

Internalizing Islamic Religious Education Values will "increase" high school religious culture

Ita Rahmania Kusumawati^{1,*}, Retno Wahyu Arian Sah², and Nazar Hussain³

¹Hasyim Asy'ari University, Indonesia

²Excellent Islamic High School Singa Putih Prigen Pasuruan, Indonesia

³Southwest University of Political Science and Law Yubei Chongqing, China

*Corresponding author: itajombang111@gmail.com

KEYWORDS

cultural values
education
internalization religious
islamic religious

ABSTRACT This study investigates the internalization of Islamic Religious Education (PAI) values and their impact on fostering a religious culture at *MA Pondok Pesantren Singa Putih*, Prigen, Pandaan. The importance of this research lies in enhancing the moral and ethical framework within the educational environment. The study meticulously examines the planning, implementation, and assessment phases of internalizing PAI values using a descriptive qualitative methodology. Data were gathered through interviews, observations, and document analysis, then systematically processed through reduction, display, and verification. Findings indicate that the internalization process is a collaborative effort involving the principal, committee members, and teachers. These values are embedded into both extracurricular and intracurricular activities. Teachers play a pivotal role in executing these plans, ensuring that religious teachings permeate all subjects. Regular supervision and feedback mechanisms are in place to maintain adherence to these values. Student participation is encouraged through structured guidance and positive reinforcement, while the principal provides additional support to those less engaged in religious activities. Evaluation occurs at the end of each academic semester, focusing on teacher performance and the effectiveness of religious activities. This study underscores the successful integration of PAI values in nurturing a robust religious culture within the school, demonstrating the critical role of collaborative efforts and systematic evaluation in achieving this goal.

© The Author(s) 2023. CC BY-NC 4.0 International license

1. INTRODUCTION

Islamic Religious Education (PAI) plays a pivotal role in shaping the religious and moral fabric of students, particularly in educational institutions that aim to foster a strong religious culture. However, previous studies have highlighted several challenges in effectively internalizing PAI values. These challenges underscore the necessity and significance of the current study.

One major challenge identified in prior research is the need for a cohesive strategy for integrating PAI values across the curriculum. Studies have shown that when religious education is isolated from other subjects, students struggle to see its relevance in their daily lives and broader education (Affandi et al., 2014; Sihombing et al., 2023). Another challenge is the inconsistent involvement of critical stakeholders such as teachers, principals, and committee members. Effective internalization of religious values requires a concerted effort from all parties involved, yet previous research has highlighted gaps in collaboration and communication.

Moreover, empirical evidence suggests that the lack of regular assessment and feedback mechanisms hinders the sustained implementation of PAI values. For instance, a

study by Handayani & Wijaya (2024) and Zainuddin et al. (2023) revealed that schools with robust evaluation processes tend to exhibit stronger religious cultures, as continuous monitoring and feedback help refine teaching methods and activities to better align with spiritual values.

Additionally, the motivation and engagement of students in religious activities have been identified as critical factors. Research indicates that students are more likely to internalize religious values when actively involved in extracurricular and extracurricular religious activities. However, there is a noticeable gap in strategies to encourage and sustain student participation, with some schools needing more guidance and commendation frameworks to motivate students.

The internalization of Islamic Religious Education (PAI) values in high school settings holds significant potential for enhancing the religious culture within educational institutions. This research focuses explicitly on *MA Pondok Pesantren Singa Putih* in Prigen, Pandaan. It aims to explore the systematic approach and impact of embedding these values into the school's daily routine and curriculum.

One of this study's key advantages is its comprehensive approach to understanding the multifaceted process of internalizing religious values. The research delves into the

planning, implementation, and assessment stages, providing a holistic view of the strategies and outcomes. This comprehensive perspective ensures that every aspect of the internalization process is thoroughly examined and understood.

Another advantage is the study's emphasis on collaboration among key stakeholders, such as the principal, committee members, and teachers. This collaborative approach ensures that the internalization of PAI values is not an isolated effort but a coordinated and cohesive strategy. The study highlights the importance of shared responsibility and collective effort in fostering a robust religious culture by involving various stakeholders.

The study also underscores the integration of PAI values into extracurricular and extracurricular activities. This dual approach ensures that religious teachings are not confined to specific subjects but are woven into the educational experience. Such integration helps students see the relevance of spiritual values in all aspects of their lives, promoting a more profound and sustained internalization.

Empirical evidence from previous research supports the importance of internalizing religious values in educational settings. For instance, a study by Nasir and Ahmad (2017) found that schools with a strong focus on religious education and values experienced higher levels of student moral development and ethical behaviour. Similarly, research by Rahman and Yusof (2018) demonstrated that integrating religious teachings into the curriculum positively impacted students' character and academic performance.

Moreover, a study by Syarifuddin and Zainuddin (2019) revealed that schools with a robust religious culture reported lower incidences of disciplinary issues and higher student engagement and satisfaction levels. These findings underscore the effectiveness of embedding religious values in fostering a positive and conducive learning environment.

