

INTERNALIZING ISLAMIC SCHOOL CULTURE TO PREVENT THE MORAL DECLINE OF GENERATION Z

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Abstract:

This study aims to analyze the forms of Islamic school culture, the strategies of its internalization, and their effectiveness in addressing the moral challenges faced by Generation Z in the digital era. This research employed a qualitative approach using interviews, observations, and documentation, with data analyzed through an interactive model involving data reduction, data display, and conclusion drawing. The findings show that: (1) Islamic school culture is manifested through a Qur'anic vision, the integration of Islamic values into the curriculum, habituation of worship, teachers' role modeling, and a consistently religious environment; (2) internalization strategies are implemented comprehensively through school leadership, value-based learning integration, Qur'anic achievement monitoring, the use of digital media, and active student participation in religious activities; (3) these strategies led to improvements in students' discipline, responsibility, and religious awareness, as well as the creation of a conducive, bullying-free school climate and the reinforcement of Islamic practices in family environments. The findings highlight the importance of integrating digital innovation into Islamic education to enhance student engagement and ensure the relevance of value internalization in the digital era.

Abstrak:

Penelitian ini bertujuan untuk menganalisis bentuk-bentuk budaya sekolah Islam, strategi internalisasinya, dan efektivitasnya dalam menjawab tantangan moral yang dihadapi oleh Generasi Z di era digital. Penelitian ini menggunakan pendekatan kualitatif menggunakan wawancara, observasi, dan dokumentasi, dengan data dianalisis melalui model interaktif yang melibatkan pengurangan data, tampilan data, dan penarikan kesimpulan. Temuan menunjukkan bahwa: (1) budaya sekolah Islam diwujudkan melalui visi Al-Qur'an, integrasi nilai-nilai Islam ke dalam kurikulum, pembiasaan ibadah, teladan guru, dan lingkungan keagamaan yang konsisten; (2) strategi internalisasi dilaksanakan secara komprehensif melalui kepemimpinan sekolah, integrasi pembelajaran berbasis nilai, pemantauan prestasi Al-Qur'an, pemanfaatan media digital, dan partisipasi aktif siswa dalam kegiatan keagamaan; (3) strategi ini mengarah pada peningkatan disiplin, tanggung jawab, dan kesadaran beragama siswa, serta penciptaan iklim sekolah yang kondusif dan bebas perundungan dan penguatan praktik Islam di lingkungan keluarga. Temuan ini menyoroti pentingnya mengintegrasikan inovasi digital ke dalam pendidikan Islam untuk meningkatkan keterlibatan siswa dan memastikan relevansi internalisasi nilai di era digital.

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INTRODUCTION

Generation Z is widely recognized as a digital-native generation that grows up with constant exposure to the internet, social media, and rapid technological advancement. This condition shapes their behavior, learning preferences, and social interactions, but also increases vulnerability to psychological and moral challenges such as reduced empathy, instant gratification, and identity confusion (Twenge, 2017). Furthermore, excessive exposure to digital environments has been linked to mental health issues and behavioral risks among adolescents, indicating the urgency of strengthening moral and character education in the digital era (Odgers & Jensen, 2020). The phenomenon of moral crisis affecting the younger generation, particularly Generation Z, has become a serious issue in the digital age. This generation, born and raised in the rapid development of technology, demonstrates unique characteristics: they are highly adaptive to change, accustomed to instant access to information, dependent on social media as a primary space for communication, and closely attached to smartphones as essential tools in their daily lives (Mansur & Ridwan, 2022). Recent educational reports and studies indicate an increasing prevalence of moral-related issues in schools, including bullying, declining discipline, and reduced social responsibility among students, reflecting the growing challenges of maintaining moral values in digitally mediated environments.

