
SUNNAH-CENTERED RELIGIOUS CULTURE AS AN INNOVATIVE APPROACH TO ISLAMIC CHARACTER DEVELOPMENT

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Abstrak

Penelitian ini bertujuan menggambarkan secara sistematis dan kontekstual perencanaan, proses, serta hasil penerapan budaya religius berbasis Sunnah Rasul di Bandung Islamic School sebagai strategi pembentukan karakter siswa di era modern. Penelitian ini dilaksanakan dengan pendekatan kualitatif, menggunakan teknik wawancara, observasi, dan telaah dokumen. Analisis data dilakukan melalui tahapan reduksi, display, dan penarikan Kesimpulan. Perencanaan budaya religius dilakukan melalui integrasi visi-misi kurikulum, penyusunan program terstruktur, penguatan regulasi sekolah, dan sistem monitoring dan evaluasi. Implementasi dilaksanakan secara menyeluruh melalui kurikulum terintegrasasi, pembiasaan ibadah, kelas tahfidz, hafalan hadis, program adab sunnah harian, olahraga sunnah, keputrian syar'i, dan bimbingan konseling syar'i yang diperkuat dengan keteladanan guru dan sistem mutaba'ah. Penerapan ini menghasilkan perubahan signifikan pada perilaku dan karakter siswa dan terciptanya iklim sekolah yang religius. Temuan ini menegaskan bahwa budaya religius berbasis Sunnah Rasul membentuk habitus religius yang terinternalisasi dalam diri siswa melalui mekanisme pembiasaan, keteladanan, dan pengawasan partisipatif. Secara teoretis, penelitian ini memperkaya konsep habituasi nilai religius dalam konteks pendidikan Islam modern dengan mengintegrasikan perspektif tarbiyah kompherensif, ta'dib dan ta'wid. penelitian ini menawarkan model strategis pengembangan pendidikan Islam di era digital yang dapat diadaptasi oleh lembaga pendidikan lain untuk menjadikan Sunnah sebagai sumber nilai yang hidup dan aplikatif dalam seluruh dimensi kehidupan sekolah.

Kata kunci: *Budaya Religius; Sunnah Rasul; Pendidikan Islam; Pembentukan Karakter; Sekolah Islam.*

Abstract

This study aims to systematically and contextually describe the planning, processes, and outcomes of implementing a Sunnah-based religious culture at Bandung Islamic School as a strategy for shaping student character in the modern era. The research employed a qualitative approach using interviews, observations, and document analysis. Data were analyzed through the stages of reduction, display, and conclusion drawing. The planning of the religious culture was carried out through the integration of the school's vision and mission into the curriculum, the development of structured programs, the strengthening of school regulations, and the establishment of a monitoring and evaluation system. The implementation was comprehensive, encompassing an integrated curriculum; worship habituation; tahfidz classes; hadith memorization; daily Sunnah-based etiquette programs; Sunnah sports; Islamic female student development (*keputrian syar'i*); and Sharia-

compliant counseling, all reinforced by teacher role modeling and a *mutaba'ah* monitoring system. This implementation resulted in significant changes in students' behavior and character, as well as the creation of a religious school climate. The findings affirm that students internalize a Sunnah-based religious culture as a religious habitus through mechanisms of habituation, role modeling, and participatory supervision. Theoretically, this research enriches the concept of religious value habituation in modern Islamic education by integrating the perspectives of comprehensive *tarbiyah*, *ta'dib*, and *ta'wīd*. This study presents a strategic model for developing Islamic education in the digital era, which other educational institutions can adapt to make the Sunnah a living and applicable source of values across all dimensions of school life.

Keywords: Religious Culture; Prophetic Sunnah; Islamic Education; Character Formation; Islamic School.

INTRODUCTION

In the era of modernization and globalization, students' religious identities face severe challenges due to unlimited access to information that instills the value of unbridled freedom (Saragih et al., 2021). The moral crisis of adolescents that leads to character degradation, such as bullying, promiscuity, drug abuse, and intolerance, shows the failure of the education system in forming a solid character (Fadilah et al., 2025). Religious education that still emphasizes the cognitive aspect without the integration of moral values in daily life tends to ignore the formation of a holistic character (Putri et al., 2025). This reality raises a lawsuit against the effectiveness of religious education, which is considered to have not succeeded in equipping students with a deep understanding and appreciation (Amirudin et al., 2025).

