



Management Strategies for Qur'an Based Co-Curricular Programs in Developing Students' Spiritual Competence

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DOI: <https://doi.org/10.61987/jsse.v4i1.3017>

Article History:

Received: 19 January 2026

Revised: 13 April 2026

Accepted: 7 May 2026

Keywords:

Qur'anic Co-Curricular Programs, Spiritual Competence, Program Management, Character Development

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Abstract:

This study aims to analyze the management of Qur'an-based co-curricular programs in strengthening students' spiritual competence, focusing on planning, organizing, implementation, supervision and evaluation, and supporting and inhibiting factors. The study employed a qualitative field research approach with a multisite design. Data were collected through in-depth interviews, observations, and document analysis involving school principals, Islamic Religious Education teachers, homeroom teachers, students, parents, and relevant stakeholders. Data were analyzed through data condensation, data display, and conclusion drawing and verification, with credibility strengthened through source, technique, and time triangulation. The findings show that Qur'an-based co-curricular programs are managed systematically through Qur'an recitation, tahfidz, muroja'ah, prayer, Asmaul Husna, and character habituation, supported by school leadership, teacher involvement, parental participation, and community collaboration. These activities strengthen Qur'anic literacy, memorization, religious motivation, discipline, responsibility, self-control, and religious school culture. However, limited time, diverse student abilities, teachers' administrative workload, unequal parental involvement, and gaps in understanding Qur'anic meanings remain challenges. The study implies that integrated management and collaborative support are essential for sustainable spiritual competence development.

INTRODUCTION

Education is increasingly expected to develop students who are academically capable, morally responsible, and spiritually mature. This expectation is important for society because students' values and behavioural dispositions influence how they participate in families, schools, communities, and the wider social environment (Adeoye & Baharun, 2025; Rofiki & Badriyati, 2025; Veronika, 2024). In Islamic education, spiritual competence provides an important foundation for helping students understand religious values and translate them into responsible conduct. Astin et al. (2011) emphasize that students' spiritual and religious development concerns meaning, values, and inner development, rather than religious knowledge alone. Character education likewise requires systematic practices that cultivate moral understanding, emotional commitment, and responsible action (Berkowitz et al., 2017; Lickona, 2013). Therefore, spiritual development cannot depend exclusively on classroom instruction. It requires

sustained habituation, exemplary behavior, supportive school culture, and coordinated educational practices (Baharun, 2024; Holid, 2025; Khoiroh et al., 2025; Rahmatillah & Andayani, 2025). Strengthening spiritual competence is consequently a broad educational concern because it contributes to developing students who can respond thoughtfully to social change while maintaining moral and religious commitments.

The broader problem is that students encounter social and digital environments containing diverse information, lifestyles, values, and behavioral models. Easy access to social media, entertainment, and online interaction can expand learning opportunities, but it can also expose students to influences that conflict with moral and religious principles. Under these conditions, schools face the challenge of helping students distinguish beneficial information from harmful influences and translate values into consistent behaviour (Adzimah & Jasri, 2025; Fikri & Aminullah, 2026; Kamil & Jasri, 2025). Character education research suggests that character formation is more effective when schools integrate instruction with habituation, modeling, relationships, and supportive environments rather than isolated lessons (Berkowitz et al., 2017). Similarly, social and emotional learning demonstrates that school-based interventions can strengthen students' development (Durlak et al., 2011). The problem, therefore, is not simply a lack of religious knowledge, but the difficulty of creating educational processes that consistently internalize spiritual values. This requires schools to manage programs capable of connecting religious learning, daily practice, supervision, and evaluation in sustainable ways.

