

Co-Curricular Management of Islamic Programs to Form Student Discipline

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ABSTRACT

This study examines the management of Islamic co-curricular programs in shaping student discipline at SMA Muhammadiyah 3 Yogyakarta. The research is motivated by the importance of student discipline in supporting the success of educational processes, particularly within Islamic co-curricular activities. In practice, however, the implementation of Islamic programs has not fully achieved the expected outcomes in developing disciplined student behavior. Although activities such as daily Qur'anic recitation, weekly *tasmi' Al-Qur'an*, and Islamic boarding programs have been routinely conducted, students' responses and levels of discipline remain varied. Some students perceive the programs as less organized, less engaging, and not fully connected to the development of disciplinary values. This research employed a qualitative approach using observation, documentation, and in-depth interviews with purposively selected informants, including school leaders, ISMUBA teachers, and students. Data analysis was conducted through data reduction, data display, and conclusion drawing, while data validity was ensured through source and technique triangulation. The findings indicate that the management of Islamic co-curricular programs has been implemented systematically and contributes significantly to shaping student discipline through moral knowledge development, the creation of a conducive moral environment, and the habituation of disciplined behavior. Overall, Islamic co-curricular management is effective in fostering student discipline through educational guidance, exemplary practice, and continuous habituation.

I. INTRODUCTION

Islamic Religious Education has a strategic role in shaping the character of students[1], not only in the academic aspect but also in strengthening moral and spiritual values. Spiritually, religious character is the character that is considered the most important by Indonesian people in facing the challenges of modern life. Therefore, religious character needs to be instilled in the younger generation through formal educational institutions[2].

Character education is an important aspect that needs to be developed in students because it plays a role in shaping individual attitudes, behaviors, and actions in daily life, for which it is necessary to educate children from an early age[3]. The role of parents as educators is also very important because motivation and parental examples must be more instilled so that children continue to receive the affection and attention of their parents. Parents who spend time and attention on their children can instill positive character and personality[4]. Character education is also a reflection of a person's moral qualities. However, in the current era of globalization, the implementation of character education faces increasingly great challenges. The rapid flow of information and technological developments also affect the mindset and behavior of the younger generation, so that in some cases

there is a decline in moral values. Therefore, strengthening character education is an urgent need in the world of education.[5]

One of the important characters that must be instilled from an early age is discipline, because discipline is the foundation for the formation of an attitude of responsibility, obedience to rules, and consistency of behavior in daily life. Structured habituation through the pre-, process, and post-worship stages effectively builds three dimensions of discipline: time discipline, instructional discipline, and regulatory discipline (self-control).[6]

In the context of Islamic education, the formation of discipline cannot be separated from the internalization of Islamic values that are sourced from the Qur'an and Sunnah. Therefore, it is necessary to manage Islamic programs that are planned, organized, and sustainable so that Islamic activities in schools are not only ritual, but are able to shape students' disciplined behavior in real life.

In Islamic educational institutions, human resource development activities are closely related to the educational and learning process in schools/madrasas[7]. Islamic religious education is not only a place to learn knowledge, but also plays an important role in shaping the character and discipline of students. To realize these goals, schools need to create and run Islamic programs that are planned, directed, and in accordance with the needs of students. However, the success of the program does not only depend on the content of the activities, but also on the way the program is managed. Therefore, good management of Islamic programs is needed so that every activity can run neatly, orderly, and have a positive influence in shaping student discipline, spirituality, and behavior.

The success of Islamic education in reality and hope is greatly influenced by Islamic Religious Education Teachers (PAI) who have an important role as educators who instill Islamic values in students[8] and how Islamic education management is carried out, because this management is in charge of regulating, developing, and ensuring that the implementation of Islamic education runs well at the institutional level. For this reason, the role of the principal is also very important. The principal's strategy to improve the quality and professionalism of teachers is to motivate, encourage, and organize training[9].

