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The Role of School Religious Culture in the Internalization of Islamic Moral Values among Students at *Madrasah Tsanawiyah Satu Atap Al-Islam Jamsaren Surakarta*

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ABSTRACT

This study aims to analyze the role of school religious culture in the internalization of Islamic moral values among students at *Madrasah Tsanawiyah Satu Atap Al-Islam Jamsaren Surakarta*. The research employed a qualitative approach to explore in depth how religious cultural practices within the school environment contribute to shaping students' Islamic moral character. The focus of the study was to examine the forms of religious culture implemented in the school and their influence on the internalization process of Islamic moral values among students. This research used a qualitative descriptive methodology. Data were collected through observation, interviews, and documentation. The participants of the study consisted of 30 students who were actively involved in various school religious activities. Data analysis was conducted through data reduction, data display, and conclusion drawing, while data validity was ensured through source and technique triangulation. The results of the study indicate that the implementation of school religious culture plays a significant role in strengthening the internalization of Islamic moral values among students. The findings show that approximately 83% of students demonstrated positive attitudes toward religious practices such as congregational prayer, Qur'an recitation, and daily religious habits. Around 80% of students showed improvement in discipline and responsibility, while 76% reflected better interpersonal ethics, including respect toward teachers and peers. Furthermore, 73% of students displayed consistent participation in religious cultural activities at school. These findings suggest that the integration of religious culture within the school environment effectively supports the development of students' Islamic moral character. Therefore, the development of a strong and consistent school religious culture can serve as an effective educational strategy in fostering the internalization of Islamic moral values among students in Islamic educational institutions.

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Introduction

Islamic education plays a strategic role in shaping students' character and *moral* development through the process of internalizing *moral* values derived from Islamic teachings. Educational institutions such as madrasahs function not only as places for the transmission of knowledge but also as spaces for personality formation and the cultivation of students' religious character. Moral education therefore becomes an essential foundation in developing a generation that possesses strong moral and spiritual integrity amid the increasingly complex dynamics of social life (Hidayat, 2021: 45).

The phenomenon of moral degradation among adolescents has become one of the major challenges faced by the contemporary educational world. The rapid development of information technology, social transformation, and the flow of globalization have significantly influenced students' behavior and patterns of thinking. These conditions require Islamic educational institutions to develop educational strategies that are not only oriented toward cognitive achievement but also toward the formation of students' values and character through more contextual and sustainable approaches (Rahman, 2022: 73).

Madrasahs as Islamic educational institutions possess considerable potential in instilling Islamic moral values through various integrated educational programs. One approach that has increasingly been developed is the implementation of school religious culture as a medium for shaping students' character. School religious culture reflects the practice of religious values manifested in habits, traditions, and daily activities within the school environment (Suryana, 2020: 112).

School religious culture encompasses various activities such as the habituation of Qur'an recitation, the implementation of congregational prayers, collective supplications, routine religious programs, and teachers' exemplary conduct in daily behavior. These activities function not only as ritual practices but also as value-based educational instruments that gradually shape students' religious awareness and moral character (Fauzi & Karim, 2023: 28).

The internalization of Islamic *moral* values represents an educational process that emphasizes the embedding of values until they become part of an individual's consciousness and behavior. The internalization process occurs through stages that include understanding values, internal appreciation of values, and the application of these values in everyday life. A school environment characterized by a strong religious culture provides a conducive space for the development of such value internalization processes (Sari, 2021: 67).

Research concerning school religious culture has been widely conducted in recent years. A study conducted by Azizah (2020: 54) demonstrated that the implementation of religious culture in madrasahs can enhance students' discipline and spiritual awareness through habituation programs of worship and routine religious activities within the school environment.

Another study conducted by Prasetyo and Nurhayati (2021: 98) found that school religious culture has a positive relationship with the development of students' religious character. The findings of the study emphasize that a religious school environment is capable of strengthening students' moral values and social ethics through continuous interaction among teachers, students, and the broader school community.

