



TRANSFORMING CHARACTER EDUCATION THROUGH INTEGRATED ISLAMIC SCHOOL CULTURE: EVIDENCE FROM SMP IT AN-NAAS BINJAI

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Received: 16, March 2026

Accepted: 25 April 2026

Published: 3 May 2026

Abstrak

Di tengah pesatnya perkembangan teknologi digital, fenomena krisis moralitas remaja semakin mencuat sebagai tantangan nyata dalam pendidikan. Pendidikan karakter berbasis nilai-nilai agama Islam menjadi solusi yang signifikan dalam mengatasi masalah tersebut. Namun, meskipun banyak penelitian yang mengkaji pendidikan karakter, masih terdapat kekurangan dalam hal pemahaman mengenai bagaimana budaya organisasi di sekolah Islam terpadu dapat berperan sistemik dalam membentuk karakter religius siswa. Penelitian ini bertujuan untuk menganalisis mekanisme implementasi budaya sekolah berbasis nilai Islam dalam pembentukan karakter religius siswa di SMP IT An-Naas Binjai, Sumatera Utara. Menggunakan pendekatan kualitatif deskriptif, data dikumpulkan melalui observasi partisipatif, wawancara mendalam dengan 18 informan, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa budaya sekolah yang berbasis nilai Islam, melalui mekanisme manajemen program Bina Pribadi Islam (BPI), habituasi ritual keagamaan, serta internalisasi nilai-nilai multikultural Islam, berkontribusi signifikan dalam pembentukan karakter siswa. Secara teoretis, penelitian ini memperkaya model pendidikan karakter Islam yang mengintegrasikan konsep Ta'dib, teori habituasi Lickona, dan multikulturalisme Islam dalam satu sistem budaya kelembagaan yang koheren.

Kata Kunci: Pendidikan Karakter, Budaya Sekolah Islam, Pendidikan Islam, Multikulturalisme Islam, Pembentukan Karakter Religius



Abstract

The moral decline among adolescents, exacerbated by the pervasive influence of digital technology, poses a significant challenge for educational institutions to transform beyond mere knowledge transmission. While religiously grounded character education has been widely explored, there remains a substantial gap in understanding how the organizational culture of integrated Islamic schools functions systemically as a character-forming ecosystem at the junior secondary level. This study aims to analyze the implementation mechanisms of an Islamic value-based school culture in shaping the religious character of students at SMP IT An-Naas Binjai, North Sumatra. Employing a descriptive-analytical qualitative approach, data were collected through participatory observation, in-depth interviews with 18 informants, and documentary analysis. The findings reveal that the school's culture, through mechanisms such as the management of the Bina Pribadi Islam (BPI) program, the habituation of daily religious rituals, and the internalization of multicultural Islamic values, significantly contributes to character formation. Theoretically, this study enriches the integrated Islamic character education model by merging the concept of Ta'dib, Lickona's habituation theory, and Islamic multiculturalism into a coherent institutional culture system.

Keywords: Character education, Islamic school culture, Islamic education, Islamic multiculturalism, Religious character development.

INTRODUCTION

The growing moral crisis among adolescents, intensified by the rapid expansion of digital technology, has emerged as a serious social concern that can no longer be ignored. Various troubling phenomena, such as the increasing incidence of bullying, the weakening of respect toward teachers and parents, and the loss of spiritual direction among young people, indicate that the role of educational institutions must be redefined. Schools are no longer expected to function solely as places for transferring knowledge, but also as spaces for cultivating character, values, and ethical awareness in students (Budiyanto, 2021; Hamriana, 2021). Within the Indonesian context, this condition highlights the urgent necessity of an educational model that goes beyond academic excellence alone. Education is increasingly required to integrate moral, social, and spiritual dimensions into the overall learning process so that students are able to develop not only intellectual competence but also integrity and responsibility in their daily lives. Therefore, strengthening character-based education becomes essential as a strategic response to the challenges faced by the younger generation in an era marked by



technological acceleration and shifting social values (Julrissani, 2020; Megawangi, 2010; Sirait, 2022).

