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Religious Program Management in Shaping Love-Based Behavior in Students at MAN 1 Pangkalpinang

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A B S T R A C T

This study is motivated by the importance of managing religious programs in shaping students' religious behavior and character within the madrasa environment. The Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) is implemented as an approach to instill values of love, care, discipline, and responsibility in students' daily lives. This study aims to analyze the management of religious programs in shaping love-based behavior among students at MAN 1 Pangkalpinang from the perspective of Islamic education management and the Love-Based Curriculum (KBC). This research employed a qualitative approach with a case study design. The research subjects involved 5 informants consisting of teachers and students. Data were collected through interviews, observations, and documentation, then analyzed using data reduction, data display, and data verification techniques. The results showed that management functions, including planning, organizing, implementation, supervision, and evaluation, had been carried out systematically. Religious programs were implemented through worship habituation, character development, strengthening discipline, and fostering social and environmental awareness. The integration of the five pillars of love in KBC was able to shape students' religious, disciplined, environmentally caring, and responsible behavior and became a model for developing religious program management in Islamic senior high schools.

1. Introduction

Education in Indonesia is currently facing significant challenges in improving national character development. Behavioral education is an important aspect of the national education system. In practice, education in Indonesia still tends to focus on cognitive aspects, while character and behavioral formation often receive less attention. These challenges have become increasingly complex in today's digital era, where students can easily access negative information that affects their morality and character (Putrisari et al., 2025). Educational institutions serve as places for

implementing government efforts in providing structured and organized educational services to society so that education can reach all regions of the country. According to the drafting team of the Ministry of National Education as stated in Law of the Republic of Indonesia Number 20 of 2002, Article 1 Paragraph (1) concerning the National Education System (UU SIDIKNAS), national education functions to develop capabilities and shape the character and civilization of a dignified nation in order to educate the life of the nation. It also aims to develop students' potential so that they become individuals who believe in and fear God Almighty, possess noble character, are creative, independent, democratic citizens, and responsible members of society (Ilmiyah et al., 2022).

In the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC), science is not merely viewed as a collection of facts and formulas, but as a pathway toward wisdom and compassion for the creations of the Almighty. This curriculum was introduced to overcome students' lack of concern toward science by connecting knowledge with humanitarian values, spirituality, and benefits for others. Love is one of the highest morals exemplified by the Prophet Muhammad toward his people and was maintained until the end of his life. In modern theory, love can be categorized as a human character that can be developed through education. The expression of love as an output of conceptual understanding can only develop through habituation and conditioning (Shulhan, 2024).

Management plays a role in providing authority and responsibility in organizing and managing institutions systematically so that the process of shaping good behavior in students can run properly (Su'adiyah et al., 2020). Therefore, the management of religious programs becomes a fundamental aspect to ensure that every religious guidance activity can provide a real impact on students' behavioral formation. The Love-Based Curriculum represents a fundamental paradigm shift in educational approaches. KBC offers a new perspective in viewing the world through the principle of love as the primary bond. This transformation can be examined through four crucial dimensions, namely the transformation from masculine theology to theology of love, from formal legal orientation to compassion-oriented approaches, from anthropocentric views to ecotheology, and from atomistic thinking to holistic thinking.

Considering the importance of religious program management, its purpose is to maintain good behavior among students and foster religious values within them. This guidance requires collaboration between teachers, students, and all school members so that religious development can run effectively. The management system of religious programs in shaping love-based behavior has begun to be implemented at MAN 1 Pangkalpinang through programs such as congregational prayers, the 5S program every morning (smile, greet, salute, polite, and courteous), muhadarah activities, waste bank programs, and tauhid, tajwid, and tahsin guidance. These programs are implemented by religious supervisors, vice principals for student affairs, and all school members with support from the principal, which encourages the entire school community to carry out the managerial system and duties that have been systematically arranged to achieve the school's vision and mission.

One of the most emphasized religious programs is the congregational Zuhur and Asar prayers, which require students to perform prayers together at those times. The purpose is to strengthen students' love toward the Creator and all living beings around them. The advantages of this religious management program include training students to worship on time, teaching them to value time, and building awareness in worship practices. Religious supervisors and vice principals for student affairs play important roles in implementing attendance systems during congregational prayers, menstruation pins for female students who are unable to pray, and a point system for violations. Students who miss one congregational prayer receive five violation points. These points become one of the requirements for promotion to the next grade level. The maximum violation limit is 230 points, and students exceeding this limit may face expulsion according to previously agreed regulations. This system has been positively received by the school community, especially teachers and parents.

