

# Implementation of a Flagship Program in Instilling Religious Values in Students: Case Study at MTs Muhammadiyah

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## ABSTRACT

Madrasas aim to improve the quality of education through superior programs, which play a critical role in enhancing dynamic and innovative management, fostering students' character development rooted in religious values. This study investigates the application and impact of superior programs on instilling religious values in students at MTs Muhammadiyah 1 Malang, East Java. The research employs a qualitative case study approach, collecting data through observations, interviews, and documentation. A Focus Group Discussion (FGD) was conducted with 25 informants to gather in-depth insights. The implementation of the superior program involves various religious activities, scheduled by the institution, supported by homeroom teachers' coaching, and reinforced through exemplary conduct, rewards, and punishments. The program aims to cultivate an Islamic environment, foster religious character, and integrate Islamic values into students' daily routines. The implications of this program include the strengthening of students' religious character, improving their worship habits, morality, honesty, justice, discipline, and responsibility. It also fosters cooperation, mutual respect, and a closer connection with Allah SWT. To maximize the effectiveness of superior programs in shaping students' religious values, schools must focus on long-term strategies. Continuous evaluation and improvement of these programs are essential for promoting the development of students' character within an Islamic framework.

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## 1. INTRODUCTION

In today's era of digitalization, students are often exposed to various information and cultures that can affect their morals and spirituality (Evolvi, 2021). Seeing the various problems that occur, schools/madrasas need to implement effective and innovative flagship programs to instill strong and sustainable religious values (Darmayanti & Suyitno, 2023). Through the effectiveness of excellent programs implemented in madrasas, such as integrating religious values in the curriculum,

extracurricular activities that support character development, and using technology for interactive teaching. So it can create the best methods and strategies that can be adapted to students (Taufik, 2020). On the other hand, educational institutions in madrasahs must be prepared to face various problems from various circumstances and other situations (Ru'iyah, 2018). This is to maintain an identity that must always be channeled to the nation's next generation and religion (Levitt, 2009). In addition, implementing this flagship program is expected to provide practical recommendations for educators and madrasah managers in designing more effective programs (Martani, 2023). So, the quality of education in madrasahs and the application of religious values can help form a generation with a strong and noble character.

The phenomenon that occurs is that many factors cause the moral degradation of students, one of which is the inability to cultivate the spiritual side and religious values towards them (Canda, Edward & Furman, 2019). The development of the spiritual side of students can depend on the role of parents, the environment at school and outside of school, and the influence of technology/social media impact (Ahmet & Koç, 2023). Another factor can be seen because limited resources, both in terms of finance and facilities, are often the main obstacle. Many madrasahs face difficulties in providing adequate facilities and infrastructure to support these flagship programs (Namiri, Wakidi, & Pahrudin, 2024). On the other hand, it can also be seen that the lack of competent and trained educators who integrate religious values into the learning process is also a significant challenge (Lewis, 2015). In addition, a dense and inflexible curriculum often makes it difficult to develop innovative and contextual programs (Henriksen, Richardson, & Mehta, 2017). Madrasahs also often face resistance from some parents or the community who do not understand or support changes in learning methods. In fact, an uncondusive external environment, such as the negative influence of social media and popular culture, can also hinder the inculcation of religious values (Tivenga, 2022).

A superior program is a series of procedures carried out sequentially to achieve superior standards in educational outcomes (Arifin, 2019). Where this superior program is to form basic aspects such as intellectual, emotional, physical and knowledge mastery, including the level of excellence (Araújo, Cruz, & Almeida, 2017). On the other hand, superior programs aim to achieve various important aspects in forming quality students, such as intellectual, moral, and abilities, as well as to provide recognition to students who excel. Because competition in the world of education is increasingly fierce, professional management must be carried out (Muawanah, 2021). School programs have many benefits, depending on who leads and who teaches. A good program can certainly create mastery of knowledge, including technology, spirituality, religion, politics, sociology, and others (Freeman, 2020). Therefore, all educational institutions must improve various aspects of their quality. In this increasingly fierce competition, every school must provide the best service; otherwise, people will easily switch to other institutions that offer greater benefits or are promised (Balzer, 2020). This is especially true for new schools that offer a variety of innovative programs. Schools develop superior programs to identify students' talents and interests, which is one way madrasahs can create distinctiveness (Reis & Peters, 2021).

