Journal of Educational Sciences
Journal homepage: https://jes.ejournal.unri.ac.id/index.php/JES

P-ISSN 2581-1657
E-ISSN 2581-2203

Model of Controlling System for Religious Programs in Public Schools: A Case Study at SMA Negeri 1 Rambutan Banyuasin

Juanda Firzal*, Asri Karolina, Afriantoni, Yuniar
Program Pascasarjana, Universitas Islam Negeri Raden Fatah Palembang, Palembang, 30126, Indonesia

ARTICLE INFO

Article history:

Received: 29 Nov 2025
Accepted: 29 June 2026
Available Online: 05 July 2026

Keywords:

Controlling,
Implementation,
Religious Program,
Public School

** Corresponding author:*

E-mail: juandafirzal77@gmail.com

Article Doi:

https://doi.org/10.31258/jes.10.7.p.343-356

This is an open access article under the CC BY-SA license.

A B S T R A C T

This study examines the controlling system of religious programs in public schools through a case study at SMA Negeri 1 Rambutan Banyuasin. As a public educational institution, the school is responsible for fostering students' religious values, character, and moral development alongside academic achievement. The research employed a qualitative phenomenological approach with a case study design. Data were collected through observations, in-depth interviews, and documentation involving the principal, vice principal, head of the religious program, and Islamic education teachers. The findings reveal that religious activities are implemented systematically through daily, weekly, monthly, and incidental programs, including collective prayers, congregational Dhuhr and Dhuha prayers, Qur'an recitation, Rohis mentoring, Friday religious discussions, and Islamic holiday commemorations. These activities encourage students to develop religious habits, discipline, responsibility, tolerance, and social awareness. The controlling system is carried out through integrated planning, coordination among school personnel, routine monitoring, periodic evaluation, stakeholder involvement, teacher role modeling, and continuous reflection to improve program quality. Although the implementation faces challenges such as limited human resources, inconsistent monitoring, and the lack of digitalized supervision, the overall system effectively supports students' spiritual and character development. The study proposes a school-based religious governance model that can serve as a practical reference for other public schools seeking to strengthen character education through structured and sustainable religious programs.

1. Introduction

Religious education holds a fundamental position in shaping human identity, character, and moral orientation. From an Islamic perspective, religion is not merely

a spiritual guide but also an innate disposition inherent in humans since creation (Bakhtiar & Nurhasanah, 2018). The Qur'an emphasizes that the purpose of human creation is to worship Allah (Department of Religious Affairs RI, 2022), indicating that religiosity is not merely an additional aspect of life but constitutes an existential goal of human beings. Authentic worship forms the foundation for developing moral, ethical, and spiritually aware individuals (Mubaraq, 2024).

In the modern era characterized by globalization, digitalization, and rapid social change, education faces significant challenges in maintaining a balance between intellectual development and moral formation (Nurulhaq, 2021). The massive advancement of information technology often leads students toward consumptive, individualistic behaviors that deviate from religious values. In this context, religion functions as an ethical filter, guiding individuals away from moral deviation. while directing them toward a good and meaningful life (ḥayātan ṭayyibah), as described in QS. An-Nahl [16]:97 (Department of Religious Affairs RI, 2022). Islamic religious education aims to develop human beings holistically—spiritually, morally, socially, and intellectually. Consequently, educational institutions bear the critical responsibility of fostering a religious culture that shapes students' character in an integrated manner. A religious culture within schools constitutes a system of values, habits, and religious practices internalized through structured and continuous activities, thereby guiding students' behaviors and moral orientations (Alivia, 2023).

However, empirical evidence shows that some students at SMA Negeri 1 Rambutan still exhibit behaviors inconsistent with religious values, such as indiscipline in worship, impolite conduct, the use of coarse language, and even involvement in free association and substance abuse (Initial Observation, January 20, 2025). This condition reflects a gap between the expected religious values and the actual behaviors of students, highlighting the urgent need to strengthen religious education—not merely through Islamic Education (PAI) instruction but also through structured religious habituation.

The religious program at SMA Negeri 1 Rambutan is designed to address these challenges through various activities, including intramural, co-curricular, and extracurricular initiatives. These activities encompass Friday morning religious discussions, Tahsin and Tahfidz Qur'an programs, community worship, Rohis activities, congregational Dhuha and Dhuhr prayers, pre-study prayers, the 3S culture (smile, greet, and say hello), Ramadan boarding schools, and the commemoration of Islamic holidays (Initial Observation, January 24, 2025). The program serves as a platform for strengthening religious character that extends beyond ritual practices to social and moral development.