This issue is particularly visible in Wonosobo Regency through the implementation of the Spiritual Competence Strengthening Program (PPKS), which institutionalizes spiritual development. The 2024 technical guidelines of the Wonosobo Regency Education, Youth, and Sports Office direct schools to strengthen spiritual competence through Qur'an-based activities, including reading, memorization, understanding, muroja'ah, sima'an, and religious habituation. Implementation is supported by scheduled activities and the involvement of schools, families, and communities. The 2025 monitoring instrument further identifies organizational indicators, including the formation of spiritual competence teams, activity scheduling, stakeholder involvement, memorization and sima'an activities, spiritual competence reporting, and program evaluation (Adzimah, 2024; Adzimah & Jasri, 2025; Fikri & Aminullah, 2026; Holidi, 2026; Kamil & Jasri, 2025; Kusumawati, 2026; Zen, 2026). These arrangements indicate that spiritual development has moved beyond informal religious activity toward a more structured managed educational program. However, the existence of guidelines and monitoring indicators does not automatically guarantee effective implementation. Differences in planning, organizing, implementation, supervision, and evaluation may influence how consistently Qur'an-based activities contribute to students' spiritual competence. This phenomenon therefore requires closer examination from a management perspective.

Previous studies provide foundations but leave limitations. Research on spiritual and religious development emphasizes values, meaning, and inner growth (Astin et al., 2011), while character education literature highlights integrated practices for cultivating moral development (Manshur, 2026; Rahman, 2026; Shoha, 2026). Research on school-based social and emotional learning demonstrates the value of systematic interventions for student development (Durlak et al., 2011). From a management perspective, programs require planning, coordination, implementation, and evaluation (Gaol, 2023;

Dewi & Sahal, 2025). However, these literatures tend to examine spiritual development, character formation, or educational management separately in many studies. They provide limited explanation of how a specifically Qur'an-based co-curricular program is managed as an integrated mechanism for strengthening students' spiritual competence, particularly within a regional policy framework. This gap is important because program outcomes depend not only on the content of religious activities, but also on how objectives, resources, responsibilities, schedules, participation, supervision, and evaluation are organized. This gap matters because program outcomes depend on how objectives, resources, responsibilities, participation, supervision, and evaluation are systematically organized within schools and monitored effectively.

This study positions Qur'an-based co-curricular activities as a managed educational system rather than supplementary routines. Previous literature establishes that spiritual development involves values (Astin et al., 2011), character education requires systematic cultivation (Berkowitz et al., 2017; Lickona, 2013), and educational programs need structured management to achieve intended outcomes (Gaol, 2023). Studies on POAC demonstrate the relevance of planning, organizing, actuating, and controlling in educational management (Fitriani, 2025; Hikmah, 2026; Mohlas, 2025; Syafiih, 2025). However, limited attention has been given to their intersection within a local government-mandated spiritual competence program at junior high school level, particularly in Indonesian public educational settings. The novelty of this research is therefore its analysis of how policy, program planning, stakeholder coordination, Qur'an-based activities, habituation, monitoring, and evaluation operate as interconnected management processes. This perspective matters because institutionalizing spiritual competence requires governance mechanisms that ensure continuity, participation, and educational impact through coherent governance mechanisms that can operate consistently across school activities. Thus, the study offers a more integrated understanding of spiritually oriented co-curricular management.

The research problem addressed in this study concerns how Qur'an-based co-curricular programs are managed to strengthen the spiritual competence of junior high school students in Wonosobo Regency. The study argues that spiritual development is more likely when supported by planning, clear responsibilities, implementation, stakeholder involvement, monitoring, and evaluation. This argument aligns with management perspectives emphasizing coordinated educational processes and with character education perspectives that stress habituation, modeling, and institutional support. The study examines management processes and how program components contribute to internalizing Qur'anic values in daily behavior. Its contribution is both theoretical and practical: theoretically, it connects spiritual competence, character development, and educational management; practically, it provides an evidence-based understanding of how schools can manage Qur'an-based co-curricular programs within regional policy frameworks. The findings are expected to inform sustainable strategies for strengthening students' spiritual competence and improving the management of religious co-curricular programs in schools.

