Integrative Model for Strengthening Religious Character Based on Religious Activities at MTs Miftahul Ulum

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Abstract: Over the past decade, religious character education has re-emerged as an academic response to the moral and spiritual crisis among younger generations amid globalization and the secularization of values. Although numerous studies have examined religious character education, research that specifically constructs an integrative model based on religious activities institutionalized within madrasah culture remains relatively limited. This study aims to analyze religious activities, identify an integrative model for strengthening religious character, and examine the implications of this model at MTs Miftahul Ulum, Probolinggo Regency. This research employs a qualitative approach with a phenomenological method. Data were collected through participatory observation, in-depth interviews with the head of the madrasah, Islamic Religious Education teachers, and students, as well as documentation, and were analyzed using the interactive model proposed by Miles and Huberman. The findings indicate that religious activities such as Qur'anic recitation, congregational prayers, tahfiz programs, the 3S program (greeting, smiling, and courteous interaction), and socio-religious activities function as the core of the madrasah's institutional culture. This study identifies an integrative model encompassing three principal domains: an integrative model of a religious curriculum within instructional processes, an integrative model of habituation and the internalization of worship practices, and an integrative model of a religious school culture. The implementation of this model strengthens students' religious character, particularly in terms of discipline, courtesy, responsibility, learning focus, and social awareness. The study contributes theoretically by offering a contextual integrative model and provides practical implications for the long-term development of religious character education in madrasahs.

Keywords: Integrative Model, Religious Character, Religious Activities

INTRODUCTION

Over the past decade, the issue of moral and spiritual crisis has become a global concern in the field of education. Amid the currents of globalization, societies around the world are confronted with the rapid influx of popular culture, value relativism, and a growing identity crisis among younger generations (Salim, 2022). Character education, once regarded merely as a complementary component of the formal curriculum, is now viewed as the very core of modern civilized human development. In the global context, educational institutions across

various countries have integrated religious character education as a strategic effort to shape a generation that is not only intellectually competent but also morally and spiritually grounded (Nurjanah, 2025). The phenomenon of value degradation manifested in rising youth violence, social intolerance, and the misuse of digital technology indicates that twenty-first century education requires a new paradigm that integrates the cognitive, affective, and spiritual domains (Anugrahsari, 2023).

According to (Syafika & Marwa, 2024), value-based education must be holistic, linking universal ethics with local contexts. Religious character education represents a universal model that synthesizes religious moral wisdom with global humanitarian values such as honesty, empathy, justice, and social responsibility. Within multicultural societies, a religious approach should not be narrowly interpreted as dogmatism, but rather as an endeavor to instill meaning and transcendence in learners (Fahmi & Auliya, 2023). This perspective demonstrates that religious character education functions not merely as a moral instrument but also as a spiritual bridge in an increasingly secular global era. Consequently, strengthening religious character becomes a culturally relevant strategy to address the moral challenges faced by the digital generation, which is gradually losing its spiritual orientation.

Theoretically, models of religious character education have been widely developed through integrative approaches that combine spiritual, social, and cognitive values within the learning process (Sulaeman, 2023). In the global arena, integrative models are considered effective because they emphasize not only moral instruction but also the internalization of values through social and religious activities. For example, studies in the United States and Europe reveal that community-based spiritual development programs can enhance students' social empathy and moral awareness (Maulida, 2025). Similar developments are evident in Asian countries, where Islamic, Buddhist, and Hindu educational institutions have begun implementing integrative learning models that connect spiritual values with everyday life (Sulisno, 2025). Thus, the integrative approach serves as a crucial foundation for religious character education, as it addresses the entirety of learners' humanity rationality, morality, and spirituality.

Nevertheless, numerous studies also highlight a gap between the theoretical framework of religious character education and its practical implementation. Many educational institutions apply character education in ceremonial or symbolic forms without touching the substantive process of moral formation. Religious activities, in many cases, become routine rituals lacking deep reflective engagement. An integrative model capable of systematically connecting values, behavior, and spirituality remains a significant challenge, particularly within madrasah institutions that possess unique social and cultural complexities (Mansir, 2021). This gap opens space for both conceptual and practical innovation in identifying an integrative model for strengthening religious character through religious activities at the madrasah level.

