



Implementation of the SILATH Program to Strengthen Students' Language and Islamic Literacy at Junior High School

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Article Info	Abstract
Received: 2026-07-28 Revised: 2026-08-17 Accepted: 2026-08-17 Keywords: <i>SILATH Program, language literacy, Islamic literacy, program implementation, Islamic education.</i> DOI: 10.24256/ideas.v14i1.12053 Corresponding Author: Ahmad Azhar ahmad0331243020@uinsu.ac.id Universitas Islam Negeri Sumatera Utara	<i>This study aims to analyze the implementation of the SILATH Program (Sistem Literasi Langsung Setiap Hari, or Daily Direct Literacy System) as an effort to strengthen students' language literacy and Islamic literacy at SMP IT Ummi A'yuni Perbaungan. The study employed a descriptive qualitative approach. Data were collected through observation, in-depth interviews, and documentation involving the principal, teachers, and students as research informants. Data were analyzed using the interactive model of Miles, Huberman, and Saldana, which consists of data condensation, data display, and conclusion drawing and verification, while data credibility was ensured through source triangulation and methodological triangulation. The findings indicate that the SILATH Program is implemented systematically through planning, implementation, and continuous evaluation involving all school stakeholders. The program contributes to strengthening language literacy by improving students' reading, comprehension, communication, and reflection on reading content, while simultaneously enhancing Islamic literacy through habitual reading of Islamic literature, deeper understanding of Islamic values, and the development of students' religious character. Successful implementation is supported by the principal's commitment, active teacher involvement, and a conducive religious school environment. However, differences in students' reading interests, limited reading materials, and restricted implementation time remain challenges. Overall, the SILATH Program has proven to be an effective school strategy for fostering a sustainable literacy culture that integrates language literacy with Islamic literacy.</i>

1. Introduction

Literacy is one of the essential competencies that students must possess to support successful learning at various levels of education. As the concept has developed, literacy is no longer understood merely as the ability to read and write; it also encompasses the ability to understand, process, evaluate, and communicate information effectively in various contexts of life (Surahman, 2018). These abilities provide a foundation for developing language skills, fostering critical thinking, and improving the quality of learning. Therefore, strengthening language literacy is an important component of education because it contributes to students' ability to understand various learning resources while expressing ideas systematically. In Islamic educational settings, strengthening language literacy cannot be separated from efforts to instill Islamic values through activities involving the reading and understanding of literature that contains Islamic teachings (Soekanto, 2002).

Efforts to strengthen language literacy in schools continue to face various challenges. Low levels of reading interest, the absence of a sustainable literacy culture, and the suboptimal use of reading activities as part of the learning process have prevented students' literacy abilities from developing to their full potential. This condition not only affects students' ability to comprehend reading materials but also influences their language skills, critical-thinking abilities, and character development. In response to these challenges, the government, through the School Literacy Movement (*Gerakan Literasi Sekolah/GLS*), encourages every educational institution to build a continuous reading culture by making literacy habituation part of the school ecosystem (Ananda, 2021). The consistent implementation of literacy programs is expected to create a more conducive learning environment while improving the quality of student learning.

From the perspective of Islamic education, literacy activities are intended not only to improve the ability to read and understand information but also to serve as a means of developing religious character through the internalization of Islamic values. Islamic literacy is understood as students' ability to read, understand, appreciate, and practice Islamic teachings derived from the Qur'an, hadith, and other Islamic literature (Abdurrahmansyah, 2021). Through systematically organized literacy activities, students are expected to improve their language skills while developing Islamic knowledge, spiritual awareness, and noble character. Thus, strengthening language literacy and Islamic literacy represents two complementary aspects of developing students who possess not only academic competence but also religious character in accordance with the goals of Islamic education.

SMP IT Ummi A'yuni Perbaungan is an integrated Islamic school that seeks to develop a literacy culture through various habituation programs. One of the programs developed by the school is SILATH (*Sistem Literasi Langsung Setiap Hari*, or Daily Direct Literacy System), a literacy activity conducted routinely before the learning process begins. The program is designed to familiarize students with reading various forms of Islamic literature, such as the Qur'an, hadith, exemplary stories, and Islamic books appropriate to their developmental level.

Based on preliminary observations, the school had previously conducted literacy activities; however, their implementation remained general and had not been optimally integrated with the strengthening of language skills or the development of students' religious character. Through the SILATH Program, the school seeks to make reading a consistent learning culture that can improve reading comprehension, enrich vocabulary, develop language skills, and simultaneously instill Islamic values in students' daily lives.

