



Islamic Spiritual Mental Development Management To Improve The Religious Character Of The Warrior At MAKODAM III/ Siliwangi

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Abstract: This study examines the management of Islamic spiritual mental development in improving the religious character of soldiers at the Headquarters of the Military Regional Command (Makodam) III/Siliwangi. The research is grounded in the understanding that soldiers' mental resilience, discipline, and moral integrity are essential determinants of military professionalism and operational readiness. Despite established traditions of discipline within the Indonesian Army (TNI-AD), various challenges related to religious commitment, moral behavior, and psychological resilience persist, necessitating systematic spiritual development. This study employs a qualitative research approach to explore the processes of planning, organizing, implementation, supervision, and evaluation of Islamic spiritual development programs, as well as the supporting and inhibiting factors influencing their effectiveness. Data were collected through observations, in-depth interviews with key informants, and document analysis, and were analyzed using the Miles and Huberman interactive model to ensure credibility and analytical rigor. The findings indicate that Islamic spiritual mental development at Kodam III/Siliwangi is managed in a structured and integrated manner, guided by official TNI-AD policies and adapted to local operational conditions. Program implementation includes routine religious guidance, congregational worship, Qur'anic studies, counseling, and family-oriented spiritual activities, supported by strong leadership commitment and an institutional religious culture. The program has contributed to increased worship discipline, improved moral conduct, strengthened integrity, and a reduction in disciplinary violations among soldiers. However, its implementation faces constraints related to operational demands, limited personnel, and scheduling flexibility. Overall, the study concludes that effective integration of management functions, aligned with Islamic education management principles and the CIPP evaluation model, plays a significant role in strengthening soldiers' religious character within a military context.

Keywords: Spiritual Mental Management, Religious Character, Indonesian Army Soldiers

INTRODUCTION

The Indonesian Army (TNI-AD) is a principal component of the national defense system responsible for safeguarding the sovereignty and territorial integrity of the Republic of Indonesia on land, as mandated by Law No. 3/2002 on National Defense and Law No. 34/2004 on the Indonesian National Armed Forces. As the land-based military force, TNI-AD conducts operations to protect the nation from threats and ensure national security. The organizational structure of the



TNI–AD includes Combat Units, Combat Support Units, Implementing Agencies, Educational Institutions, and Territorial Command Units. Each formation is required to maintain optimal operational readiness, which is closely linked to the quality of its personnel, particularly in terms of mental stability, discipline, and professional integrity.

Kodam III/Siliwangi serves as a strategic territorial command directly under the Army Chief of Staff. It is responsible for developing the capability, strength, territorial management, and readiness of the Army within the regions of West Java and Banten. Its duties encompass both War Military Operations (OMP) and Military Operations Other Than War (OMSP). Kodam III/Siliwangi commands an organizational structure consisting of leadership echelons, staff elements, service units, implementing agencies, and operational units. With 24,631 active soldiers and a total population of 76,531 including families, the command still faces personnel shortages across officers, NCOs, enlisted personnel, and civilian staff, requiring adjustments to meet ideal structural needs.

Despite a strong reputation for discipline, TNI–AD personnel continue to face issues related to psychological resilience, discipline, and religious commitment, reflected in incidents of inter-agency conflicts, violence, and disciplinary violations (Ilyas, 2016). These challenges highlight the need for strengthened mental and spiritual development programs. To ensure optimal performance, soldiers must possess strong mental stability and physical fitness. The Army Headquarters emphasizes that operational readiness is highly influenced by the mental condition of personnel, as strong or weak mental character directly determines the quality of military units (Mabesad, 2007).