In the local context, preliminary observations at MTs Miftahul Ulum in Tunggak Cerme Village, Wonomerto District, Probolinggo Regency indicate that the institution has implemented various religious activities as part of a dynamic transformation of its vision and mission over the past three years. The principal stated that the institution's renewed vision emphasizes "the formation of religious individuals with Qur'anic character and noble conduct." Interviews further reveal that religious activities such as congregational Duha and Dhuhr prayers, Rotibul Haddad recitations, Sholawat Fatih, and morning Qur'anic recitation (tadarus) have become embedded in the daily culture of the madrasah. However, these activities remain sectoral in nature and have not yet been systematically integrated into a holistic, comprehensive, and sustainable character education model.

Furthermore, the surrounding community predominantly composed of farmers expresses strong aspirations for moral and religious education for their children. Parents have articulated their hope that the madrasah will serve not merely as an academic institution but as a center for

moral and spiritual formation. This aspiration aligns with previous research emphasizing the importance of community participation in cultivating a religious culture within schools (Muh, 2024). In this regard, the need to identify an integrative model for strengthening religious character through religious activities becomes highly relevant, both theoretically and practically, as it emerges from genuine social dynamics and community needs.

Therefore, this study is grounded in two directions: first, the global phenomenon highlighting the urgency of religious character education amid the moral crisis of modern society; and second, the local reality in which MTs Miftahul Ulum seeks to reinforce its religious identity through structured religious activities. The research aims to identify an integrative model for strengthening religious character based on religious activities that can be systematically, contextually, and sustainably implemented in madrasahs. Within a transformative framework, this model is expected to function not only as a pedagogical innovation but also as a cultural movement that revitalizes spirituality in education, enabling the madrasah to serve as a space for the integration of knowledge, faith, and human values.

METHOD

This study employed a qualitative method with a phenomenological approach aimed at uncovering the deep meanings of students' religious experiences while participating in religious activities at MTs Miftahul Ulum (Safrudin, 2023). This approach enabled the researcher to understand students' spiritual consciousness in a more personal and contextual manner, as emphasized by (Nasir, 2023), who argues that phenomenology focuses on the interpretation of subjective experience. Activities such as congregational Duha and Dhuhr prayers, Qur'anic recitation (tadarus), the chanting of Sholawat Fatih, Rotibul Haddad, and socio-religious programs were viewed as instruments for internalizing religious character. The research was conducted at MTs Miftahul Ulum Tunggak Cerme. This madrasah was selected due to its distinctive characteristics in strengthening religious character education through structured religious activities, its transformation of vision and mission into SQU Berkah (Santun, Qur'ani, Unggul, Berbasis Keberkahan Courteous, Qur'anic, Excellent, and Blessing-Based), and its fulfillment of the criteria relevant to the research focus. Moreover, MTs Miftahul Ulum is the first institution at the regency level to formally implement the Qur'ani Sidogiri Method (MQS) in its Qur'anic recitation activities. The study was conducted over a three-month period, from October to December, encompassing preliminary observation, field data collection, data analysis, and report preparation.

The selection of research subjects and informants was carried out using purposive sampling, ensuring that those chosen were individuals most knowledgeable about the implementation of religious activities, namely the madrasah principal, three Islamic Religious Education (PAI) teachers, and eight students from Grades VII, VIII, and IX. Referring to the theory of Miles and Huberman (1994), the subjects included all parties directly involved in the implementation of religious programs. To obtain rich and comprehensive data, the study employed three data collection techniques: participatory observation, in-depth interviews, and documentation. Observation was conducted by directly engaging in religious activities and systematically recording observed behaviors and events. Interviews were aimed at exploring the perspectives, experiences, and interpretations of informants. Documentation was used to collect school archives, records of religious activities, and relevant photographs aligned with the research focus. The integration of these three techniques provided a holistic portrayal of the dynamics of religious activities within the madrasah.

