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Implementation of Islamic Religious Education in the Formation of Religious Culture and Self-Regulated Learning High School Students at the Driving School

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Abstract
This research aims to implement Islamic Religious Education (PAI) in the formation of *religious culture* and *self-regulated learning for High* school students in the School Mover Program. This study uses a qualitative approach with observation techniques, in-depth interviews, and documentation to gain a comprehensive understanding of the application of religious values and their influence on character and *self-regulated learning* students. Data analysis was conducted thematically with the help of NVivo Plus 12 software, which was used for coding, categorization, theme mapping, and visualization of relationship patterns between findings, thereby increasing precision and accuracy in interpreting qualitative data. The results of the study indicate that the implementation of Islamic Religious Education in the driving schools was effective through the instillation of religious values such as honesty, discipline, responsibility, and tolerance. These values were integrated through routine religious activities, teacher role models, and moral inculcation in daily school interactions. Collaboration between the principal, teachers, and the school community was a key factor in building *religious culture* holistically. The implementation of PAI has been proven to improve *self-regulated learning* students, as seen from the increased ability of students to manage time, set learning

goals, monitor academic behavior, and make independent decisions. In conclusion, the implementation of Islamic Religious Education makes a significant contribution to the formation of *religious culture* and improvement of self-regulated *learning* students, and supports the achievement of the Pancasila Student Profile character. This study recommends increasing the capacity of Islamic Religious Education teachers, stronger policy support, and strengthening religious habituation programs so that *religious culture* and *self-regulated learning* students can internalize it consistently and sustainably.

Keywords: *Islamic religious education; religious culture; self-regulated learning; High School, Driving School.*

Introduction

Effective school management is key to ensuring the achievement of educational goals, including the implementation of Islamic Religious Education (PAI) as the foundation for student character development. However, many schools still face obstacles in optimizing managerial functions, resulting in inconsistent implementation of religious values programs. In the context of School Leaders, strengthening school governance is aimed at encouraging the creation of *religious culture* which is integrated into the daily activities of students, as well as the formation of *self-regulated learning* through the instilling of the values of discipline, responsibility, and independence. Changing societal needs and global demands require educational institutions to transform, making the effective implementation of Islamic Religious Education (PAI) increasingly crucial in shaping the profile of Pancasila students who are faithful, pious, and possess noble morals.

School management must proceed through a process of planning, strategy formulation, implementation, and evaluation, as emphasized by Schmoker (2006). Fayol's management principle of task allocation and Weber's concept of institutional collaboration emphasize that school quality is only achieved when all elements work in a focused and synergistic manner. This synthesis positions school management as a series of joint decisions to achieve comprehensive educational quality (Weber, 2013). Empirical conditions at high schools participating in the School Mover Program in Semarang City demonstrate a significant gap between theory and practice. First, strategic planning, ideally based on needs analysis, has not been fully implemented; some religious programs remain administrative in nature and are not integrated with school strategy. Second, coordination across roles between the principal, curriculum representative, Islamic Religious Education (PAI) teachers, and guidance counselors has not been consistent, resulting in the unsustainability of some religious

activities. Third, the capacity of Islamic Religious Education (PAI) teachers to integrate religious values into the Independent Curriculum is uneven. Fourth, implementation of religious *culture* and *self-regulated learning* has not reached the expected level of internalization because the awareness of teachers and students still varies.

Conceptually, the habituation of values, role models, and a religious environment are the foundations for the formation of *religious culture* and strengthening *self-regulated learning* (Naim, 2012; Fathurrohman, 2016). *The gap* between theory and reality is the core problem of the research, namely that school management is not yet optimal in realizing *religious culture* and *self-regulated learning* through the implementation of Islamic Religious Education (PAI) in the School Mover Program. This research analysis is based on Schmoker's (2006), school management theory, which emphasizes the importance of planning, strategy, implementation, and evaluation as the main cycle of school governance. Fayol's management principles of task division and coordination, as well as Weber's bureaucratic concept of institutional collaboration, are used to examine the extent to which the roles of the principal, Islamic Religious Education (PAI) teachers, and other stakeholders work synergistically in the School Mover Program. In addition, the theory of religious *culture* (Naim, 2012; Fathurrohman, 2016) and *self-regulated learning* (Zimmerman) is the foundation for understanding how religious values are internalized through habituation, role models, and the environment, and how this influences students' learning independence.

