

ISMUBAQUR PROGRAM IN FORMING STUDENTS' ISLAMIC CHARACTER AT MUHAMMADIYAH 3 MIDDLE SCHOOL MEDAN

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Abstract: *This study aims to: 1) determine the implementation of the ISMUBAQUR program at SMP Muhammadiyah 3 Medan, 2) identify the supporting and inhibiting factors in developing the ISMUBAQUR program at SMP Muhammadiyah 3 Medan, and 3) determine the development strategies of the ISMUBAQUR program in shaping the Islamic character of students at SMP Muhammadiyah 3 Medan. This research applied a qualitative method with a case study approach. Data were collected through observation, interviews, and documentation, and analyzed through reduction, display, and conclusion drawing. The findings reveal that ISMUBAQUR is systematically implemented through Al-Islam, Muhammadiyah, Arabic, and Qur'an subjects, combined with worship habituation and extracurricular activities. Supporting factors include school support, teacher competence, and an Islamic environment, while inhibiting factors are lack of parental support, time constraints, and external influences. Development strategies include worship habituation, teacher role modeling, training, parental involvement, and annual programs such as Mabit and Tahfidz Camp.*

Keywords: *ISMUBAQUR, Development Strategy, Islamic Character*

Introduction

Education is a crucial factor in efforts to enlighten the nation and shape a generation of character. Through education, students are not only required to master knowledge, but are also guided to develop noble morals, good personalities, and skills that benefit themselves and society. Schools, as formal educational institutions, have a significant responsibility to foster and optimally develop students' potential.

The implementation of education in Indonesia has a clear legal basis. This is stated in Law Number 20 of 2003 concerning the National Education System (Sisdiknas), which states: "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to possess spiritual and religious strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, the nation, and the state." (Law No. 20 of 2003, Chapter I, Article 1, Paragraph 1). This law emphasizes that the goal of national education is to develop the potential of students to become individuals who believe in and fear God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Article 3).

The vision of national education, as stated in the Strategic Plan of the Ministry of National Education, is "To establish an education system as a strong and authoritative social

institution to empower all Indonesian citizens to develop into quality individuals, capable and proactive in responding to the challenges of an ever-changing era." Therefore, every educational program implemented in schools should align with the national education vision, namely to produce a generation of faith, noble character, and quality. This aligns with the ISMUBAQUR (Faith, Arabic, Quran) program implemented at Muhammadiyah 3 Middle School in Medan, as an effort to shape students' Islamic character through targeted and planned activities.

Muhammadiyah 3 Junior High School, Medan, as an Islamic educational institution under the auspices of the Muhammadiyah organization, recognizes the importance of developing Islamic character from an early age. As one of the leading Islamic schools in Medan, Muhammadiyah 3 Junior High School is strongly committed to developing students' Islamic character through various religious programs and activities (Nashir, 2019). One of the flagship programs developed is ISMUBAQUR (Islam Muhammadiyah Arabic and Quran), an intensive program to strengthen students' understanding and practice of worship, including ablution (wudu), prayer recitation, Quran memorization, and other fundamental aspects of Islam.

The ISMUBAQUR program at Muhammadiyah 3 Junior High School Medan is a graduation requirement; diplomas will not be issued if students fail ISMUBAQUR. This program is held once a week for two hours and covers the following topics: 1) Practice of worship, such as ablution, tayammum (cleansing), obligatory and sunnah prayers; 2) Memorization of short surahs and daily prayers; 3) Introduction to basic Arabic; 4) Muhammadiyah; and 5) Morals and etiquette in Islam (Suliswiyadi, 2019). Interestingly, the ISMUBAQUR program does not solely focus on cognitive aspects, but also emphasizes the practice and familiarization of Islamic values in daily life. According to (Hamid, 2017), the integration of religious knowledge and practice is the key to success in shaping students' Islamic character. When students not only learn about good values but also consistently practice them, these values will be internalized and become part of their character.

However, in practice, the implementation of the ISMUBAQUR program at SMP Muhammadiyah 3 Medan faces various challenges. The diversity of students' religious backgrounds is one of the main challenges, as not all students share the same basic understanding and practice of religion. Time constraints (only held once a week) also hindered maximizing the program's effectiveness. Another challenge was the need to adapt learning methods to the characteristics of Generation Z, who tend to be more visual and interactive, and have shorter attention spans.