Islamic spiritual development forms a key part of mental coaching in the TNI–AD. Its purpose is to align soldiers' conduct with the values of the Sapta Marga and the Soldier's Oath. Since Indonesia's independence, spiritual coaching has shaped the identity of soldiers as "warriors and fighters," thus requiring continuous and systematic development supported by unified command perspectives (Dinas Pembinaan Mental Angkatan Darat, 2012b). Mental coaching in the TNI consists of three main aspects: spiritual, ideological, and martial. Spiritual coaching strengthens faith, piety, and morality; ideological coaching enhances national awareness based on Pancasila; and martial coaching fosters militancy, endurance, patriotism, and willingness to sacrifice (Dinas Pembinaan Mental Angkatan Darat, 2012; Mabesad, 2011).



These three aspects must be balanced. Excessive reliance on only one component may produce narrow-minded soldiers, overly nationalistic soldiers lacking morality, or highly militant soldiers without ethical grounding. Therefore, mental coaching must be systematically planned, organized, guided, and supervised to achieve comprehensive soldier development (Hafied et al., 2022). Considering these needs, this research analyzes the management of Islamic spiritual mental coaching as a continuous effort to strengthen soldiers' faith, morality, and mental resilience in order to support the success of TNI–AD duties (Mabes TNI, 2017). The study aims to fill gaps in standard procedures for mental coaching at Kodam III/Siliwangi.

With various disciplinary problems observed, the implementation of mental coaching at Kodam III/Siliwangi remains suboptimal. The absence of standard operational procedures further complicates consistency and effectiveness. This study seeks to provide a deeper understanding and structured model for improving Islamic mental coaching, particularly in enhancing soldiers' religious character. The novelty of the research lies in developing a management model of Islamic spiritual coaching based on Gaol's human capital development theory. This model enhances religious character formation among soldiers at Kodam III/Siliwangi and potentially across other regional military commands in Indonesia, contributing practically to Islamic education management and operational coaching in the TNI–AD environment.

METHOD

This study focuses on the management of Islamic spiritual development conducted at the Headquarters Detachment of Kodam III/Siliwangi and the General Staff of Kodam III/Siliwangi, both of which play strategic roles in supporting operational and administrative functions. The research aims to explore how planning, organizing, implementation, and evaluation processes are carried out within the spiritual development program. Through this understanding, the study seeks to formulate more effective strategies to strengthen soldiers' religious character. A qualitative approach is used to obtain an in-depth understanding of the observed phenomenon, relying on descriptive data such as spoken and written statements from informants.

This method is suitable for examining complex, non-quantifiable issues such as religious values, spiritual motivation, and the dynamics of soldiers' mental development. Primary data are



collected from key informants, especially the Islamic Spiritual Development Officer, who is responsible for program planning, implementation, evaluation, and overall management. Secondary informants include officers, NCOs, soldiers participating in the program, and relevant staff members within the Kodam III/Siliwangi structure. Data collection techniques consist of observations, in-depth interviews, and documentation, which complement one another to ensure the validity and reliability of findings. The sampling follows a theoretical approach, selecting participants capable of providing rich and relevant information.

Data analysis follows the Miles and Huberman model, emphasizing meaning-making through systematic processing and interpretation of interview results. Verification is conducted using credibility, transferability, dependability, and confirmability criteria to ensure scientific accountability. Through this process, the study evaluates the strengths, weaknesses, supporting and inhibiting factors, and effectiveness of Islamic spiritual development management in enhancing the religious character of soldiers at Kodam III/Siliwangi.

RESULT AND DISCUSSION

Planning of Islamic spiritual-mental development to enhance the religious character of soldiers at Makodam III/Siliwangi.

The planning of Islamic spiritual mental development at Kodam III/Siliwangi is rooted in the core doctrine of the Indonesian Army, which defines religiosity, discipline, loyalty, and integrity as essential values for soldiers. These principles ensure that spiritual development is not merely ritualistic but a systematic effort to strengthen character formation. Such grounding reinforces consistency across all units. This doctrinal base provides a stable foundation for structured planning (Aqib & Sujak, 2011). Technical guidelines issued by the Army Chief of Staff serve as the official framework that standardizes procedures for spiritual development. These guidelines unify schedules, methods, and assessment processes in all subordinate units. Through this standardization, the program becomes manageable, measurable, and aligned with broader military objectives. This reflects fundamental principles of effective educational management (Samani & Hariyanto, 2013).

