Islamic Management: Jurnal Manajemen Pendidikan Islam, VOL: 09/No: 02 P-ISSN: 2252-8970
DOI: 10.30868/im.v9i02.10710 E-ISSN: 2581-1754

Date Received	**:**	**July 2026**
Date Revised	**:**	**July 2026**
Date Accepted	**:**	**July 2026**
Date Published	**:**	**July 2026**

IMPLEMENTATION OF RELIGIOUS GUIDANCE IN STRENGTHENING THE RELIGIOSITY OF POLICE MEMBERS

Dayat[1]
Islamic University of Jakarta, Indonesia (haderishana74@gmail.com)

Syahrullah
Islamic University of Jakarta, Indonesia (Syahrul767@gmail.com)

Kata Kunci:
Pembinaan Keagamaan; Penguatan Religiusitas; Anggota Polri

ABSTRACT

Penelitian ini bertujuan untuk menganalisis pelaksanaan pembinaan keagamaan di Polda Metro Jaya, penerapan pendekatan andragogi dalam proses pembinaan, serta kontribusinya terhadap peningkatan religiusitas anggota Polri. Pembinaan keagamaan sebagai bagian dari penguatan sumber daya manusia Polri memiliki peran strategis dalam membentuk karakter religius, memperkuat integritas, dan meningkatkan profesionalisme anggota. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus melalui wawancara, observasi, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa: (1) pembinaan keagamaan dilaksanakan melalui berbagai kegiatan rohani, seperti ceramah rutin, peringatan hari besar keagamaan, pembinaan keluarga, ibadah da doa bersama, ritual penyumpahan, penguatan nilai toleransi dan antiradikalisme, serta kegiatan sosial keagamaan; (2) pendekatan andragogi diterapkan melalui pembelajaran partisipatif, dialogis, kontekstual, dan berbasis pengalaman kerja anggota sebagai pembelajar dewasa; dan (3) pembinaan keagamaan berkontribusi dalam memperkuat religiusitas anggota Polri yang tercermin pada peningkatan keimanan dan ketakwaan kepada Tuhan Yang Maha Esa, kualitas pelaksanaan ibadah, akhlak dan moral, sikap toleransi dan kerukunan umat beragama, serta keharmonisan kehidupan keluarga.

[1] Correspondence Author

Keywords:
Religious Guidance; Strengthening Religiosity; Police Officers

ABSTRACTS
This study aims to analyze the implementation of religious guidance in Polda Metro Jaya, the application of the andragogical approach in the guidance process, and its contribution to increasing the religiosity of Polri members. Religious guidance as part of strengthening Polri human resources has a strategic role in shaping religious character, strengthening integrity, and improving the professionalism of members. This study uses a qualitative approach with a case study method through interviews, observations, and documentation studies. The results of the study indicate that: (1) religious guidance is implemented through various spiritual activities, such as routine lectures, commemorations of religious holidays, family guidance, worship and joint prayers, oath rituals, strengthening the values of tolerance and anti-radicalism, and socio-religious activities; (2) the andragogical approach is implemented through participatory, dialogical, contextual learning, and based on the work experience of members as adult learners; and (3) religious guidance contributes to strengthening the religiosity of Polri members which is reflected in increasing faith and piety to God Almighty, the quality of worship implementation, morals and ethics, attitudes of tolerance and harmony among religious communities, and harmony in family life.

A. INTRODUCTION

The Indonesian National Police (Polri) is a state institution tasked with maintaining public order and security, enforcing the law, and providing protection, guidance, and service to the community. In carrying out these duties, Polri members are required not only to possess professional competence and technical police skills, but also to possess strong moral character, integrity, and personality. This is because Polri members hold significant authority in carrying out state functions, so every action they take will impact public trust in the police institution (Nurnisya et al. 2022).

Demands for improving the moral quality and integrity of Polri members are growing, along with various issues arising in the performance of police duties. Polri data shows that throughout 2024, thousands of violations were still committed by Polri personnel. According to Polri reports, 2,341 personnel committed disciplinary violations and 1,827 violated the Polri Code of Professional Ethics (KEPP). These violations demonstrate that character building, self-control, and internalization of moral values remain significant challenges in developing Polri human resources (Saputra 2024).