Thomas (Lickona, 2013) stated that effective character education must involve three aspects: moral knowing, moral feeling, and moral action. This concept aligns with the ISMUBAQUR program, which focuses not only on knowledge but also on practice and habituation. Through the ISMUBAQUR program, students are not only taught Islamic values theoretically, but are also guided to love these values and practice them in their daily lives.

In the context of Muhammadiyah 3 Middle School in Medan, the development of the ISMUBAQUR program is crucial to increase its effectiveness in shaping students' Islamic character. This development strategy must consider various aspects, from the curriculum, learning methods, assessment systems, to creating a supportive school environment. As explained by Abdullah (2019), the educational environment has a significant influence on the formation of students' character. Based on the description above, the author is interested in conducting research on "The ISMUBAQUR Program Development Strategy in Building Islamic Character in Students at SMP Muhammadiyah 3 Medan." This research is expected to make a significant contribution to increasing the effectiveness of the ISMUBAQUR program as a means of building Islamic character in students amidst the various challenges of the times. The results

of this study will not only benefit SMP Muhammadiyah 3 Medan but can also serve as a reference for other Islamic schools with similar programs.

Literature Review

In the context of education, a strategy is a systematically formulated plan to achieve predetermined learning objectives, taking into account various internal and external factors that influence the educational process (Rusman, 2018). According to the Great Dictionary of the Indonesian Language, strategy is defined as a careful plan of activities to achieve specific goals, involving in-depth analysis of the situation, conditions, and potential (Ministry of National Education, 2008). This definition demonstrates that strategy is not simply a plan, but rather a design that has undergone careful thought and comprehensive consideration of all aspects related to achieving goals. More broadly, an educational strategy reflects the philosophy and outlook of an educational institution in carrying out its educational mission, ensuring that every step taken has a strong foundation and clear direction (Sanjaya, 2016).

Nawawi (2015) defines strategy as a way of using available resources to achieve predetermined goals effectively and efficiently, emphasizing that the strategy must optimize all available potential without causing unnecessary waste. This view underscores the importance of the economic aspect of strategy, where achieving goals must not sacrifice the sustainability and stability of the educational institution (Sagala, 2017). Effectiveness, in this case, refers to the strategy's ability to produce outputs that align with established goals, while efficiency relates to using minimal input while still producing maximum output. Similarly, Hamalik (2016) emphasizes that strategy outlines a course of action to achieve educational goals, taking into account the conditions of students and the environment. This indicates that strategies must be contextual and adaptive to the unique characteristics of each educational situation. This demonstrates that educational strategies cannot be applied universally without considering the local specifics, culture, and socioeconomic conditions of the communities they serve (Mulyasa, 2019).

Thus, an educational strategy is not simply a technical method that can be applied mechanically, but rather a comprehensive approach that involves careful planning, structured implementation, and ongoing learning evaluation (Uno, 2018). The planning process in an educational strategy includes needs analysis, setting specific and measurable goals, selecting appropriate learning methods and media, and developing a realistic schedule and resource allocation. The implementation phase involves implementing everything planned while maintaining flexibility for adjustments if necessary. Meanwhile, learning evaluation serves as a quality control mechanism that allows for continuous improvement and refinement of the strategy (Arikunto, 2019). Without an appropriate and structured strategy, educational implementation runs the risk of being directionless and failing to achieve its stated goals, potentially resulting in educational outcomes that do not meet the expectations and needs of stakeholders (Dick & Carey, 2015). Therefore, strategy plays a vital role in any educational program development effort, as it determines the success or failure of an educational initiative.

Furthermore, educational strategies can be categorized into several types based on their scope and level of implementation, such as macro strategies, which operate at the policy level, and micro strategies, which operate at the practical level (Tilaar, 2017). Macro strategies relate to national policies, broadly applicable curricula, educational standards, national evaluation systems, and regulations governing the overall implementation of education. These macro strategies are usually developed by the government or higher education authorities and are binding on all educational institutions (Nasution, 2018). Micro strategies, on the other hand,

focus more on the implementation of classroom learning by teachers, the teaching methods used, interactions between teachers and students, the use of learning media, and evaluation techniques applied in the daily learning process (Gagne, 2017). The two are complementary and inseparable, as macro strategies provide a broad framework and direction to be followed, while micro strategies ensure that implementation at the operational level is effective and meets expectations. In this context, teachers play a crucial role as translators and implementers of strategies formulated by schools or educational institutions. Therefore, teacher competence and creativity are key factors in the success of strategy implementation.

