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Religious Culture as a Booster for Islamic Religious Education Learning

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Abstract

This study examines the forms of religious culture, the internalization of religious values in Islamic Religious Education (PAI), and the perceived benefits and challenges of implementation at SMP IT Al-Hijrah. A descriptive qualitative approach was employed through a field study conducted from May 13 to July 24, 2026. Data were collected through semi-structured interviews with one PAI teacher and three students, observation, and documentation. Data were analyzed using data condensation, data display, and conclusion drawing and verification, while credibility was assessed through source and methodological triangulation. The findings identified three forms of religious culture: daily habituation, periodic religious activities, and the Bina Pribadi Islam (BPI) program. Religious values were incorporated into PAI learning through teacher role modeling, Qur'anic recitation and interpretation, educational learning contracts, and practical worship activities. Students reported maintaining some religious practices at home, including prayer and Qur'anic memorization review. However, implementation faced challenges related to limited instructional time, reduced student concentration during final-period lessons, and inadequate access to instructional media. These findings suggest that religious culture provides contextual support for PAI learning by connecting religious knowledge with routine practices, although its effectiveness was not quantitatively measured.

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Introduction

Islamic Religious Education (PAI) plays an important role in shaping students to be faithful, pious, and have noble character. Learning PAI is not only focused on mastering religious knowledge but also on applying Islamic values in daily life (Solehudin, Hirawati, Aceh, & Iskandar, 2026). Law Number 20 of 2003 on the National Education System emphasizes the importance of shaping people who are faithful, pious, and have noble character (Iskandar, Thalal, Sari, & Azhari, 2026). Therefore, learning Islamic Education needs to be supported by a school environment that encourages students to practice Islamic teachings continuously.

Religious culture is one way to strengthen PAI learning through getting used to worship, teacher role models, discipline, honesty, and social care. (Karim, Suprpto, & Quddus, 2024) explaining the importance of developing a religious culture to apply religious education from theory to practice. In addition, (Syahri, et al., 2024) shows that applying a religious culture can support the development of students' manners. Thus, a religious culture becomes an important part of creating an educational environment that supports the practice of Islamic values.

At SMP IT Al-Hijrah, the religious culture is carried out through daily activities, regular religious events, and the Islamic Personal Development (BPI) program. These activities include morning prayers, reciting Asmaul Husna, Duha prayer, congregational Zuhur prayer, reading the Qur'an, Friday study sessions, Tahfiz Day, overnight stays (mabit), and Jalasah Ruhi. The BPI program also gives students the opportunity to read the Qur'an, deliver short religious talks, and discuss in small groups. All these activities serve as a way to help students get used to practicing Islamic teachings in the school environment.

Instilling religious values is also done through teachers setting an example, reading Quranic verses, applying learning contracts, and practicing worship. Based on interviews and observations, students said that some religious habits at school are still done at home, like Duha prayers and reviewing Quran memorization (Kusumawati, Sah, & Hussain, 2023). Even so, the implementation of Islamic Education learning still faces a number of challenges, including limited learning time, lessons scheduled during the last period, decreased student concentration, and limited learning media (Moslimany, Otaibi, & Shaik, 2024). This condition shows the importance of school environment support in supporting the implementation of Islamic education learning.

Based on the explanation, a religious culture is an important part of supporting PAI learning through habituation, role modeling, and religious practices. Its implementation at SMP IT Al-Hijrah provides an illustration of how Islamic values are integrated into learning activities and school life. Therefore, this study discusses the forms of religious culture, the application of religious values in PAI learning, as well as the impacts experienced and the challenges faced in its implementation. The results of the study are expected to provide an overview of how religious culture is carried out as a support for PAI learning in the school environment.

Previous research has discussed the religious culture in Islamic education from various perspectives. (Samad, Gade, Basri, Silahuddin, & Ariani, 2023) studying the implementation of a religious culture in instilling manners in students, (Mukhibat, Effendi, Setyawan, & Sutoyo, 2024) discussing the principal's management strategies in developing a religious culture, while (Marlina, Zailani, & Amini, 2025) highlighting the role of Islamic

Education teachers in fostering a religious culture and religious discipline. Meanwhile, (Fasyiransyah, Warsah, & Istan, 2025) Examining strategies for applying a religious culture in PAI learning in junior high schools. These studies show that religious culture is related to shaping behavior and implementing religious education in the school environment.

