

## Management Of Religious Development at UPT State High School 1 Bulukumba

Ikhwan Bahar <sup>1\*</sup>, Baso Amang <sup>2</sup> Ahmad Hakim <sup>2</sup> Bunyamin <sup>2</sup>

<sup>1</sup> Postgraduate Student, Universitas Muslim Indonesia, Makassar

<sup>2</sup> Postgraduate Lecturer, Universitas Muslim Indonesia, Makassar

\* Corresponding Author: [ikhwan.bahar@gmail.com](mailto:ikhwan.bahar@gmail.com)

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### ABSTRACT

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This research aims to identify and explore how the management of religious development in SMAN 1 Bulukumba and the obstacles faced in its implementation. The research method used is quantitative research with a phenomenological approach that explores the implementation of religious development management in schools. The data analysis method uses triangulation by extracting data from interviews and observation sheets. The results of the study show that the types of religious guidance for SMAN 1 Bulukumba students include the habit of Dhuha prayers, Performing Dhuhur prayers in congregation, Holding Ramadan Islamic Boarding School programs, Rohis Program (Student Spirituality), All students are required to memorize Juz 30 before taking the School Exam (Special for Class XII), Tahfidzulquran class program, Da'i Da'iyah Training, Literacy of reading the Qur'an and reading of prayers and Asmaul Husna. Planning for religious guidance at SMAN 1 Bulukumba includes: Deliberation with the Principal, all teachers, homeroom teachers as well as parents and religious coaches from external parties, Preparing a religious development program, Preparing a schedule for the implementation of religious guidance, Preparing a religious financing plan. Organizing Religious Development of SMAN 1 Bulukumba includes: Establishing a coordinator of religious coaching, Establishing cooperation with third parties related to religious coaching, Determining coordinators and persons in charge of the implementation of religious development programs, Determining the schedule for the implementation of religious activities. Implementation (Actuating) of religious guidance at SMAN 1 Bulukumba includes: Implementing 8 religious guidance programs at SMAN 1 Bulukumba, Providing motivation in the implementation of religious guidance, Providing an assessment of the implementation of religious guidance. Controlling the religious development of SMAN 1 Bulukumba includes: Monitoring the implementation of students' religious activities, Reporting of students' religious activities, Giving appreciation to students who excel in the religious field. The results of this research resulted in a program called Tajdid (Tahfidz-Quran-Salat in Dhuhur and Habituation of Dhuha Prayers). The suggestion from this study is that it can be used as a material for improving religious development (extracurricular Islamic Religious Education) in other public schools.

**Keywords:** Construction; Motivation; Supervision; Monitoring; Reporting; Appreciation.

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### INTRODUCTION

State High School 1 Bulukumba is a high school located in Bulukumba Regency, South Sulawesi Province, with an education period of 3 years starting from grade X to grade XII. One of the programs carried out at SMAN 1 Bulukumba is a religious coaching program run by educators, in collaboration with third-party (external) coaches. Religious coaching in schools is very important to form the character of students who have noble character and adhere to religious values. However, in its implementation, there are still several obstacles, such as the lack of human resources from within the school who are competent in the religious field, lack of motivation from the teachers at the school in terms of student activity in participating in religious programs, lack of motivation from

parents/guardians of students, and lack of participation of students themselves to participate in the program. Therefore, this study was conducted to identify how to manage religious guidance in schools within SMAN 1 Bulukumba. Religious guidance in schools is very important, because it has the purpose of increasing the faith and devotion of students, improving noble morals and morality, helping to direct students to become a generation of faith, knowledge and morals and increasing understanding of the importance of worship as a religious ummah. In accordance with the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System article 30, which states that religious education is organized by the government and/or community groups of religious believers.

SMAN 1 Bulukumba has several religious coaching programs that are implemented in the school environment. This program aims to form the character of students who have noble character and adhere to religious values. However, the implementation of the religious development program in this school still faces several obstacles. One of the common obstacles faced is the lack of competent human resources in coaching in the religious field. In addition, the lack of support from the school, the lack of support from parents/guardians of students and the lack of student participation are also obstacles in the implementation of religious guidance programs in schools. In an effort to overcome these obstacles, this study recommends several actions that can be taken by SMAN 1 Bulukumba and related parties. First, SMAN 1 Bulukumba can conduct special training and coaching for the development of competent human resources in the religious field. Second, the school is expected to provide greater support in the implementation of religious development programs, such as providing special time outside school hours for students to participate in these activities and involving third parties in the implementation of the program. Third, it is necessary to carry out more intensive coordination and communication between the school and the parents of students, so that the religious development program can run more effectively and efficiently. Overall, the religious coaching program at SMAN 1 Bulukumba has had a considerable contribution in efforts to form the character of students who have noble character and adhere to religious values. However, there is still a need for maximum efforts and synergy between the school and all existing components, in order to overcome existing obstacles and increase the effectiveness of the religious development program that has been carried out so far.

