

Integrating Islamic Values and Gen-Z Development Through Co-Curricular Activities in Islamic Boarding Schools

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Abstract: Digital transformation has reshaped educational experiences for Generation Z (Gen-Z), including their expectations of participation, creativity, social interaction, and meaningful learning beyond formal classroom instruction. This study examines the role of co-curricular activities in engaging Gen-Z students at *Ihyaussunnah* Islamic Boarding School, with particular attention to intellectual, social, personal, and spiritual development and the internalisation of Islamic values. Drawing on humanistic, recreation, self-development, and rational choice perspectives, the study conceptualises co-curricular activities as developmental spaces within the residential Islamic educational environment. A qualitative case study approach was employed using document analysis, observation, and Semi-structured interviews with fourteen purposively selected participants, comprising three administrators, four teachers, and seven students directly involved in co-curricular activities. The findings indicate that co-curricular activities function as experiential learning spaces in which Islamic values are translated into everyday practices of responsibility, discipline, cooperation, leadership, and social participation. Meaningful Gen-Z engagement is associated not merely with attendance

but with active participation, initiative, interaction, creativity, and perceived relevance to students' interests and developmental needs. The activities contribute to students' social competence, leadership, responsibility, creativity, confidence, independence, and spiritual awareness. However, sustaining engagement remains challenging because of changing student interests, tensions between institutional discipline and student autonomy, limited digital integration, and the lack of systematic assessment of developmental outcomes. The study concludes that co-curricular education in Islamic boarding schools should move beyond routine programme provision toward an adaptive, participatory, experiential, and development-oriented framework that preserves Islamic values while responding to the contemporary needs of Gen-Z.

Keywords: Co-Curricular Activities; Gen-Z; Islamic Boarding School; Islamic Education; and Student Engagement.

A. Introduction

The rapid advancement of digital technology in the Era 4.0 has had a significant impact on Gen-Z's educational experiences (Denysiuk and Yakovlev 2021; Othman and Yaakub 2025), transforming the ways in which students access knowledge, interact, participate, and construct identities within educational environments (Rahayu et al. 2022). As digital natives, Gen-Z increasingly expects learning experiences that are interactive, meaningful, socially connected, and relevant to their future aspirations (Nkomo, Daniel, and Butson 2021). This shift poses a significant challenge for Islamic boarding schools, where education extends beyond classroom instruction to encompass daily routines, social interactions, religious practices, and co-curricular activities (Junaidi et al. 2025). Consequently, the assessment of educational effectiveness cannot be confined to academic achievement alone; it must also encompass the manner in which

institutional activities nurture students' intellectual, social, emotional, spiritual, and character development (Arif Zamhari 2021).

In Islamic boarding schools, extracurricular activities occupy a distinctive position because students live and learn within an integrated educational environment. In contradistinction to conventional schools, boarding schools offer students uninterrupted opportunities to engage in a plethora of activities, encompassing religious, organisational, recreational, leadership, artistic, sporting, and community-oriented pursuits (Junaedi et al. 2025). Such activities have the potential to serve as a significant educational environment, facilitating the translation of Islamic values into practical, everyday conduct. However, the presence of a multitude of activities does not guarantee a substantial degree of student engagement (Observation 2023). It is important to note that activities may become routine, highly regulated, or oriented toward institutional programs without sufficiently considering the developmental characteristics, interests, and expectations of Gen-Z students (Fredricks, J., Blumenfeld, P., & Paris 2004). The following significant educational question: how can co-curricular activities in Islamic boarding schools remain faithful to Islamic educational values while simultaneously responding to the developmental needs of a digitally oriented generation?

This issue is especially pertinent at *Ihyaussunnah* Islamic Boarding School, where learning, worship, social interaction, discipline, and co-curricular participation are embedded in students' daily residential life. In this context, co-curricular activities should be understood not as peripheral programmes but as integral components of the educational ecosystem (Carson 2009; Afwadzi, Wahyuni, and Sulalah 2023). Despite the intention behind the provision of diverse activities including religious, artistic, sporting, leadership, and community-based activities to foster responsibility, cooperation, discipline, communication and religious values, the educational impact of these activities cannot be assumed from participation alone (Wong and Liem 2022). The efficacy of such initiatives is contingent upon the way they are conceptualised, executed, and synchronised with the developmental requirements of the students.

