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Management of Theological Value Integration in Madrasah Religious Learning and Culture: The Mitep Model at Ma Mathlaul Anwar Pameuntasan

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ABSTRACT	ARTICLE INFO
<p>This study examines the management of theological value integration in madrasah religious learning and culture through the development of the Four-Pillar Theological Integration model (MITEP) at MA Mathlaul Anwar Pameuntasan. The study responds to the problem that opening prayers, Qur'an recitation, congregational prayer, greetings, and teacher modelling are often practiced as religious routines but are not always managed as a planned, organized, implemented, supervised, and evaluated learning system. A qualitative approach with a holistic single-case study design was employed. data were collected through one month of field observation, semi-structured interviews with nine teachers and twenty-seven students across grade levels, and documentation of madrasah activities. data were analysed using Miles, Huberman, and Saldana's interactive model through descriptive coding and pattern coding. The findings show that theological value internalization operates through four mechanisms: Qasd, prayer as the management of intention and ubudiyah orientation; Wahy, Qur'an recitation as affirmation of revelation authority; Amal, congregational prayer as the formation of collective worship habitus; and Uswah, teacher modelling as a medium of adab transmission. The novelty of this study lies in positioning MITEP as an initial Islamic educational management framework that connects tawhidic values, instructional design, madrasah organizational culture, supervision of teacher modelling, and formative evaluation. The study recommends strengthening</p>	<p>Article History: <i>Submitted/Received 12 April 2025</i> <i>First Revised 26 Mei 2026</i> <i>Accepted 15 June 2026</i> <i>First Available online 29 June 2026</i> <i>Publication Date 29 June 2026</i></p> <p>Keyword: <i>Islamic educational management; theological values; religious culture; MITEP; madrasah; educational technology..</i></p>

operational curriculum, religious culture teams, value-based supervision instruments, digital documentation of habituation, and observation-reflection-based evaluation so that religious culture functions as an institutional quality system rather than a symbolic routine.

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1. INTRODUCTION

Islamic education is essentially both a theological and managerial praxis. It is grounded in the belief that Allah Swt. is the source of truth, human beings are spiritual creatures entrusted with the roles of 'abd and khalifah, knowledge is an amanah, and the educational process should lead to the formation of faithful, knowledgeable, civilized, and responsible persons. In the madrasah context, these beliefs should not remain only as teaching materials; they need to be managed as a learning system, institutional culture, teacher modelling, and value-evaluation mechanism. Thus, Islamic education concerns not only the content of religious teachings, but also how those teachings are planned, organized, implemented, supervised, and evaluated in the life of an educational institution.

In Islamic educational thought, this integrative orientation appears in the concepts of ta'lim, tarbiyah, and ta'dib. Ta'lim emphasizes the transmission of knowledge; tarbiyah emphasizes the development and growth of human potential; and ta'dib emphasizes the cultivation of adab so that knowledge is placed properly and produces righteous action. These concepts show that Islamic education integrates cognition, affection, spirituality, social relations, and practical conduct. Tawhid serves as the ontological and epistemological foundation that unites these dimensions. Therefore, every learning practice and madrasah culture should be read as part of a value-integration process, not merely as a formal activity detached from the goal of forming civilized persons.

The problem in madrasah praxis is that theological values often appear as religious routines but are not always managed as planned pedagogical and managerial systems. Opening prayer, Qur'an recitation, congregational prayer, greetings, adab habituation, and teacher modelling can become meaningful practices when supported by planning, role distribution, consistent implementation, supervision, and evaluation. Conversely, those practices risk becoming symbolic when they are conducted as habits without value reflection and clear institutional governance. In the framework of Islamic educational management, this weakness is not merely a ritual issue, but a problem of value-quality management.

The research gap is also visible in the literature. Islamic educational theology is widely discussed at the normative-philosophical level, while empirical studies explaining how theological values are internalized in everyday madrasah life remain limited. Studies on madrasah religious culture often describe religious activities, but they rarely explain how those activities become a management system linking institutional policy, learning processes, teacher roles, social control, media use, activity documentation, and behaviour-change evaluation. As a result, religious practice in madrasah is often assessed by its existence rather than by the quality of its management.

This gap is important for the field of Islamic educational management. Islamic educational management does not only administer students, teachers, facilities, curriculum, and financing; it also manages values so that they become a sustainable institutional culture. In this perspective, Islamic educational theology should be read as a process of translating tawhidic values into policies, programs, routines, educational relations, behavioural indicators, and sustainable improvement systems. Therefore, madrasahs need analytical tools that can explain the relationship between theological values, learning practices, religious culture, and institutional management functions.

This study positions educational technology in a broad sense: the design, development, utilization, management, and evaluation of learning processes and resources. In this sense, educational technology is not limited to digital devices; it also

includes learning technology as a system that organizes objectives, strategies, media, resources, procedures, and evaluation. This perspective is important because madrasah religious practices should not be seen only as moral activities, but also as a designed learning environment and cultural system that can be rationally managed, documented, and evaluated. Digital elements such as activity documentation, school communication, program archives, and evidence-based supervision can strengthen religious culture governance, although the core of this research remains theological value-integration management.