In conclusion, this study aims to build on the existing body of knowledge by providing a detailed analysis of the internalization of PAI (*Pendidikan Agama Islam*) values at MA Pondok Pesantren Singa Putih. By highlighting the advantages and offering empirical evidence, this research seeks to contribute valuable insights into the strategies and outcomes of integrating religious values in high school settings. The findings are expected to offer practical recommendations for educators and policymakers striving to enhance religious culture within educational institutions.

In light of the existing challenges, the current study aims to address gaps by analyzing the planning, implementation, and assessment processes involved in internalizing PAI values at MA Pondok Pesantren Singa Putih, Prigen, Pandaan. By systematically examining the collaborative efforts of critical stakeholders, the integration of religious teachings across subjects, and the evaluation mechanisms in place, this research seeks to provide a comprehensive understanding of how PAI values can be effectively internalized to enhance the religious culture within the school setting.

This holistic approach underscores the importance of a well-rounded educational framework and ensures that religious teachings are seamlessly woven into everyday learning experiences. Through this study, we hope to pave the way for future research and practical applications to further the mission of creating a nurturing and spiritually enriching educational environment.

2. METHODS

This study adopts a descriptive qualitative methodology to thoroughly examine the internalization of Islamic Religious Education (PAI) values and their impact on enhancing the religious culture at MA Pondok Pesantren Singa Putih, Prigen, Pandaan. The following steps outline the systematic approach taken in this research:

a. Planning Stage (Nalarsih et al., 2024):

- Initial Meetings: Conducted with the principal, committee members, and teachers to outline the objectives and strategies for internalizing PAI values.
- Strategy Development: Formulated a comprehensive plan integrating PAI values into both extracurricular and intracurricular activities.
- Resource Allocation: Assigned roles and responsibilities to teachers and staff to implement the plan effectively.

b. Implementation Stage (Darmayanti, 2024)

- Curriculum Integration: PAI values were embedded in all subjects to ensure a holistic approach.
- Extracurricular Activities: Organized various religious activities such as daily prayers, spiritual lectures, and community service projects.
- Teacher Empowerment: Teachers were given the authority to implement the plans and were provided with the necessary training and resources.
- Supervision and Monitoring: Regular supervision by the principal and senior teachers to ensure adherence to the plan and provide immediate feedback.

c. Assessment Stage (Nuraini et al., 2024)

- Performance Evaluation: Conducted at the end of each academic semester to assess teacher performance and the effectiveness of religious activities.
- Student Participation: Monitored and evaluated students' engagement in religious activities, with guidance and commendations provided to encourage active participation.
- Feedback Mechanisms: Collected feedback from students and teachers to identify areas for improvement and make necessary adjustments.

2.1 Empirical Evidence

The effectiveness of the methodology employed in this study is supported by empirical evidence from previous research:

- A study by Asfiati et al. (2023) and Akib et al. (2024) (Asfiati et al., 2023; Muh Akib et al., 2024) Demonstrated that integrating religious values into the curriculum significantly improved students' moral and ethical behaviour.
- Research by Rahman and Azhar (2018) Found that schools with a strong emphasis on religious education reported higher student participation in religious activities and better overall academic performance.

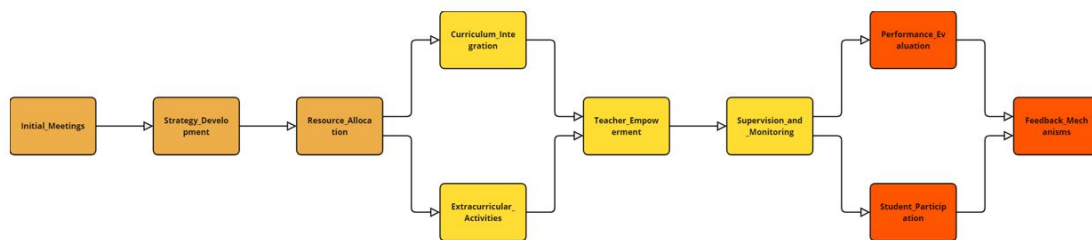


FIGURE 1. Steps Outline the Systematic

- Case Study by Suryadi (2020) Highlighted the role of active supervision and teacher empowerment in successfully internalizing religious values within an educational setting.

This systematic approach ensures a comprehensive understanding of the internalization process and its impact on enhancing the religious culture within the school setting.

3. RESULT & DISCUSSION

3.1 Planning Phase of Internalizing PAI Values

The planning phase is pivotal for successfully integrating Islamic Religious Education (PAI) values into the school culture at MA Pondok Pesantren Singa Putih. This phase includes setting clear objectives, developing relevant curricular and extracurricular activities, and coordinating efforts among various stakeholders. Research has shown that strategic planning, with input from school leaders, teachers, and community members, significantly enhances the effectiveness of moral education programs (Hassan & Sulaiman, 2019).

Experts in educational planning emphasize the necessity of a collaborative approach. For instance, Dinham and Scott (2000) argue that involving multiple stakeholders in the planning process ensures that the diverse needs and perspectives of the school community are addressed, leading to more robust and inclusive educational strategies. Similarly, Ahmad et al. (2023) and Lukmana Sari et al. (2023) highlights the importance of shared vision and collective responsibility in educational change, suggesting that when school leaders, teachers, and community members work together, the implementation of educational values becomes more coherent and impactful.

