

STRATEGIES OF ISLAMIC EDUCATION IN INTERNALIZING ISLAMIC VALUES THROUGH INTRA AND EXTRACURRICULAR LEARNING

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Abstrak: Pendidikan Islam memiliki peran strategis dalam membentuk karakter Islami peserta didik di tengah tantangan globalisasi dan degradasi nilai moral. Namun, internalisasi nilai-nilai keislaman dalam praktik pendidikan masih menghadapi persoalan, terutama karena strategi pembelajaran intrakurikuler dan ekstrakurikuler sering diterapkan secara parsial dan terpisah. Penelitian ini bertujuan untuk mengkaji secara sistematis strategi pendidikan Islam dalam internalisasi nilai-nilai keislaman pada pembelajaran intrakurikuler dan ekstrakurikuler serta mengidentifikasi pola integrasi yang efektif. Metode penelitian menggunakan systematic literature review (SLR) terhadap artikel jurnal ilmiah yang relevan dalam sepuluh tahun terakhir melalui basis data bereputasi. Analisis dilakukan dengan pendekatan tematik untuk mensintesis strategi, kerangka teoretis, dan temuan empiris penelitian terdahulu. Hasil kajian menunjukkan bahwa pembelajaran intrakurikuler berperan dalam transformasi dan pemaknaan nilai secara konseptual, sedangkan kegiatan ekstrakurikuler efektif dalam pembiasaan dan aktualisasi nilai melalui pengalaman langsung. Integrasi kedua ranah terbukti menghasilkan internalisasi nilai yang lebih kuat dan berkelanjutan. Temuan ini berimplikasi pada perlunya kebijakan dan desain pendidikan Islam yang holistik dan terintegrasi guna memperkuat pembentukan karakter Islami peserta didik.

Kata Kunci: Pendidikan Islam, Internalisasi Nilai, Pembelajaran Ekstrakurikuler

Abstract: Islamic education plays a strategic role in shaping students' Islamic character amid the challenges of globalization and moral value degradation. However, the internalization of Islamic values in educational practice still faces problems, particularly because intracurricular and extracurricular learning strategies are often implemented partially and separately. This study aims to systematically examine Islamic education strategies in internalizing Islamic values through intracurricular and extracurricular learning and to identify effective patterns of integration. The research employs a systematic literature review (SLR) method by analyzing relevant scholarly journal articles published over the last ten years from reputable databases. Data analysis was conducted using a thematic approach to synthesize strategies, theoretical frameworks, and empirical findings from previous studies. The results indicate that intracurricular learning plays a significant role in transforming and conceptualizing Islamic values, while extracurricular activities are effective in habituating and actualizing values through direct experience. The integration of both domains has been shown to produce stronger and more sustainable value internalization. These findings imply the need for holistic and integrated Islamic education policies and instructional designs to strengthen the formation of students' Islamic character.

Keywords: Islamic Education, Value Internalization, Extracurricular Learning

INTRODUCTION

Islamic education plays a fundamental role in shaping students' personalities, not only by fostering cognitive excellence but also by strengthening the internalization of Islamic values encompassing faith (*aqidah*), morality (*akhlaq*), worship (*ibadah*), and social responsibility (Al Attas, 1997). In the context of a global society characterized by rapid information flows, shifting values, and the moral challenges faced by younger generations, Islamic education is required to transform from a mere transmission of religious knowledge into a holistic and sustainable process of Islamic character formation (Azra, 2012). Therefore, Islamic educational strategies become a key element in ensuring that Islamic values are not only understood normatively but are also internalized in students' attitudes and behaviors (Siahaan et al., 2022).

Intracurricular learning serves as the primary vehicle of formal education and is systematically designed through curricula and instructional frameworks to achieve the objectives of Islamic education. However, numerous studies indicate that intracurricular learning remains predominantly oriented toward cognitive aspects and academic achievement, resulting in the internalization of Islamic values that has not fully engaged students' affective and psychomotor dimensions. This condition causes Islamic values to be understood more as knowledge rather than as an integral part of students' consciousness and daily life practices (Nurpita et al., 2025).

