

STRATEGIES FOR ENHANCING STUDENTS' LEARNING INTEREST IN THE WARTAWAN CILIK EXTRACURRICULAR PROGRAM BASED ON PROPHETIC ISLAMIC VALUES

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Abstract

*This study analyzes strategies for increasing students' learning interest in the wartawan cilik extracurricular program through the integration of Prophetic Islamic values at SD Muhammadiyah 4 Pucang Surabaya. A qualitative case study design was employed. Data were collected through observation, interviews, document analysis, and audiovisual materials, then analyzed through data organization, transcription, coding, thematic identification, and interpretation, with triangulation used to strengthen validity. The findings indicate that students' interest develops through enjoyable learning experiences, meaningful challenges, parental and teacher support, and contextual practice-based learning. The strategies include balancing journalistic theory and practice, live reporting, educational games, media training, and participation in journalism competitions. The integration of *ṣidq*, *amānah*, *tablīgh*, and *fatānah* strengthens honesty, responsibility, information verification, and students' social awareness. The study concludes that value-based journalism education can function as an effective extracurricular learning model for enhancing motivation, media literacy, twenty-first-century competencies, and Islamic character formation among elementary school students.*

Keywords: Prophetic Islam; Learning Interest; Young Journalists; Extracurricular Activities; Character Education

Abstrak

*Penelitian ini bertujuan menganalisis strategi peningkatan minat belajar siswa dalam kegiatan ekstrakurikuler wartawan cilik melalui integrasi nilai-nilai Islam profetik di SD Muhammadiyah 4 Pucang Surabaya. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara, dokumentasi, dan bahan audiovisual, kemudian dianalisis melalui tahap pengorganisasian data, transkripsi, pengodean, identifikasi tema, dan interpretasi, serta divalidasi melalui triangulasi. Hasil penelitian menunjukkan bahwa minat siswa tumbuh melalui pengalaman belajar yang menyenangkan, tantangan yang bermakna, dukungan guru dan orang tua, serta pembelajaran kontekstual berbasis praktik. Strategi yang diterapkan meliputi keseimbangan teori dan praktik jurnalistik, peliputan langsung, permainan edukatif, pelatihan media, dan partisipasi dalam kompetisi. Integrasi nilai *ṣidq*, *amānah*, *tablīgh*, dan *fatānah* memperkuat kejujuran, tanggung jawab, kemampuan verifikasi informasi, serta kepedulian sosial siswa. Penelitian ini menegaskan bahwa pendidikan jurnalistik berbasis nilai profetik dapat menjadi model pembelajaran ekstrakurikuler yang efektif untuk meningkatkan motivasi, literasi media, keterampilan abad ke-21, serta pembentukan karakter Islami secara holistik dan berkelanjutan.*

Kata Kunci: Islam Profetik; Minat Belajar; Wartawan Cilik; Ekstrakurikuler; Pendidikan Karakter



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INTRODUCTION

Schools function as learning environments aimed at developing students' knowledge, skills, and interests as essential provisions for facing future challenges.¹ In addition to formal classroom instruction, schools play a vital role in encouraging students to explore their talents through various extracurricular programs.² Participation in extracurricular activities not only enhances students' technical abilities but also contributes to the development of positive character traits, including discipline, cooperation, and social awareness.³

In Islam, education is not merely a means of transmitting knowledge but also serves as a vehicle for character formation and the internalization of core values such as honesty, responsibility, and service to the community (*ummah*).⁴ This principle is reflected in the Qur'anic verse, Surah At-Taubah 9:122.

The interpretation of this verse teaches us that Allah SWT commands believers to seek and acquire knowledge as a form of *jihad*, provided it is grounded in faith and upholds Islamic values. The pursuit of knowledge is thus viewed as an intellectual *jihad* that encompasses moral, spiritual, and social commitment.⁵ Ideally, Islamic education should be a transformative process that includes the cultivation of *akhlak* (moral character), contextual understanding, and the application of Islamic values in everyday life.⁶ In the modern era, the challenges faced by Islamic education have become increasingly complex.⁷ Schools are now expected not only to deliver academic content but also to instill Prophetic Islamic values across all dimensions of learning—including within extracurricular activities.

Learning programs in schools should ideally be designed with a personalized approach, aiming to align with students' individual interests and needs in order to create meaningful and

¹ M. Ridlwan and Asrori, "Problems of Implementation of Islamic Religious Education at Muhammadiyah Junior High School 4 Gadung Surabaya," in *Proceedings of the International Conference on Islamic and Muhammadiyah Studies (ICIMS 2022)* (Surakarta: Atlantis Press, 2022), <https://doi.org/10.2991/assehr.k.220708.039>.

