

Islamic Personal Development Management in Shaping Religious Attitudes

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ABSTRACT

Islamic religious education in elementary schools faces challenges in shaping the religious character of students in the midst of globalization. This study aims to analyze the management of the Islamic Personal Development Program (BPI), supporting and inhibiting factors, and the collaborative role of stakeholders at SDIT Luqman Al Hakim Yogyakarta. The research uses a qualitative approach with data obtained through observation, interviews, and documentation, then analyzed inductively by triangulation. The results of the study show that BPI management is carried out systematically and sustainably through planning, implementation, evaluation, and supervision functions. The program is implemented in an integrated manner in curricular, co-curricular, and school cultural activities through a halaqah and habituation approach, and is evaluated using *mutaba'ah instruments*. This program has proven to be effective in increasing students' independence, consistency, and religious awareness. Supporting factors include teacher exemplarity, institutional support, and parental involvement, while barriers include student heterogeneity and variation in teacher competencies.

I. INTRODUCTION

Islamic religious education at the elementary school level has a fundamental role not only as a medium for knowledge transfer, but also as a foundation for the formation of students' religious, moral, and moral character. In the context of global developments marked by the rapid flow of digitalization, global cultural penetration, and the complexity of the moral challenges of the younger generation, Islamic education is required to be able to present a coaching system that is not only normative, but also systematic, adaptive, and integrated. Therefore, an effective education management approach is needed to ensure that Islamic values can be thoroughly internalized in the lives of students.

Integrated Islamic Schools (SIT) presents one of the strategic approaches through the Islamic Personal Development (BPI) program, which is designed as a character development system based on Islamic values. This program is not only in the form of incidental religious activities, but has been formalized through various managerial tools such as religious curriculum, character development standards, worship SOPs, *mutaba'ah*, and character report cards. Thus, BPI is a form of Islamic education management implementation that integrates the functions of planning, organizing, implementing, and evaluating in one sustainable coaching system. In the perspective of modern management, this concept is in line with the theory of POAC (*Planning, Organizing, Actuating, Controlling*) put forward by Terry[1], and strengthened by an education management approach that emphasizes effectiveness, efficiency, and resource collaboration[2].

Conceptually, Islamic education management is not only oriented to administrative aspects, but also integrates spiritual values such as *monotheism*, trust, justice, and *ihsan* in every management process. Recent studies have shown that the integration between modern management and Islamic values can increase the effectiveness of educational organizations while strengthening the spiritual dimension in decision-making[3]. In addition, previous studies have shown that the implementation of the BPI program contributes significantly to shaping students' spiritual intelligence and religious attitudes through habituation, example, and a religious environment[4],[5]. However, most of the research still focuses on the implementation aspect of the program or coaching results, and has not comprehensively examined the managerial aspects of BPI as an integrated system.

From a normative perspective, the development of religious character has a strong foundation in Islamic teachings. The Qur'an explains that there is a difference in the quality of the practice of human religion (QS. Fathir: 32), which shows the importance of a continuous coaching process to achieve an optimal degree of faith. Fearful of Allah, able to show an Islamic, religious and progressive attitude, obedience to the law, rules and philosophy of the country, discipline in religion, society, and state[6]. In addition, the principle of self-change in QS. Ar-Ra'd: 11 emphasizes the importance of planning and self-management in the coaching process, while the concept of exemplary (QS. Al-Ahzab: 21) which according to Prof. Dr. Waharjani, M.Ag is based on prophetic attributes: *shiddiq*, *amanah*, *tabligh*, and *fathanah* [7], and self-evaluation (HR. Tirmidhi) is the basis for the implementation and control methods in coaching management. Thus, the concept of BPI management is substantively in accordance with the principles of management in Islam.

Although various studies have proven the effectiveness of the BPI program in shaping religious character, there are several research *gaps* that still need to be studied further. First, there have not been many studies that have comprehensively analyzed BPI management based on management functions (POAC). Second, there are still limited studies that integrate managerial aspects with the results of empirical formation of student religiosity. Third, the analysis of supporting and inhibiting factors as intervening variables in the success of the program has not been optimal. Fourth, there is no standardized BPI management model that can be replicated in other Islamic educational institutions. In addition, the integration of the BPI program with national policies such as the Pancasila Student Profile and the positive habits program of students has not been widely explored in previous research.

