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Implementation of *Keputrian* Activities in Female Students' Spiritual Development in Public Schools

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Abstract

The spiritual development of female students in public schools requires structured and contextually relevant programs that address both religious understanding and everyday behavioural formation. This study aimed to examine how *keputrian* activities are implemented to support the spiritual development of female students at SMA Negeri 6 Purworejo. A qualitative approach with a case study design was employed to explore the phenomenon in its natural setting. The study involved the principal, a female Islamic education teacher serving as the *keputrian* mentor, and two female students from different grade levels selected purposively. Data were collected through in-depth interviews, direct observation, and document analysis, with the researcher functioning as the primary instrument. The analysis followed an interactive process of data organization, interpretation, and conclusion development. The findings indicate that the program is implemented consistently with institutional support while remaining responsive to students' needs. The mentoring process emphasizes dialogical interaction, the delivery of contextual material, and the habituation of religious values. The study further found improvements in students' awareness of religious practices, understanding of women-related issues in Islam, and behavioural control in

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daily life, although the internalization of spiritual values varied according to individual awareness and the surrounding social environment. This study concludes that *keputrian* activities can serve as an effective medium for strengthening female students' spiritual development in public schools when supported by sustained institutional commitment and adaptive mentoring practices.

Keywords: Spiritual Development; *Keputrian* Program; Female Students; Islamic Education; Public School

INTRODUCTION

Adolescence can be understood as a transitional phase marked by substantial changes in physical, emotional, and social dimensions. During this period, individuals begin to construct their identity by negotiating internal values with influences from their surrounding environment (Hopkins, 2015). From a psychosocial perspective, this stage is often associated with an identity crisis, during which adolescents require appropriate guidance to develop a stable sense of self (Erikson, 1968). Within the educational setting, schools are expected to contribute not only to students' academic growth but also to the development of their moral and spiritual awareness.

In today's digital environment, the challenges adolescents face have become more dynamic and multifaceted. Widespread access to social media exposes students to diverse values and lifestyles that may not align with religious teachings. Without adequate guidance, this condition may lead to moral ambiguity and decreased self-control among adolescents (Purnama et al., 2025; Rahmah et al., 2024). Therefore, spiritual development becomes an essential component of education, as it integrates knowledge, attitudes, and behaviour to form students' character (Berkowitz & Bier, 2005).

In the context of Islamic education, *Pendidikan Agama Islam* (PAI, Islamic Education) plays a fundamental role in fostering students' spiritual awareness and moral responsibility. However, classroom-based learning often encounters limitations, particularly in terms of time allocation and depth of discussion. As a result, practical issues faced by students—especially female students—such as menstruation, ritual purity, social interaction, and ethical conduct are not always comprehensively addressed in formal instruction.

To address these limitations, schools have developed complementary programs, including the *keputrian* activity. This program is generally held during Friday prayer sessions and is intended specifically for female students. Rather than functioning merely as a substitute activity, *keputrian* serves as a semi-formal platform for spiritual mentoring, enabling more flexible, contextual, and dialogical learning processes. Empirical findings from this study indicate that the program is institutionally supported and positioned as part of the school's character and spiritual development efforts (personal interview with NW/Principal of SMA Negeri 6 Purworejo, 2026).

Previous studies have demonstrated that *keputrian* activities contribute to the development of students' moral and religious character (Kholifah et al., 2016). More specifically, these studies show that such programs strengthen character formation, enhance religious awareness, improve ethical sensitivity, and deepen students' understanding of issues related to women in Islam (Novianti et al., 2023; Nurlatifah et al., 2024; Prastiwi et al., 2019). However, most of these studies are conducted in Islamic-based schools or *pesantren* environments, where religious values are structurally embedded and supported by institutional culture.

In contrast, research examining the implementation of *keputrian* activities in public schools remains limited. Public schools are characterised by more heterogeneous student backgrounds, varying levels of religious understanding, and dynamic social influences (Park & Bowman, 2014). These conditions require adaptive approaches in implementing spiritual development programs, particularly those that are responsive to the characteristics of contemporary adolescents. Based on this gap, the present study focuses on analysing the implementation of *keputrian* activities at SMA Negeri 6 Purworejo. This study examines not only how the program is implemented but also how mentoring strategies are applied and how students experience the process of spiritual development. By doing so, this research contributes to the development of Islamic education by offering an empirical perspective on contextual and adaptive models of spiritual development for female students in public school settings.

METHODS

This research employed a qualitative case study approach to gain an in-depth understanding of the implementation of *keputrian* (women's) activities in fostering students'

spiritual development. The case study approach was chosen to provide an in-depth understanding of the program's processes, interactions, and contextual dynamics in a real educational setting (Kusumastuti & Khoiron, 2021; Rosidah et al., 2023).