Previous studies have widely discussed character education, especially within frameworks that emphasize religious values. Nevertheless, a large portion of this scholarship still concentrates on formal learning processes, curriculum content, and classroom-based instruction. Such a focus tends to overlook the broader educational environment, even though school culture—expressed through shared norms, institutional symbols, routines, and everyday interactions—often exerts a stronger and more lasting influence on students’ character development than formal instruction alone (Fachrudin, 2020; Hayani et al., 2020). In addition, studies investigating how the organizational culture of integrated Islamic schools functions as a structured ecosystem for shaping character remain relatively scarce, particularly at the junior secondary level, where students face more complex developmental, emotional, and social challenges than those in primary education (Nurazizah et al., 2021; Rusadi et al., 2019).

This study is designed to address that gap by examining how a school culture grounded in Islamic values is implemented at SMP IT An-Naas Binjai. More specifically, it focuses on three key dimensions: the *Bina Pribadi Islam* program, the habituation of religious rituals in everyday school life, and the internalization of Islamic multicultural values (Badawi, 2019; U. Hasanah, 2018; Sulistiany et al., 2022). These three dimensions are analyzed to understand how they collectively contribute to the formation of students’ religious character. By applying a descriptive qualitative approach, this research aims to provide a more comprehensive explanation of the mechanisms through which school culture operates as a systematic medium for character formation in integrated Islamic schools (Mudana, 2019; Nurdian et al., 2021; Nurhakim & Dewi, 2021).

This study departs from the assumption that the integration of Islamic values into school culture, supported by the consistent practice of religious rituals and the reinforcement of multicultural values, significantly shapes students’ religious character. It further argues that the management of the *Bina Pribadi Islam* program, the cultivation of daily religious habits, and the strengthening of social and moral values are interconnected elements in developing students’ morality (Ainia, 2020; Riana Puspita Sarie, 2023). In this sense, religious character is understood not merely as personal devotion or ritual obedience, but also as the manifestation of social responsibility, respect for diversity, and ethical conduct in everyday life (Mayasari & Arifudin, 2023; Mutia Nur Putri et al., 2023).



LITERATURE REVIEW

The relationship between school culture, character education, and religious values has garnered considerable attention in the literature. Several studies have explored how institutional culture functions as an influential mechanism for character formation, especially in religious schools. Research has also demonstrated that school culture, as an ecosystem of values and norms, directly impacts student behavior and moral development (Mubin, 2020; Sutoyo, 2017; Yuliani, 2020). Broadly, four key trends can be identified in previous studies: (1) a focus on formal curriculum integration, (2) an emphasis on teacher roles and pedagogical practices, (3) the intersection of multicultural values within religious education, and (4) the impact of leadership in fostering a school's cultural climate (Herlina et al., 2022; Setiawan & Zahro, 2019; Susilo et al., 2020). Each of these trends has contributed valuable insights into the field, but they also highlight the complexity of character education within the broader cultural framework of schools.

The first trend in the literature revolves around the integration of religious values within formal curricula. Research typically centers on embedding religious principles into the academic subjects taught within schools (Priyambodo, 2017; Syauqi, 2019; Utami, 2018). Studies like those by Arlini (2025) and Saepudin et al. (2023) emphasize how religious education programs have been designed to merge academic learning with spiritual development. These studies generally focus on the design of structured curricular content that aims to foster moral awareness, with a particular focus on cognitive and behavioral outcomes (Agustin et al., 2024; Amelia & Dafit, 2023). Approaches that emphasize formal curriculum integration are often guided by structured pedagogical models that attempt to balance religious education with other academic disciplines (Anis Rahmawati, 2018; S. U. Hasanah, 2019; Riski Dinata et al., 2025).

Table 1. Multicultural Values in Islamic Education

No	Islamic Multicultural Values	Relevance in School Culture
1	Tolerance (<i>Tasamuh</i>)	Respecting students' differences of opinion and background.
2	Equality (<i>Musawah</i>)	Providing equal educational rights for all students without discrimination.
3	Justice (<i>'Is</i>)	Implementation of school rules that are fair and consistent for all parties.
4	Democracy	Student involvement in student organization decision-making.
5	Humanism	Respect human dignity and prevent bullying.



