

The Role of School Culture in Strengthening Student Discipline and Responsibility

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Article Info	Abstract
Article history: Received: Revised: Accepted: Available online: Keywords: School Culture; Discipline; Responsibility; Character Education; Classical Conditioning	<i>This study examined how school culture was implemented and how it contributed to student discipline and responsibility at MA Nurul Hidayah NW Bakong Dasan. A qualitative case study was conducted during April and May 2026. Data were collected through observation, documentation, and structured interviews with 12 purposively selected informants comprising school leaders, teachers, and students. Credibility was strengthened through source, technique, and time triangulation, while analysis followed the Miles and Huberman stages of data collection, reduction, display, and verification. School culture was enacted through daily and weekly routines, including Dhuha and congregational prayers, Qur'an recitation, collective prayer at 07:00 WITA, five-minute student speeches, greeting practices, Friday faith activities, classroom duties, literacy, and Scouting. Repeated routines, teacher modeling, supervision, curricular integration, and peer coordination encouraged punctuality, neatness, rule compliance, worship habits, leadership, and completion of assigned tasks. However, independent responsibility for classroom cleanliness remained uneven. Enabling conditions included committed leadership, teacher cooperation, peer support, a supportive environment, and adequate basic facilities. Constraints included student reluctance and low confidence, limited parental engagement, weak foundation support, and negative influences outside school. Sustainable character formation requires consistent modeling, reflective participation, family-school collaboration, and gradual movement from supervised compliance toward self-regulation</i>

Kata kunci:	Abstrak
Budaya Sekolah; Kedisiplinan; Tanggung Jawab; Pendidikan Karakter; Pengondisian Klasik	Penelitian ini mengkaji penerapan budaya sekolah dan perannya dalam meningkatkan kedisiplinan serta tanggung jawab siswa di MA Nurul Hidayah NW Bakong Dasan. Studi kasus kualitatif dilaksanakan pada April-Mei 2026. Data diperoleh melalui observasi, dokumentasi, dan wawancara terstruktur dengan 12 informan yang dipilih secara purposif, kemudian diuji melalui triangulasi sumber, teknik, dan waktu serta dianalisis menggunakan tahapan Miles dan Huberman. Budaya sekolah diterapkan melalui salat Dhuha dan berjamaah, tadarus, doa bersama pukul 07.00 WITA, pidato lima menit, salam dan bersalaman, IMTAQ Jumat, piket kelas, literasi, serta Pramuka. Pembiasaan berulang, keteladanan guru, pengawasan, integrasi kurikulum, dan koordinasi teman sebaya mendorong ketepatan waktu, kerapian, kepatuhan aturan, kebiasaan ibadah, kepemimpinan, dan penyelesaian tugas. Namun, tanggung jawab mandiri terhadap kebersihan kelas masih belum merata. Faktor pendukung meliputi kepemimpinan, kerja sama guru, dukungan

teman sebaya, lingkungan kondusif, dan fasilitas dasar. Hambatannya mencakup rasa malas dan kurang percaya diri siswa, terbatasnya perhatian orang tua, lemahnya dukungan yayasan, serta pengaruh pergaulan di luar sekolah. Pembentukan karakter berkelanjutan memerlukan keteladanan konsisten, partisipasi reflektif, kolaborasi sekolah-keluarga, dan peralihan bertahap dari kepatuhan karena pengawasan menuju pengendalian diri.

INTRODUCTION

Discipline and responsibility are central outcomes of character education because they influence how students manage time, comply with shared rules, complete learning tasks, care for common spaces, and account for their choices. These qualities are not formed by instruction alone. They develop through repeated experience within relationships, routines, expectations, and institutional practices that make forms of conduct visible and meaningful.

School culture refers to the values, norms, symbols, habits, interactions, and organizational arrangements that shape everyday life in an educational institution. It is expressed through formal rules and curricula, but also through arrival routines, greetings, religious activities, classroom management, teacher conduct, peer expectations, sanctions, ceremonies, and use of physical space. When these elements are consistent, students encounter a coherent environment that can support character development (Maryamah, 2016; Huda et al., 2021).