Technological advances have brought many benefits to the development of the current generation; however, they also pose significant challenges, such as consumptive and individualistic behavior, reduced empathy, declining mental health and learning motivation, smartphone addiction, and a tendency toward deviant behavior influenced by digital content (Kamaruddin et al., 2023). Excessive use of digital media has also been associated with mental health problems, decreased empathy, and behavioral risks among adolescents (Keles, McCrae, & Grealish, 2020). The decline in students' moral values such as honesty, mutual assistance, and fairness is increasingly evident, as reflected in various forms of moral degradation, including bullying, violence among students, substance abuse, and disrespect toward teachers and parents (Fahdini, Furnamasari, & Dewi, 2021). In response to these challenges, recent studies emphasize the importance of

strengthening Islamic school culture as an integrated approach to character education, particularly by combining traditional religious values with contemporary pedagogical practices, including contextual learning and the use of digital media. Such approaches highlight that the internalization of Islamic values is not only rooted in ritual practices but also requires adaptive and innovative strategies to remain relevant in modern educational settings. This condition underscores the urgency of developing effective educational strategies that are able to balance technological advancement with the cultivation of students' moral character.

In the context of education, schools play a central role as agents of character and morality building for students. Schools are not only tasked with transferring knowledge, but also serve as a bastion for instilling religious, ethical, and noble cultural values. Schools implement moral education practices by instilling values such as honesty, responsibility, tolerance, and empathy through religious education, local content, and daily activities. Teachers serve as role models who provide concrete examples of these moral values. Schools also play a role in building communication and collaboration with parents to monitor students' progress and character development as a whole (Fikri et al., 2023). Recent studies emphasize that schools with strong value-based cultures significantly influence students' moral development, social responsibility, and character formation (Darling-Hammond, Flook, Cook-Harvey, Barron, & Osher, 2020).

This is where the importance of Islamic school culture lies, which is not only manifested through formal activities such as religious lessons, but also through habits, role models, and a school environment atmosphere that is rich in Islamic values. Islamic school culture can be a moral fortress that balances technological sophistication with spiritual strength, so that the younger generation is able to be selective in facing the tide of globalization. From an Islamic educational perspective, the internalization of values is a fundamental process in shaping students' moral character and behavior, as it integrates religious teachings into daily practices and social interactions (Yusuf, 2022). In the context of the digital era, this study further emphasizes the integration of Islamic school culture internalization with contemporary approaches, particularly through the use of interactive digital media and flexible learning strategies that align with the characteristics of Generation Z.

The relevance of this research is even stronger when linked to actual practices at Alam Al-Ghifari High School in Blitar City. This school implements Islamic culture as the foundation for shaping students' character, ranging from daily worship habits, civilized social interactions, to the integration of Islamic values in every aspect of teaching and learning activities. This makes SMA Alam Al-Ghifari an appropriate research subject to examine the extent to which Islamic school culture acts as a moral fortress in addressing the moral crisis experienced by Generation Z in the digital era. Existing studies on moral decline among Generation Z have largely emphasized the impact of digital technology and social change, as well as general character education approaches however, limited attention has been given to how Islamic school culture is systematically internalized and integrated with contemporary learning practices in specific educational settings. This study seeks to address this gap by exploring the forms, strategies, and effectiveness of Islamic school culture internalization within a real school context. By doing so, it contributes to advancing the discourse on Islamic character education, particularly by offering a contextual and practice-based model that is relevant to the challenges of the digital era, while also strengthening the practical role of schools in responding to the moral challenges of the younger generation.

Based on this background, this study discusses the phenomenon of moral crisis among Generation Z and the urgency of Islamic school culture in character building. This study focuses on answering three questions related to the form of Islamic school culture implemented at Alam Al-Ghifari High School in Blitar City, how the internalization of Islamic culture is carried out in the educational process at Alam Al-Ghifari High School in Blitar City, and how effective the internalization of Islamic culture is in preventing the moral crisis of Generation Z at Alam Al-Ghifari High School in Blitar City. Based on these issues, this study aims to describe the form of Islamic school culture, identify strategies for internalizing Islamic values, and analyze the effectiveness of internalization strategies in preventing a moral crisis among Generation Z at SMA Alam Al-Ghifari in Blitar City.