6	Solidarity (<i>Takaful</i>)	Cultivate a spirit of mutual assistance and social awareness.
7	Cooperation (<i>Ta'awun</i>)	Building collaboration in group activities and social projects.
8	Openness	Building transparent communication between the school and parents.

Instilling these values through school culture ensures that students not only become personally pious individuals, but also socially pious and able to contribute positively in a pluralistic society (Putra et al., 2023; Sholehah et al., 2025; Widjanarko, 2019). The integration of multicultural values in Islamic educational institutions has been proven to encourage the formation of inclusive and innovative leaders, while strengthening a climate of cross-cultural collaboration that ultimately contributes to broader social cohesion in a pluralistic society (Munif, 2016; Suprianto & Suprayitno, 2025).

A second trend in the literature highlights the significant role teachers play in shaping school culture and fostering character education. This research focuses on the teacher's role as a moral model and the implementation of effective pedagogical strategies to nurture character (Nadhiroh & Ahmadi, 2024; Sholikhah Khotimus, 2020). In this area, theory of character education is often referenced, which stresses the importance of teachers as role models who practice what they preach. Studies in this area typically employ qualitative methods, such as case studies and interviews, to explore how teacher behaviors and classroom practices impact the moral development of students. The trend is particularly focused on the relational aspects of education, considering how teacher-student interactions contribute to character formation in religious contexts (Izzet et al., 2017; Tanu, 2005).

The third trend in the literature explores the integration of multicultural values within religious education. This body of research recognizes the pluralistic nature of contemporary societies, where students from diverse backgrounds must be taught to coexist harmoniously while upholding religious values. Researchers in this domain, including (Fridiyanto & Firmansyah, 2022; Suprianto & Suprayitno, 2025; Tanu, 2005), highlight how religious education can incorporate values like tolerance, equality, and justice. These studies use a cross-cultural approach to investigate how Islamic schools balance religious teachings with the practical demands of living in a multicultural society. This trend also examines how Islamic values can be adapted to promote inclusivity and understanding, facilitating the development of socially responsible and spiritually aware students. (Barella et al., 2023; Firmansyah, 2020; Josua Adrio Sihombing et al., 2024)



While previous research has contributed significantly to understanding character education in Islamic schools, several gaps remain. First, many studies focus predominantly on formal curricula and teacher practices, neglecting the crucial role that the broader school culture—encompassing daily rituals, school norms, and the leadership style—plays in shaping character. Moreover, the integration of multicultural values within Islamic education is often treated as a peripheral element, rather than a central aspect of character development. Lastly, most studies fail to address how these elements interact holistically within the specific context of integrated Islamic schools, particularly in non-urban areas where unique social and cultural dynamics may influence the process (As'Ad et al., 2021; Fridiyanto & Firmansyah, 2022).

This study aims to fill these gaps by examining the systematic implementation of school culture in shaping religious character at SMP IT An-Naas Binjai. Unlike previous studies, this research will focus on the intersection of Islamic values, multiculturalism, and school culture as an integrated system that impacts character education. By adopting a qualitative approach and focusing on both the individual and collective components of character development, this research seeks to provide a more comprehensive model that incorporates leadership, daily rituals, and multicultural values into one coherent school culture system. This novel perspective will contribute to the development of more adaptive and context-sensitive character education models in Islamic schools, particularly in regions facing the challenges of globalization and cultural diversity.

RESEARCH METHODS

This study employs a qualitative approach with a descriptive analytical approach to provide a comprehensive overview of the reality of school culture at An-Naas Binjai Islamic Middle School. The research location is An-Naas Binjai Islamic Middle School, located at Jalan Jenderal Sudirman No. 136, Binjai City, North Sumatra. The location was chosen based on the institution's reputation as a leading school for Islamic-based character development in the East Binjai region. The data sources in this study are classified into two categories. Primary data were obtained directly from key informants selected through purposive sampling, including the principal, the BPI program coordinator, Islamic Religious Education teachers, and student representatives from various grade levels. Secondary data were obtained through a documentation study that included the school profile, the character building curriculum, students' daily records of *mutaba'ah*, and religious program evaluation reports (Brooks & Ezzani, 2022).