As a complement to formal learning, extracurricular activities play a strategic role in

strengthening the internalization of Islamic values through direct experience, habituation, and role modeling. Activities such as scouting, Islamic spiritual organizations, Qur'an memorization (*tahfidz*), and socio-religious programs enable students to apply Islamic values in real-life contexts. Research shows that extracurricular activities create more contextual and meaningful spaces for value-based learning, as students are actively engaged in continuous social and spiritual processes (Tazkirah et al., 2024).

Nevertheless, studies on the internalization of Islamic values in Islamic education still exhibit several limitations. Previous research tends to examine value internalization strategies in a partial manner, focusing either on intracurricular learning or extracurricular activities separately. Studies that integrate both dimensions within a comprehensive analytical framework remain relatively limited. Consequently, a holistic understanding of how intracurricular and extracurricular strategies complement one another in shaping students' Islamic character has not been fully articulated (Minhaji et al., 2024).

Furthermore, most existing studies are contextual in nature and confined to specific educational settings, making their findings difficult to generalize or to serve as broader conceptual references. From a theoretical perspective, not all studies explicitly connect value internalization strategies with established frameworks of Islamic education or theories of value internalization. As a result, the development of Islamic education strategies often remains practical and descriptive, lacking strong conceptual synthesis (Munif, 2024).

Another research gap lies in the limited number of studies employing a systematic literature review (SLR) approach to comprehensively map strategies for the internalization of Islamic values. In fact, the SLR approach enables researchers to identify patterns, trends, and research gaps in a more systematic and transparent manner. Without a structured synthesis of the literature, the development of Islamic education strategies risks repeating similar approaches without critical evaluation of their effectiveness (Alfandi & Inayati, 2024).

Moreover, there is still a scarcity of studies that position the internalization of Islamic values within a holistic Islamic education perspective that emphasizes synergy between formal and nonformal learning. Some studies treat extracurricular activities merely as administrative complements rather than as integral components of a value-based education system. In reality, the formation of Islamic character requires continuity between classroom learning processes and educational experiences beyond the classroom (Tazkirah et al., 2024).

Based on these contexts and research gaps, this study aims to systematically examine Islamic education strategies in the internalization of Islamic values within intracurricular and extracurricular learning through a systematic literature review approach. This study seeks to identify the types of strategies employed, the theoretical frameworks underlying their implementation, and empirical findings regarding the effectiveness of these strategies across various Islamic educational contexts.

The novelty of this study lies in its effort to present a comprehensive and integrative synthesis that combines research findings on the internalization of Islamic values across two domains of learning simultaneously, namely intracurricular and extracurricular. Unlike previous studies that adopt partial approaches, this review offers an evidence-based strategic mapping that can serve as a foundation for developing more effective, contextual, and sustainable models of Islamic education (Rendi & Nurlaili, 2024).

Theoretically, this study is expected to enrich the discourse of Islamic education by advancing the development of strategies for internalizing Islamic values. Practically, the findings may serve as a reference for educators, administrators of Islamic educational institutions, and policymakers in designing integrated learning programs and extracurricular activities oriented toward the holistic formation of students' Islamic character.

METHOD

This study employs a systematic literature review (SLR) approach to comprehensively examine Islamic education strategies for the internalization of Islamic values in intracurricular and extracurricular learning. The SLR approach is chosen because it provides a structured, transparent, and replicable synthesis of knowledge based on relevant and high-quality previous studies. This method enables researchers to identify patterns, trends, research gaps, and scholarly contributions from various published studies, thereby producing a more comprehensive understanding than conventional narrative literature reviews.

The stages of the SLR in this study follow the general principles of systematic reviews, which include formulating research questions, conducting literature searches, selecting studies, evaluating article quality, analyzing data, and synthesizing findings. The research questions are formulated to guide the review process, namely: (1) how Islamic education strategies are employed in the internalization of Islamic values in intracurricular and extracurricular learning; (2) what theoretical frameworks underpin these strategies; and (3) what factors influence the success of internalizing Islamic values based on findings from previous studies.

