

Integrating Character Education into Religious Practices: The Management of Jumat Berkah and Bhakti Sosial Programs

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ABSTRACT:

This study explores the optimization of the Jumat Berkah (Blessed Friday) and Bhakti Sosial (Social Service) programs as strategic initiatives for managing religious activities at SMP Al Furqon Jember (Junior High School). Recognizing that religious activities should serve not only as rituals but also as transformative and educational efforts in character development, the research adopts a qualitative case study design. Data were gathered through in-depth interviews, participant observation, and document analysis, and examined using the interactive model of Miles, Huberman, and Saldaña. The findings demonstrate that program implementation follows three strategic stages: value-oriented planning, participatory execution, and reflective evaluation. These programs actively engage students in each phase, cultivating empathy, social responsibility, and spiritual consciousness. The novelty of this study lies in its development of a contextual, collaborative, and reflective model of religious activity management, which integrates character education into religious practice through experiential learning. Departing from traditional top-down and ceremonial approaches, this model positions students as central agents of value internalization and transformation. The study affirms that the Jumat Berkah and Bhakti Sosial programs function as a living curriculum—merging spirituality, character formation, and educational management into a cohesive and sustainable framework.

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ABSTRAK:

Penelitian ini bertujuan untuk mengkaji optimalisasi program Jumat Berkah dan Bhakti Sosial sebagai strategi manajemen kegiatan keagamaan di SMP Al Furqon Jember. Latar belakang penelitian ini didasarkan pada pentingnya pengelolaan kegiatan keagamaan yang tidak hanya bersifat ritualistik, tetapi juga edukatif



dan transformatif dalam pembentukan karakter siswa. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi, serta dianalisis menggunakan teknik analisis interaktif Miles, Huberman, dan Saldaña. Hasil penelitian menunjukkan bahwa kegiatan keagamaan di sekolah dikelola melalui tiga tahap strategis, meliputi perencanaan berbasis nilai, pelaksanaan partisipatif, dan evaluasi reflektif. Kegiatan ini melibatkan siswa secara aktif dalam setiap tahap sehingga mendorong tumbuhnya empati, tanggung jawab sosial, dan kesadaran spiritual. Kebaruan dari penelitian ini terletak pada model manajemen kegiatan keagamaan yang dikembangkan secara kolaboratif, kontekstual, dan reflektif, serta mengintegrasikan nilai-nilai karakter ke dalam praktik keagamaan melalui pengalaman langsung. Berbeda dengan praktik umum yang cenderung top-down dan seremonial, studi ini menawarkan pendekatan alternatif yang memosisikan siswa sebagai aktor utama dalam proses transformasi nilai melalui kegiatan keagamaan yang bermakna dan berkelanjutan. Temuan ini menegaskan bahwa Jumat Berkah dan Bhakti Sosial dapat berfungsi sebagai living curriculum yang merepresentasikan sinergi antara spiritualitas, pendidikan karakter, dan manajemen pendidikan.

Kata kunci: Bhakti Sosial, Evaluasi reflektif, Jumat Berkah, Manajemen Program, Pendidikan Karakter.

INTRODUCTION

Character education has become the focus in Indonesia's national education system. One of the widely used approaches to instill character values is through religious activities in schools. Activities such as *Friday Blessings* and *Social Service* are often used as part of students' spiritual and social development. However, in practice, these activities often run ceremonially and routinely without careful planning and reflective evaluation, so there is a risk of losing the educational and transformative value that should be achieved (Bhato & Norafnan, 2022; Nurhayati et al., 2024).

Several studies have emphasized the importance of management in religious activities as a strategy for shaping students' character. The transformational leadership role of school principals is considered crucial in reviving inclusive and inspiring religious activities (Nurhayati et al., 2024). Faith-based social activities can foster empathy and moral responsibility when they are systematically designed and managed (Sokip et al., 2019). The success of spiritual programs requires careful planning and coordination between



stakeholders (Mau, 2024), and the documentation and evaluation of such programs serve as key components of quality assurance (Safana, 2024).