The urgency of this research arose because of the discovery *gap* between educational management theory and field conditions. Normatively, the School Mover Program requires schools to implement planned, collaborative management, and be oriented toward the Pancasila Student Profile. Initial findings indicate that religious program planning is not fully based on needs analysis, cross-unit coordination is not optimal, Islamic Religious Education teachers' competency in integrating the Independent Curriculum is not evenly distributed, and religious habits are not consistent across schools. These conditions impact the suboptimal formation of religious education, religious *culture* and *self-regulated learning* students even though the school is already part of the School Mover Program. On the other hand, previous studies have not specifically examined the management of School Mover programs in the context of Islamic Religious Education (PAI) implementation, so this research has strong novelty and academic significance.

Academically, this research contributes by integrating classical and modern management theories to build a new analysis of school management in the context of the Independent Curriculum, while enriching the literature on *religious culture* and *self-regulated learning* at the high school level. This research offers operational solutions, such as strengthening school management functions, increasing teacher capacity, optimizing cross-unit coordination, and developing *action plans, structured* religious practices, and periodic evaluations to ensure consistent internalization of values. Therefore, this research not only contributes academically but also offers implementable strategies to improve the quality of school governance and strengthen students' religious character. To improve education in Indonesia, the government is striving to implement a program that can help schools advance one level beyond existing schools, which the government then named the School Mover Program (Ministry of Education and Culture, 2021). This program, which has minimum personal standards, is supported by meeting standards for processes, assessments, financing, and others.

Similar research in the last five years, such as the Pancasila Student Profile Strengthening Project in the Mover School curriculum (Rachmawati et al., 2022), (Rahayu et al., 2022), (Efyanto, 2021), (Desianti & Rahayuningsih, 2022), research on principal management (Marliyani & Iskandar, 2022), (Sholeh, 2021), (Fitriya & Rosyidi, 2020). Research related to the role of teachers in education is widely studied including (Sibagariang, 2021), (Mala, 2021), (Hermaiza et al., 2022), for the management of the Mover School management apparently no one has researched, so it is an opportunity for researchers to investigate further on this theme.

Based on the gap between educational management theory and school management practices in the field, this study raises the main question regarding how the management of the School Mover is implemented in high schools in Semarang City, especially in implementing the School Mover Program in the Pancasila Student Profile Strengthening Project (P5) to form *religious culture* and *self-regulated learning* students. This study examines how the integration of the Pancasila Student Profile dimensions with Islamic Religious Education (PAI) learning is realized in schools, as well as the implications of the implementation of the Driving School for the role of PAI Teachers in building *religious culture* and *self-regulated learning.* This formulation is the focus of qualitative analysis to understand the extent to which school governance, value instillation strategies, and Islamic Religious

Education (PAI) learning practices are able to support the goal of the School of Mover in improving the quality of student character.

This study aims to understand the management of the School of Mover in the form of religious *culture* and *self-regulated learning for high* school students. The approach used was qualitative through six stages *systematic review* as Popay et al. (2006), namely formulating research questions, searching the literature of the last 10 years, selecting articles according to the conceptual framework, analyzing and synthesizing findings through meta-aggregation and meta-ethnography, maintaining quality control, and presenting the results of the study. The objects of the research were two Senior High Schools (Sekolah Penggerak) in Semarang City with subjects as facilitators, Islamic Religious Education (PAI) supervisors and high school principals, vice principals, Islamic Religious Education (PAI) teachers, and Islamic Religious Education (PAI) teachers. The researcher acted as *human instrument* through observation, in-depth interviews, and documentation (Hamzah, 2019) to assess the managerial processes and practices of habituating religious values. Data validity was tested through triangulation of participant, reader, and researcher perspectives (Supratiknya, 2015). A total of 36 participants were interviewed, the data was transcribed and anonymized, and then analyzed using NVivo Plus 12 through *open coding*, code frequency analysis and graphic visualization, category and theme grouping *(axial coding)*, as well as analysis of the relationships between themes through *query* and *node matrix*. In-depth reading was conducted to interpret the findings and relate them to theory, while source triangulation strengthened the validity of the research results.

