamic identity is paramount, integrating this with the demands of modern education presents significant challenges for both students and teachers. These challenges range from managing time effectively between religious and academic obligations to addressing the distractions posed by modern technology and financial constraints impacting extracurricular activities.

One of the primary concerns raised by students relates to the balancing of time between their religious activities, such as Quran memorization, and their academic studies. A student S7 shared their struggle with maintaining what they have learned

"Memorizing the Quran is easy to add to, but hard to review. During muroja'ah, I often mix up the verses, so I must repeat them over and over"

This highlights the need for strategies that can help students manage their learning processes more efficiently without compromising on either religious or academic excellence.

Teachers at Najib Bariq also recognize these challenges and stress the importance of developing better integration strategies. The goal is to design a curriculum that allows students to excel in both their Islamic duties and academic pursuits without feeling overwhelmed. This might involve adjusting schedules, using technology to streamline learning, or introducing blended learning techniques that can accommodate both aspects effectively.

The advent of social media and mobile gaming represents another significant challenge, particularly affecting students' time management and focus. The allure of digital entertainment is strong and often competes with both academic and religious commitments. From S3's comment sheds light on this issue.

"I often play on my phone, play games and such, sometimes I don't realize it's already too late at night, which makes me wake up late."

This distraction not only affects their sleep patterns but also their performance in school activities, both academic and religious.

Another challenge faced by the school is the limited financial resources available to support extracurricular activities, which are crucial for comprehensive identity development. Extracurricular activities provide a practical framework where students can apply their Islamic knowledge and values in diverse settings, promoting holistic development. The lack of funds can restrict opportunities for students to engage in such enriching experiences, potentially impacting the overall effectiveness of the identity formation process

Integrating Religious and Educational Environments

The formation and expression of Muslim identity among students at Najib Bariq Islamic Junior High School is influenced by a blend of religious, social, cultural, and educational environments, mirroring findings from recent research [14]. These studies collectively highlight the significant role of family, peers, and school environments in shaping religious identity during adolescence. In families with a strong religious background, there is an emphasis not only on performing religious rituals but also on fostering a critical and reflective understanding of Islamic teachings [15]. This deeper engagement with Islamic values is crucial for students to apply these teachings in everyday life, enhancing their ability to navigate modern challenges such as cultural pluralism and technological advancements.

Challenges in Recognizing Self-Identity

Despite the structured religious education provided, students at Najib Bariq face challenges like those in other educational contexts, where distractions from

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[14] Kurnia Dwi Artanti, Rosaline Dinda Arista, and Tatu Indira Khairunnisa Fazmi, "The Influence of Social Environment and Facility Support on Smoking in Adolescent Males in Indonesia," *Journal of Public Health Research* 13, no. 1 (January 2024): 22799036241228091, https://doi.org/10.1177/22799036241228091; Budi Asmanto et al., "The Evolution of Islamic Educational Institutions in Indonesia," *JMKSP (Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan)* 8, no. 1 (February 11, 2023): 262–72, https://doi.org/10.31851/jmksp.v8i1.11117; Moh. Asror Yusuf, "The Portrait of Religiosity and Nationalism of High School Students in Contemporary Indonesia," *International Journal of Research Publication and Reviews* 4, no. 8 (August 2023): 1561–66, https://doi.org/10.55248/gengpi.4.823.49915.

[15] Najrul Jimatul Rizki and H. Mulyawan S. Nugraha, "Pengaruh Pembelajaran Berbasis Berpikir Kritis Terhadap Peningkatan Prestasi Belajar PAI Di SDIT Adzkia 1 Sukabumi," *Jurnal Arjuna: Publikasi Ilmu Pendidikan, Bahasa dan Matematika* 1, no. 4 (August 24, 2023): 166–80, https://doi.org/10.61132/arjuna.v1i4.93.

social media and peer influences can impact their religious adherence and academic performance [16]. The balancing act between maintaining religious commitments and engaging with modern educational demands is particularly strained by the pervasive influence of technology. This issue requires schools to not only limit negative influences but also strategically use technology to support educational goals.

Financial limitations also pose a significant challenge, affecting the school's ability to provide comprehensive extracurricular activities that are vital for the holistic development of Muslim identity [17]. Extracurricular activities are not merely supplementary; they are integral in applying learned religious values in varied real-world contexts, thereby reinforcing the teachings and making them more relevant to the students' lives.