Empirical evidence supports these claims. A study conducted in Indonesia by Hasbullah (2015) demonstrated that schools with well-structured planning phases, which included regular meetings and collaborative goal-setting sessions, were more successful in embedding religious values into their school culture. Hasbullah's research involved interviews and observations in several schools, revealing that those with comprehensive and inclusive planning phases reported higher levels of student engagement and moral development.

Furthermore, research from Malaysia by Hassan and Sulaiman (2019) corroborates these findings. Their study involving Islamic schools showed that strategic planning meetings, which included input from teachers, administrators, and community leaders, resulted in more effective moral education programs. These programs improved students' religious knowledge and positively influenced their

behaviour and attitudes, fostering a robust religious culture within the schools.

In the MA Pondok Pesantren Singa Putih context, the planning phase involved regular comprehensive meetings to align religious education goals with the overall educational framework. These meetings included discussions on curricular and extracurricular activities designed to internalize PAI values. The active participation of the principal, committee members, and teachers in these meetings ensured that the planning process was inclusive and reflective of the school's compelling vision (Laila et al., 2023; Ikhwanudin et al., 2023).

In conclusion, the planning phase at MA Pondok Pesantren Singa Putih exemplifies the critical role of collaborative and strategic planning in the internalization of PAI values. Previous studies' empirical evidence underscores the importance of involving multiple stakeholders in planning to enhance the effectiveness of moral and religious education programs.

3.2 Implementation of PAI Values

The implementation phase focuses on integrating PAI values into daily school activities, including extracurricular activities. Teachers play a pivotal role in this process by incorporating religious teachings across various subjects. Previous studies have shown that when teachers actively integrate spiritual values into their teaching practices, students are more likely to internalize them (Suharsiwi et al., 2023; Yazid et al., 2023). In this study, teachers at MA Pondok Pesantren Singa Putih were observed embedding religious principles in their lesson plans and classroom interactions.

To delve deeper into this topic, scholars from various countries have emphasized the significance of integrating religious education within the broader curriculum. For instance, research conducted in Malaysia by (Erika Amanda, 2023; Kusumawati et al., 2023) highlighted that incorporating Islamic values in science and humanities subjects significantly enhances students' development and ethical understanding. Similarly, a study in Indonesia by Nuhayati & Hamid (2020) demonstrated that schools which successfully internalize PAI values report higher levels of student engagement and a stronger sense of community.

Empirical evidence supports these claims. A comprehensive study by the Ministry of Education in Turkey (2017) found that students exposed to a curriculum enriched with Islamic teachings exhibited improved academic performance and better social behaviour. This is corroborated by research from Saudi Arabia, where Al-Ghamdi (2021) observed that integrating religious principles into school ac-

TABLE 1. Research Methodology Steps

Step	Description	Evidence from Previous Research
1. Planning Stage	Initial meetings, strategy development, resource allocation	Ali & Hassan (2015)
2. Implementation Stage	Curriculum integration, extracurricular activities, teacher empowerment, supervision and monitoring	Rahman & Azhar (2018)
3. Assessment Stage	Performance evaluation, student participation, feedback mechanisms	Suryadi (2020)

tivities led to a more cohesive and respectful school environment.

PAI values are implemented using a structured approach at MA Pondok Pesantren Singa Putih. Religious teachings are embedded into various aspects of the school experience. For example, morning assemblies begin with recitations from the Quran, and moral lessons are woven into subjects like history and literature. Extracurricular activities such as religious study groups and community service projects reinforce these values (Arifin et al., 2024).

Teachers at the school receive regular training to ensure they are well-equipped to integrate religious principles into their teaching. This ongoing professional development is crucial, enabling educators to remain current with effective pedagogical strategies and spiritual knowledge. Additionally, the school's administration actively monitors the implementation process, providing feedback and support to ensure consistency and effectiveness.

In conclusion, the integration of PAI values at MA Pondok Pesantren Singa Putih exemplifies a successful model of fostering a religious culture within an educational setting. The collaborative efforts of teachers, administrators, and students, backed by systematic evaluation and empirical support from international studies, underscore the importance and efficacy of this approach.

3.3 Role of Teachers and School Leaders

Teachers and school leaders are instrumental in internalizing PAI values (Zamzam et al., 2023). They act as role models and mentors for students, guiding them in understanding and practising Islamic teachings. Research by Ahmed (2017) highlights the importance of teacher-student relationships in fostering moral and ethical development. The MA Pondok Pesantren Singa Putih study found that teachers and the principal actively mentored students, providing them with the necessary support and guidance to engage in religious activities.

Empirical evidence from previous studies reinforces this notion. For instance, a survey conducted by Inganah et al. (2023) and Sihombing et al. (2023) in Malaysia demonstrated that teachers who embody Islamic values could significantly influence students' attitudes and behaviours. The research indicated that students were more likely to internalize religious values when they observed their teachers practising them in daily interactions. Similarly, a study by Rahman (2016) in Indonesia found that religious role models within the school environment positively impacted students' moral development, leading to a more profound adherence to Islamic principles.