In addition to macro and micro divisions, strategies can also be classified based on their approach to decision-making and implementation (Mintzberg, 2015). The top-down approach emphasizes policies made by leaders or higher-level authorities and implemented by subordinates or implementers at the operational level, with little room for modification. This approach offers advantages in terms of consistency, standardization, and coordination, but sometimes lacks flexibility in accommodating specific local needs (Fullan, 2016). In contrast, the bottom-up approach prioritizes active participation and initiative from implementers on the ground, providing greater room for creativity and adaptation to the real conditions encountered. This approach has the advantage of being responsive and relevant to local needs, but can lead to excessive variation and a lack of standardization (Hargreaves & Shirley, 2018). In practice, a combination of these two approaches often yields more optimal results because it combines a clear leadership vision with creativity and rich field experience, resulting in a strategy with clear direction and flexibility in implementation.

With this comprehensive description, it can be understood that educational strategy is the foundation that determines the success or failure of an educational program as a whole (Morrison et al., 2019). Both within the macro-level of national policy and the micro-level of school learning practices, strategy always serves as the primary guideline that directs all educational components to move in the same direction with good coordination. A good strategy will generate synergy between components, while a poor strategy can lead to conflict and ineffectiveness in educational delivery (Marzano, 2018). More specifically, strategy is also key to the successful implementation of educational innovation programs such as ISMUBAQUR, which require thorough planning, strong coordination, and ongoing evaluation. Therefore, a discussion of strategies, particularly in the context of developing the ISMUBAQUR program, is crucial to deepen so that the goal of developing students' Islamic character can be achieved optimally, measurably, and sustainably, in accordance with the hopes and ideals of Islamic education (Ghafur, 2020).

Method

This study used a qualitative method with a descriptive analytical approach as the primary framework in examining and analyzing the ISMUBAQUR program development strategy in developing the Islamic character of students at SMP Muhammadiyah 3 Medan. A qualitative approach is a method for exploring and understanding the meaning ascribed to social or humanitarian issues, where the researcher plays a key role in collecting and interpreting data (Creswell, 2018).

The choice of a qualitative approach in this study was based on the characteristics of the study, which aims to provide an in-depth analysis of the implementation, supporting and inhibiting factors, and development strategies of the ISMUBAQUR program at SMP Muhammadiyah 3 Medan. The descriptive analytical method was chosen because it allows the

researcher to describe phenomena in detail in a real context and analyze various aspects that influence these phenomena (Yin, 2018).

A qualitative approach is highly relevant for research aimed at exploring and understanding educational practices in depth, especially those related to character formation (Sugiyono, 2019). In the context of this research, a qualitative approach allowed researchers to explore various perspectives from principals, teachers, students, and other stakeholders regarding the implementation of the ISMUBAQUR program, as well as to identify the nuances and complexities in the formation of students' Islamic character.

Result and Discussion

The findings of this study will be presented in accordance with the established research problem formulation, namely regarding the implementation of the ISMUBAQUR program, supporting and inhibiting factors in its implementation, and strategies for developing the ISMUBAQUR program in shaping the Islamic character of students at SMP Muhammadiyah 3 Medan.

1. Implementation of the ISMUBAQUR Program at SMP Muhammadiyah 3 Medan

Based on the research findings, the implementation of the ISMUBAQUR program at SMP Muhammadiyah 3 Medan is implemented in a structured manner through four core subjects: the Quran, Muhammadiyah Education (KMD), Arabic, and Islamic Religious Education (PAI). These four subjects are designed to familiarize students with Islamic values, both through formal classroom learning and out-of-classroom activities. In an interview, an ISMUBAQUR teacher explained: "For the subjects of KMD, Qur'an, Arabic, and Islamic Religious Education (PAI), we hold lessons twice a week, while Quran memorization is held daily for 45 minutes through memorization activities, memorization sessions, and recitation." This explanation demonstrates that ISMUBAQUR activities are not merely a distraction, but have become an integral part of the school's learning system.

In addition to a regular schedule, learning methods are also varied to prevent students from becoming bored. One teacher stated: "We use various methods, including interactive discussions, the use of video and image media, Q&A sessions, group work, and even an outing class for the PAI chapter on Islamic civilization." An Arabic teacher also added: "We introduce Arabic vocabulary through songs, so students remember new words more quickly and become more confident in speaking." Thus, learning strategies are tailored to students' needs by combining formal and creative methods.

