

Pattern of strengthening Islamic values in Islamic religious education learning at SMP Islam Terpadu Indah Medan

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ABSTRACT

This study aims to analyze the pattern of strengthening Islamic values in Islamic Religious Education (PAI) learning at SMP Islam Terpadu Indah Medan through the integration of co-curricular and extracurricular activities. The research employed a descriptive qualitative approach, with data collected through observations, in-depth interviews, and document analysis involving the vice principal, PAI teachers, and students. Data were analyzed using the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing, supported by triangulation techniques to ensure validity and credibility. The findings reveal that the reinforcement pattern is constructed through several interconnected strategies: religious habituation, vertical and horizontal integration of learning activities, social control and peer monitoring, the transformation of sanctions into spiritual development processes, differentiated coaching, and reward systems. These integrated patterns contribute to improving students' discipline, responsibility, and the internalization of Islamic values in daily school life. The study offers a practical model for strengthening character-based Islamic education in school contexts.

Keyword: strengthening Islamic values; PAI learning; co-curricular and extracurricular activities

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1. INTRODUCTION

Islamic education plays a fundamental role in shaping students' moral, spiritual, and social character in responding to the challenges of globalization and rapid social change. It provides the moral, ethical, and spiritual foundations necessary to develop a knowledgeable and well-characterized generation (Astuti et al., 2023). The essence of Islamic education is to form a holistic Muslim personality balanced in faith, knowledge, and practice (Fitriana et al., 2020). Conceptually, Islamic education is grounded in the integration of *tarbiyah*, *ta'lim*, and *ta'dib*, emphasizing not only the transmission of knowledge but also character and moral formation (Sitompul et al., 2022). It is therefore directed toward strengthening spiritual awareness, social responsibility, and moral commitment within community life (Musyaffa' & Haris, 2022; Nabila, 2021).

However, in practice, the implementation of Islamic Religious Education (PAI) still faces various challenges. Issues related to curriculum limitations, integration with general subjects, time allocation, and implementation gaps continue to be identified (Muhammedi, 2016). In addition, Islamic education must adapt to globalization and evolving social dynamics in order to remain relevant within contemporary educational systems (Syihabuddin & Abdussalam, 2015; Cape & Hayati, 2025; Shafwan, 2025). Although Islamic values are formally taught, their internalization is not always reflected in students' daily behavior. This phenomenon is also highlighted by Dartim Ibnu Rushd (2025), who notes that graduates of Islamic schools do not necessarily demonstrate strong Islamic character in practice.

Field observations at SMP Islam Terpadu Indah Medan reveal similar conditions. Behavioral concerns such as lack of discipline, low levels of cooperation, verbal bullying, and weak social awareness indicate a gap between classroom instruction and the real-life application of Islamic values. In fact, values such as faith, worship, and noble character constitute the core framework of Islamic education (Novita et al., 2024; Siagian, 2022; Afri Naldi et al., 2024). These values should not merely be cognitively understood but must be

internalized into consistent behavior. In this process, reinforcement mechanisms are essential. Behaviorist theory emphasizes reinforcement as a key factor in shaping behavior (Akbar & Gantaran, 2022; Rahmawati & Noer Aly, 2023). The application of reinforcement strategies in PAI learning has been shown to contribute significantly to the development of students' Islamic character (Nida et al., 2025). In this context, teachers play a central role in providing guidance and positive stimulation throughout the learning process (Tanjung et al., 2025; Hawari et al., 2024; Munawir et al., 2024).

Previous studies have examined the internalization of Islamic values in PAI learning (Irodadi, 2022), the implications of internalizing Islamic teachings for students' moral awareness (Raito & Sukmawati, 2023), and models of value internalization based on local wisdom (Nasri, 2025). Religious extracurricular activities are also recognized as important for supporting holistic student development (Hidayat, 2019; Asmadi & Arlina, 2025; Murali et al., 2024). However, these studies tend to focus either on classroom learning strategies or on extracurricular activities separately. Limited research has comprehensively analyzed how co-curricular and extracurricular activities function in an integrated and systematic pattern to strengthen Islamic values within a unified educational ecosystem.

Based on this gap, the present study aims to analyze the pattern of strengthening Islamic values through the synergy of co-curricular and extracurricular activities at SMP Islam Terpadu Indah Medan. The novelty of this research lies in conceptualizing an integrated reinforcement pattern that combines religious habituation, vertical and horizontal integration, social control and peer monitoring, transformation of sanctions into spiritual development, differentiated coaching, and reward systems as a coherent model of value reinforcement. The study contributes theoretically to the development of character-based Islamic education models and practically offers a structured framework that can be adapted by other Islamic schools.

