

Developing a Holistic Learning Culture Based on Islamic Values at MIS Al-Istiqomah: Integrating Health, Discipline, Character, and Learning

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Abstract

Empirical understanding remains limited regarding how health, discipline, character, and learning are integrated into a holistic learning culture in Islamic elementary education. This study aimed to examine the integration of Islamic values into holistic learning culture, investigate how health, discipline, character, and learning are interconnected in daily practice, and explore how members of the madrasah community interpret this integration. A qualitative case study was conducted at MIS Al-Istiqomah NW Pengadang Baru, North Lombok, Indonesia. Twenty participants—including the principal, teachers, students, educational staff, and parents—were selected through purposive sampling. Data were collected through in-depth interviews, direct observations, and documentation and analyzed thematically through coding, categorization, theme development, and interpretation. The findings indicate that Islamic values were embedded in the school culture through routine religious practices, teacher modeling, moral guidance, classroom activities, and interpersonal relationships. Health, discipline, character, and learning functioned as mutually reinforcing dimensions: health supported students' readiness to learn; discipline structured participation and responsibility; character provided ethical orientation; and learning facilitated knowledge acquisition and personal development. The study concludes that Islamic values provide a unifying framework that gives coherence to these dimensions within everyday school culture. Theoretically, the findings advance a value-mediated perspective on holistic learning culture. Practically, they support the integration of Islamic values across school routines, instruction, health practices, character formation, and school–family relationships. Further

research should examine this perspective across multiple madrasahs and diverse sociocultural contexts.

Keywords: Holistic Learning Culture; Islamic Values; Madrasah Education; Character Education; School Health

INTRODUCTION

Contemporary education increasingly recognizes that student development cannot be understood solely through academic achievement. A *whole-child* approach emphasizes the interconnected development of academic competence, self-concept, well-being, and social behavior, positioning education as a process that addresses multiple dimensions of students' development (Wikman et al., 2022). From this perspective, schools are not merely places for transferring academic knowledge but also environments that shape students' health, behavior, relationships, values, and overall well-being. The physical and social-emotional characteristics of the school environment can influence students' experiences of health and well-being, making the school context an important component of educational development (Hawkins et al., 2023). Similarly, increasing attention to health and well-being has expanded the educational responsibility of schools beyond academic instruction toward the broader development of students (Jayne et al., 2023). A positive school climate should therefore be understood not only through institutional policies and physical conditions but also through students' actual experiences and the extent to which the school environment corresponds to their developmental needs (Aldridge et al., 2024). This orientation is also reflected in the *Whole School, Whole Community, Whole Child* approach, which connects student health with the school environment, community, physical activity, nutrition, and educational experiences rather than treating health as a separate program from learning (Sliwa et al., 2023).

These international concerns are also relevant to the Indonesian educational context, particularly in Islamic elementary education. Character education in Indonesia requires the internalization and implementation of values in educational practice so that character is expressed through students' behavior rather than remaining merely as knowledge about moral values (Hidayat et al., 2022). School culture provides an important medium for developing students' religious character because religious values can be continuously internalized through routines and the educational environment experienced by students (Amelia & Misriandi, 2022). At the Islamic elementary school level, character development

is also shaped by the *hidden curriculum*, including daily habits, interactions, rules, and students' experiences within the school environment (Malahati & Rokhimawan, 2023). Furthermore, integrating religious values into school culture can strengthen character development when these values are internalized through various school activities and supported by the wider educational community (Indriaani et al., 2024). Islamic character education can also be systematically developed through the integration of *akidah*, *akhlak*, *fikih*, and Islamic history, allowing religious learning to contribute not only to religious knowledge but also to students' character formation (Miftahuddin et al., 2024). At the madrasah ibtidaiyah level, school culture can consequently function as an instrument for strengthening character through continuous habits and practices embedded in students' everyday educational experiences (Maulidin & Mesgiyanto, 2024).

The issue becomes particularly significant in the local context of North Lombok, where educational practices are closely connected with community values, religious traditions, and local culture. Research in an elementary school in Mumbul Sari found that student discipline was developed through learning-rule agreements, student involvement in managing discipline, consequences for violations, and teacher modeling of consistent behavior (Parwati et al., 2024). In Islamic elementary schools in North Lombok, character education has also been developed through systematic planning, curriculum integration, habituation, teacher modeling, religious activities, and behavioral evaluation involving teachers and parents (Herman et al., 2025). Beyond formal school practices, local wisdom can strengthen students' character, solidarity, tolerance, and cultural identity when local values are connected contextually with learning activities and school programs (Yorman, 2024). The cultural and religious environment of Bayan further demonstrates the potential of community practices as educational resources. The Maulid Adat Bayan tradition, for example, combines social activities, communal practices, worship, *zikir*, *shalawat*, and prayer, allowing Islamic educational values to be transmitted through lived community experiences (Asrin, 2025). Similarly, customary practices in Bayan can function as spaces for transmitting Islamic educational meanings while maintaining social identity and communal life (Habiburrahman, 2022).

In response to these issues, a holistic learning culture requires the integration of students' physical, behavioral, moral, and intellectual development rather than implementing each dimension as an isolated educational program. Evidence shows that systematically designed physical education programs can increase physical activity while supporting the

emotional well-being of primary school students (Kliziene et al., 2021). School-based health programs that combine physical activity and healthy eating can also encourage healthier behaviors, demonstrating that health habituation can become part of students' everyday educational experiences (Vega-ram, 2024). At the same time, students' social-emotional development, motivation, academic self-concept, and school well-being are important dimensions of educational experience that require attention to both individual conditions and learning environments (Ehren et al., 2025). The social-emotional classroom climate is similarly important because relationships, classroom structure, teacher support, participation, and interaction contribute to conditions that support students' well-being and learning (Wikman et al., 2024).

The integration of these dimensions can be strengthened through character education and Islamic values. Discipline-based character education can be implemented through school planning, classroom learning, extracurricular activities, teacher modeling, and routine habituation (Janari et al., 2021). The integration of Islamic values into learning can encourage tolerance, mutual respect, cooperation, and positive social relationships among students and between students and teachers (Siregar & Salminawati, 2023). Teachers also have an important role in connecting learning with Islamic values through instructional design, facilitation, and role modeling, thereby strengthening honesty, responsibility, empathy, and student character (Meliyawati & Dinata, 2025). Similarly, the integration of the Merdeka Curriculum and Islamic education can involve instructional planning, teacher modeling, habituation, religious school culture, collaboration with parents, and local wisdom as a contextual resource for education (Satria & Dinata, 2025). Character formation based on Islamic values can also be expressed through everyday learning and habituation, including punctuality in worship, punctual school attendance, and obedience to school rules (Simanjuntak et al., 2024).

Previous research provides an important foundation for understanding these dimensions. Cahyadi and Della, (2021) found that Islamic education textbooks at the madrasah ibtidaiyah level contain religious, nationalist, independent, mutual cooperation, and integrity values, although the distribution of some values across subjects was uneven. Ruslana and Mulyono, (2022) identified a significant relationship between cultural values and clean and healthy living behavior among Indonesian pesantren students, while also finding that positive cultural values did not always correspond to good health practices. Sugiarti and Ozay, (2022) showed that moderate Islamic values could be integrated through

intracurricular, co-curricular, and extracurricular activities and expressed through personal, social, natural, intellectual, and national character. Udhhiyah et al., (2023) demonstrated that character education in an Islamic elementary school could be managed through planning, organizing, implementation, and supervision involving curriculum, mentoring, religious activities, sports, and school-community supervision. Martanti et al., (2023) conceptualized student well-being in Islamic elementary schools as multidimensional, encompassing cognitive, emotional, social, spiritual, physical, and personal dimensions. More broadly, Arif et al., (2024), through a systematic literature review of 483 publications, identified religious character, nationalism, mutual cooperation, social character, and discipline as important dimensions of character education in Islamic elementary schools, supported by curriculum, learning media, school programs, mentoring, individual approaches, and positive school culture.

Although these studies have established the importance of health, well-being, discipline, character, Islamic values, school culture, and learning, they have largely examined these dimensions separately or through particular programs, curriculum components, or character-development practices. What remains insufficiently studied is how health, discipline, character, and learning are simultaneously integrated into a coherent learning culture based on Islamic values at the madrasah ibtdaiyah level, particularly within a specific local community context. The limitation is therefore not simply the lack of studies on Islamic character or school culture, but the limited empirical understanding of how these dimensions interact as an integrated everyday educational culture. This gap matters because fragmented programs may address individual aspects of student development without explaining how schools can organize them into a mutually reinforcing system. The whole-child perspective provides a theoretical basis for understanding this integration by viewing student development as interconnected, while the school-culture perspective explains how values become embedded through routines, relationships, modeling, and shared practices.

The relevance of this gap is supported by a preliminary observation conducted on 5 August 2026 at MIS Al-Istiqomah NW Pengadang Baru, Mumbul Sari, Bayan, North Lombok, West Nusa Tenggara, Indonesia. The observation indicated that the school had implemented practices related to health, discipline, character, and learning through daily routines and Islamic values. Students were encouraged to maintain cleanliness and participate in physical activities, follow school routines, demonstrate respectful and responsible behavior, and engage in learning accompanied by religious and moral guidance. However,

these practices appeared across various activities rather than being systematically integrated into a holistic learning culture. This initial condition highlights the need to examine how the four dimensions can be connected through Islamic values in the daily life of the madrasah.

Accordingly, the novelty of this study lies in its integrative and contextual examination of a holistic learning culture that connects health, discipline, character, and learning through Islamic values within a madrasah ibtidaiah. Rather than treating these dimensions as separate educational outcomes, this study examines their interrelationships as components of an everyday school culture. Its contextual novelty derives from its focus on MIS Al-Istiqomah NW Pengadang Baru in Mumbul Sari, Bayan, North Lombok, a context in which formal Islamic education intersects with local religious and cultural practices. Its conceptual contribution is to provide an empirically grounded understanding of how Islamic values can function as a connecting framework for physical well-being, disciplined behavior, character formation, and meaningful learning. Therefore, this study focuses on how Islamic values are integrated into the development of a holistic learning culture, how health, discipline, character, and learning are integrated into the daily culture of the madrasah, and how teachers, students, and other members of the madrasah community understand the meaning of this integrated educational culture.

