


Tauhid-Based Student Management in Islamic Schools: A Case Study at SDIT Hidayatullah Yogyakarta

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Article Info	Abstract
<p>Article history:</p> <p>Received: 04/18/2024 Revised: 09/21/2024 Accepted: 12/31/2024</p> <p>Keywords:</p> <p>Islamic education, Student character development, Tauhid- based management</p>	<p>Purpose – This study explores the implementation of tauhid-based student management at SDIT Hidayatullah Yogyakarta, aiming to understand how Islamic spiritual values are embedded within the Integral Program Based on Tauhid (PIBT) and how they contribute to character formation and educational quality. This research addresses a growing need for value-oriented governance in Islamic schools, proposing a comprehensive model that merges religious values with contemporary educational practices.</p> <p>Design/methods – Employing a descriptive qualitative methodology and single-case study design, the research gathered data through semi-structured interviews, direct observation, and document analysis. Data were analyzed using Miles, Huberman, and Saldaña's interactive model involving data reduction, display, and conclusion drawing, supported by source triangulation and member checking to ensure validity.</p> <p>Findings – The study found that tauhid-based student management at SDIT Hidayatullah encompasses integrated systems in planning, admissions, grouping, attendance, discipline, evaluation, and character development. The PIBT framework enables the school to holistically instill tauhid values into academic and non-academic activities, leading to high student retention, strong character growth, and institutional trust.</p> <p>Research implications/limitations – As a context-specific case study, the findings may be limited in generalizability beyond similar Islamic school environments. The single-site focus and cultural specificity should be considered when applying the model to broader contexts.</p> <p>Practical implications – The results present a replicable model for Islamic educational institutions seeking to integrate spiritual identity into student governance systems. This research supports policy development, curriculum design, and institutional reform in Islamic education aimed at cultivating moral and academic excellence.</p> <p>Originality/value – This paper provides empirical evidence on how tauhid-based frameworks can be effectively operationalized in student management systems, offering new insights into the synergy between spiritual vision and educational leadership in Islamic primary schools.</p>
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Introduction

Canvas Education serves as a critical instrument for shaping individual potential and national progress, encompassing not only intellectual but also spiritual and moral dimensions. As societies face the complexities of modernization, the role of schools in cultivating values-oriented citizens becomes increasingly vital (Maisyaroh et al., 2024; Pangastuti et al., 2025; Sha et al., 2023). Student management, therefore, must be more than administrative—it must become a vehicle for character formation and spiritual development (Astuti, 2021; Bahri et al., 2022). Within Islamic education, this imperative is heightened by the need to embed tauhid, the core Islamic belief in divine unity, as the foundation of educational processes (Damana, 2022). Integrating Islamic values into student governance is thus essential for fostering not only academic achievement but also holistic life competence.

A well-structured student management system is widely regarded as essential in promoting effective learning environments. Whether in public or faith-based institutions, planning, organizing, directing, and evaluating student affairs help align institutional goals with the developmental needs of students (Damanik et al., 2023; Noviandari & Haryanto, 2020). Indonesian school experiences affirm that disciplined administrative structures contribute to student engagement, improved school culture, and stronger character formation (Arifin et al., 2022; Fajarianto et al., 2024). These environments thrive when moral education is embedded into the governance process, ensuring that operational efficiency is balanced with spiritual values (Bahri et al., 2022; Wong et al., 2024).

In Islamic educational settings, the infusion of spiritual and character values through both curricular and extracurricular initiatives has proven impactful. Pesantren and Islamic schools, for example, emphasize tauhid-based approaches that nurture rationality and ethical behavior, as exemplified by the transformative practices at institutions like Pondok Modern Gontor. Furthermore, values such as nationalism, tolerance, and anti-violence are often reinforced through religious learning programs managed with a clear moral orientation (Pangastuti et al., 2025; Sartibi & Supena, 2020). Schools that adopt a theology-grounded character education model have reported higher levels of student motivation, ethical conduct, and social responsibility (Liao, 2020; Maisyaroh et al., 2023). These examples underscore the transformative capacity of student governance rooted in tauhid.