² Sidda Elvida and Subaidi, "Peran Sekolah Dalam Mengembangkan Bakat Siswa Melalui Kegiatan AKSESI(Aksi Sejuta Kreasi) Di MI Al-Jihad Ponorogo," *Jurnal Pendidikan Dan Konseling* 4, no. 4 (2022): 2020–26.

³ Muhammad Munadi and Khuriyah, "The Extracurricular Activities and Student Development of Secondary School: Learning from Indonesia," *International Journal of Education and Practice* 11, no. 1 (2023): 23–34, <https://doi.org/10.18488/61.v11i1.3245>.

⁴ A. R. Asrori, A., & Syam, "Direct Method in Islamic Religious Education: Conceptual Framework and Implementation in Indonesia," *Al-Lubab: Jurnal Penelitian Pendidikan Dan Keagamaan Islam* 10, no. 1 (2024): 65–77, <https://doi.org/10.59689/al-lubab.v10i1.5765>.

⁵ Ahmad Mustafa Al-Maraghi, *Terjemah Tafsir Al-Maraghi* (Jakarta: CV Toha Putra, 1991).

⁶ M. Asrori, A., & Munawir, *Anomali Perilaku Remaja Dialektika Fitrah Manusia Dan Pendidikan Islam* (Batu: Literasi Nusantara, 2020), <http://repository.um-surabaya.ac.id/4458/>.

⁷ L. N Anwar, S., Asrori, A., Yusron, M. A., & Sabrina, "Konsep Pendidikan Furusiyyah Ibnu Qayyim Al-Jauziyyah Dan Relevansinya Dengan Pendidikan Kontemporer," *Jurnal Pendidikan Agama Islam* 2, no. 2 (2023): 253–64, <https://doi.org/10.36232/jurnalpaida.v2i2.1455>.

relevant learning experiences.⁸ Interest functions as a strong motivational force that drives individuals to engage in activities that correspond to their desires.⁹ In educational psychology, interest is commonly categorized into two types: personal interest and situational interest. Personal interest refers to an individual's intrinsic motivation to engage in a specific activity that they find enjoyable or meaningful.¹⁰ In contrast, situational interest arises from environmental stimuli or instructional contexts specifically designed to foster engagement or develop particular skills.¹¹ Both forms of interest play a critical role in shaping students' learning behaviors and can significantly influence the depth and quality of their educational engagement.¹²

When a school has identified the types of interests that should be fostered in students and developed programs to nurture those interests, it can significantly enhance students' learning motivation. However, students may sometimes show a lack of enthusiasm for learning due to the school management's limited focus on extracurricular activities. In this regard, school administrators play a crucial role in developing extracurricular programs that can boost students' learning engagement.¹³ Extracurricular activities serve as a vital platform for students to explore and develop their potential, interests, and talents through creative experiences beyond regular classroom hours. These programs are expected to provide alternative learning experiences that help alleviate students' academic fatigue and offer more enjoyable and stimulating learning opportunities.¹⁴

The primary objective of extracurricular activities is to develop students' potential, talents, interests, abilities, personality, cooperation, and independence in order to support the achievement of national educational goals.¹⁵ Extracurricular activities can be understood as

⁸ Maya Gunawardena, Penny Bishop, and Kithmini Aviruppola, "Personalized Learning: The Simple, the Complicated, the Complex and the Chaotic," *Teaching and Teacher Education* 139, no. March 2023 (2024): 104429, <https://doi.org/10.1016/j.tate.2023.104429>.

⁹ R. Mutaqorribain, S., Asrori, A., & Rusman, "The Effect of Teacher's Motivation on Student Learning Activities in Islamic Education Lessons," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 3 (2022): 887–907, <https://doi.org/10.31538/nzh.v5i3.2101>.

¹⁰ A Asrori, *Psikologi Pendidikan Pendekatan Multidisipliner* (Banyumas: Pena Persada, 2020), <http://repository.um-surabaya.ac.id/4461/>.

¹¹ R Rozanah, R. I., Asrori, A., & Rusman, *Model Case Based Learning (CBL) Untuk Meningkatkan Kemampuan Pemecahan Masalah Pada Pembelajaran Al Islam* (Gresik: Zamron Pressindo, 2024).

¹² Indah Ayu Anggraini, Wahyuni Desti Utami, and Salsa Bila Rahma, "Mengidentifikasi Minat Bakat Siswa Sejak Usia Dini Di SD Adiwiyata," *Islamika : Jurnal Keislaman Dan Ilmu Pendidikan* 2, no. 1 (2020): 161–69, <https://doi.org/10.36088/islamika.v2i1.570>.

