Strengthening Islamic Educational Identity through Islamic School Culture: Implementation of Daily Religious Practices in Madrasah Ibtidaiyah

Nifi Laili[1*], Nurhafid Ishari[2], Ihya' Ulumudin[3]
[1,2,3] Universitas Islam Syarifuddin Lumajang, Indonesia.
nifilaili193162@gmail.com, hafid.ishari@iaisyarifuddin.ac.id, ihyaulumudin84@gmail.com

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ABSTRACT

Strengthening Islamic educational identity at the Madrasah Ibtidaiyah level is an important necessity amid the challenges of globalization that can affect the religious character of students. One strategy that is considered effective is through the implementation of Islamic school culture, which is manifested in daily religious practices. This study aims to analyze the strengthening of Islamic educational identity through Islamic school culture with an emphasis on the implementation of daily religious practices in Madrasah Ibtidaiyah. This study uses a qualitative approach with a descriptive-analytical research type conducted at MI Ma'arif NU Islam Fitriah Lumajang. Data were obtained through non-participant observation, semi-structured interviews, and documentation studies, then analyzed using an interactive analysis model that includes data reduction, data presentation, and conclusion drawing. The results show that Islamic school culture functions as a value system integrated into religious routines, moral habits, teacher role models, and institutional policies. The implementation of Islamic educational values takes place through three main strategies, namely daily worship habits, educator role models, and the integration of Islamic values into learning. Daily religious practices not only shape worship awareness, but also foster religious attitudes, discipline, responsibility, and politeness among students. Thus, Islamic school culture acts as a mechanism for the systematic and continuous internalization of values in strengthening the identity of Islamic education at the Madrasah Ibtidaiyah level.

1. INTRODUCTION

Islamic education plays a strategic role in shaping the character of students to be faithful, pious, and noble from an early age (Andini et al., 2024). At the Madrasah Ibtidaiyah (MI) level, the educational process is not only oriented towards mastery of cognitive aspects, but also directed towards the formation of a strong Islamic identity that is integrated into the daily lives of students (Utami et al., 2025). Islamic educational identity is an important foundation in building Muslim personalities who not only understand religious teachings conceptually but are also able to internalize these values in their attitudes, behaviors, and habits (Zahro, 2025). Therefore, strengthening Islamic educational identity needs to be done systematically and continuously through various contextual and applicative approaches (Rohmaniah & Kurniawan, 2025). One approach that is considered effective in strengthening Islamic educational identity is through Islamic school culture (Juariah, 2024). School culture is not only understood as traditions or customs that develop in the educational environment, but also as a value system that shapes the patterns of interaction, norms, and daily practices of school members (Syifa, 2024). In the context of madrasahs, Islamic school culture serves as a medium for the internalization of religious values that is carried out repeatedly and continuously

(Saputra & Imamah, 2026). Through school culture, Islamic values are not only taught normatively in classroom learning, but also brought to life through role models, habits, symbols, and a religious climate reflected in daily activities (Fathurrahman et al., 2025). Religious practices such as praying together, praying in congregation, reading the Qur'an, practicing noble character, and social interactions based on Islamic values are an important part of shaping the character and identity of students (Abidin et al., 2025).

However, the reality on the ground shows that strengthening Islamic educational identity through school culture has not been fully optimized. The internalization of Islamic values in many educational institutions is still partial and symbolic, limited to ceremonial activities or certain routines without deep meaning (Putra et al., 2025). Daily religious practices are often not systematically integrated into madrasah management, so they are unable to form a strong and sustainable Islamic identity among students (Ramdani et al., 2025). In addition, the challenges of globalization, technological developments, and social changes have influenced students' mindsets and behavior, requiring madrasahs to present an Islamic school culture that is adaptive, contextual, and relevant to the times without abandoning the basic values of Islamic teachings (Fauzian & Istianah, 2025). Amidst globalization and the development of digital technology, students face various influences that are not always in line with Islamic teachings. Changes in lifestyle, social interaction patterns, and exposure to popular culture have the potential to weaken Islamic identity if not balanced with systematic reinforcement of values. At the Madrasah Ibtidaiyah level, children's developmental phase is still very plastic and vulnerable to environmental influences, making the strengthening of Islamic educational identity an urgent need that must be carried out in a structured manner through a consistent school culture system.