Based on this gap, this research is focused on the management analysis of the Islamic Personal Development (BPI) program at SDIT Luqman Al Hakim Yogyakarta as an integrated education management system. The main problem in this study is how BPI management is applied in shaping students' religious attitudes and what factors affect the effectiveness of its implementation. This research uses a qualitative approach with data collection techniques through observation, interviews, and documentation to obtain an in-depth picture of the management process and implementation of the BPI program.

The approach used in this study is a POAC-based management analysis combined with the perspective of Islamic education management and *the theory of multidimensional religiosity* (Glock and Stark). This analysis also considers the role of stakeholders (principals, teachers, coaches, parents, and foundations) as well as contextual factors that affect the success of the program. With this approach, the research is expected to be able to provide a comprehensive understanding of the relationship between program management and the formation of students' religious attitudes.

The main objectives of this study are to (1) describe the application of BPI program management in shaping students' religious attitudes, (2) analyze the supporting and inhibiting factors in program implementation, and (3) formulate strategies to strengthen BPI management that are effective and sustainable. The results of this research are expected to make a theoretical contribution to the development of modern Islamic education management as well as a practical contribution as a model for the management of religious character development programs that can be adapted by other Islamic schools.

II. METHODS

Research Design

This study uses a qualitative approach with a case study design to examine the management of the Islamic Personal Development (BPI) program in shaping students' religious attitudes at SDIT Luqman Al Hakim Yogyakarta. The qualitative approach is seen as appropriate because the research focuses on understanding social and educational phenomena in their natural context, particularly as they relate to the processes, meanings, and experiences of stakeholders [8], [9].

The case study design allows researchers to conduct an in-depth investigation of managerial practices, implementation dynamics, and contextual challenges in a limited education system [10]. This approach is relevant to analyze Islamic character education programs that integrate religious values, behavior formation, and institutional culture holistically.

Research Location

The research was carried out at SDIT Luqman Al Hakim Yogyakarta, an integrated Islamic elementary school that has implemented the BPI program as part of the character education framework. The research location was chosen because it has a structured and sustainable implementation of Islamic character development programs [8].

The BPI program integrates daily worship habits, Qur'an learning, mentoring activities, and character building practices supported by collaboration between teachers, students, and parents [11]. This integrated educational environment provides a relevant context for examining the relationship between program management and the formation of students' religious attitudes.

The research was carried out from October to December 2025 in accordance with the academic calendar and the school program implementation cycle.

Participants and Sampling Techniques

The research participants were selected using *purposive sampling techniques* based on their direct involvement in the implementation of the BPI program. The research informants consisted of one education expert, one school principal, two BPI teachers/*musyrif*, two parents of students, and seventeen students.

The diversity of participants aims to ensure the richness of the data and facilitate triangulation from various perspectives. Such participant variation is important in qualitative research to comprehensively capture the complexity of educational and social phenomena [12].

Data Collection Techniques

Data is collected through various techniques to ensure the depth and validity of the data, namely interviews, observations, documentation, and triangulation. Semi-structured interviews were conducted with key stakeholders to explore their perspectives on program management, implementation challenges, and educational outcomes. This interview format provides flexibility in exploring participants' experiences while remaining aligned with the research objectives [13]. The researcher conducted direct observations during the implementation of BPI activities, including worship habits, mentoring sessions, and character building practices. This technique generates contextual and behavioral data that complements the interview findings.

Relevant documents such as program guidelines, activity reports, evaluation notes, and administrative documents are analyzed to strengthen data triangulation and support the validity of findings [14]. Triangulation is carried out by integrating data from various sources and data collection methods to increase the credibility of the research and minimize potential bias [15], [16].