Religiosity or religiosity refers to the application of religious teachings as a whole (Herzog, Strohmeier, & Williams, 2020). Since every Muslim is expected to live his or her life as a Muslim, everyone is obliged to practice and apply the teachings of their religion in all aspects of their thoughts, attitudes, and actions. In addition to the elements of monotheism or creed, Islam also includes elements of *syariat* and morals (Sahlan, 2010). Religious values are very important in the process of forming human character. Some people believe a person can have a religious character without adhering to a certain religion. This is because many people profess to be religious but do not apply the teachings of religion correctly (Naim, 2012). Forming religious values must instill aspects of faith (aqidah), obedience in worship, and morality (morals) in religious life. These values help a person act according to the instructions of Allah SWT (Cahyani, Apriliyanti, & Munawir, 2023). In various aspects of one's life, this value is in performing religious ceremonies and other activities influenced by spiritual energy (Roux et al., 2022). One way to form religious character in character education is to familiarize yourself

with good behavior and avoid bad behavior through guidance, practice, and hard work (Komariah & Nihayah, 2023).

In response to these challenges, this article seeks to offer solutions for optimizing superior programs in madrasas. The objectives of this research are twofold: (1) to examine the implementation of superior programs in instilling religious values in students, and (2) to describe the implicit ways religious values are cultivated. The study focuses on MTs Muhammadiyah 1 Malang, East Java. Several key challenges are identified. First, integrating religious values into the school curriculum is essential. This integration, as noted by various scholars (Astutiningsih, 2020; Fuadi & Suyatno, 2020; Oktaviani & Abidin, 2024; Sechandini et al., 2023; Supriyadi et al., 2024), helps students better understand and apply these values in their daily lives, fostering a more holistic religious character. Second, extracurricular activities, such as scouting and socio-religious events, offer practical experiences for students to live out religious values (Aqodiah et al., 2023; Daulay et al., 2021; Samsudin et al., 2023; Tangahu & Muda, 2020). These activities strengthen social responsibility and promote a sense of togetherness. Third, utilizing technology in superior programs can enhance learning by making it more interactive and engaging. Tools like educational videos and digital platforms can increase student interest and participation, particularly in today's digital age (Fitriani, 2020; Milovic & Dingus, 2021; Vellappan et al., 2023; Zunaidah & Asih, 2024). This approach helps schools effectively engage students in the development of religious values.

Several previous studies had their own patterns and objectives. Apart from that, the previous article also emphasized superior programs in madrasas in accordance with agreed policies. However, the research wants to examine in more depth the determination of priorities related to procedures for teachers' efforts in implementing this superior program through existing policies in schools. Thus, there are novelty and differences in research on this topic.

## 2. METHODS

### 2.1 Research Design and Objects

This research is field research; The type used is a case study with a qualitative approach. The aim of researchers using case studies is to try to understand complex phenomena or symptoms or events, limited research on a topic, and provide practical solutions to problems in the field objectively according to existing conditions. On the other hand, researchers also want to obtain in-depth data regarding the implementation of superior programs to instill religious values in students at MTs Muhammadiyah Malang, East Java.

### 2.2 Data Collection

Primary data obtained in this research is from observation, interviews, and documentation. Meanwhile, secondary data was obtained from various journal literature, books, school regulations, and the like that discuss related research topics. Then, the main data in this research was obtained through "Focus Group Discussions" (FGD), which were conducted twice. The number of FGD participants was 21 students. Apart from that, this research also conducted separate interviews with Islamic religious teachers, madrasa heads, and curriculum assistants. The selection of each participant is based on an understanding of life in the school environment, especially for students who often win school representative championships. However, researchers also have criteria for random FGD participants who come from senior and junior class representatives. The informants consisted of 10 male students and 9 female students, including 5 students who had good academic achievements, 8 students who had good non-academic achievements, 7 students who often violated school rules.