METHODS

1. Research Approach and Design

This study employed a qualitative approach with a case study design to examine the development of a holistic learning culture based on Islamic values at MIS Al-Istiqomah NW Pengadang Baru, Mumbul Sari, Bayan, North Lombok, West Nusa Tenggara, Indonesia. A qualitative approach was selected because the study focused on understanding educational practices, interactions, experiences, and meanings within their natural setting rather than measuring variables statistically. Creswell and Poeth (2024) explained that qualitative inquiry is appropriate for exploring complex phenomena in their natural contexts and for understanding how participants construct meaning from their experiences. Similarly, Rukin (2021) emphasized that qualitative research focuses on natural settings, the researcher as the main instrument, and the interpretation of meaning rather than statistical generalization.

The case study design was used because the research focused on one bounded educational setting and examined the phenomenon holistically within its actual institutional

context. The case was defined as the development of a learning culture that connected health, discipline, character, and learning through Islamic values. The research focused on how Islamic values were implemented through daily routines, learning activities, school rules, teacher modeling, student behavior, religious practices, and interactions among members of the madrasah community. The design therefore enabled the researchers to examine the relationships among these practices within the specific context of the madrasah.

2. Research Site and Participants

The research was conducted at MIS Al-Istiqomah NW Pengadang Baru, located in Mumbul Sari Village, Bayan District, North Lombok Regency, West Nusa Tenggara, Indonesia, during August 2026. The site was selected purposively because the school provided a relevant context for examining the integration of Islamic values with health, discipline, character, and learning in an Islamic elementary school. The selection of participants followed purposive principles by involving individuals who were directly involved in or experienced the daily educational practices of the madrasah. Creswell and Poth (2024) noted that qualitative researchers select participants who can provide rich information relevant to the phenomenon being studied. In the Indonesian context, Gunawan (2021) similarly described qualitative participant selection as being directed toward information-rich sources that can help researchers understand a phenomenon in depth.

A total of 20 informants participated in the study. They consisted of one madrasah principal, seven teachers, six students, two educational staff members, and four parents or guardians of students. The inclusion of these five groups enabled the study to obtain perspectives from school leadership, teachers, students, administrative personnel, and families. Such participant variation was important because the development of a holistic learning culture involved not only classroom teachers and students but also school management and the wider educational community. Participant identities were protected through the use of codes rather than personal names in the research records and reporting.

3. Instruments and Data Collection

The researchers served as the primary instruments in collecting and interpreting qualitative data. Supporting instruments consisted of a semi-structured interview guide, observation guidelines, and documentation guidelines. The interview guide was developed around the three main areas of inquiry: the integration of Islamic values into the learning culture, the integration of health, discipline, character, and learning in daily school practices,

and the meanings attributed to the development of a holistic learning culture by members of the madrasah community. Hennink et al. (2020) emphasized that qualitative data collection requires systematic connections between research questions, data collection procedures, and subsequent analysis. In Indonesia, Rukin (2021) similarly emphasized the importance of the researcher as the key instrument supported by appropriate qualitative data collection techniques.

Data were collected through in-depth interviews, direct observations, and documentation during August 2026. Interviews were conducted with the 20 informants to obtain detailed descriptions of their experiences, perceptions, and interpretations concerning the school's learning culture. Observations were conducted during learning activities, school routines, religious activities, student interactions, cleanliness practices, disciplinary routines, and other relevant educational activities. Documentation included relevant school records, learning materials, photographs where permitted, school regulations, activity records, and other documents related to the implementation of Islamic values and school culture. Data from the three techniques were compared to obtain a more comprehensive understanding of the phenomenon.

4. Data Analysis

The collected data were analyzed thematically through a systematic qualitative analysis process. Interview recordings were transcribed, while observation notes and relevant documents were organized according to the research focus. The researchers repeatedly read the transcripts, field notes, and documents to become familiar with the data. Meaningful segments were then identified and assigned initial codes. Related codes were subsequently compared and grouped into broader categories and themes concerning health, discipline, character, learning, Islamic values, habituation, teacher modeling, school culture, and community involvement.

Miles et al. (2020) explained that qualitative analysis involves systematic processes of data condensation, data display, and drawing and verifying conclusions. Saldaña (2021) further emphasized the importance of systematic coding for identifying patterns and developing meaningful categories and themes from qualitative data. In this study, the researchers therefore moved from initial coding to category development and thematic interpretation. The themes were then examined across participant groups to identify similarities, differences, and relationships among perspectives. The final interpretation

focused on explaining how the four main dimensions—health, discipline, character, and learning—were connected through Islamic values within the daily culture of the madrasah.

5. Trustworthiness and Ethical Procedures

The trustworthiness of the findings was strengthened through data-source and technique triangulation. Information obtained from the principal, teachers, students, educational staff, and parents was compared, while interview findings were cross-checked with observations and relevant documentation. Haryoko et al. (2024) emphasized the importance of systematic procedures for ensuring the credibility and validity of qualitative research findings. Likewise, Miles et al. (2020) highlighted the importance of systematic comparison, data displays, and verification in establishing credible qualitative interpretations.

Ethical procedures were applied throughout the research. Before data collection, the researchers explained the purpose and procedures of the study to the relevant participants and school authorities. Participation was voluntary, and participants were informed that the information they provided would be used for research purposes. Interviews were recorded only with participants' permission. The identities of participants were protected by using participant codes, and collected data were treated confidentially. The researchers also maintained the distinction between participants' statements, observational evidence, and the researchers' interpretations to reduce unsupported conclusions.

RESULTS

1. Integration of Islamic Values into the Holistic Learning Culture

At MIS Al-Istiqomah NW Pengadang Baru in Mumbul Sari, Bayan, North Lombok, the findings showed that Islamic values were embedded in the daily learning culture of the madrasah through religious practices, moral guidance, teacher–student interactions, and learning activities. Rather than being limited to formal religious instruction, these values were expressed through students' daily routines, classroom behavior, learning habits, and relationships with teachers and peers. Interviews with the principal, teachers, students, educational staff, and parents consistently indicated that Islamic values guided students' attitudes, responsibilities, and participation in learning. Observations and school documents further confirmed that religious habituation, moral development, and values-based learning

were integrated into the broader educational practices and student development programs of the madrasah.

a. Islamic Values in Daily School Routines

1) Religious Practices and Worship Routines

The findings indicate that Islamic values were embedded in the daily routines of the madrasah through religious practices, particularly prayer, Qur'an reading, and religious habituation. These practices were not treated solely as separate religious activities but were incorporated into the everyday rhythm of school life. The principal explained:

“Our Islamic values are not only taught through religious subjects. We habituate students to pray, read the Qur'an, maintain good manners, respect teachers and friends, and apply religious teachings in their daily behavior. Thus, learning seeks to connect knowledge with attitudes and habits.” (P01, Male, Principal, MIS Al-Istiqomah, Interview, August 5, 2026).

This pattern was also evident in classroom and school activities. Observation showed that students participated in prayer and Qur'an reading while teachers connected religious guidance with students' everyday conduct. The school environment was observed to be orderly and characterized by respectful interactions between teachers and students (*Observation, Islamic Religious Habituation, August 8, 2026*). Documentary evidence further supported this finding. The PAI learning materials, faith and moral development modules, and religious habituation documents positioned Islamic values as part of students' educational experiences rather than merely as subject content (*PAI Learning Materials and Religious Habituation Documents, Documentation Analysis, August 5, 2026*).

2) Moral Guidance and Ethical Behavior

Islamic values were also integrated through continuous moral guidance and the habituation of ethical behavior. Teachers emphasized honesty, responsibility, politeness, respect, cooperation, and care for others as part of students' everyday conduct. One teacher stated:

“In teaching, we do not only focus on completing the learning materials. We also instill honesty, responsibility, politeness, and respect because these are important parts of Islamic education.” (P05, Male, Classroom Teacher, MIS Al-Istiqomah, Interview, August 10, 2026).

Students similarly described Islamic values as part of their everyday behavioral expectations. One student noted:

“Our teacher often reminds us to pray, respect our parents and teachers, and not make fun of our friends.” (P11, Male, Student, MIS Al-Istiqomah, Interview, August 15, 2026).

These accounts were consistent with classroom observations. Teachers were observed reminding students to follow classroom rules, complete their responsibilities, and maintain orderly behavior through positive communication rather than threats or degrading language (*Observation, Positive Discipline in Classroom Learning, August 8, 2026*). The student regulations also documented expectations concerning discipline, responsibility, mutual respect, and behavior consistent with the values of the madrasah (*Student Rules and Regulations, Documentation Analysis, August 5, 2026*). Thus, moral guidance appeared to operate through repeated habituation and everyday interaction rather than through formal religious instruction alone.

3) Islamic Values in Teacher–Student Interactions

The findings further show that teacher–student relationships served as an important medium for expressing Islamic values. Teachers emphasized respectful communication and attempted to model the behavior expected from students. A teacher explained:

“We instill Islamic values through example and habituation. Teachers try to speak appropriately to students and teach them to respect one another. Students are also guided to connect what they learn with their everyday lives.” (P04, Female, Classroom Teacher, MIS Al-Istiqomah, Interview, August 7, 2026).

Observation supported this account. During classroom learning, teachers provided opportunities for students to ask questions, express opinions, and participate in discussions. Teachers responded positively and demonstrated respect toward students, while classroom interactions appeared warm and mutually respectful (*Observation, Classroom Learning Interaction, August 8, 2026*). Similar evidence was found in the observation of socio-emotional support, where teachers responded empathetically when students experienced difficulty or appeared less engaged (*Observation, Teacher Empathy and Socio-Emotional Support, August 13, 2026*).

These findings indicate that Islamic values were expressed not only through explicit religious activities but also through the relational dimension of school life. Teacher modeling, respectful communication, and positive guidance became practical forms through which religious and ethical values were enacted in the daily culture of the madrasah.

b. Islamic Values in Learning Practices

1) Values-Based Teaching and Learning

Islamic values were integrated into classroom instruction by connecting academic learning with responsibility, honesty, respect, and meaningful application of knowledge. Teachers described learning as a process that extended beyond the completion of academic content. One teacher stated:

“Islamic values are incorporated through learning activities and habituation. Teachers try to teach students that seeking knowledge is also part of a Muslim’s responsibility.” (P07, Male, Classroom Teacher, MIS Al-Istiqomah, Interview, August 10, 2026).

