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Management Model for Religious Activity Programs in Shaping Students' Religious Character in Schools

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ABSTRACT

Religious character education is a responsibility of schools, yet occasional activities alone may not ensure the internalization of religious values. This study aimed to examine how the management of religious activity programs supports students' religious character development at school, through the planning, organizing, actuating, and controlling (POAC) framework. A qualitative descriptive-analytical approach was employed. Data were collected through observation, interviews with the principal, Islamic Religious Education teacher, religious activity coordinator, and students, and documentation. Data were analyzed through data condensation, data display, and conclusion drawing and verification, with credibility supported by source and method triangulation and member checking. The findings show that planning establishes objectives, schedules, responsibilities, and success indicators; organizing and actuating distribute roles and coordinate religious activities through school stakeholder collaboration; and controlling monitors implementation, student participation, and character-related behavior to inform program improvements. The study concludes that religious character development requires an integrated and sustainable management process rather than activity frequency alone. The POAC-based model offers guidance for strengthening religious school culture.

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INTRODUCTION

The development of students' religious character is an important concern for society because education shapes not only individual achievement but also the moral foundations of families, communities, and public life (Muliati, 2026; Wardhani & Khadavi, 2025). In an increasingly globalized environment, young people encounter diverse values, lifestyles, and information that may challenge established moral and spiritual commitments. Schools therefore have a responsibility to help students develop faith, ethical judgment, self-discipline,

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and respect for others alongside academic competence. Religious character education can contribute to social cohesion by encouraging responsibility, compassion, tolerance, and constructive participation in community life (Rochim & Khayati, 2022, 2023). Accordingly, strengthening the management of school-based religious programs is an educational priority with broader social significance in contemporary educational settings.

Despite this importance, the cultivation of religious character remains difficult to achieve consistently. Religious values cannot be internalized through occasional ceremonies or isolated activities alone; they require meaningful experiences, positive role models, supportive relationships, and reinforcement in everyday school routines (Rozi et al., 2025; Said et al., 2025). In practice, schools may face limited planning, unclear task distribution, insufficient resources, uneven participation, and evaluation that concentrates on whether activities have occurred rather than whether students' attitudes and conduct have developed (Nurhasan et al., 2025; Rochim & Khayati, 2022). These weaknesses can make religious programs dependent on individual enthusiasm and vulnerable to discontinuity when personnel or institutional priorities change. The broader problem, therefore, concerns how schools can manage religious programs systematically and sustain their educational impact consistently.

This issue is evident at SMP NU 11 Suling Wetan in Cerme, Bondowoso, an institution whose school environment has a religious ethos. Although religious activities have become part of school life, their implementation has not yet achieved optimal effectiveness. The concern is not simply whether activities are organized, but whether they are planned, coordinated, supported, and evaluated in ways that consistently shape students' character (Effendi, 2023; Munadi & Nurulhaq, 2023). Insights from an Islamic Religious Education teacher indicate that limited effectiveness is associated with the need for a more appropriate management model, rather than implementation alone (Amin et al., 2022; Rozi et al., 2025). This local condition provides a relevant context for examining how structured management can strengthen religious programs and character-building outcomes.

Previous studies have examined several important dimensions of religious character formation in schools. Some have explored the implementation of Islamic Religious Education lessons and their role in developing students' religious attitudes (Ma`arif et al., 2024; Wardhani & Khadavi, 2025). Others have highlighted teachers' contributions as role models, mentors, and facilitators of religious learning. A further body of research has considered school religious culture, curriculum content, and spiritual activities as influences on students' behavior (Gitmiwati & Indrayuda, 2024; Sayidah & Fatimah, 2025). Collectively, these studies establish that religious character is shaped through interconnected

instructional, social, and institutional experiences (Lestari et al., 2025; Muzaki & Nurhayati, 2026). They also demonstrate the value of integrating religious values into everyday school practices, rather than confining character education to formal classroom instruction or occasional religious events within the school.

Nevertheless, much of the existing work has concentrated on describing activities, teacher roles, or the effects of religious culture, while giving less attention to the management processes that connect these dimensions. In particular, the integration of planning, organizing, implementation, and evaluation into a coherent system remains insufficiently examined (Baharun, 2025; Hakim et al., 2025; Rozi et al., 2026). Without this managerial perspective, it is difficult to explain how program objectives are translated into assigned responsibilities, coordinated resources, consistent practices, stakeholder participation, and evidence-based improvement (Khomairohtusshiyamah et al., 2025; Sharma et al., 2024). This gap is important because program continuity and quality depend not only on the activities themselves but also on the institutional arrangements that sustain them. Research is therefore needed to connect character formation with systematic management.