MA Mathlaul Anwar Pameuntasan was selected as the research locus because it demonstrates relatively consistent practices of religious-value integration in daily learning and culture. Prayer, Qur'an recitation, congregational prayer, greetings, and teacher modelling are present in the rhythm of madrasah life. However, this study does not stop at describing activities; it examines how those practices can be understood as a model of value-integration management. The study therefore seeks to demonstrate the coherence between theological foundations, learning praxis, religious culture, and the managerial functions of the madrasah.

Based on this background, the study formulates four research questions. First, how are theological values implemented in the learning process? Second, how do daily religious practices shape madrasah religious culture? Third, what mechanisms bridge theological values with students' learning behaviour, worship, and adab? Fourth, how can those mechanisms be positioned as an Islamic educational management model for managing madrasah religious culture? This study aims to develop the MITEP framework as a conceptual-empirical model relevant to strengthening religious culture and the quality of Islamic education in madrasah.

2. METHOD

This study uses a constructivist-interpretive paradigm with a qualitative approach and a holistic single-case study design. This design was chosen because the study seeks to answer how theological values are managed in the real-life context of a madrasah. The perspective of Islamic educational management is used to read religious practice as a value-management system, not merely as ritual activity. Phenomenological sensitivity is used in a limited way to capture the meanings given by informants to madrasah religious practices.

The research location is MA Mathlaul Anwar Pameuntasan, Bandung Regency, West Java province. This locus was chosen purposively because it has religious cultural practices that appear in daily learning, Qur'an recitation, congregational prayer, greeting habituation, and teacher example. The research does not intend to make statistical generalization, but to build analytical generalization through in-depth understanding of a case that has theoretical relevance for the development of religious culture management model of madrasah.

Field data collection was carried out for one month in April 2026 through repeated observations of the learning process, Qur'an recitation, congregational prayers, greeting habituation, teacher-student interaction, and madrasah religious cultural practices. Informants were selected purposively by considering their direct involvement in learning, religious habituation, student mentoring, and strengthening madrasah culture. Informants consisted of nine teachers and twenty-seven students across the levels of Class X, XI, and XII. The identity of the informant was disguised with codes G-1 to G-9 for teachers and S-1 to S-27 for students according to research ethics. A broader composition of informants is used to obtain views from the side of learning managers, habituation

implementers, and students who experience directly the religious culture of the madrasah.

Table 1. Composition of Research data Sources

Data Source	Number	Collection Technique	Information Focus
Teachers	9	Semi-structured interviews and observation	Learning management, religious habituation, teacher modelling, supervision, and madrasah culture
Students	27	Semi-structured interviews and observation	Experiences of prayer, Qur'an recitation, congregational prayer, respectful communication, and teacher modelling
Field observation	1 month	Repeated observation	Daily religious culture, learning rhythm, teacher-student interaction, and religious learning environment
Documentation	Activity agendas, schedules, rules, and program notes	Documentation study	Supporting evidence for religious culture programs and value management

data were collected through three techniques. First, participant observation was conducted for one month in daily religious learning and cultural activities. Observations focused on learning openings, Qur'an recitation, teacher-student interaction, teacher involvement in worship habituation, congregational prayer, respectful communication, and the religious atmosphere of the madrasah. Second, semi-structured interviews were used to explore meaning, habituation patterns, the role of teachers in internalizing theological values, and students' experiences of madrasah religious practices. Third, documentation studies were conducted on activity agendas, rules of conduct, learning schedules, program notes, and madrasah documents relevant to religious culture.

data analysis followed the interactive model of Miles, Huberman, and Saldana through data condensation, data display, and conclusion drawing/verification. In the first cycle, descriptive coding was used to label data units related to prayer, Qur'an recitation, congregational prayer, teacher modelling, discipline, adab, and activity management. In the second cycle, pattern coding was used to group codes into four conceptual themes: Qasd, Wahy, Amal, and Uswah. These themes were then interpreted through management functions: planning, organizing, actuating, controlling, and evaluating.

data trustworthiness was ensured through source and technique triangulation, limited member checking, thick description, audit trail, and researcher reflexivity. Source triangulation was conducted by comparing information from teachers and students. Technique triangulation was conducted by comparing observation, interview, and documentation data. Limited member checking was used to clarify the meaning of important information. Thick description was used to present the context of practice so that readers can assess the transferability of findings. The audit trail was maintained by recording the processes of data collection, coding, and theme development.

This study has limitations on the use of a single locus of madrasah so the findings are not intended as statistical generalizations. However, one month of observation, interviews with nine teachers and twenty-seven students, as well as documentation studies provide a sufficient empirical basis for building analytical generalizations regarding the management of theological value integration. Case study design allows the researcher to capture the mechanism, meaning, and relationships between practices

more sharply. Further research is needed through multi-site, quantitative instruments, and longitudinal studies to test the stability of MITEP in different madrasah typologies.

3. RESULTS AND DISCUSSION

4.1 Brief Profile of the Research Locus

MA Mathlaul Anwar Pameuntasan is a private Islamic senior secondary school in Bandung Regency, West Java, situated within a socio-religious Muslim community and connected to local Islamic educational traditions. The madrasah combines formal learning with daily religious habituation. Field observations show that prayer, Qur'an recitation, congregational prayer, greetings, and respectful communication are part of the regular rhythm of school life.

