Integrating Qur'anic Moral Values through the *Bina Pribadi Islami* (BPI) Program: A Case Study in an Islamic School in Indonesia

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Abstract

This study examines how Qur'anic moral values are integrated into a school-based character development program through the *Bina Pribadi Islami* (BPI) framework at SMPIT Nur Hidayah Surakarta, an Islamic integrated school in Indonesia. The study addresses the gap between normative formulations of moral education and their practical implementation in school settings. A qualitative case study design was employed, with data collected through semi-structured interviews, field observations, and document analysis. The primary informants consisted of a BPI mentor and an Islamic Education teacher, while additional data were obtained from observations of student activities and institutional documents to support triangulation. The analysis focused on selected Qur'anic teachings, particularly those reflected in Surah Al-Kautsar and Surah Al-Ma'un, as a basis for understanding the integration of moral values. The findings indicate that the integration of moral values is carried out through interconnected practices, including structured habituation, mentoring-based interaction, and the operationalization of values in both worship and social activities. These practices are supported by institutional mechanisms such as the *10 muwashofat* framework, continuous monitoring through *mutaba'ah amal yaumiyah*, and the involvement of teachers across subject areas. The integration process reflects a systematic sequence of value identification, behavioral translation, habituation, evaluation, and follow-up guidance, allowing Qur'anic values to be embedded in students' daily experiences. The findings indicate that the BPI program represents a structured and contextually grounded approach to integrating Qur'anic moral values within school-based character education, in which religious values are translated into sustained practices supported by institutional systems and daily interaction.

Keywords: *Qur'anic Values, Moral Education, Bina Pribadi Islami (BPI), Islamic School*

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A. Introduction

Moral education constitutes a central dimension in shaping students' character, particularly within Islamic value-based educational settings (Mahfud and Sofiatus Zahriyah 2025). From a conceptual standpoint, Thomas Lickona's

framework of character education emphasizes three interrelated components: moral knowing, moral feeling, and moral action (Astriya 2023). This perspective is further reinforced by John Dewey's view that character formation emerges through experience and habituation within the educational process (Nashrul et al. 2023). In the Islamic intellectual tradition, Al-Ghazali explains that moral development is cultivated through *tazkiyah al-nafs* (purification of the soul), *al-'adah* (habit formation), and *uswah hasanah* (exemplary conduct) as pathways toward virtuous character (Hafidz Khusnadin and Shihab 2025; Ma'muroh, Abqorina, and Amrin 2024; Nafisah et al. 2025). Both Western and Islamic traditions understand character formation as an integrative process that engages cognitive, affective, and behavioral dimensions.

Despite this strong theoretical foundation, empirical studies indicate that the implementation of moral education in schools often remains confined to normative and cognitive levels, without being fully embedded within school culture in a systematic and sustained manner. This condition reflects a gap between the ideal conception of character education and its practical realization. Consequently, there is a need for studies that examine how moral values are operationalized within school-based programs, so that they move beyond abstract discourse and become internalized in students' everyday practices.

Contemporary educational contexts further highlight the urgency of this issue. Various forms of moral decline among students, including bullying, lack of respect toward teachers, and low social concern, continue to be observed in school environments, including Islamic schools (Ardyanti, Saefurridjal, and Mirza 2025). These conditions point to a persistent disconnect between moral values as taught and as practiced. Therefore, the development of moral education requires approaches that are not only theoretical but also practical, grounded in Qur'anic principles, and capable of shaping students' character in a holistic manner.

One potential approach involves integrating the moral values embedded in Surah Al-Kautsar and Surah Al-Ma'un. These two chapters offer complementary ethical orientations. Surah Al-Kautsar emphasizes gratitude toward God and the expression of that gratitude through sincere worship and righteous deeds (Rochmah and Munir 2023; Yana, Mursalim, and Qardlawi 2025). In contrast, Surah Al-Ma'un highlights social responsibility, particularly care for the marginalized and a rejection of indifference toward others' suffering (Gunawan 2018; Ramadani, Purwidianto, and Amrillah 2024). These values establish a balanced moral foundation that integrates *hablum minallah* (relationship with God) and *hablum minannas* (relationship with others). Within formal education, integrating Qur'anic values into structured student development programs represents a strategic effort to cultivate moral character from an early stage.

