

Implementation of the Bina Pribadi Islami Program at an Integrated Islamic Junior High School in Ogan Ilir: Planning, Implementation, and Evaluation

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ABSTRACT

Integrated Islamic schools in Indonesia rely on the Bina Pribadi Islami (BPI) program to cultivate students' religious character, yet detailed accounts of how a single school plans, runs, and evaluates the program remain limited. This study describes the implementation of BPI at SMP IT Menara Fitrah Indralaya, Ogan Ilir, South Sumatra, in terms of planning, implementation, and evaluation. A descriptive qualitative approach with a single case study design was used. Informants, selected purposively, included the principal, the BPI coordinator, mentors, and students. Data were gathered through observation, interviews, and documentation, analyzed with the Miles and Huberman interactive model, and validated through source triangulation, technique triangulation, and member checking. The findings show that planning began when the school was founded, involved all school elements, and followed a handbook issued by the national school network that covers faith, worship, and morals. Implementation takes place weekly on Fridays for two class periods (70 minutes) per class, supported by daily worship habituation, an overnight faith retreat, communal fast-breaking, and humanitarian activities. Evaluation relies on daily worship monitoring, periodic mentor assessment, principal supervision, and progress reports to parents. The program operates as a structured guidance system that links input, process, and control.

I. INTRODUCTION

Religious character education has become a central concern of Indonesian schools because adolescents now grow up amid digital media, social networks, and online games that compete with worship routines and adult guidance. Research-based approaches describe character education as an intentional, proactive, and comprehensive effort that combines instruction, practice, and a supportive school culture, rather than an add-on to academic learning (Arthur et al., 2017; Berkowitz & Bier, 2004; Lickona, 1991; Nucci et al., 2014). In Islamic education this effort is framed around religious sources and links belief, worship, and everyday conduct (Halstead, 2007), so that religious character appears both in the relationship with God and in the relationship with other people. Integrated Islamic schools (Sekolah Islam Terpadu, SIT) in Indonesia respond to this need through a flagship guidance program called Bina Pribadi Islami (BPI), developed within the Integrated Islamic School Network (Jaringan Sekolah Islam Terpadu, JSIT). BPI combines weekly mentoring, worship habituation, moral guidance, and spiritual evaluation. Previous studies have examined it from several angles. Rahman et al. (2022) showed that, in an Islamic junior high school in Manado, BPI runs every Friday for one to two class periods, divided by class, with main programs (weekly meetings, assignments, Qur'an recitation and memorization, an overnight faith retreat, and community service) supported by daily habituation. Supardi et al. (2025) analyzed the policy and implementation of Islamic character guidance in integrated Islamic schools and reported contributions to worship discipline, politeness, and responsibility. Arlini and Hanif (2025) studied BPI as a means of shaping students' religious character in integrated Islamic junior high schools through the lenses of Lickona's theory and Ki

Hadjar Dewantara's thought. These studies establish that BPI is widely used and is associated with character outcomes, but they tend to report implementation or outcomes in general terms. Fewer accounts show, within one school, how the program is planned, delivered, and evaluated as interconnected parts of a single guidance system, and the evaluation component in particular is rarely described. Rahman et al. (2022) also noted that gaps remained between theory and practice in BPI, which makes a closer look at the mechanics of the program worthwhile. Such school-level accounts appear to be especially scarce for Ogan Ilir, South Sumatra. SMP IT Menara Fitrah Indralaya makes BPI compulsory for all teachers and students as reinforcement of Islamic Religious Education. Preliminary observation showed that, despite its Islamic identity, some students arrived late at the mosque, used vulgar language, were not yet disciplined in dress, played or made noise during prayer, and lacked the awareness to read the Qur'an and pray on time. The school responds with BPI, complemented by morning al-Ma'tsurat remembrance, Dhuha prayer, an overnight faith and piety retreat (Malam Bina Iman dan Takwa, MABIT), communal fast-breaking, and humanitarian action. To address the gap, this article adopts a systems perspective, which views a program as a set of interacting components (input, process, and output or control) directed at a shared goal (von Bertalanffy, 1968), and reads BPI through its planning, implementation, and evaluation. The objective is to describe how the BPI program is implemented at SMP IT Menara Fitrah Indralaya, Ogan Ilir, in these three aspects. The novelty of the article lies in a documented, school-level account that treats BPI as a system and makes its evaluation mechanism visible, which may help other schools and researchers compare practices.