RESEARCH METHODS

This study employed a qualitative approach using field research with a multi-site design. A qualitative approach was selected because the study sought to understand in depth the processes, experiences, strategies, and dynamics involved in managing Qur'an-

based co-curricular programs to strengthen students' spiritual competence. Rather than measuring relationships among variables statistically, the study focused on understanding how program management was planned, organized, implemented, supervised, and evaluated within the natural school setting. Qualitative research is appropriate for examining phenomena through the meanings, experiences, and perspectives of participants in their actual contexts (Satori & Komariah, 2017; Moleong, 2017). The multi-site design was employed because the research examined the implementation of the Spiritual Competence Strengthening Program (PPKS) in several junior high schools in Wonosobo Regency. Examining multiple sites enabled the researcher to identify similarities, differences, and contextual variations in program management across schools. The research focus included management functions, supporting and inhibiting factors, and problem-solving strategies related to the implementation of Qur'an-based co-curricular programs.

The research was conducted at several junior high schools implementing the Spiritual Competence Strengthening Program (PPKS) in Wonosobo Regency, Central Java. The sites were selected purposively based on their implementation of Qur'an-based activities within the regional spiritual competence strengthening policy and their relevance to the research focus. The selection also considered variations in school conditions and program implementation to obtain a comprehensive understanding of how the program was managed in different institutional contexts. The primary data sources consisted of school principals, Islamic Religious Education (PAI) teachers, homeroom teachers, students, and other stakeholders who were directly involved in or had relevant knowledge of the PPKS implementation. Informants were selected purposively based on their involvement, experience, knowledge, and capacity to provide information related to the research questions. Secondary data were obtained from relevant documents, including PPKS technical guidelines, school work plans, activity schedules, assignment documents, monitoring instruments, activity documentation, memorization records, spiritual competence report cards, and program evaluation documents. These sources enabled the researcher to examine both the implementation process and its administrative foundation.

Data were collected through observation, in-depth interviews, and documentation. Observations were conducted to examine the actual implementation of Qur'an-based activities, including Qur'an reading, memorization, *muroja'ah*, *sima'an*, religious habituation, and other supporting activities. In-depth interviews were conducted with selected informants to explore program planning, decision-making, division of responsibilities, implementation experiences, supervision, obstacles, and problem-solving strategies. Documentation was used to obtain and verify information contained in policy documents, program plans, schedules, monitoring instruments, student records, and evaluation reports. The use of these three techniques allowed the researcher to obtain information from different perspectives and compare findings across data sources. Data analysis followed the interactive model of Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification. During data condensation, information obtained from interviews, observations, and documents was selected, reduced, coded, categorized, and organized according to themes such as planning, organizing, implementation, supervision, evaluation, supporting factors, inhibiting factors, and problem-solving efforts. The condensed data were then displayed through narrative descriptions, matrices,

categories, and cross-site comparisons to identify patterns and differences among the research sites.

Data verification was conducted continuously throughout the research process by comparing emerging findings with information obtained from different informants, techniques, and research sites. Conclusions were not treated as final until they had been examined repeatedly against the available evidence and confirmed through the data collection process. The validity of the data was established through source, technique, and time triangulation. Source triangulation was conducted by comparing information obtained from principals, PAI teachers, homeroom teachers, students, and other relevant stakeholders. Technique triangulation involved comparing findings from observations, interviews, and documentation, while time triangulation involved collecting or checking information at different times to examine the consistency of the findings. These procedures were employed to strengthen the credibility and dependability of the research results. Through this methodological process, the study sought to produce a comprehensive and contextual understanding of how Qur'an-based co-curricular programs are managed to strengthen students' spiritual competence across different junior high school settings in Wonosobo Regency.

RESULTS AND DISCUSSION

Results

Research results indicate that the Qur'an-based co-curricular program in Junior High Schools (SMP) in Wonosobo Regency has been implemented systematically through four key management functions: planning, organizing, actuating, and controlling (including evaluation). These findings were derived from observations, in-depth interviews, and document analysis regarding the implementation of the Spiritual Competence Strengthening Program (PPKS). Overall, the program does not stand merely as an additional religious activity; rather, it has been integrated into the school management system and religious culture. During the planning stage, schools base their program design on Wonosobo Regency Government policies while adapting them to the specific conditions and characteristics of each school. Planning encompasses identifying students' initial Qur'an reading abilities, mapping teacher competencies, setting memorization targets, scheduling, defining spiritual competence indicators, and providing monitoring logs and supporting media. PPKS activities are generally scheduled for 10–15 minutes daily before formal instruction begins, featuring Qur'an reading, *muroja'ah* (review/repetition), memorization of the *Asmaul Husna* (Beautiful Names of Allah), daily prayers, and the cultivation of worship habits. However, planning faces challenges regarding time constraints due to a packed curriculum structure. One school principal noted that the daily 10–15 minute allocation could reduce instructional time, particularly for subjects with heavy curriculum requirements. Furthermore, students' Qur'an reading and memorization abilities vary widely, making uniform memorization targets appear unsuitable. These findings encourage schools to adopt more adaptive planning based on students' initial proficiency levels.