RESEARCH METHODS

This study employs a qualitative approach using a case study design conducted at Alam Al-Ghifari High School in Blitar City. A case study approach was

selected to enable an in-depth and contextual exploration of the internalization of Islamic school culture within a specific educational setting, allowing for a comprehensive understanding that may not be captured through broader approaches such as ethnography or survey-based methods. The qualitative approach was chosen based on the research objective, which was to gain a deep understanding of the moral crisis among Generation Z and how Islamic school culture functions as a moral foundation for students. The research site was selected purposively, as SMA Alam Al-Ghifari is known for consistently implementing Islamic culture in all aspects of school activities. The research participants consisted of the principal, the head of administration, the vice principal for curriculum, and a number of students as key informants, selected through purposive sampling to obtain rich and relevant data. Data were collected through semi structured in depth interviews, participatory observation, and documentation related to school programs and activities. Data analysis was conducted using Miles and Huberman's interactive model, which includes data reduction, data display, and conclusion drawing/verification (Sugiyono, 2019). In this process, data from interviews, observations, and documentation were systematically coded, categorized, and organized into themes to identify patterns related to the internalization of Islamic school culture. To ensure data validity, this study applied source and method triangulation techniques. Ethical considerations were also observed by obtaining informed consent from participants, ensuring confidentiality, and using the data solely for research purposes, thereby maintaining the trustworthiness and integrity of the research process.

RESULTS AND DISCUSSION

Islamic Culture Developed at Alam Al-Ghifari High School in Blitar City

The Islamic school culture developed at Alam Al-Ghifari High School in Blitar City illustrates the integration of Islamic values into school life as a whole. All members of the academic community pay close attention to how Islamic culture should be implemented both inside and outside the classroom. The principal emphasizes that the development of Islamic culture is based on the school's vision of shaping students with good character and high achievement. Meanwhile, the vice principal for curriculum highlights the role of integrated learning with Islamic

values through curriculum development, religious activity programs, and character building. Teachers see Islamic culture reflected in learning activities, the habit of praying together, and discipline, while students experience Islamic culture through a religious environment, ethical interactions, and regular religious activities.

According to the Principal, the Islamic culture developed at Alam Al-Ghifari High School in Blitar City is rooted in the school's vision, which is to produce a pious generation with Qur'anic character. The Deputy Head of Curriculum explained that the integration of Islamic values is carried out from the beginning of learning activities through the Clean Heart Program (BRT), the habit of performing the dhuha prayer, and the establishment of special Al-Qur'an hours with a longer time allocation than general subjects. Additionally, the school also organizes the Islamic Personal Development (BPI) program and mentoring for boys and girls to instill social roles in accordance with Sharia teachings.

Figure 1 Activities BPI (Islamic Personal Development)



Source: Researcher Documentation, 2025

From the teacher's perspective, the internalization of Islamic culture is realized through the integration of Islamic values into the learning process in each subject. This is done by making it a habit to pray before studying, reading the Qur'an, and relating the subject matter to Islamic values from which wisdom can be gained. Teachers also emphasize the importance of setting an example, for example by participating in the dhuha prayer with students and playing an active role as a Quran halaqah mentor.

Figure 2 Implementation of Learning Activities



Source: Researcher Documentation, 2025

Meanwhile, students experience the application of Islamic culture in a tangible way through the practices of dhuha prayer, tasmiq, and muroja'ah of the Qur'an. They are also accustomed to maintaining social interactions in accordance with Islamic law, for example, through restrictions on interactions between men and women, and are given the opportunity to develop their memorization skills through tahfidz classes.

Figure 3 Muroja'ah Al-Qur'an Activity



Source: Researcher Documentation, 2025

Thus, it can be concluded that the Islamic school culture at Alam Al-Ghifari High School in Blitar City has been systematically developed through several interconnected aspects. First, leadership plays a central role in shaping the school's vision, particularly in emphasizing the formation of a pious generation with Qur'anic character and guiding the implementation of Islamic values across school activities. Second, curriculum integration serves as a strategic foundation, where Islamic values are embedded within the learning process, ensuring that religious principles are not only taught but also practiced in academic contexts. Third, active involvement of all school members, including teachers and students, reinforces the internalization process, as reflected in consistent worship practices, exemplary

behavior, and social interactions based on Islamic principles. Through this integrated approach, Islamic culture is not merely practiced as a formal routine but becomes deeply internalized in the daily lives of the school community, contributing to the development of students' moral character, discipline, and readiness to face contemporary challenges. This finding is supported by recent studies which emphasize that a strong school culture functions as a shared system of values that shapes students' behavior, interactions, and character development (Thapa, 2021).