Discussion

Religious culture understood as a set of religious values that shape the behavior, traditions, and habits of all school members through a continuous process of acculturation (Abdullah & Syahri, 2019). This cultural formation can occur prescriptively through imitation and adherence to tradition, or indirectly.*learning process which* grows from the students' internal beliefs and experiences until it is manifested in real attitudes (Fathurrohman, 2016). Strengthening*religious culture*This is done through an individual approach through mentoring and special learning needs, as well as a group approach that emphasizes the habituation of religious values in daily activities (Nadziroh, 2019). The main indicators include religious adherence, tolerance, harmony, and self-management in daily religious practices (Hasanah, 2016), as well as the values of sincerity and gratitude that color

the behavior of students (Nisdawati, 2016). Thus, *religious culture formed* through the integration of internalization of values, habituation, role models, and participation of all school components.

The findings of this study indicate that school management at Senior High Schools with the School Mover Program in Semarang City has a significant influence on the effectiveness of the implementation of Islamic Religious Education (PAI) in shaping religious *culture* and *self-regulated learning students*. In general, the research results confirm that the success of establishing a religious culture is determined not only by the religious program itself, but primarily by the quality of school management, which includes needs planning, cross-role coordination, consistent implementation, and leadership support. This finding is important because it answers the main research question: whether school managerial mechanisms are capable of creating an environment that supports the internalization of religious values and the development of student learning independence.

Interpretation of the findings shows that managerial capacity, especially the principal's exemplary behavior, schedule integration, value habituation, and *monitoring* Student behavior plays a key role in the formation of a religious culture. In several schools, consistent programs such as congregational prayer, 5S, and memorization of the Quran have been shown to establish routines that contribute to positive behavioral habits and increased student self-discipline. This explains why a well-managed environment produces high levels of *self-regulation*, because religious values are presented not as instructions, but as daily practices. Thus, the results of this study confirm that the effectiveness of Islamic Religious Education is influenced not only by classroom learning but also by the school culture as a practical space for character formation.

Clifford Geertz, quoted by Edmund Weber, explains;*"Defines religion as: 1) a system of symbols which acts to establish powerful, 2) pervasive and long lasting moods and motivations in men by, 3) formulating conceptions of a general order of existence and, 4) clothing these conceptions with such an aura of factuality that, 5) the moods and motivations seem uniquely realistic* (Weber, 2013). *Religious culture* and *self-regulated learning is* a collection of religious values that form the basis for behavior, traditions, habits, and symbols practiced by a system that is interconnected with each other in an organized manner, so that its realization occurs through a process of acculturation (Naim, 2012). Implementation *religious culture* and *self-regulated learning not* only carrying out the pillars of Islam but also including the 5S culture (smile, greeting, greeting, politeness and courtesy), teaching and learning ethos, orderliness, discipline, honesty, fairness, sympathy, empathy, maintaining cleanliness, tidying up bicycle and

motorcycle parking (Putra, 2017). This can be done by cultivating oneself independently, so that habits will be created over time (Pratama et al., 2019).

Furthermore, the research findings demonstrate that responsive school management effectively links the values of the Pancasila Student Profile with Islamic Religious Education (PAI), particularly the dimensions of faith, piety, and noble character, as well as independence. When these values are explicitly formulated in school planning and translated into operational programs, student engagement is higher. This addresses the rationale behind the effectiveness of value internalization research, as management strategies facilitate the integration of values into routine activities, not just formal learning.

