

Fostering Obedience to Worship and Respect for Teachers Through Taruna Extracurricular Activities: A Case Study at SMK PGRI 2 Ponorogo

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Abstract: This study was conducted to address the need to improve students' obedience to worship and respect for teachers in the school environment. One strategy applied is the implementation of Taruna (cadet) extracurricular activities that emphasize discipline, ethics, and continuous guidance. This research aims to examine how Taruna extracurricular activities contribute to shaping students' obedience to worship and respect for teachers at SMK PGRI 2 Ponorogo. The study employed a qualitative case study approach, with data collected through in-depth interviews, non-participant observation, and documentation. The research participants included supervising teachers, Islam Religius Education teachers, and students involved in Taruna extracurricular activities. The findings show that Taruna extracurricular activities not only develop discipline and order but also foster responsibility, politeness, obedience to worship, and respect for teachers through habituation, exemplary practices, continuous guidance, and a disciplined Taruna culture. Taruna extracurricular activities contribute to changes in students' behavior, making them more orderly, responsible, and respectful toward others. Thus, Taruna extracurricular activities can serve as a means of student character development, particularly in fostering obedience to worship and respect for teachers within the school environment.

Keywords: Taruna (Cadet); Obedience to worship; Respect for teachers

Abstrak: Penelitian ini dilakukan untuk menjawab kebutuhan peningkatan ketaatan siswa dalam beribadah dan rasa hormat kepada guru di lingkungan sekolah. Salah satu strategi yang diterapkan adalah pelaksanaan kegiatan

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ekstrakurikuler Taruna (cadet) yang menekankan disiplin, etika, dan bimbingan berkelanjutan. Penelitian ini bertujuan untuk mengkaji bagaimana kegiatan ekstrakurikuler Taruna berkontribusi dalam membentuk ketaatan siswa dalam beribadah dan rasa hormat kepada guru di SMK PGRI 2 Ponorogo. Penelitian menggunakan pendekatan studi kasus kualitatif dengan pengumpulan data melalui wawancara mendalam, observasi nonpartisipan, dan dokumentasi. Partisipan penelitian meliputi guru pembimbing, guru Pendidikan Agama Islam, dan siswa yang terlibat dalam kegiatan Taruna. Hasil penelitian menunjukkan bahwa kegiatan ekstrakurikuler Taruna tidak hanya mengembangkan disiplin dan ketertiban, tetapi juga menumbuhkan tanggung jawab, kesopanan, ketaatan dalam beribadah, dan sikap hormat kepada guru melalui pembiasaan, keteladanan, pembinaan berkelanjutan, dan budaya Taruna yang disiplin. Kegiatan ekstrakurikuler Taruna berkontribusi dalam membentuk perubahan perilaku siswa menjadi lebih tertib, bertanggung jawab, santun, serta lebih mampu menghormati aturan, guru, dan orang yang lebih tua. Dengan demikian, kegiatan ekstrakurikuler Taruna dapat menjadi salah satu media pengembangan karakter siswa, khususnya dalam membentuk ketaatan beribadah dan sikap menghormati guru di lingkungan sekolah.

Kata Kunci: Taruna (cadet); Ketaatan beribadah; Menghormati Guru

A. Introduction

Personal character is an important aspect in Islamic education because education is not only aimed at developing students' knowledge and skills but also at forming attitudes and behaviors based on Islamic values. Islamic religious education has an important role in instilling these values in students, including obedience to worship and respect for teachers. Obedience to worship represents a human relationship with God (*hablumminallah*), as obedience reflects a submissive attitude and willingness to follow the rules established by Allah SWT, which will be rewarded by Him (Tolchah, 2014). Meanwhile, respect for teachers represents a human relationship with others (*hablumminnas*) reflected through attitudes of respect, appreciation, and honor toward teachers (Afifi et al., 2021). Therefore, obedience to worship and respect for teachers

are important aspects that students need to possess as part of character formation (Latief, 2020).