Nevertheless, the integration of tauhid-based principles into student management—particularly at the elementary level—remains limited in scope (Anggraini & Retnawati, 2022; Scherman & Liebenberg, 2023). Most existing efforts still separate administrative efficiency and character education as distinct endeavors. This disjunction signals a gap in developing a unified framework where both dimensions are merged through a spiritual epistemology (Andriani et al., 2023; Selivanova et al., 2019). Although some initiatives offer holistic approaches, many do not explicitly frame their management practices within tauhid principles (Maisyaroh et al., 2024; Naufal & Maksum, 2024; Ogunyemi, 2024). Moreover, areas such as student admission, discipline enforcement, and evaluative feedback often lack a clearly articulated spiritual rationale (Rabiah, 2019; Rostini et al., 2019). This underdevelopment hinders the broader application of Islamic values in educational leadership.

In light of these observations, this study turns its focus to SDIT Hidayatullah Yogyakarta and its Integral Program Based on Tauhid (PIBT), seeking to understand how tauhid values are applied across various aspects of student management. These include planning, admissions, student grouping, behavioral regulation, and character development (Asiyai, 2020; Bavarian et al., 2020; Noviandari & Haryanto, 2020). The inquiry contributes practical insights and theoretical grounding by proposing an integrated model where faith and management are inseparable. Such a model aspires to elevate the discourse on Islamic educational leadership while offering scalable strategies for value-based student governance (Ariani et al., 2022; Toker, 2022; Yusup et al., 2023). Ultimately, it supports the cultivation of learners who are spiritually rooted and socially responsive, prepared for the demands of an ever-changing world (Jagielski, 2024; Masaong & Mas, 2019; Rais et al., 2022).

Methods

This study employed a descriptive qualitative approach to explore the implementation of tauhid-based student management at SDIT Hidayatullah, Ngaglik, Sleman. A single-case study design was selected to enable in-depth examination of institutional practices within a specific context, focusing on various components of student management such as planning, admission, grouping, supervision, attendance, discipline development, evaluation, character formation, and the governance of the Integral Program Based on Tauhid (PIBT). The research site was located in Balong, Donoharjo, Ngaglik, Yogyakarta, with the school principal serving as the key informant. Data were collected using semi-structured interviews, direct observation, and institutional document analysis, including school profiles, admission brochures, and student program records. No digital or automated tools were used; instead, conventional instruments such as audio recordings and field notes were employed to preserve the naturalistic quality of the data.

Data analysis followed the interactive model developed by Miles, Huberman, and Saldaña, consisting of data reduction, data display, and conclusion drawing. The process began with selecting and coding relevant data to identify key themes, followed by organizing the data into structured narratives and visual matrices to uncover emerging patterns. The findings were then synthesized into coherent insights reflecting the tauhid-based management practices within the school. The validity and reliability of the data were reinforced through source triangulation, integrating data from interviews, observations, school documents, and supporting literature. Member checking was also conducted by returning the interpreted findings to the key informant for confirmation and clarification. These validation measures ensured that the conclusions were both credible and contextually grounded.

Results

This study found that student management at SDIT Hidayatullah encompasses planning, admissions, grouping, attendance monitoring, and structured discipline enforcement infused with Islamic values. Student evaluation is conducted comprehensively, covering both academic and character aspects, and is managed through processes of class promotion, student transfers, and graduation. All these processes are carried out within an integral program framework based on tauhid (Islamic monotheism), emphasizing spiritual integration into school governance. These findings suggest that tauhid-based student management plays a vital role in character building and the effectiveness of learning in integrated Islamic schools. The explanation includes three main points:

1. The Student Management System at SDIT Hidayatullah

Student management is essentially a means to achieve educational goals by processing various aspects related to students. In general, student management can be defined as an activity to organize all forms of student activities in order to support the learning process at school so that it runs smoothly, orderly, and effectively while contributing significantly to the achievement of learning and institutional goals (Damanik et al., 2023).