Research Instruments

In qualitative research, the researcher acts as the main instrument supported by several complementary instruments, namely: (1) interview guidelines that are compiled based on research questions and focused on program management, implementation, and program outcomes [17], (2) observation sheets used to systematically record activities, interactions, and behavior patterns during the implementation of the program, (3) documentation matrix used to organize and analyze institutional documents and supporting data [18]. These instruments ensure that the data collection process is carried out systematically, consistently, and comprehensively during the research.

Data Validity and Validity

To ensure the accuracy and validity of the research, several validation techniques are applied, including *credibility, transferability, dependability, dan confirmability*.

Credibility is strengthened through: (1) triangulation of sources and methods[16], [9], (2) *member checking* to validate the interpretation of findings, (3) *prolonged engagement* to gain an in-depth understanding of the research context[19]. *Transferability* is achieved by providing detailed contextual descriptions so that research findings can be applied to similar educational contexts. *Dependability* maintained through systematic documentation and trail audits to ensure consistency and transparency of research[20]. *Confirmability* This is done by ensuring that research findings come from empirical data, not from researcher bias, through transparent documentation and data verification processes[21].

Data Analysis Techniques

Data analysis uses the Miles and Huberman interactive model which consists of three stages, namely data reduction, data presentation, and conclusion-extraction/verification[22], [10] Data reduction is done by selecting, simplifying, and categorizing relevant data. Data presentation is carried out by organizing data into a structured form to facilitate interpretation. Conclusions are drawn and verified in order to interpret the findings and validate the themes that emerge.

The analysis was carried out using *thematic coding* techniques to identify patterns related to: (1) BPI management (planning, organizing, implementation, and supervision), (2) implementation strategies, (3) supporting and inhibiting factors, (4) the formation of students' religious attitudes. This analytical approach allows for a systematic and interpretive understanding of the contribution of BPI program management to the formation of students' religious character.

Research Procedure

The research is carried out through several stages, namely: (1) problem identification, (2) literature review, (3) preparation of research design, (4) data collection, (5) data analysis, (6) interpretation of findings, (7) drawing conclusions and preparation of recommendations. These stages ensure that the research process is carried out systematically and scientifically. This study applies the principles of research ethics during the research process, including: (1) obtaining *informed consent* from all participants, (2) maintaining the confidentiality and anonymity of informants, (3) using research data solely for academic purposes.

III. RESULTS AND DISCUSSION

This study analyzes the management of the Islamic Personal Development Program (BPI) in shaping students' religious attitudes using a qualitative approach with the interactive model of Miles and Huberman[23]. The findings show that the effectiveness of the program is determined by the integration of concepts, management functions (POAC), evaluation systems, as well as determinant factors that influence implementation.

3.1 The Concept of BPI in Elementary Education

BPI plays a strategic role as an instrument for the formation of religious character in the elementary school phase which is a crucial period of personality development. This program is based on a balance of faith, knowledge, and charity[24], and implemented through three main dimensions: aqidah, worship, and morals.

The internalization of values is carried out through habituation, example, and direct experience, so that coaching is not only cognitive but also touches on affective and behavioral aspects. These findings reinforce the approach to character education based on religious experiences[25].

3.2 BPI Program Management (POAC)

BPI management shows the systematic implementation of *the Planning, Organizing, Actuating, and Controlling* (POAC) function. The implementation of these four functions reflects the existence of program governance that is planned, organized, and oriented towards fostering the character of students in a sustainable manner. In addition, the integration between administrative, pedagogical, and spiritual coaching aspects shows that the BPI program not only functions as a learning activity, but also as a strategy to strengthen religious culture in the school environment.

Table 1. BPI Management Synthesis

Function	Core Findings	Meaning Analysis
<i>Planning</i>	Curriculum, team, SOP, stakeholders	Structured-participatory
<i>Organizing</i>	Task division & coordination	Professional & functional
<i>Actuating</i>	Intracurricular, <i>habituation</i> , MABIT	<i>Holistik-integrative</i>
<i>Controlling</i>	Routine evaluation & <i>mutaba'ah</i>	Continuous monitoring

Systematic planning clarifies the direction of the program, while competency-based organizing increases the effectiveness of implementation. The implementation is carried out in an integrative manner through learning, habituation, and school culture. The *controlling* function runs through a multi-level evaluation that allows for continuous improvement.