The problems identified in this study include both positive and negative perspectives. From the positive perspective, the implementation of religious program management has significantly increased student enrollment in 2024. In addition, religious programs that specifically monitor and shape students into morally upright individuals through disciplined worship and other religious activities have contributed to many alumni being accepted into state universities through academic achievement pathways (SNMPTN) in 2025, while others have also achieved accomplishments at their respective universities. From the negative perspective, many students transitioning from general junior high schools still experience difficulties adapting to these habits. In addition, awareness among some school members regarding religious programs is still relatively low, and there are limitations in facilities and infrastructure, especially ablution areas and prayer rugs in the mushola. All of these efforts are intended to habituate students to strengthen their sense of love toward everything around them so that love-based behavior becomes embedded in their personalities. These data were obtained during preliminary observations conducted in July 2025 through direct observation of students' religious activities as well as reviews of the school's social media and website.

Based on the explanation above, educational goals and educational management occupy an important position in the process of achieving predetermined objectives (Maisaro et al, 2018). Therefore, this study will discuss and examine the Management of Religious Programs in Shaping Love-Based Behavior among Students at MAN 1 Pangkalpinang.

2. Methodology

This approach uses a sociological qualitative research method. Sociological qualitative research is a method used to understand social phenomena in depth within their natural context by examining meanings, behaviors, interactions, and social constructions from the perspective of the participants. This approach was chosen to deeply understand the management process of religious programs in

shaping love-based behavior among students at MAN 1 Pangkalpinang. The focus of the study is directed at management functions, which include planning, organizing, implementing, and evaluating religious programs.

According to Sugiyono, its characteristics include naturalistic inquiry, the researcher as the main instrument, data in the form of words/narratives, inductive reasoning, flexibility, holism, and interpretative analysis (Sugiyono, 2020). Data collection techniques are used to obtain materials, facts, information, and informants that strengthen the findings (Eri Barlian, 2016). To obtain research data, various methods are used, including interviews, observation, document analysis, and others. The research was conducted at MAN 1 Pangkalpinang as the research site, which institutionally has a structured religious program oriented toward shaping love-based behavior in students. The research subjects were selected using purposive sampling, consisting of the head of the madrasa, the vice principal for student affairs, the religious program supervisor teacher, and several students actively involved in religious activities.

Data collection techniques were carried out through in-depth interviews, participatory observation, and documentation studies. Interviews were used to explore information related to program planning and implementation, observations were conducted to directly examine the execution of religious activities, while documentation was used to complement data such as work programs, activity schedules, and evaluation reports. Data validity was examined for credibility through triangulation of sources, techniques, and time. The criteria for data validity include: 1) credibility test, 2) transferability test, 3) dependability test, and 4) confirmability test. These procedures are used to recheck the data and compare findings from different perspectives to ensure their accuracy. With this approach, the study is expected to provide a comprehensive description of the management of religious programs in shaping love-based behavior among students.

3. Results and Discussion

Result

The results of the study show that the planning of religious programs at MAN 1 Pangkalpinang is carried out systematically through coordination meetings between the head of the madrasah, vice principal for student affairs, vice principal for curriculum, religious program supervisor, and Islamic education teachers. The planning is developed based on the madrasah's vision, which emphasizes the formation of love-based religious character. The main programs designed include congregational Zuhur and Asar prayers, the 5S culture (smile, greet, salute, polite, and courteous), Muhadharah, waste bank program, and training in tauhid, tahsin, fiqh, and tajwid.

This was stated by the main informant, the religious program supervisor, who said: "Everything emerged purely from the realities in the field, where our awareness and responsibility as educators are very high, especially regarding the value of love

toward the Creator. Several programs have been launched, such as congregational prayer with a point system, the 5S culture (smile, greet, salute, polite, and courteous), Muhadharah, waste bank program, as well as tahsin, tajwid, fiqh, and tahfiz classes. All of these programs were created as a platform for students' habituation so that the sense of love continues to grow."