Nonetheless, the implementation of religious programs faces several obstacles. Factors such as students' diverse family backgrounds, limited parental oversight, low Qur'anic literacy, and the pervasive influence of digital media present significant challenges (Initial Observation, January 24, 2025). Additionally, some teachers lack a comprehensive understanding of the optimal implementation of religious programs, affecting the overall effectiveness of character development.

These challenges necessitate a systematic and integrated controlling system to ensure that religious programs are executed according to their intended objectives. In educational management, the concept of controlling, as articulated by G.R. Terry, constitutes a key pillar within the POAC framework (Planning, Organizing, Actuating, and Controlling). Controlling functions to ensure that activities are implemented according to plan and to make necessary corrections in case of deviations (Terry, 2020). Within the school context, controlling serves as a strategic instrument to maintain the quality of religious programs, encompassing planning, implementation, and evaluation aspects (Fionita, 2024).

Although many public schools have implemented religious programs, research on the controlling of program implementation remains limited, particularly studies examining public schools in contexts characterized by social plurality and digital challenges. This represents a research gap and a novelty in the current study. Previous studies have primarily focused on general character education, without specifically exploring the supervision model of religious programs and its impact on cultivating a religious culture. The urgency of this research is further underscored by the fact that schools serve as strategic spaces for shaping students' moral identity. SMA Negeri 1 Rambutan, with its heterogeneous social context and complex moral challenges, requires a systematic, sustainable, and collaborative controlling model involving teachers, principals, parents, and the broader community (Baihaqi et al., 2023). Without effective management control, religious programs risk becoming ceremonial activities without producing meaningful behavioral change.

This study addresses three main research questions: (1) how religious programs are implemented at SMA Negeri 1 Rambutan, (2) how the controlling mechanisms are executed by the school, and (3) how these mechanisms impact students' religious character. By focusing on these questions, the study not only provides an empirical understanding of religious program implementation but also proposes a controlling model that can be replicated in other schools. Practically, the findings are expected to assist schools in enhancing the effectiveness of religious programs and strengthening a religious culture. The study also aims to contribute theoretically to the development of the controlling concept in public school religious programs, particularly in the context of modern Islamic educational management. Thus, this research holds both academic significance and practical relevance in addressing contemporary social and moral challenges faced by today's youth.

2. Methodology

This study employed a field research design with a phenomenological qualitative approach to gain an in-depth understanding of how the controlling system for religious programs is implemented in public schools, specifically at SMA Negeri 1 Rambutan Banyuasin. The phenomenological approach was selected because it allows researchers to explore subjective meanings, firsthand experiences, and informants' perceptions regarding the supervisory practices of religious programs. As Moustakas explains, phenomenology seeks to uncover how individuals interpret

their life experiences in a holistic manner. This approach aligns with the study's objective, which is to describe the process of controlling religious programs based on the interpretations of key school actors. Additionally, this research is descriptive qualitative in nature, where the researcher functions as the primary instrument in observing, exploring, and analyzing phenomena in their natural context.

The research was conducted at SMA Negeri 1 Rambutan, Banyuasin Regency, South Sumatra. The site was purposively selected because the school implements a complex religious program with a structured control system. Research subjects were determined using purposive sampling, focusing on informants considered most knowledgeable about the implementation and supervision of religious programs. Key informants included the principal, vice-principal for student affairs, head of the religious program, and Islamic education teachers (PAI). Supporting informants comprised teachers overseeing religious activities and actively involved students. The study utilized both primary and secondary data sources. Primary data were collected through direct observation, in-depth interviews, and internal school documentation. Secondary data consisted of official school documents, activity reports, policy archives, photographs of activities, and scholarly literature related to educational management and controlling religious programs.

Data collection involved three main techniques. First, non-participant observation, where the researcher observed religious activities without direct involvement, aimed at obtaining an objective depiction of implementation patterns and control mechanisms. Second, open-ended interviews provided flexible dialogue opportunities, allowing informants to elaborate on their perceptions and experiences in depth. This technique was chosen to capture the subjective meanings of informants regarding the effectiveness of the supervisory system. Third, document analysis involved collecting written data such as activity schedules, monitoring reports, meeting minutes, and internal policies.