Findings on the Planning Aspect

Regarding the planning aspect, the study found that the program rests on a solid policy foundation, as schools do not design the program in isolation from regional policies. The technical guidelines for PPKS serve as the fundamental framework, which is

then translated into the school's work program. This process involves the school principal, Islamic Religious Education (PAI) teachers, the vice-principal for curriculum affairs, homeroom teachers, and other teaching staff. Planning involves not only defining activities but also considering human resources, timeframes, facilities, student capabilities, and evaluation mechanisms. Another significant finding is the emergence of a differentiation principle regarding memorization targets. Students with faster reading and memorization skills can aim for higher targets, whereas those requiring more extended guidance are assigned more realistic goals. Consequently, the program is shifting from a uniform target model toward a developmental approach that accounts for individual needs. Conversely, it was found that teachers face an increased workload; beyond conducting lessons, they must oversee memorization recitations, track student progress, maintain journals, conduct assessments, and prepare reports for the school principal and the Education Office. This situation constitutes a managerial issue that impacts the program's implementation effectiveness.

Regarding the Organizational Aspect

The program's organization is characterized by collaboration and a network-based approach. The school principal holds primary responsibility for coordinating the entire program, while the Islamic Religious Education (PAI) teacher acts as the technical coordinator, managing materials, memorization targets, recitation sessions, and student guidance. Homeroom teachers serve as daily mentors and liaisons between the school and families. Beyond internal school stakeholders, the program engages parents, religious leaders, religious extension officers, Quran education centers (TPQ), Islamic boarding schools (*pesantren*), and the wider community. This model demonstrates that fostering spiritual competence is not viewed solely as the PAI teacher's duty but as a collective responsibility. Nevertheless, the distribution of tasks is not yet fully balanced. Some teachers still perceive the program as an additional duty for PAI teachers, resulting in suboptimal involvement from teachers of other subjects. Administrative burdens also remain concentrated on specific implementers; the study identified redundancies in recording memorization recitations, maintaining journals, conducting assessments, documentation, and reporting. Regarding families, monitoring logs serve as a communication tool between school and home, yet their effectiveness relies heavily on parental commitment to supervising *muroja'ah* (memorization review) at home. Thus, program organization has shifted towards collaborative network management, yet it still requires the strengthening of coordination, the division of tasks, and communication systems among the actors involved.

Regarding Implementation

The program is implemented routinely and is integrated into school life. Key activities take place for approximately 10–15 minutes prior to the start of lessons, encompassing Quranic recitation, the review (*muroja'ah*) of short Surahs, memorization of the *Asmaul Husna* (Beautiful Names of Allah), daily prayers, *dhikr* (remembrance of Allah), and character building. Research indicates that these habitual practices have evolved into a religious school culture rather than remaining merely ceremonial activities. Students regularly engage with the Quran before lessons begin, making spiritual activity an integral part of the school routine. *Tahfidz* (memorization) and *muroja'ah* activities are conducted through periodic recitation checks and reviews. However, the

heterogeneity of student abilities remains a primary challenge. Furthermore, some students experience fatigue when memorization targets are excessive and coincide with academic demands, homework, private tutoring, and extracurricular activities. A significant finding is the gap between memorization ability and the comprehension of verse meanings; while some students successfully meet memorization targets, they do not yet fully grasp the messages and values contained within the verses. This situation demonstrates that achieving memorization targets is not always synonymous with the successful internalization of values.