Overall, this study involved 18 purposively selected informants, consisting of 1 principal, 2 BPI program coordinators, 4 Islamic Religious Education teachers, 3 homeroom teachers, and 8 student representatives from grades VII, VIII, and IX. The



determination of this number of informants was based on the principles of data sufficiency and informational saturation, where data collection was stopped when no new information emerged from subsequent interviews. Each interview session lasted between 45 and 90 minutes, guided by a semi-structured interview guide developed based on school culture variables and indicators of religious character, and was flexible to accommodate unexpected but substantively relevant responses. Data collection techniques used three main methods. First, participant observation was conducted to directly observe the daily practices of the school community, from greetings at the school gate, congregational prayers, and interactions outside of school hours.¹Second, in-depth interviews were conducted to explore the school administrators' perspectives on the vision, mission, and challenges in building a culture. Third, a documentation study was used to verify the data obtained from the interviews and observations (Miles et al., 2014).

The data analysis process follows the interactive model of Miles, Huberman, and Saldaña, which consists of four steps: data collection, data reduction, data presentation, and drawing conclusions (Miles et al., 2014). Researchers reduced the data by classifying the findings based on school culture and character variables. Data were presented narratively, supported by structured data tables to clarify the findings. Data validity was ensured through source and technical triangulation techniques, as well as member checks to ensure the accuracy of the information provided by informants (Cresswell, 2012). The data coding process was conducted in two stages. In the first stage, open coding was applied to identify units of meaning from interview transcripts and field notes. In the second stage, axial coding was used to group these codes into broader thematic categories based on their conceptual interrelationships. The entire coding process was conducted manually with the aid of a thematic analysis matrix to ensure the auditability of every interpretative decision made during the analysis (Miles et al., 2014).

All research procedures were conducted in accordance with applicable research ethics standards. Prior to data collection, all informants were thoroughly explained the purpose of the study, the procedures for participation, and their right to withdraw at any time without consequence. Written informed consent was obtained from all adult informants, while for informants who were still students, consent was also obtained from their parents or guardians. Confidentiality of informants was maintained through the use of participant codes instead of real names throughout the reporting process, and all raw data was securely stored and accessible only to the research team.



RESULTS AND DISCUSSION

Results

The data gathered from participatory observation and in-depth interviews reveal that the implementation of the Bina Pribadi Islam (BPI) program at SMP IT An-Naas Binjai has undergone significant transformation in the last five years. Interview data from 12 teachers and 6 students highlighted that the initial aim of the BPI program was to address the growing concerns about the moral decline among students. Teachers mentioned that there was a noticeable shift in students' attitudes, particularly in their respect for religious practices and discipline, as a result of this program. This transformation aligns with the ongoing trend in the school's efforts to integrate Islamic character education into daily rituals.

A second major piece of evidence pertains to the role of daily religious rituals in shaping students' character. Data from participant observation revealed that religious activities, including daily prayers, dhikr, and Quranic memorization, have become central to the school culture. Interviews with students showed that these activities provided a structured environment for internalizing moral values, resulting in noticeable improvements in their interpersonal relationships and self-discipline. The integration of these rituals into the daily routine was cited as a solution to counteract the external pressures of digital media and peer influence that students face outside the school.

Table 2. Based on field data, the following are details of the daily activities that form the backbone of school culture.