¹³ Magdalena Elendiana, "Upaya Meningkatkan Minat Baca Siswa Sekolah Dasar," *Jurnal Pendidikan Dan Konseling (JPDK)* 2, no. 1 (2020): 54–60, <https://doi.org/10.31004/jpdk.v1i2.572>.

¹⁴ Nurdiana Saputri and Nurrus Sa'adah, "Pengembangan Minat Dan Bakat Peserta Didik Melalui Kegiatan Ekstrakurikuler," *Taujihat: Jurnal Bimbingan Konseling Islam* 2, no. 2 (2021): 172–87.

¹⁵ Kemendikbud RI, "Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 62 Tahun 2014 Tentang Kegiatan Ekstrakurikuler Pada Pendidikan Dasar Dan Pendidikan Menengah," *Permendikbud No 63 Tahun 2014*, vol. 53, 2014.

educational programs conducted outside regular class hours, aimed at enhancing students' potential, talents, interests, and skills. These activities vary across schools, depending on each institution's management strategies, and often address topics beyond the formal curriculum.¹⁶ They provide students with opportunities to explore specific interests in small groups with similar levels of ability.¹⁷

One of the extracurricular programs that is still rarely implemented in many schools is the *wartawan cilik* program. This program equips students with essential skills in literacy, communication, and leadership.¹⁸ In the Islamic context, journalistic principles can be integrated with several Islamic concepts. First, the principle of truth (*haqq*) teaches students to verify information before disseminating it, aligning with Islamic teachings that prohibit the spread of hoaxes and slander. Second, the pedagogical principle (*tabligh*) encourages students to create educational content that promotes noble character and tolerance. Third, the principle of public interest (*maslahah*) guides students to select topics that are beneficial to society. Finally, the principle of moderation (*wasatiyyah*) teaches students to maintain balance and avoid biased or provocative reporting, in accordance with Islamic values of justice and equilibrium.¹⁹

However, field realities indicate that student interest in the *wartawan cilik* extracurricular program remains low. Most students and parents still perceive this activity as an additional burden compared to more popular extracurriculars such as sports or the arts. In fact, journalism holds great potential for fostering critical awareness, communication ethics, and the value of honesty—all of which align with the principles of Islamic education. In this context, the concept of *Prophetic Social Science* developed by Kuntowijoyo can serve as a foundational framework for designing strategies to enhance student interest in the *wartawan cilik* program.

Kuntowijoyo emphasizes that education must possess a transformative dimension, rather than being limited to passive theoretical knowledge. The concept of Prophetic Social Science is grounded in three core values: humanization, liberation, and transcendence.²⁰ The application of Prophetic Islamic Education is highly relevant to the development of the Young Journalists

¹⁶ R. D. A Asrori, A., & Saputro, "The Relationship between Differentiated Instruction and Academic Achievement in the Teaching of Islamic Education under Indonesia's Independent Curriculum," *Al-Mudarris: Journal Of Education* 8, no. 1 (2025): 82–99, <https://doi.org/10.32478/5728eq20>.

¹⁷ Munadi and Khuriyah, "The Extracurricular Activities and Student Development of Secondary School: Learning from Indonesia."

¹⁸ Julia Schiefer et al., "Elementary School Children's Understanding of Science: The Implementation of an Extracurricular Science Intervention," *Contemporary Educational Psychology* 51, no. October (2017): 447–63, <https://doi.org/10.1016/j.cedpsych.2017.09.011>.

¹⁹ Nurhaya Muchtar et al., "Journalism and the Islamic Worldview: Journalistic Roles in Muslim-Majority Countries," *Journalism Studies* 18, no. 5 (2017): 555–75, <https://doi.org/10.1080/1461670X.2017.1279029>.

²⁰ Abdullah Muslich Rizal Maulana, Sufratman, and Ainun Aliah, "Kuntowijoyo Prophetic Social Science And Its Relevance To Material Religion," *Jurnal SUARGA: Studi Keberagamaan Dan Keberagaman* 2, no. 1 (2023): 40–71, <https://doi.org/10.24090/suarga.v2i1.7758>.

extracurricular program. Beyond honing journalistic skills, this program holds the potential to cultivate students' character through prophetic values, including the promotion of honesty, responsibility, and a commitment to uphold truth. Implementing these values in education requires more dialogical and contextual learning methods, enabling students to actively and creatively engage in the learning process.²¹

