



# Implementation of the Islamic Personal Development Program in Developing the Religious Character of Students

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## Abstract

Moral decadence occurring in Integrated Islamic Elementary Schools. There are several students with character issues, whether towards God, their teachers, or their environment. Some students are seen to have difficulty when invited to pray in congregation, shout when talking to their teachers, cheat during exams, litter, and so on. The Islamic Character Development Program is a program established to implement mandatory policies aimed at optimizing Islamic character development among students within educational institutions participating in the program. This study aims to analyze the implementation of the Islamic Character Development Program in developing religious character at the Integrated Islamic Elementary School. This study uses a qualitative descriptive method. Data sources were obtained from 14 informants through in-depth interviews selected using purposive sampling techniques. The results of this study indicate that there are three points discussed in the implementation of the Islamic Character Development Program in developing religious character, namely: i.) The Islamic Personal Development Program is divided into two categories: first, the Islamic Personal Development Program during class hours, and second, the Islamic Personal Development Program outside of class hours. ii.) The implementation of Islamic Personal Development meetings is conducted for one class period per week in each class. The methods used in the Islamic Personal Development Program to cultivate religious character include four approaches: modeling, habit formation, discussion, and lectures or storytelling. These methods are applied in every Islamic Personal Development Program. iii.) Supporting factors include relatively young teachers, a well-structured curriculum, and a sufficiently conducive environment.

## INTRODUCTION

Social interactions have become increasingly free and difficult to control in this era of digital technology development

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(Damanik et al., 2025; Handayani, 2020; Rilyani et al., 2022; Tari & Tafonao, 2019). The rapid and massive reception of information has become one of the most influential factors in the social interactions of today's children. Millennial youth, also known as Generation Z and Alpha, are highly familiar with gadgets and the internet, which serve as their primary tools for quickly and instantly accessing information (Aslim & Makruf, 2021; Fadliyani et al., 2021; Hasibuan et al., 2022; Julkarnain & Tamam, 2022; Malelak et al., 2024; M. S. Rahman et al., 2022; Zendrato & Ziliwu, 2025).

This has led to many conflicts between local wisdom and the demands of the changing times. This situation has influenced people's perspectives, mindsets, and even the way they practice their religion. The impact of easy access to technology, which has altered perspectives and ways of thinking, is not limited to adults; children are also feeling its effects (Arestya et al., 2024; Kusmardiningsih, 2024; Lubis, 2021). Like a virus, moral decay has spread throughout every aspect of life. Everyone is affected by it, including the elderly, teenagers, and even children. Among the most concerning and urgent issues is the moral degradation of children as students. Various news reports about teenagers involved in drugs, motorcycle gangs, free sex, and fights are almost always heard every day.

This phenomenon poses a unique challenge for the world of education, which has a responsibility to shape the character and behavior of students. This phenomenon is often referred to as digital natives (Evans & Robertson, 2020; E. E. Smith et al., 2020; K. T. Smith, 2019). who were born in an era of widespread digital technology, making it impossible for them to live without it.

Education plays a crucial and strategic role in preparing the next generation to navigate the evolving era (Andi Sadriani et al., 2023). Amid the challenges posed by technological advancements, education should ideally facilitate knowledge-based development, attitude formation, and most importantly, character education. The numerous verses in the Qur'an that discuss character or ethics are not without reason. This highlights the importance of character or ethics. Verses addressing character are found in Surah Luqman [31] Verses 17-19 as follows:

يٰۤاِبْنِيۤ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَاۤ اَصَابَكَ اِنَّ ذٰلِكَ مِنْۢ مِّنۡ عَزْمِ  
الْاُمُوْرِ وَلَا تُصَعِّرْ خَدَكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ وَاَقْصِدْ  
فِي مَشِيْكَ وَاغْضُضْ مِنْ صَوْتِكَ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ

Meaning: *O my son, establish prayer and enjoin what is right and forbid what is wrong, and be patient over what befalls you. Indeed, such matters are among those that should be prioritized (17). Do not turn your face away from people out of arrogance, and do not walk on the earth with pride. Indeed, Allah does not love anyone who is arrogant and boastful (18). Walk modestly and soften your voice. Indeed, the worst of sounds is the sound of a donkey (19). (Luqman [31] verses 17-19).*

Based on the above surah of Luqman, we can understand the morals taught by Luqman al-Hakim in educating his son, which include: i) Verse 17 explains the command to perform prayer properly, to strive to encourage people to always do good, and to remain patient and steadfast in the face of all kinds of trials that may arise as a result of encouraging people to do good and abandoning evil deeds, ii) Verse 18 explains the importance of avoiding arrogant and haughty attitudes, such as turning away from people and boasting about oneself, iii) Verse 19 explains that one should be humble and speak gently.

