



Learning the History of Islamic Culture as a Medium for Cultivating Character Education at IRA Medan Middle School

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Abstract:

The crisis of moral degradation among urban youth at an Islamic-based junior high school (SMP) in Medan City is clearly manifested through empirical indicators such as 40% of students who frequently violate class discipline, cheating, swearing, and bringing e-cigarettes (vapes) to school. This descriptive qualitative study aims to analyze the optimization of Islamic Cultural History (ICH) learning in addressing this multidimensional crisis at SMP IRA Medan. Data were collected through field observations and in-depth interviews with five purposively selected key informants: the Principal who also acts as an (ICH) teacher (Informant 1), the Guidance and Counseling/BK teacher (Informant 2), and three active students (Bachelor, Master, and Doctoral students). The results of the study indicate that the "heart approach" strategy and the narrative-contextual method that integrates the role models of Islamic figures successfully brought positive behavioral changes to 70% of students. Explicit qualitative evidence shows an increase in religious observance (Dhuha prayer and religious roll call), a significant decrease in gadget addiction in the classroom, and a restoration of politeness towards teachers and parents. This study's specific contribution is to formulate an affective pedagogical integration model to reduce the moral distortions of Generation Alpha in metropolitan school ecosystems. However, the limitations of internalizing values lie in the dense class ratio (1 teacher to 30+ students) and the resistance of a less conducive external social environment. The recommendation is to build a tripartite social control synergy between schools, families, and communities, as well as innovation in technology-based learning media.

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Introduction (مقدمة)

The current macro challenge to national education in Indonesia centers on the moral degradation of the younger generation. This sociological crisis is manifested in increasing juvenile delinquency, brawls, and an increasingly entrenched culture of academic cheating. From an Islamic perspective, character formation is inseparable from the concept of morality, which is at the core of Islamic teachings. Improving the quality of character education is a primary focus in the development of the national curriculum (Salsabila et al., 2024). Character education is crucial for students to learn due to the numerous negative influences from various media and the surrounding environment (Bachrudin & Kasriman, 2022). The Prophet Muhammad (peace be upon him) said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: "Indeed, I was sent only to perfect noble morals." (Al-Baihaqi, 2003, no. 20819, degree: hasan).

This hadith contains several important points of explanation. First, the word *innamā* functions as a *qasr* (limitation), emphasizing that perfecting morals is the core of the prophetic mission. Second, the word *liutammima* means "to perfect," implying that noble moral values existed before Islam but were incomplete, and the Prophet ﷺ came to complete them. Third, *makārim al-akhlāq* encompasses noble qualities such as honesty, trustworthiness, patience, and compassion, which are the foundation of a Muslim's life. Thus, this hadith emphasizes that morals are not merely an accessory to worship, but rather the foundation of all Islamic teachings (Baihaqi, 2003).

Referring to the understanding of *makārim al-akhlāq*, character values in Islamic education are derived directly from the Qur'an and Sunnah, encompassing two main dimensions. First, the vertical dimension, namely, humanity's relationship with God, encompassing piety, sincerity, and gratitude. Second, the horizontal dimension, namely, humanity's relationship with others, encompassing honesty, responsibility, social awareness, and tolerance.

In the context of Islamic Cultural History (ICH) learning, these two dimensions of character values should be the ultimate goal of every learning process, ensuring that students possess not only intellectual intelligence but also strong spiritual and moral qualities. Islamic character education is a crucial aspect in shaping a generation with noble morals. (Alfani & Mawaddah, 2024) It is crucial to develop students with positive character (Judrah et al., 2024). This will help them avoid the serious problems currently facing Indonesian education (Revalina et al., 2023). However, its implementation tends to be bogged down in the ceremonial formality of the curriculum, as the education system focuses too heavily on the transfer of cognitive knowledge and neglects students' affective aspects. This imbalance necessitates strategic pedagogical tools that engage students' emotional well-being through the use of authentic narratives of historical figures.

