



Implementation of Yasinan Organizational Culture in Forming the Islamic Character of Students

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Abstract: The rapid flow of modernization brings great challenges to the world of education, especially in terms of moral decline and character crises among students. Spiritual and social values are starting to be displaced by environmental influences less supportive of moral formation. Therefore, this study aims to analyze the implementation of the Yasinan organizational culture in forming the Islamic character of students at MTs Al-Ittihadiyah Mamiyai Medan. The research method used is descriptive qualitative with a phenomenological approach. There were two informants in this study: the principal and teachers at MTs Al-Ittihadiyah Mamiyai Medan. Data collection techniques used observation, interviews, and documentation. Data analysis techniques through the stages of Miles and Huberman: data reduction, data presentation, and drawing conclusions and verification. The study results indicate that the Islamic organizational culture in the form of Yasinan activities at MTs Al Ittihadiyah Mamiyai Medan has succeeded in forming the religious character of students through structured and sustainable spiritual habits. This activity is not only a routine of worship but also plays a role as a value system that instills discipline and responsibility and strengthens awareness of the importance of worship as part of everyday life. This culture reflects the application of Islamic values in educational organizations, which align with the teachings of the Qur'an and Hadith. It can create positive behavioral norms rooted in the shared beliefs of all members of the madrasah.

Keyword: Organizational Culture, Yasinan, Character

Abstrak: Derasnya arus modernisasi membawa tantangan besar bagi dunia pendidikan, khususnya dalam menghadapi kemerosotan moral dan krisis karakter di kalangan pelajar. Nilai-nilai spiritual dan sosial mulai tergeser oleh pengaruh lingkungan yang kurang mendukung pembentukan akhlak. Oleh karena itu, penelitian ini bertujuan untuk menganalisis implementasi budaya organisasi Yasinan dalam membentuk karakter Islami siswa di MTs Al-Ittihadiyah Mamiyai Medan. Metode penelitian yang digunakan adalah kualitatif deskriptif dengan pendekatan fenomenologi. Jumlah informan dalam penelitian ini ada dua yaitu: Kepala sekolah dan guru di MTs Al-Ittihadiyah Mamiyai Medan. Teknik Pengumpulan data menggunakan observasi, wawancara, dan dokumentasi. Teknik analisis data melalui tahapan dari Miles dan Huberman, berupa: reduksi data, penyajian data, dan penarikan kesimpulan dan verifikasi. Hasil penelitian menunjukkan bahwa budaya organisasi Islami dalam bentuk kegiatan Yasinan di MTs Al Ittihadiyah Mamiyai Medan telah berhasil membentuk karakter religius peserta didik melalui pembiasaan spiritual yang terstruktur dan berkelanjutan. Kegiatan ini tidak hanya menjadi rutinitas ibadah, tetapi juga berperan

sebagai sistem nilai yang menanamkan kedisiplinan, tanggung jawab, serta memperkuat kesadaran akan pentingnya ibadah sebagai bagian dari kehidupan sehari-hari. Budaya ini mencerminkan penerapan nilai-nilai keislaman dalam organisasi pendidikan, yang selaras dengan ajaran Al-Qur'an dan Hadis, serta mampu menciptakan norma-norma perilaku positif yang berakar dari keyakinan bersama seluruh warga madrasah.

Kata kunci : Budaya Organisasi, Yasinan, Karakter

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Introduction

Character education from an Islamic perspective has a strong foundation and has been an inseparable part of the Islamic education system since the early days of civilization (Basri & Hasibuan, 2024). The family is the first and foremost institution in the process of educating children (Anam Besari, 2022). In the context of Islam, the family is referred to as the first madrasah where children begin to learn the values of faith, morals, and social ethics (Jannah & Umam, 2021). This process occurs through examples, habits, and meaningful daily interactions (Rinelsa R.Husain & Faradila Takdir, 2018; Lasmauli Gurning, 2023). The role of parents, especially mothers, is very important in forming a child's character to be religious, polite, and responsible (Asiyani et al., 2023). However, the challenges of modernity and changes in urban lifestyle have eroded the active role of families in forming children's character (Baiti, 2020; Hasan & Aziz, 2023).