Regarding Supervision and Evaluation

Supervision and evaluation are carried out at multiple levels, involving teachers, the school principal, and the Education Office. At the classroom level, Islamic Religious Education (PAI) teachers and homeroom teachers monitor attendance, punctuality, Quranic reading proficiency, memorization progress, and the development of religious behavior. Each recitation check and review session is recorded in a monitoring logbook. The school principal subsequently conducts supervision, coordination meetings, administrative checks, and periodic evaluations. Externally, the Education Office monitors program implementation using instruments that assess the use of monitoring logbooks, parental involvement, *sima'an* (recitation listening) activities, spiritual competency report cards, program evaluations, and community engagement. Consequently, supervision focuses not only on the volume of memorization achieved but also on changes in student behavior. However, research indicates that the standards for evaluating spiritual competence are not yet fully uniform. Assessments of memorization and behavior rely heavily on teacher observation, creating the potential for differing interpretations among evaluators. Furthermore, complex documentation mechanisms have increased the administrative burden on teachers. In response, schools are providing targeted support to students who have not yet met the targets, implementing peer tutoring, enhancing coordination with parents, adjusting schedules, and beginning to consider the use of digital technology for monitoring purposes.

Impact of the Program on Students' Spiritual Competence

Research findings indicate that the program has a multidimensional impact on students' spiritual competence. The first impact is observed in improved Quranic reading and memorization skills. Regular practices such as reading, *muroja'ah* (reviewing memorized passages), reciting memorized portions for assessment, and memorizing the *Asmaul Husna* (Beautiful Names of Allah) have made students more accustomed to engaging with the Quran. Informants noted that the most readily observable change is the improvement in students' memorization abilities compared to the period prior to the program's implementation. The second impact is increased student motivation and enthusiasm for religious activities. Consistent practice has led to Quran reading and *muroja'ah* being increasingly accepted as integral parts of the school routine. The third impact is the establishment of a religious school culture. Activities such as pre-lesson Quran reading, communal prayer, *muroja'ah*, and regular acts of worship create a school environment that is more religious and conducive to the internalization of values. The fourth impact is seen in improved discipline, responsibility, orderliness, and spiritual attitudes. Students have become more accustomed to participating in activities punctually and taking responsibility for meeting established targets. The fifth impact is

increased parental involvement through support with *muroja'ah* and communication with teachers. The final and most substantive impact is the emerging development of spiritual awareness and self-control, evidenced by a sense of composure, respectful attitudes toward teachers and peers, and the adoption of religious habits in daily life.

Table 1. Synthesis of the Main Findings of the Qur'an-Based Co-Curricular Program

Management Aspect	Main Findings	Field Evidence/Indicators	Challenges
Planning	The program is designed based on the PPKS policy and adapted to the conditions of each school.	Identification of students' abilities, memorization targets, 10–15-minute schedules, and monitoring books.	Limited time, heterogeneous student abilities, and teachers' workload.
Organizing	Roles are distributed and collaboration among multiple stakeholders is established.	Principals, Islamic Education (PAI) teachers, homeroom teachers, parents, community members, and TPQ/Islamic boarding schools.	Unequal distribution of responsibilities and suboptimal involvement of some teachers and parents.
Actuating	Activities are conducted routinely through Qur'anic habituation and religious activities.	Qur'an recitation, <i>muroja'ah</i> (memorization review), <i>tahfidz</i> (Qur'an memorization), prayers, <i>Asmaul Husna</i> , and character development.	Student boredom, memorization targets, and insufficient understanding of the meanings of Qur'anic verses.
Controlling	Monitoring is conducted by teachers, school principals, and the Education Office.	Monitoring books, journals, spiritual competency reports, supervision, and external monitoring.	High administrative workload and non-standardized assessment criteria.
Cognitive Impact	Students' Qur'an reading and memorization abilities improve.	Increased memorization achievement and improved fluency in Qur'an recitation.	Understanding of meanings does not always develop in line with memorization achievement.
Affective Impact	Students' motivation and enthusiasm toward religious activities increase.	Students become more accustomed to and enthusiastic about participating in religious activities.	Some students still perceive memorization primarily as an obligation.
Behavioral Impact	Discipline, responsibility, self-control, and religious attitudes improve.	Religious habituation and more orderly behavior in daily school activities.	Consistency of religious habituation at home varies among students.
Institutional Impact	Religious school culture and school–family collaboration are strengthened.	Regular religious routines at school and communication between schools and parents.	Unequal levels of family support and involvement.