In qualitative research, the researcher serves as the primary instrument, responsible for planning, collecting, and interpreting data directly. Therefore, the researcher must remain responsive, flexible, and sensitive to field phenomena. In addition to the human instrument, the study utilized interview guidelines, observation formats, and documentation sheets as supporting tools to ensure systematic and accurate data collection. Data analysis followed the interactive model of Miles, Huberman, and Saldana (2014), which consists of data condensation, data display, and conclusion drawing and verification. Data condensation involved selecting essential data, simplifying, and abstracting it. Data were then presented in narrative form to facilitate pattern identification. Conclusions were continuously verified to ensure validity and consistency. Through this model, significant meanings derived from students' religious experiences were analyzed comprehensively and in depth.

The validity of the research was ensured through several trustworthiness strategies, including source triangulation, technique triangulation, time triangulation, member checking, and peer debriefing. Source triangulation was conducted by comparing data obtained from the madrasah principal, three PAI teachers, and eight students from Grades VII, VIII, and IX. Technique triangulation involved cross-checking findings from observation, interviews, and documentation, while time triangulation required repeated data collection at different periods to assess consistency. Member checking was conducted by confirming the researcher's interpretations with informants to ensure that the findings accurately reflected their lived experiences. Additionally, peer debriefing was carried out through discussions with fellow researchers to obtain critical feedback and strengthen analytical objectivity. Through these strategies, the data achieved a high level of credibility, ensuring that the research findings reliably and accurately represent the reality of religious activity implementation at MTs Miftahul Ulum.
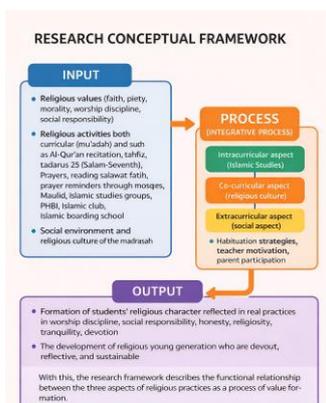
The following presents the research framework.

Figure 1. Research Conceptual Framework

RESULT AND DISCUSSION
RESULT
1.   Religious Activities Implemented at MTs Miftahul Ulum

The research findings, based on interviews with the Madrasah Principal, Mr. Musthofa, three Islamic Religious Education (PAI) teachers Mr. Iwan Kustarno, Mrs. Asmawiyah, and Mrs. Mahmudah and eight students (Rina, Rara, Wahyuni, Fitri, Khoirul, Sandiono, Fiola, and Laili), indicate that religious activities at MTs Miftahul Ulum are not positioned as supplementary programs but rather as the core of the madrasah's institutional culture. Mr. Musthofa emphasized that the SQU Berkah vision serves as the normative foundation integrating all religious programs within the educational system. This vision is translated into daily, weekly, monthly, and annual religious practices, including morning Qur'anic recitation (tadarus), tahfiz (Qur'an memorization), congregational Duha and Dhuhr prayers, the 3S

program (Greeting, Smile, Salutation), recitation of Sholawat Fatih and Rotibul Haddad, Friday Charity (Jum'at Beramal), socio-religious activities, collective haul commemorations, Islamic Holiday Celebrations (PHBI), and Ramadan Islamic boarding programs (pesantren kilat). The PAI teachers explained that these activities are systematically and continuously designed as media for internalizing moral values, discipline, and responsibility.

Mr. Iwan Kustarno stated that the consistent implementation of congregational prayers fosters students' collective awareness regarding time discipline and spiritual responsibility. Mrs. Asmawiyah added that the recitation of Sholawat Fatih and Rotibul Haddad functions not merely as ritual practice but also as a means of strengthening spiritual serenity. Meanwhile, Mrs. Mahmudah emphasized that the involvement of homeroom teachers, the student council (OSIS), and the madrasah committee reinforces the collaborative dimension of religious activities. From the students' perspective, Rina, Rara, and Wahyuni expressed that morning tadarus improves their fluency in reading the Qur'an, while Fitri and Fiola reported experiencing inner calm after congregational prayers. Khoirul, Sandiono, and Laili acknowledged that although certain activities such as Rotibul Haddad can feel tiring, repeated habituation transforms them into meaningful routines.

Overall, the interviews reveal that these religious activities cultivate a living and grounded pattern of religious habituation in students' daily lives. Students admitted experiencing more directed and controlled behavioral changes after consistently engaging in religious programs. Thus, religious activities at MTs Miftahul Ulum function as an integrative and effective spiritual pedagogical space in shaping students' religious character gradually, reflectively, and sustainably, while simultaneously reproducing the collective religious identity of the madrasah.

