



Full Day School Management In Accelerating The Realization Of The Pancasila Student Profile And *Rahmatan Lil'Alamin* Values

¹Dian Hikmayana, ²Rifqi As'adah, ³Shofwan Aljauhari, Sulistyorini, Ngainun Naim

^{1,2,4,5}Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia. ³UIN Kiai Ageng Muhammad Besari Ponorogo, Indonesia.

¹dianhikmayana123@gmail.com, ²rifqiasadah@uinsatu.ac.id, ³Shofwan-jauhari@uinponorogo.ac.id, ⁴sulistyorini@uinsatu.ac.id, ⁵ngainunnaim@uinsatu.ac.id.

***Correspondence Email:** dianhikmayana123@gmail.com.

Abstract: Full-day school management plays a strategic role in shaping students' character based on the values of Pancasila and Rahmatan Lil'Alamin (mercy for all creation). This study aims to describe the planning, implementation, and evaluation of full-day school management in accelerating the realization of the Pancasila Student Profile and Rahmatan Lil'Alamin values at MI Al-Kautsar Durisawo Ponorogo and MI Ma'arif Cekok Ponorogo. This research employed a qualitative approach with a multi-case study design. Data were collected through participant observation, in-depth interviews, and documentation, and analyzed using an interactive model comprising data collection, condensation, display, and conclusion drawing. Data validity was ensured through credibility, transferability, dependability, and confirmability tests. Findings show that: (1) full-day school planning includes curriculum integration, human resource development, infrastructure improvement, student competence enhancement, stakeholder participation, and financial management; (2) implementation involves integrating the national and religious curricula, improving teacher competencies through professional development, organizing student activities, and engaging communities in parenting and social programmes; and (3) evaluation is conducted through curriculum review, teacher assessment, infrastructure monitoring, student development evaluation, and financial transparency. The study concludes that effective full-day school management significantly accelerates the realization of students with Pancasila character and Rahmatan Lil'Alamin identity producing graduates who are faithful, knowledgeable, ethical, and contribute positively to universal humanity.

Keywords: Management, Full-Day School, Pancasila Student Profile, Rahmatan Lil'Alamin

INTRODUCTION

Education in the twenty-first century has entered an era of complexity and transformation characterized by rapid, interconnected, and often unpredictable changes across all dimensions of human life. Complexity refers to the multifaceted nature of contemporary education, where learning processes are influenced by diverse global, cultural, economic, and technological factors that interact dynamically. Educational systems must therefore navigate overlapping challenges such as digitalization, sustainability, social inequality, and multicultural integration, all of which



demand adaptive and systemic thinking. On the other hand, transformation signifies a paradigm shift from traditional, teacher-centered instruction toward learner-centered, values-oriented, and technology-integrated education. This transformation manifests through innovative pedagogies, interdisciplinary curricula, and the redefinition of the teacher's role as a facilitator of lifelong learning rather than a mere transmitter of knowledge (UNESCO, 2015; OECD, 2019).

Furthermore, the complexity of education today requires institutions to operate within networks of collaboration linking schools, communities, industries, and global organizations to address shared educational goals in a volatile, uncertain, complex, and ambiguous (VUCA) world. Transformation also entails a deeper humanistic orientation in education, emphasizing adaptability, empathy, ethical reasoning, and critical awareness. Learners must be prepared not only to respond to change but also to become agents of positive transformation in their societies. Thus, educational systems are challenged to balance between stability and innovation, between preserving foundational values and embracing disruptive change. Within this evolving landscape, character-based education provides a moral compass that ensures transformation does not erode but rather strengthens the humanistic essence of learning, aligning knowledge, skills, and values in pursuit of global well-being and social harmony (Delors, 1996; Noddings, 2013).

Indonesia, as a nation grounded in the philosophical foundation of *Pancasila*, articulates a vision of education that integrates faith, knowledge, and virtue. The *Pancasila Student Profile (Profil Pelajar Pancasila)* serves as the cornerstone of this national vision. It emphasizes six core attributes: faith and devotion to God Almighty, noble character, independence, cooperation, critical reasoning, and creativity (Kemendikbudristek, 2021). These values are not merely moral ideals but practical competencies expected to guide Indonesian students in navigating modern challenges while maintaining their cultural and spiritual identity (Tilaar, 2004; Zuhdi, 2018).