The research was conducted for four months. In the first FGD held in the first week of September 2023, questions focused more on how close students were to each other at school. Furthermore, the second FGD was held in the last week of December 2023 which was directed at how to implement superior programs for students. On the same day, researchers also conducted separate interviews with Islamic religious teachers, school principals, and curriculum officials. Each FGD lasts approximately 1-

2 hours, and each participant is given the opportunity to express their opinion. Not only that, researchers also made observations in the school environment. This is done both during the learning process in the classroom, outside the classroom, and during student activities. The following is a table of informant identities.

**Tabel 1** Distribution of Informant Identity

No	Initials	Position	Educational level	Gender
1	AWO	Islamic Religion Teacher	S1	Man
2	TM	Headmaster	S2	Woman
3	HMI	Head of Curriculum	S1	Man
4	X1	Senior Student	MTs	Woman
5	X2	Junior Students	MTs	Man

Number: 25 informants  
Source: processed by researcher (2024).

### 2.3 Data Analysis

This research uses a data analysis model (Miles & Huberman, 1994). There are three stages in this model data analysis, namely data reduction, data presentation, and drawing conclusions. First, data reduction. This stage is reduction as a selection process, with a focus on simplifying and transforming rough data that emerges from written notes in the field related to the implementation of superior programs. Data reduction in this research was carried out after obtaining observation and interview data. Second, data presentation. This process is carried out at the stage of presenting data obtained from observations and interviews with research informants through research sources with conclusions drawn. After the researcher conducted interviews both personally and through FGD, the researcher carried out filtering to ensure that the data presented was easy to understand. Not only that, when researchers make observations, this is to objectively prove the truth of the data and can strengthen the results of the interviews that have been conducted. Third, draw conclusions. This final stage is to write short conclusions that have been obtained from reviewing field notes to be used as answers obtained according to the research topic.

## 3. FINDINGS AND DISCUSSION

### 3.1 Findings

#### 3.1.1 Implementation of a Flagship Program in Instilling Religious Values

Some of the flagship programs implemented at the madrasah MTs Muhammadiyah Malang, are part of the needs and policies of the school. This is the basic goal of the formation of a character-building program to instill religious values that can have an impact on students. As expressed by the Head of Madrasah.

*"...The establishment of a program that integrates Islamic values in madrasas is a sustainable part of Muhammadiyah's efforts. So, it is hoped that all these activities can instill religious values in students that have an impact not only on themselves but also on their families." (TM)*

The design to establish a character program in MTs Muhammadiyah Malang, starting from the institution's desire, became the idea to establish a pesantren-based school. In addition to internalizing Islamic values, another goal is to create a religious environment for students. Although the construction of the pesantren is still in the early stages, the programs implemented in the pesantren school have been prepared from the beginning. This is by the argument of curriculum waka.

*"...The beginning of this program wanted to create a pesantren-based school, this is an idea to change the classroom atmosphere such as learning in pesantren. Therefore, several special programs, such as dhuha prayer and tahfidz, Arabic, understanding the Qur'an with a scientific approach, and*

*Arabic dect. However, the tafsir program, especially the light one, has not been realized because it is seen that the competence of children is still insufficient.” (HMI)*

The character strengthening program is carried out in each class and supervised by each teacher and homeroom teacher, this is done because of the lack of effectiveness in the implementation of congregational dhuha prayers in mosques because there is no direct supervision by each teacher. The following are the arguments of Islamic religious teachers.

*“...Although ideally, the dhuha prayer should be done in the mosque, if the coaching in the mosque is not optimal, the children are finally forced to do it. This can cause them to feel that religion is burdensome, so I brought them to class. With the hope that in class they will get a conducive environment and interact more often with their homeroom teacher.” (AWO)*

In this character-strengthening activity, the homeroom teacher plays an active role as a medium for internalizing Islamic values, such as providing motivation and cult after the *dhuha* prayer activity is completed. Activities carried out in the classroom with direct guidance can make it easier for teachers to coach and identify student problems, as well as this system will empower all components in the madrasah including homeroom teachers. This is as expressed by the curriculum waka.

*“...The first step in character formation is carried out in each class by strengthening the role of their homeroom teacher. In implementing the character planting program in each class, homeroom teachers and class assistants are responsible for shaping students’ character. By implementing this program in at least 10 classes, it will involve 20 teachers in the process of instilling student character in the madrasah.” (HMI)*

The purpose of the establishment of this character-strengthening program has the basis that worship activities are carried out as a form of student habituation. In addition, the form of student habituation to religious rituals is the purpose of character-strengthening activities. This is as explained by the Islamic religion teacher.

