

Integrating Spiritual Values in Strengthening the Quality Culture in Islamic Senior High Schools

A Case Study at MAN IC Sorong

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ABSTRACT

The integration of spiritual values is a fundamental component of educational quality culture, serving as the foundation for character development, learning ethics, and the overall quality of educational services. Spiritual values such as sincerity, worship discipline, noble character, and responsibility not only strengthen institutional identity but also function as instruments for comprehensive quality improvement. This study aims to analyze how spiritual values are implemented to reinforce the quality culture at MAN IC, focusing on institutional vision, the effectiveness of spiritual development programs, and their impact on educational services and student character. Using a qualitative approach through observation and in-depth interviews with seven key respondents (school leaders, teachers, educational staff, dormitory supervisors, and students), this research identifies three main findings: (1) alignment of the institution's spiritual vision with student diversity as the foundation of the school culture; (2) the effectiveness of dormitory-based programs (hidden curriculum) such as night prayers, halaqah, spiritual mentoring, Qur'an memorization, and the Monday–Thursday fasting routine, which foster a continuous 24-hour spiritual habit; and (3) the significant influence of spiritual values on more human-centered educational services and the enhancement of student character in terms of discipline, religiosity, and integrity. Overall, the integration of spiritual values has proven to be a central pillar in strengthening the quality culture at MAN IC, although further improvements are needed regarding implementation consistency, personalized guidance, and inter-unit collaboration to address diverse student backgrounds and digital-age challenges. These

findings highlight the importance of systematic, adaptive, and sustainable spiritual development in improving educational quality.

Keywords

Integration of Spiritual
Values
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Introduction

Strengthening a culture of quality within educational institutions plays a fundamental role in improving overall educational outcomes. A culture of quality reflects the collective efforts of all members of the institution to build awareness, commitment, and concrete actions aimed at achieving high educational standards through continuous improvement. Strategies to reinforce this culture include enhancing the quality of learning processes, developing innovative and relevant curricula, improving educational facilities and infrastructure, and strengthening the competencies of human resources involved in the educational process [1]. In the context of Islamic education, the supporting factors of a quality culture are derived not only from managerial aspects but also from spiritual dimensions that serve as the ethical and behavioral foundation for all members of the madrasah. Consequently, the integration of Islamic values into quality management tends to foster a more positive school climate [2].

Previous studies on quality culture in educational institutions have largely focused on managerial aspects, such as curriculum development and academic supervision, wherein quality culture is understood as an environment or mindset that is accepted and practiced within an organization, requiring all its members to commit to establishing, upholding, and continuously improving that culture [3]. These studies affirm the importance of quality culture as a value system that supports the sustainability of educational excellence; however, they have not extensively explored how spiritual values function as the foundational element in shaping a comprehensive quality culture. Most existing research only touches on the integration of spiritual values in character formation, without examining how these values influence organizational behavior, teachers' work ethic, and the institutional dynamics of educational quality [4]. Furthermore, previous studies have yet to consider the specific contextual factors of regions such as Papua, which presents unique social, cultural, religious, and institutional characteristics that affect educational quality development. On the other hand, studies that highlight the urgency of spiritual values for student character formation tend to be normative-descriptive and do not address the practical dimensions of strengthening quality culture through habituation, internalization, and quality management systems within

madrasas [5]. This gap indicates the need for more focused research on the relationship between spiritual values, daily practices within the madrasah environment, and the enhancement of quality culture in the context of Islamic education, particularly in Papua.

