

Strengthening Madrasah Organizational Culture: Integration of Religious Values in Character Education in Madrasah

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Abstract: This study aims to investigate (1) curriculum integration, (2) values that are the basis of the learning process, (3) activities/programs developed, and (4) the involvement of parents and the community in character education in madrasahs. This study uses a qualitative research method with a case study approach, with data collected from school principals, teachers, students, madrasah staff, and official madrasah documents. Data collection techniques include in-depth interviews, participatory observations, and document analysis. The data that has been collected is analyzed using thematic analysis techniques. The results of the study show that (1) the integration of the curriculum in Madrasah Ibtida'iyah Banyuwangi has succeeded in combining religious values in each subject, (2) the values that are the basis of the learning process, such as honesty and responsibility, are applied in various subjects, (3) activities/programs such as Tahfidz Qur'an and other extracurricular activities support the development of students' character, and (4) the involvement of parents and the community significantly supports strengthening student character education. So, to ensure the validity of the findings, data triangulation techniques are used to compare information from different sources and data collection methods. These results emphasize the importance of a holistic approach to character education based on religious values involving various education components.

Kata Kunci: Character Education, Religious Values, Organizational Culture

Introduction

Character education in Indonesia continues to be an essential focus in developing the quality of human resources.¹ As educational institutions integrating general education with religious values, madrasah has a strategic

¹ Unang Sudarma, 'Pendidikan Karakter Dalam Mewujudkan Sumber Daya Manusia Berdaya Saing Menuju Indonesia Emas 2045', *Sharia: Jurnal Kajian Islam*, 1.1 (2022), pp. 37-55, doi:10.59757/sharia.v1i1.4.

role in forming students' character.² Strengthening madrasah organizational culture through the integration of religious values in character education³ is not only relevant to the current social context⁴ However, it is also an interesting topic for academic research.⁵ Social phenomena show an urgent need to strengthen the character of the younger generation amidst the challenges of globalization and modernization, which often conflict with local and religious values.^{6,7}

Thus, this research is necessary to discuss because it can contribute to developing a more comprehensive character education model in madrasahs. Theories about character education, such as Kohlberg's theory regarding the stages of moral development and Lickona's theory regarding value-based character education,⁸ Provide a solid theoretical foundation for this research.⁹ The integration of religious values in character education at madrasah can be seen as an effort to combine moral and spiritual aspects in education, thereby producing students who are not only intellectually intelligent but also have high moral integrity.^{10,11}

² Nurul Fajri and Darul Ilmi, 'Evolusi Lembaga Pendidikan Islam Dalam Sejarah Indonesia', *Jurnal Of Education*, 4.1 (2024), pp. 121-31.

³ Ulfah Umurohmi and Iis Maisaroh, 'Character Education Based on the Local Wisdom of Piil Pesenggiri Lampung', *Jpgmi*, 2024, pp. 8-17.

⁴ Anatolii Furman and others, 'Psychological Tools Affecting Increasing Motivation to Learn Two Foreign Languages', *Journal of Curriculum and Teaching*, 11.1 (2022), pp. 255-63, doi:10.5430/jct.v11n1p255.

⁵ Murali, Salminawati, and Azizah Hanum, 'Implementasi Kegiatan Ekstrakurikuler Keagamaan Berbasis Mutu Akademik Di SMP', *Jurnal Educatio: Jurnal Pendidikan Indonesia*, 10.1 (2024), pp. 134-43.

⁶ Naemuddin Rusdi, Suhermanto Suhermanto, and Wafa Ali, 'Internalisasi Nilai-Nilai Pendidikan Agama Di Sekolah: Perspektif Manajemen Pendidikan Islam', *Journal of Educational Management Research*, 1.2 (2022), pp. 82-94.

⁷ Ansori Ansori and others, 'Method of Communications Islamic Educational Institutions in Building Branding Image Symbolic Interaction Studies', *Managere: Indonesian Journal of Educational Management*, 5.3 (2023), pp. 280-93.

⁸ Munyati Bansae and Rosnila Hura, 'Pendidikan Karakter Dewasa Awal Membentuk Generasi Yang Bertanggung Jawab', *Geneva - Jurnal Teologi Dan Pendidikan Agama Kristen*, 5.2 (2023), pp. 84-96.

⁹ Syamsul Bahri Tenrere, Farizal Farizal, and Ahmad Rifa'i, 'Pengaruh Pendidikan Moral Dan Kompetensi Sosial Guru Terhadap Pembentukan Karakter Siswa Smp Manba'Ul Ulum Jakarta', *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam*, 2.3 (2020), pp. 39-61, doi:10.36671/andragogi.v2i3.115.

¹⁰ Lia Dwi Utami and Iis Siti Khoiriyah, 'Strategi Kepala Madrasah Dalam Menanamkan Nilai Humanis Religius Kepada Siswa Madrasah Aliyah', *Pendidikan Islam*, 09.01 (2024), pp. 88-104.