The social context of the madrasah is important to understand because religious culture is not born in an empty space. Madrasah is in a community environment that still puts religion as the basis of morality, identity, and social relations. These conditions provide cultural support for religious habituation. However, cultural support is not enough. Madrasah still needs management so that the values that live in the community can be translated into a learning system and institutional culture. Therefore, the results of the study not only describe religious activities, but also read the patterns of value management that work in them.

In general, the madrasah exhibits four recurring practices: prayer before learning, Qur'an recitation, congregational prayer, and teacher modelling. These practices were confirmed through one month of observation and reinforced by interviews with nine teachers and twenty-seven students. Patterns emerging from various data sources were then synthesized into MITEP. These practices can be read as culture-based learning technology because they organize students' learning experiences through a series of activities, symbols, relationships, spaces, times, and roles. Students not only receive religious knowledge in the classroom, but also experience religious values in routines maintained by the madrasah.

Table 2. Empirical Evidence of MITEP Based on One-Month Observation and Interviews

MITEP Pillar	Data Sources	Empirical Evidence	Interpretation of Findings	MPI Implications
Qasd	G-1, G-3, G-7; S-4, S-11; one-month class observation	"Prayer is not just an opening. Prayer is our way of organizing students' intentions and reminding them that	Prayer becomes a mechanism for structuring intention, inner readiness, and ubudiyah orientation before learning.	Affective culture planning, classroom opening procedures, and supervision of value meaning.

MITEP Pillar	Data Sources	Empirical Evidence	Interpretation of Findings	MPI Implications
		learning is worship.”		
Wahy	G-2, G-5; S-2, S-9, S-18; one-month Qur'an recitation observation	“When Qur'an recitation is conducted before the lesson, the heart becomes calmer and I become accustomed to reading the Qur'an every day.”	Qur'an recitation affirms revelation authority, religious literacy, and spiritual conditioning in the classroom.	Qur'an literacy management, recitation schedules, teacher assistance, and activity documentation.
Amal	G-4, G-6, G-8; S-5, S-16, S-24; congregational prayer observation	“It is not enough to teach the fiqh of prayer in class. Students must practice it together.”	Congregational prayer transforms worship knowledge into collective habitus, discipline, and social responsibility.	Habituation management, worship facilities, scheduling, social control, and participation evaluation.
Uswah	G-1 to G-9; S-1 to S-27; teacher-student interaction observation	“I learn religion from what the teachers do. When they ask us to be disciplined, they also come early.”	Teacher modelling becomes a medium of adab transmission and connects normative values with students' experience.	Human resource management, teacher development, modelling supervision, and value-based professional evaluation.

4.2 Qasd: Prayer as Intention Structuring and Ubudiyah Orientation

Observations show that learning is opened with a joint prayer led by the teacher or class leader. This practice is not merely a sign of the beginning of the lesson, but serves as a structuring of intentions and affective conditioning of students. Teachers interpret prayer as a reminder that learning is worship. One of the teachers stated that prayer is not only an opening, but a way to organize students' intentions so that learning is not

understood solely as a search for values, but as worship and a way to obtain the blessing of knowledge.

Theologically, prayer connects learning activities with *ubudiyah* orientation. Learning is placed in man's relationship with God. Science is not only understood as an academic ability, but as a mandate that must be used for good. Pedagogically, prayer creates inner readiness and initial calm before learning. Within the framework of management, prayer can be understood as an orientation technology, that is, an initial procedure that regulates the classroom atmosphere, organizes focus, and unites teacher-student intentions.

In MITEP, this pillar is called *Qasd*. *Qasd* means direction, intention, or intention. The placement of *Qasd* as the first pillar shows that Islamic education starts from an inner orientation. However, the inner orientation is not left as a purely individual consciousness; it is managed through class procedures. When all classes begin learning with a meaningful prayer, the madrasa builds a consistent pattern of values. Consistency is what distinguishes managerial habituation from spontaneous action.

From an MPI perspective, *Qasd* requires planning and organization. Planning appears in the madrasah's decision to make prayer part of the learning rhythm. Organization appears in the distribution of the role of teacher or class leader. The practice appears in the routine of Prayer Before study. Supervision can be done by making sure the teacher does not make prayer a formality, but gives an introduction to the meaning periodically. Evaluation can be directed to changes in learning attitudes, such as readiness, calmness, discipline, and respect for knowledge.

Qasd is also relevant to educational technology because it serves as the initial design of the learning experience. In learning design theory, the opening of a lesson determines the attention, motivation, and readiness of learners. Prayer in the context of a madrasah can be understood as a value-based motivational strategy. It connects the purpose of learning with the purpose of life. Therefore, prayer should not be viewed as an additional activity, but as part of the Islamic learning architecture.

4.3 *Wahy*: Qur'an Recitation as Affirmation of Revelation Authority

Qur'an recitation is conducted before or at the beginning of learning activities for a specific duration. Students read together or take turns under teacher guidance. This practice creates a religious classroom atmosphere and affirms that revelation is the main source of value in Islamic education. One student stated that Qur'an recitation makes the heart calmer and builds the habit of reading the Qur'an, even though the student did not come from a *pesantren* background.