SD Muhammadiyah 4 Surabaya is one of the schools under the Muhammadiyah organization that has implemented various extracurricular programs aimed at developing students' abilities, interests, and talents. One such program offered at SD Muhammadiyah 4 Pucang Surabaya is the *wartawan cilik* extracurricular activity. This program focuses on developing Islamic-based journalistic skills and aims to provide students with positive experiences while fostering self-confidence and teamwork from an early age. This aligns with the concept of student engagement in learning, which can significantly enhance their learning motivation. Student motivation can be understood as their participation in the process of knowledge construction—a constructive activity that can be influenced through the utilization of various educational means, including extracurricular activities.²²

The *wartawan cilik* extracurricular activity at SD Muhammadiyah 4 Pucang Surabaya regularly covers and reports on various school events and activities. This program is attended by students from grades one through six. As such, the *wartawan cilik* extracurricular program at SD Muhammadiyah 4 Pucang Surabaya focuses on the development of journalistic skills aimed at enhancing students' personal, social, and academic competencies, all within an Islamic framework that prepares them to become skilled and responsible young journalists.

This background highlights the importance of developing strategies to increase students' interest in the *wartawan cilik* extracurricular program based on Prophetic Islamic values at SD Muhammadiyah 4 Pucang Surabaya. It indicates that while the school has already established this program as part of its commitment to educational quality and student development, there remains a lack of student engagement, which has become the central issue addressed by this study. Therefore, this research seeks to explore ways to integrate Prophetic Islamic values to encourage greater student participation in this extracurricular activity.

Accordingly, this study is aimed at examining strategies to enhance students' interest in the *wartawan cilik* extracurricular program through the integration of Prophetic Islamic values. It is hoped that through this approach, extracurricular activities will not only serve as a means of

²¹ Khusni Arum, "Pengembangan Pendidikan Agama Islam Berbasis Sosial Profetik (Analisis Terhadap Pemikiran Kuntowijoyo)," *Millah: Journal of Religious Studies* 17, no. 2 (April 2018): 177–96, <https://doi.org/10.20885/millah.vol17.iss2.art2>.

²² A Asrori, "GLS Role as a Process of Learning Motivation in PAI Lessons in Kedanyang SDN Gresik," in *In PROCEEDING: The Annual International Conference on Islamic Education*, 2019, (Vol. 4, No. 1, pp. 10-17).

developing technical skills but also become a platform for nurturing noble character aligned with the transformative vision of Islamic education—one that contributes positively to the broader society.

RESEARCH METHODS

This study employs a qualitative research method with a case study approach, meaning that the research is conducted within a natural setting to gain an in-depth understanding of the phenomena under investigation. The method includes various techniques designed to interpret the phenomenon comprehensively and contextually.²³

In line with this type of research, all data in the form of words and written records from human sources and relevant documents are presented and described accurately for further analysis and interpretation. Therefore, the role of the researcher in the field is crucial, as the researcher serves as the primary instrument for data collection through deep observation and active engagement in the research process.²⁴

In this qualitative study, data collection techniques include observation, interviews, document analysis, and audiovisual materials. The data analysis process consists of several stages: data organization, transcription, coding, data description, theme identification, and representation of findings.²⁵ Throughout the data collection and analysis process, the researcher must ensure the accuracy of the information and the interpretation of findings. Validating the findings involves checking the accuracy, credibility, and reliability of the data through strategies such as member checking, auditing, or triangulation.²⁶

RESULTS AND DISCUSSION

Students' Learning Interest in the *Wartawan Cilik* Extracurricular Program

Based on interviews with various informants, it was found that students' interest in participating in the *wartawan cilik* extracurricular program at SD Muhammadiyah 4 Pucang Surabaya is generally high, although varying from one student to another. This is evident in the testimony of Syifa Althofunnisaa Mustawan, a Grade 6 B student, who stated that she is personally interested in public speaking and enjoys searching for news, meeting people, and

²³ R. Hadi, A., Asrori, A., & Rusman, *Penelitian Kualitatif: Studi Fenomenologi, Case Study, Grounded Theory, Etnografi, Biografi* (Banyumas: Pena Persada, 2021), <http://books.uinsby.ac.id/id/eprint/167>.

²⁴ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika, Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021).

²⁵ John W Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, 4th ed. (Boston: Pearson. inc, 2012).

²⁶ Zuchri Abdussamad, *Metode Penelitian Kualitatif* (Makasar: Syakir Media Press, 2021).

sharing information with others. These activities strengthen her enthusiasm to continue participating in the program.²⁷

Syifa also described the challenges she faces, such as feeling nervous during interviews and finding it difficult to access sources in crowded settings. However, she finds these challenges enjoyable and stimulating, as they build her self-confidence and encourage new learning experiences. Among all activities, writing news reports was her favorite, as it allowed her to organize her thoughts systematically.²⁸

Syifa's account aligns with Csikszentmihalyi's Flow Theory, which describes a psychological state where individuals become fully immersed in an activity that is both challenging and enjoyable. This state leads to deep engagement and satisfaction in the learning process.²⁹ Emotional and cognitive involvement like this significantly contributes to the enhancement of students' learning interest.