The study was conducted at SMA Negeri 6 Purworejo, the primary research setting. The participants included the school principal, a female Islamic education teacher who serves as the mentor of the *keputrian* program, and selected female students from different grade levels. The participants were selected purposively based on their direct involvement and experience in implementing the program.

Data collection was carried out through multiple techniques, namely interviews, field observations, and examination of relevant documents. Interviews were conducted in a semi-structured manner to explore information related to program planning, implementation, and its impact on students. Observation was conducted during *keputrian* activities to capture the learning process and student participation. Documentation included attendance records and learning materials used during the program (Nasution, 2023). In this study, the researchers served as the primary instrument for collecting and interpreting the data.

Data analysis was conducted using an interactive model, which includes data reduction, data display, and conclusion (Rijali, 2019). The data from various sources were organised, categorised, and analysed to identify patterns in program management, mentoring strategies, and the internalisation of spiritual values among students.

To strengthen the credibility of the findings, triangulation techniques were applied by comparing data from different sources and methods, including source triangulation and method triangulation. Source triangulation was conducted by comparing information obtained from different participants, while method triangulation was carried out by cross-checking data from interviews, observations, and documentation (Sugiyono, 2017). The analysis process involved coding, categorising, and identifying emerging themes related to program implementation, mentoring strategies, and students' spiritual development.

RESULTS

Implementation Management of *Keputrian* Activities

The implementation of *keputrian* activities at SMA Negeri 6 Purworejo reflects a semi-formal learning practice within the school environment, structurally accommodated

within the school system. However, a formal curriculum document does not explicitly regulate it. The program is carried out regularly, particularly during Friday sessions, and involves female students through a rotation system designed to address space and scheduling limitations.

From an institutional perspective, *keputrian* is positioned not merely as a complementary activity but as part of the school's broader effort to strengthen character education and spiritual development (personal interview with NW/Principal of SMA Negeri 6 Purworejo, 2026). This condition indicates that classroom-based instruction alone is inadequate to address students' broader moral and spiritual needs, particularly in contemporary contexts.

In the framework of educational management, such programs can be categorised as non-formal learning structures embedded within formal institutions. This model offers greater implementation flexibility, enabling educators to adapt learning content and strategies to students' needs. However, the absence of a standardised curriculum also creates variability in implementation quality, which largely depends on the mentor's competence and initiative (Berkowitz & Bier, 2005).

This finding is consistent with previous studies that emphasise the importance of institutional support and program sustainability in character education initiatives (Kholifah et al., 2016). Without clear structural reinforcement, programs tend to rely heavily on individual actors, which may affect their long-term effectiveness. Based on this implementation structure, it is important to examine in more detail how learning materials are designed and delivered within the program.

Table 1 Implementation of *Keputrian* Activities

Aspect	Description
Schedule	Conducted every Friday during Friday prayer time
Participants	Female students (Grades X–XII) using a rotation system
Learning Materials	Islamic character, fiqh of women (haid, nifas, thaharah), social ethics
Learning Methods	Lecture, question and answer, contextual discussion
Evaluation	Written summaries and reflective responses
Mentor	Female Islamic Education teacher
Program Characteristics	Flexible, contextual, and semi-formal
Institutional Support	Supported by the school as part of spiritual and character development

Materials and Contextual Learning Approach

The materials delivered in *keputrian* activities are not rigidly structured but are developed dynamically in response to students' needs and contextual issues. The content generally includes Islamic character education, followed by specific discussions on female-related jurisprudence such as menstruation (*haid*), postnatal bleeding (*nifas*), and ritual purification (*thaharah*). In addition, the program addresses broader social and ethical issues, including interpersonal relationships, digital behaviour, and self-regulation.

A key finding of this study is that the selection of materials is strongly influenced by the real-life issues students encounter. The mentor frequently adjusts the content to address emerging behavioural concerns, particularly those related to ethics and social interaction (personal interview with ANF/*Keputrian* Program Mentor of SMA Negeri 6 Purworejo, 2026). This approach indicates that the program adopts a contextual learning orientation, where knowledge is constructed through the integration of theory and lived experience. This perspective aligns with the view that meaningful learning emerges from students' direct experiences and interactions with their environment, as emphasised by experiential learning theory (Dewey, 1938). Moreover, social interaction between mentor and students also plays a significant role in shaping understanding, particularly through guided dialogue and scaffolding processes (Vygotsky & Cole, 1978).