However, these ideal conditions have not been fully reflected in students' behavior in the school environment. The formation of religious obedience among students still requires continuous efforts through structured habituation; this condition is reflected in the phenomenon by Kompas.com (Kompas.com, 2025). This indicates that the school environment still faces challenges in supporting the formation of students' religious obedience. This phenomenon is in line with research explaining that the habit of congregational prayer needs to be done in a structured manner because students' awareness of worship has not been optimally formed (Ananda et al., 2024). Furthermore, consistent worship practices are considered capable of developing students' religious character through increased discipline, responsibility, and self-control (Ananda Lubis et al., 2024). In addition to obedience to worship, students' respect for teachers is also an important concern in character education. The relationship between teachers and students is not merely limited to knowledge transfer but also involves the formation of manners and ethical behavior (Mujahadah & Kholik, 2025). Previous studies reveal that the decline in student manners can be observed through the reduced habit of greeting, showing respect, and demonstrating polite behavior toward teachers in the school environment (Zabba & Daliman, 2024). Therefore, students' obedience to worship and attitudes of respect for teachers still need to be strengthened so that the decline in morals and character of students remains necessary to prevent the decline of students moral dan character.

Several studies support that character formation can be strengthened through habituation, discipline, and role models. Solong and Busa explain that obedience can be reflected through adherence to rules implemented within educational environments (Petta Solong & Busa, 2020). Furthermore, religious activities such as congregational prayers at school can serve as a habit-forming practice that strengthens students' religious character. (Rahmalia, 2023). The implementation of these activities also requires role modeling and guidance from teachers or mentors so that students can internalize religious values in their daily lives (Farizal, 2023). Similarly, respect for

teachers can be fostered by cultivating the habit of polite behavior and the use of respectful language (Nuryanti et al., 2024), and the example of teachers in the school environment (Yulianti & Nainupu, 2023).

Based on previous studies, the formation of obedience to worship and respect for teachers requires continuous habituation, role models, and discipline. However, previous studies have generally focused on religious programs, school regulations, or teacher exemplary practices as separate efforts in character formation. Limited studies have examined how obedience to worship and respect for teachers are developed simultaneously through extracurricular activities that have specific organizational cultures and structured guidance systems. Furthermore, extracurricular activities with Taruna characteristics have often been associated with discipline and order, while their contribution to forming obedience to worship and respect for teachers has not been widely explored.

One effort to address this gap is the implementation of Taruna extracurricular activities at SMK PGRI 2 Ponorogo. These activities are not only oriented toward discipline and order but also contribute to forming students' obedience to worship and respect for teachers through habituation, guidance, and a disciplined culture (Kusuma, 2025). The novelty of this study lies in examining Taruna extracurricular activities as a character-building environment that integrates discipline, habituation, role models, and continuous guidance in shaping students' obedience to worship and respect for teachers. Unlike previous studies that examine these character aspects separately, this study examines both aspects simultaneously within the context of Taruna extracurricular activities at SMK PGRI 2 Ponorogo. Therefore, this study was conducted to examine the implementation of extracurricular activities for Taruna in forming obedience to worship and respect for teachers at SMK PGRI 2 Ponorogo.

B. Research Method

This study uses a qualitative approach with a case study research type that aims to gain a deeper understanding of the implementation of Taruna extracurricular activities in shaping obedience to worship and respect for teachers at SMK PGRI 2 Ponorogo (Sugiyono, 2020). A qualitative approach was chosen because this approach allows