Despite national standardization, Kodam III/Siliwangi adapts planning according to regional needs, cultural context, operational tempo, and soldiers' spiritual conditions. These adjustments



ensure that programs remain relevant and responsive. Contextual adaptation reflects the leadership's recognition that character development must address real-world challenges faced by soldiers. Planning thus integrates both uniformity and flexibility. Key identity values such as Sapta Marga, the Soldier's Oath, and the Eight Mandatory Duties are integrated into spiritual activities to reinforce moral foundations. This integration ensures that religious teaching does not stand alone but is connected to military ethics and national principles. Such alignment strengthens soldiers' internalization of values. The approach reflects character-based education frameworks (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2023).

Annual planning is based on the Army's strategic blueprint, evaluation results, and the needs analysis of subordinate units. This cyclical method reflects a continuous improvement approach, ensuring that planning evolves with field conditions. Using empirical data lends credibility and accuracy to program decisions. It demonstrates a management system that is reflective and evidence-based (Arikunto, 1998). The main programs such as Qur'an recitation, imam training, and applied Islamic practice are designed after assessing soldiers' actual spiritual competencies. This ensures that the content is not generic but tailored to specific needs within the military environment. Such targeted planning enhances the pedagogical value of spiritual development. It also increases soldiers' active engagement.

Planning begins with strategic directives from Army Headquarters, which prescribe essential values that must be included in all spiritual development initiatives. These directives provide the macro-level structure for internal planning at Kodam III/Siliwangi. By aligning with the central mission, the program strengthens soldiers' discipline, loyalty, and religious awareness. This ensures cohesion in implementation (Aqib & Sujak, 2011). Internal staff meetings interpret these central guidelines by analyzing local challenges, operational constraints, and unit-specific issues. This collaborative approach allows planners to refine strategies based on field experience. It also strengthens inter-unit communication and enhances accuracy in planning. Such participatory management reflects effective organizational leadership (Ulwan, 1992).

The involvement of representatives from battalions and district units ensures that grassroots realities are integrated into planning. This reduces the gap between policy and practice. It also promotes shared ownership, encouraging smoother implementation. This aligns with the idea that character formation requires cooperation across organizational levels. A designated planning team



synthesizes doctrinal values, operational considerations, and evaluation results into a structured annual program. This team ensures that schedules, targets, and materials comply with institutional standards. Proper planning helps create measurable and achievable indicators for character development. Such structuring enhances program clarity (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2023).

Approval from the Pangdam provides formal legitimacy and reinforces the importance of spiritual development in military leadership. This validation emphasizes the leadership's role in modeling moral and religious behavior. In Islamic educational theory, exemplary leadership is a crucial component of character formation. Leadership endorsement therefore strengthens implementation (Ulwan, 1992). Previous evaluations guide improvements in the upcoming year's planning. Effective components are maintained or expanded, while weaker ones are revised or replaced. This demonstrates a commitment to continuous quality enhancement, ensuring that programs remain effective and relevant. Such reflective practice aligns with modern management principles (Aqib & Sujak, 2011).

The finalized program serves as an operational guide that outlines responsibilities, schedules, outcome indicators, and evaluation procedures. Its standardized format is essential for maintaining order and predictability across military units. This ensures uniformity in program implementation, especially in a hierarchical organization. The document remains the main reference throughout the year (Arikunto, 1998). Planning integrates religious, psychological, cultural, and moral dimensions to strengthen soldiers' religious character. This holistic design ensures that spiritual development affects cognition, emotion, and behavior, consistent with modern theories of character education. As a result, soldiers develop integrity, discipline, humility, and responsibility. Planning thus links spiritual teachings with practical military life (Lickona, 1991). Overall, planning for Islamic spiritual development at Kodam III/Siliwangi is structured, context-aware, and rooted in doctrinal values. By harmonizing top-down directives with bottom-up feedback, the process ensures both authority and accuracy. This integrated system supports sustainable religious character formation and strengthens soldiers' performance and moral resilience. The planning model represents an effective synergy of military structure and Islamic educational principles.



