THE OBJECTIVATION OF QUR'ANIC VALUES IN STRENGTHENING STUDENTS' RELIGIOUS CHARACTER IN ISLAMIC EDUCATION INSTITUTIONS

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Abstract

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The phenomenon of adolescent moral decline in the midst of globalization and digitalization poses a significant challenge for Islamic educational institutions in Indonesia, particularly tahfidz-based madrasahs. This condition demands the presence of strong Islamic leadership that not only manages administratively but also inspires and nurtures a religious culture within the school environment. This study aims to explore the implementation of Islamic leadership in realizing a religious school culture at Madrasah Aliyah Tahfidz Al Qur'an Al Islami, Pesanggaran, Banyuwangi. Using a qualitative descriptive approach, data were collected through participatory observation, in-depth interviews with the principal, teachers, and students, as well as documentation analysis of religious programs and institutional policies. The data were analyzed using the Miles and Huberman interactive model, which includes data reduction, data display, and conclusion drawing. Triangulation and credibility checks were employed to ensure data validity. The results of this study indicate that the religious school culture at Madrasah Aliyah Tahfidz Al Qur'an Al Islami is strongly shaped through worship habit programs, the principle of deliberation in leadership, and the internalization of Qur'anic values in the curriculum and daily activities. Theoretically, these findings reinforce organizational culture theory and transformational leadership theory, which emphasize the importance of consistency in values, role modeling, and collective participation in shaping individual character. This study also affirms the concept of hidden curriculum and continuous spiritual values-based character education.

INTRODUCTION

The social reality of education in Indonesia, particularly within Islamic educational institutions such as *Madrasah Aliyah Tahfidz Al-Qur'an Al Islami*, the need for leadership grounded in Qur'anic values is becoming increasingly urgent (Regan & Raftery, 2023; Alazmi & and Bush, 2024). The phenomenon of Ethical debasment is also can use it among adolescents amidst the forces of globalization and digitalization is a growing concern. According to data from Indonesia's National Child Protection Commission Lundeto, (2023), there has been a 20% increment in detailed cases including youth unfortunate behavior, counting advanced bullying, substance mishandle, and a decay in devout recognition, showing a squeezing require for ethical and otherworldly support inside instructive settings.

This circumstance requires that educational institutions shift their focus beyond academic achievement, emphasizing the formation of students' character and spirituality (Jin, 2025; Yu & He, 2025). In this context, Islamic leadership becomes essential, not simply as a hypothetical build but as a commonsense drive that shapes school culture (Bashori et al., 2022; Brooks & Ezzani, 2022; Arifin et al., 2024). Compelling Islamic authority gives course, ingrains values, and offers a demonstrate of behavior that empowers the internalization of Qur'anic standards (Prabowo et al., 2024; Walid et al., 2025).

In order to ingrain religious ideals in daily school life, Islamic leadership must emphasize the principles of amanah, tabligh, fathanah, and sidik while basing its core teachings on the Qur'an and sunnah (Kolkailah, 2023; Alfawzan et al., 2024). The head of the madrasah serves as the primary leader, acting as both an administrative manager and a spiritual guide who encourages teachers and students to practice Islamic values in their entirety (Moslimany et al., 2024; Rodliyah et al., 2024). The success of Islamic leadership, which is internalized in the madrasah environment, is clearly reflected in religious culture, which includes activities such as daily recitation, congregational prayer, the development of Islamic manners, and moral development(Ihsan et al., 2021; Muid et al., 2024). This demonstrates that, in order to establish a good Qur'anic generation, Islamic leadership is a contextual need rather than a normative idea (Inhorn et al., 2020; Sauri et al., 2022) .

The significant impact of Islamic leadership on fostering religious culture and character in the classroom setting has been demonstrated in a number of earlier

studies. A study conducted by Said et al., (2023) revealed that principals who apply Islamic leadership values are able to create an educational environment that is more conducive to the spiritual growth of students and teachers. This is characterized by increased participation in religious activities, as well as the formation of Islamic habits such as praying in congregation, reading the Qur'an, and maintaining manners in interaction. Meanwhile, research by Akhtar, (2024) on tahfidz-based schools shows that leaders who emulate the morals of the Prophet Muhammad can form a school culture that is oriented towards strengthening faith and piety. Religious culture in schools is proven not only determined by formal programs, but is strongly influenced by leadership figures who are consistent in their values and actions. Another study by Palawa et al., (2025) also emphasized that Islamic leadership involving the principles of shura (deliberation), sincerity, and exemplary play a role in fostering a sense of collective responsibility for the creation of a religious atmosphere. The three studies strengthen the urgency of this research, especially in the context of Madrasah Aliyah Tahfidz Al Qur'an Al Islami, which has special characteristics in fostering students on the basis of memorizing the Qur'an which certainly requires an Islamic and visionary leadership approach.