Research conducted by Hidayah and Kurniawan (2022: 131) explains that the implementation of religious culture in schools can improve students' moral awareness through structured

habituation activities. Religious practices carried out consistently are able to form patterns of religious behavior reflected in attitudes of discipline, responsibility, and respect for others.

A study by Maulana (2023: 76) highlights the importance of the teacher's role as a role model in strengthening school religious culture. Teachers' exemplary behavior in daily religious practices becomes an essential factor in the process of internalizing Islamic moral values among students.

Research conducted by Anwar and Setiawan (2024: 39) emphasizes that the success of school religious culture does not solely depend on religious programs, but also on the integration of religious values into all educational activities within the school, including classroom learning processes and social interactions within the school environment. Various previous studies have provided significant contributions to understanding the relationship between school religious culture and the formation of students' character. These studies generally focus on the implementation of religious programs and their impact on students' religious behavior.

In-depth studies regarding how school religious culture functions as a medium for the internalization of Islamic moral values remain relatively limited, particularly within the context of madrasahs that possess specific social and cultural characteristics. Research that specifically examines the dynamics of moral value internalization through the practice of religious culture in everyday school life still requires more comprehensive exploration.

The context of *Madrasah Tsanawiyah Satu Atap Al-Islam Jamsaren Surakarta* is particularly interesting to examine because this educational institution maintains a strong religious tradition that is integrated into daily educational activities. Various religious practices such as the habituation of worship, moral value learning, and teachers' exemplary conduct form essential components in the process of shaping students' character.

This study seeks to examine more deeply how school religious culture plays a role in the process of internalizing Islamic moral values among students. The focus of the research is directed toward identifying the forms of religious culture implemented in the school, the mechanisms of value internalization that occur, and their impact on students' behavior and character development.

The novelty of this research lies in the integrative analysis of the role of school religious culture as a medium for internalizing Islamic moral values through a qualitative approach that emphasizes students' daily experiences and practices within the madrasah environment. This approach provides a more comprehensive understanding of how moral values are not only taught but also lived within the culture of the school.

This research is expected to provide theoretical contributions to the development of Islamic education studies, particularly those related to strategies for internalizing moral values through a school culture approach. The findings of this study are also expected to provide practical contributions for Islamic educational institutions in designing more effective religious culture reinforcement programs to shape students' character.

This study seeks to provide a comprehensive understanding of how a school's religious culture contributes to the internalization of Islamic moral values among students in the context of Islamic secondary education. By examining the implementation of religious cultural practices at *Madrasah Tsanawiyah Satu Atap Al-Islam Jamsaren Surakarta* through a systematic analytical framework, this research aims to reveal the dynamics of value transmission within the educational environment

Method

This study employed a qualitative approach with a descriptive orientation to obtain an in-depth understanding of the role of school religious culture in the process of internalizing Islamic moral values among students. The qualitative approach was chosen because it enables researchers to comprehensively describe social phenomena through the interpretation of experiences, behaviors, and interactions occurring within the educational environment. This approach provides opportunities for researchers to explore the meanings embedded in the practices of religious culture that take place in everyday school life (Creswell, 2020: 44).

The research design applied in this study was a case study. This design allowed the researcher to conduct an in-depth examination of a specific context, namely the religious culture that develops within the madrasah environment. The case study design provides an opportunity to explore educational phenomena holistically through multiple complementary sources of data (Yin, 2021: 18).

The purpose of this research was to analyze the forms of school religious culture implemented in the institution, identify the processes of internalizing Islamic moral values among students, and explain the role of school religious culture in shaping students' moral character. The focus of the research was directed toward religious practices carried out within school life and their impact on the formation of students' attitudes and behaviors (Sugiyono, 2022: 95).