2.   The Integrative Model of Strengthening Religious Character at MTs Miftahul Ulum

The research findings based on interviews with the Madrasah Principal, Mr. Musthofa, and three PAI teachers Mr. Iwan Kustarno, Mrs. Asmawiyah, and Mrs. Mahmudah demonstrate that the integrative model for strengthening religious character at MTs Miftahul Ulum encompasses three primary domains: (1) the integrative model of religious curriculum in learning, (2) the integrative model of worship habituation, and (3) the integrative model of a religious school culture. Mr. Musthofa emphasized that religious values must constitute the spirit of education rather than merely administrative content, ensuring that all educational processes are oriented toward character formation. Mrs. Asmawiyah explained that within Islamic Religious Education (PAI) classes, integration is realized by combining subjects such as Aqidah Akhlak, Fiqh, Qur'an-Hadith, and Islamic Cultural History with the cultivation of the values of Santun (Courtesy), Qur'ani (Qur'anic), Unggul (Excellence), and Blessing-Based principles. These values are reflected in lesson planning, contextual teaching methods, attitude-based evaluation, and teacher role modeling, so that religious values become the intrinsic spirit of the intraclass curriculum and are manifested in students' daily attitudes and behaviors.

Interview results reveal that the integrative model of worship habituation serves as the operational foundation in shaping students' character. Mr. Iwan Kustarno explained that morning tadarus, tahfiz, congregational Duha and Dhuhr prayers, and prayers before lessons are structured as consistent routines to instill religious values through repetition. Mrs. Asmawiyah added that Friday Charity and spiritual mentoring activities are implemented through persuasive approaches and direct teacher role modeling. Meanwhile, Mrs. Mahmudah stressed the importance of positive reinforcement and personalized guidance for students with diverse backgrounds and motivations. Evaluation of this model is conducted through worship journals, attitude assessments, and daily behavioral observations.

Regarding the integrative model of cultivating a religious school culture, Mr. Musthofa explained that it is manifested through the 3S program (Greeting, Smile, Salutation),

habituation of respectful conduct toward teachers, punctuality, and reinforcement of honesty, politeness, and mutual respect. The PAI teachers consider school culture the most effective social space for collectively enlivening religious values. The implementation of these three models has resulted in increased student adherence to worship, improved Qur'anic reading ability, punctuality in prayer, confidence in participating in religious events, and stronger social awareness. Despite limitations in facilities and variations in student motivation, collaboration between the madrasah and parents serves as a supporting factor in successfully building a religious, orderly, and harmonious educational ecosystem through this integrative model.

3.   Implications of the Integrative Model for Strengthening Religious Character at MTs Miftahul Ulum

The research findings based on interviews with the Madrasah Principal, Mr. Musthofa, and three PAI teachers Mr. Iwan Kustarno, Mrs. Asmawiyah, and Mrs. Mahmudah indicate that the integrative model for strengthening religious character at MTs Miftahul Ulum has significant implications for students' holistic character formation. Mr. Musthofa affirmed that the integration of classroom learning, daily worship habituation, and school culture has resulted in more directed and consistent behavioral changes. Mr. Iwan Kustarno reported a tangible increase in students' discipline in attending congregational prayers and participating in tadarus. Mrs. Asmawiyah observed improvements in students' responsibility and honesty in completing assignments and engaging in social interactions. Meanwhile, Mrs. Mahmudah noted enhanced politeness and respect toward teachers as a result of sustained role modeling.

From the students' perspective, interviews with Rina, Rara, Wahyuni, Fitri, Khoirul, Sandiono, Fiola, and Laili reveal that the integrative model has a direct impact on their daily lives. Rina and Wahyuni stated that morning tadarus improves their Qur'anic reading fluency and prepares them mentally for lessons. Fitri and Fiola acknowledged that congregational prayer fosters emotional calmness and concentration during study. Khoirul and Sandiono explained that collective religious activities strengthen peer relationships and cultivate mutual respect. Meanwhile, Rara and Laili admitted that although the schedule is relatively dense, consistent habituation makes the activities feel natural and essential for personal development.

