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Efforts to Develop Students' Potential in Islamic Religious Education through Flagship Programs at Madrasah Tsanawiyah Ulumul Qur'an Barito Kuala

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Abstract

This study describes the flagship programs implemented at Madrasah Tsanawiyah Ulumul Qur'an, Barito Kuala; examines the school's efforts to design, implement, and develop these programs; and identifies supporting and inhibiting factors. It uses field research with a descriptive qualitative approach. Data were collected through direct observation, semi-structured interviews with program supervisors and students, and documentation, then organized and interpreted descriptively. The findings identify Qur'an memorization (tahfiz), Qur'an recitation improvement (tahsin), public religious speaking (muhadharah), worship practice, foreign-language learning, Arabic calligraphy, Islamic arts, da'wah and religious activities, and Qur'anic recitation competitions (MTQ). Teachers support students through habituation, role modelling, individual guidance, motivation, structured activities, and continuing assessment. Teacher competence, a religious school environment, facilities, parental support, and competitions support implementation, while varied student abilities, low confidence, limited time, uneven family support, and uncontrolled technology use present challenges. The study's contextual contribution is its integrated account of religious, communicative, artistic, practical, and spiritual development within one madrasah.

Keywords: Student Potential, Islamic Religious Education, Flagship Programs

Abstrak

Penelitian ini mendeskripsikan program unggulan yang dilaksanakan di Madrasah Tsanawiyah Ulumul Qur'an, Barito Kuala; menganalisis upaya madrasah dalam merancang, melaksanakan, dan mengembangkan program-program tersebut; serta mengidentifikasi faktor-faktor pendukung dan penghambatnya. Penelitian ini menggunakan penelitian lapangan (field research) dengan pendekatan deskriptif kualitatif. Data dikumpulkan melalui observasi langsung, wawancara semi-terstruktur dengan pembina program dan peserta didik, serta dokumentasi, kemudian diorganisasikan dan diinterpretasikan secara deskriptif. Hasil penelitian menunjukkan bahwa program unggulan yang dilaksanakan meliputi tahfiz Al-Qur'an, tahsin Al-Qur'an, muhadharah, praktik ibadah, pembelajaran bahasa asing, kaligrafi Arab, seni Islami, kegiatan dakwah dan keagamaan, serta Musabaqah Tilawatil Qur'an (MTQ). Guru mendukung pengembangan potensi peserta didik melalui pembiasaan, keteladanan, bimbingan individual, pemberian



motivasi, pelaksanaan kegiatan yang terstruktur, dan evaluasi berkelanjutan. Kompetensi guru, lingkungan madrasah yang religius, ketersediaan fasilitas, dukungan orang tua, dan kegiatan perlombaan menjadi faktor pendukung pelaksanaan program. Sementara itu, perbedaan kemampuan peserta didik, rendahnya kepercayaan diri, keterbatasan waktu, ketidakmerataan dukungan keluarga, dan penggunaan teknologi yang kurang terkontrol menjadi tantangan dalam pelaksanaannya. Kontribusi kontekstual penelitian ini terletak pada penyajian gambaran terpadu mengenai pengembangan aspek keagamaan, komunikatif, seni, keterampilan praktis, dan spiritual peserta didik dalam satu lingkungan madrasah.

Kata kunci: Potensi Peserta Didik, Pendidikan Agama Islam, Program Unggulan

Introduction

Education is a process through which learners develop knowledge, dispositions, skills, and capacities for participation in society. In Indonesia, the national education framework emphasizes the development of learners who are faithful, morally upright, knowledgeable, capable, creative, independent, democratic, and responsible (Republic of Indonesia, 2003). This broad purpose means that educational success cannot be reduced to examination scores alone. Schools must also create opportunities for students to practise what they learn and to develop habits that guide everyday conduct. Islamic educational institutions therefore have a particular responsibility to connect knowledge with worship, ethical behaviour, and social responsibility.

Islamic religious education seeks to nurture an integrated relationship between understanding, belief, and practice. Learning about Islamic teachings becomes more meaningful when students can apply them in worship, communication, and relationships with others. Mukhlis et al. (2024) discuss the relationship between Islamic education, character formation, and responsibilities in worldly and spiritual life. Such a perspective places moral development alongside intellectual achievement rather than treating it as an additional objective. At the madrasah level, this requires learning experiences that connect classroom instruction with repeated practice and reflection.