The modern challenges confronting Indonesia's education system are multifaceted, encompassing the digital divide, declining moral literacy, socio-economic inequality, global cultural homogenization, and the disruptive impact of technological automation on the workforce. Furthermore, the influence of social media and the rapid flow of information often shape students' perceptions and behaviors, creating tensions between local wisdom and globalized lifestyles. Environmental degradation, radicalism, and the erosion of civic responsibility also demand that



education instill ecological awareness, tolerance, and a sense of social justice. In this context, the Pancasila Student Profile provides a comprehensive framework to transform these challenges into opportunities for cultivating resilient, ethical, and innovative citizens who can contribute meaningfully to both national progress and global peace.

Complementing this vision, the Islamic concept of *Rahmatan Lil'Alamin* literally meaning “mercy to all creation” provides a theological and ethical framework that situates education within the broader mission of human welfare and universal peace (Nasr, 2015; Esack, 2018). In Islamic pedagogy, learning is not only a pursuit of intellectual enlightenment but also a process of cultivating compassion, justice, and stewardship (*khilāfah*) toward the environment and society (Hidayat, 2020; Hasan, 2017; Naim et al., 2023). Hence, the integration of *Pancasila* values with *Rahmatan Lil'Alamin* principles represents a powerful synergy for fostering students who are both nationally committed and globally minded.

One of the most promising models for realizing these ideals in Indonesia is the Full-Day School system. Emerging as a reform strategy under the Ministry of Education and Culture, the full-day school extends learning hours to provide a balanced combination of academic instruction, character formation, extracurricular engagement, and religious habituation (Mulyasa, 2013; Suyanto, 2018). This model is rooted in the understanding that education is a continuous process of self-development that must be sustained throughout the day, enabling students to internalize moral values through structured routines and experiential learning (Baharuddin, 2022).

From a management perspective, full-day school implementation requires careful coordination across several dimensions: curriculum integration, human resource development, infrastructure management, stakeholder participation, and continuous evaluation (Sagala, 2011; Robbins & Coulter, 2017). Effective management ensures that the extended hours do not simply increase academic workload but create opportunities for holistic formation combining intellectual rigor, religious devotion, and civic awareness (Sallis, 2014; bolotio & yusuf, 2025). The system aligns with Deming’s Total Quality Management principle that emphasizes continuous improvement, stakeholder engagement, and value-driven performance (Deming, 1986; Crosby, 1996).



Within the Islamic educational landscape, the adoption of full-day school management has gained momentum, especially among *madrasah* institutions that seek to integrate national and religious curricula (Suyatno & Wantini, 2018). MI Al-Kautsar Durisawo and MI Ma'arif Cekok Ponorogo represent two exemplary institutions under the Ministry of Religious Affairs that have successfully implemented this model. These *madrasah* schools extend the learning period from early morning until late afternoon, integrating Qur'anic studies, moral education, and social activities with formal academic instruction. Their approach reflects a practical realization of *integrative education* a pedagogy that combines intellectual development (*ta'lim*), character formation (*tarbiyah*), and spiritual guidance (*tazkiyah*) within one systemic framework (Ismail, 2016; Hanafi et al., 2019).

At MI Al-Kautsar Durisawo, the management strategy prioritizes a curriculum that unites general subjects with religious values. Teachers function as both instructors and moral exemplars, guiding students through daily prayers, recitation of the Qur'an, and reflection sessions. The school's mission statement aligns explicitly with *Pancasila* values, emphasizing faith, responsibility, cooperation, and creativity. Meanwhile, MI Ma'arif Cekok Ponorogo adopts a community-based approach, encouraging parental participation, neighborhood collaboration, and partnership with local organizations to sustain its programs. Both institutions demonstrate that full-day school management can foster not only academic excellence but also a strong moral ecosystem that resonates with Indonesia's vision of *Rahmatan Lil'Alamin* society.

However, implementing full-day school programs in faith-based settings also presents challenges. Extended learning hours demand greater teacher commitment, more comprehensive infrastructure, and sustainable financial resources (Huda, 2021; Baharuddin, 2022). Balancing the cognitive load and students' well-being becomes essential, as overextension can lead to fatigue and reduced motivation. Therefore, management must prioritize the quality of time over its quantity by designing activities that are meaningful, integrative, and participatory (Miles et al., 2014). Furthermore, monitoring and evaluation mechanisms must ensure that every component curriculum, pedagogy, environment, and administration contributes effectively to the overall mission of holistic education (Stufflebeam & Shinkfield, 2007).



