



Islamic Value-Based Student Management for Islamic Character Development: A Qualitative Case Study at Junior High School

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Article Info	Abstract
Received: 2026-05-25 Revised: 2026-06-11 Accepted: 2026-06-17 Keywords: student management; Islamic character; Islamic character DOI: 10.24256/ideas.v14i1.10818 Corresponding Author: Lilis Suryani 22590725751@students.uin-suska.ac.id Arrabic Language Education, State Islamic University of Sultan Syarif Kasim, Riau	<i>Despite the growing body of literature on student management in Islamic schools, most existing studies remain descriptive and have not systematically examined how modern management functions can be integrated with Islamic values to foster students' Islamic character. This study aims to explore the concept and implementation of Islamic value-based student management in shaping the Islamic character of students at SMP IT Syahrudiniyah Kampar Kiri. The study employs a qualitative approach using a case study design. Participants included the school principal, the vice principal for student affairs, six subject teachers, three dormitory supervisors, and eight students, selected purposively based on their involvement in student management practices. Data were collected through in-depth interviews, structured observations, and documentation, and analyzed using the Miles and Huberman interactive model through data condensation, data presentation, and drawing conclusions. The results reveal that student management is carried out through the POAC functions (Planning, Organizing, Executing, and Controlling) integrated with Islamic values. Notably, the actuating (implementation) function—particularly through habit-forming programs such as congregational prayer, Quran memorization, and Islamic extracurricular activities—proved most significant in shaping students' disciplined, religious, and responsible character. Theoretically, this study reveals that classical management theory (POAC) alone cannot fully explain the process of internalizing spiritual values; therefore, it needs to be integrated with Lickona's character education theory and Al-Ghazali's Islamic ethics concepts. Practically, Islamic schools</i>

are encouraged to institutionalize character-based organizing and holistic supervision systems, and to develop structured character training programs for educators as a prerequisite for effective Islamic value-based student management.

1. Introduction

The development of Islamic character at the junior high school/MTs level cannot be achieved solely through religious education classes. This process is closely related to how schools manage students holistically through student management based on Islamic values. In the environment of Integrated Islamic Schools (SIT), effective student management is directed toward fostering faith, worship, and moral character so that individuals who are both knowledgeable and of noble character are formed.

Various studies highlight the prevalence of a moral crisis among adolescents that has spread to the world of education. This situation has prompted Islamic schools to implement a student management system that is not merely administrative in nature, but serves as a vehicle for fostering Islamic character and personality.(Solikah and Muhamad Thoyib 2025) Character building aims to shape a resilient, competitive nation with noble morals, tolerance, and a focus on science and technology, all imbued with faith in Allah SWT. (Sabar 2010)

Student management refers to the entire process of activities that are planned and carried out intentionally and continuously with regard to students so that they can participate in the teaching-learning process effectively and efficiently in order to achieve educational goals(Mukni'ah et al. 2016). Conceptually, student management does not focus solely on student administration but also plays a strategic role as an effective instrument for instilling character values. From an Islamic perspective, student management involves overseeing all student activities from enrollment through graduation to develop students' intellectual, social, emotional, and spiritual potential(Rahman 2020).

Many Islamic schools have integrated the functions of planning, organizing, executing, and controlling (POAC) with the values of the Qur'an and Sunnah to foster Islamic character(Anwar, Hidayat, and Sofwandi 2023) . This practice is evident in programs such as the habit of performing Duha and Zuhr prayers in congregation, Quranic reading and writing, memorization (tahfiz), and Islamic-oriented counseling(Solikah and Muhamad Thoyib 2025). Theoretically, the POAC approach introduced by George R. Terry has limitations because it cannot yet explain the dimension of spiritual value internalization. Therefore, it needs to be integrated with Thomas Lickona's character education theory and the concept of Islamic ethics according to Al-Ghazali (Fauzi 2024).

Internationally, research on Islamic educational management has highlighted the importance of integrating spiritual values into institutional governance. Studies by Hallinger and Heck (2010) demonstrated that values-driven leadership significantly shapes school culture and student outcomes, while Bush and Middlewood (2013) emphasized that effective educational management must align organizational structures with the core values of the institution.