These issues demonstrate that the professionalism of Indonesian National Police (Polri) members cannot be developed solely through formal education, police training, or technical skill development, but also requires strengthening spiritual and religious aspects (Tarihoran et al. 2022). Religious values play a crucial role in shaping individual moral awareness because religion provides a foundation for responsibility, honesty, discipline, self-control, and concern for others. Polri members with a high level of religiosity are expected to exercise their authority wisely, avoid abuse of power, and carry out their duties with a focus on humanitarian values and justice (Kurniawan 2023).

To build the character of their personnel, the Polri has developed various religious development programs through Spiritual and Mental Development (Binrohtal) activities. This program is implemented as part of personnel development to enhance faith, piety, and build members' mental integrity in carrying out their duties. Binrohtal activities include religious guidance according to each member's individual

beliefs, religious lectures, reading of holy scriptures, group prayers, and moral reflection activities aimed at strengthening the character of Polri members (Suhendi et al. 2023).

As a police unit with highly complex duties, the Jakarta Metropolitan Police (Polda Metro Jaya), a police force with a highly complex task force, faces unique challenges in maintaining the moral and behavioral qualities of its personnel. The nature of its work area, located in the center of government, economic, and community activities, means that Polda Metro Jaya members face various work pressures, high levels of social interaction, and task situations that require quick and accurate decision-making. These conditions have the potential to create psychological stress and ethical dilemmas, necessitating training that strengthens the mental and spiritual resilience of members (- et al. 2023).

Religious development is a strategic instrument in shaping the religiosity of Polri (National Police) members because the process is oriented not only toward increasing religious understanding but also toward developing attitudes and behaviors that reflect religious values in daily life. Research on spiritual development for Polri personnel indicates that spiritual development activities can contribute to improving mental quality, managing work stress, and strengthening members' character in carrying out their duties (Faishal Ahmad Al Azhar and Siti Bahiroh 2025).

Within the police force, religiosity plays a crucial role as an internal factor shaping the character and integrity of its personnel. In carrying out their duties, Polri members often encounter complex situations, such as social conflict, work pressure, societal demands, and situations that require quick and accurate decision-making (Saputra et al. 2024). These conditions require not only professional skills but also emotional and spiritual maturity to ensure that every action remains within the bounds of ethics, law, and human values. Therefore, spiritual development is one approach that can strengthen Polri members' moral awareness, enabling them to carry out their duties responsibly and with a focus on serving the community (Rusmanto et al. 2022).

The spiritual development process within the Indonesian National Police (Polri) is implemented through various religious development activities aimed at instilling the values of faith, piety, and morality in the lives of personnel (Nugroho 2022). These activities involve not only the delivery of religious material but also the development of positive behavior, self-reflection, the development of discipline, and the strengthening of awareness that police duties have dimensions of social and moral responsibility. Thus, spiritual development extends beyond the cognitive aspect of understanding religious teachings to the internalization of values, manifested through concrete behavior in both professional and personal life (Nur Maulidya 2025).

The success of spiritual development in enhancing the religiosity of Indonesian National Police (Polri) members is determined not only by the existence of a development program, but also by how the process is implemented within the organization (Prastyo et al. 2024). The effectiveness of development is greatly influenced by implementation strategies, member involvement, the competence of religious mentors, institutional support, and the ability to integrate spiritual values into the police work culture. Therefore, an in-depth study of the implementation of spiritual development is needed to understand how the development process occurs, how members accept the program, and the extent of its contribution to strengthening the religiosity of Indonesian National Police personnel (Ghofur Rurohim and Miharja 2024).

The existence of a religious development program does not automatically guarantee the development of strong religiosity among all members of the Indonesian National Police (Polri). The effectiveness of the development is greatly influenced by how the program is designed, implemented, accepted by members, and applied in both professional and personal lives. Therefore, an in-depth study of the implementation of religious development is necessary, starting from the form of activities, implementation strategies, involvement of mentors and members, obstacles encountered, and its impact on strengthening personnel religiosity (He et al. 2023).

The Indonesian National Police (Polri) is tasked with maintaining public order and security, enforcing the law, and providing protection, care, and service to the community, as stipulated in Law Number 2 of 2002 (Damanik 2024). Carrying out these duties requires not only technical competence but also integrity, morality, and religiosity as the foundation for exercising authority professionally. Therefore, religious development is a crucial instrument in the development of Polri human resources (Hasibuan 2021).

However, the numerous disciplinary violations, violations of the professional code of ethics, and even dishonorable discharges (PTDH) that continue to occur within the Polri indicate that moral and spiritual development has not fully achieved the desired results. This situation indicates that the internalization of religious values and professional ethics still faces various challenges, potentially impacting the professionalism of members, the quality of public services, and public trust in the Polri institution (Zulganef and Nilasari 2022).