The meaning of Qur'an recitation does not stop at the ability to read. Within the framework of MITEP, Qur'an recitation serves as an affirmation of the authority of Revelation. The Qur'an is a source of guidance and knowledge. Students are accustomed to experience that the learning process is not separate from Revelation. Thus, Qur'an recitation became a bridge between religious literacy and the formation of class culture. It forms an atmosphere, symbols, sounds, and rhythms that mark that the madrasa class has a different value orientation than the usual instructional space.

From a management perspective, Wahy demands timing, procedures, mentoring, and evaluation. If Qur'an recitation is just a habit without management, students can read it mechanically. But if Qur'an recitation is administered, the teacher can give simple Tajweed directions, the meaning of selected verses, or brief reflections related to the lesson. In this way, Qur'an recitation does not interfere with learning, but rather enriches the value orientation of learning. Madrasahs can draw up flexible Qur'an recitation guides so as not to burden the teacher, but still give pedagogical direction.

Wahy also has an educational technology dimension. Qur'an recitation can be supported by simple media such as mushaf, reading schedules, control cards, murattal audio, or implementation documentation. Digital media do not have to be the core of the practice, but they can support consistency and accountability. For example, homeroom teachers can record recitation implementation, teachers can select thematic verses relevant to learning, and the madrasah can archive Qur'an literacy programs. In this context, technology assists management without replacing teacher-student interaction.

The Wahy pillar shows that madrasah religious culture does not only contain worship activities but also an epistemological orientation. Islamic education places revelation as a source of value; therefore, learning should be connected to the Qur'an. Well-managed Qur'an recitation can form respect for revelation, foster learning calmness, and strengthen the identity of the madrasah as an Islamic educational institution.

4.4 Amal: Congregational Prayer as the Formation of Collective Worship Habitus

Congregational prayer became the most visible practice of religious culture. Teachers and students engage in these activities with saf arrangements, mentoring, and social control. Senior students help maintain order, so the practice of worship is also a social responsibility learning space. One of the teachers asserted that the Fiqh of prayer is not enough to be taught in class; students need to do it together in order for it to become a habit and discipline.

In MITEP, this pillar is called Amal. Amal refers to the transition from normative knowledge to repeated, disposition-forming action. Congregational prayer shows that Islamic education does not only teach what is right; it also habituates students to do what is right. This habit forms worship habitus, namely a practical tendency embedded through repetition in a social environment. Habitus is not formed by instruction alone, but through repeated experiences that have structure, supervision, and meaning.

Managerially, congregational prayer requires planning schedules, setting places, distribution of teacher duties, time discipline, means of worship, and evaluation of participation. Without management, congregational prayer is easily interrupted by delays, lack of assistance, or inadequate facilities. With management, congregational prayer becomes a habituation system that trains discipline, togetherness, leadership, and compliance with the rules of worship. Therefore, Amal is not only ritual worship, but also a process of collective behaviour management.

The Amal pillar has strong educational value because it integrates spiritual, social, and organizational dimensions. Students learn to perform ablution on time, maintain

order, follow the imam, straighten prayer rows, respect the worship space, and return to class in an orderly manner. These actions involve self-control and communal awareness. When teachers are present as companions, students see that worship is not only a student obligation but a shared culture of madrasah members. Teacher involvement transforms congregational prayer from instruction into collective modelling.

In terms of educational technology, Amal can be understood as practice-based learning design. Worship practice becomes a laboratory of values. Students do not only learn the theory of worship; they experience worship as a pattern of life. Attendance documentation, behaviour reflection, and teacher observation can become formative evaluation tools. However, evaluation should not be reduced to attendance numbers. More important are the quality of discipline, awareness, adab, and changes in student behaviour.

4.5 Uswah: Teacher Modelling as a Medium of Adab Transmission

The teacher modelling appears as the most decisive mechanism. Students not only heard the advice, but witnessed the teacher's consistency in discipline, patience, polite language, and participation in worship. One of the students stated that he learned religion from what the teacher did. When the teacher teaches patience and really shows patience, the student feels the conformity between speech and action. Conformity is what builds respect and trust.

In MITEP, this pillar is called Uswah. Uswah asserts that values are not communicated verbally enough. Values must be presented in observable figures. In Islamic education, the teacher is not just a presenter of the material, but a carrier of manners. The teacher becomes a living curriculum that shows how knowledge, worship, and morals are united. Therefore, the example of the teacher becomes a link between the theology of Islamic education and the empirical experience of students.

From the perspective of Islamic educational management, Uswah should be managed as part of human resource management. Teacher modelling should not depend only on the individual character of the teacher, but it is necessary to enter into professional coaching, supervision and evaluation. Madrasahs can develop exemplary indicators that include discipline, involvement in worship, communication language, concern for students, consistency in implementing rules, and the ability to guide adab. The indicators are not intended to judge teachers, but to build a value-based professional culture.

Teacher-modelling supervision requires a wise approach. The head of madrasah or internal supervisor should not merely check teaching documents, but also pay attention to the quality of educational relations. Does the teacher arrive on time? Does the teacher model greetings? Does the teacher accompany Qur'an recitation and congregational prayer? Does the teacher use respectful language? Does the teacher respond to students' mistakes with adab? These questions show that the quality of Islamic education is measured not only by administrative documents, but also by the exemplary quality experienced by students.