There are several scientific works that discuss the Profile of Pancasila Students, including (Juliani & Bastian, 2021), (Ismail et al., 2020), (Anam, 2021), (Suradarma, 2018), explaining that Pancasila Students are a reflection of students as lifelong learners who have global capabilities and have attitudes based on Pancasila values, with six main characteristics, namely faith, devotion to God Almighty, and noble character, global diversity, mutual cooperation, independence, critical thinking, and creativity. There is also research conducted by (Rachmawati et al., 2022), (Kurniawaty et al., 2022), and (Sherly et al., 2021), on learning strategies, including differentiated learning and learning with Social-Emotional Competence (KSE), as well as on introducing the Pancasila Student Profile to teachers and how to formulate it in lesson plans. This research was conducted by researchers to complement previous research on the Pancasila Student Profile.

From several previous studies related to religious *culture* and *self-regulated learning* including; (Laisa, 2016), (Umi Kulsum, 2019), (Fahrudin et al., 2020), (Ulum et al., 2019), and (Sholeh, 2021), The results obtained were that *religious culture* and *self-regulated learning* in schools can be realized through religious values that are practiced in daily activities at school and through cultural symbols that contain religious values. The process carried out by the principal to realize *religious culture.* The school is through a strategic management perspective, namely starting from 1) planning by setting goals, understanding the situation, and identifying obstacles and facilities, 2) implementation by providing role models, habituation, and internalization of values, and 3) evaluation. The impact of the success of the realization of *religious culture* at school is to have a positive impact on the attitudes and behavior of students, educators and education staff, and all school residents.

This study reveals aspects that differ from previous research, namely the continued lack of continuity between school planning and implementation in the field, as well as variations in teacher commitment to religious practices. These differences imply that strengthening teacher competency and cross-unit coordination are crucial factors. The low level of integration between Islamic Religious Education teachers, curriculum representatives, and guidance counselors in a number of schools demonstrates that*religious culture*cannot be successful if supported by only one school component. Therefore, the findings of this study provide evidence that the successful formation of religious values based on the School of Movement requires a systemic approach, not just an adaptive program.

Overall, this discussion confirmed that the management of the Driving Schools plays a central role in ensuring the successful implementation of Islamic Religious Education (PAI). Field findings illustrate that when school management successfully integrates vision, strategy, implementation, and oversight, *religious culture* and *self-regulated learning* not merely formed as routine, but as internalized character. Thus, this research provides a practical contribution in the form of strengthening school management, increasing teacher capacity, and program consistency as strategic steps to build a religious and independent generation within the context of the Independent Curriculum.

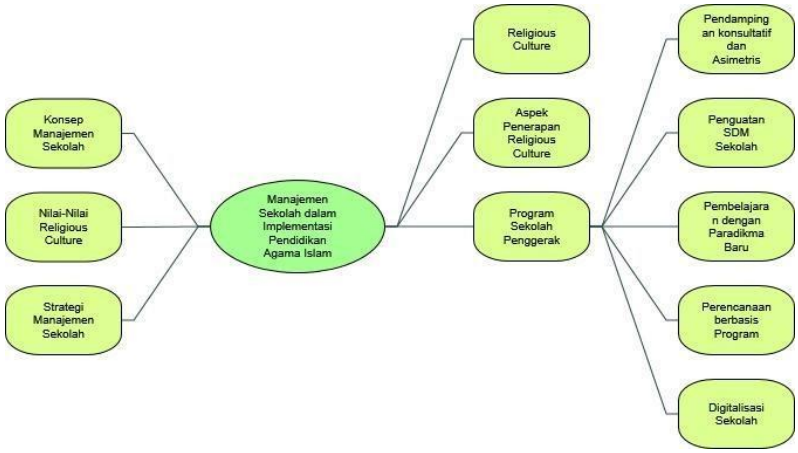
This study reveals that school management is the main foundation for the successful implementation of Islamic Religious Education (PAI) in the context of the Driving School. Empirical data shows that the formation of *religious culture* including the 5S habituation, daily prayer, congregational prayer, and the tahfidz program run effectively in schools that have strong managerial coordination, especially in planning, program organization, scheduling, and continuous evaluation. This finding strongly confirms Schmoker's (2006), theory regarding the centrality of management as a controller of learning quality and emphasizes Fayol's (1949), basic principle regarding the importance of integration between managerial functions.