The literature search was conducted through relevant and reputable academic journal databases, such as Google Scholar, DOAJ, Garuda, and nationally accredited journal portals. The keywords used consisted of combinations of Indonesian and English terms, including Islamic education, internalization of Islamic values, intracurricular learning, religious extracurricular activities, Islamic values internalization, and Islamic education strategy. The search was carried out systematically by considering variations in terminology to ensure comprehensive coverage of the literature.

The inclusion criteria of this study were: (1) scholarly journal articles discussing strategies for internalizing Islamic values within the context of Islamic education; (2) articles examining intracurricular learning, extracurricular activities, or both; (3) articles published within the last ten years; and (4) articles available in full text and written in

Indonesian or English. The exclusion criteria included non-journal publications, articles irrelevant to the focus on Islamic values internalization, and articles that discussed normative aspects only without analyzing educational strategies.

The article selection process was conducted in several stages, including screening titles, abstracts, and full texts. In the initial stage, articles irrelevant to the research focus were eliminated based on their titles and abstracts. Subsequently, articles that passed the initial screening were read in full to ensure alignment with the research objectives and questions. To maintain the quality of the review, selected articles were critically evaluated based on the clarity of research objectives, theoretical frameworks, methodologies, and the relevance of findings to the research topic.

Data analysis in this study was carried out using thematic analysis, which involved grouping research findings according to emerging key themes, such as types of value internalization strategies, learning approaches employed, the roles of educators and the environment, as well as supporting and inhibiting factors in the internalization of Islamic values. Each theme was analyzed comparatively to identify similarities, differences, and general trends across studies.

The final stage of the study was the synthesis of findings, which involved integrating the results of the thematic analysis into a systematic conceptual narrative. This synthesis not only summarizes previous research findings but also situates them within a critical analytical

framework to generate new insights into effective Islamic education strategies for the internalization of Islamic values. Through this approach, the study is expected to make both theoretical and practical contributions to the development of a more holistic and character-oriented Islamic education.

RESULTS AND DISCUSSION

Based on the systematic literature review process conducted through the stages of searching, screening, and quality assessment of articles, a number of scholarly works were identified that met the inclusion criteria and were directly relevant to the research focus, namely strategies of Islamic education in the internalization of Islamic values within intrakurikuler and ekstrakurikuler learning. The selected articles were published in reputable national and international academic journals and explicitly discussed the processes,

strategies, and mechanisms of internalizing Islamic values in educational practice.

Contextually, the reviewed studies encompassed a wide range of educational settings, including primary and secondary schools, madrasahs, and higher education institutions. This diversity of contexts indicates that the issue of internalizing Islamic values is a cross-level educational concern and is not confined to a particular level of education. In terms of methodological approaches, the analyzed articles employed qualitative, quantitative, and mixed-methods designs, with a predominance of qualitative approaches that emphasize the exploration of processes and lived experiences of value internalization within authentic Islamic educational contexts.

To clarify the characteristics of the reviewed articles, the results of the literature mapping are summarized in Table 1 below.

Table 1. Literature Mapping of the Systematic Literature Review

Analysis Aspects	Findings Category	General Description
Level of Education	Elementary School	Focus on habituation of religious values and teacher role modeling
	Junior High School	Emphasis on character strengthening through religious activities
	Senior High School	Integration of Islamic values into learning processes and student organizations
	Higher Education	Internalization of values through Islamic Religious Education courses and student activities
Learning Focus	Intracurricular	Integration of values into learning materials, methods, and classroom interactions
	Extracurricular	Habituation of values through religious and social activities
	Combination	Synergy between classroom learning and out-of-class activities
Methodological Approach	Qualitative	Case studies, phenomenology, and educational ethnography
	Quantitative	Surveys on religious attitudes and character development
	Mixed Methods	Analysis of internalization processes and measurement of value internalization impacts
Islamic Values Studied	Moral Character	Honesty, discipline, and responsibility
	Religiosity	Worship practices, spiritual attitudes, and social piety
	Islamic Social Values	Care, tolerance, and cooperation