Other literature also emphasizes the strategic value of socio-religious activities that directly engage with the community. Various studies have shown that a community service-based approach can strengthen students' emotional and social ties with their environment (Mahariah et al., 2023). Programs such as school-based charities are also effective in enhancing students' religious morality while simultaneously reducing negative behaviors (Islamic et al., 2023). This pattern is consistent across different contexts; for instance, in Australian Islamic schools, socially grounded activities rooted in Islamic values have been found to significantly shape students into empathetic and socially responsible individuals (Alzaareer & Abdalla, 2023). To ensure the sustainability of such initiatives, a collaborative and well-structured management design is considered essential (Perwira et al., 2023). In line with these findings, other research concludes that effective and systematic management of Islamic guidance and counseling programs plays a crucial role in supporting character education, fostering students' moral development, discipline, responsibility, and integrity (Isnaini, 2016).

The synthesis of these studies shows that the study of the management of religious activities in schools has indeed been quite extensive, especially in highlighting the importance of religious values, transformative leadership, and the integration of religious programs into the character education system. However, the focus of the study is generally still at the macro or generalist level, without raising in depth specific activity models that can be a practical model for schools. There has been no research that specifically explores how a religious activity that is routinely carried out such as *Friday Blessings* and *Social Service* can be optimized as a strategic, participatory, and highly educational managerial instrument in the context of Islamic schools. Moreover, no studies have been found that link these activities to the formation of *student agencies*, the strengthening of *living curriculum*, and the integration of value-based reflective evaluation systems.

This research is specifically here to fill this gap by formulating a practice-based managerial approach that can be applied directly in schools. Not only explaining the implementation of activities, but also exploring how the planning process, involvement of school actors, and evaluation mechanisms can form an ecosystem of meaningful and sustainable religious activities. By making *Friday*

Blessings and *Social Service* as the object of study, this study presents a concrete conceptual model, grounding education management theory into a real context, and highlighting collaborative dynamics that strengthen the internalization of values in students.

The purpose of this study is to explore and analyze how the implementation of *Friday Blessings* and *Social Service* at Al Furqon Junior High School Jember is optimized as part of the management of school religious activities. In addition, this research also aims to formulate a model for the implementation of religious activities that are not only symbolic, but effective in shaping the religious and social character of students.

Thus, this research not only makes an empirical, but also conceptual contribution to the development of religious activity management practices in schools. The results of this study are expected to be a strategic reference for the development of character education based on real experiences, contextual spirituality, and active participation of students in school life.

METHODS

This research uses a qualitative approach with a case study design, because the focus of this research is to understand in depth the managerial process behind the implementation of *the Friday Blessing* and *Social Service* program at Al Furqon Jember Junior High School. This approach was chosen because it provides space to explore experiences, dynamics, and strategies used by schools in managing routine and social religious activities. Case studies are particularly suitable for exploring phenomena within their real-life contexts, especially when the boundaries between the phenomenon and the context are unclear (Creswell, 2013).

Al Furqon Jember Junior High School was chosen as the research location because this school is considered representative as well as unique in managing participatory and reflective religious activities. This school has consistently implemented *the Friday Blessings* and *Social Service* programs for more than three years and has received recognition from the local Education Office as one of the schools that implements best *practices* in strengthening character education based on religious values. Against this background, Al Furqon Junior High School is seen as a potential model to be studied in the context of religious activity management.



The research was carried out for three months, from January to March 2025. During this time, researchers are actively involved in the field, building closeness to the school environment, and directly participating in various stages of program implementation. This approach was chosen so that the researcher not only collects data technically but also understands the "spirit" of the activities that take place and the values that drive the participation of school residents, especially students.

The number of participants in this study was 15 people, consisting of: 1 principal, 1 vice principal for student affairs, 2 Islamic Religious Education (PAI) teachers, 1 coordinator of religious activities, and 10 representative students from grades VII to IX who were actively involved in *Friday Blessings* and *Social Service* activities. The selection of participants is carried out purposively, considering their level of direct involvement in designing, implementing, and evaluating the program. This approach is in line with the guidance that, in qualitative studies, the selection of participants should be based on the depth of information that can be obtained (Tisdell et al., 2025).