Previous studies have shown that the routine implementation of literacy programs can increase reading interest and build a literacy culture in schools. Aziz (2017) explained that the School Literacy Movement is a reading-habitation strategy designed to create a literate learning environment. Megantara and Wachid (2021) added that the success of

literacy programs is strongly influenced by the involvement of the entire school community, particularly teachers as facilitators in developing students' reading habits. Meanwhile, Agung (2018) reported that reading habituation before lessons has a positive effect on students' readiness to learn. Nevertheless, these studies have largely focused on the development of reading culture and school literacy in general. Studies that specifically integrate the strengthening of language literacy with Islamic literacy through systematically implemented habituation programs in integrated Islamic schools remain relatively limited, leaving room for further investigation.

Against this background, this study examines the implementation of the SILATH Program as an effort to strengthen students' language literacy and Islamic literacy at SMP IT Umami A'yuni Perbaungan. The novelty of this study lies in examining the SILATH Program as a literacy-habitation model that is intended not only to improve reading ability but also to develop language skills through activities involving understanding, interpreting, and communicating reading content combined with the internalization of Islamic values. The study analyzes program implementation from planning and implementation to its effects and the factors that support or hinder it. The findings are expected to contribute to the development of literacy programs in Islamic schools and to serve as a reference for educational institutions seeking to develop literacy models capable of strengthening students' language competence and religious character in a sustainable manner.

Theoretical Framework

1. Language Literacy

Language literacy is a person's ability to understand, process, and communicate information through listening, reading, speaking, and writing activities. Literacy is no longer understood merely as the ability to read and write; it also includes critical thinking, interpreting information, and using language effectively in various situations (Amalia, 2017). In education, language literacy is a fundamental competence that needs to be developed because it influences students' ability to understand learning materials, express opinions, and establish effective communication. Therefore, developing reading habits and using a variety of reading resources are important components in creating a learning culture that supports the improvement of students' language abilities.

Strengthening language literacy in schools can be achieved through various habituation programs implemented on a continuous basis. Routine reading activities not only improve the ability to understand reading content but also enrich vocabulary, develop analytical thinking, and strengthen the ability to express ideas both orally and in writing (Himayah, 2021). In this study, language literacy is understood as students' ability to read, understand, and communicate the content of texts through participation in the SILATH Program. Thus, the program functions not only as a reading-habitation activity but also as a means of strengthening students' language competence within the school environment.

The SILATH Program (Sistem Literasi Langsung Setiap Hari / Daily Direct Literacy System)

The SILATH Program (Sistem Literasi Langsung Setiap Hari) is a literacy-habitation program routinely implemented at SMP IT Umami A'yuni Perbaungan to build a reading culture while instilling Islamic values in students. The program is conducted before learning activities begin and involves reading various forms of Islamic literature, such as the Qur'an, hadith, exemplary stories, and Islamic books appropriate to students' developmental levels. The program is implemented in a planned manner, with teachers serving as mentors and facilitators to ensure that literacy activities are conducted consistently and become part of the school culture (Himayah, 2021).

The implementation of the SILATH Program is intended not only to familiarize students with daily reading but also to develop their ability to understand reading content, enrich their vocabulary, and improve their language skills through sustained reading activities. At the same time, the use of Islamic literature as reading material is expected to foster religious character, broaden students' Islamic knowledge, and encourage them to apply Islamic values in daily life. Thus, the SILATH Program represents one of the school's strategies for integrating the strengthening of language literacy with Islamic literacy through systematic and continuous habituation activities.

2. Method

This study employed a qualitative approach with a case study design to examine in depth the implementation of the SILATH Program (Sistem Literasi Langsung Setiap Hari, or Daily Direct Literacy System) as an effort to strengthen students' language literacy and Islamic literacy at SMP IT Umami A'yuni Perbaungan, Serdang Bedagai Regency, North Sumatra. This approach was selected because it enables a comprehensive exploration of phenomena based on the experiences, perceptions, and interactions of informants in a natural setting (Creswell, 2016; Yin, 2018).

Research informants were selected through purposive sampling and included the principal, teachers, and students who were directly involved in implementing the SILATH Program. Data were collected through observation, in-depth interviews, and documentation. The data were then analyzed using the interactive model of Miles, Huberman, and Saldana (2014), which includes data condensation, data display, and conclusion drawing/verification. The research stages were conducted systematically, beginning with determining the research focus, selecting the location and informants, collecting and analyzing data, and drawing conclusions in accordance with the objectives of the study.

Data trustworthiness was ensured through several credibility-checking techniques, namely source triangulation, methodological triangulation, member checking, prolonged engagement, persistent observation, and an audit trail. Source triangulation was conducted by comparing information obtained from the principal, teachers, and students, whereas methodological triangulation involved cross-checking findings from observations, interviews, and documentation. Member checking was used to confirm the consistency of the researchers' interpretations with the information provided by the informants. Prolonged engagement and persistent observation were applied to obtain an in-depth understanding of the research context, while the audit trail was conducted by systematically documenting the entire research process to ensure transparency, consistency, and traceability at every stage of the study.