B. METHOD

This research uses a qualitative approach with a case study design to gain an in-depth understanding of the implementation of religious guidance in strengthening the religiosity of Indonesian National Police (Polda Metro Jaya) (Matta 2022). This approach was chosen because it can reveal the meanings, experiences, and processes that occur within the natural context of the research. A case study was used because the research focuses on a single phenomenon that is studied in depth within a real-life context. According to Robert K. Yin, a case study is an appropriate research strategy for examining contemporary phenomena in a real-life context when the boundaries between the phenomenon and its context are not clearly evident (Turnbull et al. 2021).

A case study design was used because the research focuses on a specific phenomenon within a real-world context, namely the implementation of a religious guidance program within the Jakarta Metropolitan Police (Polda Metro Jaya), a police institution with complex tasks and challenges. Through the case study, the research can comprehensively identify various aspects related to program planning, activity implementation, the role of spiritual mentors, member involvement, supporting and inhibiting factors, and the contribution of religious guidance to increasing the religiosity of Polri members (Vohra 2024).

The research was conducted at Polda Metro Jaya from July 2025 to April 2026. Informants were selected using a purposive sampling technique, namely parties directly involved in the implementation of religious guidance, including the Head of Human Resources, the Head of the Personnel and Personnel Protection Division, the Head of the Spiritual and Physical Education Sub-Division, clergy, and members of the Indonesian National Police (Polri) as participants in the guidance.

The research data consisted of primary and secondary data. Primary data was obtained through in-depth interviews and observations of the implementation of religious guidance, while secondary data came from official documents, activity reports, guidance schedules, and various literature relevant to religious guidance, religiosity, and andragogy (Syafnidawaty 2020).

Data collection techniques included semi-structured interviews, observation, and documentation studies. The combination of these three techniques enabled researchers to obtain comprehensive information while simultaneously cross-checking the data obtained (Lexy J. Moleong 2019).

Data analysis used the interactive model developed by Matthew B. Miles and A. Michael Huberman, which consists of three stages: data reduction, data presentation, and drawing and verifying conclusion. Analysis was conducted continuously from the data collection process until the research was completed, thus obtaining a comprehensive picture of the implementation of religious guidance in strengthening the religiosity of Indonesian National Police members (Asipi et al. 2022).

To ensure the credibility of the research findings, this study applies triangulation techniques as a strategy to increase data validity. Triangulation is carried out through a process of comparison and cross-checking of various data sources, data collection techniques, and data collection times (Donkoh 2023). Source triangulation is carried out by comparing information obtained from various informants, such as officials who have authority in implementing religious guidance, spiritual and mental mentors (Binrohtal), and members of the Indonesian National Police (Polri) as participants in the guidance activities. This comparison is carried out to obtain a more objective picture of the implementation of religious guidance in strengthening the religiosity of Polri members at Polda Metro Jaya (Farquhar et al. 2020).

C. RESULT AND DISCUSSION

Forms and Mechanisms of Religious Development in Polda Metro Jaya

Research shows that religious development at the Jakarta Metropolitan Police (Polda Metro Jaya) is systematically implemented through a spiritual development program managed by the Human Resources Bureau (Ro SDM). The goal of this development program is to shape Polri members into Bhayangkara (Indonesian National Police) members who are religious, honest, humane, and professional in carrying out their duties as police officers.

Observations indicate that various forms of religious development are implemented. Regular religious lectures, commemorations of religious holidays, daily sermons after congregational prayers, weekly religious study groups, worship training, family training, anti-radicalism training, and socio-religious activities are some forms of religious development. The most important activity for developing Polri members from a religious perspective is religious lectures, which are held regularly by speakers from within and outside the institution. The material presented is not only about worship but also covers morality, self-control, professional ethics, social responsibility, and the importance of maintaining integrity while carrying out police duties.

A crucial part of the religious development of Polri members is the daily sermon after congregational Dzuhur prayers, which aims to familiarize members with religious activities and foster a religious atmosphere in the workplace. The BP4R (Marriage, Divorce, and Reconciliation Advisory Agency) also supports the family development

program. The program aims to improve the resilience of Polri members' families, enabling them to achieve emotional and psychological stability that supports their professionalism in the workplace.