Classroom observations showed that teachers used questions, discussions, and connections between lesson content and everyday situations to facilitate students’ understanding and reasoning. Students were given opportunities to provide answers and explain their views (*Observation, Contextual and Reasoning-Based Learning, August 10, 2026*). Documentary evidence from learning plans and assessment documents also showed that teachers considered learning outcomes, student characteristics, learning materials, media, instructional activities, feedback, and follow-up in planning the learning process (*Learning Planning and Assessment Documents, Documentation Analysis, August 7, 2026*).

Thus, values-based teaching appeared through the combination of academic instruction and behavioral expectations. Learning was positioned not simply as the acquisition of knowledge but as a process through which students were expected to develop responsible and ethical ways of using that knowledge.

2) Religious and Moral Integration in Classroom Activities

Religious and moral values were also integrated directly into classroom activities through prayer, respectful communication, cooperation, responsibility, and teacher modeling. One teacher described this integration as follows:

“We try to make religious values a habit rather than merely a subject. Students are accustomed to praying, reading the Qur’an, maintaining appropriate speech, and respecting others.” (P08, Female, Classroom Teacher, MIS Al-Istiqomah, Interview, August 13, 2026).

Observation confirmed that religious habituation was connected with discipline, responsibility, cleanliness, and respect for others. Religious activities therefore appeared to function as part of broader character formation rather than as isolated practices (*Observation,*

Integration of Islamic Values and Character Education, August 13, 2026). This was also reflected in the school's curriculum documents, which integrated the distinctive values of the madrasah into learning, student development, and co-curricular and extracurricular activities (*School Curriculum Document, Documentation Analysis, August 7, 2026*).

The integration was particularly visible in collaborative learning. During group activities, students shared tasks, expressed opinions, and worked toward common outcomes, while teachers encouraged mutual respect and responsibility (*Observation, Collaborative Learning and Character Formation, August 10, 2026*). These practices demonstrate that moral and religious values were enacted through the organization of classroom interaction as well as through explicit religious content.

3) Islamic Values in Students' Learning Habits

The findings finally show that Islamic values influenced students' learning habits by encouraging discipline, responsibility, cooperation, and respectful conduct. Students described learning as involving both academic and personal development. One student stated:

"I feel that learning in the madrasah is not only about getting grades, but also about learning to become a good and responsible child." (P10, Female, Student, MIS Al-Istiqomah, Interview, August 13, 2026).

A similar perspective emerged from parents. One parent explained:

"For me, educational success can be seen when children bring good habits from school into the home. In this way, learning truly becomes part of everyday life." (P19, Female, Parent/Guardian, MIS Al-Istiqomah, Interview, August 13, 2026).

Observation showed that students generally followed classroom rules, maintained order during learning, and responded to teachers' positive reinforcement, although some students occasionally lost focus and needed redirection (*Observation, Discipline and Learning Engagement, August 13, 2026*). Documentation of the madrasah's vision, graduate profile, and student development programs further indicated an emphasis on religiosity, discipline, responsibility, cooperation, independence, and social concern (*School Vision, Graduate Profile, and Student Development Documents, Documentation Analysis, August 15, 2026*).

Overall, the findings show that Islamic values were integrated into the learning culture through a combination of religious habituation, moral guidance, teacher modeling, values-based instruction, and students' daily learning practices. Rather than functioning as a

separate component of the curriculum, Islamic values appeared across routines, relationships, classroom activities, and behavioral expectations, providing a common orientation for students' academic and personal development.

Figure 1 synthesizes the main findings on how Islamic values were integrated into the holistic learning culture at MIS Al-Istiqomah NW Pengadang Baru. The figure illustrates the relationships among daily routines, moral guidance, teacher–student interactions, learning activities, and student development.

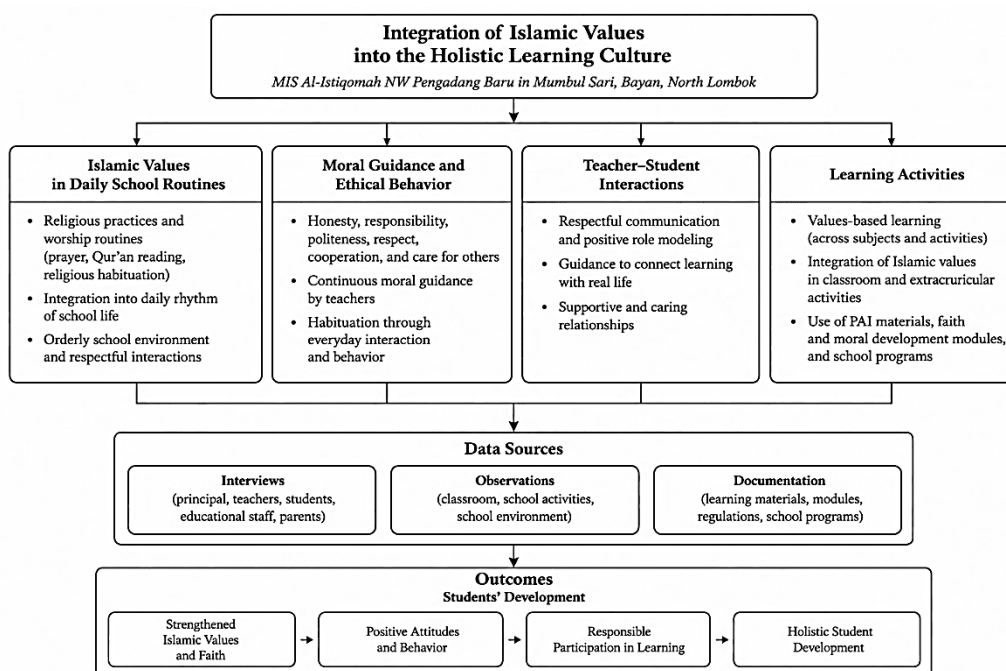


Figure 1. Integration of Islamic Values into the Holistic Learning Culture

Source: Author's analysis of interview, observation, and documentary data, 2026.

Figure 1 shows that the integration of Islamic values was not limited to formal religious instruction but was embedded across the madrasah's daily learning culture. The findings indicate that religious practices and worship routines, moral guidance, respectful teacher–student interactions, and values-based learning activities functioned as interconnected components of the educational environment. Evidence from interviews, observations, and school documentation confirmed this integration and showed that these practices contributed to strengthened Islamic values and faith, positive attitudes and behavior, responsible participation in learning, and holistic student development. Thus, the figure presents Islamic values as a common orientation connecting students' religious, moral, relational, and academic experiences.

2. Integration of Health, Discipline, Character, and Learning in Daily Practice

At MIS Al-Istiqomah NW Pengadang Baru in Mumbul Sari, Bayan, North Lombok, the findings showed that health, discipline, character, and learning were implemented as interconnected dimensions of daily life at the madrasah. Rather than being treated as separate educational components, these dimensions appeared simultaneously in students' routines, classroom activities, physical activities, cleanliness practices, social interactions, and academic and religious learning. Interviews with the principal, teachers, students, educational staff, and parents consistently indicated that each dimension supported the development of the others. Observations and school documents further confirmed that these practices were embedded in the broader learning environment and student development programs.

a. Health and Physical Well-being

1) Cleanliness and Healthy Habits

Cleanliness and healthy habits were consistently incorporated into the daily routines of the madrasah. Teachers encouraged students to maintain clean classrooms, personal hygiene, and an orderly learning environment before and during learning activities. These practices were understood not simply as routines for maintaining the physical environment but also as habits that contributed to students' readiness to learn. Classroom Teacher stated:

"Before learning, students are accustomed to maintaining cleanliness and neatness. During learning, they follow classroom rules, work together, and complete their tasks. In my view, these habits form a unity between health, discipline, character, and learning." (P02, Female, Classroom Teacher, MIS Al-Istiqomah, Interview, August 7, 2026)

Student stated:

"We learn while keeping the classroom clean. When the classroom is clean, it is more comfortable to learn." (P10, Female, Student, MIS Al-Istiqomah, Interview, August 13, 2026)

These accounts were supported by observations conducted on August 8 and August 13, which showed that classrooms and surrounding learning areas were maintained in a clean and organized condition. Students were encouraged to maintain cleanliness and practice healthy habits during school activities. The observation on August 13 also identified health facilities and physical activities as visible elements of the school environment. Documentation further supported these findings through the health, UKS, cleanliness, and clean-and-healthy-school documents, which included health education, physical activity,

cleanliness practices, and supporting facilities as components of school life (Health, UKS, and Clean and Healthy School Documents, Documentation Analysis, August 13, 2026).

2) Physical Activities and Student Well-being

Physical activities were also part of students' daily experiences and were viewed as supporting their physical well-being and readiness to participate in learning. Teachers recognized that students required adequate physical conditions and a supportive environment to engage effectively in classroom activities. Classroom Teacher stated:

"Discussion, group work, physical activities, cleanliness, and discipline are part of students' activities. All of them support the learning process because children need good physical conditions and a good environment." (P07, Male, Classroom Teacher, MIS Al-Istiqomah, Interview, August 10, 2026)

Student stated:

"We also maintain cleanliness and participate in sports. After that, we study together in the classroom." (P11, Male, Student, MIS Al-Istiqomah, Interview, August 15, 2026)

The observation conducted on August 10 confirmed the presence of physical activities and fitness practices alongside cleanliness and health habituation. These activities were observed as part of the wider school routine and were associated with students' readiness to participate in learning. The health-related documentation also indicated that physical activity, health education, and supporting facilities were incorporated into the madrasah's educational environment (Health, UKS, and Clean and Healthy School Documents, Documentation Analysis, August 13, 2026).

b. Discipline and Responsibility

1) Punctuality and Daily Routines

Punctuality and adherence to daily routines were important expressions of discipline in the madrasah. Students were expected to arrive on time, follow classroom routines, participate in learning activities, and complete assigned tasks. These routines were presented not merely as requirements but as habits that helped students develop responsibility for their learning and behavior. Student stated:

"We have to arrive on time, maintain cleanliness, attend lessons, and complete our assignments. If someone is not orderly, the teacher usually reminds them." (P13, Male, Student, MIS Al-Istiqomah, Interview, August 15, 2026)

The observation conducted on August 13 showed that students generally followed classroom rules and routines, while teachers monitored and reinforced appropriate behavior. Some students occasionally lost focus and required redirection, but teachers responded through reminders and guidance. The student rules and regulations document similarly established discipline, responsibility, respect, and behavior consistent with school values as expected aspects of student conduct (Student Rules and Regulations, Documentation Analysis, August 5, 2026).