*“...In the formation of this character strengthening activity, it is a form of madrasah effort to convince children that this is not just a routine but a task that must be fulfilled. We also strive to carry out activities collectively and in line as part of efforts to make this character-building program successful. With this approach, children do not feel burdened in carrying out activities that have been scheduled by the madrasah. Thus, students will get used to doing these things as part of their daily lives.” (AWO)*

The basis and purpose of the establishment of programs at MTs Muhammadiyah Malang, because the environment in this era has the potential to keep students away from religion, because they focus a lot on the development of technology such as gadgets. This is as expressed by the curriculum waka.

*“...We realize that in this day and age, many students are moving away from religion, and closer to things related to technology such as gadgets and the like. So, the existence of this program is to familiarize students with religious activities, so that they can get closer to Allah SWT.” (HMI)*

Madrasah has strived to prepare students to face moral challenges in the era of globalization with a strong religious foundation. It is taught such as honesty, discipline, responsibility, and tolerance. The following are the students' statements as their arguments during the FGD.

*“...So far, teachers have instilled religious values in us, and this certainly has many benefits. We have been taught by teachers to form a character with noble character so that we become honest, disciplined, and responsible individuals. (X1) Then, “...We are also taught to strengthen faith and piety to Allah SWT, this makes us more obedient in carrying out religious teachings. In addition,*

*we are also taught always to increase tolerance and harmony between religious communities, in order to create a harmonious school environment. (X2)*

In addition to this, the basis and purpose of the establishment of the program is to convince parents of students to send their children to religious schools and provide services about religion to the maximum, it is considered important because giving trust to parents of students or the community will have a positive impact on the institution. The curriculum waka revealed this.

*"...Parents hope that when they send their children to religious schools, this shows that parents care for their children to deepen their understanding of Islamic religious teachings. Therefore, if we don't accept them well, they will most likely feel dissatisfied, and think about leaving this school." (HMI)*

All activities can run optimally if the infrastructure of the place of worship can be functioned. Because this is an initial obstacle, the process of character-strengthening empowerment activities is carried out in each class and accompanied by the homeroom teacher of each class. This is as expressed by the Islamic religious teacher.

*"...One of the obstacles faced by madrasas is the limitation of mosques which are only one for three educational institutions in the environment. This often causes overlapping time in the use of mosques to maximize character-building activities. Therefore, the step taken is to empower teachers and homeroom teachers to carry out intensive character development of students in the classroom as an alternative." (AWO)*

Meanwhile, the evaluation carried out by the madrasah is by coordinating with the homeroom teacher, where this is a follow-up to the identification of problems found by the homeroom teacher and then complaints to the madrasah management, and then a joint meeting is held with all parties. This is as expressed by the curriculum waka.

*"...The madrasah evaluation system involves coordination between homeroom teachers, which is a continuous step after the teacher identifies the problem. The next step is to report the problem to the madrasah management and meet with the principal, deputy head of curriculum, deputy head of student affairs, and homeroom teachers." (HMI)*

In addition, the researcher also observed the process of forming religious values through flagship programs. It can be seen that students are very enthusiastic about the various existing pesantren programs, but several obstacles ultimately prevent the institution from implementing only a few programs that can be run. Some of the programs used to instill religious values in students at MTs Muhammadiyah 1 Malang include: (1) morning dhikr; (2) congregational dhuha prayer; (3) short lectures (cults); (4) joint prayer; (5) Dzuhur and Ashar prayers in congregation. Then there is also the formation of material standards and implementation schedules; fostering activities through homeroom teachers; exemplary values; and evaluation of reward/punishment, as well as coordination of the institution with the homeroom teacher.

Then, the process of forming students' religious character has been explained in a document that sets a specific activity schedule. This schedule includes dhuha prayers with homeroom teachers and companions at 06.50-07.00, joint recitation activities at 07.00-07.15, congregational Dzuhur prayers at 11.55-12.15, and congregational Asr prayers from 14.15-15.15. The goal is to create an Islamic environment; religious character; and the integration of Islamic values. (Document: Character Development Flow, MTs Muhammadiyah 1 Malang).