Table 1 presents the management and impacts of the Qur'an-based co-curricular program in strengthening students' spiritual competence. The findings indicate that program management encompasses four main functions: planning, organizing, actuating, and controlling. Planning is based on the PPKS policy and adapted to students' abilities and school conditions, while organizing involves collaboration among principals, PAI

teachers, homeroom teachers, parents, community members, and religious institutions. The program is implemented through routine Qur'anic and religious activities, including Qur'an recitation, muroja'ah, tahfidz, prayers, Asmaul Husna, and character habituation, with monitoring conducted through journals, monitoring books, reports, and supervision. The program produces cognitive, affective, behavioral, and institutional impacts, reflected in improved Qur'an reading and memorization, increased enthusiasm for religious activities, stronger discipline and self-control, and the development of a more supportive religious school culture. Nevertheless, implementation continues to face challenges, including limited time, heterogeneous student abilities, teacher workload, varying parental involvement, student boredom, and differences between memorization achievement and understanding of Qur'anic meanings.

Discussion

The findings demonstrate that the management of Qur'an-based co-curricular programs in junior high schools in Wonosobo Regency is implemented through planning, organizing, actuating, and controlling, indicating that spiritual competence development is closely connected to systematic educational management. In the planning stage, schools consider students' initial abilities, memorization targets, time allocation, teacher availability, and monitoring instruments, while the organizing stage distributes responsibilities among principals, PAI teachers, homeroom teachers, parents, community members, and religious institutions. These findings are consistent with Gaol (2023), who emphasizes that educational management requires systematic coordination of resources and activities to achieve institutional objectives, and with Dewi and Sahal (2025) and Faiz et al. (2024), who demonstrate the relevance of the POAC framework in Islamic educational management. However, this study extends the application of POAC by showing that its functions are not merely administrative mechanisms but also determine how religious values are transformed into continuous educational practices. Theoretically, this finding strengthens the position of educational management as an important mechanism for spiritual development. Practically, it indicates that schools need flexible planning based on student characteristics and equitable task distribution rather than applying uniform program targets across all students.

The implementation of Qur'an recitation, *muroja'ah*, *tahfidz*, prayer, *Asmaul Husna*, and religious habituation shows that spiritual competence is developed through repeated experiences within the school environment. This finding supports Lickona's (2013) view that character education requires the cultivation of virtue through processes that connect moral understanding, attitudes, and action. It is also consistent with Berkowitz et al. (2017), who argue that effective character education involves systematic practices and supportive environments rather than the simple transmission of moral knowledge. Similarly, Astin et al. (2011) conceptualize spiritual development as involving students' development of values, meaning, and inner qualities, suggesting that spiritual growth extends beyond the acquisition of religious information. Nevertheless, this study identifies an important distinction: students' memorization achievement does not always correspond with their understanding of Qur'anic meanings or their ability to apply those meanings in daily behavior. This finding implies that a program focused primarily on memorization may produce measurable cognitive outcomes without necessarily achieving comprehensive spiritual development. Theoretically, the study therefore contributes a meaning-oriented perspective to Qur'an-based program

management, while practically it suggests that evaluation should include comprehension, reflection, attitudes, habituation, and behavioral application alongside memorization.

