

The Role of Teachers in Monitoring Islamic Education Learning Attainment in Madrasahs

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Abstract

The gap between the mastery of religious theory and the implementation of practical morality constitutes a major challenge in Islamic Education (PAI) learning at the madrasah level. This study aims to analyze the teacher monitoring system regarding the achievement of PAI learning through mentoring activities at MTs Ulumul Qur'an Medan, while simultaneously identifying multisectoral obstacles and their strategic solutions. The method employed is qualitative with a descriptive qualitative design. Primary data were gathered through non-participant observation and in-depth interviews with the Principal, PAI teachers, and a sample of eighth-grade students, whereas secondary data were extracted through documentation studies and literature reviews encompassing data reduction, data display, and conclusion drawing. The findings indicate that the monitoring of PAI learning achievement is realized through the reconstruction of five adaptive mentoring stages, namely cognitive grounding, behavioral habituation, deep value internalization, sense of need autonomy, and continuous quality improvement. This embedded monitoring system is proven to effectively mitigate the madrasah's multisectoral obstacles, such as weaknesses in students' initial input competence, constraints in teachers' supervision time and space, and asymmetric support from the family environment. This collaborative approach successfully transforms students' religious behavior, with the success rate characterized by independent worship (awareness of congregational dhuha and dhuhur prayers), reinforcement of a culture of politeness, and preventive effectiveness against student delinquency. The socio-pedagogical implication of this research emphasizes that the synergy of small-group-based monitoring (halaqah) is highly essential to shift students' moral obedience from heteronomous to autonomous, while simultaneously providing a tactical model for madrasah administrators in optimizing the quality of learners' spiritual character in the globalization era.

Keywords: *Teacher Monitoring; Learning Achievement; Islamic Education; Religious Character.*

Abstrak: Kesenjangan antara penguasaan teori keagamaan dan implementasi moral praktis menjadi tantangan utama dalam pembelajaran Pendidikan Agama Islam (PAI) di tingkat madrasah. Penelitian ini bertujuan untuk menganalisis sistem *monitoring* guru terhadap ketercapaian pembelajaran PAI melalui kegiatan mentoring di MTs Ulumul Qur'an Medan, sekaligus mengidentifikasi kendala multisektoral dan solusi strategisnya. Metode yang digunakan adalah kualitatif dengan desain deskriptif kualitatif. Data primer dihimpun melalui teknik observasi non-partisipan serta wawancara mendalam (*in-depth interview*) terhadap Kepala Madrasah, guru PAI, dan sampel siswa kelas VIII, sedangkan data sekunder digali melalui studi dokumentasi serta literatur kepustakaan yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa *monitoring* ketercapaian pembelajaran PAI diwujudkan melalui rekonstruksi lima tahapan mentoring adaptif, yaitu *cognitive grounding*, *behavioral habituation*, *deep value internalization*, *sense of need autonomy*, dan *continuous quality improvement*. Sistem pengawasan melekat ini terbukti secara efektif mampu memitigasi hambatan multisektoral madrasah, seperti kelemahan kompetensi input awal siswa, keterbatasan ruang waktu pengawasan guru, dan asimetri dukungan lingkungan keluarga. Pendekatan kolaboratif ini berhasil mentransformasikan perilaku religius siswa dengan tingkat keberhasilan yang dicirikan oleh kemandirian ibadah (kesadaran shalat dhuha dan dzuhur berjamaah), penguatan budaya kesantunan, serta efektivitas preventif terhadap kenakalan siswa. Implikasi sosiopedagogis dari penelitian ini menegaskan bahwa sinergitas *monitoring* berbasis kelompok kecil (*halaqah*) sangat esensial untuk menggeser kepatuhan moral siswa dari heteronom menjadi otonom, sekaligus menyediakan model taktis bagi pengelola madrasah dalam mengoptimalkan mutu karakter spiritual peserta didik di era globalisasi.