¹¹ Muhammad Hengky Wijaya and Abu Khoir, 'Fostering Public Trust: The Transformative Leadership of School Principals', *Indonesian Journal of Education and Social Studies (IJESS)*, 1.1 (2022), pp. 51-62.

Madrasah as an Islamic educational institution has special characteristics of Islamic values, but there is still a gap in integrating religious values effectively into the organizational culture of madrasahs. This research focuses on the main problem, namely how religious values can be combined with the organizational culture of the madrasah to strengthen character education. Some madrasahs may have tried implementing character education programs, but not all have perfectly integrated religious values into all aspects of madrasah life. Therefore, this study aims to identify the best strategies and strategies to integrate these religious values.

This research explores character education in Madrasah, showing that integrating religious values into the daily activities of Madrasah contributes significantly to the formation of students' character.¹² This research highlights the importance of organizational culture in the moral development of students in madrasahs. However, the focus is more on general aspects of organizational culture without exploring religious values as a critical element.¹³ This research discusses integrating religious values in the character education curriculum in madrasahs, showing that incorporating religious values in the curriculum positively impacts student character. However, this research does not examine organizational culture.¹⁴ The implementation of character education in this school has a positive impact on students even though providing character education without a written plan regarding the character to be instilled.¹⁵ Partially and simultaneously, organizational culture and servant leadership have a positive and significant influence. The variable that is more dominant in teacher performance in this research is servant leadership.¹⁶ Good character will emerge if religious values become more muscular and are widely instilled in the child's environment, including the school and family environments. Teachers and parents must pay attention to

¹² Eka Putri Vania, Moh. Ahsan Shohifur Rizal, and Kholik, 'Bahasa Sebagai Alat Pemberdayaan Siswa Agar Mandiri Dalam Lingkungan Pesantren', *Kajian Islam Interdisipliner*, 2.01 (2022), pp. 50–60.

¹³ Lamirin, Joko Santoso, and Panir Selwen, 'Penerapan Strategi Kepemimpinan Transformasional Dalam Meningkatkan Kinerja Organisasi Pendidikan', *Jurnal Ilmiah Kanderang Tingang*, 14.2 (2023), pp. 400–409, doi:10.37304/jikt.v14i2.259.

¹⁴ Bambang Gunawan, 'Implementasi Manajemen Pendidikan Karakter Dalam Mengembangkan Minat, Sikap Dan Perilaku Positif Siswa Di MA Nurul Iman Kasui Kabupaten Way Kanan', *Innovative: Journal Of Social Science Research*, 3.3 (2023), pp. 6328–41.

¹⁵ Muhammad Adhitya Hidayat Putra, Mutiani Mutiani, and Jumriani Jumriani, 'Pendidikan Karakter Anak Jalanan Di Sekolah Kelas Khusus Pasar Lima Banjarmasin', *Jurnal Mahasiswa BK An-Nur : Berbeda, Bermakna, Mulia*, 7.2 (2021), p. 32, doi:10.31602/jmbkan.v7i2.5312.

¹⁶ Ari Kartiko and others, 'Peningkatan Kinerja Guru Melalui Budaya Organisasi Dan Kepemimpinan Servant Kepala Madrasah', *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 13.1 (2023), pp. 1–14, doi:10.54437/urwatulwutsqo.v13i1.1323.

the child's behavior at all times so that it can become a reference for each child's development because the family environment and school environment are good. It will support the formation of children's character.¹⁷

Previous research has discussed character education and the integration of religious values. However, there still needs to be more understanding of how madrasa organizational culture can be strengthened by integrating religious values. This research will fill this gap by exploring strategies to integrate religious values in madrasah organizational culture effectively.

The novelty of this research lies in its holistic approach to integrating religious values not only in the curriculum but also in all aspects of madrasah organizational culture. This research will develop strategies for integrating religious values that can be applied practically in madrasahs in Indonesia so that it can become a reference for developing more comprehensive and sustainable character education.

The purpose of this study is to investigate how religious values can be effectively integrated into the organizational culture of madrasahs to strengthen character education. It focuses on embedding religious values across all aspects of madrasa life, thereby contributing to character education development in Indonesia. The study analyzes best practices, conducts stakeholder interviews, and employs case studies to understand the integration dynamics. MIN 2 Banyuwangi was chosen as the research location due to challenges such as declining respect for teachers and discipline issues, highlighting the need for this integration. The research provides practical recommendations for addressing these challenges and fostering a respectful and disciplined student body.