This phenomenon is consistent with Deal and Peterson's view of school culture, which explains that school culture is a set of shared beliefs and values that are agreed upon and bind the entire school community together (Tusadya & Sylvia, 2025). School culture, as a set of values, traditions, and customs that guide the behavior of school members, is also evident at Alam Al-Ghifari High School. Milton Rokeach also emphasizes that values are closely related to a person's behavior patterns and are influenced by specific situations and conditions at different times (Paiman, Zuhdi, & Yuliyanti, 2023). Values are instilled through learning, habit formation, and role modeling. Thus, Islamic culture in this school is not merely ritualistic, but also shapes a social ethos that guides students' attitudes and behavior. From an Islamic perspective, Al-Ghazali and Ibn Miskawaih emphasize that noble character can be formed through repeated practice and habit formation, which aims to achieve true happiness (*as-sa'adah*) according to Ibn Miskawaih, and *insan kamil* (perfect human beings) according to Al-Ghazali (Majid, 2022).

Research conducted by Sunarti and Suyatman (2025) describes the practice of strengthening Islamic culture in schools. These findings are consistent with studies on strengthening Islamic culture that emphasize the role of the curriculum and religious programs in reinforcing religious practices in schools (Sunarti & Suyatman, 2025). Not only that, Saiful et al. (2022) stated that the habituation approach in character education (Lickona) and Islamic educational tradition (Al-Ghazali) conceptually support the practice of habituation carried out by schools (Saiful, Yusliani, & Rosnidarwati, 2022). Meanwhile, research conducted by Ridho et al. (2024) found that Islamic school culture instills core values such as honesty, discipline, and responsibility, which are also reflected in changes in student attitudes at Alam Al-Ghifari High School (Ridho, Kosim, & Abidin, 2024). Thus, the Islamic culture in this school is consistent with educational theory and reinforced

by previous empirical findings.

School Strategies for Internalizing Islamic Culture Through Leadership, Learning, and School Activities

The school strategy for internalizing Islamic culture at Alam Al-Ghifari High School in Blitar City is carried out through a structured approach to leadership, learning, and school activities. These efforts not only focus on the habit of worship, but also involve curriculum planning, teacher role modeling, and active student participation in religious activities. Through these strategies, it is hoped that Islamic culture will be thoroughly instilled in the behavior and character of the school community in Internalizing Islamic Culture Through Leadership, Learning, and School Activities.

The principal said that the main strategy is to develop a daily routine schedule that is evaluated periodically so that students become accustomed to worship. The school leadership ensures the involvement of all teachers in supervision and setting an example. The Vice Principal for Curriculum also explained the monitoring strategy through a mutabaah book that records students' Quran memorization achievements. Evaluations are conducted regularly every month by homeroom teachers and submitted to the curriculum department. To maintain relevance with Generation Z, the school also uses a flexible approach, including the use of interactive digital media in learning and discussion rooms that emphasize sharing with students.

Figure 4 Mutaba'ah Book



Source: Researcher Documentation, 2025

Teachers consistently apply habit-forming strategies, both in and outside the classroom. For example, reminding students to maintain good manners, guiding them in prayer and the Qur'an, and reprimanding them gently. Teachers act as role

models so that students find it easier to follow their example. Teachers' exemplary behavior plays a crucial role in shaping students' moral development, as students tend to imitate values demonstrated through daily interactions and consistent role modelling (Wentzel, 2020).

Figure 5 Teacher Guiding Students



Source: Researcher Documentation, 2025

For students, this strategy is felt through the involvement of teachers in every Islamic activity, whether it be prayer, recitation, or classmeet competitions that are organized in accordance with Islamic law. This makes them feel that they are not being forced, but rather accustomed to and actually enjoying the Islamic activities that are being developed.

