

Implementation of strengthening ismuba-based character education at smp muhammadiyah 1 depok

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ABSTRACT

This research aims to analyze the implementation of strengthening character education based on ISMUBA (AI-Islam, Muhammadiyah, and Arabic) at SMP Muhammadiyah 1 Depok Yogyakarta, as a model for implementing character education that is integrated with Islamic values. The research background originates from the phenomenon of fading national and moral values among students due to globalization. This research uses a descriptive qualitative approach with data collection techniques through observation, in-depth interviews, and documentation. Research subjects included school principals, deputy principals, ISMUBA teachers, and students. The research results show that strengthening character education is carried out through collaboration between schools, parents, and the community with an integrative-holistic approach. Program implementation includes religious and social activities such as social service, completing iqra' reading, class recitation, donations, zakat, as well as familiarization with religious values through 5S culture (greeting, saying hello, smiling, being polite). The novelty of this research lies in the ISMUBA-based character strengthening model, which integrates Islamic values in all aspects of school activities as a strategy to shape students' religious, disciplined, and socially caring character. These findings have implications for the development of a character education model based on Islamic values that can be adapted by Muhammadiyah schools and other Islamic educational institutions.

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Introduction

The Indonesian nation is a nation that has the motto Bhinneka Tunggal Ika as a determination to form social integration cohesion and implies unity and togetherness in feelings and behavior. (Sakinah & Pebrianti, 2024) Cooperation based on shared interests and shared feelings. Therefore, the Indonesian nation is known as a nation that upholds values, togetherness, friendliness, harmony, solidarity, mutual cooperation, compassion and others (Sahruli et al., 2017). However, with the massive flow of technological globalization accompanied by modernization and industrialization, the Indonesian nation has advanced in the material aspect, which is called the standard of living, but on the other hand, the Indonesian nation is experiencing cultural fading. As a result, social conflicts such as violence, riots, vandalism, anomalies, alienation, anomie, social apathy and crime are realities that increasingly appear as a trend in Indonesian society (Sri Sumarni, Achmad Dardiri, 2015).

This statement is marked by the large number of cases that have occurred among pupils and students, there has been moral degradation, such as the perpetrators of the crime, as many as five suspects with student and student status were arrested in cases of abusing high school students to death (Mohammad Amin Madani, 2022). Elementary school students were victims of bullying that resulted in festering intestines, cases of alcohol and batons being confiscated from student groups in Jogja and many other cases (Kusumo, 2021). Such as deviant behavior carried out by administrators, administrators and students, for example dishonesty in education, such as cases of cheating, whether in the form of cheating, copying friends' work, or copying from textbooks when exams are held, as if it were an everyday occurrence (Widodo, 2018). Not far from this problem, SMP Muhammadiyah 1 Depok experienced a downturn in 2009 and there were several cases that needed attention, such as smoking and bullying, although they were not too fatal, if these incidents were allowed to become a culture and become integrated into the school culture. So there is a need for revitalization of the school activity program which impacts all school members in strengthening character education. Therefore, in 2010-2013 SMP Muhammadiyah 1 Depok collaborated with Living Values Education (LVEP) activities. It started by sending 5 teachers to take part in LVEP workshops and application development in 2011. (Firman & Hidayat, 2020).

LVEP is a values and character development activity that thoroughly underlies the harmonious relationship between humans and humans with nature and the environment. This activity provides motivation for school development planning to recognize shared values including the values: peace, humility, cooperation, happiness, responsibility, respect, compassion, tolerance, simplicity, freedom and unity, which are actualized over the course of 1 year. Then it is communicated to the parents/guardians of students as a form of collaboration with the school and a values-based parenting program.

Value-based parenting programs are one way or strategy in developing value-based character education. As time went by, SMP Muhammadiyah 1 Depok tried hard to develop and cultivate LVEP with its own program in 2011 called Ismubaris. Ismubaris is a value-based activity program, namely values adopted directly from Islamic teachings, these values are cultivated at SMP Muhammadiyah 1 Depok (Tri Mulyanto, 2020). So that currently, with tenacity, SMP Muhammadiyah 1 Depok has become a pilot school in strengthening character education. It is from this background that researchers are interested in seeing the implementation of strengthening Ismuba-based character education at SMP Muhammadiyah 1 Depok.