The results of the mapping indicate that strategies for the internalization of Islamic values are most frequently examined separately within intracurricular and extracurricular learning contexts. Studies that analyze both domains in an integrated manner are relatively limited in number; however, they tend to demonstrate stronger outcomes in shaping students' Islamic character. This finding suggests that the integration of formal and non-formal learning strategies has greater potential to support the sustainable internalization of values.

Furthermore, the dominance of qualitative approaches in the reviewed articles indicates that the internalization of Islamic values is understood as a complex and contextual pedagogical process, requiring an in-depth understanding of practices, interactions, and socio-religious dynamics within educational settings. Quantitative studies, on the other hand, generally function as complementary tools by measuring tendencies in students' religious attitudes or behaviours as outcomes of the educational strategies implemented.

Overall, the diversity of contexts, educational levels, and methodological approaches found in the reviewed articles provides a strong foundation for this study to conduct a comprehensive synthesis of findings. Through the systematic literature review = approach, this study not only maps existing practices but also identifies strategic patterns and research gaps that are relevant to the development of a more integrative Islamic education model oriented toward the holistic internalization of Islamic values.

General Characteristics of the Reviewed Studies

The results of the literature mapping through a systematic literature review approach show that the majority of studies position the internalization of Islamic values as the core of efforts to form students' Islamic character. Across various educational contexts, value internalization is understood as an educational process aimed at shaping moral awareness, religious attitudes, and social behaviour aligned with Islamic teachings. The most frequently examined values include noble character, discipline, responsibility, honesty, religiosity, and social concern. The predominance of these values indicates that Islamic education research tends to focus on the formation of fundamental character traits considered essential in students' personal and social lives.

Conceptually, moral character and religiosity emerge as the primary focus, as both are viewed as the foundations of Islamic education that distinguish it from general education systems. Several studies emphasize that character is not merely understood as behavioural norms but as a manifestation of the internalization of tawhid values in daily life. Discipline and responsibility are often associated with the habituation of worship practices and compliance with school regulations, while honesty and social concern are linked to students' social interactions both within school environments and in the broader community. This pattern demonstrates that the internalization of Islamic values does not stand alone but is integrated into broader character education objectives.

From a methodological perspective, the SLR results indicate that most studies employ qualitative research designs, utilizing data collection techniques such as observation, in-depth interviews, and documentation. The dominance of qualitative approaches reflects researchers' views that value internalization is a complex, contextual, and gradual process that cannot be easily reduced to numerical data or purely quantitative indicators. This approach enables researchers to explore the experiences, perceptions, and practices of educational actors—particularly teachers, extracurricular mentors, and students—in greater depth.

Nevertheless, limitations of qualitative approaches are evident in several studies that do not explicitly connect their empirical findings to theoretical frameworks of value internalization. Some studies place greater emphasis on descriptive accounts of practice without sufficiently deep conceptual analysis, thereby limiting their theoretical contributions. Meanwhile, studies employing quantitative and mixed-methods approaches remain relatively scarce, even though such approaches have the potential to strengthen qualitative findings through more systematic measurement of students' religious attitudes and behaviours.

In terms of learning focus, the SLR results reveal that research on the internalization of Islamic values remains largely partial in nature. Most studies concentrate on intracurricular learning, particularly Islamic Religious Education (PAI) subjects, emphasizing the integration of values into learning materials, methods, and classroom interactions. Conversely, other

studies highlight the role of religious extracurricular activities as arenas for habituation and direct experiential learning in value internalization. These two focal areas are generally examined separately, without sufficient analysis of their interconnections and continuity.