Students possess different abilities, interests, learning histories, and levels of confidence. Some may show aptitude for memorising the Qur'an, while others may be more comfortable with recitation, public speaking, calligraphy, languages, or performance. Potential should consequently be understood as a capacity that can be cultivated, not as a fixed measure of a student's worth. Research on student potential in pesantren settings highlights the importance of structured opportunities and supportive learning environments (Azizah et al., 2021; Susanti, 2021). Educational planning should provide multiple pathways for students to participate and progress.

Flagship programs are specially organized activities intended to strengthen a school's educational identity and develop particular competencies. In Islamic schools, such programs may complement the formal curriculum through Qur'anic learning, worship, language, arts, and public religious communication. Sufyanah et al. (2023) discuss extracurricular innovation as one route to improving the quality of santri development. The value of a flagship program depends not merely on its name or visibility but on the quality of its objectives, implementation, guidance, and evaluation. Programs should therefore be understood as educational processes rather than isolated events.

Madrasah Tsanawiyah Ulumul Qur'an in Barito Kuala provides the setting for examining how several religious and skill-based activities can be organized within one institution. The source study identifies programs in tahfiz, tahsin, muhadharah, worship practice, foreign languages, Arabic calligraphy, Islamic arts, da'wah and religious activities, and Musabaqah Tilawatil Qur'an (MTQ). Together, these activities address different dimensions of student development. They create opportunities for memorization, accurate recitation, practical religious competence, communication, artistic expression, and public participation. Their combined contribution is the central concern of this article.

The Qur'an memorization program requires regular practice, repetition, and guidance. Students differ in memorization speed and retention, so progress may not be uniform even when students receive the same instruction. Syafril (2021) examines factors associated with success in Qur'an memorization, while Rasyidi et al. (2023) discuss tahfiz pesantren as a flagship program in South Kalimantan. These studies provide a relevant context for considering memorization as both a learning goal and a sustained discipline. Effective support should recognize individual progress and help students maintain motivation.

Tahsin and tilawah address the quality and fluency of Qur'anic recitation. Students need opportunities to practise pronunciation, articulation, rhythm, and the application of tajwid under suitable guidance. Qur'anic learning programs have been discussed as a means of strengthening literacy and religious learning in schools (Wiwaha et al., 2024). Recitation practice can also prepare students for public performance, including participation in MTQ. The instructional purpose, however, remains the development of accurate and meaningful recitation rather than competition alone.

Muhadharah offers a setting in which students practise public speaking and the communication of religious messages. Speaking before peers can develop organization of ideas, verbal expression, confidence, and responsibility for the content delivered. Leadership development in pesantren similarly emphasizes opportunities to communicate and take responsibility in a group (Pahrizal et al., 2023). Students who are hesitant to speak may require gradual participation and constructive feedback. In this way, muhadharah can function both as a religious learning activity and as a structured opportunity to develop communication skills.

Worship-practice activities connect procedural knowledge with action. Students may learn the sequence and requirements of worship through demonstration, guided rehearsal, correction, and repetition. Religious habituation has been discussed as a way to help students internalize Islamic educational values through practical activities (Aziroh et al., 2025). The educational significance of practice lies in the opportunity to move from remembering rules to performing them appropriately. Teachers' modelling and feedback are therefore important elements of this program.

Foreign-language activities can broaden students' communication abilities and support access to religious and wider educational resources. Language learning requires repeated exposure, practice, and a classroom climate in which mistakes are treated as part of learning. In a madrasah, foreign-language activities can complement religious study without replacing the institution's central Islamic mission. Their contribution is best considered in relation to the communicative confidence and practical skills students

develop. Program design should make expectations clear and provide tasks suited to differing levels of proficiency.

Arabic calligraphy and Islamic arts create space for creativity, aesthetic expression, patience, and cultural appreciation. Such activities also allow students whose strengths are not primarily in memorization or public speaking to demonstrate competence. Research on pesantren and student creativity emphasizes the contribution of organized activities to independence and creative development (Paryanti et al., 2024). Artistic learning can reinforce religious identity while also cultivating practical discipline. It should therefore be included within a broad understanding of student potential.