II. METHODS

This study used a descriptive qualitative approach with a single case study design, which suits the aim of describing a program in depth within its natural setting (Creswell & Poth, 2018; Merriam & Tisdell, 2016; Yin, 2018). It draws on the first research question of the author's master's thesis (Sumarno, 2026). The research was conducted at SMP IT Menara Fitrah in Indralaya, Ogan Ilir, South Sumatra, from April to July 2026. The school was chosen because BPI is its flagship character program and because data and access were available. The subjects were people directly involved in the program: the principal, the vice principal for student affairs who coordinates BPI, BPI teachers (mentors) for male and female students, and male and female students. Informants were selected through purposive sampling, in which cases are chosen for their information richness rather than for statistical representativeness (Firmansyah & Dede, 2022; Palinkas et al., 2015). The object of the research was the implementation of the BPI program. Data were collected through observation, semi-structured interviews, and documentation (Jailani, 2023). The observation guide covered ten focus areas, including routine delivery, adherence to the schedule, guidance methods, worship habituation, mentor role modelling, and student response. The interview guide addressed the background and objectives of BPI, planning, parties involved, activities, scheduling, strategy, values emphasized, supervision, and supporting policy. Documents included the school profile, the activity schedule, BPI handbooks, the BPI learning report, mentoring records, and photographs. The researcher served as the key instrument. Interview excerpts were translated from Indonesian, and informants are identified by initials and role. Data were analyzed with the interactive model of Miles et al. (2014), consisting of data reduction, data display, and conclusion drawing (Rijali, 2018). During reduction, data from the three sources were sorted into the categories of planning, implementation, and evaluation. Credibility was supported through source triangulation (comparing accounts of the principal, coordinator, mentors, and students), technique triangulation (cross-checking observation, interviews, and documents), and member checking with informants (Birt et al., 2016; Patton, 2015; Tracy, 2010).

III. RESULTS AND DISCUSSION

Overview of the BPI program

BPI has been the school's character guidance program since the school was founded. It is compulsory for all students and held every Friday. Students must arrive on time, and each meeting has designated duty holders for hosting, Qur'an recitation, storytelling, and the closing prayer. The findings below follow the order of planning, implementation, and evaluation.

Planning

Planning involved all of the school's human resources, from the principal and Islamic Religious Education teachers to homeroom teachers and subject teachers. The principal explained that the program was designed from the school's founding because "we want to make sure that every student who studies here has religious character in daily life" (KR, principal). The BPI coordinator added that the program aims to perfect students' religious spirit, covering faith and piety, knowledge of worship such as prayer, fasting, and almsgiving, and understanding of moral conduct in daily life (EP, vice principal for student affairs and BPI coordinator). The operational basis of planning is the BPI handbook compiled by JSIT Indonesia. The principal and coordinator explained that the handbook lays out what must be taught in each meeting so that delivery is systematic and easier for teachers. Observation confirmed that the handbook is available and used by teachers and students in each class, and the mentor of class VIII A said that the fixed sequence of topics helps teachers deliver the material (RS, mentor). Each meeting is tied to a basic competency under the network's graduate competency standards (*Standar Kompetensi Lulusan*, SKL), as Table 1 illustrates.