This limitation indicates that many studies still perceive the internalization of Islamic values as a fragmented process based on learning space and time. Intracurricular learning is positioned as a means of conceptual value transmission, while extracurricular activities are understood as spaces for value practice. However, only a limited number of studies explicitly examine how these two domains can be synergized into a single, integrated, and sustainable educational strategy. In fact, effective value internalization requires continuity between students' conceptual understanding and their practical experiences.

These findings reinforce the presence of a research gap identified in the introduction, namely the limited number of studies that systematically integrate strategies for the internalization of Islamic values across intracurricular and extracurricular learning. The lack of integrative studies results in the development of Islamic education strategies that remain sectoral and dependent on the initiatives of individual educators or institutions. Therefore, the results of this mapping emphasize the urgency of SLR-based research to construct a more comprehensive conceptual synthesis of strategies for internalizing Islamic values within Islamic education.

Overall, the general characteristics of the reviewed studies indicate that research on the internalization of Islamic values has developed significantly but continues to face challenges related to integration, theoretical depth, and the generalizability of findings. This condition creates an opportunity for the present study to offer new contributions through a systematic and critical synthesis of the literature, thereby enriching the development of more holistic Islamic education strategies oriented toward the sustainable formation of students' Islamic character.

Strategies for Internalizing Values in Intracurricular Learning

The results of the thematic analysis of the reviewed studies indicate that strategies for internalizing Islamic values in intracurricular learning are generally implemented through the integration of values into learning materials, instructional methods, and educators' role modeling. Intracurricular learning is viewed as a formal and systematic space with significant potential for shaping students' Islamic character because it is structured, continuous, and directly governed by educational institutions. Therefore, many studies emphasize that value internalization should not merely be positioned as an implicit objective but must be consciously designed within both instructional planning and classroom implementation (Amirudin & Basri, 2020; Syihabuddin, 2022).

From the perspective of learning materials, most studies demonstrate that Islamic values are internalized by linking Islamic Religious Education content to

students' real-life experiences. Learning materials are not presented solely in normative or doctrinal forms but are contextualized within the social, cultural, and moral issues encountered by students in their daily lives. This strategy aims to ensure that Islamic values such as honesty, responsibility, discipline, and social concern are not understood abstractly but are perceived as practical guidelines for action. These findings indicate a shift from teacher-centered approaches toward student-centered learning, in which students are actively engaged in the process of meaning-making related to values.

In terms of instructional methods, the reviewed literature identifies several approaches considered effective in supporting the internalization of Islamic values. Contextual teaching and learning, reflective discussion, problem-based learning, and storytelling are among the most frequently applied methods. Through reflective discussions, students are encouraged to analyze events or cases from the perspective of Islamic values, fostering deeper moral awareness. Meanwhile, problem-based learning motivates students to connect Islamic principles with solutions to real-world problems, both within school settings and the broader community. This demonstrates that value internalization does not occur instantaneously but rather through sustained cognitive and affective processes (Fathurrahman et al., 2024; Nasrul et al., 2021).

Beyond materials and methods, educators' role modeling emerges as a central theme across nearly all reviewed

studies. Teachers are positioned not only as facilitators of learning but also as exemplary figures (*uswah hasanah*) who directly influence students' attitudes and behaviors. Teachers' fairness, discipline, politeness, and consistency between words and actions are regarded as among the most effective media for value internalization. This finding aligns with both classical and contemporary paradigms of Islamic education that place exemplary conduct at the core of the *tarbiyah* process. In this context, value internalization occurs more through social interaction and direct observation than through verbal instruction alone.

Nevertheless, the SLR results also reveal several challenges in implementing value internalization strategies within intracurricular learning. Some studies report that limited instructional time, dense curriculum demands, and a strong orientation toward cognitive achievement often reduce opportunities for reflective value deepening. Teachers tend to focus on content completion and academic assessment targets, resulting in affective and character dimensions being insufficiently addressed. In addition, not all teachers possess adequate pedagogical understanding of strategies for integrating Islamic values into intracurricular learning (Lubis, 2016; Lubis, Mentari, et al., 2022).