Kata Kunci: *Monitoring Guru, Ketercapaian Pembelajaran, Pendidikan Agama Islam, Karakter Religius.*

Introduction

Islamic education in *madrasahs* is not merely about students' academic success in understanding religious subjects. A more critical issue is the extent to which religious knowledge shapes students' behavior (Maryati et al., 2023). A *madrasah* is viewed not just as a place for learning, but as a space where religious values are introduced, practiced, and monitored in daily life. Within this framework, Quranic values serve as an essential foundation, providing direction for the formation of faith,

character (*akhlak*), discipline, and student responsibility. Ultimately, *madrasah* education must be understood as a process that connects religious knowledge with students' tangible behavior (Sabki & Hardaker, 2013).

The integration of Quranic values in education cannot be interpreted solely as the inclusion of verses or religious materials in the curriculum. Such integration is closer to the process of habituating students to live according to Quranic values. Teachers serve as role models, directing behavior, addressing misconduct, building good habits, and linking lesson materials to religious values. The cultivation of Islamic values in *madrasahs* is carried out through religious activities, mentoring, habituation, and teacher guidance. This process is intended to ensure that students not only possess knowledge of Islamic teachings but are also capable of practicing them in their daily lives. Therefore, the integration of Quranic values must be viewed as an educational practice that occurs continuously (Badrun, 2024).

In practice, this process requires teacher monitoring. Teachers are not merely present as instructors but also as observers of student development. Through monitoring, teachers can observe whether students are beginning to show improvements in discipline, responsibility, conduct (*adab*), and study habits (Negara et al., 2024). This is significant because the achievement of *madrasah* education is not always visible in academic grades; it is also manifested through changes in behavior. Preliminary research data indicates that some students still possess a low understanding of Islamic teachings. Weak supervision from teachers and parents, the influence of social circles, and the use of mobile phones affect student behavior. This condition demonstrates that Quranic values require pedagogical oversight that is more closely aligned with students' lives.

This research problem arises from the gap between the values taught and the expected behavior. *Madrasahs* have implemented various religious activities; students read the Quran, participate in guidance sessions, receive advice, and are directed to behave well. However, these activities do not always clarify how teachers assess learning achievement holistically—whether students are merely participating in activities or genuinely experiencing a shift in attitude, or whether Quranic values are present merely as a routine or have become an integral part of study behavior. Consequently, *madrasah* learning should encompass knowledge, attitude, and action (Pratiwi, Soraya, & Daryono, 2024).

Literature on the cultivation of Islamic values and student mentoring demonstrates substantial attention from scholars, yet it leaves a gap regarding specific teacher monitoring instruments. Research by Suyatno et al. (2019) succeeded in mapping the effectiveness of Quranic-based character internalization; however, it was heavily reliant on a *pesantren* ecosystem with 24-hour homogenous supervision and stopped at a macro application phase without clear metrics for character evaluation. Meanwhile, Taufik (2020) reviewed Islamic education strategies in the globalization era from a macro-sociological perspective, subsequently

complemented by Andrian, Kardinah, and Ningsih (2018) and Suid Saidi et al. (2025) regarding the effectiveness of mentoring management in shaping *Syakhsiyah Islamiyah* (Islamic Personality). Nevertheless, these studies still limit mentoring to extracurricular activities for students or focus on adult age phases, thus failing to address the micro-pedagogical role of the teacher as a monitoring subject to measure the formal achievement of the Islamic Religious Education (PAI) curriculum in general *madrasah tsanawiyah* (junior high schools) facing fluctuating interests and diverse adolescent characters.

This study offers an in-depth analysis by positioning teacher monitoring as a gateway to understanding the achievement of *madrasah* education. The focus is not only on how Quranic values are taught, but on how these values are monitored in student development. This research aims to analyze the integration of Quranic values in *madrasah* education in Medan City, explain the forms of teacher monitoring, and identify the factors that support and inhibit learning achievement. Thus, the research questions are how are Quranic values integrated into *madrasah* education, how do teachers monitor student learning achievement, and what factors influence this process.