To address this gap, the present study develops and examines a management model for school-based religious activity programs grounded in the planning, organizing, actuating, and controlling (POAC) framework. Its distinctive contribution is to treat religious activities as an integrated institutional program, linking strategic objectives, role allocation, resource coordination, implementation within the school's religious culture, stakeholder engagement, and continuous evaluation. The model also connects management quality with clearly observable dimensions of students' religious character, including faith, worship practices, moral conduct, responsibility, discipline, social concern, and tolerance. This approach moves beyond counting activities or describing participation and instead considers how coherent management can support sustained character development within the school environment.

The study is guided by the question of how an effective POAC-based management model for religious activity programs can be designed and implemented to support students' religious character at the school. It aims to describe the management processes and examine their contribution. The central argument is that religious programs are more likely to produce consistent and sustainable outcomes when their objectives are clearly planned, responsibilities and resources are systematically organized, activities are implemented through shared school values, and progress is evaluated continuously. Accordingly, the study positions effective management not the quantity of activities alone as a key condition for strengthening religious character education and informing practice in other schools with similar institutional contexts.

RESEARCH METHODS

This study employed a qualitative approach with a descriptive-analytical design to explore the management of religious activity programs in shaping students' religious character (Bellibaş & Karaferye, 2025; Ghahfarokhi, 2025). This design was selected because it enables an in-depth understanding of educational practices, institutional processes, and interactions among school stakeholders within their natural context. Rather than measuring relationships between predetermined variables, the study sought to describe and interpret how religious programs were planned, organized, implemented, and evaluated in everyday school activities. The research was conducted at SMP NU 11 Suling Wetan, Cerme, Bondowoso, East Java. This location was purposively selected because the school has a strong religious ethos and actively develops religious activities as part of its efforts to strengthen students' religious character and improve Islamic Religious Education practices.

Data were collected through observation, semi-structured interviews, and documentation to obtain comprehensive information about the management of religious activity programs. Observations were conducted to examine how religious activities were implemented, how teachers and students participated, and how religious values were reflected in students' daily behavior. In-depth interviews involved purposively selected informants who possessed relevant knowledge and direct experience of the programs, including the school principal, Nidaryanto, S.Pd., the Islamic Religious Education (PAI) teacher, Muhammad Bayhaqqi, S.Pd., the religious activity coordinator, and students actively participating in the activities. The interviews explored the planning, organization, implementation, and evaluation processes, including supporting and inhibiting factors. Documentation involved examining activity schedules, school regulations, program reports, and other relevant institutional records. The researcher served as the primary research instrument, supported by observation guidelines, interview protocols, and documentation instruments.

Data analysis followed the interactive model developed by Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing and verification (Efendy et al., 2023; Laia et al., 2025). Data condensation involved selecting, focusing, simplifying, and organizing information obtained from observations, interviews, and documentation according to the research objectives and the four dimensions of POAC management. Data display was conducted by organizing the condensed information into descriptive narratives, thematic categories, and comparative matrices to identify patterns and relationships among the findings. Subsequently, conclusion drawing and verification involved interpreting emerging patterns, examining the consistency of findings across data sources, and refining

conclusions through continuous comparison with the collected evidence. This analytical process enabled the study to identify how managerial practices contributed to the development of students' religious character, particularly in terms of faith, worship practices, moral conduct, responsibility, discipline, social concern, and tolerance.

Data validity was established through source triangulation, method triangulation, and member checking. Source triangulation involved comparing information obtained from the school principal, PAI teacher, religious activity coordinator, and participating students to identify consistencies and differences in their perspectives. Method triangulation was conducted by comparing findings from observations, interviews, and institutional documentation to ensure that the interpretations were supported by multiple forms of evidence. Member checking was undertaken by confirming relevant interview interpretations and preliminary findings with selected informants to ensure their accuracy and alignment with actual school conditions. These procedures strengthened the credibility and trustworthiness of the research findings while minimizing potential researcher bias. Through these validation strategies, the study sought to produce a comprehensive and contextually grounded account of the management model of religious activity programs in shaping students' religious character.

