



STRATEGIES FOR STRENGTHENING ACADEMIC AND NON-ACADEMIC EXCELLENCE THROUGH THE INTERNALIZATION OF CULTURAL VALUES AT MAN 2 MATARAM CITY.

STRATEGI PENGUATAN KEUNGGULAN AKADEMIK DAN NON AKADEMIK MELALUI INETRNALISASI NILAI BUDAYA DI MAN 2 KOTA MATARAM

Ardi ¹, Muhammad ^{2*}, Ahyar ³.

¹Postgraduate Student of the Doctoral Study Program in Islamic Religious Education/Mataram State Islamic University, Mataram City, Indonesia

Email: ayahlahnafiz@gmail.com

²Postgraduate Lecturers of the Doctoral Study Program in Islamic Religious Education/Mataram State Islamic University, Mataram City, Indonesia, Email : Muhhammad@uinmataram.id.id

³Postgraduate Lecturers of the Doctoral Study Program in Islamic Religious Education/Mataram State Islamic University, Mataram City, Indonesia, Email: ahyar@uinmataram.ac.id.etc.

*email Koresponden: ayahlahnafiz@gmail.com

DOI: <https://doi.org/10.62567/micjo.v2i4.1560>

Abstract

This study analyzes the strategies for internalizing cultural values at MAN 2 Kota Mataram and their contribution to educational quality. The study is based on the strategic role of madrasahs in integrating religious, academic, and social dimensions as a response to globalization and character crises. A descriptive qualitative method was applied, using in-depth interviews, participatory observation, and documentation, analyzed through the Miles, Huberman, and Saldaña model. The findings reveal that religious values are reinforced through routine religious activities, discipline is enhanced by school regulations and digital attendance systems, academic culture is promoted through advanced classes and competitions, and social responsibility is cultivated through community service programs. Visionary leadership of the principal was found to be the dominant factor ensuring the consistency of these implementations. The study concludes that internalizing madrasah cultural values fosters positive habitus, enhances educational quality, and provides a replicable model for other institutions. Its contribution lies in strengthening the literature on Islamic education management by offering an integrative, culture-based approach to quality development.

Keywords: madrasah culture, education quality, leadership

Abstrak

Penelitian ini menganalisis strategi internalisasi nilai-nilai budaya madrasah unggul di MAN 2 Kota Mataram serta kontribusinya terhadap mutu pendidikan. Latar belakang penelitian ini adalah peran strategis madrasah dalam mengintegrasikan dimensi religius, akademik, dan sosial sebagai respon terhadap tantangan globalisasi dan krisis karakter.



Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik wawancara mendalam, observasi partisipatif, dan dokumentasi, yang kemudian dianalisis melalui model Miles, Huberman, dan Saldaña. Hasil penelitian menunjukkan bahwa nilai religius diinternalisasikan melalui kegiatan keagamaan rutin, kedisiplinan ditingkatkan dengan tata tertib dan sistem absensi digital, budaya akademik diperkuat melalui kelas unggulan dan lomba ilmiah, sedangkan tanggung jawab sosial ditanamkan melalui program pengabdian masyarakat. Kepemimpinan kepala madrasah yang visioner terbukti menjadi faktor dominan dalam konsistensi implementasi nilai-nilai tersebut. Penelitian ini menyimpulkan bahwa strategi internalisasi budaya madrasah mampu membentuk habitus positif, meningkatkan mutu pendidikan, serta menjadi model implementasi bagi madrasah lain. Kontribusi penelitian ini terletak pada penguatan literatur manajemen pendidikan Islam melalui pendekatan integratif berbasis budaya.