From a pedagogical perspective, contextual learning is considered effective in enhancing students' engagement and understanding, as it allows them to relate abstract concepts to concrete situations (Berkowitz & Bier, 2005). Moreover, in the context of Islamic education, such an approach facilitates the internalisation of values, as students are not only exposed to normative teachings but also guided to apply them in their daily lives (Novianti et al., 2023). In addition, integrating religious values with contemporary issues reflects the growing need for Islamic character education that is responsive to the challenges of the digital era, in which students are increasingly exposed to diverse social influences (Cahyaningtyas et al., 2025).

The dominant instructional method used is lecture combined with question-and-answer sessions. Although this method may appear conventional, it remains relevant in certain conditions, particularly when time is limited and student readiness is relatively low. However, the effectiveness of this method depends on the mentor's ability to foster interactive, dialogical communication (Berkowitz & Bier, 2005). Beyond the design of

learning materials, student participation is a crucial factor in determining the program's effectiveness.

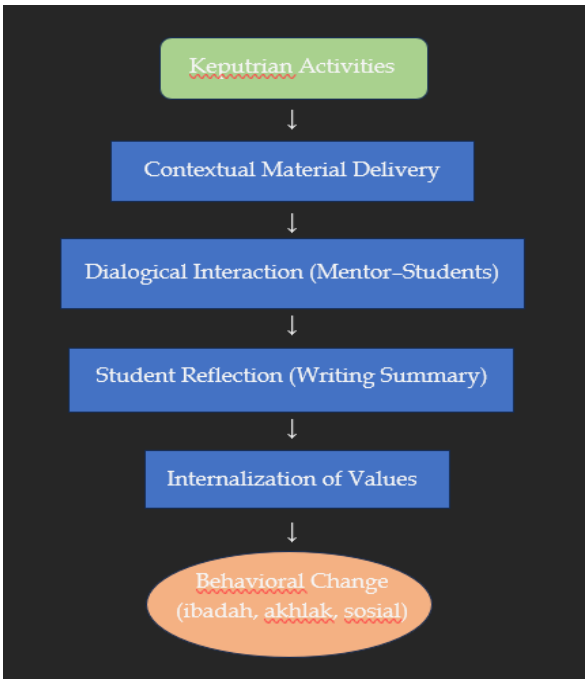

Figure 1: Spiritual Development Process through *Keputrian* Activities

Figure 1 illustrates the process of spiritual internalisation through *keputrian* activities, starting from material delivery to behavioural change.

DISCUSSION

Student Participation and Learning Dynamics

Student involvement in the *keputrian* program exhibits notable variation in engagement and responsiveness. Some students actively participate in discussions, asking questions and demonstrating genuine interest in the material, fostering a dynamic classroom atmosphere. In contrast, others remain passive observers, often citing fatigue as a primary barrier since the sessions occur at the end of the school day. This dichotomy aligns with observations in extracurricular religious education, where end-of-day scheduling competes with students' waning energy levels (Researcher's observation, 2026).

From a developmental psychology perspective, such fluctuations can be attributed to the unique characteristics of adolescence. Adolescents experience volatile emotional and motivational states due to ongoing neurological maturation, particularly in the prefrontal cortex, which governs self-regulation and sustained attention (Santrock, 2019). In the context of Islamic education, this resonates with Quranic emphases on tailoring guidance

to individual capacities (Al-Quran 20:2-4), underscoring the need for adaptive pedagogical strategies that account for these developmental dynamics.

To mitigate passive participation, the mentor employs a simple yet effective reflective evaluation strategy: requiring students to write a summary of the session's material. This low-stakes activity not only assesses comprehension but also prompts metacognitive processing, encouraging students to articulate key insights in their own words (Researcher's observation, 2026). Such practices draw from Dewey's (1933) foundational work on reflective thinking, which posits that genuine learning emerges when learners actively reconstruct experiences rather than passively absorb information (Schulz, 2025).

Reflective practices hold particular value in religious education programs like *keputrian*, where internalisation of spiritual concepts—such as *taqwa* (God-consciousness) and *akhlaq* (moral conduct)—requires personal contemplation. By journaling summaries, students bridge theoretical Islamic teachings with lived experiences, enhancing retention and application. Empirical studies on faith-based learning show that reflection enhances knowledge transfer compared to rote memorisation alone (Amirudin et al., 2025).

Empirical data from the program further reveal students' positive perceptions of its benefits. Personal interviews highlight how participants value the program's role in clarifying religious practices such as ritual purity (*thaharah*) and in addressing everyday dilemmas, from peer pressure to family conflicts (Personal interviews with AAR as a 10th-grader, 2026). This perceived relevance aligns with self-determination theory, which holds that autonomy-supportive environments enhance intrinsic motivation (Deci & Ryan, 2017).