This study aims to address the theoretical and practical gaps in the discourse on quality culture in madrasas by positioning the integration of spiritual values as a key dimension that has been largely overlooked. It also seeks to examine how these values are implemented within the social, cultural, and institutional context of Papua, which possesses its own distinctive dynamics. Specifically, this research intends to explore how spiritual values serving as the foundation for ethics, behavior, and work ethos are internalized in daily educational practices to strengthen the culture of quality, as well as how educators interpret and apply these values in real-life situations often characterized by social challenges and the need for cultural adaptation. Through this approach, the study seeks to reveal the relationship between policy, habituation, and the implementation of both the formal and hidden curriculum based on spiritual principles developed at MAN IC Sorong. It further highlights the ways in which religious values operate in shaping organizational behavior, improving the quality of learning processes, and reinforcing students' character as an integral part of the madrasah's quality culture [4]. In addition, this study aims to show how the practice of integrating spiritual values at MAN IC Sorong is influenced by the local realities of Papua, including how the madrasah addresses challenges related to religious identity, cultural diversity, and national character that are deeply embedded in school life. In doing so, it provides a comprehensive picture of the strategic role of spirituality in strengthening the quality of Islamic education one that is not merely normative but has a direct impact on work ethos, leadership, and the sustainability of institutional quality.

The central argument of this study is that strengthening the quality culture at MAN IC Sorong does not rely solely on formal managerial systems, but more importantly on the depth of internalizing spiritual values such as sincerity (*ikhlas*), piety (*taqwa*), trustworthiness (*amanah*), perseverance (*mujahadah*), consistency (*istiqamah*), gratitude (*syukur*), and reliance on God (*tawakal*) in daily educational practice. Amid the challenges of student diversity, the cultural complexity of Papua, and the pressures of globalization, these spiritual values function as an internal driving force that fosters a worship-oriented work ethic, trustworthy leadership, and a disciplined and courteous learning community. Spiritual values play a significant role in strengthening individual resilience and fostering a sustainable quality culture within educational institutions. Individuals who internalize spiritual values tend to demonstrate stronger integrity, adaptability, and commitment in facing organizational challenges. In the educational context, spirituality contributes to the development of ethical

behavior, collaborative relationships, and a shared sense of purpose among institutional members [6].

Literature Review

The integration of spiritual values in madrasah education plays a crucial role in building a holistic quality culture. Quality culture in madrasahs does not merely refer to academic achievement but also to the formation of character grounded in moral and spiritual values. Amid the challenges facing the education sector, strengthening spiritual values can enrich and reinforce educational processes, cultivate individual integrity, and create an environment that supports comprehensive development both intellectually and spiritually. In line with this, Argaricha et al. [7] explain that the integration of Islamic values and Total Quality Management (TQM) contributes significantly to continuous improvement within madrasahs. Within educational institutions, spiritual values greatly influence the strengthening of a quality culture, enabling the production of graduates who are intellectually competent while possessing strong moral and ethical foundations. Spiritual principles such as piety, healthy competition, knowledge, and noble character can enhance the overall quality of education. As highlighted in the study by Lukmanul Hakim et al. [8], the function of education can serve as a process of transmitting positive cultural values from one generation to the next by emphasizing spiritual and rational dimensions in preparing human life for the future, ultimately contributing to the attainment of a dignified nation.

In the era of globalization, the challenges of building a strong quality culture have become increasingly complex, particularly in confronting the influence of foreign cultural values that may erode students' local identity and spirituality. Therefore, a holistic strategy is required to integrate spiritual values into the learning curriculum and daily activities within educational institutions. One effective strategy involves cultivating positive values through various programs, such as character training, religious activities, and community-based collaboration. These efforts enable educational institutions to produce students who excel academically while also possessing strong moral character. Ba'tsa Khoiro's study [1] shows that the integration of spiritual values in learning strengthens relationships among members of the educational community and enhances students' social awareness. Similarly, research by Dewi Sarah Dalimunthe et al. [9] indicates that the role of spiritual values extends beyond the classroom environment and encompasses everyday life.

