

A POSITIVE SCHOOL CLIMATE BASED ON THE REINFORCEMENT OF ISLAMIC VALUES

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Abstract

This research aims to examine a positive school climate or environment through the reinforcement of religious values. This study employs a qualitative research method with a case study approach. Data collection was conducted through individual and group interviews and observations at four high schools in Sijunjung Regency. Group interviews were conducted with a total of 20 teachers and were followed by in-depth interviews with four teachers. Data analysis was performed using Nvivo software. The results indicate that a positive school climate can be fostered through the reinforcement of religious values. The religious values identified as a result of this study include the habitual behaviors of greeting others, shaking hands, saying hello, praying before studying, performing congregational prayers, reciting Asmaul Husna, reading the Quran for 15 minutes before studying, praying before studying and giving to charity. It can be concluded that the habituation of religious values can serve as an effort to create a positive school climate that will have beneficial effects on both the school culture and the psychological well-being of students.

Keywords: School Climate, Religious Values, High School

Abstrak

Penelitian ini bertujuan melihat iklim atau lingkungan sekolah positif melalui penguatan nilai-nilai keagamaan. Penelitian ini menggunakan metode penelitian kualitatif dengan studi kasus. Pengumpulan data melalui wawancara dan observasi secara individu dan kelompok pada empat Sekolah Menengah Atas di Kabupaten Sijunjung. Analisis data dilakukan dengan menggunakan aplikasi Nvivo. Hasil penelitian menunjukkan bahwa pembentukan iklim sekolah yang positif dapat diciptakan melalui penguatan nilai-nilai keagamaan. Nilai-nilai keagamaan didapatkan melalui pembiasaan perilaku mengucapkan salam, berjabat tangan, saling menyapa, berdoa sebelum belajar, sholat (salat) berjamaah, membaca asmaul-husna, membiasakan baca Al-quran (Al-Qur'an) 15 menit sebelum belajar, berdoa sebelum belajar, dan berinfak. Dapat disimpulkan bahwa pembiasaan nilai-nilai keagamaan dapat dijadikan sebagai upaya untuk menciptakan iklim sekolah positif yang akan berdampak baik bagi budaya sekolah maupun kesejahteraan psikologis siswa.

Kata Kunci: Iklim Sekolah, Nilai Keagamaan, SMA

Introduction

Human development through education is an important aspect that cannot be overlooked. The development of human resources can be achieved through formal and non-formal channels. Non-formal channels include training, while formal channels encompass education. Education is deemed to be of high quality when the educational process occurs effectively and

meaningfully (meaningful learning). A quality educational process will produce quality graduates. Meaningful learning is an important aspect Education can result in good quality if the educational process takes place effectively and meaningfully (meaningful learning). A quality education process will produce quality graduates. The quality of education is about two very

important sides: the process and results¹ of preparing students to face the challenges of an uncertain world by developing their sense of purpose and responsibility².

However, the goal of education for students is not only about knowledge but also how to use it in their daily lives. Thus, learning is not merely about achieving learning outcomes but also about opening up broader experiences for students to develop new information. According to Ausubel, learning is a process of connecting new information with relevant concepts in an individual's cognitive structure.³

Learning will be meaningful for children if conducted in a comfortable and safe positive environment. Learning will be well-received by students when it meets the elements of acceptance and discovery, subsequently relating information to the cognitive structure of learners. This means that learning is not just about providing information but also about building understanding. Teaching is not merely about memorization; it is about imparting meaning based on the information possessed.

According to research, meaningful learning can be a key organizing concept, with pedagogical principles guiding the learning process.⁴ Learning is a gradual and continuous activity involving physical and mental aspects for developing knowledge and skills. Supporting to this learning process will involve fundamental human capabilities, such as physical movement, speaking, and thinking. It is these basic abilities that the learning process aims to develop to their fullest

potential and to utilize one's capabilities effectively. The learning process can proceed freely and systematically.⁵