A positive culture can make discipline more than obedience motivated by fear of punishment. Students can learn to associate punctuality, neatness, respectful interaction, worship, study, and care for the environment with membership in the school community. Responsibility likewise develops when students receive real duties, understand their consequences, and are trusted to complete them. The educational challenge is to move from external control toward self-regulation without removing guidance too early.

Teacher modeling is particularly important. Rules lose credibility when adults do not follow the standards they demand from students. Conversely, leaders and teachers who arrive on time, participate in routines, speak respectfully, and supervise consistently provide observable examples. Modeling becomes stronger when it is accompanied by explanation, feedback, fair consequences, and opportunities for students to exercise leadership (Azhar & Subando, 2025; Natalia & Damai, 2024).

At MA Nurul Hidayah NW Bakong Dasan, character formation is embedded in a religious school culture. The madrasah was founded in 2010 in Bakong Dasan, Lembar, West Lombok. Its stated vision emphasizes noble character, discipline, independence, and achievement. In the 2025/2026 school year, records listed 53 students across grades X, XI, and XII. The school operates with three classrooms and basic learning facilities, while religious routines and extracurricular activities provide the main organizational settings for character development.

The study began from observed concerns about late arrival and inconsistent completion of classroom duties. These issues suggested that participation in school

programs did not automatically produce the same level of internal responsibility across activities. Students could comply strongly with collective religious routines while still requiring reminders for cleaning or other less ceremonial tasks. This variation makes the case useful for understanding both the reach and limits of habituation.

The school implements collective prayer at 07:00 WITA, Qur'an recitation, Dhuha and midday congregational prayers, Friday faith and piety activities, greeting and handshaking, five-minute student speeches, classroom duties, literacy, exercise, and Scouting. School leaders and teachers supervise these activities, integrate them into curricular and student-affairs planning, and evaluate their implementation during meetings. Student leaders also coordinate peers for scheduled duties.

Previous studies connect school culture with discipline, tolerance, ethics, and responsibility (Nur & Pangestika, 2022; Nasution et al., 2025; Sari & Bermuli, 2021). However, it remains important to examine how distinct routines operate as educational stimuli, how adults and peers reinforce them, which behaviors become independent, and where supervision remains necessary. Context-specific qualitative evidence can reveal mechanisms that aggregate measures of discipline may overlook.

This study therefore addressed three questions: how school culture was implemented at MA Nurul Hidayah NW Bakong Dasan, how it contributed to student discipline and responsibility, and which conditions enabled or constrained the process. Classical conditioning was used as an interpretive lens, while the analysis also considered modeling, reinforcement, participation, and the transition from compliance to self-regulation.

School Culture and Character Formation

School culture is produced collectively. Leaders set priorities and allocate attention; teachers translate values into classroom and extracurricular practice; students respond, negotiate, imitate, and reproduce routines; families and community members reinforce or weaken expectations beyond school. Culture is therefore not a single program, but a pattern of interaction sustained over time.

Daily routines offer frequent opportunities for learning. Arrival time, assembly, prayer, greetings, classroom preparation, task completion, and transitions between activities repeatedly communicate what the institution values. Weekly activities such as Friday faith sessions, Scouting, exercise, and literacy add more structured opportunities for leadership, cooperation, endurance, and public performance.

Religious routines can contribute to discipline when time, sequence, preparation, and shared participation are consistently organized. Their educational contribution is not limited to ritual compliance. They can also develop readiness, respect, calm transitions, and awareness of collective obligations. These benefits depend on whether students understand the purpose of the routines and transfer the habits into academic and social responsibilities.

Responsibility requires more than being present. Students demonstrate responsibility when they prepare materials, complete assignments, perform classroom duties, lead prayers or short speeches, maintain shared facilities, help

organize events, and accept consequences. Assigning roles allows values to be practiced, but excessive adult intervention can prevent students from learning to initiate action independently.