It is important to carry out this research to reveal in depth how the implementation of ISMUBA-based character education can shape a religious culture, discipline and social awareness in the school environment. In addition, this study contributes to strengthening the character education model based on Islamic values which is relevant to the challenges of education in the global era. Thus, it is hoped that the results of this research can provide practical implications for curriculum development, learning strategies and school management based on Islamic values in Muhammadiyah educational institutions and Islamic schools in general.

1. Concept of Character Education

Character comes from the Greek, namely *karoso* which means, basic format, blueprint and can be interpreted as something that cannot be controlled by human intervention so that it has a patent nature (Bambang Q- Anees Dan Dadang Hambali, 2011). Apart from having the meaning of a character blueprint, it is also defined as innate traits that are imprinted in the heart and united in the mind, connected in feelings, originating from beliefs, and reflected in a person's behavior and become a distinction between one human being and another. (Maragustam, 2018). On the other hand, character can also be said to be mental quality, or moral strength, as well as name or reputation. (H. Azis, 2011). Meanwhile, in the book *Dairatul Ma'arif*, morals are briefly defined as the characteristics of an educated human being. (Abd al-Hamid, n.d.).

From the statement above, character can simply be interpreted as human traits that are formed through habits and habituation that are carried out continuously so that they leave an impression in the heart and become a person's moral identity. For example, regarding the character of honesty. An honest attitude will influence a person, especially in facing life, whether living

individually, living with other people, and in his work. An honest attitude will be the first identity of someone who always behaves honestly. In other words, a positive attitude has become a habit in his life. So that people who have positive character will identify their character as a good person. Therefore, in forming positive character habits, it is the main key carried out by educators as a form of example given to students. Positive habits will give birth to positive characters. (Tri Mulyanto et al., 2021). Character education is very necessary in the world of education as a foundation for improving the character of students.

Character education is a conscious and planned effort to realize the goals of education so that students can have strong character. (Mailani, n.d.). For example, if you want a religious character in students, then there needs to be synergy to help students have this value within themselves and it becomes a part of their life that influences their thinking patterns and actions in their lives. So that religious values become an identity for students. The concept of character education with different characters. This difference lies in the education section. Where education is defined as efforts or efforts made to provide understanding and knowledge in forming character. (Suharsaputra, 2013). Meanwhile, character is the values that underlie human behavior based on religious norms, culture, law/constitution, customs and aesthetics. (Kemendiknas, 2010).

The implementation of strengthening character education is based on the belief that a person's character can be developed and can be changed. If character cannot be changed then the prophetic mission will certainly not exist. The prophet Muhammad SAW's prophetic mission was sent to the world to perfect his noble character (Abuddin Nata, 2013). From the concept of character which contains innate elements from birth or a blueprint and the influence of the environment and education, it is clear that researchers believe that a person's character or behavior can be changed. According to Mounir, character can be seen from two points of view, 1). Some conditions are simply given, or simply exist, which are more or less forced upon us. Characters like this are considered to be something that is naturally given (absolutely given by God). 2). Character can also be understood as the level of power of a human being who can master and be able to control certain conditions. Characters that have characteristics like this are said to be the result of a desired (willed) process (Doni Koesoema A, 2010).

As a result of this understanding (given), a person's character will be weak because he surrenders to the pure conditions given by the creator and does not submit to the conditions given to him without any intention to change them. In contrast to the opposite (walled) ideology, he does not want to be controlled by his natural conditions which hinder his development, but still exists and is free to master his control in developing the perfection of life in the realm of humanity and religious spirituality. Therefore, as an educator, you must have the motivation to improve the quality of students to have noble character in accordance with Article 2 of the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2018 concerning Strengthening Character Education in Formal Education Units which includes 18 elements which include religious values, honesty, tolerance, discipline, working hard, creative, independent, democratic, curiosity, national spirit, love of the homeland, respect for achievement, communicative, love of peace, love of reading, caring for the environment, caring. social, and responsible. (Permendikbut, 2018).