In the context of Islamic education, scholars such as Dimmock and Walker (2005) have noted that Western management frameworks often fail to capture the spiritual and moral dimensions central to Islamic schooling. Locally, previous research indicates that integrated Islamic schools play a significant role in shaping students' religious character through habit-forming programs and school culture; however, most studies remain descriptive and have not yet explored in depth the integration of modern management functions with Islamic values.

Furthermore, there is a theoretical gap in the existing literature: no study has yet proposed a comprehensive model that systematically connects the POAC management framework with Lickona's character education theory and Al-Ghazali's Islamic ethics within a single analytical framework. Conceptually, this study proposes that effective Islamic character development through student management operates through three interconnected dimensions: (1) structural management functions (POAC) as the organizational backbone; (2) the character education process (moral knowing, moral feeling, moral action) as the pedagogical mechanism; and (3) Islamic ethical values (sincerity, trustworthiness, piety) as the ultimate spiritual orientation.

This conceptual integration distinguishes the present study from prior works and positions it as a contribution toward a more comprehensive theory of Islamic educational management. (Sugandi 2022) In response to this gap, this study examines: (1) the concept of student affairs management in the formation of students' Islamic character; (2) the implementation of POAC—planning, organizing, executing, and controlling—in an Islamic value-based context; (3) supporting and inhibiting factors; and (4) the impact of student management on student character at SMP IT Syahrudinayah Kampar Kiri.

2. Method

This study employs a qualitative approach using a case study design (field research). This approach was chosen because the researcher aims to gain a deep understanding of the subject matter. This study employs a qualitative approach using a case study design (field research). This approach was chosen because the researcher aims to gain a deep understanding of the subject matter, (Baxter and Jack 2015)

Participants were selected using purposive sampling, with the following criteria: (1) direct involvement in student management decision-making or implementation; (2) a minimum of one year of service at SMP IT Syahrudinayah;

and (3) willingness to participate voluntarily. Primary data sources included the school principal (1 person), the vice principal for student affairs (1 person), subject teachers (6 persons), dormitory supervisors (3 persons), and students (8 persons) at SMP IT Syahrudinayah, totaling 19 participants.

Secondary data sources consisted of student management program documents, school regulations, boarding school report cards, student organization records, official school documents, scientific journals, and relevant articles. Data collection was conducted over a four-month period (January–April 2026). Data collection techniques were conducted through: (1) in-depth interviews with key informants; (2) direct field observations; and (3) a documentary study of student affairs programs and reports.

Data analysis utilized the interactive model by Miles and Huberman (1994), which consists of three stages: (1) data condensation; (2) data display; and (3) conclusion drawing/verification. Observations were conducted systematically across three focus areas: (a) implementation of daily religious and character-building programs; (b) organizational dynamics of OSIS/OSIM activities; and (c) supervision and monitoring mechanisms. Each observation session lasted approximately 60–90 minutes and was conducted on 12 separate occasions throughout the fieldwork period.

Data validity was ensured through multiple trustworthiness strategies: (1) source triangulation, by cross-checking information from principals, teachers, dormitory supervisors, and students; (2) methodological triangulation, by comparing interview data with observation records and documentary evidence; (3) member checking, whereby key informants reviewed and confirmed the accuracy of the researcher's interpretations; (4) peer review, through academic discussions with supervisors and fellow researchers; and (5) an audit trail, maintained through systematic documentation of all data collection and analysis decisions.

Ethical considerations were upheld throughout the study: all participants provided informed consent prior to data collection; participant confidentiality was maintained through the use of coded identifiers; research permission was obtained from the school administration and relevant institutional authorities; and participants were informed of their right to withdraw at any time without consequence. (Pradmi, Izmi, and Fatimah 2022)

3. Result

The Concept of Student Management in the Formation of Islamic Character

Student management is a series of processes involving planning, organizing, implementing, and supervising all activities related to students, from admission to graduation, with the aim of ensuring that student development proceeds in an orderly, focused, and effective manner (Hamid 2018).