Overall, these findings indicate that strategies for internalizing Islamic values in intracurricular learning have developed in diverse ways but continue to face structural and practical limitations. The reviewed literature underscores the importance of integrative instructional planning,

strengthening teachers' pedagogical competencies, and curriculum policy support to ensure that value internalization is not incidental but becomes an inherent part of the learning process. These findings also reinforce the need for more holistic value internalization models that are integrated with other learning domains, particularly extracurricular activities, as discussed in the following section (Lubis et al., 2021; Lubis, Nasution, et al., 2022).

Strategies for Internalizing Values through Extracurricular Activities

The results of the Systematic Literature Review (SLR) indicate that extracurricular activities serve as a strategic arena for the internalization of Islamic values, as they emphasize habituation, direct experience, and intensive social interaction. Unlike intracurricular learning, which operates within a formal classroom framework, extracurricular activities provide more flexible spaces for students to practice Islamic values concretely and continuously. Consequently, many studies position extracurricular activities as both complements to and reinforcements of the Islamic character formation process within educational environments.

Various forms of Islamic-based extracurricular activities—such as Islamic spiritual organizations, Qur'an memorization (*tahfidz*), school da'wah programs, and religious social service activities—are considered effective in instilling values of religiosity, sincerity, discipline, and social concern. In addition, general extracurricular activities such as scouting, sports, and

student organizations also possess significant potential for internalizing Islamic values when designed using value-based approaches. In this context, Islamic values are not conveyed explicitly through instructional content but are internalized through activities, rules, and collective cultures practiced consistently.

The SLR findings reveal that habituation mechanisms constitute the primary strategy in extracurricular activities. Students are accustomed to practicing values such as time discipline, responsibility for tasks, teamwork, and ethical leadership. This habituation process occurs repeatedly and consistently, allowing these values to gradually become embedded in students' attitudes and behaviors. Several studies affirm that values acquired through direct experience tend to be more enduring than those understood merely at a conceptual level (Alnashr et al., 2022; Sutisna et al., 2023).

In addition to habituation, social interaction within extracurricular activities plays a crucial role in value internalization. Through interactions among peers, students learn to respect differences, manage conflicts, and develop empathy and solidarity. From the perspective of Islamic education, this process aligns with the principles of *ta'awun* (mutual assistance) and *ukhuwah*, which form the foundation of Islamic social character formation. Collective activities requiring cooperation and effective communication provide opportunities for students to reflect on Islamic values within authentic social contexts.

However, the SLR results also identify several challenges in implementing value internalization strategies through extracurricular activities. Some studies note that the effectiveness of such activities heavily depends on the quality of mentorship and consistency of implementation. Extracurricular programs lacking clear planning, value-based objectives, and continuous evaluation risk becoming routine or ceremonial activities with minimal impact on character development. Moreover, limited competence among activity mentors in integrating Islamic values into extracurricular practices is a frequently encountered obstacle.

Institutional support also emerges as a critical factor in the success of value internalization within extracurricular domains. The reviewed studies show that extracurricular activities supported by clear policies, adequate facilities, and recognition within school assessment systems tend to be more sustainable and impactful. Conversely, when extracurricular activities are positioned merely as supplementary programs without integration into the institution's educational vision, value internalization becomes fragmented and unfocused (Hadi et al., 2022; Siregar et al., 2022).

Overall, the SLR results affirm that extracurricular activities offer distinct advantages in developing students' affective and psychomotor domains—dimensions that are difficult to achieve through intracurricular learning alone. Therefore, optimizing the role of extracurricular activities through value-based planning, consistent mentoring, and adequate

institutional support is a crucial prerequisite for ensuring the effective and sustainable internalization of Islamic values.