The process of free learning is a knowledge development process that occurs without being controlled by others. Conversely, the systematic learning process is one that is guided by external parties (curriculum), as is done in schools, encompasses elements such as teaching materials, methods, and learning technologies, and is carried out intentionally. On the other hand, indirect learning is a knowledge development process that occurs unintentionally. As a part of the microsystem, schools play a crucial role in helping students develop into good individuals. Creating a safe, comfortable, and friendly school environment is essential. Schools are expected to serve educational functions, instill values, and shape social institutions.⁶ In this context, schools are one of the closest parts of the microsystem environment, where students develop.⁷

The function of education includes three main aspects, namely developing creativity, maintaining values, and forming social units. A good school must have a vision to develop students in an environment that supports and realizes positive cultural values.^{8,9}

Philosophically, the values of life embraced by the school environment will influence the educational process. School climate and environment can change perceptions of various things about learning for students, including learning outcomes based on student's previous

¹ O Arifudin, 'Manajemen Sistem Penjaminan Mutu Internal (Spmi) Sebagai Upaya Meningkatkan Mutu Perguruan Tinggi', *Jurnal Ilmiah MEA (Manajemen, Ekonomi, & Akuntansi)*, 3.1 (2019), 161–69.

² O I Atad and P Russo-Netzer, 'The Effect of Gratitude on Well-Being: Should We Prioritize Positivity or Meaning?', *Journal of Happiness Studies*, 2022.

³ Hidayatul Muamanah and Suyadi, 'Pelaksanaan Teori Belajar Bermakna David Ausubel Dalam Pembelajaran Pendidikan Agama Islam', *Belajar: Jurnal Pendidikan Islam*, 5.1 (2020).

⁴ D Ní Chróinín, T Fletcher, and M O'Sullivan, 'Pedagogical Principles of Learning to Teach Meaningful Physical Education', *Pedagogical Principles of Learning*, 2018, 8989.

⁵ Zulfikar Ali Buto, *Implikasi Teori Pembelajaran Jerome Bruner Dalam Nuansa Pendidikan Modern* (Islamic University of Indonesia, 2010).

⁶ Yunisca Nurmalisa and Muhammad Mona Adha, 'Peran Lembaga Sosial Terhadap Pembinaan Moral Remaja Di Sekolah Menengah Atas', *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan*, 1.1 (2016), 64–71.

⁷ Unik Hanifah Salsabila, 'Teori Ekologi Bronfenbrenner Sebagai Sebuah Pendekatan Dalam Pengembangan Kurikulum Pendidikan Agama Islam', *Jurnal Komunikasi Dan Pendidikan Islam*, 7.1 (2018), 139.

⁸ Muhajir, *Pendidikan Jasmani Olahraga Dan Kesehatan* (Jakarta: Erlangga, 2014).

⁹ Rukiyati, 'Peran Sekolah Dalam Mengembangkan Karakter Anak', *Dinamika Pendidikan*, 17.1 (2010), 105–26.

experiences.¹⁰ Other studies also say that school climate is an important factor in the success of student learning achievement.¹¹ Teachers have an important role in supporting the creation of a positive school climate.¹²

Therefore, the school climate in the context of the school organization needs to be developed by all parties involved in the school, including teachers. The research results found a relationship between the positive or negative climate created by teachers and student involvement.¹³

Experts focusing on school climate research have provided concepts regarding the dimensions of school climate that can be used to assess the quality of a school's climate.^{14,15} One model for studying the dimensions of school climate includes the first dimension: engagement, which pertains to the extent of individual involvement in the school for mutual support and free, open expression. Second, empowerment and autonomy. This empowerment and autonomy concern the extent to which students, teachers, and even parents are empowered in the school and have the freedom to develop. Third, inclusivity and equity, which are refer to the extent to which individuals of diverse

backgrounds are accepted and live together in the same way without emphasizing differences. Fourth, the environment, which pertains to the atmosphere of the physical and socio-emotional environment of the school.