Data collection was carried out through three main techniques: in-depth interviews, non-participatory observations, and documentation studies. Interviews are conducted in a semi-structured manner to be flexible yet focused, providing space for participants to express their experiences reflectively. Observations are directed at the implementation of activities, including interaction between students and teachers, as well as the coordination process in the field. The documentation study includes the collection of activity proposals, attendance lists, visual documentation, implementation reports, and evaluation notes from the school.

Research instruments in the form of interview guides, observation sheets, and document analysis formats were developed based on the research focus, namely managerial strategies in religious activities. This instrument has been reviewed by two education management experts to ensure the validity of the content before it is applied in the field. In the data collection process, the researcher not only observes the activities of the activity, but also analyses managerial aspects such as written planning, responsibility structure, role division, and evaluation mechanism.

The data were analysed using interactive analysis techniques from Miles, Huberman, and Saldaña (2014), which included three main stages: data reduction, data presentation, and conclusion/verification. The analysis process

is carried out through thematic coding and data grouping based on the dimensions of planning, implementation, organization, and evaluation of activities. To increase the validity of the data, triangulation was carried out between sources (interviews, observations, and documents), as well as discussion of findings with participants as a form of *member checking*. Thus, this research not only describes the empirical reality in the field but also explains the managerial mechanisms and logic behind it.

FINDINGS AND DISCUSSION

FINDINGS

This study reveals three main findings in the implementation of *the Friday Blessing* and *Social Service program* at Al Furqon Junior High School Jember, namely: (1) structured and value-based activity planning, (2) participatory and educational implementation, and (3) reflective and transformative evaluation of activities. These three aspects become a strategic framework in the management of religious activities in schools, which are not only ritualistic, but also profound in value and have an impact on the formation of students' character.

Structured and Value-Based Activity Planning

The planning of religious programs in this school shows a systematic approach that is carried out in a planned manner at the beginning of each semester. Based on the results of the interview with the Vice Principal for Student Affairs, it is known that planning is not only carried out by the school management, but involves active collaboration between Islamic Religious Education (PAI) teachers and the student council team as student representatives. Activities such as Friday Blessings, which are usually in the form of distributing food or necessities to the community around the school, and Social Service are designed thematically by considering relevant social issues in the surrounding environment. The Vice President for Student Affairs explained that the activity was intentionally designed from the outset not to become a mere routine, but to align with the school's vision and mission, particularly in fostering students' character and social awareness (Interview, February 14, 2025).



The involvement of the Student Council in the planning stage also provides a managerial learning space for students. According to the PAI teachers interviewed, students are not only taught about the meaning of social worship, but also trained to prepare activity proposals, make budgets, and manage logistics. This makes religious activities a medium for practicing life values and skills. The PAI teacher observed that students showed greater enthusiasm when they were given a role in designing the activities, as it made them more aware of social issues and motivated them to take direct action in helping others (Interview, February 16, 2025).

Observation of the planning document revealed the existence of a semester work map that contains the timeline of activities, the division of tasks between students and teachers, and evaluation indicators to assess the success of the activities. There is also a special form used to record the post-activity reflections of the participants. This indicates that religious activities are managed with the principle of *value-based project-based learning*.

In addition, the involvement of teachers from across subjects also strengthens the integration of this program into school life. Non-PAI teachers are also involved as companions to activities, providing space for a cross-curricular approach. In the pre-activity discussion, for example, the Indonesian teacher helps the students to compile the narrative of the activity publication, while the social studies teacher helps to examine the social issues to be raised.

This thorough and value-based planning shows that the management of religious activities is not done ad-hoc or incidentally, but has become part of the character development system in schools. This approach shows that religious activities are not only interpreted as a spiritual obligation, but also as a vehicle for learning human values, leadership, and empathy. Furthermore, this emphasizes the importance of integration between education management and spiritual values that are the identity of the institution. By making activities such as Friday Blessings and Social Service as managerial strategies, schools are able to bridge the dimension of spirituality with actual and contextual social practices.