Paul Suparno said that implementing Character Education with 18 values in schools must use a holistic and reflective approach. Holistic has a comprehensive meaning, meaning that character education must be carried out with the cooperation of the entire school, including: 1). through all program activities and school situations. 2). All educators at the school are involved 3). Parents are involved. Meanwhile, the reflection approach functions as how students understand and see what value is gained from experience, what function it has for their lives and other people. Students here need to be helped by teachers on how to gain value from experiences and school activity programs (Paul Suparno, 2015). School programs and activities are included in the Ismuba curriculum as a quality standard for educational management at SMP Muhammadiyah 1 Depok.

2. Ismuba Education and Curriculum

Ismuba education is one of the scopes of the ISMUBA curriculum, namely, Al-Islam, Muhammadiyah and Arabic (Yusuf et al., 2024).. Al-Islam, covers all Islamic religious education subjects including: Al-Qur'an (Tahsin, Tilawah, and Tahfidz), Aqidah, Morals, Jurisprudence and Tarikh Education. Meanwhile, Kemuhammadiyah includes history and emulating Muhammadiyah figures, and Arabic. (Muhammadiyah, 2021). The content of the Ismuba Curriculum integrates the general knowledge education curriculum with Ismuba education (Muhammadiyah, 2017). General knowledge education and Ismuba education are given equal portions, and each strengthens and complements the other. General knowledge education is based on and enriched by the Islamic and Muhammadiyah religious perspectives contained in Ismuba education.

Likewise, Ismuba education is enriched with knowledge contained in general subjects. By integrating the entire curriculum into a network of teaching and learning activities, it is hoped that students can understand the essence of knowledge and the Islamic religion and practice Islamic teachings well. The Ismuba curriculum covers all activities with Islamic nuances which are the basis of culture at SMP Muhammadiyah 1 Depok, usually referred to as Ismuba activities.

Ismuba's activities include: greetings, greetings, smiling, being polite and polite (5S), tahfidz (inspirational verses from the Koran, juz 30, vocabulary, mahfudzat, reciting prayers in prayer, dhikr and prayers after prayer and reading prayers in funeral prayers), noon prayer, noon prayer, congregational afternoon prayers, and social services. (Muhammadiyah, 2021).

Based on the results of observations, Ismubaris activities are carried out in accordance with the predetermined activity schedule. Firstly, the 5 S activities are carried out when students leave for school. At that time, the teacher welcomed the arrival of students at the front of the school gate by greeting, smiling, saying hello and being polite. Meanwhile, the congregational duha prayer activity is carried out after the 5s activity, then the students take ablution water and enter the room to carry out the congregational duha prayer activity. Before carrying out the Duha prayer activities, students are encouraged to read a short letter which is guided directly by the teacher. After the Duha prayer is finished, we continue with dhikr and prayer together.

Method

This research uses a qualitative approach with descriptive methods. This approach was chosen because it is in accordance with the research objective, namely to understand in depth the implementation of strengthening ISMUBA-based character education at SMP Muhammadiyah 1 Depok Yogyakarta through the perspective of educational actors. Qualitative research allows researchers to explore meanings, experiences and processes that occur naturally in the school environment. (Lexy J. Moleong, 2000). This research data collection used three methods, namely: observation, interviews, and documentation. (Nyoman Kutha Ratna, 2010). First, observation, namely direct observation carried out by researchers to see the situation to see the truth. Observations were carried out by visiting the school several times to observe and experience directly the development of strengthening character education. Second, interviews, namely conversations with a specific purpose carried out by two parties (interviewer and interviewee) with the intention of wanting to know data and facts in the field, namely the school principal, head of curriculum, head of student affairs and Ismuba teachers. A series of interview activities were carried out by 3 Ismuba teachers and 2 students at different times. Documentation, namely collecting data from various documents which can be in the form of writing, images, transcripts, books, newspapers, inscriptions and so on. This method was carried out by looking at the documents at SMP Muhammadiyah 1 Depok which were related to the implementation of strengthening Ismuba-based character education (Suharsimi Arikunto, 2006). Data analysis was carried out continuously from the beginning to the end of the research, following the model of (M.B Miles, A.M, Huberman, 2014)., which includes: data condensation selecting and focusing relevant data, data presentation arranging information in the form of narratives, tables and thematic categories, drawing conclusions and verification ensuring the consistency of the meaning of the field data. To ensure the validity and credibility of research results, triangulation techniques of sources, techniques and