Furthermore, Polri members' religious development includes socio-religious activities such as orphanage assistance, community service, distribution of sacrificial animals, blood donations, and other community outreach activities. These activities aim to foster social awareness, empathy, and a humanistic spirit among police members. Research shows that Polda Metro Jaya provides religious development on a regular and planned basis. The development program is tailored to the operational conditions of the police force and is implemented by Human Resources (HR) officers, clergy, and religious figures from outside the police institution. Activities are implemented through lectures, group discussions, individual guidance, joint worship, and socio-religious activities.

Religious guidance is implemented flexibly to accommodate busy work schedules. Some activities are held after morning roll call, after congregational prayers, or at specific times, such as during Ramadan and during religious holidays. Interviews revealed that time constraints, due to the numerous operational tasks, are a major obstacle in implementing religious guidance. Optimizing the guidance program is also a challenge due to a shortage of instructors and supporting resources, such as a limited budget for spiritual guidance activities. Despite this, the Jakarta Metropolitan Police (Polda Metro Jaya) strives to maintain the guidance program by adjusting the schedule and improving coordination between divisions to ensure the activities continue to run smoothly.

Based on observations, interviews, and documentation, religious development within the Jakarta Metropolitan Police (Polda Metro Jaya) is implemented through various structured and ongoing programs as part of the Indonesian National Police (Polri) human resource development system. This development encompasses program planning, activity scheduling, the appointment of clergy, the implementation of development, and activity evaluation. In addition to lectures, development also includes discussions, counseling, mentoring, familiarization with religious practices, and various socio-religious activities. These findings indicate that religious development is not merely implemented as a routine religious activity but has become an integral part of the Polri personnel development system.

The research also shows that the goal of religious development is not only directed at improving members' religious understanding but also at strengthening morality, integrity, self-control, and professional ethics in carrying out police duties. This indicates that religious development plays a strategic role in shaping the character of Polri members to be professional, humanistic, and responsible. Thus, religious development is not only oriented towards cognitive aspects but also addresses the affective and psychomotor dimensions, which are reflected in both their official and personal lives.

These findings align with Zakiah Daradjat's theory of religious development, which views development as a process of personality formation through role models, habituation, guidance, and the continuous instillation of religious values. According to Daradjat, the goal of development is not only to increase religious knowledge but also to shape attitudes, morals, and social responsibility. The results of this study indicate that religious development at the Jakarta Metropolitan Police has led to the

development of integrity, discipline, honesty, and responsibility in members in carrying out their police duties. Therefore, Zakiah Daradjat's theory remains highly relevant in explaining the process of religious development within the police force.

On the other hand, the research findings can also be explained through Muhaimin's theory of religious development, which emphasizes the importance of internalizing religious values through a continuous educational process. According to Muhaimin, the success of development is measured by the extent to which religious values are understood, internalized, and practiced in daily life. This is evident in the various forms of development at the Jakarta Metropolitan Police, including lectures, worship practices, family development, moral development, and socio-religious activities as a means of internalizing religious values.

However, this study found that the success of religious development is influenced not only by the process of internalizing values, as explained by Muhaimin, but also by organizational culture, leadership role models, operational workloads, and the work environment of members. These factors play a role in determining the level of participation, continuity, and effectiveness of development. Therefore, Muhaimin's theory does not fully explain the characteristics of religious development in a police organization with a hierarchical system, a strong organizational culture, and high operational demands.

The findings of this study also align with Maskat's (2019) study, which showed that Islamic spiritual guidance at the National Police Headquarters is implemented in a structured manner and contributes to increasing the religiosity of its members. The similarity lies in the systematically designed guidance program as part of the development of Polri's human resources. However, this study found a broader dimension, as religious guidance at Polda Metro Jaya extends beyond lectures and worship activities. It also encompasses family guidance, oath-taking rituals, anti-radicalism guidance, socio-religious activities, and the instilling of professional ethical values integrated into the personnel development system. Therefore, this study expands on Maskat's research findings by examining more comprehensive forms and mechanisms of guidance.

Application of the Andragogy Approach in Religious Formation

Based on interviews, observations, and documentation, religious guidance at the Jakarta Metropolitan Police (Polda Metro Jaya) applies an andragogical approach because the participants are police officers, adult learners with different work experiences, professional responsibilities, and learning needs than those of students in formal education. This implementation is carried out through learning tailored to the experiences and real-life issues faced by members in carrying out their duties.