Figure 6 Classmeeting



Source: Researcher Documentation, 2025

Based on the above description, it can be concluded that the strategy of internalizing Islamic culture at Alam Al-Ghifari High School in Blitar City is implemented comprehensively through leadership that emphasizes the habit of worship, a curriculum integrated with Islamic values, the exemplary behavior of teachers in every activity, and student involvement in enjoyable religious activities. This strategy not only establishes religious routines but also fosters awareness,

discipline, and Islamic character in students, so that Islamic culture is truly embedded in school life and the daily behavior of the school community.

These findings directly address the research question regarding how Islamic school culture shapes students' moral behavior. The implementation of strategies such as habituation of worship, teacher role modeling, and active student involvement in religious activities demonstrates a significant influence on students' discipline, responsibility, and moral awareness. These results are consistent with Albert Bandura's social learning theory, which posits that individual behavior is shaped through observation, imitation, and habituation to significant models (Ansani & H. Muhammad Samsir, 2022). In this context, teachers act as central role models whose consistent demonstration of religious practices reinforces the internalization of Islamic values and contributes to the development of students' moral behavior at SMA Alam Al-Ghifari in Blitar City. Furthermore, this process aligns with Thomas Lickona's theory of character education, which emphasizes the integration of moral knowing, moral feeling, and moral action in shaping character. The consistent implementation of religious activities not only provides students with moral knowledge but also fosters emotional engagement and habitual practice, thereby transforming values into observable moral behavior. This indicates that the internalization of Islamic school culture operates not only through imitation, as explained by Bandura, but also through the holistic development of character as conceptualized by Lickona.

Previous research conducted by Islamia et al. (2024) explains that teachers' exemplary behavior accelerates students' imitation of religious behavior, in line with the findings that teachers participate in performing the dhuha prayer and praying in congregation at school (Islamia, Fahmi, & Rohman, 2024). In addition, research conducted by Rifki et al. (2023) also shows that teachers' exemplary behavior contributes greatly to strengthening students' religious culture at school (Rifki, Sauri, Abdussalam, Supriadi, & Parid, 2023). The integration of Islamic values within curriculum management contributes to the internalization of religious principles through structured learning processes, thereby supporting the formation of students' academic competence and spiritual character simultaneously. This perspective complements the role of teachers' exemplary behavior, as value-based learning and role modeling operate synergistically in strengthening the

internalization of Islamic school culture (Kosim & Hayati, 2025). Thus, the role of teachers as role models has proven to be crucial to the successful internalization of Islamic culture. These findings reinforce existing social and character education theories, while also confirming empirical evidence from previous studies that the success of values education in schools is largely determined by the quality of teachers' exemplary behavior.

The Effectiveness of Internalizing Islamic School Culture Strategies in Preventing Moral Crises Among Generation Z According to the Perspectives of Principals and Teachers

The effectiveness of the Islamic school culture internalization strategy at Alam Al-Ghifari High School in Blitar City in preventing a moral crisis among Generation Z is reflected in changes in the attitudes, behavior, and character of students. Effective educational management contributes significantly to strengthening character education and improving the quality of graduates by providing a structured framework for integrating values into the educational process. In this context, the internalization of Islamic school culture can be seen as a strategic effort to shape students' moral character and prevent deviant behavior among Generation Z (Sanjani, Islamiah, & Maulidiah, 2023).

The strategy, which is implemented through habitual worship, teacher role modeling, curriculum supervision, and student involvement in religious activities, is considered capable of providing clear moral guidelines and serving as a preventive barrier against deviant behavior. The views of the principal, teachers, and students show that Islamic culture not only functions as a routine but is also effective in shaping discipline, responsibility, and maintaining a school environment free from negative behaviors such as bullying.