This study utilized the CIPP evaluation model (Context, Input, Process, Product) as an analytical framework to assess the implementation of school religious culture. The CIPP model was used to examine the contextual background of the implementation of religious culture, the resources supporting religious activities, the process of implementing religious cultural programs, and the outcomes obtained in the formation of Islamic moral values among students (Stufflebeam & Zhang, 2021: 76).

The research was conducted at Madrasah Tsanawiyah Satu Atap Al-Islam Jamsaren Surakarta. The selection of the research site was based on the characteristics of the madrasah, which maintains a strong religious tradition in its daily educational activities. The school environment integrates various religious activities such as the habituation of worship practices, moral value learning, and routine religious programs, which provide a relevant context for examining the internalization process of Islamic moral values among students (Arikunto, 2021: 62).

The research subjects consisted of students, teachers, and school administrators involved in the implementation of school religious culture. The student participants involved in this study totaled 30 individuals who were selected purposively based on their active participation in religious activities within the school. The purposive sampling technique was used to obtain informants who had direct experience with the phenomenon under investigation (Moleong, 2021: 224).

Data collection techniques were carried out through observation, in-depth interviews, and documentation. Observation was conducted to directly examine the practices of religious culture within the school environment. Interviews were conducted to obtain deeper information regarding the experiences and perspectives of informants concerning the implementation of school religious culture. Documentation was used to complement the research data through archives, activity records, and school documents related to religious cultural programs (Sugiyono, 2022: 308).

The validity of the data in this study was ensured through source triangulation and technique triangulation. Source triangulation was conducted by comparing data obtained from different

informants such as students, teachers, and school administrators. Technique triangulation was carried out by comparing the results of observations, interviews, and documentation to ensure the consistency and accuracy of the research data (Creswell, 2020: 201).

Data analysis was conducted in stages through the processes of data reduction, data display, and conclusion drawing. Data reduction involved selecting and categorizing information relevant to the focus of the research. Data display was presented in the form of systematic narrative descriptions. The conclusion drawing process involved interpreting patterns that emerged from the collected data throughout the research process (Miles, Huberman, & Saldaña, 2020: 67).

The research procedure began with a preparation stage, which included the development of research instruments, the determination of the research site, and the arrangement of research permits. The implementation stage involved field observations, interviews with informants, and the collection of documents related to school religious culture. The final stage consisted of data analysis, interpretation of research findings, and the preparation of the research report (Yin, 2021: 132).

The research procedures were systematically designed to obtain a comprehensive description of the role of school religious culture in the process of internalizing Islamic moral values among students. The methodological approach applied in this study was expected to provide a deeper understanding of the dynamics of religious culture that develop within the madrasah environment and their contribution to the formation of students' moral character..

Result

The results of this study are presented to illustrate the implementation and effectiveness of the school's religious culture in supporting the internalization of Islamic moral values among students at *Madrasah Tsanawiyah Satu Atap Al-Islam Jamsaren Surakarta*. The analysis of research findings is organized based on the CIPP evaluation model, which includes context, input, process, and product components. This framework enables a systematic examination of the educational environment, the supporting resources, the implementation of religious cultural programs, and the outcomes achieved in shaping students' Islamic moral character.

Data were obtained from observations, in-depth interviews, and documentation involving 30 student participants, teachers, and school administrators who are directly involved in the implementation of religious cultural activities. The findings reveal patterns of religious habituation, institutional support, and student participation that collectively contribute to the strengthening of Islamic moral values in everyday school life. Each component of the CIPP evaluation provides empirical insights into how religious cultural practices function as a medium for moral internalization within the madrasa educational setting.

The results of this study reveal empirical evidence regarding the role of school religious culture in facilitating the internalization of Islamic moral values among students at *Madrasah Tsanawiyah Satu Atap Al-Islam Jamsaren Surakarta*. Through systematic analysis based on the CIPP evaluation framework—covering context, input, process, and product—the findings illustrate how religious cultural practices are institutionally structured and implemented within the school environment. These results provide a comprehensive depiction of how religious programs, institutional support, and student participation interact to shape students' moral awareness, behavioral discipline, and the gradual development of Islamic ethical character in everyday educational life.