2) Compliance with School Rules

Compliance with school and classroom rules was another visible aspect of students' daily discipline. Teachers used reminders and positive guidance to help students maintain order and follow agreed expectations. Classroom Teacher stated:

"When children are disciplined in coming to school, maintaining cleanliness, participating in learning, and respecting others, several aspects are actually working together. Therefore, we do not separate character education from the learning process." (P03, Male, Classroom Teacher, MIS Al-Istiqomah, Interview, August 7, 2026)

Observations conducted on August 8 and August 10 confirmed that teachers regularly reminded students to follow classroom rules, complete tasks, and maintain order. The disciplinary approach observed emphasized communication, guidance, and positive reinforcement rather than physical punishment, threats, or degrading language. This pattern was also consistent with the student rules and regulations, which connected discipline with responsibility, respect, and character formation (Student Rules and Regulations, Documentation Analysis, August 5, 2026). Thus, compliance with rules functioned not only as behavioral regulation but also as part of students' development of responsible conduct.

3) Responsibility in Learning and School Activities

Responsibility was closely connected with students' participation in learning and other school activities. Students were expected to complete assignments, participate in group activities, maintain the learning environment, and follow established routines. Classroom Teacher stated:

"Learning activities are accompanied by habits of maintaining cleanliness, following rules, working in groups, and completing assignments. Children learn knowledge while also learning how to behave." (P05, Male, Classroom Teacher, MIS Al-Istiqomah, Interview, August 10, 2026)

This finding was supported by observations on August 10 and August 15, when students participated in group activities that involved task sharing, cooperation, responsibility, and environmental care. Documentation of the school vision, graduate profile, and student development programs also identified responsibility, independence, cooperation, and social and environmental care as important elements of student development (School Vision, Graduate Profile, and Student Development Documents, Documentation Analysis, August 15, 2026).

c. Character Development

1) Honesty and Integrity

Honesty and integrity were developed through daily guidance, classroom expectations, and teacher modeling rather than being limited to formal moral instruction. Teachers repeatedly encouraged students to be honest, responsible, polite, and respectful in their interactions and learning activities. Classroom Teacher stated:

“In my teaching, I always try to connect the material with religious values. The children are encouraged to pray, be honest, respect their friends, and take responsibility for their assignments. Thus, Islamic values do not stop at lesson content but become part of learning habits.” (P02, Female, Classroom Teacher, MIS Al-Istiqomah, Interview, August 7, 2026)

Student stated:

“We are accustomed to praying and reading the Qur’an. The teacher also teaches us to be honest and help one another.” (P12, Female, Student, MIS Al-Istiqomah, Interview, August 15, 2026)

Observations showed that teachers consistently used positive language and reminders when guiding student behavior. The PAI learning materials and religious habituation documents further indicated that faith and moral development were connected with students’ everyday conduct (PAI Learning Materials and Religious Habituation Documents, Documentation Analysis, August 5, 2026).

2) Respect and Cooperation

Respect and cooperation emerged prominently in classroom interactions and collaborative learning activities. Students were encouraged to listen to others, express their opinions appropriately, work together, and respect differences. Student stated:

“Religious activities are carried out together, and the teacher always reminds us about good character. We are taught to respect our friends even when we have different opinions.” (P14, Female, Student, MIS Al-Istiqomah, Interview, August 15, 2026)

Observations on August 10 and August 15 showed students participating in collaborative activities that required cooperation, task sharing, expression of opinions, and responsibility. Teachers encouraged respectful interaction and connected academic learning with social character development. An inclusive and equitable learning environment was also observed, with participation not restricted by gender and interactions characterized by mutual respect. These practices were consistent with the anti-bullying and student protection documents, which emphasized a safe and respectful environment and connected prevention with character development and positive social relationships (Anti-Bullying and Student Protection Documents, Documentation Analysis, August 13, 2026).

3) Responsibility and Social Behavior

Responsibility was also expressed through students' social behavior, including helping others, cooperating in groups, respecting teachers and peers, and caring for the environment. Rather than being treated as an isolated character trait, responsibility was embedded in ordinary school activities. Parent/Guardian stated:

“In my observation, health, discipline, character, and learning really need to work together. Children who are accustomed to living in an orderly and healthy way are more prepared to participate in lessons.” (P20, Male, Parent/Guardian, MIS Al-Istiqomah, Interview, August 13, 2026)

This perspective was supported by observations on August 15, which documented group activities involving cooperation, responsibility, and environmental care alongside religious habituation. The school vision, graduate profile, and student development documents similarly emphasized responsibility, cooperation, independence, and social and environmental care as interconnected elements of student development (School Vision, Graduate Profile, and Student Development Documents, Documentation Analysis, August 15, 2026).

d. Learning and Intellectual Development

1) Classroom Engagement

Classroom engagement was reflected in students' participation in questioning, discussion, expressing opinions, and collaborative activities. Learning was not limited to

receiving information from teachers but included opportunities for students to explain their understanding and participate actively in classroom processes. Classroom Teacher stated:

“When the classroom is clean and the children are healthy, they are more prepared to follow the lesson. Discipline also helps learning take place in an orderly way. Therefore, cleanliness, health, classroom rules, and learning activities support one another.” (P04, Female, Classroom Teacher, MIS Al-Istiqomah, Interview, August 7, 2026)

Observations on August 8 and August 10 confirmed active classroom interaction through questioning, discussion, expression of opinions, and connections between lesson content and real-life situations. Students were encouraged to explain answers and express their views, providing opportunities for reasoning and problem solving. Learning planning and assessment documents also indicated that teachers planned learning according to learning outcomes, student characteristics, materials, media, and learning activities, while assessment was accompanied by feedback and follow-up (Learning Planning and Assessment Documents, Documentation Analysis, August 7, 2026).

2) Learning Habits and Knowledge Development

Learning habits were developed through regular participation, task completion, discussion, cooperation, and engagement with learning activities. Teachers viewed knowledge development as closely connected with students' attitudes and daily habits. Classroom Teacher stated:

“We incorporate Islamic values through learning activities and habituation. Teachers try to teach that seeking knowledge is also part of the responsibility of a Muslim.” (P07, Male, Classroom Teacher, MIS Al-Istiqomah, Interview, August 10, 2026)

This orientation was visible in the observation of contextual and reasoning-based learning on August 10, when students were asked questions, discussed ideas, connected lesson content with real-life situations, and explained their views. The teacher supervision and performance evaluation documents further showed that reflection on teacher performance was used to improve instruction, classroom management, learning materials, and student support (Teacher Supervision and Performance Evaluation Documents, Documentation Analysis, August 10, 2026). These findings indicate that knowledge development was supported through participation, feedback, reflection, and continuous improvement.

3) Religious and Academic Learning

Religious and academic learning were experienced as complementary dimensions of the educational process. Religious practices and moral guidance were incorporated into daily learning, while academic learning was connected with responsibility, ethical conduct, and the practical use of knowledge. Principal stated:

“Islamic values are not only provided through religious lessons. We accustom students to praying, reading the Qur’an, maintaining good manners, respecting teachers and friends, and applying religious teachings in everyday behavior. Therefore, our learning seeks to connect knowledge with attitudes and habits.” (P01, Male, Principal, MIS Al-Istiqomah, Interview, August 5, 2026)

The observation conducted on August 13 similarly showed that religious habituation was integrated with discipline, responsibility, cleanliness, and respect rather than being treated as an isolated activity. Documentation of PAI learning materials, religious habituation, and the school curriculum also demonstrated that Islamic values were incorporated into learning and student development activities (PAI Learning Materials and Religious Habituation Documents, Documentation Analysis, August 5, 2026; School Curriculum Document, Documentation Analysis, August 7, 2026).

e. Interconnection among the Four Dimensions

1) Health as a Foundation for Learning

The findings indicated that physical health and a clean environment were perceived as conditions supporting students’ readiness to participate in learning. Teachers and parents connected cleanliness, healthy habits, and physical activity with students’ ability to engage effectively in classroom activities. Classroom Teacher stated:

“When students were healthy and the classroom was clean, they were more prepared to follow the lesson.” (P04, Female, Classroom Teacher, MIS Al-Istiqomah, Interview, August 7, 2026)

This relationship was also observed on August 10, when physical activities and health habituation were carried out as part of the wider school routine. The health and UKS documentation further confirmed that health was incorporated into the learning environment through health education, physical activities, cleanliness practices, and supporting facilities (Health, UKS, and Clean and Healthy School Documents, Documentation Analysis, August 13, 2026).

2) Discipline as a Support for Character and Learning

Discipline provided a structure for students' character development and participation in learning. Classroom Teacher stated:

"Punctuality, cleanliness, participation in learning, and respect could operate simultaneously, indicating that discipline was embedded within broader educational practices." (P07, Male, Classroom Teacher, MIS Al-Istiqomah, Interview, August 10, 2026)

Observations on August 13 also showed that teachers reinforced classroom order and redirected students who temporarily lost focus. The student rules and regulations documented discipline and responsibility as expected behaviors, demonstrating that daily routines and school rules were connected with character formation (Student Rules and Regulations, Documentation Analysis, August 5, 2026).