Locally, SMP IRA Medan provides a crucial and unique context for research into the effectiveness of Islamic character education in fostering character. As an Islamic-based school on the outskirts of the metropolitan city of Medan, this institution is at the epicenter of cultural clashes. While the school must uphold traditional Islamic values, its students, who are part of Generation Alpha, are confronted with the aggressive currents of digital modernization. The moral crisis at SMP IRA Medan is no longer theoretical, but empirical. Real-world indicators show that 40% of students experience disciplinary problems, ranging from violations of classroom rules and declining politeness toward teachers, to the prevalence of cheating and truancy, to the misuse of devices for digital content and the bringing of e-cigarettes (vapes) to school. The complexity of this multidimensional crisis in urban schools makes SMP IRA Medan

an important social laboratory for research. Based on this, the subject of Islamic cultural history is expected to be a means of developing an Islamic identity, exemplary behavior, and broad and profound insight into Islamic civilization (Suseno et al., 2025). Islamic Cultural History (ICH) is an integral part of Islamic Religious Education (PAI) (Darmalinda & Fadriati, 2024).

The potential for character building based on Islamic history material has actually been supported by several previous literatures. (Kamal, 2021) found that Islamic history learning has positive implications for the moral development of students at the elementary level. Meanwhile, (Syaipudin, 2023) concluded that teacher strategies through narrative approaches involving stories of Islamic figures play a significant role in building the character of junior high school students. However, there is a clear research gap in this literature. Previous studies generally examine the macro implications of Islamic history at the elementary school level, or only focus on teacher storytelling strategies in general without testing their effectiveness in reducing specific deviant behaviors caused by digital distortion. No studies have specifically examined how Islamic history learning can be optimized to address multi-layered moral crises such as physical discipline violations and cyberspace addiction. simultaneously in one urban private junior high school ecosystem.

This scientific gap is what gives rise to the novelty of this research. This study conceptualizes the integration of adaptive Islamic leadership narratives to mitigate the multidimensional moral crisis of Generation Alpha in a metropolitan school environment. The novelty of this study lies in the dialectical analysis that compares the internalization of values in the classroom with the resistance of students' external environment to destructive currents. Based on these empirical and theoretical urgencies, this study aims to analyze in depth the role of SKI learning as a medium for instilling character education, identify the specific values internalized, and formulate solutions to the ecological obstacles faced by SMP IRA Medan.



Method (منهج)

1. Research Approach and Design

This study employed a qualitative approach with a descriptive analytical design (Sugiyono, 2021). This approach was chosen to gain a deep, holistic, and contextual understanding of the phenomenon of internalizing character values through Islamic Cultural History (ICH) learning in schools. Through this design, the researcher did not test a hypothesis, but rather described the empirical reality in the field as it is, based on the perspectives of the actors directly involved in the educational process. (Rasyid, 2018).

2. Location and Time of Research (Duration of Fieldwork)

The research was conducted at SMP IRA Medan, located in Medan City, North Sumatra Province. This location was chosen based on the characteristics of urban schools that face the dual challenge of fostering the morality of Generation Alpha amidst the current of urban modernization. Fieldwork lasted for two months, from April to June 2026. This duration was deemed sufficient to observe the SKI learning cycle, the school's religious routines, and students' daily interaction patterns to capture consistent changes in their behavior.

3. Informant Selection and Sampling Justification

Research informants were determined using purposive sampling techniques, namely selecting samples based on logical considerations and specific criteria that align with the research objectives. The main criteria for informants in this study were: (1) directly involved in the school's affective curriculum, (2) having access to comprehensive information regarding student behavioral track records, and (3) being

willing to provide information openly for scientific purposes. Based on these criteria, the researcher identified five key informants, who were kept anonymous to maintain publication ethics:

- Informant 1 (School Principal and Islamic Education/Islamic Education Teacher): Chosen because he acts as the designer of the school's academic policies as well as the main practitioner who transfers the exemplary values of Islamic historical figures into the classroom.
- Informant 2 (PAI and Guidance and Counseling/BK Teacher): Selected because he has authority and empirical records regarding the dynamics, obstacles, and development of deviant behavior of individual students outside the classroom.
- Informants 3, 4, and 5 (Three Active Students): Selected to represent various behavioral backgrounds (students with active-enthusiastic tendencies, students who are adaptive to change, and students who represent the characteristics of urban Gen Alpha) to see the direct impact of internalizing these values from the students' perspective.

Justification of the Number of Informants: Although the number of informants is relatively limited (five people), this limitation is qualitatively very strong methodologically because it applies the principle of key informants. The main focus of qualitative research is not on statistical generalization (sample breadth), but rather on the depth of information. The combination of the Triangulation of Sources perspectives (Management-Instructional from the SKI Teacher, Curative-Behavioral from the BK Teacher, and Reception from Students) already covers the representation of the micro-ecosystem of character formation in the school.