From the students' perspective, the ISMUBAQUR program provides an immersive learning experience. One student said: "This program brings us closer to the Quran. Every day we read, memorize, and memorize, so it gradually becomes a habit. We also pray more regularly, even at home, we feel embarrassed if we're late." Another student added: "We've become more disciplined with our time and learned responsibility. For example, if we have a memorization assignment, we have to be ready; we can't procrastinate."

In addition to regular learning, students are also provided with enjoyable learning experiences through ISMUBAQUR-based extracurricular activities. One student said: "Our favorites are the overnight stays, Tahfidz Camp, Tahfidz Graduation, and outing classes. These activities allow us to learn religion in a different way, not always in class, but while playing, discussing, and even camping." This demonstrates that the ISMUBAQUR program not only focuses on the cognitive domain but also provides space for students' affective and psychomotor development.

2. Supporting and Inhibiting Factors in the Development of the ISMUBAQUR Program at SMP Muhammadiyah 3 Medan

The first supporting factor is a strong commitment from the school. A teacher said: "The school provides a special time for ISMUBAQUR, for example, for Quran memorization every morning. So, the children are accustomed to starting the day by reading and memorizing the Quran." Second, there is support from the foundation and the school. Another teacher said: "Activities such as Mabit, Tahfidz Camp, Khatam Scope, and Tahfidz Graduation are all fully supported by the school and the foundation. This makes the students even more enthusiastic because they feel appreciated." This support demonstrates that ISMUBAQUR is a program that is a priority for the school's policies. Third, there is adequate human resources (HR) quality. The principal emphasized: "Our ISMUBAQUR teachers not only master the material, but also serve as role models in worship and morals. Children can learn directly from their teachers' behavior." This emphasizes that teachers serve not only as instructors but also as role models.

Fourth, support also comes from students who have experienced the benefits of the program. One student said: "At this school, we have become accustomed to praying in congregation, reading the Quran before class, and participating in religious studies. The environment really encourages diligent worship." A conducive school environment is a strength in internalizing Islamic values.

In addition to supporting factors, there are also obstacles faced in implementing ISMUBAQUR. An ISMUBAQUR teacher revealed: "The biggest obstacle is the lack of cooperation with parents. There are some students who don't receive support at home, so their memorization doesn't flow smoothly or they don't practice worship." Furthermore, the influence of their social environment is also a challenge. A teacher explained: "The peer environment is very influential. If their friends are diligent in worship and memorization, they will follow suit, but if the environment is less supportive, they can be influenced as well." The principal added that there are challenges in time management. He said: "We have to balance the national curriculum with ISMUBAQUR. If we're not careful, students can feel overwhelmed. So we always try to find a way for the two to go hand in hand." Furthermore, student attendance also influences success. A teacher explained: "If a student is frequently absent, they automatically fall behind in memorization and other ISMUBAQUR lessons, and that impacts the entire program." ISMUBAQUR Program Development Strategy in Building Islamic Character in Students at Muhammadiyah 3 Middle School, Medan

The development of the ISMUBAQUR program at Muhammadiyah 3 Middle School, Medan, is designed not only to improve students' religious knowledge, but also to foster a strong Islamic character that is ingrained in their daily lives. This development strategy encompasses the curriculum, fostering worship habits, strengthening human resources, and synergy with parents and the community. From a curriculum perspective, the school strives to integrate ISMUBAQUR values into formal classroom learning. An ISMUBAQUR teacher explained that "we don't just teach theory, but also foster practice. For example, when learning Islamic jurisprudence (fiqh) about ablution (wudu), students are guided directly to practice, or when discussing the Prophet's life (sirah), students are encouraged to relate these to Quranic verses and their meanings in Arabic." This strategy emphasizes the importance of contextual learning, which goes beyond cognitive understanding to real-life application. Furthermore, project-based learning is also implemented as an effort to enhance student creativity. According to one teacher, "we once asked students to create a digital bulletin about the history of Muhammadiyah and a short drama in Arabic. This way, students not only learn the material but also practice teamwork,

discipline, and courage in public speaking." This demonstrates that the program development strategy was implemented with an active, creative, and collaborative approach.

From the students' perspective, they felt that this strategy helped them become closer to Islamic values. One student stated that, "Through the ISMUBAQUR program, we learn not just for exams, but for everyday life. For example, we get used to praying on time and feel guilty if we forget to memorize." Another student added that, "habits like congregational Dhuha prayer and morning Quran recitation make us feel calmer and more ready to learn." This statement demonstrates that the habit-based development strategy has a significant impact on students' religious behavior. The principal emphasized that the development of the ISMUBAQUR program is inseparable from efforts to create an Islamic school environment. He stated that "we are creating a school culture based on ISMUBAQUR. Every corner of the school strives to support children's interaction with the Quran and Islamic activities. For example, we have a memorization corner, morning dhikr, and regular Islamic mentoring."