Within an educational institution, student management functions as a platform for students to develop themselves in aspects related to individuality, social life, needs, aspirations, and other internal potentials. Well-managed student management has a direct impact on the quality and reputation of the school. Therefore, good student management is essential in any educational institution (Jahari et al., 2018).

According to Mulyasa, the scope of student management includes several components such as: student planning, admissions, selection and orientation of new students, student grouping, discipline development, extracurricular activities, special services supporting student management, intra-school student organization, evaluation of student activities, student transfers, class promotion and specialization, graduation, and alumni

management (Damanik et al., 2023). A well-implemented student management system helps an institution build a positive public image, increase public trust, and strengthen the school's reputation as a credible and excellent institution.

SDIT Hidayatullah is an Islamic elementary school in Sleman Regency, which records a significant number of student applicants each year. This indicates a high level of public trust and interest in the institution. Such interest and trust are not without cause—one contributing factor is the well-structured student management system. Student management at SDIT Hidayatullah includes basic planning, admissions, grouping, attendance, and discipline development implemented comprehensively and integrated within the Tauhid-Based Integral Program (PIBT). Through this program, the school instills in students the belief that all knowledge originates from Allah SWT and that the educational process must lead students to a complete understanding of tauhid, in both academic and non-academic contexts.

In the planning stage, SDIT Hidayatullah begins by formulating its vision and mission to produce tauhid-oriented, excellent, and well-charactered generations, integrated into the school curriculum. The school also develops annual activity programs such as student orientation (MPLS), school culture habituation, and religious events included in the academic calendar. The new student admissions committee (PPDB) is prepared well in advance and operates year-round to design the admissions concept. For promotions, the school utilizes social media, community engagement, and positive image-building by involving students in various competitions.

Regarding admissions, SDIT Hidayatullah selects students through observation of both the prospective students and their parents, ensuring alignment between parental values and the school's principles. The school applies a minimum age requirement of seven years for student admission. Services are offered both online and offline under a "One Day Service" system, enabling registration to be completed within a single day.

Student grouping at SDIT Hidayatullah is conducted by separating male and female students from grade one onwards, while maintaining balanced numbers in each class group. Grouping also considers students' interests and potential in extracurricular activities such as archery, swimming, karate, as well as mandatory programs like Qur'an memorization and scouting.

In terms of attendance, the school emphasizes its importance as it directly affects students' academic success. Attendance is monitored closely, and students unable to attend school due to illness or other valid reasons are provided with online learning alternatives to cover missed materials. This ensures students stay on track with their academic targets even when physically absent from school.

For discipline development, the school collaborates with parents, assigning them an essential role in monitoring students' adherence to rules and regulations that were introduced at the beginning of the academic year. Teachers cannot carry out this responsibility alone; effective discipline requires continuity between the school and home environments. The school also implements a balanced reward and punishment system to encourage compliance with school rules, offering both recognition and corrective feedback.

The student management system implemented at SDIT Hidayatullah aligns well with the scope described by Mulyasa in the previous paragraph. Therefore, it can be concluded that the school's student management practices are well-executed to support students' learning success and quality. With a structured and comprehensive system, SDIT Hidayatullah fosters a conducive educational environment for students' academic, character, and spiritual development. By applying the tauhid-based concept, the school not only focuses on administrative and academic aspects but also strives to nurture morally upright and highly disciplined students.

2. Evaluation and Character Development

Every human being, in this case, students, inherently possesses traits, temperaments, and moral characteristics that define them and differentiate one student from another. A student with character is someone who has personality, behaves ethically, and possesses virtuous traits. Character reflects how a person acts, and their behavior represents their character. For example, someone who behaves dishonestly, greedily, and cruelly clearly reflects poor character. Conversely, someone who is honest and helpful demonstrates noble character (Sajadi, n.d.). These characteristics are developed through continuous formation shaped by educational experiences and learning processes. Therefore, character development receives significant attention in the education process.