### **3.1.2 Implications of the Flagship Program in Instilling Religious Values**

The contribution of this program can strengthen the character of MTs Muhammadiyah 1 Malang, which has a positive impact on them, such as the habit of worship, which at first never carried out *the*

*dhuha* prayer, finally, students became accustomed to these activities without any coercion. This is highly expected to make those who are ready to receive lessons in the classroom. The following is as expressed by the head of the madrasah.

*"...Activities related to instilling religious values we prioritize to be able to give students more readiness to follow the learning process in the classroom, and this habit is done so that they are used to worship activities in their daily lives." (TM)*

The empowerment of the character-strengthening program system by empowering all parties and school elements make it easier for us to identify problems. So that this has an impact on reducing violations committed by students. The following are the arguments expressed by the curriculum waka.

*"...The contribution of this program is clearly seen through the decrease in the number of violations after the implementation of this program. Cases of disorderly behavior become more controlled. As an illustration, cases of group truancy that occurred in previous years can be identified through the intensive approach of homeroom teachers in providing guidance." (HMI)*

The implementation of superior programs in instilling religious values has significant implications for strengthening student morality. With a structured program, students learn values such as honesty, fairness, responsibility, and discipline. This is as expressed by the Islamic religious teacher.

*"...They not only understand these concepts theoretically, but also apply them in everyday life. This helps create a young generation that has integrity, is able to make ethical decisions, and is ready to face moral challenges in society." (AWO)*

Flagship programs that focus on religious values also contribute to the improvement of harmony and tolerance among students. Through this activity students can build cooperation and mutual respect, they learn to appreciate differences and coexist peacefully. The following are the arguments expressed by the curriculum waka.

*"...This lesson is especially important for students in the context of multicultural and multireligious societies, where understanding and respect for differences are key to maintaining peace and social harmony. The program helps students to minimize conflicts and strengthen a sense of community among students." (HMI)*

Instilling religious values through flagship programs can also increase student engagement and academic achievement. Students with a strong moral foundation tend to be more motivated and eager to learn. Through this program, it also instills religious values to build students' preparation for a better future. Values such as empathy, cooperation, and good communication. This is as expressed by the Islamic religious teacher.

*"...An important thing to teach in this program is a very valuable life skill. We teach students to internalize the values that have been taught to contribute more positively to society, so that they become wise and insightful leaders. This aims to enable students to face various challenges and changes in the future with a positive and constructive attitude." (AWO)*

The flagship program in instilling students' religious values strengthens students' character with positive things towards them. The following is a statement from students who have implemented this program. The following are the statements of students in the interview through the FGD.

*"...When we are at home, we rarely have the habit of doing *dhuha* prayers to be more diligent in worship, so through this program, we are introduced to this habit at school. Parents also responded well and supported our participation in this *dhuha* prayer program when we did it at home." (X1)*

Then, "...In implementing the dhuha prayer, we did not experience any obstacles because it has become part of our daily routine. By holding this character-strengthening activity, we are more disciplined, responsible, and closer to Allah SWT." (X2)

Overall, the findings obtained at MTs Muhammadiyah Malang, researchers can underline that the contribution in implementing superior programs to create students' religious values has been optimal. The following is a table of research findings that researchers can present.

**Table 2.** Implementation of Featured Programs

Instill religious values	Findings
Building strengthening of student character	<ul style="list-style-type: none"> <li>▪ Create a habit of worship</li> <li>▪ Provide motivational guidance to students</li> <li>▪ Strengthening morality, honesty, justice</li> <li>▪ Building tolerance and cooperation</li> <li>▪ Build the character of discipline and responsibility</li> <li>▪ Get closer to Allah SWT.</li> </ul>