Method

This study employs a qualitative approach with a descriptive design to accurately, systematically, and factually describe the phenomenon of teacher monitoring in the field. The research was conducted at MTs Ulumul Qur'an Medan, located at Jalan Teladan No. 53, Teladan Barat, Medan Kota District, with data collection taking place from August to October 2023. Primary data were obtained directly from key informants selected through purposive sampling based on their competence and direct involvement, including the Madrasah Principal, teachers of Al-Qur'an and Islamic Religious Education (PAI), and a sample of eighth-grade students participating in the guidance program. Conversely, secondary data were gathered from literature and documentation review.

Primary data collection was conducted integratively, combining non-participant observation to observe objective teaching-learning activities with in-depth, face-to-face interviews that adapted to the daily interactions between teachers and students. The raw data derived from these field notes were subsequently analyzed using descriptive-analytic methods, adopting the interactive model proposed by Miles and Huberman. The analysis process followed a cyclical path involving three main components: data reduction to sort, focus, and simplify field texts; data display, integrated into a structured and coherent descriptive narrative; and finally, conclusion drawing and verification, employing an emic approach from the key informants' perspectives.

Results and Discussion

Student Conditions at MTs Ulumul Qur'an Medan

The objective condition of an educational institution is a fundamental foundation in determining the effectiveness of monitoring learning achievements, particularly in the realm of Islamic Religious Education (PAI). Based on empirical data obtained from MTs Ulumul Qur'an Medan, located in Teladan Barat, Medan Kota District, this institution operates under the Al-Hasanah Islamic Education Foundation, established in 1990 by H. Kamdi, and is currently managed by H. Bimo Kamdi and his family. Institutionally, the *madrasah* is led by Bukhori Muslim Lubis, S.Ag., and supported by 30 educators and 2 administrative staff. Regarding academic qualifications, many teachers at this *madrasah* hold undergraduate degrees (S-1), and some have pursued master's degrees (S-2) from the State Islamic University of North Sumatra (UINSU) Medan, indicating that in terms of theoretical competence, the available human resources possess adequate capacity for instruction. Quantitatively, the *madrasah* has a total of 91 students divided into three learning groups: Grade VII with 33 students, Grade VIII with 35 students, and Grade IX with 23 students.

Although structurally and administratively this *madrasah* has met the minimum operational standards set by the government, facts on the ground show a significant gap between students' mastery of general knowledge and their achievement of religious values. According to the Madrasah Principal, students' religious understanding and knowledge remain in a concerning state. This gap is evident in the discipline of daily practical worship; for instance, when Dhuhr prayer time arrives, many students are still found sitting in the canteen, chatting, and ignoring the prayer time allocated by the *madrasah* before the next class period begins. This lack of religious awareness and knowledge directly has negative implications for the formation and quality of students' spiritual character within the *madrasah* environment (Pujianti, 2024).

An analysis of student characteristics indicates that the heterogeneity of their previous educational backgrounds is a primary trigger for the complexity of student behavior at MTs Ulumul Qur'an Medan. Many new students enrolling in this *madrasah* come from public primary schools, so the level of basic religious understanding and the traditions of *akhlakul karimah* (noble character) they possess are highly diverse and tend to be poorly directed (Djuaini, 2025). The impact of integrating this free public culture triggers various disciplinary issues in the *madrasah*, such as the emergence of small groups or "gangs" among students, defiant behavior, difficulty in being guided by teachers, and even physical conflicts or fights between students triggered by trivial matters. This phenomenon is reinforced by the PKM II supervisor, who stated that widespread negative social influences outside of school have eroded courtesy values and shaped students' daily behavior into something destructive, thereby demanding measured, structured, and sustainable character improvement from the *madrasah* (Siswanto, 2022).

The sociological condition of the students' family base also presents a challenge that is no less significant. The religious backgrounds of the

students' parents vary greatly, with most possessing minimal religious understanding. The educational orientation applied by parents in urban environments tends to prioritize the cognitive aspects of general knowledge over the deepening of Islamic spiritual values. This is evident from the high preference of parents to enroll their children in tutoring or foreign language lessons, such as English or German, as well as mathematics tutoring, rather than providing reinforcement in Quranic education and the introduction of Islamic *sharia* at home. As a result of this family education disorientation, students experience a moral and spiritual identity crisis, which ultimately demands an active role and monitoring innovation from religious teachers in the *madrasah* through strategic instruments such as mentoring activities (Syukri, 2021).