RESULTS AND DISCUSSION

Results

Strategic Planning for Religious Character Development

Strategic planning constitutes the initial managerial process for establishing religious activity programs at SMP NU 11 Suling Wetan. The findings indicate that planning involves several interconnected stages, including determining program objectives, identifying students' religious development needs, formulating activities, establishing implementation schedules, distributing responsibilities, and preparing supporting resources. These activities are designed not merely to ensure administrative coordination but also to establish a structured process for cultivating students' religious character. The planning process is aligned with the school's vision and mission, which emphasize moral development and the internalization of Islamic values within everyday school practices. Accordingly, religious activities, including congregational *Dhuha* prayers, *Asmaul Husna* recitation, Qur'anic recitation (*tadarus*), collective supplication (*istighasah*), and the commemoration of Islamic religious holidays, are incorporated into the annual academic calendar. This arrangement demonstrates that religious character development is integrated into the school's institutional planning rather than treated as an occasional supplementary activity.

Interviews with the school principal, Nidaryanto, S.Pd., revealed that religious programs are formulated at the beginning of each academic year through institutional work meetings involving the principal, Islamic Religious Education (PAI) teachers, homeroom teachers, and religious activity coordinators. The principal explained: "We do not organize religious activities spontaneously; everything is designed within an annual program to ensure consistent development of religious character."

This statement indicates that the school emphasizes continuity and institutional coordination in developing its religious programs. Similarly, the PAI teacher, Muhammad Bayhaqqi, S.Pd., emphasized the importance of connecting program objectives with students' developmental needs and the character dimensions targeted through each activity. He stated: "Activity planning always takes into account student needs and the specific character traits we aim to cultivate. Consequently, every activity has a clear objective and measurable success indicators."

These accounts demonstrate that planning involves more than determining activity schedules. It also establishes a relationship between educational objectives, students' needs, and expected religious character outcomes. The involvement of multiple school stakeholders further reflects a participatory planning process in which institutional responsibilities are collectively established.

Table 1. Planning Aspects and Research Findings

Planning Aspects	Research Findings
Program Objectives	Developing students' religious character through habitual worship practices and moral conduct.
Basis for Formulation	The school's vision and mission, together with students' religious development needs.
Program Developers	School principal, Islamic Religious Education teachers, religious activity coordinators, and homeroom teachers.
Planning Documents	Annual programs, semester programs, and academic calendars.
Key Activities	*Dhuha* prayers, Qur'anic recitation, *Asmaul Husna* recitation, collective supplication (*istighasah*), and the commemoration of Islamic religious holidays (PHBI).
Success Indicators	Discipline in worship, responsibility, moral conduct, and social concern.
Initial Evaluation	Preliminary review and coordination through institutional work meetings before program implementation.

Observational findings further confirm the systematic character of the school's planning process. Religious activities were conducted according to

schedules established in the academic calendar, while a schedule board displayed within the school premises provided practical guidance for teachers and students. Before each activity commenced, designated teachers understood their respective responsibilities, contributing to orderly implementation. Documentary evidence, including annual and semester program records, also showed that activities were accompanied by clearly defined objectives, implementation schedules, assigned personnel, and expected achievement indicators. The consistency between planning documents and observed practices suggests that planning functions as an operational framework rather than merely an administrative requirement. It provides implementers with clear guidance regarding what activities should be conducted, when they should take place, and who is responsible for their implementation. These arrangements support program continuity and facilitate subsequent monitoring and evaluation.

The synthesis of interview, observation, and documentation findings reveals that strategic planning provides the institutional foundation for managing religious activity programs at SMP NU 11 Suling Wetan. The planning process follows a structured sequence beginning with the formulation of objectives based on the school's vision and mission, followed by activity development, scheduling, responsibility allocation, and the preparation of supporting documents. The participation of the principal, PAI teachers, religious activity coordinators, and homeroom teachers demonstrates shared institutional commitment to strengthening the school's religious culture. Importantly, planning establishes a connection between the activities organized by the school and the religious character dimensions expected to develop among students. Therefore, the quality of planning determines not only the administrative readiness of religious programs but also the clarity of their educational direction and the consistency of their implementation.

Further analysis identifies a recurring pattern in which the alignment of institutional objectives, program formulation, and responsibility distribution creates a coherent foundation for religious activity implementation. This pattern demonstrates that planning operates as a connecting mechanism between the school's character education objectives and its daily religious practices. Clearly established objectives provide direction, program documents maintain organizational continuity, and assigned responsibilities support coordinated implementation. Moreover, the inclusion of success indicators creates an initial reference for assessing whether activities correspond to their intended educational purposes. These findings suggest that strategic planning contributes to the effectiveness of religious program management by establishing institutional direction, operational consistency, and evaluative orientation. Thus, planning at SMP NU 11 Suling Wetan represents more than an administrative

preparatory stage; it constitutes a fundamental managerial mechanism for sustaining religious activities and supporting the development of students' religious character.