Method

This research uses a qualitative approach with a case study type of research. A qualitative approach was chosen because it allows researchers to understand the processes and phenomena that occur in madrasahs related to integrating religious values into organizational culture. Case studies explore best practices and effective strategies for strengthening madrasah organizational culture through integrating religious values.¹⁸ This study aims to investigate: (1) curriculum integration, (2) values that are the basis of the learning process, (3) activities/programs developed, and (4) the involvement of parents and the community in character education in MIN 2 Banyuwangi.

¹⁷ Enok Anggi Pridayanti, Ani Nurani Andrasari, and Yeni Dwi Kurino, 'Urgensi Penguatan Nilai-Nilai Religius Terhadap Karakter Anak SD', *Journal of Innovation in Primary Education*, 1.1 (2022), pp. 40–47.

¹⁸ Yenita Suatrina and others, 'Implementasi Perubahan Dan Pengembangan Organisasi SMK Pertanian Kabupaten Pasaman Barat', *Indo-MathEdu Intellectuals*, 5.2 (2024), pp. 1883–94.

Data collection techniques used in this research include in-depth interviews, participant observation, and document analysis. In-depth interviews were conducted with school principals, teachers, students, and madrasa staff to comprehensively understand their experiences and views regarding integrating religious values into the organizational culture. The participatory observation was done to directly see the activities and interactions occurring in the madrasah and how religious values are applied in everyday life.¹⁹ Document analysis carried out on official madrasa documents such as curriculum, guidebooks, and internal policies related to character education and religious values. The research was conducted over a period of 6 months, from January to June 2023, to ensure that the data collected was representative and accurate enough.

The data that has been collected is analyzed using thematic analysis techniques. The analysis begins with transcribing data from interviews and observations, followed by a coding process to identify the main themes that emerge from the data. After the main themes were identified, the researcher grouped and categorized the themes to understand patterns and relationships between themes. This analysis also involves data triangulation to ensure the validity and reliability of research findings by comparing data from various sources and data collection methods.²⁰ The analysis results are presented in narrative form, which describes in detail how religious values are integrated into the madrasah organizational culture and their impact on student character education.

Result and discussion

The results of this research show that the involvement of parents and the community in the madrasah significantly increases student character development and students' religious values. Thus, the results of the researchers. This enriches existing literature by adding empirical evidence about how parental and community involvement in the context of religion-based education provides broader and deeper benefits, not only in academic aspects but also in the formation of strong and religious character.

1. Integrated Curriculum

This research shows that Madrasah Ibtida'iyah Banyuwangi has successfully integrated religious values into its curriculum. This can be seen from the fact that the existing curriculum not only focuses on academic aspects but also on developing student character through religious values. This statement is expressed by the school

¹⁹ Tedi Indra Yuda, Safira Aulia Putri, and Chanifudin, 'Implementasi Pendidikan Berbasis Karakter Dan Pengaruhnya Terhadap Perilaku Siswa', *Kajian Agama Islam*, 8.6 (2024), pp. 51-58.

²⁰ Dedi Susanto, Risnita, and M. Syahrani Jailani, 'Teknik Pemeriksaan Keabsahan Data Dalam Penelitian Ilmiah', *Jurnal Qosim: Jurnal Pendidikan, Sosial & Humaniora*, 1.1 (2023), pp. 53-61, doi:10.61104/jq.v1i1.60.

principal, who believes, *"We always strive to include Islamic values in every science or social subject. For example, in the Biology class, we discussed how the process of photosynthesis described in science can be linked to Qur'anic verses about the creation of nature, such as QS. An-Nur: 43, describes natural processes as a sign of Allah's power. In addition, in the Chemistry lesson, we associate the concept of chemical equilibrium with the verse about balance in nature in QS. Ar-Rahman: 7-9. This approach is also applied in other subjects, such as Mathematics, where we associate the concept of geometry with beauty and order in creation, as mentioned in QS. Al-Baqarah: 164 (I_SP)."*

The results of the interviews revealed that madrasahs consistently integrate Islamic values into various subjects, such as Biology, Chemistry, and Mathematics. For example, the process of photosynthesis is linked to QS. An-Nur: 43 shows signs of Allah's greatness, and the concept of chemical equilibrium is associated with QS. Ar-Rahman: 7-9 to emphasize the importance of balance. This approach aims to strengthen students' understanding of the relationship between science and religion and instill spiritual values in academic education, creating an integrative worldview and forming students' intellectually and morally strong character. Apart from that, it is also in line with the words of the deputy principal of the academic division, who said, *"We have "a special curriculum designed to educate students according to Islamic teachings. Every lesson is expected to contribute to forming good character (I_DP)."*