Uswah also has relevance to educational technology because teachers are the main media in value learning. In character education and religious education, the most

powerful medium is not just text, pictures, or videos, but the teacher's behaviour. Digital technology can help with documentation and reflection, but it cannot replace exemplary presence. Therefore, the MITEP model places Uswah as the central pillar that binds Qasd, Wahy, and Amal. Without Uswah, prayer can become a formality, Qur'an recitation can become a routine, and congregational prayer can become an administrative obligation.

4.6 Synthesis of the MITEP model as a Religious Culture Management Framework

Through the coding process, four empirical mechanisms were synthesized into the Four-Pillar Theological Integration Model. MITEP places tawhid as the foundation of value integration and the formation of faithful, knowledgeable, civilized, and responsible persons. The model is not intended as a final generalization, but as an initial analytical framework for reading the relationship among theological values, pedagogical practices, religious culture, and madrasah management. The main novelty of MITEP lies in interpreting daily religious practices as a value-management system.

Qasd manages intention orientation. Wahy manages sources of value. Amal manages action habituation. Uswah manages behavioural models. The four pillars are interconnected. Prayer without Qur'an recitation risks losing connection with revelation. Qur'an recitation without Amal risks stopping at reading. Amal without Uswah risks becoming a formal obligation. Uswah without a system risks depending too much on individuals. Therefore, MITEP emphasizes the integration of values, procedures, actors, space, time, and evaluation.

In management terms, MITEP can be mapped into the functions of planning, organizing, actuating, controlling, and evaluating. In the planning stage, the madrasah formulates religious culture goals and behavioural indicators. In the organizing stage, the madrasah distributes the roles of the head of madrasah, deputy heads, PAI teachers, homeroom teachers, general teachers, and students. In the actuating stage, the madrasah implements prayer, Qur'an recitation, congregational prayer, and teacher modelling consistently. In the controlling stage, the madrasah monitors implementation quality and provides guidance. In the evaluating stage, the madrasah assesses behavioural changes and improves the program.

The MITEP framework also helps to distinguish between religious culture as an activity and religious culture as a system. As an activity, religious culture is only a list of activities. As a system, religious culture has objectives, procedures, actors, resources, standards, supervision, and feedback. This article confirms that madrasahs need to move from activity towards the system. In this way, religious culture is not only maintained because of tradition, but is managed as a quality component of Islamic education.

In an educational technology perspective, MITEP can be read as the design of a value-based learning ecosystem. Educational technology does not always have to be sophisticated digital applications. It can be the design of learning systems that organize experiences, resources, procedures, media and evaluations. MITEP contributes design models of religious learning environments that can be further developed through digital instruments, monitoring dashboards, or student reflection portfolios. However, the digital aspect should be placed as a management support, not a core value.

4.7 Matrix of Empirical Findings and Management Implications

MITEP Pillar	Empirical Practice	Theological-Pedagogical Meaning	MPI Function	EduTech Support
Qasd	Opening prayer before learning	Intention structuring, worship orientation, and inner readiness	Affective culture planning, classroom procedures, and initial habituation	Learning-opening guide, brief reflection journal, and class documentation
Wahy	Qur'an recitation	Affirmation of revelation as a source of value and respect for knowledge	Religious literacy management, schedule, and teacher assistance	Reading schedule, digital activity archive, and audio/text support
Amal	Congregational prayer	Formation of worship habitus, discipline, and social responsibility	Habituation management, facilities, schedule, and social control	Implementation recap, behavioural observation, and homeroom notes
Uswah	Teacher modelling	Adab transmission through behavioural models and moral consistency	Human resource management, modelling supervision, and professional evaluation	Digital supervision instruments and teacher-coaching portfolio

The matrix shows that MITEP not only describes religious activity, but lays out the relationship between practice, meaning, management functions and technological support of education. Each pillar has theological, pedagogical, managerial and technological dimensions. With this mapping, madrasah can transform religious culture from a collection of activities into a quality value system that can be planned, implemented, supervised, and evaluated.

This mapping also gives direction for improvement. If the pillars of Qasd are weak, madrasahs need to strengthen value orientations at the beginning of learning. If the pillar of Wahy is weak, madrasahs need to improve the literacy of the Qur'an and the meaning of Revelation. If the pillars of Amal are weak, madrasahs need to improve the habituation of collective worship. If the pillars of Uswah are weak, madrasahs need to strengthen

teacher supervision and guidance. Thus, MITEP can be a means of diagnosis of the religious culture of the madrasah.

4.8 Theoretical Discussion: From Religious Routine to Value-Quality System

The findings of the study confirmed that Islamic educational theology is most effectively internalized when it is present as an ecosystem, not merely a subject matter. Prayer, Qur'an recitation, congregational prayer, and teacher modelling form a series that touches the Cognitive, Affective, spiritual, social, and habitual dimensions simultaneously. The integration of theological values occurs not only in the classroom, but also in the space, time, relationships, symbols, and procedures that make up the student experience.

Within the framework of Ta'lim, madrasahs instill religious knowledge. In the framework of tarbiyah, madrasah fosters spiritual and social potential through the habituation of worship. Within the framework of Ta'dib, madrasahs instill manners through the example of teachers. The integration of these three dimensions shows that the practice of Islamic education in madrasahs can be understood as a tawhidic system that unites knowledge, worship, adab, and Amal. MITEP helps explain the integration more operationally.