Data analysis was conducted interactively, following the Miles, Huberman, and Saldana model, which includes data reduction, data display, and verification. In the data reduction stage, the researcher simplified and selected the main data relevant to the study focus, particularly information on the implementation and controlling of religious programs. Data display involved organizing thematic narratives to systematically map the supervisory patterns. Verification was performed by reviewing the consistency of findings through clarification with informants and cross-checking information from multiple sources. The final stage involved drawing tentative conclusions, repeatedly reinforced through the verification process until achieving sufficient credibility.

Data validity was maintained through source, technique, and temporal triangulation, as recommended in contemporary qualitative research. Source triangulation compared information from principals, teachers, and students to identify consistency in perspectives. Technique triangulation was achieved by comparing observational, interview, and documentation data. Temporal triangulation involved data collection under various conditions and on different days, including repeated interviews to test response stability. Additionally, data

validity was strengthened through prolonged engagement in the field and member checking with informants to ensure the researcher's interpretations remained accurate and unbiased.

Overall, this research method was designed to produce a comprehensive understanding of the controlling system model for religious programs in public schools. The selection of a phenomenological approach, rigorous triangulation, and in-depth qualitative analysis provides a strong rationale that this method is capable of authentically representing the reality of religious program control in a context-based and scientifically accountable manner.

3. Results and Discussion

Results

The findings of this study indicate that the implementation of religious programs at SMA Negeri 1 Rambutan Banyuasin occurs through a series of daily, weekly, monthly, and incidental activities designed to foster habitual religiosity among students. Activities such as communal prayers, midday congregational prayers, Qur'anic recitation (tadarus), Friday morning studies, and the commemoration of Islamic holidays serve not only as religious rituals but also as instruments for character education, internalizing values such as discipline, responsibility, tolerance, and social care.

The study also revealed that supervision, or controlling, of religious programs is conducted through six main pillars: integrated planning, routine coordination, field monitoring, periodic evaluation, stakeholder involvement, and role modeling. This pattern indicates that the controlling system at SMA Negeri 1 Rambutan aligns with the POAC management principles (Planning, Organizing, Actuating, Controlling) adapted to the context of religious education (Rifa'i, 2020). Furthermore, the study found that the controlling system in the implementation of religious programs at SMA Negeri 1 Rambutan is comprehensive, systematic, and multi-layered. This control mechanism involves four main actors—the Principal, Vice Principal for Student Affairs, Vice Principal for Public Relations, and Coordinator of the Religious Program—through oversight activities including counseling/tausiyah, teaching-mentoring, facilitation, and motivation.

Controlling in Program Guidance by Program Supervisors

Religious program supervisors at SMA Negeri 1 Rambutan provide structured guidance through mentoring in worship, moral reinforcement, and the management of religious activities. Their approach emphasizes role modeling, direct supervision, and continuous evaluation, showing that religious guidance extends beyond formal activities and contributes to the development of students' internal character. In supporting this process, the Coordinator of the Religious Program (JHR) prepares supervisory guidelines, conducts field supervision, gathers reports, and carries out

periodic evaluations to help supervisors improve the quality of religious learning processes in a systematic and continuous manner.

The principal (YLN) implements controlling mechanisms that begin with measurable planning through the School Work Plan (RKS) and School Activity Plan (KSP), followed by routine coordination, field monitoring, periodic evaluation, and the involvement of all related parties. The Vice Principal for Student Affairs (NRM) strengthens this process through continuous coordination, consistent monitoring, evaluation based on supervisors' reports, and the involvement of various school elements, creating a feedback loop for identifying deficiencies and improving program quality. Meanwhile, the Vice Principal for Public Relations (BRY) supports the controlling process by fostering intensive communication between the school, supervisors, parents, and the community to ensure the effective implementation of religious programs.

Controlling in Role Modeling by Program Supervisors

Role modeling is a strategic component in shaping students' religious character at SMA Negeri 1 Rambutan. The study shows that religious program supervisors serve as central figures who demonstrate religious behavior, discipline, ethics, and positive social interaction. Through consistency in worship, speech, and conduct, supervisors provide students not only with verbal instruction but also with concrete examples that can be directly observed and practiced in daily life. In supporting this process, the Religious Program Coordinator (JHR) directly supervises supervisors, provides behavioral guidance, collects reports, and conducts routine training to strengthen exemplary conduct among supervisors.