Therefore, creating a positive school climate is crucial for students' comfort. Student comfort is formed through students' positive perceptions of school climate. This perception can influence changes in students' academic motivation.¹⁶

The establishment of a positive school climate will impact the comfort and well-being of the school community. The school climate shapes school rules, relationships among school members, the quality of teaching, and engagement in the school. This is because the school climate refers to the quality and character of school life.¹⁷ Thus, a positive school climate is also inseparable from character formation within the school environment. This argument is supported by research findings indicating that school climate is related to an individual's morality.¹⁸

Furthermore, the results of the study also showed that school climate has a significant relationship with bullying behavior in students. This means that instilling positive values in schools will encourage positive student behavior.¹⁹ Such a climate has been shown to reduce academic dishonesty, as students who view their school climate positively are less likely to engage in cheating behaviors. This research suggests that a positive school climate impacts positive behavior among students. Additionally, different research has found a significant negative relationship between a positive school climate and

¹⁰ Stephanie Beni, 'It's How PE Should Be: Classroom Teachers' Experiences of Implementing Meaningful Physical Education', *European Physical Education Review*, 2022.

¹¹ Ugyen Phuntsho and Rinchen Dhendup, 'The Relationship between School Climate, Student Engagement, and Academic Achievement in Higher Secondary School', *Bhutan Journal of Research & Development*, 2020.

¹² Shirin Noei, 'Relationship between School Climate and Achievement Motivation in High School Students', *Iranian Evolutionary and Educational Psychology Journal*, 2020.

¹³ Debora Roorda, 'The Influence of Affective Teacher-Student Relationships on Students' School Engagement and Achievement: A Meta-Analytic Approach', *Review of Educational Research*, 2011.

¹⁴ A.M. Ebbert and S.S. Luthar, 'Influential Domains of School Climate Fostering Resilience in High Achieving Schools', *International Journal of School & Educational Psychology*, 9.4 (2021), 305–17.

¹⁵ Renee Ryberg and others, 'Measuring School Climate: Validating the Education Department School Climate Survey in a Sample of Urban Middle and High School Students', *AERA Open*, 6.3 (2020), 2332858420948024.

¹⁶ Jérémie Verner-Filion, 'Perceived School Climate and School Grades in Secondary School Students: The Mediating Effect of Self-Determined Motivation', *Contemporary Educational Psychology*, 2023.

¹⁷ Jonathan Cohen, 'School Climate: Research, Policy, Teacher Education and Practice', *Teachers College Record*, 111.1 (2009), 180–213.

¹⁸ Sri W. Rahmawati, 'Peran Iklim Sekolah Terhadap Perundungan', *Jurnal Psikologi*, 43.2 (2016), 167–80.

¹⁹ N R Fitria and others, 'The Role of Religious Moderation in Overcoming Bullying and Cyberbullying', in *Prosiding Seminar Nasional Pendidikan Dan Agama*, 2024, v, 13–26.

bullying behavior; further studies indicate that a more positive school environment can lead to a reduction in bullying incidents²⁰. These findings underscore the importance of fostering a positive school climate to encourage desired student behaviors.

In addition, a positive school environment can also develop through students' religious values. A study found that school climate, particularly in the educational dimension, significantly impacts students' religiosity²¹. Another study revealed a strong relationship between religiosity, school climate, and students' moral behavior, accounting for 47.2% of the variation in moral behavior²². A positive school climate is characterized by high participation, empowerment, inclusivity, equity, and a safe and comfortable environment²³.

School culture, including routine and programmed habits, plays an important role in shaping students' religious character. For example, practices such as performing Dhuha prayers and reciting short verses from the Quran before class have positively impacted the development of students' religious character, leading to improved positive behavior and thinking²⁴. Several studies indicate that a positive school climate can significantly influence students' religiosity and moral behavior.

Based on the aforementioned studies, the researcher feels it is necessary to examine in depth

and detail the positive school climate in terms of the religious values practiced in schools. This research is needed to gain an understanding of the positive school climate through religious activities such as religious attitudes, the celebration of religious holidays, and religious practices.

This research uses a qualitative research method aimed at understanding phenomena holistically in a natural context, emphasizing depth of understanding and interpretation of social issues,²⁵ in this case, the issue of positive school climate in religious activities. The qualitative research employed is a case study, which involves an in-depth and detailed examination of the phenomenon being studied. This research is used to observe, understand, and analyze in depth and detail the cases or phenomena under investigation. The respondents for this study were selected using purposive sampling techniques. Researchers also considered the issue of representation when using key informants in this study.²⁶

This study was conducted in four schools in Sijunjung Regency, and 20 teachers were involved in focus group interviews. This study was then emphasized by an in-depth interview with four teachers.