Da'wah and religious activities allow students to communicate Islamic values and participate in collective religious life. These experiences may support responsibility, cooperation, and an understanding of religion as a source of ethical action. Islamic education's contribution to character formation depends in part on whether values are practised in social contexts (Syah, 2025). Students need guidance to ensure that religious communication is accurate, respectful, and appropriate to its audience. This makes supervision and example-setting important components of the program.

Competitions such as MTQ provide a public setting in which students can test their preparation and receive feedback. Participation can expose students to performance standards and encourage purposeful practice. Competitions may also strengthen confidence when students experience them as learning opportunities rather than as the sole measure of ability. Madinah and Nursita (2023) discuss the relationship between extracurricular management and student achievement. For this reason, competition outcomes should be considered alongside participation, effort, skill development, and the learning gained from preparation.

Teachers are central to the process because they translate program objectives into daily instruction and support. Their responsibilities include identifying students' needs, demonstrating skills, giving feedback, maintaining routines, and encouraging persistence. Studies of flagship-program management emphasize planning and coordinated implementation as important elements of program quality (Kartiningih et al., 2025; Syafa'at et al., 2025). A program may have suitable content yet produce uneven experiences if guidance is inconsistent. Teacher competence and collaboration are thus relevant to the sustainability of student development.

The school environment can reinforce learning when religious routines, peer relationships, and institutional expectations support one another. A religious atmosphere provides repeated occasions for students to observe and practise expected behaviours. However, a supportive environment should also accommodate different learning speeds and avoid equating temporary difficulty with a lack of potential. Research on factors influencing pesantren choice and student development points to the importance of the institutional and family environment (Rohmah, 2022). The school's work is therefore connected to conditions beyond individual lessons.

Families are important partners in maintaining learning routines outside school. Qur'an memorization and other skills often require practice beyond scheduled sessions, making encouragement and reasonable supervision at home useful. Amalia et al. (2024) discuss the importance of effective collaboration between parents and schools. Family support may vary because of different circumstances, so communication should be

constructive and realistic. Partnerships are most useful when families understand the program's aims and how they can support students without creating excessive pressure.

Despite their potential, flagship programs face practical challenges. Differences in prior ability, low confidence, limited time, uneven family support, and unregulated technology use can interrupt learning or make progress uneven. These challenges require differentiated instruction, manageable scheduling, supportive feedback, and guidance about responsible technology use. Program evaluation should identify not only what works but also which students need additional assistance. This approach supports improvement without blaming students for barriers that may be partly environmental.

Against this background, this study examines the flagship programs at Madrasah Tsanawiyah Ulumul Qur'an, Barito Kuala, and the efforts used to develop students' potential through them. It also identifies factors that support and hinder implementation. The study contributes a contextual description of how varied religious, communicative, artistic, and practical activities are brought together in one madrasah. Its novelty lies in examining these program types together with the teachers' developmental strategies and the specific constraints reported in the source study. The findings may inform reflective program planning in comparable Islamic educational settings.

Literature Review

Student potential in Islamic education can be understood as a range of capacities that become visible through learning, practice, and social participation. The source study treats potential as extending beyond academic knowledge to spiritual, intellectual, practical, creative, and social dimensions. This broad conception aligns with holistic education, which seeks to develop the learner rather than a single measurable skill (Susanti, 2021). It also cautions against using one performance indicator to define a student's overall capacity. A balanced program should allow different forms of ability to emerge.

In Islamic educational thought, human potential is commonly related to *fitrah*, or an original disposition that education helps cultivate. This idea places responsibility on educational institutions to provide direction and opportunities for development. The aim is not simply to transmit information but to support the formation of a person able to understand and practise religious values. Mukhlis et al. (2024) connect Islamic education with moral character and responsibility. Such a framework gives the development of *santri* a spiritual and ethical orientation.

Spiritual potential includes the capacity to understand, value, and practise Islamic teachings. It can be supported by Qur'anic learning, worship practice, religious routines, and guided reflection. These experiences should be organized so that students understand both the procedures and the meanings of their activities. Research on the internalization of Islamic educational values in flagship programs illustrates the role of planned religious practice (Aziroh et al., 2025). Spiritual development is therefore linked to consistency between instruction, modelling, and everyday conduct.

