

Islamic Spiritual Extracurricular Activities in Strengthening The Integrity of Immigration Polytechnic Cadets, Ministry of Law and Human Rights

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Abstract

This study discusses Islamic spiritual extracurricular activities in strengthening the integrity of cadets at the Immigration Polytechnic of the Ministry of Law and Human Rights. The purpose of this study is to obtain an overview of Islamic spiritual extracurricular programs in strengthening the integrity of cadets, it is also hoped that good integrity will also bring students to a good and useful community environment and become part of a good society. The approach used in this research is a qualitative approach with the case study method. Collecting data using observation, interviews and documentation. The findings in this study are that integrity is developed including honest behavior, consistent attitude, commitment to the vision and mission of the organization, objectivity to problems, courage to make decisions and ready to accept risks, discipline and responsibility, track record of performance. This can be formed through activities carried out by Islamic spiritual extracurriculars at the Immigration Polytechnic of the Ministry of Law and Human Rights such as events that are routine every year such as commemorating religious holidays such as Isra Miraj, Maulid Nabi. This can provide provisions for students to be able to have good integrity which will be used as provisions in carrying out their duties as state apparatus in the field of immigration and in social life, so that they will become individuals who are very beneficial to the surrounding environment.

Keywords ; Extracurriculars, Islamic Spirituality, Integrity

PRELIMINARY

The Immigration Polytechnic (Poltekim) is a tertiary institution within the Ministry of Law and Human Rights which is under and responsible to the Head of the Legal and Human Rights Human Resource Development Agency, which was stipulated based on RI Presidential Regulation No. 91 of 2006 concerning Organizational Units and Tasks of Echelon I of the State Ministry of the Republic of Indonesia, November 2, 2006, assigned to carry out vocational education, both classical and e-learning for Immigration Polytechnic students as mandated in Regulation of the Minister of Law and Human Rights Number 59 of the Year 2016 concerning Organization and Work Procedures of the Immigration Polytechnic (State Gazette of the Republic of Indonesia of 2016 Number 2126), and Regulation of the Minister of Law and Human Rights of the Republic of Indonesia Number 14 of 2017 concerning Statutes of the Immigration Polytechnic.

The Immigration Polytechnic as an official immigration education institution that will produce immigration officials as gatekeepers to the country, by applying PAI courses which are an education system through learning, training and parenting (jarlatsuh), and a boarding school system (dormitory). The vision of the Immigration Polytechnic is a Service College in Indonesia that produces State Civil Apparatuses in the field of Immigration who have international standard competencies. In line with its vision, the mission of the Immigration Polytechnic is to organize high-quality learning programs in order to master international standard knowledge and expertise in the field of Immigration, to carry out high-quality applied research in the context of developing and applying knowledge and expertise in the field of Immigration to international standards, to carry out community service of high quality in the context of applying international standard knowledge and expertise in the field of Immigration, carrying out the value of fighting so that an attitude of habituation to worship is formed, having noble character, continuous learning, working, being useful, humble and clean in heart, carrying out training programs in order to grow and improve capabilities professionalism, and carry out parenting programs in order to form the identity of students who are responsive, responsive, trengginas, compassionate and have integrity.

Integrity comes from the English "integration" which means perfection or whole. Integrity has also been defined by emphasizing moral consistency, personal wholeness, or honesty (in academics for example) (Jacobs, 2004). In research in the field of employee selection, tests of integrity are carried out by measuring several variables, including honesty and moral reasoning (Berry, Sackett, Wiemann, 2007; Ones, Viswesvaran, Schmidt, 1995). Honesty seems to be an inseparable part of the discussion on integrity. In the literature on

organization and human resources, integrity is most often associated with individual honesty (Yulk & Van Fleet, 1992). The same thing was done by Butler and Cantrell (1984, in Hosmer, 1995) who define integrity as a trustworthy and honest reputation from someone to explain the term "trust" in an organizational context. Integrity is also placed as the core of ethical virtue initiated by Solomon (1992) by mentioning that integrity is not only about individual autonomy and togetherness, but also loyalty, harmony, cooperation, and can be trusted.