Furthermore, parental support also plays a crucial role in nurturing and maintaining students' learning motivation. Syifa's mother, Septianingsih, emphasized that she did not enroll her daughter in the program directly but allowed her to choose independently. She supports her by encouraging her to read and rehearse before interviews.³⁰ This reflects a supportive parenting approach, which has been found to strengthen children's intrinsic motivation and confidence in non-formal educational settings.³¹

This perspective is consistent with Bronfenbrenner's Ecological Systems Theory, which highlights the significant role of the family as part of the microsystem that influences a child's cognitive and affective development, including their interest in learning and participation in extracurricular activities.³²

In conclusion, students' interest in the *wartawan cilik* program is shaped by a combination of enjoyable experiences, meaningful challenges, and positive support from the social environment—both teachers and parents. This reflects the principles of contextual learning and character development, which are key elements in fostering 21st-century competencies among elementary school students.

²⁷ Syifa Althofunnisaa, "Wawancara Dengan Siswa Peserta Ekstrakurikuler Wartawan Cilik Kelas 6B SD Muhammadiyah 4 Pucang Surabaya, Pukul 20.00 WIB, 04 Juli 2025," n.d.

²⁸ Althofunnisaa.

²⁹ Mihaly Csikszentmihalyi, *Flow: The Psychology of Optimal Experience* (New York: Harper & Row Publishers, 1990).

³⁰ Septianingsih, "Wawancara Dengan Wali Murid Syifa Althofunnisaa Mustawan, Siswa Kelas 6B Sekolah SD Muhammadiyah 4 Pucang Surabaya, Pukul 20.30 WIB, 04 Juli 2025," n.d.

³¹ A Ridwan, M., & Asrori, *Pendekatan Bimbingan Konseling Di Sekolah* (Gresik: Zamron Pressindo, 2022).

³² Urie Bronfenbrenner, *The Ecology of Human Development: Experiments by Nature and Design* (Cambridge, MA: Harvard University Press, 1979).

Strategies to Enhance Students' Learning Interest in the *Wartawan Cilik* Extracurricular Program

In-depth interviews with informants at SD Muhammadiyah 4 Pucang Surabaya revealed that strategies to enhance students' learning interest in the *wartawan cilik* extracurricular program are carried out through interactive and varied approaches. One of the primary strategies is the integration of theory and practice in a balanced manner during each learning session. Anang Pujimanto, A.Md., the *wartawan cilik* mentor, explained that learning activities begin with theoretical instruction in journalism—such as the basics of news writing, interview techniques, and photojournalism—and are immediately followed by field practice. This approach aims to ensure that students understand concepts comprehensively and retain the material better through the reinforcement of skills via learning by doing.³³

One of the successful practical implementations was a live reporting activity at a public venue such as Taman Flora, as well as interviews with prominent figures including President Joko Widodo and other government officials. These activities not only provide students with authentic learning experiences but also boost their self-confidence as young journalists. Such practices embody the principles of experiential learning, as articulated by Kolb, in which learning becomes effective when learners engage directly in the learning cycle: concrete experience, reflection, conceptualization, and active experimentation.³⁴

Nevertheless, challenges such as student boredom still arise. To address this, creative strategies are implemented—such as educational games (edugames), including the whisper chain activity, and enjoyable tasks like reading sports news and summarizing its key message. These strategies align with the recreational pedagogy approach, which is believed to stimulate intrinsic student motivation. According to the *self-determination theory* by Deci and Ryan, emotional engagement and enjoyment in learning can significantly enhance students' interest and sustained participation.³⁵

Institutional support from the school also plays a vital role. The principal, Edy Susanto, M.Pd., stated that the Warcil program is conducted weekly after regular school hours. The school provides instructors—both from internal and external sources—offers incentives, facilitates training with media partners, and encourages participation in journalism competitions.³⁶ These efforts demonstrate that the school environment and systematic support significantly contribute to

³³ Anang Pujimanto, "Wawancara Dengan Guru Pengajar Esktrakurikuler Wartawan Cilik Sekolah SD Muhammadiyah 4 Pucang Surabaya, Pukul 13.15 WIB, 03 Juli 2025," n.d.

³⁴ David A Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (Englewood Cliffs, NJ: Prentice Hall Inc, 1984).

³⁵ R. M Deci, E. L., & Ryan, *Intrinsic Motivation and Self-Determination in Human Behavior* (New York: Plenum Press, 1995).