Observation was conducted to examine whether religious programs were implemented and how the managerial process was carried out, as well as to determine whether the Love-Based Curriculum had been integrated into the school's habituation system. The findings indicate that these programs have been implemented in a systematic, structured, and continuous manner and have made a significant contribution to the formation of students' character. The data collection process during the research can be seen in figure 1.

Figure 1. Data Collection Process

All programs are integrated into the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) with performance indicators that reflect five dimensions of love: love for Allah and His Messenger, love for knowledge, love for the environment, love for others, and love for the nation (Marta et al., 2025). Planning also includes the preparation of Standard Operating Procedures (SOP), activity schedules, task distribution, as well as attendance systems and discipline point systems as instruments for behavioral control (Ade Putra, 2022). The organization of the religious program shows a clear and well-coordinated division of tasks (Samudi et al., 2022). The head of the madrasah acts as the main person in charge, while the vice principal for student affairs and the religious program supervisor coordinate the technical implementation of the program. Teachers serve as activity supervisors, homeroom teachers monitor student discipline, and the Islamic student organization (Rohis) acts as field implementers in certain religious activities.

This was also stated by the head of the madrasah, who said:
"Alright, regarding the organization of this religious program, as the head of the madrasah we will always approve anything that is good and aligned with the school's vision and mission. We distribute tasks proportionally and according to

competence. This is important so that the program of developing love values can be implemented optimally." The interview questions can be seen in Table 1.

Table 1. Interview Questions

No.	Deskripsi Permasalahan Penelitian
1.	Apakah dilakukan Perencanaan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
2.	Apa saja Perencanaan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
3.	Siapa saja yang terlibat dalam Perencanaan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
4.	Dimana Perencanaan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
5.	Kapan Perencanaan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
6.	Bagaimana melakukan Perencanaan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
7.	Apakah dilakukan Pengorgansasian Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
8.	Apa saja Pengorgansasian Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
9.	Siapa saja yang terlibat dalam Pengorgansasian Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
10.	Dimana Pengorgansasian Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
11.	Kapan Pengorgansasian Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
12.	Bagaimana melakukan Pengorgansasian Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
13.	Apakah dilakukan Pelaksanaan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
14.	Apa saja tindakan Pelaksanaan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
15.	Siapa saja yang terlibat dalam Pelaksanaan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
16.	Dimana Pelaksanaan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
17.	Kapan Pelaksanaan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
18.	Bagaimana melakukan Pelaksanaan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
19.	Apakah dilakukan Pengawasan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
20.	Apa saja Pengawasan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
21.	Siapa saja yang terlibat dalam Pengawasan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
22.	Dimana Pengawasan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
23.	Kapan Pengawasan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
24.	Bagaimana melakukan Pengawasan Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
25.	Apakah dilakukan evaluasi Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?

26.	Apa saja evaluasi Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
27.	Siapa saja yang terlibat dalam evaluasi Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
28.	Dimana evaluasi Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
29.	Kapan evaluasi Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?
30.	Bagaimana melakukan evaluasi Manajemen Program Keagamaan dalam Membentuk Perilaku Berbasis Cinta?

George R. Terry defines organizing as the process of determining, grouping, and arranging various activities needed to achieve organizational goals, as well as assigning authority and responsibility to each individual so that work implementation can run effectively (Terry, 2014). Therefore, based on this concept, coordination needs to be carried out regularly through weekly and monthly evaluation meetings to ensure that program implementation is in accordance with the planning.

The implementation of religious programs is carried out routinely and on a scheduled basis. Congregational prayer is the core program that must be attended by all students. The implementation of an attendance system and the assignment of violation points (5 points for each missed prayer time without valid reason) serve as instruments for strengthening discipline. The 5S culture is implemented every morning as a form of internalizing love for others and social respect. The Muhadharah program trains courage, responsibility, and love for Islamic knowledge. Meanwhile, the waste bank program represents the dimension of love for the environment in practical application.

This was also stated by the vice principal for student affairs, who said:
"Yes, for the implementation stage, we go directly to the field to carry out the programs. For congregational prayers, we conduct them at 12:00 for Zuhur and 15:30 for Asar. We also implement a menstruation pin system to monitor female students who are menstruating, so there is no excuse for not praying. We provide a special record book for them so we can monitor the duration of their menstruation. All of this is done to make it easier for teachers assigned to patrol classrooms and ensure students go to the mosque when prayer time arrives. Alhamdulillah, this implementation stage is running quite well, although there are still areas that need improvement. Furthermore, programs that support students' love for knowledge include studies of tauhid, fiqh, tahsin, and tahfiz. These programs have been explained in detail by the religious supervisor, and all of them are running according to the agreed plan. We continuously monitor and supervise the progress to ensure everything runs as intended. We also implement a waste bank program where recyclable waste such as bottles can be collected and sold. We provide a platform for students to participate in this so they become more active in collecting waste, and later it is sold to waste collectors."