4. Data Collection Procedures

Data was collected through three main, mutually supporting techniques:

- Structured Observation: The researcher acted as a non-participant observer during the SKI learning process in the classroom to observe the teacher's teaching methods and student responses. Observations also extended to extracurricular religious activities such as morning assembly, short lectures, worship habits, and congregational Dhuha prayers. The researcher recorded findings in an observation guide sheet and photographed the activities.
- In-depth Interviews: The interviews were conducted face-to-face using a semi-structured interview guide to maintain flexibility while maintaining focus. Interviews with Informants 1 and 2 were conducted in their respective workrooms, lasting approximately 45–60 minutes per session. Interviews with the three students were conducted in the classroom during break time to ensure students felt comfortable and unstressed. All conversations were recorded using an audio recorder with the informants' consent, and then converted into verbatim transcripts.
- Documentation: Collection of secondary data in the form of photos of school facilities, interview activities, records of student violations, and other relevant supporting documents to strengthen the physical evidence of the research.

5. Data Analysis and Data Saturation

Data analysis follows the interactive model of Miles, Huberman, and Saldana which consists of three stages that run simultaneously: data reduction (summarizing, selecting the main points, and discarding irrelevant interview transcript data), data presentation (arranging narrative text and tables for easy understanding), and drawing

conclusions/verification. (Miles et al., 2014).

Determination of Data Saturation: The data saturation point is determined when the data collection process in the second month no longer produces new information or variations of themes regarding character building and its obstacles. When the information obtained from Informant 1 (SKI Teacher) and Informant 2 (BK Teacher) has confirmed each other, and is strengthened by consistent recognition from S1, S2, and S3 Students regarding the same pattern (such as the "heart approach" strategy, 40% obstacle rate, and 70% behavioral change), the researcher concludes that the data has been saturated and the addition of new informants is no longer necessary because it will not change the structure of existing scientific findings.

Result (نتائج)

1. Analysis of SKI Learning in Character Education Inculcation

Empirical findings regarding the use of the "heart approach" and the narrative-contextual method by Islamic Cultural History (ISK) teachers at SMP IRA Medan indicate that the efficiency of character building is highly dependent on the quality of interpersonal relationships between educators and students. Theoretically, this process reflects the initial phase of Albert Bandura's Social Learning Theory, particularly the Attentional Processes component. Bandura stated that an individual will not learn anything through observation if they do not pay attention to the important features of the model's behavior. By changing the delivery of Islamic Cultural History (ISK) material from merely memorizing years to engaging and simple life narratives, the teacher successfully captured students' affective attention. This instructional pattern changed students' perceptions of Islamic historical figures. Past figures were no longer viewed as abstract, foreign entities, but as living Symbolic Modelings with moral appeal to be imitated in modern reality.

2. Theoretical Dialectics of Instilling Character Values

The successful instilling of the values of discipline, honesty, responsibility, and patience, with an estimated 70% achievement rate, demonstrates the structural internalization of values. This phenomenon can be sharply analyzed through Bandura's concept of triadic reciprocal causation, which involves the constant interaction between:

- Cognitive/Personal Factors: Students' religious awareness and intrinsic motivation.
- Behavior: Real actions such as praying Dhuha in congregation and refusing to cheat.
- Environment: Strict school regulations, the habit of morning assembly, and the example of teachers.

Tabel 1 Theoretical Dialectics of Instilling Character Values

Character Values	Empirical Manifestations in the Field	Theoretical Justification (Albert Bandura)
Discipline & Responsibility	Attending morning assembly, congregational Dhuha	Self - Regulation : Students are able to monitor and direct

	prayer, and reducing the intensity of playing cellphones/TikTok in class. Activities such as congregational prayer, weekly studies, and various social activities serve as effective means to instill good values, as well as accustom students to consistently practicing religion (Sholihah & Khoiriyah, 2024).	their own behavior to conform to the moral standards of the school environment.
Honesty & Patience	Refusing to cheat during exams, speaking politely to teachers/parents, and increasing the fighting spirit to learn.	Vicarious Reinforcement : Students adopt noble character after observing the positive rewards (historical glory) obtained by previous scholars.

Theologically, the internalization of these four core values confirms the function of the Islamic Education subject as an embodiment of the prophetic mission of the *hadith makārim al-akhlāq* (the perfection of noble morals). This 70% success rate proves that adolescent character reconstruction can be achieved if religious doctrinal values are transformed into everyday applicable behavior through a consistent social modeling process.