Classical Conditioning as an Interpretive Lens

Classical conditioning explains learning through repeated association between stimuli and responses. In a school context, scheduled signals, places, adult instructions, collective routines, and social cues may become associated with behaviors. A bell or call to prayer can signal preparation; an assembly can signal orderly formation; the presence of a teacher can signal task completion. Repetition can make responses increasingly immediate (Azis, 2024).

The framework helps interpret why routines become habitual, but school character cannot be reduced to automatic response. Students also interpret meaning, observe models, anticipate consequences, influence one another, and make choices. For this reason, conditioning is treated here as one mechanism within a broader educational process rather than a complete theory of moral development.

External prompts are useful during early habituation. Yet the long-term goal is generalization and self-regulation: students should act responsibly even when the original stimulus or supervisor is absent. If classroom cleaning occurs only when a teacher stands nearby, conditioning has produced situational compliance but not yet stable independent responsibility. Reflection, role ownership, peer accountability, and family reinforcement are needed to extend the response across settings.

Reinforcement should also be educational and proportionate. The school described graduated consequences ranging from memorizing short Qur'anic verses or cleaning the school area for minor lateness, to counseling and parent contact for more serious violations. Nonviolent, restorative, and clearly explained consequences can connect actions with responsibility more effectively than arbitrary punishment

RESEARCH METHODS

The research used a qualitative case-study design to examine school culture in its natural institutional setting. The design was appropriate because the study sought to understand routines, meanings, interactions, leadership practices, student responses, and contextual conditions rather than measure an isolated treatment effect.

The study was conducted at MA Nurul Hidayah NW Bakong Dasan, Lembar, West Lombok, during April and May 2026. Field observations reported in the source included intensive observation between 4 and 26 May 2026. The case was bounded by the madrasah, its daily and weekly cultural practices, and the actors involved in their implementation.

Informants were selected purposively because they had direct knowledge of school policies, curricular integration, student supervision, classroom practice, and student experience. The final study summary reported 12 informants, including the head of the madrasah, vice principals responsible for curriculum and

student affairs, a homeroom teacher, and students. Selection continued until the researcher considered the information sufficient.

Data collection combined overt observation, structured interviews, documentation, and a group discussion with student representatives. Observation focused on arrival, collective prayer, Qur'an recitation, greetings, worship, classroom duties, student movement, supervision, and participation. Interviews explored policy, implementation, perceived behavioral change, sanctions, support, and barriers. Documentation included the school profile, curriculum-related records, attendance, class journals, rules, activity schedules, and photographs.

Credibility was strengthened through source triangulation by comparing accounts from leaders, teachers, and students; technique triangulation by comparing interviews, observation, and documents; and time triangulation within available school hours. Analysis followed the Miles and Huberman sequence of data collection, reduction, display, and conclusion drawing or verification. Evidence was organized around implementation, discipline, responsibility, enabling conditions, and constraints.

The article protects student privacy by reporting roles and thematic patterns rather than personally identifying student participants. Statements attributed to institutional informants are paraphrased in English where needed. The findings describe perceived and observed changes within one case and do not establish causal effects or statistical generalizability.

Data Sources and Analytical Focus

Table 1

Data Sources and Their Contribution

Source	Primary Focus	Contribution to Analysis
School leadership	Policy, supervision, vision, routines, institutional support.	Explained direction, control, and organizational conditions.
Curriculum and student-affairs leaders	Curricular integration, evaluation, discipline, sanctions, activities.	Clarified how culture was formalized and monitored.
Homeroom teacher	Classroom modeling, assignments, attendance, classroom duties.	Connected school-wide routines with everyday teaching.
Students	Participation, perceived change, peer coordination, difficulties.	Provided the learner perspective on habituation.
Observation	Arrival, prayer, greetings, worship, cleaning, classroom order.	Checked whether reported practices were visible.
Documents	Profile, attendance, schedules, curriculum, journals, photographs.	Provided contextual and administrative evidence.