The principal (YLN) controls role modeling by ensuring its alignment with the school's vision and mission through activity monitoring, routine evaluation, and integration of role modeling into performance assessment. The Vice Principal for Student Affairs (NRM) strengthens this control through direct monitoring, collecting feedback from students and teachers, and conducting periodic evaluations to ensure supervisors consistently demonstrate exemplary behavior. Meanwhile, the Vice Principal for Public Relations (BRY) supports the controlling process through intensive communication with parents and the community, monitoring activities, and evaluating supervisor behavior that may affect the school's image. Overall, the control of role modeling at SMA Negeri 1 Rambutan is carried out structurally, pedagogically, and morally through monitoring, evaluation, training, and formal assessment.

Controlling through Counseling/Tausiyah

The study indicates that counseling (*tausiyah*) plays a significant role in internalizing religious values among students at SMA Negeri 1 Rambutan. Religious program supervisors provide tausiyah through character reinforcement, moral guidance, and spiritual mentoring aimed at strengthening students' religious awareness and behavior. In supporting this process, the Religious Program Coordinator controls the implementation of *tausiyah* by preparing schedules,

curating materials, conducting field monitoring, evaluating the impact of activities, and motivating supervisors to improve the quality of guidance provided to students.

The principal supervises *tausiyah* activities through direct monitoring, routine reporting, periodic evaluation, and persuasive feedback to ensure the effectiveness of religious guidance. The Vice Principal for Student Affairs strengthens the controlling process through activity monitoring, analysis of supervisors' reports, observation of student behavior, and constructive feedback for continuous improvement. Meanwhile, the Vice Principal for Public Relations ensures that the content of *tausiyah* remains aligned with the school's vision and mission while maintaining the institution's public image through monitoring public communication, external coordination, and community responses. Overall, the controlling of tausiyah is conducted in a dialogical, participatory, and developmental manner rather than merely administrative.

Controlling in Teaching and Educating (Ta'lim and Tarbiyah)

The findings indicate that controlling in teaching and educating at SMA Negeri 1 Rambutan is carried out rigorously because religious education in public schools must integrate knowledge, attitudes, and practice. The principal implements six controlling strategies consisting of standard-setting, coordination meetings, direct monitoring, periodic reporting, competency development, and evaluation of learning outcomes. In strengthening this process, the Religious Program Coordinator applies Standard Operating Procedures (SOPs), conducts daily monitoring, organizes periodic evaluations, facilitates supervisor competency development, and manages discussion forums to improve the quality of teaching and educational guidance.

The Vice Principal for Student Affairs complements the controlling process through activity monitoring, supervision of learning activities, joint evaluations, and student involvement in providing feedback. Meanwhile, the Vice Principal for Public Relations contributes by maintaining external communication and ensuring that the teaching methods and materials delivered by program supervisors remain aligned with the values of tolerance and diversity. Overall, controlling in teaching and educating reflects the integration of formal standards, continuous guidance, and character-based monitoring, in which the four controlling actors complement one another to create a holistic supervisory system.

Controlling in Facilitating Religious Activities

Controlling in the facilitation of activities focuses on the availability of resources, program planning, smooth implementation, and the effectiveness of students' religious character development. The principal oversees activity planning, field monitoring, evaluation, supervisor competency development, and engagement of parents and students. The Vice Principal for Student Affairs strengthens implementation through briefings, monitoring, observation using specific instruments, student feedback collection, and joint evaluation. The Vice Principal for Public Relations emphasizes school–community relations, ensuring public

communication is conducted in a conducive and inclusive manner. The Religious Program Coordinator oversees direct supervision, routine evaluation, student feedback collection, and motivational support for supervisors.

Controlling in Motivating Students

The findings indicate that controlling motivation at SMA Negeri 1 Rambutan includes instructional guidelines, pre-activity coordination, monitoring of implementation, post-activity evaluation, and systematic documentation. The principal supervises the alignment of motivational content with the school's vision and mission, monitors the implementation of activities, and provides corrective guidance to ensure that motivational programs are delivered effectively and consistently. In supporting this process, the Religious Program Coordinator carries out direct supervision, conducts periodic evaluations, and provides corrective feedback to improve the quality of motivational guidance delivered by program supervisors.

The Vice Principal for Student Affairs strengthens the controlling process through the use of monitoring tools, student feedback, and systematic documentation to assess the effectiveness of motivational activities. Meanwhile, the Vice Principal for Public Relations ensures that motivational programs remain consistent with the principles of religious moderation and the school's public image. Interviews reveal that motivation is viewed as a form of spiritual guidance that requires professional supervision. Overall, controlling motivation reflects a motivational governance approach that emphasizes both the accuracy of content and the psychological quality of its delivery.