In comparison to prior research, this study is very original. In contrast to earlier research, which typically focused on Islamic leadership in the abstract, in the context of establishing a religious culture in formal schools, this work specifically examines the application of Islamic leadership in the context of tahfidz madrasa, namely Madrasah Aliyah Tahfidz Al Qur'an Al Islami, which has a unique goal in producing a generation of Qur'an memorizers. The special atmosphere of the tahfidz madrasah, which focuses on spiritual development and Qur'an memorization, calls for a leadership style that is both symbolically religious and deeply rooted in Islamic principles (Melesse & and Obsiye, 2022; Kosim et al., 2023). Furthermore, this research aims to demonstrate in detail how Islamic leadership principles are translated by madrasah principals into administrative and cultural practices in order to foster a school culture that is not only religiously focused in activities but also ingrained in the behaviors and personalities of all school members. As a result, this research makes a novel contribution to the field of Islamic educational leadership, particularly in the area of tahfidz schools, which have not yet been adequately examined scientifically.

The primary goal of this study is to examine how Islamic leadership may be used to establish a religious school culture at Madrasah Aliyah Tahfidz Al Qur'an Al Islami. This goal is motivated by the pressing need to learn how Islamic teachings on leadership values may be used successfully in the setting of tahfidz-based education, which presents unique difficulties and opportunities for promoting students' morality and spirituality. In the midst of modernization and the crisis of moral example, leaders who are able to consistently instill Islamic values are essential to preserve the religious identity of madrasah. As a result, this research is not merely theoretical; it also offers an Islamic leadership model that can be replicated in similar organizations to create an educational environment founded on Qur'anic values.

METHODS

This research uses a qualitative approach with a descriptive study type, because it aims to describe in depth the process of implementing Islamic leadership in realizing a religious school culture at Madrasah Aliyah Tahfidz Al Qur'an Al Islami, Pesanggaran Banyuwangi. The qualitative approach was chosen so that researchers can understand holistically the leadership dynamics that take place in the field, as well as how Islamic values are applied in real terms in the leadership practices of the madrasah head and have an impact on the formation of a religious school culture (Sari et al., 2022) .

Data collection techniques were conducted through participatory observation, in-depth interviews, and documentation. Observations were made to directly observe daily activities in the madrasah that reflect a religious culture, such as the implementation of congregational prayers, tahfidz activities, student manners, and social interactions between madrasah residents. In-depth interviews were conducted with the madrasah principal, teachers, and several santri as key informants to explore their understanding of the role of Islamic leadership and its influence on spiritual life in the madrasah. Documentation was conducted to review documents such as the madrasah vision and mission, rules of conduct, religious programs, and daily habituation agenda (Abdussamad & Sik, 2021; Roosinda et al., 2021) .

Data analysis techniques used the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing/verification. To ensure data validity, source and technique triangulation techniques were used, as well as credibility checks through member checks and peer debriefing. With this method, the

research is expected to be able to provide a comprehensive and in-depth picture of Islamic leadership practices that have succeeded in forming a religious school culture in tahfidz madrasah (Mulyana et al., 2024) .

RESULTS AND DISCUSSION

Strengthening School Culture through the Religious Habituation Program

The erosion of students' religious character due to the impact of globalization, the onslaught of digital media, and the decreasing focus on spiritual development in school settings is one of the basic challenges facing education today. Religious instruction continues to be limited to the theoretical sphere in many public schools, where it is taught as a normative subject but not integrated into the larger school environment. This separation causes a gap between knowledge and practice, leading to students who may comprehend religious teachings intellectually but are unable to put them into practice in their everyday lives.

On the other hand, Madrasah Aliyah Tahfidz Al Qur'an Al Islami uses a different approach by integrating Islamic values into the everyday lives of its students through a planned program of religious habituation. The madrasah's principal and teaching faculty have developed and consistently implemented a set of spiritual and transformative activities. These consist of group prayer five times daily, muroja'ah (Qur'anic review) sessions every morning prior to lesson, collective dhikr after each prayer, and Dhuha and Qiyamul Lail prayers performed as a component of the pesantren curriculum. These actions are presented as tools for internalizing Islamic ideals and establishing spiritual discipline, not just as ritual duties.