Meanwhile, Islamic character is a personality rooted in the values of the Qur'an and Sunnah, encompassing faith (aqidah), noble ethics (akhlaqul karimah), and righteous deeds, which are reflected in daily behavior in harmony with Islamic teachings.(Farhan, Fadoli, and Hidayat 2022)

Effective student management in Islamic education does not merely focus on administrative aspects but also serves as a strategic means to shape a generation that is intellectually superior, deeply faithful, of noble character, and consistent in their deeds, in line with the goals of Islamic education: to cultivate the "insan kamil" a complete human being who is pleasing to Allah SWT.(Arifudin and Kartika 2026)

Table 1. Islamic character values formed through student management

No	Character Value	Behavioral Manifestations
1	Religious	Praying on time, reading the Qur'an, and reciting Dhikr
2	Honesty (Shidq)	No cheating, and speaking the truth
3	Trustworthiness	Being responsible for one's duties
4	Discipline	Punctual and compliant with rules
5	Caring (Itsar)	Mutual aid and sharing
6	Humility (Tawadhu')	Not arrogant, and respecting teachers
7	Patience (Shabr)	Persistent in learning, and not easily giving up
8	Gratitude (Syukr)	Appreciating God's blessings

Implementation of POAC

Planning

Student affairs management planning at SMP IT Syahrudiniyah is conducted in a structured manner, involving the principal, the vice principal for student affairs, and the teachers. The planning program is developed based on the school's vision and mission and guided by the Integrated Islamic Schools Network (JSIT) guidelines. The scope of planning includes: student needs analysis, recruitment and selection, orientation (MPLS), class placement, guidance and development, as well as record-keeping and reporting.

For the new student admission process (PPDB), the school is targeting four classes two for boys and two for girls with a capacity of 20 students per class. Selection is conducted through three pathways: (1) the regular pathway, which includes tests in reading, mathematics, Islamic studies, Quranic reading and writing, and practical wudu and prayer recitation; (2) the high-achievement pathway, requiring memorization of at least 1–3 juz of the Quran along with a certificate; and (3) the special pathway for orphans. As stated by the MA spokesperson in an interview:

interview:

"Our plan focuses not only on academic aspects but also on fostering Islamic character traits such as discipline and religious practice. As an example of this discipline, we have made it a habit for all students to line up in front of their respective classrooms before entering and spend about 15 minutes reviewing lessons and reading the Quran" (Interview, April 2026).

As stated by the informant, students attending SMP IT Syahrudinayah do not focus solely on academics but also develop their character and shape their personalities in accordance with religious teachings.

In addition, the source (MA) also stated:

"When designing the school program, we first set the goal of fostering Islamic character in students, and then we organize academic activities, discipline, and religious practices so that everything runs in an integrated manner."

This aligns with George R. Terry's (2009) theory, which explains that *planning* is the process of determining goals and the steps to achieve them. This quote indicates that the school has implemented a structured planning function in educational management. The planning process begins with establishing the primary goal the development of Islamic character in students which is then followed by the development of programs that support the achievement of that goal.

Furthermore, a curriculum that integrates academic activities, discipline, and religious practice demonstrates that the school focuses not only on cognitive development but also on students' spiritual and moral growth. This concept reflects a holistic approach to educational planning. Thus, planning in schools is not only focused on academic achievement but also on character building and the application of Islamic values in students' daily lives.