When families experience limitations in carrying out educational functions, the school institution becomes the second party that plays a central role in continuing the formation of children's characters. Schools not only function as academic institutions, but also as centers for the moral and spiritual development of students (Juwitaningrum et al, 2024; Azizah et al., 2025). In this framework, the school's organizational culture plays an important role as a value instrument that directs students' behavior and character in everyday school life (Muhammad Iqbal et al, 2018). A religious school's organizational culture can be built through consistent and structured religious routines, symbols, traditions, and activities (Wafda Salma Auliya et al, 2024). One concrete form of religious culture in schools is routinely reading Yasin (Yasinan), which is a ritual and a medium for forming students' spirituality.

In the framework of the theory of religious character formation, Yasinan's activities can be understood as the practice of internalizing Islamic values that touch on students' affective, cognitive, and psychomotor aspects. According to Lickona, character formation requires integration between values, understanding, and real actions (Muh Idris, 2019). Yasinan, as a form of collective spiritual practice, has the potential to instill the values of discipline, devotion, cooperation,

and love for the Qur'an, all of which are part of the Islamic character. This aligns with Al-Ghazali's view that moral education must be carried out through habituation and continuous instillation of values in a morally and spiritually conducive environment (Asy'arie et al., 2023).

However, literature and research on implementing religious culture, such as Yasinan, in school organizational culture are still relatively limited. Previous studies have focused more on the development of Islamic Religious Education curriculum or methods of teaching Islamic values in the classroom. However, not many have explored how school culture, especially Yasinan activities, function as a tool for character formation. This indicates a gap in relevant research to be explored, especially in the context of Islamic-based junior high schools such as MTs.

MTs Al Ittihadiyah Mamiyai Medan is one of the Islamic educational institutions that positions the formation of religious character as part of its mission. Based on initial observations and preliminary interview results conducted by the author, it was found that there are still many students who show weaknesses in aspects of Islamic character, such as lack of awareness in carrying out worship, low motivation to learn rooted in family and social conditions, and a weak sense of responsibility towards the school environment. Factors such as family economy, free association, and lack of innovation in teaching methods are the main causes of weak student character.

This condition is a challenge and an opportunity for schools to develop a new approach in fostering Islamic character. One of the efforts made by MTs Al Ittihadiyah Mamiyai Medan is to cultivate Yasinan activities routinely as part of the school's organizational culture. This activity not only aims to accustom students to reading the Qur'an, but also to form spiritual habits that foster students' closeness to religious values. However, no scientific study has systematically evaluated how the implementation of this activity works and the extent to which it is effective in shaping students' character.

Therefore, it is important to conduct this research to fill the literature gap and provide empirical contributions to the practice of character education based on the culture of religious organizations in Islamic schools. This research also seeks to answer critical questions related to the implementation mechanism of Yasinan activities, its culture strategy in the school environment, and its impact on students' character both individually and in a social context.

The main objective of this study is to determine the process of implementing Yasinan culture as part of the school organizational culture at MTs Al Ittihadiyah Mamiyai Medan and to evaluate the influence of these activities in shaping students' Islamic character. In addition, this study also aims to explore the supporting and inhibiting factors in the process of cultivating Yasinan activities in the school environment.

Thus, this study is important for the development of science in Islamic character education and for providing practical input for other schools that want to develop religious culture as part of their student development strategy. The findings of this study are expected to enrich the approach to contemporary Islamic education that is not only based on theory, but also on the practice of religious culture that lives and develops in the educational environment.

Methods

This study uses a qualitative approach with a phenomenological case study type. The phenomenological approach was chosen because it allows researchers to deeply understand the subjective experiences of informants regarding implementing the Yasinan organizational culture at MTs Al Ittihadiyah Mamiyai Medan. This approach is relevant because the primary focus of the study is to explore the meaning and perceptions that live amid institutional religious practices, especially in shaping students' character through Yasinan activities. The study was conducted to understand the social realities and values that develop in the organizational culture of schools from the perspective of the direct actors, such as teachers, madrasah principals, and students (Sugiyono, 2020).

The research location is at MTs Al-Ittihadiyah Mamiyai, Jalan Bromo No. 25, Tegal Sari III Village, Medan Area District, Medan City, North Sumatra. The research was conducted for three months, from January to March 2025, with frequent visits to the location twice a week. The selection of informants was carried out using purposive sampling techniques, with the following criteria: (1) actively involved in Yasinan activities, (2) having an understanding of the school's organizational culture, and (3) having a minimum period of involvement of one year at the madrasah. The informants consisted of the head of the madrasah, PAI teachers, student supervisors, active students in grades VIII and IX, and administrative staff involved in religious activities.