Judging from the informant's statement, every lesson in the curriculum at this madrasah is designed to convey academic knowledge and make a meaningful contribution to shaping students. This suggests that Islamic religious and moral values are integrated into various subjects, ensuring that all aspects of education at this madrasah support the development of good character and integrity. The curriculum is thus crafted to internalize religious values in students' lives. Every teacher is expected to link the subject matter with Islamic moral and ethical principles, ensuring that learning encompasses cognitive, affective, and psychomotor aspects. In this way, students become academically intelligent individuals and have solid and noble character through Islamic teachings. This approach shows that the institution's goal is to ensure that religious values become integral to the education provided. Then, a student stated, *"I feel that studying at this madrasah makes me smarter and better as a Muslim. We are taught to remember religious values in every daily life (I_S)."* The interviews with the informants above show that these students felt the positive impact of the education implemented at the madrasah, which focuses on academic aspects and character development based on religious values. This statement indicates that these students receive a holistic education, where intellectual and moral intelligence are developed simultaneously. In this case, madrasah actively integrates religious values into daily activities. Thus, this statement illustrates that religious values are not only taught as a theory but are applied in daily practice to create a

consistent educational environment and support the formation of solid character and integrity. Moreover, this interview shows that the madrasa has effectively implemented character education based on religious values so that students feel helped in developing themselves academically and as individuals who adhere to religious teachings in everyday life.

With the above findings, it can be understood that the curriculum is generally integrated into an educational approach that combines various scientific disciplines.²¹ Or aspects of life into a holistic curriculum framework.²² This approach aims to unify teaching from various subjects or educational content to create a more meaningful and integrated learning experience for students.²³ The Integrated Curriculum is relevant because it recognizes that the knowledge and skills needed in life cannot be strictly separated but are interrelated and support each other for overall student development.²⁴ Integrating various scientific disciplines or subjects into one curriculum²⁵ It allows students to see the relationship between different topics more clearly.²⁶

2. Values-Based Learning

Value-based learning at MIN 2 Banyuwangi is one of the main approaches to strengthening student character education. Teachers at this Madrasah implement various methods to ensure that each lesson contains moral and spiritual values. As expressed, a mathematics teacher explained, *"An interview with one of the mathematics teachers at MIN 2 Banyuwangi stated, 'I always try to associate mathematical concepts with the principles of honesty and precision. For example, when working on questions, I emphasize the importance of not cheating when completing schoolwork or exams, so students must continue to try honestly.' This statement is supported by examples of lesson plans (learning implementation plans) or teaching modules that contain learning objectives to shape students' character, such as honesty and*

²¹ Sema Öcal, 'Mengembangkan Kreativitas Anak Usia 4-5 Tahun Melalui Ekstrakurikuler Kriya Di Paud Islam Makarima Pada Tahun 2020/2021', 2021.

²² Silvia Gusrita and others, 'Implementasi Pelaksanaan Kurikulum Jsit (Jaringan Sekolah Islam Terpadu) Di Sdit Adzkia Bukittinggi', *Lmiah Pendidikan Dasar*, 09.01 (2024), pp. 1016-33.

²³ Hasanah Faiqoh Maulidah and others, 'Teacher Assistance in The Development of Merdeka Curriculum Learning Devices', *Communitaire: Journal of Community Service*, 2.2 (2023), pp. 98-107.

²⁴ Nadya Ramadhani, Jodi Mahmud Siregar, and Waminton Rajagukguk, 'Tren Pendidikan Matematika Berdasarkan Perubahan Kurikulum Dari Tahun 2006 Sd 2024 Tingkat Sma', *Ilmiah Widya Pustaka Pendidikan*, 12.1 (2024), pp. 51-61.

²⁵ Edo Alvizar Dayusman, 'Pola Modern Organisasi Kurikulum Pendidikan Agama Islam', *Journal of Management in Islamic Education*, 4.2 (2023), pp. 115-30, doi:10.32832/idarah.v4i2.14793.

²⁶ Sofyan Iskandar, Primanita Solihah Rosmana, and Lisa Nabilah, 'Pengembangan Ekstrakurikuler Sebagai Sarana Mengembngkan Potensi Siswa Sekolah Dasar', *Pendidikan Tambusai*, 8.02 (2024), pp. 25137-48.

thoroughness, by integrating these values into each topic taught. For example, in the teaching module, there is a section that emphasizes honesty-based evaluation, where students are expected to work on practice questions without external assistance and report the results honestly (I_RN)."

From this statement, it can be interpreted that the teacher not only teaches theoretical mathematical concepts but also uses mathematics lessons to teach moral values such as honesty and thoroughness to his students. By emphasizing the importance of not cheating, the teacher encourages students to develop an attitude of integrity and responsibility in learning. In the observation activities carried out at MIN 2 Banyuwangi had good mathematics learning, this is evident from the following picture of a picture of students at MIN 2 Banyuwangi who received the "The Best Five" award in the mathematics olympiad in Java Island.