The results also show that religious culture requires explicit management. Consistency of practice does not automatically indicate a mature value management system. Planning documents, task distribution, success indicators, supervision mechanisms, and systematic formative evaluations are required. Without such devices, the sustainability of religious culture depends too much on a specific figure. When the figures change, the practice may weaken. Therefore, values must be institutionalized into a system.

MITEP contributed to the management theory of Islamic education by showing that theological values can be operationalized through four observable mechanisms. This contribution is important because MPI studies often get stuck in the discussion of management functions in general, while Islamic values have not always been translated into concrete analytical tools. With MITEP, the value of tawhid does not stop as a normative foundation, but is linked to mechanisms of learning, habituation, example, and institutional evaluation.

In terms of educational technology, this article confirms that value-based learning design must pay attention to the learning environment at large. PAI learning is not effective enough if it relies solely on the transfer of material. It requires opening strategies, sources of values, collective practices, behaviour models and reflective evaluation. All these components are part of the typical instructional design of a madrasah. Therefore, MITEP can be the basis for the development of instructional design based on religious culture.

4.9 Practical Implications for Madrasah and EduTech Development

The first implication relates to the operational curriculum of the madrasah. Madrasahs need to include the integration of theological values explicitly into the

curriculum document, not just listing religious activities. The curriculum document needs to explain the objectives, indicators, strategies, role of teachers, schedules and forms of evaluation of religious culture. Thus, prayer, Qur'an recitation, congregational prayer, and the example of teachers have institutional legitimacy and a clear pedagogical direction.

The second implication relates to the formation of religious culture teams. Such teams may consist of the head of madrasah, deputy head for curriculum, deputy head for student affairs, PAI teachers, homeroom teachers, general subject teachers, and student representatives. The task of the team is not only to organize religious activities, but also to ensure the integration of values in school learning and culture. The team is responsible for preparing agendas, coordinating implementation, collecting evidence of activities, and recommending improvements.

The third implication relates to the supervision of teacher modellings. Supervision needs to be extended from the administration of learning to the supervision of values. Instruments of supervision may include teacher discipline, respectful communication, involvement in religious activities, consistency in setting an example, and the ability to relate the subject matter to the value of tawhid. This supervision should be done with a coaching approach, not just an assessment. The goal is to build a professional culture that is in line with the identity of the madrasah.

The fourth implication relates to the formative evaluation of religious culture. The evaluation does not adequately calculate the number of activities or student attendance. Madrasahs need to assess the quality of appreciation, change of manners, discipline, care, and responsibility. Evaluation can be done through teacher observation, student reflection journal, homeroom discussion, and progress notes. Evaluation data is used to improve the program, not just complete the report.

The fifth implication relates to the development of simple EduTech. Madrasahs can utilize digital technology to document activities, store supervision instruments, record program implementation, and communicate religious culture to parents. Simple applications, digital forms, communication groups or digital portfolios can be helpful tools. However, technology must remain ethical, proportionate, and support the goals of Islamic education. The use of technology that is not sensitive to manners can weaken the spirit of education. Therefore, technology should be managed as *wasilah*, not *ghayah*.

4.10 Resulting Theoretical Propositions

Based on the results and discussion, this study produced several theoretical propositions. First, the implementation of Islamic education theology in madrasah will be stronger if the value of Tawhid is operationalized in the routine of learning and religious culture simultaneously. Second, prayer, Qur'an recitation, congregational prayer, and the example of teachers can be a mechanism for internalizing values if understood as a system, not a separate activity. Third, the teacher modelling is the most decisive pillar because it bridges normative values with the empirical experience of students. Fourth, MPI needs to make theological values as the basis for planning, organizing, implementing, supervising, and evaluating madrasah culture.

The proposition shows that MITEP has the potential to be developed into an advanced research model. In the next study, MITEP can be tested on madrasahs with different typologies, for example, public madrasahs, pesantren-based private madrasahs, urban madrasahs, and rural madrasahs. MITEP can also be developed into a quantitative instrument to measure the quality of religious cultural management. Thus, the contribution of this research does not stop at one case, but opens up a broader research agenda.

4.11 Operational Design of POACE-Based MITEP Implementation

To prevent MITEP from remaining a conceptual model, madrasah needs an operational design that can be applied in the management cycle. This cycle can be formulated through planning, organizing, actuating, controlling, and evaluating. In the planning stage, the madrasah sets a religious culture vision, value-based learning objectives, behavioural indicators, and a habituation agenda. This planning needs to be translated into the madrasah operational curriculum, student affairs program, homeroom program, and teacher supervision plan. Good planning gives religious culture formal legitimacy and prevents it from depending solely on spontaneous habits.

At the organizing stage, the madrasah forms the implementation structure. The head of madrasah provides policy direction and ensures resource support. The deputy head for curriculum integrates theological values into learning and academic documents. The deputy head for student affairs regulates habituation, order, and religious activities. PAI teachers act as drivers of revelation literacy and worship development. Homeroom teachers observe students' daily development. General subject teachers integrate adab and tawhidic values into their respective subjects. Senior students can be assigned as peer role models. With this division of roles, religious culture does not become the sole responsibility of religious teachers.