Management is the process of organizing various activities to achieve goals by involving cooperation between people and resources within the organization. Management includes a series of steps, namely planning, organizing, actuating, and controlling all resources, so that organizational goals can be set and achieved effectively[10] Management contains the achievement of organizational goals effectively and efficiently through the process of planning, organizing, leadership, in a coordination and supervision of organizational resources[11]. Therefore, the concept of management that is structured and oriented towards achieving these goals is an important foundation in managing various character development programs, including Islamic programs implemented in schools.

Islamic education in Indonesia continues to strive to integrate Islamic values in various aspects of learning and student activities in order to form a complete and highly disciplined Muslim character.

One of the strategic efforts that can be taken is through co-curricular programs, which are activities that support the curriculum and provide enrichment of students' learning experiences outside of formal lesson hours. Co-curricular programs that focus on Islamic aspects have great potential to instill moral, ethical, and spiritual values that will in turn shape student discipline. Ideally, the management of this Islamic co-curricular program is designed in a systematic, planned, and integrated manner with national education goals and school vision.

An effective management approach will ensure that every extracurricular activity does not simply fill the student's free time, but actually contributes to the formation of self-discipline, responsibility, and noble morals. The integration of Islamic sciences in co-curricular activities, as recommended by Abdullah, requires a multidisciplinary and interdisciplinary approach to be relevant to the current context and not trapped in narrow scientific linearity. This approach is important for creating a holistic and applicable understanding of religion[12]

To overcome the management of the implementation of Islamic programs that are not consistent and there are still some that have not been disciplined by students, schools need to implement the management of Islamic co-curricular activities as a whole, starting from good planning, regular implementation, to regular evaluations. In addition, cooperation between teachers, coaches, parents, and students is needed so that Islamic values and discipline can become part of the school culture. With clear indicators of discipline and regular supervision, schools can monitor student development and provide guidance if needed, so that the goal of forming discipline through Islamic programs can be achieved more optimally.

In its implementation in the field, it is not uncommon for a gap to arise between the ideals formulated and the reality of the implementation that occurs. This shows that there is a difference between expectations and implementation. Based on the results of initial observations and interviews at SMA Muhammadiyah 3 Yogyakarta, it is known that the management of the implementation of Islamic co-curricular programs has not been running optimally in fostering student discipline. Although there have been various religious activities such as tadarus Al-Qur'an every morning, tasmi' Al-Qur'an every Friday, and Islamic boarding schools, the impact on the formation of student discipline is still diverse. Some students consider these activities to be not well organized, less interesting, or do not understand the relationship with the formation of discipline attitudes.

Based on the number of students at SMA Muhammadiyah 3 Yogyakarta which totals 596 students in the 2025/2026 academic year, initial observations show that only about 60% or about 357 students consistently show disciplined behavior such as arriving on time, obeying the rules, and being responsible for tasks related to their participation in Islamic co-curricular activities. This shows that there is still room to improve the management and implementation of the program. One of the initial findings that needs to be considered is that the management of co-curricular activities of Islamic

programs has not been maximized with the inculcation of discipline values (Initial observation at SMA Muhammadiyah 3 Yogyakarta).

This condition can have several negative impacts. If the co-curricular management of Islamic programs is not managed properly and has not been able to show its effectiveness in shaping student discipline, then the important function of management as a forum for character development will be reduced. As a result, students may view the activity as just a routine with no real meaning in their behavior change. The further impact is that the level of student discipline in the school environment such as in terms of attendance, obedience to rules, enthusiasm for learning, and how to interact can decrease. In addition, the unsuccess in instilling disciplined values through Islamic character education has the potential to cause deviant behavior or students' difficulties in regulating themselves when facing the challenges of modern life. The lack of understanding on how to integrate Islamic values in educational practice which is often still trapped in the view that religious science and general science must be separated is also an inhibiting factor in realizing a comprehensive curriculum and activities that are relevant to the needs of students.