Education plays a vital role in inheriting noble values as well as shaping the character and identity of the nation in the midst of social changes and moral challenges of the younger generation (Brata & Rai, 2023). The integration of religious culture in schools makes education not only produce an accomplished generation, but also character, and be able to become agents of good in society (Abubakar et al., 2023). Religious culture in schools can be developed through various approaches, such as the approach of religious activities (Basri et al., 2023), a multiculturalism that emphasizes tolerance (Arikarani et al., 2025), a locality-based approach (Rahayu, 2021), and religious extracurricular (Aulia et al., 2024). However, a comprehensive, integrated approach grounded in the Prophet's Sunnah across all aspects of education remains rarely studied in depth.

Previous research on religious culture has tended to focus on partial aspects, such as the habit of praying duha (Bachruddin et al., 2023), routine activities of congregational prayer (Surahyo & Nurwahyudi, 2024), or general religious activities (Romadholi et al., 2023). There has been no comprehensive study that analyzes the application of religious culture based on the Sunnah of the Prophet in a systematic, holistic manner, including strategic planning, multi-program implementation processes, mechanisms for internalizing values, and tangible results in the transformation of students' character. In fact, the Sunnah of the Prophet serves as a

guideline for Muslim life and has excellent potential as an applicable and contextual framework for character education in the modern era. This research gap needs to be addressed to make a theoretical and practical contribution to the development of Islamic education.

This study aims to systematically and contextually describe how the planning for the implementation of religious culture based on the Sunnah of the Prophet is designed, how the implementation process is carried out through various programs, and how the implementation results affect the transformation of students' character. This research is expected to make a theoretical contribution by enriching the concept of habituation of religious values in modern Islamic education, as well as practical contributions in the form of strategic models that other Islamic educational institutions can adapt to make the Sunnah a living and applicable source of value in facing the challenges of the digital era.

METHODS

This study employs a descriptive qualitative case study approach to analyze the application of religious culture, as articulated in the Sunnah of the Prophet, at Bandung Islamic School Junior High School. Bandung Islamic School was selected as the research site because it has a distinctive approach to developing students' religious character through a religious culture based on the Sunnah of the Prophet PBUH, integrated into all school activities. Preliminary studies indicate that Sunnah values are not only taught in religious subjects but are also integrated into the academic curriculum, daily worship practices, *tahfidz* programs and hadith memorization, daily Sunnah manners, Sunnah sports, Islamic female student development (*keputrian syar'i*), and sharia counseling guidance. This uniqueness makes Bandung Islamic School a representative case for analyzing how the Sunnah of the Prophet can be mainstreamed as a transformative religious-cultural basis for the school, rather than merely a complement to religious programs.

The research was conducted over 3 months (April, July, and August). It involved nine purposively selected informants: school principals, vice-principals for curriculum, subject teachers (3), and students in grades VII and IX (4). Criteria for selecting informants include direct involvement in the planning and implementation of religious and cultural programs, a deep understanding of the concepts and practices of the Prophet's Sunnah, and willingness to provide open and honest information.

Data are collected using three techniques. First, the in-depth interview is semi-structured, guided by interview questions that cover aspects of planning, implementation, and the outcomes of applying religious culture. Each interview session lasts 45-60 minutes and is recorded with the informant's consent. Second, observation is structured through documentation of daily activities, including worship practices, classroom learning, *tahfidz* programs, sunnah sports, and

students' social interactions. Third, document studies are conducted on the school's vision and mission statements, manuals and rules, teaching modules, teaching PowerPoint presentations, daily schedules, academic calendars, student *mutaba'ah* monitoring reports, and visual documentation of activities.

Data analysis using the Miles and Huberman interactive model went through three stages. Data reduction stage: the researcher selects relevant data from interview transcripts, observation notes, and documents, then classifies them according to three research foci (planning, process, and outcome). Data display stage: the reduced data are presented as a program matrix, systematic descriptive narratives, and interview excerpts to facilitate the identification of patterns and relationships among themes. Conclusion Withdrawal stage: the researcher verifies findings through source triangulation (comparing data from various informants), method triangulation (comparing interview, observation, and document data), and member checking (informing the results of interpretation to key informants). The validity of the data is strengthened by the extended participation of researchers in the field and continuous observation to ensure data consistency.