3.3 Implementation and Coaching Methods

The implementation of BPI takes place through three main channels: intracurricular, guardianship, and school culture. This model reflects the integration of cognitive, affective, and psychomotor aspects.

The coaching method is dominated by dialogical approaches such as questions and answers, *sharing*, and *halaqah*, which strengthen the teacher-student relationship and support the internalization of values. This approach is in line with *constructivistic learning* and interpersonal relationship-based education.

3.4 Evaluation and Success Indicators

Evaluation is carried out in stages (weekly, monthly, semester) with *mutaba'ah instruments* and assessment of worship practices. This system reflects authentic evaluations that are oriented towards the real behavior of the students.

Success indicators include: (a) Independence of worship, (b) Consistency of practice, (c) Initiative without coercion. These findings show that the stage of internalization of values has been achieved, not just normative compliance.

3.5 Determinant Factors (IPO Approach)

The success of the program is influenced by the integration of the Input–Process–Output (IPO) component[26].

Table 2. Determinant Factors of the Program

Aspects	Supporters	Inhibitors
Input	Human resources, facilities, parental support	Student heterogeneity
Process	Examples & methods	Variations in teacher competencies
Output	Behavior change	Materials have not been standardized

Teacher role models and stakeholder support are key factors for success, while the main obstacle lies in the variation in teacher competencies and the lack of optimal standardization of materials.

3.6 Student Response

The majority of students showed a positive response in the form of comfort, motivation, and active involvement. Experience-based activities such as MABIT and worship practices are the most in

demand. These findings confirm the effectiveness of *experiential learning approaches* that increase engagement and internalization of values[27].

3.7 Discussion Synthesis

Overall, BPI's management runs effectively, systematically, and integratively. The success of the program is supported by: (1) structured planning, (2) holistic implementation, (3) continuous evaluation, (4) stakeholder support. This program has proven to contribute significantly in shaping students' religious attitudes, especially in the aspects of worship awareness, morals, and spiritual independence. These findings confirm that religious character education is effective through habituation, example, and direct experience.

IV. CONCLUSION

This study shows that the management of the Islamic Personal Development Program (BPI) at SDIT Luqman Al Hakim Yogyakarta is carried out systematically, integratively, and continuously in shaping students' religious attitudes. The implementation of the program is carried out through the implementation of POAC (*planning, organizing, actuating, and controlling*) management functions that are integrated with Islamic educational values. Program planning is prepared through a curriculum, SOPs, and a structured coaching system; Organizing is carried out through a clear division of duties between school principals, teachers, *musyrif*, and parents; the implementation of the program is realized through learning, worship habituation, mentoring, *halaqah*, and religious school culture; while control is carried out through routine evaluation, *mutaba'ah*, and continuous monitoring of student development.

The results of the study show that the BPI program contributes significantly to the formation of students' religious attitudes, especially in the aspects of worship awareness, consistency of religious practice, discipline, morals, and spiritual independence. The internalization of religious values does not only take place in the cognitive realm, but also touches the affective and behavioral dimensions through habituation, example, and *experiential learning approaches*. Activities such as *halaqah*, daily worship habits, and MABIT have been proven to increase students' emotional involvement and strengthen the process of internalizing Islamic values in daily life.

This study also found that the success of the program was influenced by several supporting factors, namely teacher competence, educator example, religious school culture, availability of facilities, and support from parents and school stakeholders. However, there are several inhibiting factors, such as the heterogeneity of student character, the variation in teacher competence in coaching, and the lack of optimal standardization of program evaluation materials and instruments. Therefore, it is necessary to strengthen teacher capacity, improve the evaluation system, and develop a more standardized coaching model so that the implementation of the program can run more effectively and sustainably.

Theoretically, this study strengthens the integration between POAC-based modern management theory and Islamic education management principles in the context of religious character education. Practically, this research contributes in the form of a model of Islamic character development program management that can be used as a reference for integrated Islamic schools and other Islamic educational institutions in developing a systematic, adaptive, and holistically oriented religious development system for student character formation.

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