3) Character as an Ethical Orientation of Learning

Character provided an ethical orientation for students' participation in learning. Honesty, respect, cooperation, responsibility, and appropriate social behavior were not treated as additional outcomes separate from academic learning. Instead, these values shaped how students participated in classroom and group activities. Classroom Teacher stated:

"Learning activities are accompanied by habits of maintaining cleanliness, following rules, working in groups, and completing assignments. Children learn knowledge while also learning how to behave." (P05, Male, Classroom Teacher, MIS Al-Istiqomah, Interview, August 10, 2026)

Observations of collaborative learning on August 10 and character development on August 15 supported this finding, showing that academic activities simultaneously provided opportunities for students to practice cooperation, responsibility, environmental care, and respectful interaction.

4) Learning as an Integrated Process of Personal Development

Learning ultimately emerged as an integrated process involving knowledge, behavior, physical well-being, discipline, and social development. Participants consistently described educational success in broader terms than academic achievement alone. Classroom Teacher stated:

"In my view, learning success is not only measured by grades. Children who have good attitudes, are able to cooperate, are healthy, and are responsible also demonstrate educational success." (P03, Male, Classroom Teacher, MIS Al-Istiqomah, Interview, August 7, 2026)

Parent/Guardian stated:

“For me, educational success can be seen when children bring good habits from school into their homes. Thus, learning truly becomes part of everyday life.” (P19, Female, Parent/Guardian, MIS Al-Istiqomah, Interview, August 13, 2026)

Observations on August 15 provided further evidence of the interconnected nature of the four dimensions, showing Islamic habituation, health practices, discipline, cooperation, responsibility, and learning within the same educational environment. The school vision, graduate profile, student development programs, and evaluation documents similarly reflected an educational process connecting religious values, discipline, character, health, learning, and social responsibility (School Vision, Graduate Profile, and Student Development Documents, Documentation Analysis, August 15, 2026).

Overall, the findings demonstrated that health, discipline, character, and learning were enacted as interconnected dimensions of daily madrasah life. Health supported students' physical readiness for learning, discipline structured their routines and responsibilities, character shaped the ethical quality of their interactions and learning, and learning provided a context in which the other dimensions were continuously developed. The integration therefore occurred not primarily through separate programs, but through everyday routines, classroom interactions, physical activities, collaborative learning, religious habituation, behavioral expectations, and the wider social environment of the madrasah.

Figure 2 illustrates the interconnected relationship among health, discipline, character, and learning in the daily educational practices at MIS Al-Istiqomah NW Pengadang Baru. It summarizes how these four dimensions jointly contribute to holistic student development.

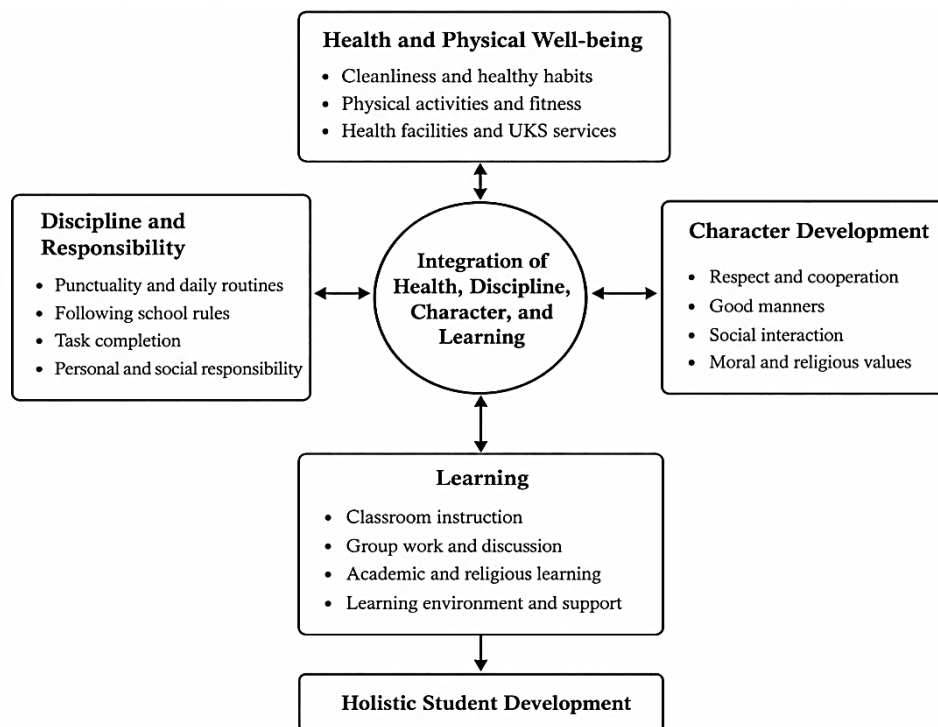


Figure 2. The Integration of Health, Discipline, Character, and Learning in the Daily Practice at MIS Al-Istiqomah NW Pengadang Baru

Source: Author's analysis of interview, observation, and documentary data, 2026.

The figure shows that health and physical well-being, discipline and responsibility, character development, and learning are not separate components but mutually reinforcing dimensions of the educational process. Health provides physical readiness for learning, discipline structures students' routines and responsibilities, character guides ethical and social behavior, while learning provides the context in which these dimensions are continuously developed. Their integration is reflected in classroom engagement, cleanliness, physical activities, religious habituation, cooperation, responsibility, and respectful interactions, ultimately supporting holistic student development.

1. Meanings Attributed to the Holistic Learning Culture

At MIS Al-Istiqomah NW Pengadang Baru in Mumbul Sari, Bayan, North Lombok, the findings showed that members of the madrasah community attributed broader meanings to the development of a holistic learning culture. For teachers, holistic learning was understood as an educational process that develops students beyond academic achievement by integrating knowledge, health, discipline, character, and moral conduct. Students similarly perceived learning as a process of becoming responsible and morally grounded individuals, rather than simply obtaining academic knowledge. Educational staff and parents emphasized

that the development of students was a shared responsibility requiring cooperation between the madrasah, families, and the wider school community. Across these perspectives, Islamic values provided an important framework for understanding the purpose and meaning of everyday educational practices.

a. Teachers' Meanings and Experiences

1) Holistic Development of Students

Teachers generally understood a holistic learning culture as an educational environment that attends to students' development as whole persons. Academic achievement was considered important, but it was not viewed as the sole indicator of educational success. Teachers associated meaningful education with the development of students' knowledge, physical well-being, discipline, responsibility, social behavior, and moral character.

Classroom Teacher stated:

"I understand a holistic learning culture as a culture that pays attention to children as a whole. Children must develop in knowledge as well as in their attitudes and habits." (P04, Female, Classroom Teacher, MIS Al-Istiqomah, Interview, August 7, 2026)

Classroom Teacher stated:

"In my view, learning success is not only measured by grades. Children who have good attitudes, are able to cooperate, are healthy, and are responsible also demonstrate educational success." (P03, Male, Classroom Teacher, MIS Al-Istiqomah, Interview, August 7, 2026)

These accounts indicate that teachers interpreted holistic development through observable dimensions of students' everyday lives. Their understanding extended beyond classroom achievement to include how students behaved, interacted with others, maintained healthy habits, followed routines, and assumed responsibility. This interpretation was supported by observations on August 10 and August 15, which showed that learning activities incorporated cooperation, responsibility, environmental care, physical activity, and respectful interaction. Documentation of the school vision, graduate profile, and student development programs also emphasized religious values, responsibility, cooperation, independence, and social and environmental care as interconnected aspects of student development (School Vision, Graduate Profile, and Student Development Documents, Documentation Analysis, August 15, 2026).

Teachers' experiences therefore suggest that holistic learning was understood as a continuing process in which academic, behavioral, social, and personal development occurred together. Classroom Teacher stated:

"For me, holistic learning is learning that enables children to use their knowledge to become better individuals." (P05, Male, Classroom Teacher, MIS Al-Istiqomah, Interview, August 10, 2026)

This perspective was consistent with classroom observations in which teachers connected academic activities with cooperation, responsibility, respectful communication, and practical situations. Thus, teachers viewed the development of students not as the achievement of isolated competencies but as a broader process of becoming knowledgeable, responsible, and socially engaged individuals.

2) Islamic Values as a Guide for Education

Teachers also attributed a central meaning to Islamic values as a guide for educational practice. Islamic values were understood not only as religious content but as principles that shaped teachers' approaches to instruction, student behavior, interpersonal relationships, and everyday school routines. Principal stated:

"For us, a holistic learning culture means that students are not only academically intelligent. They must also be healthy, disciplined, have good character, and be able to apply knowledge in life. Religious values provide the foundation that connects everything." (P01, Male, Principal, MIS Al-Istiqomah, Interview, August 5, 2026)

Teachers similarly emphasized the role of religious habituation in shaping students' attitudes and learning behavior. Classroom Teacher stated:

"Religious habituation is the basis of daily activities. We teach children to pray, read the Qur'an, maintain good manners, and respect others. Teachers must also provide an example so that these values are easier for children to accept." (P06, Female, Classroom Teacher, MIS Al-Istiqomah, Interview, August 10, 2026)

The observation conducted on August 8 showed that Islamic values were expressed through prayer, Qur'an reading, politeness, respect, and teacher guidance concerning everyday conduct. On August 13, religious habituation was observed in connection with discipline, responsibility, cleanliness, and respect, indicating that religious practices were integrated into broader educational routines rather than isolated from other activities. Documentation of PAI learning materials and religious habituation further confirmed that

Islamic values were connected with faith, moral development, and students' everyday behavior (PAI Learning Materials and Religious Habituation Documents, Documentation Analysis, August 5, 2026).

For teachers, therefore, Islamic values provided an organizing framework for understanding education as more than the transmission of knowledge. These values guided the formation of habits, relationships, responsibilities, and attitudes toward learning. Classroom Teacher stated:

"We incorporate Islamic values through learning activities and habituation. Teachers try to teach that seeking knowledge is also part of the responsibility of a Muslim." (P07, Male, Classroom Teacher, MIS Al-Istiqomah, Interview, August 10, 2026)

This meaning was also reflected in the school curriculum document, which showed that distinctive school values were incorporated into learning, self-development, co-curricular, and extracurricular activities (School Curriculum Document, Documentation Analysis, August 7, 2026).

b. Students' Meanings and Experiences

1) Learning as Personal and Moral Development

Students generally understood learning as a process that involved personal and moral development in addition to academic achievement. Their accounts showed that school was perceived as a place where they learned how to behave, interact with others, maintain discipline, and take responsibility for themselves and their surroundings.