More innovative and interactive programs are needed, in order to attract students to be more active in participating in religious development programs at school. In this case, in addition to teachers as educators, the role of the government, parents and the community is also very important and needed in supporting religious development programs in schools, in order to form the character of students with noble character. Thus, it is hoped that the students who are fostered will later become leaders of the nation with strong character and adhere to religious values so that they can make a positive contribution to society, nation and religion. Increasing religious guidance is how to increase the role of Human Resources (HR) to contribute through products and services based on mastery of technology. Increasing religious guidance can help increase the role and human resources in contributing through products and services based on mastery of technology. In today's era of globalization, a person's success in the business world is not only determined by technical and managerial skills, but also the ability to understand religious values that are the moral and ethical foundation of doing business.

Good religious formation, supported by competent human resources, can gain a better understanding of religious values, such as honesty, integrity, and social responsibility, so that they can apply them in their lives, and make a greater contribution to the society and the surrounding environment. In addition, with good mastery of technology, competent human resources can develop more innovative and effective products and services, so that they can compete in an increasingly competitive global market. Therefore, religious guidance and mastery of technology are important factors in increasing the role of human resources in the world of education today. The existence of adequate support from various parties is expected to help the religious coaching program in schools run well and make a positive contribution in shaping the character of students who have noble character and adhere to religious values. This will be very important in building a young generation with character and being able to become a strong leader of the nation with integrity.

Thus, this research will focus on the management aspect of religious development, through the management aspect starting from planning, organizing, directing and supervision, which the author will try to dig deeper into each of these aspects, which is in accordance with the current conditions that occur at SMAN 1 Bulukumba. Based on some of the things mentioned above, it can be understood that this study aims to delve deeper into the subject matter related to the management of religious development in schools within SMAN 1 Bulukumba, because no one has conducted research on the management of religious development, especially in SMAN 1 Bulukumba schools. By

identifying this, it is hoped that religious guidance programs in schools can run more effectively and efficiently.

Seasonal influenza, or “the flu”, is a lung disease caused by different types of influenza viruses that affect people worldwide every year. Devlin (2008) states that Influenza usually presents with an upper respiratory illness. The various symptoms of the disease are fever, stuffy nose, sore throat, cough, headache, fatigue, and muscle pain. However, influenza can sometimes lead to severe or fatal pneumonia from the virus or a bacterial illness in the lower respiratory tract that follows (Nelson & Holmes, 2007).

Four types of influenza viruses are available, including A, B, C, and D. Influenza A is the most prevalent and, along with type B, is responsible for the annual outbreaks in humans. Some environmental factors influence these outbreaks, as the virus can mutate rapidly. It can avoid host defences and perhaps raises the infectivity and virulence of some epidemics (Dandachi et al., 2024; Alsubaie, EL Guma, Boulehmi, Al-kuleab, & Abdoon, 2024; Badar et al., 2024). Because of these mutations, it becomes vital that efforts used in controlling the flu virus be seasonal so that proper vaccines can be developed (Dandachi et al., 2024).

Casting the prevalence and emergence of infectious diseases, including influenza into the future is a crucial component of long-term health planning and short-term treatment intervention. To this end, a number of statistical models and machine learning have been utilised for disease prevalence prediction. These models comprise the seasonal autoregressive integrated moving average (SARIMA) models which are particularly useful in capturing the seasonal variation (Lv, An, Qiao, & Wu, 2021; Nelson, 1998; Mills, 2019), support vector machines (Alzahrani, 2024) and the extreme gradient boosting (XGBoost) models (EL Guma, 2024; Song, 2017). Though, generalized additive models and deep learning models including the neural network model in the long short-term memory have been used for the epidemic forecasting to capture linear effects, while ARIMA has been more efficient for capturing the linear, seasonal effect. However, it cannot represent the non-linear feature of the influenza outbreak (Bezerra & Santos, 2020). On the other hand, the XGBoost has the advantage of better performance on large datasets. Besides, it can clearly express nonlinear characteristics; and it is a promising model for enhancing the precision of predictions (Aljandali, 2017; Kumar, Thiruvarangan, Vishnu, Devi, & Kavitha, 2022; Peixeiro, 2022; Q. Chen, 2024; Luo, Zhang, Fu, & Rao, 2021). Therefore, the current research aims at creating and evaluating an XGBoost model that estimates the subsequent month's influenza cases in Saudi Arabia in contrast to the ARIMA and SARIMA models. By comparing the predictions according to all these models, we aim to develop a solid basis to predict the occurrences of seasonal influenza cases. In turn, it helps to manage, stabilise and predict the annual epidemics of influenza in Saudi Arabia.