3. Deconstructing Ecological Barriers to Character Building

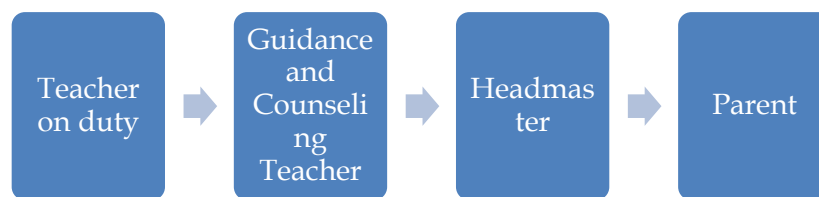
Analysis of data showing that 40% of students still experience moral distortions (such as truancy, smoking, profanity, and misuse of devices for digital content) should not be viewed solely as a failure of teachers. This phenomenon requires the analytical tool of Urie Bronfenbrenner's Ecological Theory of Development. Based on Bronfenbrenner's perspective, a child's character development is influenced by several interconnected layers of environmental systems.

The moral crisis affecting 40% of students at IRA Junior High School in Medan is due to a misalignment in the mesosystem dimension, namely the interaction between two important microsystems: the school environment and the social/family environment. Within the school microsystem, students are exposed to positive behavioral models and strict religious regulations. However, when they are in the external microsystem (the unhealthy urban social environment), students receive negative reinforcement that rejects school values.

This situation is exacerbated by the challenges of the chronosystem, which is the explosion of digital technology in the Generation Alpha era. Unlimited access to devices encourages moral dissonance, where students imitate deviant behavior in cyberspace (such as creating non-substantial entertainment content during school hours) because they perceive it as a social trend. This obstacle is increasingly difficult for schools to fully disrupt due to the high class ratio (one teacher supervises more than 30 students), which limits the effectiveness of ongoing personal supervision.

4. Strategic Synthesis of Character Development Efforts and Expectations

Bureaucratic mechanism for enforcing tiered sanctions



Process flow 1

is an appropriate strategic step to re-regulate student deviant behavior. Within a behaviorist framework, this collaborative handling model functions as both negative punishment (removing pleasant stimuli, such as confiscating devices) and positive reinforcement through persuasive personal counseling guidance. The tripartite cooperative relationship between SKI teachers, BK teachers, and parents is a real effort to reconstruct the previously fractured mesosystem. By building intensive communication with parents, schools strive to ensure that the values of discipline and politeness learned at school continue to receive appropriate reinforcement in the home environment. Finally, students' expectations regarding the modernization of teaching media (such as the use of history videos and group work) are a form of relevant instructional adaptation. To instill moral values in the digital native Generation Alpha, SKI teachers must shift modeling techniques from conventional-verbal to Multimedia Modeling. The integration of visual technology in SKI learning not only eliminates boredom, but also accelerates the retention process of exemplary character values into students' cognitive structures permanently.



Discussion (مناقشة)

1. Analysis of SKI Learning in Character Education Inculcation at IRA Medan Middle School

Empirical findings regarding the use of the "heart approach" and narrative-contextual methods by SKI teachers at SMP IRA Medan indicate that the effectiveness of character building is highly dependent on the quality of interpersonal relationships between educators and students. Informant 1 (Principal & SKI Teacher) confirmed this in his statement:

"...how to relate it to their character, yes, of course, our children should at least adapt the characters of figures in Islamic cultural history so that they can be applied in the lives of our children today..."

Critically, this process reflects the Attentional Processes component of Albert Bandura's Social Learning Theory. Bandura stated that an individual will not learn

anything if he does not pay attention to the important features of the model's behavior. (Yustiari, 2024) By changing the delivery of Islamic Cultural History (ICH) from mere chronological memorization to a contextual life narrative, the teacher succeeded in attracting students' affective attention.

This pattern aligns with studies (Syaipudin, 2023) that found that a narrative approach to stories of Islamic figures is effective in building students' moral foundations. However, the uniqueness of SMP IRA Medan lies in the combination of historical narrative with a personal "heart approach," which transforms historical figures from the past into Symbolic Modeling that has strong emotional appeal for modern students. The strategies used in the process of strengthening character education are habituation, role modeling, and internalization of positive values (Nasrudin et al., 2023).