Strengthening a quality culture in educational institutions requires collaboration among educators, students, parents, and all stakeholders. This effort can be carried out through several stages. First, planning, which involves clearly formulating goals, strategies, and learning steps. Second, organizing, which focuses on the optimal utilization of resources through a well-structured organizational system so that each individual understands their

roles and responsibilities. Third, leadership, where leaders are expected to model good practices, motivate, and support educators and staff in collectively reinforcing the quality culture [10]. In line with this, Ismawiyah et al. asserts that transformational leadership also plays a significant role in strengthening quality culture in educational institutions by motivating and stimulating educators, thereby improving their performance in support of quality enhancement. Regular evaluation of programs and policies, accompanied by learning innovations such as the use of technology, the development of extracurricular activities, and the implementation of student-centered methods constitutes a key element in strengthening quality culture [11]. These efforts not only increase student engagement but also help cultivate character and morality grounded in spiritual values [12].

To implement spiritual values within educational institutions, several strategies can be adopted. These include integrating religious education into the curriculum, conducting regular religious activities, utilizing technology to support spiritual learning, and fostering character development grounded in ethical conduct. Spirituality is manifested through strong doctrinal and moral values that bind individuals to divine principles. Moral and ethical values can be cultivated through character education, which emphasizes the importance of deep belief and commitment to spiritual principles. As times continue to evolve, it is crucial for educational institutions to adapt their approaches to teaching spiritual values in order to meet the needs and challenges faced by today's younger generation [13].

Although numerous studies have examined spiritual values and quality culture, a significant gap remains in research exploring the integration of spiritual values with a focus on students and madrasah communities, particularly in frontier, outermost, and underdeveloped (3T) regions. These areas face various limitations and challenges, including student diversity, unique cultural contexts, and the need for environmental adaptation within a boarding school setting. In line with this, Fredrik Warwer [14] notes that Papua, Indonesia, is a region marked by cultural and religious diversity, where youth character development has become a critical issue in addressing social challenges. Therefore, this study aims to fill the aforementioned gap by focusing on the integration of spiritual values in strengthening quality culture at madrasas through a boarding school based hidden curriculum. In this approach, spiritual values serve as a key dimension in curriculum development and instructional practices within the madrasah.

Material and Methods

A. Respondents

This study involved seven categories of key informants who hold strategic roles in the implementation of spiritual values integration to strengthen the quality culture at Madrasah Aliyah Negeri Insan Cendekia Sorong [15]. The selection of informants was conducted through purposive sampling, based on their positions, professional experience, lived experiences, and

direct involvement in designing, implementing, and monitoring the madrasah's quality culture rooted in spiritual values. Each respondent possesses a broad understanding of the institution's vision and mission, instructional approaches, and programs within the boarding environment, which constitute the distinctive identity of MAN IC as a boarding school. The selection of these informants aims to gather diverse perspectives so that the study can capture a comprehensive understanding of the challenges encountered in integrating spiritual values to strengthen the quality culture at MAN IC Sorong.

Table 1. Respondent Profile

Respondent	Name	Respondent Status
T1	R1	Principal
T2	R2	Vice Principal for Curriculum
T3	R3	Vice Principal for Student Affairs
T4	R4	Teacher
T5	R5	Dormitory Supervisor
T6	R6	Administrative Staff
T7	R7	Nine Students from Various Grade Levels and Class Groups

B. Instrument

This study employed semi-structured interviews as the primary method for gathering information from participants. A set of open-ended questions was prepared to explore how school leaders, teachers, educational staff, and students perceive and implement the integration of spiritual values in strengthening the quality culture at MAN IC. These questions were designed to examine various aspects, including the interpretation of spiritual values, their implementation in learning activities, and their impact on the behavior and work ethic of the madrasah community. During the interviews, the researcher posed probing questions to encourage participants to share their experiences related to the application of spiritual values in the madrasah. One of the questions used was: *"Which spiritual values are most frequently practiced, and what programs influence these values to contribute to the quality culture of the madrasah?"* Initial responses were followed by additional questions to further explore ongoing practices, challenges encountered, and the ways in which participants sustain these values in their daily activities. Each interview session lasted approximately 30–50 minutes and was audio, recorded, with the informants' consent to ensure the accuracy of the data during analysis [16].