RESULTS AND DISCUSSION

Planning for the Implementation of Religious Culture Based on the Sunnah of the Prophet

The planning for the implementation of religious culture based on the Sunnah of the Prophet at Bandung Islamic School is prepared through a comprehensive, systematic, and participatory approach involving the Foundation, the Sharia team, and parents. This planning includes the integration of vision, mission, and curriculum, so that sunnah values are internalized in all subjects, both religious and general. In addition, the school has prepared a number of structured programs that are directed at strengthening worship, moral development, developing religious abilities, and forming sunnah habits in students. The details of these programs are presented in Table 1 as part of the research results. This planning effort is also strengthened through the implementation of school regulations that emphasize the habituation of 5S, speaking ethics, cleanliness, and the obligation to dress in sharia with an educational enforcement pattern. To ensure its effectiveness, the school implements a monitoring and evaluation system through daily *mutaba'ah* involving parents and is evaluated periodically, so that there is a continuous synergy between the school and the family in fostering students' religious character.

Table 1. Programs for the Implementation of Religious Culture Based on the Sunnah of the Prophet

No	Program	Target	Indicator
1	Integrated Curriculum	Integration of Sunnah values in subjects	Material Contains Sunnah Values

No	Program	Target	Indicator
2	Worship Habits	Consistency of daily worship	<i>Mutaba'ah</i> daily
3	<i>Tahfidz</i> Class	Memorization 1,5 juz - 3 juz	Periodic memorization tests
4	Memorization Hadis	<i>Arbain an-Nawawi</i>	verbal and written tests
5	Daily Sunnah Ethics	5S culture and eating habits	Behavioral observation
6	Sunnah Sports	Archer, swimming, horseback riding	Participation
7	Islamic Female Student Development (<i>keputrian syar'i</i>)	Women's Fiqh & life skills	Mastery of fiqh and practice materials
8	Shar'i Counseling	Handling student problems	Counseling and Monitoring

This comprehensive planning abolishes the religious-general dichotomy to create meaningful learning, in line with the concept of unity of knowledge in the philosophy of Islamic Education (Kosim et al., 2020). The structure of the eight programs covering cognitive, affective, and psychomotor aspects confirms a holistic character education model that states that character is formed through a balance of knowledge, attitudes, and real actions (Abdurrahman et al., 2025). Research Latjompoh et al. (2025) strengthen this finding by emphasizing that a curriculum grounded in the integration of Islamic values can enhance learning motivation and strengthen students' morals. In addition, the preparation of structured programs with clear targets and indicators reflects the principles of quality-based education management. This approach is aligned with research Rosita & Kurniatun, (2025) which indicates that schools that implement data-driven planning and clear indicators exhibit higher program implementation effectiveness and stronger consistency in school culture. Research Muslim, (2021) adding that habituation to character values through school routines is an effective instrument in the education system, mainly when implemented without a punitive approach. The daily *mutaba'ah* system involving parents refers to an ecological approach to education that emphasizes the role of the community in strengthening character (Umamy et al., 2024). This is in line with the literature on the integration of Islamic characters and values in schools, which states that the value instilling strategy must include the curriculum, extra-curricular, and the school environment as a whole (Döring et al., 2024).

The Process of Implementing Religious Culture Based on the Sunnah of the Prophet Integrated Curriculum

Learning observations and documents show that teachers integrate Sunnah values in various subjects. In teaching Informatics about the internet, the teacher connects it to verses of the Qur'an and hadith on the importance of being careful when selecting information. A teacher explained:

"Each of our lesson plans must include Islamic values that will be integrated."
(Informatics Teacher, interview April 30, 2025)

The data show that the integration of Qur'anic verses and hadith into informatics materials is not merely the addition of religious elements but an epistemological framework for understanding digital phenomena. In addition, this strategy creates an Islamic, applicative, and contextual learning environment, so that students not only understand science theoretically but also internalize religious values in daily life. These findings are consistent with the Islamic Integrated curriculum framework, which emphasizes the integration of values at the epistemology, pedagogy, and classroom practice levels (Karwadi et al., 2025). This approach is also rooted in Al-Ghazali's idea in *Ihya Ulumuddin* that knowledge must be transformed into charity and morals (Kirabaev & Al-Janabi, 2023). Strengthening the value of caution in internet use is a form of ethical relevance of Islamic education in the digital era.