Regarding this, the Koran also gives a strong warning, namely in QS. As-Saff verses 2-3

(3) يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (2) كِبْرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

O you believers! Why do you say what you don't do? it is hated in the sight of Allah if you say anything that you do not do (QS. As-Saff verse 2-3).

Imam Ibn Katsir explained that QS. Al-Shaf [61]: 2 is a form of denial of the attitude of people who make promises but don't keep them or those who say things but don't live up to what they say. Through QS. As-Saff verses 2-3, the salaf scholars make it an argument regarding the absolute obligation to keep promises. Whether it's a promise that can result in a fine or not.

From Abu Hurairah radhiyallahu 'anhu, that the Prophet sallallahu 'alaihi wa sallam said,

آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ

“The signs of a hypocrite are three: when he speaks he lies, when he makes a promise he breaks it, and when he is trusted he betrays.” (Ibn Kathir, Tafsir Ibn al-Kaṣīr, juz 8, p. 105).

Integrity so that it can be embedded in humans needs to be taught and instilled from an early age, be it in the family environment or school environment or formal education, the family environment is basic education given by parents about things that are good and right as provisions for cadets who will later receive formal education on campus, but formal education is also very important for the formation and cultivation of integrity for an individual.

Education is something that cannot be abandoned in every cultured society. Whether you realize it or not, the educational process has actually started since someone started their life in the world. Through education, the values that exist in a society can be maintained and developed from generation to generation, and by itself also become the motor of the development of that society. Winataputra(2010) argues that a good and strong

education is the key to success towards economic prosperity and a decent and humane standard of living for citizens.

Law No. 20 of 2003 concerning the National Education System 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 himself, society, nation and state. This is for the provision of self-students to engage in community life.

Formal education on campus involves extra-curricular and intra-curricular activities. Extracurricular activities are a vehicle for developing students' talents and interests outside of class hours. Extracurriculars according to Asmani (2011: 62) are educational activities outside of course hours and counseling services to help develop students according to their needs, potential, talents, and interests through activities specifically organized by educators and/or education staff who are capable and authorities on campus. Furthermore Noor (2012: 94) also said that extracurricular activities are non-curricular activities held by the campus to channel the interests and talents of students according to the choices they like.

As stated by Budimansyah (2010: 139) students are mortgage citizens, namely citizens who must be educated to become mature citizens who are aware of their rights and obligations. Therefore, to form a good character, extracurricular activities are needed as a container, one of which is Islamic spiritual extracurricular activities.

With extracurricular activities it is hoped that students can gain an understanding of good integrity which is not obtained in lectures in the classroom. Likewise with Islamic spiritual extracurricular activities or ROHIS besides being able to instill religious attitudes they can also instill good values so that they can be used as provisions for students so that later they become civil servants who are ready to serve the community.

The research was conducted by the author using a qualitative approach. Qualitative research is research that explores and deepens a social phenomenon or social environment consisting of actors, events, places and times (Satori and Komariyah, 2010:43). According to Creswell (2012: 16) qualitative research is best suited to address research problems where you don't know the variables and need to explore. The literature may provide little information about the research phenomenon, and it is necessary to learn more from participants through exploration. The method used to analyze the problems in this research is descriptive analytical method with case studies. Analytical descriptive method is a research method to create a picture of an event, phenomena that are happening and related to current conditions. The

descriptive method attempts to describe and interpret objects as they are (Besat in Sukardi, 2004: 157). While the case study method is a comprehensive description and explanation of various aspects of an individual, a group, an organization or community, a program, or a social situation (Mulyana, 2002: 195). And the study of a case is carried out intensively (Faisal, 1992:22). This research took place on Gandul Street, Cinere Depok. This location is based on the consideration that the Immigration Polytechnic Campus organizes extracurricular activities well. Data sources in qualitative research consist of primary or first data sources and secondary data or second data. Meanwhile, data collection techniques used observation, interviews and documentation related to Islamic spiritual extracurricular activities at the Immigration Polytechnic, and data analysis techniques using technique and source triangulation.