researchers to capture information in a complete and contextual manner, including motivations, challenges, and factors that influence students that are difficult to measure with numerical data. This study was conducted at SMK PGRI 2 Ponorogo, East Java, with research subjects including the supervising teacher as the coordinator of the Taruna extracurricular activities, the Islamic Religious Education teacher as an observer of *obedience to worship* and respect for teachers, and students who participate in the Taruna extracurricular activities. The selection of research subjects was carried out through purposive sampling, with purposive sampling directly targeting informants who are in accordance with the objectives. The data collection techniques used were in-depth interviews to explore the experiences and views of the informants, non-participant observation was conducted to observe and record the extra-curricular activities of the Taruna, and the final technique used was documentation. This technique was used to obtain supporting documents, such as Taruna schedules, community service activities, attribute checks, and drum and bugle corps. The data analysis technique used was the Miles, Huberman, and Saldana model. These data analysis techniques include data reduction, data presentation, and drawing conclusions (Miles et al., 2014). Meanwhile, the technique for checking the validity of the data was source triangulation and peer discussions. In this study, the researcher acted as the main instrument in charge of the entire research process, supported by interview guidelines, observation notes, and additional documentation sheets. The research procedure was carried out through pre-fieldwork stages, fieldwork, data analysis, and reporting (Fiantika et al., 2022).

C. Result and Discussion

1. Implementation of Taruna Extracurricular Activities at SMK PGRI 2, Ponorogo

Extracurricular activities, as an independent program, are activities that are outside the learning curriculum to develop the talents, interests, skills, and character of each student through various activities carried out outside of school hours (Arifudin, 2022). One such extracurricular activity is the taruna extracurricular, an educational system commonly implemented at several levels of high school, vocational school, and university. In its implementation, Taruna applies military principles to develop the

character of each student who participates in this Taruna extracurricular activity (Sukarwoto et al., 2023). In the context of SMK PGRI 2 Ponorogo, the existence of Taruna is seen as an activity with its own unique characteristics because of its emphasis on developing discipline, responsibility, and ethics in students. As expressed by the Taruna guidance teacher (GP-1), the function of Taruna does not stop at additional activities outside of learning, but rather develops into a forum for character development that distinguishes it from other extracurricular activities. By instilling discipline and compliance with rules, Taruna occupies a crucial position as an instrument of character education in the school environment (Kusuma, 2026).

Character development in Taruna extracurricular activities focuses not only on discipline but also on strengthening cooperation and social awareness through clear rules, positive habits, and structured activities. The primary goal is to develop a better personality by instilling discipline, responsibility, and cooperation through direct experience. The success of this development is marked by students' growing awareness of how to apply these values in their daily lives. (Kusuma, 2026).

The role of taruna as a means of character formation demonstrates that this function goes beyond typical extracurricular activities. The ongoing development of this program reflects a systematic effort to instill positive values through consistent routines. This finding aligns with the theory of habituation, which explains that character develops through the repetition of positive behaviors within the educational environment (Retnosari et al., 2025). In line with research by Retnosari et al., taruna education contributes to the formation of disciplined character through broader habits, including responsibility, cooperation, and social awareness. Thus, the taruna program can be viewed as a character education strategy through the internalization of social and moral values in school life.

The implementation of taruna values is evident through a structured recruitment and development process. A Taruna student (Steven) explained that membership begins with socialization during the MPLS (Learning for Youth) program, followed by selection and two weeks of Taruna education, which includes religious instruction, respect, and love for the homeland. Following this, various routine tasks and exercises

become part of the Taruna activities. This entire series demonstrates the strengthening of character and the development of students' skills (Kusuma, 2026). Character building is reflected in the habits developed in the Taruna's daily lives. A statement from a Taruna member (Nawawi) demonstrates the habit of arriving on time, even arriving early for tasks such as traffic control and attribute checks. This reflects a growing sense of responsibility and concern for the school environment. Therefore, the Tarunas' values are not only conceptually understood but also manifested in their daily practices (Kusuma, 2026).