These routines have helped cultivate a religious culture that shapes students' personalities over time. To further substantiate this finding, insights were obtained through an in-depth interview with Ustadz Ahmad Fauzi, one of the *tahfidz* teachers. He explained that the children have been trained to engage in disciplined worship practices from an early stage. Their daily routines including waking before dawn for congregational prayers, *murojaah*, and *dhikr* are performed sincerely without coercion. According to him, these consistent practices have gradually shaped the students' character in a positive manner.

This testimony illustrates that the habituation program is not superficial or symbolic it has become a lived religious culture that deeply shapes students' behavior, awareness, and sincerity in practicing Islam.

Nevertheless, there are obstacles to the implementation procedure. Initially, some students, particularly those who had not been used to strict religious practices prior to enrolling in the madrasah, offered considerable opposition. It was difficult for some students to concentrate during muroja'ah or to regularly get out of bed for Qiyamul Lail. Moreover, the madrasa has scarce human and material resources, which means that teachers are forced to assume several responsibilities in addition to their official ones. For example, teachers may act as substitute parents in character development, spiritual guides, and supervisors during religious services. Sustained motivation, reinforcement strategies, and coordinated leadership from management are necessary to keep staff and students consistent while avoiding ritual burnout (Klaray, 2024).

The disparity is much greater when compared to public high schools or madrasas that do not offer tahfidz. Spiritual development is frequently relegated to brief Islamic education sessions in public schools, and religious practice is restricted to formal ceremonies. According to a study by Maarif et al., (2024) the majority of public schools have just 23% of pupils regularly participating in voluntary prayer, and religious activities are frequently restricted by a lack of institutional backing. In contrast, non-tahfidz madrasahs may include more religious topics, but the internalization of Islamic values tends to be more fragmented and less immersive due to the lack of strict daily schedules and memorization programs.

By contrast, Madrasah Aliyah Tahfidz Al Qur'an Al Islami has succeeded in embedding Islamic values into every layer of school life. This integration results in an environment where students not only perform religious obligations but also develop spiritual consciousness and moral integrity. The involvement of teachers as role models, combined with the consistency of spiritual routines, has created a school ecosystem where values are not only taught, but also lived and felt (Willmore, 2023).

To illustrate these findings more clearly, the following main indicators are presented to show how religious culture is formed and strengthened in Madrasah Aliyah Tahfidz Al Qur'an Al Islami.
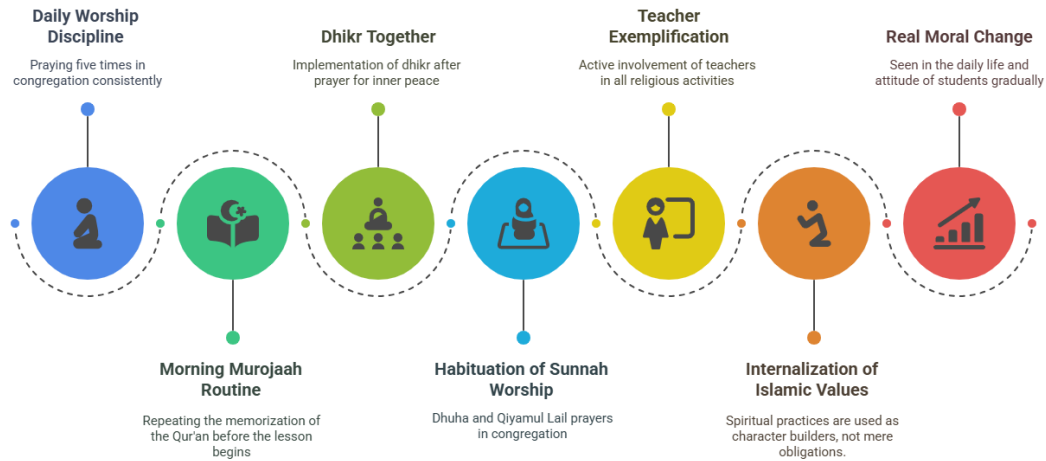
Picture 1; Indicators of Religious Culture

These results back up the theory of organizational culture creation put out by Wandira & Muharam, (2022), who contend that repeated rituals, symbols, and consistent habituation lead to the development of a strong organizational culture. Religious rituals in this madrasah serve as both implicit and explicit educational methods. They constitute a hidden curriculum that promotes value internalization in a way that formal instruction alone cannot.

Furthermore, this study reaffirms the effectiveness of value-based education as demonstrated in earlier research. Maarif et al., (2024) emphasized that character education from an Islamic perspective is most impactful when delivered through direct habituation and exemplary leadership within a supportive environment. At Madrasah Aliyah Tahfidz Al Qur'an Al Islami, this principle is realized through a comprehensive and sustained religious habituation program, where every activity whether instructional or non-instructional serves the greater purpose of spiritual development.