The research gap in this study lies in the need for a more contextual understanding of the connection between daily religious habits, periodic religious activities, the Islamic Personal Development (BPI) program, and strategies for instilling Islamic values in PAI learning. This study does not just describe religious activities separately but also examines how these various activities support formal learning, how students experience and interpret religious practices, and the challenges faced in their implementation at SMP IT Al-Hijrah. This focus provides a more comprehensive picture of the implementation of a religious culture in the school context being studied.

The novelty of this research lies in the contextual analysis of religious culture as a reinforcement for Islamic Education learning through the integration of daily habits, regular religious activities, BPI programs, teacher role models, and worship practices. This study also incorporates the perspectives of teachers and students using data from interviews, observations, and documentation to illustrate the implementation, experiences, and challenges of religious culture in schools. This novelty is contextual and descriptive, not a claim that this study is the first of its kind or has proven the effectiveness of religious culture quantitatively. Thus, the research is expected to provide an understanding of the role of religious culture in supporting Islamic Education learning and serve as input for the development of sustainable religious activities in schools.

Method

The research titled “Religious Culture as a Strengtheners of Islamic Religious Education Learning at SMP IT Al-Hijrah” uses a qualitative approach with descriptive research type. A qualitative approach was chosen because this study aims to deeply understand the implementation of religious culture, the process of internalizing Islamic values in Islamic Religious Education (PAI) learning, as well as the experiences and challenges faced in its application. According to (Creswell, 2018), Qualitative research is used to explore and understand the meanings that individuals or groups give to a social issue. Thus, this approach is relevant for studying religious culture based on the experiences of school members and real conditions in the educational environment. The research was carried out at SMP IT Al-Hijrah from May 13 to July 24, 2026.

The research informants consisted of one PAI teacher and three students who were purposively selected based on their involvement in learning activities and the school's religious culture. The selection of these informants aimed to obtain information relevant to the focus of the study, rather than to produce statistical generalizations. Data were collected through observation, semi-structured interviews, and documentation. Observation was used to watch daily religious activities, periodic religious events, the Islamic Personal Development (BPI) program, and the application of religious values in PAI lessons. Interviews were conducted to explore the informants' experiences, meanings, and views regarding the implementation of the religious culture. Meanwhile, documentation was used to complement the observation and interview data through relevant documents and evidence of activities. Using several of these data collection techniques allows

researchers to get a more complete picture of the phenomenon being studied (Arikunto, 2021).

Data analysis is done using an interactive analysis model (Miles, Huberman, & Saldaña, 2014), which includes data condensation, data presentation, as well as drawing and verifying conclusions. In the data condensation stage, information from interviews, observations, and documentation is selected and grouped based on the research focus. Next, the data is presented in the form of descriptive narratives to explain the implementation of religious culture, the integration of Islamic values in PAI learning, student experiences, and implementation challenges. The final stage involves drawing conclusions based on patterns and connections among findings, then rechecking their alignment with the data that has been collected. This model helps the analysis process run systematically from data collection to conclusion preparation.

The validity of the data was checked through source triangulation and technique triangulation. Source triangulation was done by comparing information obtained from PAI teachers and students, while technique triangulation was done by matching data from interviews, observations, and documentation (Sugiyono, 2022). This check aims to identify the matches and differences in information so that the interpretation of the research isn't just based on a single source or one data collection method. This procedure aligns with the principle of qualitative research, which emphasizes checking the credibility of findings by using various sources of information and data collection procedures (Moleong, 2024).

Results

Forms of Religious Culture at SMP IT Al-Hijrah

The observational findings indicate that religious culture at SMP IT Al-Hijrah is implemented systematically through daily habituation, periodic religious activities, and the Bina Pribadi Islam (BPI) program. Daily habituation includes reciting the morning pledge, praying together, reciting Asmaul Husna, reciting Al-Ma'thurat every Monday, performing Duha prayer, performing the Zuhur prayer in congregation, and reading the Qur'an for approximately five minutes before lessons begin. These activities are conducted regularly, involving both students and teachers as part of efforts to establish a school environment grounded in Islamic values.

In addition to daily activities, religious culture is manifested through periodic religious activities, such as Friday religious gatherings accompanied by voluntary charitable donations (infak) and the recitation of salawat, Tahfiz Day every Thursday, monthly *mabit* (overnight religious programs), Jalasah Ruhi for female students, and celebrations of Islamic holidays. Observations indicate that these activities provide students with opportunities to participate in religious practices beyond formal classroom instruction. The repeated implementation of these activities also suggests that religious practices have become part of the school's routine rather than being limited to specific occasions.