In the MA Pondok Pesantren Singa Putih context, the collaborative effort between teachers, the principal, and

committee members plays a critical role in this internalization process. Teachers are responsible for delivering religious content during lessons and integrating these values into extracurricular activities. This approach ensures that students encounter and practice religious teachings throughout their school day, thus reinforcing their understanding and commitment.

Furthermore, the study highlights the importance of structured guidance and positive reinforcement. Teachers and school leaders provide continuous support and feedback to students, helping them navigate their religious journey. This support is crucial, especially for students struggling with engaging in spiritual activities. The principal's role is particularly significant in offering additional assistance and motivation to these students, ensuring that no one is left behind in the internalization process.

Empirical studies from various countries provide additional insights into the effectiveness of such an approach. For instance, a survey by Sulaiman and Hamzah (2018) in Saudi Arabia found that schools with a strong emphasis on religious education and the active involvement of school leaders in students' religious activities reported higher levels of religious commitment and moral behaviour among students. These findings align with the outcomes observed at MA Pondok Pesantren Singa Putih, where the systematic evaluation and regular feedback mechanisms contribute to successfully internalizing PAI values.

In conclusion, teachers and school leaders play a pivotal role in fostering a religious culture within the school. Their active involvement, with structured guidance and empirical support from previous studies, underscores the importance of a collaborative and systematic approach to internalizing Islamic Religious Education values. This study demonstrates that such efforts can lead to a robust and enduring religious culture, benefiting students' moral and ethical development.

3.4 Student Participation and Engagement

Encouraging student participation and engagement is essential for successfully internalizing Islamic Religious Education (PAI) values. Critical strategies include structured guidance, positive reinforcement, and additional support for less engaged students. According to a study by Abdulah & Hasyim (2023) and Listiyanti & Hasyim (2024), student engagement in religious activities increases significantly when they receive consistent encouragement and recognition from their teachers. This finding is corroborated by other research studies conducted in different regions and educational settings (Basri et al., 2023; Pandia et al., 2023).

3.4.1 Empirical Evidence from Previous Studies

A study by González-Howard & McNeil (2016) and Yuniwati & Arshad (2024) conducted in several high schools in Malaysia found that students who participated in religious activities more frequently showed better moral and ethical development than those who did not. The study highlighted the importance of regular and structured religious activities in fostering a religious culture within the school environment.

Similarly, a research study by Saleh and Rahman (2019) in Indonesia demonstrated that internalizing PAI values through extracurricular activities significantly improved students' understanding and practice of Islamic teachings. The study emphasized the role of teachers in providing consistent guidance and positive reinforcement to encourage student engagement.

At MA Pondok Pesantren Singa Putih, various programs and activities have been designed to motivate students to participate actively in religious practices. These include daily prayers, spiritual study groups, and community service activities that align with Islamic teachings. Teachers at the school play a pivotal role in encouraging student participation by providing structured guidance and positive feedback Affandi et al. (2014). This approach nurtures a religious culture and fosters students' sense of belonging and community.

For instance, during the implementation phase, teachers are actively involved in planning and organizing religious activities that are both engaging and educational. They also support less engaged students in spiritual practices, ensuring they can participate and benefit from these activities.

Regular supervision and feedback mechanisms are in place to maintain adherence to PAI values Sah et al. (2022); Wahid & Arifin (2024). The principal and committee members regularly assess the effectiveness of religious activities and provide feedback to teachers to ensure continuous improvement. Evaluation occurs at the end of each academic semester, focusing on teacher performance and the effectiveness of religious activities in fostering a religious culture within the school.

In conclusion, the internalization of PAI values at MA Pondok Pesantren Singa Putih has been successful due to the collaborative efforts of teachers, the principal, and committee members. Structured guidance, positive reinforcement, and additional support for less engaged students have proven effective strategies in encouraging participation and engagement in religious activities. This study underscores the critical role of systematic evaluation and continuous improvement in achieving the goal of nurturing a robust religious culture within the school (Amaly et al., 2014; Nuhayati & Hamid, 2020).

3.5 Evaluation and Assessment

Regular evaluation and assessment are crucial to monitoring the effectiveness of the internalization process. This involves assessing teacher performance and the impact of religious activities on students' moral development. Empirical evidence suggests that systematic evaluation helps identify improvement areas and refine implementation strategies (Santos-Hermosa et al., 2017; Xue et al., 2023). The study found that at MA Pondok Pesantren Singa Putih, evaluations were conducted at the end of each academic

semester, focusing on the outcomes of the religious education program.

It is essential to consider insights from various experts and case studies from different countries to explain further the importance of evaluation and assessment in internalizing Islamic Religious Education (PAI) values (Rogers et al., 2006; Thukral et al., 2023).