Student stated:

"In our school, we usually pray before learning and read the Qur'an. The teacher also reminds us to be polite, honest, and respect our friends." (P09, Male, Student, MIS Al-Istiqomah, Interview, August 13, 2026)

Student stated:

"I feel that learning at the madrasah is not only about getting grades, but also about learning to become a good and responsible child." (P10, Female, Student, MIS Al-Istiqomah, Interview, August 13, 2026)

These accounts indicate that students associated learning with the formation of personal qualities. They recognized that classroom learning occurred alongside religious practices, behavioral guidance, and social interaction. Student stated:

“I understand that learning is not only about reading books. We also learn how to behave and take care of ourselves.” (P12, Female, Student, MIS Al-Istiqomah, Interview, August 15, 2026)

This perception was supported by observations on August 13 and August 15, which showed that students participated in learning while simultaneously practicing discipline, cooperation, responsibility, environmental care, and respectful interaction. The student development documentation also reflected these dimensions through programs emphasizing responsibility, cooperation, independence, and social and environmental care (School Vision, Graduate Profile, and Student Development Documents, Documentation Analysis, August 15, 2026).

Students therefore gave meaning to learning as an experience that contributed to who they were becoming, not simply to what they knew. Academic activities, religious habituation, social interaction, and school routines were experienced as interconnected aspects of their development.

2) Daily Practices as Meaningful Learning Experiences

Students also attributed meaning to the ordinary practices that accompanied their school routines. Prayer, Qur'an reading, maintaining cleanliness, following rules, participating in physical activities, completing assignments, and working with classmates were experienced as part of learning itself. These activities provided practical contexts in which students learned values and behaviors.

Student stated:

“For me, a good school is a place where we can study, play, maintain our health, and learn to be disciplined.” (P11, Male, Student, MIS Al-Istiqomah, Interview, August 15, 2026)

Student stated:

“I think learning at the madrasah makes us learn many things, not only lessons but also how to live and how to interact with friends.” (P14, Female, Student, MIS Al-Istiqomah, Interview, August 15, 2026)

These meanings were consistent with observations of daily school activities. On August 8, students participated in religious habituation and classroom learning within an orderly and respectful environment. On August 10, group activities provided opportunities for cooperation, task sharing, responsibility, and discussion. On August 15, learning activities were observed alongside environmental care, religious habituation, and social responsibility.

These observations demonstrate that students encountered learning through both formal instruction and everyday participation in the life of the madrasah.

The documentation also supported this interpretation. The school curriculum integrated distinctive school values into learning, self-development, and co-curricular and extracurricular activities (School Curriculum Document, Documentation Analysis, August 7, 2026). Similarly, the school vision, graduate profile, and student development documents connected religious values with discipline, responsibility, cooperation, independence, and social and environmental care (School Vision, Graduate Profile, and Student Development Documents, Documentation Analysis, August 15, 2026). Consequently, students' meanings of learning extended beyond classroom instruction to include the habits and relationships through which they experienced school life.

c. Meanings Attributed by Other Members of the Madrasah Community

1) Shared Responsibility for Student Development

Educational staff and parents viewed student development as a shared responsibility involving different members of the madrasah community. Educational staff emphasized that teachers alone could not establish a holistic learning culture. The physical environment, school services, routines, and support provided by educational staff were also considered important. Educational Staff stated:

"In my view, a holistic learning culture requires cooperation from all members of the madrasah community. It is not only teachers who are responsible, but educational staff also help create an environment that supports learning." (P15, Male, Educational Staff, MIS Al-Istiqomah, Interview, August 5, 2026)

Educational Staff stated:

"I understand a holistic learning culture as a culture that involves the entire madrasah environment. Learning does not only take place in the classroom but also through habits and the environment." (P16, Female, Educational Staff, MIS Al-Istiqomah, Interview, August 5, 2026)

Parents also understood their role as extending the educational practices of the madrasah into the home. Parent/Guardian stated:

"We as parents also try to support these habits at home." (P17, Female, Parent/Guardian, MIS Al-Istiqomah, Interview, August 7, 2026)

Parent/Guardian stated:

“For me, educational success can be seen when children bring good habits from school into their homes. Thus, learning truly becomes part of everyday life.” (P19, Female, Parent/Guardian, MIS Al-Istiqomah, Interview, August 13, 2026)

These perspectives were consistent with the documentation concerning inclusive education, school programs, evaluation, and stakeholder involvement. The annual program, school performance evaluation, education report card, and reflection documents indicated that school planning involved evaluation and stakeholder input, creating a cycle of planning, implementation, evaluation, and follow-up (School Program, Evaluation, and Reflection Documents, Documentation Analysis, August 15, 2026). The findings therefore indicate that holistic student development was understood as a collective process rather than the responsibility of a single group.

2) Collective Commitment to Islamic Educational Values

The wider madrasah community also attributed meaning to the holistic learning culture through a shared commitment to Islamic educational values. Educational staff described the school environment as one in which religious, behavioral, and social values were collectively maintained. Educational Staff stated:

“Islamic values can be seen in the habits and way of life of the madrasah. We try to maintain a religious, orderly, and mutually respectful atmosphere among members of the madrasah.” (P15, Male, Educational Staff, MIS Al-Istiqomah, Interview, August 5, 2026)

Parents similarly viewed religious values as an important basis for students’ development. Parent/Guardian stated:

“The madrasah places emphasis on religion and good character. We see that teachers do not only teach lessons but also remind children about their everyday behavior.” (P18, Male, Parent/Guardian, MIS Al-Istiqomah, Interview, August 10, 2026)

Parent/Guardian stated:

“I understand a holistic learning culture as education that does not separate knowledge from life. Children learn knowledge while also learning to become responsible and well-mannered individuals.” (P20, Male, Parent/Guardian, MIS Al-Istiqomah, Interview, August 13, 2026)

These accounts were supported by observations showing that Islamic values were expressed collectively through religious habituation, respectful interactions, discipline, cooperation, environmental care, and teacher modeling. The observation on August 15

particularly showed the linkage between Islamic values, health, discipline, character, and learning across the school environment. Documentation of the school vision, graduate profile, and student development programs likewise reflected religious values, discipline, responsibility, cooperation, independence, and social and environmental care as elements of the madrasah's educational orientation (School Vision, Graduate Profile, and Student Development Documents, Documentation Analysis, August 15, 2026).

Overall, the meanings attributed to the holistic learning culture revealed a shared understanding across different members of the madrasah community. Teachers understood holistic learning as the development of students as whole persons and viewed Islamic values as a guiding framework for education. Students experienced learning as a process of personal and moral development that occurred through both classroom instruction and everyday school practices. Educational staff and parents understood holistic education as a shared responsibility that extended beyond the classroom and required continuity between the madrasah and home. Across these perspectives, the holistic learning culture was given meaning through the integration of knowledge, behavior, relationships, daily habits, and Islamic educational values.

Figure 3 summarizes the meanings attributed to a holistic learning culture by teachers, students, educational staff, and parents at MIS Al-Istiqomah NW Pengadang Baru. It illustrates how these perspectives converge around integrated educational values and practices.

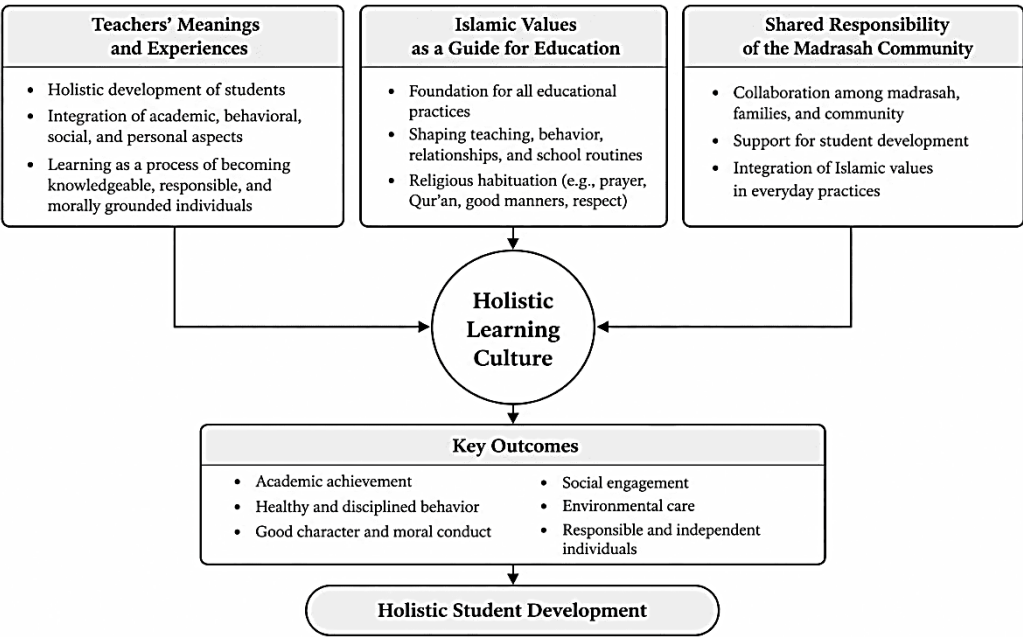


Figure 3. The Meaning of a Holistic Learning Culture at MIS Al-Istiqomah NW Pengadang Baru
Source: Author's analysis of interview, observation, and documentary data, 2026.

The figure shows that a holistic learning culture is shaped by teachers' understanding and experiences, Islamic values as a guiding framework, and shared responsibility among the madrasah community. These elements are reflected in outcomes such as academic achievement, healthy and disciplined behavior, good character, moral conduct, social engagement, and environmental care. Their integration ultimately supports holistic student development, extending learning beyond academic knowledge to personal, social, behavioral, and moral development.

DISCUSSION

1. Results Analysis

a. Integration of Islamic Values into the Holistic Learning Culture

The findings indicate that Islamic values functioned as a foundational framework for organizing the holistic learning culture at the madrasah. Their integration was not confined to religious instruction but was expressed through daily routines, interpersonal relationships, teacher modeling, classroom practices, and expectations of student behavior. This suggests that the role of Islamic values in the madrasah was not simply to provide additional religious content but to establish a shared orientation through which learning, conduct, discipline, and personal development were understood. In this sense, Islamic values became meaningful

when they were repeatedly enacted in everyday educational practices rather than presented only as abstract principles.