C. Procedure

This study was carried out over a period of seven months using a structured sequence of data collection procedures. In the initial stage, the researcher coordinated with the madrasah administration and obtained consent from all respondents. Data collection was conducted through direct interviews with school leaders, teachers, educational staff, and students selected through purposive sampling. Throughout the data-gathering process, the research

team consisting of an experienced principal investigator and research assistant assisted with scheduling and documentation. In addition to individual interviews, the researcher also conducted Focus Group Discussions (FGDs) involving groups of students and teachers to explore collective perspectives on the integration of spiritual values within the madrasah's quality culture [17]. All data collection activities were carried out within the school environment, recorded with participants' permission, and adjusted to the institution's daily schedule. This layered approach ensured that the data obtained were comprehensive and deeply reflective of the participants' experiences.

D. Data Collection and Analysis

The data collection process was carried out by recording all interview sessions, which were subsequently transcribed using several transcription applications and manually verified to ensure accuracy. Field notes and non-verbal responses were also documented as supplementary data to enrich contextual understanding. Interviews with school leaders, teachers, educational staff, and students focused on their experiences in implementing and engaging with various programs particularly those conducted in the dormitory environment. Each student encountered different challenges during these activities, requiring rapid adaptation to both dormitory and school routines, especially those programs embedded with spiritual values designed to strengthen the quality culture at MAN IC Sorong. Data analysis followed the Miles and Huberman model, consisting of data condensation, data display, and conclusion drawing/verification. During the condensation phase, the researcher coded and summarized the transcripts to identify patterns, initial categories, and significant meanings related to spiritual values. The condensed data were then organized into thematic displays to facilitate the identification of relationships among concepts. The main themes were developed inductively and reinforced deductively using quality culture theory. The credibility of the findings was ensured through triangulation, discussions with research assistants, and member checking with selected informants. The final results consist of themes that reflect the practices of strengthening the quality culture based on spiritual values at MAN IC Sorong.

Results and Discussions

The analysis of the observations and interviews conducted with the madrasah leadership, teachers, educational staff, and students revealed three major themes related to the implementation of spiritual values in strengthening the quality culture at MAN IC Sorong. These themes highlight the dynamics that emerge at the levels of policy, daily practice, and cultural context, collectively emphasizing the need for consistent managerial support, more structured internal communication, and the reinforcement of spiritual values that align with the local characteristics of the madrasah.

A. Vision and Mission of the Madrasah in Relation to Spiritual Values as Integral Components of the Institutional Culture

Based on the head of the madrasah's explanation, the integration of spiritual values is part of a broader educational vision inspired by B.J. Habibie's legacy to cultivate a generation that excels in science while remaining grounded in strong moral and spiritual foundations. The current educational challenge, according to him, is not only to ensure that students become intellectually capable, but also to align their intelligence with faith, ethical conduct, and humility. Therefore, various programs implemented in the dormitory are intentionally designed to support continuous spiritual development rather than function merely as ceremonial activities (T1).

Meanwhile, the Vice Principal for Curriculum explained that, referring to the Ministry of Religious Affairs' vision for MAN IC, the institution is expected to excel in achievement and uphold noble character.

The entire educational process in this institution is designed not only to pursue academic success but also to cultivate students' spiritual character. We believe that spiritual values such as sincerity, honesty, responsibility, and discipline are the fundamental pillars of the madrasah's quality. Therefore, our mission consistently highlights the integration of these values into all aspects of education, including curriculum development, institutional governance, teacher development, and extracurricular activities. All efforts are directed toward ensuring that students are not only intellectually capable but also spiritually mature, even though in practice we encounter various challenges, particularly due to the diverse backgrounds and readiness levels of our students, which require an ongoing developmental process (T2).

The Student Affairs division and the teachers also acknowledged that the diversity among students in receiving lessons and participating in activities presents varying challenges, including differences in learning readiness, awareness, and personal background. Therefore, spiritual strengthening through dormitory programs and classroom learning must be carried out consistently and continuously (T3 & T4). Overall, the reinforcement of spiritual values at MAN IC Sorong serves as a foundational element of the madrasah culture, which continues to be developed in a consistent and sustainable manner to address the challenges posed by student diversity while realizing the vision of producing a generation that excels in science, possesses noble character, and is spiritually mature. Three key patterns emerged from the data: first, the alignment of spiritual vision with student diversity; second, consistent and continuous spiritual reinforcement; and third, strength-based development to maximize students' potential.