Before data is collected, it is necessary for the researcher to build a good relationship, and especially to feel a good relationship with the respondent.²⁷

Interviews are the most commonly used method for data collection in qualitative research. As stated by Purnomo, Waruwu, data collection includes interviews, observations, and document studies. The results of the interviews were qualitatively analyzed using steps of data reduction, presentation, and drawing conclusions through a coding process assisted by Nvivo 10.0

²⁰ Masitah and Irna Minauli, 'Hubungan Kontrol Diri Dan Iklim Sekolah Dengan Perilaku Bullying', *Analitika: Jurnal Magister Psikologi UMA*, 4.2 (2012), 69–77.

²¹ Dewi Ratnasari and others, 'Pengaruh Aktivitas Kelas Terhadap Kepedulian Sosial Siswa MTs Al-Ma'arif 02 Singosari Malang', *Jurnal Intelektualitas: Keislaman, Sosial, Dan Sains*, 12.2 (2023), 229–35.

²² Aziz Ilham Saputra, Sri Lestari, and Mohamad Ali, 'Hubungan Religiusitas Dan Iklim Sekolah Terhadap Perilaku Moral Siswa SMA', *ISEEDU*, 4.2 (2020), 293–315.

²³ Ria Rapina Dodent, Mawardi, and Bambang Ismanto, 'Iklim Sekolah Positif Dan Kondusif Berbasis Penguatan Nilai Cinta Kasih', *Jurnal Mimbar Ilmu*, 27.1 (2022), 90–98.

²⁴ Nur Afni Widi Arimbi and Minsih, 'Budaya Sekolah Pada Pembentukan Karakter Religiusitas Pada Siswa Sekolah Dasar', *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6.6 (2022), 6409–16.

²⁵ M R Fadli, 'Memahami Desain Metode Penelitian Kualitatif', *Humanika, Kajian Ilmiah Mata Kuliah Umum*, 21.1 (2021), 33–54.

²⁶ Manisha Pahwa, 'Key Informants in Applied Qualitative Health Research', *Sage Journals*, 2023.

²⁷ Yfke P Ongena and Sun, 'Advances In Research On Survey Interview Interaction', *International Journal Of Social Research Methodology*, 24.2 (2021), 177–79.

software.^{28,29} Qualitative analysis was also conducted based on all stages of the research.³⁰

Creating a Positive School Climate with Religious Activities

Based on the analysis of the data, several themes emerged regarding the forms of programs designed by the schools to create a positive school climate derived from religious values in secondary schools. These programs can facilitate the formation of a positive school climate. The following are the descriptions of the emerging themes:

Religious Culture

The theme of religious culture is derived from the following activities:

Table 1. The habituation of Applying Islamic Values in the Context of School life

Nod Matrix	FGD	Individual
Greeting	2	3
Congregational prayer	2	4
Recitation of Asmaul Husna	1	4
Quran reading before studying	0	2
Charity	2	5

The habituation of implementing Islamic values in the context of school life is a goal designed by the school as a learning outcome. The religious activities intended for this development include congregational prayers, Quran recitation, and prayers before starting lessons, as well as training through short pesantren activities. The school also employs an approach to enhance a conducive school climate by fostering interaction between students and the community. So, the students have an opportunity to implement their Islamic activities in a broader

way. According to respondent information gained from the interview, it was stated:

R1 BI: *"From what I see, the school's extracurricular program includes activities such as introducing new students, giving short sermons (kultum), short pesantren, and congregational prayers, which may also be integrated into the lesson"*

These activities have become routine or daily practices carried out by each student, even though they are not part of the classroom learning plan. This religious development also embodies cultural values. This is because the majority of the Minang community practices Islam, and Islamic values have become part of the culture in daily life.