It can then be understood that Luqman's advice has a connection between faith and moral teaching. Luqman commanded his son to be obedient in worship by performing prayers, which are an obligation for every Muslim. Luqman then advised

him to care for others by doing good deeds and preventing evil. The development of character education for the younger generation, along with an awareness of one's identity, is an extremely important aspect in achieving a more dignified national life. Character education is already reflected in Indonesian Law No. 20 of 2003, Article 3, on the Foundations, Functions, and Objectives of the National Education System (Abdullah, 2022; 2022). which states as follows:

"National education serves to develop abilities and shape the character and civilization of a dignified nation in order to enlighten the life of the nation, with the aim of developing the potential of students to become people who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens.

From the above law, it is clear that the educational process is not merely about learning, but also involves acquiring intellectual intelligence, developing the potential of students, and emphasizing values and character building from the outset. Therefore, character education must be carried out to help students develop Islamic values. The character education aimed at enabling students to develop into individuals with outstanding personalities and moral integrity aligns with the objectives and functions of national education.

## **METHODS**

This study uses a qualitative method with a descriptive qualitative approach. Data sources were obtained from four informants through in-depth interviews selected using purposive sampling techniques. The informants selected met four criteria: they had a good understanding of the issues being studied, were still active in the field being studied, had time to provide information to the researchers, and provided information consistent with the facts on the ground (Engkizar et al., 2023; Guspita et al., 2025; Ikhlas et al., 2025; Khairunisa et al., 2025; Faddhia, 2025; Wulandari et al., 2024). To meet the criteria as an informant, all informants were school principals, teachers, active students, and parents of students. After the interviews were completed with all informants, the transcription process was carried out, and the author identified themes relevant to the research objectives. Data analysis in this study was conducted through three methods: First, by reducing the data, which means summarizing, selecting key points, focusing on important aspects, and identifying themes and patterns (Engkizar et al., 2024; Htay et al., 2025; Jaafar et al., 2025; Okenova et al., 2025; I. Rahman et al., 2020). The second type of data display is the presentation of data in the form of brief descriptions, charts, relationships between categories, and the like. The third type is drawing conclusions, which is the final step in qualitative data analysis. The initial conclusions presented are still tentative and will change if no strong evidence is found to support the next data collection. The validity of the research data was tested using triangulation techniques, namely source and method triangulation. This study used interviews, observation, and documentation as research methods. Therefore, data validity was checked by comparing the observation data with the interview results and comparing the interview data with the contents of a document. Method triangulation was used to compare data obtained from interviews, observations, and documentation obtained from this study to ensure that the data obtained did not contradict each other. Source triangulation was conducted by comparing interview results between research subjects and other research subjects, and between research subjects and research information (Engkizar, Guspita, et al., 2025; Oktavia et al., 2024; Sari et al., 2024; Ummah et al., 2025).

## **RESULT AND DISCUSSION**

One of the distinctive features of Integrated Islamic Elementary Schools is the intensive characterbuilding program for students. In principle, student development is aimed at fostering an Islamic personality, encouraging students to take initiative in

protecting and nurturing themselves from cultural influences that conflict with Islamic values. Therefore, student development is also expected to provide the foundational principles of Islamic education (Engkizar, Jaafar, et al., 2025; Iskandar et al., 2025; Putri et al., 2025; I. Rahman et al., 2024; Rambe et al., 2025).

The objectives of Islamic Personal Development include the creation of a group of students who support and uphold Islamic values, the formation of a group of students who are ready to face future challenges, and the emergence of students who are ready to engage in society. The Islamic Character Development Program is an in-depth Islamic education program at the level of integrated Islamic elementary schools up to secondary schools under the umbrella of the Integrated Islamic School Network (Engkizar, et al., 2025; Febriani et al., 2022; Sabrina et al., 2024).