Table 2. Islamic character values formed through student management

<i>Functions</i>	<i>Key Questions</i>	<i>Example Activities</i>	<i>Example Activities</i>	<i>Output</i>
<i>PLANNING</i>	<i>What do we want to achieve & how?</i>	<i>Quran memorization program, group prayer schedule, Monday and Thursday fasting.</i>	<i>Quran memorization program, schedule for congregational prayers, congregational voluntary prayers, Monday-Thursday fasting.</i>	<i>Written work plan & structure</i>
<i>ORGANIZATION</i>	<i>Who does what?</i>	<i>OSIS structure and assignment of coordinators for 9 areas</i>	<i>Principal, vice principal for student affairs, homeroom teachers, guidance counselors, OSIS advisors, and OSIS executive board members.</i>	<i>Clear organizational structure & division of tasks</i>
<i>ACTUATING (IMPLEMENTATION)</i>	<i>How to mobilize all parties?</i>	<i>Murojaah, obligatory prayers, congregational Duha and Tahajjud prayers, study of the Forty Hadiths, and Friday charity.</i>	<i>Greetings and handshakes, student sermons, student recitation review, Friday charity (), the Forty Hadiths, Quran memorization sessions, Islamic holiday celebrations, and community</i>	<i>Concrete and measurable activities in the field</i>

CONTROLLING (SUPERVISION)	Is everything going according to plan?	Daily prayer attendance, boarding school report cards, tahfizh meetings, and competition evaluations.	Daily prayer attendance, disciplinary records, boarding school report cards, parent communication logs, teacher observation sheets	service.	Evaluation reports & recommendat ions for improvement.

Organizing

Student affairs at SMP IT Syahrudiniyah are organized through a clear organizational structure. There are nine department coordinators within the Student Council (OSIS/OSIM), namely: (1) the Student Council President and Vice President; (2) the Secretary and Treasurer; (3) the Language Department; (4) the Security Department; (5) Worship Division; (6) Decoration Division; (7) Sports Division; (8) Education Division; and (9) Cleanliness Division. Each coordinator position is filled by a student who possesses competence in their respective field, selected through a screening process, and officially appointed. As stated by the informant (D) in the interview:

"We established a student organization called OSIS so that students can learn about responsibility and leadership. Students in grades 7 and 8 are eligible to join OSIS. For the selection process, current OSIS members first identify suitable candidates, and their names are then submitted to the vice principal and finalized by the principal, teachers, and homeroom teachers." (Interview, April 2026).

The process of electing the Student Council executive board which involves the previous Student Council, the vice principal, the principal, teachers, and homeroom teachers demonstrates coordination and collaboration among various school stakeholders in identifying students deemed suitable for leadership roles. This mechanism reflects a structured organizational framework, as each party plays a role in the mentoring process and decision-making.

Furthermore, the participation of dormitory supervisors in the OSIS executive board election indicates that the assessment of students is not solely based on academic ability but also encompasses their behavior, discipline, and character in their daily lives at the dormitory. Thus, school organization evolves into character-based organization that is, an approach focused on fostering Islamic character and student leadership. Furthermore, the informant (D) also stated:

"In our efforts to foster Islamic character, we have assigned responsibilities to all school staff-from homeroom teachers and subject teachers to dormitory supervisors and the dormitory coordinator so that every student can be guided and supervised effectively."

This quote indicates that the school has carried out the organizational function in educational management. This organization is achieved by assigning tasks and responsibilities to each school unit according to their respective roles. This aligns with George R. Terry's (2009) theory, which states that organization is the process of grouping activities, assigning tasks, and establishing working relationships to effectively achieve organizational goals. In this context, the school involves not only teachers in student guidance but also dormitory supervisors and dormitory coordinators.

This demonstrates a structured and collaborative organizational system, particularly since boarding schools require continuous supervision. Therefore, organization in the school serves not only an administrative function but also supports the development of students' Islamic character through the cooperation of all educational elements. (Jamalus et al. 2023)

Implementation

The implementation of student activities at SMP IT Syahrudinayah refers to JSIT's flagship programs, which are carried out on a daily, weekly, semesterly, and annual basis. Daily programs include: review of Quran memorization, Duha prayer and obligatory prayers in congregation, as well as enforcement of school regulations by the discipline team. Weekly programs include: a bilingual (Arabic-English) flag ceremony, extracurricular meetings, Monday-Thursday fasting, Friday prayers, the study of the Arba'in hadiths every Saturday night, and the recitation of Surah Yasin every Friday night. As stated by the source (D):

"In practice, we encourage students to participate in daily religious and disciplinary activities, such as congregational prayer, reciting the Quran, and delivering sermons, as well as maintaining cleanliness and order in the dormitory. All of these activities are supervised by teachers, dormitory supervisors, and the dormitory coordinator to ensure that students become accustomed to applying Islamic values in their daily lives."