Overall, the implications of this integrative model are reflected not only in improved worship quality but also in the establishment of a religious and conducive school climate. Mr. Musthofa assessed that the alignment between the madrasah's vision, teachers' roles, and students' active participation constitutes the key factor in the program's success. The PAI teachers concurred that the model effectively enhances students' intrinsic motivation to consistently embody Islamic values in their behavior. Despite challenges such as fatigue and varied motivation levels, environmental support and cooperation with parents ensure that this integrative model has a positive long-term impact in cultivating students' religious character in a sustainable manner.

The findings of this study affirm that the indicators of success of the integrative model for strengthening religious character at MTs Miftahul Ulum can be identified through several dimensions of consistent behavioral change confirmed through data source triangulation. First, there was an increase in students' discipline in participating in congregational prayers and morning Qur'anic recitation, as reflected in more orderly attendance, active engagement in activities, and a reduction in teacher reprimands related to lateness or absence. Second, the development of academic responsibility was evident in the timely submission of assignments, seriousness in participating in classroom learning, and a decline in dishonest practices during evaluations. Third, the strengthening of politeness and respect toward teachers was observed through the use of more courteous language, readiness to follow instructions, and more ethical patterns of interaction. Fourth, the quality of social relationships among students improved, as indicated by enhanced cooperation, greater empathy, and reduced interpersonal conflict. These

indicators were derived through triangulation of data sources involving the principal, Islamic Education teachers, and students, and were further confirmed through observations of daily practices within the school environment.
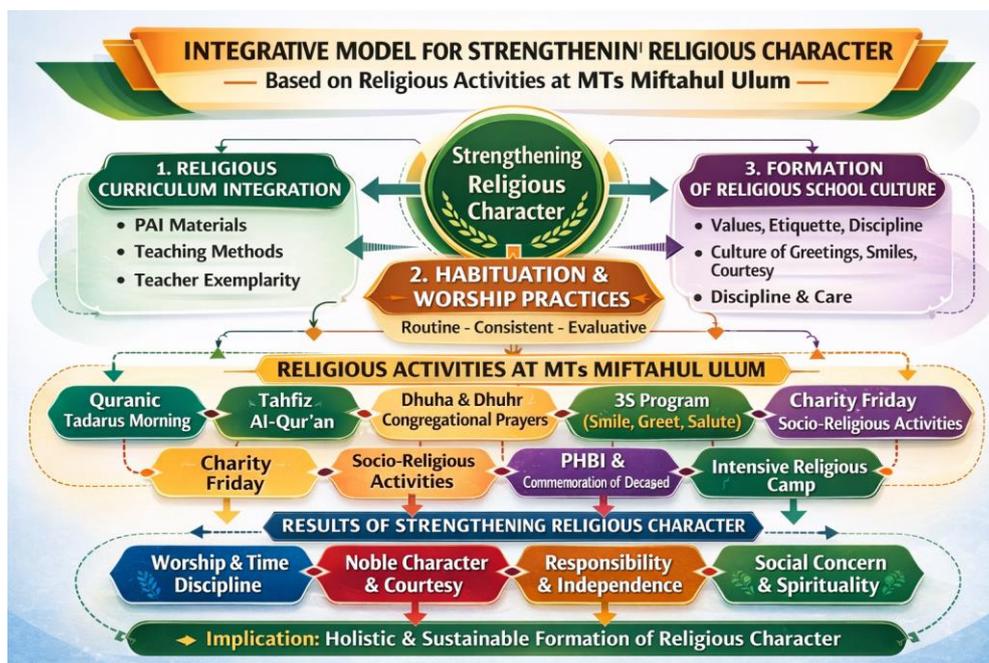

Figure 2. Conceptual Map of the Integrative Model for Strengthening Religious Character Based on Religious Activities at MTs Miftahul Ulum