1. Context Evaluation

Context evaluation was conducted to identify the needs, objectives, and school environmental conditions that support the implementation of religious school culture as a medium for the internalization of Islamic moral values among students. The context analysis focused on the vision and mission of the madrasah, the support of school policies, and the socio-religious conditions of the educational environment that form the basis for implementing school religious culture programs. The results of observations and interviews indicate that the madrasah demonstrates a strong commitment to integrating religious values into daily educational activities.

The environment of *Madrasah Tsanawiyah Satu Atap Al-Islam Jamsaren Surakarta* demonstrates structural and cultural support for strengthening religious values. Programs such as the habituation of worship practices, routine religious activities, and the integration of *moral* values in classroom learning constitute part of the character education strategy implemented in the madrasah.

Table of Context Component Scores

No	Context Components	Score (%)	Category
1	Vision and mission based on religious values	88	Very Good
2	Support of school policies	85	Very Good
3	Religious school environment	83	Good
4	Teachers' commitment to religious culture	86	Very Good

The results of the context evaluation show that the vision and mission of the madrasah based on religious values obtained a score of 88%. This result indicates that the educational policy direction of the *madrasah* has integrated Islamic values as the foundation for students' character development. School policies supporting religious programs obtained a score of 85%, indicating strong institutional support for the implementation of religious activities within the madrasah environment (Hidayat, 2021: 46).

The religious school environment obtained a score of 83%, indicating that religious cultural practices have become part of everyday school life. Teachers' commitment to implementing religious culture obtained a score of 86%, demonstrating that teachers' roles as moral role models contribute significantly to the process of internalizing Islamic moral values among students (Rahman, 2022: 75).

2. Input Evaluation

Input evaluation was conducted to assess the availability of resources supporting the implementation of school religious culture. The analyzed components included human resources, religious facilities and infrastructure, religious activity programs, and school management support.

Table of Input Component Scores

No	Input Components	Score (%)	Category
1	Competence of Islamic education teachers	87	Very Good
2	Religious facilities and infrastructure	82	Good

3	Religious activity programs	84	Good
4	School management support	85	Very Good

The competence of Islamic education teachers obtained a score of 87%. This result indicates that teachers possess adequate capacity to integrate religious values into both classroom learning and school activities. Teachers' roles as facilitators and moral role models significantly influence the success of moral education in madrasahs (Sari, 2021: 69).

Religious facilities and infrastructure obtained a score of 82%, indicating that facilities such as the school mosque, prayer rooms, and religious learning media are adequately available. Religious activity programs obtained a score of 84%, indicating that activities such as Qur'anic recitation, congregational prayers, and Islamic studies are implemented as routine school programs (Fauzi & Karim, 2023: 31).

3. Process Evaluation

Process evaluation was conducted to assess the implementation of religious culture programs in daily educational activities. The process analysis included the implementation of religious activities, student participation, teachers' exemplary conduct, and the integration of moral values in the learning process.

Table of Process Component Scores

No	Process Components	Score (%)	Category
1	Implementation of religious activities	85	Very Good
2	Student participation	83	Good
3	Teachers' exemplary behavior	88	Very Good
4	Integration of moral values in learning	84	Good

The implementation of religious activities obtained a score of 85%. Activities such as congregational prayers, Qur'an recitation, and collective supplications are conducted regularly as part of school programs. Student participation obtained a score of 83%, indicating that most students actively participate in religious activities organized by the school (Prasetyo & Nurhayati, 2021: 100). Teachers' exemplary conduct obtained a score of 88%, demonstrating that teachers play a crucial role in providing examples of religious behavior for students. The integration of moral values in learning obtained a score of 84%, indicating that moral values are not only taught theoretically but are also practiced through daily educational interactions (Maulana, 2023: 78).

4. Product Evaluation

Product evaluation was conducted to assess the outcomes of implementing school religious culture in shaping Islamic moral values among students.

