

The Implementation of Religious Activity Management in the Formation the Character of Students in MAN 2 Polewali Mandar

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ABSTRACT

This study discusses the implementation of religious activity management in character building of students at MAN 2 Polewali Mandar, which focuses on the process of religious activity management and its impact on student character. Using qualitative methods with theological-normative, pedagogical, and sociological approaches. Data were obtained through observation, interviews, documentation, and reference studies, then analyzed through data reduction, data presentation, and drawing conclusions. The results of the study indicate that the management of religious activities includes planning, organizing, implementing, and supervising, including activities such as congregational prayer, dhikr, tadarrus, pesantren kilat, and 5S culture, which have a positive impact in the form of increasing discipline, responsibility, and concern for students. The supporting factors for the success of this activity are the support of madrasah leaders, teachers, and the school environment, while obstacles include the lack of awareness of some students and limited time. To overcome this, the madrasah carries out continuous coaching, role models, and coordination with parents. This research implies the importance of sustainable religiosity management, strengthening collaboration between all parties, and developing innovative religious programs so that religious values are more optimally internalized in students.

Keywords: *management, religious activities, character building.*

1) INTRODUCTION

Education is the most important component in building a person's competence, empowerment, and ability to develop into a skilled human resource capable of surviving throughout life without losing their characteristics. Education is also part of the process of building a nation, because its task is to prepare students to develop and enhance the human resources necessary for national development efforts (Gibran 2024). In Indonesia, character development is now considered as important as knowledge-based subjects. According to Ki Hajar Dewantara, education is an effort to support the physical, mental, and character development of children, encompassing inner strength and morals.

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These three elements must collaborate to shape a good life in accordance with students' aspirations and achieve optimal levels of well-being and success (Mayadah & Adinugraha 2024).

Character is a crucial element in national life, as its loss will eliminate the nation's future generations. Character serves as a driving force and a force that maintains the nation's stability, preventing it from being easily shaken. However, character does not form spontaneously; it must be cultivated through a specific process to create a dignified nation. One step that can be taken is to build strong character through education so that this nation possesses solid, dignified, and highly civilized character values (Utami et al. 2020) The process of internalizing religious values has not been fully successful, as can be seen from the still high number of cases of moral decline among students, such as increased drug abuse, promiscuity, crime, violence, and various reprehensible behaviors (Muslim et al. 2023).

Quality and relevant education will not be successful without the support of a quality environment and habits. One key factor in successful education is the development of well-developed habits. It is hoped that positive school activities will improve the quality of education, not only in terms of academics, but also in terms of affective values (Ghoffar & Abidin 2023). Consistent daily implementation of religious activities at school will become a habit and a guiding principle for every member of the school, including in the development of student character. A positive school environment will certainly shape positive student character, and vice versa (Rony 2021).

One method that can be implemented in schools to develop character is through religious activities. Religious education, or religiosity, which focuses on students' cognitive and emotional aspects can be directly influenced by religious activities. The development of religious activities in educational institutions is highly recommended because it can create a sense of peace and tranquility for the community in which it is implemented. Character education can also be realized through religious activities, where students' character can be formed and teaching standards can be improved by practicing them both in the classroom and at school (Mayadah & Adinugraha 2024). Creating religious activities in schools is necessary so that students can internalize Islamic values and practice good behavior. This is crucial because the weekly time allocated for Islamic Religious Education (PAI) is relatively limited. As a result, teachers have limited time to devote to teaching and supporting students. Furthermore, the Islamic values instilled in students are often influenced by the negative

culture around them. Therefore, it is crucial to incorporate religious activities into the learning process through habituation within schools (Amiyah & Subiyantoro 2020).

The implementation of religious character education will be more effective if supported by good management in schools. In the managerial process, there are several main functions performed by a manager or leader, namely planning, organizing, leadership, and supervision. Therefore, management can be understood as a series of activities to plan, organize, lead, and control the organization's efforts in all its aspects, in order to achieve organizational goals in an effective and efficient manner. Management as a system functions as a guideline that regulates all members of the organization, so that even if there is a change in leadership, the system continues to run (Puspita 2018).

2) METHODS

This research uses a qualitative approach with a case study design to obtain a deep and comprehensive understanding of the management of religious activity implementation in shaping student character at MAN 2 Polewali Mandar. This approach enables the researcher to thoroughly explore real conditions in the field, including processes, obstacles, and challenges encountered in managing religious activities such as tadarus, shalat dhuha, congregational dzuhur prayer, barazanji, and the habituation of the 5S culture. Through this design, the research is directed at understanding how religious programs are planned, organized, implemented, supervised, and evaluated within the school environment.

Data were collected using several main techniques, namely in-depth interviews with the principal, vice principal for student affairs, Islamic Education teachers, BTQ instructors, and several students as participants in the religious activity programs. In addition, participatory observation was conducted during daily religious routines and extracurricular religious activities to understand how values are internalized through school practices. Documentation techniques were also employed by examining activity notes, reports, program schedules, organizational structures, and official documents related to religious activity management at MAN 2 Polewali Mandar. The triangulation of interviews, observations, and documentation was applied to enhance the validity and accuracy of the data by comparing information from different sources and perspectives.