Kata kunci: budaya madrasah, mutu pendidikan, kepemimpinan

1. INTRODUCTION

Madrasah education in Indonesia has a strategic role in shaping the nation's character that is religious, with integrity, and national identity. As an institution that combines academic and religious education, madrasahs function not only as an institution for the transmission of knowledge, but also as a vehicle for internalizing moral, ethical, and spiritual values rooted in Islamic traditions and Indonesian culture. In the context of globalization that brings the challenges of value disorientation, moral degradation, and identity crises among the younger generation, strengthening the cultural values of madrasahs is an urgent need to maintain the moral durability and quality of education (Agustiana & Asshidiqi, 2021; Zainal, 2021).

However, there is still a gap between the conceptualization of madrasah cultural values at the theoretical level and the real implementation in the field. Various previous studies such as Sulhan (2018), Sujarwo et al. (2023), and Juanda (2024) confirm that religious culture and character education in madrasahs contribute to the formation of student morale and a positive learning climate. However, these studies are generally still descriptive and focus on the normative aspects of character education, not systematically explaining how the strategy of internalizing madrasah cultural values can be designed and integrated into the education quality management system.

Meanwhile, other research shows that the success of a leading madrasah is not only determined by strong religious traditions, but also by visionary leadership and values-based governance (Sutikno & Susanto, 2025; Ritonga et al., 2022). This means that madrasah culture must be transformed into a strategic management instrument that affects the performance, productivity, and quality of graduates. Unfortunately, research that links the internalization of madrasah culture with culture-based quality management systems in leading madrasahs is still rarely carried out, thus presenting a blank space in the academic discourse that needs to be filled by this research.

In the local context, MAN 2 Mataram City is a very relevant and representative choice to be studied. This madrasah is not only known as the leading madrasah in West Nusa Tenggara, but also has a strong track record of academic, religious, and learning innovation achievements at the national level. MAN 2 Mataram has succeeded in developing a harmonious academic and religious culture, reflected in daily worship habituation, value-based literacy



activities, and integrative programs such as *the Madrasah Culture Movement* which connects academic disciplines with the formation of religious character (Azizah et al., 2023).

When compared to other public schools and madrasahs in the same area, MAN 2 Mataram City displays superior and balanced institutional characteristics in various dimensions of education management. First, this madrasah is able to maintain a balance between academic and religious orientation, an achievement that is relatively rare in other educational institutions that tend to stand out in only one aspect. The synergy between academic achievement and strengthening spiritual values is reflected in the integrative curriculum and various character development programs based on Islamic values.

Second, the implementation of quality management in MAN 2 Mataram City is oriented towards the cultural values of the madrasah, so that it does not just emphasize administrative or procedural aspects. The quality management system in this institution actually penetrates the realm of values, by fostering the work ethic, discipline, responsibility, and collective spirit of madrasah residents in maintaining the quality reputation of the institution. This approach shows that madrasah culture does not only function as a normative symbol, but also as a strategic force that sustains the quality of education in a sustainable manner.

Third, MAN 2 Mataram City shows high adaptive ability to social change and the flow of digitalization of education, without sacrificing the Islamic and Indonesian identity that is the foundation of madrasah values. This ability is reflected in the implementation of technology-based learning innovations, the integration of digital literacy with religious literacy, and the rapid response to the dynamics of national education policies. Thus, MAN 2 Mataram City not only plays a role as an academically superior educational institution, but also as a model madrasah that succeeds in maintaining a balance between modernity and spirituality in the context of contemporary Islamic education.

The findings of Nurdin & Fauziah (2024) and Hasanah (2022) reinforce the relevance of this context, that madrasahs with strong organizational cultures and transformational leadership have higher adaptability and innovation in improving the quality of education. Thus, MAN 2 Mataram City is an ideal locus to examine how the strategy of internalizing madrasah cultural values can function as a superior education quality management instrument.