The concept of character is closely related to personality. A person is said to be "a person of character" if their behavior aligns with established moral values. The term "character education" was introduced in the early 20th century, with Thomas Lickona considered a pioneer of this concept, especially through his books *The Return of Character Education* and *Educating for Character: How Our School Can Teach Respect and Responsibility*. Through these works, he brought Western awareness to the importance of character education. According to Lickona, character education includes three essential components: knowing the good, desiring the good, and doing the good.

At SDIT Hidayatullah, character education plays a crucial role in student development. By integrating tauhid values into all aspects of learning, the school not only focuses on academic achievement but also on shaping students' character. The character education programs implemented include the development of ethics, morals, and social skills, which directly influence students' attitudes and behaviors in daily life. Observations show that students who receive strong character education tend to be more disciplined, empathetic, and responsible. They show improvement in interacting with peers and teachers and are capable of maintaining moral and ethical standards while completing their assignments. For example, students involved in school-organized social activities more readily demonstrate teamwork and respect for diversity—key elements of the character education applied at SDIT Hidayatullah.

Student evaluation for class promotion and competency tracking at SDIT Hidayatullah is conducted through a comprehensive and holistic system. In addition to academic tests, the school also considers aspects such as attendance, participation in extracurricular activities, and character development. This system ensures that students graduate not only academically, but also socially and emotionally. Students who meet academic standards and demonstrate progress in character and attendance are promoted to the next grade. Evaluation encompasses not only academic ability but also observations on personality development and student discipline, which are essential indicators of graduation eligibility. This evaluation process is conducted periodically, involving meetings between teachers, parents, and school administrators to discuss student progress across all areas.

The school management system at SDIT Hidayatullah strongly supports high student retention and successful graduation rates. With structured management, the school can provide personalized attention to each student, ensuring they receive both academic and non-academic support. Intensive coaching programs, including counseling sessions and regular parent meetings, help to identify student issues early and provide appropriate solutions. Observations show that students who actively participate in both academic and extracurricular activities have higher retention rates. They feel more connected to the school and supported in their learning journey. Moreover, good management also contributes to high graduation rates due to close monitoring of students' academic and emotional development. Hence, the effective management system at SDIT Hidayatullah directly supports student graduation and reduces dropout rates.

3. Governance and the Implication of the PIBT Model

Governance in the context of student management refers to a series of policies, procedures, and practices implemented by educational institutions to regulate and supervise various aspects related to students (Jamaludin et al., 2023). This includes the student admission process, management of personal and academic data, behavioral supervision, and the management of learning activities both inside and outside the classroom (Lia & Khotimah, n.d.). At SDIT Hidayatullah, this governance is carried out with principles of transparency, participation, and integration of Islamic values. The school consistently holds weekly coordination meetings as a forum for evaluation and decision-making, as well as a platform to enhance teacher competence in lesson planning, classroom administration, and character development.

These meetings go beyond instructional matters, also discussing approaches to student management. For urgent cases, coordination is conducted through online communication groups like WhatsApp, allowing for effective decision-making. Furthermore, from the beginning of the academic year, the school provides orientation and reinforcement to teachers, students, and parents regarding school governance, especially in student orientation programs that include religious aspects, worship habits, and school culture. This approach emphasizes the importance of synergy between the school, students, and families in creating a conducive and religious educational environment.

One of the governance strengths at SDIT Hidayatullah is the implementation of the Tauhid-Based Integral Program (PIBT). This model not only serves as a foundation in the learning process but also functions as a framework for policymaking and student management. PIBT integrates all educational activities under the consciousness of tauhid, meaning that all knowledge, ethics, and achievements are seen as part of worship to Allah SWT. The program is implemented through daily worship practices, integration of tauhid values into all subjects, character-building in daily activities, and teacher training to become role models. This concept also requires active parental involvement as part of the educational system, not merely as passive supporters.