The implementation of activities such as congregational prayer, Quran recitation, lectures, and discipline training demonstrates that the school employs the habituation method in fostering students' Islamic character. Furthermore, the involvement of teachers, dormitory supervisors, and dormitory coordinators reflects active guidance in the program's implementation process. Therefore, implementation at the school is not limited to administrative aspects but also focuses on instilling Islamic values through habits and continuous supervision within the school and dormitory environments. (Della Ayu Syafira et al. 2025)

Meanwhile, the semester-based program includes a Quran memorization assessment as a comprehensive evaluation and a means of awarding scholarships to students who meet their memorization targets. Annual programs include Teacher Day, Student Admission (PPDB) and Orientation (MPLS), the August 17th commemoration, Santri Day, the election of the Student Council President, Basic Leadership Training (LDK), extracurricular recruitment, study tours, hiking, the Prophet's Birthday (Maulid Nabi), Isra' Mi'raj, arts performances, and the 9th-grade graduation ceremony.

Source (D) also stated: *"Student programs are implemented through daily, weekly, semester, and annual activities—such as Duha prayer and congregational prayer, reviewing Quran memorization, extracurricular activities, and Monday-Thursday fasting—which aim to instill habits in students"* (Interview, April 2026).

These findings indicate that the role of student council activities at SMP IT Syahrudiniyah has gone beyond merely driving the organization; rather, it has become a means for the continuous internalization of Islamic values. The informant (MA) stated: *"Every day, students are required to participate in congregational prayer, read the Qur'an, and take part in discipline-building activities in the dormitory. Teachers, dormitory supervisors, and dormitory coordinators consistently guide and remind students so that these activities become part of their daily routines."*

This quote illustrates the application of the execution function in educational management. Schools implement Islamic character-building programs through routine activities carried out consistently every day. Activities such as congregational prayer, reciting the Qur'an, and discipline training are concrete examples of the implementation of previously planned programs. This aligns with George R. Terry's (2009) theory, as cited in , which states that "actuating" is the process of motivating, guiding, and directing organizational members to perform tasks in accordance with established objectives. In the quote, teachers, dormitory supervisors, and dormitory coordinators play an active role in guiding and supervising students to ensure the program runs smoothly.

Supervision (*Controlling*)

Supervision at SMP IT Syahrudiniyah is carried out through regular monitoring and evaluation of programs. As stated by the source (HS): *"We monitor students daily, in terms of their studies, discipline, and religious observance. Teachers, dormitory supervisors, and dormitory coordinators record students' progress and violations, which are then evaluated together as a basis for guidance."*

It is evident that monitoring is conducted continuously across various aspects of students' lives, covering not only academics but also discipline and religious activities. Thus, monitoring is carried out by teachers, dormitory supervisors, and dormitory coordinators, who document students' progress and violations.

This system demonstrates the existence of a structured evaluation process as the foundation for student guidance. Furthermore, the supervision carried out within the school and dormitory environments indicates that the development of Islamic character is not achieved solely through rules, but also through continuous guidance and evaluation. This quote indicates that the school has consistently implemented the supervisory function in student management. This supervision is not limited to academic aspects but also encompasses student discipline and religious observance.

This aligns with George R. Terry's (2009) theory, which states that controlling is the process of monitoring, evaluating, and taking corrective actions to ensure activities proceed in accordance with planned objectives. In practice, teachers, dormitory supervisors, and dormitory coordinators play an active role in monitoring students' progress daily. Records of student progress and violations indicate the existence of a structured evaluation system as part of the process of Islamic character formation.