The Teacher Monitoring System and Stages

To bridge the gap between character development and the attainment of Islamic Religious Education learning objectives, MTs Ulumul Qur'an Medan implements an embedded monitoring system formulated through mentoring or *halaqah* (study circles). Historically and conceptually, mentoring is a manifestation of the informal Islamic education system derived from the Prophet Muhammad's *dakwah* method at the house of Arqam bin Abil Arqam, which subsequently transformed into formal institutions such as the *madrasah*. In the context of curriculum modernization, mentoring in this *madrasah* is designed as a forum for cultivating Islamic personality (*Syakhsyah Islamiyah*), addressing three primary dimensions of learning: cognitive ('ilm), affective (*akhlak*), and psychomotor ('amal) (Sabila Nurul Azizah, Muhammad Ja'far Nashir, & Joko Subando, 2025).

The implementation of learning achievement monitoring through mentoring is carried out systematically and in stages to ensure the internalization of Islamic values occurs naturally yet measurably. Based on the teachers' operational framework in the field, this monitoring process is divided into five strategic stages. An analytical and theoretical development of these stages is presented below to validate the research findings and meet the standards of high-quality scientific articles:

1. Cognitive Grounding Stage

In this initial stage, the teacher or mentor focuses on strengthening the student's cognitive aspects by delivering substantive religious material, including the Quran, *Aqidah* (theology), Hadith, *Fiqh* (jurisprudence), Islamic History, and *Akhlak* (ethics). Field data indicates that the crucial first step is laying a strong theoretical foundation so that students can easily perceive their religious knowledge. This aligns with Abdul Fattah Jalal's theoretical perspective on the concept of *ta'lim*, which asserts that the learning process should not stop at the attainment of knowledge in the cognitive domain alone; rather, it must extend to the affective and psychomotor domains to ensure knowledge is not acquired based on prejudice or blind imitation (*taqlid*).

Monitoring at this stage is strictly conducted to ensure that the process of knowledge transfer does not become trapped in tedious, empty rote memorization. Mentors integrate demonstration methods and the principle of *uswatun hasanah* (direct role-modeling), where the teacher presents religious theory alongside concrete practical applications. Analytically, this approach reinforces Muhaimin's view that the cultivation of Islamic values must consciously function through guidance and practice to prepare students to believe in, understand, and internalize religious teachings holistically. Thus, teacher monitoring at this stage serves as a diagnostic tool to ensure students do not merely memorize religious texts but can grasp the essence and conceptual meaning behind the Sharia doctrines studied (Budihargo, Musyaffa, & Mabury, 2025).

2. Behavioral Habituation Stage

Once the cognitive aspects and basic religious understanding are formed, teacher monitoring is adaptively shifted to track students' daily behavior. This habituation stage aims to bridge the gap between conceptual religious theory and the reality of tangible actions both within and outside the *madrasah* environment. Based on empirical data, through this guidance program, students are periodically mentored to apply the knowledge they have acquired into their daily routine activities. Theoretically, this phase adopts the educational psychology approach known as operant conditioning. Through behavioral conditioning consistently overseen by teachers, students are trained to perform commendable actions, maintain worship discipline, and uphold social responsibility repeatedly.

Analysis of this process aligns with the ideas of Heri Jauhari Muchtar and Zubaedi regarding the importance of character formation centered on direct experience. Habituation monitored continuously will foster ingrained and spontaneous actions, thereby conserving the students' psychological energy as they perform virtues without feeling burdened or coerced. Data from the PKM III supervisor's account confirms that through this mentoring-guided habituation, the students' spirituality, discipline, and sense of responsibility gradually experience positive escalation. Teacher monitoring at this stage evolves into *behavioral tracking* to ensure these Islamic values manifest as character traits permanently recorded in the students' inner consciousness (Ma'arif et al., 2024).