B. Effective Programs for Instilling Spiritual Values in Shaping a Quality Culture

The dormitory supervisors and students explained that the dormitory-based programs designed to strengthen students' spirituality and the school's quality culture referred to as the *hidden curriculum* (T2 & T5) such as religious text studies (*Ta'lim al-Muta'allim* and *fiqh*), night prayers (*tahajjud*), the mandatory Monday–Thursday fasting, Qur'an memorization (*tahfidz*),

Qur'an recitation (*tilawah*), and other activities, each present their own challenges. In the beginning, these programs felt quite demanding because not all students were accustomed to such routines in their previous schools.

Students noted that the initial phase was particularly difficult: being far from their parents, adjusting to the structured programs, and some even cried every day. However, over time, they managed to overcome these challenges one by one with the support of peers, foster parents at the school, and the dormitory supervisors (T7).

In line with the explanation provided by the eleventh-grade students, the twelfth-grade students also added that the learning experiences in the dormitory have made them more aware of how to behave, refine their intentions, and continuously improve their character, as these qualities will serve as important provisions for their future lives (T7). The activities conducted in the dormitory and in the classroom, followed by daily advice delivered during the morning assemblies, also provide positive reinforcement, stating that:

This process is not only experienced as an obligation but also as a meaningful spiritual journey that nurtures sincerity in worship and learning (T7).

According to the X-A students, the requirement to memorize at least three juz of the Qur'an before graduation also provides both academic and spiritual motivation, integrating these dimensions within the educational process (T7). The dormitory supervisors and teachers further emphasized that the effectiveness of these programs is highly evident. The dormitory system enables continuous spiritual development for 24 hours a day, not only during formal instructional hours. Programs such as *tahsin* and *tahfiz* al-Qur'an, *halaqah tarbawiyah*, *mentoring ruhiyah*, and spiritual camps are implemented with the expectation of strengthening the connection between spiritual values and the culture of quality within the institution (T4 & T5). Teachers and staff are also included in this developmental process; they participate in *halaqah* sessions for *ustadz* and *ustadzah* to maintain spiritual alignment between educators and students, particularly because most of the human resources at MAN IC reside within the school environment (official housing) (T6).

In addition to its integration within classroom instruction, the strengthening of the spiritual dimension is also actualized through habitual practices and character-building activities conducted in both the madrasah and the dormitory. Values such as piety, discipline in worship, noble character, and proper learning etiquette are instilled through continuous programs. *Ta'lim al-Muta'allim* serves as a foundational text for shaping students' attitudes and ethics, including respecting teachers, maintaining sincere intentions in seeking knowledge, and fostering social interactions grounded in faith. Routine activities such as congregational *tahajjud*, fasting on Mondays and Thursdays, as well as *dhikr* and *tilawah*, form an integral part of the educational system (T5).

Since students reside in the dormitory, various social and psychological dynamics must be continuously nurtured. Not all students come from families with strong spiritual foundations, and we also face challenges brought by the digital era. Therefore, we continue to strengthen the role of the *musyrif* and *musyrifah* so they can serve as accessible and inspiring mentors for the students (T4 & T5).

The effectiveness of these spiritual programs in shaping a culture of quality reflects four main patterns: first, sustained spiritual habituation; second, comprehensive integration between spiritual formation and academic achievement amid global challenges; third, responsive and targeted personal guidance; and fourth, the strengthening of peer support and community engagement.