Observations of the Bina Pribadi Islam (BPI) program indicate that it is conducted in small groups under the guidance of mentors. Activities include Qur'anic recitation, short religious talks delivered by students (*kultum*), discussions, and explanations of Islamic topics, including Islamic jurisprudence (*fiqh*) and purification (*taharah*). Through these activities, students have opportunities to participate actively and deepen their religious understanding beyond Islamic Religious Education (PAI) lessons in the classroom. Overall,

the observational findings show that daily habituation, periodic religious activities, and the BPI program complement one another in creating a school environment that supports religious practices and reinforces Islamic Religious Education. These observational findings are also consistent with the interview findings, which are presented below.

Islamic Religious Education Teacher

“Religious culture at this school is implemented through daily activities, periodic activities, and the Bina Pribadi Islam (BPI) program. Every morning, students recite the pledge, pray, recite Asmaul Husna, and read the Qur’an before lessons begin. On Mondays, students recite Al-Ma’tkurat, and they also perform Duha prayer and the Zuhur prayer in congregation. Other activities include Friday religious gatherings, Tahfiz Day, mabit, Jalaqah Ruhi for female students, and celebrations of Islamic holidays. Through BPI, students receive guidance in small groups to read the Qur’an, deliver short religious talks, engage in discussions, and study Islamic topics in greater depth.”

Student 1

“Every morning, we recite prayers, the pledge, and Asmaul Husna before studying. We also read the Qur’an before starting the lesson material. During the break, we perform Duha prayer, while the Zuhur prayer is performed in congregation. In addition, there are Tahfiz Day, Friday religious gatherings, and other religious activities conducted according to the school schedule.”

Student 2

“In addition to our daily activities, we attend Friday religious gatherings that include the recitation of salawat and voluntary charitable donations (infak). On Thursdays, we have Tahfiz Day to memorize and review the Qur’an. There is also a monthly mabit program and religious activities commemorating Islamic holidays. These activities give us time to read the Qur’an, worship together, and participate in religious guidance outside regular class hours.”

Student 3

“In the BPI program, we are divided into small groups and guided by a teacher or mentor. The activities include taking turns reading the Qur’an, delivering short religious talks, discussing topics, and listening to explanations of religious material. We also study topics such as Islamic jurisprudence (fiqh) and purification (taharah). Through these activities, we can learn about religion in greater depth and participate actively rather than simply listening to the teacher’s explanations.”

Based on the research findings, it can be concluded that religious culture at SMP IT Al-Hijrah is implemented through daily habituation, periodic religious activities, and the Bina Pribadi Islam (BPI) program. These activities include praying together, reading the Qur’an, performing prayers in congregation, Tahfiz Day, Friday religious gatherings, *mabit*, and religious guidance in small groups. The implementation of these activities indicates that religious culture is integrated into the school’s daily routines and serves as a means

of supporting Islamic Religious Education through habituation in worship, active student participation, and deeper engagement with Islamic teachings.

Internalization of Religious Values in Islamic Religious Education

The observational findings indicate that the internalization of religious values in Islamic Religious Education (PAI) at SMP IT Al-Hijrah is implemented through teacher role modeling, habituation, the implementation of learning agreements, and religious practices. Teachers serve as role models by demonstrating behaviors that reflect Islamic values, while students are encouraged to read Qur'anic verses and their translations relevant to the lesson material before instruction begins. The observations also revealed the implementation of educational consequences for violations of classroom rules, such as reciting *istighfar* (seeking forgiveness from Allah), explaining the lesson material again in front of the class, and sharing food as a means of fostering social awareness.

Furthermore, the observations showed that PAI instruction involves not only the verbal delivery of subject matter but also practical activities that engage students directly. These activities include prayer practice, simulations of zakat, *infak*, and *sedekah* (obligatory almsgiving, voluntary charitable donations, and charity), the construction of a miniature Kaaba, and the practice of funeral prayer (*salat jenazah*). During these activities, teachers provide guidance and supervision to ensure that students participate in accordance with the learning objectives. These practices demonstrate that PAI instruction integrates conceptual understanding with practical experiences in applying Islamic teachings.