The findings further reveal that the program generates cognitive, affective, behavioral, and institutional changes, including improved Qur'an reading and memorization, greater enthusiasm for religious activities, stronger discipline and self-control, and a more supportive religious school culture. These findings correspond with Durlak et al. (2011), whose meta-analysis demonstrates that systematic school-based interventions can contribute to students' social and emotional development when supported by appropriate implementation conditions. Although their study focuses on social and emotional learning rather than Qur'anic education, the similarity lies in the importance of consistent implementation, supportive relationships, and an enabling school environment. The present study also supports Berkowitz et al. (2017) and Lickona (2013), particularly regarding the importance of habituation and institutional culture in translating values into behavior. At the same time, the findings suggest that behavioral development cannot be attributed solely to Qur'anic activities because students are influenced by teacher modeling, school culture, family involvement, and daily interactions. The theoretical implication is that spiritual competence should be understood as multidimensional, involving knowledge, affective orientation, behavior, and social environment. Practically, schools should therefore evaluate program outcomes holistically rather than using memorization achievement as the primary indicator of success.

Another significant finding concerns the collaborative nature of program implementation and the challenges associated with it. The involvement of principals, teachers, parents, community members, TPQ, and *pesantren* demonstrates that spiritual development extends beyond the formal classroom and requires continuity across students' educational environments. This finding is consistent with Cox-Petersen (2010), who emphasizes the importance of partnerships among schools, families, and communities in supporting educational development. However, the present study reveals that collaboration does not automatically produce equal participation, as parental involvement varies and some teachers remain less actively engaged. The findings also show that limited time allocation, teacher workload, administrative demands, heterogeneous student abilities, and inconsistent home-based habituation constrain program implementation. These conditions indicate that the success of the program depends not only on policy formulation but also on the capacity of institutions and stakeholders to coordinate their responsibilities. From a theoretical perspective, this finding expands the POAC framework by positioning collaboration and contextual adaptation as important elements within program management. From a practical perspective, schools need clearer division of responsibilities, regular communication with families, simplified monitoring instruments, and coordination mechanisms that prevent spiritual programs from becoming an additional administrative burden for teachers.

Overall, the study contributes to the understanding of Qur'an-based co-curricular programs by demonstrating that their effectiveness is determined not simply by the presence or frequency of religious activities, but by how those activities are systematically managed and connected with students' everyday experiences. The findings reinforce the management perspective of Gaol (2023), Dewi and Sahal (2025), and Faiz et al. (2024), while simultaneously extending the character and spiritual development perspectives of Astin et al. (2011), Berkowitz et al. (2017), and Lickona (2013). The distinctive

contribution of this study lies in integrating these perspectives into a management framework in which planning establishes realistic and value-oriented objectives, organizing builds collaboration among stakeholders, actuating transforms Qur'anic activities into habituation and meaningful experiences, and controlling provides continuous monitoring and improvement. This framework suggests that spiritual competence should be developed through an integrated process linking religious knowledge, understanding, habituation, role modeling, behavior, family support, and school culture. Practically, the findings provide a basis for schools and policymakers to redesign PPKS implementation by balancing memorization targets with meaning-oriented learning, strengthening teacher and parent collaboration, improving evaluation indicators, and using monitoring results for continuous program improvement. Thus, the study contributes both theoretically by extending POAC into spiritually oriented educational management and practically by offering an integrated direction for strengthening students' spiritual competence.

CONCLUSION

This study concludes that effective management of Qur'an-based co-curricular programs requires more than routine religious activities; it depends on integrated planning, stakeholder collaboration, continuous implementation, and systematic evaluation to transform memorization into meaningful spiritual development. The key lesson is that spiritual competence is strengthened when Qur'anic knowledge is accompanied by understanding, habituation, role modeling, and supportive environments. Scientifically, the study contributes by extending the POAC framework into Islamic educational management, demonstrating how management functions connect policy implementation with value internalization and religious school culture. Practically, the findings provide guidance for schools in designing more adaptive and comprehensive spiritual programs. However, the study is limited to junior high schools in Wonosobo Regency and uses a qualitative design, limiting statistical generalization and quantitative measurement. Future research should employ mixed-methods or longitudinal designs, broader sites, and validated instruments to measure spiritual competence.

ACKNOWLEDGEMENT

The authors express sincere gratitude to the schools, teachers, students, parents, and stakeholders who contributed their time, information, and support to this study. Appreciation is also extended to all parties who assisted throughout the research process and contributed to the completion of this work.

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