Religious Program Implementation and Stakeholder Collaboration

The implementation of religious activity programs at SMP NU 11 Suling Wetan reflects the integration of organizational arrangements, activity execution, and stakeholder collaboration. The organizing function is demonstrated through the distribution of roles and responsibilities among the principal, Islamic Religious Education (PAI) teachers, homeroom teachers, religious activity coordinators, and the Student Council (OSIS), with additional support from parents and the school committee. Meanwhile, the actuating function is reflected in the implementation of routine religious activities, including congregational *Dhuha* prayers, Qur'anic recitation (*tadarus*), *Asmaul Husna* recitation, collective supplication (*istighasah*), the commemoration of Islamic religious holidays, and socio-religious activities. These activities are conducted according to established schedules and supported by continuous coordination among responsible personnel. The findings indicate that stakeholder collaboration functions not merely as a mechanism for distributing responsibilities but also as an institutional strategy for establishing a religious school culture and reinforcing the internalization of Islamic values in students' everyday behavior.

Interview findings from the school principal, Nidaryanto, S.Pd., indicate that the effectiveness of religious program implementation depends substantially on coordination and clarity of responsibilities among participating stakeholders. He explained: "Each religious activity has a designated person in charge. Islamic Religious Education teachers, homeroom teachers, supervisors, and even Student Council members have defined roles, ensuring activities proceed according to plan."

Similarly, the PAI teacher, Muhammad Bayhaqi, S.Pd., emphasized that the sustainability of religious practices requires cooperation extending beyond teachers and school administrators. He stated: "We constantly coordinate with homeroom teachers, the principal, and parents so that the habits cultivated at school are maintained when students are at home."

These statements demonstrate that the implementation process involves both internal coordination and external support. The principal provides institutional direction, teachers facilitate religious learning and worship practices, and other school personnel support the organization of activities. Parental involvement further extends the reinforcement of religious values into the family environment. Thus, the findings suggest that organizing and actuating operate as interconnected managerial functions, enabling religious programs to be implemented through shared responsibilities and collective commitment.

Table 2. Distribution of Stakeholder Responsibilities in Religious Program Implementation

Stakeholder	Role in the Program	Forms of Collaboration
School Principal	Primary person responsible for the program	Coordinating and supervising all religious programs.
Islamic Religious Education Teacher	Main activity implementer	Guiding worship practices, Qur'anic recitation, and students' moral development.
Homeroom Teacher	Student mentor	Monitoring student discipline and reinforcing religious habits.
Religious Activity Coordinator	Technical coordinator	Developing activity schedules and supervising program implementation.
Student Council (OSIS)	Field implementer	Assisting with daily activities, organizing students, and supporting religious observances.
Parents	School partners	Reinforcing and continuing religious practices within the family environment.
School Committee	Program supporter	Providing institutional support, moral encouragement, and facilities.

Observational findings confirm that religious activities are implemented through coordinated participation among school personnel and students. Before activities begin, designated teachers occupy their assigned positions according to the established schedule. PAI teachers lead religious activities, while homeroom teachers supervise students to maintain discipline and orderly participation. Student Council members assist with organizing student formations, preparing equipment, and ensuring compliance with school regulations. The researcher also observed communication among the principal, teachers, and activity coordinators concerning the implementation and follow-up of religious activities. These observations indicate that organizational arrangements are translated into practical responsibilities during program execution. The coordination between supervisory personnel and student representatives also demonstrates that implementation involves active participation rather than relying exclusively on teacher direction. Consequently, the integration of organizing and actuating supports the continuity of religious activities and strengthens their position within the school's daily institutional culture.

The synthesis of interview, observation, and documentation findings indicates that religious activity programs are implemented through a structured distribution of responsibilities and collaborative stakeholder relationships. The principal provides direction and coordination; PAI teachers lead religious instruction and worship activities; homeroom teachers monitor student participation; and religious activity coordinators manage technical

arrangements. OSIS members support operational activities, while parents and the school committee provide support. Three mechanisms shape implementation: responsibility distribution, operational coordination, and stakeholder collaboration. Clear responsibilities establish expectations, coordination ensures that activities follow procedures and schedules, and collaboration connects school-based practices with support from families and the school community. These mechanisms show that organizing and actuating function as complementary managerial processes requiring integration. The findings suggest that effective implementation depends on assigned roles and active stakeholder involvement. Thus, collaboration provides a foundation for sustaining religious practices and supporting students' religious character development at SMP NU 11 Suling Wetan.