## **LITERATURE REVIEW**

Literature review is a process of searching, selecting, and analyzing literature sources related to the research topic to be conducted. Literature review is conducted to obtain relevant information, understand concepts related to research topics, and obtain new ideas in research development. Research design: Qualitative, quantitative, and mixed methods approach. Wise publications. In literature review, the literature sources used can be in the form of scientific journals, books, articles, research reports, and other sources that are relevant to the research topic. The selection of appropriate and relevant literature sources is essential to ensure the quality and accuracy of the research. Qualitative inquiry and research design: Choosing among five approaches. Wise publications.)

Analysis of the selected literature sources is also important in the literature review. Analysis can be done by identifying similarities and differences between the literature sources used, evaluating the quality and accuracy of the information obtained, and identifying the weaknesses and strengths of those literature sources. Literature review can also help in developing a conceptual framework and research hypothesis, as well as identifying the appropriate research methods to use. In some cases, literature review can also be helpful in identifying existing research gaps and making new contributions to research development. Literature review is an important stage in the research process. Literature review can help researchers in obtaining relevant information, understanding concepts related to research topics, and acquiring new ideas in research development. Literature review can also help in developing a conceptual framework and research hypothesis, as well as identifying the appropriate research methods to use.

This research was conducted with the aim of analyzing the management of religious guidance in schools within SMAN 1 Bulukumba. The following is a presentation of the results of research on the management of religious

development in schools within SMAN 1 Bulukumba:

1. **Involvement of Related Parties:** The results of the study show that the management of religious development in schools within SMAN 1 Bulukumba involves various related parties, including religious teachers, students, parents of students and external coaches. The contribution of related parties is important in ensuring the smooth and successful religious development activities carried out.
2. **Religious Coaching Program:** This study reveals that SMAN 1 Bulukumba has a structured and planned religious coaching program even though it is not optimal. This program includes activities such as religious lessons, worship activities, and other religious activities. This program aims to provide religious understanding and guidance that is in accordance with the needs of students.
3. **Challenges in Religious Development:** This study also identifies several challenges faced in the management of religious development in schools within SMAN 1 Bulukumba. These challenges include limited resources, lack of accessibility to religious coaching materials, and the need for learning adaptation methods that suit the needs of students.
4. **Efforts to Improve Religious Guidance:** This study provides recommendations to improve the management of religious guidance in schools within SMAN 1 Bulukumba. These recommendations include increasing resources, developing inclusive learning methods, and increasing cooperation between relevant parties to ensure the sustainability and effectiveness of religious development programs.
5. Based on the results of the research, it can be concluded that the management of religious guidance in schools within SMAN 1 Bulukumba has involved related parties and has a structured religious development program. However, there are still challenges that need to be overcome, such as limited resources and facilities for religious guidance materials. Therefore, increased efforts are needed, such as increasing resources and developing inclusive learning methods, to ensure the sustainability and effectiveness of religious coaching in schools within SMAN 1 Bulukumba.

## METHODOLOGY

The research approach refers to the methods or strategies used in collecting data, analyzing data, and achieving research objectives. The research approach can vary depending on the nature of the research, the research question, and the type of data collected. There are several types of research approaches that are commonly used, including: (1) Qualitative approach: This approach is used to understand phenomena in depth and complex. Data was collected through interviews, observations, and document analysis. Data analysis is carried out by identifying patterns, themes, and meanings from the collected data. (2) Quantitative approach: This approach is used to collect and analyze numerically measurable data. Data is collected through surveys, experiments, or statistical analysis. Data analysis is carried out using statistical methods to test hypotheses and make generalizations. (3) Mixed methods approach: This approach combines qualitative and quantitative elements in a single study. Data are collected and analyzed in parallel or sequentially, with the aim of providing a more comprehensive understanding of the phenomenon being studied.