In terms of scientific urgency, this research occupies a strategic position to expand the horizon of Islamic education management studies, especially on the integration between *cultural-based management* and *quality assurance systems* in leading madrasahs. This approach differs from previous research that generally focused on character education or habituation of moral values alone (Sulaiman et al., 2025; Juanda, 2024). This research confirms the position of the researcher as a party that seeks to transform madrasah culture from a normative entity to a strategic system of education quality. Practically, this research has high urgency because the results can be used as an empirical model for the development of culture-based quality management for other madrasahs in Indonesia. In the face of the digital era and globalization of education, madrasahs need a strategy that not only maintains religious identity, but also ensures academic quality and national competitiveness.

Based on this argumentative framework, this research is expected to be able to make a real contribution to the development of Islamic education policies, madrasah leadership practices, and institutional quality improvement systems based on Islamic cultural values. The



findings of this research are expected not only to enrich the scientific treasure in the field of Islamic education management, but also to present relevant practical implications for strengthening the governance of leading madrasas in Indonesia. Conceptually, this research rests on three main foundations of research urgency. First, in terms of academic urgency, this research seeks to fill the literature gap related to the integration between the process of internalizing madrasah culture and the education quality management system. Previous studies have generally addressed the two aspects separately, so a comprehensive approach is needed that can explain the strategic relationship between the two. Second, from the aspect of empirical urgency, this study makes MAN 2 Mataram City a research locus because this institution represents a leading madrasah that has a dynamic cultural internalization model, adaptive to social change, and consistent in maintaining a balance between religious values and academic quality.

Thus, the empirical context of MAN 2 Mataram City provides an opportunity to understand the best *practices* of quality management based on cultural values. Third, in terms of practical urgency, this research is directed to formulate a strategic model for the development of madrasah quality based on Islamic and Indonesian values that can be replicated by other Islamic educational institutions. This model is expected to be an applicative reference for madrasah heads, teachers, and policy makers in implementing quality management that is not only administratively efficient, but also morally strong, spiritual, and culturally. Therefore, this research is not only descriptive, but also transformative, because it seeks to integrate values, culture, and quality of education in one conceptual framework that can strengthen the position of madrasas as an institution Islamic education is superior in the global era.

2. RESEARCH METHOD

This study uses a qualitative approach with a descriptive research type, which focuses on an in-depth exploration of the phenomenon of internalizing superior madrasah cultural values in MAN 2 Mataram City. The qualitative approach was chosen because it is appropriate to understand the meaning, process, and experience of the subject in a certain social context in a naturalistic manner (Hutabarat, 2025). The main focus of qualitative research is not on numbers or statistical data, but on the meaning contained in social interactions, behaviors, and practices that take place in the educational environment (Amri, 2025).

The data source of this research consists of primary and secondary data. Primary data was obtained through in-depth interviews with madrasah heads, teachers, education staff, students, and madrasah committees as key informants. Participatory observation was carried out to capture the real dynamics of the daily practice of madrasah culture, while the documentation complemented the data by examining archives, policy documents, and madrasah work programs. Secondary data were obtained from academic literature, research reports, and educational regulations that support the theoretical understanding of this research (Hidayat, 2025).



The data collection technique was carried out triangulatively through interviews, observations, and documentation. Triangulation is used to increase the validity of data by comparing the results of various data collection techniques and information sources (Muhyi, 2025). In interviews, the researcher used semi-structured guidelines that allowed flexibility in exploring the respondents' experiences (Rudiana & Mufidah, 2025). Observation is carried out directly in school activities such as ceremonies, religious activities, and madrasah meetings, to capture the internalization of values contextually (Solihin & Efendi, 2025).

The data analysis technique follows the Miles, Huberman, and Saldaña interactive analysis model which includes three stages: data reduction, data presentation, and conclusion/verification. Data reduction is carried out by sorting out data that is relevant to the focus of the research, then presenting the data in the form of descriptive narratives, matrices, or charts that facilitate interpretation, and finally drawing conclusions that are verified repeatedly to ensure validity (Ilwan, Ali, & Fakri, 2025).