Cognitive potential involves understanding, remembering, interpreting, and applying knowledge. Qur'an memorization draws on attention, repetition, recall, and the management of learning routines. However, memorization should not be treated as the only indicator of religious understanding. Students also need opportunities to explain meanings, connect knowledge with practice, and ask questions. Work on Qur'anic literacy and *tahfiz*

programs provides a basis for considering memorization as one component of a wider learning process (Rasyidi et al., 2023; Wiwaha et al., 2024).

Practical and psychomotor potential develops when students perform skills with feedback. Worship practice, recitation, calligraphy, and artistic performance require demonstration and repeated rehearsal. These activities make learning observable and allow teachers to identify specific areas for improvement. The design of extracurricular activities therefore needs clear performance expectations and opportunities to practise (Madinah & Nursita, 2023). Feedback should describe what a student can already do and what the next step should be.

Communication is another important dimension of student potential. Muhadharah and da'wah activities require students to prepare messages, organize ideas, speak audibly, and respond appropriately to an audience. These skills may support participation in school and community life. Leadership education in pesantren similarly uses structured responsibilities to cultivate communication and leadership (Pahrizal et al., 2023). Students should be given repeated, low-risk opportunities before being expected to perform confidently in larger settings.

Creative potential includes producing, interpreting, and refining artistic work. Arabic calligraphy and Islamic arts can offer students a route to demonstrate concentration, aesthetic judgement, and persistence. Creativity does not develop through instruction alone; it also requires practice, feedback, and room for individual expression. Research on student independence and creativity in pesantren highlights the contribution of organized learning experiences (Paryanti et al., 2024). Such programs can broaden the meaning of achievement in religious education.

Social potential involves cooperation, responsibility, empathy, and participation in shared activities. Group practice and religious events can create situations in which students learn to coordinate with others and contribute to collective goals. These experiences become more educational when teachers make expectations for respectful cooperation explicit. Research on capacity-building programs for santri links potential-based development with community participation (Sopandi & Mansur, 2023). Social growth should be considered alongside individual performance.

Flagship programs are differentiated educational activities intended to strengthen particular competencies and institutional priorities. They are most coherent when their goals are explicit, their content responds to students' needs, and their schedules fit the wider curriculum. Studies of school flagship-program management emphasize planning and alignment with educational quality objectives (Astuti, 2023; Kartiningsih et al., 2025). A program's designation as 'flagship' does not by itself establish effectiveness. Evidence of learning and ongoing review remain necessary.

Program planning includes selecting activities, defining expected outcomes, assigning supervisors, allocating time, and determining how progress will be reviewed. Planning can help prevent overlap with core lessons and clarify responsibilities. A realistic schedule is especially important when students participate in several programs. Research on extracurricular planning and management underscores the need for coordination and clear implementation arrangements (Nimaisa et al., 2024; Wulandari et al., 2023). Planning should remain flexible enough to respond to students' actual progress.

Implementation quality depends on the relationship between program design and day-to-day teaching. A well-designed activity still requires clear instructions, appropriate practice tasks, sufficient supervision, and feedback. Students need to know what they are learning and how improvement will be recognized. Studies of extracurricular management identify implementation and evaluation as connected dimensions of program quality (Madinah & Nursita, 2023; Sufyanah et al., 2023). Monitoring should therefore be continuous rather than limited to the end of a term.

Habituation is a process through which repeated activities can become stable routines. In religious education, regular recitation, worship practice, and participation in religious events can create opportunities to enact values consistently. Habituation is more meaningful when students understand the purpose of the routine rather than merely comply with instructions. Aziroh et al. (2025) discuss the internalization of Islamic values through a flagship program. This suggests that routine and explanation should complement each other.

Role modelling is significant because students observe how teachers embody the behaviours and values being taught. A teacher who demonstrates discipline, respectful communication, and care gives students a concrete example to interpret. Modelling is not a substitute for explanation, but it can make abstract expectations more understandable. Islamic education's focus on character requires coherence between the content of lessons and the conduct of educators (Mukhlis et al., 2024). Institutional consistency can strengthen this process.