Therefore, it is necessary to take planned steps to improve the management of co-curricular management of Islamic programs so that they are really able to help the formation of student discipline. This effort includes the preparation of a directed program, the selection of methods and materials that suit the needs of students, and the implementation of regular evaluations. Good management should combine Islamic values with real applications in the field, while adjusting to the character and needs of the millennial generation.

The solution to overcome the low discipline of students refers to Abdul Jamil who stated that the character of student discipline is carried out in the form of daily, weekly, and monthly activities supported by all madrasah components.[13] This is in line with Sa'adah's thinking which explains that the formation of discipline character can be done by integrating it into intra, extra, and co-curricular activities[14]. This opinion is corroborated by wahidaini that systematic co-curricular activities and periodic evaluations can internalize the value of discipline in students.

Another case according to Marjiyanti, which states that the character of student discipline can be formed effectively with the Student Order Card that is used to control them[15]. This is the same as conveyed by Maulida that the character of student discipline can grow with continuous supervision and based on habituation and example[16]. The same opinion was expressed by Rahayu that the character of student discipline can be formed through habituation, understanding, and example [17]. In the research conducted by Santi Mahmuda Urbaningkrum, it was said that the cultivation of moral values in MAN 2 Bantul was carried out through two main approaches, namely habituation activities and strengthening school culture. The habituation program includes the implementation of congregational prayers, "morning sun" activities in the form of the recitation of Asmaul Husna and tadarus Al-Qur'an, as well as the A3 Warrior program. Through these activities, various character

values are instilled, such as discipline, responsibility, patience, tolerance, sincerity, honesty, courage, politeness, empathy, responsiveness, and proactive behavior[18].

Based on the results of the analysis and research findings, it can be concluded that the efforts of co-curricular management of Islamic programs to improve student discipline can be carried out effectively through the implementation of planned and continuous programs, both daily, weekly, and monthly, as well as integrated in intracurricular, extracurricular, and co-curricular activities. The formation of disciplined character requires continuous supervision, consistent habituation, and example shown by all elements of the madrasah. In addition, strengthening school culture and instilling moral values through religious activities has been proven to be able to foster discipline, a sense of responsibility, and other positive characters in students, so as to create an orderly, comfortable, and character-building learning environment.

Previous research has discussed the formation of student discipline through various strategies, such as habituation, strengthening school culture, and integrating intracurricular, extracurricular, and co-curricular activities. However, studies that specifically and in-depth review the management of Islamic co-curricular programs, especially in the aspects of planning, implementation, and evaluation, are still relatively limited. In addition, most studies focus more on changing student behavior as a final outcome, while the managerial processes that underlie program success have not been widely studied. Therefore, it is important to carry out this research to fill this gap through a more comprehensive qualitative approach and in accordance with the context. Based on the common thread, the researcher conducted research through Co-Curricular Management at SMA Muhammadiyah 3 Yogyakarta. The urgency of this study is to analyze Co-curricular Management at SMA Muhammadiyah 3 Yogyakarta.

The novelty of this research lies in its focus on cultivation, habituation of disciplined attitudes in schools in the field of co-curricular management of Islamic programs, namely dhuha prayer, dzuhur, congregational ashar, congregational prayer and dzikir which is carried out after prayer, tadarus in the morning before the lesson starts, tasmi'recitation of one of the surah al-qurán contained in juz 30, congregational Friday prayer, cult which is carried out every Thursday at SMA Muhammadiyah 3 Yogyakarta.

This research explores how the co-curricular management of this Islamic program can make students disciplined in carrying out worship at school which is expected to be implemented in daily life. Islamic co-curricular programs, if managed properly, have great potential to be an effective vehicle in achieving these goals. However, as identified, there are still challenges in optimizing its effectiveness. Therefore, this research is important to provide a deeper understanding of the effective co-curricular management practices of Islamic programs in fostering student discipline in the school. The findings of this research are expected to provide constructive input for schools in designing and implementing more impactful co-curricular programs, as well as contributing to the scientific

treasures in the field of Islamic education management and student character development. As affirmed by Hudaeri [19].