SMPIT Nur Hidayah Surakarta represents an Islamic integrated school that seeks to embed Islamic values across students' learning experiences, encompassing cognitive, emotional, and practical dimensions. One of its core programs is *Bina Pribadi Islami* (BPI), a character and spiritual development program designed in alignment with Islamic principles and affiliated with the JSIT (Jaringan Sekolah Islam Terpadu) framework (Rizki Febrian and Yozi 2023). Through BPI, moral values are not limited to theoretical instruction but are reinforced through structured activities, habituation, and exemplary practices in daily life.

Previous studies have highlighted the importance of moral education in Islamic schools through practices such as worship habituation, teacher exemplarity, and active educator involvement. For instance, Hadi (2024) demonstrates the significant role of Islamic education teachers and religious student organizations in fostering students' discipline in worship. Similarly, research conducted at SDIT Al-Badr Kampar shows that moral education can be effectively implemented through habitual worship practices, teacher role modeling, and daily value-based activities, although challenges remain in school–parent collaboration (Sakinah, Syarifuddin, and Yusuf 2022).

However, existing studies tend to focus on classroom instruction, the role of Islamic education teachers, or extracurricular religious activities, and have not specifically examined mentoring-based models such as *halaqah* that are systematically integrated into the culture of Islamic integrated schools. In addition, research that explicitly integrates the moral values of Surah Al-Kautsar and Surah Al-Ma'un within structured character development programs remains limited. This indicates a need for studies that map the process of integrating Qur'anic values into school-based character education in a more systematic and operational manner. Based on this context, the present study aims to: (1) analyze the implementation of the BPI program in fostering students' moral values at SMPIT Nur Hidayah Surakarta; (2) identify the process of integrating the moral values of Surah Al-Kautsar and Surah Al-Ma'un within BPI activities; and (3) formulate a model of moral development emerging from the implementation of the BPI program in the school.

B. Methods

This study employed a qualitative approach with a case study design to examine the process of integrating Qur'anic moral values within a school-based character development program. A qualitative design was selected to capture the meanings, practices, and interactions underlying the implementation of the *Bina Pribadi Islami* (BPI) program, rather than to produce generalizable findings. The case study approach enabled an in-depth exploration of how the values of Surah Al-Kautsar and Surah Al-Ma'un are translated into observable educational

practices within a specific institutional context, namely SMPIT Nur Hidayah Surakarta.

Participants were selected using purposive sampling, focusing on individuals directly involved in the design and implementation of the BPI program. The primary informants consisted of two participants, a BPI mentor and an Islamic Education (PAI) teacher, both of whom hold central roles in structuring and delivering the program. Although the number of interview informants was limited, the study strengthened its evidentiary base through data triangulation, combining interview data with direct observations and institutional documents. Supporting contextual data were derived from classroom observations involving students and homeroom teachers, as well as school documents such as *mutaba'ah amal yaumiyah*, Golden Habits reports, *Profil Pelajar Pancasila*, and Tahsin–Tahfidz records. These sources functioned not as independent interview data, but as observational and documentary evidence to contextualize and corroborate the findings.

Data collection was conducted between August and September 2025 through semi-structured interviews, field observations, and document analysis. Interviews with the primary informants were conducted once, lasting approximately 20–40 minutes, followed by informal probing during observation sessions to clarify emerging findings. Field observations were conducted in two sessions aligned with the BPI schedule, covering morning habituation activities, weekly *halaqah* sessions, congregational worship practices, and students' social activities within the school environment. Each observation session produced detailed field notes documenting interaction patterns, forms of habituation, and the implementation of moral guidance. These observational records were integrated with interview transcripts and documentary evidence to ensure that the analysis was grounded in multiple data sources.

Data were analyzed using an interactive model consisting of data reduction, data display, and conclusion drawing (Miles, Huberman, and Saldaña 2019). The analytical process began with open coding of interview transcripts, observation notes, and documents, followed by the categorization of codes into thematic patterns aligned with the research focus, including moral habituation, the operationalization of Qur'anic values in worship and social practice, evaluation mechanisms, and school–family collaboration. Data validity was ensured through source and method triangulation by comparing findings across interviews, observations, and documents (Nurfajriani et al. 2024). In addition, member checking was conducted by confirming key interpretations with the informants to ensure consistency between the findings and the actual conditions in the field.