Overall, the observational findings indicate that religious values are internalized through a combination of teacher role modeling, behavioral habituation, the reinforcement of responsibility, and direct experience of religious practices. This approach provides students with opportunities to understand and practice Islamic values through learning activities. Thus, PAI instruction at SMP IT Al-Hijrah is not solely oriented toward the acquisition of religious knowledge but also aims to foster behaviors that reflect worship, discipline, responsibility, and social awareness. These observational findings are consistent with the interview findings, which are presented below.

Islamic Religious Education Teacher

"The internalization of religious values is carried out through teacher role modeling, habituation, and direct practice. Before lessons begin, students read Qur'anic verses and their translations that are relevant to the lesson material. We also implement learning agreements with educational consequences, such as reciting istighfar, explaining the lesson material again in front of the class, or sharing food to foster social awareness. In addition, students participate in prayer practice, simulations of zakat, infak, and sedekah, the construction of a miniature Kaaba, and funeral prayer practice. These activities help them not only understand the theory but also learn how Islamic teachings are applied in practice."

Student 1

“Before lessons begin, we usually read Qur’anic verses and their translations related to the lesson material. The teacher then explains how the verses relate to the topic we are going to study. The teacher also reminds us to follow classroom rules and demonstrates appropriate behavior during lessons.”

Student 2

“Our teacher has learning rules that we are expected to follow. If we make a minor mistake, we may be asked to recite istighfar. If we repeatedly violate the rules, we may be asked to explain the lesson material again in front of the class. There are also food-sharing activities that teach us to care for others and share with them. In my opinion, these rules remind us to take greater responsibility for our own behavior.”

Student 3

“In PAI lessons, we do not just listen to the teacher’s explanations; we also participate in practical activities. We practice prayer, take part in simulations of zakat, infak, and sedekah, construct a miniature Kaaba, and practice funeral prayer. Through these activities, we can directly observe how the material we learn is applied in worship and everyday life.”

Based on the research findings, the internalization of religious values in PAI instruction at SMP IT Al-Hijrah is carried out through teacher role modeling, the habituation of Qur’anic recitation, the implementation of educational learning agreements, and direct religious practice. These activities include prayer practice, simulations of zakat, *infak*, and *sedekah*, the construction of a miniature Kaaba, and funeral prayer practice. The findings indicate that PAI instruction focuses not only on understanding religious subject matter but also on providing students with opportunities to understand and practice Islamic values, including discipline, responsibility, and social awareness, in their daily lives.

Perceived Impacts and Challenges in Implementing Religious Culture

The observational findings indicate that the implementation of religious culture at SMP IT Al-Hijrah is reflected in students’ participation in worship activities and religious guidance programs. During Tahfiz Day, most students were observed to be able to recite their Qur’anic memorization in accordance with the established targets. This finding indicates that Qur’anic memorization and recitation review are conducted systematically as part of the school’s religious habituation practices.

However, observations of PAI instruction also revealed several implementation challenges, particularly when lessons were scheduled during the final period of the school day. Some students appeared to experience reduced concentration, drowsiness, or a lack of enthusiasm for participating in lessons. These conditions were associated with the scheduling of instructional activities, while the time allocated to PAI was limited to four class periods per week, with each session lasting approximately 30–40 minutes.

Furthermore, observations of instructional facilities revealed that the availability of projectors remained limited, requiring teachers to share them on a rotating basis. This condition presented a challenge to the use of varied instructional methods in delivering

PAI content. Overall, the observational findings indicate that religious culture is supported by structured habituation and religious guidance activities; however, its implementation continues to face constraints related to instructional time, student concentration, and learning facilities. Therefore, adequate management of schedules, activities, and facilities is necessary to support the more effective implementation of PAI instruction. These observational findings are also consistent with the interview findings, which are presented below.

Islamic Religious Education Teacher

“Religious culture helps students develop habits of participating in worship activities and memorizing the Qur’an through programs such as Tahfiz Day. However, the implementation of PAI instruction still faces several challenges. The allocated instructional time is only four class periods per week, and lessons are sometimes scheduled during the final period, when students begin to feel sleepy or have difficulty concentrating. In addition, projector facilities are limited because they must be shared with other teachers.”

Student 1

“The activities conducted at school help me develop regular worship habits. When I am at home or during school holidays, I try to continue performing Duha prayer, praying in congregation, and reviewing my Qur’anic memorization. These activities have become part of my routine, in addition to participating in religious activities at school.”