II. METHODS

This section describes in detail the procedures and steps carried out in this study, including the design, type, subject, object, data collection techniques, instruments, and data analysis.

Approaches and Types of Research

This study uses a case study method. According to Creswell, a case study is a study that carefully analyzes a program, event, activity, or process of a group of individuals within a specific time limit[20]. In this context, student discipline in the Islamic co-curricular program at SMA Muhammadiyah 3 Yogyakarta is formed from interactions, experiences, and the way students understand Islamic activities, so that it is not absolute for everyone.

The research approach is qualitative, aiming to build understanding based on a constructivist view by exploring the meaning of individual experiences, social values, and historical contexts[21]. This approach emphasizes descriptive analysis based on words, images, interview excerpts, field notes, photographs, and official documents, rather than numerical or statistical data. The qualitative approach was chosen so that the researcher can understand in depth the co-curricular management of Islamic programs to shape student discipline from the perspective of the researcher as a participant. Data is collected systematically, analyzed in depth, and presented in the form of a detailed descriptive description, so that the program management process and its impact on student discipline can be fully explained [22].

Subjects and Objects of Research

The subjects of the study include school principals, vice principals for student affairs, vice principals for ISMUBA affairs, teachers coaching Islamic programs (ISMUBA), and students who participated in the program. The selection of informants is carried out using purposive sampling to obtain relevant and in-depth information. The object of research is the co-curricular management of Islamic programs, including planning, organizing, implementing, and supervising programs. The focus of activities includes dhuha prayers, congregational dhuhur and ashar, prayer and dhikr after prayer, morning tadarus, tasmi' juz 30, congregational Friday prayers, and cults every Thursday.

The research population is all students of SMA Muhammadiyah 3 Yogyakarta in the 2025/2026 academic year, which amounted to 596 students. The research sample was determined using purposive sampling, which is a technique of deliberately selecting informants based on certain criteria in order to provide relevant and in-depth data related to the co-curricular management of Islamic programs and the formation of student discipline. The research informants include school principals, vice principals of ISMUBA affairs, vice principals of

student affairs, ISMUBA supervisory teachers, and active students who participate in Islamic co-curricular activities.

Informant or respondent selection technique

The research informants were selected using purposive sampling, which is a deliberate selection technique based on certain considerations in order to obtain relevant, in-depth, and representative data related to the co-curricular management of Islamic programs and the formation of student discipline. The research informants include school principals, vice principals for ISMUBA affairs, vice principals for student affairs, ISMUBA supervisory teachers, and students who actively participate in Islamic co-curricular activities. This technique allows researchers to comprehensively understand how Islamic co-curricular management is carried out and its impact on student discipline. In this study, snowball sampling was also applied for students, where the researcher started with several initial informants and then added other informants based on recommendations from previous informants, until the data obtained was considered complete [23]

Data collection techniques

Data was collected through participatory observation, in-depth interviews, and documentation in the form of activity schedules, evaluation notes, attendance, and supporting official documents. Observations were carried out to see firsthand the implementation of Islamic co-curricular programs, interviews were used to explore the views and experiences of informants, while documentation was used to complete data and verify the information obtained [52].[24]

The research instrument consisted of interview guidelines, observation sheets, and documentation. This instrument is used to obtain data related to the management function of POAC (Planning, Organizing, Actuating, Controlling) and the formation of student discipline in Islamic co-curricular programs [24]

Tekhnik analysis

The data was analyzed qualitatively descriptively through three main stages, namely: Data Reduction Filtering and summarizing data from observations, interviews, and documentation to focus more on research issues. Data Display Compiles data in the form of narratives, tables, and charts to facilitate the identification of patterns and relationships between variables. Conclusion Drawing/Verification: Draw conclusions based on the patterns found and relate to management theory and the formation of student discipline [24]

This study uses a case study method with a qualitative approach. The case study was chosen because the focus of the research is to analyze in depth the co-curricular management of Islamic programs at SMA Muhammadiyah 3 Yogyakarta and its impact on student discipline, which is a complex phenomenon in certain contexts [20].