3. Result and Discussion

Implementation of the SILATH Program in Strengthening Language and Islamic Literacy

The findings show that the SILATH Program (Sistem Literasi Langsung Setiap Hari) at SMP IT Umami A'yuni Perbaungan is implemented routinely and in a structured manner as part of the school's efforts to strengthen students' language literacy and Islamic literacy. The program is conducted before the learning process begins through activities involving the reading of various Islamic materials, such as the Qur'an, hadith, stories of the prophets, Islamic history, Islamic motivational books, and exemplary stories. Based on observations, the entire sequence of activities was conducted in an orderly manner with teacher supervision in each classroom, thereby helping to establish a consistent daily reading habit.

Based on the interview with the principal, the successful implementation of the SILATH Program depends on the consistency with which it is carried out as part of habituation within the school environment. Literacy activities are intended not only to improve reading ability but also to build learning awareness and instill Islamic values through repeated and continuous activities. Such habituation is expected to establish a literacy culture that becomes embedded in students, in line with Lickona (2018), who stated that character is formed through consistently repeated habituation. (Body note follows the thesis).

The observation and interview findings also show that implementation of the SILATH Program does not end with reading activities but continues with reflective activities through question-and-answer sessions, retelling the content of readings, and simple teacher-guided discussions. These activities provide students with opportunities to understand, interpret, and communicate the information obtained from their reading. Thus, the SILATH Program not only supports the strengthening of Islamic literacy through the reading materials used but also strengthens language literacy by developing students' ability to understand information, express opinions, and communicate orally. This condition is consistent with Tarigan (2019), who emphasized that literacy encompasses the ability to understand, interpret, and communicate information. (Body note follows the thesis).

The data further indicate that the implementation of the SILATH Program contributes to creating a more conducive learning atmosphere. Reading activities before lessons make students calmer, more focused, and better prepared to participate in the teaching and learning process. The teacher's role as a facilitator is also an important factor in the success of the program through mentoring, motivation, and the use of various methods, such as discussion and retelling reading content, to keep students actively involved throughout the activities. These findings indicate that the SILATH Program not only supports literacy development but also improves students' readiness to learn in the classroom. (Body note follows the thesis).

Although the SILATH Program has been implemented effectively, the findings still reveal several challenges, including differences in students' reading interests and limited implementation time, which prevent reflective activities from being conducted optimally in all classes. Nevertheless, overall, the SILATH Program has supported the strengthening of language literacy and Islamic literacy through consistent reading habituation, supported by the involvement of the principal, teachers, and students in creating a literacy culture at SMP IT Umami A'yuni Perbaungan. (Body note follows the thesis).

Strengthening Language and Islamic Literacy through the Implementation of the SILATH Program

The findings show that implementation of the SILATH Program makes a positive contribution to strengthening students' language literacy and Islamic literacy at SMP IT Umami A'yuni Perbaungan. Based on observations, interviews, and documentation, the routine implementation of the program has helped establish students' reading habits while increasing their engagement in literacy activities before the learning process begins. These changes are reflected in students' growing interest in using their time to read various forms of Islamic literature and in the seriousness with which they participate in literacy activities that have become part of the school culture. (Body note follows the thesis).

From the perspective of language literacy, the findings show that the SILATH Program not only improves students' technical reading ability but also develops their ability to understand, interpret, and communicate the content of texts. Teachers reported that

students had begun to explain the materials they read in their own words and identify the messages contained in the texts. In addition, reflection and discussion activities conducted after reading encourage students to express their opinions more actively, think critically, and connect the information they obtain with everyday experiences. These findings indicate that the SILATH Program contributes to strengthening students' language literacy skills, consistent with Tarigan (2019), who stated that literacy includes the ability to understand, process, and communicate information meaningfully. (Body note follows the thesis).

The strengthening of Islamic literacy is also evident in students' improved understanding of Islamic values obtained through various reading materials, such as the Qur'an, hadith, stories of the prophets, Islamic history, and exemplary stories of Muslim figures. The findings show that students have begun to reflect on the content of their readings and connect it with daily life, so that literacy activities function not only as reading activities but also as a medium for internalizing Islamic values. This habituation encourages the growth of religious awareness, reflected in more disciplined and courteous behavior as well as an increased habit of performing religious practices and reading the Qur'an independently. This condition is consistent with Musfah (2021), who stated that religious character can develop through positive habituation carried out continuously in educational settings. (Body note follows the thesis).