In addition, there are also other research approaches such as historical, experimental approaches, action research, and so on. The choice of research approach depends on the research question, the nature of the phenomenon being studied, and the research objectives to be achieved. Research on SMAN 1 Bulukumba schools requires information about population and samples. The population in this study is the Principal, teachers (especially PAI teachers) and all students enrolled in SMAN 1 Bulukumba, while the sample is a small part of the population chosen as the object of the research.

## Data Source

This research was carried out using the following data:

1. **Primary data** is data obtained directly from field research subjects that are closely related to the problem being researched, namely the case study religious coaching model at SMAN 1 Bulukumba. The main sources are school principals, educators, and students through interviews and participatory observations.
2. **Secondary data**, is data obtained through documentation and reference tracing as a complement to the primary data obtained to obtain accurate and comprehensive research results on religious development at SMAN 1 Bulukumba.



## **Data Collection Techniques**

1. Here are some data collection techniques that can be used for research on Religious Development Management in Schools in SMAN 1 Bulukumba:
2. Interviews, interview techniques can be used to collect data from religious teachers and students regarding the quality of religious coaching at SMAN 1 Bulukumba. Interviews can be conducted face-to-face or via phone or video call. The questions in the interview can be tailored to the research objectives and focus on the respondents' experiences and views regarding religious formation in schools.
3. Observation, observation techniques can be used to collect data on religious development activities carried out at SMAN 1 Bulukumba. Observation can be done directly by observing the religious formation activities that take place or through video or audio recordings. Observation can provide a more detailed picture of the implementation of religious guidance in schools.
4. The questionnaire technique questionnaire can be used to collect data from students and teachers regarding the quality of religious guidance at SMAN 1 Bulukumba. Questionnaires can be created with closed-ended or open-ended questions depending on the purpose of the research. The questionnaire can be distributed online or directly to respondents.
5. Documentation Study Documentation study techniques can be used to collect data from documents related to religious guidance at SMAN 1 Bulukumba, such as curriculum, activity schedules, guidebooks, and activity reports. Documentation studies can provide accurate information about the implementation of religious guidance in schools.
6. Group Focus, The group focus technique is used to collect data from groups of students or teachers who have experience in participating in or carrying out religious guidance at SMAN 1 Bulukumba. Discussions in focus groups can provide a deeper understanding of respondents' views and experiences regarding religious guidance in schools.
7. The selection of the data collection technique is carried out based on the research objectives and the characteristics of the population or sample being studied. The use of data collection techniques can improve the accuracy and quality of the data collected.

## **Data Analysis Techniques**

Based on the Miles and Huberman Model, the process of processing and analyzing data in the study is carried out through three stages continuously, which include the data reduction stage, the data display stage, and the conclusion drawing/verification stage. The data processing techniques used in this study are as follows:

1. Data reduction is defined as a process of data selection, focusing on simplifying data, abstracting data, and transforming raw data that arises from written records in the field. In data reduction activities, sorting is carried out about the parts of data that need to be coded, the parts of data that must be discarded, and patterns that must be summarized. So in data reduction activities, data sharpening, data classification, data direction, unnecessary data disposal, and data organization for material to draw conclusions are carried out. This activity was carried out continuously from the beginning of the research to the end of data collection.
2. Data presentation, data presentation can be used as a collection of information that is structured so as to provide the possibility of drawing conclusions and taking action. The presentation that is often used is in the form of narratives or statements from informants. The data was initially presented separately between one stage and another, but after the last category was reduced, the entire data was summarized and presented in an integrated manner. By looking at the presentation of data, it is possible to understand what is happening and what should be done.
3. Conclusion drawn/verification, which is formulating conclusions and verifying after carrying out the reduction and data presentation stage to answer the formulation of the problem that has been determined. If the conclusions drawn have not obtained strong evidence in answering the formulation of the problem that has been determined at the verification stage, data collection is resumed. But if the conclusions that are determined are supported by valid and accurate data so that they are able to answer the formulation of the problem at the initial stage, the conclusion is acceptable.