Figure 1. MIN 2 Banyuwangi Students Won "The Best Five" Mathematics Olympiad in Java

This shows that in the educational environment at the madrasah, character education is not limited to academic material alone but also includes teaching ethical values that are important in everyday life. This method shows the teacher's intent to educate students as intelligent learners and individuals with strong moral integrity. This is also in line with the expression of Nur Hayati, an Indonesian language teacher who stated, *"In teaching literature, I often discuss the life values contained in the stories students are assigned to read. Then, discuss how these values can be applied in real life with students (I_NH)."*

The informant shows that the teacher studied literature and adopted a character education approach. The teacher not only teaches literary works to students but also relates the stories to the life values contained in them. Discussions held with students aim to help them understand the deeper meaning of the story, as well as how the values contained in it can be applied in their daily lives. This approach can increase students' reading of literary works and form positive attitudes and behaviors based on the moral and ethical values taught through these stories. This approach helps

students understand theory and how to apply these values in everyday life. Then, this statement was strengthened by a class VI student who revealed that "Here, I "learned many things, not only lessons but also about being good and responsible. For example, it teaches me to respect and help my friends when they need help. This makes learning fun and gives us the skills to live a better everyday life (I_Z)."

The results of the interviews above indicate that the learning environment where the interviews were conducted did not only focus on academic aspects but also on developing students and social values. This informant stated that they study not only to understand subjects but also to grow as individuals who are responsible and have good moral values. They showed how values such as mutual respect and cooperation are taught and implemented in the madrasa environment. This shows that education in this place is oriented toward academic results and forming attitudes, interpersonal skills, and values that are important for everyday life. Thus, the educational approach in this environment is directed at preparing students in terms of knowledge and facing social and moral challenges in real life. This approach can ensure that the education provided is intellectual but also moral and spiritual.

Therefore, it can be concluded that value-based learning is an approach to education that emphasizes the importance of linking academic material with moral,²⁷ Social and ethical values.²⁸ This approach focuses on mastering academic concepts and developing student character.²⁹ Teachers implementing values-based learning often use real-life contexts to illustrate desired values,³⁰ Such as honesty, responsibility, cooperation, and empathy.³¹ This approach teaches students to perform mathematical calculations or analyze texts and apply these values in daily

²⁷ Irmania Jome, 'Analisis Pelaksanaan Teori Progresivisme John Dewey Dalam Pembelajaran Pendidikan Agama Kristen', *Jurnal Pendidikan Dan Keguruan*, 1.6 (2023), pp. 529-40.

²⁸ Ngatmin Abbas, Joko Subando, and Muhammad Zaki Tamami, 'Pendidikan Keteladanan Shalahuddin Al-Ayyubi Konteks Pendidikan Islam Era Society 5.0', *Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 2.2 (2023), pp. 117-28, doi:10.59944/jipsi.v2i2.98.

²⁹ Navel Oktaviandy Mangelep and others, 'Pendekatan Analisis Terhadap Kesulitan Siswa Dalam Menghadapi Soal Matematika Dengan Pemahaman Koneksi Materi Trigonometri', *Jurnal Review Pendidikan Dan Pengajaran (JRPP)*, 7.2 (2024), pp. 4358-66.

³⁰ Agnesh Prima Destiany and Babang Robandi, 'Penilaian Karakteristik Siswa Untuk Pembelajaran Yang Efektif Di SMA Negeri 1 Purwakarta', *Jurnal Pengabdian Kepada Masyarakat Bina Darma*, 3.2 (2023), pp. 164-80, doi:10.33557/pengabdian.v3i2.2450.

³¹ D Y Putri and others, 'Peran Guru Dalam Meningkatkan Keterampilan Membaca Anak Disleksia', *Wahana Karya Ilmiah ...*, 8.01 (2024).

interactions.³² In addition, values-based learning encourages students to self-reflect and think critically about how values are relevant in various contexts. This approach can also integrate elements of social skills, such as effective communication, negotiation, and leadership skills, essential for developing students' strong character.^{33, 34}

3. Extracurricular Activities and Special Programs

Extracurricular activities at MIN 2 Banyuwangi also play an essential role in strengthening organizational culture by integrating religious values. This activity is designed to support student character formation outside formal lesson hours. In the words of the school principal who gave a presentation, "We have "activities such as scouting, tahfidz Qur'an, and aQur'anrts, all directed at developing student character. "In scout" ng, for example, we emphasize the values of leadership, cooperation, and independence by Islamic teachings (I_S)."

The information shows that the madrasah integrates extracurricular activities such as scouting, tahfidz Qur'an, and aQur'anrts as part of students' education. Based on Islamic teachings, scout activities are prioritized to teach values such as leadership, cooperation, and independence.³⁵ This shows the school's attention to developing students' aspects and preparing them to develop moral and social character. This approach teaches practical skills such as surviving in the open or memorizing the Qur'an and Qur'anes , which are essential in forming a responsible and ethical person.³⁶ Through these activities, students learn about the theory of these values and apply them in authentic contexts, helping students become faceless and make decisions in everyday life. Then, as the deputy principal argued, "As a tea ", I see that tahfidz Qur'an acQur'anes help students be more disciplined and appreciate the time. Apart from that, through this activity, I try to teach them always to maintain manners and morals in every activity (I_R)."

