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Implementation of an Islamic Personal Development Program in Fostering Students Religious Character at SMA IT Rabbani Muara Enim

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ABSTRACT

This research is motivated by the importance of developing students' religious character amid increasingly complex social challenges. Religious character development requires not only classroom learning but also continuous habituation and spiritual guidance. This study aims to analyze the implementation of the Islamic Personal Development Program in fostering students' religious character at SMA IT Rabbani Muara Enim and to identify the supporting and inhibiting factors affecting its implementation. This study employed a qualitative descriptive approach involving one principal, two Islamic Personal Development (BPI) mentor teachers, one Islamic Religious Education (PAI) teacher, and two twelfth-grade students. Data were collected through observation, interviews, and documentation and analyzed using the Miles and Huberman model. The findings revealed that the program was implemented through mentoring sessions, Tahsin Tahfizh Qur'an (TTQ), congregational prayers, MABIT, dhikr, and rihlah activities. These activities contributed to the development of students' worship discipline, religious awareness, honesty, and responsibility. Supporting factors included school commitment, mentor teachers, and a religious school environment, while inhibiting factors included low student motivation and limited family support. The study concludes that the Islamic Personal Development Program contributed to the development of students' religious character through habituation, role modeling, and spiritual experiences.

1. Introduction

From the perspective of Islamic education, the goal of education is not only focused on the mastery of knowledge, but also on the cultivation of adab and the purity of the heart. Islamic education places adab as the primary foundation, because knowledge without adab has the potential to lose its value and moral direction.

Therefore, the educational process must be directed toward personality development, the strengthening of spiritual values, and the internalization of noble character in the lives of students (Muhab et al., 2023). Character represents the uniqueness and qualities of an individual, which distinguish them from others in various dimensions of life, including social relationships, the family environment, education, and the professional environment (Khoirunissa & Jinan, 2025).

The formation of students' religious character cannot be separated from the strengthening of the aspects of faith, worship, and morality. These three aspects serve as important foundations in Islamic education to foster religious awareness, habituation to acts of worship, and the internalization of noble moral values (Basyari, 2022). Education must be able to accommodate all domains in practicing religious values through various competencies and life skills. The values embraced and practiced by an individual or a group within society do not emerge instantly when humans or communities are born. Rather, they are formed through a continuous dialectical process between individuals and the environment in which they exist throughout their development (Suwardani, 2020).

The Islamic Personal Development Program was developed as one of the efforts to provide solutions to these problems. This program is designed to integrate Islamic values into all aspects of students' lives, both within and outside the school environment. The Islamic Personal Development Program is an educational program aimed at instilling morality, worship practices, and Islamic values in students. This program focuses on the development of personalities based on Islamic teachings in the cognitive, affective, and psychomotor domains (Faturrahman et al., 2025).

Based on the results of initial observations and interviews with the Islamic Personal Development program team at SMA IT Rabbani Muara Enim, as well as direct observations of the activities, it was found that there are still students who demonstrate a low level of awareness in worship practices, such as a lack of solemnity in congregational prayers, indiscipline in participating in religious activities, and inconsistency in maintaining discipline in carrying out acts of worship. In addition, behaviors were still found that reflect the less than optimal internalization of religious values, both in terms of obedience in worship and in maintaining proper adab and purity in accordance with Islamic teachings.

Various previous studies have examined the formation of students' religious character within the context of Islamic education, whether through the learning process, school culture, or religious activities. Nevertheless, studies that specifically examine the implementation of the Bina Pribadi Islami Program as a structured, systematic, and sustainable model of guidance in shaping students' religious character are still relatively limited. Most studies tend to focus on aspects of discipline, responsibility, or program management, and therefore have not provided a comprehensive picture of the dynamics of program implementation, implementation strategies, and the factors influencing its success in the formation of religious character. Therefore, this study is important to conduct in order to

examine more deeply the implementation of the Islamic Personal Development Program in shaping students' religious character.

Previous studies have generally focused on religious habituation programs, Islamic school culture, and character education in Islamic educational institutions. However, limited studies have specifically examined the Islamic Personal Development Program as a structured mentoring-based model that integrates mentoring activities, Tahsin Tahfizh Qur'an (TTQ), congregational worship, MABIT, dhikr, and rihlah activities in fostering students' religious character. Furthermore, previous studies tend to emphasize program outcomes without comprehensively analyzing the planning, implementation, evaluation, and contextual factors influencing program success.