3. This Islamic learning environment is an important strategy in strengthening students' character formation.

In addition to learning and habituation, development strategies are also directed at strengthening teacher competency. The principal explained that "teachers are the key to the success of this program, therefore we always conduct regular coaching and training so that ISMUBAQUR teachers are more creative in teaching and become role models for students." Efforts to develop teacher human resources are an integral part of the program's sustainability. In terms of collaboration, the school also involves parents in supporting program development. An ISMUBAQUR teacher explained that "we hold meetings with parents to align our vision and provide prayer control books so parents can monitor their children's memorization and worship at home." Synergy between schools and parents is a crucial strategy to ensure that the habits developed at school continue within the family environment.

This development strategy is also reinforced through annual activities such as Mabit (Faith and Piety Building Night), Tahfidz Camp, Tahfidz Graduation Ceremony, and community service activities. One student said that "activities like Mabit make us closer to our friends and bring us closer to God. Tahfidz Camp is the most exciting because we can learn to memorize in a different setting." Through these activities, students gain not only learning experiences but also spiritual experiences that deepen their Islamic character. From all the strategies implemented, it is clear that the development of ISMUBAQUR is aimed at creating a balance between students' cognitive, affective, and psychomotor aspects. This program shapes students not only to be intellectually intelligent, but also to have noble character, discipline, and a deep love for the Quran. Thus, the ISMUBAQUR program development strategy at Muhammadiyah 3 Junior High School in Medan has proven to be oriented towards developing students' comprehensive Islamic character. Through curriculum integration, fostering worship habits, strengthening the role of teachers, and synergizing with parents, this program strives to produce a young generation of faithful, knowledgeable, and noble character, in line with Muhammadiyah's educational vision.

Results: The study showed that the implementation of ISMUBAQUR at SMP Muhammadiyah 3 Medan was implemented through four main components: Islam, Muhammadiyah, Arabic, and the Qur'an. These four subjects were not only taught theoretically but also practiced through worship practices, mentoring activities, and extracurricular programs.

This practice demonstrates that the school strives to create an education that addresses all aspects of student development, not just cognitive knowledge. This aligns with the goals of Islamic education, which emphasize a balance between cognitive, affective, and psychomotor

aspects so that students are not only intellectually intelligent but also possess a strong faith and good morals (Ramayulis, 2015). The implementation of ISMUBAQUR, with its four main components, strives to realize the Prophet Muhammad's mission. Students are not only taught memorization and theory, but are also trained to internalize Islamic moral values in their daily lives. The habituation of worship, mentoring, and Islamic extracurricular activities are expected to shape character that aligns with the mission of the Prophet Muhammad (peace be upon him) to perfect the morals of his people.

Furthermore, the learning methods in ISMUBAQUR are designed to encourage students to be more active and directly involved. In line with the concept of Contextual Teaching and Learning (CTL), learning is considered effective if it can connect the material to the realities of students' lives (Muslich, 2011). In this context, teachers act as role models in implementing Islamic values in and outside the classroom. Teachers' exemplary behavior makes it easier for students to imitate and internalize Islamic values in their lives. Thus, the implementation of ISMUBAQUR at SMP Muhammadiyah 3 Medan has implemented the basic principles of Islamic education while integrating them with modern learning approaches. This program not only improves students' cognitive abilities but also shapes individuals who are faithful, knowledgeable, and have noble morals in accordance with the guidance of the Quran and Hadith.

Research shows that the success of the ISMUBAQUR program is inseparable from various supporting factors. The support of the principal, competent teachers, and an Islamic school environment are the main assets that make this program run smoothly. This situation demonstrates that school management plays a crucial role in creating a conducive educational climate. In line with this, Islamic educational management theory explains that visionary leadership, the availability of human resources, and a supportive school culture are key factors in a program's success (Fattah, 2012). Furthermore, teacher quality is also a key factor. Teachers in Islamic education not only serve as transmitters of knowledge but also as educators and role models. This exemplary behavior is crucial for the success of students' character development. This view aligns with the concept of *uswah hasanah*, where a teacher must be able to provide concrete examples through attitudes and behavior so that students can emulate and internalize Islamic values (Arifin, 2016).