Table 1. Example of material and graduate competency mapping in the BPI handbook (Basic level, Series 1A)

Meetings	Example topics	Graduate competency (SKL)
1–2	Dealing with jinn; the prohibition of fortune-telling	SKL-1: Sound faith
3–5	Purification as part of faith; prayer as the first deed to be reckoned; the right of wealth	SKL-2: Correct worship
6–11	The shield of a Muslim; guarding the tongue; keeping promises; avoiding what is forbidden	SKL-3: Mature personality, noble morals, and benefit to others
12–14	The Makkan phase of preaching; purification jurisprudence; more diligent prayer	SKL-6: Broad knowledge
15	Caring for oneself and the environment	SKL-7: Strong body and life skills

Source: BPI handbook of SMP IT Menara Fitrah, processed by the author.

Planning also covered scheduling and assessment. The coordinator described BPI as a routine school activity held once a week in each class with two class periods allotted (EP), which the principal and mentors confirmed. For assessment, the school prepared a BPI learning report, and observation showed that it contains indicators of faith, worship, and morals. The principal explained that it assesses faith and piety, worship, daily personality, and character (KR).

Implementation

Implementation follows the schedule and handbook, and every teacher assigned as a mentor is expected to carry out the role (KR). The coordinator stated that one meeting is targeted at 70 minutes and combines delivery of material, practice, and motivation (EP). Table 2 shows the sequence of activities in one meeting. Students hold most of the segments (recitation, stories, and Islamic world news), while mentors lead the opening, deliver the main material, and close the meeting together

with students. Material is delivered systematically according to the handbook, followed by a flexible discussion that is recorded in meeting minutes.

Table 2. Sequence of activities in one BPI meeting

No	Activity	Time	Duty holder
1	Opening (praise, blessings, testimony of faith, advice, introduction to the topic)	8 minutes	Mentor and students
2	Qur'an recitation	10 minutes	Students
3	Stories of the Prophet, the companions, or Islamic heroes	10 minutes	Students
4	Reading Islamic world news	10 minutes	Students
5	Delivery of the main material	30 minutes	Mentor
6	Closing	2 minutes	Mentor and students

Source: observation and interviews at SMP IT Menara Fitrah (2026).

Beyond the weekly meeting, BPI is carried out through five work programs that complement one another (Table 3). Islamic mentoring (*halaqah*) is the core, with small groups of five to ten students guided by a *musyrif* (mentor) through discussion, short sermons, daily worship reports, and deeper study of the material. Mentors are expected not only to deliver content but also to set an example (*uswah hasanah*), using a personal approach that allows them to follow each student's character development.

Table 3. BPI work programs at SMP IT Menara Fitrah Indralaya

Activity	Function	Frequency
Islamic mentoring (<i>halaqah</i>)	Core activity: small-group meetings (5–10 students) with a <i>musyrif</i> , including discussion, short sermons, <i>mutaba'ah yaumiyah</i> , and study of Islamic material	Weekly, on Fridays
Daily worship habituation	Morning <i>al-Ma'tsurat</i> , congregational <i>Dhuha</i> , <i>Dhuhr</i> , and <i>Asr</i> prayers, and Qur'an reading	Every day
Overnight faith and piety retreat (MABIT)	Intensive guidance: night prayer, reflection on the Qur'an, self-evaluation, and motivational talks	Once per semester
Communal fast-breaking (<i>Ifthar Jama'i</i>)	Breaking the fast together in Ramadan and voluntary fasts to strengthen brotherhood and social concern	Once in two semesters
Humanitarian action	Charity and social activities as an expression of the value of relationships among people (<i>hablum minannas</i>)	Once in two semesters and whenever disasters occur

Source: BPI work program documents and interviews, processed by the author.

Evaluation

Evaluation uses *mutaba'ah yaumiyah*, the monitoring of students' daily worship recorded in a *mutaba'ah* book. Mentors assess students' character development and worship observance periodically, weekly and monthly. At the school level, the principal supervises the program periodically to ensure continuity and quality. Evaluation results are used to give motivation and further guidance to students who still need improvement, and progress reports are communicated to parents so that school and family work together. The BPI learning report, which contains indicators of faith, worship, and morals, complements this mechanism.