Organization of Islamic spiritual-mental development to enhance the religious character of soldiers at Makodam III/Siliwangi.

The organizational structure of Islamic spiritual development at Kodam III/Siliwangi follows the official Bintel TNI AD model that emphasizes a strict unity of command. Such uniformity ensures that coordination runs effectively and programs are executed consistently across all units. Arikunto notes that standardized structures greatly facilitate program control and implementation efficiency (Arikunto, 1998). In Islamic education, consistent structural patterns also support uniform delivery of religious values. The placement of the Kasi Bintel directly under Kasdam and Pangdam demonstrates the strategic significance of spiritual guidance within the military hierarchy. Mintzberg argues that key positions in an organization strongly influence decision-making and overall direction (Mintzberg, 1993). This structural positioning shows that spiritual development is treated as a priority. It underscores the institutional commitment to shaping soldiers' religious character.

The division of responsibilities between Islamic, Christian/Catholic, and ideological sections reflects Fayol's classical principle of *division of work*. Through such specialization, each division can focus on its respective religious or ideological domain. Supiatin and Sahrani highlight the importance of acknowledging learner diversity in designing effective religious education programs (Supiatin & Sahrani, 2011). This structural division ensures that each group's needs are addressed appropriately. Designating specific officers and NCOs as coordinators for Islamic spiritual development demonstrates the principle of specialization and competency-based assignment. Sunyoto states that educational management becomes effective when tasks are aligned with individual expertise (Sunyoto, 2015). These coordinators function as middle managers who bridge top-level policies with ground-level execution. Their role ensures that programs are delivered accurately and consistently.

Assigning spiritual instructors to lower-level units shows a controlled decentralization approach that improves responsiveness. Robbins notes that decentralization allows organizations to respond quickly to localized needs and emerging issues (Robbins, 2001). In the context of Islamic education, this approach makes the guidance more personal and contextually relevant. It allows soldiers to receive continuous and accessible spiritual support. The involvement of internal ustadz and external religious scholars represents a collaborative educational strategy. Arikunto



emphasizes that external resource persons enrich the learning process by providing diverse perspectives (Arikunto, 1998). This collaboration enhances the legitimacy and credibility of the material delivered to the soldiers. It also helps maintain engagement and increases the learning impact.

Unit commanders contribute significantly by adjusting operational schedules to support spiritual programs. Bass identifies such adaptive support as a hallmark of transformational leadership, where leaders motivate and elevate followers' commitment ((Bass, 1985). This leadership style helps strengthen soldiers' religious awareness and discipline. It further ensures that spiritual programs remain integrated within daily military routines. Bintara personnel handle the technical aspects of preparation, implementation, and follow-up reporting for each spiritual activity. Terry argues that clearly defined roles are essential for maintaining efficient coordination in organizational processes (Terry, 1977). Their reports serve as crucial inputs for ongoing evaluation and improvement. This systematic procedure strengthens program accountability.

Monthly Bintal staff meetings and digital communication channels such as WhatsApp facilitate faster and more accurate information flows. Kreitner and Kinicki note that digital communication enhances organizational responsiveness and adaptability to change (Kreitner & Kinicki, 2013). These tools help resolve issues more quickly as they arise. They also support real-time coordination among spiritual instructors across units. Partnerships with pesantren, universities, and the Ministry of Religious Affairs help ensure that the program content remains credible and up-to-date. Supiatin and Sahrani explain that authoritative speakers strengthen the quality and legitimacy of religious messaging (Supiatin & Sahrani, 2011). Tafsir further emphasizes the importance of contextual relevance in modern Islamic education (Tafsir, 2004a). Such cooperation improves both substance and delivery of the program.