The formation of character through direct experience is in line with the view that the values of discipline, responsibility, and social ethics are more easily trained through active involvement in activities carried out repeatedly, rather than through the delivery of material purely theoretically (Puspitarani & Rasyid, 2025). This finding is similar to research by Puspitarani and Rasyid, who explained that Taruna education contributes to the formation of students' ethics and behavior through consistent habituation. However, this study shows that the impact of habituation is not only evident in the ethical aspects of communication but also in the emergence of students' social responsibility, which is manifested through direct involvement in various service tasks within the school environment. Therefore, the implementation of taruna not only serves as a means of developing individual discipline but also provides space for the development of social awareness and the ability to actively participate in school life.

The continuity of this development process is inseparable from the support of various parties involved in the implementation of Taruna extracurricular activities. Information from GP-1 indicates collaboration with the Koramil (Military Command) and drum band trainers as part of efforts to strengthen student development. The presence of these external parties not only provides technical support in the implementation of activities but also enriches the students' learning experiences by instilling the values of discipline, assertiveness, and skills acquired through various forms of training. Therefore, the process of character formation in Taruna extracurricular activities takes place through collaboration involving the school environment and parties outside the school simultaneously (Kusuma, 2026). Another

aspect that supports the implementation of Taruna programs is evident in the evaluation mechanisms implemented. Unlike formal learning, which generally utilizes formative and summative assessments, evaluation in Taruna extracurricular activities is more focused on observing changes in students' behavior in their daily lives. Information regarding the development of attitudes, discipline, and responsibility is obtained through observations by mentors, teachers, parents, and other parties who interact directly with students. This evaluation approach demonstrates that the success of the program is not measured by academic achievement, but rather by the character changes evident in students' behavior after participating in Taruna extracurricular activities (Kusuma, 2026).

An evaluation orientation that emphasizes behavioral change is closely linked to character education, which places affective and habituation as the primary indicators of successful development. Character is not merely understood as cognitive mastery of values, but is also reflected through concrete behavior demonstrated consistently in daily life. This indicates that behavior-based evaluation remains relevant for use in character education programs because it can provide a contextual picture of student change. However, a higher level of objectivity requires the support of a systematic and well-documented evaluation mechanism. Therefore, developing more measurable evaluation instruments has the potential to improve assessment accuracy while strengthening the effectiveness of taruna programs as a means of character building for students.

2. Implications of Taruna Extracurricular Activities on Obedience to Worship

The development of religious obedience in Taruna extracurricular activities is supported by the Worship Section (SEKBID), which is tasked with coordinating various religious programs. According to GP-1, this section plays a crucial role in the implementation of religious development for students through various activities designed for taruna extracurricular activities. The presence of SEKBID demonstrates that religious aspects are not viewed as supplementary activities, but rather as an integrated element within the Taruna development system. Strengthening religious values is realized through various activities, such as congregational prayer, recitation of

Surah Yasin after training, escorting zakat distribution, community service, and assisting those in need. These diverse activities demonstrate that the orientation of development is not only directed at the implementation of ritual worship, but also includes the development of social awareness as part of the implementation of religious values. Therefore, the religious obedience developed in Taruna extracurricular activities is not limited to the students' relationship with Allah SWT, but is also reflected in their concern for others and the surrounding environment (Kusuma, 2026).

Although some activities, such as community service, charity, and zakat, have not been implemented intensively and sustainably, this situation indicates that religious development still faces challenges in terms of program consistency. As stated by GP-1, *"While community service does exist, it is usually only done twice a year. Charity is also available, but it is not yet consistent."* These findings are in line with the theory of habituation, which explains that religious character, such as obedience to worship, can be formed through consistent repetition of positive behavior so that religious values are gradually internalized in students (Rinaldi & Syahrin, 2026). This situation demonstrates that program sustainability is a crucial factor in the process of developing students' obedience to worship. The more consistently students engage in religious activities, the greater the chance of developing obedience to worship based on awareness, not solely on the demands of the activity.