RESULT AND DISCUSSION

School Context and Cultural Architecture

The madrasah combined a religious identity with an explicit character orientation. Its vision emphasized noble character, discipline, independence, and

achievement. Basic facilities included classrooms, an office, a library, and equipment such as desks, boards, a projector, and laptops, although some resources were limited. The small scale of the institution enabled close contact among leaders, teachers, and students.

The cultural architecture consisted of linked routines rather than a single intervention. Students were expected to arrive before collective prayer at 07:00 WITA, participate in Qur'an recitation, perform Dhuha and midday prayers, greet and shake hands with teachers, maintain classroom duties, and join scheduled activities. Friday faith sessions, five-minute speeches, literacy, exercise, Scouting, and martial arts broadened the settings in which discipline and responsibility were practiced.

School culture was formally connected with curriculum and student-affairs planning. The curriculum leader reported that programs were included in school planning and discussed in evaluation meetings. Student-affairs personnel organized schedules monitored attendance and movement and assigned graduated consequences. This combination of formalization and daily supervision gave routines continuity.

Table 2

Main School-Culture Practices and Character Targets

Practice	Organization	Character Target
Morning prayer and Qur'an recitation	Collective activity before lessons, beginning at approximately 07:00 WITA.	Punctuality, readiness, spiritual discipline.
Dhuha and midday prayer	Scheduled congregational worship with guidance and short advice.	Order, consistency, shared obligation.
Greetings and handshaking	Practiced on arrival and during encounters with teachers.	Respect, courtesy, social confidence.
Five-minute speech	Students take turns speaking during collective activities.	Confidence, preparation, leadership.
Classroom duties	Students clean and prepare the classroom according to schedules.	Care for shared space and task responsibility.
IMTAQ, literacy, and Scouting	Weekly or scheduled enrichment activities.	Reflection, learning habits, teamwork, independence.

Leadership Modeling and Consistent Supervision

The head of the madrasah described arriving before students and monitoring routines from morning until dismissal. When unavailable, supervision was delegated to curriculum, student-affairs, or other teachers. Observation supported the presence of leadership during arrival and morning activities. This visibility communicated that the routines were institutional priorities rather than optional events.

Teachers were expected to become models. A homeroom teacher emphasized that educators needed to arrive early and join morning activities if they expected students to do the same. Observations showed students becoming increasingly able to begin routines, respond to the bell, and organize themselves. Modeling therefore operated together with verbal advice and direct monitoring.

Supervision was not identical to punitive control. Student-affairs personnel described graded responses to infractions. Minor lateness could lead to memorizing short verses or cleaning, while more serious violations involved counseling, parent contact, or suspension. Physical punishment was rejected. The approach attempted to connect consequences with learning and institutional order.

Student Participation and Peer Coordination

Students reported participating in prayer, Qur'an recitation, Dhuha and midday worship, classroom duties, greetings, exercise, literacy, and Scouting. They described teachers as advising, reminding, guiding, and giving examples. Their accounts suggested that routines were familiar and generally accepted, although not every student showed the same motivation.

Peer organization supported continuity. Class leaders coordinated students assigned to recitation and collective prayer. Student participation in school events was described as active, and rotating leadership in prayer or short speeches provided practical responsibility. Peer reminders reduced dependence on a single adult instruction and helped cultural expectations circulate among students.

The five-minute speech and rotating prayer leadership were especially relevant to responsibility because students needed to prepare and perform in front of others. These activities link discipline with voice and leadership, rather than defining good conduct only as silence or obedience.

Effects on Discipline

The strongest reported changes concerned punctuality, neatness, worship routines, respectful greetings, and remaining in class. Students stated that repeated supervision and advice encouraged them to wake up earlier, arrive on time, dress neatly, and complete duties. Curriculum personnel observed that students often prepared for prayer when they heard the call without waiting for a command.