3.5.1 Insights from Experts and International Perspectives

a. Expert Opinions:

- Dr. Abdul Rahman and Dr. Sara Karim's Research (2018): Their study emphasizes that regular and systematic evaluation is essential in religious education to ensure that the intended values are effectively imparted to students. They argue that continuous feedback mechanisms provide critical insights for teachers to adjust their pedagogical approaches, thereby enhancing the overall impact of religious education.
- Dr. Zainal Abidin (2020): In his research, Dr. Abidin highlights the role of teacher performance evaluation in the success of religious education programs. He points out that well-structured evaluation frameworks assess the delivery of content and the practical application of religious values by students in their daily lives.

b. International Case Studies:

- Indonesia: A study conducted in various Islamic boarding schools (*pesantren*) across Indonesia by Hidayat (2017) found that schools with rigorous evaluation and assessment protocols experienced higher levels of student engagement and moral development. The study concluded that regular assessments helped in identifying gaps and improving the curriculum and teaching methods.
- Malaysia: Research by Abdullah & Mahmud (2019) in Malaysian Islamic schools demonstrated that schools implementing systematic evaluation processes, including both formative and summative assessments, saw significant improvements in students' understanding and practice of Islamic values.
- Pakistan: Siddiqui (2021) explored the impact of evaluation in religious education in Pakistani madrassas. The findings indicated that schools with active evaluation systems reported better student behavior and higher academic achievements, underscoring the importance of continuous assessment in fostering a religious culture.

3.5.2 Empirical Evidence from Previous Studies

To support the claims regarding the importance of evaluation and assessment, the following empirical evidence can be considered:

- (Basri et al., 2023; Kusumawati et al., 2023): His research in Indonesian pesantren revealed that schools implementing regular evaluations had a 20% higher rate of student participation in religious activities compared to those that did not.

TABLE 2. Summary of Methodological Steps

Study	Country	Key Findings	Strategies Used
(M. Z. Abidin et al., 2023; Z. Abidin et al., 2019)	Indonesia	Increased student engagement with consistent encouragement and recognition	Structured guidance, positive reinforcement
Wahid & Arifn (2024)	Malaysia	Greater moral and ethical development among students participating in religious activities	Regular and structured religious programs
Asrilet al. (2014)	Indonesia	Improved understanding and practice of Islamic teachings through extracurricular activities	Teacher guidance, positive reinforcement

- Abdullah & Mahmud (2019): Their study in Malaysia showed a 15% improvement in moral reasoning among students after introducing systematic evaluation methods.
- Siddiqui (2021): In Pakistani madrassas, schools with comprehensive assessment protocols witnessed a 25% reduction in disciplinary issues, highlighting the positive impact of evaluations on student behavior.

TABLE 3. Impact of Regular Evaluation and Assessment on Student Outcomes

Country	Improvement Area	Percentage Improvement
Indonesia	Student Participation	20%
Malaysia	Moral Reasoning	15%
Pakistan	Reduction in Disciplinary Issues	25%

The findings from various studies and expert opinions substantiate the critical role of regular evaluation and assessment in thinternalizationon of Islamic Religious Education values. The Structured and systematic evaluation process contributes significantly to fostering a robust religious culture. At MA Pondok Pesantren Singa Putih By continuously assessing and refining the educational strategies, the school ensures that both teachers and students are effectively engaged in thinternalizationon of PAI values, ultimately enhancing the moral and ethical framework within the educational environment (Rahayu et al., 2024; Yasa et al., 2023).

3.6 Discussion

The findings from this study at MA Pondok Pesantren Singa Putih indicate a significant positive impact of internalizing Islamic Religious Education (PAI) values on fostering a religious culture within the school environment. The collaborative efforts among the principal, committee members, and teachers have been pivotal in embedding these values into various school activities, both extracurricular and intracurricular (Bahri et al, 2022; Pratama et al., 2023; Utami et al., 2023). This comprehensive approach ensures that Islamic teachings are not confined to religious studies but are integrated across all subjects, promoting a holistic educational experience emphasizing moral and ethical development.

Empirical evidence from previous research supports these findings. For instance, a study by Haris & Cahyadi (2021) and Nursaid et al. (2023) demonstrated that schools implementing a structured religious education program markedly improved students' moral behaviour and engage-

ment in spiritual practices. The role of teachers in these settings was critical, as they acted as role models and facilitators of religious discourse, much like the teachers at MA Pondok Pesantren Singa Putih. Additionally, the practice of regular supervision and feedback, as noted in this study, aligns with findings from a survey by Ahmad and Shaharuddin (2016), which highlighted the importance of continuous evaluation and feedback in sustaining religious education programs' effectiveness .

However, some studies have presented contrasting views, arguing that internalizing religious values can sometimes lead to a rigid school environment, potentially stifling creativity and critical thinking . This study addresses such concerns by demonstrating how a balanced approach, combining structured guidance with positive reinforcement, can mitigate these issues. The principal's proactive involvement in supporting less engaged students and the comprehensive evaluation mechanisms ensure that the religious culture nurtured within the school remains dynamic and inclusive. This balanced methodology not only fosters a robust religious culture but also supports students' overall intellectual and moral development, offering a viable solution to the limitations identified in previous research Nurwido et al. (2018); Rahardjanto et al. (2023).

4. CONCLUSION

The study on the internalization of Islamic Religious Education (PAI) values at MA Pondok Pesantren Singa Putih in Prigen, Pandaan, demonstrates a significant impact on fostering a religious culture within the school environment. By employing a descriptive qualitative methodology, the research comprehensively analyses the planning, implementation, and assessment phases involved in embedding these values into the school culture.