The ability of this madrasah to foster a strong religious identity among its students is both pertinent and replicable in the environment of 21st-century education, where students are exposed to pluralistic values and moral relativism (Patel, 2021). The program seeks to foster the soul as well as educate, producing Muslims who are not only intellectually sound but also morally and spiritually grounded.

Principles of Deliberation and Collectivity in Decision Making

One of the most common issues in Islamic education leadership is the prevalence of an authoritarian leadership style, in which the principal is the only decision-maker and other members of the school community are not included in the decision-making process. This approach frequently results in poor teacher involvement, communication barriers, and a lack of accountability for school rules. In contrast, such is not the case in Madrasah Aliyah Tahfidz Al Qur'an Al Islami. The head of the madrasah makes a conscious effort to use the principle of deliberation, or shura, in directing the operations of the school establishment. All aspects of the school are given the opportunity to voice opinions, recommendations, and critiques via frequent forums, such as weekly meetings, teacher forums, and open discussion. In this way, a group environment is formed that promotes a sense of shared accountability in addition to fostering solidarity. The value of ukhuwah Islamiyah, which fosters positive interactions between school staff and reduces the likelihood of internal conflict, underpins this deliberation-based culture.

In order to back up this conclusion, data were obtained from a conversation with Ustadzah Nur Khasanah, one of the senior instructors who is actively participating in several important school policy choices. She said that the head of the madrasa always includes instructors in decision-making processes, covering everything from small topics like lesson schedule distribution to larger subjects like curriculum changes. The school leader, in her opinion, exhibits a great degree of transparency, even valuing the opinions of younger teachers. This inclusive strategy encourages teachers to take their responsibilities more seriously and cultivates a sense of gratitude.

The statement reinforces that the principle of deliberation is not only practiced formally, but also based on the intention to build active participation and mutual trust in the school community. This reflects the value of Islamic leadership that is not only top-down, but prioritizes dialogue, equality, and togetherness in realizing the vision of an inclusive and solid religious school.

The interpretation of these findings suggests that the application of the principle of *shura* or deliberation in decision-making at Madrasah Aliyah Tahfidz Al Qur'an Al Islami serves as a key to creating a harmonious and participatory atmosphere within the organization. In the context of Islamic educational leadership, the concept of *shura* taught in the Qur'an, as in Surah Ash-Shura verse 38, emphasizes the importance of

deliberation in making collective decisions, which strengthens the sense of collective responsibility. In contrast to the frequently authoritarian methods used in many educational establishments, where leaders make unilateral choices that give instructors and workers a sense of frustration and powerlessness. The introduction of this inclusive discussion at Madrasah Aliyah Tahfidz Al Qur'an Al Islami fosters a more democratic and trust-based organizational atmosphere in addition to improving the connection between the madrasah head and the faculty.

In theory, this strategy is consistent with the idea of transformational leadership, which Manu (2022) has put out, which highlights the necessity of leaders who encourage and empower their followers to engage in the process of making decisions. The concept of distributed leadership, which emphasizes the need for all members of the organization to be empowered to jointly make decisions for mutual advancement, is also related to leadership based on Shura. These data reveal that madrasa principals who use the deliberative approach foster a work environment built on mutual respect and cooperation in achieving shared objectives, in addition to simply including personnel in the decision-making process. This fosters a religious school culture in which the ideals of ukhuwah Islamiyah are practiced in everyday life rather than simply being a concept.

Internalization of Qur'anic Values in Curriculum and Daily Activities

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To explore these findings, insights were obtained from an interview with Ustadzah Aisyah, one of the religion teachers at the madrasa who is actively involved in

integrating Qur'anic values into both the learning process and students' daily activities. She conveyed that their efforts go beyond merely teaching religious texts; they aim to internalize these values into students' everyday behavior. For instance, during lessons, Qur'anic principles are linked to values such as discipline, hard work, and mutual respect. Beyond the classroom, practices like congregational prayer and *murojaah* are used as tools to ensure these values are embodied through consistent routines rather than remaining as abstract concepts.

This statement demonstrates that the internalization of Qur'anic values is not merely theoretical but also implemented in students' everyday behaviors. In this madrasa, Qur'anic ideals are therefore not taught as a separate course, but rather as an essential component of the students' character and moral growth.

Madrasah Aliyah Tahfidz Al Qur'an Al Islami incorporates Qur'anic principles into different facets of student life as part of its faith-based educational strategy. The primary ways in which Qur'anic values are put into practice in the curriculum and day-to-day operations of the madrasah are shown by the following aspects.