Data collection techniques were carried out through three primary methods, namely observation, in-depth interviews, and documentation. Observations were carried out in a participatory manner in Yasinan activities to capture the dynamics of interaction, behavioral patterns, and nuances of religious culture built in schools. In-depth interviews were conducted sequentially so informants could express their views and experiences freely and openly. Documentation was obtained from school archives, such as Yasinan activity schedules, photos of activities, and minutes of religious guidance meetings. Each data point was collected gradually and continuously until it reached data saturation, when no new or significant information emerged from additional informants.

To ensure the validity and reliability of the data, source and method triangulation techniques were used, namely comparing the results of observations,

interviews, and documentation as a whole. In addition, member checking was also carried out, namely, reconfirming the data interpretation results with several key informants to ensure that the analysis results were interpreted as intended. The validity of the data was also strengthened by systematic field notes, interview recordings, and researcher reflections during the research process.

Data analysis was performed using the interactive model of Miles and Huberman (Matthew B. Miles, 2014), which includes three main stages: data reduction (sorting, selecting, and summarizing important data), data presentation (arranging data in narrative or matrix form), and drawing conclusions and verification (interpreting thematically and ensuring the consistency of findings with field data). The analysis process takes place simultaneously with data collection so that researchers can flexibly adjust the focus of the study along with the depth of information obtained.

Results And Discussion

Results

Implementation of Yasinan Organizational Culture at MTs Al Ittihadiyah Mamiyai Medan

The Yasinan culture implemented at MTs Al Ittihadiyah Mamiyai Medan is a form of religious organizational culture consistently carried out every Friday morning. This activity began with the leadership of the new head of the madrasah, Mr. Imam Maulana Munandar, S.H.I., M.H., and became part of the Islamic character development program at the school.

Based on the results of interviews with the principal of the madrasah, the Yasinan activity is not only intended as a religious routine, but also as a medium for forming students' spirituality through collective worship practices. This is reinforced by documentation data in the form of activity schedules and photos of the implementation of Yasinan, which show the active involvement of all school residents, including teachers, students, and education staff.



Figure 1. Implementation of Yasinan Activities

Figure 1 shows the atmosphere of implementing Yasinan activities, which are part of the religious culture at MTs Al Ittihadiyah Mamiyai Medan. Based on observations made by researchers, Yasinan activities create a conducive religious atmosphere and build discipline and devotion in students. All students are seen sitting orderly, following the instructor's instructions, and reading the Yasin surah together. This activity is accompanied by the reading of tahlil, tahtim, and joint prayers guided by the Islamic Religious Education teacher. In an interview, one of the teachers said that this activity positively impacted the regularity of student behavior, especially in terms of responsibility, perseverance, and involvement in religious activities. He added that students became more prepared to appear in society because they had been accustomed to Islamic practices commonly carried out in the social environment.

Furthermore, interviews with students revealed they felt more confident and accustomed to participating in tahlilan activities in their home environment. This shows the positive influence of Yasinan culture on the formation of students' religious character. However, not all students showed significant changes. Some students, especially from class VII, still seemed passive and lacked focus during the activity. This is a challenge for the school, so a gradual approach and more intensive coaching are needed.

In implementing the activity, researchers also noted several technical challenges, such as limited space during rainy weather and unpreparedness of the sound system, which sometimes disrupted the event. However, the school showed a high commitment to maintaining the continuity of this activity through rescheduling, strengthening coordination between teachers, and periodic evaluation of the program's effectiveness. The acculturation strategies used by the madrasah include habituation through routines and role models shown directly by the head of the madrasah and teachers in every Yasinan activity.

The results of this study were also analyzed using Schein's organizational culture theory, which divides organizational culture into three levels: artifacts, values adopted, and basic assumptions. Yasinan activities can be categorized as artifacts that reflect the values of religiosity adopted by the institution. Values such as discipline, solemnity, and togetherness are part of forming religious habitus that are gradually internalized in students. Thus, the Yasinan culture not only forms the spiritual aspects, but also students' social and moral aspects.

To ensure the validity of the data, the researcher used triangulation techniques, namely by combining data from observations, interviews, and documentation. In addition, the researcher confirmed the findings (member checking) with the principal and related teachers to ensure the accuracy of the data interpretation. The clarification results showed that all findings presented were by

real conditions in the field. With this approach, the resulting analysis becomes more credible and in-depth.

Therefore, the Yasinan culture as part of the school's organizational culture can significantly contribute to forming the Islamic character of students at MTs Al Ittihadiyah Mamiyai Medan. This activity plays an important role in training students to become disciplined, calm, and religious individuals and equipping them with spiritual knowledge and experience relevant to community life. However, the challenges in the implementation and acceptance of students show that the character-building process cannot take place instantly, but rather requires a continuous and adaptive acculturation process to the conditions of students and the environment.