3. Deep Value Internalization (Transinternalization) Stage

The transinternalization stage is the most crucial phase in the monitoring cycle, where the pattern of teacher supervision evolves from unidirectional instructional interaction into a profound two-way interaction between the personalities of the teacher and the student. At this stage, the teacher no longer acts passively or merely monitors the student's outward physical movements and appearance; instead, the teacher employs psychological and spiritual approaches that touch the student's innermost mental aspects. Sociological findings at MTs Ulumul Qur'an Medan indicate an objective constraint where mentors cannot

oversee students throughout the entire day due to limited mentoring schedules (only once a week). To address this, a collaborative solution is implemented through synergy across educators, where mentors build partnerships with homeroom teachers and other Islamic religious teachers at the *madrasah* to provide full supervision and guidance while students are at school.

Theoretically, this phenomenon reinforces Ali Muhtadi's theory of value internalization, which divides the process of value cultivation into three levels: value transformation (one-way verbal communication), value transaction (two-way interaction dominated by physical aspects), and value transinternalization. At the transinternalization level, the communication that occurs is an engagement between two personalities actively involved. The teacher displays their mental presence and maturity of personality as a living example, and the student responds with a corresponding mental attitude. Intensive monitoring at this phase successfully transforms Islamic value structures, initially external-regulative, into character, personality, or foundational traits strongly embedded in the students' cognitive and spiritual structures (Abidin & Sirojuddin, 2024).

4. Sense of Need Autonomy Stage

In this fourth phase, teacher monitoring aims to validate whether the Islamic values that have been instilled and habituated have undergone a motivational shift—from being heteronomous (based on school rules or teacher supervision) to autonomous (based on self-awareness). Teachers monitor the emergence of a *sense of need* within students toward practicing Islamic teachings. Empirical field data show a clear indicator of success at this stage: when recess arrives, without being ordered, reprimanded, or strictly supervised by the instructor, students independently and voluntarily walk toward the prayer room (*mushala*) to perform *Dhuha* prayers in congregation (4 *rak'ahs*). They also automatically recite prayers together before beginning any guidance or mentoring activities without the need for external stimulation.

Argumentative analysis of these findings can be correlated with the hierarchy of human basic needs adapted to the context of ego integration and individual student maturity, as outlined in theoretical foundations regarding student needs. When religious values shift into a "spiritual-physiological and ego-integrative need," students will exert great effort and possess very high intrinsic motivation to engage in religious activities because they seek the pleasure of Allah SWT, not human praise. The statement from the PKM III mentor reinforces this argument: the process of internalizing Islamic values through mentoring yields vastly different and remarkably impressive results when the child develops a sense of need for those values, as the resulting actions are purely driven by a liberated conscience and personal commitment (Simbolon, Kusumaputri, & Hadji, 2023).

5. Continuous Quality Improvement (Evaluation) Stage

As the closing phase and the opening of a new cycle in monitoring management, evaluation is conducted periodically and structurally to

examine the development of religious knowledge and the actual changes in students' behavior. Monitoring is not static but dynamic; if, during the daily supervision process, deviations, moral decline, behavioral anomalies, or constraints in religious understanding are found, teachers and supervisors immediately undertake corrective actions and reform the teaching system. Data from interviews with informants emphasize that this evaluation system is absolutely necessary because the challenges of the times change fluctuatingly, requiring monitoring instruments and religious guidance systems in the *madrasah* to transform dynamically to remain relevant and effective in facing the challenges of globalization (Jami & Muharam, 2022).

Academically, this evaluation stage reflects the application of the Miles and Huberman qualitative data analysis technique (data reduction, data display, and conclusion drawing), which teachers practically apply to read student behavioral trends. Daily and weekly evaluations conducted by supervisors and mentors function as a preventive measure to mitigate issues that could hinder student personality development, while simultaneously serving a developmental function to optimize all of the child's spiritual intelligence potential. Through this comprehensive evaluation, students' weaknesses can be quickly mapped and solved, allowing the mentoring program in the *madrasah* to consistently produce young Islamic generations who possess *akhlakul karimah* (noble character), are disciplined, and are prepared to face the challenges of the times with a sturdy fortress of faith.