Continuous Evaluation of Religious Programs and Character Development

Continuous evaluation represents the controlling function in the management of religious activity programs at SMP NU 11 Suling Wetan. The findings indicate that evaluation is conducted systematically to assess program implementation, identify supporting and inhibiting factors, and determine appropriate improvements for subsequent activities. The evaluation process extends beyond examining whether activities have been conducted according to schedule; it also considers students' participation, religious practices, and behavioral development as indicators of program effectiveness. In practice, evaluation involves coordination meetings, direct observation of students' behavior, reports from PAI teachers and homeroom teachers, and documentation of program activities. The information obtained provides a basis for refining implementation strategies, strengthening stakeholder involvement, and improving program quality. Accordingly, evaluation functions not merely as the final stage of management but as a continuous control mechanism that connects program implementation with institutional improvement and the development of students' religious character.

Interview findings from the school principal, Nidaryanto, S.Pd., indicate that religious program evaluation is conducted periodically through collaborative meetings involving PAI teachers, homeroom teachers, religious activity coordinators, and the school management team. He explained: "Upon the completion of each program, we always conduct an evaluation to assess whether the activities proceeded according to their objectives, identify any obstacles, and determine what needs improvement for future activities."

The PAI teacher, Muhammad Bayhaqi, S.Pd., further explained that evaluation considers not only activity implementation but also students' behavioral development in their everyday school lives. He stated: "We look

beyond mere attendance; we observe whether, after participating in the program, students demonstrate greater discipline in prayer, increased respect for teachers, a stronger sense of responsibility, and greater care for their peers."

These statements demonstrate that the school applies two interconnected evaluation dimensions: program performance and students' religious character development. The first concerns the consistency and quality of activity implementation, while the second examines behavioral indicators associated with religious values. This approach provides a broader basis for determining whether the programs remain aligned with their educational objectives and identifying areas requiring improvement.

Table 3. Evaluation Findings and Program Follow-up

Evaluation Aspects	Research Findings	Follow-up Actions
Student Attendance	Most students participate regularly in religious activities.	Providing additional guidance and encouragement for less active students.
Religious Practices	Students demonstrate increased participation in religious practices compared with the beginning of the semester.	Maintaining and strengthening habitual religious practices.
Attitudes and Character	Improvements are observed in students' politeness and sense of responsibility.	Strengthening teachers' roles as religious and moral role models.
Program Implementation	Activities generally proceed according to the established schedule.	Refining the technical implementation of activities.
Stakeholder Coordination	Coordination among school stakeholders operates effectively.	Strengthening communication and cooperation with parents.
Monitoring	Monitoring is conducted through direct observation and evaluation meetings.	Developing continuous program improvement strategies.

Observational findings confirm that evaluation is integrated into the school's ongoing management practices. PAI teachers and homeroom teachers monitor students' attendance, participation, discipline during religious activities, and behavioral expressions within the school environment. The principal also conducts periodic evaluation meetings to review program achievements, discuss implementation challenges, and identify appropriate corrective measures. Furthermore, evaluation records are used as supporting documents for preparing and improving religious programs in subsequent semesters. These practices indicate that evaluation is connected to concrete follow-up actions rather than being limited to administrative reporting. The involvement of teachers in monitoring students' everyday behavior also demonstrates that

character development is considered an important dimension of program assessment. Thus, continuous monitoring and institutional reflection provide a mechanism for maintaining program consistency while adapting activities to students' developmental needs.

The synthesis of interview, observation, and documentation findings demonstrates that continuous evaluation plays an important role in maintaining the quality of religious activity program management at SMP NU 11 Suling Wetan. The school assesses program implementation and behavioral indicators of students' religious character through attendance records, observations, teacher reports, and coordination meetings. Evaluation results inform follow-up measures, including additional guidance for less active students, reinforcement of religious habits, improvements in teachers' exemplary roles, and stronger communication with parents. Further analysis identifies a cyclical evaluation pattern involving continuous monitoring, information gathering, collective assessment, and follow-up improvement. Through evaluation meetings, the principal, PAI teachers, homeroom teachers, and activity coordinators identify achievements, address obstacles, and formulate recommendations. These recommendations guide subsequent planning and implementation, connecting the controlling function with other POAC components. Thus, evaluation serves as an ongoing organizational learning process rather than merely a final administrative assessment, helping sustain religious programs and support students' religious character development.