time were used. Source triangulation was carried out by comparing data from school principals, teachers and students. Technical triangulation was carried out by comparing the results of interviews, observations and documentation. Time triangulation is carried out by collecting data at different times so that the information obtained is more consistent. Apart from that, researchers also conducted member checks on informants to ensure the accuracy of data interpretation.

Result

Based on the results of interviews with the principal, deputy principal, and Ismuba teachers, it can be seen that the implementation of strengthening Ismuba-based character education at SMP Muhammadiyah 1 Depok is carried out comprehensively through various school activities and policies. All elements of the school play an active role in forming a positive culture and climate that reflects Islamic and Muhammadiyah values. The results of this research are in line with the theory of character formation according to Paul Suparno which emphasizes that effective character education is carried out through three dimensions: 1). through all program activities and school situations. 2). All educators at the school are involved 3). Parents are involved.

1. Through Learning Activities (Intracurricular)

Teachers at SMP Muhammadiyah 1 Depok act as role models and facilitators of values. In every subject, including general ones such as mathematics or language, teachers integrate character values into the Learning Implementation Plan (RPP). This is in line with the concept of value integration, that effective learning must instill moral values through the learning process, not just through religious subjects. (Juwitaningrum, Dini Rakhmawati, 2024). For example, the habit of greeting, greeting and smiling every time you interact creates a humanistic environment. This simple practice supports the formation of the character of courtesy, empathy and discipline, in accordance with Bandura's principle of learning by modeling which emphasizes that moral behavior is formed through a process of modeling and social reinforcement. (Firmansyah & Saepuloh, 2022)

2. Through Ismuba Subjects

The research results show that Ismuba (al-Islam, Muhammadiyah, and Arabic) is the heart of character formation in Muhammadiyah schools. In contrast to conventional Islamic religious learning which tends to focus on cognitive and ritualistic aspects, Ismuba combines religious values with the spirit of the Muhammadiyah movement which emphasizes social good deeds, rationality and progress of the people. (Musade, 2023). For example, in learning Aqidah Akhlak about Asmaul Husna, students are not only asked to memorize the names of Allah, but are also asked to emulate His qualities in everyday life such as compassion (ar-Rahman), justice (al-Adl), and honesty (ash-Sadiq). This model shows that Ismuba not only instills religious character, but also social moral action that forms empathy and social responsibility. This approach strengthens the idea that ideal Islamic education must be able to connect the spiritual dimension with social practice, rather than just stopping at the ritual aspect. Thus, Ismuba's unique contribution lies in the integration of the values of monotheism, muhammadiyah, and universal humanity.

3. Through cocurricular and extra-curricular activities

Character formation is not only done in the classroom. The school carries out various activities such as social service, completing iqra' reading, memorizing selected verses, class recitation, teacher and employee recitation, infaq, zakat, community service, market day, and basic food bazaars. According to the school principal, this activity is designed to develop various character values such as religiosity, hard work, responsibility, social care and love of the country. For example, in social service activities, students are trained to interact with the community and help with community activities. This experience is considered very effective in fostering a sense of empathy and social responsibility in students.

4. Through School Culture and Rules

The school also builds a positive culture through implementing 5S habits (Greetings, Greetings, Smiles, Politeness and Manners). This 5S activity is carried out every morning at the school gate, where teachers welcome students with greetings and smiles. Apart from that, the school has a strong religious culture, such as reading the Koran and praying in congregation before

and after teaching and learning activities. School regulations are prepared through joint deliberation between teachers, students and the principal, so that all parties feel they have the same responsibility in implementing them.