2. RESEARCH METHOD

This study employed a qualitative research approach. Qualitative research aims to understand phenomena experienced by research subjects—such as behavior, perceptions, motivations, and actions—holistically, through descriptive analysis in the form of words and language within a specific natural context, utilizing various scientific perspectives.

The informants in this study consisted of the vice principal for curriculum, Islamic Religious Education (PAI) teachers, and students. The research was conducted over a five-month period. Data collection techniques included observation, interviews, and documentation. Observations focused on the religious culture that develops within the environment of SMP Islam Terpadu Indah Medan. Interviews were conducted using structured interview guidelines prepared in advance. Documentation was also collected, as it provides valid and reliable evidence to support the research process.

This study utilized both primary and secondary data sources. Primary data consisted of verbal information obtained directly from informants in the form of spoken words, expressions, gestures, and observable behaviors related to the research focus. Secondary data functioned as supporting information complementing the primary data.

The data analysis technique followed the interactive qualitative analysis model proposed by Miles, Huberman, and Saldaña (2014), which consists of four stages: data collection, data condensation, data display, and conclusion drawing/verification. In ensuring data validity, triangulation was applied. Triangulation refers to a technique for verifying data credibility by utilizing multiple sources, methods, and time frames to enhance consistency and reliability.

To ensure analytical rigor, the analysis was conducted systematically. In the data condensation stage, the researcher selected, focused, simplified, and transformed raw data obtained from field notes, interview transcripts, and documentation. All interview recordings were transcribed verbatim. Open coding was then conducted by identifying meaningful statements related to the reinforcement of Islamic values, co-curricular activities, extracurricular programs, student behavior, supervision mechanisms, and sanction systems. These codes were subsequently grouped into preliminary categories based on similarities in meaning.

In the data display stage, categorized data were organized into matrices and thematic charts to facilitate pattern identification. The researcher compared findings across informants (vice principal, PAI teachers, and students) to identify recurring themes and relationships between programs and behavioral outcomes. This stage enabled the identification of structured reinforcement patterns, including habituation, integration, social control, sanction transformation, differentiation, and reward mechanisms.

In the conclusion drawing and verification stage, emerging themes were interpreted by linking empirical findings with relevant theoretical frameworks, particularly reinforcement theory and Islamic character education concepts. Conclusions were continuously verified through repeated examination of field

data, cross-checking consistency among sources, and conducting member checking with selected informants to ensure credibility.

To enhance trustworthiness, this study applied source triangulation, technique triangulation, and time triangulation. Source triangulation was conducted by comparing information obtained from school leaders, teachers, and students. Technique triangulation involved cross-validating findings from observations, interviews, and documentation. Time triangulation was carried out by collecting data at different points during the five-month research period to ensure stability and consistency of findings.

3. RESULTS AND DISCUSSION

A. *The implementation of co-curricular and extracurricular activities in learning Islamic Religious Education as a means of strengthening Islamic values at SMP Islam Terpadu Indah Medan*

In an interview, the vice principal for curriculum explained that strengthening Islamic values at SMP IT Indah Medan is aligned with the school's vision of producing a Qur'anic generation with noble character, love for the homeland, achievement, and culture. This vision is implemented through structured routine programs such as congregational *dhuha* and *zuhur* prayers, student *kultum* after *dhuha* prayer, twice-weekly Qur'an memorization during morning literacy, Friday women's activities, and memorization-based sanctions for students involved in verbal misconduct.

These findings are consistent with the researcher's field observations, which show that co-curricular activities are systematically organized as mandatory programs for all students. In educational literature, co-curricular activities refer to structured activities outside the classroom that remain directly connected to academic objectives and serve to reinforce learning outcomes (Tahir & Wajeeha Aurangzeb, 2021). The consistent and structured implementation of these programs reflects the school's commitment to building students' religious character through sustained daily practice.

1) *Dhuha and zuhur prayers in congregation*

A study *The Habit of Congregational Prayer in Improving Students' Discipline and Morals* reveals that the habit of congregational prayer can improve discipline, morals, and awareness of worship among elementary school students, suggesting that this practice has important implications in the context of character education. This is in line with the goals of education at SMP Islam Terpadu Indah Medan.