B. DISCUSSION
1.　Religious Activities Implemented at MTs Miftahul Ulum

Drawing upon the research findings, religious activities at MTs Miftahul Ulum reflect a paradigmatic shift in Islamic education from the mere transmission of knowledge toward the cultivation of a comprehensive religious culture. Religious programs are not positioned as curricular complements; rather, they constitute the lifeblood of the madrasah, animating and shaping its entire educational dynamic. The vision of SQU Berkah an acronym for Santun (Courtesy), Qur'ani (Qur'anic), Unggul (Excellence), and Blessing-Based functions as both an ideological orientation and an institutional compass guiding educational implementation. Within this framework, SQU Berkah serves as a normative foundation that bridges the ideal aspirations of Islamic education with the practical realities of schooling. Consequently, religious values do not remain at the discursive level but are internalized within the culture, habits, and daily conduct of the madrasah community. In this sense, the madrasah operates as a space of value socialization that not only teaches religion but "brings it to life" through consistent, symbolic, and meaningful rhythms of worship (Idi & Ikbal, 2024).

Institutionally, the diversity of religious activities including the 3S program (Greeting-Smile-Salutation), the recitation of Rotibul Haddad and Sholawat Fatih, morning Qur'anic recitation (tadarus), tahfiz (Qur'an memorization), congregational Duha and Dhuhr prayers, Friday Charity (Jum'at Beramal), socio-religious activities, collective haul commemorations, Islamic holiday celebrations, and Ramadan Islamic boarding programs (pesantren kilat) reflects a character education approach grounded in habituation. These findings reinforce Thomas Lickona's argument that character formation becomes effective when values are simultaneously taught, modeled, and habituated (Darwanti, 2025). Programs such as 3S and Friday Charity cultivate not only ritual piety but also social piety rooted in empathy and collective responsibility. With the involvement of multiple actors the principal, teachers,

student council (OSIS), and the madrasah committee religious activities function as a social mechanism that continuously reproduces the madrasah's religious identity (Iqbal, 2024).

From a pedagogical perspective, religious activities at MTs Miftahul Ulum may be understood as a form of experiential religious learning. Students do not merely learn about religion; they learn through concrete and repetitive religious experiences. Morning tadarus and congregational Duha and Dhuhr prayers create spaces of symbolic interaction in which students construct religious understanding collectively (Rohman, 2025). These practices serve as a "spiritual laboratory," where discipline, order, and responsibility are implicitly yet profoundly cultivated. Thus, the madrasah does not simply transmit norms but facilitates a reflective and transformative process of value internalization.

Students' experiences indicate that religious activities are not always embraced without resistance, particularly practices demanding spiritual stamina such as Rotibul Haddad. However, consistent implementation becomes the key to acceptance and habituation (Sobari, 2025). Fatigue experienced by students may be interpreted as a transitional phase toward value internalization, wherein practices initially perceived as imposed gradually transform into inner necessities. In this context, the madrasah functions as a moderate ascetic space, subtly training students' spiritual resilience and self-regulation amid an instant and fast-paced cultural environment. The madrasah thus emerges as a pedagogical-spiritual arena relevant to contemporary educational challenges, offering both theoretical and empirical contributions to the discourse of Islamic education (Fitria, 2025).

2. The Integrative Model for Strengthening Religious Character at MTs Miftahul Ulum

The integrative model of strengthening religious character at MTs Miftahul Ulum is not a ceremonial initiative but a pedagogical architecture that situates religious values as the ontological foundation of education. This perspective resonates with Ki Hajar Dewantara's conception of education as a process of guiding the inherent potentials of children toward the highest safety and happiness, both individually and socially (Yuliwinarti & Istiq, 2023). The principal's assertion that religious values must become the "breath of education" reflects an educational philosophy rooted in moral character rather than mere knowledge transmission. Education, within this paradigm, is not a value-neutral space but a living garden where seeds of virtue are sown through exemplary conduct and institutional policy. The values of Santun, Qur'ani, Unggul, and Blessing-Based serve as ideological symbols directing educational praxis toward moral-spiritual integrity.

The integrative model of a religious curriculum demonstrates intraclass integration linking Aqidah Akhlak, Fiqh, Qur'an-Hadith, and Islamic Cultural History within a unified pedagogical framework. This reflects Ki Hajar Dewantara's Tri Pusat Pendidikan (Three Centers of Education): school, family, and community. Integration of subject matter with contextual methods and attitude-based evaluation indicates that learning simultaneously addresses cognitive, affective, and psychomotor dimensions. Teacher role modeling remains central, in line with the philosophy "Ing ngarso sung tulodo, ing madya mangun karso, tut wuri handayani." Teachers act not merely as instructors but as moral exemplars embodying values in daily conduct. Field observations reveal that students more readily internalize values when they witness them lived authentically by educators (Naimah, 2025).