2. Theoretical Dialectics of Instilling Character Values in SKI Learning at IRA Medan Middle School

The instilling of discipline, honesty, responsibility, and patience at this school has successfully fostered students' independent moral awareness. This is evidenced by the testimony of an undergraduate student:

"From their stories, I've learned to be more patient, honest, and persistent. Furthermore, I strive to emulate their good morals, such as speaking politely to teachers and parents... I'm also trying to be more disciplined in my studies..."

And reinforced by the statement of the doctoral student:

"...I've come to understand the importance of being honest and not lying anymore. I've also started to be more patient when I have problems..."

This is in accordance with the word of Allah SWT. QS. (Quraish Shihab, 2002)

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

Meaning: And indeed, We have created many of the jinn and humans for (the contents of) the Hell of Jahannam. They have hearts but they do not use them to understand, and they have eyes but they do not use them to see, and they have ears but they do not use them to hear. They are like livestock, even more misguided. They are the ones who are careless ("Al-Qur'an Dan Terjemahannya," 2022).

According to Ibn Kathir's interpretation, these people are likened to livestock, following only their desires and fulfilling worldly needs. In fact, they are even more misguided than animals, for they are not endowed with reason and are not responsible for the law, whereas humans and jinn have been endowed with reason, guidance, and the ability to choose the right path. (Katsir & Umar, 1999).

Meanwhile, in the Tafsir Al-Misbah, it is explained that this verse demonstrates the importance of utilizing one's full potential in acquiring knowledge and truth. Neglecting to use one's mind, heart, and five senses to understand God's guidance will lead a person to fall into error. This verse explains that each individual is responsible for what he has done, which confirms that responsibility is a fundamental value in Islamic teachings (Quraish Shihab, 2002).

Theoretically, the internalization of these values can be analyzed through Bandura's concept of triadic reciprocal causation, which involves a constant interaction

between students' personal factors (self-awareness), actual behavior (dhuha prayer and not cheating), and the school environment (religious regulations). When students observe the positive rewards of the glory of previous scholars, they experience Vicarious Reinforcement that encourages internal motivation to emulate these morals. This affective domain is also related to awareness through the process of acceptance and tendencies towards values. (Anis et al., 2023).

Methodological Clarification of the "70% Change" Claim In his interview, Informant 1 mentioned that there was an estimate

"70% is the change for our children."

Because this study used a qualitative approach, the 70% figure should not be interpreted as quantitative statistical data from instrument or questionnaire measurements. Critically, this figure should be interpreted as perceived impact, namely subjective assessments, in-depth perceptions, and evaluative reflections from SKI Teachers on their observations of changes in students' collective behavior in class and during school religious activities. In qualitative research, this statement has value as conceptual data indicating that the majority of students have responded positively to the role models provided, although not measured using parametric statistical tests.

3. Deconstructing Ecological Barriers to Character Education through SKI Learning at IRA Medan Middle School

Analysis of the data showing that approximately 40% of students still exhibit deviant behavior should not be viewed as a reductionist failure of teachers alone. This obstacle was clearly made explicit by Informant 2 (a guidance counselor):

"...around 60% of students still have good manners. The remaining 40% still frequently fight with teachers, eat in class, and sometimes use profanity... Recent cases have included students skipping school, smoking, and bringing vapes to school. Cell phone use in class is also a problem, especially among 'Gen Alpha' students who like to create TikTok content during free periods."

This condition is exacerbated by the limited capacity of school supervision due to the dense class ratio, as complained by Informant 1:

"...after we change it, it will go back to that because the environment is unhealthy... Secondly, our percentage of students is one in ten, maybe over 30, for example. So we can't reach everyone..."

To critically analyze these multiple barriers, we must utilize Urie Bronfenbrenner's Theory of Developmental Ecology. The morality problems of 40% of these students arise from dissonance or disharmony in the Mesosystem dimension, namely the interaction between the two main microenvironments of students: the school environment and the social/family environment outside of school. In the school environment, students are exposed to religious regulations and positive character modeling. However, in the outside environment, they receive negative reinforcement from unhealthy urban social interactions, so that the good values instilled in school are eroded again.

This finding expands research (Kamal, 2021) that suggests learning Islamic history has positive implications for morals. Research at SMP IRA Medan found that the biggest challenge currently lies at the chronosystem level, in the form of the explosion of cyber technology in the Generation Alpha era. Master's students confirmed that gadgets encourage new deviant behavior:

"It's really helpful, especially for Gen Alphas like us, who only know how to play with our cellphones..."