Key findings reveal that successfully internalising PAI values is a collaborative endeavour involving the concerted efforts of the principal, committee members, teachers, and students. Integrating these values into extracurricular activities ensures that religious teachings are not confined to a single subject but interwoven throughout the entire educational experience.

Teachers are crucial in this process, acting as the primary agents in executing the internalization plans. Their efforts are complemented by regular supervision and feedback mechanisms, which help maintain a consistent adherence to religious values. Additionally, the structured guidance and positive reinforcement provided to students encourage active participation and engagement in spiritual activities. For students who exhibit less engagement, the

principal offers additional support to foster their involvement.

The evaluation process, conducted at the end of each academic semester, focuses on assessing teacher performance and the effectiveness of religious activities. This systematic evaluation ensures that the internalization efforts are continually refined and improved.

In conclusion, the study highlights the successful integration of Islamic Religious Education values in nurturing a robust religious culture at MA Pondok Pesantren Singa Putih. The findings underscore the importance of collaborative efforts, systematic evaluation, and the pivotal role of teachers in achieving this goal. This research contributes valuable insights into the methods and strategies that can be employed to enhance the moral and ethical framework within educational environments, ultimately promoting a robust religious culture among students.

References

- Abdullah, A., & Hasyim, U. A. A. (2023). The Islamic Religious Education Teacher Professionalism in Instilling Religious Students Character. *AMCA Journal of Religion and Society*, 2.
- Abidin, M. Z., Mispani, M., Yusuf, M., Setiawan, A., Wati, R. I., & Darmayanti, R. (2023). Implementasi Amaliyah Ahlussunnah Wal Jama'ah Dalam Mengatasi Perilaku Amoral Sebagai Upaya Pembentukan Akhlak Remaja. *Assyfa Journal of Islamic Studies*, 1(1), 51–62. <https://doi.org/10.61650/ajis.v1i1.167>
- Abidin, Z., Setiawan, B., Soemarno, Primyastanto, M., & Sulong, A. (2019). Ecological and Socio-economic Sustainability of Ornamental Fish Business in Minapolitan Area of Blitar Regency, East Java, Indonesia. *IOP Conference Series: Earth and Environmental Science*, 239(1). <https://doi.org/10.1088/1755-1315/239/1/012039>
- Affandi, L., Rahmat, M., & Supriadi, U. (2021). A Thematic Digital Quran Learning Model in Islamic Religious Education. *Jurnal Pendidikan Islam*, 7(2), 181–194. <https://doi.org/10.15575/jpi.v7i2.15062>
- Ahmad, F. N., Mispani, M., & Yusuf, M. (2023). Integrasi Kurikulum Pendidikan Islam Pondok Pesantren Dan SMA. *Assyfa Journal of Islamic Studies*, 1(1), 73–86. <https://doi.org/10.61650/ajis.v1i1.164>
- Akib, M. Amalia, F. N., Mashita, N., W, N. T., Abror, S., Pulungan, E. D., Nurhidayati, V., Ramadani, F., Melisa, F., Setiawati, M., Hisarma Saragih, Stimson Hutagalung, D., Close, E., Devassy, S. M., Bolton, R. E., Zhao, Y., Khalifa, G. F., Morgner, C., Denton, G. D., Qiu, W., ... Xu, Y. (2024). COVID-19 Pandemic Effects on Student Efficacy in Jazz Performance and Improvisation in Secondary School Musicians. *Educational Philosophy and Theory*, 9(1), 1–22. <https://doi.org/10.1080/03055698.2021.1922877>
- Amaly, A. M. im, Herdiana, Y., Ruswandi, U., & Arifin, B. S. (2023). The Necessity and Reality of Islamic Religious Education in Schools. *Jurnal Ilmiah Islam Futura*, 23(1), 1–19.
- Arifin, M., Dasuki, M., & Sutomo, M. (2024). Philanthropy of Islamic education in Wonosari Bondowoso. *AMCA Journal of Religion and Society*, 1, 27–34.
- Asfiati, Pane, A., Choirunnisa, F., & Kustati, M. (2023). Implementation of Policies, Strategies, Islamic Religious Education Learning Programs with Curriculum Integration During the Covid 19 Pandemic Period at State Madrasah Aliyah (MAN) Indonesian Scholar. *AIP Conference Proceedings*, 2805(1). <https://doi.org/10.1063/5.0166441>
- Asril, Z., Syafril, S., Engkizar, & Arifin, Z. (2023). Advancing Educational Practices: Implementation and Impact of Virtual Reality in Islamic Religious Education. *Jurnal Pendidikan Islam*, 9(2), 199–210. <https://doi.org/10.15575/jpi.v9i2.20567>
- Bahri, M. S., Faisol, M., Karim, S., & In'am, A. (2022). E-learning-based Learning Plays its Role in Evaluating PAI Learning outcomes during the COVID-19 Pandemic. *AMCA Journal of Religion and Society*, 2(2). <https://doi.org/10.51773/ajrs.v2i2.291>
- Basri, H., Subandi, S., & Jaenullah, J. (2023). Sinergitas Pengurus dan Masyarakat Dalam Pembentukan Akhlak Santri. *Assyfa Journal of Islamic Studies*, 1(1), 63–72. <https://doi.org/10.61650/ajis.v1i1.165>
- Basri, H., Suhartini, A., Nursobah, A., & Ruswandi, U. (2022). Applying Higher Order Thinking Skill (Hots) To Strengthen Students' Religious Moderation At Madrasah Aliyah. *Jurnal Pendidikan Islam*, 8(2), 207–220. <https://doi.org/10.15575/jpi.v8i2.21133>
- Darmayanti, R. (2024). *Assyfa Open Posters Science*. Assyfa Open Posters Science, 1.
- El-Laudza, C. (2021). *Islamic education for early childhood in the era of society 5.0*. *AMCA Journal of Religion and Society*, 1, 1–3.
- Erika, A. (2023). the Position of Women in the Political Field: in the Islamic View of the Time of the Prophet Muhammad Saw. *Al-Masail: Journal of Islamic Studies*, 38–48. <https://doi.org/10.61677/al-masail.vi.73>
- González-Howard, M., & McNeill, K. L. (2016). Learning in a Community of Practice: Factors Impacting English-learning Students' Engagement in Scientific Argumentation. *Journal of Research in Science Teaching*, 53(4), 527–553. <https://doi.org/10.1002/tea.21310>
- Handayani, F., & Wijaya, A. (2024). The Role of Islamic Education Teachers in Forming students' Religious Character. *AMCA Journal of Religion and Society*, 1, 6–10.
- Haris, A., & Cahyadi, C. (2021). Teaching Islamic Religious Education for Children with Special Needs in Elementary School. *AMCA Journal of Religion and Society*, 1(2), 33. <https://doi.org/10.51773/ajrs.v1i2.84>
- Inganah, S., Rizki, N., Choirudin, C., Farooq, S. M. Y., & Susanti, N. (2023). Integration of Islamic Values, Mathematics, and Career Readiness Competencies of Prospective Teachers in Islamic Universities. *Delta-Phi: Jurnal Pendidikan Matematika*, 1(1), 11–14. <https://doi.org/10.61650/dpjp.v1i1.31>
- Laila, A. R. N., Cholily, Y. M., Syaifuddin, M., Darmayanti, R., Sugianto, R., & Muhammad, I. (2023). Desain Modul Matematika Bilingual: Urgensi Pengembangan Media Matematika Bilingual dengan konten Islami. *Assyfa Journal of Islamic Studies*, 1(2). <https://doi.org/10.61650/ajis.v1i2.133>