Discussion

These findings are consistent with the perspective that the development of religious character requires habituation through structured routine activities (Khairunnisa & Jinan, 2025). In this context, school religious culture becomes a foundational mechanism that strengthens value internalization through lived experience rather than mere knowledge transfer. The principal, vice principals, program supervisors, school committee, and community stakeholders play complementary roles in ensuring that all religious activities are conducted according to their objectives. This collaborative approach aligns with the concept of school religious governance, which emphasizes multi-stakeholder participation in managing school-based religious programs (Sihotang et al., 2025). This system establishes a controlling model that is not only administrative but also developmental, emphasizing character and moral guidance.

Controlling in Program Guidance by Program Supervisors

This aligns with the concept that guidance is a process of maintaining and refining previously instilled values (Soetopo & Soemanto, 1991). Such an approach is relevant because character education requires repeated, consistent, and contextual processes (Ariputra, 2024). This approach positions controlling as a strategic

process rather than mere administration, consistent with the educational management perspective that controlling ensures implementation aligns with plans through monitoring, evaluation, and follow-up (Sutisna, 2022). Involving homeroom teachers, religious educators, and parents makes the controlling process holistic, reflecting the principles of participatory management in character education (Faizah, 2025).

These findings reinforce prior studies showing that the success of religious programs depends on the school's capacity for comprehensive monitoring and systematic evaluation (Rahmat & Lubis, 2019). These findings align with the view that successful religious character education requires synergy among the school, family, and community (Daheri et al., 2023). JHR's supervisory role reflects modern academic supervision principles emphasizing reflective approaches and continuous development (Wicaksono, 2021). This supports the theory that religious value development requires clear regulations, effective coordination, and continuous evaluation to achieve authentic behavioral change in students (Khotimah, 2016). It also confirms previous findings that habitual worship and religious activities enhance student discipline and virtuous character when coupled with strict supervision and role modeling (Septiana, 2018).

Controlling in Role Modeling by Program Supervisors

This aligns with the theory that role modeling is the most effective method of character education, as values are transmitted through modeling (Defriyadi, 2024). Integrating role modeling into professional evaluations of supervisors exemplifies innovative practice in line with performance-based evaluation principles recommended in modern educational management (Fitrah, 2017). This demonstrates that role modeling is both a moral aspect and an indicator of professionalism in religious guidance.

This aligns with studies suggesting that role modeling is effective only when continuous supervision ensures behavioral consistency (Mahbubi, 2023). Such supervision also ensures there is no gap between the values taught and those practiced by supervisors. This highlights that role modeling influences not only students but also the school's reputation, consistent with the view that educators' behavior contributes to school branding, particularly in public schools with strong religious programs (Fitriana & Aulia, 2022).

This reflects ethical supervision, ensuring all educational actors serve as moral standards for students (Prasetyo, 2019). These findings reinforce that religious program can only function effectively when supervisors act as authentic role models rather than mere facilitators. This aligns with previous studies emphasizing that role modeling is key to strengthening students' religious and social character (Ayuningtyas, 2025). Systematic role model control allows values such as honesty, discipline, responsibility, tolerance, and religiosity to be internalized effectively.

Controlling through Counseling/Tausiyah

As guidance and counseling theory emphasizes, counseling serves preventive, curative, and developmental functions. These findings are consistent with Rahmawati (2016), who found that supervision based on role modeling and two-way communication enhances the effectiveness of religious guidance in public schools. At SMA Negeri 1 Rambutan, the principal not only oversees but also fosters synergy to motivate supervisors to consistently act as role models. This demonstrates impact-oriented supervision, consistent with Latifah dan Hasanah (2024), who argue that religious supervision should measure students' religious behavior rather than program execution alone. This reinforces the public accountability dimension, as suggested by Fahri & Zainuri (2019), who emphasize that religious programs in public schools should align with religious moderation values and be sensitive to public perception.

Controlling in Teaching and Educating (Ta'lim and Tarbiyah)

This model represents school-based religious governance, where the principal functions as an instructional leader. This reflects a learner-centered controlling principle, wherein student learning outcomes serve as the primary indicator. This approach is crucial for maintaining social harmony in pluralistic public schools (Abror, 2020). These mechanisms exemplify quality assurance, ensuring program sustainability, consistent with Farhani (2019), who highlight the importance of SOPs in religious program management.