However, research also found several obstacles in the development of ISMUBAQUR. These obstacles include a lack of parental support, the influence of social interactions outside of school, limited learning time, and inconsistent student attendance. These factors align with the ecological theory of education, which emphasizes that child development is influenced by the interaction between school, family, and the social environment (Bronfenbrenner, 1989). In other words, education that takes place solely in school will not be sufficient without synergy with the family and community. This indicates that the success of ISMUBAQUR does not solely depend on the school but also requires the active involvement of parents and support from the surrounding community. Without continuity between school and family, the habits instilled in school are difficult to maintain at home. Therefore, synergy between the three educational environments school, family, and community is key to successfully developing students' Islamic character.

The ISMUBAQUR development strategy at SMP Muhammadiyah 3 Medan is implemented through several comprehensive steps, starting with curriculum strengthening, fostering worship habits, improving teacher quality, and synergy with parents. This strategy demonstrates the awareness that developing students' Islamic character requires a comprehensive approach. One key strategy is through fostering daily worship habits. Students are accustomed to praying in congregation, reading the Quran before lessons, and participating in Islamic

mentoring activities. This aligns with the habituation theory of character development, which states that behaviors that are consistently practiced will form habits, and consistent habits will foster character that is ingrained in students (Lickona, 1991).

In addition to fostering habits, the development strategy also emphasizes improving teacher quality. Teachers are given the space to develop creative learning methods and are provided with ongoing training. This strategy aligns with the theory of human resource development in education, which emphasizes that the quality of education is largely determined by the quality of its educators (Sagala, 2013). In other words, teachers are not only instructors, but also guides and role models who determine the direction of students' Islamic character development. Synergy with parents is also an important part of this development strategy. Schools involve parents in supervising their children's religious practices through a worship control book and regular meetings. This strategy aligns with the Islamic educational view that the family is the first madrasah for children. Parental involvement in supporting school programs is crucial so that the Islamic values instilled in school can be reinforced at home (Daradjat, 2008).

Furthermore, annual activities such as Mabit, Tahfidz Camp, and Tahfidz Graduation are effective strategies for instilling a profound religious experience. These activities not only strengthen the cognitive and psychomotor aspects, but also address students' affective domains, thus aligning with the concept of holistic Islamic education, which integrates all dimensions of human development (Marwah, 2014). Therefore, the ISMUBAQUR development strategy at SMP Muhammadiyah 3 Medan represents a concrete application of the theories of Islamic character formation discussed in the literature review, namely through habituation, role models, improving teacher quality, and synergy with families. This comprehensive strategy makes the ISMUBAQUR program not merely a supplementary curriculum, but an educational system capable of developing a generation with a holistic Islamic character.

Conclusion

The ISMUBAQUR program at SMP Muhammadiyah 3 Medan has been implemented systematically and structured through four main components: Al-Islam, Muhammadiyah, Arabic, and the Qur'an. Its implementation is not limited to intracurricular activities in the classroom but is also reinforced through the practice of daily worship, mentoring, and Islamic-themed extracurricular activities. This makes ISMUBAQUR a comprehensive educational program, successfully integrating cognitive, affective, and psychomotor aspects. Students not only acquire theoretical religious knowledge but are also accustomed to practicing Islamic values in their daily lives, such as congregational prayer, morning recitation of the Koran, memorization of the Qur'an, and Islamic etiquette. Thus, the implementation of ISMUBAQUR creates a truly Islamic school atmosphere and encourages students to live according to the teachings of the Qur'an and Sunnah. The successful implementation of ISMUBAQUR at this school is inseparable from various supporting factors. Full support from the principal and the foundation provides a strong foundation for program development. Adequate teacher competency, a conducive school environment, and an Islamic culture fostered through daily habits such as Dhuha prayer and communal Tadarus (Quran recitation) contribute to the success of the program. Furthermore, annual activities such as Mabit (Long-Term Stay), Tahfidz Camp, and Tahfidz Graduation Day attract students by enhancing their spiritual experiences and strengthening bonds of togetherness. However, there are also inhibiting factors that need to be addressed, including a lack of support from some parents who are not fully involved in guiding their children at home, the influence of a less conducive outside-school environment, time constraints due to the busy national

curriculum, and student absence from certain activities, which hinders memorization and religious practices. These factors demonstrate that the success of ISMUBAQUR requires strong synergy between the school, parents, and the community.

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