Operationally in the field, each mentoring session is overseen through a strict implementation structure, starting from *Iftitah* (opening with a brief *taujih* and prayer), *Tilawah* and *Tadabbur* (reciting and contemplating the Quran in turns while listening to one another), *Talaqqi Madah* (delivery of core material), *Ta'limat* (announcements), *Problem Solving* (discussion of personal, academic, or social issues), *Penugasan* (assignments to train independence and creativity in seeking information), and ending with *Ikhtitam* (closing with the *kafaratul majlis* prayer and *rabithah* prayer). Through this disciplined structure, teachers can monitor the attainment of Islamic Religious Education learning objectives comprehensively and sustainably

Implications of the Monitoring System for the Attainment of Islamic Values and Student Behavior

The implementation of the learning achievement monitoring system through mentoring has had a significant impact on behavioral transformation and the spiritual orientation of students at MTs Ulumul Qur'an Medan. Conceptually, the successful instilling of Islamic values through this monitoring touches upon three fundamental aspects of human development: the physical (outward behavior, such as neat attire, polite speech, and social actions), the psychic (mindset, interests, and mental attitude), and the sublime spiritual aspect (deep-seated belief in *tauhid* and a philosophy of life based on *sharia*).

Based on assessments conducted by teachers and supervisors, the monitoring results indicate positive changes in student character with effectiveness levels that can serve as a basis for evaluating program sustainability. These changes are visible in daily behavior; students who previously neglected prayer calls now consciously go directly to the mosque for congregational Dhuhr prayers as soon as the time arrives. Furthermore, the implications of this monitoring are reflected in the enhancement of the 3S culture (*Senyum, Sapa, Salam* – Smile, Greet, Salaam), where students spontaneously greet, shake hands, and kiss the teachers' hands respectfully when passing by, while consistently maintaining attire in accordance with ideal standards of Muslim and Muslimah dress. The Madrasah Principal also confirmed that students active in this program exhibit more polite communication skills and higher moral sensitivity compared to the period before this monitoring program was intensified.

The success of these implications stems from the integration of four primary instructional methods strictly monitored by teachers during the learning process. Teachers consistently create an ecosystem that compels students to think, behave, and act in accordance with Islamic teachings repeatedly, until such religious behavior transforms into spontaneous action performed without burden or coercion. In accordance with the word of Allah SWT in QS. Al-Ahzab verse 21, this method positions the teacher as a central figure providing concrete examples of moral aspects, attire, courtesy, and worship discipline, acknowledging the psychological tendency of adolescents to imitate authority figures around them (Huda & Afrina, 2020).

Religious advice and guidance are delivered by teachers using a gentle, compassionate tone that touches on the human aspect, thereby minimizing resistance or rejection from within the students. The implementation of rewards for students who are active and accurate in demonstrating religious behavior, alongside the provision of educative punishments (preventive-educative) for students who violate *madrasah* rules, is conducted with a foundation of compassion aimed at fostering deterrence and self-awareness, rather than based on the teacher's personal anger.

Preventively, intensive monitoring through the mentoring forum has proven effective in curbing the rate of juvenile delinquency within the *madrasah* environment. When students feel comfortable, safe, and valued within their mentoring groups, they tend to develop strong moral defense systems against negative influences from free association outside of school, allowing the formation of religious character to proceed in an accelerative and substantive manner.

A Comprehensive Analysis of Multisectoral Constraints in Monitoring Learning Achievement

In implementing the monitoring of PAI (Islamic Religious Education) learning achievement at MTs Ulumul Qur'an Medan, teachers and

mentors are confronted with various complex multisectoral obstacles. These obstacles are systemic, rooted not only in internal *madrasah* discipline but also intersecting with social dynamics outside of school.

The limitation of time and space for educator supervision is the first weakness in the chain of monitoring Islamic values. As the primary intellectual actors in transforming Islamic values, educators are required to ensure the attainment of affective and psychomotor aspects in students. However, the limited structure of formal school working hours makes 24-hour full supervision impossible. This condition is exacerbated by the mentoring activity schedule, which is only conducted once a week, causing the continuity of daily monitoring to break as soon as students are outside the mentor's reach.