These findings show that the management of religious activities in schools does not only emphasize administrative aspects or mere formalities, but has led to the formation of a *value-based management system*. The involvement of multi-actors, namely principals, teachers, and students, shows the practice of *distributed leadership* in the context of religious activities. This shows that the

school has implemented the principles of participatory and sustainable activity governance, which is in line with the theory of value-based strategic management in character education.

The Friday Blessings and Social Service program, which initially seemed ceremonial, turned into a transformative educational facility. Through planning that actively involves students, this activity provides space for strengthening *student agency*, namely students' ability to become actors of social change. It also shows that religious activities in schools can play an important role in building *social capital* in the educational environment, through the values of trust, solidarity, and cross-role cooperation.

Furthermore, this activity succeeded in integrating the *hidden curriculum* in the form of values and character, with the *formal curriculum* outlined in the school work plan. In other words, religious practices here are not only symbolic, but have become contextual and applicative learning media for students.

This research presents a novelty in the study of the management of religious activities in schools by emphasizing a value-based collaborative approach. One of the unique aspects found is the active involvement of various parties, namely Islamic Religious Education teachers, student council teams, and school management, in designing Friday Blessings and Social Service activities systemically and oriented towards the formation of student character. In contrast to the common practice in many schools that tend to carry out religious activities in a top-down and routine manner, the model revealed in this study shows a real integration between spiritual education and the strengthening of social values.

In addition, religious activities in schools not only function as an expression of faith, but also as a vehicle for character education and student leadership training. By directly involving students in the planning and implementation of activities, this study shows that religious activities can be a means of developing *student agency*, where students learn to take on the role of value-oriented leaders and social benefits. This expands the scope of the function of religious activities into contextual and applicative learning media.

Innovation appears in the system of evaluation of activities that are not only administrative, but also involve reflection on values. This approach makes religious activities a *living curriculum*, where students' spiritual and social



experiences are documented in the form of narrative-based evaluations and personal meaning. Thus, this research makes a conceptual and practical contribution to the development of a more holistic and character-building management model for religious activities through real experiences in the school environment.

Participatory and Educational Implementation

The implementation of the Friday Blessings and Social Service program in schools shows a participatory approach and is full of educational values. Blessing Friday activities are carried out routinely every Friday morning, with the direct involvement of students in the entire activity process. Students are divided into small groups that have specific responsibilities, ranging from collecting donations, planning needs, grocery shopping, packaging, to direct distribution to the community around the school. The target recipients of assistance are also determined contextually and full of empathy, such as: motorcycle taxi drivers, pedicab drivers, scavengers, small traders, to poor people living in the surrounding area as shown in the Figure 1 below.

Figure 1. Friday Blessing Activities in the Surrounding Environment



Meanwhile, the Social Service program is carried out periodically in the form of compensation, environmental clean-up activities, fundraising for disaster victims, as well as visits to orphanages, and other social institutions are clearly illustrated in the Figure 2 below. Each activity has values that want to be formed, not only for the beneficiaries, but even more so for the students as the main subjects of the social learning process.

Figure 2. Social Service Activities in Social Institutions



The teacher who acted as the activity coordinator said that the level of student participation showed a significant increase over time. In fact, there has been a personal initiative from students who have started donating pocket money or bringing their own food from home to share with others. The PAI teacher noted that some students have even begun to take the initiative to bring food from home or set aside extra pocket money to donate, all without being instructed to do so (Interview, February 28, 2025).

This shows that religious activities are no longer perceived as formal instruction from schools, but have touched students' internal awareness to care and share. Field observations conducted by researchers show a dynamic and cohesive atmosphere of activities. The enthusiasm of the students can be seen in their enthusiasm when interacting with the community, designing materials for

publication of activities, and documenting the implementation process through school social media.

The process of this activity also equips students with a variety of social and emotional skills. They learn to communicate effectively, manage logistics, compile activity reports, and manage teamwork dynamics. Not only that, after the activity, students were asked to write a daily journal as a form of personal reflection on their experiences. This practice is an important learning space in building grounded ethical and spiritual awareness. A grade VIII student expressed that they have become more appreciative of others and developed a greater desire to share, adding that it feels rewarding to see people smile when receiving food from them (Interview, March 7, 2025).