The qualitative approach is used to explore the meaning of individual experiences, social values, and historical contexts, not to generate numerical or statistical data. Data were analyzed descriptively based on words, images, interview quotes, field notes, photographs, and official documents[21]. This method allows researchers to understand the process, interaction, and interpretation of students to the Islamic activities they follow.

III. RESULTS AND DISCUSSION

Result

Co-Curricular Management of Islamic Program

The management of co-curricular Islamic programs at SMA Muhammadiyah 3 Yogyakarta is implemented systematically through four main management functions, namely planning, organizing, implementation, and controlling. These functions become the foundation for developing Islamic character and strengthening student discipline within the school environment. The integration of Islamic values into co-curricular activities reflects the school's commitment to creating not only academically competent students but also students who possess strong moral awareness, responsibility, and discipline in daily life. Through structured management, Islamic programs are transformed into continuous habituation processes that influence students' attitudes and behavior both inside and outside the classroom.

The planning stage is conducted through annual work meetings involving the ISMUBA (Al-Islam, Kemuhammadiyah, and Arabic Language) team, school leaders, and coaching teachers. In this stage, the school formulates objectives, activity schedules, implementation procedures, and evaluation mechanisms for Islamic co-curricular programs. The planning process also considers the school vision, student needs, and the importance of character education in shaping disciplined behavior. The involvement of multiple stakeholders demonstrates participatory management, where educational goals are collectively formulated to ensure effective implementation.

Routine religious activities such as dhuha prayer, Qur'anic recitation (tadarus), Friday prayer, kultum (short Islamic sermons), and Islamic mentoring are included in the annual academic calendar. The structured scheduling of activities provides students with clear guidance regarding time management and daily responsibilities. This condition supports the development of disciplined habits because students become accustomed to following organized routines consistently. Furthermore, systematic planning enables the school to integrate religious activities into the educational process without disrupting academic learning.

The findings indicate that planning is not merely administrative preparation but also a strategic effort to shape students' character through continuous religious habituation. Effective planning contributes to the clarity of objectives, coordination among stakeholders, and sustainability of programs. As a result, Islamic co-curricular activities become more measurable,

organized, and capable of fostering students' self-discipline and spiritual awareness simultaneously.

The organizing process involves the establishment of an implementation structure that includes ISMUBA coordinators, Islamic education teachers, homeroom teachers, and IPM (Ikatan Pelajar Muhammadiyah) student administrators. Each stakeholder is assigned specific responsibilities according to their roles and competencies. ISMUBA coordinators oversee the general implementation of programs, teachers guide and supervise students during activities, while IPM administrators assist in technical coordination and student participation.

This division of responsibilities creates a clear organizational system and strengthens coordination among all parties involved. The collaborative structure allows religious activities to be carried out efficiently and minimizes organizational overlap. In addition, the involvement of student organizations such as IPM provides students with opportunities to develop leadership skills, accountability, and organizational discipline. Students are not only participants but also active contributors in maintaining the continuity of Islamic programs.

The organizing function also reflects professional educational management because all activities are supported by communication and coordination among school components. Effective organization encourages collective responsibility in maintaining school discipline and religious culture. Consequently, Islamic programs become integrated into the broader educational environment rather than standing as isolated ceremonial activities.

The implementation stage demonstrates the practical realization of Islamic co-curricular management in everyday school activities. The school consistently conducts eight routine religious programs supported by teacher supervision and integration with the ISMUBA curriculum. These programs include congregational prayers, tadarus, Friday worship, Islamic studies, religious mentoring, and other character-building activities designed to strengthen students' Islamic identity and disciplinary attitudes.