This digital influx triggers moral dissonance as students emulate undisciplined behavior online (such as creating TikTok content during class hours) to gain social validation. The limited teacher-to-teacher ratio (1:30+) makes it impossible to fully supervise this mesosystem, allowing external digital challenges to often exert control over urban adolescent behavior.

4. Strategic Synthesis of Hopes and Efforts in Cultivating Character Education at IRA Medan Middle School

The collaborative, cross-sector coordination mechanism implemented by schools to address moral barriers is a highly relevant curative measure. Informant 2 (a guidance counselor) explained the procedure:

"...The on-duty teacher monitors discipline daily. If there are persistent violations, the student is referred to the guidance counselor. If the student still can't be controlled after strict sanctions, the student will be referred to the principal or vice principal before finally calling the parents."

Critically, this multi-level disciplinary enforcement bureaucracy functions as a combination of negative punishment (e.g., confiscation of devices) and positive reinforcement through persuasive personal counseling. Calling parents is a powerful strategy for rebuilding the previously cracked mesosystem. By establishing intensive communication channels, schools strive to align value standards within the school to secure equal support for social control in the domestic/home environment.

Furthermore, students' expectations regarding the modernization of teaching media (visual videos and group work) constitute an absolutely necessary form of instructional adaptation. To educate the digitally native Generation Alpha, Islamic Education teachers must shift from conventional verbal modeling techniques to multimedia modeling. The use of visual technology in Islamic history has been theoretically proven to accelerate the retention of exemplary values into students' cognitive structures, while minimizing learning boredom in metropolitan classrooms. Through activities that involve multiple learning styles, students are not only able to absorb the material better, but also internalize Islamic values in depth. (Aini et al., 2025). learning media that can be used by teachers, for example Visual Media, Audio Media, Audio Visual Media (Fadilah et al., 2023).

This hope essentially affirms one thing: character building through SKI will only be successful if historical values are conveyed vividly and contextually, not simply by rote. This principle aligns with the guidance of the Quran in Surah Al-'Asr, verses 1-3:

وَالْعَصْرِ , إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ , إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ

Meaning: By the time. Indeed real human are in loss, except those who believe and do good deeds and advise each other to truth and advise each other to patience ("Al-Qur'an Dan Terjemahannya," 2022).

Quraish Shihab explains that Surah Al-'Asr contains the basic principles of a successful life. Faith is the main foundation, while good deeds are concrete evidence of that faith. Furthermore, humans are required to have social awareness through an attitude of advising each other on truth and patience to create a harmonious and meaningful life. When linked to the context of SKI learning, the principle of "advising each other" in this

verse aligns with what the two informants above hope that the value of Islamic historical truth needs to be continuously reminded and communicated to students, not delivered once and then considered finished.

The theoretical implications of these findings strengthen the integration of Bandura and Bronfenbrenner's theories in reconstructing Generation Alpha's morals through adaptive multimedia modeling. Practically, this study provides a blueprint for educators regarding the urgency of cross-sector collaboration (SKI teachers, BK teachers, homeroom teachers) in reducing digital juvenile delinquency in urban environments. However, the main limitation of this qualitative research lies in the local nature of the case study at SMP IRA Medan, so the results are highly contextual and cannot be generalized on a mass scale. Furthermore, the 70% success indicator is purely a subjective evaluative perception of informants, not the result of parametric statistical measurements.



Conclusion (خاتمة)

This qualitative study concludes that Islamic Cultural History (ICH) learning at SMP IRA Medan contributes as an instrument of moral stimulation through the "heart approach" strategy and modeling of historical figures. Based on teacher evaluative perceptions and student self-recognition, this model is confirmed to foster positive tendencies in the aspects of discipline, academic honesty, responsibility, and patience. However, the efficiency of instilling these values is not absolute causality, but rather highly contextual and limited by mesosystemic dissonance between school regulations and urban social interactions, as well as chronosystemic challenges in the form of digital distortion of devices in the Generation Alpha era. The main contribution of this study is to formulate an integrated model of socio-religious modeling and collaborative bureaucracy across sectors (ICH) Teachers, BK Teachers, and Homeroom Teachers) in reducing juvenile delinquency in dense urban schools. Specific recommendations for SMP IRA Medan include: (1) transformation of verbal teaching to interactive video-based multimedia modeling; (2) expansion of group discussion methods to hone social etiquette; (3) reconstruction of tripartite control via periodic digital liaison books with parents; and (4) re-management of class ratios (1:30+) for ongoing personal supervision.



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