Time	School Cultural Activities	Character Values Built
06.50 - 07.15	Student Welcoming (3S/5S Culture)	Politeness, Discipline, Mahabbah.5
07.15 - 08.00	Dhuha Prayer & Morning Dhikr	Piety, Peace of Mind.1
08.00 - 09.30	Memorizing and Reciting the Quran	Discipline, Love of the Qur'an.6
12.30 - 13.15	Congregational Dhuhr Prayer & Sermon	Responsibility, Leadership.1
3:30 PM - 4:00 PM	Asr Prayer in Congregation & Almatsurat	Consistency, Integrity.11

A third significant finding concerns the internalization of multicultural Islamic values in the school's culture. Interviews with teachers and students revealed that the school integrates values such as tolerance, equality, and justice into its educational



practices. One teacher emphasized that "the school environment encourages respect for diversity and fosters social harmony." This inclusion of multicultural values was particularly important in promoting tolerance among students from diverse backgrounds. The school's multicultural approach aims to cultivate students who are not only religiously committed but also socially responsible in a pluralistic society. This study explored the mechanisms of Islamic value-based school culture at SMP IT An-Naas Binjai and its impact on the formation of religious character in students. The findings revealed that the school has successfully integrated Islamic values through the Bina Pribadi Islam (BPI) program, daily religious rituals, and the internalization of multicultural values. These practices have led to significant positive changes in student behavior, including improved discipline, respect for religious practices, and stronger interpersonal relationships. The study also highlighted the school's commitment to nurturing socially responsible students in a diverse society.

The results suggest that the integration of Islamic values into daily school routines plays a pivotal role in shaping students' character. The BPI program, in particular, has facilitated the transformation of theoretical knowledge into practical behavior, contributing to a shift in students' moral awareness. Furthermore, the daily religious rituals, such as prayers and Quranic memorization, create a disciplined environment that helps students internalize these values. The multicultural dimension adds a layer of inclusivity, which broadens students' understanding of Islamic principles in the context of a diverse society. Compared to previous studies on character education in Islamic schools, this research provides a more comprehensive view by integrating multicultural values into the character formation process. While earlier studies focused primarily on religious content and pedagogy, this study emphasizes the importance of school culture, including rituals and leadership, as a cohesive force in shaping students' character. The integration of multiculturalism also distinguishes this study from previous works, which typically view character education through a more exclusive religious lens.

Table 3. The BPI program structure covers a wide range of dimensions, as outlined in the following table

BPI Dimensions	Activity Form	Strategic Objectives
Cognitive	Islamic Thematic Discussion	Deepen understanding of faith and sharia.
Affective	Confidentiality & Mentoring Session	Building emotional maturity and honesty.



Psychomotor	Yaumiyah Charity & Social Service	Applying values in real action.
Leadership	Group Leader Assignment	Train responsibility and leadership skills.

The BPI program is managed professionally, from curriculum planning tailored to adolescent developmental levels to evaluation through a mutaba'ah control book. Through BPI, sensitive issues for adolescents, such as the dangers of pornography, the negative impacts of social media, and the importance of choosing good friends, are discussed in a friendly atmosphere. This provides a safe space for students to express their concerns while receiving appropriate guidance in accordance with Islamic law. BPI's success is largely determined by the quality of mentors, who not only possess in-depth knowledge but also demonstrate empathy and openness to the dynamics of the youth world.

The findings of this research carry significant implications in the broader context of Islamic education. The study demonstrates that the integration of Islamic and multicultural values within school culture is not merely a theoretical exercise but has tangible outcomes in shaping students' character. The emphasis on both individual spiritual growth and social responsibility reflects the holistic approach to education that is central to Islamic pedagogy. This approach aligns with the ideals of inclusive education, where students are prepared not only for personal piety but also for active participation in a diverse society. The implications of this research suggest that character education, when integrated into a school's cultural fabric, can lead to long-term positive outcomes. However, the study also highlights the challenges that arise in the context of globalization and digital media, which continue to exert pressure on students' values and behaviors. It is essential for educational institutions to continuously adapt and strengthen their programs to address these external influences and ensure that students remain grounded in their ethical and religious principles.

Based on the findings, it is recommended that schools integrate character education into all aspects of school culture, from the curriculum to daily rituals. Future educational policies should emphasize the importance of creating a supportive school environment that promotes both religious and social values. Moreover, schools should develop strategies to collaborate with parents and communities to ensure that the character education imparted within the school is reinforced at home and in society.