The school environment at Najib Bariq is designed to foster a strong Muslim identity through both formal and informal educational experiences. Research supports the notion that parental involvement and a supportive school environment contribute significantly to the development of independent character and religious identity in students [18]. Moreover, structured programs and the memorization of the Quran are seen not just as educational targets but as lifelong habits that benefit students in worldly and spiritual terms [19].

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[16] Iskandar Agung, Ferdi Widiputera, and Widodo Widodo, "The Effect of The Use of Gadget on Psychosocial, Socio- Emotional, Self-Reliance, Responsibility, and Students Learning Results in Elementary School," *Education Quarterly Reviews* 2, no. 2 (June 30, 2019), https://doi.org/10.31014/aior.1993.02.02.60.

[17] Putri Dinia Ningsih, "Compare and Contrast Paragraph Between Megawati (2016a) & Megawati (2016b)," 2018, http://eprints.umsida.ac.id/id/eprint/1226; Az Ubale, T Abdurrahman, and AH Abdullah, "A Relationship between Parental Involvement and Intrinsic Motivation on Learning Islamic Education," *Arts and Social Sciences Journal* 06, no. 03 (2015), https://doi.org/10.4172/2151-6200.1000115.

[18] Nafisah Ahmad and Isnanita Noviya Andriyani, "Parent Involvement Pada Anak Penghafal Al-Qur'an Di SDIT Muhammadiyah Al-Kautsar," *Academic Journal of Psychology and Counseling* 3, no. 1 (April 30, 2022): 73–100, https://doi.org/10.22515/ajpc.v3i1.4358; Oktavia Oktavia et al., "Involving Parents through Parenting School Programs (PSP) in Islamic Educational Institutions," vol. 1, 2020.

[19] Nik Md. Saiful Azizi Nik Abdullah, Fathiyah Solehah Mohd Sabbri, and Rabi'atul Athirah Muhammad Isa, "Exploring Students' Motivation In Tahfiz Class In Selected Private Islamic Secondary Schools: A Case Study," *UMRAN - International Journal of Islamic and Civilizational Studies* 9, no. 1 (February 28, 2022): 79–96, https://doi.org/10.11113/umran2022.9n1.510; Muhammad Ulin Nuha, "Motivation of Santri in Memorizing the Holy Qur'an through Murojaah Activities: Study in Roudlothul Qur'an PPAI Complex," *Interdisciplinary Journal of Social Science and Education (IJSSE)*, September 14, 2023, 39–60, https://doi.org/10.53639/ijsse.v1i1.9.

The incorporation of discussions on contemporary issues in the curriculum helps students relate Islamic teachings to modern life challenges [20]. This approach is crucial in developing a reflective and critical perspective among students, enabling them to think about their roles as Muslims in a global society

CONCLUSION

This study concludes that the formation of Muslim identity at Najib Bariq Islamic Junior High School is significantly influenced by the roles of family and the school environment. Support from both a conducive family and school environment plays a crucial role in internalizing Islamic values in students. Financial limitations pose a challenge that hinders the implementation of extracurricular activities for the comprehensive development of students. Additionally, the influence of social media and gadget use requires special attention to prevent disruption of the learning process and character development of students.

Structured school programs, such as Tahsin, Tahfidz classes, and mentoring for students, have proven effective in strengthening students' religious identity. However, challenges such as financial constraints and the influence of modern technology need to be managed well. Collaboration between the school and families can be fostered to ensure students develop both academically and spiritually, equipping them to face contemporary challenges with a strong foundation of faith.

For future research, it is recommended to expand the scope of the study by including a variety of Islamic schools in different regions, further exploring the role of technology, and developing strategies to overcome financial limitations that can maximize religious extracurricular activities in schools.

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[20] Dina Nur Isnaeni, Aep Saepudin, and Huriah Rachmah, "Strategi Peningkatan Karakter Religius Peserta Didik Melalui Mentoring Keputrian Di SMA Negeri 5 Bandung," in *Bandung Conference Series: Islamic Education* (Bandung Conference Series: Islamic Education, Bandung: UNISBA, 2024), https://doi.org/10.29313/bcsied.v4i1.12499.

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