Through this collaborative evaluation, the school can identify emerging challenges and determine appropriate guidance measures for students. Furthermore, the continuous supervision conducted within the school and dormitory environments demonstrates that Islamic character development is achieved not only through the enforcement of rules but also through consistent guidance and oversight. Consequently, the role of supervision in schools has evolved into a holistic approach that comprehensively encompasses students' academic, moral, disciplinary, and spiritual aspects. (Moekahar 2019)

The Islamic character monitoring instruments used are as follows:

Table 3. Islamic character values formed through student management

INSTRUMENT	CONTROL	(CONTROLLING)	ISLAMIC CHARACTER
<i>Instrument</i>	<i>Function</i>	<i>Implementation</i>	<i>Frequency</i>
<i>Daily worship journal</i>	<i>Monitoring students' daily worship consistency</i>	<i>Duty teacher</i>	<i>Daily</i>
<i>Discipline Log</i>	<i>Recording and following up on disciplinary violations</i>	<i>Dormitory Supervisor & Guidance Counselor</i>	<i>Incidental</i>
<i>Boarding School Report</i>	<i>Periodic assessment of students' behavior</i>	<i>Class Advisor & Boarding School</i>	<i>Per Semester</i>

	()	Coordinator	
<i>Parent-teacher communication book</i>	<i>School-family communication and coordination</i>	<i>Homeroom teachers, class advisors, & parents</i>	<i>Weekly</i>
<i>Teacher Observation Sheet</i>	<i>Daily Behavior and Character Development Notes</i>	<i>All teachers</i>	<i>Daily</i>
<i>Program evaluation report</i>	<i>Accountability and improvement of student affairs programs</i>	<i>Deputy Principal for Student Affairs</i>	<i>Per Semester</i>

The principal (MA) emphasized: "Evaluation is not just about grades, but also about students' religious practice and behavior" (Interview, April 2026). The primary evaluation focuses on two categories: participation in academic competitions and championships at various levels, as well as evaluation of Quran memorization through tahfiz exams. SMP IT Syahrudiniyah has won district-level championships in soccer, volleyball, and Quran memorization. For students who achieve the "mumtaz" distinction in the tahfiz examination, the school provides a scholarship for one semester.

These findings align with Handoko's (2016) control theory, which involves comparing implementation results with established standards and taking corrective actions as needed. However, monitoring at SMP IT Syahrudiniyah has been expanded beyond this theory to include moral and spiritual dimensions as objects of monitoring.

Supporting and Hindering Factors

Factors supporting the development of Islamic character at SMP IT Syahrudiniyah include: (1) a school environment with a boarding school atmosphere; (2) well-planned and structured student programs; and (3) full support from teachers and the school foundation. The principal (MA) stated: "In our efforts to foster Islamic character, we face the challenge of some students who still struggle with discipline and lack consistency in performing religious practices. Additionally, differences in students' backgrounds and habits prior to entering the boarding school also influence the character-building process, so teachers and dormitory supervisors need to provide more intensive guidance." (Interview, April 2026).

The quote indicates that there are several factors hindering the implementation of student management in shaping Islamic character among students. The main obstacle stems from a lack of discipline and consistency among some students in participating in activities designated by the school. Additionally, differences in students' backgrounds and habits prior to living in the dormitory pose a challenge in the process of adapting to the school's culture of discipline and religious practices. This indicates that the development of Islamic character requires a gradual and continuous process. From an educational management perspective, these obstacles are part of the evaluation process to help the school determine more effective guidance strategies.

Therefore, teachers, dormitory supervisors, and dormitory coordinators need to provide intensive guidance as well as motivation and set a good example for students so that the goal of Islamic character development can be optimally achieved. This aligns with George R. Terry's theory, which states that in managing an organization, every organization will face obstacles that must be overcome through the functions of supervision, evaluation, and corrective action. Additionally, Thomas Lickona's theory of character education explains that character development requires a process of habit formation, modeling, and a consistently supportive environment. Therefore, when students have different backgrounds and habits, the character development process requires time, supervision, and continuous guidance.

This is consistent with Bronfenbrenner's ecological theory of education, which asserts that student development is influenced by interactions with various environments: family, school, peers, and the community.