To clarify the dimensions of the value constructed, the following Table 1 is presented that summarizes the form of participation and the value of the character that is emphasized:

Table 1. Forms of Participation and Character Values in the Friday Blessings and Social Service Program

Activities	Form of Student Participation	Values Emphasized
Friday Blessings	Donation, packaging, food and beverage distribution	Empathy, cooperation, responsibility
Social Service	Compensation, social visits, clean environment	Care, solidarity, love of neighbour

The implementation of this activity clearly emphasizes that success is not only measured by material output such as the amount of food distributed or the total funds collected, but more importantly the process of learning the values experienced by students directly. They not only become technical implementers, but also become subjects in the process of internalizing human and religious values.

Thus, this participatory religious activity becomes a concrete form of character education that is not only taught through theory, but is instilled through direct experience and personal reflection. This shows that religious activities in schools can be transformed into a media of value education that is contextual, alive, and grounded in students' social reality.

The implementation of Friday Blessings and Social Service activities in this school shows that religious activities can be a means of holistic and

contextual character education. Field findings show that students' active involvement is not only technical, but also emotional and spiritual. Processes such as collecting donations, distributing food, social visits, and post-activity reflection through daily journals indicate that students not only "do", but also "experience" and "meaning" activities in depth. This proves that value education instilled through direct experience is more effective in forming empathy, solidarity, and social responsibility than a lecture or instructional approach alone.

The involvement of students in the entire series of activities strengthens their position as active subjects in the educational process. They learn to lead, organize, communicate, and manage social dynamics, all of which are important aspects of character and leadership building. Religious activities here are no longer in an exclusive and ceremonial space, but have become part of school life that is transformative, participatory, and educational in its entirety.

The approach to implementing religious activities in schools is more participatory, structured, and value-oriented. In contrast to most religious activities in schools that tend to be symbolic or ceremonial, the findings in this study show that Friday Blessings and Social Service activities have been designed and carried out as a character education instrument based on real experiences. One of the novelties that stands out is the use of *reflection journals* as a value learning tool, which allows students to internalize spirituality personally and deeply.

The approach used shows the existence of a progressive student engagement model, where they are not only participants, but also designers and implementers of activities. This opens space for the formation of *student agencies* which have rarely been raised in the context of religious activities in schools. The integration between socio-religious activities with the dimension of character education through active participation and value reflection provides a new perspective in the management of spirituality-based extracurricular activities.

Thus, this study not only adds empirical insights into the management practices of religious activities in schools, but also contributes new conceptual models that can be replicated by other schools. This model shows that religious activities can be developed as an effective character education strategy, through a contextual, participatory, and meaning-filled approach.



Reflective and Transformative Evaluation

Each Friday Blessing and Social Service activity concludes with a reflective evaluation, forming part of a continuous learning cycle that emphasizes not only outcomes but also the internalization of values. The evaluation process is conducted in two formats: open discussions led by the mentoring teacher and individual journal writing by students, in which they document their impressions, challenges, and life lessons experienced throughout the activity. Teachers foster a safe and supportive environment that encourages students to openly express their feelings, often serving as the initial moment of emerging awareness regarding the importance of empathy and social responsibility (Boud et al., 1985; Zeichner & Liston, 2013).

One student even admitted that this experience has changed his perspective on social activities. A grade IX student admitted that they were initially reluctant to join such activities, but after being invited to participate in discussions, they realized the valuable lessons that could be gained from social engagement. Now, they often ask for the activities to continue (Interview, March 14, 2025).

The principal emphasized that this activity is not just an annual program, but part of the school's *core values* that place character education as a top priority. The principal emphasized that religious activities should not merely serve as symbolic rituals, but to cultivate empathy, responsibility, and self-awareness among students. He further explained that the evaluation process goes beyond activity reports, focusing instead on how students experience changes in attitudes and perspectives (Interview, March 10, 2025).