The integration of prayer, Qur'anic engagement, respectful communication, responsibility, cooperation, and moral guidance indicates that religious values operated through habituation and social interaction. Such practices can be understood as mechanisms through which institutional values become embedded in school culture. School culture is formed not only through formal curriculum but also through routines, interactions, rules, and repeated behavioral expectations (Amelia & Misriandi, 2022; Malahati & Rokhimawan, 2023). The present findings extend this understanding by showing that, within the madrasah context, Islamic values provided the normative connection among these practices. Consequently, values such as responsibility and respect were not isolated character objectives but were incorporated into how students learned, interacted, maintained cleanliness, followed routines, and participated in collective activities.

Teacher modeling was particularly important in this process because the findings suggest that students encountered Islamic values through the behavior of adults as well as through explicit instruction. Respectful communication, reminders about prayer and manners, and teachers' demonstration of appropriate conduct transformed values into observable forms of practice. This interpretation is consistent with the view that Islamic school culture can strengthen character when values are continuously reinforced through habituation and the educational environment (Indriaani et al., 2024; Maulidin & Mesgiyanto, 2024). Therefore, the integration identified in this study can be interpreted as value enactment, in which Islamic principles move from formal knowledge into repeated social and educational practices.

This finding addresses the first research focus concerning how Islamic values were integrated into the development of a holistic learning culture. More importantly, it indicates that integration occurred at three interconnected levels: institutional routines, interpersonal relationships, and learning practices. These levels reinforced one another. Religious routines established expectations, teacher-student relationships demonstrated those expectations, and classroom activities provided opportunities for students to apply them. Thus, Islamic values served as the cultural foundation that connected different aspects of educational life rather than functioning as one separate component of the curriculum.

b. Integration of Health, Discipline, Character, and Learning in Daily Practice

The findings show that health, discipline, character, and learning were experienced and practiced as interconnected dimensions of daily educational life rather than as separate programs or outcomes. The significance of this finding lies in the relationships among the four dimensions. Health created the physical conditions necessary for students to participate in learning; discipline organized time, routines, and responsibilities; character shaped how students behaved toward themselves and others; and learning provided the setting in which knowledge, behavior, responsibility, and reflection were continuously developed. The relationship was therefore reciprocal rather than strictly sequential.

The findings particularly suggest that physical well-being served as an enabling condition for learning. Cleanliness, orderly classrooms, physical activity, and healthy routines were not meaningful only in relation to health itself. They contributed to students' readiness and comfort for participating in educational activities. This supports the broader whole-child perspective, which understands student development through interconnected dimensions of well-being and educational experience rather than through academic achievement alone (Wikman et al., 2022; Martanti et al., 2023). Within the present case, however, physical well-being was further connected to discipline and character because maintaining cleanliness and participating in physical activities required students to develop routines, responsibility, and awareness of others.

Discipline similarly operated beyond rule compliance. Punctuality, classroom order, task completion, cleanliness, and participation structured students' everyday engagement with learning. The findings suggest that discipline became educationally meaningful when it was connected to responsibility and self-regulation rather than treated primarily as a mechanism of control. In this process, discipline supported character formation because students were expected not only to follow rules but also to understand their responsibilities in learning, group activities, and maintaining the school environment. Character, in turn, gave an ethical orientation to these practices through honesty, respect, cooperation, empathy, and social responsibility.

Learning consequently represented more than the acquisition of academic knowledge. The findings indicate that academic and religious learning provided opportunities for students to practice the values and behaviors developed through daily routines. Classroom questioning, discussion, collaborative work, reasoning, and reflection connected

intellectual development with responsibility and interpersonal conduct. This interpretation is consistent with research emphasizing that educational environments contribute to multiple dimensions of student development, including cognitive, social, emotional, spiritual, and physical well-being (Martanti et al., 2023). The present findings suggest that these dimensions were connected through everyday practice rather than addressed independently.

The relationship among the four dimensions can therefore be understood as a mutually reinforcing system. Health supports readiness to learn; discipline provides structure for participation; character determines the ethical quality of participation; and learning develops knowledge and personal capacity that can strengthen responsible behavior. This process is not a fixed linear sequence because improvement in one dimension can also reinforce the others. For example, disciplined participation can strengthen healthy routines, collaborative learning can develop social character, and meaningful learning can increase students' awareness of responsibility. The findings therefore reveal an integrated educational process in which the four dimensions continuously interact within the same daily environment.

This interpretation directly addresses the second research focus by showing that holistic learning culture was produced through the interaction of practices that are often treated separately. The scientific significance of the finding is that integration did not require creating a single additional program called "holistic learning." Instead, existing practices became holistic when their functions were connected: cleanliness became related to readiness to learn, discipline to responsibility, character to social interaction, and learning to personal development. Islamic values provided the normative orientation that enabled these relationships to be understood as parts of one educational process.

c. Meanings Attributed to the Holistic Learning Culture

The findings reveal that the holistic learning culture was understood differently according to participants' roles, but these meanings converged around the development of the whole student. Teachers emphasized development beyond academic achievement, students associated learning with becoming responsible and well-mannered individuals, while staff and parents understood holistic development as a shared responsibility extending beyond the classroom. These differences are analytically important because they demonstrate that holistic learning culture was not defined solely by institutional policy. Its meaning was

constructed through participants' everyday experiences and responsibilities within the madrasah community.

For teachers, holistic learning represented an educational process in which knowledge, health, discipline, character, and moral conduct developed together. This indicates a shift from understanding educational success primarily through academic outcomes toward understanding it through the relationship between what students know, how they behave, and how they apply what they learn. Such an interpretation corresponds with the whole-child perspective, which emphasizes that meaningful educational development involves interconnected aspects of students' academic and broader well-being (Wikman et al., 2022). Within the madrasah, however, this holistic orientation was given a distinctive Islamic meaning because knowledge was connected with responsibility, moral conduct, worship, and the appropriate use of knowledge.

For students, the meaning of holistic learning was more closely associated with everyday personal development. Their experiences suggest that learning was understood not only as studying books or obtaining grades but also as learning how to pray, behave respectfully, maintain cleanliness, cooperate with others, and become responsible. This indicates that students interpreted the learning environment through the practical experiences that surrounded them. Consequently, the meaning of holistic learning emerged through the relationship between formal learning and daily life. Learning became meaningful when knowledge was accompanied by habits and behaviors that students could practice within the school and, as indicated by parents, carry into the home.

The perspectives of staff and parents further demonstrate that holistic learning was understood as a collective process. Their emphasis on maintaining habits and values across school and home suggests that the boundaries of educational responsibility were not perceived as limited to classroom instruction. This is important because a culture becomes more sustainable when its expectations are shared among members of the educational community. In the present case, Islamic values provided a common reference point for this shared responsibility, while routines and behavioral expectations provided concrete forms through which the values could be maintained.

These meanings also clarify the relationship between the first and second findings. Islamic values provided the normative foundation, while the integration of health, discipline, character, and learning provided the practical expression of that foundation. Participants'

meanings then represented the interpretive dimension of the culture—how the community understood the significance of what it was doing. The three dimensions therefore form an interconnected structure: values give direction to practice, integrated practices produce everyday experiences, and those experiences generate shared meanings about what education should accomplish.

This finding addresses the third research focus by showing that the holistic learning culture was understood as a way of developing students as complete persons rather than as a particular teaching technique. Its meaning involved academic development, physical well-being, disciplined behavior, moral character, religious orientation, social responsibility, and the capacity to apply knowledge in everyday life. The findings therefore suggest that the cultural significance of holistic learning lies not merely in the presence of multiple educational components but in the community's understanding that these components belong to one interconnected process of student development.

d. Critical Synthesis

Taken together, the three findings suggest a conceptual relationship that goes beyond the simple combination of Islamic values, health, discipline, character, and learning. Islamic values functioned as the integrating framework; daily practices functioned as the mechanism of integration; and participants' meanings constituted the interpretive outcome of that process. Health, discipline, character, and learning were therefore not four parallel elements placed alongside one another. They formed a mutually reinforcing system whose coherence was strengthened by a shared Islamic orientation.

The critical synthesis can be represented as follows:

Islamic Values → Daily Habituation and Teacher Modeling → Integration of Health, Discipline, Character, and Learning → Shared Practices and Relationships → Holistic Student Development → Reinforcement of Islamic Values

This model suggests a value-mediated cycle of holistic learning culture. Its contribution lies in positioning Islamic values not as an additional dimension of holistic education but as the connecting mechanism that gives direction and meaning to the other dimensions. Health provides readiness, discipline creates structure, character provides ethical orientation, and learning develops knowledge and reflective capacity; together, these dimensions support holistic student development. At the same time, the resulting behaviors and experiences reinforce the values through repeated practice.

Thus, the findings suggest that developing a holistic learning culture in an Islamic elementary school is less a matter of adding separate programs than of connecting existing educational practices within a coherent value system. The madrasah's holistic culture emerged through the continuous interaction of values, routines, relationships, and learning experiences. This provides an analytical contribution to understanding holistic education in Islamic schooling: holistic development can be conceptualized as an integrated cultural process in which religious values connect physical well-being, disciplined participation, moral character, and intellectual learning into a shared educational ecology.

2. Comparison with Previous Studies

The findings of this study are broadly consistent with previous research emphasizing that education should address students' development beyond academic achievement. Wikman et al., (2022) demonstrated the importance of a whole-child perspective that connects academic development with students' well-being and social development, while Martanti et al., (2023) conceptualized student well-being as multidimensional, encompassing cognitive, emotional, social, spiritual, physical, and personal dimensions. The present findings are consistent with this broader perspective because health, discipline, character, and learning were found to operate simultaneously in the daily educational environment. However, this study extends the discussion by showing how these dimensions were connected through an explicitly Islamic value framework within a madrasah context. Thus, rather than simply identifying multiple dimensions of student development, the findings illustrate how a shared religious orientation can connect those dimensions within everyday school practices.