The results of this study are similar to previous research that demonstrated the role of structured religious activities in shaping students' religious character. Strengthening religious obedience is evident not only through ritual worship but also through involvement in zakat, charity, and social service. As stated by GP-1, *"Indeed, sir, here there are social service activities, zakat, and charity, and the Tarunas in these activities are tasked with overseeing the activities."* These findings demonstrate the integration of the dimensions of *hablumminallah* and *hablumminannas* in the development process. The effectiveness of developing obedience to worship is closely related to the sustainability of the development program, the consistency of habituation, and the opportunities given to students to engage in socio-religious activities. Through these

experiences, religious values do not stop at the level of understanding and practicing worship, but develop into guidelines for daily life.

Strengthening the development of obedience to worship in Taruna activities is also evident through the implementation of rules and sanctions for members who commit violations, including violations related to the obligation to worship. A statement from a Taruna member (Kevin): *"If a member commits a mistake, they will usually still receive punishment according to the applicable rules, including in prayer activities."* This shows that every form of violation has consequences according to the applicable provisions, regardless of the type of violation committed. The existence of these rules shows that the religious aspect receives the same importance as other aspects of discipline in the taruna development system. Thus, the implementation of worship is not only understood as the personal responsibility of students but also becomes part of the organizational culture that is maintained through monitoring mechanisms and rule enforcement (Kusuma, 2026).

The presence of sanctions in Taruna extracurricular activities serves as external reinforcement to maintain students' consistency in carrying out their religious duties. However, the development of sustainable obedience to worship still depends on students' growing awareness and understanding of religious values. Therefore, the rules in Taruna extracurricular activities serve not only to control behavior but also as a means of habituation towards the formation of awareness in worship. This shows that sanctions are not intended as a developmental goal, but rather as an initial means to build worship habits until students can perform worship based on personal awareness.

This condition is related to the theory of habituation, which places behavioral repetition, supervision, and role modeling as crucial elements in the formation of religious character. Systematic habituation of worship through regulatory, motivational, and habituation approaches allows religious values to be internalized in students' lives (Ramadani et al., 2026). In addition, the teacher's exemplary behavior and consistent monitoring also strengthen the character-building process because students not only receive direction, but also obtain real examples in everyday life practices.

These findings are similar to Lubis's research, which showed that structured religious practices can support the development of self-control, discipline, and social responsibility in students. However, this study demonstrates that the formation of religious obedience in Taruna extracurricular activities occurs through a combination of religious practices, supervision, role models, and simultaneous enforcement of rules. In other words, successful development rests not only on religious routines but also on creating an environment that consistently encourages students to practice religious values in their daily lives (Lubis, 2022). The implications of these findings suggest that fostering obedience to worship will be more effective if a balance between external supervision and internal awareness is maintained. Rules and sanctions can serve as initial reinforcement in the habituation process, while role models and an understanding of religious values play a role in fostering students' intrinsic motivation to perform religious activities voluntarily and sustainably.

The effectiveness of religious guidance in Taruna extracurricular activities is not only evident in the programs implemented, but is also reflected in the behavioral changes experienced by students. *"Before joining Tarunas, it was very different; the difference was in self-preparedness: where previously, parents or teachers had to tell us to do everything, now we have self-awareness, especially regarding worship. In terms of worship, we no longer have to wait for instructions from teachers or parents at home."* Comments from Steven, Nawawi, and Kevin illustrated an increase in discipline, a sense of responsibility, readiness before going to school, and more regular worship habits after participating in various Taruna extracurricular activities. These influences do not stop during the activities, but are carried over into daily life through habits that are continuously practiced both in the school environment and outside of school. However, the level of change experienced by each student is not always the same because it is also influenced by individual involvement and the support of the family and school environment in maintaining established habits (Kusuma, 2026).