At the actuating stage, the four pillars of MITEP are carried out as a series of learning experiences. Qasd is carried out through prayer and intention orientation before learning. Wahy is carried out through Qur'an recitation and strengthening Al-Qur'an literacy. Amal is carried out through congregational prayer and the habituation of collective worship. Uswah is implemented through the consistency of teacher behaviour and respectful communication culture. Implementation should not be so bureaucratic that it loses its spirit, but it should also not be so free that it loses consistency. The balance between values, procedures and flexibility is the key to success.

At the controlling stage, the madrasah monitors the implementation and quality of practices. Monitoring is conducted not to find faults, but to maintain consistency and provide coaching. The head of madrasah can conduct brief observations of lesson openings, the orderliness of Qur'an recitation, teachers' involvement in congregational prayer, and the quality of teacher-student communication. Homeroom teachers can record changes in student behaviour. PAI teachers can provide input on the quality of worship and Qur'an literacy. These monitoring data are then discussed in coaching meetings so that the program can be continuously improved.

At the evaluating stage, the madrasah assessed the impact of MITEP on behaviour, discipline, manners, and learning atmosphere. Evaluation is not enough to use

administrative indicators such as the presence or absence of activities. Evaluation should measure the quality of appreciation and behaviour change. For example, whether students are more disciplined in entering the classroom, more calm in following learning, more polite in speaking, more orderly in following congregational prayers, and more respectful of teachers. Evaluation can take the form of observation notes, student reflections, short interviews, activity portfolios, and formative character reports.

4.12 MITEP as a Religious Learning Ecosystem Design Based on educational technology

MITEP can be positioned as a religious learning ecosystem design because it connects goals, strategies, value sources, activities, actors, media, environment, and evaluation in a single set of learning experiences. In the perspective of educational technology, learning design is not only concerned with digital devices, but also with the way a learning environment is designed so that learners experience a meaningful, purposeful, and evaluable process. Prayer, Qur'an recitation, congregational prayer, and teacher modelling in this model are understood as design components that regulate orientation, sources of values, authentic practices, and behaviour modeling.

The instructional design aspect can be seen in the relationship among Qasd, Wahy, Amal, and Uswah. Qasd serves as initial orientation and value-based motivation reinforcement. Wahy serves as a source of religious learning and spiritual literacy. Amal serves as authentic practice that turns knowledge into behaviour. Uswah serves as modelling that links values with observable teacher behaviour. These four components can be read as a value-based instructional design pattern consisting of objectives, activities, resources, media, environment, and evaluation.

The management of the learning environment can be seen in the arrangement of space, time, roles, procedures, media, and social relations in madrasah culture. The learning environment is not limited to classrooms, but also includes prayer rooms, school yards, teacher rooms, student routines, symbols, communication platforms, and activity documentation. MITEP provides a way to manage the environment so that tawhidic values are not only taught but experienced by students.

Digital technology support can be proportionately placed as a management aid. Madrasah can use digital documentation, observation forms, reflection portfolios, recaps of the implementation of Qur'an recitation and congregational prayers, as well as the teacher's exemplary supervision archive. The use of such technology is not intended to replace direct religious experience, but to strengthen accountability, continuity, communication, and formative evaluation. In this way, technology becomes a *wasilah* strengthening the management of religious culture, not a stand-alone goal.

MITEP's position as the design of religious learning ecosystems also demands ethical sensitivity. Digital Data, behaviour records, and documentation of activities should be used for coaching, not to embarrass students or teachers. The evaluation of religious culture needs to maintain dignity, confidentiality, and educational goals. Therefore, MITEP's contribution lies in its ability to integrate theological values, Islamic Educational Management, and educational technology contextually, ethically, and operationally in madrasah life.

The methodological strength of this study lies in the combination of one-month observation, Cross-level interviews of teachers and students, as well as documentation of madrasah activities. While remaining on a case-by-case basis, the breadth of informants allowed the researcher to compare the experiences of learning managers and learners in reading Qasd, Wahy, Amal, and Uswah practices. Therefore, MITEP is positioned as an analytic generalization born from empirical patterns in the locus of research, rather than as a claim to population generalization. This position maintains methodological prudence while strengthening the usefulness of the model for the development of religious learning ecosystem design.

4.13 Agenda for Advanced model and Instrument Development

MITEP can be developed into an instrument of evaluation of the religious culture of madrasahs. The instrument can contain Qasd, Wahy, Amal, and Uswah indicators. Qasd indicators include regularity of prayer, meaning of intention, readiness to learn, and the relationship between learning and worship. Wahy indicators include the regularity of Qur'an recitation, the quality of assistance, respect for the Qur'an, and the connection of Revelation with learning. Indicators of Amal include the involvement of congregational prayer, time discipline, order, Social Responsibility, and strengthening the habitus of worship. Uswah indicators include teacher discipline, polite language, exemplary consistency, involvement in habituation, and concern for student manners.

The instrument can be tested through a mixed methods approach in advanced research. The qualitative stage is used to enrich the indicators based on variations in the context of the madrasah. The quantitative stage is used to test the construct validity and reliability of the instrument. Thus, MITEP can evolve from a conceptual model to a more scalable evaluation device. This development is important for Islamic educational management madrasahs, supervisors, and the researcher because it provides an evaluative language that connects values, practices, and institutional quality.