Meanwhile, the Vice Principal for Student Affairs highlighted the importance of evaluation as an adaptive and sustainable managerial instrument. The Vice President for Student Affairs explained that students' reflections are documented through narrative notes and teacher evaluations. These records help identify patterns—such as which activities have the greatest impact or which areas require improvement—serving as a basis for designing future activities to be more relevant (Interview, March 12, 2025).

The evaluation documents analysed by the researcher show that the assessment is not only carried out on the technical aspects of implementation, but also on the affective and spiritual dimensions. Teachers record the development of students' attitudes, initiatives, and the quality of reflection.

Some teachers even build profiles of students' character development based on their involvement in these socio-religious activities.

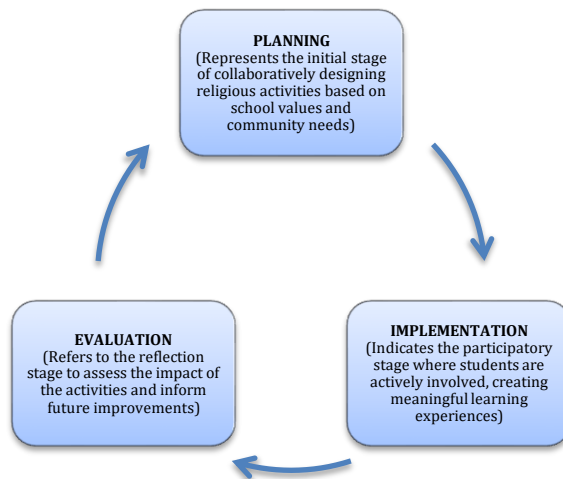
This reflective evaluation is proof that religious activities are not only managed to meet institutional agendas, but also a means of transformative value formation. This process not only educates students to become ritually religious individuals, but also socially spiritual, namely having care, compassion, and awareness of their role in society.

This evaluation process confirms that a reflective approach can produce significant psychological and social impacts on students. This process is not only an administrative measuring tool, but also a medium for the growth of value and character. The students' honesty in writing journals, openness in discussions, and their initiative to re-engage in activities show a gradual but real change in consciousness. In addition, the role of teachers and school management in facilitating this process strengthens a sustainable value-based learning ecosystem.

The main novelty of this research lies in the dimension of evaluation of religious activities that are formulated in a reflective and transformative manner. This research not only documents the implementation of religious activities in schools, but also explores how evaluation is used as a tool for transforming values in students. The habit of writing reflection journals, open discussion forums, and the integration of evaluation results into the activity planning cycle show a new approach that has not been widely raised in similar studies.

In addition, the involvement of school management, especially school principals and student representatives, in making evaluation part of strategic management adds weight to the novelty of this research. Evaluation is not just a follow-up, but an integral part of efforts to create a school as a living value education space. This research provides a conceptual contribution that the evaluation of religious activities can be developed as a dynamic, reflective value learning model, and has an impact on the transformation of students' character in a real and sustainable manner.



Figure 3. Value-Based Religious Activity Management Cycle

Thus, the results of this study show that Al Furqon Jember Junior High School has managed Friday *Blessings* and *Social Service* activities effectively through a comprehensive managerial approach as presented in Figure 3. Planning is carried out carefully and based on values, implementation involves students actively in hands-on learning, and evaluation is carried out with a reflective approach that encourages self-transformation. This proves that religious activities in schools are not only ceremonial activities, but can be a systematic and far-reaching character education strategy if managed appropriately.

DISCUSSION

The findings of this study confirm that the management of religious activities at Al Furqon Junior High School Jember is not just administrative, but carries a *value-based management* approach that is systemically integrated in the formation of student character. This model shows a shift in the meaning of religious activities in schools from ritual activities to transformative value learning spaces. This approach enriches the discourse of Islamic education management by linking contextual religious practices with character-building strategies.

Conceptually, the planning of activities involving teachers, students, and school management demonstrates the successful implementation of distributed leadership in the context of religious activities. These findings support previous theories that value-based leadership and the integration of local values can

enhance the involvement of educational actors and foster collective commitment toward achieving institutional goals (Astuti, 2024; Waruwu, 2025). Moreover, these findings broaden the theoretical scope by illustrating how cross-role collaboration in religious activities can serve as a strategic medium for promoting student agency—that is, students' awareness and capacity to become responsible and value-driven social actors.