Table of Product Component Scores

No	Product Components	Score (%)	Category
1	Students' religious discipline	84	Good
2	Respect toward teachers	86	Very Good

3	Moral responsibility	83	Good
4	Religious social behavior	82	Good

Students' religious discipline obtained a score of 84%, indicating that the habituation of worship practices has a positive impact on students' religious behavior. Respect toward teachers obtained a score of 86%, reflecting the development of ethical values and politeness in educational interactions (Anwar & Setiawan, 2024: 41). Students' *moral* responsibility obtained a score of 83%, indicating students' awareness of their moral obligations in school life. Religious social behavior obtained a score of 82%, reflecting increased attitudes of mutual respect, cooperation, and social awareness among students (Hidayah & Kurniawan, 2022: 133).

5. Recapitulation of CIPP Evaluation Results

Component	Average Score (%)	Category
Context	85.5	Very Good
Input	84.5	Good
Process	85	Very Good
Product	83.7	Good.

The findings of this study demonstrate that the implementation of a structured religious culture within the school environment plays a significant role in facilitating the internalization of Islamic moral values among students. Religious activities that are integrated into daily school routines create consistent moral learning experiences, enabling students to encounter and practice ethical principles within authentic social interactions. The presence of institutional commitment and supportive educational practices strengthens the continuity of these values in students' behavioral development. The evaluation based on the CIPP framework also indicates that the success of religious cultural programs is closely related to the alignment between contextual needs, institutional resources, program implementation, and measurable outcomes. Schools that maintain a clear vision of religious character formation, supported by adequate human resources and organized program management, are more capable of fostering an educational climate that encourages moral discipline, spiritual awareness, and responsible behavior among students.

Empirical evidence from the participation of the thirty students involved in this study reflects a noticeable pattern of moral habituation that emerges through repeated engagement in religious practices such as congregational prayers, Qur'anic recitation, and other routine spiritual activities. These practices gradually shape students' attitudes, social sensitivity, and ethical awareness, indicating that religious culture functions not only as a symbolic institutional identity but also as an effective pedagogical instrument for character development.

The results highlight the importance of sustaining and strengthening school-based religious culture as a strategic approach to moral education in Islamic secondary institutions. Continuous evaluation, institutional consistency, and active participation from teachers and students remain essential elements in ensuring that the internalization of Islamic *moral* values is maintained as a living educational process that contributes to the formation of morally responsible and spiritually grounded learners.

Discussion.

School religious culture plays a significant role in shaping students' moral character through value-oriented educational practices. A religious school environment can create a conducive learning atmosphere for strengthening Islamic moral values. The implementation of religious culture in madrasahs does not merely function as ritual religious activities. Religious activities integrated into educational programs serve as a medium for developing students' spiritual and moral awareness.

Research findings indicate that institutional commitment becomes an important factor in the successful implementation of school religious culture. Supportive school policies and teachers' involvement contribute significantly to the sustainability of religious programs.

Teachers' roles as moral role models represent a crucial factor in the internalization of Islamic moral values. Teachers function not only as educators but also as figures who exemplify religious behavior for students.

Active student participation in religious school activities indicates that habituation strongly influences the formation of religious behavior. Practices conducted consistently contribute to the gradual development of religious character. The integration of moral values in classroom learning represents an important strategy in character education. Moral values taught contextually provide deeper understanding for students.

A religious social environment within the school also contributes to positive social interactions. Relationships between teachers and students based on religious values create a harmonious educational atmosphere. Research findings show that religious habituation programs influence the improvement of students' discipline. Worship activities conducted routinely train students to develop spiritual responsibility.

School religious culture also plays a role in shaping students' social attitudes. Values such as mutual respect, cooperation, and social concern become part of the character formed through educational processes. The integration of religious activities with formal learning indicates that moral education can be implemented through various complementary educational approaches.