The success of achieving the objectives of the Islamic Character Development Program in shaping the Islamic character of students is partly dependent on the methods used. The more appropriate the methods used, the more likely the objectives will be achieved. In their implementation, considerations must be made regarding the conditions and adjustments needed for the students. Each method has its own characteristics. By assessing the conditions and making adjustments for the students, it will be easier for teachers to convey the material effectively, ensuring it is well-received by the students.

The implementation of the Islamic Personal Development program in Integrated Islamic Elementary Schools is also supported and influenced by Based on the results of research conducted using interview and observation techniques, the supporting factors of the Islamic Personal Development program in Integrated Islamic Elementary Schools are relatively young guidance counselors who are able to adapt to children, followed by the curriculum provided by JSIT. The inhibiting factors of the Islamic Character Development Program include the limited time allocated for weekly lessons, which are only 30–60 minutes per session, resulting in insufficient material delivery; the lack of adequate facilities and infrastructure to support the implementation of the program; the absence of a specific report to evaluate the outcomes of the program; and the presence of teachers who are not from an educational background.

The implementation of the Islamic Personal Development Program is generally carried out on a regular basis every week in small groups consisting of one instructor and approximately nine to twelve students. The methods used are varied, including lectures, role modeling, film screenings, and interactive and adaptive teaching techniques, ensuring that the learning process remains engaging and not monotonous. These methods not only rely on the delivery of content but also directly involve students by assigning roles such as Master of Ceremony or speaker, fostering public speaking skills and enhancing enthusiasm for learning.

Religious character is the most important character that must be developed in children as early as possible (Danuwara & Giyoto, 2024; Engkizar et al., 2022; Febriani, Sindi, et al., 2022; Syaroh & Mizani, 2020). because religious teachings are fundamental to the lives of individuals, communities, nations, and countries, especially in Indonesia. Religious character is not only related to the vertical relationship between humans and their God, but also concerns the horizontal relationship between fellow humans. Religious character is a human character that always aligns all aspects of life with religion. It makes religion a guiding principle in every word, attitude, and action, obediently following God's commands and avoiding His prohibitions. The values of religious character encompass three dimensions of relationships. First, the relationship between the individual and their Creator, such as having faith, being devout, and expressing gratitude for the blessings bestowed by their Creator. Second, the relationship between the individual and their fellow human beings, such as being democratic, courteous, and compliant with social norms. Third,

the relationship between the individual and their environment, such as caring for the environment, disposing of waste properly, and so on.

This study observed that integrated Islamic elementary schools still have some students with moral problems, whether towards God, their teachers, or their environment. There are some students who find it difficult to pray in congregation, shout when talking to their teachers, cheat during exams, litter, and so on. The Islamic Personal Development Program is one of the activities carried out to anticipate the above problems. The Islamic Personal Development Program is implemented from grades 1 to 6 of elementary school. In its implementation, the Islamic Personal Development Program is conducted regularly every Monday for 120 minutes, during which students form halaqah and are divided into small groups with their respective leaders. Then, the initial interview that the author obtained from one of the homeroom teachers at the Integrated Islamic Elementary School. This was conveyed by the informant as follows:

*To anticipate moral issues among students, Integrated Islamic Elementary Schools have several activities that can develop students' spiritual intelligence so that they can form religious characters (Informant 1).*

This is evident in the activities of students, such as performing the dhuha prayer in congregation, reading the Qur'an, and participating in the tahfizul Qur'an program. As an additional program to shape the Islamic character of students, the Integrated Islamic Elementary School conducts the Islamic Character Development Program, which is incorporated into the school curriculum. This program is implemented to develop attitudes, values, and behaviors as part of the process of instilling religious character in students. The general objective of this program is to accompany and guide students in studying and applying Islamic values within themselves so that they have noble character supported by a good command of knowledge and are then able to practice their knowledge while remaining grounded in true faith. The material taught by the Islamic Personal Development instructors is Islamic material, namely subjects related to the Qur'an, creed, hadith, the life of the Prophet, jurisprudence, ethics, and skills. Each grade level has different guidebooks for the Islamic Character Development program. The sequence of activities includes reciting the Quran, checking students' worship practices through a mutaba'ah book, and then delivering the material.