Unlike previous studies that primarily focused on religious habituation or Islamic school culture, this study examines the Islamic Personal Development Program as an integrated and structured mentoring model encompassing planning, implementation, evaluation, and contextual factors in fostering students' religious character. Therefore, this study contributes to the literature by offering a more comprehensive understanding of how the Islamic Personal Development Program is implemented and how it supports the development of students' religious character within the context of an Integrated Islamic School.

Therefore, this study aims to analyze the implementation of the Islamic Personal Development Program in fostering students' religious character at SMA IT Rabbani Muara Enim. Specifically, this study examines how the program is planned, implemented, and evaluated within the school environment. In addition, the study explores the extent to which the program contributes to the development of students' religious character, particularly in terms of worship practices, religious awareness, honesty, and responsibility. This research also seeks to identify the supporting and inhibiting factors that influence the implementation of the program. Through a comprehensive analysis of these aspects, the study is expected to provide both theoretical and practical contributions to the development of character education programs in Integrated Islamic Schools.

2. Methodology

This research was conducted at SMA IT Rabbani Muara Enim, located at Jalan Proklamasi No. 80, Air Lintang Village, Muara Enim Regency. This study employed a qualitative approach with a descriptive research design because it aimed to gain an in depth understanding of the implementation of the Islamic Personal Development Program in shaping students' religious character in a natural and contextual manner. Lexy J. Moleong explains that qualitative research aims to understand phenomena experienced by research subjects holistically through descriptions in the form of words within a natural context (Muhajirin et al., 2024). In addition, descriptive research is used to describe phenomena as they naturally occur without any manipulation of the research object. (Rusandi & Rusli, 2021). In

this study, the researcher acted as the primary instrument who was directly involved in the field to obtain data in accordance with actual conditions.

The research subjects consisted of one principal, two Islamic Personal Development (BPI) mentor teachers, one Islamic Religious Education (PAI) teacher, and two twelfth-grade students. The participants were selected purposively based on their involvement in and understanding of the implementation of the Islamic Personal Development Program at SMA IT Rabbani Muara Enim. Research subjects are also defined as individuals who are utilized to provide information regarding the situations and conditions of the research setting (Wijaya et al., 2025). The object of this study was focused on the implementation of the Bina Pribadi Islami Program and the formation of students' religious character at SMA IT Rabbani Muara Enim. The type of data used was qualitative data in the form of words, actions, and documents obtained from primary and secondary data sources. According to John Lofland and Lyn H. Lofland, the primary sources of data in qualitative research are words and actions, while documents serve as supporting data (Afriyanti et al., 2019). Primary data were obtained through interviews with the principal, mentor teachers, and students, while secondary data were derived from school documents, the BPI guidebook, archives, and activity documentation relevant to the study.

Data collection techniques were carried out through observation, in depth interviews, and documentation (Waruwu, 2023). Observation was conducted by directly observing the implementation of the BPI Program as well as the religious behavior of students within the school environment. Interviews were conducted to obtain information regarding program planning, implementation, evaluation, and students' experiences in participating in the guidance activities. Documentation was used to complement the research data in the form of activity schedules, guidebooks, activity photographs, and other administrative documents. Data analysis employed the model developed by Matthew B. Miles and A. Michael Huberman, which includes data collection, data reduction, data presentation, and conclusion drawing (Qomaruddin & Sa'diyah, 2024). The analysis process began with coding data obtained from interviews, observations, and documentation. The coded data were then grouped into categories related to the implementation of the Islamic Personal Development Program, students' religious character, and supporting and inhibiting factors. These categories were subsequently organized into broader themes to facilitate data interpretation before conclusions were drawn and verified through triangulation techniques. The validity of the data was tested through source triangulation, technique triangulation, and time triangulation to ensure that the data obtained were valid and credible.

3. Results and Discussion

Implementation of the Islamic Personal Development Program at SMA IT Rabbani Muara Enim

Before presenting the research findings, it is important to explain that the Islamic Personal Development (BPI) Program at SMA IT Rabbani Muara Enim was

implemented through a series of structured religious activities designed to foster students' religious character. The program consisted of congregational prayers (Dhuha, Zuhr, and Asr), morning and evening dhikr (Al-Ma'tsurat), Tahsin Tahfizh Qur'an (TTQ), mentoring sessions, MABIT (Faith and Piety Development Night), and rihlah activities. These activities were carried out continuously through daily, weekly, monthly, and semester based programs under the supervision of mentor teachers and school administrators. Through these structured activities, students were expected to internalize Islamic values and develop religious habits that could influence their daily behavior both inside and outside the school environment. Before presenting the findings in detail, Table 1 provides a summary of the interview questions used to explore the implementation of the BPI Program, the formation of students' religious character, and the supporting and inhibiting factors influencing the program.