³² Shinta Dwi Handayani and Ari Irawan, 'Pembelajaran Matematika Di Masa Pandemi Covid-19 Berdasarkan Pendekatan Matematika Realistik', *Jurnal Math Educator Nusantara: Wahana Publikasi Karya Tulis Ilmiah Di Bidang Pendidikan Matematika*, 6.2 (2020), pp. 179–89, doi:10.29407/jmen.v6i2.14813.

³³ Ahmad Japar Sodik and others, 'Mengembangkan Kemampuan Berpikir Kritis Dan Komunikasi Efektif Kesepakatan Bersama Di Kelas 4', *Jurnal Pendidikan Transformatif (JPT)*, 4.04 (2023), pp. 395–420.

³⁴ Rahmat Sudrajat, 'Pentingnya Ketrampilan Mendengar Untuk Menciptakan Pembelajaran Yang Menarik', *Seminar Nasional Ke-Indonesiaan VIII*, 8.3 (2023), pp. 2613–30.

³⁵ Efrita Norman and Arman Paramansyah, 'The Influence of Inspiring Leadership and Religiosity on Teacher Performance', *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 8.2 (2024), pp. 438–50.

³⁶ Abdul Wahid Zaini, 'Beyond the Curriculum: Exploring the Influence of Islamic Values and Teacher Role Models on Student Character Formation', *AFKARINA: Jurnal Pendidikan Agama Islam*, 9.1 (2024), pp. 23–34.

The statements made by this informant show that tahfidz Qur'an acQur'anes significantly impact students' forming better discipline and time management. Teachers see how these activities play a role in teaching students the importance of discipline, an essential quality in education and everyday life. Teachers also focus on teaching manners and morals; this shows a commitment to developing students' students'd ethical character. This statement also indicates that Tahfidz Qur'an enriches students' knowledge and strengthens essential moral and ethical values. The teacher observed that through this activity, students learned to value time and live life with discipline by maintaining good attitudes and behavior in all their actions. Thus, the Tahfidz Qur'an is an educational tool that includes spiritual, disciplinary, and moral aspects and forms students' character. This statement reflects that Tahfidz Qur'an significantly positively impacts students' development. Students expressed that this activity taught them to be more disciplined and value time better. Apart from that, they are taught to maintain manners and morals in all their activities, showing the importance of Islamic ethical values in everyday life. Then, the homeroom teacher argued that *"Special "programs such as Madrasah during Ramadan also effectively strengthen religious values among students. They learn directly from real experience about living a life through Islamic teaching (I_T)."*

This statement indicates that the express Madrasah program during Ramadan effectively strengthens religious values among students. This program allows students to learn directly from experience how to live according to Islamic teachings. Through Madrasah, students not only receive theoretical education about religious values but also experience and practice them in the context of everyday life. This program appears to deepen students' understanding of Islamic teachings through various practical and spiritual activities during Ramadan. This enables students to internalize discipline, obedience, generosity, and spirituality in a conducive atmosphere. By learning from real-life experiences, students can better understand and appreciate Islamic teachings, strengthening their religious character and influencing their behavior outside the program. These findings show that extracurricular activities and special programs at MIN 2 Banyuwangi are strategically designed to support student character formation by integrating religious values. These activities provide opportunities for students to practice these values in everyday life and develop essential social and emotional skills.

Extracurricular activities and special programs at the madrasah are essential in developing students and skills outside the academic

curriculum.^{37,38} These extracurricular activities include various activities that can complement formal education and help students develop social skills, leadership, and moral and ethical values. Extracurricular activities at madrasah usually involve scouting, sports, arts, and reciting the Koran.^{39,40} Scouts, for example, teach the values of leadership, cooperation, and independence. Students learn to work in teams, lead groups, and take responsibility for their tasks.⁴¹ Sports activities improve students' fitness and teach discipline, cooperation, and the spirit of sportsmanship such as music and dance, provide an outlet for creative expression, and help students develop an appreciation for culture and aesthetics.⁴² During this program, students are involved in various spiritual activities, such as congregational prayers,⁴³ Al-Quran tadarus, religious lectures, and discussions about Islamic values.⁴⁴ They gain theoretical knowledge about Islamic teachings and experience and practice these values in a supportive environment.⁴⁵ Thus, extracurricular activities and special programs at Madrasah complement academic education and shape the character and personality of balanced and integrity students.

³⁷ Amelia Putri Wulandari and others, 'Optimalisasi Perencanaan Kegiatan Ekstrakurikuler Di Sekolah Dasar Negeri Dan Swasta', *Jurnal Pendidikan : Seroja*, 2.4 (2008).