C. The Impact of Spiritual Values on Educational Services and Student Character

The integration of spiritual values within the educational system at MAN Insan Cendekia Sorong is not merely an additional component of the curriculum; rather, it serves as the foundational element that shapes the entire learning process, student activities, and the patterns of interaction between teachers and students. Spiritual values instilled through routine worship practices, character-based learning, and the reinforcement of the madrasah's cultural environment have a significant impact on the quality of educational services and the development of student character. As explained by teachers and dormitory supervisors:

Spiritual values provide direction for teachers and educational personnel to serve students professionally while maintaining empathy. Teachers act not only as instructors but also as moral exemplars, parental figures, and spiritual mentors. Thus, our challenge is how to remain consistent in supporting students, especially when they encounter personal difficulties (T4 & T5).

In line with the explanation from administrative staff and teachers, each teacher serves as a foster parent (*orangtua asuh*) responsible for 10 students, with the aim of providing more personalized guidance. Each student faces different challenges, particularly in navigating the digital era in which learning activities and social interactions both in the dormitory and at school are increasingly shaped by digital influences (T6 & T2). The impact of integrating spiritual values at MAN IC Sorong is evident in two major aspects: the growing professionalism and human-centered quality of educational services, and the strengthening of student character marked by discipline, religiosity, and integrity. Spiritual values not only reinforce the identity of the institution as an outstanding madrasah but also serve as a driving force for shaping a generation that is intellectually capable, emotionally mature, and morally grounded. Two main patterns emerge from this analysis: first, the consistency of teachers, staff, and all members of the madrasah community in serving as spiritual and moral role models; and second, the strengthened role of foster parents and dormitory supervisors in providing personalized guidance for students who face internal challenges.

Discussion

The analysis of observations and interviews indicates that the integration of spiritual values in strengthening the quality culture at MAN IC Sorong is anchored in three key findings:

the alignment of the institution's spiritual vision with student diversity, the consistent and continuous implementation of spiritual development, and the design of strength-based programs to maximize student potential. Spiritual values are understood not merely as instructional content but as an essential component of the madrasah's culture, embedded within its overarching vision to cultivate a generation that excels in science while remaining morally and spiritually grounded. Dormitory programs and classroom activities are structured to ensure sustained spiritual development, whereas the curriculum and institutional governance cultivate sincerity, honesty, responsibility, and discipline as the foundation of quality culture. Awareness of the students' diverse readiness levels and backgrounds further underscores the need for adaptive and targeted spiritual guidance.

In line with these findings, several aspects require attention to maintain the effectiveness of spiritual value integration. MAN IC Sorong must strengthen internal communication across units to ensure consistent implementation of spiritual values from classrooms to dormitories, enhance the continuity of spiritual coaching, and provide specialized support for students with varying levels of spiritual readiness. Additionally, the madrasah needs to fortify its monitoring and evaluation system and offer continuous training for teachers and dormitory supervisors to ensure that coaching approaches remain relevant to students' needs and contemporary challenges. Alamsyah Nurseha [18] also emphasizes that innovation plays a crucial role in reinforcing quality culture, particularly in improving student achievement and ensuring that graduates are prepared to compete in an increasingly globalized era.

Meanwhile, the findings related to the dormitory programs at MAN IC Sorong commonly referred to as the *hidden curriculum* show that these programs serve as the most effective instrument for instilling spiritual values while simultaneously shaping the madrasah's quality culture. Through activities such as the study of *Ta'lim al-Muta'allim* and fiqh texts, congregational *tahajjud*, Monday–Thursday fasting, Qur'an memorization and recitation, *mentoring ruhiyah*, and *halaqah tarbawiyah*, spiritual development is carried out comprehensively for twenty-four hours a day, not merely during formal instructional hours. Students acknowledge that although these programs initially felt demanding due to differing backgrounds and the challenge of adapting to dormitory life the consistent habituation process, the support of foster parents (*orang tua asuh*), dormitory mentors (*musyirif/musyirifah*), and the peer environment enabled them to carry out these activities with greater sincerity and awareness of their spiritual meaning. Dormitory-based learning not only cultivates worship habits but also nurtures moral conduct, intention in learning, and discipline, which later integrate with academic achievement, as reflected in the requirement to memorize at least three *juz* of the Qur'an as a condition for graduation. Teachers and education staff are also

involved in the spiritual development process through dedicated *halaqah* sessions, fostering spiritual alignment between educators and students. Consequently, this approach necessitates a comprehensive framework and collaborative engagement from all stakeholders [19].