THEORITICAL REVIEW

Extracurricular activities are additional activities carried out outside class hours to work and broaden the knowledge and abilities of students, as an effort to accelerate the achievement of educational goals by emphasizing aspects or efforts to develop human beings for the formation of students' personalities. Extracurricular activities, in addition to providing opportunities for students to express or develop their interests and talents, are also proposed to improve students' abilities, knowledge, and skills in real life situations, both within the family, school and community. The implementation of extracurricular activities on campus provides many benefits, not only for students, but also for the effectiveness of education providers on campus. The meaning of extracurricular activities is to support the achievement of educational goals. This is realized, if the management of extracurricular activities is carried out in a planned manner.

Extracurricular activities on campus have developmental, social, recreational and career preparation functions.

1. Development function, namely that extracurricular activities function to support the personal development of students through expanding interests, developing potential, providing character opportunities, and self-development.

2. Social function, namely that extracurricular activities function to develop students' abilities and sense of social responsibility.

3. Recreative function, namely that extracurricular activities are carried out in a relaxed, joyful, and fun manner so as to support the development process of students.

4. Career preparation function, namely that extracurricular activities function to develop students' career readiness through developing capacities, talents, and interests.

The purpose of extracurricular activities is organized with the aim of optimally developing the potential, talents, interests, abilities, skills, personality of cooperation, and independence of students in order to support the achievement of national education goals.

Islamic spirituality (abbreviated as Rohis) comes from two words, namely spirituality and Islam. Spirituality in the Big Indonesian Dictionary (KBBI), the language center of the Ministry of National Education, as quoted by Umm Hanifah, comes from the conscious word "spiritual" which means related to spirit/spiritual, given the affix "anyness" to spirituality which means spiritual qualities. spiritual nature or spiritual matter. Whereas Islam etymologically comes from the Arabic word "salima" which means safe and sound. From the word "aslama" is formed which means to maintain in a safe and secure state, and also means to surrender, submit, obey, and obey. The word "aslama" is the main word in "Islam".

In the Big Indonesian Dictionary, Islam means "the religion taught by the Prophet Muhammad SAW guided by the holy book of the Koran which was revealed to the world through God's revelation. Islam is a religion that contains teachings about obedience to life which cover all aspects of human life, then teachings about life procedures which contain basic guidelines that will be used by humans in carrying out life in this world and to prepare for a prosperous life in the hereafter. Islamic Spirituality (Rohis) is an organization that accommodates Muslim students to gather and aims to deepen and strengthen Islamic teachings. Rohis is also a form of extracurricular organization on campus. The true function of Rohis is as a forum, teaching, preaching, and additional means for students to gain Islamic knowledge and experience. Rohis has its own benefits for members who follow him who are on campus, especially inviting goodness with useful agendas.

Islamic Religious Education (PAI) Extracurricular Activities Guide for the Ministry of Religion, that the roles and objectives include the following:

1. Increasing understanding of religion so that they are able to develop themselves according to religious norms and are able to practice them.
2. Improving the ability of students as members of society.
3. Channeling and developing the potential and talents of students.
4. Practicing discipline, honesty, trust, and responsibility in carrying out tasks.

5. Developing Islamic morals that integrate relationships with Allah SWT, Messengers, Humans and the Environment.

6. Develop the sensitivity of students in viewing socio-religious issues so that they become proactive people towards social problems and Islamic da'wah.

7. Provide guidance and direction as well as training to students

8. Provide opportunities for students to have the ability to communicate well.

9. Train students' ability to work as well as possible independently or in groups.

10. Develop students' abilities to solve everyday problems.

RESEARCH DISCUSSION

Spiritual or Islamic spirituality is one of the activities or organization of religious extracurricular activities at the Immigration Polytechnic of the Ministry of Law and Human Rights, other religious extracurriculars such as the spirituality of Christian students are also held at the Immigration Polytechnic.