³⁸ Bernika Eyshie Primsa Br Tarigan Firman, Rezky Anugerah Putera, Nopenae, Inda, 'Pengaruh Pendidikan Pesantren Terhadap Karakter Pemuda Akademisi Di Banjarmasin', *Jurnal Pendidikan Tambusai*, 7 (2023), pp. 12976–85.

³⁹ Hasnah Syam Muh Tahir Malik, Muhammad Alqadri Burga, 'Manajemen Pendidikan Karakter Dalam Kegiatan Ekstrakurikuler Di Madrasah Aliyah Ddi Alliritengae Maros', *Referensi | Kajian Manajemen Dan Pendidikan*, 1.Juni (2023), pp. 23–32.

⁴⁰ Sri Suarni, Muhammad Tang, and Ismail, 'Konsep Kurikulum Full Day School Dan Berbasis Pesantren (Study Kasus D i SMK Widya Nusantara Maros)', *Al-Hikmah: Jurnal Studi Islam*, 5.2 (2024), pp. 1–26.

⁴¹ Fisabillah Aura and others, 'Analisis Jiwa Leadership Melalui Kegiatan Ekstrakurikuler Paskibra Pada Siswa Kelas V SD Negeri Spondol Wetan 02', *Jurnal Ilmiah Multidiscipline*, 2.6 (2024), pp. 173–79.

⁴² Rina Sinatra, 'Peningkatan Pembelajaran Seni Tari Melalui Pendekatan Supervisi Teman Sejawat Dengan Metode Demonstrasi', *Al-Marsus : Jurnal Manajemen Pendidikan Islam*, 1.1 (2023), p. 54, doi:10.30983/al-marsus.v1i1.6591.

⁴³ Abdullah Abdullah and Ira Annisah, 'Building Santri Loyalty Through Total Quality Service in Pesantren', *Qulubana: Jurnal Manajemen Dakwah*, 4.1 (2023), pp. 130–46, doi:10.54396/qlb.v4i1.992.

⁴⁴ Umar Manshur, Dakir Dakir, and Zadana Bil Mahasini, 'Segmenting, Targeting, and Positioning Strategies in Attracting the Interest of Students in Learning Nahwu', *Al-Ta'rib : Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya*, 11.2 (2023), pp. 247–61, doi:10.23971/altar.v11i2.7212.

⁴⁵ Siti Juariah, 'Paradigma Pendidikan Islam Dan Pengembangan Sumber Daya Insani Dalam Membentuk Etika Dan Karakter Dalam Masyarakat Islam', *Kumpulan Artikel Ilmiah Pendidikan Islam*, 1.2 (2023), pp. 65–71.

4. Parental and Community Involvement

The involvement of parents and the community in education is also an essential factor in strengthening organizational culture by integrating religious values. Sumarman, as the head of the madrasah, explained that *"We always" try to involve parents in various school activities. For example, we hold regular meetings with parents to discuss students' character development (I_S).*"

The informant reflects the school's involvement of parents in the student education process. The school tries to create effective communication between teachers and parents by holding regular meetings. These meetings discuss students' character development, showing that the school views the importance of parental involvement in monitoring and supporting their children. This approach shows an understanding that effective education requires collaboration between schools and families. It also allows parents to understand better what is taught at school and how they can support their children's character development at home. By involving parents, schools also strengthen the community and build stronger relationships between all parties involved in a student. Parent involvement in student development discussions helps ensure that children receive consistent and holistic support at school and home. This approach helps create synergy between school and home in educating students. Erna's sternest then confirmed this to the student's student, who stated, *"I feel that by being involved in student school activities, I can better understand how religious values are taught and implemented at school. This also helps me to apply the same values at home (I_E)."*

This statement from the parents shows that parental involvement in school activities positively impacts the understanding and application of religious values at home. Parents can benefit from participating in school activities because they can see firsthand how religious values are taught and implemented in the school environment. This activity helps parents better understand the methods and approaches used by schools in teaching these values to students. This creates consistency in children's spiritual education because the values taught at school are supported and reinforced at home. Parental involvement in school activities strengthens the connection between home and school and ensures children receive a holistic and balanced education that includes academic aspects and character development. In addition, this statement shows that the school has succeeded in building an effective partnership with parents, where communication and collaboration between both parties goes well. It is essential to create a supportive environment where students feel that the values they learn at school are recognized and appreciated at home. This involvement can ensure that the values taught at school are also reinforced in the home environment, creating continuity in students' education. A teacher who believes that *"As a tea", I feel supported by the students in every*

school activity, especially in matters related to character development. Parents always remind their children to carry out the values taught at school (I_D)."