C. Results and Discussion

1. Results

a. Moral Internalization through Structured Habituation

The findings indicate that the internalization of moral values at SMPIT Nur Hidayah Surakarta is not confined to formal classroom instruction, but is systematically cultivated through structured and sustained habituation within the *Bina Pribadi Islami* (BPI) program. This program serves as the primary mechanism for character development by organizing students into small mentoring groups (*halaqah*) and embedding moral practices within daily routines. As explained by a BPI mentor:

> "BPI is a compulsory extracurricular program, so all students are required to participate. It is conducted once a week during school hours for about three lesson periods, with students divided into small groups, each guided by one mentor." (Interview with BPI mentor, 2025)

This statement is consistent with observational data showing that each *halaqah* consists of approximately 9–11 students under the guidance of a single mentor. Within these sessions, mentors deliver materials based on the *10 muwashofat* curriculum as a framework for Islamic personality development. However, the sessions extend beyond content delivery, incorporating dialogic interaction, reflective discussion, and ongoing evaluation of students' personal development. This small-group structure enables closer interaction between mentors and students, allowing moral guidance to be delivered in a more individualized and context-sensitive manner.

In addition to weekly mentoring sessions, moral internalization is reinforced through daily habituation practices implemented during morning activities. These routines function as a consistent mechanism for embedding moral discipline into students' everyday behavior. Activities include collective prayers before learning, recitation of *Al-Ma'tsurat*, Qur'anic reading, and brief moral reminders, as described by an Islamic Education teacher:

> "If we rely only on the weekly BPI sessions, it is not sufficient. That is why we have daily *Penanaman Adab* (PA) in the morning, including learning prayers, *Al-Ma'tsurat*, Qur'an recitation, and short reminders about manners and character." (Interview with PAI teacher, 2025)

Observational findings confirm that these morning activities are conducted consistently before formal lessons begin, typically within classroom settings. This consistency contributes to the formation of stable behavioral patterns related to worship and moral discipline. In contrast, weekly *halaqah* sessions are implemented in more flexible settings across the school environment, including classrooms, gardens, libraries, and open spaces. This flexible arrangement aligns with institutional documents that emphasize adaptive mentoring practices tailored to group interaction needs.

b. Operationalization of Qur'anic Values in Worship Practices and Social Engagement

The findings show that Qur'anic values within the *Bina Pribadi Islami* (BPI) program are not merely delivered as instructional content but are translated into concrete practices of worship and social responsibility. This operationalization is structured through the *10 muwashofat* framework, which encompasses key dimensions of Islamic character, including faith, worship, morality, discipline, independence, and social engagement. Within the context of worship and social practice, the most prominent values include *shahihul ibadah* (proper worship), *matinul khuluq* (strong moral character), and *nafi'un li ghairihi* (being beneficial to others). These values are conveyed through a combination of conceptual instruction and direct experiential practice.

In practice, these values are embodied through routine worship activities alongside students' active involvement in social initiatives that reflect the ethical messages of Surah Al-Kautsar and Surah Al-Ma'un. Activities such as supporting orphans, distributing *takjil*, and participating in charitable donations are integrated into the BPI program as structured components of moral development. As stated by a BPI mentor:

> "Activities like supporting orphans, distributing *takjil*, and giving donations are part of BPI. But before the activities, there is always reinforcement about sincerity, avoiding showing off, and not being stingy." (Interview with BPI mentor, 2025)

This statement is supported by observational data indicating that social activities are not conducted as isolated or ceremonial events. Instead, they are consistently preceded by guidance on intention, ethical conduct, and the meaning of giving. During activities such as charitable distribution and fundraising, mentors explicitly relate these practices to the values of sincerity and the avoidance of *riya'* (showing off). This pattern suggests that behavioral practice is deliberately connected to internal moral orientation, rather than being treated as a routine obligation.

Furthermore, documentary evidence from the BPI program, including curriculum guidelines and activity plans, reinforces the central role of social responsibility as an indicator of students' character development. These documents consistently position social engagement not only as an external activity but as a medium for internalizing values derived from Surah Al-Ma'un and Surah Al-Kautsar. The alignment between interviews, observations, and institutional documents indicates that social practices within BPI function as a structured pedagogical strategy for cultivating sincerity, empathy, and social awareness.

c. **Evaluation System and Governance of Moral Development**

The findings indicate that moral development within the *Bina Pribadi Islami* (BPI) program is supported by a structured evaluation system that monitors students' behavioral consistency in both worship and daily conduct. This evaluation is primarily conducted through the *mutaba'ah amal yaumiyah*, an internal monitoring instrument used to track students' daily religious practices and moral behaviors. The results of this monitoring serve as a basis for follow-up guidance by BPI mentors and homeroom teachers, particularly for students who require more intensive support. As explained by an Islamic Education teacher:

> "Mutaba'ah helps us see students' habits both at home and at school. If there are issues, we can immediately provide follow-up guidance." (Interview with PAI teacher, 2025)

Observational findings confirm that the *mutaba'ah amal yaumiyah* functions not merely as a record of ritual activities, but as a systematic evaluation tool that informs mentoring decisions. The instrument covers multiple dimensions of student development, including obligatory worship such as daily prayers, recommended practices such as *rawatib*, *dhuha*, and *qiyamul lail*, Qur'anic recitation, daily remembrance (*Al-Ma'tsurat*), social responsibility through *infaq*, and aspects of personal discipline such as independent study, time management, and personal order. These components are monitored on a daily basis and later integrated into broader character assessment reports, indicating that moral evaluation is conducted in a continuous and structured manner.

Beyond individual monitoring, the governance of moral development within the BPI program is reinforced by institutional support at the school level. The program is implemented as a compulsory component of student development and is supported by all teachers and staff through the integration of Islamic values across subjects. As stated by a PAI teacher:

> "At SMPIT Nur Hidayah, all teachers are required to relate their subject matter to Islamic values. So it is not only the responsibility of PAI teachers, but also science, mathematics, and other subject teachers." (Interview with PAI teacher, 2025)

This perspective is further supported by a BPI mentor, who emphasized that the role of educators extends beyond instruction to moral guidance:

> "The concept of teachers as moral guides is central here, so character development runs in parallel between BPI activities and classroom learning." (Interview with BPI mentor, 2025)

Observational data and school policy documents confirm that Islamic values are consistently embedded across learning activities, not limited to BPI sessions. This institutional alignment ensures that moral development is not

treated as an isolated program, but as an integrated component of the school system.

d. School–Family Collaboration in Moral Development

The findings indicate that collaboration between the school and parents plays a significant role in supporting the implementation of the *Bina Pribadi Islami* (BPI) program, particularly in reinforcing students' moral habits beyond the school environment. Parental involvement is facilitated through continuous communication channels, including parent–teacher forums and class-based communication groups, which enable the monitoring of students' religious practices and moral behavior at home. As explained by an Islamic Education teacher:

> "Parents are involved in monitoring students' worship and behavior. There are parent–teacher forums and communication groups, so the guidance does not stop at school." (Interview with PAI teacher, 2025)

This statement is supported by observational findings showing active communication between homeroom teachers and parents, especially in following up on students' behavioral development outside school hours. In addition, institutional documents indicate the presence of formal mechanisms, such as official letters for parental consultation when students require further guidance. These documents reflect a structured approach to involving families as partners in moral development, rather than positioning them as passive recipients of school policies.

However, the implementation of the BPI program also faces challenges, particularly those associated with the influence of digital technology and social media on students' behavior. These challenges are reflected in concerns about students' exposure to external influences that may not align with the moral values promoted within the school. As a preventive measure, the school has implemented a policy restricting the use of mobile phones within the school environment. Observational data suggest that this policy is intended to maintain students' focus on structured learning and character development activities during school hours.

The integration of school–parent collaboration and institutional responses to digital challenges indicates that the success of the BPI program is not solely determined by in-school activities, but also by the alignment between school practices and the broader social environment in which students are situated. The triangulation of interview data, observations, and institutional documents demonstrates that moral development within the BPI framework is supported by a relational model that connects school, family, and regulatory practices in response to contemporary challenges. This alignment strengthens the continuity of moral guidance across different contexts of students' daily lives.

2. Discussion

The findings of this study position the *Bina Pribadi Islami* (BPI) program as a structured and integrated model of moral development within an Islamic school context. Rather than functioning as a supplementary activity, BPI operates as an embedded system that connects mentoring, daily habituation, and institutional culture. This configuration reflects a shift from fragmented character education practices toward a more coherent model in which moral values are continuously reinforced across different domains of school life. In this sense, BPI extends the conceptual framework of character education proposed by Lickona by demonstrating how moral knowing, moral feeling, and moral action can be operationalized through sustained routines, guided interaction, and structured evaluation within a school setting (Astriya 2023). The emphasis on repeated practice and behavioral monitoring indicates that moral formation is treated as a continuous process rather than a discrete instructional outcome.