Based on the results of observations in the Immigration Polytechnic Spiritual extracurricular activities, Spiritual extracurricular activities are the right vehicle for strengthening the integrity of students. This is because the values of integrity are almost the same as what is taught in Islamic religious teachings. This can be seen from the actions taken by Rohis members such as the professional work of all Rohis members which reflects good integrity such as being polite, respecting the individual rights of others, obeying the law, being honest, having an open mind, thinking critically, negotiating and compromising, persistence, compassion, patriotism, courage, tolerance.

Based on the observation that actions that reflect politeness by members of the Rohis are like always greeting all members and coaches, being polite and shaking hands by acting and behaving well. Respect for individuals is also shown by respecting older people such as seniors, coaches. Meanwhile, obedience to the law is reflected in all spiritual members who always come on time to participate in extracurricular activities and if they are unable to attend, they always get permission. The honesty shown by the spiritual members always conveys how fluent the reading of the Koran is by the spiritual members, moreover the treasurer always reports the finances of every activity.

This was further strengthened by interviews with the Rohis supervisor, namely those who said that spiritual activities are activities of a religious nature, especially the Islamic religion, so it is certain that in this activity

everything is based on Islamic laws and teachings, integrity points such as politeness, respect for the individual rights of others, obedience to law, honesty, open mindedness, critical thinking, negotiation and compromise, persistence, compassion, patriotism, courage, tolerance are almost the same as Islamic teachings which essentially give goodness to all. I think something like that can be developed in ROHIS extracurricular activities. This was also reinforced by the opinions of some members of the Spirituals which essentially stated that the politeness of the members of the Spirituals was very good because when they behaved and spoke in a good manner and language, they always greeted and shook hands when meeting either the Trustees or other members. Respecting the individual rights of other people in discussions provides an opportunity for members to present ideas or input for the running of activities, treat others kindly and politely and not hurt others. Compliance with the law is demonstrated by members being on time and dressing modestly and neatly.

Rohis members also revealed that honesty is very important in doing something, between exams and assignments. Open-mindedness and critical thinking is always done by listening to every material in the activity and then looking for creative ideas for the implementation of work agendas, negotiations and compromises, persistence, compassion, courage so that these characters can be honed and accustomed to doing so that makes people believe and pious and have good attitude and character.

From the results of observations, interviews and documentation conducted by researchers in Islamic Spiritual extracurricular activities at the Immigration Polytechnic of the Ministry of Law and Human Rights, several characteristics of integrity have been developed, which are presented in the following table.
Table 1 Development of Integrity Character

No.	Character Integrity	Description
1.	Honesty	Obey the rules both supervised and unsupervised, carry out tasks according to directions, do not take or accept anything that is not rightfully theirs.
2.	Courage	Has great self-confidence in facing various difficulties, expressing things that according to his judgment and belief need to be done, cannot be intimidated by others and is not subject to pressure exerted by others to influence his attitudes and opinions.
3.	Wise Attitude	Always weigh the problem and its consequences carefully

4.	Responsibility	Have a sense of responsibility and be self-motivated by showing consistent enthusiasm to carry out directions and Education well. Not evading or blaming other people that can result in other people's losses.
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The researcher distributed questionnaires in the google form on January 4, 2023 and were filled in by 34 respondents from the Immigration Polytechnic cadets who took part in Islamic Spiritual activities at the Immigration Polytechnic with 52.9% of the respondents coming from the Immigration Technology Management Study Program and 44.1% of the respondents coming from the Immigration Technology Management Study Program. Immigration Administration Studies:

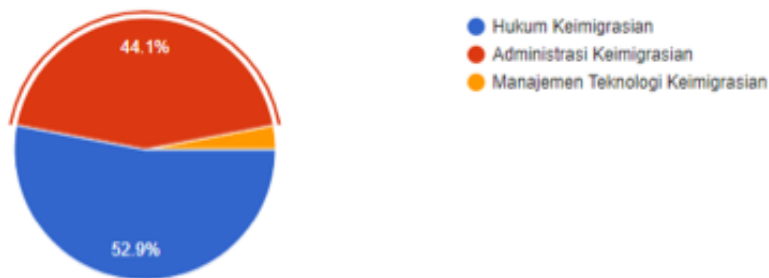


Figure 1 Data Asal Program Studi Responden

The following data is related to the level of origin of the respondents, where 36.4% came from Cadets Level I of the Immigration Polytechnic, then 33.3% came from Level III of the Immigration Polytechnic and then 24.2% of respondents came from Level II of the Immigration Polytechnic, according to chart below.