On the other hand, this study found a conflict between theory and practice, particularly regarding weak cross-unit coordination. Overlapping schedules between Islamic Religious Education (PAI) teachers, the curriculum, and the Guidance and Counseling (BK) resulted in several programs not running optimally, indicating that the implementation of the School Mover Program does not automatically result in harmonious governance. This finding contrasts with previous research (Marliyani & Iskandar, 2022), which found that the PSP consistently drives improved managerial performance.

Theoretically, this data strengthens the concept *religious culture* (Naim; Fathurrohman) who places habituation, role models, and repetition of values as the keys to character formation. In addition, research results support the theory *self-regulated learning* (Zimmerman) where students demonstrated increased learning independence as a direct impact of structured religious practices. Interviews with supervisors and teachers confirmed that *mentoring* PAI increases students' discipline, responsibility, and self-control.

Thus, this study confirms that school management is a strategic determinant in the success of PAI implementation and the formation of *religious culture* at the Driving School. The conceptual thematic relationship between managerial components and religious practices is visualized through *Mind Map* the following is an operational representation of the research findings:

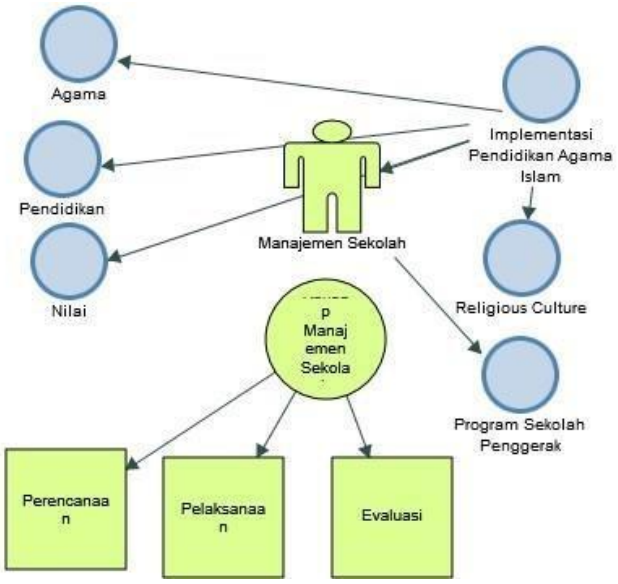
Picture Mind Map School Management in the Implementation of Islamic Education



Visualization *Mind Map* clarifying the relationship between leadership, coordination, and habituation as the foundation for driving religious culture. This relationship pattern indicates that the principal plays a key role in translating Islamic Religious Education values into concrete actions. However, interviews and observations revealed challenges in several schools, particularly the lack of synchronization of schedules between Islamic Religious Education teachers, curriculum representatives, and guidance counselors, which resulted in the suboptimal implementation of some religious activities. This situation reflects a deviation from strategic management theory, which requires alignment between school subsystems.

Further, *Concept Map* illustrates that *religious culture* Islamic Religious Education (PAI) is not merely a product of religious activities, but also the result of integrating religious values with school structures, learning strategies, and the school atmosphere. Islamic Religious Education (PAI) implementation has proven effective when linked to the curriculum, extracurricular activities, teacher role models, and a supportive physical environment. These findings reinforce the interpretation that schools that understand PAI as an institutional identity are able to build a deeper religious culture. However, challenges remain, such as the unpreparedness of some teachers to understand the Independent Curriculum, which impacts low innovation in Islamic Religious Education (PAI) learning and creates a gap between ideal theory and practice.