Academically, this constraint can be analyzed using the sociology of education and habituation theory, in which the formation of religious character requires a consistent and sustainable ecosystem (Daffa Nurdiansyah & Hanif, 2025). When daily supervision experiences discontinuity, the process of value internalization—which should reach the transinternalization stage, i.e., the unification of values into personality through two-way mental communication—degrades back to the stage of mere verbal transformation. This unsupervised time gap provides space for outside influences to distort the positive habituation that has only just begun to grow within the student.

The next obstacle is rooted in the weakness of student competence and initial understanding as input for the *madrasah*. Empirical facts show that most students are graduates of general primary schools and did not receive adequate Quranic education at home. This religious input gap has direct implications for their low basic ability to read the Quran and lack of understanding of practical Sharia. Consequently, PAI teachers are forced to allocate extra energy and time to teach basic cognitive materials, which systematically slows down the acceleration and target achievement of the PAI curriculum at higher levels.

Argumentatively, this condition contradicts the idealism of the *ta'lim* concept formulated by Invernizzi et al. (2022), where the process of cognitive understanding should proceed linearly and continuously from an early age to be able to spontaneously drive the psychomotor domain. When teachers are occupied with correcting basic cognition due to input lag, time to monitor the application of ethical values in real life is reduced, thereby threatening the effectiveness of Islamic education goals in the *madrasah*.

Besides basic ability constraints, fluctuations in student interest and enthusiasm also disrupt the coaching climate. The *madrasah*'s position amidst the pull of general school culture means the management does not make the mentoring program mandatory, but rather optional. This policy triggers polarization or dichotomy within the class, where there is a group of students participating in mentoring with pure and high spiritual motivation, alongside a group of students joining merely because of peer pressure without clear goals.

The presence of these "follower" student's damages group dynamics and lowers mentoring productivity. Theoretical analysis of this can be correlated with Oyserman's (2011) thought regarding group value levels (cultural scripts). Group values can only effectively direct behavior if held collectively by all members. When some members experience motivational disorientation, the shared commitment to create a conducive spiritual atmosphere weakens, thus obscuring the standardization of behavioral monitoring being attempted by the mentor.

The obstacle deemed most crucial by educators is the asymmetry of support from the family environment. Deficits in control, attention, and encouragement from parents at home often negate the results of coaching at school. Many parents in urban areas are trapped in material disorientation; they tend to prioritize their children taking general tutoring such as mathematics or foreign languages for the sake of worldly prestige, while underestimating the reinforcement of knowledge of the hereafter. This results in the absolute surrender of the responsibility for the child's moral education to the *madrasah* without any follow-up coaching at home.

This sociological obstacle of the family can be sharply dissected through the normative theological lens contained in the Quran Surah Al-Anfal verses 27-28, which remind believers not to betray Allah's mandate, including in safeguarding and educating children who are essentially a trial (*fitnah*) in the world. Parental indifference is a form of abandoning the guardianship mandate, consistent with the warning of Surah At-Tahrim verse 6 to protect oneself and one's family from the fire of hell. When the habituation of Islamic values in the *madrasah* is not supported by parental example at home, the child will experience moral amphibolism—confusion in choosing behavioral standards—which ultimately erodes all the effectiveness of the ethical values that have been painstakingly instilled by teachers at the *madrasah* (Muslimah, Surana, & Rachmah, 2024).

To break the deadlock of this complex multisectoral obstacle, educators at MTs Ulumul Qur'an Medan formulated tactical and integrative solutions. The first step taken is to build symmetrical interaction and interpersonal closeness between the mentor and the student. To suppress interest fluctuations and erode adolescent resistance, mentors deliberately erase psychological distances or rigid formal barriers through a humanistic persuasive approach. By building emotional closeness, each mentoring participant is stimulated to feel valued and comfortable, thus fostering intrinsic motivation to actively participate, which then voluntarily spreads to other students outside the program.