Discussion

The findings can be read through a systems lens, which treats a program as interacting components that work toward a goal (von Bertalanffy, 1968). Table 4 summarizes the findings by input, process, and control.

Table 4. Synthesis of BPI implementation by system component

Component	Findings at SMP IT Menara Fitrah
Input	School policy that has made BPI compulsory since founding; JSIT handbook with a competency map; mentors; students; fixed Friday schedule; BPI learning report
Process	Weekly 70-minute meeting with six segments; small-group <i>halaqah</i> ; daily worship habituation; MABIT, communal fast-breaking, and humanitarian action; mentor role modelling
Control and feedback	<i>Mutaba'ah yaumiyah</i> ; weekly and monthly mentor assessment; principal supervision; progress reports to parents; follow-up through motivation and guidance

Source: author's analysis.

On the input side, a school policy, a shared handbook, and a matching assessment instrument give the program a stable backbone. Standardized content reduces dependence on the improvisation of individual mentors, a pattern also visible in the Manado school, where materials are set by the same network (Rahman et al., 2022). The competency map pairs faith, worship, and morals with concrete behaviors such as guarding the tongue, keeping promises, and keeping the environment clean. This echoes the view that Islamic moral education integrates belief, worship, and conduct (Halstead, 2007), and the character education distinction between moral knowing, moral feeling, and moral action (Lickona, 1991). In the process component, two design choices stand out. First, students hold most segments of the weekly meeting, which places them as active participants rather than only listeners. Second, the weekly meeting is paired with daily routines in the same school setting. Habit research suggests that repetition in a stable context gradually moves behavior from deliberate to automatic (Lally et al., 2010; Wood & Neal, 2007), which fits the problems observed at the outset, such as lateness to the mosque and inattention during prayer. The role of mentors as *musyrif* who model good conduct is consistent with social learning theory, in which learners acquire behavior by observing credible models (Bandura, 1977). Compared with Manado, where the weekly meeting is split by class and led by homeroom teachers (Rahman et al., 2022), the school studied here shows a more explicit meeting structure with timed segments and a duty roster, while sharing the same pairing of weekly meetings and habituation.

In the control component, evaluation through *mutaba'ah yaumiyah*, mentor assessment, supervision, and parent reports gives the program a feedback loop. Program evaluation is meant to supply information for improvement and decisions, not only to judge results (Stufflebeam & Coryn, 2014), and reporting to parents reflects the view that comprehensive character programs work best when school and family are aligned (Berkowitz & Bier, 2004). Two cautions follow. First, *mutaba'ah* records depend largely on self-report, and this study did not examine how far they are cross-checked against observed behavior. Second, the school still finds some students inconsistent in applying religious values, which suggests that the follow-up of evaluation results, and not only their collection, deserves attention, for example through structured verification by mentors and parents. As a single case study, the findings are meant to be transferable by analogy rather than statistically generalizable (Yin, 2018). The relationship between BPI implementation and changes in students' character is addressed in a separate analysis of the same research and is outside the scope of this article.

IV. CONCLUSION

The BPI program at SMP IT Menara Fitrah Indralaya, Ogan Ilir, is implemented as a structured guidance system. Planning began when the school was founded, involved all school elements, and followed the JSIT handbook, which covers faith, worship, and morals. Implementation

takes place every Friday for two class periods (70 minutes) per class in six timed segments, complemented by daily worship habituation, an overnight faith retreat, communal fast-breaking, and humanitarian action. Evaluation combines daily worship monitoring, periodic mentor assessment, principal supervision, and reports to parents. For schools, the findings suggest strengthening the follow-up of evaluation results, for instance by verifying daily worship records against observed behavior. Future research could compare BPI implementation across several integrated Islamic schools and examine supporting and inhibiting factors in more detail.

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