Controlling in Facilitating Religious Activities

This finding reflects a participatory controlling approach in which multiple actors collaboratively supervise and evaluate the implementation of religious programs. Such an approach is consistent with Azi (2023), who argues that religious programs involving various stakeholders produce stronger impacts on students' character formation because supervision becomes more comprehensive and sustainable. The findings also demonstrate assessment-based monitoring, where empirical data are used as the foundation for evaluation and program improvement. In line with this, Rouzi et al., (2025) found that data-driven supervision significantly improves the quality, effectiveness, and consistency of religious programs in schools.

Controlling in Motivating Students

Motivation is a crucial element in religious education because religious values are expected to be deeply internalized rather than merely transferred as theoretical knowledge. Zubairi (2023) emphasizes that motivation functions as a key factor in strengthening the internalization of moral and spiritual values among students. Through motivational guidance, students are encouraged to develop personal awareness and consistent religious behavior. These findings are also consistent with the study of Arda (2022), which identifies documentation and feedback as important indicators in monitoring and evaluating character development programs,

particularly in ensuring program effectiveness and continuous improvement within educational institutions.

The findings from SMA Negeri 1 Rambutan illustrate that an effective controlling system for religious programs requires the integration of managerial, pedagogical, and character development components, ensuring structured habituation and value internalization in students. This aligns with Rahayu and Istanto (2025), who emphasize that habituation models in school activities strengthen students' religious character through routine practices. Similarly, Khoirunissa and Jinan (2025) highlight that consistent engagement in religious activities fosters internalization of moral and spiritual values, reinforcing the need for systematic scheduling and continuous supervision. The school's six pillars of control—including integrated planning, coordination, field monitoring, evaluation, stakeholder involvement, and role modeling—mirror the principles of structured and holistic program management, as also demonstrated in extracurricular and character education programs (Ramlianto, Pewangi, & Miro, 2025; Permadi & Achadi, 2025), showing that combining administrative oversight with pedagogical guidance creates a sustainable environment for students' religious and moral development.

Furthermore, the controlling model functions as a quality assurance mechanism that promotes continuous improvement and addresses challenges such as irregular implementation, inconsistent discipline, and limited supervisory capacity. The role of teachers as models, emphasized by Shanti and Shohib (2026), demonstrates that exemplary behavior by supervisors is essential for translating formal programs into lived experiences that shape students' character. By integrating planning, monitoring, evaluation, stakeholder collaboration, and role modeling, the school not only strengthens students' religious character but also fosters innovation, including technology-assisted supervision and broader community engagement. This model reflects collaborative, transparent governance, illustrating how integrated control systems can balance academic achievement with spiritual and moral development, providing a replicable framework for public schools aiming to enhance character-based education (Permadi & Achadi, 2025).

The controlling mechanism of religious programs at SMA Negeri 1 Rambutan is structured around four integrated pillars. Structured planning involves guidelines, activity schedules, Standard Operating Procedures (SOPs), and clear operational standards, providing direction for teachers, supervisors, and homeroom teachers while harmonizing daily, weekly, and semester-long programs. Layered monitoring and supervision is carried out by four distinct actors focusing on administrative, pedagogical, psychological, and public aspects, enabling early detection of challenges, improving student discipline, and ensuring quality delivery of religious content and activities. Continuous evaluation and feedback through coordination meetings, observations, student input, and joint reflection informs program improvements, strengthens value internalization, and adapts to student diversity.

Professional guidance and support emphasizes supervisor competence through training, workshops, and collaboration with external institutions, enhancing pedagogical knowledge, student interaction, and role modeling. Synthesizing these

four pillars produces a comprehensive, adaptive, and sustainable controlling system that functions as both an administrative mechanism and a strategic framework for instilling religious values, shaping student character, and sustaining religious education. This integrated model reflects the concept of School Religious Governance, combining management, pedagogy, and moral guidance in alignment with tolerance, inclusivity, and religious moderation in public schools (Ministry of Religious Affairs of the Republic of Indonesia, 2021).