Based on the results of the interviews and observations, it can be concluded that there are problems related to the morality of students at the Integrated Islamic Elementary School. Therefore, to anticipate these issues, the Integrated Islamic Elementary School has several activities that can develop the spiritual intelligence of students, thereby fostering religious character among them. One such program is the Islamic Character Development Program (Bina Pribadi Islam) (Akmal et al., 2024; Istiqamah et al., 2024; Mustafa et al., 2025; Muswara & Zalnur, 2019; Wati et al., 2025).

The Islamic Personal Development Program is one of the means to develop the religious character of students. Therefore, it is necessary to conduct a study on the implementation of the Islamic Personal Development Program to achieve this goal. This study focuses on the implementation of the program, which is influenced by several components, including planning, mentoring processes, methods, and evaluations used by the mentors of the Islamic Personal Development Program. Based on the issues outlined above, the researcher is interested in conducting research on: "The Implementation of the Islamic Personal Development Program in Developing the Religious Character of Students at Integrated Islamic Elementary Schools."

In addition, various additional activities such as practicing praying in congregation on time, zikir, murajaah memorization of the Quran, rihlah

(contemplating nature), group sports, and Bina Iman and Taqwa nights (mabit), enrich the variety of Islamic Personal Development activities and make it an enjoyable and effective program in shaping the character of educators from an early age. Evaluations of students' progress are conducted regularly, typically every week, focusing on their worship, attitude, and daily activities. These evaluations enable mentors to identify and address aspects of character that still need development.

Supporting factors for the program's success include a structured and easy-to-understand curriculum, a conducive and pleasant school environment, and supporting facilities such as an outdoor area that facilitates outdoor activities like outbound programs and camping. The clarity of the program's objectives and its systematic implementation design also enable teachers to guide students effectively.

However, there are various obstacles that pose challenges in the implementation of Islamic Personal Development. One of these is the cultural difference between the school environment and the family environment, which makes it difficult for some students to apply the values taught at home. Additionally, the fact that some students have not yet been fully emotionally or spiritually engaged by the Islamic Personal Development program is also a concern; however, the mentors continue to conduct ongoing evaluations and adopt a continuous approach to assist them.

## CONCLUSION

The Islamic Personal Development program at Integrated Islamic Elementary Schools is divided into two categories. The first category consists of programs that are included in the curriculum, namely weekly Islamic Personal Development materials. The scope of the material includes Aqidah, Akhlaq, Hadith Arba'in, and Sirah Nabawiyah. The second category consists of programs outside of class hours, such as mabit, weekly muhadharoh, Monday and Thursday fasting, infak, dhuha prayer, and obligatory congregational prayer. The Islamic Personal Development program at Islamic Elementary Schools has been implemented since the establishment of Andalusia Integrated Islamic Elementary School. Based on the description, the Islamic Personal Development program is divided into two categories, namely Islamic Personal Development activities during school hours and outside of school hours. First, Islamic Personal Development activities during school hours are weekly Islamic Personal Development meetings. These weekly Islamic Personal Development meetings are held from grades 1 to 6. The scope of the material covers Aqidah, Akhlak, Hadith Arba'in, and Sirah Nabawiyah. Second, Islamic Personal Development activities outside of school hours, namely: i.) Mabit is held once a month, ii.) Weekly muhadharoh is held every Friday morning, iii.) Sunnah fasting on Mondays and Thursdays is performed twice a month during the first week by grades 4–6, iv.) Zakat is collected after the weekly lecture, v.) Dhuha prayer is performed before the firstclass period, and finally 6) obligatory congregational prayers (Zuhur and Ashar). The evaluation of the Islamic Character Development Program is conducted through the review of the daily activity logbook (evaluation of daily deeds). The supporting factors for the Islamic Character Development Program at the Integrated Islamic Elementary School include relatively young teachers, a well-structured curriculum, and adequate environmental conditions. The factors hindering the Islamic Personal Development Program include limited time, inadequate facilities and infrastructure, the absence of a special report card, and the presence of non-educational staff.

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