A similar picture emerged from the statement of the Islamic Religious Education Teacher (GPAI-01), who observed a tendency for Taruna students to be more orderly and focused in their behavior within the school environment. This echoes GPAI-1's

statement, *"Students who consciously participate in worship are indeed good, but not only in their worship, but more in various aspects of which they are already aware."* The readiness to immediately participate in congregational prayer when the time for prayer arrives is one of the most easily observed forms of change. The presence of this behavior shows that the habits developed during Taruna extracurricular activities not only result in compliance with organizational rules but also contribute to the development of awareness in carrying out religious obligations. In other words, repeated routines play a role in changing behaviors that were initially based on the demands of the activity into habits that begin to stick with the students (Kusuma, 2026).

This change is related to the theory of habituation, which places repeated experiences as a crucial factor in the character-building process. Through consistent involvement in religious activities, religious values are not only understood at the level of knowledge but also put into practice in everyday life. A similar trend was found in research by Puspita and Suharno, which showed that a Taruna-based school culture can shape discipline, responsibility, and religiosity in students through ongoing habituation (Puspita & Suharno, 2024). The results of this study also support the findings of Afrianto et al. regarding the contribution of routine religious activities to increasing students' obedience to worship (Afrianto et al., 2025).

The semi-military approach to Taruna extracurricular activities requires careful consideration, as religious observance can be influenced by adherence to rules in addition to religious awareness. Therefore, the effectiveness of the training is not only evident during the activities but also in the ability to maintain religious habits independently. These findings demonstrate the importance of a balance between

3. The Impact of Taruna Extracurricular Activities on Attitudes of Respect for Teachers

In addition to being reflected in increased obedience to worship, the impact of ongoing guidance within Taruna extracurricular activities is also evident in changes in students' attitudes toward teachers. Information from GP-01 indicates improvements in students' manners and behavior while at school. Strengthening respect for teachers is achieved through the practice of ethics, polite language, and adherence to established

rules. This process has been introduced since Tarunas' basic education through spirituality, etiquette, and national defense materials provided for approximately two weeks. The ongoing guidance demonstrates that respect for teachers is not built through a one-time approach, but rather through the formation of habits internalized in students' daily lives (Kusuma, 2026).

The behavioral changes that emerged led to an awareness of the importance of etiquette in the relationship between students and teachers. The use of more polite language, compliance with teacher directions, and the ability to maintain good behavior in the school environment reflect that the value of respect is not only understood as a formal rule but is beginning to become part of actual behavior. The presence of mentors and teachers as figures who continuously interact with students also strengthens this process because the values taught are conveyed not only through advice but also through directly observable examples.

This description aligns with social learning theory, which emphasizes the role of role models in shaping behavior. Respect develops through observable behavioral models, as demonstrated in Ginting et al.'s research on the contribution of ethical and polite habits to the formation of students' character (Ginting et al., 2025). This similarity is evident in the importance of teachers' role as role models in the character education process. However, findings at SMK PGRI 2 Ponorogo show that the development of respect for teachers is not only supported by teacher role models but also reinforced through the habituation system and organizational culture implemented in Taruna extracurricular activities. The growth of respect for teachers cannot be separated from the role of role models, habituation, and consistent support from the school environment. Through direct social experiences, character values are more easily implemented, so they do not stop at the level of understanding, but develop into behaviors reflected in daily school life.

Strengthening the attitude of respect for teachers not only occurs through the habituation of ethics and exemplary behavior provided by instructors, but is also reflected in the behavior of students during Taruna extracurricular activities. Steven said, "After participating in Taruna, I am more careful about my attitude and speech

when talking to teachers and pay more attention to teachers when explaining lessons in class." This statement indicates that the guidance provided not only fosters compliance with Taruna rules, but also encourages the development of students' awareness to show respect for teachers in everyday interactions (Kusuma, 2026).