A number of previous studies have examined the internalization of Islamic educational values in Madrasah Ibtidaiyah. Research (Sari et al., 2021) shows that the habituation method plays an important role in instilling Islamic Religious Education values through routine activities such as praying together, praying in congregation, and habituating good morals. Meanwhile, (Salsabila et al., 2025) emphasized the importance of integrating Islamic values into learning and the school environment to shape students' religious character. Research (Kurniawati, 2025) also found that the implementation of Islamic character education based on school culture can improve students' religious attitudes, discipline, and responsibility. In addition, several recent studies also show that Islamic school culture plays an important role in shaping the religious character of students through religious activities, teacher role models, and a religious school environment (Basri et al., 2023). Recent research confirms that daily religious practices such as congregational prayers, reading the Qur'an, and instilling Islamic morals can strengthen students' religious attitudes, discipline, and responsibility in madrasahs (Abidin et al., 2025). However, most of these studies still focus on the implementation of religious activities or character education in general, and have not specifically analyzed how Islamic school culture functions as an integrated value system in building the students' Islamic educational identity in a sustainable manner. Therefore, this study seeks to examine in greater depth the role of Islamic school culture through daily religious practices in strengthening Islamic educational identity in Madrasah Ibtidaiyah.

Based on these research gaps, the novelty of this study lies in its analysis of the strengthening of Islamic educational identity through Islamic school culture, emphasizing daily religious practices as a strategy for the internalization of sustainable values. This study not only captures the forms of religious activities but also examines how these practices become a cultural system that shapes the character, attitudes, and Islamic identity of students. In addition, this study also analyzes the role of madrasah policies, teacher role models, social interactions, and the religious climate in supporting the formation of Islamic school culture. Based on this background, the research questions in this study are: (1) how does Islamic school culture support daily religious practices in Madrasah

Ibtidaiyah; (2) how are Islamic educational values implemented through daily religious practices; and (3) how does Islamic school culture play a role in strengthening the Islamic educational identity of students. The objectives of this study are to describe and analyze the implementation of Islamic school culture through daily religious practices and its contribution to strengthening Islamic educational identity in Madrasah Ibtidaiyah. This study is expected to provide theoretical and practical benefits. Theoretically, this study contributes to the development of Islamic education studies, particularly related to Islamic school culture and the formation of Islamic educational identity in primary education. Practically, the results of this study are expected to serve as a reference for madrasah administrators, teachers, and policy makers in designing effective Islamic school culture strategies to strengthen the Islamic identity of students in a sustainable manner.

2. METHODS

This study uses a qualitative approach with a descriptive-analytical research type that aims to deeply understand the process of strengthening Islamic educational identity through Islamic school culture and the implementation of daily religious practices at Madrasah Ibtidaiyah (Ikhsan, 2026). The qualitative approach was chosen because this study focuses on exploring the meanings, values, experiences, and social interactions that occur in the daily lives of madrasah residents (Mujahada & Ahadi, 2024). This study seeks to explore the phenomenon of school culture as a living, dynamic, and contextual value system, so as to explain how daily religious practices play a role in shaping the character and Islamic identity of students (Safiqo & Ghofur, 2025). The research was conducted at MI Ma'arif NU Islam Fitriah Lumajang, considering that this madrasah has a school culture based on Islamic values that are continuously applied in daily activities. The research subjects were determined purposively based on their involvement and understanding of the implementation of Islamic school culture (Kholis, 2017). The research informants included the head of the madrasah, teachers, educational staff, and students who actively participated in daily religious activities. In addition, parents and foundation administrators were also involved as supporting informants to obtain a more comprehensive perspective. The research data consisted of primary and secondary data (Sulung & Muspawi, 2024). Primary data was obtained through observation of daily religious practices, in-depth and semi-structured interviews with key informants, and documentation of school cultural activities. Meanwhile, secondary data was obtained from official madrasah documents, school policies, activity archives, and literature relevant to Islamic school culture and Islamic educational identity.
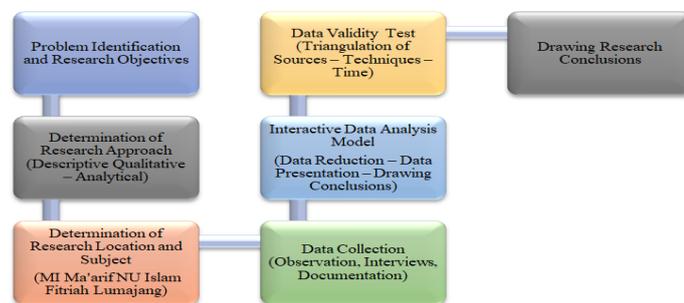
Figure 1
Data Collection Process Framework
Source: Author's research findings (2026)