Research findings indicate that the andragogical approach is implemented through dialogic methods, experience sharing, case discussions, and contextual learning. The guidance material is not only presented normatively but also linked to the dynamics of police work, such as emotional control, professional ethics, abuse of authority, and various moral challenges in the field. Interview results indicate that informants understand the andragogical approach as a learning approach that adapts material to the experiences, needs, and characteristics of Indonesian National Police (Polri) members as adult learners. The training aims not only to improve religious

understanding but also to shape character, integrity, and professional ethics through learning relevant to police duties (Acuña Duarte and Canchola González 2025).

The research findings indicate that the application of andragogy is carried out through several learning methods. The clergy not only deliver material but also open up opportunities for questions and answers, discussions, and the sharing of opinions. The training material is linked to their work experiences, enabling participants to be more engaged and understand religious values more easily. Sharing experiences is one of the most frequently used methods. Members are given the opportunity to share their experiences during their duties, making the training material easier to understand and relate to the issues they face in the field (Montes and Vera 2025).

The research results indicate that the andragogical approach is considered quite effective in increasing participation, religious understanding, moral awareness, and self-control among Indonesian National Police (Polri) members. Participants stated that material linked to their work experience was easier to understand and helped them apply religious values in their duties and daily lives.

The research findings indicate that, although not yet fully optimized, the andragogical approach has been implemented in religious development at Polda Metro Jaya. This implementation is evident through dialogic methods, experience sharing, case discussions, and contextual learning linked to the work experience of Polri members. The development is no longer focused on one-way material delivery, but rather provides participants with space to share experiences, discuss, and reflect on issues encountered in carrying out their duties.

Interview results indicate that the dialogic and experience-based approach makes participants more active and facilitates their understanding of the relevance of religious teachings to police duties. Work experience serves as an important learning resource, making learning more participatory and increasing participant motivation and engagement.

These findings align with Malcolm Knowles' andragogy theory, which states that adult learning will be more effective if it considers experience, learning needs, self-concept, readiness to learn, and a problem-solving orientation. In this study, the coaching material was linked to real-life issues, such as emotional control, professional ethics, and moral challenges in carrying out duties, making it easier for Polri members to understand and internalize.

The research findings can also be explained through Jack Mezirow's transformative learning theory, which emphasizes the importance of critical reflection on experience as a means of changing perspectives and behavior. Discussions, sharing experiences, and discussing various cases encouraged participants to re-evaluate their attitudes and decisions while on duty, so that coaching not only increased knowledge but also heightened moral awareness and professional responsibility.

Furthermore, Albert Bandura's social learning theory explains that the process of internalizing religious values occurs through modeling. In religious coaching at Polda Metro Jaya, participants not only receive material from clergy but also learn through the examples of mentors, leaders, and other members who demonstrate religious behavior, discipline, honesty, and integrity. The interview results showed that instructors who have religious competence and moral integrity are more easily accepted by participants so that the learning process becomes more effective.

However, each theory has limitations. Knowles' theory emphasizes the characteristics of adult learning but fails to explain the process of continuous value transformation. Conversely, Mezirow's theory explains changes in consciousness through critical reflection, while Bandura's theory emphasizes learning through role models without detailing adult learning needs. Therefore, these three theories complement each other in explaining the implementation of religious guidance at the Jakarta Metropolitan Police (Polda Metro Jaya).

The findings of this study also align with research by Faiqotuz Zahro (2019), which concluded that religious learning is more effective when participants are actively involved rather than simply receiving one-way lectures. However, this study expands on these findings by demonstrating that learning occurs not only through dialogue but also through case discussions, reflection on operational experiences, contextual learning, and mentor role models tailored to the characteristics of Polri members as adult learners.

Discussion

The research findings show that the religiosity of Indonesian National Police (Polri) members is reflected in five dimensions: faith, religious practice, religious experience, religious knowledge, and social behavior. Religious guidance increases awareness that police duties are a mandate, encourages consistency in worship, strengthens spiritual experiences, enhances religious understanding, and fosters a more humanistic, empathetic, and responsible attitude in providing services to the community.

Interviews and observations indicate that members who actively participate in religious training tend to be more consistent in their religious practices, are better able to control their emotions when facing work pressures, and are more careful in making decisions. These findings demonstrate that religious training not only strengthens members' relationship with God but also improves the quality of their relationships with others and their professionalism in carrying out their police duties.