Student 2

“When PAI lessons take place during the final period, I sometimes feel sleepy and have difficulty concentrating, especially after attending classes since the morning. I still try to follow the teacher’s explanations, but it is sometimes more difficult to understand the material when I feel tired. Therefore, lessons involving direct student participation seem more interesting to me.”

Student 3

“Through practical worship activities, I find it easier to understand the procedures for performing acts of worship than by simply listening to explanations. Tahfiz Day also helps me review my Qur’anic memorization. During these activities, I try to complete my memorization according to the established targets. In my opinion, practical activities and habituation at school can help develop discipline in carrying out religious practices.”

Based on the research findings, religious culture at SMP IT Al-Hijrah provides students with opportunities to develop worship habits and memorize the Qur’an, as reflected in Tahfiz Day, practical worship activities, and efforts to maintain religious practices at home. However, its implementation continues to face challenges, including limited PAI instructional time, reduced student concentration during the final period of the school day, and limited projector facilities. Therefore, improved scheduling and more optimal utilization of instructional resources are needed to support the implementation of religious culture and PAI instruction at the school.

Discussion

Forms of Religious Culture

The research results show that the religious culture at SMP IT Al-Hijrah is carried out through daily habits, regular religious activities, and the Islamic Personal Development (BPI) program. Daily habits include praying together, morning pledges, reciting Asmaul Husna and the Qur'an, as well as performing Duha and Zuhr prayers in congregation. These findings are in line with (Qoyyumillah & Aziz, 2025), which discusses the development of a religious character through Islamic practices, as well as (Zien, Bakar, & Saad, 2024), which emphasizes religious-based habits in strengthening the school culture.

Regular religious activities, such as Friday study sessions, donations, salawat, Tahfiz Day, overnight stays for religious practice, Jalasah Ruhi, and Islamic holiday celebrations, give students the chance to participate in religious practice outside of formal learning. These activities show that a religious culture is integrated into the school's routine. This is relevant to (Murharyana, Ayyubi, Rohmatulloh, & Ikromi, 2024), which discusses developing a religious culture as a strategy to support Islamic Religious Education learning.

The BPI program is carried out in small groups with guidance from teachers or mentors. Activities include reading the Qur'an, giving short religious talks, having discussions, and studying fiqh and purification matters. This approach gives students a space to be actively involved in religious learning. These findings are in line with (Ihwanah, Idi, Karoma, Afifah, & Diana, 2025), which discusses the integration of the moral values of the Qur'an through the BPI program, as well as (Kahfi, Reyza, Arrosikha, Nasrullah, & Aisyah, 2025), which emphasizes the importance of managing BPI mentoring activities in a structured way.

These three types of activities complement each other in supporting PAI learning. Daily routines provide regular religious practice experiences, periodic activities expand student participation, while BPI offers opportunities to deepen religious understanding through guidance and discussion. These findings reinforce the view (Aseery, 2024) that a religious culture can become part of the strategy for strengthening learning and building character in the school environment.

Overall, the observations and interviews show that the religious culture at SMP IT Al-Hijrah has been integrated into school activities through habits, regular events, and BPI guidance. This implementation has the potential to support PAI learning by connecting religious knowledge with students' practical religious experiences. However, this study hasn't measured the direct impact of the religious culture on learning outcomes or character changes. Therefore, further research is needed to examine how students make sense of these activities and how they apply Islamic values in their daily lives.

Internalization of Religious Values in Islamic Education Learning

Research results show that the internalization of religious values in Islamic Religious Education (PAI) learning at SMP IT Al-Hijrah is carried out through teacher role modeling, habituation of reading the Quran, implementation of learning contracts, and religious practice. Teacher role modeling provides examples of Islamic behavior that students can observe. This finding is in line with (Abubakar, Sanusi, Razali, Yeniningsih, & Mujiburrahman, 2023), which explains the importance of setting an example and forming habits in instilling religious values, discipline, responsibility, and care.

Getting used to reading Qur'an verses along with their translations before learning aims to connect Islamic teachings with PAI material. This activity gives students the chance to understand the content of the verses and their relevance to the lesson material. This aligns with (Razali, Sundana, & Ramli, 2024), which explains that the internalization of religious values can be done through habits, demonstration, practice, discussion, and role modeling. (Barizi, Isroani, & Jamilah, 2023) also emphasizes the importance of internalizing religious values in PAI learning, which includes knowledge and religious behavior.