The consistency of implementation plays a crucial role in shaping students' habits and behavior. Through repeated religious activities, students gradually internalize values such as punctuality, obedience to rules, responsibility, cleanliness, and respect for others. Students become accustomed to arriving on time for prayers, participating actively in religious activities, and following school regulations with greater awareness. This process illustrates that discipline is developed through continuous habituation rather than solely through punishment or strict enforcement.

Teacher involvement during implementation also contributes significantly to the effectiveness of the programs. Teachers function not only as supervisors but also as role models who demonstrate disciplined and Islamic behavior. Their guidance strengthens students' motivation and moral understanding regarding the importance of discipline in Islam. The integration between curriculum and religious activities further supports holistic character education because students experience direct application of Islamic teachings in their daily school environment.

In addition, the implementation of Islamic programs creates a positive school culture that encourages collective discipline. When religious activities are performed communally and consistently, students influence one another to maintain participation and compliance. This social environment reinforces the internalization of Islamic values and helps students develop self-control and responsibility as part of their personal character formation [60]. The controlling function is conducted through direct observation, continuous evaluation, attendance monitoring, and educational reprimands for students who violate disciplinary rules. Teachers and coordinators supervise students during religious activities to ensure that programs are implemented according to established procedures and objectives. Monitoring is carried out routinely to identify students' participation levels, behavioral changes, and disciplinary consistency.

Evaluation activities are conducted periodically to assess the effectiveness of the programs and identify challenges encountered during implementation. The school applies educational approaches in addressing disciplinary violations, emphasizing guidance and character improvement rather than punitive measures alone. Students who show indiscipline are reminded and guided through persuasive and religious approaches so that they understand the moral consequences of their behavior.

The controlling process contributes significantly to the internalization of discipline because students receive continuous feedback regarding their conduct. Consistent supervision encourages students to maintain discipline not only due to external monitoring but also because of growing self-awareness and moral responsibility. This finding indicates that effective control mechanisms are essential in sustaining Islamic character formation within the school environment.

However, several challenges remain in the controlling process, including differences in student motivation, external social influences, and varying levels of parental support. Some students still require intensive supervision to maintain consistency in participating in religious activities. Therefore, collaboration between schools, families, and communities is necessary to strengthen the success of disciplinary development through Islamic co-curricular programs.

Overall, the findings demonstrate that the co-curricular management of Islamic programs at the school has been implemented comprehensively and systematically. Through effective planning, organized coordination, consistent implementation, and continuous supervision, the school successfully creates a religious educational environment that supports the formation of disciplined student character. The integration of Islamic values into co-curricular activities proves to be an important strategy in developing responsible, disciplined, and morally grounded students [15], [17].

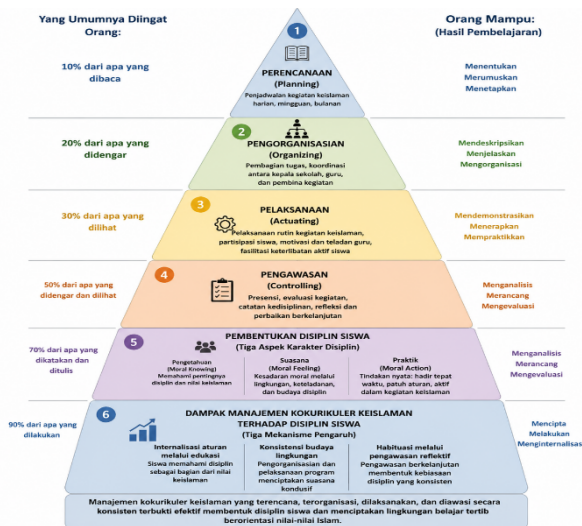


Figure 1. Result

Discussion

The findings of this study indicate that the co-curricular management of Islamic programs at SMA Muhammadiyah 3 Yogyakarta has been implemented systematically through the functions of planning, organizing, implementation, and supervision. The school integrates Islamic values into various co-curricular activities aimed at strengthening student discipline both academically and behaviorally. The programs include congregational prayers, Qur'an recitation activities, Islamic studies, mentoring sessions, and habituation of Islamic manners in daily school life. These activities are conducted routinely and supported by clear schedules, regulations, and coordination among teachers, school leaders, and student organizations.