4. Conclusion

The study on the controlling system for religious programs at SMA Negeri 1 Rambutan, Banyuasin, demonstrates that the school's control mechanisms operate systematically, purposefully, and continuously by integrating managerial, pedagogical, and character development components. Religious programs are strategically designed to develop students' faith, piety, moral conduct, social ethics, and discipline through daily, weekly, monthly-semester, and special activities, ensuring consistent internalization of values and transformative character formation. Control is maintained through six pillars: integrated planning aligned with the School Work Plan and curriculum, routine coordination among program managers, teachers, and school leaders, field monitoring to ensure quality execution, periodic evaluation based on reports, observations, and student feedback, stakeholder involvement including parents and the community, and exemplary leadership where teachers and leaders model behaviors for students to emulate. These mechanisms collectively embed a sustainable religious culture and ensure that program objectives are achieved effectively.

This integrated controlling system functions not only as administrative oversight but as a quality assurance and continuous improvement mechanism, addressing common challenges such as irregular scheduling, weak documentation, inconsistent discipline, and limited supervisory capacity. It also encourages innovation, including the use of information technology in program monitoring, and strengthens collaboration between the school and stakeholders. In conclusion, the controlling model at SMA Negeri 1 Rambutan reflects collaborative and transparent governance, reinforcing students' religious character while balancing academic and spiritual development. Effective control requires synergy among leadership, planning, supervision, evaluation, stakeholder engagement, and role modeling, creating a conducive school environment that supports comprehensive, sustainable character development and offers a replicable framework for other public schools.

References

Abror, M. (2020). Moderasi beragama dalam bingkai toleransi. Rusydiah: *Jurnal Pemikiran Islam*, 1(2), 143-155.

Alivia, T., & Sudadi, S. (2023). Manajemen Pendidikan Karakter Melalui Kegiatan Ekstrakurikuler. *Tolis Ilmiah: Jurnal Penelitian*, 5(2), 108-119.

Ariputra, I. P. S. (2024). Manajemen penguatan pendidikan karakter di SD Fajar Harapan. *Jurnal Pendidikan Karakter*, 44-54.

Ayuningtyas, N., & Ritonga, A. A. (2025). Teacher Professionalism as the Central Educational Figure in Shaping Students' Islamic Character at MTs Zia Salsabila. *Journal of Educational Sciences*, 9(4), 3103-3117.

Azi, R. (2023). *Tata kelola pendidikan kolaboratif antara sekolah, orangtua dan komunitas santri talents mapping (Studi tentang Kolaborasi pada TK Sekolah Alam Nurul Azkia Kota Baubau*) (Doctoral dissertation, IAIN Kendari).

Baihaqi, A., Alkusaeri, A., & Saparudin, S. (2023). Sinergitas Guru Agama, Orang Tua, dan Kepala Sekolah dalam Meningkatkan Mutu Pembelajaran PAI di SMA NW Narmada. *MANAZHIM*, 5(2), 992-1011.

Busetto, L., Wick, W., & Gumbinger, C. (2020). How to use and assess qualitative research methods. *Neurological Research and Practice*, 2(14), 1–10.

Daheri, M., Rohimin, R., Amin, A., Iqbal, M., & Warsah, I. (2023). Synergisticity of Family, School, and Community Education In Strengthening Religious Moderation. TARBIYA: *Journal of Education in Muslim Society*, 10(1), 117-136.

Defriyadi, D., Baharudin, B., Sai'dy, S. D., Saputra, M. I., & Shabira, Q. (2025). Character Education as a Pillar of Morality for Generation Z: Bibliometric Analysis (2019-2024). *Journal of Educational Sciences*, 9(3), 1467-1490.

Farhani, D. (2019). Manajemen pendidikan karakter melalui kegiatan kokurikuler keagamaan. *Jurnal Isema: Islamic Educational Management*, 4(2), 209-220.

Faizah, S. N. (2025). Manajemen pendidikan karakter berbasis nilai religius. *Journal of Education and Contemporary Linguistics*, 2(02), 132-138.

Fionita, W., Lauchia, R., Windari, S., & Wijaya, H. A. (2024). Monitoring dan Evaluasi Kebijakan Pendidikan. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, 7(6), 5732-5739.

Fitrah, M. (2017). Peran kepala sekolah dalam meningkatkan mutu pendidikan. *Jurnal penjaminan mutu*, 3(1), 31-42.

Khoirunissa, K., & Jinan, M. (2025). Internalization of Religious Character Values Through the Habituation of Religious Activities at SMPIT Ar Risalah Sukoharjo. *Journal of Educational Sciences*, 9(3), 1127-1136.