Discussion

The findings demonstrate that strategic planning provides the foundation for managing religious activity programs and developing students' religious character at SMP NU 11 Suling Wetan. The formulation of objectives, scheduling, allocation of responsibilities, and establishment of success indicators create direction and consistency throughout religious activities (Hariani & Efridita, 2026; Tawiah et al., 2024). This result is consistent with George R. Terry's management perspective, which positions planning as the function that establishes organizational objectives and determines the actions required to achieve them (Winarti, 2022). It also supports Lestari et al., (2025), who emphasize the importance of integrating objectives, resources, and implementation strategies in character education. However, the present study extends this literature by showing how planning connects institutional priorities with religious character indicators.

The findings further show that organizing and actuating depend on clearly distributed responsibilities and collaboration among the principal, Islamic Religious Education teachers, homeroom teachers, activity coordinators, student

representatives, and parents. This supports Terry's emphasis on task allocation, coordination, and direction, while also corresponding with studies highlighting the contribution of religious education and teacher guidance to students' character development (Alotaibi, 2024; Haris, 2025). Research on the PAI curriculum similarly underscores the importance of learning experiences (Mutambik, 2024; Wang & Huang, 2025). The present study extends these perspectives by identifying stakeholder collaboration as an organizational mechanism that embeds religious practices across school and family environments, rather than locating responsibility primarily with teachers.

The study also identifies continuous evaluation as a controlling mechanism that assesses program implementation, monitors students' participation and behavior, and informs subsequent improvements. This finding is consistent with Terry's view that control compares implementation with established objectives and supports timely corrective action. It also corresponds with Alirahman et al. (2023), who emphasizes consistency in evaluating character education. The distinctive contribution here is the integration of operational assessment with observation of character-related indicators, including worship discipline, responsibility, politeness, and social concern. Evaluation therefore functions not only as a final judgment but also as feedback connecting one management cycle to the next. This interpretation highlights the importance of evidence-informed adjustments in sustaining religious programs.

Theoretically, the findings strengthen the application of the POAC framework to school-based religious programs by demonstrating the interdependence of planning, organizing, actuating, and controlling (Junelti et al., 2026; Melian & Eliasa, 2026). Planning establishes objectives and indicators; organizing distributes responsibilities; actuating translates plans into shared practices; and controlling provides feedback for improvement (Nurrahman & Marmoah, 2025; Wafda et al., 2025). These functions operate as a connected cycle rather than isolated administrative stages. The study therefore contributes a grounded account of how general management principles can be applied to religious character education in a religious school in practice. It also extends existing discussions by connecting managerial processes with observable dimensions of students' religious character, while recognizing that qualitative evidence supports contextual interpretation rather than definitive causal claims.

Practically, the findings suggest that schools seeking to strengthen students' religious character should develop annual plans, specify responsibilities, coordinate teachers and student representatives, engage parents, and use evaluation to guide program improvement. Religious activities are more likely to become sustained elements of school culture when they are supported by clear procedures and shared commitment, rather than depending on

occasional events or individual initiative. The model may inform other schools adapting religious programs to their institutional contexts, provided that objectives, resources, student needs, and local contexts are considered. Its contribution lies in presenting management quality as an important condition supporting character development, not simply the number or frequency of activities conducted.

CONCLUSION

This study reveals that the development of students' religious character depends not simply on the frequency of religious activities but on their systematic and sustainable management through the POAC framework. The central lesson is that religious values are more likely to become part of students' daily behavior when planning, organizing, implementation, stakeholder collaboration, and evaluation operate as an integrated process. The study contributes to Islamic educational management by presenting a contextually grounded POAC-based model that connects managerial functions with religious character development, extending previous research beyond descriptions of religious activities or individual teacher roles. Practically, the findings provide guidance for school principals and teachers in designing structured programs, distributing responsibilities, engaging parents and school stakeholders, and conducting continuous evaluations to strengthen religious school culture. However, the study's single-site qualitative design and limited informant diversity restrict the transferability of its findings to other educational contexts. Future research should therefore compare different school types and institutional settings, involve more diverse participants, and employ mixed-methods or quantitative approaches to examine the model's applicability and effectiveness across broader educational contexts.

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