The significance of this research lies in its contribution to understanding how faith-based institutions can operationalize national educational philosophies through effective management practices. While the *Pancasila Student Profile* provides the normative direction, and *Rahmatan Lil'Alamin* supplies the moral substance, it is management that translates these ideals into concrete actions. This study thus explores three key questions: 1. How is full-day school planning designed to accelerate the realization of the *Pancasila Student Profile* and *Rahmatan Lil'Alamin* values?, 2. How is the full-day school system implemented in both institutions? And 3. How is evaluation conducted to ensure effective management and sustainability?

By addressing these questions, the study aims to reveal how managerial innovation, community participation, and value integration can create an educational ecosystem conducive to nurturing students who are intelligent, ethical, and socially responsible. In line with the United Nations' Sustainable Development Goal 4 (Quality Education), this model exemplifies how localized religious and national values can synergize with global educational aspirations ensuring that quality education is inclusive, equitable, and transformative.

Ultimately, the full-day school system in Indonesia represents more than an administrative reform; it symbolizes a moral commitment to harmonizing faith, knowledge, and humanity. When managed effectively, it becomes a bridge between revelation and social reality between the sacred vision of *Rahmatan Lil'Alamin* and the civic ideal of *Pancasila*. This synthesis offers an inspiring model for other nations seeking to integrate cultural, ethical, and spiritual values into the framework of modern education.

METHOD

This research employed a qualitative approach with a multi-case study design to examine how full-day school management contributes to the realization of the *Pancasila Student Profile* and *Rahmatan Lil'Alamin* values. A qualitative approach was selected because it provides a deep understanding of human behavior, institutional dynamics, and contextual meanings in natural settings rather than relying on statistical generalization (Creswell & Poth, 2018). The multi-case design was used to compare and contrast management practices between two Islamic elementary schools MI Al-Kautsar Durisawo and MI Ma'arif Cekok Ponorogo both under the supervision of



the Ministry of Religious Affairs. This design enabled the identification of patterns and contextual variations, offering a comprehensive perspective on how educational management principles are applied across different institutional contexts.

Data Sources

The research drew upon both primary and secondary data sources. Primary data originated from key informants directly involved in or affected by full-day school implementation. These included school principals, teachers, administrative staff, students, and parents. Participants were selected purposively to ensure that the information gathered was relevant, credible, and rich in context (Patton, 2015). Secondary data were derived from institutional documents such as curriculum frameworks, policy manuals, academic reports, and financial statements. These documents provided a formal record of each institution's management structure, enabling triangulation and verification of findings. The integration of both data types ensured a balanced and comprehensive understanding of the phenomenon under investigation.

Data Collection Techniques

Data collection was conducted using participant observation, in-depth interviews, and document analysis. Participant observation allowed the researcher to immerse within the daily routines of the schools, observing classroom interactions, religious practices, and extracurricular activities. This process provided authentic insights into how management policies are translated into daily practices and cultural norms within the school environment. In-depth interviews were undertaken with principals, teachers, and administrative personnel to explore their perspectives on planning, implementation, and evaluation processes in managing full-day school programs. The semi-structured format of the interviews allowed flexibility for participants to elaborate on issues that emerged during the conversation. Document analysis complemented these methods by providing a systematic examination of written materials such as lesson plans, curriculum maps, financial records, and school reports. This triangulation of techniques created a comprehensive and credible dataset that reflected both the operational and experiential dimensions of full-day school management (Merriam & Tisdell, 2016).



Data Analysis

The data were analyzed using the interactive model of Miles, Huberman, and Saldaña (2014). This model involves four interrelated processes: data collection, data condensation, data display, and conclusion drawing with verification. In the condensation phase, interview transcripts and observational notes were coded and categorized according to emergent themes related to management planning, curriculum integration, teacher development, and community participation. Data displays were constructed in the form of charts, matrices, and thematic summaries to facilitate interpretation.

Two analytical levels were employed to deepen the understanding of findings. The first level involved the analysis of each case independently to capture its unique management practices and cultural dynamics. The second level engaged in cross-case analysis, which compared patterns and identified convergences and divergences between the two institutions. Through this iterative process, the study developed a holistic understanding of how full-day school management functions as a vehicle for moral and civic education.