NO	ASPECT	DESCRIPTION
1	Integration of Qur'anic Values in the Curriculum	Qur'anic values are applied in subject matter that links Islamic teachings with honesty, perseverance and hard work.
2	Teaching Methods	Teaching not only focuses on religious theory, but also on the application of Qur'anic values in students' daily lives.
3	Daily Activities	Activities such as congregational prayer, murojaah, and dhikr together internalize Qur'anic values in the lives of students outside of class hours.
4	Behavioral Practices	Qur'anic values are applied in students' daily behavior, such as discipline, hard work, and mutual respect.
5	Teacher Involvement	Teachers actively connect Qur'anic teachings in all aspects of learning and daily activities to ensure strong internalization.

Table 1. Aspects of Qur'anic Value Integration in Madrasah Education

At Madrasah Aliyah Tahfidz Al Qur'an Al Islami, the internalization of Qur'anic values is a comprehensive process that incorporates religious education into the curriculum, teaching strategies, and students' everyday lives. Congregational prayer, murojaah, and dhikr are used to teach and practice virtues like honesty, discipline, and diligence in both learning and everyday life. This guarantees that Qur'anic principles are not only taught in theory but also used practically in the growth of students' character and morality.

The implication of these results is that Madrasah Aliyah Tahfidz Al Qur'an Al Islami is successful in fostering a holistic link between religious education and the practical application of students' everyday lives. Part of the effort to mold students' character and spirituality in a sustainable way is the incorporation of Qur'anic values into the official curriculum and extracurricular activities. The madrasah imparts religious knowledge and promotes these behaviors in students' everyday lives by integrating Qur'anic values, such as honesty, persistence, and hard work, into every session. Daily routines like congregational prayer, murojaah, and dhikr, for instance, all work together to reinforce the internalization of these values.

From a theoretical standpoint, this finding resonates with the concept of character education as put forward by Syarnubi et al., (2021), which emphasizes the integration of moral and spiritual values into daily educational practices. The incorporation of Qur'anic values into routine school activities demonstrates that religious education is not limited to verbal instruction or textual study but is instead embodied through consistent behaviors and habitual actions within the school environment.

This is consistent with the ideas of transformational leadership in education, which hold that leaders should be dedicated to creating a positive school environment that fosters the development of students' moral character and spiritual integrity, rather than just focusing on academic management. In this instance, Islamic leadership acts as a catalyst, turning abstract religious principles into tangible, lived realities for students and teachers alike.

In comparison, Prasong, (2025) found that educational institutions that embed religious values holistically both in curricular content and daily routines are more successful in cultivating a generation that is not only academically competent but also firmly rooted in religious principles. The findings of this study affirm that religious culture is not merely a matter of formal programming but is deeply influenced by the consistency, sincerity, and exemplary conduct of school leaders who internalize and reflect Islamic values in their leadership style.

Therefore, this study highlights the critical importance of a comprehensive approach to internalizing religious values in education one that integrates leadership, institutional culture, and routine practices. Such an approach not only fosters

intellectual excellence but also nurtures profound spiritual awareness, which is essential in shaping individuals with both strong character and Qur'anic identity.

CONCLUSION

By fully integrating Qur'anic principles into students' everyday lives, the results of this study show that Madrasah Aliyah Tahfidz Al Qur'an Al Islami effectively implements a holistic educational strategy. Regular worship habituation programs like congregational prayers, collective murojaah, and dhikr, which have become ingrained practices, help to foster religious culture. These are helpful methods for internalizing spiritual values that support students' long-term development, not just ritualistic practices. Students' improved moral behavior and spiritual discipline over time demonstrate a positive change in behavior. The institution's decision-making process, which involves deliberation, also demonstrates a cooperative and dialogical leadership style that encourages inclusivity, increases student participation, and promotes a democratic learning environment. Additionally, this leadership style strengthens the importance of ukhuwah Islamiyah, which results in a stronger religious school environment. The incorporation of Qur'anic precepts into the official curriculum and students' routines highlights a tight relationship between theoretical knowledge and its practical, character-building application, in line with the spirit of holistic education.

Theoritically, these results contribute to the discussion about Islamic education by demonstrating empirically the effectiveness of a values-based, holistic approach to fostering the intellectual and moral development of pupils. The need for incorporating spiritual components into educational design and leadership methods in faith-based schools is emphasized in this study. To encourage the internalization of values, similar institutions should consider implementing contextual religious programs that are relevant to students' everyday lives. Nevertheless, the study is restricted to the context of a single madrasah, which could have an impact on the validity of the findings. In order to increase the theoretical understanding and applicability of these results, future research might investigate comparable implementations in various educational contexts, such as boarding schools, urban madrasahs, or schools with diverse student backgrounds.

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