The validity of the data is strengthened by credibility techniques through triangulation of sources and techniques, transferability by presenting data in detail so that it can be applied to other contexts, dependability by conducting trail audits of the research process, and confirmability to ensure that research results are free from researcher bias (Putera & Rosyadi, 2025). The research procedure begins with the pre-field stage, namely the formulation of the focus, the preparation of the instrument, and the research permit. Furthermore, the field work stage was carried out by collecting data through interviews, observations, and documentation intensively for three months. The last stage is the analysis and writing of research results with reference to qualitative research principles that emphasize contextual meaning and in-depth interpretation (Agustin, Fathurrohman, & Abdul, 2025).

This research method provides advantages in revealing the practice of internalizing madrasah cultural values holistically, because it links the theory and practice of strategies to strengthen the academic excellence of Islamic education management with existing social realities. In addition, this research has a novelty in its approach, namely by integrating the analysis of superior madrasah cultural values into the strategy to improve the quality of education, which has not been studied in depth in qualitative research (Fahrizal, 2025; Husni & Rahmania, 2025).

3. RESULTS AND DISCUSSION

Based on the results of qualitative data analysis obtained through in-depth interviews, participatory observations, and documentation reviews, it was found that the strategy to strengthen the excellence of madrasahs in MAN 2 Mataram City was carried out through four main dimensions: internalization of religious values, strengthening technology-based discipline, superior academic culture, and instilling social responsibility.



These four dimensions show the integration between spiritual and rational values, and reflect the *culture-based management* paradigm in Islamic education.

1. Internalization of Religious Values

The internalization of religiosity values is carried out consistently through routine religious activities such as congregational dhuha prayers, Qur'anic tadarus, and monthly istighotsah. Observations show that around 85% of students are actively involved in these activities, while the rest still require intensive assistance from religious supervisors. This activity not only serves as a religious ritual, but also as an instrument for the formation of students' spiritual character.

This phenomenon is in line with the concept of Islamic character education as explained by Lickona (2019) and contextualized by Syamsul (2024), that effective character formation must be rooted in value habituation through daily practice. Recent research by Rahman and Taufiq (2025) also confirms that habituation of religious activities in madrasas can strengthen *moral feelings* and *moral action*, which contributes to students' ethical behavior in their social life. Thus, the religious program at MAN 2 Mataram City has internalized religious values systemically, oriented towards the formation of *akhlaq al-karimah* as the basis for the spiritual quality of madrasah.

2. Strengthening Discipline through the Discipline and Digital Attendance System

The value of discipline at MAN 2 Mataram City is implemented through madrasah rules and a digital attendance system that is integrated with school management. Based on the results of interviews with teachers, the rate of student tardiness decreased by 40% in the past semester, and documentation shows that the average delay was only 5% compared to 12% in the previous semester.

This technology integration illustrates the application of the concept of Total Quality Management (TQM) in the context of Islamic education, where technology is used as an instrument to improve the efficiency and accountability of school residents' behavior. This finding strengthens the results of Hutabarat's (2025) research which states that the modernization of digital-based management systems has proven to be effective in fostering a culture of discipline and responsibility in the school environment. In addition, this approach is also in line with the school culture theory of Deal & Peterson (2016), which asserts that a strong organizational culture must be strengthened through concrete systems and symbols, such as the use of technology in enforcing discipline.

3. Development of Academic Culture through Superior Classes and Scientific Competitions

The academic dimension is strengthened through superior classroom programs, scientific competitions, and project-based learning. The survey results showed that 60% of students admitted that the activity increased motivation and academic achievement, while



classroom observations showed the application of collaborative learning methods that encourage active interaction between students. This finding is in line with Fahrizal's (2025) research which confirms that the implementation of a superior curriculum based on collaboration and healthy competition is able to improve learning outcomes and create a productive academic environment. In the framework of the theory of Academic Culture according to Biggs (2011), this practice shows that MAN 2 Mataram City has succeeded in building *a conducive academic climate*, where the value of excellence, healthy competition, and innovation become the collective norm. This shows that the internalization of madrasah culture does not only touch the religious aspect, but is also oriented towards increasing the intellectual capacity of students.