A substantial body of research has previously indicated that extracurricular and co-curricular activities have the capacity to enhance students' social development, psychological well-being, academic engagement, leadership skills, and broader educational experiences (Breslin 2014; Ab Ghani et al. 2020). However, extant research has predominantly focused on conventional schools, thereby leaving the distinctive ecology of Islamic boarding schools under-explored (Zeeman et al. 2019). However, there has been limited attention paid to the manner in which co-curricular activities are conducted within residential Islamic settings, where learning, religious formation, social interaction, discipline, and informal learning are concurrently intertwined.

This issue is further complicated by Gen-Z, whose digital orientation has reshaped expectations of participation, autonomy, creativity, social connection, and meaningful learning (Hosaini et al. 2024; Nugraha, Kusuma, and Pamungkas 2025). The fundamental issue is not the provision of co-curricular activities at Islamic boarding schools, but rather the question of whether these activities are sufficiently meaningful, participatory, developmentally relevant, and aligned with Gen-Z students' Islamic identity.

It is asserted that extracurricular activities have the potential to act as a critical conduit between the institutional values of Islamic boarding schools and the contemporary development of young people. The educational value of these institutions is not contingent upon the quantity of activities offered, but rather upon their ability to transform Islamic values from theoretical knowledge into practical, real-world manifestations of responsibility, leadership, cooperation, discipline, and social participation (Fathurrochman et al. 2021). The effectiveness of this approach is contingent upon the extent to which activities facilitate meaningful internalisation and personal development.

The present study draws on Humanistic Theory, which views education as a process of personal growth, self-actualisation, empathy, and holistic development (Bala 2007; Hoffman 2025). From this standpoint, co-curricular activities are regarded as developmental spaces in which students integrate intellectual, emotional, social, moral, and spiritual capacities. This

integration closely aligns humanistic principles with the holistic aims of Islamic education.

Recreation Theory emphasises the developmental value of leisure, physical activity, social interaction, and experiential participation (Giannoukos 2024; Houge Mackenzie and Hodge 2020). In the context of boarding schools, the importance of recreational activities in mitigating institutional pressures and fostering key competencies such as communication, cooperation, creativity, and social skills has been demonstrated. The educational value of such curricula is contingent upon intentional alignment with students' developmental needs and Islamic educational goals.

Self-Development Theory conceptualises development as a process of identity formation, value internalisation, relationship building, and community participation (Lisa McCann and Pearlman 1992; Miller, Flores, and Pitcher 2010). Consequently, extracurricular activities function as social learning spaces where students develop responsibility, relationships, leadership skills, and self-regulation. This standpoint is especially pertinent in the context of residential Islamic boarding schools, where sustained social interaction engenders continuous opportunities for personal and social development.

The fourth perspective is Rational Choice Theory, which provides a framework for understanding how students make decisions concerning participation in particular activities based on perceived benefits, interests, opportunities, and personal goals (Herfeld 2020; Krstić 2022). While the participation of students in boarding school activities is influenced by the institutional structures and expectations in place, it is important to acknowledge that individual students may hold divergent perceptions regarding the relevance and value of specific programmes. This standpoint emphasises the importance of designing educational activities that students perceive as significant and advantageous, while maintaining congruence with Islamic educational principles.

When considered as a whole, these theoretical perspectives provide a multidimensional framework for examining co-curricular activities in Islamic boarding schools. Humanism elucidates the necessity for holistic

personal growth among students; Recreation Theory accentuates the significance of experiential and social participation; Self-Development Theory expounds on the formation of identity and the internalisation of values; while Rational Choice Theory underscores students' perceptions, interests, and decisions regarding participation (Brandt, Poulsen, and Svendsen 2024). The integration of these perspectives enables the study to move beyond a narrow understanding of co-curricular activities as supplementary programs toward an understanding of them as developmental mechanisms within Islamic education.

Despite the growing recognition of the importance of extracurricular and co-curricular activities, several research gaps remain. There is a contextual gap. As is evident from extant research, extracurricular participation in schools and universities has been the focus of much attention (Carson 2009; Zetty Nurzuliana Rashed et al. 2020). However, research in this area is limited, particularly with regard to the role of co-curricular activities in Islamic boarding schools.