Based on the researcher's observations, the *dhuha* prayer is carried out every morning at 09.45, during the first break, at the Ash-Sharif Mosque located in the school yard. Before performing the *dhuha* prayer, students are scheduled from Monday to Saturday to recite the opening supplication (*doa*) in turns. In addition, the scheduling of imams, *dhikr*, and closing prayers is also arranged. The *dhuha* prayer activity is monitored and supervised directly by the duty (*picket*) teacher every day, assisted by Student Council members (OSIS), including female students who are in a menstrual state.

In the congregational *zuhur* prayer activity, the prayer is carried out after lessons during the second break and adjusted to the *zuhur* prayer time. When the time comes, students perform ablution in an orderly manner and bring their own prayer equipment from home. The *muazzin* is chosen from students in rotation, except on Fridays, when students who have talent in *azan* are prioritized and given lunch as appreciation. This was acknowledged by several students who were selected as Friday *muazzin*, namely Zaky (Grade 9), Azka (Grade 7), and Ghalin (Grade 8). The *zuhur* prayer, *dhikr*, and supplication are led by male teachers in rotation.

2) *Kultum (Muhadoroh)*

Kultum is a short lecture that serves as a medium for conveying religious messages as well as a place to practice public speaking. *Muhadoroh* is a routine public speaking activity (speeches/lectures) to hone students' speaking skills, confidence, and communication abilities.

Based on an interview with the vice principal for curriculum on December 17, 2025, Mrs. RA said: "*Kultum* or *muhadoroh* activities are carried out every Monday to Saturday alternately by students, after performing *dhuha* prayers. The *kultum* schedule is prepared by the vice principal for student affairs assisted by the Student Council at the end of the month so that students can prepare their materials in advance. They deliver the *kultum* without using a text, or we ask them to memorize it."

This statement is in accordance with the researcher's observations. After the *dhikr* and closing prayer following the *dhuha* prayer, the teacher invited students according to the schedule to take turns coming to the pulpit. Teachers and Student Council members monitored the situation during the *kultum*. The *kultum* would not start until the conditions were conducive, calm, and religious. After the *kultum* was delivered, the teacher evaluated what had been conveyed. Students who listened were asked about the material delivered by the

speaker that day. Students who could not re-explain the content, or who played/talked during the *kultum*, were given additional sanctions, namely delivering a *kultum* outside the scheduled time.

3) Weekly Qur'an memorization and memorization-based sanctions

The process of memorizing the Qur'an aims to ensure that the Qur'an lives in the hearts and daily lives of Muslims, so that every generation continues memorization as a way of maintaining the purity of the sacred text. *Tahfidz* activities are not only memorization of texts but also foster closeness to Allah, strengthen faith, and become a form of worship with high value.

According to the interview with the vice principal, the Qur'an memorization program began because there was still a lack of *tahfidz* hours for students at school. The vice principal stated: "To increase memorization and see students' ability to read the Qur'an, students are given an additional memorization schedule every Tuesday and Thursday morning before entering class during morning literacy. Also, because many students use dirty words and engage in verbal bullying, we apply an appropriate sanction without physically hurting them. So, we give the sanction of memorizing five verses from Surah Al-Baqarah. Besides getting a reward, they also feel deterrence because they have to carry the memorization burden."

A PAI teacher, Mr. M, added in the interview: "Currently, our concern as educators is that external influences enter students more easily than the advice we give. The ease of acting and speaking rudely, and the lack of kinship and responsibility, are very concerning." This also became the basis for imposing sanctions on students who use dirty words or commit verbal bullying.

Based on direct observation, this memorization activity is guided by duty teachers every Tuesday and Thursday. Students are randomly selected from each class to recite 6–10 predetermined verses. Students come forward and recite in turns, while the teacher stands beside them to accompany, guide, and politely correct their recitation. Students who are not yet able to read or memorize fluently are given a few minutes to re-memorize and then submit their memorization to the duty teacher on the same day. At the end of the literacy session, it was also announced that several students received memorization sanctions for using dirty words or bullying, and they were asked to submit their memorization as scheduled. They were treated similarly to students who had not yet completed their weekly memorization targets.

4) Princess (Friday women's activities)

Princess activities in the context of Islamic education are designed specifically for female Muslim students as a forum for character development, strengthening Islamic values, ethics, understanding women's *fiqh*, and forming a strong Muslim identity. This activity is usually carried out as an extracurricular program or coaching forum in schools/madrasas to help students understand the role and position of women in Islam and improve morals and spirituality amid modernization and globalization.