³⁶ Edy Susanto, "Wawancara Penelitian Dengan Kepala Sekolah SD Muhammadiyah 4 Pucang Surabaya, Pukul 19.30 WIB, 02 Juli 2025," n.d..

the program's sustainability and effectiveness. This finding resonates with Bronfenbrenner's Ecological Systems Theory, which highlights the importance of social and structural support systems in shaping child development.³⁷

Moreover, this practice-oriented and socially interactive approach also strengthens students' communication skills, media literacy, and critical thinking. These competencies are highly relevant to 21st-century education, which emphasizes the 4Cs (Critical Thinking, Creativity, Collaboration, and Communication) as the foundation for developing the "Pelajar Pancasila" (Pancasila Student Profile) in Indonesia.³⁸ These components are further reinforced in the Indonesian merdeka curriculum, which places emphasis on project-based learning and student agency in shaping meaningful learning experiences.³⁹

In conclusion, the strategies employed in the *wartawan cilik* program at SD Muhammadiyah 4 Pucang Surabaya not only enhance students' interest in learning but also equip them with 21st-century skills through contextual, enjoyable, and experience-based learning.

The Implementation of Prophetic Islamic Values in Strategies to Enhance Students' Learning Motivation in the *Wartawan Cilik* Extracurricular Program

The *wartawan cilik* program at SD Muhammadiyah 4 Pucang Surabaya integrates Prophetic Islamic values—*amar ma'ruf nahi munkar* and faith in Allah—as both ethical principles and pedagogical tools. These values are embedded in journalistic practices to cultivate students' motivation, character, and social awareness.

According to the instructor, Anang Pujimanto, A.Md., students are taught the values of *ṣidq* (truthfulness), *amānah* (trustworthiness), *tablīgh* (conveying truth), and *fatānah* (wisdom), following the example of Prophet Muhammad (PBUH). Honesty is emphasized as the foundation of news writing, while *tablīgh* encourages students to raise awareness on social and environmental issues through thoughtful reporting.⁴⁰

The principle of *amar ma'ruf* is enacted by encouraging students to write about positive community actions, such as social outreach during Ramadan, while *nahi munkar* is applied by addressing harmful behaviors like plastic waste pollution. These journalistic exercises help students learn how to present social problems responsibly and propose relevant solutions.

³⁷ Bronfenbrenner, *The Ecology of Human Development: Experiments by Nature and Design*.

³⁸ Kemendikbudristek, *Profil Pelajar Pancasila Dalam Kurikulum Merdeka* (Jakarta: Pusat Kurikulum dan Pembelajaran, 2022).

³⁹ R Widygea, H., Marbella, M., Asrori, A., & Rusman, "Implementasi Pembelajaran Merdeka Belajar Pada PAI Dalam Meningkatkan Keaktifan Dan Kreativitas Siswa," *Risalah Jurnal Pendidikan Dan Studi Islam* 9, no. 2 (2023): 760–774, https://doi.org/10.31943/jurnal_risalah.v9i2.477.

⁴⁰ Pujimanto, "Wawancara Dengan Guru Pengajar Ekstrakurikuler Wartawan Cilik Sekolah SD Muhammadiyah 4 Pucang Surabaya, Pukul 13.15 WIB, 03 Juli 2025."

Faith in Allah serves as a moral compass. Students are reminded to write only the truth, avoid hoaxes, and maintain empathy—especially when covering sensitive topics. Religious obligations, such as prayer, are prioritized even during field assignments, underscoring the harmony between faith and professionalism.

Vice Principal Aliyatuz Zakiyah, S.Si., M.Pd., affirmed that these values are embedded in the curriculum. Journalism lessons emphasize honesty, accuracy, and information verification to instill integrity and accountability.⁴¹ Students are expected not just to report, but to do so ethically and responsibly. Student feedback also reflects the program's impact. Syifa, a participant, emphasized the value of being *amānah* in reporting. Her mother noted significant improvements in Syifa's knowledge, confidence, and communication skills.

In essence, the *wartawan cilik* program fosters not only journalistic competence but also the internalization of Islamic ethics. Through consistent guidance, students embody the prophetic traits of *ṣidq*, *amānah*, *tablīgh*, and *fatānah*, aligning with the Quranic message in Surah Al-Hujurat [49]:6 *on the importance of verifying information before acting upon it*.

The implementation of Prophetic Islamic values in the *wartawan cilik* extracurricular program at SD Muhammadiyah 4 Pucang Surabaya demonstrates that moral and spiritual teachings can be effectively integrated into practical, skill-based learning to enhance both student motivation and character development. The findings indicate that values such as *ṣidq* (truthfulness), *amānah* (trustworthiness), *tablīgh* (conveying truth), and *fatānah* (wisdom), derived from the characteristics of Prophet Muhammad, are not merely theoretical but are lived experiences within students' journalistic activities. These include fact-based reporting, raising awareness on environmental and social issues, and delivering content that provides positive influence on others.