Despite the integration of Islamic values in boarding-school activities, three critical gaps remain. An integration gap persists regarding the question of how co-curricular participation transforms institutional Islamic values into observable social, behavioural, leadership and spiritual development. A programmatic gap has been identified, whereby activities are frequently implemented as discrete programmes rather than as an integrated developmental framework that would link programme design, participation, value internalisation, and student outcomes. An empirical gap concerns students' own experiences, motivations, and interpretations, particularly among Gen-Z, whose engagement is increasingly shaped by digital and social environments.

The present study aims to address these gaps by examining how co-curricular activities engage and develop Gen-Z students at *Ihyaussunnah* Islamic Boarding School. The programme's primary focus is on the implementation of its educational model, the active involvement and experience of students, and the integration of Islamic values. The programme's overarching objective is to promote developmental outcomes across a range of domains, including the intellectual, social, personal, and

spiritual aspects of students' lives. The present study also draws on Humanistic, Recreation, Self-Development, and Rational Choice theories to conceptualise co-curricular activities as a strategic mechanism connecting Islamic values, meaningful engagement, and holistic Gen-Z development.

B. Method

This qualitative study explores how co-curricular activities engage and develop Gen-Z students at *Ihyaussunnah* Islamic Boarding School, focusing on their experiences, perceptions, and contributions to intellectual, social, spiritual, and character development.

1. Research Design

A case study design was employed to examine co-curricular activities at Ihyaussunnah Islamic Boarding School within its residential educational context (Stake and Visse 2022). The school was purposively selected based on its integrated learning environment, religious affiliation, organisational structure, and social environment. Three participants were purposively selected from administrators, four teachers, seven student leaders, and Gen-Z students directly involved in co-curricular activities. The data collection process was continued until thematic saturation was attained.

2. Data Collection Techniques

Data were collected through interviews, observation, and document analysis (Baxter and Jack 2015). Semi-structured interviews were conducted with administrators, teachers, student leaders, and a selection of Gen-Z students to explore the research focus as shown in table 1.

Table 1

Semi-structured interview for exploring co-curricular engagement, and Islamic values

No.	Interview Focus	Key Indicators	Interview Questions
1	Objectives and Organization of Co-Curricular Activities	Program objectives; activity planning; organizational structure; scheduling; supervision; student roles	What are the main objectives of the co-curricular activities? How are the activities planned, organized, and supervised?
2	Students'	Participation frequency;	How actively do students

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No.	Interview Focus	Key Indicators	Interview Questions
	Participation and Engagement	active involvement; enthusiasm; interaction; initiative; leadership participation	participate in co-curricular activities? What factors encourage or discourage their engagement?
3	Students' Motivations and Interests	Personal interests; intrinsic motivation; peer influence; perceived benefits; achievement; enjoyment	What motivates students to participate in particular activities? Which activities are most attractive to Gen-Z students, and why?
4	Integration of Islamic Values	Religious values; moral conduct; discipline; responsibility; cooperation; spirituality; value internalization	How are Islamic values integrated into co-curricular activities? How do students demonstrate these values during participation?
5	Contribution to Student Development	Leadership; social interaction; responsibility; creativity; discipline; communication; confidence; self-development	In what ways do co-curricular activities contribute to students' leadership, social skills, responsibility, creativity, discipline, and personal development?
6	Perceived Relevance to Contemporary Gen-Z Needs	Digital orientation; creativity; autonomy; social connection; future aspirations; competency development; relevance	To what extent do existing activities reflect the interests and developmental needs of Gen-Z students? What activities do students consider most relevant to their contemporary lives and future aspirations?
7	Challenges in Maintaining Gen-Z Engagement	Program rigidity; changing interests; digital distractions; time constraints; facilities; supervision; student diversity; institutional constraints	What challenges does the boarding school face in maintaining Gen-Z students' engagement? How can co-curricular activities be adapted to address these challenges?

2. Observation

Non-participant observations examined student participation, interaction, leadership, cooperation, discipline, enthusiasm, and the expression of Islamic values during co-curricular activities (Observation 2023; Morgan 2022).