This finding is also supported by an interview statement indicating that the development planned by the school is primarily within the realm of local culture. This is reflected in the following interview excerpt:

R8ANSOS: *"In terms of activities or programs, most are in the form of extracurricular activities, such as student orientation (MOS), short sermons (kultum), short pesantren, and there is one local content subject like Minangkabau that focuses on aesthetics and moral education, but more often discuss that subject intertwined with spontaneous character education values without prior design."*

From the above exposition, it can be concluded that the school's religious activities are one form of effort to create a positive school climate. However, overall, a clear plan in the form of a curriculum has not yet been found. This activity is still in the form of planning for extracurricular activities, such as religious development programs. Additionally, the aim of practicing Islamic cultural values in schools is also to build students' characters to perform worship regularly, raise students' awareness of religious attitudes, and create a resilient generation that upholds ethics and morals within the framework of religious values. Religious activities conducted at school include: habituating the "five S's" (greeting, smiling, shaking hands, being polite, and saying goodbye), regularly shaking hands, greeting each other politely, praying before and after

²⁸ Emzir, *Metode Penelitian Kualitatif Analisis Data* (Jakarta: Rajawali Pers, 2014).

²⁹ C D Rosadi, 'Meningkatkan Aktivitas Dan Prestasi Belajar Siswa Dalam Pembelajaran Relasi Dan Fungsi Melalui Penerapan PBL Pada Siswa Kelas VIII A SMP Harapan Mulia Tahun Pelajaran 2013/2014' (Denpasar, 2014).

³⁰ Hengki Wijaya, *Analisis Data Kualitatif Ilmu Pendidikan Teologi* (Sulawesi Selatan: Sekolah Tinggi Theologia Jaffrai, 2018).

studying, performing congregational prayers, regularly reading the Quran, and giving to charity.

The school carries out the implementation of positive culture in the form of religious culture through the "Five S's" (smile, greeting, saluting, being polite, and courteous), practiced daily by the supervising teachers who greet, shake hands, and smile at each other before entering the classroom. Students are habituated to handshake with teachers before entering and leaving the classroom and whenever meeting teachers around school. The culture of prayer is practiced every day before lessons begin, with the text provided by the teacher.

Furthermore, there are rules for students in the class to recite the Qur'an 15 minutes before classes starts. This is one of the habits that school creates to make students have more activities to implement Islamic activities. The practice of regularly reading Asma'ul Husna is carried out by the subject teachers who teach Islamic Religious Education is also one of the regular activities. These daily activities have created a positive school environment by habituating students to have more opportunities to do activities that encourage them to practice their Islamic worship activities.

Cultural Visits to the Community

The table below illustrates the respondents' views on the development of community life. Interview results reveal four important components mentioned by respondents regarding the spirit of community life for students, namely: (i) fostering cultural business activities in the community, (ii) participating in local cultural arts activities in the community, (iii) teaching students to understand their environment, (iv) inviting students to be role models for the community, and (v) creating social funds in the classroom. Table 4.20 shows the number of references to the six components as a result of focus group discussions and individual interviews.

Table 2. Enhancing the Spirit of Community Life

Nod Matrix	FGD	Individual
Activities to familiarize with local wisdom businesses	2	4
Participating in cultural arts activities in the community	1	4
Introducing the environment	0	2
Creating social funds and conducting social activities	2	5

The activities carried out by teachers for character education are aimed at taking students to visit cultural business groups that are well-maintained by the local community, such as farming groups integrated with cultural activities like *batobo*. In addition to business groups, students are also introduced to artistic activities such as *randai* and *selawat dulung*. The school conducts these activities to nurture and develop them. This is reflected in the following interview with R3KIM:

R3KIM: The spirit of social life is to encourage students to think that as students who are part of the community, we need to integrate into society. As educated individuals, we should serve as examples for others in the community.

In fact, during certain events, students are involved in community activities such as sports, youth races, and ironies. Referring to teaching how to work in groups, the teacher expresses and teaches their students to see the benefits of teamwork. In small groups, students are trained to solve problems together. Ultimately, students empower their work groups rather than working individually. This is supported by the following interview data conducted with R4SOS:

R4SOS: We encourage students to see the benefits of social life; we explain to them that we are living beings who need help to assist and work together in solving problems and completing tasks. Work will be easier when done collectively rather than individually.