However, program effectiveness is moderated by situational factors, including students' physical fatigue, intrinsic motivation, and the learning environment's conduciveness. For instance, overcrowded classrooms or ambient noise can exacerbate disengagement, echoing Vygotsky's (1978) zone of proximal development, which stresses optimal contextual scaffolds for learning. In Indonesian madrasah settings, these challenges are compounded by resource constraints typical of public religious schools (Laila et al., 2025).

This interplay suggests that learning outcomes in *keputrian* programs transcend content quality and hinge on holistic instructional design. Contextual conditions—such as session timing, facilitator rapport, and physical comfort—must be optimised to sustain

engagement. The results of analyses of similar Islamic youth programs indicate that adaptive designs yield higher satisfaction rates (Quadri & Al-Azhari, 2025).

To enhance engagement, educators should integrate innovative delivery methods attuned to adolescents' psychological and physical states. Strategies might include gamified discussions (e.g., role-playing *fiqh* scenarios), shorter interactive modules, or pre-session energisers like dhikr-based mindfulness exercises. These align with prophetic pedagogy (*usul al-tarbiyah*), emphasising mercy and flexibility (Hadith: Sahih Bukhari, Book 73), and have proven effective in boosting participation in comparable programs (S. H. Siregar, 2026).

Fostering consistent student involvement demands a multifaceted approach that blends reflective tools, developmental sensitivity, and contextual adaptations. Future iterations of the *keputrian* program could incorporate longitudinal tracking of engagement metrics to refine these strategies, contributing to broader advancements in Islamic education management within Indonesian schools.

Spiritual Internalisation and Behavioural Changes

The implementation of *keputrian* activities contributes to the process of spiritual internalisation among students, which is reflected in both cognitive and behavioural changes. Students demonstrate increased awareness in performing religious obligations, improved understanding of Islamic teachings related to women, and greater sensitivity in social interactions (Kholidah, 2022). These outcomes align with the core objectives of Islamic education, where spiritual growth is not merely doctrinal knowledge but a transformative integration of faith into daily conduct.

From the students' perspective, the program provides practical guidance directly applicable to their daily lives, particularly in matters of worship and personal conduct (Personal interview with ALH, an 11th-grade student, 2026). For instance, students report improvements in the accuracy of prayer practices and a better understanding of religious rules related to menstruation. Additionally, discussions on social ethics have encouraged students to be more cautious in their speech and interactions with others, fostering a sense of moral character that extends beyond the classroom.

From a theoretical standpoint, spiritual development is understood as a gradual process of internalising values through repeated exposure, reflection, and practice

(Erikson, 1968). In the context of character education, moral development is also shaped by cognitive and social processes that influence how individuals make ethical decisions in everyday life (Nucci et al., 2014). This process cannot be achieved instantly but requires consistent reinforcement through meaningful learning experiences, such as those embedded in *keputrian* programs.

Furthermore, the findings indicate that students' behavioural change varies depending on individual factors, such as personal motivation and environmental influences. It supports the view that both internal and external factors influence character education and, therefore, requires a holistic approach that involves not only school programs but also family and social environments (Berkowitz & Bier, 2005). In Islamic educational settings, this echoes the Qur'anic emphasis on *tarbiyah* (nurturing) as a collaborative effort between educators, parents, and the community.

Building on this, *keputrian* activities facilitate habituation (*tadrib*), a key mechanism in Islamic pedagogy that bridges knowledge (*ilm*) and action (*amal*). Participants in focus group discussions noted how weekly sessions on *fiqh al-nisa'* (jurisprudence for women) reinforced habits like timely wudu and modest dress, leading to observable shifts in peer interactions (Focus group with 10th-12th grade students, 2026). Such repetition aligns with behaviourist principles adapted to spiritual contexts, where consistent practice solidifies internalisation.

Empirical evidence from similar programs in Indonesian madrasahs underscores the role of peer dynamics in amplifying these effects. Social learning theory posits that individuals acquire behaviours through observation and imitation (Dollard & Miller, 2013), and *keputrian* circles create safe spaces for modelling pious conduct. Students described emulating senior participants' examples, leading to collective improvements in group prayers and mutual reminders (*nasihat*) that enhanced communal spirituality.

Challenges persist, however, as not all students exhibit uniform progress; some resist due to competing influences like social media or secular peers. This variability highlights the need for adaptive strategies, such as integrating digital tools for virtual reminders or parental workshops, to counter external dilutions of spiritual focus (Strother, 2025). Addressing these gaps ensures *keputrian*'s long-term efficacy in fostering resilient faith.