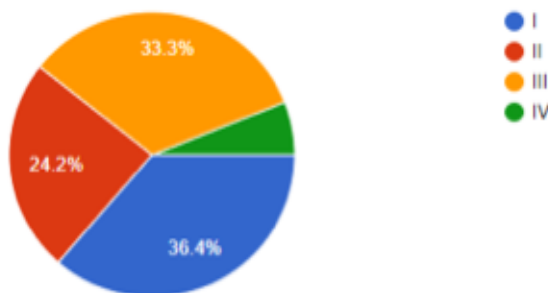
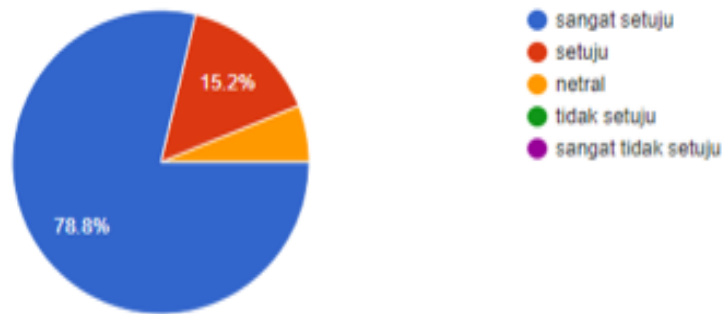


Figure 2 Grafik Tingkat Responden

Regarding the indicators of honesty which are part of integrity, there is a question whether after participating in Poltekim spiritual activities, Immigration Polytechnic cadets become enthusiastic about obeying regulations, both supervised and unsupervised. As many as 78.8% of the questionnaire respondents from the Immigration Polytechnic cadets answered



strongly agree, 15.2% answered agree, and the rest answered neutral according to the graph below.

Figure 3 Grafik Indikator Kejujuran 1

The next questionnaire question is whether after participating in Poltekim spirit activities, cadets become enthusiastic about doing tests and individual assignments independently, without plagiarism, whether supervised or not supervised. As many as 78.8% of the questionnaire respondents from the Immigration Polytechnic cadets answered strongly agree, 18.2% answered agree, and the rest answered neutral according to the graph below.

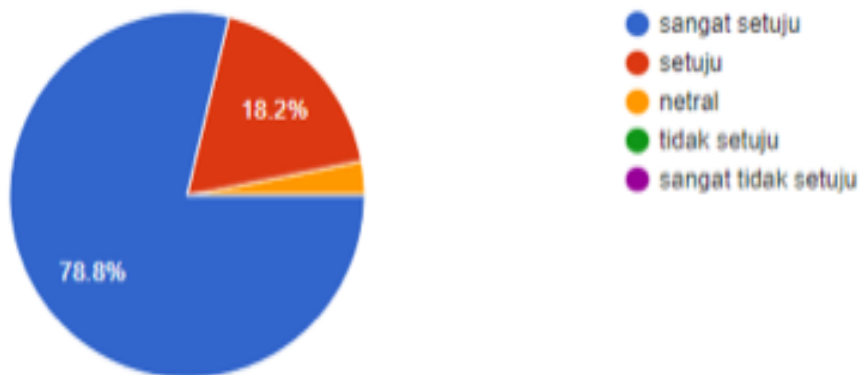


Figure 4 Grafik Indikator Kejujuran 2

Related to the indicator of courage which is part of integrity, there is a question whether after participating in Poltekim spiritual activities, Immigration Polytechnic cadets become enthusiastic and have great confidence in facing various difficulties. As many as 72.7% of the questionnaire respondents from the Immigration Polytechnic cadets answered strongly agree, 27.3% answered agree, according to the graph below.