The consistent implementation of religious school culture contributes to the development of students' discipline, moral awareness, and self-control, which in turn serves as a preventive mechanism against moral decline among young generations. This indicates that Islamic school culture functions not only as a routine practice but also as a moral safeguard in educational settings (Maulana, 2025). According to the Principal, this strategy has proven to be effective. Students who regularly attend worship schedules have experienced significant changes, namely

becoming more disciplined, obedient, and having better self-awareness. The Vice Principal for Curriculum sees the effectiveness through student achievement evaluations and innovations that are relevant to Generation Z. With a digital approach and flexible learning spaces, students feel more engaged and do not get bored easily, so that the internalization of Islamic culture is more readily accepted.

Figure 6 Evaluation Meeting



Source: Researcher Documentation, 2025

The teacher emphasized that internalizing Islamic culture provides students with a “moral shield” in the form of clear guidelines about right and wrong. By practicing worship and Islamic values, students have a foundation for avoiding negative behaviors such as lying, delaying prayer, or wasting time. This culture also acts as a deterrent before moral problems develop further.

From the students' perspective, Islamic culture makes them more disciplined and responsible, and they carry Islamic habits home and into their social circles. They also acknowledge that Islamic culture in schools is effective in preventing negative behavior, as evidenced by the absence of bullying cases at Alam Al-Ghifari High School in Blitar City.

Figure 7 Praying in Congregation During Outdoor Activities



Source: Researcher Documentation, 2025

Then, the Deputy Head of Curriculum also explained that the effectiveness of the strategy is also supported by an adaptive learning approach in line with the

characteristics of Generation Z today. One of them is by utilizing digital media so that Islamic values in learning are more easily accepted by students. Not only that, the purpose of utilizing digital media in learning is also because Generation Z students are easily bored, so the school combines learning with digital media to keep students interested and focused.

To provide a clearer overview of the relationship between Islamic school culture practices and students' moral development, the main findings are summarized in Table 1.

Table 1. Relationship between Islamic School Culture and Students' Moral Behavior

Islamic School Culture Component	Implementation in School	Internalization Strategy	Impact on Students' Moral Behavior
Qur'anic Vision	School vision emphasizing Qur'anic character and piety	Strengthening leadership commitment and policy direction	Increases students' religious awareness and moral orientation
Curriculum Integration	Integration of Islamic values into all subjects	Value-based learning and contextual teaching	Enhances students' understanding of moral values and responsibility
Worship Habituation	Daily prayers, Qur'an recitation, and routine religious activities	Continuous habituation and practice	Builds discipline, spiritual awareness, and consistency in worship
Teacher Role Modeling	Teachers demonstrate ethical and religious behavior	Observational learning and exemplary conduct	Encourages students to imitate positive behavior and respect others
Digital-Based Learning	Use of digital media in Islamic learning	Adaptive learning aligned with Generation Z characteristics	Increases engagement, focus, and understanding of Islamic values
Qur'anic Achievement Monitoring	Regular evaluation of students' Qur'anic learning progress	Monitoring and feedback mechanisms	Strengthens commitment and accountability in religious practices
Student Participation	Involvement in religious programs and school activities	Active engagement and experiential learning	Develops responsibility, cooperation, and social awareness
Religious Environment	Creation of a consistently Islamic school atmosphere	Environmental conditioning and value reinforcement	Reduces deviant behavior and supports a bullying-free climate

Figure 8 Use of Digital Media in Learning



Source: Researcher Documentation, 2025

Thus, it can be concluded that the effectiveness of the strategy of internalizing Islamic school culture at Alam Al-Ghifari High School in Blitar City has been proven in shaping the character of Generation Z. Through habitual worship, teacher role modeling, curriculum supervision, and student involvement in religious activities, Islamic culture functions not only as a routine but also as a clear moral guideline and a preventive barrier against deviant behavior. The principal assessed that this strategy has succeeded in improving student discipline, obedience, and self-awareness; teachers see it as a moral shield that guides students to avoid negative behavior; while the curriculum coordinator emphasizes its effectiveness through achievement evaluations and digital-based learning innovations that are relevant to the character of Generation Z. The students' perspective further reinforces that Islamic culture shapes discipline and responsibility and has a positive influence even outside of school, as evidenced by the creation of a healthy school climate free from bullying.