Khotimah, K. (2016). Model manajemen pendidikan karakter religius di SDIT Qurrota A'yun Ponorogo. *Muslim Heritage*, 1(2), 371-388.

Latifah, U., & Hasanah, I. (2024). The Role of Student Management in Implementing Religious Development Activities at MTs Nurul Islam Kota Kediri. *Indonesian Journal of Multidisciplinary Educational Research*, 2(1).

Mahbubi, M., & Huda, A. A. S. B. (2023). Pendampingan Integrasi Pendidikan Akhlak Berbasis Keteladanan di SMP Nurul Iman Untuk Penguatan Karakter Siswa. *Education, Language, and Arts: Jurnal Pengabdian Kepada Masyarakat*, 2(2), 52-62.

Mubaraq, F., Efendi, M., Murnika, Y., Putri, Y. D., & Wismanto, W. (2024). Mesjid Tempat Ibadah yang Menyucikan Jiwa dan Menguatkan Spiritual. *Moral: Jurnal kajian Pendidikan Islam*, 1(4), 42-50.

Nurulhaq, D. (2021). Moral Education in the Formation of the Character of the Millennial Generation. *International Journal of Nusantara Islam*, 9(2).

Permadi, M., & Achadi, A. (2025). Analysis of the implementation of character education at Madrasah Tsanawiyah Muhammadiyah Gedongtengen Yogyakarta. *Journal of Educational Sciences*, 9(4), 3102–3113.

Prasetyo, D., Marzuki, M., & Riyanti, D. (2019). Pentingnya pendidikan karakter melalui keteladanan guru. *Harmony: Jurnal Pembelajaran IPS Dan PKN*, 4(1), 19-32.

Rahayu, A. C. A., & Istanto, I. (2025). Habituation model in forming character religious at SMP Negeri 1 Gatak. *Journal of Educational Sciences*, 9(4), 2506–2515.

Ramlianto, R., Pewangi, M., & Miro, A. B. (2025). Effectiveness of religious extracurricular activities in enhancing students' spirituality: A case study of SMP Negeri 23 Makassar. *Journal of Educational Sciences*, 9(5), 4684–4694.

Rouzi, A. F., Husamah, H., Budiono, B., & Lambensa, H. (2025). Islamic Academic Supervision Model: Enhancing the quality of Islamic religious education in Muhammadiyah junior high schools. *Research and Development in Education (RaDEn)*, 5(2), 896-907.

Septina, N. (2018). *Pengaruh pelaksanaan program keagamaan terhadap kedisiplinan siswa di SMP IT Abdurab Boarding School Pekanbaru*. (Doctoral dissertation, UIN Sultan Syarif Kasim Riau).

Shanti, M. F., & Shohib, M. W. (2026). The role of Islamic education teachers as role models in character building for students at SMP Negeri 1 Kunduran. *Journal of Educational Sciences*, 10(1), 519–529.

Sihotang, J., Budianti, Y., & Sumanti, S. T. (2025). Internalization of moderate religious values in Islamic religious education materials for students at Sibolga State Senior High School 3. *Journal of Educational Sciences*, 9(4), 2289-2298.

Soetopo, H., & Soemanto, W. (1991). *Pembinaan dan Pengembangan Kurikulum: sebagai substansi problem administrasi pendidikan*. No title

Sutisna, E. (2022). Peranan Pengawas Pendidikan Agama Islam dalam Meningkatkan Mutu Pembelajaran Pendidikan Agama Islam. *Edumaspul: Jurnal Pendidikan*, 6(1), 1377-1387.

Suyanto, D., & Aminah, N. (2024). Supervisi Pendidikan sebagai Upaya Peningkatan Kinerja Guru dalam Pembelajaran. *Jurnal Ilmu Pendidikan*, 202–215.

Wicaksono, M. A. A., & Hariyati, N. (2021). Supervisi Akademik Dalam Membantu Guru Menerapkan Reflective Teaching. *Inspirasi Manajemen Pendidikan*, 502-515.

Zubairi. (2023). *Meningkatkan motivasi belajar dalam pendidikan agama Islam*. Indramayu: Penerbit Adab.

How to cite this article:

Firzal, J., Karolina, A., Afriantoni., & Yuniar. (2026). Model of Controlling System for Religious Programs in Public Schools: A Case Study at SMA Negeri 1 Rambutan Banyuasin. *Journal of Educational Sciences*, *10(7)*, 343-356.