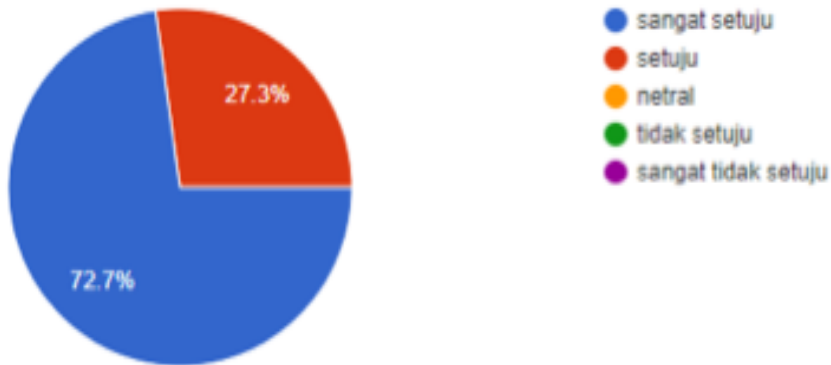


Figure 5 Grafik Indikator Keberanian

Related to the indicator of a wise attitude which is part of integrity, there is a question whether After participating in Poltekim spirit activities, Immigration Polytechnic cadets always consider the problems and their consequences carefully. As many as 82.4% of the questionnaire respondents from the Immigration Polytechnic cadets answered strongly agree, 17.6% answered agree, according to the graph below.

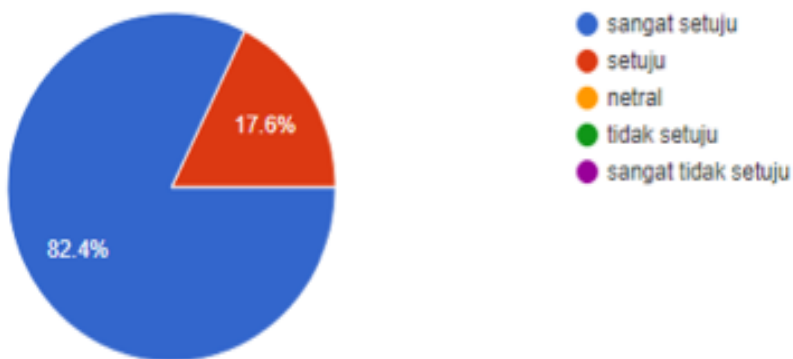


Figure 6 Grafik Indikator Sikap Bijaksana

The next questionnaire question is whether after participating in Poltekim spiritual activities, cadets always behave and behave in

accordance with applicable norms. As many as 79.4% of the questionnaire respondents from the Immigration Polytechnic cadets answered strongly agree, 20.6% answered agree, according to the graph below.

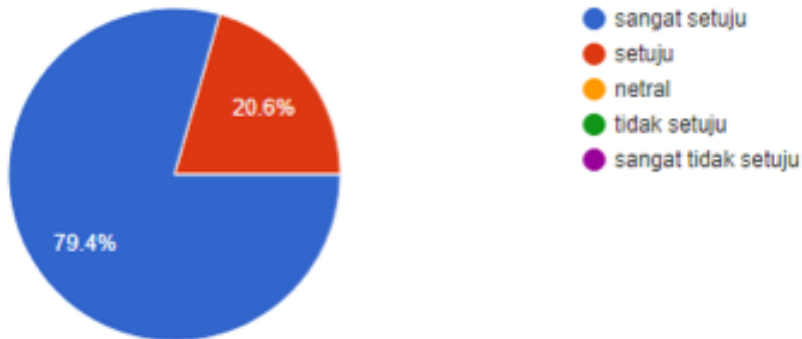


Figure 7 Grafik Indikator Sikap Bijaksana 2

Regarding the indicators of responsibility that are part of integrity, there is a question whether after participating in Poltekim spiritual activities, cadets motivate themselves by showing consistent responsibility and enthusiasm to always carry out their duties properly. As many as 76.5% of the questionnaire respondents from the Immigration Polytechnic cadets answered strongly agree, 23.5% answered agree, according to the graph below.