The implementation of the program shows changes in student behavior, indicated by increased discipline in worship, greater awareness of cleanliness, improved

respect for teachers, and strengthened social solidarity. Supervision of the religious program is carried out both directly and indirectly. Direct supervision includes monitoring attendance in congregational prayers, teacher patrol supervision, and homeroom teacher reports. Indirect supervision is carried out through documentation systems and periodic evaluations.

This was also stated by the religious supervisor regarding supervision:
"For supervision, we conduct daily monitoring, especially during congregational prayers. We use attendance and recording systems not to punish students, but to observe their consistency and awareness in worship. For religious programs such as tauhid, fiqh, tahsin, and tahfiz, supervision of love for knowledge is carried out by observing students' activeness in these activities and learning processes. We also monitor students' learning activities both in class and in habituation-based learning programs to assess their seriousness in seeking knowledge. For cleanliness programs, we also go directly to the field and set an example for students. We instruct students to clean their classrooms before leaving, and the cleaning task force checks classroom cleanliness."

The violation point system serves as an effective control instrument. The maximum limit of 230 points becomes a behavioral control standard. This mechanism strengthens students' consistency and compliance with agreed rules. Evaluation of religious programs is conducted through monthly coordination meetings, teacher reflection sessions, attendance and violation point recaps, and observation of student behavior changes. This was stated by the religious supervisor regarding the evaluation stage:

"After that, for the overall evaluation process, we have not fully implemented it yet, but we usually conduct it periodically, such as attendance evaluations. This evaluation is divided into direct and indirect evaluation. Direct evaluation is done when problems occur, and we immediately address them on the spot through verbal warnings or corrective actions. Indirect evaluation is more comprehensive and will be conducted at the end of each semester to assess deficiencies and issues in each religious program." The evaluation results show that the religious program has a positive impact on improving students' religious character and discipline, although there are still challenges in terms of infrastructure (such as ablution facilities and prayer room equipment) as well as the adaptation of new students from general schools.

Discussion

Based on the research findings at MAN 1 Pangkalpinang, the management of religious programs in shaping love-based behavior demonstrates an integrated management function that operates systematically and sustainably.

Planning

The findings show that religious program planning is conducted in a participatory manner and based on the madrasah's vision. Planning is not merely administrative

but also integrates the values of love into program design. Substantively, the planning has incorporated the principles of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC), although not always explicitly stated in terminology. The planned programs, such as congregational prayers, tahsin and tajwid training, Muhadharah, the 5S culture, and the waste bank program, represent the five pillars of love in KBC.

This is in line with the view of F.E. Last and Jim Rosenzweig, who emphasize that planning is an integrated activity to maximize system effectiveness in achieving organizational goals (Ade Putra, 2022). This approach aligns with Hersey and Blanchard's contingency theory, which states that management effectiveness depends on situational and environmental factors. Planning indicators include (Tunggal, 1995):

1. Formulating the current situation,
2. Setting targets and objectives,
3. Identifying opportunities and obstacles.

Thus, planning at MAN 1 Pangkalpinang can be categorized as adaptive planning, adjusted to students' characteristics and institutional context (Kulsum, 2020). Planning contributes to building a clear direction for forming love-based behavior through the integration of the Love-Based Curriculum into madrasah operational programs.

Organizing

In the organizing aspect, the study found a clear division of roles among the head of the madrasah, vice principal for student affairs, religious supervisors, teachers, and the Rohis student organization. The organizational structure demonstrates clear coordination lines and responsibilities. This aligns with Gibson's view in Sagala, which states that organizing includes all managerial activities to transform planned activities into a task structure and authority system to achieve organizational goals (Yuspiani, 2023). According to Terry, organizing has four main indicators (Terry, 2014):

1. Division of work,
2. Departmentalization,
3. Authority relationships,
4. Coordination.

Educational organizing essentially involves managing and utilizing organizational resources to form working relationships that create unity in achieving goals. Humans also hold the position as khalifah (leaders), which implies responsibility and authority in managing life (Arianti Palima, Herson Anwar, 2020). Effective organizing shows that building love-based behavior requires collective work rather than individual responsibility.