## RESULTS AND DISCUSSION

The data presented in the results of this study are real in the field about the management of religious development at SMAN 1 Bulukumba through an unstructured interview process, observation and various documents that support the data of this research. The data from the research results found are presented as follows:

### 1. Types of religious construction of SMAN 1 Bulukumba

The types of religious guidance that runs at SMAN 1 Bulukumba are:

- a. The habit of praying Dhuha in congregation every Monday which is carried out at 07.00-08.00 WIB before teaching and learning activities begin. The habit of praying Dhuha every Monday must be followed by all Muslim students, from grade X to grade XII with a rotating system, due to the insufficient capacity of the mosque in the school environment for all students to perform prayers at the same time.
- b. Performing Dhuhur prayers in congregation. This activity is carried out every day, both male and female, and is required for all students and reminded by the subject teacher at the end of the lesson at the time of Prayer, then interspersed with Kultum (Seven-Minute Lecture) which is filled in by the students in turn according to the scheduled class.
- c. Conducting a Ramadan Islamic Boarding School, carried out before the holy month of Ramadan every year, this activity is mandatory for all Rohis (Spiritual Students) and Tahfidz Classes.
- d. The Rohis Program (Student Spirituality) is an intra-school institution under the auspices of the Intra-School Student Organization (OSIS), the activities carried out include basic Arabic learning and reciting every Friday prayer on Friday guided by PAI teachers or Rohis core administrators, as well as Ramadan Islamic Boarding Schools.
- e. All students are required to memorize the 30 verses of the Qur'an before taking a school exam, especially class XII before they graduate, which is carried out in an activity called Sima'an guided by PAI teachers and External Coaches.
- f. The Tahfidz Quran Class Program is every Tuesday on the P5 subject schedule (Pancasila Student Profile Strengthening Project). This program is intended for students who are interested in becoming Tahfidz Quran in collaboration with the Rumah Tahfidz Imaman Arrasyid Foundation of Bulukumba City, which is prioritized for students who are alumni or graduates of Islamic boarding schools.
- g. Da'i Da'iyah training, ahead of the month of Ramadan for interested students.
- h. Literacy Reading the Quran or Reading Shalawat or Asmaul Husna, every day before the lesson starts.

### 2. Planning of Religious Development Activities in SMAN 1 Bulukumba

Planning for the development of religious activities for SMAN1 Bulukumba students is a decision-making activity carried out by the Principal, Islamic Religious Education Teachers and Homeroom Teachers of students through the School Committee which is related to what are the goals and targets of achievement that will be the goals in religious development, especially the goals that are the ideals and policies of the principal as well as support from various parties and all components in the school. Based on the results of an in-depth interview with the Principal, Mr. Rusli Umar said that: "The planning program related to religious guidance begins with evaluating the programs that have been carried out and determining what programs have run well and what are still lacking. It turns out that there are still many things that have not been maximized in its implementation, so this religious coaching program is included in the curriculum in the subject of P5 or Strengthening the Pancasila Student Profile and is collaborated with a third party, another thing that was found during interviews with parents of students, many parents want their children, especially those who are alumni of Islamic boarding schools, to remain hafidz so that the refraction in this school still continues".

From the results of the interview, it can be concluded that the principal in making a religious development planning program, evaluates all programs that have run well and programs that have not run optimally. After the principal knew the real condition by getting input from various parties, especially religious teachers in the school, the principal made a plan by involving all existing components, especially PAI teachers, homeroom teachers, religious coaches and students in the Rohis Program. The activity started 3 years ago and has been included in the curriculum which in its implementation is collaborated with third parties who are partners in religious

development, more specifically the Tahfidz Quran class.

### **3. Organizing Religious Formation**

In organizing religious coaching at SMAN 1 Bulukumba, the Principal received suggestions, criticism and input from various parties in the school, especially PAI teachers, religious coaches, homeroom teachers, teachers and students. The Principal delegated religious coaching activities to be coordinated directly by the PAI Teacher as a coach, but the findings we got were that there was no Decree on the determination of the Trustee made by the Principal, in addition to that the Principal also involved a third party, namely the religious coach, which in this case was the Imaman Arrasyid Tahfiz House in collaboration with PAI teachers in the school in accordance with the results of meetings and joint deliberations. This statement was delivered by the principal based on an interview with the principal. Rusli Umar as follows: As the principal we always receive input and suggestions from all parties who contribute to improving religious guidance, we have also appointed a Coordinator for religious coaching, namely PAI Teachers and established cooperation with coaches from outside the school, namely Ustad Abdul Khalid, as well as setting a schedule for religious coaching in schools. The religious coaching launched by the Principal of SMAN 1 Bulukumba went well and the program was carried out according to the schedule that had been set. In the organization that has been carried out by the principal, establishing a religious coaching program in collaboration with third parties, PAI teachers, Rohis and all teachers in the school that contain religious development activities include:

- a. Names of religious program supervisors and builders
- b. Types of religious construction
- c. Weekly scheduled activity plan
- d. The time used in the implementation of religious development activities.