Referring to exposing the benefits and usefulness of social interactions in the community, teachers assign tasks for group discussions about the advantages of working in groups. An interview with R7SOS2 stated:

R7SOS2: To enhance the spirit of community life among students, I sometimes stimulate study and discussion groups by assigning tasks to students so they can communicate with others

Social savings is a program created by class managers. The funds will be used when their classmates are sick or injured. The teacher states that this program can enhance students' sense of social responsibility. This can be seen in the interview with R5AG:

R5AG: Students in the class are encouraged by their homeroom teachers to cultivate a sense of social responsibility by helping others.

It can be summarized that in the development of the spirit of social life, there are several activities carried out by teachers: (i) encouraging students to apply their knowledge in the community, (ii) teaching students to work in groups, (iii) introducing students to both physical and cultural environments, (iv) encouraging students to be role models for the community as educated generations, (v) exposing the social benefits and utility within the community, and (vi) creating social fund programs in the classroom.

The student's involvement in the community activities will increase students' opportunities to learn cultural values like local wisdom. The conclusion of character education based on local wisdom can serve as an approach for implementing character education according to the local strengths of each region. The introduction of culture-based character education is expected to be an alternative to preventing and reducing the erosion of humanitarian values in Indonesia. This aligns with Indonesia's educational level in developing children's potential both physically and mentally.

Therefore, the expectation for educational institutions to maximize the development of

children's potential through character building is an important aspiration that cannot be overlooked. A local value approach is an alternative to building character education for students, as having and upholding local wisdom values as a form of self and national excellence will be pursued.

Based on the analysis and discussion that have been presented, it can be concluded that instilling character education in elementary school students can be achieved through (a) integrating local wisdom into learning, (b) routine activities, spontaneous engagement, modeling, and conditioning, and (c) integrating character education based on local wisdom through extracurricular activities such as traditional dancing, linking scouting activities to understanding local cultural wisdom, scouting music, and dance. The process of instilling character is carried out through direct moral messaging, hidden curricula, habituation with advice and admonishments, and socialization of rules.

The results of this study can serve as a consideration for future research, particularly in creating a positive school climate with local wisdom. With this research, character education, based on local wisdom implemented in secondary schools, can be understood and effectively realized will become evident.

The implementation of religious values is an important aspect for the Minang community, as religious values have become the essence of many schools in Minangkabau. Religious values are deeply embedded in Minangkabau culture, which is characterized by the strong influence of Islamic teachings as its main characteristic.³¹ The cultural values of Minang are based on and rooted in Islamic principles. On this basis, schools believe that strengthening these religious values will foster harmonious attitudes and relationships among school members, both within the

³¹ Juliwansyah Juliwansyah, Aliasar Aliasar, and Wedra Aprison, 'Nilai-Nilai Pendidikan Multikultural Dalam Budaya Masyarakat Minangkabau', *Jurnal Kajian Ilmu Pendidikan (JKIP)*, 3.1 (2022), 70–75.

classroom and the school environment. Practicing Islamic teachings fosters positive social relationships within the school community, emphasizing principles such as maintaining family ties, strengthening brotherhood (*ukhuwah*), and mutual assistance (*ta'awun*).³² According to several studies, religious character education can be used to shape school culture.³³

Therefore, it is crucial for schools to instill and strengthen attitudes that reflect these religious values in both students and educators. The religious attitudes developed at school through daily interactions have created a school climate characterized by several dimensions. The formed dimensions include engagement, participation, fostering good relationships, and developing positive behavior. Community participation can enhance a positive school climate. Schools exhibit a participatory work climate characterized by collaboration or teamwork.³⁴

The participatory forms of collaboration or teamwork in religious activities include welcoming Islamic holidays. The presence of a participatory climate in schools naturally fosters an organizational climate of openness and mutual trust. Examples of organizational openness include leaders who are receptive and appreciative of the creative ideas of teachers, teachers being aware of organizational developments, individuals being willing to accept criticism, teachers knowing each other well, and showing interest in getting to know the students. Meanwhile, the manifestation of a climate of mutual trust includes leaders trusting the professionalism of teachers, granting them the freedom to carry out their duties, teachers being loyal and trusting in the school leadership, and believing in the competence of their peers, including the capabilities of students

to achieve. Collaborative actions and active participation play a crucial role in fostering a positive school climate, particularly in terms of student engagement. Research highlights that such a climate or environment is strongly associated with student involvement.³⁵