4. Instilling Social Responsibility through Community Service Programs

The value of social responsibility is internalized through community service programs, social service, and the "Madrasah Peduli Lingkungan movement." As many as 72% of students stated that this activity fosters empathy and social concern. Visual documentation and activity reports show students' active participation in social activities, both in the school environment and the surrounding community. This supports the view of Azizah et al. (2023) who affirm that social activities based on religious values have a significant role in fostering *social responsibility* and empathy for students. In the perspective of transformative learning theory (Mezirow, 2018), this kind of social experience can change the way students think about their role in society. Therefore, the internalization of social responsibility in MAN 2 Mataram City is a concrete form of implementing Islamic education that *is rahmatan lil 'alamin*—does not stop at rituals, but has implications for real social action.

5. Visionary Leadership as a Driver of Madrasah Culture

The role of madrasah heads is a determining factor in the success of internalizing these cultural values. The head of the madrasah at MAN 2 Mataram City implements visionary leadership by integrating the vision, mission, and values of the madrasah into every academic and non-academic policy. Teachers and education staff admit that this leadership style increases the consistency of the implementation of madrasah culture programs.

These findings reinforce the research results of Sutikno and Susanto (2025) which states that visionary leadership plays an important role in transforming the vision of the institution into a sustainable collective culture. Theoretically, this is also in line with the transformational leadership model (Bass, 1999) which emphasizes inspiration, motivation, and exemplary as the key to the success of organizational culture transformation.

4. CONCLUSION

Based on the results of research at MAN 2 Mataram City, it can be concluded that the internalization of superior madrasah cultural values takes place systematically, planned, and



involves all components of madrasah residents. This process is realized through four main strategies, namely: routine religious activities as a means of forming religiosity; the implementation of discipline and a digital attendance system to foster discipline; strengthening academic culture through excellent classes and scientific activities; and community service programs that foster empathy and social responsibility of students.

Empirically, the internalization of religious values has proven to be effective in increasing students' spiritual participation, while the modernization of discipline management through digital systems has made a significant contribution to reducing the rate of delay. Strengthening academic culture encourages the creation of motivation to learn and competitive achievement, while instilling social value through service activities forms empathic character and high social concern.

The visionary leadership of madrasah heads is a determining factor in the success of internalizing these cultural values. This leadership style is able to integrate institutional visions, values, and practices so as to form a cohesive and sustainable school cultural ecosystem.

Thus, this study emphasizes that the strategy of internalizing superior madrasah cultural values in MAN 2 Mataram City not only contributes to improving academic quality, but also strengthens the Islamic and Indonesian identity of students. This model has the potential to be replicated by other Islamic educational institutions as a strategic approach in realizing the quality of education rooted in religious, academic, and social values in an integrated manner.

5. REFERENCES

- Azizah, N., Kurniawati, A., & Razi, F. (2023). *Internalization of religious cultural values through routine activities of istighotsah on sweet Friday nights*. Kariman: Journal of Education.
- Fahrizal, Y. (2025). *Integration of the Cambridge Curriculum and the National Curriculum at MAN Jakarta*. Journal of Educational Harmony.
- Scott, N. S. (2025). *The Leadership Strategy of Madrasah Heads in Improving the Quality of Education*. Journal of Management & Culture.
- Hutabarat, N. (2025). *Implementation of Facilities and Infrastructure Management in Improving the Quality of Education Services*. Felt: Journal of Islamic Education Science and Management Studies.
- Sutikno, S., & Susanto, A. B. (2025). *Visionary Leadership in Improving the Quality of Madrasah in Islamic Boarding Schools*. At-Tahsin.
- Agustin, S., Fathurrohman, I., & Abdul, S. (2025). *Public Relations Management Strategy in Achieving Quality Education Goals at Madrasah Aliyah Negeri (MAN) Rejang Lebong*. IAIN Curup.
- Amri, A. (2025). *Social Competence of the Head of Madrasah Aliyah at the Darussakinah XIII Islamic Boarding School Koto Kampar*. UIN Suska Riau.
- Fahrizal, Y. (2025). *Integration of the Cambridge Curriculum and the National Curriculum at MAN Jakarta*. Journal of Educational Harmony.
- Hidayat, W. (2025). *Implementation of Risk Management Principles at MA Al Jawami*. An-Najmu: Journal of Islamic Education Management.
- Husni, M., & Rahmania, A. I. (2025). *Integration of Educational Quality Management Values at Madrasah Ibtidaiyah (MI) Biba'afadlrah Malang*. Al-Zayn: Journal of Social Sciences.