Another agenda is the development of a MITEP documentation platform. The platform does not need to be complex. Madrasahs can use digital forms to record Qasd, Wahy, Amal, and Uswah activities; store supervision records; collect student reflections; and compile reports on religious culture development. This platform can help the head of madrasah make data-informed decisions. However, digital data must be used ethically. Documentation should not embarrass students or teachers, should not turn worship into formal display, and should not reduce sincerity. In principle, technology supports management, while values remain central.

MITEP development also needs to involve parents and the community. The religious culture of the madrasah will be stronger if the values instilled in the school have support at home. Madrasahs can communicate Qasd, Wahy, Amal, and Uswah programs to parents through meetings, circulars, or official communication media. Parents are not only given information on activities, but are invited to understand the purpose of value education. With the involvement of the family, the religious culture does not stop at the madrasa, but rather continues in the daily life of the student.

In the end, MITEP has the potential to become a model for strengthening the quality of adaptive Islamic education. This model is rooted in the value of tawhid, but is open to

the development of modern management and educational technologies. Its advantage lies in the ability to correlate normative values with practical mechanisms. The challenge is to keep the model from becoming a new slogan that loses substance. Therefore, any development of MITEP must always return to the main goal of Islamic education: to form people who are believers, knowledgeable, civilized, responsible, and able to bring benefits.

4.14 Ethical Considerations in Religious Culture Management

Religious culture management must be carried out with strong ethical considerations. Religious culture should not become a coercive mechanism that ignores students' psychological development. Theological values need to be instilled through modelling, habituation, dialogue, and an atmosphere that fosters awareness. Discipline is necessary, but discipline in Islamic education should educate rather than merely punish. Therefore, teachers need to distinguish between worship guidance, adab formation, and repressive actions that may create resistance.

Ethical considerations are also important when madrasahs use digital technology to document religious culture. photos, videos, attendance records, and behaviour reports should be used for coaching, not to embarrass students. Student data must be kept confidential. Activity publication should consider consent, appropriateness, and educational purpose. In the Islamic framework, technology is an amanah. It should be used for public benefit, human dignity, and honest educational management. With this principle, EduTech integration in MITEP remains aligned with adab.

Ethics also concerns the position of teachers as role models. Teacher modelling supervision should not be a control that suspects the teacher excessively. Supervision should be collegial, reflective, and constructive. Teachers need to be given space to improve, dialogue about difficulties, and obtain institutional support. When madrasahs demand that teachers become uswah, madrasahs are also obliged to provide a fair, humane working climate, and support professional development. Thus, MITEP not only demands that students change, but also encourages the institution to become an adab ecosystem for all madrasah residents. At this point, the success of the model is not only measured from the regularity of religious activities, but from the increasing quality of relationships, awareness of responsibility, academic honesty, social care, and the ability of madrasah residents to maintain Islamic values in changing learning situations. This ethical orientation is important so that the management of religious culture is not stuck in ceremonies, but really gives birth to a meaningful quality of Islamic education.

4. CONCLUSION

This study concludes that the management of theological value integration at MA Mathlaul Anwar Pameuntasan takes place through four main mechanisms incorporated in MITEP: Qasd, Wahy, Amal, and Uswah. Qasd refers to prayer as intention structuring and ubudiyah orientation in learning. Wahy refers to Qur'an recitation as affirmation of revelation authority and source of value. Amal refers to congregational prayer as the formation of collective worship habitus. Uswah refers to teacher modelling as a medium of adab transmission. These four mechanisms form a value ecosystem that touches students' cognitive, affective, spiritual, social, and habitual dimensions.

The theoretical contribution of this research is the initial MITEP framework as an analytical device for reading the relationship among theological values, pedagogical practices, religious culture, and madrasah management. In practical terms, this study recommends that madrasahs explicitly integrate theological values into the operational curriculum, form cross-element religious culture teams, standardize daily practice procedures, include teacher modelling as an object of supervision, and develop formative evaluation based on observation and behavioural reflection.

In relation to educational technology, MITEP can be positioned as a religious learning ecosystem design that governs objectives, procedures, value sources, practices, teacher roles, and evaluation. Digital technology can support documentation, monitoring, supervision, and program communication, but it cannot replace teacher modelling and students' direct experiences. Thus, EduTech strengthening in the madrasah context should be placed as the management of value-based learning systems, not merely the use of digital devices.

The limitation of this study lies in the use of a single madrasah locus; therefore, the findings constitute analytical rather than statistical generalizations. Nonetheless, one month of observation, the involvement of nine teachers and twenty-seven students, and documentation support provide a stronger empirical basis for formulating MITEP as an initial framework. Further research should test MITEP in multi-site madrasahs, develop quantitative instruments, conduct longitudinal studies, and explore ethical digital technology integration in religious culture management. This study shows that madrasah religious practices have strong potential as an educational quality system when managed through an explicit and sustainable Islamic educational management framework.

5. AUTHOR'S STATEMENT

Penulis menyatakan bahwa tidak terdapat konflik kepentingan terkait penerbitan artikel ini. Penulis menegaskan bahwa naskah artikel bebas dari plagiarisme.

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