Nawawi's statement suggests that the coaching process is carried out in stages through activity evaluation, motivation, and role models from mentors and seniors. As Nawawi explained, *"After the Taruna extracurricular activities, there is always an evaluation, and the mentors provide guidance for whatever evaluation it is."* Through this approach, the values taught don't stop at the understanding stage, but are directed to become part of the students' daily habits (Kusuma, 2026). The same tendency is evident in Kevin's statement, which shows that Tarunas are better able to maintain their behavior during the learning process. Kevin stated, *"Taruna are usually more attentive in class, pay more attention to the teacher, and try not to sleep in class."* Meanwhile, Steven linked this behavior to a moral responsibility to be a role model for other students, resulting in greater attention to attitude and behavior in the classroom (Kusuma, 2026).

Student experience demonstrates that taruna development focuses not only on adherence to rules but also on developing an awareness of maintaining good behavior within the school environment. Evaluation, motivation, and role models contribute to fostering self-control in interactions with teachers and peers. Although the degree of change varies from individual to individual after participating in a taruna,

Character formation through habituation and role models found in Taruna extracurricular activities aligns with the view that character education focuses not only on understanding the values of right and wrong but also emphasizes the formation of habits that are carried out continuously in daily life. In this process, teachers and mentors occupy a crucial position as figures who guide and provide real-life examples for students (Priastuti et al., 2023). These findings are similar to research by Priastuti et al., which places role models and habituation as key elements in shaping student character. However, the context of Taruna at SMK PGRI 2 Ponorogo demonstrates additional reinforcement through Taruna culture, which encourages students to be role

models for their peers. Thus, character formation occurs not only through teacher-student relationships but also through interactions between students within the Taruna environment. This situation illustrates that respect for teachers will develop more easily when habituation, role models, and social responsibility go hand in hand. Thus, character formation depends not only on the delivery of moral values but also requires an environment that allows students to consistently practice these values until they become part of their daily behavior.

The development of respect for teachers is also evident through social interactions within the Taruna environment. Steven stated that the culture of seniority implemented in Taruna extracurricular activities teaches students to respect teachers and their elders. This respect is evident in the habit of greeting teachers upon meeting, expressing respect for their seniors, and following their instructions (Kusuma, 2026). The same tendency was also observed by GPAI-01, which assessed that Taruna students were more polite in interacting with teachers, both through the use of polite language and their willingness to listen to directions during the learning process (Kusuma, 2026). Meanwhile, GPAI-02 links these changes to the moral demands to be role models for other students, so that attention to daily attitudes and behavior becomes greater (Kusuma, 2026).

These various perspectives demonstrate that the formation of respect for teachers in Taruna extracurricular activities does not occur solely through the imposition of rules, but rather through repeated social interactions within the organization. A culture of seniority, role models, and ethical practices creates an environment that encourages students to develop respectful behavior as part of their daily routine. However, the degree to which these values are internalized is still influenced by each student's awareness of the meaning of the respect taught. This description is related to the Taruna education model, which places the values of discipline, responsibility, cooperation, and respect for others as an important part of the character-building process (Ahyar, 2022). Structured habituation allows these values to develop into relatively permanent behaviors in students' lives. A similar trend was also found by Cerlin et al., who argued that extracurricular activities implemented sustainably can instill social ethics, responsibility, and respect for others through routine activities (Cerlin et al., 2024).

However, the culture of seniority within Tarunas requires oversight to prevent it from devolving into a hierarchical relationship. Respect based on moral awareness is more valuable than obedience driven by pressure or sanctions. Therefore, role models, dialogue, and humanistic guidance are essential elements in supporting the character education function of a culture of seniority.

D. Conclusion

From the statements above, it can be concluded that Taruna extracurricular activities are not only oriented towards developing discipline and order in students, but they also play a role in instilling obedience to worship and respect for teachers through continuous habituation and coaching. The implementation of a culture of discipline, ethics, and seniority in Taruna extracurricular activities helps shape changes in student behavior to become more orderly, responsible, polite, and able to maintain behavior while in the school environment. In addition, various activities implemented also help students to respect rules, respect teachers and elders, and have better character in everyday life.

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