### 3.2 Discussion

#### 3.2.1 Implementation of Flagship Programs

The implementation process of the flagship program in creating students' religious values at MTs Muhammadiyah Malang has been carried out optimally. The madrasah has made a good curriculum plan. According to Afandi (2019), Madrasas institutionally need to be developed from reactive and proactive nature towards reconstructionists-social, that is, madrasas need to actively participate in providing patterns and directions to the development of society. In addition, the curriculum structure is the arrangement or framework of a set of plans and arrangements regarding the objectives, content and subject matter, as well as the methods used as guidelines for the implementation of learning activities to achieve educational goals. The religious values taught to students are (morning *dzikir*; *dhuha* prayer; short lecture/*cultum*); (4) reciting together; and the Dzuhur prayer, Ashar in congregation. Zakariya, (2023) also emphasized that, teachers must set a good example with words and actions in accordance with Islamic rules in order to be role models for their students when teaching character. In addition, religious programs, such as reciting, reading (Asmaul Husna), and congregational prayers, and so on. This is to teach them to start from an early age so that they have good habits in carrying out worship. But, according to Asy'arie (2023), the entire process of these activities must be adjusted to material standards and implementation schedules so that the form of the program applied to students can create the desired results.

Then, MTs Muhammadiyah Malang has carried out several strategies to implement this flagship program, including fostering activities through homeroom teachers. To instill students' religious values, homeroom teachers have an important role in monitoring students' development individually and providing personal direction (Afandi, 2019). With the active involvement of homeroom teachers, superior programs can be tailored to the needs and character of each student, ensuring that the application of religious values is more targeted. Activities such as group discussions, daily reflections, and homeroom teacher-led religious activities help students internalize those values in depth (Pérez-Ordás, Grao-Cruces, & Fernández-Martínez, 2021). This continuous coaching forms a strong and consistent religious character in students' daily lives (Ulum & Asy'arie, 2024). *Second*, exemplary. The form of the teacher exemplary is very important in implementing superior programs. Teachers who are role models show how religious values are applied in daily life so that students can see and imitate good behavior. This example includes honesty, discipline, and respect for others, demonstrated through concrete actions (Chaharbashloo, Talebzadeh, & Mousapour, 2020). When teachers are consistent in their behavior and speech, this can create an inspiring learning environment for them.



This strengthens a positive message to students and helps students internalize religious values more effectively, as well as form a noble character (Ariani, Ali, & Asy'arie, 2023).

*Third*, coordination with all teachers. With good coordination, each teacher can convey a consistent message and value in each subject during the learning process in the classroom. This ensures that students gain a holistic and integrated understanding of religious values (Afandi, 2019). In addition, through coordination, teachers can share the best strategies and methods to support the program. This collaboration creates an effective learning environment, where students feel supported in developing their religious character (Sinaga, Dalimunthe, & Daulay, 2023). So that religious values can be more easily internalized in daily life to individual students. *Fourth*, evaluation in providing rewards/punishments. A structured form of evaluation helps measure how much students have internalized the religious values taught (Ma'ruf et al., 2024). Through evaluation, teachers can reward students who show good behavior, supporting their development to remain ethical individuals. On the other hand, the evaluation also identifies students who need additional guidance so that punishment can be done wisely and educationally (Sidin, 2021). This process ensures that reward/punishment is not only fair, but also effective in driving positive change. Thus, this evaluation can be the key in strengthening the implementation of religious values sustainably (Chen, 2023).

However, there are obstacles related to the facilities or facilities faced by the madrasah, namely the limitation of mosques used by three educational institutions adjacent to MTs Muhammadiyah 1 Malang. According to (2019), facilities are intended for moving objects, while infrastructure is intended for stationary objects. These are classroom buildings, mosques, libraries, internet that can be accessed by students, and so on. Fadilah et al., (2024), also emphasized that a mosque is a building that is built with certain limits to worship Allah SWT. The function of the mosque is not only focused on spiritual activities and daily worship activities, but is also used for *tahassus*, education, learning about Islam, and so on. Maulidah et al. (2024), If the madrasah lacks facilities, this can be an inhibiting factor in student activities and learning. With the facilities, all educators can provide better learning quality, and students feel more comfortable learning. Asy'arie et al., (2024), That way, the madrasah must really ensure that the facilities and infrastructure are good, so that in shaping the character of students through the flagship program can run optimally.