First, Worship Habit

The habit of worship at Bandung Islamic School is practiced in a disciplined manner through congregational prayers, Duha prayers, morning and evening dhikr, daily memorization sessions, and recommendations for Sunnah fasting, as part of students' religious development. One teacher stated:

"Alhamdulillah, everything needs a process. For grade 7, it still requires assistance from the homeroom teacher because they are not used to it; however, because it is consistent and all teachers provide examples, it has become a habit over time. Now, without being told, they have queued for ablution before the prayer time. Some even remind their friends that something is late." (Hadith Teacher, interview April 30, 2025)

The habituation of worship that is carried out consistently shows the application of the concepts of *ta'dib* and *riyadhah* in Islamic Education. Al-Ghazali, in *Ihya ulumuddin*, emphasized that noble morals are formed through the habit of good deeds repeatedly until they become an inherent character (Zain & Manik, 2023). Observational data indicate that worship routines such as congregational prayers, dhikr, duha, and Qur'an memorization have been internalized, with grade IX students who initially required assistance now able to worship independently. This process reflects the concept of *mujahadah*, which, when carried out, *istiqamah* will give birth to deep spiritual awareness (Saadatzadeh et al., 2022). Fatimah & Sutrisno (2022) reinforcing this view by stating that habituation is an effective method of Islamic education in shaping Muslim personality, because human beings basically have the potential to receive goodness through repetition and example. The example of teachers and the religious environment strengthens the internalization of values, as the method of the Prophet PBUH in educating the companions (Maksum et al., 2025).

Second, the *Tahfidz* Class

The *tahfidz* learning system uses the methods of *talaqqi* (direct deposit to the teacher), *muraja'ah* (memorization repetition), and *tasmi'* (feeding between friends). The *tahfidz* program shows significant results with a structured guidance system and gradual targets. Based on observations and interviews, students' memorization performance exceeded the initial target. The implementation of *tahfidz* learning is carried out consistently in the daily lives of students, as documented in Figure 1. The principal explained:

"Alhamdulillah, the achievement of *tahfidz* of students is very satisfying. The *tahfidz* program has shown excellent achievement. The school's target is three juz *mutqin* over three years, yet many students exceed this target. Last year, some students completed five juz *mutqin* and *tasmi* in one sitting, whereas this year, grade 9 students have succeeded in *tasmi* up to 10 juz. All of these achievements are obtained only from the school program without living in a boarding school, purely utilizing time outside of study" (principal, interview April 25, 2025)



Figure 1. Tahfidz Learning

The *tahfidz* program shows high effectiveness with memorization achievements exceeding the target, indicating the success of structured guidance in optimizing students' potential. The *talaqqi* method, a learning tradition since the time of the Prophet that ensures the accuracy of *makhraj*, *tajweed*, and fluent reading (Puspitaningrum et al., 2024). In line with the view Mahdi & Ridha (2024) that the teacher's direct correction makes this method the most effective. The integration of *muraja'ah* reflects the principle of *tikrar*, as it is emphasized that the effectiveness of the *muraja'ah* method on the quality of memorization is 73% (Aisy, 2023). Achieving up to 10 juz without an Islamic boarding school program demonstrates effective time management and high-quality mentorship, supporting the findings of

Abdullah & Mufidah (2023) that, when time management is used well, planned visions and missions can be achieved. Research: Sitorus & Siregar (2025) argue that Qur'an literacy activities, including reading, memorizing, and reciting the Qur'an, can contribute to the formation of religious character. Thus, the *tahfidz* program at Bandung Islamic School constitutes a form of tarbiyah imaniyah that holistically cultivates Qur'anic memorization and character.

Third, memorization of hadith

Students are accustomed to memorizing hadiths, especially *the Arbain an-Nawawi*, which addresses themes of morality, worship, and daily life. Memorization activities not only focus on the cognitive aspect, but are also integrated with the habituation of noble morals. The memorization target was arranged in stages: class VII memorized eight hadiths, class VIII memorized nine hadiths, and class IX completed four hadiths. The teacher then systematically integrates the values of the hadith into students' daily behavior. As documented in Figure 2.