Based on an interview with a student who serves as the head of women's activities, Adinda KA (Grade 9), she said: "One of the activities that I actively participate in is the extracurricular women's activity. This program has existed since I first entered this school. It includes activities every Friday. We do various activities such as studies on femininity, *tadarus*, crafts, eating together, watching together (*nobar*), sometimes sharing sessions and advice from the *umi-umi* who guide us. We are guided by three *umi* every Friday. The three *umi* this Friday will be different from the three *umi* next Friday."

Based on field observation, before Friday prayers this activity helped students become more organized and made Friday prayer activities more peaceful because there were no female students roaming outside. After Friday prayers, as the closing of the women's program, students went to the mosque to perform the congregational *zuhur* prayer, led by a capable student under guidance from the female teacher in charge of the program that day.

B. Patterns of Strengthening Islamic Values Through the Synergy of Co-curricular and Extracurricular Activities

The co-curricular and extracurricular activities implemented at SMP Islam Terpadu Indah Medan do not run separately, but form an interrelated and mutually reinforcing system in strengthening Islamic values. The success of these programs lies in a structured and integrated pattern that works systematically to transform religious knowledge into religious character inherent in students. The following discussion analyzes the main patterns operating in the process of strengthening Islamic values:

1) Habituation patterns as a value internalization strategy

Habituation is a fundamental pattern that serves as the foundation of all co-curricular and extracurricular activities at SMP IT Indah Medan. This pattern works through the repetition of activities in a consistent and structured manner so that it ultimately forms habits internalized into character. In contrast to cognitive learning, habituation emphasizes affective and psychomotor aspects through direct and continuous

practice. Consistency in implementing daily activities is the key to the effectiveness of habituation patterns. *Dhuha* and *zuhur* prayers performed every day without exception create a worship routine that may initially be seen as an obligation, but over time develops into a spiritual necessity.

The habit of congregational prayer can improve discipline, morals, and awareness of worship, showing that the repetition of religious activities has a transformative impact on students' character. Habituation patterns work not only on an individual level but also collectively. When all students carry out the same activity at the same time, social norms are created that support religious behavior. Students who initially perform congregational prayers because of school rules gradually experience a shift in motivation from external motivation (because of rules) to internal motivation (because of spiritual awareness). This shift occurs through a consistent habituation process and is supported by a conducive environment.

The stages of habituation patterns can be understood through three phases. The first phase is compliance, where students carry out activities due to obligations and supervision. The second phase is identification, where students begin to identify with the practiced values because they see the examples of teachers and peers. The third phase is internalization, where these values become part of the student's personal value system and are implemented without external coercion. Well-designed activities facilitate students' transition through these three phases.

2) Vertical and horizontal integration patterns in value reinforcement

Strengthening Islamic values at SMP IT Indah Medan operates through two forms of integration that complement each other: vertical and horizontal integration. Vertical integration refers to the linkage between formal learning and daily practice, while horizontal integration refers to the linkage between various activities at the same level that reinforce each other. Vertical integration is manifested in a learning flow that starts from theoretical knowledge in PAI learning, followed by practice in co-curricular activities, and deepened through extracurricular programs.

In the context of SMP IT Indah Medan, material on prayer procedures, speaking manners, or the virtues of memorizing the Qur'an learned in PAI classes is directly practiced in daily activities such as congregational prayers, *kultum*, and Qur'an memorization. This vertical integration pattern creates a contextual and meaningful learning experience. Students not only understand religious concepts abstractly but experience them concretely in daily life. Knowledge about the importance of congregation in Islam, for example, is strengthened through direct experience of togetherness and discipline in congregational prayer every day. This empirical experience strengthens cognitive understanding and forms deeper belief in the learned values.

Horizontal integration is manifested in the linkage between various co-curricular activities that support each other in forming comprehensive religious character. Congregational prayer builds collective awareness and discipline, *kultum* develops communication skills and understanding of religious materials, Qur'an memorization strengthens personal relationships with the holy book, and women's activities (*Princess*) form a stronger Islamic identity. These activities do not stand alone but form a coherent ecosystem where each activity contributes to different but complementary aspects.