5. Principal involvement

The school principal has a very important role in driving the character strengthening program. The principal not only acts as a manager, but also as a role model. He is an example of discipline, responsibility and integrity. Apart from that, the school principal is also active in facilitating religious and character activities so that they continue to run consistently and sustainably.

6. Involvement of Education Personnel

Educational staff (tendik) such as administrative staff, librarians and canteen attendants also have a role in forming the character of students. They are required to always be polite, friendly and respectful of students. The principal emphasized that every school member must be an exemplary example in behavior. If unresponsive or unfriendly behavior towards students is found, the principal will give a warning so that humanist values are maintained in the school environment.

7. Parental Involvement

The school maintains good communication with families. Parents are considered the school's main partners in instilling character values at home. The school also provides direction to parents so that character values such as discipline, responsibility and religiosity can be continued in the family environment. Teachers and parents work together to guide students who show bad behavior at home so that they can be redirected through a positive approach and habituation at school.

Discussion

Ismuba-based character education at SMP Muhammadiyah 1 Depok is implemented through collaboration with the entire school academic community, starting from educators, staff and employees and even involving parents. This collaboration is one of the processes to accelerate the formation of a culture that is in accordance with character values. Through the positive culture and climate of the school, character values will be internalized in the souls of students. So schools need to carry out positive culture from a series of school programs, activities and school situations that are combined with positive values.

Character Education Through All School Programs, Activities and Situations

Pass all subjects

The implementation of character education at SMP Muhammadiyah 1 Depok is delivered through learning activities. This means that character education is delivered through all subjects ranging from religion, mathematics, sports to Javanese. Every educator in any field of study inserts character values that they want to internalize in students through a Learning Implementation Plan (RPP). In this way, the process of internalizing character values will run systematically. For example, before a learning activity the teacher opens the activity with greetings, asks how things are with a smile and says hello. This activity gives a positive impression to students. So that students without realizing it show respect and responsiveness towards the teacher to emulate this attitude. In this way, a culture of politeness and hospitality will be internalized in the souls of students over time. (Pratiwi & Usriyah, 2020).

On the other hand, teachers can also internalize character values through the process of learning activities. Sports, mathematics and other teachers can involve themselves in character building, for example, the values of honesty and integrity. When students are given practice questions in carrying out assignments, educators remind them to be honest in carrying out the assignments given, and provide punishments for those who violate them, such as giving additional assignments, explaining answers in front of the class and so on. The punishments are aimed at being educational and broadening the students' experience. By involving all teachers in strengthening character education in learning, the transfer of character values to students will be more effective.

So that students will become accustomed to the values that are implemented, in turn these values will automatically be internalized in the students' souls. (Tri Mulyanto et al., 2021).

In fact, character strengthening at SMP Muhammadiyah 1 Depok in learning activities is more oriented towards Ismuba education. This statement was expressed because the Ismuba material presented contained more character values. So that educators place more emphasis on character formation through learning that contains the most character values, which includes education in Aqidah, Akhlak, Jurisprudence, Tarikh and Arabic. From the results of observations, for example, it can be seen in the Aqidah Akhlak learning about Asmaul Husna. Here students not only have the task of understanding and memorizing the 99 Asmaul Husna. Instead, students are emphasized to implement the positive values contained in the Asmaul Husna. In this way, students can have the character values of empathy, creativity, fairness and others as the basic values contained in the 99 good names of God. From the results of observations, it shows that apart from the teacher providing material about Asmaul Husna, the teacher also provides examples in everyday life to look after each other, preserving the environment and the universe. Apart from that, teachers also provide an example of compassion for fellow humans through an attitude of empathy.

Cultivating the value of empathy is carried out through learning and non-learning activities. In learning the values of empathy, it can be done by the teacher paying attention to students by asking how they are and asking about the condition of students who are not present. This activity will foster students' sense of empathy with the attention and response from educators. Meanwhile, activities outside of class include visiting classmates who are absent due to illness. This activity is carried out by teachers and students with the aim of fostering feelings of affection and attention between each other. Likewise, other learning activities are carried out with different approaches and methods but have the same goal of character formation.