At the same time, the integration of Qur'anic values within BPI reveals a process that moves beyond textual or normative transmission toward contextual and practice-based interpretation. The values derived from Surah Al-Kautsar and Surah Al-Ma'un are translated into behavioral indicators, embedded in daily activities, and reinforced through reflection and evaluation. This process aligns with the logic of thematic interpretation in which Qur'anic teachings are understood as interconnected ethical frameworks that can be applied within specific contexts (Rahmawati 2023). However, the findings suggest a further step, namely the transformation of these values into operational components of a school program. In this model, Qur'anic values are not only interpreted but also structured into pedagogical practices, including worship routines, social engagement, and mentoring interactions. This indicates that the integration process involves a sequence of value identification, contextual translation, behavioral implementation, and reflective reinforcement, even if not formally codified as a fixed model.

From a theoretical perspective, these findings reinforce and extend classical and modern conceptions of moral education. The emphasis on habituation and repeated practice reflects Al-Ghazali's notion that moral character is formed through *al-'adah* and supported by spiritual purification and exemplary conduct (Nafisah et al. 2025). At the same time, the role of lived experience and daily interaction resonates with Dewey's view that character is shaped through experiential learning (Musta'in 2014; Mustaghfiroh 2020). What distinguishes the BPI model is the integration of these perspectives within a structured institutional framework that combines religious values, pedagogical strategies, and evaluation mechanisms. The use of the *10 muwashofat* framework as a guiding structure, combined with monitoring instruments such as *mutaba'ah amal yaumiyah*, demonstrates how moral values are translated into observable

and continuously evaluated behaviors within the school context. This integration shows that moral education can be simultaneously experiential, reflective, and systematically managed within a contemporary educational environment.

An important aspect of the findings is the program's attention to the internal dimension of moral action, particularly in addressing the risk of performative morality in social activities. Previous studies have shown that character education practices that rely primarily on routine or external reinforcement may lead to compliance-based behavior without deeper internalization of values (Siregar et al. 2025) . In contrast, approaches grounded in intrinsic motivation emphasize the importance of internal meaning-making and self-regulation in sustaining ethical behavior (Krettenauer and Curren 2020). In this context, the BPI program incorporates intentional reinforcement through guidance on sincerity and reflective practices before and after activities. This approach aligns with findings that intrinsic motivation and moral engagement are strengthened when educational practices support autonomy, reflection, and meaningful participation (Herlina et al. 2025) .

This approach suggests that moral education within BPI does not focus solely on observable behavior but also seeks to cultivate internal motivation and ethical awareness. By linking behavioral practices with reflective processes, the program supports the development of morally grounded action rather than symbolic participation. This is consistent with research indicating that internalized values are more likely to guide consistent behavior when supported by reflective and motivational processes within educational settings (Krettenauer and Curren 2020).

Despite these contributions, the applicability of the BPI model remains context-dependent. Its implementation relies on consistency, institutional support, and active involvement from educators across subjects. Previous studies also indicate that the effectiveness of school-based character education depends on alignment between program design, teacher practices, and the broader school environment (Fauziah et al. 2025). Therefore, while the findings provide insight into a structured approach to Qur'anic-based moral education, the transferability of this model to other educational settings requires adaptation to local contexts, institutional capacity, and cultural conditions.

D. Conclusion

This study indicates that the *Bina Pribadi Islami* (BPI) program at SMPIT Nur Hidayah Surakarta represents a structured approach to integrating Qur'anic moral values into school-based character development. The values derived from Surah Al-Kautsar and Surah Al-Ma'un are implemented through interconnected practices, including daily worship routines, mentoring activities, and structured social engagement. These practices indicate that Qur'anic teachings are

translated into observable behaviors and everyday experiences, enabling moral values to be internalized through repeated and contextually grounded interactions.

The findings also indicate that the integration process operates through a systematic mechanism involving value identification, behavioral translation, habituation, evaluation, and follow-up guidance. This process is supported by institutional structures such as the *10 muwashofat* framework, continuous monitoring through *mutaba'ah amal yaumiyah*, and the involvement of teachers across subjects. As a result, moral development within the BPI program is embedded within the broader school culture rather than being limited to specific instructional activities.

The study contributes by presenting an operational model of Qur'anic-based moral education that connects textual values with structured educational practices. However, the findings are based on a limited number of informants and do not include longitudinal data or direct perspectives from students and parents. Future research is therefore recommended to involve broader participants, apply longitudinal designs, and explore the integration of character education with digital-based approaches to better understand the sustainability of Qur'anic value internalization in contemporary educational contexts.

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