Philosophically, this approach aligns with the holistic education concept that emphasizes the integration of intellectual, emotional, and spiritual development as a unified learning experience (Miller, 2002): "Holistic education seeks to engage students in the teaching/learning process and encourages personal and collective responsibility. It emphasizes connectedness, balance, and inclusion of spiritual dimensions in education." The PIBT concept applied at SDIT Hidayatullah essentially emphasizes a balance between cognitive, affective, and spiritual aspects of students in education. Moreover, the program's principles align with the thinking of Al-Attas (Admin & Yusuf S, 2017): "The aim of education in Islam is to produce a good man, who acts according to the will of God and contributes to the welfare of society." Its essence is to produce the *insan kamil* (perfect human), not merely ordinary individuals. This program seeks to shape devout individuals who obey Allah, going beyond academic achievement, and instills tauhid values as the foundation of the learning process (Islam, 2016).

Through governance based on this model, SDIT Hidayatullah has succeeded in establishing a comprehensive student management system. This model not only targets academic outcomes but also shapes character, spirituality, and leadership in students from an early age. The result is a religious, dynamic, and well-structured school environment, which is the outcome of continuous governance practices. Thus, this governance practice not only meets general standards of student management but also makes a significant contribution to the development of Islamic education models based on tauhid values (Basuki, 2024). The program has also proven effective as a student development approach and is worthy of being a reference for other Islamic schools.

Discussion

The implementation of tauhid-based student management at SDIT Hidayatullah offers a meaningful response to the growing demand for educational models that harmonize academic excellence with moral and spiritual development (Astuti, 2021; Bahri et al., 2022; Rahman & Wassalwa, 2019). In Islamic education contexts, operationalizing tauhid in daily school practices remains an enduring challenge, requiring innovative approaches that integrate theological principles across various aspects of schooling (Jahari et al., 2018; Naufal & Maksum, 2024; Pangastuti et al., 2025). The model practiced at SDIT Hidayatullah contributes to this discourse by demonstrating a holistic system of student management grounded in Islamic theology at the elementary education level (Margiati & Puspaningtyas, 2021; Ogunyemi, 2024; Tuala et al., 2024). It represents a context-specific yet adaptable framework that addresses both cognitive and affective student needs.

At the core of this model lies a structured management system encompassing planning, admission, grouping, discipline, and evaluation, with each stage deeply rooted in Islamic values. This systematic approach transcends administrative functionality and emphasizes the nurturing of morally responsible and spiritually conscious individuals (Basori et al., 2023; Damanik et al., 2023; Fajarianto et al., 2024). Planning activities align the school's vision with Islamic educational aims, while grouping mechanisms promote gender sensitivity and character-focused differentiation (Maisyarah et al., 2023; Wong et al., 2024). Furthermore, discipline is collaboratively reinforced through home-school partnerships and behavioral norms informed by tauhid (Rabiah, 2019; Saptatiningsih & Permana, 2019; Sartibi & Supena, 2020), transforming routine procedures into value-laden developmental processes.

Beyond academic indicators, SDIT Hidayatullah emphasizes character assessment that includes behavioral, emotional, and social dimensions. Students are not only evaluated for knowledge attainment but also for demonstrating values such as honesty, discipline, and empathy (Ariani et al., 2022; Liao, 2020; Yusup et al., 2023). This multi-layered evaluation framework reflects Lickona's dimensions of moral education—knowing, desiring, and doing the good—and advances a more comprehensive view of student development (Anggraini & Retnawati, 2022; Fahmi et al., 2023; Toker, 2022). Incorporating co-curricular and religious activities further reinforces the school's commitment to integrated character formation (Ariani et al., 2022; Damana, 2022; Yusup et al., 2023), fostering stronger engagement, lower behavioral issues, and better retention outcomes.

Administrative leadership also plays a vital role in embedding tauhid within school governance. Mechanisms such as weekly coordination meetings, collective decision-making, and transparency protocols help sustain a culture of collaboration and continuous refinement (Rais et al., 2022; Tuala et al., 2024). PIBT, the school's flagship model for holistic Islamic education, ties all activities and governance decisions back to tauhid, framing education as both an act of devotion and a lifelong moral journey (Admin & Yusuf S, 2017; Islam, 2016). This ideological foundation aligns with global discourses on holistic education that advocate for an integrated nurturing of intellect, emotion, and spirituality (Masaong & Mas, 2019; Miller, 2002; Scherman & Liebenberg, 2023).