Program supervision is conducted through periodic reports, field inspections, and scheduled evaluations. This system aligns with Mockler's framework of internal managerial control, which emphasizes continuous monitoring (Mockler, 1972). The evaluation approach is also consistent with Deming's PDCA cycle for quality improvement (Deming, 1982). Sudden inspections enhance preventive control and maintain program consistency across units. Overall, the input analysis indicates that organizational readiness for implementing Islamic spiritual development is strong and well-structured. Adequate resources, clear policies, and coherent organizational arrangements



contribute significantly to program effectiveness. These elements create a solid foundation for enhancing soldiers' religious character in alignment with military professionalism. This demonstrates that the system is institutionally capable of sustaining long-term spiritual guidance initiatives.

Implementation of Islamic spiritual-mental development to enhance the religious character of soldiers at Makodam III/Siliwangi.

The Islamic spiritual development program at Kodam III/Siliwangi demonstrates a structured and systematic approach to strengthening soldiers' religious character within a disciplined military context. Regular Qur'anic learning sessions function as sustained moral and theological reinforcement, aligning with the principle that continuous religious instruction fosters durable value internalization (Supiatin & Sahrani, 2011). Monday morning sermons delivered prior to roll call integrate Islamic ethical principles with formal military routines. This pedagogical integration reflects the assumption in educational management that character formation becomes more effective when guidance is contextual, repetitive, and aligned with institutional culture (Arikunto, 1998).

Practical worship training, including instruction and habituation in congregational prayer, illustrates an application of experiential learning. Through direct engagement, soldiers acquire religious competencies that are particularly valuable for field assignments in diverse operational environments (Tafsir, 2004b). Islamic commemorative events supported by invited speakers contribute to enhancing both spiritual enrichment and unit cohesion. Such activities reinforce the notion that collective religious experiences strengthen identity, solidarity, and psychological resilience (Sunyoto, 2015).

Family-oriented religious guidance further underscores the role of domestic stability in supporting emotional welfare and professional performance. A balanced household environment is acknowledged as a determining factor for maintaining optimal mental readiness among military personnel (Hidayat, 2022). Specialized tafsir and fiqh sessions adapted to the dynamics of military schedules exemplify contextualized pedagogy, demonstrating that instructional flexibility can increase the relevance, accessibility, and internalization of religious norms (Rahmawati & Yusuf, 2021).



Collective spiritual practices, including Qur'an recitation circles and communal Ramadan activities, advance social bonding and reinforce ukhuwah Islamiyah, which in turn enhances solidarity and emotional connectedness within the unit (Siregar, 2020). Dhikr and group prayer conducted prior to major operational deployments serve as mechanisms for fostering spiritual preparedness. These practices help soldiers regulate stress, strengthen psychological composure, and cultivate a sense of divine reliance prior to engaging in high-risk tasks (Supiatin & Sahrani, 2011).

Individual religious counseling provides tailored spiritual and emotional support, addressing personal challenges that may influence professional performance. Personalized mentoring of this nature is widely recognized as a critical component of mental welfare in high-demand organizational environments (Arikunto, 1998). Training soldiers to deliver Friday sermons represents a deliberate strategy for religious leadership development. Such empowerment aligns with the educational view that learners should be cultivated not only as recipients of instruction but also as conveyors of Islamic ethical teachings (Tafsir, 2004).

The program's diverse methodological approaches—including lectures, study circles, counseling, worship habituation, and exemplary leadership—allow for instructional variation and accommodate a wide range of learning preferences, thereby enhancing pedagogical effectiveness (Arikunto, 1998). Taken together, the Process dimension within the CIPP evaluation framework indicates that Islamic spiritual development at Kodam III/Siliwangi is executed effectively through coherent management, high participant engagement, relevant instructional content, and a conducive religious atmosphere. Despite minor technical constraints, the program demonstrates strong adaptability and contributes significantly to reinforcing soldiers' religious character (Rahmawati & Yusuf, 2021).