Character Education Through All School Activities

Apart from being provided through all learning activities, character education is also provided through co-curricular and extra-curricular activities. This activity is able to improve skills, increase students' insight and experience. Such as social service activities, completing iqra' reading, worship, class recitation, employee teacher recitation, donations, zakat, community service, market day and basic food bazaars. This activity is the school's effort to shape the character of students. With such materials and activities to strengthen character education, it is hoped that schools will be able to overcome the negative currents of globalization, moral and moral problems and other deviant behavior.

Co-curricular activities function as deepening, inspiration and understanding of the values of intra-curricular activities to strengthen the values transferred in all learning. The aim of this activity is to integrate reflection which is able to develop students' character values. So this activity is understood as an activity supporting success in strengthening character education as stated in Article 2 of the Regulation of the Minister of Education and Culture of the Republic of Indonesia number 20 of 2018 concerning Strengthening Character Education in Formal Education Units which includes 18 elements which include religious values, honesty, tolerance, discipline, working hard, creative, independent, democratic, curiosity, national spirit, love of the homeland, respect for achievement, communicative, love of peace, love of reading, environmental care, social care, and responsibility. (Permendikbut, 2018).

To realize this value, the school presents various activities such as social service, complete Iqra' reading, worship, class recitation, employee teacher recitation, infaq, zakat, community service, market day and basic food bazaar. This activity is not only carried out by students but also carried out by all members of the Muhammadiyah 1 Depok school, as a form of appreciation for the school's spirit in strengthening noble character education. The classification of this value can be categorized as follows:

- a) Social service, social service activities implemented at SMP Muhammadiyah 1 Depok specifically for class IX as a provision of experience for living in society. This activity is an activity that can develop values such as religion, honesty, tolerance, discipline, hard work, social care, responsibility, love of peace and democracy. This statement is based on all the

activities contained in social service. For example, in social service activities, students are required to get involved in community activities and are given the responsibility to help the community, such as teaching at the TPA, praying in congregation, helping with activities in the house they live in, gardening and distributing basic necessities to the community. The glimpse of this activity can foster students' sense of empathy for people who live in a basic way, and are responsible for all the tasks given by the school to the community.

- b) Completely read the iqra' and memorize selected verses. This activity functions as a form of manifestation of the values of hard work, curiosity, national spirit, love of reading, respect for achievement, tolerance and love of the country. The activity is to complete reading the iqra' and memorizing selected verses, such as memorizing verses about tolerance, national spirit and love of the homeland and other values. Meanwhile, memorizing itself teaches the value of hard work, curiosity, a love of reading and respect for achievement.
- c) Worship, worship activities are an obligation that must be carried out routinely at SMP Muhammadiyah 1 Depok every day. This activity is recognized as being able to foster religious values, discipline, honesty, independence and love of peace. Worship activities provide a positive response to students. Where this activity gives a feeling of peace and calm to the soul. These activities include ablution, congregational prayer, reading the Koran, sadaqoh, zakat, sacrifice, class recitation and others.

Through the school atmosphere and rules

Strengthening character education is carried out through the school's cultural climate. Where schools must be able to create a school cultural climate through regulations and school activity programs which are supported by staff in all school activities (T Mulyanto et al., 2023). In good learning activities, teachers must be able to create a positive atmosphere through social interaction and transfer of values. At this stage teachers and students are required to realize the 5s culture (greeting, greeting, politeness, politeness and smile). This 5s activity is carried out in the morning by means of students saying hello and saying hello to the teacher when they enter the school location and the teacher welcomes the students with respect at the front of the school gate.