Data Validity

To maintain the rigor and integrity of the study, data validity was ensured through four key criteria as proposed by Lincoln and Guba (1985). Credibility was achieved by triangulating data sources and collection methods, maintaining prolonged engagement in the field, and conducting peer discussions to minimize bias. Transferability was strengthened through thick description, enabling readers to assess the relevance of findings to other educational contexts. Dependability was addressed by documenting the research procedures transparently so that the process could be audited and repeated by other researchers. Confirmability was achieved by maintaining reflective notes and conducting member checks, where participants reviewed and validated the researcher's interpretations.

RESULT AND DISCUSSION

Planning of Full-Day School Management

Effective educational management begins with systematic and comprehensive planning that integrates institutional goals with national and religious values. Both MI Al-Kautsar Durisawo and



MI Ma'arif Cekok Ponorogo designed their *Full-Day School* programmes based on a shared vision: to cultivate students who embody the *Pancasila Student Profile* and the *Rahmatan Lil'Alamin* ethos. This planning process reflects a holistic understanding of education, where moral, intellectual, and spiritual dimensions are inseparable from administrative and pedagogical functions. The schools' plans are grounded in participatory management principles, involving teachers, parents, and local communities to ensure inclusivity and sustainability. Such participatory approaches are widely recognized as key elements in quality educational governance (Bush & Coleman, 2019; Sallis, 2014).

A central component of full-day school planning at both institutions is the integration of curricula that combine the national education framework with Islamic boarding school (*madrasah diniyah*) content. This integrative curriculum aims to balance academic excellence with moral and religious formation, aligning with Indonesia's national education goals as outlined in the *Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional* (National Education System Act). Lessons in mathematics, science, and language are harmonized with Qur'anic recitation, Islamic ethics (*akhlaq*), and daily worship practices. This model follows the integrative paradigm of Islamic education advocated by Al-Attas (1980) and later refined by Hasan (2017), emphasizing that knowledge must lead to moral consciousness and social responsibility. The curriculum design also adopts thematic and project-based learning methods to stimulate creativity, collaboration, and critical thinking in accordance with the *Merdeka Belajar* framework (Kemendikbudristek, 2021).

The second major aspect of planning focuses on teacher competency and professionalism. Teachers are positioned as the primary agents in translating curriculum objectives into meaningful learning experiences. Both schools regularly conduct *teacher working groups* (*Kelompok Kerja Guru* or KKG), professional development workshops, and in-service training to enhance pedagogical skills, classroom management, and the integration of digital tools in teaching. This emphasis on continuous professional learning is supported by scholars such as Fullan (2016) and Darling-Hammond et al. (2017), who argue that teacher capacity building is the cornerstone of educational reform. Furthermore, leadership mentoring and peer supervision systems are introduced to foster collaborative professionalism and reflective teaching practices, ensuring that educators serve not only as instructors but also as moral exemplars for their students.



Another critical dimension of planning is infrastructure development, which directly supports the quality of the learning process. Both institutions prioritize the improvement of classrooms, libraries, laboratories, and worship facilities to create an atmosphere conducive to holistic education. The learning environment is intentionally designed to be both intellectually stimulating and spiritually nurturing. Open green spaces are utilized for outdoor learning and character-building activities, reflecting the integration of environmental awareness into the educational process. This approach is consistent with UNESCO's (2015) advocacy for *Education for Sustainable Development (ESD)*, which encourages schools to function as microcosms of ethical and ecological responsibility. Proper planning in this area ensures that physical facilities reinforce the pedagogical and moral objectives of full-day schooling.

Sustainable educational planning also requires the active participation of stakeholders, particularly parents, local religious leaders, and the surrounding community (Dimitrova, 2014). Both MI Al-Kautsar and MI Ma'arif view community involvement as a key component of moral education. Activities such as *parenting education workshops*, *community dialogues*, and *religious social services* are routinely integrated into the school calendar. These initiatives build trust, strengthen accountability, and align home-based and school-based value formation. According to Epstein (2018), effective parental engagement enhances student motivation, improves behavior, and reinforces the moral climate of schools. In this context, school management acts as a facilitator of community partnership, ensuring that moral education extends beyond the classroom into family and societal life.