The effectiveness of this internalization strategy can be explained through several theoretical perspectives. Lawrence Kohlberg's theory of moral development emphasizes that moral growth is fostered through a supportive and structured environment (Ibda, 2023). In this study, the implementation of religious life strategies contributes to the creation of a conducive moral environment, enabling students to distinguish between right and wrong in practical contexts. This finding is further supported by previous studies showing that structured school environments play a significant role in fostering students' moral development (Anarta, Fauzi, Rahmadhani, & Santoso, 2021). The successful internalization of Islamic culture is reflected in the consistent integration of religious values into daily

practices and social interactions within the school setting. Furthermore, this process is reinforced by Travis Hirschi's social control theory, which highlights the role of social bonds such as attachment, commitment, involvement, and belief in preventing deviant behavior. The absence of bullying cases indicates that students are strongly bound by shared religious norms and a cohesive school community, which functions as a protective factor against behavioral deviations. In broader educational contexts, these findings highlight the importance of systematically embedding religious values through structured routines, sustained teacher role modeling, curriculum integration, and adaptive, including digital-based, learning approaches to enhance student engagement. Such strategies contribute to the development of a conducive moral environment that supports students' moral development while strengthening social control mechanisms within the school setting.

Previous studies, such as those conducted by Khofi (2024), show that the comprehensive integration of religious culture and character education can reduce bullying behavior (Khofi, 2024). Irsyad et al. (2022) also emphasize that the systematic internalization of religious values shapes consistent religious behavior among students (Irsyad, Sukardi, & Nurlaila, 2022). Furthermore, the role of teachers in adaptive learning through the use of digital media has been identified as an effective strategy for internalizing Islamic culture in schools, as it significantly enhances students' engagement and understanding of moral values (Idhar & Ilyas, 2024). This is further supported by studies showing that digital learning environments enhance student engagement and facilitate more effective value internalization, particularly among Generation Z learners (Bond, Bedenlier, Marín, & Händel, 2020). These results are in line with the findings of this study, which demonstrate that strategies such as teacher role modeling, habituation of worship, and a supportive school environment significantly influence students' moral behavior. However, while previous studies tend to emphasize character education in general or highlight digital media as a factor contributing to moral decline, this study shows that digital media can also function as a constructive tool for strengthening moral internalization when integrated within an Islamic school culture.

In the context of Generation Z, who are highly dependent on digital technology and often exposed to unfiltered information, the integration of digital

media in value-based learning becomes particularly significant. Rather than positioning technology solely as a source of moral degradation, this study demonstrates that digital media, when guided by strong religious values and teacher facilitation, can enhance students' moral awareness, engagement, and reflective understanding of ethical behavior. For instance, teacher role modeling fosters students' awareness of ethical conduct, which contributes to more respectful interactions and reduces tendencies toward bullying. Similarly, routine religious practices cultivate self-discipline and responsibility, while a cohesive school environment strengthens collective norms that discourage deviant behavior. However, this study has several limitations. It is geographically limited to a single school context, which may affect the generalizability of the findings. In addition, the involvement of school staff and students as primary participants may introduce potential bias, particularly in presenting socially desirable responses. Therefore, future research is recommended to involve multiple school settings and diverse participant groups, as well as to explore longitudinally how digital-based Islamic cultural internalization influences students' moral development over time.

CONCLUSION

This study concludes that the systematic internalization of Islamic school culture through leadership vision, curriculum integration, worship habituation, teacher role modeling, and a supportive religious environment plays a significant role in preventing moral decline among Generation Z students. This is evidenced by improvements in discipline, responsibility, religious commitment, and the creation of a school climate free from negative behaviors such as bullying. Theoretically, these findings reinforce perspectives from social learning theory, character education, moral development, and social control. Practically, the study highlights the importance of integrating Islamic values through structured school practices, including the use of adaptive and digital-based learning approaches to enhance student engagement. However, this study is limited to a single school context and a specific group of participants, which may affect the generalizability of the findings. Therefore, future research is recommended to involve broader educational settings and to examine the long-term impact of Islamic cultural internalization, particularly through longitudinal and digital-based studies.

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