The active participation of students in the implementation of activities not only provides them with opportunities to learn through hands-on experience, but also shifts the paradigm of religious education from an indoctrinative approach toward action-based critical pedagogy. These findings challenge the long-standing tendency to separate character education from religious practice and support the notion that spirituality can function as an instrument of social learning. In this context, the study reinforces perspectives that highlight the significance of real, action-based religious activities in shaping inclusive and tolerant personalities (Budiman et al., 2024; Rahayu et al., 2024).

Reflective evaluation of activities is also an important conceptual dimension. Rather than merely assessing the success of activities from an administrative standpoint, the school adopts a value-based evaluation approach that promotes students' affective and spiritual transformation. This supports the transformative evaluation theory proposed by Sapdi (2022), while also extending it by incorporating narrative and participatory elements derived from students' hands-on experiences. The practices of journal writing, reflection forums, and the integration of evaluation outcomes into future planning demonstrate an adaptive and sustainable learning management cycle (Sapdi, 2022). Structurally, the activity model implemented at Al Furqon Junior High School Jember demonstrates an integration of formal and non-formal curricula, positioning religious activities as part of a "living curriculum." This supports the concept of contextual education that not only teaches values cognitively but allows students to experience and internalize them through real social interactions. These findings enrich the existing literature on multicultural character education by illustrating how socio-religious practices embedded in the local context can foster awareness of diversity and strengthen social solidarity (Ma'rifah & Sibawaihi, 2023). In line with this, recent studies have shown that incorporating nationalism values into curriculum management (through planned, implemented, and evaluated strategies such as Neuro-

Linguistic Programming) effectively nurtures students' patriotism and helps build a generation rooted in Pancasila character (Maspupah, 2022). This perspective aligns with the conceptual model of religious activity management proposed in this study, reinforcing the importance of integrated, participatory, and culturally responsive approaches in cultivating students' character in Islamic educational settings.

However, this study has several limitations that need to be noted. First, as a single case study conducted in one Islamic-based school in Jember, the generalization of findings to the context of other schools, both in urban areas and those that are culturally and geographically different, needs to be done carefully. Second, a qualitative approach that relies on participants' narratives brings the potential for subjectivity, both in terms of student interpretation and meaning by researchers. Third, the dimension of evaluation of the long-term impact on changes in student character is still limited to short-term observations during the program implementation process.

This limitation is a space for reflection as well as an opportunity for further research development. Comparative studies in different schools with different cultural backgrounds, or longitudinal research to measure the impact of activities on the sustainable transformation of students' character, will reinforce the conceptual contribution of this value-based religious activity management model.

Thus, the findings in this study not only strengthen existing theories, but also offer a new conceptual contribution in the form of a collaborative, contextual, and reflective model of management of religious activities, which can be replicated adaptively in other schools according to local values and their respective institutional visions.

CONCLUSION

This study concludes that the Friday Blessings and Social Service program at Al Furqon Junior High School Jember is a strategic practice of management of religious activities that is value-based, participatory, and transformative. This program is not only a spiritual activity, but also a vehicle for contextual character education through the active involvement of students from the planning stage to evaluation.

The optimization of this activity shows that with a value-based strategic management approach, schools are able to integrate religious education into the



overall character formation system. Student involvement actively strengthens *student agency* and forms social-emotional competence, while reflective evaluation encourages a sustainable transformation of attitudes.

These findings recommend that other schools, especially those based on religious values, replicate this model as best *practices* in managing meaningful and impactful religious activities. Education practitioners and policymakers may consider integrating similar activities into national character-building programs as part of a strategic, hidden curriculum.

As a further direction of research, this model can be replicated in other schools with different contexts to test its consistency and effectiveness. In addition, longitudinal studies are recommended to look at the long-term impact of the program on the formation of students' character and social behaviour in an ongoing manner.

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