The success of full-day school implementation also depends on sound financial planning (Keil & Kelbaugh, 1996). Both institutions diversify their funding sources through a combination of government support such as *Bantuan Operasional Sekolah (BOS)* funds student fees, voluntary donations, and independent income-generating initiatives, including MI Mart and cooperative school canteens. This financial model reduces dependency on a single funding stream and encourages institutional self-reliance. Transparent budgeting and financial reporting are integral to the schools' governance systems, reflecting the Islamic values of accountability (*amanah*) and integrity (*istiqamah*). Effective resource management allows the schools to invest in infrastructure,



teacher welfare, and student programs, thereby sustaining the holistic objectives of full-day schooling (Deming, 1986; Baharuddin, 2022).

Overall, the planning process in both institutions demonstrates an effort to align national educational policies with faith-based values. The integration of curriculum, teacher development, infrastructure planning, stakeholder engagement, and financial sustainability forms a cohesive management framework that embodies both excellence and ethics. This planning philosophy resonates with contemporary educational management theories that emphasize strategic alignment, stakeholder inclusion, and moral leadership (Bush & Coleman, 2019; Robbins & Coulter, 2017). By embedding moral values within administrative structures, the schools exemplify how Islamic educational institutions can contribute to Indonesia's broader mission of producing students who are intellectually competent, ethically conscious, and socially responsible in accordance with the vision of *Pancasila* and *Rahmatan Lil'Alamin*.

Implementation of Full-Day School

The implementation of full-day school management at MI Al-Kautsar Durisawo and MI Ma'arif Cekok Ponorogo represents a holistic approach to educational transformation. The system is designed not only to extend the duration of learning but also to enrich the substance and quality of educational experiences. Implementation focuses on integrating academic instruction with character formation, spiritual enrichment, and social engagement. Through this multidimensional process, both institutions have succeeded in nurturing students who are intellectually capable, morally upright, emotionally balanced, and socially responsible reflecting the combined values of *Pancasila* and *Rahmatan Lil'Alamin*.

At the heart of full-day school implementation lies character education, which forms the ethical and spiritual foundation of all school activities. Both MI Al-Kautsar and MI Ma'arif emphasize daily practices such as *salat al-jama'ah* (communal prayer), *tadarus al-Qur'an* (Qur'anic recitation), and moral reflection sessions. Teachers act not merely as transmitters of knowledge but as moral guides who model honesty, discipline, humility, and respect. This approach aligns with Lickona's (1996) theory of character education, which emphasizes moral knowing, moral feeling, and moral action as integral components of student development. The schools' programmes are designed to operationalize *Pancasila* principles faith in God, humanity,



unity, democracy, and justice through daily moral practices that blend civic values with Islamic ethics. These routines cultivate moral awareness, self-discipline, and spiritual mindfulness, producing learners who internalize values as lived habits rather than abstract ideals.

Implementation also prioritizes student empowerment through structured co-curricular and extracurricular activities. Students are encouraged to participate in scouting (*pramuka*), *hadrah* (traditional Islamic music), sports, debate clubs, and Islamic arts. These activities are designed to foster leadership, teamwork, and creativity while strengthening emotional intelligence. The schools ensure that empowerment is inclusive, giving equal opportunities to boys and girls to participate in leadership roles. As Bandura (1997) asserts in his theory of self-efficacy, empowerment experiences build students' confidence and resilience, which are essential for lifelong learning. Extracurricular programmes thus become platforms for experiential learning where academic theories are connected with real-life practice, consistent with Dewey's (1938) concept of education as an experiential and democratic process.

Cultural habituation is another vital aspect of the implementation process. Both institutions promote a positive school culture by embedding daily behavioral routines that reinforce discipline, respect, and responsibility. Students are trained to greet teachers politely, maintain cleanliness, manage time efficiently, and engage in reading and reflection through school-based literacy programmes. These practices support the creation of what Schein (2010) calls an "organizational culture of shared meaning," where collective behavior reflects institutional values. Regular assemblies and moral storytelling sessions help sustain communal bonds and shared identity among students. Moreover, literacy-based activities enhance students' critical thinking and creativity, reflecting the *Merdeka Belajar* paradigm that encourages curiosity-driven learning (Nuh, 2020).

The habituation process also reflects the Islamic concept of *ta'dib*, which refers to the holistic education of manners, intellect, and spirit (Al-Attas, 1980). By combining *ta'dib* with *Pancasila* values, the schools establish a dual moral framework that guides students toward both spiritual excellence and civic virtue. Discipline and consistency in behavior are not imposed through coercion but cultivated through repetition, reflection, and encouragement, in line with Glasser's (1998) theory of choice and responsibility.