Data collection techniques were carried out through non-participant observation to directly observe religious activities, social interactions, and the cultural climate of the school; semi-structured interviews to explore experiences, perceptions, and strategies for implementing Islamic school culture; and documentation studies to strengthen data validity (Romdona et al., 2025). Data analysis

used an interactive model that included data reduction, data presentation, and continuous conclusion drawing during the research process (Jogiyanto Hartono, 2018). Data validity was maintained through triangulation of sources, techniques, and time, as well as member checks with informants to ensure the credibility and consistency of the findings (Octaviani & Sutriani, 2019). With this approach, this study is expected to produce an in-depth and comprehensive description of the role of Islamic school culture in strengthening Islamic educational identity through daily religious practices at Madrasah Ibtidaiyah.

3. RESULTS AND DISCUSSION

3.1 Islamic School Culture in Supporting Daily Religious Practices

The results of the study show that the Islamic school culture at MI Ma'arif NU Islam Fitriah Lumajang is not positioned as an additional program, but as a structured value system that is brought to life through religious routines, moral habits, religious symbols, and integrated institutional policies. This Islamic school culture forms an educational ecosystem that consistently instills an Islamic educational identity in the daily lives of students.

Table 1
Implementation of Islamic School Culture in Daily Religious Practices
Source: Author's research findings (2026)

NO	Form of Islamic School Culture	Implementation in the Madrasah	Values Developed
1	Prayer before learning	Conducted at the beginning of every learning activity	Religiosity and awareness of worship
2	Qur'an recitation (Tadarus)	Conducted regularly before lessons begin	Love for the Qur'an
3	Congregational prayer	Performing Duha and Dhuhr prayers in congregation	Discipline and togetherness
4	5S Culture (Smile, Greeting, Salutation, Politeness, Courtesy)	Practiced in interactions among all members of the madrasah	Development of noble character
5	Religious symbols in the madrasah environment	Calligraphy, Islamic slogans, and Islamic rules/discipline	Strengthening Islamic identity

Conceptually, these findings are in line with the school culture theory proposed by Deal and Peterson, which states that school culture is a system of values, norms, traditions, and habits that shape the collective mindset and behavior of school members (Furkan, 2013). Culture works effectively when values are not limited to formal documents, but are internalized through habit and example (Murti, 2017). In the context of this madrasah, Islamic values are not only stated in the vision and mission, but are actualized in daily practices such as communal prayers, recitation of Asmaul Husna, tadarus Qur'an, and congregational prayers that are carried out on a scheduled and consistent basis.

Figure 2. Congregational Prayer as a Daily Religious Practice

The implementation of this daily religious practice shows that Islamic educational identity is built through a mechanism of repeated habituation. The habit of worship not only functions as a ritual activity but also as a means of internalizing the values of monotheism, discipline, responsibility, and togetherness (Thoha & Fajri, 2025). This finding reinforces Zakiah Daradjat's view that the habit of religious practices from an early age has a significant influence on the formation of a lasting religious consciousness (Bramantio, 2023). Value-based habituation strategies in Islam have also been proven effective in character education management in Madrasah Ibtidaiyah (Biantoro & Istiqlal, 2025). In Islamic education theory, daily religious practices in madrasahs reflect the concept of tadarruj as explained by Ibn Khaldun, namely the gradual instilling of values through practice and repetition in a conducive environment (Tri Astuti et al., 2023). The consistent practice of congregational prayer and recitation of the Qur'an is a concrete form of this gradual education process. Students not only receive religious knowledge cognitively, but also experience and practice it in the daily rhythm of school life. In addition to ritual aspects, Islamic school culture is also evident in the cultivation of moral character, such as the 5S culture (smile, greet, say hello, be polite, be courteous), time discipline, and academic responsibility. This cultivation shows that the identity of Islamic education does not stop at the dimension of mahdhah worship, but extends to the social and ethical dimensions. This finding is in line with Al-Ghazali's thinking, which emphasizes that Islamic education is oriented towards the formation of morals as the core of the educational process (Isbah & Sihono, 2025). Education is not merely the transfer of knowledge, but the cultivation of the soul and character through exemplary behavior and habits (Hendriana & Jacobus, 2017).