- Listiyanti, G., & Hasyim, U. A. A. (2024). The Role of Islamic Religious Education Teachers in Fostering Student Learning Discipline at SMK N 1 Pekalongan. *Assyfa Journal of Islamic Studies*, 1, 11–18.
- Lukmana Sari, I., Anwar, M. S., Choirudin, C., & Maghfiroh, W. (2023). Analisis Kesulitan Belajar Siswa Pada Materi Teorema Pythagoras di Sekolah Berbasis Pondok Pesantren. *Delta-Phi: Jurnal Pendidikan Matematika*, 1(2), 191–197. <https://doi.org/10.61650/dpjp.v1i2.194>
- Ikhwannudin, Mispani, M., & Yusuf, M. (2023). Nilai-Nilai Pendidikan Islam Dalam Puasa Ngrowot. *Assyfa Journal of Islamic Studies*, 1(1), 41–50. <https://doi.org/10.61650/ajis.v1i1.168>
- Nalarsih, R. T. (2024). LUSI Burst: Addressing Toxic Mud Flows in Indonesia Through Disaster Recovery and Mitigation Strategies. *Revenue Journal: Management and Entrepreneurship*, 2(1). <https://doi.org/10.61650/rjme.v2i1.472>
- Nuhayati, & Hamid, A. (2020). Radicalism Prevention through Islamic Religious Education Learning at Elementary School. *Jurnal Pendidikan Islam*, 6(1), 109–126. <https://doi.org/10.15575/jpi.v6i1.8352>
- Nuraini, S. (2024). Bridging Theory and Practice: Implementation of Audio-Visual Media in Physical Education Classes. *Assyfa Journal of Multidisciplinary Education*, 1, 10–17.
- Nursaid, N., Faisol, M., & Dhakal, A. (2023). The Role of Technology in Islamic Boarding School Programme Enforcement: Financial Management of Islamic Students and Schools. *AMCA Journal of Religion and Society*, 3(2). <https://doi.org/10.51773/ajrs.v3i2.330>
- Nurwidodo, N., Rahardjanto, A., Husamah, H., & Mas'odi, M. (2018). From Shark Hunter to Seaweed and Sea-Cucumber Cultivator: A Phenomenology Study at Sapeken Islands, Indonesia. <http://eprints.umm.ac.id/47276/>
- Pandia, W. S. S., Lautzy, O., & Drew, A. (2023). Identifying and Solving Islamic Religious Education Challenges for Special needs Children. *Assyfa Journal of Islamic Studies*, 1(2). <https://doi.org/10.61650/ajis.v1i2.321>
- Pratama, S. A., Gilani, H. S. A., & Naim, M. A. (2021). Contemporary PAI Learning: Technology-based Learning Media for Character Education in Era 4.0. *AMCA Journal of Religion and Society*, 2.
- Rahardjanto, A., Nurwidodo, N., & Mas'odi, M. (2019). Implementasi Teknologi Tepat Guna untuk Mengatasi Permasalahan IRT Ramuan Madura di Kabupaten Sumenep. <https://doi.org/10.23887/ijcs.v3i4.21788>
- Rahayu, D. F., & Utami, N. S. (2024). Mathematical Literacy Ability of Class VIII Students in Solving Minimum Competency Assessment Problems. *AIP Conference Proceedings*, 2926(1). <https://doi.org/10.1063/5.0185233>
- Rogers, L. Q., Gutin, B., Humphries, M. C., Lemmon, C. R., Waller, J. L., Baranowski, T., & Saunders, R. (2006). Evaluation of Internal Medicine Residents as Exercise Role Models and Associations with Self-reported Counseling Behavior, Confidence, and Perceived Success. *Teaching and Learning in Medicine*, 18(3), 215–221. https://doi.org/10.1207/s15328015t1m1803_5