Thus, the coaching of religious activities at SMAN 1 Bulukumba was found as follows:

- a. Appoint a coordinator of religious coaches
- b. Establish cooperation with third parties related to religious coaching.
- c. Setting schedules and MOUs related to religious coaches
- d. Setting a schedule for the implementation of religious activities

### **4. Implementation (*Actuating*) of Religious Construction**

The implementation of religious activities at SMAN 1 Bulukumba was in accordance with the results of the interview with the principal. Rusli Umar. Bottom: Religious coaching activities are instilled in all students of SMAN 1 Bulukumba which includes congregational Duhur Prayer activities every school day, Dhuha Prayer every Monday, Ramadan Islamic Boarding School Activities, Formation of Quran Tahfiz Class every Tuesday, Formation of Dai Daiyyah, Kultum every time after Duhur Prayer. Furthermore, the Islamic Religious Education Teacher (PAI) Mother. Juraedah said that: "The coaching programs at SMAN 1 Bulukumba that are running are Ramadan Islamic boarding schools, cults every time after Duhur prayers, Dai Da'iyah training", and various other religious programs that are also carried out by the Rohis management. A similar statement was conveyed by the Religious Coach. Mustang who said that: "Religious coaching activities at SMAN 1 Bulukumba are in the form of regular dhuha prayers, reading and writing the Quran, and Dai Daiyah Training which is carried out in the run-up to the month of Ramadan". From the various information of the informant, it can be described that the religious guidance at SMAN 1 Bulukumba is in accordance with the planning that has been mutually agreed upon and is the responsibility of all components in the school environment and runs as expected. Based on the statement mentioned above, it can be concluded that by doing habits that continuously can make students understand and memorize things easily. The statement is in accordance with the theory conveyed by George R Terry that implementation/actuating is an effort to awaken and encourage all members of the group to be willing and strive hard to achieve goals sincerely and in harmony with the planning and organizational efforts of the leadership, there is a contradiction. Actuating is also a person's ability to provide enthusiasm, activities, understanding, so that others are willing to support and work voluntarily to achieve the goals of Islamic educational organizations/institutions in accordance with the tasks assigned to them.

### **5. Controlling Religious Formation**

Controlling religious development at SMAN 1 Bulukumba under direct coordination by PAI teachers. PAI teachers always monitor students from various sources, especially religious coaching, classroom teachers and homeroom teachers in each student room. Students who have high discipline will get a good assessment from PAI teachers and become a curriculum value in students' Character Education. PAI teachers and all components in the school environment always remind and habituate all students to form a habit in improving religious guidance in schools. In the supervision coaching at SMAN 1 Bulukumba Keapal School, Mr. Rusli Umar said that: "For the students of SMAN 1 Bulukumba, we carry out coaching and talent development efforts strictly, even every time there is an event we always participate in a competition, yesterday there was a student of ours who won 1st place in the competition held by Bank Indonesia, this is a gratitude for us, that this religious coaching activity functions well, on the other hand we need to convey that many of our students become tarwih imams during the month of Ramadan, besides routine activities such as lectures, they go around doing these activities for 1 whole month". The same statement was conveyed by PAI Teacher Mr. Mustang who said that: "The implementation of this religious development activity is a concern for us as PAI teachers, we supervise students, how is the level of success and achievement of this program in each semester". Based on the results of the interview, the findings of the supervision research include:

- a. Monitoring the implementation of religious activities under the control of PAI teachers
- b. Reporting of religious activities is carried out every time the activity is carried out
- c. Providing an assessment of the implementation of religious activities that students have participated in.

## **Discussion**

### **Planning for Religious Development of SMAN 1 Bulukumba Students**

The findings in the planning of religious guidance at SMAN 1 Bulukumba are:

- a. Deliberation with all teachers, homeroom teachers and PAI teachers as well as parents and religious coaches from external parties
- b. Compiling religious formation programs
- c. Preparing a schedule for the implementation of religious guidance
- d. Drawing up a religious financing plan

From the results of research related to the planning of religious guidance for students at SMAN 1 Bulukumba, according to the researcher, it has been in line with the theory put forward by Fitria et al which states that: as a determination of goals, policies, procedures, budgeted, and programs of an organization. So, with the function of management in setting the goals to be achieved by the organization, setting the rules and implementation guidelines that must be followed and determining the necessary costs and expected income from the actions taken. Fitria et al stated that: Planning is decision-making that includes all activities that will be carried out by the organization. The planning aspect includes a) what is done; b) who should do it; c) when it is done; d) where it is performed; e) how to do it and f) what is needed to achieve the goal optimally. In planning religious guidance, the principal determines goals (setting religious development programs), policies (by determining 8 types of religious guidance that must be followed by students, determining financing at SMAN1 Bulukumba, setting a budget for religious activities, who does the coaching? The principal appointed PAI teachers as religious coaches, when was it done? PAI teachers prepare a coaching schedule, where is the place to implement? The principal made the school mosque and classroom as a room for religious formation. This statement is in accordance with the theory put forward by Ishak (2024) that planning is the making of all decisions on activities carried out by an organization which includes; What it does; where it is done; when it is done; how to do it; what is done to achieve the ideals of an organization.