Figure 3
Implementation of the 5S Culture in Madrasah Community Interactions
Source: Research documentation (2026)

The concept of ta'dib as formulated by Syed Muhammad Naquib al-Attas emphasizes that the goal of Islamic education is to produce civilized human beings, namely individuals who put everything in its proper place in accordance with Islamic teachings (Jamil & Fadhilah, 2025). In the context of madrasahs, a culture of punctuality, respect for teachers, and responsibility for academic tasks are concrete manifestations of the ta'dib process (Hutasuhut, 2024). Thus, daily religious practices serve as a bridge between worship and character building (Putranto, 2025). The madrasah environment, decorated with calligraphy, religious slogans, and Islamic value-based rules, serves as a reinforcer of culture at the symbolic level (Kamaluddin & Ru'iya, 2025). These symbols do not stand alone but are supported by consistent routines and policies so that they are not trapped in aesthetics alone (Fitra et al., 2025). This shows that Islamic school culture operates on three levels simultaneously, namely values, practices, and symbols (Siswanto, 2018). This model strengthens the identity of Islamic education structurally and culturally (Janah et al., 2025).

The policy of the madrasah principal to integrate Islamic values into the curriculum and extracurricular activities shows that Islamic school culture also functions as an institutional strategy in strengthening Islamic educational identity. This finding is in line with Muhaimin's view that Islamic educational identity will be strong if Islamic values are internalized through a consistent and

comprehensive school culture (Mujahid & Madum, 2025). Empirically, the strengthening of Islamic education integrated into school policy has been proven to strengthen the Islamic character and mindset of students (Kosim, 2020). Therefore, the Islamic school culture at MI Ma'arif NU Islam Fitriah Lumajang functions as a mechanism for comprehensive value internalization. Daily religious practices not only build ubudiyah or worship awareness but also shape discipline, order, responsibility, and uniformity of shared values within the school community (Huda et al., 2024). School culture works as a unified entity that strengthens the identity of Islamic education in a sustainable manner (Abrori et al., 2024). Theologically, these findings can also be understood as a form of preventive implementation of QS. At-Tahrim verse 6, which reads :

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا قُوٓا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَّقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ اللهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: *"O you who believe! Protect yourselves and your families from the fire of Hell, whose fuel is men and stones, and whose guards are fierce, harsh angels who disobey not Allah in what He commands them, and always do what they are commanded."* (QS. At-Tahrim: 6)

From this verse, it can be explained that building an educational environment that protects students through routines of goodness can create positive social control. Thus, Islamic school culture not only functions pedagogically, but also as a preventive measure in maintaining and strengthening the Islamic identity of students from the elementary education level (Syahrir et al., 2024).

3.2 The Process of Implementing Islamic Educational Values Through Daily Religious Practices

The findings show that the implementation of Islamic educational values at MI Ma'arif NU Islam Fitriah Lumajang takes place through three main integrated strategies, namely habituation, exemplary behavior, and the integration of values into learning. These three strategies do not stand alone but form a unified process of layered value internalization, starting from the formation of religious habits, strengthening the legitimacy of values through educational figures, to the holistic interpretation of values in the context of science.

Table 2
Strategies for Implementing Islamic Educational Values
Source: Author's research findings (2026)

No	Role of Islamic School Culture	Form of Implementation	Impact on Students' Identity
1	Habituation	Collective prayer, Qur'an recitation (tadarus), and congregational prayer	Develops habits of worship and discipline
2	Teacher Role Modeling	Teachers perform worship together with students and demonstrate good character	Students imitate the religious behavior of their teachers
3	Integration of Values in Learning	Connecting lesson materials with Islamic values	Students understand the relationship between knowledge and Islamic values
4	Islamic Social Interaction	Culture of politeness and respect toward teachers	Formation of respectful attitudes and social ethics

The habit of performing daily worship collectively, such as praying together, reciting Asmaul Husna, reading the Qur'an, performing Dhuha prayer, and performing Zuhur prayer in congregation, shows that madrasahs build values through structured and consistent repetition. This habit is not merely a routine administrative activity, but a systematic strategy to shape religious consciousness in students from an early age. In the perspective of Islamic education, habits play a central role in shaping children's religious awareness and attitudes. Regular religious practices have been proven to strengthen the internalization of values and build a more permanent religious

character (Adibah et al., 2025). Theoretically, these findings are in line with Ibn Khaldun's concept of tadarruj, which emphasizes the importance of a gradual process through practice and repetition in a conducive environment (Tri Astuti et al., 2023). At the Madrasah Ibtidaiyah level, this gradual pattern is highly relevant because students are in the habit-forming stage of development (Afandi & Astuti, 2023). Through consistent repetition, students not only understand the procedures of worship cognitively, but also build skills and discipline that are embedded in their daily behavior (Salsabila, 2026). Thus, habituation functions as a ladder of religious development that moves from external compliance to internal awareness (Fatmawati et al., 2025).