Supervision and the impact of Islamic spiritual-mental development in enhancing the religious character of soldiers at the Regional Military Command Headquarters III/Siliwangi.

The structure of Islamic spiritual development at Kodam III/Siliwangi follows the official Bintal TNI AD framework, emphasizing unity of command to maintain consistent implementation (Arikunto, 1998). In Islamic education, uniform structure supports systematic value transmission. This ensures stability across all units. The hierarchy strengthens coordinated character building.



The placement of the Kasi Bintal under Kasdam and Pangdam highlights the strategic importance of spiritual development in military leadership ((Mintzberg, 1993). Key positions affect decision-making and program direction. This elevates religious character formation as an institutional priority. Leadership structure thus reinforces spiritual policies. The division of tasks into Islamic, Christian/Catholic, and ideological fields reflects Fayol's principle of division of work (Fayol, 1949). Clear role allocation increases efficiency and specialization. Religious instruction must also adapt to participants' diverse backgrounds (Supiatin & Sahrani, 2011). This enhances relevance and learning reception.

The appointment of an Islamic spiritual coordinator shows the value of specialization and competency-based assignment (Sunyoto, 2015). Bintara Bintal act as middle managers linking policy with field implementation. This alignment ensures program coherence. Competence-based structuring boosts performance. The placement of spiritual instructors in lower units represents limited decentralization (Robbins, 2001). Such structure enables rapid responses to local conditions. Contextual mentoring is essential in internalizing moral values. Decentralization improves personalization in guidance.

Collaboration with internal ustadz and external religious figures reflects an integrative educational approach (Arikunto, 1998). External partners provide richer perspectives and legitimacy. This increases soldier engagement in spiritual sessions. Such cooperation widens knowledge exposure. Unit commanders support the program by adjusting schedules to avoid clashes with operations (Bass, 1985). Transformational leadership motivates members toward religious development. Commander involvement legitimizes the program. This enhances discipline and participation. Bintara serve as technical executors, preparing facilities, materials, and documentation (Terry, 1977). Clear task distribution ensures smooth implementation. Reporting after each activity allows continuous monitoring. This supports accountability in program management.

Monthly meetings and digital communication platforms like WhatsApp strengthen coordination ((Kreitner & Kinicki, 2013). Fast information flow supports timely decision-making. Digital tools assist in synchronizing schedules. They help adapt to sudden operational changes. Cooperation with pesantren, universities, and the Ministry of Religion enriches program content and methodology (Tafsir, 2004b). Authoritative speakers increase message credibility (Supiatin &



Sahrani, 2011). These partnerships ensure contemporary relevance. They also improve instructional quality.

Supervision is carried out through reports, inspections, and periodic evaluations, consistent with internal control theory (Mockler, 1972). The PDCA cycle strengthens continuous improvement (Deming, 1982). Sudden monitoring prevents procedural negligence. Effective control increases program consistency. Overall, the structural clarity, leadership support, resources, and organizational readiness form a solid foundation for Islamic spiritual development. These factors contribute significantly to enhancing soldiers' religious character. Proper planning ensures program sustainability. Thus, spiritual development becomes central to military character education.

Evaluation and the supporting and inhibiting factors of Islamic spiritual-mental development in enhancing the religious character of soldiers at the Regional Military Command Headquarters III/Siliwangi.

The routine Islamic spiritual development in Kodam III/Siliwangi reflects the application of religious character education in a military context. Weekly Qur'anic study sessions aim to strengthen soldiers' faith and understanding, consistent with the view that continuous religious education shapes moral behavior (Supiatin & Sahrani, 2011). This is crucial because soldiers must possess spiritual resilience alongside physical strength. Monday religious briefings before roll call integrate moral teachings with military ethics. The emphasis on akhlak and work motivation aligns with the idea that effective coaching is delivered through contextual and consistent guidance (Arikunto, 1998). This helps soldiers internalize discipline supported by spiritual values.