The implications of this study indicate that the integration of spiritual values at MAN IC Sorong has a strong impact on improving the quality of educational services and shaping students' character, while also revealing several aspects that require refinement for more optimal implementation. The findings show that teachers, staff, and dormitory supervisors do not merely function as educators, but also as moral exemplars and surrogate parents who provide personal guidance roles that are crucial in addressing the challenges of the digital era, the dynamics of dormitory life, and the diverse levels of students' spiritual readiness. Nevertheless, the emerging challenge lies in maintaining the consistency of exemplary conduct across all members of the institution and ensuring that personal approaches truly reach students who face internal issues, emotional pressures, or difficulties in adaptation. Therefore, strengthening the mentoring system is essential, including regular training for teachers and dormitory supervisors to enhance basic counseling competencies, restructuring communication mechanisms between surrogate parents and students to make them more systematic, and improving collaboration among teachers, *musyrif/musyrifah*, and educational staff to ensure that each student receives balanced spiritual, academic, and emotional support. These efforts will reinforce the positive impact of spiritual values in creating professional humanistic educational services and in fostering students' religious, disciplined, and high-integrity character.

Conclusion

The findings of this study affirm that spiritual values play a highly decisive role in shaping the quality culture at MAN Insan Cendekia Sorong. Spirituality is not positioned as a complementary aspect of learning, but as the core essence that guides all academic activities, character-building programs, and the daily life of the madrasah. The three emerging themes alignment of the spiritual vision, effectiveness of dormitory-based character development programs, and the impact on educational services and student character demonstrate that the institution has developed a consistent, integrated, and adaptive model of guidance that responds well to student diversity. The significance of these findings is reflected in how MAN IC Sorong has successfully translated its overarching vision of nurturing high-achieving and morally upright generations into concrete practices experienced directly by teachers, educational staff, and students. Thus, this study maps out the strong interrelationship between policy, daily practices, and institutional culture, all of which synergistically strengthen the quality of education grounded in spiritual values.

This research also highlights the success of the intensive and sustainable spiritual development programs implemented in the dormitory. The surrogate parent system, worship routines, *halaqah* activities, and daily mentoring by teachers and dormitory supervisors have proven effective in shaping students into more disciplined, religious, and responsible individuals, while simultaneously enhancing the quality of educational services to become more humane and empathetic. However, the study also identifies several areas for improvement, including the need to strengthen the consistency of teacher exemplarity, enhance cross-unit communication, and develop a more systematic psychological support system for students. The proposed solutions ranging from optimizing the surrogate parent system and reinforcing supervisory mechanisms to establishing an integrated counseling service center offer realistic and applicable directions for the future development of the madrasah. Therefore, this study not only illustrates the successful implementation of spiritual values, but also provides a strategic outlook on how MAN IC Sorong can continue to strengthen its identity as an outstanding institution that harmonizes intellect, character, and spirituality

Limitation and Suggestions

This study has several limitations, particularly because the data collection relied predominantly on interviews. Observations and focus group discussions (FGDs) were conducted within a limited time frame and involved respondents who were mostly from within the internal environment of the madrasah. As a result, the perspectives of parents, alumni, and external policymakers are not yet fully represented. In addition, the specific research context focused solely on MAN IC Sorong limits the broader generalizability of the findings. Therefore, future research is recommended to expand participant involvement, conduct longer-term studies to capture character development more consistently, and develop comparative analyses with other madrasahs. Upcoming studies should also examine in greater depth the strategies of dormitory management, the surrogate parent system, and the integration of technology so that spiritual development and quality culture can be strengthened more effectively in responding to the challenges of the digital era.

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Conflict of Interest

This research contains no conflicts of interest.

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