This horizontal synergy creates a holistic educational experience. Students who practice public speaking through *kultum* become more confident when leading prayers or becoming imams. Qur'an memorization obtained through the weekly program can be used in prayer or shared in *kultum*. The understanding of women's *fiqh* obtained in women's activities enriches female students' perspectives in understanding PAI material. Thus, each activity is not only valuable in itself but also contributes to other activities in an integrated system.

3) Social control patterns and peer monitoring

A monitoring and supervision system involving various parties is an important pattern in ensuring consistency in implementing activities and building a culture of collective responsibility. This pattern of social control works through a combination of formal supervision by teachers and informal supervision by fellow students, creating an environment in which religious behavior becomes a norm guarded together. Formal supervision is carried out by duty (*picket*) teachers who monitor each activity. The presence of teachers functions not only as supervision but also as guidance, providing direction and correction in a polite manner.

In memorization activities, for example, teachers not only assess but also guide students who have difficulties, provide additional time for improvement, and make individual corrections. This approach shows that social control is not punitive but educational and constructive. The involvement of Student Council members in monitoring creates an effective peer monitoring system. Students tend to be more responsive to supervision from peers because they feel understood and do not feel judged. Peer monitoring also builds a

sense of shared ownership, where each student feels responsible not only for their own behavior but also for the success of the program as a whole.

This system creates a culture of mutual reminders in kindness, reflecting Islamic teachings on *amar ma'ruf nahi munkar*. Evaluation practices involving audiences in *kultum* activities also show a subtle but effective form of social control. When listeners are asked about the material presented, two-way accountability is created: the speaker must convey clearly and the listener must listen carefully. Additional *kultum* sanctions for those who do not pay attention are not merely punishments but reinforcement for active listening and respect for others who are speaking.

A detailed scheduling system for various roles in religious activities is also a form of social control that distributes responsibilities to all students. When students are scheduled in turn as an imam, *muazzin*, memorization guide, or speaker, it creates awareness that each individual has an important role in the community. This encourages better preparation because students know they will be evaluated not only by teachers but also by peers.

4) The pattern of transforming sanctions into spiritual opportunities

One of the most interesting innovations in the value-strengthening system at SMP IT Indah Medan is the pattern of transforming sanctions into spiritual opportunities. This approach reflects the paradigm of Islamic education that emphasizes *tarbiyah* (coaching) rather than *ta'dib* (discipline alone). The Qur'an memorization system as a consequence for students who use dirty words or engage in verbal bullying shows creativity in designing educational sanctions. Instead of physical punishment or degrading sanctions, the school provides consequences that increase students' spiritual values. Students who violate are not only sanctioned but also guided to improve themselves through intensive interaction with the Qur'an.

This pattern works on several psychological levels. First, the cognitive level, where students memorizing Qur'anic verses are exposed to moral values contained in them. The verses of Al-Baqarah memorized contain teachings about faith, morals, and good behavior. Second, the affective level, where the memorization process creates emotional closeness to the Qur'an that can raise awareness to improve behavior. Third, the behavioral level, where the burden of memorization provides a deterrent effect so students rethink before repeating the violation.

This pattern also contains a deep educational dimension. Students learn that every action has consequences, but those consequences can become opportunities to grow and develop. This paradigm aligns with the Islamic concept of repentance and self-improvement, where mistakes are not the end but the beginning of improvement. The announcement of students who receive memorization sanctions is made openly but in an educational context—not to embarrass, but to provide learning for all students about the relationship between actions and consequences.

The effectiveness of this pattern is supported by a humanistic evaluation system. Students who are not yet fluent in memorization are given opportunities to improve with the assistance of polite and constructive teachers. This shows that the ultimate goal is not to punish but to guide students toward expected standards. The combination of firm consequences and affectionate coaching creates an environment conducive to character growth.

5) Coaching differentiation and personalization patterns

Although co-curricular activities are mandatory and uniform for all students, the operating pattern allows for differentiation and personalization according to individual needs and abilities. This pattern is important to ensure that the program accommodates diversity in students' backgrounds, abilities, and learning pace. In the Qur'an memorization program, differentiation is realized by giving additional time to students who experience difficulties. Students who cannot read and memorize fluently are not immediately sanctioned but are given opportunities to re-memorize and submit memorization with teacher assistance. This approach shows recognition of individual differences and a commitment to helping each student achieve targets without leaving anyone behind.

The role-rotation system in religious activities is also a form of personalization that provides each student an opportunity to develop potential. Students with good vocal skills may be given opportunities as *muazzin*, students with strong public speaking skills may be prioritized in *kultum*, and students with good memorization may guide others. However, rotation is still applied so each student gains experience in different roles and develops diverse abilities.