The Role of the Principal in Supporting the Yasinan Culture at MTs Al Ittihadiyah Mamiyai Medan

A reliable principal greatly needs the school's efforts to achieve organizational goals with many innovations to develop educational staff, such as MTs Al Ittihadiyah Medan. A principal will be successful and be seen as capable of managing Yasinan activities by increasing his role in developing the organizational culture of Yasinan in the school to encourage vision into action. Based on the results of observations of the role and in-depth interviews of researchers with the principal of the Madrasah, vice principal, teachers, and students, it shows that the principal of the MTs Al Ittihadiyah Madrasah in developing the Yasinan culture in his madrasah has several roles, namely:

As an Educator

The interview results showed that the principal of MTs Al Ittihadiyah Mamiyai Medan carried out his role as an educator very actively and strategically, especially in improving the professionalism of educational staff and fostering the religious character of all members of the madrasah. The principal provided verbal direction, such as advice and guidance to teachers, employees, and students, and also created a conducive madrasah atmosphere for the growth of Islamic values.

One real form of this educational role is the direct involvement of the madrasah principal in the Yasinan cultural activity every Friday. He encourages all education personnel to participate actively and leads the reading of the kafiat, tahtim, and tahlil alternately with the vice principal and religious teachers. This shows that the madrasah principal practices participatory leadership and becomes a role model for all school residents in internalizing Islamic values through the Yasinan organizational culture.

As a Motivator

The role of the principal as a motivator at MTs Al Ittihadiyah is reflected in his efforts to continue encouraging all elements of the school, including teachers,

employees, and students, to actively participate in superior religious programs, especially the development of the Yasinan culture. The principal provides administrative support and shows commitment through his presence and direct involvement in every Yasinan activity. With a persuasive and exemplary approach, the principal of the madrasah succeeded in raising the enthusiasm and awareness of the school community regarding the importance of religious activities as part of forming Islamic character.

The Yasinan activity carried out every Friday is not just a routine, but has become part of the organizational culture that can strengthen students' spiritual values and foster togetherness among school residents. The principal actively motivates teachers and students to understand the meaning of each reading in the Yasinan activity, and directs them to make the activity a means of forming morals and religious attitudes. The principal's success as a motivator can be seen from the increasing enthusiasm of students in participating in religious activities in an orderly and consistent manner.

As a Manager

In the context of carrying out his duties and responsibilities as a manager, the principal of MTs Al Ittihadiyah has the right strategy to encourage employees through cooperation or collaboration and encourage the involvement of all employees in various activities that support the madrasah program, one of which is the yasinan culture development program in the madrasah. The researcher found that the principal of MTs Al Ittihadiyah has a strong correlation. Initially, he planned to hold Yasinan activities at the madrasah when he was appointed head of the madrasah at MTs Al Ittihadiyah in June 2023. He saw that the previous head of the madrasah had not implemented the program, and the plan received a good response from all members of the madrasah, the madrasah committee, and the community.

As the principal manager of MTs Al Ittihadiyah Mamiyai Medan, he strives to continue to utilize all resources in the madrasah in order to realize the vision, mission, and achieve the goals of the madrasah about the development of the yasinan culture in MTs Al Ittihadiyah Medan. The principal of the madrasah continues to strive to optimize the resources available in the madrasah and continues to strive to mobilize teachers, administration, and students in implementing these activities and programs.

The other roles of the head of the madrasah in supporting the Yasinan culture at MTs Al Ittihadiyah Mamiyai are as follows:

Table 1. Role of the Principal of Madrasah

The Role of the Principal of Madrasah	Description
1. As the Leader of Yasinan Activities	Organizing and leading Yasinan activities in madrasahs to increase student participation.
2. As a Student Character Builder	Encourage students to understand the spiritual and social values of Yasinan.
3. As a Community Relations Facilitator	Building cooperation with parents and the community in implementing Yasinan.
4. As a Resource Provider	Providing books and materials needed for Yasinan activities.
5. As Supervision and Evaluation of Activities	Supervise the implementation of Yasinan and evaluate its impact on students and the community.