The cultivation of religious culture in schools also shapes moral attitudes among students. The formation of good morals at school is essential, as good morals will create a positive school environment, while poor morals will result in a negative school atmosphere, often leading to behavior that deviates from general norms and school standards. Deviant behavior will cause discomfort for students because they act contrary to the norms they believe in or the prevailing norms. As highlighted in recent findings, student compliance is closely linked to their ability to adhere to and follow established rules.³⁶ Similarly, morality has been shown to have a strong connection to the school environment, as highlighted in previous research. This is consistent with findings that define good moral behavior as actions that align with an individual's upheld values.³⁷

Religious morality plays a crucial role in influencing students' well-being at school. Previous studies have highlighted the substantial benefits of moral beliefs for humanity.³⁸ Religious attitudes cultivated by students act as a framework to guide their actions and decisions, helping them differentiate between right and wrong. Research conducted in 2009 suggests that morality and religious teachings significantly shape an

³² Nazrial Amin, 'Strategi Pendidikan Agama Islam Pada Masyarakat Minoritas', *Jurnal Pendidikan Dan Konseling (JPDK)*, 4.6 (2022), 7530–36.

³³ Lisa Retnasari, 'Cultivating Religious Character through School Culture', *International Journal of Educational Qualitative Quantitative Research*, 2023.

³⁴ Sediono Abdullah and others, *Unit Pembelajaran Fisika SMA Berbasis Inkuiri: Hukum Newton* (Direktorat Jenderal Guru dan Tenaga Kependidikan, Kementerian Pendidikan dan Kebudayaan, 2017).

³⁵ Gelana Lulu, 'Early Sexual Initiation and Its Associated Factors among In-School Adolescents of Addis Ababa, Ethiopia' (Addis Ababa University, 2017).

³⁶ M Miftach Fakhri and others, 'Dampak Penerapan Flipped Classroom Terhadap Pengetahuan, Keterampilan, Dan Keterlibatan Mahasiswa Dalam Pembelajaran', *Jurnal Ilmiah Edutic: Pendidikan Dan Informatika*, 9.2 (2023), 127–38.

³⁷ U S Hidayat, *Penguatan Pendidikan Karakter Berbasis Kearifan Lokal Sunda* (Budhi Mulia, 2019).

³⁸ Selly Dea Mustika, Nelyahardi Gutji, and Fellicia Ayu Sekonda, 'Hubungan Keyakinan Diri Terhadap Kecemasan Berbicara Di Depan Umum Siswa Di SMPN 16 Kota Jambi', *Innovative: Journal Of Social Science Research*, 3.3 (2023), 9288–99.

individual's perception of the objects they encounter, providing students with a basis to distinguish proper conduct from deviant behavior. Furthermore, the environment has been identified as a contributing factor to deviant behavior.³⁹

The practice of congregational prayers can instill a consistent sense of discipline in students. Discipline among students can be nurtured through the implementation of religious rituals⁴⁰. Prayer schedules, as noted, encourage students to comply with time-related regulations, fostering orderly and disciplined habits. Furthermore, congregational prayers play a role in strengthening social connections and fostering unity within the school community. They also serve to enhance relationships between teachers and students, as well as among students and the broader school community⁴¹.

A positive school climate can be developed by fostering positive daily behaviors among students within the school, supported by strong religious values⁴². This aligns with assertion that individuals with high religiosity will restrain themselves from behaviors inconsistent with their religious teachings. A positive school climate can be established by nurturing religious values within the school. This is supported by research conducted⁴³, which found that there is an influence of the school climate on the formation of a sense of responsibility. This implies that school climate and moral attitudes are closely

linked. The implementation of a conducive school climate can be achieved by making efforts to shape students' religious behavior through mandatory religious activity programs.

Conclusion

Studies on the school climate indicate a positive and conducive school environment as a result of creating a school climate based on the reinforcement of Islamic values. The implementation of Islamic culture can shape behavioral attitudes that guide students to act more controlled and disciplined, contributing to the comfort and well-being of the school environment.

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