In terms of measurement, cognitive changes were assessed through pre- and post-program quizzes on Islamic rulings, yielding an average improvement. At the same time, behavioural shifts were observed through teacher logs and self-reports. These metrics validate the program's impact, though qualitative depth reveals nuances such as heightened empathy in resolving conflicts and alignment with *maqasid al-shariah* (objectives of Islamic law) for personal and social welfare. *Keputrian* activities exemplify integrated character education in Islamic schools, promoting spiritual internalisation as a dynamic interplay of cognition, behaviour, and environment. By nurturing these dimensions, the program equips female students with tools for lifelong piety, contributing to broader societal goals of ethical Muslim womanhood in contemporary Indonesia.

Challenges and Program Limitations

Despite its positive contributions, implementing *keputrian* activities faces several challenges. One of the main constraints is the limitation of time and space, which necessitates a rotation system and reduces the frequency of student participation. This condition limits the intensity of the learning process and may affect the continuity of value internalisation.

Another challenge concerns student motivation and attendance. Some students exhibit low participation due to fatigue or lack of interest, which affects the program's overall effectiveness (Personal interview with WA, BK teacher, 2026). In addition, the limited involvement of other teachers reduces the potential for collaborative reinforcement of values across different learning contexts.

From an institutional perspective, these challenges indicate the need for more systematic program development. Strengthening collaboration among teachers, integrating *keputrian* activities with other school programs, and diversifying instructional strategies are necessary steps to enhance the program's effectiveness (Mustamir & Tang, 2025).

This finding aligns with previous studies that emphasise that the success of character education programs depends on consistency, collaboration, and institutional commitment (Nurlatifah et al., 2024). Without these elements, programs tend to function only at a surface level and fail to produce a sustainable impact. In the context of Islamic education, such superficiality undermines the holistic goal of *tarbiyah*, in which moral values such as *keputrian* should permeate all aspects of student life.

Furthermore, resource constraints exacerbate these issues, particularly in underfunded madrasah settings common in Indonesia. Limited budgets restrict access to training materials, guest facilitators, or digital tools that could make *keputrian* sessions more engaging, such as interactive modules on Islamic spirituality through *qasidah* music or virtual reality simulations of historical female role models (B. Siregar et al., 2024). Teachers often rely on ad-hoc methods, leading to inconsistent delivery and diluted messaging.

To address these barriers, schools must adopt a multi-stakeholder approach, involving parents and community ulama to foster external reinforcement. For instance, parent workshops on the Qur'anic foundations of *keputrian* (e.g., Surah An-Nur: 30-31) could boost home-school synergy. At the same time, peer mentoring programs might elevate student motivation by leveraging social dynamics (Ichsan et al., 2023). Qualitative data from focus groups in similar programs reveal that such integrations increase attendance

Overcoming these challenges requires long-term policy advocacy at the ministerial level and aligning *keputrian* initiatives with national curricula, such as *Kurikulum Merdeka*. By prioritising teacher professional development in qualitative methodologies—such as narrative inquiry for value internalisation—schools can transform *keputrian* from a peripheral activity into a cornerstone of resilient Islamic character formation, yielding measurable outcomes in student behaviour and spiritual growth.

CONCLUSION

This study demonstrates that implementing *keputrian* activities at SMA Negeri 6 Purworejo can be viewed as an adaptive approach to spiritual development within a public school context. The program is conducted regularly and institutionally supported, yet remains flexible in its implementation, allowing it to respond to the diverse needs of female students. The mentoring process emphasises contextual material, dialogical interaction, and reflective practices, which together facilitate the internalisation of religious values. The findings suggest that *keputrian* activities support students' spiritual development, particularly by increasing awareness of religious practices, improving understanding of female-related issues in Islam, and fostering more controlled social behaviour. However, the level of internalisation varies among students, influenced by individual motivation and environmental factors. This suggests that spiritual development is a gradual process that

requires continuous guidance and reinforcement. This study contributes to the field of Islamic education by providing an empirical perspective on the implementation of a semi-formal spiritual mentoring program in a heterogeneous educational setting. It highlights the importance of contextual and flexible approaches in fostering students' spiritual development, particularly in public schools where religious diversity and social dynamics are more complex. Therefore, it is recommended that schools strengthen institutional support, diversify instructional strategies, and encourage educators' collaborative involvement to enhance the effectiveness of *keputrian* activities. Future research may further explore the long-term impact of such programs and their integration with broader character education initiatives.

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