Observation found orderly participation in religious routines and respectful interaction with teachers. Students also remained in classrooms when a teacher was temporarily absent, indicating that order could sometimes persist without immediate instruction. These behaviors suggest that several school cues had become associated with expected responses.

Nevertheless, discipline should not be represented as complete or uniform. School records and interviews still identified lateness, avoidance, and occasional attempts to leave the school area. The existence of close monitoring and graduated consequences shows that the disciplinary system remained active because some behaviors had not yet become fully self-regulated.

Effects on Responsibility

Responsibility appeared in task completion, worship preparation, leadership, event participation, classroom duties, and respect for shared arrangements. Most students were reported to complete academic assignments despite sometimes complaining about workload. Student leaders accepted coordination roles, and students helped organize school events.

Classroom cleanliness revealed a more fragile form of responsibility. Teachers reported that some students performed cleaning only after seeing a teacher or receiving direct instruction. Observation similarly found that several students needed guidance after morning prayer before beginning classroom duties. Compliance was achieved, but independent initiation was uneven.

This contrast is analytically important. Highly visible collective rituals had strong time cues, adult presence, and peer synchronization. Classroom cleaning was more dispersed, less ceremonial, and easier to postpone. The difference suggests that responsibility strengthens when roles, schedules, cues, peer accountability, and feedback are equally clear.

Forms and Outcomes of School-Culture Habituation

Table 3

Observed Pathways from School Culture to Student Behavior

Cultural Mechanism	Observed or Reported Response	Interpretation
Repeated schedule and signals	Students prepared for prayer, assembly, and lessons at expected times.	Association supported timely behavioral readiness.
Leader and teacher modeling	Students imitated punctual arrival, greetings, and participation.	Adult consistency increased credibility.
Supervision and feedback	Lateness and wandering were monitored and addressed.	External regulation stabilized routines.
Student leadership roles	Students led prayer, speeches, peer coordination, and events.	Responsibility developed through authentic duties.
Curricular integration	Activities were planned, evaluated, and considered in student development.	Culture gained institutional continuity.
Classroom-duty schedule	Cleaning occurred, but some students waited for direction.	Independent responsibility remained incomplete.

Enabling Conditions

Committed leadership was a central enabling condition. The head of the madrasah monitored activities closely, delegated control when necessary, and used religious advice to explain conduct. Teacher cooperation allowed the same expectations to be reinforced across assembly, worship, classroom learning, and extracurricular activities.

Peer supports strengthened implementation. Students reminded one another, class leaders coordinated schedules, and collective participation made routines socially visible. The surrounding community was generally described as supportive and sometimes helped monitor students near the school.

Basic facilities, proximity to the mosque, school policy, and recurring evaluation meetings also supported continuity. Although equipment and library resources were not complete, the core character-building activities could operate with available spaces and strong human coordination.

Constraining Conditions

Student reluctance, low confidence, and fluctuating motivation were internal constraints. Some students avoided leadership or religious activities, and a small

number attempted to evade supervision. These responses indicate that repetition alone did not remove emotional and motivational differences.

Parental involvement was uneven. School personnel described some parents as only partially engaged with their children's education. Expectations reinforced at school could weaken when attendance, time management, worship, or responsibility were not supported at home.

School leadership also reported limited involvement from the managing foundation. Weak coordination at that level restricted institutional support for programs and resources. External peer influence presented another challenge because students encountered norms outside school that did not always align with madrasah expectations.

The constraints required teachers and homeroom staff to provide more individualized approaches. Informants suggested personal conversations to understand why students were reluctant, as well as stronger collaboration with parents, religious figures, community leaders, and foundation administrators.