Within the framework of character education, daily worship habits work in three areas simultaneously. In the cognitive realm, students understand the readings and procedures of worship. In the affective realm, a sense of comfort and emotional attachment to worship practices is formed. In the psychomotor domain, worship skills and discipline develop into real habits (Erfani & Ulum, 2025). This comprehensive internalization model shows that Islamic school culture not only shapes religious knowledge but also builds religious habits in the lives of students (Khotimah & Ulfi, 2025). In addition to habituation, teacher role modeling is a key factor in the process of implementing values (Shodiq & Kuswanto, 2024). Teachers who perform worship on time, dress according to sharia, and demonstrate praiseworthy morals in social interactions present Islamic values in a concrete and living form (Subardi & Irfan, 2025). In Al-Ghazali's thinking, character building cannot be separated from role modeling, because education aims to build morals through habit formation and real examples (Djamaluddin et al., 2025). Role modeling is not merely a complement to educational methods, but the core of Islamic pedagogy itself (Yuwono et al., 2025).

Figure 4
Teacher Role Models in Worship Practices with Students
Source: Research documentation (2026)

Role modeling also serves as a legitimization of values. Students tend to imitate authoritative figures who are consistent in their words and actions (Wardhani & Wahono, 2017). When teachers consistently demonstrate Islamic worship practices and manners, religious values gain strong social validity (Maulida, 2025). In the context of school culture, exemplary behavior becomes a driving force for culture because it makes religious norms a collectively accepted standard (Furkan, 2013). This strengthens the role of madrasahs, because religious practices are no longer carried out only because of supervision, but grow naturally as part of a shared consciousness. The third strategy identified is the integration of Islamic values into the learning process across subjects. Islamic values are not only taught in Islamic Religious Education, but are also presented in general learning through a contextual approach that links the material to moral messages and Islamic teachings. This strategy shows that madrasahs do not separate general knowledge from religious values, but rather view knowledge as a means of fostering manners. This approach is in line with the concept of balance between reason, soul, and morals in Islamic education as formulated by Al-Ghazali, as well as the concept of ta'dib according to Syed Muhammad Naquib al-Attas, which emphasizes the cultivation

of manners as the main goal of education. Islamic education does not stop at the mastery of knowledge, but at the ability to interpret knowledge ethically and theologically. The integration of values in learning prevents a dichotomy between ritual worship and academic behavior, so that students understand that honesty, discipline, responsibility, and hard work are part of the implementation of Islamic teachings in intellectual life (Restu et al., 2026).

Thus, the implementation of Islamic educational values through daily religious practices in madrasahs cannot be understood as mere knowledge transfer, but rather as a gradual and systemic process of religious character building. The concepts of ta'dib, the formation of good habits, and tadarruj are intertwined in the practical reality of school culture. Daily religious practices function as an effective hidden curriculum, because values are not only taught verbally, but are experienced in the rhythm of everyday school life. This implementation model shows that Islamic school culture can serve as a foundation for strengthening Islamic educational identity as a whole, shaping worship awareness, reinforcing the legitimacy of values through exemplary behavior, and integrating Islamic values into all academic activities. With this approach, Islamic educational identity does not stop at symbols or formal documents, but is present as a living character within students.

3.3 The Role of Islamic School Culture in Strengthening Islamic Educational Identity

The Islamic school culture at MI Ma'arif NU Islam Fitriah Lumajang acts as an institutional mechanism that transforms Islamic values into the personal identity of students. This role does not stop at the implementation of religious practices but works at the level of value structure, collective consciousness, and the formation of students' self-orientation.