In addition to its impact on literacy skills, implementation of the SILATH Program also contributes to a more conducive learning atmosphere. Based on observations and interviews, reading activities before lessons make students calmer, more focused, and better prepared to participate in the teaching and learning process. Teachers also reported that literacy habituation helps increase student participation during lessons because students are easier to guide and more confident in expressing their opinions. These findings indicate that the SILATH Program not only strengthens academic and religious aspects but also supports students' overall readiness to learn. (Body note follows the thesis).

Nevertheless, the findings indicate that the strengthening of language literacy and Islamic literacy through the SILATH Program has not yet reached its full potential. Differences in reading interest, students' ability to understand texts, the limited variety of literacy materials, and the relatively short implementation time remain challenges in the program. Overall, however, the SILATH Program has made a tangible contribution to improving reading habits, the ability to understand and communicate reading content, and the development of students' religious character through literacy habituation implemented consistently and continuously at SMP IT Umami A'yuni Perbaungan. (Body note follows the thesis).

Supporting and Inhibiting Factors in the Implementation of the SILATH Program for Strengthening Language and Islamic Literacy

The findings show that the implementation of the SILATH Program to strengthen language literacy and Islamic literacy at SMP IT Umami A'yuni Perbaungan is influenced by various supporting and inhibiting factors that determine the effectiveness of the program. Based on observations, interviews, and documentation, the program's success is supported by the commitment of the entire school community to building a literacy culture integrated with Islamic values. This support is reflected in the involvement of the principal and teachers as well as in a conducive school environment, enabling the SILATH Program to be implemented routinely and sustainably. (Body note follows the thesis).

The principal's commitment and the active role of teachers are the primary supporting factors in the implementation of the SILATH Program. The principal is responsible for establishing policies, conducting supervision, and ensuring that the program is implemented consistently, while teachers serve as facilitators who guide students during literacy activities. The findings also show that teachers employ various strategies, such as reflection, discussion, and retelling reading content, to increase students' engagement in reading activities.

These conditions support the strengthening of language literacy by improving students' ability to understand and communicate reading content, while also strengthening Islamic literacy through the internalization of values contained in the reading materials. This finding is consistent with previous research emphasizing that the success of literacy programs is influenced by institutional commitment and the role of teachers in creating interactive learning.

In addition to support from the school, a religious learning environment and consistently implemented habituation activities further strengthen the SILATH Program. Religious activities that have become part of the school culture, such as Qur'anic recitation, collective prayer, and congregational prayer, create an atmosphere that supports the implementation of Islamic literacy. The findings also show that daily reading habituation encourages students to use their time more actively for reading and discussion and to show greater interest in various forms of Islamic literature. These conditions demonstrate that the school environment contributes to the development of reading habits while fostering students' religious character through continuous literacy activities. (Body note follows the thesis).

On the other hand, the SILATH Program continues to face several challenges that affect the optimization of language literacy and Islamic literacy. The findings indicate that differences in students' reading interests, limited variation in reading materials, and the relatively short implementation time constitute barriers to the program. These conditions mean that not all students demonstrate the same level of literacy development, while reflection and discussion activities cannot be carried out optimally at every meeting. This finding is consistent with previous research indicating that reading interest, the availability of reading materials, and sufficient time are important factors affecting the success of literacy activities. (Body note follows the thesis).

The findings show that implementation of the SILATH Program is supported by the principal's commitment, the active role of teachers, and a conducive school environment, thereby strengthening students' language literacy and Islamic literacy. Although several implementation challenges remain, the supporting factors available within the school constitute important resources for maintaining the sustainability of the program and optimizing the development of a literacy culture at SMP IT Umami A'yuni Perbaungan. These findings demonstrate that the success of the SILATH Program is determined not only by the routine implementation of reading activities but also by the synergy of all school components in creating a sustainable literacy ecosystem. (Body note follows the thesis).

5. Conclusion

Based on the findings, it can be concluded that the SILATH Program (Sistem Literasi Langsung Setiap Hari) at SMP IT Umami A'yuni Perbaungan has been implemented systematically and sustainably as an effort to strengthen students' language literacy and Islamic literacy. The program begins with planning involving the principal and teachers and is then implemented through routine literacy activities before lessons, accompanied by guidance and reflection on reading content. The implementation of the SILATH Program has made a positive contribution to strengthening language literacy by improving students'

ability to read, understand, communicate, and reflect on reading content, as well as strengthening Islamic literacy through habituation to Islamic literature, greater understanding of Islamic values, and the development of students' religious character.

The success of the program is supported by the principal's commitment, the active role of teachers, and a conducive and religious school environment, while differences in students' reading interests, limited variation in reading materials, and limited implementation time remain challenges. Nevertheless, the SILATH Program demonstrates effectiveness as a school strategy for building a literacy culture that sustainably integrates the strengthening of language literacy with Islamic literacy.

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