The findings concerning the integration of Islamic values into daily routines are also consistent with previous studies on Islamic school culture. Amelia and Misriandi, (2022) found that school culture can mediate the development of religious character through habituation and the school environment, while Malahati and Rokhimawan, (2023) highlighted the role of routines, interactions, and rules as components of the hidden curriculum. Similarly, Indriaani et al., (2024) reported that the integration of Islamic values into school culture contributes to character development, and Maulidin and Mesgiyanto, (2024) emphasized habituation as an important mechanism for strengthening character in madrasah environments. These studies support the present finding that Islamic values become embedded through repeated practices rather than through formal religious

instruction alone. The difference lies primarily in the analytical scope of the present study. Whereas earlier studies have tended to examine religious character, school culture, or habituation as particular educational concerns, this study considers Islamic values as a connecting framework across health, discipline, character, and learning.

The findings regarding discipline and character are similarly supported by previous research. Janari et al., (2021) identified planning, classroom activities, extracurricular programs, teacher modeling, and habituation as important mechanisms in discipline-oriented character education. Siregar and Salminawati, (2023) further showed that Islamic values can support tolerance, respect, cooperation, and positive social relationships, while Meliyawati and Dinata, (2025) demonstrated that teachers can integrate Islamic values into instructional design and classroom facilitation to develop honesty, responsibility, empathy, and other character dimensions. Simanjuntak et al., (2024) also reported that Islamic character development can be embedded in everyday learning and habituation, including worship, punctuality, and adherence to school rules. The present study confirms these patterns but identifies a broader relationship among them: discipline was not merely an expected behavior, and character was not merely an intended outcome; both were incorporated into the conditions under which learning occurred. This suggests a more integrated relationship between behavioral formation and instructional processes.

The findings on health and learning also correspond with research emphasizing the importance of physical and psychosocial conditions in supporting educational development. Kliziene et al., (2021) highlighted the contribution of physical education to physical activity and emotional well-being, while (Vega-ram, 2024) emphasized the combination of physical activity and healthy eating within school health programs. Ehren et al., (2025) further indicated the importance of social-emotional development, motivation, academic self-concept, and school well-being in educational settings, and Wikman et al., (2024) showed that classroom social-emotional climate is related to students' well-being and learning. The present findings are compatible with this body of research because cleanliness, physical activity, classroom conditions, social interaction, and emotional climate appeared to support students' readiness to engage in learning. However, the present study differs in treating health not as an independent school health outcome but as one element within a wider Islamic educational culture that also encompasses discipline, character, and learning.

The findings also resonate with research on the integration of Islamic values and broader character development. Sugiarti and Ozay, (2022) showed that moderate Islamic values can be incorporated across intra-curricular, co-curricular, and extracurricular activities and can support personal, social, intellectual, and other character dimensions. Udhhiyah et al., (2023) similarly identified curriculum, mentoring, religious activities, sports, and community involvement as interconnected components of character management. Arif et al., (2024), through a systematic review of 483 publications, identified religious character, cooperation, social character, and discipline as prominent dimensions supported by curriculum, programs, mentoring, individual approaches, and positive school culture. The present study is consistent with these findings in recognizing that character development depends on multiple educational practices and institutional conditions. Its distinctive contribution is the identification of health, discipline, character, and learning as an integrated configuration, rather than treating character as the principal outcome around which other activities are organized.

The contextual findings are also related to previous studies from North Lombok and the wider Lombok context. Parwati et al., (2024) found that discipline development in Mumbul Sari involved rule agreements, student participation, consequences, and teacher modeling. Herman et al., (2025) reported that Islamic elementary schools in North Lombok employed planning, curriculum integration, habituation, teacher modeling, religious activities, and parental involvement in character development. Yorman, (2024) emphasized the contribution of local wisdom to character, solidarity, tolerance, and cultural identity, while Asrin, (2025) showed that Maulid Adat Bayan incorporates social, community, worship, zikir, sholawat, and prayer practices as forms of educational transmission. Habiburrahman, (2022) likewise demonstrated that customary practices can transmit Islamic educational meanings and social identity. The present findings are consistent with this contextual literature in demonstrating that education in Lombok is embedded in patterns of religious practice, social relationships, habituation, and community participation. At the same time, the present study differs in its specific institutional focus: rather than examining customary or community-based religious practices as the principal educational context, it investigates how Islamic values operate within the everyday culture of a formal madrasah and connect health, discipline, character, and learning.

The relationship between school and family identified in this study is also supported by previous literature emphasizing broader stakeholder involvement in character and student

development. Herman et al., (2025) highlighted parental involvement in supporting Islamic character education, while Udhhiyah et al., (2023) identified community involvement as part of character management. The present findings similarly indicate that teachers, educational staff, and parents attributed shared responsibility to the development of students' habits and character. Nevertheless, the findings add an important interpretive dimension by suggesting that continuity between school and home is not simply a matter of transferring school programs to families. Instead, it involves the continuation of values and habits that have been practiced within the madrasah. This distinction is important because it positions family involvement as part of the cultural continuity of holistic education rather than merely as external support for school-based programs.

Overall, the comparison with previous studies indicates substantial consistency in several areas: the importance of whole-child development, the role of school culture and habituation, the contribution of teacher modeling, the relationship between health and learning, and the significance of Islamic values in character development. The principal difference is therefore not that the present findings contradict previous research, but that they reconfigure relationships that have often been examined separately. Previous studies have provided evidence concerning Islamic character, discipline, health, student well-being, local culture, and school-based learning, whereas the present study brings these strands together within one case and examines their interaction as a holistic learning culture.

This comparison positions the present study as a complementary contribution rather than a replacement for previous approaches. The evidence suggests that the distinctive analytical value of the study lies in explaining how previously separated educational dimensions become interconnected through Islamic values in everyday madrasah life. The resulting perspective moves from a component-based understanding—where health, discipline, character, and learning are considered individual areas of educational development—toward a relational understanding in which each dimension contributes to and reinforces the others. In the context of MIS Al-Istiqomah NW Pengadang Baru, this integration is further shaped by the local social and religious environment of North Lombok. The study therefore contributes an empirically grounded account of holistic learning culture as a culturally and religiously embedded process rather than merely as the simultaneous presence of multiple educational programs.

3. Implications of Findings

The findings have both theoretical and practical implications for Islamic education and holistic learning. Theoretically, the study contributes to existing knowledge by showing that holistic learning in a madrasah can be understood not simply as the combination of multiple developmental domains, but as a value-mediated process in which Islamic values connect health, discipline, character, and learning within everyday school culture. This perspective complements whole-child and school-culture approaches by highlighting the role of a shared religious value framework in giving coherence and meaning to integrated student development.

Practically, the findings suggest that madrasah leaders and teachers can strengthen holistic learning by embedding Islamic values across daily routines, classroom instruction, health practices, discipline, character formation, and social interactions rather than treating these areas as separate programs. Teacher modeling, habituation, collaborative activities, cleanliness practices, and family involvement can be coordinated around shared educational values. Such an approach may help create greater continuity between what students learn, how they behave, and how they apply learning in everyday life. The findings also provide a contextual reference for Islamic elementary schools seeking to develop holistic educational practices while remaining responsive to their local religious and social environment.

4. Research Limitations

This study has several limitations that should be considered when interpreting its findings. First, the research was conducted as a qualitative case study in one madrasah with a relatively small group of participants. Therefore, the findings provide contextual and analytical insights rather than statistical generalizations to other madrasahs or educational settings. Second, the study relied substantially on interviews and observations, which may have been influenced by participants' self-reports, researcher interpretation, and the possibility of socially desirable responses, particularly concerning religious and behavioral practices. Although data-source and technique triangulation were employed, these methodological factors cannot be completely eliminated. Third, the study examined the integration of health, discipline, character, and learning within a specific period and did not systematically measure changes in student outcomes over time. Future research could address these limitations through multiple-site studies, longitudinal designs, larger and more diverse participant groups, and mixed-method approaches that examine how integrated Islamic

learning cultures develop and influence student outcomes across different educational contexts.

CONCLUSION

This study concludes that the development of a holistic learning culture at MIS Al-Istiqomah NW Pengadang Baru was shaped by the integration of Islamic values into everyday educational practices. In response to the first research question, Islamic values were integrated through religious habituation, teacher modeling, moral guidance, classroom activities, interpersonal relationships, and behavioral expectations. In response to the second research question, health, discipline, character, and learning were not practiced as separate components but functioned as mutually reinforcing dimensions of daily school life. Health supported students' readiness to learn, discipline structured participation and responsibility, character provided ethical direction, and learning connected knowledge with personal and social development. In response to the third research question, participants understood holistic learning as the development of the whole student beyond academic achievement, encompassing knowledge, physical well-being, discipline, moral character, religious values, social relationships, and responsible behavior.

The central insight emerging from the study is that Islamic values functioned as a connecting framework rather than merely as an additional component of holistic education. Through repeated habituation, teacher modeling, learning activities, and shared responsibilities between the madrasah and families, these values connected physical, behavioral, moral, and intellectual dimensions of student development. The study therefore proposes a value-mediated understanding of holistic learning culture, in which Islamic values provide orientation, daily practices provide the mechanism of enactment, and the integration of health, discipline, character, and learning supports holistic student development. This perspective contributes to the understanding of holistic education in Islamic schooling by showing how religious values can provide coherence among developmental dimensions that are often addressed separately.

The findings should be interpreted within the methodological and contextual boundaries of this study. The research was conducted as a qualitative case study in one madrasah with a limited number of participants and within a specific period. Therefore, the findings provide contextual analytical insights rather than statistically generalizable

conclusions. Although interviews, observations, and documentation were triangulated, participant self-reporting and researcher interpretation may have influenced the findings.

Future research should examine the value-mediated model across multiple madrasahs and different sociocultural settings to determine how transferable its key relationships are. Longitudinal studies could investigate how such holistic learning cultures develop and are sustained over time, while mixed-method research could examine their relationship with student well-being, character development, learning engagement, and academic outcomes. Further research may also explore how school, family, and local cultural contexts interact in strengthening or constraining the integration of Islamic values within holistic education.

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