In the planning stage, the school formulates disciplinary goals aligned with Islamic educational values and the vision of the institution. The management designs structured activity schedules and determines the responsibilities of teachers and program coordinators. The planning process also considers student needs, school culture, and the integration of religious values into character education. This finding shows that effective planning contributes significantly to the sustainability of co-curricular Islamic programs and helps create consistency in student disciplinary practices.

The organizing process demonstrates strong collaboration between the principal, Islamic education teachers, homeroom teachers, and student organizations. Each stakeholder has specific

duties in supervising and guiding students during program implementation. The delegation of responsibilities enables activities to run effectively and encourages collective participation in maintaining school discipline. This reflects the importance of organizational management in ensuring that Islamic programs are not only ceremonial activities but also instruments for character formation.

The implementation of co-curricular Islamic programs has shown positive impacts on students' disciplinary attitudes. Students become more punctual, responsible, respectful toward teachers, and obedient to school regulations. Regular religious habituation encourages self-control and internal awareness of discipline as part of Islamic teachings. The findings support the perspective that discipline is more effectively developed through continuous practice and value internalization rather than through punishment alone. Islamic activities function as moral reinforcement that shapes students' behavior both inside and outside the classroom.

In the supervision and evaluation stage, the school conducts monitoring through teacher observations, attendance records, and student behavior assessments. Teachers provide guidance and corrective actions for students who violate disciplinary rules. Evaluation meetings are also carried out periodically to identify challenges and improve program effectiveness. However, several obstacles were found, including differences in student motivation, limited parental involvement, and the influence of external social environments. These challenges indicate that the formation of discipline requires cooperation between schools, families, and communities.

The results of this research are consistent with educational management theories emphasizing that character formation is strongly influenced by systematic program management and environmental habituation. The co-curricular Islamic programs at the school serve not only as religious activities but also as strategic instruments for developing students' self-discipline and moral responsibility. Therefore, the integration of Islamic values into co-curricular management can be considered an effective approach to strengthening student discipline in Islamic-based educational institutions.

IV. CONCLUSION

Based on the findings and analysis presented in Chapter IV, it can be concluded that the management of Islamic co-curricular programs at SMA Muhammadiyah 3 Yogyakarta has been implemented systematically through four main management functions: planning, organizing, implementation, and supervision. The planning process was conducted comprehensively at the beginning of the academic year through collaborative meetings involving school leaders and teachers to formulate character-building targets, particularly student discipline, responsibility, and obedience. Furthermore, organizing was carried out by establishing a clear implementation structure involving ISMUBA coordinators and teachers with task distribution based on competence and responsibility. This structured management system provided a strong foundation for the successful implementation

of Islamic co-curricular activities such as congregational prayers, Qur'anic recitation, Islamic studies, and worship practices.

Moreover, the implementation and supervision stages demonstrated that the Islamic co-curricular programs contributed significantly to shaping students' disciplinary character. The activities were conducted consistently according to the established schedule and supported by active teacher involvement as supervisors, motivators, and role models. Students were encouraged to participate actively, enabling the learning process to develop not only cognitive understanding but also affective and psychomotor aspects of Islamic values. Continuous supervision and regular evaluation ensured that the programs operated effectively and aligned with the intended objectives. Overall, the integration of careful planning, systematic organization, disciplined implementation, and sustainable supervision has successfully strengthened students' responsibility, obedience, and discipline, in line with the goals of character education at the school.

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