### 3.2.2 Implications of Flagship Programs

The contribution of the flagship program at MTs Muhammadiyah Malang, in instilling students' religious values strengthens their character, such as: *First*, creating the habit of worship to get closer to Allah SWT., Through positive habits, students can learn to make worship an integral part of daily life, not only as an obligation but also as a spiritual need (Afandi, 2019). Regular worshipping includes praying, reading the Qur'an, dhikr, and other things. Of course, students feel closeness to Allah SWT., and get peace in their lives (Lubis, Siahaan, & Salminawati, 2023). In addition, the madrasah must teach the habit of worship, congregational prayers, and other religious activities, so that this can help students build a strong spiritual attitude. On the other hand, this program not only instills religious values in theory, but also practices them in real life to form an Islamic character, faithful, and has good morals (Hariyani & Rafik, 2021). *Second*, providing motivational guidance. According to (Maarif, Wardi, & Amartika, 2020), In the implementation of a superior madrasah program to instill students' religious values, it is very important. This guidance helps students understand the importance of religious values in daily life, and encourages them to apply them consistently. The motivation from teachers and supervisors makes students more enthusiastic and actively involved in program activities. In addition, appropriate guidance can build students' confidence and responsibility in carrying out religious teachings. Thus, this excellent program not only forms good character, but also prepares students to become moral and integrity individuals (Kartikasari, Amrullah, & Hikmah, 2023).

Third, morality, honesty, and justice must be strengthened. Programs that have been replicated in madrasahs must emphasize the importance of morality as the basis of good behavior (Afandi, 2019), and honesty as the foundation of a trusting relationship, and justice as the principle of equality and

wisdom (Asy'arie & Mulyadi, 2024). By reinforcing these values, students learn to behave ethically, responsibly, and fairly in every action. This not only forms a character with high integrity but also creates a harmonious and fair madrasah environment. Applying these values helps students become moral individuals and are ready to face life's challenges wisely (Muis, Eriyanto, & Readi, 2019). *Fourth*, building cooperation so that students have a sense of responsibility. Through cooperation between teachers and parents, students can feel consistent support in shaping religious values to them. Teachers act as role models and guides, while parents support learning at home, which helps achieve common goals (Zubairi Muzakki & Nurdin, 2022). This helps students develop a sense of responsibility, not only to themselves, but also to other fellow friends. Solid cooperation can create an environment conducive to the learning of religious values so that students can more easily internalize and apply them in daily life (Kazlauskienė, Colomer, & Bubnys, 2021).

*Fifth*, build discipline and teach tolerance. According to Afandi, (2019) emphasized discipline helps students develop an attitude of responsibility, order, and commitment in carrying out daily activities, both in academic and non-academic contexts. Norlin, (2020) With the discipline that has been taught, students learn to respect time, obey rules, and work diligently, which is the foundation for future success. Additionally, teachers need to teach tolerance, as it is key in creating a harmonious and inclusive learning environment between students. Susilawati et al., (2023), Through excellent programs, students are taught to respect differences, listen to the views of others, and work together regardless of religious or cultural background. This is important in forming an attitude of mutual respect and empathy, which are core values in community life. Samsudin et al., (2023), By building discipline and teaching tolerance, flagship programs not only help students internalize religious values, but also prepare them to become individuals of strong character, adaptive, and able to coexist in diversity.

#### 4. CONCLUSION

The activity of implementing the superior program of MTs Muhammadiyah Malang, East Java in instilling religious values in students is very important. It has a positive impact on strengthening broad character education. This program helps shape the character of students who have noble, honest, fair, and responsible character. Students can understand and practice these values by integrating religious values adapted to the curriculum and religious activities. On the other hand, the teacher's role model is to show a good attitude toward students, such as being friendly, respectful, patient, responsible, and tolerant towards students. Then, there is parental support for children, such as assistance at home, affection, and independence training. This can make it easier for teachers to shape the development of students' religious values. Apart from that, coordinating all educators and school officials is an optimal form of cooperation to ensure that moral and spiritual messages are received effectively. Next, a structured evaluation is carried out with rewards or punishments to support positive behavior changes. Apart from that, the program also teaches the importance of discipline, tolerance, and worship habits, all of which contribute to forming individuals with noble character and integrity. Through the implementation of this program, an Islamic environment is created that instills religious values deeply in students, equipping them to practice these principles consistently in their daily lives. This can ensure the development of religious values in students by providing strong character.

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