Picture Concept Map School Management in the Implementation of Islamic Education Through Religious Culture

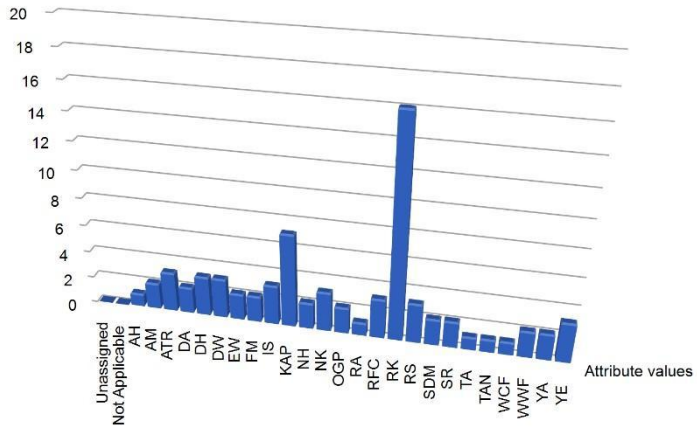


Concept Map This study demonstrates that the implementation of Islamic Religious Education (PAI) in the Driving School is an integrated process involving a close relationship between religion, education, values, and school management. Field findings indicate that school management plays a central role in ensuring the effectiveness of PAI, from planning and implementation to program evaluation. Observations and interviews confirm the success of religious culture, such as congregational prayer, daily prayers, tadarus (Islamic recitation), and the 5S (five-point prayer)

program, occur in schools with strong managerial coordination and consistent leadership support. Islamic Religious Education (PAI) implementation is not limited to classroom learning but is integrated throughout school life through habituation, teacher role models, religious activities, and a religiously nuanced physical environment. This strategy is reinforced by the integration of religious values into the curriculum, extracurricular activities, teachers' role as role models, and collaboration with parents.

Religious culture has proven to contribute significantly in shaping character and self-regulation learning students, in line with the characteristics of Merdeka Belajar (Freedom to Learn) which emphasizes creativity, collaboration, critical thinking, and personalized learning. However, field findings revealed challenges, such as the unpreparedness of some Islamic Religious Education (PAI) teachers for the Merdeka Curriculum, lack of cross-sector coordination, and low student interest. Nevertheless, the school's comprehensive approach demonstrates that PAI can be optimally implemented when school management has a clear vision, strong policy support, and ongoing periodic evaluation. Thus, PAI at the Driving School is not just a subject, but a strategic instrument in building religious culture which is able to form students who are faithful, pious, have noble morals, and have self-regulated learning which is good, is depicted in Chart the following:

Gambar Chart Religious Culture



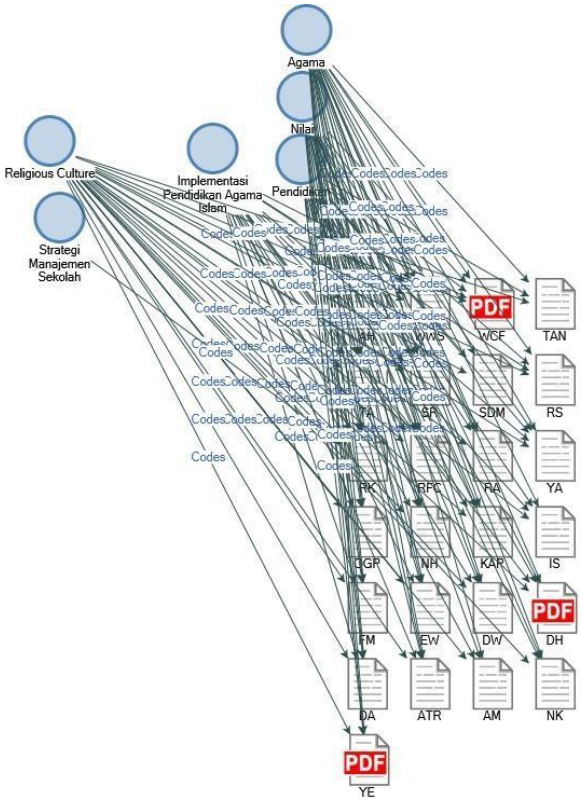
Analysis *Chart* NVivo shows that religious activities such as congregational prayer, greetings, daily prayers, Ramadan activities, and memorizing the Quran are the codes with the highest frequency. This pattern indicates that *religious culture* relies on routine activities carried out

collectively. However, variations in frequency between actors indicate the dominant role of Islamic Religious Education teachers and principals, while the participation of other teachers and some students remains fluctuating. This finding underscores the need for more inclusive collaborative strategies so that religious character formation does not rely solely on Islamic Religious Education teachers. *Chart* shows the differences in religious facilities between schools, which causes the implementation of PAI to vary according to the strength of each school's resources.