Insights drawn from the SDIT Hidayatullah model reaffirm existing scholarship on the effectiveness of contextually grounded, values-based education systems. For example, structured religious management has been shown to enhance both tolerance and social behavior (Pangastuti et al., 2025), while institutional ethos can facilitate spiritual transformation. Systematic value integration is associated with increased student discipline and engagement when embedded consistently across educational settings (Fajarianto et al., 2024; Naufal & Maksum, 2024). Observations at SDIT Hidayatullah support these findings by highlighting how value-based governance contributes to sustained character development. Moreover, embedding values throughout institutional frameworks yields more lasting behavioral outcomes (Bahri et al., 2022; Basori et al., 2023; Rostini et al., 2019).

Institutional culture is a decisive factor in shaping effective character education. In contrast with schools where value education is hindered by inadequate training or fragmented policy (Andriani et al., 2023; Anggraini & Retnawati, 2022; Selivanova et al., 2019), SDIT Hidayatullah offers a cohesive model that channels character-building efforts through structured policies, pedagogy, and community partnerships. Unlike superficial applications of moral instruction confined to classroom activities, the school infuses values into procedural aspects such as admissions, attendance, and rewards (Ariani et al., 2022; Asiyai, 2020; Maisyaroh et al., 2024). The case illustrates that genuine character formation emerges from systemic alignment rather than isolated curricular interventions (Bavarian et al., 2020; Sha et al., 2023).

Multiple enabling conditions contribute to the successful enactment of tauhid-based education at SDIT Hidayatullah. Leadership grounded in a clear spiritual vision sets a unified direction for all school programs (Basuki, 2024; Wong et al., 2024). Teacher capacity and religious ethos reinforce the modeling of core values in everyday learning environments (Fahmi et al., 2023; Maisyaroh et al., 2023; Rabiah, 2019). Additionally, active parental involvement enhances value internalization among students by aligning home and school expectations (Ariani et al., 2022; Ogunyemi, 2024). Nevertheless, while this model is contextually effective, broader adoption requires consideration of local cultural and institutional dynamics (Damana, 2022; Saptatiningsih & Permana, 2019; Scherman & Liebenberg, 2023).

Viewed in a wider educational context, the tauhid-based student management system has broader implications for Islamic education reform. It illustrates that when spiritual principles are methodically integrated into all facets of student management, the result is a more balanced formation of academic capability, moral behavior, and social responsibility (Bahri et al., 2022; Masaong & Mas, 2019; Rostini et al., 2019). This integrative approach can serve as a replicable model for institutions seeking equilibrium between theological authenticity and contemporary relevance (Liao, 2020; Sartibi & Supena, 2020; Toker, 2022). To support such frameworks, educational stakeholders must ensure policy coherence, teacher development, and systemic realignment (Pangastuti et al., 2025; Rais et al., 2022; Yusup et al., 2023). The case of SDIT Hidayatullah ultimately affirms that Islamic schooling can adapt to modern educational demands while preserving its core spiritual identity.

Conclusion

This study examined the implementation of tauhid-based student management at SDIT Hidayatullah Yogyakarta, focusing on how the Integral Program Based on Tauhid (PIBT) fosters character development and educational quality through the integration of Islamic spiritual values. The findings reveal a structured management system—covering planning, admissions, grouping, attendance, discipline, and evaluation—anchored in monotheistic principles that shape a school culture promoting holistic student growth in intellectual, moral, and spiritual domains. Tauhid-based governance proved effective in cultivating ethical and academically capable individuals, reinforcing institutional identity while addressing contemporary educational needs. Despite its context-specific scope, the study offers valuable insights for educators and policymakers seeking value-driven management models. Future research should explore the adaptability of PIBT across diverse Islamic schools, assess long-term impacts, and investigate the roles of teacher training, parental involvement, and policy support to strengthen Islamic educational frameworks responsive to modern challenges.

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