Discussion

Organizational Structure and School Culture Management

The implementation of school culture at An-Naas Islamic Junior High School in Binjai began with a commitment from top management to integrate Islamic values into the organizational structure. The An-Naas Foundation plays a crucial role in establishing Islamic-inspired standard operating procedures (SOPs) for all educational units under its auspices (Harsari et al., 2020; Puspitasari & Rukiyati, 2020). The school's organizational culture is built on the values of sincerity, trustworthiness, and collective responsibility, which serve as the foundation for an effective and sustainable education system. School management formulates a clear character vision through deliberations at the beginning of the school year, which results in daily, weekly, and annual work programs oriented towards the formation of noble character. This planning not only involves curricular aspects, but also external aspects such as the arrangement of the school's physical religious environment. This strategy ensures that every corner of the school provides a consistent moral message for students, from posters of daily prayers to the worship facilities that are the center of school activities (Mustafida & Bela Dina, 2021; Yli-Panula et al., 2022).

The morning greeting by the on-duty teacher aims to foster the practice of smiling, greeting, and saluting (3S), which is then developed into 5S (plus politeness and courtesy). This practice is a concrete implementation of the concept of modeling, where the teacher acts as the subject who initiates good behavior. Through this interaction, a strong emotional bond is created between teacher and student, which is a prerequisite for the effective transfer of values later on (Lestari et al., 2023; Stewart, 2016). Congregational prayer and collective dhikr activities serve to instill discipline in worship and awareness of God's presence in every activity. In addition, the Al-Qur'an memorization program carried out every morning aims to develop students' spiritual intelligence and mental calm in facing academic pressure. Research findings show that students who regularly participate in these activities demonstrate better levels of self-control and a calmer demeanor in interacting with peers. This finding theoretically extends the argument. Which asserts that transformative leadership and a culture of collective ritual in values-based schools can create a climate of internal motivation that is far more enduring than a purely external disciplinary approach. In the context of SMP IT An-Naas, daily routines are not simply a schedule of activities, but rather serve as a moral architecture that quietly but consistently shapes students' inner dispositions (Fausi, 2020).



Islamic Personal Development Dynamics Program (BPI)

The Islamic Personal Development (BPI) Program at An-Naas Binjai IT Middle School is positioned as the heart of character education. This program is implemented in small groups consisting of one mentor (teacher) and 10-12 students, who meet regularly once a week. This strengthens the findings. Who argues that authentic Islamic pedagogical renewal requires educators who not only master Islamic content but also are able to respond empathetically to the local context and life experiences of students. The BPI model at SMP IT An-Naas thus represents a concrete form of contextual Islamic pedagogy, an approach still rarely documented in Southeast Asian Islamic education literature (Nasrah & Siraj, 2023).

Internalization of Multicultural Values in the School Environment

Even though it is based on Islam, SMP IT An-Naas Binjai does not close itself off from the values of inclusive multiculturalism. The school culture is designed to foster tolerance and respect for students' diverse socioeconomic backgrounds. The value of equality is implemented through the use of uniform uniforms and school rules that do not discriminate based on parental status. The principles of justice and democracy are evident in the management of student organizations, where students are given the opportunity to elect their leaders and express their opinions in open forums. Furthermore, humanist values are emphasized through regular bullying prevention outreach, which aims to create a safe school environment that respects the dignity of every individual. Internalizing these values ensures that the character formed is not an exclusive religiosity, but rather a religiosity that is *rahmatan lil 'alamin* (blessing for the universe) (Rasyid, 2016; Taufikurrahman et al., 2022). This finding is in line with the argument. That the integration of multicultural values in Islamic educational institutions is not a compromise on Islamic identity, but rather is the most mature expression of Islamic values themselves which are inherently inclusive and oriented towards social welfare that transcends group boundaries (Nurdiansyah et al., 2021; Sari Tri Anjani & Iskandarsyah Siregar, 2023).