The data collected were analyzed using the Miles and Huberman qualitative data analysis model, which consists of three main stages: data reduction (selecting, simplifying, and focusing data relevant

to research objectives), data display (organizing information into narrative descriptions, tables, and diagrams), and conclusion drawing/verification. This analysis process aims to produce a clear, systematic, and comprehensive description of how religious activities are managed in the school and how they contribute to student character formation. Through this analytic process, the researcher aimed to uncover patterns, key findings, and interrelationships among management components that influence the effectiveness of religious activities in shaping student character. The results obtained from this process not only explain how policies and strategies are implemented by school stakeholders but also reveal their effectiveness in forming students' religious character through structured and continuous religious activities.

3) RESULTS AND DISCUSSION

a. Results

The findings of this study show that the implementation of religious activities at MAN 2 Polewali Mandar plays a significant role in shaping students' religious character. The results indicate that the management of these activities starting from planning, organizing, implementing, supervising, to evaluating has been carried out systematically to ensure that religious values are internalized in students' daily behavior. First, the planning of religious activities is conducted collaboratively by the principal, vice principal for student affairs, Islamic Education teachers, and BTQ instructors. Programs such as tadarus, shalat dhuha, congregational dzuhur prayer, barzanji, BTQ classes, and the 5S culture are designed to support character formation. The planning documents and annual work programs demonstrate that the school prioritizes strengthening moral and spiritual values through structured routines.

Second, the organization of religious programs is implemented through clear distribution of roles and responsibilities. Teachers are assigned as supervisors and mentors for each activity, while student leaders assist in maintaining discipline and continuity. The division of BTQ groups based on students' reading ability also reflects an organized framework that accommodates different levels of competency. This organizational structure ensures that every religious activity runs smoothly and consistently. Third, the implementation of religious activities shows active participation from students and teachers. Daily religious routines are carried out before, during, and after class hours, creating a religious atmosphere within the school environment. Observations reveal improvements in students'

Qur'anic literacy, discipline, responsibility, and politeness. The consistent practice of 5S and congregational prayer has contributed to better behavioral habits, both inside and outside the classroom.

Fourth, the supervision of religious activities is conducted directly by the principal and teachers through regular monitoring, attendance checks, and evaluation of students' behavior. The principal frequently provides short religious reminders, evaluates daily practices, and monitors the atmosphere in the mosque and classrooms. This supervision ensures that the activities do not become mere routines but continue to align with the intended goals of character formation. Finally, the evaluation results show that religious activities significantly contribute to shaping students' character at MAN 2 Polewali Mandar. Teachers reported noticeable improvements in discipline, cleanliness, politeness, and spiritual awareness. Students also demonstrated increased responsibility in participating in activities and applying Islamic values in their daily interactions. However, some challenges remain, such as inconsistent participation from some students and the need for continuous reinforcement through guidance and supervision. Overall, the findings indicate that well-managed religious activities have a positive impact on the development of students' religious character, suggesting that strengthening management practices can further enhance the effectiveness of character education in the school.

b. Discussion

The findings of the study indicate that the management of religious activities at MAN 2 Polewali Mandar has a significant influence on shaping students' character. Religious activities that are systematically planned, structured, and continuously implemented have proven effective in forming positive habits through a process of habituation. Programs such as tadarus, shalat dhuha, morning dzikir, congregational dzuhur prayer, BTQ classes, and the 5S culture are designed based on the school's vision and mission, making them not only routine worship practices but also comprehensive strategies for character development. This well-established planning reflects the application of Islamic education management principles, which emphasize the importance of clear direction and goals in nurturing students' moral character.

The implementation of religious activities is carried out consistently and is deeply integrated into the school's culture. Teachers, BTQ instructors, and student affairs committees collaborate in conducting the daily religious routines, which indirectly instill values such as discipline, responsibility,

and courtesy. The internalization of these religious values aligns with the Islamic educational concept that character (akhlaq) is formed through continuous practice or riyadhah. Effective organization including task distribution according to competence and BTQ grouping based on Qur'anic literacy levels ensures that each activity runs efficiently and purposefully. This demonstrates that proper management can create a religious atmosphere conducive to the growth of students' positive character.

Supervision and evaluation play an essential role in ensuring that religious activities achieve their intended goals. The principal conducts direct monitoring, attendance checking, and provides regular advice to students, ensuring that religious activities do not become mere formalities but truly influence student behavior. Evaluation results show significant improvements in students' discipline, politeness, and spiritual awareness, although challenges remain, such as inconsistent participation among some students. Overall, this discussion highlights that effective management of religious activities can serve as a key strategy in shaping students' religious character. These findings contribute to the development of character-building models based on religious practices for Islamic educational institutions more broadly

4) CONCLUSIONS

This study concludes that the management of religious activities at MAN 2 Polewali Mandar plays a crucial role in shaping students' religious character. The implementation of religious activities through systematic planning, organizing, implementing, supervising, and evaluating has contributed significantly to the strengthening of students' discipline, responsibility, politeness, and spiritual awareness. Well-structured programs function not only as religious routines but also as effective character-building strategies. The results reveal that religious activities planned according to the institution's vision and mission, supported by clear organizational structures and consistent implementation, foster a conducive religious environment within the school. Active supervision from the principal and teachers ensures that the programs remain aligned with their intended goals and continue to influence students' daily behavior in positive ways.

However, several challenges such as inconsistent participation and varying levels of student motivation indicate the need for continued improvement. Strengthening supervision, enhancing student engagement, and integrating more varied methods of character development are necessary to optimize the impact of religious activities. Overall, the study highlights that effective management of

religious programs is instrumental in cultivating students' religious character. These findings can serve as a reference for Islamic educational institutions in developing and enhancing character-based religious activity management to produce students with strong moral and spiritual foundations.

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