Actuating (Implementation)

The implementation of religious programs is carried out consistently through worship habituation, the 5S culture, Muhadharah, tahsin-tajwid training, and the

waste bank program. Implementation is scheduled and directly supervised by teachers.

This aligns with George R. Terry's view that actuating is the effort to move all organizational members to work consciously and willingly toward planned goals. In this context, implementation is not only technical activity but also a process of cultivating religious awareness among students (Khoirunnisaa', 2022). Actuating in religious program management is not merely about mobilizing human resources but also aligning actions with fundamental Islamic principles, creating a holistic and effective management paradigm (Rohman & Mahmud, 2024). Actuating includes (Terry, 2014):

1. Direction,
2. Motivation,
3. Communication,
4. Coordination.

Thus, implementation builds not only ritual obedience but also students' affective awareness gradually.

Controlling (Supervision)

The study found that supervision is conducted through prayer attendance monitoring, a violation point system, homeroom teacher monitoring, and periodic evaluation. Supervision is carried out both directly and administratively. This is in line with Robinson's view of control as a process of monitoring activities to ensure efficient use of resources and providing corrective actions when necessary. Johnson also states that control ensures deviations remain within tolerable limits (Rohmah, 2014). According to Pasaribu, supervision indicators include (Samura, 2017):

1. Monitoring,
2. Guidance and direction,
3. Disciplinary actions,
4. Corrective actions.

In this context, supervision ensures that religious programs are implemented according to established standards and goals. Consistent supervision strengthens program stability and prevents inconsistency in implementing love-based values.

Evaluating

Evaluation is conducted through regular meetings, teacher reflection, and analysis of student discipline development and behavioral changes. It also identifies challenges such as limited facilities and infrastructure and adaptation issues among new students (Cela Petty Susanti, Aliyah Rahmatiyah, 2018). This aligns with Stufflebeam and Shinkfield, who define evaluation as a process of providing information for determining value or merit. Guba and Lincoln view evaluation as a process of describing and determining performance or ability (Supatmi, 2025). Evaluation indicators include (Widyoko, 2016):

1. Input evaluation,
2. Process evaluation,
3. Outcome evaluation.

In this context, evaluation serves as an institutional reflection tool to improve weaknesses and strengthen program effectiveness. Thus, evaluation functions as an organizational learning mechanism in sustaining the development of love-based behavior.

4. Conclusion

Based on the research findings on the management of religious programs in shaping love-based behavior at MAN 1 Pangkalpinang, it can be concluded that the implementation of management functions—namely planning, organizing, actuating, controlling, and evaluating—has been carried out systematically, structured, and sustainably, and has made a significant contribution to the formation of students' character. First, in the planning aspect, religious programs are designed in a participatory manner by integrating the values of the Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) into the madrasah's operational activities. Planning is not only oriented toward formal religious activities but is strategically directed toward developing the dimensions of love for Allah and His Messenger, love for knowledge, love for others, love for the environment, and love for the nation. Second, in the organizing aspect, there is a clear division of duties and authority among the head of the madrasah, vice principal for student affairs, religious program supervisor, teachers, and the Rohis student organization. A strong coordination structure serves as a supporting factor for the effectiveness of religious program implementation.

Third, in the implementation (actuating) aspect, religious programs such as congregational prayers, the 5S culture, Muhadharah, tahsin and tajwid training, and the waste bank program are consistently carried out through habituation and role-modeling approaches. This implementation has been proven to foster discipline in worship, social awareness, and students' spiritual consciousness. Fourth, in the controlling aspect, the application of attendance systems and violation point systems serves as an effective control instrument in maintaining the consistency of student behavior. Supervision is carried out both directly and administratively as a form of strengthening discipline and responsibility. Fifth, in the evaluation aspect, religious programs are regularly reviewed through coordination meetings and joint reflections to ensure continuity and program quality improvement. Evaluation also serves as a means to identify obstacles and adjust policies contextually. Overall, this study confirms that the management of religious programs integrated with a love-based approach is able to transform formal religious practices into internalized values that continuously shape students' religious, disciplined, and socially caring behavior.

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