Apart from that, it continues with the culture of reading the Koran and praying in congregation. This activity is carried out by the staff and all students to create a religious cultural atmosphere. In creating a positive cultural climate, there needs to be cooperation from all members of SMP Muhammadiyah 1 Depok which is built through school regulations and activities. This rule was made through joint deliberation and implemented jointly. This regulation includes all regulations that apply to both educators and students. For example, the rules for congregational prayer. The role of educators in this case is as role models for students. The position of educators is not only to provide theory in carrying out congregational prayer activities and recommendations for the importance of congregational prayers, but teachers can also provide examples for students regarding congregational prayers. According to Tika, routine school activities can be used as school culture, such as strengthening religious spiritual activities. (Warsilah & Wijayanti, 2015). Therefore, the involvement of teaching staff in strengthening spiritual activities in students is very important. So that Islamic activities are fully supported by the school principal and the main program must be realized in the form of action. These activities can specifically help improve the discipline attitude of students. (Darwanti et al., 2025)

The involvement of the school principal is one of the most important points in strengthening character values. The position of the school principal is central in strengthening character education, because the school principal is a leader who is obliged to set an example for other educators. Apart from that, the school principal has an important role in organizing and managing all resources and funds in the school where he works. (Tri Mulyanto, Nanda Dwi Rohmah, 2021). This means that the progress of the quality of educators and students depends on the policies provided by the school principal (Hardono, Haryono, 2017).

All Educators At The School Are Involved

Administrative staff, laboratories, librarians, canteen attendants must be able to set an example as a good person. So that good behavior can be emulated by students. The values applied

are positive character values. These values are applied according to their respective roles and functions. Each teacher sets a good example, for example in the morning the teacher greets students with a smile and politely shakes hands with students. Instead, students are greeted with fierce faces every time they meet face to face.

Every time the staff serves students, the education staff is more respectful with polite questions. If there is information from students about staff who are unresponsive (unfriendly and uncaring), the principal can give a warning to show respect for students and vice versa, students must respect educators. This does not mean that at school there is no need for rules or regulations. But there needs to be awareness and cooperation for all elements. The rules and regulations are made together from the start and mutually agreed upon so that their implementation is a shared responsibility of all school members.

Observation results show that the staff at Muhammadiyah Middle School have a responsive attitude towards students, uphold humanist values, do not differentiate between each other, all students are given their own rights and freedoms in accordance with applicable regulations.

Parental Involvement

In internalizing positive character values, the most important positions are the parents at home (Tri Mulyanto et al., 2021). This is because the family is the main environment before students enter school. Therefore, the position of parents is very important in character formation. Parents are essentially the figures most responsible for the development of their child's character. However, officially school teachers are the ones who have the most influence in schools in the development and formation of character. Teachers at this level must be mentors in changing and developing students' characters through school culture. When there is a negative character of students due to poor habituation and education at home, the teacher is obliged and responsible to improve it by supplying students with better directions through school culture.

Conclusion

This research shows that strengthening character education at SMP Muhammadiyah 1 Depok Yogyakarta is carried out systematically through the integration of the Ismuba curriculum (Al-Islam, Kemuhammadiyahan, and Arabic) with learning activities, school culture, and collaboration between school residents, parents, and the community. Implementation is carried out with an integrative-holistic approach, where Islamic values are the basis for every educational activity, both intracurricular and extracurricular. Programs such as social service, complete reading of iqra', class recitation, donations, zakat, and 5S culture (greeting, greeting, smile, politeness, politeness) have succeeded in cultivating religious character, discipline, responsibility and social care in students. Substantively, the results of this research provide important implications for the development of character education policies in Muhammadiyah schools and other Islamic educational institutions. First, the implementation of Ismuba needs to be used as a value-based learning policy model that is not only oriented towards cognitive aspects, but also affective and spiritual. Second, collaboration between teachers, school principals and parents needs to be formalized in community-based school programs so that character formation of students becomes a shared responsibility. Third, strengthening school management based on Islamic values can be used as a strategy to foster a sustainable religious culture in the school environment. For further research, it is recommended that a comparative study be carried out between Muhammadiyah schools in various regions to identify variations in Ismuba implementation models and their effectiveness in building student character. Apart from that, it is also necessary to develop an Ismuba-based character education evaluation model which can be used as a practical reference for teachers and educational policy makers in assessing the success of character formation in Islamic schools. Thus, the results of this research not only provide a theoretical contribution, but also a practical contribution in strengthening character education based on Islamic values in Indonesia.

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