The Role of Principal Leadership in Cultural Transformation

The principal of An-Naas Binjai IT Middle School acts as a cultural driver who ensures synchronization between the institution's vision and practices in the field. The spiritual leadership demonstrated by the principal, such as leading prayers and providing spiritual motivation at every opportunity, has a strong psychological impact on teachers and students. The principal also functions as an innovator who integrates information technology into the character monitoring system, such as using applications



to record the progress of students' memorization of the Qur'an and attendance at religious services (Sofiah Sinaga et al., 2021a, 2021b). In addition to managerial functions, the principal actively builds communication with stakeholders, especially parents of students. Through regular parent-teacher meetings, the principal reports on students' character development and provides education on Islamic parenting practices at home. This collaboration is crucial because character development at school will be fragile without support and consistency from the family environment. Therefore, the principal acts as a bridge, uniting various educational ecosystems to achieve the goal of holistic character development (aristya et al., 2023).

Interpretation and Comparison with Expert Theory

The findings of this study demonstrate strong relevance to the Ta'dib theory proposed by Al-Attas, where the primary focus of education is on instilling morality and spiritual discipline. The consistent practice of rituals at An-Naas Binjai Islamic Junior High School aligns with Thomas Lickona's habituation theory, which emphasizes that character is "morality in action" born from repeated habits (Davidson et al., 2014; Lickona, 2013). Comparison with previous research (such as at SMAN 1 Seunagan or traditional Islamic boarding schools) shows that the SIT model in Binjai is unique in its use of the BPI program as a means of intensive mentoring that is more adaptive for urban youth compared to the classical lecture method. Analytically, the success of character formation in this school is driven by the integration of cognitive, affective, and psychomotor dimensions which are carried out in a balanced manner. Students not only "know" about the value of honesty, but "feel" the importance of honesty through BPI guidance, and "do" it through supervised daily practice. The existence of teachers as living models becomes a catalyst that accelerates the process of internalizing these values, because students tend to imitate the behavior of figures they respect.

More broadly, the case of SMP IT An-Naas makes a significant contribution to theoretical discussions regarding integrative models of Islamic character education. Unlike the Islamic boarding school model, which relies entirely on a boarding school environment, and unlike public schools that rely on a formal curriculum, the SIT model implemented at this school offers an adaptive middle ground: maintaining spiritual depth through the BPI program and ritual habituation, while simultaneously opening up space for the inclusive values students need to live in a pluralistic society. This is a model contribution that has not been widely discussed in the international literature on Islamic character education, and this research is one of the first empirical documentations to systematically map its mechanisms.



Supporting and Inhibiting Factors

Several supporting factors identified include a conducive school environment, the availability of adequate worship facilities, and high integrity of teaching staff.¹In addition, support from the An-Naas Foundation in terms of funding and strategic policies provides stability for the sustainability of the character program. On the other hand, the inhibiting factors that emerge are the negative influences of the environment outside of school, such as free association and uncontrolled digital content, which sometimes conflict with the values taught in schools. This challenge requires schools to continuously update their communication strategies with students and parents to remain relevant and able to provide a strong moral filter.

CONCLUSION

The key lesson from this study is that the integration of Islamic values into school culture, through structured programs like BPI, daily religious practices, and the promotion of multiculturalism, significantly contributes to the formation of religious character in students. The research highlights the importance of school culture as a holistic system that influences students' spiritual, social, and moral development. This study contributes to the academic field by offering a comprehensive model of character education in integrated Islamic schools, particularly in Indonesia. The research expands existing literature by integrating Islamic and multicultural values within school culture, providing a nuanced approach to character education that has not been extensively explored in previous studies. Despite its contributions, this study has several limitations. First, the research was conducted at a single school, which limits the generalizability of the findings to other contexts. Second, the qualitative nature of the study, while offering rich insights, does not allow for the quantitative measurement of the long-term impact of the school's character education program. Finally, the study's timeframe did not capture the long-term effects of these educational practices on students after graduation, suggesting the need for longitudinal studies.

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