This practice aligns with Nursyam's framework of Prophetic Education, which prioritizes the cultivation of prophetic traits through both curricular and extracurricular activities in Islamic schools.⁴² Furthermore, the emphasis on *amar ma'ruf nahi munkar*—promoting good and preventing evil—resonates with Abdurrahman Wahid's vision of Islam as an active, socially engaged force that nurtures compassion and public responsibility.⁴³

The role of faith (*īmān*) is equally critical. Students are reminded to balance their journalistic duties with religious obligations, such as maintaining prayer schedules during assignments. This reflects Al-Attas's idea of Islamic education as a process that harmonizes the

⁴¹ Aliyatuz Zakiyah, "Wawancara Dengan Wakil Kepala Sekolah Bidang Kurikulum Dan Kesiswaan SD Muhammadiyah 4 Pucang Surabaya, Pukul 12.45 WIB, 03 Juli 2025," n.d.

⁴² Nursyam, *Pendidikan Profetik: Konsep Dan Implementasi Dalam Pendidikan Islam* (Jakarta: Kencana, 2018).

⁴³ Abdurrahman Wahid, *Islamku, Islam Anda, Dan Islam Kita: Agama Masyarakat Negara Demokrasi* (Jakarta: The Wahid Institute, 2021).

acquisition of knowledge with spiritual refinement.⁴⁴ Azra also affirms that the integration of religious and modern educational elements is key to building holistic learners in contemporary Islamic schooling.⁴⁵

From a broader pedagogical standpoint, this research reinforces the findings of Saiful, who argued that Muhammadiyah schools effectively internalize character education by embedding Islamic ethical values across learning environments.⁴⁶ As noted by parents and teachers, students involved in the program showed enhanced motivation, wider academic insight, better communication, and stronger personal values.

This approach is also consistent with Lickona's character education theory, which emphasizes the development of moral knowing, moral feeling, and moral action through educational programs.⁴⁷ Furthermore, the program's stress on verifying facts before publication mirrors the Qur'anic injunction in Surah Al-Hujurat [49]:6.

Thus, the *wartawan cilik* program illustrates how Prophetic Islamic values can serve as an educational framework for building not only journalistic competence but also ethical and spiritual identity. In doing so, it offers a model for value-based media literacy that prepares students to become responsible, insightful, and morally grounded contributors to society.

CONCLUSION

This study demonstrates that students' learning interest in the *wartawan cilik* extracurricular program at SD Muhammadiyah 4 Pucang Surabaya is formed through the interaction of personal motivation, meaningful learning experiences, and supportive social environments. Students' enthusiasm is not merely generated by their initial interest in journalism but is strengthened through opportunities to communicate, search for information, write news, and interact directly with various sources. The findings therefore indicate that learning interest develops dynamically when students experience appropriate challenges, enjoyment, autonomy, and recognition within the learning process.

The strategies implemented by the school and extracurricular mentor further show that the integration of theory and practice is central to sustaining students' engagement. Journalistic concepts such as news writing, interviewing, and photojournalism become more meaningful when

⁴⁴ S. M. N. Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (ISTAC, 1990).

⁴⁵ H. Azra, "Islamic Education in Indonesia," in *International Handbooks of Religion and Education*, ed. R. Daun, H., Arjmand, vol 7 (Springer, Cham, 2018), 763–780, https://doi.org/10.1007/978-3-319-64683-1_32.

⁴⁶ D Kaharuddin, S., Malli, R., & Lamabawa, "Pendidikan Karakter Dalam Perspektif Muhammadiyah," *Polyscopia* 1, no. 3 (2024): 91–100, <https://doi.org/10.57251/polyscopia.v1i3.1354>.

⁴⁷ Thomas Lickona, *Educating For Character: How Our School Can Teach Respect and Responsibility* (New York: Bantam Books, 1992).

followed by direct field activities, live reporting, media-related exercises, and participation in competitions. Creative approaches, including educational games and varied assignments, also reduce boredom and encourage students to remain actively involved. In this respect, experiential and recreational learning function not only as instructional techniques but also as mechanisms for strengthening students' confidence, communication abilities, critical thinking, and creativity.