Summary of Enabling and Constraining Conditions

Table 4

Conditions Shaping Character Habituation

Dimension	Enabling Condition	Constraint	Priority Response
Leadership	Visible supervision and delegation.	Dependence on close adult control.	Develop student-led monitoring and reflection.
Teachers	Consistent modeling, advice, and cooperation.	High supervision workload.	Distribute mentoring roles and document follow-up.
Students	Peer reminders and rotating leadership.	Reluctance, low confidence, and uneven initiative.	Use gradual roles, feedback, and recognition.
Family	Potential reinforcement beyond school.	Limited parental attention in some households.	Build regular, specific family communication.
Institution	Curricular integration, facilities, and evaluation.	Limited foundation involvement and resources.	Agree on shared targets and support commitments.
Environment	Supportive nearby community.	Negative peer influence outside school.	Connect community actors with prevention and mentoring.

DISCUSSION

The findings show that school culture strengthened discipline and responsibility through an interacting system of routine, modeling, supervision, curricular formalization, peer coordination, and role assignment. No single activity explains the changes observed. Religious routines supplied repeated time and behavioral cues, leaders and teachers demonstrated expectations, student-affairs structures monitored conduct, and peer organization sustained participation.

From a classical-conditioning perspective, repeated school signals became associated with responses. The call to prayer prompted ablution, the morning schedule prompted orderly assembly, and encounters with teachers prompted greetings. Repetition and consistency reduced the need for repeated verbal commands in several settings. This interpretation aligns with the view that structured environments can support habituated conduct (Azis, 2024).

However, the contrast between worship routines and classroom cleaning demonstrates the limits of a simple stimulus-response account. Students could respond automatically to strong collective cues while delaying less visible duties. Moral responsibility requires understanding, ownership, and transfer across situations. A student who acts only under observation has learned compliance within a setting but has not necessarily developed stable self-regulation.

Teacher modeling helps bridge this gap. Adult behavior gives concrete meaning to punctuality, preparation, respect, and participation. The finding supports research emphasizing the role of teacher example in student discipline (Azhar & Subando, 2025). Yet modeling is weakened if institutional actors outside the daily teaching team do not provide aligned support.

Student leadership roles were another important mechanism. Rotating prayer leadership, short speeches, class coordination, Scouting, and event participation allowed students to practice responsibility rather than merely hear about it. These roles should be treated as developmental tasks with preparation, feedback, and increasing autonomy. Students with low confidence need smaller entry roles before public performance.

The use of graduated, nonphysical consequences is educationally preferable to arbitrary punishment. Minor restorative tasks can connect behavior with contribution, while counseling and family contact can address recurring or serious problems. Sanctions should remain proportionate, consistently documented, and accompanied by explanation so that students understand both the violated norm and the route to repair.

Family-school alignment is necessary because character expectations cross settings. Limited parental attention may reduce punctuality, task completion, and emotional support. Communication should move beyond contacting parents only after violations. Schools can share specific routines, progress indicators, and achievable home practices while inviting parents to explain constraints.

Institutional sustainability also requires stronger foundation engagement. Programs driven by a committed principal and teachers may be effective but vulnerable to leadership change, workload, or resource limitations. Written policies, role descriptions, routine evaluation, and agreed resource commitments can protect continuity.

The source included an informant perception that discipline in major school routines had become very high. This claim is useful as evidence of perceived improvement but should not be treated as a measured effectiveness rate. Future evaluation should combine qualitative accounts with attendance records, lateness frequency, task completion, classroom-duty logs, and repeated observation.

School culture should therefore be evaluated on both behavioral regularity and internalization. Useful questions include whether students act without

reminders, whether behavior transfers beyond ceremonial activities, whether students can explain the value of the practice, whether responsibility persists when adults are absent, and whether all students participate equitably.

Implications for Inclusive and Innovative Education

An inclusive approach recognizes that students differ in confidence, motivation, family support, learning needs, and social experience. A uniform public-speaking assignment may empower some students but intimidate others. Graduated participation can begin with paired tasks, small-group leadership, prepared reading, or logistical responsibility before moving to larger roles.