The integrative model of worship habituation reinforces practical dimensions through structured spiritual routines such as morning tadarus, tahfiz, congregational prayers, and pre-lesson supplications. Consistent repetition forms a religious habitus gradually embedded in students' consciousness. Here, Ki Hajar Dewantara's theory of character formation through habituation becomes particularly relevant: education is not merely normative instruction but repetitive practice shaping character through lived experience. Programs such as Friday Charity

and spiritual mentoring, implemented through persuasive and humane approaches, affirm that value internalization cannot be coercively imposed but must grow from guided awareness (Alfariji, 2024).

Religious school culture constitutes the third domain, consolidating a collective ecosystem of values. The 3S program, respectful conduct toward teachers, punctuality, honesty, and politeness create a meaningful symbolic atmosphere (Kustati, 2023). In Dewantara's perspective, the school is a "garden" fostering natural value growth within a joyful environment. Religious culture thus becomes a communal practice rather than abstract instruction.

The implications of the three models are reflected in observable changes in students' behavior: increased devotion in worship, improved ability to read the Qur'an, greater discipline in performing prayers on time, enhanced confidence in participating in religious activities, and a stronger sense of social concern. This transformation indicates that character education does not occur instantaneously; rather, it unfolds through a layered and integrative process. Nevertheless, limitations in facilities and variations in student motivation remain challenges that cannot be overlooked. In this context, collaboration between the madrasah and parents represents a concrete actualization of the Tri Pusat Pendidikan (Three Centers of Education). Without such synergy, the values instilled at school risk fading when students return to home and community environments characterized by different cultural settings.

Reflectively, the integrative model for strengthening religious character at MTs Miftahul Ulum may be understood as an effort to construct an educational ecosystem that unites curricular, habituative, and cultural dimensions within a single systemic framework. This approach revitalizes Ki Hajar Dewantara's vision of emancipatory education an education that does not merely produce academically competent graduates but also morally mature individuals. Amid the currents of globalization, which often erode local and spiritual values, this model functions both as a fortress and as a bridge: a fortress that safeguards religious identity, and a bridge that connects tradition with the demands of the times. Thus, religious character education does not remain a mere slogan but becomes a sustained praxis, shaping a generation that is courteous in conduct, steadfast in faith, and excellent in achievement (Ananda, 2025).

The characteristics of religious character at MTs Miftahul Ulum are reflected in students' commitment to obligatory and voluntary congregational worship, courteous behavior toward teachers and peers, honesty and responsibility in learning, religious tolerance and moderation, and social concern through charitable activities. These values are cultivated through habituation, teacher exemplarity, and a madrasah culture grounded in Islamic teachings (Yulianti, 2018). Implementation of this integrative model underscores the centrality of consistency and exemplarity. Religious values are not confined to instructional materials but embodied through teacher attitudes, social relations, and the rhythm of school life.

3. Implications of the Integrative Model for Strengthening Religious Character at MTs Miftahul Ulum

The implications of this integrative model demonstrate that religious character education possesses transformative power when designed systemically and sustainably. The integration of classroom instruction, worship habituation, and school culture forms a moral ecosystem enabling Islamic values to be internalized naturally within students' behavior (Abidin, 2025).

From an educational psychology perspective, the model enhances students' intrinsic motivation in practicing worship and religious conduct. Students increasingly demonstrate personal awareness rather than mere compliance with rules. A supportive religious environment, humane teacher-student relationships, and consistent habituation transform religious practices into inner needs rather than formal obligations (Habibah, 2025). This

process illustrates systemic internalization through affective, cognitive, and social interactions (Rohimah & Samiha, 2020). Thus, religious character does not remain confined to the normative realm, but is transformed into a relatively stable moral commitment.