Another significant finding concerns the role of the surrounding educational ecosystem. Teacher guidance, institutional support, and parental encouragement contribute substantially to the sustainability of students' learning interest. The school's provision of instructors, training opportunities, partnerships, and competitive activities creates a supportive environment for the development of students' potential. At the family level, encouragement without excessive intervention allows students to develop intrinsic motivation and personal responsibility. These findings emphasize that successful extracurricular learning requires collaboration between students, families, mentors, and educational institutions.

The integration of Prophetic Islamic values provides a distinctive ethical dimension to the *wartawan cilik* program. The values of *ṣidq*, *amānah*, *tablīgh*, and *fatānah* are translated into concrete journalistic practices through truthfulness in reporting, responsibility for information, verification of facts, wise communication, and sensitivity toward social and environmental issues. Likewise, the principles of *amar ma'ruf nahi munkar* and faith in Allah strengthen the moral orientation of students' journalistic activities. Consequently, journalism education in this context does not merely produce technical competence but also becomes a medium for internalizing ethical, social, and spiritual values.

Overall, the study concludes that the *wartawan cilik* extracurricular program represents an integrative educational model that combines experiential journalism learning, student-centered engagement, institutional and parental support, and Prophetic Islamic values. This integration has the potential to simultaneously strengthen learning interest, media literacy, twenty-first-century competencies, and Islamic character. Nevertheless, because the study focuses on a single institutional setting and employs a qualitative case study design, its findings are contextually bounded. Further studies may examine similar programs across different Islamic schools, involve broader participant groups, or employ mixed-method approaches to assess more systematically the relationship between Prophetic value integration, learning interest, journalistic competence, and character development.

Research Novelty

The novelty of this study lies in positioning the *wartawan cilik* extracurricular program not merely as a medium for developing journalistic skills, but as an integrated educational space that connects students' learning interest, experiential media education, and Prophetic Islamic values. Existing discussions on extracurricular activities commonly emphasize talent development, motivation, communication skills, or character education separately. This study brings these dimensions together by demonstrating how journalistic activities can simultaneously function as contextual learning experiences and as a medium for internalizing *ṣidq*, *amānah*, *tablīgh*, *fatānah*, *amar ma'ruf nahi munkar*, and transcendental awareness within elementary education.

A further novelty lies in the contextual operationalization of Prophetic values into concrete journalistic practices. Rather than presenting Prophetic education only as an abstract moral framework, this study identifies its application through fact verification, truthful reporting, responsible communication, socially beneficial topic selection, sensitivity to environmental and social problems, and adherence to religious obligations during journalistic assignments. This finding extends Prophetic education discourse from normative character instruction toward practice-based media literacy in which ethical values are learned through authentic activities and real communicative responsibilities.

The study therefore proposes a value-based journalism learning framework in which experiential learning, ecological support, student engagement, and Prophetic ethics mutually reinforce one another. Such an integration distinguishes the *wartawan cilik* program from conventional extracurricular journalism that primarily emphasizes technical competence. The resulting framework provides a conceptual contribution to Islamic education by showing that extracurricular media activities can become a strategic arena for developing students who are communicatively competent, critically literate, socially responsible, and ethically grounded.

Research Implications

Theoretically, the findings imply that Prophetic Islamic Education can be developed beyond conventional religious instruction and integrated into practical, skill-oriented educational activities. The internalization of *ṣidq*, *amānah*, *tablīgh*, and *fatānah* through journalism demonstrates that religious values can function as pedagogical principles guiding how students search for, evaluate, produce, and communicate information. This expands the conceptual scope of Prophetic education by connecting spiritual and moral formation with media literacy, experiential learning, and the development of twenty-first-century competencies.

Pedagogically, the findings suggest that schools should design extracurricular activities through a balance of theoretical understanding, authentic practice, enjoyable learning experiences, and structured reflection. In journalism programs, students should be provided with opportunities to conduct interviews, report events, verify information, write news, engage with social issues, and communicate their findings responsibly. Teacher mentorship and parental support should simultaneously promote student autonomy so that participation is driven by genuine interest rather than external pressure. Such an approach can strengthen both intrinsic motivation and the sustainability of student engagement.

At the institutional level, Islamic schools may use the *wartawan cilik* program as a model for integrating character education, digital and media literacy, and student talent development within a unified extracurricular framework. Schools can strengthen its implementation through competent mentors, partnerships with professional media institutions, field-based activities, competitions, and systematic integration of Islamic ethical standards into journalistic guidelines. In an increasingly digital information environment, this model is particularly relevant for preparing students to distinguish credible information from misinformation, communicate responsibly, and participate in society with critical awareness, social concern, and strong moral foundations.

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Muhammad Hambal Shafwan, Catur Anang Hutoyo: Strategies for Enhancing Students' Learning Interest in the Wartawan Cilik Extracurricular Program Based on Prophetic Islamic Values

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