A defining feature of full-day school implementation is the collaborative involvement of parents and communities. The schools maintain open communication channels through parenting education sessions, social welfare initiatives, and school-community partnerships. Parents participate in school events, mentoring programmes, and social charity activities such as *baksos* (community service). These collaborations reinforce the school's moral mission and ensure the continuity of value education at home. According to Epstein's (2018) model of school-family-community partnerships, such collaboration improves student performance, motivation, and behavioral outcomes by aligning the expectations and values of all educational stakeholders.

At MI Ma'arif, teachers and parents jointly design character-building activities to contextualize moral lessons in everyday family life. Meanwhile, MI Al-Kautsar integrates local cultural traditions, such as communal prayers and neighborhood clean-up programmes, to foster civic engagement and environmental awareness. These initiatives embody the spirit of *Rahmatan Lil'Alamin* promoting mercy, care, and social harmony through participatory education.

The success of implementation at both institutions rests on their ability to integrate religious commitment with civic values. The combination of Qur'anic ethics and *Pancasila* principles ensures that education serves both spiritual salvation and social contribution. As Noddings (2013) suggests, moral education should cultivate care and empathy as central virtues in human relationships. The full-day school model provides the time and space necessary to internalize these virtues through structured learning and practice. In this sense, the schools act as miniature communities of virtue, where democratic interaction, mutual respect, and compassion are practiced daily.

The implementation of full-day school programmes at MI Al-Kautsar Durisawo and MI Ma'arif Cekok Ponorogo demonstrates how an integrated and participatory model of education can harmonize moral, intellectual, and social development. Through character formation, empowerment, cultural habituation, and collaborative involvement, both institutions transform the extended school day into a comprehensive moral ecosystem. The model reflects Indonesia's educational vision of producing citizens who are faithful, intelligent, creative, and compassionate living embodiments of *Pancasila* and *Rahmatan Lil'Alamin*.

Evaluation of Full-Day School



Evaluation in education functions as a vital feedback mechanism for sustaining quality and promoting institutional learning. Within the context of full-day school management, systematic evaluation ensures that planning and implementation processes remain aligned with both national standards and Islamic educational ideals. At MI Al-Kautsar Durisawo and MI Ma'arif Cekok Ponorogo, evaluation is not treated as a terminal activity but as an ongoing cycle of reflection, measurement, and improvement. This continuous-improvement philosophy corresponds with Deming's (1986) concept of the *Plan–Do–Check–Act* (PDCA) cycle, emphasizing that organizational excellence arises from consistent monitoring and responsive action.

Curriculum evaluation is central to the schools' internal-quality assurance framework. Both institutions combine formative and summative assessments to monitor the relevance and effectiveness of curricular content. Formative evaluation is conducted during the learning process through teacher reflections, student feedback, and peer observation. Summative evaluation occurs at the end of each term through structured reviews, portfolio analysis, and standardized tests aligned with the national competency framework. The evaluation teams comprising principals, senior teachers, and curriculum coordinators periodically review lesson plans and learning outcomes to ensure harmony between the national curriculum and the *madrasah diniyah* programme. This reflective process echoes Stufflebeam's (2003) *CIPP* model (Context, Input, Process, Product), which frames evaluation as a tool for decision-making rather than judgment. Curriculum revision is therefore driven by data-based insights on student achievement, teacher performance, and the moral climate of the school.

Teacher evaluation is another critical component, focusing on professional competence, pedagogical innovation, and ethical conduct. Both institutions apply the Teacher Performance Appraisal (PKG) instrument, supplemented by regular classroom supervision. The process assesses lesson-planning quality, instructional creativity, classroom management, and student engagement. Supervisory observations are followed by mentoring sessions that provide constructive feedback and joint problem-solving. This collaborative approach to evaluation reflects Danielson's (2013) *Framework for Teaching*, which highlights the role of professional dialogue in improving instructional practice. By integrating evaluation with capacity building, the



schools transform supervision from a bureaucratic formality into a developmental exercise that motivates teachers to pursue lifelong learning.