3. Document Analysis

Relevant institutional documents were analysed to complement interviews and observations, enabling data triangulation across participants' accounts, observed practices, and institutional records (Morgan 2022).

4. Data Analysis

The subsequent analysis of the data was conducted through a thematic approach, encompassing coding, categorisation, and the development of overarching themes (Miles, Huberman, and Saldana 2014). The analysis focused on co-curricular engagement, Gen-Z development, Islamic values, and institutional challenges, informed by Humanistic, Recreation, Self-Development, and Rational Choice theories. To enhance the credibility of the research, the findings were triangulated across a range of sources, including interviews, observations, and documents.

C. Results and Discussion

1. Results

The findings indicate that extracurricular activities can function as experiential learning spaces, thereby fostering Gen-Z students' social competence, responsibility, leadership skills, discipline, and religious awareness. The analysis yielded seven overarching themes: programme organisation, participation, motivation, Islamic values, developmental outcomes, relevance to Gen-Z, and engagement challenges.

The co-curricular activities at *Ihyausunnah* are integrated into the boarding school's educational process, fostering discipline, responsibility, leadership, cooperation, independence, creativity, and religious character. The residential setting enables continuous participation, with teacher guidance and student involvement transforming activities from institutional programmes into active experiential learning.

The findings describe that engagement among Gen-Z is enhanced by co-curricular activities that are participatory, collaborative, creative, and

relevant, as opposed to repetitive or routine. Engagement is reflected not merely in attendance but in initiative, interaction, leadership, and responsibility, thus highlighting the necessity for more student-centred and experiential programmes.

Students' participation was driven by interest, enjoyment, peer interaction, skill development, leadership opportunities, and perceived benefits. Because Gen-Z interests vary, diverse and flexible activities are needed rather than standardised programmes. Co-curricular activities also served as practical spaces for Islamic value internalisation. Discipline, responsibility, cooperation, respect, honesty, leadership, and social responsibility were translated from normative principles into everyday behaviours through organisational, group, religious, and community activities.

The extracurricular activities can positively influence leadership, social interaction, responsibility, creativity, discipline, communication, confidence, independence, and spiritual awareness. The developmental impact of these experiences extends beyond the realms of social and physical competencies, encompassing the realms of moral and spiritual formation.

For Gen-Z, the pursuit of both Islamic identity and opportunities for creativity, communication, skills, leadership, and future-oriented learning are of paramount importance. Consequently, the findings indicate the necessity to adapt rather than replace conventional programmes by integrating contemporary formats while preserving Islamic values as their foundation.

The key challenges identified in this study include the shifting interests of Gen-Z, the tension between institutional discipline and student autonomy, the limited integration of digital technologies, and the inadequacy of evaluating developmental outcomes. These findings imply that enhancement necessitates more than mere expansion of programmes; greater relevance, participation, digital integration, and systematic evaluation are also required.

The findings of the present study align with four theoretical perspectives: Humanistic Theory elucidates the concepts of personal growth and self-expression; Recreation Theory emphasises the experiential and social benefits of leisure; Self-Development Theory expounds on leadership,

responsibility, and identity formation; and Rational Choice Theory rationalises engagement based on perceived value and relevance. Collectively, these perspectives posit that co-curricular activities are integral to holistic Islamic boarding school education, rather than being regarded as supplementary programmes.

D. Conclusion

This study concludes that co-curricular activities at *Ihyaussunnah* are not peripheral to education but a space where Islamic values become lived experience. They cultivate leadership, responsibility, social competence, creativity, discipline, and spiritual awareness while responding to Gen-Z's need for meaningful participation.

The central finding is that modernization need not displace tradition; rather, tradition becomes educationally relevant when recontextualized through participatory, experiential, creative, and digitally responsive practices. Integrating Humanistic, Recreation, Self-Development, and Rational Choice perspectives, the study positions co-curricular education as a transformative bridge between Islamic values, student engagement, and holistic Gen-Z development.

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Declaration of Competing Interests

The authors declare that they have no competing interests, financial or otherwise, that could have influenced the research, analysis, or publication.

Declaration of Generative AI Use

The authors used generative AI solely for language translation. No AI-generated content, analysis, interpretation, or research findings were used.

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