Individual guidance responds to differences in students' prior knowledge, ability, interests, and confidence. A uniform task may be accessible to some students but too difficult or insufficiently challenging for others. Teachers can use observation and informal assessment to determine who needs additional practice, a slower pace, or more advanced tasks. Research on Qur'an memorization identifies student-specific factors associated with learning success (Syafri, 2021). Differentiation can help ensure that program participation leads to development rather than discouragement.

Motivation influences whether students begin, sustain, and return to a learning task after difficulty. Public performance and competitions can encourage effort, but comparison with peers may also make less-confident students reluctant to participate. Teachers can support motivation by recognizing progress, setting attainable goals, and providing feedback that identifies next steps. Studies of extracurricular achievement and program management highlight the importance of support for student participation (Hikmah & Hafidz, 2023; Syafa'at et al., 2025). Motivation should be cultivated through the learning process, not only through prizes.

Assessment in flagship programs can include daily practice checks, weekly reviews, semester evaluations, and observations of performance. Different activities require different indicators: memorization accuracy is not identical to public-speaking quality or calligraphy technique. A useful assessment system therefore combines activity-specific criteria with broader observations of discipline, confidence, and participation. Program evaluation research has used context, input, process, and product considerations to review educational initiatives (Mohamad et al., 2025). Assessment should guide improvement as well as document achievement.

Prior research provides several relevant comparisons. Musyafa'ah (2019) examined student potential through entrepreneurship programs in a pesantren, showing that development can be linked to practical opportunities and institutional aims. Although entrepreneurship differs from Islamic religious education, the study shares an interest in providing structured spaces for students to develop abilities. Azizah et al. (2021) likewise addressed strategies for empowering student potential in a tahfiz setting. These studies support the general importance of planned opportunities while leaving room for context-specific findings.

Other studies focus on the management and outcomes of flagship programs. Sopwandin (2024) discusses competitiveness through management of the Amsilati flagship program, while Syafa'at et al. (2025) examine management strategies intended to improve santri achievement. Sufyanah et al. (2023) consider extracurricular innovation as a route to improving student quality. These studies make planning, implementation, and evaluation relevant analytical dimensions. The present study differs in its focus on a broad collection of Islamic religious education programs at one madrasah rather than a single program model.

Research on holistic education and student creativity further suggests that development should not be confined to one domain. Susanti (2021) discusses holistic education in developing santri potential, and Paryanti et al. (2024) address independence and creativity in pesantren. These perspectives are relevant to the combination of Qur'anic learning, public communication, worship, language, and arts at Ulumul Qur'an. They encourage analysis of how different activities may complement one another. At the same time, the current study does not claim that all dimensions improve equally or at the same rate. Family and institutional context can strengthen or limit program participation. Parents may help sustain memorization and practice at home, while school facilities and teacher competence affect the quality of supervised learning. Amalia et al. (2024) discuss collaboration between parents and schools, and Rohmah (2022) considers factors associated with families' choice of pesantren. These studies indicate that student development is not produced by the school in isolation. The present study contributes a local account of the supporting and inhibiting factors reported in the Ulumul Qur'an setting.

Method

This study used field research with a descriptive qualitative approach. Field research was appropriate because the study sought to understand educational activities in their natural institutional setting. A descriptive qualitative design allows researchers to present participants' experiences and observed practices in a detailed, context-sensitive manner. The focus was not to test a statistical hypothesis but to describe the forms of flagship programs, the efforts used to develop students' potential, and the factors affecting implementation. Qualitative inquiry is suited to questions concerning processes, meanings, and educational context (Gunawan, 2022; Wahidmurni, 2017).

The research was conducted at Madrasah Tsanawiyah Ulumul Qur'an in Barito Kuala, South Kalimantan, Indonesia. The madrasah was selected because it implements several flagship programs in Islamic religious education. The study focused on the programs and the efforts of teachers and the institution to support student development. The principal topics were the types of programs, the strategies used in their implementation, and

the supporting and inhibiting factors. This bounded setting enabled a contextual description of the practices documented in the source study.