A comprehensive evaluation of infrastructure and facilities guarantees that the physical environment supports both academic and spiritual objectives. The schools conduct annual audits of classrooms, libraries, laboratories, and worship facilities to assess safety, functionality, and adequacy. Maintenance plans are developed based on inspection results and community feedback. Evaluation reports are discussed in staff and committee meetings, where priorities for repair or expansion are determined collectively. This participatory approach mirrors UNESCO's (2017) advocacy for *Safe, Inclusive, and Resilient Learning Environments*, ensuring that educational spaces promote well-being, equity, and environmental responsibility. Both institutions also integrate green-school principles by evaluating energy use, cleanliness, and eco-literacy programmes, thereby linking infrastructure management to sustainability education.

Evaluation of student development extends beyond academic achievement to encompass behavioral, emotional, and spiritual growth. Teachers maintain observation journals documenting students' participation, discipline, empathy, and cooperation. Regular parent-teacher conferences facilitate communication about students' progress, allowing families to reinforce moral and academic goals at home. The evaluation process also incorporates self-assessment and peer-assessment strategies to encourage reflection and responsibility among students. This multidimensional approach is consistent with Gardner's (1993) *Multiple Intelligences* theory, acknowledging that success in education involves moral, interpersonal, and intrapersonal capacities in addition to cognitive ability. Both schools report steady improvement in students' discipline, religious commitment, and collaborative behavior outcomes that validate the integration of moral and academic evaluation.

Effective financial evaluation strengthens institutional credibility and public trust. Both schools employ transparent accounting systems that include regular reporting, public display of budgets, and open-stakeholder meetings. Financial reports detail expenditures related to operations, infrastructure, teacher development, and student activities. The schools' treasurers and finance committees perform monthly reconciliations and external audits with support from parent associations. Such practices align with international standards of accountability promoted by the



OECD (2015), emphasizing that transparency enhances institutional integrity and stakeholder confidence. In the Islamic context, financial management is also guided by the values of *amanah* (trustworthiness) and *ihsan* (excellence), ensuring that every resource is utilized ethically for educational advancement.

Evaluation results across all domains curriculum, teaching, infrastructure, student development, and finance are synthesized into comprehensive improvement plans. The findings inform strategic decision-making for subsequent academic years, ensuring that lessons learned translate into actionable reforms. Regular review meetings among principals, teachers, and school committees foster a culture of accountability and shared ownership. This integrated mechanism embodies Senge's (2006) concept of the *learning organization*, where members collectively reflect, innovate, and evolve. Through this cycle of continuous improvement, both institutions have enhanced the quality of learning and strengthened community trust.

The consistent implementation of evaluation as an institutional routine demonstrates that accountability and moral stewardship can coexist harmoniously. As noted by Ornstein and Hunkins (2018), effective evaluation is both a technical and an ethical act it ensures fairness, transparency, and responsiveness to the needs of learners. The experience of MI Al-Kautsar and MI Ma'arif reveals that systematic evaluation not only measures progress but also nurtures a reflective educational culture that aligns with Indonesia's vision of producing knowledgeable, ethical, and compassionate citizens under the ideals of *Pancasila* and *Rahmatan Lil'Alamin*.

CONCLUSION

The management of full-day schools at MI Al-Kautsar Durisawo and MI Ma'arif Cekok Ponorogo has proven to be a transformative model in advancing Indonesia's educational mission to shape students who embody the *Pancasila Student Profile* and the principles of *Rahmatan Lil'Alamin*. Through a coherent structure of strategic planning, participatory implementation, and transparent evaluation, these institutions have succeeded in creating a comprehensive learning ecosystem that unites intellectual rigor, moral discipline, and spiritual consciousness. The schools demonstrate that effective educational management must transcend administrative efficiency and focus on cultivating the ethical and emotional dimensions of learners. This multidimensional



approach integrates faith, knowledge, and social responsibility values essential to the formation of future citizens capable of critical thought, compassion, and collaboration within a pluralistic society.

The findings of this study affirm that the full-day school model when embedded in Islamic ethical frameworks and *Pancasila* philosophy functions as a sustainable paradigm for character-based education. It encourages the synchronization of national policy, religious tradition, and community participation in building an inclusive and resilient educational culture. This model highlights that the extension of school time is not merely a matter of duration but of transformation transforming time into opportunity, space into community, and education into character. Consequently, the full-day school experience at MI Al-Kautsar and MI Ma'arif can serve as a replicable best practice for other faith-based institutions seeking to harmonize academic excellence with moral integrity and social equity, contributing meaningfully to Indonesia's broader vision of education that enlightens, empowers, and humanizes.

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