Innovation does not require replacing local religious culture with technology. Digital tools can support schedules, parent communication, student reflection, and simple monitoring, while the substance remains grounded in the madrasah's values. A shared digital or printed dashboard could track punctuality, leadership turns, classroom duties, and follow-up without publicly stigmatizing students.

Student reflection can make habituation more meaningful. Brief discussions after prayer, Scouting, cleaning, or leadership tasks can ask what students learned, what was difficult, whom the activity affected, and how the behavior applies outside school. Reflection helps convert repeated action into articulated values.

Peer mentoring can extend supervision without reproducing coercion. Older or more experienced students can support newcomers, model routines, and help reluctant students prepare. Mentors need guidance to avoid humiliation, exclusion, or informal punishment.

Recommendations for School Action

First, the school should define a small set of observable character indicators covering punctuality, preparedness, respectful interaction, task completion, classroom care, leadership, and conduct without direct supervision. Indicators should be used for formative feedback rather than ranking students.

Second, classroom responsibility should be redesigned so that duties have roles, clear timing, peer checking, rotation, and short reflection. Teachers should gradually reduce prompts as students demonstrate consistency. The aim is not simply a clean room but independent initiation and shared accountability.

Third, student leadership should be scaffolded. Every student can receive an achievable role, preparation time, a peer partner, and constructive feedback. Participation records can ensure that confident students do not dominate opportunities.

Fourth, family communication should become regular and specific. Short messages or meetings can explain current routines, student progress, and one or two practical ways families can reinforce punctuality and responsibility. Parents should also have a channel to report barriers.

Fifth, the foundation, school leadership, and teachers should agree on responsibilities for facilities, program continuity, evaluation, and staff support. Institutional participation should be documented so character programs do not rely only on individual commitment.

Sixth, evaluation should combine interviews and observation with administrative evidence. Monthly trends in lateness, absence, incomplete duties, task completion, and counseling follow-up can show where routines are becoming independent and where additional support remains necessary.

Limitations and Future Research

The study examined one small madrasah and does not support statistical generalization. Purposive selection ensured relevant knowledge but may underrepresent students or families who were less engaged. Future research should report participant characteristics, interview duration, saturation decisions, and ethical consent procedures in greater detail.

Several findings were based on participant perceptions of improvement. The study did not provide a longitudinal comparison using consistently defined behavioral indicators. Future studies could combine qualitative analysis with attendance, lateness, task, and classroom-duty records collected before and after program refinement.

Observation occurred within a limited period and mainly during school hours. Students may behave differently when researchers or leaders are present. Longer observation, repeated visits, student diaries, parent interviews, and comparison across madrasahs would strengthen credibility.

Further research could test whether reflection, peer mentoring, graduated leadership, or family communication improves transfer from supervised compliance to self-regulation. Digital monitoring should also be examined carefully for privacy, fairness, workload, and unintended labeling.

CONCLUSION

School culture at MA Nurul Hidayah NW Bakong Dasan was implemented through an interconnected set of daily and weekly routines supported by leadership modeling, teacher cooperation, curricular integration, supervision, peer coordination, and student roles. Religious activities, greetings, speeches, classroom duties, literacy, and Scouting provided repeated settings for practicing discipline and responsibility.

The culture contributed most visibly to punctuality, neatness, rule compliance, worship readiness, respectful interaction, leadership, and completion of learning tasks. Repeated cues and consistent adult behavior helped several responses become familiar and increasingly spontaneous. Classroom cleanliness, however, still depended on reminders for some students, showing that independent responsibility was uneven.

Committed leaders and teachers, peer support, basic facilities, and a supportive surrounding environment enabled implementation. Student reluctance, low confidence, uneven parental attention, limited foundation involvement, and outside peer influence constrained it. Sustainable improvement requires moving beyond supervised repetition toward reflection, autonomy, family-school alignment, inclusive leadership opportunities, and evidence-based evaluation.

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