### **Organizing Religious Formation**

The findings of religious guidance in organizing include:

- a. Appoint a coordinator of religious coaches
- b. Establish cooperation with third parties related to religious program coaches.
- c. To appoint the coordinator and person in charge of the implementation of the religious development



program

- d. Setting a schedule for the implementation of activities

The findings related to the organization of religious guidance for students of SMAN 1 Bulukumba as mentioned above, are in line with the theory put forward by George R. Terry which states that: Organizing is the determination of grouping, and the arrangement of various activities necessary to achieve goals, the placement of people in activities, the provision of physical factors suitable for work purposes and the designation of the relationship of authority delegated to each person in relation to the implementation of each expected activity. Organizing is organizing. The meaning of this is a grouping, as the people in it can be moved according to the rules of unity, in accordance with the plan in achieving the goal. So, in this case, there needs to be good planning in creating an organizational structure because it has an impact on the successful management process, including determining technical matters such as determining who the leader, secretary, treasurer and other fields are and creating a jobdesk for each structure so that what will be created will be carried out properly so that it makes it easier for the management process to get success and achieve goals. In organizing the religious coaching program for SMAN 1 Bulukumba students, according to the researcher's analysis, there is no contradiction and harmony between the theory put forward previously and the organization of religious coaching at SMAN 1 Bulukumba. Therefore, the researcher concludes that in organizing religious guidance, the Principal holds a meeting before the implementation, in order to receive suggestions or inputs, both from teachers, homeroom teachers, PAI teachers including coaches from external parties who will be involved in the program, at the next stage, the Principal delegates the person in charge of religious development to PAI teachers and Trustees from the Imaman Arrasyid Tahfidz House from the results of the deliberations, however, the determination of the SK (Suat Keputusan) as the person in charge was not made, the principal reasoned that the decree was not made because the coaching task was included in the responsibility as a teacher. The steps of the principal when associated with the theory put forward by George R. Terry and Gunawan are very relevant.

### **Implementation (Actuating) Religious Formation**

The findings of this study are that:

1. Implementation of 8 religious development programs at SMAN 1 Bulukumba
2. Providing motivation in every implementation of religious development programs, either before or after the implementation of activities
3. Assessment of the implementation of religious development programs

The results of the findings of the implementation of religious guidance at SMAN 1 Bulukumba, when associated with the theory put forward by George R. Terry, there is a contradiction where George R. Terry states that acting is an effort to awaken and encourage all members of the group to be willing and try hard to achieve goals sincerely and in harmony with the planning and organizing efforts of the leadership. Meanwhile, in the religious guidance of SMAN 1 Bulukumba, both PAI teachers, teachers, homeroom teachers, student organizations and external coaches who play a role and work as much as possible in realizing religious guidance. From the implementation of religious guidance for SMAN 1 Bulukumba students, the impact is also felt by parents/guardians, that parents feel proud and happy for the implementation of religious guidance.

Some parents of students stated that their children are more disciplined in prayer, diligent in reciting and getting used to dhuha prayers. This was conveyed by the Principal, Mr. Rusli Umar: "From the submissions of several parents or guardians of students at this school, that since their children have actively participated in the religious programs that we have implemented, their children have become more diligent in praying and reciting at home, and their actions are also getting better". From the above analysis, it can be concluded that the implementation of religious coaching at SMAN 1 Bulukumba, although it runs well, is disciplined, scheduled and able to lead students to achieve proud achievements, but when associated with the theory put forward by George R Terry which states that actuation (Actuiting) is an effort to awaken and encourage all members of the group to be willing and strive hard to achieve goals sincerely and in harmony with the planning and organizing efforts of the leadership.

### **Controlling Religious Formation**

The findings of the Religious Guidance Supervision include:

- a. Monitoring the Implementation of Students' Religious Activities

- b. Reporting of students' religious activities
- c. Assigning subject grades in accordance with the agreed subject curriculum.