In women's activities, personalization is reflected in the variety of activities tailored to female students' needs. As explained, the women's program helps students understand the role and position of women

in Islam and improve morals and spirituality amid modernization and globalization. Activities ranging from *fiqh* studies, *tadarus*, creative work, to sharing sessions provide space for students with different needs.

The rotation of mentors in the women's program is also a form of differentiation that provides diverse perspectives. Each mentor has a different style and approach in fostering female students. This rotation allows students to learn from various perspectives and prevents dependence on one mentor, while also encouraging adaptability to different leadership styles.

6) Reward and appreciation patterns as positive motivation

In addition to consequences for violations, value reinforcement also operates through a reward and appreciation system that provides positive motivation for students to excel in religious activities. This pattern works based on reinforcement theory, where desired behavior is strengthened through rewards so it tends to be repeated and maintained. Appreciation is clearly seen in the selection of Friday *muazzin*, where students talented in *azan* are given opportunities to contribute and also receive rewards in the form of lunch.

Although the material reward is simple, its symbolic meaning is powerful. Students feel their abilities in the religious field are valued and recognized, motivating them to continue developing those abilities. This appreciation also sends a message that religious achievement is as important as academic achievement. Appreciation is also manifested through trust in students to lead activities. When students are chosen as memorization guides or prayer imams, this recognition increases self-efficacy and intrinsic motivation.

In *kultum* activities, constructive evaluation in which teachers provide positive feedback is also a form of appreciation. Despite corrections, the approach values students' efforts and highlights strengths before providing suggestions for improvement. This creates a safe learning environment where students are not afraid to make mistakes, knowing mistakes are part of learning.

This reward and appreciation pattern is balanced with a system of consequences for violations, creating a fair and balanced educational climate. Students are not only afraid of sanctions but also motivated to excel because they know their efforts will be recognized. This balance is important to build healthy and sustainable motivation.

7) Synthesis: an integrated pattern ecosystem

All patterns described above do not operate separately but form an integrated and mutually reinforcing ecosystem. Habituation creates a foundation for consistent religious behavior. Vertical and horizontal integration ensure learning is coherent and meaningful. Social control and peer monitoring build collective responsibility. Transforming sanctions turns violations into spiritual opportunities. Differentiation ensures inclusivity. Reward patterns provide positive motivation.

The interaction among these patterns creates a synergistic effect stronger than the sum of individual effects. Habituation supported by social control becomes more effective. Integration reinforced with rewards and appreciation creates more meaningful learning. The transformation of sanctions combined with differentiation ensures that every student, regardless of background and ability, has opportunities to grow and develop.

Ultimately, this ecosystem creates an educational environment conducive to strengthening Islamic values. This environment not only teaches Islam but shapes the daily experience of Islamic life. Students not only learn the importance of congregational prayer but also experience togetherness in worship. They not only learn manners of speech but also experience consequences of harmful speech. They not only hear about the virtues of the Qur'an but build a personal relationship with the holy book through regular memorization.

The pattern of strengthening values formed through this ecosystem aligns with the vision of SMP IT Indah Medan to produce a Qur'anic generation with noble character, love for the homeland, achievement, and culture. These patterns not only inculcate religious knowledge but also form whole religious character, creating students who not only know Islam but live Islamic values in their daily lives.

4. CONCLUSION

This study concludes that the strengthening of Islamic values at SMP Islam Terpadu Indah Medan is implemented through an integrated system of co-curricular and extracurricular activities that functions as a structured reinforcement mechanism. The pattern of value strengthening operates through religious habituation, vertical and horizontal integration of PAI learning with daily practice, social control and peer monitoring, transformation of sanctions into spiritual development, differentiated coaching, and reward-based motivation.

These interconnected patterns contribute positively to the internalization of Islamic values, as reflected in improved discipline, responsibility, Qur'an literacy, and students' religious attitudes in daily school life. The

findings demonstrate that value reinforcement becomes more effective when classroom learning is supported by consistent institutional programs that shape students' lived religious experiences.

Although limited to a single-school context, this study offers a conceptual and practical model for character-based Islamic education that can be adapted by other Islamic schools with contextual adjustments. Future research is recommended to employ comparative or longitudinal approaches to examine the long-term impact of integrated value reinforcement models.

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