The implementation of learning contracts with educational consequences, such as saying istighfar, explaining the material again, and sharing food, shows an effort to instill responsibility and social concern. Interview findings show that students understand these rules as reminders to be responsible for their behavior. This is relevant to (Riwanda, Abdurrohman, Widiyati, & Pranajaya, 2026), which explains the internalization of values through the process of delivery, interaction, role modeling, and practice. Therefore, educational consequences need to be applied proportionally and accompanied by an explanation of the values to be instilled.

Practicing prayer, simulating zakat, donations and charity, making Ka'bah miniatures, and practicing funeral prayers show that PAI learning is not only focused on mastering theory but also provides hands-on experience in practicing Islamic teachings. These findings are in line with (Mariyono, Maskuri, & Ghony, 2025), which places demonstrations and practice as strategies for internalizing religious values. Through these activities, students get the chance to understand how to perform worship while also recognizing the values of obedience, responsibility, and social care.

Overall, the research findings show that the internalization of religious values at SMP IT Al-Hijrah is carried out through a mix of role modeling, habituation, educational classroom rules, and religious practices. These findings align with previous research, which emphasized the role of habituation, role modeling, and practice in religious learning. Thus, this strategy becomes part of the effort to connect religious knowledge with students' practical experiences. However, this study hasn't measured behavior changes directly, so it can't conclude its effectiveness yet.

The Effects Felt and Challenges in Practicing a Religious Culture

The research results show that the religious culture at SMP IT Al-Hijrah gives students the opportunity to get used to worship and develop their Quran memorization through Tahfiz Day activities and religious practices. Interviews also show that some students try to continue the habit of Duha prayer, congregational prayers, and reviewing memorization at home. These findings are in line with (Qomariyah & Anggraini, 2025), that discusses religious habituation through learning and memorizing the Qur'an.

Nevertheless, learning PAI still faces obstacles in the form of limited time and a decrease in students' concentration when lessons take place in the last period. Some students admit to feeling sleepy and having difficulty understanding the material after having classes since the morning. This situation aligns with (Islamic, Supriyono, Ishaq, & Dayati, 2024), which identifies physical and mental fatigue as well as decreased focus as challenges in learning activities. Therefore, scheduling and varying learning activities need to be considered.

Another obstacle is the limited projector facilities that have to be used alternately with other teachers. This situation limits teachers' flexibility in using audiovisual media to deliver PAI material. These findings are in line with (Utami, 2024), who identify the limitations of supporting devices as obstacles to learning the Qur'an and Hadith. Therefore, teachers need to make the most of the available facilities through alternative methods, such as demonstrations, discussions, and hands-on practice.

Research (Srinio, Sholihah, & Sebgag, 2025) They also identified time and facility limitations as obstacles in learning the Qur'an. These findings are relevant to the conditions at SMP IT Al-Hijrah, so improvements can be focused on schedule management, choosing interactive learning methods, and making planned use of facilities. These efforts can help create a more conducive learning environment without relying entirely on technology.

Overall, the religious culture at SMP IT Al-Hijrah has provided students with space to get used to practicing worship and reviewing their memorization of the Qur'an, but its implementation still faces limitations in time, concentration, and facilities. Therefore, it is necessary to manage learning in a way that suits the students' conditions and the available school facilities. However, this study has not measured changes in learning outcomes quantitatively, so the findings are better understood as an overview of the implementation of the religious culture and its challenges, rather than as proof of the program's effectiveness.

Conclusion

This study concludes that religious culture at SMP IT Al-Hijrah is implemented through daily habituation, periodic religious activities, the Bina Pribadi Islam (BPI) program, teacher role modeling, and practical worship activities. These practices support Islamic Religious Education (PAI) instruction and foster the habituation of values such as discipline, responsibility, and social awareness. The implications of this study suggest that integrating religious culture into school activities and classroom instruction can serve as a supportive approach to internalizing Islamic values in students' daily lives. The study's limitations include the small number of informants and its focus on a single school, which restrict the generalizability of the findings. Furthermore, the study does not provide a quantitative measurement of the effectiveness of religious culture. Future research should involve more informants and schools, extend the observation period, and employ quantitative or mixed-methods approaches to examine the relationship between religious culture and students' religious behavior, discipline, and understanding of PAI.

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