This statement demonstrates that teachers feel fully supported by students in various school activities, particularly those related to character development. Parental support is crucial, as parents actively contribute to reinforcing and implementing the values taught at school. This support fosters synergy between the school and home environments, ensuring that the values instilled at school are continually reinforced at home. Consequently, students receive consistent and ongoing messages about the importance of character and morality. Teachers can work more effectively, knowing they have partners in parents who share the same educational goals. When parents actively support and encourage their children to apply the values taught at school, the result is enhanced character development and a more positive and holistic learning environment. This collaboration creates a consistent environment for educating students at school and home, allowing religious values to be internalized more effectively.

The involvement of parents and the community in the madrasah plays an essential role in creating a holistic educational environment and supporting overall student development.^{46,47} Active participation from parents and the community improves the quality of education and strengthens the moral and religious values taught in schools.⁴⁸ This involvement can be realized in various forms, ranging from routine communication to participation in school activities, and collaboration in special programs.⁴⁹ This way, they can support their children at home consistent with what is taught at school.⁵⁰ In addition, parents are often involved in school activities such as religious events,⁵¹ Sports, and extracurricular activities, provide opportunities for them to interact

⁴⁶ M Fuad Badruddin and Imbrotus Solehah, 'Burnout Risk of Foster Guardian; an Analysis of Avoidance Strategies', *Pedagogik: Jurnal Pendidikan*, 10.1 (2023), pp. 59-72, doi:10.33650/pjp.v10i1.5695.

⁴⁷ Tila Paulina and others, 'Perencanaan Pendidikan Berbasis Fitrah Di Sekolah Alam Se-Provinsi Lampung', *Jpgmi*, 10.1 (2024), pp. 123-34.

⁴⁸ Iman Subasman, Dian Widianari, and Rusi Rusmiati Aliyyah, 'Dinamika Kolaborasi Dalam Pendidikan Karakter: Wawasan Dari Sekolah Dasar Tentang Keterlibatan Orang Tua Dan Guru', *Journal on Education*, 6.2 (2024), pp. 14983-93.

⁴⁹ Intan Lestari and others, 'Pelaksanaan Program Sekolah Penggerak Di Sdn 1 Tulung Harapan Kecamatan Lempuing Kabupaten Ogan Komering Ilir', *Ilmu Pendidikan Muhammadiyah Kramat Jat*, 5.1 (2024), pp. 60-66.

⁵⁰ Vita Lastiana and Zara Mayra, 'Penyiapan Menu Makanan Bergizi Seimbang Dan Pembiasaan Pola Hidup Sehat Di TK Islam Al Iman', *Jurnal Pendidikan Tambusai*, 8.1 (2024), pp. 11841-58.

⁵¹ Retno Primantiko and others, 'Sikap Mematuhi Dan Tidak Mematuhi Aturan Yang Berlaku Di Rumah Dan Di Sekolah Kelas 2 Jurnal Pendidikan Transformatif (JPT)', *Jurnal Pendidikan Transformatif (JPT)*, 02.04 (2023), pp. 166-82.

directly with teachers and students and contribute to the school community.⁵² The involvement of parents and the community improves the quality of education⁵³ and helps form an environment that supports the development of students and moral values.⁵⁴

Conclusion

This research shows that integrating religious values in the organizational culture of Madrasah Ibtidai'iy Banyuwangi has strengthened students' education. The most important finding from this research is that a holistic approach involving an integrated curriculum, value-based learning, extracurricular activities, and the involvement of parents and the community can create an educational environment that supports the formation of students. The critical lesson learned is that effective character education requires collaboration between school, family, and community and applying religious values in all aspects of madrasa life. This approach ensures students gain academic knowledge and develop strong moral and spiritual character.

The scientific contribution of this research is to provide a new perspective on the importance of integrating religious values in madrasa organizational culture to strengthen character education. The research method used, namely a qualitative approach with case studies, allows an in-depth understanding of the dynamics and effective strategies in the madrasa context. The findings of this research enrich the literature on character education by showing how religious values can be integrated effectively into various educational components. Additionally, the study did not differentiate analyses based on student gender or age, which could have influenced the findings. To obtain a more comprehensive picture that can serve as a basis for more effective policies, researchers need to conduct further studies that accommodate variations in gender, age, and survey methods across different madrasah locations.

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⁵² Febriyanti Ghayatul Qushwa, 'Optimizing Human Potential : Integrating Human Resource Management Based On', *Proceeding Of International Conference On Education*, 02.01 (2024), pp. 1305-17.

⁵³ (Ahmad Rizki Muhibi & Chindi Widya Arifin, 2023

⁵⁴ Rizkiyah Hasanah and others, 'Pengembangan Career Adaptability Melalui Inovasi Sumber Daya Manusia', *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, 5.1 (2024), pp. 169-78, doi:10.62775/edukasia.v5i1.734.

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