Table 3
The Role of Islamic School Culture in Strengthening the Identity of Islamic Education
Source: Author's research findings (2026)

No	Role of Islamic School Culture	Form of Implementation	Impact on Students' Identity
1	Formation of a Religious Habitus	Daily worship routines	A consistently practiced Islamic school culture
2	Legitimization of Values	Teacher role modeling and school norms	Islamic values become the standard of behavior
3	Integration of Ritual and Social Values	Worship, discipline, and academic responsibility	Islamic identity is reflected in behavior
4	Positive Social Control	A religious school environment	Students become accustomed to Islamic norms
5	Strengthening Institutional Identity	Consistent Islamic school culture	The formation of an Islamic educational identity

Conceptually, Abuddin Nata in Samrin emphasizes that Islamic educational identity is reflected in the formation of individuals who are faithful, knowledgeable, and moral (Samrin, 2015). This identity does not lie in institutional symbols, but is evident in the character and behavior of graduates. Muhaimin adds that the identity of Islamic education is strengthened when Islamic values are alive in school culture and consistently internalized (Oktavia, 2019). Based on this framework, Islamic school culture acts as a space of praxis where Islamic values are transformed from normative concepts into behavioral realities. First, school culture acts as a structure that shapes religious habitus. An environment that consistently displays Islamic practices, manners, and norms creates repetitive patterns of behavior. This repetition builds relatively stable tendencies to act. From a tadarruj perspective, Ibn Khaldun explains that character formation occurs through gradual training in a

conducive environment (Tri Astuti et al., 2023). School culture provides this environment systematically. As a result, worship discipline and politeness do not emerge as a momentary response but as an inherent tendency. Second, school culture acts as a system of value legitimation. When teachers and the entire school community consistently practice Islamic values, these values gain social validity. Students no longer view values as external rules, but as shared standards that are considered correct and appropriate. In Deal and Peterson's theory of school culture, collectively practiced norms will form stable collective behavior. At this stage, identity begins to form as students internalize values as part of the way they view and act in their social environment (Bhoki et al., 2025).

Third, school culture acts as a mechanism for integration between the ritual and social dimensions. Islamic educational identity is not only measured by adherence to worship, but also by the quality of manners and social responsibility. Al-Attas emphasizes that the goal of Islamic education is ta'dib, or the birth of civilized human beings. Identity is evident in attitudes of respect, discipline, honesty, and caring, not only in the mastery of religious knowledge. The findings show that school culture forms a connection between worship and social behavior. Discipline in prayer implies discipline in study time. The habit of good manners implies polite social relationships. This integration strengthens identity because values are present in all aspects of school life (Manti & Muhyi, 2026). Fourth, school culture acts as a positive social control that accelerates the internalization of values. A religious environment creates shared expectations about appropriate behavior. Students learn that respecting teachers, maintaining good manners, and performing religious duties are common standards of the community. This social control works without repressive pressure, because values have been accepted as collective norms. Recent research shows that Islamic value-based habituation is effective in shaping religious character at the elementary level when supported by a consistent environment (Rahayu, 2016). In the context of MI age, the influence of the environment plays a significant role in shaping children's early identity (Restu et al., 2026).

Fifth, school culture acts as a bridge between the symbols and substance of Islamic education. Many institutions display religious symbols, but not all succeed in translating them into behavior. At this madrasah, symbols are supported by consistent routines and norms. The harmony between symbols and practices strengthens the institution's credibility as an Islamic educational institution. Islamic educational identity does not stop at being an administrative label, but becomes a visible characteristic in the students' character. Thus, the role of Islamic school culture lies in its ability to gradually and continuously shape identity construction. School culture transforms values into habits, habits into character, and character into self-identity. This identity is reflected in stable behavior patterns: discipline in worship, manners in interactions, academic responsibility, and social awareness. At this point, school culture not only supports Islamic education, but also becomes the main foundation for strengthening the identity of Islamic education itself.

4. CONCLUSION

This study shows that Islamic school culture in Madrasah Ibtidaiyah plays a strong role in shaping students' Islamic educational identity in a tangible and focused manner. This identity is built through daily worship habits, teacher role models, and the integration of Islamic values into learning and school rules. Because it is carried out consistently in routine activities, students not only understand Islamic values but also practice them in their daily lives. The impact is evident in the formation of religious attitudes, discipline, responsibility, and politeness. In practice, madrasah administrators need to make school culture a core program, not just an addition. Madrasah principals need to establish policies that support structured daily religious activities. Teachers must maintain

exemplary worship and behavior so that the values taught are in line with their actions. Madrasahs also need to involve parents so that the instilling of values can continue at home.

For further research, the Islamic school culture model needs to be tested in different madrasas so that the results are more comprehensive and comparable. Researchers can use quantitative or mixed approaches to measure the influence of school culture on student character and achievement in a more measurable way. In addition, it is important to examine the role of technology and the digital environment in shaping students' Islamic identity, so that madrasas can develop strategies that are relevant to the times without abandoning the basic values of Islamic education.

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