The identified barriers are: (1) the diverse religious backgrounds of students; and (2) discipline that is not yet fully consistent across all members of the school community. These two barriers require systematic and sustainable strategies for addressing them.

Impact on the Formation of Islamic Character

The study found that Islamic-values-based student management has several positive effects on students' character, namely: (1) the development of good religious practices; (2) improved discipline; (3) progress in academic and non-academic achievements; and (4) a more religious school environment.

One student stated: *"I have become more disciplined and am accustomed to praying in congregation"* (NH, Interview, April 2026). Habit-forming programs are a key factor in the internalization of these values. This aligns with Thomas Lickona's theory (Susanti, 2022), which states that character formation encompasses moral knowing, moral feeling, and moral action. The programs at SMP IT Syahrudinayah have integrated all three of these aspects.

Theoretically, George R. Terry's POAC theory is more appropriate for analyzing the structural management of student programs. However, this theory needs to be integrated with Lickona's character education theory and Al-Ghazali's ethics theory which encompasses the values of sincerity, trustworthiness, piety, respect for teachers, and Islamic brotherhood in order to fully explain the process of Islamic character formation in student affairs management.

4. Discussion

The findings of this study indicate that student affairs management at SMP IT Syahrudiniyah Kampar Kiri has successfully integrated the POAC functions (Planning, Organizing, Executing, and Controlling) with Islamic values in a holistic manner. This aligns with the perspective of Anwar, Hidayat, and Sofwandi (2023), who assert that integrated Islamic schools that combine modern management functions with the values of the Qur'an and Sunnah are capable of fostering a more comprehensive Islamic character development compared to schools that rely solely on an administrative approach.

The success of this integration is evident in program planning that is not only oriented toward academic achievement but also explicitly targets the formation of Islamic character through Quran memorization programs, the cultivation of religious practices, and religious extracurricular activities.

A school environment with a boarding school atmosphere has proven to be a key factor in the process of internalizing Islamic values. This aligns with Bronfenbrenner's ecological theory of education, which states that students' character development is significantly influenced by interactions across various layers of the environment, ranging from the family and school to the broader community. At SMP IT Syahrudiniyah, the boarding environment strictly managed by dorm supervisors and the boarding coordinator creates a character-building ecosystem that operates twenty-four hours a day, extending beyond formal class hours.

This reinforces the findings of Solikah and Thoyib (2025) that integrating the pesantren system into student management significantly enhances the effectiveness of fostering students' moral character. Habit-forming programs that span from daily to annual levels create the consistency that is a key requirement for the success of character education, as emphasized by Sugandi (2022), who notes that the success of student management heavily depends on the consistency of programs and school culture.

The organizational aspect of this study reveals an interesting finding: the emergence of the concept of character-based organizing. The mechanism for selecting OSIS/OSIM officers, which involves assessing students' behavior and moral character in the dormitory rather than merely academic achievement indicates that the school has transformed the function of organizing from a mere structural division of tasks into an instrument for fostering leadership with Islamic

character. The structure of nine coordinator divisions within the OSIS/OSIM reflects a systematic effort to cultivate the values of trustworthiness, responsibility, and Islamic brotherhood (*ukhuwah Islamiyah*) in students.

This aligns with the perspective of Kartini, Sobar, and Karyaningtyas (2024), who emphasize that in Islamic-based student management, the organizing function must be able to instill a sense of responsibility and trustworthiness in every organizational member. The involvement of various school elements from the principal, teachers, homeroom teachers, dormitory supervisors, to dormitory coordinators also reflects the principle of *shura* (consultation), which is a core value in Islamic governance.

In the area of monitoring (controlling), this study found that SMP IT Syahrudiniyah has developed a holistic monitoring system that goes beyond the boundaries of conventional control theory. The monitoring instruments used including daily worship journals, violation logs, boarding school report cards, parent liaison books, teacher observation sheets, and program evaluation reports simultaneously measure academic, disciplinary, moral, and religious aspects. This multidimensional supervision aligns with the perspective of Mukni'ah et al. (2016), who emphasize the need for educational supervision that encompasses all dimensions of student development.