Supervision of religious guidance is carried out by PAI teachers together with all components in the school, but we cannot be sure whether this supervision is carried out by parents at home, therefore it requires cooperation between parents and teachers in supervising students. Thus, the supervision (controlling) of the religious development of SMAN 1 Bulukumba students can be analyzed that there is a contradiction between the theory put forward by Henry Fayol who states that supervision is an examination of whether something happens according to the plan, instructions issued with the specified principles. Supervision of Religious Development of SMAN 1 Bulukumba students if reviewed from the results of research in relation to the theory put forward by George R. Terry and Henri Fayol, there are differences in its application, namely the results that are expected to be achieved have not been maximized, the plan that has been determined has not been implemented according to the initial plan, the instructions and instructions conveyed by the Principal as the leader are not in accordance with the goals to be achieved, Although the school in its organization has made a division of coaching work, has also determined the person in charge of each activity, and determined the allocation of coaching time, but some targets have not been achieved due to several factors and obstacles, both from teachers, coaches, students and external factors that also influence.

The controlling function in management is one of the essential elements to ensure that organizational activities run according to the goals that have been set. From an Islamic perspective, controlling includes the evaluation of worldly and ukhrawi achievements, making this process not only administrative but also moral and spiritual. The hadiths of the Prophet PBUH provide practical guidance to carry out the controlling function honestly and responsibly, both in the scope of individuals and institutions. Controlling itself is supervision and control. Controlling plays a very important role in seeing if the management process is running well to achieve the goals or vice versa. Therefore, the steps that must be taken in controlling observe, assess, evaluate and correct each planning step are running according to the plan or vice versa. According to George R. Terry "Supervision can be formulated as the process of determining what must be achieved, namely the standard, what is being done, namely implementation, assessing the implementation, and if necessary, making improvements, so that the implementation is in accordance with the plan, which is in line with the standard (measure)". Thus, it can be concluded that in the supervision of religious guidance for students of SMAN 1 Bulukumba there is a contradiction with the theory of George R. Terry and Henri Fanyol which should be the result of the religious guidance that has been planned, instructed to succeed which is characterized by the number of students getting used to carrying out worship, reciting and other religious activities. Due to the lack of parental role at home, students do not fully carry out worship as Islamic teachers instill in students.

### **Evaluation of Religious Guidance**

After conducting supervision, another important aspect that must be considered in managing an organization is to carry out evaluation steps. Evaluation is the measurement and comparison of the results that are actually achieved with the results that should be achieved. In other words, evaluation is an increase in managerial understanding in a formal program that encourages managers to observe the behavior of their members through deeper observations that can be generated through mutual understanding between the two parties. Planning, coordination and supervision as well as evaluation are very important things to do in supporting a performance and improving performance. In addition, the role of supervision in improving the ability to coach and improve the competence of both school principals, teachers, students and parents is highly expected to maintain the sustainability of the program that has been given. In this study, what needs to be evaluated is how this religious coaching program continues to run and all existing components, school principals, teachers, students and especially parents are involved in this religious program made by the researcher.

### **CONCLUSION**

The management of religious development for students of SMAN 1 Bulukumba can be concluded as follows: 1). The types of religious guidance for SMAN 1 Bulukumba students include: Habituation of Dhuha prayers, Performing Dhuhur prayers in congregation, Conducting Ramadan Islamic Boarding Schools, Rohis Program (Student Spirituality), All students are required to memorize Juz 30 before taking school exams, Tahfidz Quran Class Program, Da'i Daiyyah Training, Literacy of Qur'an Reading and Prayer Reading, and Asmaul Husna. 2). Planning for religious guidance at SMAN 1 Bulukumba includes: Deliberation with all teachers, homeroom teachers and PAI

teachers as well as parents and religious coaches from external parties, preparing religious coaching programs, preparing schedules for the implementation of religious coaching, Preparing a religious financing plan. 3). The organization of religious guidance for SMAN 1 Bulukumba includes: Determining the coordinator of religious coaches, establishing cooperation with third parties related to religious coaching, setting schedules and partnerships related to religious coaching, Setting schedules for the implementation of religious activities. 4. Implementation (Actuating) of religious guidance at SMAN 1 Bulukumba includes: Implementing 8 religious guidance programs at SMAN 1 Bulukumba, providing motivation in the implementation of religious guidance, Providing an assessment of the implementation of religious guidance. 5). Controlling the religious development of SMAN 1 Bulukumba includes: Monitoring the implementation of students' religious activities, Reporting of students' religious activities, Providing subject values in accordance with the agreed subject curriculum.

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