The findings demonstrate that school religious culture can serve as an effective strategy for strengthening character education in madrasahs. The results also illustrate that consistent religious cultural practices can continuously shape students' religious character.

The discussion highlights that the institutionalization of religious culture within the school environment functions as a strategic pedagogical instrument for cultivating Islamic moral values among students. Regular religious practices, structured spiritual activities, and consistent moral guidance provided by teachers contribute to the formation of a value-oriented educational atmosphere. Such an environment encourages students to internalize ethical principles not only at the cognitive level but also through habitual practice in their daily interactions within the school community.

The analysis also indicates that the effectiveness of religious cultural programs depends on the coherence between institutional vision, program management, and the active participation of educational stakeholders. Teachers, school leaders, and students collectively shape the sustainability of religious practices in the madrasa context. When these elements operate in alignment, religious culture becomes an integral part of the educational system that reinforces students' spiritual awareness, moral discipline, and social responsibility.

Furthermore, the findings demonstrate that the internalization of Islamic moral values occurs through a gradual and continuous process of habituation. Students who consistently participate in religious activities—such as congregational prayer, Qur’anic recitation, and character-based learning—tend to develop stronger moral sensitivity and greater commitment to ethical conduct. This process reflects the dynamic interaction between educational practice and character formation within Islamic schooling traditions.

These insights underline the importance of strengthening school-based religious culture as a sustainable model of moral education in Islamic secondary institutions. Educational policies and school programs that prioritize religious character development have the potential to nurture students who possess not only academic competence but also strong ethical integrity. The integration of religious culture into the broader educational framework therefore represents a meaningful pathway for fostering morally responsible and spiritually grounded generations.

Conclusion

School religious culture plays an important role in the process of internalizing Islamic moral values among students at *Madrasah Tsanawiyah Satu Atap Al-Islam Jamsaren Surakarta*. A religious educational environment provides a conducive space for strengthening students’ moral and spiritual values.

The context evaluation indicates that the madrasah possesses strong policies and commitments in developing school religious culture. The input evaluation demonstrates that the availability of educational resources supports the effective implementation of religious programs.

The process evaluation shows that religious activities have been consistently implemented in daily school life. The product evaluation indicates that the implementation of religious culture positively influences students’ religious behavior.

Active student participation in religious activities represents an indicator of successful moral value internalization. Teachers’ exemplary conduct contributes significantly to the formation of students’ moral character. School religious culture can serve as an effective character education strategy in Islamic education. The integration of religious culture into educational activities strengthens the formation of Islamic moral cha.

The findings of this study affirm that the implementation of a structured and sustainable religious culture within the school environment plays a crucial role in facilitating the internalization of Islamic moral values among students. Religious cultural practices that are integrated into daily educational routines provide students with continuous opportunities to experience, understand, and practice moral teachings in real social contexts. Such conditions contribute to the formation of students’ moral awareness, spiritual discipline, and ethical behavior within the madrasa educational setting.

The evaluation based on the CIPP model also demonstrates that the success of religious cultural programs is influenced by the alignment between institutional context, available resources, implementation strategies, and the outcomes achieved in student character development. Schools that maintain strong institutional commitment, supported by competent educators and structured religious activities, are able to create an educational climate that effectively nurtures Islamic moral character among students.

Evidence obtained from the participation of the students indicates that repeated engagement in religious activities fosters the gradual development of moral habituation. Activities

such as congregational prayer, Qur'anic recitation, and routine spiritual guidance function as practical mechanisms through which students internalize values of discipline, respect, responsibility, and social sensitivity. These practices reinforce the role of religious culture as a living educational process within the madrasa environment.

The conclusions highlight the importance of strengthening the integration of religious culture within school policies and educational practices as a strategic approach to character education in Islamic institutions. Sustained program management, continuous evaluation, and active participation from all members of the school community remain essential to ensuring that the internalization of Islamic moral values continues to shape students into individuals who possess strong ethical integrity and spiritual responsib.

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