Discussion

The Yasinan activity, which is routinely carried out every Friday at MTs Al Ittihadiyah Mamiyai Medan, has developed into an integral part of the madrasah's organizational culture. This activity is not merely interpreted as a weekly ceremonial worship, but has become a living value system in the middle of the school community. Yasinan represents the continuous internalization of Islamic values, such as discipline, sincerity, social responsibility, and a spirit of togetherness. This shows that the madrasah is not only a place to transmit knowledge, but also an arena for character formation based on spiritual culture. (Hasan & Azizah, 2022).

From the perspective of the organizational culture theory put forward by Edgar Schein, culture consists of three layers: artifacts, shared values, and basic assumptions (Delipiter Lase et al, 2025). If associated with Yasinan at MTs Al Ittihadiyah, this activity is a visible artifact of the madrasah culture. The religious values contained therein, such as respect for the Qur'an and the importance of praying together, are adhered to. Meanwhile, the basic assumption is that the formation of student character in an Islamic manner must be based on spiritual habits that are instilled collectively and consistently. This proves that a school's

organizational culture can be built through simple activities that contain great values (Eva Rohmatul Khusna et al, 2023).

Furthermore, when linked to the concept of Islamic organizational culture, according to (Asep Iwan Setiawan, 2025), Yasinan reflects the form of a shared value system manifested in the collective behavior of school residents. These values are not only instilled by the head of the madrasah but are also carried out together by teachers, students, and madrasah staff. The role of the head of the madrasah is very central in this regard. (Azizah & Usman, 2023). He is an administrative leader and a driving force of religious culture in the school environment. A participatory managerial approach makes all elements of the school feel involved in cultivating Islamic values, creating a harmonious and conducive atmosphere for the growth of student character. (Kamali & Sugiyanto, 2024).

However, although Yasinan activities positively impact the formation of students' character, the study's results also found several challenges in their implementation. One of them is the uneven participation of students. Some students participate in activities only because of formal obligations, not because of religious motivation that comes from within. This shows that the activities have not fully formed a strong spiritual awareness. In addition, limited supporting facilities such as loudspeakers, moving implementation locations, and minimal innovation in delivering religious material are obstacles that hinder the optimization of this activity as a character-building culture (Bararah, 2020).

In facing these challenges, a solution-oriented and sustainable strategy is needed. This strategy includes involving students as leaders of activities to build a sense of responsibility and spiritual leadership. In addition, short training on the virtues of Yasinan and interactive guidance on religious values need to be provided to avoid boredom and improve student understanding. No less important is inviting parents to be involved in the character-building process so that the values instilled in school are not interrupted when students return home (Ainiyah et al., 2025). Periodic evaluation of the effectiveness of these activities must also be carried out to ensure that activities do not run mechanically.

From a theoretical perspective, cultivated Yasinan practice contributes to developing an Islamic organizational culture model in educational institutions. In contrast to the top-down structural approach, this activity demonstrates a participatory and dynamic community-based cultural model. This study shows how religious values can be the foundation of school organizational management if managed with a transformational leadership approach emphasizing regulation, inspiration, and role models (Azizah et al., 2024). This can be important in developing Islamic value-based management theory in education.

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Conclusion

Based on the results of the research that has been conducted, the most surprising finding is that the Yasinan activity, which seems simple, actually has a very significant and profound impact on the formation of the Islamic character of students at MTs Al Ittihadiyah Mamiyai Medan. This activity is a religious routine and a means of internalizing positive values such as discipline, empathy, gratitude, and strengthening social solidarity and spiritual ties between madrasa residents. This finding can only be known in real terms after conducting in-depth observations and interviews, revealing how the active involvement of the madrasah principal, teachers, and students in the Yasinan culture plays an important role in building a religious and harmonious madrasah climate.

Scientifically, this study contributes by strengthening previous findings on the importance of religious activities in shaping students' character. However, this study contributes a new perspective on how the Yasinan culture can be managed effectively by the head of the madrasah through educational, motivational, and supervisory functions. By placing Yasinan as part of the organizational culture, this study opens up opportunities for further studies on how collective religious practices in schools can strengthen students' character and morals systematically and sustainably.

However, this study has several limitations. First, the location coverage is limited to only one madrasah, namely MTs Al Ittihadiyah Mamiyai Medan, so the findings cannot be generalized widely. Second, the limited variation in educational levels and respondents' backgrounds means that this study's results are not yet

able to describe the dynamics of Yasinan culture in more diverse contexts, such as MA or MI levels, or non-madrasah schools. In addition, the qualitative approach used, although in-depth, still requires the support of further quantitative research with larger samples to gain a more comprehensive understanding. Further research is needed to formulate more appropriate and sustainable religiosity-based character education policies.

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