The implementation of Islamic Religious Education (PAI) at the Mover Schools in Semarang City is carried out through strengthening *religious culture.* This is realized through various concrete programs, such as Ramadan short-term Islamic boarding schools, Islamic studies, MTQ competitions, Islamic arts festivals, and the practice of daily prayer and congregational prayer. Observations show that the display of Quranic quotations, Islamic posters, and religious symbols in the school environment helps strengthen the religious atmosphere and internalize values. Interviews with teachers and the principal confirmed that these activities not only increase students' religious participation but also foster discipline, tolerance, and noble character, in line with the goals of the School of Movement. Graphic analysis of religious *culture* from NVivo shows variations in the frequency of code occurrence, which indicates differences in the level of involvement of teachers, students, and other stakeholders in the formation of *religious culture*. High frequency codes come from Islamic Religious Education teachers and principals, indicating their dominant role in driving *religious culture. Meanwhile*, activity codes such as congregational prayer, the habit of greeting, and Ramadan activities appear consistently, indicating that these programs are the main pillars of Islamic Religious Education implementation.

However, the NVivo analysis revealed limitations, such as variations in engagement between individuals, subjective data interpretation, and challenges in coordination across school units. These findings suggest that the success of Islamic Religious Education (PAI) implementation depends not only on the program itself, but also on the school management's ability to ensure consistent implementation, continuous evaluation, and collaboration between teachers, parents, and the community. Overall, *religious culture* proved to be an effective strategy in strengthening the internalization of Islamic values in schools and becoming the foundation for the formation of the character of students who are faithful, pious, and have noble morals.

Picture Project Map Implementation of PAI Through Religious Culture



Project Map hows that the implementation of PAI in Semarang High Schools is moving from the fundamental concepts of religion and values to the operational realm in the form of *religious culture* and school management strategies. Field findings through observation, interviews, and NVivo analysis confirm that Islamic Religious Education is not just a subject, but a process of internalizing values through a religious school culture. *Religious culture is* built through the integration of values into the curriculum, the instilling of worship habits and religious activities, and the strengthening of the roles of teachers and school management. This implementation involves all school components and is strengthened by collaboration with parents and the community. Success is measured through quantitative indicators (student participation and Islamic Religious Education achievement), religious behavior, and qualitative indicators through interviews, observations, and document analysis. NVivo graphic data shows variations in the involvement of school actors, indicating that Islamic Religious Education teachers and principals have the most dominant influence in shaping the school's character *religious culture.* The main challenges include uneven teacher competency, limited resources, a dense curriculum, low student interest, and the influence of digital culture and

societal pluralism. Externally, changes in social values and modern lifestyles also influence the success of internalizing religious values. To address these challenges, schools need to improve teacher competency, enrich learning methods, utilize technology, strengthen collaboration with religious institutions, and conduct ongoing evaluations. With this comprehensive approach, the implementation of Islamic Religious Education through *religious culture* and *self-regulated learning has proven* to be able to form the character of students who are faithful, have noble morals, and are in line with the goals of the School of Movement.

Visualization *Project Map* The map shows that Islamic Religious Education (PAI) implementation moves from the realm of values to operational activities through habituation, program management, and the participation of all school components. This map demonstrates that internalization of values does not occur linearly, but through interactions between Islamic Religious Education (PAI) teachers, principals, students, parents, and the community. External challenges such as digital culture and modern lifestyles emerge as variables influencing implementation success. This demonstrates the need for an adaptive approach and the use of technology to ensure value development remains relevant for today's generation.