Table 1. Summary of Interview Questions

No	Research Focus	Interview Questions
1	Program Planning	How was the BPI program designed? How were objectives determined?
2	Program Implementation	What activities are included in BPI? What methods are used in mentoring?
3	Program Monitoring and Evaluation	How is the program monitored and evaluated?
4	Religious Character Formation	What changes occurred in students' worship, honesty, responsibility, and religious attitudes?
5	Supporting Factors	What factors support the implementation of BPI?
6	Inhibiting Factors	What obstacles are encountered during implementation?
7	Students' Experiences	What benefits and difficulties do students experience when participating in BPI?

Based on the research findings, the implementation of the Islamic Personal Development (BPI) Program at SMA IT Rabbani Muara Enim was carried out through three main stages, namely program planning, implementation, and evaluation. These three stages were implemented systematically and continuously to shape students' religious character. The research findings indicate that program planning was carried out through the preparation of activity schedules, the division of responsibilities among mentor teachers, and the determination of targets for fostering students' religious character. This program was designed based on the guidelines of Jaringan Sekolah Islam Terpadu Indonesia and was implemented in a structured manner at the beginning of each academic year. This finding is supported by the results of an interview with the principal of SMA IT Rabbani Muara Enim, who stated:

"The BPI Program was developed based on the guidelines contained in the JSIT Indonesia handbook and the Islamic Personal Development mentor teacher manual. We managed and adapted these guidelines to the characteristics and needs of the students at our school."

These findings demonstrate that the implementation of the Islamic Personal Development Program was not conducted spontaneously, but rather through a directed educational management process (Nuriya, 2025). The implementation of the Islamic Personal Development (BPI) Program was carried out through daily, weekly, monthly, and semester based activities. Daily activities included congregational Dhuha prayer, morning dhikr, Tahsin Tahfizh Qur'an (TTQ), congregational Zuhur and Asr prayers, and evening dhikr. Weekly activities were conducted through mentoring sessions and girls' religious guidance activities every Friday. Furthermore, monthly activities were carried out through the MABIT (Faith and Piety Development Night) program, while semester activities were conducted through rihlah or nature contemplation activities. This finding is supported by the results of an interview with the principal of SMA IT Rabbani Muara Enim, who stated:

“The activities implemented in the Islamic Personal Development Program include congregational prayers (Dhuha, Zuhur, and Asr), followed by the recitation of Al-Ma'tsurat, Tahsin Tahfizh Qur'an (TTQ), mentoring sessions, MABIT (Faith and Piety Development Night), and rihlah activities.”

The findings of this study indicate that the continuous habituation of worship practices is capable of forming students' religious habits. Such habituation enables religious values not only to be understood theoretically, but also to be practiced in daily life. These findings are in line with the habituation theory in character education, which states that the repeated practice of religious behavior within a supportive environment can gradually shape students' character (Aswad & Laswi, 2025).

From the perspective of character education, the implementation of the BPI Program reflects Lickona's model of character formation, which emphasizes moral knowing, moral feeling, and moral action. The mentoring sessions contribute to students' moral knowing by providing Islamic knowledge and values, while repeated worship activities cultivate moral feeling through spiritual experiences. Furthermore, the continuous practice of congregational prayers, dhikr, and Qur'anic recitation encourages moral action, allowing students to translate religious understanding into daily behavior. Therefore, the contribution of the BPI Program lies not only in the delivery of religious knowledge but also in the integration of knowledge, feelings, and actions through continuous habituation.