Another significant implication is evident in the classroom learning process. Students report increased learning focus, emotional calmness, and greater ease in understanding Islamic Religious Education (PAI) materials because the values being learned are directly practiced in school life. This makes learning more meaningful when students experience, reflect on, and apply knowledge directly. Daily religious practices function as a bridge between concepts and reality, ensuring that religious learning does not become trapped in mere verbalism (Azizah, 2023). In this context, the classroom becomes not only a cognitive space but also a reflective one that integrates intellectual and spiritual dimensions.

In the social domain, the implications of this integrative model are reflected in the strengthening of relationships among students, marked by increased mutual respect, cooperation, and empathy. Collective worship activities such as congregational prayers and morning *tadarus* serve as media for fostering faith-based social solidarity. Although students face challenges such as fatigue and demanding schedules, the support of the school environment and the exemplary conduct of teachers function as social buffers that sustain the continuity of the program. From the perspective of the sociology of education, these collective religious practices operate as symbolic social spaces that connect personal identity with communal responsibility, so that religious values do not remain confined to the private sphere but are transformed into an ethos of togetherness that strengthens social cohesion and the moral resilience of the school community (Nisa, 2022). Thus, religiosity is not individualistic in nature, but is woven into harmonious social relationships.

Reflectively, the implications of the integrative model for strengthening religious character at MTs Miftahul Ulum indicate that effective character education requires continuity between institutional vision, practice, and culture. This model demonstrates that the formation of religious character cannot be achieved through partial or incidental approaches, but rather through the consistent orchestration of values across all aspects of school life. These findings enrich the body of theory on religious character education with contextual empirical evidence, particularly in the context of Islamic secondary education (Mahmudiyah & Mulyadi, 2021). Therefore, this model deserves consideration as both a practical and conceptual reference for other Islamic educational institutions seeking to reinforce religious character in a systemic and sustainable manner, while also opening opportunities for further research to examine its adaptability and transformative potential in diverse social and cultural contexts.

From the perspective of transferability, this integrative model has considerable potential for replication in other madrasahs, as it does not rely on complex material resources but rather on policy consistency, leadership commitment, and a culture of teacher role modeling. The model's structure, which integrates intracurricular learning, religious habituation practices, and the strengthening of school culture, allows for contextual adaptation in accordance with the characteristics of each institution. Nevertheless, the replication of the model is not without limitations. Successful implementation is strongly influenced by the readiness of human resources, the level of parental support, and the pre-existing institutional culture. Madrasahs with low levels of discipline or less visionary leadership may encounter challenges in maintaining program consistency. Furthermore, this study was conducted within a single madrasah context with specific social characteristics; therefore, the generalization of the findings should be approached with caution and requires further validation through comparative or longitudinal studies in different educational settings. Considering these factors, the replication of the model should be carried out adaptively and grounded in continuous evaluation to ensure its sustained relevance and effectiveness in fostering students' religious character.

CONCLUSION

Based on the research findings above, it can be concluded that religious activities at MTs Miftahul Ulum have transformed from routine agendas into a cultural foundation that animates madrasa education. Morning *tadarus*, *tahfiz*, congregational prayers, the 3S program (*Smile, Greet, and Salute*), the recitation of *Sholawat Fatih* and *Rotibul Haddad*, *Jum'at Beramal*, and *pesantren kilat* collectively form an integrated network of religious habituation. Through consistent practice, religiosity does not remain at the level of symbols, but is manifested in discipline, politeness, responsibility, and social concern. The madrasa thus becomes a pedagogicalspiritual space that nurtures character through experience and exemplary conduct.

The integrative model developed encompasses the integration of a religious curriculum, habituation of worship practices, and a religious school culture within a mutually reinforcing system. Values are not merely taught but enlivened through attitude assessment, positive reinforcement, and humanistic relationships between teachers and students. A culture of *adab*, honesty, and discipline serves as a collective medium for the reproduction of values, while collaboration between the madrasa and parents strengthens the continuity of character formation.

The implications are evident in changes in students' behavior that are more reflective and purposeful, marked by improvements in the quality of worship, learning calmness, and social solidarity. Despite limitations in facilities and variations in motivation, the consistency of implementation demonstrates that the internalization of religious values is effective when designed in a systemic and sustainable manner. This model is not only practically relevant but also contributes conceptually to the development of character-based Islamic education.

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