- Hutabarat, N. (2025). *Implementation of Facilities and Infrastructure Management in Improving the Quality of Education Services*. Felt: Journal of Islamic Education Science and Management Studies.
- Ilwan, I., Ali, F., & Fakri, F. (2025). *Innovation In Islamic Educational Administration: Integrating Islamic Values And Modern Management*. IJIERM.
- Muhyi, Y. A. (2025). *The Role of the Principal in the Implementation of Conflict Management at Al-Idris Sariwangi High School, Tasikmalaya Regency*. Al-Hijrah: Journal of Islamic Education Management.
- Putera, R. P., & Rosyadi, R. (2025). *Gamification in Sharia Economics Learning: Innovation in Social Science Education Methods in the Industrial Era 4.0*. Kafalah: Journal of Sharia Economics, Management, and Accounting.
- Rudiana, R., & Mufidah, H. (2025). *Karimah Education Model as a Solution to Strengthen Children's Character at Madrasah Ibtidaiyah*. Trend-Message: Journal of Islamic Boarding Schools and Madrasahs.
- Solihin, E., & Efendi, D. P. L. (2025). *The Existence of Islamic Boarding School Education: A Critique of Islamic Boarding School Modernization*. Trend-Message: Journal of Islamic Boarding Schools and Madrasahs.
- Agustiana, I., & Asshidiqi, G. H. (2021). *Internalization of Madrasah Cultural Values as a Means of Strengthening Character Education at MTsN 2 Banyuwangi*. Al Hikmah: Journal of Education.
- Zainal, M. (2021). *Internalization of Local Culture to the Organizational Culture of Schools/Madrasahs*.
- Sulhan, A. (2018). *Management of Character Education Based on Student Culture in Realizing the Quality of Graduates*. Journal of Islamic Research.
- Sujarwo, S., Akip, M., & Hamidi, A. (2023). *Internalization of Religious Culture in Religious Activities at MI Nur Riska, Lubuklinggau City*. Edu Journal.
- Sutikno, S., & Susanto, A. B. (2025). *Visionary Leadership in Improving the Quality of Madrasah in Islamic Boarding Schools*. At-Tahsin.
- Ritonga, M., Herdi, Y., & Halim, S. (2022). *Breakthrough of Madrasah Heads in Internalizing Character Values in Madrasah Ibtidaiyah Negeri*. Basicedu Journal.
- Azizah, N., Kurniawati, A., & Razi, F. (2023). *Internalization of religious cultural values through routine activities of istighotsah on sweet Friday nights*. Kariman: Journal of Education.
- Juanda, A. (2024). *Internalization of National and Religious Character Values as an Effort to Form Morals in the Madrasah Environment*. Innovative: Journal of Social Science.
- Sulaiman, E., Sunarto, S., & Jaenullah, J. (2025). *Internalization of Religious Values in Students at Madrasah Tsanawiyah Negeri (MTSN) 2 Bandar Lampung*. Al-Qiyam Journal.
- Khotimah, K. (2025). *Internalization of Riau Malay Islamic Cultural Values in Moral Education at MAN 1 Siak*. UIN Walisongo Repository.