Program evaluation was carried out through direct observation, examination of students' daily worship record books (*buku amalan yaumiah*), and memorization record books. This evaluation was used to determine the development of students' worship practices and behavior during their participation in the BPI Program. However, the findings of this study indicate that program evaluation still focuses more on quantitative aspects such as attendance and the implementation of worship activities, while aspects of religious appreciation and internalization have not been fully measured in depth. This is consistent with the theory proposed by Lee J. Cronbach and Daniel, which states that program evaluation aims to provide information that can be used by decision makers. In this context, teachers and

school administrators use the evaluation results as a basis for improving the implementation of the Islamic Personal Development Program (Diana et al., 2023)

The findings of this study demonstrate that the implementation of the Islamic Personal Development Program plays an important role in building a religious culture within the school environment. The success of the program implementation is influenced not only by a structured program system, but also by the involvement of mentor teachers and a school environment that supports the process of religious habituation among students. The detailed results of the implementation of the Islamic Personal Development Program can be seen in Table 2.

Table 2. Implementation of the Islamic Personal Development Program

No	Program Stages	Forms of Activities	Objectives
1	Planning	Preparation of schedules, assignment of mentor teachers, formulation of guidance targets	To direct program implementation systematically
2	Implementation	Congregational prayers, TTQ, mentoring, MABIT, rihlah	To develop habituation and students' religious character
3	Evaluation	Observation, daily worship record books, memorization record books	To identify the development of students' religious character

Religious Character

The findings of this study indicate that the Islamic Personal Development Program has an influence on the formation of students' religious character, particularly in the aspects of worship practices, religious appreciation, as well as morals and ethics. In terms of worship practices, students demonstrated increased discipline in carrying out acts of worship such as congregational prayers, reciting the Qur'an, morning and evening dhikr, as well as Tahsin and Tahfizh Qur'an activities. Students gradually became accustomed to performing acts of worship without having to be continuously instructed by teachers. This indicates that the habituation process implemented by the school was able to gradually shape students' religious behavior (Alnashr et al., 2022). This improvement was also reflected in the experience of one student, who stated:

"I have developed the habit of reading the Qur'an every day because the TTQ program at SMA IT Rabbani has continuously encouraged us to read and memorize the Qur'an throughout our years of study."

In addition, in the aspect of religious appreciation, students began to experience a sense of peace and spiritual closeness when performing acts of worship. Some students expressed that worship had a positive influence on their inner peace and on the way they dealt with life's problems. These findings indicate that the Islamic Personal Development Program not only shapes the outward aspects of worship, but also touches the spiritual dimension of students. These findings are in line with the theory of religious feeling (the appreciation aspect), which refers to the form of feelings experienced by individuals in practicing acts of worship or the extent to which a person is able to internalize their worship experiences (Jannah, 2019). This

finding was reflected in the experience of one student, who described how worship contributed to a sense of inner peace and helped him cope with personal challenges: “I feel a sense of peace when worshipping, and it positively influences my daily activities. When facing difficulties, I try to remain optimistic and draw closer to Allah through worship.”

Meanwhile, in the aspect of morals and ethics, the findings of this study indicate developments in students’ honesty and sense of responsibility. Students began to demonstrate the courage to be honest when filling out their daily worship record books and showed responsibility in carrying out school activities and daily worship. This finding was also supported by the observations of a mentor teacher, who reported positive changes in students’ honesty and discipline throughout their participation in the BPI Program. The mentor teacher stated:

“In terms of honesty, students have become more open and willing to admit their mistakes. In terms of discipline, they have also shown noticeable improvement.”

Furthermore, from the perspective of Islamic religiosity, morals and ethics are included in the aspect of deeds (*amal*), namely the manifestation of Islamic values in concrete actions such as honesty, responsibility, and social life (Salim et al., 2022). The findings of this study show that students have begun to implement these values in their daily lives, although the level of consistency still varies. The findings of this study are in line with the religiosity theory proposed by Charles Y. Glock and Rodney Stark, which explains that religiosity encompasses aspects of belief, worship practices, religious appreciation, knowledge, and the application of religious values in daily life (Jannah, 2019).

The findings also indicate that students’ religiosity developed gradually rather than instantly. This condition supports the view of Thomas Lickona that character formation is a long-term process requiring consistent reinforcement through habituation, role modelling, and environmental support. The improvement in students’ worship discipline, honesty, and responsibility suggests that the BPI Program has successfully provided a social environment that reinforces religious values through daily practice. However, the varying levels of consistency among students indicate that character internalization remains an ongoing developmental process. In this study, the BPI Program was proven to help students internalize religious values through continuous habituation and guidance processes. The detailed findings regarding students’ religious character can be seen in Table 3.