Integration of Intracurricular and Extracurricular Strategies in the Internalization of Islamic Values

One of the key findings of this systematic literature review is that studies examining the integration of intracurricular and extracurricular strategies tend to demonstrate stronger, more consistent, and more sustainable outcomes in the internalization of Islamic values. This integration is reflected in the alignment between values taught conceptually in classrooms and those practiced concretely through extracurricular activities. While intracurricular learning functions as a medium for transforming knowledge and normative understanding of Islamic values, extracurricular activities serve as spaces for value actualization through habituation and meaningful experiential learning.

The SLR results indicate that effective integration occurs when intracurricular and extracurricular planning is designed within a unified value framework. Values such as honesty, responsibility, discipline, and social concern are not only articulated as learning objectives in syllabi and lesson plans but also serve as foundational principles in the management of extracurricular activities. In this context, students experience holistic learning, in which cognitively acquired values in the classroom are reinforced through social practice and habituation beyond the classroom.

Nevertheless, the findings also reveal that the integration of intracurricular and extracurricular strategies has not yet become an established practice in many Islamic educational institutions. Most studies report a clear separation between the two domains in terms of planning, implementation, and evaluation. Limited coordination among subject teachers, extracurricular mentors, and school management emerges as a major inhibiting factor. As a result, values taught in classrooms often lack systematic connections to students' experiences in extracurricular activities.

These findings indicate the need for a more structured and integrated strategic framework for managing Islamic value education. Several reviewed studies recommend the importance of institutional policies that explicitly regulate value integration across all educational activities, including curriculum alignment, strengthening the exemplary roles of teachers and mentors, and developing character-based evaluation systems. Without strong policy and management support, integration efforts risk remaining partial and dependent on individual initiatives.

From the perspective of Islamic education, the SLR findings affirm that the internalization of Islamic values is a gradual process encompassing value transformation, value transaction, and value trans internalization. Intracurricular learning plays a dominant role in the stages of value transformation and transaction through conceptual delivery, the cultivation of normative understanding, and reflective dialogue between educators and students.

Meanwhile, extracurricular activities contribute significantly to the transinternalization stage through habituation, role modeling, and authentic experiences involving students' affective and psychomotor dimensions.

From a holistic Islamic education perspective, these findings reinforce the view that Islamic character formation cannot be achieved through partial approaches. Synergy among cognitive, affective, and psychomotor domains must be realized throughout the educational process, both inside and outside the classroom. Islamic education strategies that emphasize religious content mastery without providing spaces for value actualization risk producing understanding that is verbalistic and insufficiently grounded in students' behavior.

Overall, the SLR-based results and discussion demonstrate that integrating intracurricular and extracurricular strategies constitutes a fundamental foundation for developing Islamic education oriented toward comprehensive and sustainable value internalization. This synthesis not only strengthens previous research findings but also offers conceptual direction for developing integrative, contextual, and empirically grounded Islamic education strategy models capable of addressing the challenges of contemporary Islamic education.

CONCLUSION

Based on the results of the systematic literature review, it can be concluded that Islamic education strategies for the

internalization of Islamic values constitute a complex, contextual, and continuous pedagogical process that requires the integration of intracurricular learning and extracurricular activities. The reviewed literature indicates that the internalization of Islamic values has become a central focus across various levels of education, with particular emphasis on moral character, religiosity, and social concern as the foundations of students' Islamic character formation. Intracurricular learning plays a crucial role in transforming and constructing the conceptual meaning of values through the integration of learning materials, reflective instructional methods, and educators' role modeling, while extracurricular activities function as arenas for habituation and value actualization through direct experience and social interaction.

However, the SLR findings also reveal that most studies continue to examine these two domains separately, resulting in value internalization processes that are partial and less sustainable. In contrast, studies that integrate intracurricular and extracurricular strategies demonstrate stronger and more consistent impacts on the formation of students' Islamic character. These findings underscore that effective internalization of Islamic values requires synergy among the cognitive, affective, and psychomotor domains across all educational activities. Therefore, strategic frameworks and institutional policies that support holistic value integration are essential to enable Islamic education to produce learners with

comprehensive and contextually grounded Islamic character.

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