These findings align with Charles Glock and Rodney Stark's theory of religiosity, which divides religiosity into five dimensions: belief, practice, religious experience, religious knowledge, and behavioral consequences. The research findings indicate that these five dimensions develop through religious training. Members increasingly understand their police duties as a mandate, become more active in their religious practices, experience inner peace, understand the relationship between religious teachings and professional ethics, and demonstrate more disciplined, responsible, empathetic, and humanistic behavior. Thus, Glock and Stark's theory is relevant in explaining the strengthening of religiosity in Indonesian National Police members.

The research findings can also be explained through Ancok and Suroso's theory of religiosity, which views religiosity as an integration of faith, worship, appreciation, religious knowledge, and the practice of Islamic values. Research results show that religious guidance not only improves understanding and practice of worship, but also fosters honesty, trustworthiness, responsibility, discipline, and a focus on community service. This demonstrates that spiritual strengthening is closely linked to the development of the professional character of Indonesian National Police (Polri) members.

Each theory has its strengths and limitations. Glock and Stark are more systematic in explaining the dimensions of religiosity, but do not specifically link religiosity to the development of morals and professionalism. In contrast, Ancok and Suroso emphasize the relationship between faith, morals, and social behavior, although they do not operationally describe indicators of religiosity. Therefore, the two theories complement each other in explaining the contribution of religious guidance to the religiosity of Indonesian National Police (Polri) members.

The findings of this study also align with research by Iran Tanoki, which showed that spiritual and mental guidance improves the discipline and performance of Indonesian National Police (Polri) members. However, this study expands on these findings by showing that guidance also contributes to strengthening the five dimensions of religiosity: self-control, professional ethics, and humanistic behavior in serving the community.

Furthermore, the results of this study reinforce the research of Ghofur Rurohim and Sugandi Miharja, which states that spiritual guidance influences the mental health of Indonesian National Police (Polri) members. This research demonstrates that inner peace and the ability to control emotions not only impact the psychological well-being of members but also improve the quality of decision-making, social relationships, and professionalism in carrying out duties.

Based on a synthesis of field data, theory, and previous research, the author argues that the contribution of religious guidance to the religiosity of Indonesian National Police (Polri) members cannot be understood solely as increasing religious activity or religious knowledge. Religiosity is formed through a continuous process of internalizing religious values, supported by organizational culture, leadership role models, experience on duty, and familiarization in official life. Therefore, religiosity within the police organization is an integration of spiritual, moral, and professional dimensions, reflected in integrity, self-control, responsibility, and humanistic service. This finding expands the study of religiosity by demonstrating that religious guidance functions as an instrument for shaping professional character, not simply for enhancing individual religiosity.

The results also indicate that the effectiveness of guidance is influenced by the quality of materials, organizational support, leadership commitment, work culture, and the availability of mentors. Conversely, high operational demands are a major obstacle to the internalization of religious values. This suggests that the success of strengthening religiosity depends not only on individual participants but also requires ongoing organizational support.

Based on the above description, it can be concluded that religious guidance provides a real contribution to strengthening the religiosity of Polri members, which is reflected in increased faith, quality of worship, religious experience, religious knowledge, and social and professional behavior. Glock and Stark's theory is the most dominant theory in explaining the dimensions of members' religiosity, while Ancok and Suroso's theory complements the explanation regarding the relationship between religiosity, morals, and professionalism. Thus, religious guidance in Polda Metro Jaya not only builds individual piety, but also shapes the integrity, professional ethics, and service character of Polri members.

D. CONCLUSION

The research results indicate that the andragogical approach has been implemented in the religious development process of Indonesian National Police (Polri) members, although not yet optimally. This approach is evident through the use of participatory, dialogical, contextual learning methods, and those based on the work experiences of members as adult learners. The andragogical approach is considered more effective because it increases member participation and facilitates the internalization of religious values in the implementation of police duties. This research also found that religious development positively contributes to strengthening the religiosity of Indonesian National Police (Polri) members. This is evident in increased awareness of worship, self-control, moral discipline, and a strengthening of professional ethics in carrying out community service duties. Religious development also helps Indonesian National Police (Polri) members maintain emotional and spiritual stability amidst the high pressures of operational duties. The implications of this research indicate that religious development plays a strategic role in supporting the formation of religious, humanistic, and professional Indonesian National Police (Polri) members. Therefore, religious development should not be viewed merely as a ceremonial activity, but rather as an essential part of developing a morally and spiritually based police organizational culture.

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