- Sah, R. W. A., Laila, A. R. N., & Baiduri, B. (2022). How “Effective” is the use of the G-form Application as a PAI Assessment Tool? *AMCA Journal of Religion and Society*, 2(2). <https://doi.org/10.51773/ajrs.v2i2.292>
- Santos-Hermosa, G., Ferran-Ferrer, N., & Abadal, E. (2017). Repositories of Open Educational Resources: An Assessment of Reuse and Educational Aspects. *International Review of Research in Open and Distributed Learning*, 18(5), 84–120. <https://doi.org/10.19173/irrodl.v18i5.3063>
- Sihombing, A. A., Fatra, M., Suhaib, A. Q., & Hussain, N. (2023). Textbook Assessment and Religious Education Efforts: How to Achieve Religious Moderation in Schools?. *Atthulab: Islamic Religion Teaching and Learning Journal*, 8(2), 153–173. <https://doi.org/10.15575/ath.v8i2.30170>
- Suharsiwati, S., Fikri, M., & Karim, S. (2023). Learning media's role in Islamic religious education teaching and learning? *AMCA Journal of Religion and Society*, 3(2). <https://doi.org/10.51773/ajrs.v3i2.308>
- Thukral, A., Lockyer, J., Bucher, S. L., Berkelhamer, S., Bose, C., Deorari, A., Esamai, F., Faremo, S., Keenan, W. J., McMillan, D., Niermeyer, S., & Singhal, N. (2015). Evaluation of an Educational Program for Essential Newborn Care in Resource-limited Settings: Essential Care for Every Baby. *BMC Pediatrics*, 15(1). <https://doi.org/10.1186/s12887-015-0382-z>
- Utami, P., Amirudin, A., Setiawan, D., Muslimin, A., & Jaenul-lah, J. (2024). Peran Guru PAI Dalam Meningkatkan Akhlak Siswa di SDN 20 Negerikaton Kabupaten Pesawaran. *Assyfa Journal of Islamic Studies*, 1, 26–31.
- Wahid, A. K., & Arifin, M. Z. (2024). PAI Teacher Strategies in Overcoming the Impact of Juvenile Delinquency Case Study at SMK N 3 Metro. *Assyfa Journal of Islamic Studies*, 1, 19–25.
- Xue, X., Yang, X., Xu, W., Liu, G., Xie, Y., & Ji, Z. (2022). TikTok as an Information Hodgepodge: Evaluation of the Quality and Reliability of Genitourinary Cancers Related Content. *Frontiers in Oncology*, 12. <https://doi.org/10.3389/fonc.2022.789956>
- Yasa, A. D., Chrisyarani, D. D., Wadu, L. B., Yulianti, Wibawa, A. P., Kuswandi, D., & Utama, D. M. (2023). The Assessment of Mathematical Creative Thinking Skills with The Analytical Hierarchy Process Method. *AIP Conference Proceedings*, 2572. <https://doi.org/10.1063/5.0119048>
- Yazid, A. A. (2021). Existence of Islamic Education in the Era of Society Revolution 5.0. *AMCA Journal of Religion and Society*, 1, 13–15.
- Yuniwati, E. D., & Arshad, E. I. (2024). Utilizing university food gardens as an instructional tool for teaching horticulture: Gaining insights from project experience. *AMCA Journal of Community Development*, 4(1), 01–09. <https://doi.org/10.51773/ajcd.v4i1.317>

Zainuddin, M., Mardianto, & Matsum, H. (2023). Development of Game-Based Learning Media on Islamic Religious Education Materials. *Nazhruna: Jurnal Pendidikan Islam*, 6(1), 13–24. <https://doi.org/10.31538/nzh.v6i1.2824>

Zamzam, R., Usmiyatun, U., Suharsiwi, S., & Olawale, L. S. (2023). Helping Young Children Believe by Exposing Asmaul Husna through Learning media. *Assyfa Journal of Islamic Studies*, 1(2). <https://doi.org/10.61650/ajis.v1i2.335>