Academically, this strategy applies the emotional approach as described by Ramayulis. This approach works by stirring the feelings and conscience of students first before touching their rationale. When emotional comfort in the *halaqah* group has been formed, students will be more open to accepting religious doctrines, believing in concepts of universal values, and will naturally be able to sense which behaviors are

good and bad without feeling under the pressure of authoritarian indoctrination.

The next strategic solution is realized through synergy across educators in the *madrasah* to overcome the limitations of space and time of outside mentors. Aware that mentors cannot supervise students closely all day, a systemic collaboration was built involving the Madrasah Principal, advisory teachers, and other Islamic religious subject teachers such as *Fiqh* and *Aqidah Akhlak*. This internal alliance is tasked with performing embedded monitoring functions, providing daily supervision, and upholding religious advice consistently while students are in the formal school environment.

This collaboration pattern is highly relevant to the Islamic education management theory regarding the strengthening of school religious culture, as put forward by Zubaedi and Mahbubi. The success of internalizing Islamic values in educational institutions depends heavily on the collective commitment of all school members. When the *madrasah*'s structural ranks act compactly as moral supervisors, students will see a solid unified value system, thus leaving no gap to commit behavioral deviations within the *madrasah* environment.

To intervene in the weakness of student religious competence input, teachers optimize spare time for foundational reinforcement. Break times, free periods, or the time leading up to Dhuhr prayer are utilized productively as religious clinical spaces or special matriculation for students who have low religious understanding. At this informal momentum, teachers provide intensive guidance (*remedial teaching*) to boost Quran reading skills and rectify their daily worship practices.

This tactical step aligns with the Functional Approach in Islamic education, which prioritizes the immediate benefit of knowledge for the student's practical life according to their developmental phase. By utilizing spare time without the pressure of formal curriculum loads, students' psychomotor aspects in worship can be improved gradually and measurably, so they can catch up on cognitive gaps and are ready to receive religious material at a more complex curriculum level.

As a final step, the *madrasah* enforces a policy of program innovation and continuous evaluation. The monitoring process is not left to run monotonously; management periodically conducts a comprehensive assessment of the entire coaching program to detect system weaknesses early. Teachers and mentors are demanded to creatively give birth to fun religious learning innovations—such as the use of role-playing methods (*fun mentoring*), problem-solving discussions, and the utilization of digital media—to increase appeal and erode student boredom in studying Islamic religious knowledge in the digital era today.

The theoretical argumentation for the urgency of this evaluation and innovation is rooted in the theory of discipline and preventive action proposed by Elizabeth B. Hurlock, where effective moral conditioning requires adaptive evaluation of the subject's response. Through evaluation based on moral reasoning techniques, teachers not only know the

student's level of physical compliance but can also track the development of their moral thinking in facing social dilemmas. Dynamically implemented program innovations ensure that the PAI learning achievement monitoring instrument at MTs Ulumul Qur'an Medan remains useful, relevant to Generation Z's character, and capable of consistently producing graduates who are sturdy in *aqidah* and noble in *akhlakul karimah*.

Conclusions

The implementation of teacher monitoring regarding the attainment of Islamic Religious Education (PAI) learning objectives—formulated as an integrated process through a five-stage mentoring system comprising cognitive grounding, behavioral habituation, value transinternalization, the cultivation of autonomous needs, and continuous evaluation—has proven effective in safeguarding and ensuring the attainment of students' spiritual competence, inner attitudes, and practical deeds within the *madrasah*.

This integrative and dynamic pattern of supervision analytically addresses the challenges of the study by intervening in various multisectoral obstacles faced by the *madrasah*, ranging from the low initial religious competence of incoming students and fluctuating interest to the asymmetry of support from the family environment. Furthermore, the pedagogical and sociological implications of optimizing this periodic monitoring system demonstrate a tangible impact on the transformation of students' religious character. This success is marked by the establishment of independent worship discipline—evidenced by the conscious practice of congregational *Dhuha* and *Dhuhr* prayers—and the strengthening of a culture of courtesy and Islamic neatness, while simultaneously serving as an effective preventive instrument in curbing the rate of juvenile delinquency amidst the currents of globalization.

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