Table 3. Students’ Religious Character

No	Aspects of Religious Character	Indicators of Findings
1	Worship Practices	Congregational prayers, TTQ, regular dhikr, discipline in worship
2	Religious Appreciation	Feeling peaceful during worship, becoming closer to Allah SWT
3	Honesty	Being honest in filling out the daily worship record book
4	Responsibility	Being responsible for tasks and worship obligations

Supporting and Inhibiting Factors in the Implementation of the Islamic Personal Development Program

The findings of this study indicate that the success of the implementation of the Islamic Personal Development Program is influenced by supporting and inhibiting factors. The main supporting factors include school support, the role of mentor teachers, and the school's religious environment. School support can be seen through the existence of clear policies, the provision of facilities and infrastructure, as well as the active involvement of the principal and teachers in students' religious activities. In addition, mentor teachers play an important role as guides and role models for students throughout the guidance process (Ramli, 2020).

The school's religious environment also became a highly supportive factor in the formation of students' religious character. A school culture that is accustomed to congregational worship activities, recitation of the Qur'an, and dhikr indirectly shapes students' religious habits in their daily lives (Rifki et al., 2022). Nevertheless, the findings of this study also indicate the presence of inhibiting factors, namely students' internal constraints and the influence of the external environment outside the school. Internal constraints include laziness, fatigue due to dense school schedules, and the low motivation of some students to independently perform acts of worship. In addition, external factors such as peer influence, excessive gadget use, and the lack of family supervision also affect the consistency of students' worship practices outside the school environment.

The findings reveal that low student motivation and limited family support remain significant challenges in the implementation of the BPI Program. From the perspective of Self Determination Theory, students are more likely to sustain religious practices when motivation originates from personal awareness rather than external supervision. Several interview results indicate that some students perform worship activities consistently at school but experience difficulties maintaining the same behavior at home. This suggests that religious practices have not yet been fully internalized as intrinsic values.

In addition, limited family supervision may reduce the continuity of religious habituation outside the school environment. According to Bronfenbrenner's ecological systems theory, character development is influenced by interactions among multiple environments, particularly the family and school. Although the school has successfully established a religious culture, inconsistencies between school practices and home environments may weaken the reinforcement of religious values. Consequently, cooperation between schools and parents is essential to ensure that religious character development continues beyond the school setting.

These findings indicate that the success of forming religious character does not solely depend on school programs, but also requires support from the family and the students' social environment. Therefore, continuous cooperation between schools, parents, and the community is needed so that the process of fostering religious character can be carried out optimally (Lickona, 2012). The detailed

findings regarding the supporting and inhibiting factors of the Islamic Personal Development Program can be seen in Table 4.

Table 4. Supporting and Inhibiting Factors of the Islamic Personal Development Program

No	Factors	Research Findings
1	Supporting Factors	School support, mentor teachers, religious environment
2	Inhibiting Factors	Lack of motivation, fatigue, influence of the external environment outside the school

4. Conclusion

Based on the findings and discussion of this study, it can be concluded that the implementation of the Islamic Personal Development Program at SMA IT Rabbani Muara Enim was carried out through three main stages: planning, implementation, and evaluation. The program was systematically designed through the formulation of objectives, materials, activity schedules, and the division of duties among teachers and mentors. Its implementation was realized through various religious activities such as congregational prayers, dhikr, Tahsin and Tahfizh Qur'an, mentoring, MABIT, and rihlah, conducted routinely and continuously. Program evaluation was carried out through observation, mentor reports, and monitoring of students' worship practices and behavior. The results showed the development of students' religious character, including increased discipline in worship, religious awareness, and polite, honest, and responsible attitudes.

The success of this program was supported by the school's commitment, the active roles of teachers and mentors, structured guidance activities, as well as a religious and conducive school environment. Meanwhile, the inhibiting factors included differences in students' backgrounds, the low awareness of some students in consistently performing acts of worship, and the influence of external environments outside school that were less supportive. Nevertheless, these obstacles were addressed through continuous guidance, personal approaches by mentors, and strengthening of religious culture within the school environment.

Theoretically, this study contributes to character education literature by showing that religious character formation is strengthened when religious values are integrated through habituation, mentoring, and a supportive school culture. The findings support Lickona's character education model, which emphasizes moral knowing, moral feeling, and moral action. Practically, this study provides empirical evidence that the Islamic Personal Development Program can serve as a promising model for fostering students' religious character in Integrated Islamic Schools. Schools may adopt similar programs and strengthen collaboration with families and communities to sustain character development beyond the school environment.

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