Practical worship training such as guided congregational prayers reflects the principle of learning by doing. Religious learning becomes more meaningful when practiced directly (Tafsir, 2004b). Such training prepares soldiers to uphold Islamic practices even in remote duty areas. Religious celebrations involving external preachers provide social and spiritual reinforcement. This corresponds with the notion that social involvement strengthens collective spirituality ((Sunyoto, 2015). External lecturers also enrich soldiers' religious insights through varied teaching styles.

Family coaching programs for soldiers and Persit emphasize the importance of household harmony. A peaceful family contributes to emotional stability and job performance (Hidayat,



2022). This helps soldiers remain focused and mentally stable in their duties. Weekly fiqh and tafsir sessions by internal instructors demonstrate contextual teaching. Flexible learning increases the effectiveness of value transfer (Rahmawati & Yusuf, 2021). Activities such as Qur'an recitation and communal fasting during Ramadan foster social solidarity among soldiers (Siregar, 2020).

Collective prayers and dhikr before operations strengthen spiritual readiness. Such practices enhance emotional calmness and reduce work-related stress (Supiatin & Sahrani, 2011). Individual counseling offers personal guidance to help soldiers resolve emotional or moral problems (Arikunto, 1998). Khutbah training for soldiers assigned to remote areas empowers them to become independent religious role models. Religious education should prepare learners to spread Islamic values autonomously (Tafsir, 2004b). This supports the military's moral leadership function in society.

The use of lectures, group study, counseling, routine worship, and leadership role modeling reflects a multimethod approach. Varied methods are essential for maintaining engagement and addressing different learning styles (Arikunto, 1998). Religious lectures before Monday roll call provide a structured medium for moral reinforcement (Supiatin & Sahrani, 2011). Small-group discussions after religious sessions allow reflection and knowledge construction. Social interaction strengthens understanding (Rahmawati & Yusuf, 2021). Collective worship practices enhance unity and devotion (Supiatin & Sahrani, 2011). Khutbah simulations further develop soldiers' practical religious skills (Kolb, 1984).

High participation rates of 80–90% indicate the relevance and effectiveness of the activities. High attendance reflects intrinsic motivation rooted in faith (Supiatin & Sahrani, 2011). Outreach to remote military posts ensures inclusive access to spiritual development, as mandated in national education principles ((UU No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). The overall atmosphere of religious development in Kodam III/Siliwangi is conducive and familial. A pleasant learning environment increases participation (Supiatin & Sahrani, 2011). Soldiers feel comfortable seeking advice and sharing personal challenges, demonstrating trust between instructors and participants. Continuous implementation strengthens soldiers' religious character and supports the CIPP Process evaluation showing that activities run effectively despite occasional operational challenges.



CONCLUSION

The planning of Islamic spiritual development at Kodam III/Siliwangi is coordinated by the Bintal Section based on TNI AD guidelines and unit needs. Programs are arranged through coordination meetings and field inputs, resulting in an annual plan that includes weekly studies, Islamic commemorations, family counseling, and spiritual guidance. The organizational structure places the Kasi Bintal as the main coordinator supported by officers, NCOs, administrative staff, and internal ustadz. Implementation covers collective prayers, family guidance, individual counseling, weekly Qur'anic studies, thematic sermons, religious lectures, and Ramadan activities. These programs follow fixed schedules but remain flexible according to operational demands. Supervision is conducted through reports, monitoring, inspections, and leadership example, leading to improved worship discipline, moral behavior, professionalism, and strengthened religious character among soldiers.

Evaluation shows that the program effectively enhances soldiers' religious character, indicated by increased self-discipline, reduced violations, and stronger integrity. Supporting factors include leadership commitment, religious culture, adequate facilities, and soldiers' enthusiasm, while obstacles stem from heavy duty schedules, sudden assignments, and limited personnel. Overall, integrated management consistent with Islamic education management and the CIPP model successfully reinforces sustainable religious character in the military environment.

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