Figure 2. Learning Hadith in the Classroom

One teacher explained:

"For example, when children have conflicts, they always recite such as the hadith "*La takdob walakal jannah*" (do not be angry, then for you is heaven) or the hadith about '*innama al-a'malu binniyyat*' (all practices depend on intention), we associate it with the intention of learning, the intention to help friends, and so on." (Guru Hadith, interview April 30, 2025)

One student added:

"Since I started memorizing hadith at school, I have better understood what the prohibitions in Islam are and can be more careful in my attitude." (Grade IX student, interview July 30, 2025)

The hadith memorization program in schools does not stop at the mastery of the text; it is directed toward the internalization of values through a contextual approach, in which hadiths are connected to real situations such as conflict resolution, intention structuring, and emotional control. This makes the hadith a moral reminder that actively shapes students' moral awareness and behavior, as evidenced by students' confessions of greater care in their attitudes. This process is in line with the theory of Islamic education, *tarbiyah akhlaqiyah*, which emphasizes that knowledge must bear fruit morally, as affirmed Asy'arie et al., (2023), and reflects the concept of *ta'dib* according to Al-Attas, which aims to instill manners in life (In'ami et al., 2025). The selection of Arbain an-Nawawi's hadith also strengthens the orientation of character formation (Nadiyah & Azani, 2025). Thus, this program is an integrative application of Islamic education, combining memorization, understanding, and habituation so that the value of hadith is manifested in students' behavior and serves as a life-guiding framework that shapes students' character as a whole.

Fourth, the Daily Sunnah Manners Program

This program integrates habituation to 5S (smile, greeting, politeness, manners), eating manners, learning manners, and dressing manners as integral to school life. The principal said the impact:

"Students are used to greeting with greetings when meeting teachers or friends, so that the school atmosphere feels full of warmth and blessings." (principal, interview April 25, 2025)

The implementation of the daily Sunnah Adab Program shows the success of internalizing Islamic morals through the *ta'dib* (cultivation of adab) approach and the concept of *at-ta'wid* (habituation), which is the foundation of moral education in Islam (Jali & W, 2024). Routine practices such as shaking hands, kissing the teacher's hand, and reciting prayers have formed *malakah* (a state of the soul that encourages spontaneous action) according to Ibn Miskawaih's concept that character is formed through continuous habituation until it becomes a sedentary disposition of the soul (Hanifah & Bakar, 2024). As the principal noted, the warm and blessed atmosphere of the school reflects the social impact of habitually practicing daily sunnah, which fosters a favorable social climate grounded in Islamic values.

Fifth, Sunnah Sports

The school consistently conducts Sunnah sports activities, namely archery, swimming, and horseback riding. Based on an analysis of the activity schedule documents, the program is implemented at different frequencies across branches: archery and swimming activities are conducted once per month, with each class in turn, whereas equestrian activities are conducted once per semester. As documented in Figure 3.



Figure 3. Implementation of Equestrian Sunnah Sports

The teacher explained:

"The response is that the children feel happy and learn a lot with this sunnah, especially swimming, horseback riding, and archery activities." (PAI Teacher, interview April 25, 2025)

The implementation of the Sunnah Sports Program, which includes archery, swimming, and equestrian, demonstrates the school's commitment to integrating *tarbiyah jismiyah* (physical education) to nourish and strengthen the body so that it grows properly. In line with research Hidayat et al. (2023) that physical education is important because it helps the body worship Allah Almighty, thereby enabling the cultivation of students' character to proceed smoothly. These three sports are based on the hadith of the Prophet PBUH, which advocates teaching children to swim, archery, and horseback riding, to form character and physical strength (Hanatingsih et al., 2024).

Archery not only develops physical skills but also forms focus, concentration, patience, and self-control through the synergy of mind, physical, and mental (Jun et al., 2023). While swimming trains discipline, teamwork, and mutual respect (Grant, 2023) and equestrian forms character of responsibility, school motivation, and order (Maharani & Mavianti, 2025). The positive response of students who felt happy and motivated as expressed by Islamic Education teachers reflects the success of the program in creating meaningful learning experiences that even though it is carried out with limited frequency, are still effective in instilling character values such as discipline, cooperation, sportsmanship, and responsibility to form a generation of Muslims who are physically and spiritually healthy according to the concept of *insan kamil*.

Sixth, Islamic Female Student Development (*Keputrian Syar'i*)

The Islamic female student development (*keputrian syar'i*) program is conducted exclusively for female students every Friday and includes comprehensive materials. This program contains women's Fiqh, Cookery, and Life Skills. The program is conducted regularly and in accordance with the needs of student development, as documented in Figure 4.