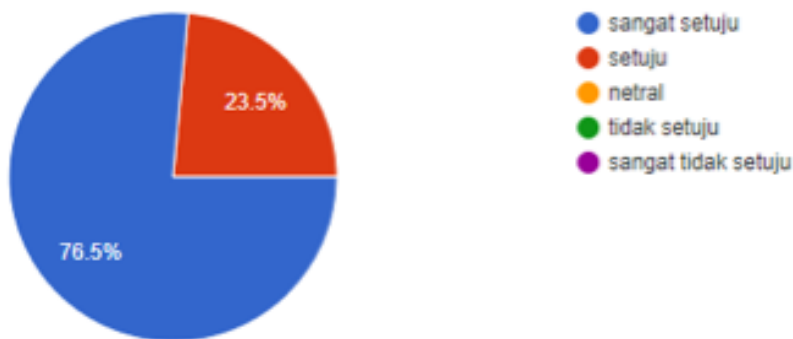


Figure 8 Grafik Indikator Tanggungjawab

From several aspects that arise from the implementation of Islamic Spiritual extracurricular activities at the Immigration Polytechnic, this can provide guidance to students so that they can develop and prepare their character of integrity when they have graduated and served as immigration officers in society. Basically, good candidates for state civil servants must understand the

basic skills as outlined in the Regulation of the Minister of Administrative Reform and Bureaucratic Reform of the Republic of Indonesia Number 60 of 2020 concerning Development of the Integrity of State Civil Apparatus Employees, namely the integrity of ASN employees can weaken or strengthen because they are influenced by individual beliefs, work environment, organization and prevailing systems. Therefore, the integrity of ASN employees can be managed through improving individual confidence and improving the work environment and organization.

Table 2 SWOT Analysis Matrix Islamic Spiritual Activities of the Immigration Polytechnic of the Ministry of Law and Human Rights

Strengths	Weakness	Opportunities	Threats
The large number of Immigration Polytechnic cadets.	The number of active administrators is very minimal	There is support from the campus for Islamic spiritual activities	There is still a lack of Immigration Polytechnic cadets who are interested in being active in Islamic spiritual extracurriculars
There is a mosque that can be used for Islamic spiritual activities	Lack of interest for cadets of the Immigration Polytechnic to participate in Islamic spiritual activities	Quantitative acceptance of new Immigration Polytechnic cadets and cadets can be used as a support for ROHIS activities	There is no legality from the campus that needs to be made immediately so that every member who is active and participates in it can also get additional value.
Have achievements to be proud of	There is no legality from the campus	adding more activities not only on holidays but also positive activities that can affect the integrity of a cadet of the Immigration Polytechnic.	Lack of coordination and not optimally organized during the implementation of the Rohis event
Being in an environment that is conducive to the	Does not have a clear and fixed organizational structure	Educational programs and campus regulations that are implemented help	There is no routine activity program for Immigration Polytechnic spiritual members

development of Islamic values		the development of ROHIS, especially in implementing Islamic values	
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Conclusion

It can be concluded that students who take part in Islamic spiritual extracurriculars at the Immigration Polytechnic of the Ministry of Law and Human Rights, if they have displayed their character of integrity through the extracurricular activities they participate in, this indicates that they have sufficient provisions to serve as immigration officers. It is proven that several aspects regarding the basic ability of integrity have been possessed.

Strengthening integrity is carried out through Islamic Spiritual extracurricular activities at the Immigration Polytechnic of the Ministry of Law and Human Rights because the coaches and the campus believe that extracurricular activities are held to develop the abilities of students who already have them in class and will later be useful for students to carry out assignments as an immigration apparatus and also to live in society. As in (Kansil & Pusung, 2021) that to produce superior quality integrity ASN requires an accurate planning process starting from the recruitment of ASN candidates, mental and spiritual development through the process of forming personality traits that are pious, honest, disciplined, and excel in implementing the main duties and functions in each work area.

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