Furthermore, the Mumtaz scholarship system for students who achieve the best Quran memorization scores demonstrates that supervision functions not only as a control mechanism but also as a spiritual motivational tool that encourages students to continuously improve the quality of their worship and character. Such supervision constitutes an implementation of the concepts of *muhasabah* (self-reflection) and *muraqabah* (self-monitoring in the presence of Allah) from an Islamic perspective.

Nevertheless, this study also identified a number of obstacles that require serious attention. Differences in students' religious backgrounds and habits prior to entering the dormitory represent an inherent challenge faced by Islamic boarding schools. From the perspective of Bronfenbrenner's ecological theory, these differences reflect a gap between the family microsystem and the school system, which requires a gradual adaptation process. The strategies implemented by the school such as intensive mentoring by teachers, dormitory supervisors, and the boarding school coordinator constitute an appropriate response; however, these need to be supplemented with a more structured orientation program and a more personalized approach toward students with diverse religious backgrounds.

Furthermore, the consistency of discipline among all school community members must be continuously strengthened, as the exemplary conduct (*uswah hasanah*) of educators serves as the primary foundation for the internalization of Islamic values in students (Yusril Dwi Mahendra et al. 2024). The practical implication of this finding is the need for integrated Islamic schools to actively

develop character training programs for educators and educational staff as a prerequisite for the success of Islamic value-based student management.

Overall, this study makes a significant theoretical contribution by proposing the POAC-Lickona-Al-Ghazali integration model as a more comprehensive analytical framework for understanding student management in the context of Islamic education. This model positions classical management functions as a structural framework, Lickona's character education theory as a guide for the character-building process, and Al-Ghazali's concept of *akhlak* as the spiritual foundation that serves as the goal of the entire management process.

In practical terms, integrated Islamic schools need to design student management that is not only organizationally efficient but also spiritually rich, so that every management function from planning to supervision is consistently oriented toward the primary goal of Islamic education: producing well-rounded individuals who are knowledgeable, faithful, and of noble character, as emphasized by Arifudin and Kartika (2026).

This study also acknowledges several limitations that should be noted. First, as a single-site case study, the findings reflect the specific institutional context of SMP IT Syahrudiniyah Kampar Kiri and may not be directly generalizable to all Islamic schools. Second, the study relied primarily on the perspectives of administrators and teachers; while eight students were interviewed, their voices remain underrepresented relative to the institutional perspectives. Future studies should allocate greater attention to student narratives to capture the lived experience of character formation from the learner's point of view. Third, the study did not employ quantitative measures of character development outcomes, which limits the ability to assess the magnitude of behavioral change.

Notwithstanding these limitations, the findings of this study possess meaningful transferability to similar Islamic school contexts particularly boarding school-based institutions (SMP IT, MTs, or Madrasah) that combine formal academic education with Islamic character development programs. The POAC-Lickona-Al-Ghazali model proposed herein can serve as a practical framework for educational leaders in such institutions to evaluate and strengthen their student management systems.

5. Conclusion

Based on the results of the study on Islamic value-based student management in the character formation of students at SMP IT Syahrudiniyah Kampar Kiri, the following conclusions can be drawn.

First, planning is carried out in a structured manner by involving all school stakeholders, based on the JSIT vision, mission, and guidelines, and focused on fostering Islamic character through the Quran memorization program, the cultivation of religious practices, and extracurricular activities.

Second, organizing is realized through the establishment of a clear OSIS/OSIM structure with nine coordinator divisions, fostering responsibility,

leadership, and student collaboration.

Third, execution (actuating) is carried out through daily, weekly, semester, and annual programs that encompass religious activities and comprehensive character development.

Fourth, monitoring is conducted periodically through various monitoring tools that measure not only students' academic performance but also their moral character and religious practices.

Fifth, the impact of student management on students' Islamic character is evident in increased discipline, religious practices, and academic and non-academic achievements. These findings confirm that the POAC theory needs to be integrated with Lickona's character education theory and Al-Ghazali's moral theory to comprehensively explain the process of Islamic character formation in student management.

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