Figure 4. Implementation of the Islamic Female Student Development (*Keputrian Syar'i*) Program

The principal explained:

"This program is essential to equip students with an understanding of their role as Muslim women. We not only teach theory, but also hands-on practice. For example, how to cook, and other skills that will be useful for domestic life later." (Principal, interview April 25, 2025)

The Islamic female student development (*keputrian syar'i*) program not only trains students in practical skills but also fosters Muslim women's identity, confidence, and awareness of women's strategic roles in families and society. Nurlatifah et al. (2024) emphasized that the women's program in Islamic schools significantly contributes to the formation of Muslim women's noble, honest, disciplined, and responsible character. J (2022) found that women's fiqh-based coaching in schools increased religious values and reduced the incidence of deviant behavior. Samsudin et al. (2021) show that life-skills training based on the Qur'an can cultivate in students piety and spiritual submission (as servants of Allah) and guide them to become *khalifatullah*, who can take responsibility for themselves, others, and nature, and build good social relationships. This program aligns with the concept of education that emphasizes *tarbiyah khuluqiyah* to cultivate morals, *tarbiyah imaniyah* to strengthen faith, and *tarbiyah jinsiyah* to understand the role and responsibilities of being a Muslim (Ansari & Qomarudin, 2021). This approach

also emphasizes the importance of equipping children with practical skills to become independent and contribute to society, thereby reflecting the holistic education concept that integrates moral and religious values with life skills.

Seventh, Syar'i counseling

Sharia counseling services are among the leading providers of assistance to students facing personal, academic, and social problems. This service is supported by the presence of school psychologists, as documented in Figure 5, and grounded in Sunnah values. The principal explained the approach used:

"We also have a school psychologist who is based on sunnah values, so the counseling process not only discusses aspects of feelings and personality, but also inserts sunnah values in it." (Source: Stuart O'Neill, April 25, 2025)



Figure 5. Implementation of Shar'i Counseling

The implementation of sharia counseling in schools reflects the integration of modern psychological approaches with Islamic values in guiding students. This approach is in line with the concept of Islamic counseling, which emphasizes the balance of physical and spiritual dimensions in counseling (Hasmiansyah et al., 2021). The presence of a psychologist, grounded in Sunnah values, demonstrates a commitment to addressing psychological problems while strengthening students' spiritual foundation. This model is relevant to Islamic counseling theories that integrate psychological, social, and spiritual dimensions (Fauzi, 2025). Spiritual approaches in counseling are more effective in increasing students' psychological resilience (Jamilah & Missouri, 2025). Söylev et al. (2025) affirms that mental health in Islam is inseparable from spiritual health. By incorporating Sunnah values, schools not only address the symptoms of psychosocial problems but also build an internal value system as a preventive measure against such problems, as well as strengthen students' religious identities amid the challenges of modernity.

CONCLUSIONS AND SUGGESTIONS

This research confirms that a religious culture grounded in the Sunnah of the Prophet can be effectively implemented as a strategy for shaping students' character in the modern era. Planning is designed comprehensively through the integration of curriculum visions and missions, the preparation of structured programs, the strengthening of educational regulations, and the *mutaba'ah* system that involves school-family synergy. Implementation is carried out consistently through an integrated curriculum, worship habituation, *tahfidz*, memorization of hadith, sunnah manners, sunnah sports, sharia princesses, and sharia counseling with the support of teachers' examples. The results showed a significant impact: increased worship discipline (78.8% of grade IX students in the perfect category), *tahfidz* achievement exceeded the target (5-10 juz mutqin), mastery of hadith internalized in behavior, and the creation of a conducive school climate. Theoretically, this research enriches the concept of habituation of religious values by integrating the perspectives of comprehensive *tarbiyah*, *ta'dib*, and *ta'wid*. In practice, it offers an adaptable strategic model for Islamic educational institutions to make the Sunnah a source of practical value in forming a generation of Muslims with noble character amid the challenges of modernity.

Based on the study's findings, it is recommended that other Islamic educational institutions gradually adapt this model to their contexts by building stakeholder commitment and supporting ecosystems. The researchers will then conduct longitudinal studies of long-term impacts, examine implementation across different levels, and explore the integration of digital technology to strengthen religious culture.

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