Theoretically, the findings of this study are consistent with the literature which confirms that *religious culture* formed through role models, habituation, and a conducive environment. However, the important contribution of this research lies in the integration of school management analysis with NVivo visualization, which shows a direct relationship between educational management, habituation activities, and student ability *self-regulation.* These findings further strengthen the argument that religiosity and independent learning are two mutually reinforcing domains. When religious values are consistently practiced, students demonstrate improvements in discipline, responsibility, and self-regulation.

Overall, this discussion confirms the implementation of PAI through *religious culture.* The School of Transformation is a comprehensive character-building model. However, the success of this model depends heavily on the school's managerial capacity, teachers' readiness to understand the Independent Curriculum, adequate facilities, and coordination between school elements. Therefore, strengthening Islamic Religious Education (PAI) teacher competencies, increasing cross-disciplinary collaboration, utilizing technology, and conducting ongoing evaluations are necessary to ensure

consistent internalization of values and support the School of Transformation's goal of developing students who are faithful, have noble character, and possess *self-regulated learning* strong.

Conclusion

This study concludes that the management of Mover Schools in Senior High Schools in Semarang City plays a crucial role in the successful implementation of Islamic Religious Education (PAI), especially in the formation of *religious culture* and *self-regulated learning*. Based on the results of observations, interviews, and document analysis, it was found that schools with planned, coordinated, and consistent management are able to implement sustainable religious habituation programs, such as 5S, daily prayer, congregational prayer, and memorization of the Koran. Interview data with school principals and Islamic Religious Education teachers confirmed that role models, time management, and consistency of school policies have a direct influence on changes in student behavior, both in the religious domain and independent learning.

NVivo analysis results through *Mind Map, Concept Map, Chart,* and *Project Map* confirms that *religious culture*. It is not just a collection of religious programs, but is the product of a dynamic interaction between school management, habituation practices, educational actors, and curriculum integration. *Mind Map* and *Concept Map* shows a strong relationship between leadership, cross-unit coordination, teacher role models, and school atmosphere. Meanwhile, *Chart* NVivo shows the consistency of the frequency of religious activities that form the foundation of school culture. *Project Map* displays the operational flow of PAI implementation from basic values to real practice, making it clear that the success of implementation is largely determined by managerial ability in integrating values, strategies, and the participation of all stakeholders.

Theoretically, these findings align with Schmoker's view on the importance of the management cycle (planning, strategy, implementation, and evaluation), as well as Fayol and Weber's views on the division of tasks and institutional coordination. Field data shows that the stronger a school's managerial function, the more effective the integration of the Pancasila Student Profile dimensions into Islamic Religious Education (PAI) learning. This confirms previous research findings that religious culture is only formed through habituation, role models, and a conducive environment. However, this study found that, importantly, some teachers' unpreparedness for the Independent Curriculum, the lack of synchronization of schedules between departments, and limited religious

facilities hinder the sustainability of the practice. Thus, these findings confirm that the effectiveness of Islamic Religious Education learning is not solely based on pedagogy but is highly dependent on the quality of school management.

Academically, this research advances the field of Islamic educational management by offering new insights into *religious culture* and *self-regulated learning is* not merely a learning outcome, but rather a product of the synergy between school management, value-instilling strategies, and curriculum integration. The NVivo-based visual approach enriches the literature by presenting empirical evidence regarding the relationships between factors, activities, and value structures in the implementation of Islamic Religious Education (PAI) at the School of Transformation. The integrative model generated by this study provides both methodological and conceptual contributions to the development of studies on educational management and Islamic religious education.

Practically, the implications of this research suggest that schools need to strengthen the managerial capacity of principals, enhance the competency of Islamic Religious Education teachers in the Independent Curriculum, improve cross-sector coordination, and provide adequate religious facilities. Religious habituation must be implemented with consistency, exemplary behavior, and clear supervision to foster a character of faith, piety, and independence. Going forward, this research can be expanded through technology-based habituation experiments, model integration, and the development of new approaches to religious education, m*entoring* structured PAI, or system development *monitoring* digital-based to map developments to self-regulated *learning* students. Longitudinal research is needed to see the sustainability of the impact of religious *culture* in the long term at the driving school.

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