The primary data consisted of information obtained through direct observation and interviews with relevant informants, including program supervisors and students. Observation allowed the researcher to examine activities as they took place rather than relying exclusively on participants' retrospective descriptions. Interviews provided opportunities to clarify program objectives, teaching practices, student experiences, and perceived challenges. The source study used semi-structured interviews, with prepared questions adjusted to the direction of the conversation. Such flexibility is consistent with qualitative research that seeks detailed accounts while retaining focus on the research questions (Gunawan, 2022).

Observation was conducted by attending to the implementation of flagship activities and the interactions between teachers and students. Relevant aspects included the organization of activities, the guidance provided, student participation, and the routines used to practise religious and practical skills. Observation notes can help connect what participants say with what is visible in the educational setting. The researcher's direct involvement in data collection also requires careful attention to description and interpretation. In qualitative work, transparent recording of observations helps make the analytical process more credible (Wahidmurni, 2017).

Interviews were used to obtain information from teachers or activity supervisors and students. The semi-structured format allowed the researcher to ask consistent core questions while following up on issues raised by informants. Questions concerned program forms, implementation strategies, student development, and the factors that supported or hindered participation. The interview material was interpreted in relation to the study's objectives rather than treated as isolated quotations. Because the available source does not provide a complete transcript or a detailed participant count, this article does not invent sample sizes or reproduce unverified verbatim statements.

Documentation was used to complement observations and interviews. Relevant documents can include program schedules, learning materials, records of activities, and evidence of student participation or achievement when such records are available. Documents help situate observed activities within the institution's planned arrangements. They can also support comparison between stated program aims and implementation. In qualitative research, combining different forms of evidence can provide a more rounded description of the case (Gunawan, 2022).

Data were organized and interpreted descriptively around the study's three principal themes: program forms, developmental efforts, and supporting or inhibiting factors. The analytical process involved reviewing the collected material, selecting information relevant to the research questions, grouping similar information, and presenting the resulting themes in a coherent account. The findings were then interpreted in relation to literature on student potential, flagship-program management, and Islamic education. This procedure supports a transparent connection between the research questions and the reported findings. The article avoids numerical claims because the source study presents its results qualitatively.

Credibility was supported by considering observation, interviews, and documentation together rather than relying on a single source. Comparing information across methods can help identify convergence and clarify differences in perspective. The

researcher's interpretations should remain tied to evidence from the madrasah and should not be generalized automatically to every Islamic school. The study is context-specific and descriptive, so its value lies primarily in the detail of the case and its potential relevance to similar settings. These considerations are consistent with qualitative research principles (Gunawan, 2022; Wahidmurni, 2017).

Findings and Discussion

1. Forms of Flagship Programs

The source study identifies nine forms of flagship activity at Madrasah Tsanawiyah Ulumul Qur'an: tahfiz Al-Qur'an, tahsin Al-Qur'an, muhadharah, worship practice, foreign-language learning, Arabic calligraphy, Islamic arts, da'wah and religious activities, and MTQ. The programs offer different routes through which students can develop religious knowledge and practical competencies. Some emphasize memorization and recitation, while others emphasize performance, communication, creativity, or the practice of worship. Their variety is important because students do not possess identical strengths or interests. This pattern is consistent with research describing extracurricular programs as opportunities for broader student development (Sufyanah et al., 2023).

Tahfiz Al-Qur'an is a central program because it requires sustained engagement with the Qur'an. Students practise memorization and retention through repeated learning and guidance. Since students differ in their pace and ability to retain verses, teachers need to monitor individual progress rather than assume uniform outcomes. Research on Qur'an memorization and tahfiz programs highlights the relevance of learning conditions and structured support (Rasyidi et al., 2023; Syafril, 2021). The program therefore develops not only memorization skills but also habits of discipline and persistence.

Tahsin Al-Qur'an focuses on improving the quality of recitation. Guided practice allows teachers to identify errors and help students refine pronunciation and the application of tajwid. Tahsin complements tahfiz because accurate recitation supports the process of memorizing and reciting verses. It also gives students a foundation for participating in public recitation activities. Research on school-based tahfiz and Qur'anic literacy similarly emphasizes the role of organized instruction in developing reading competence (Wiwaha et al., 2024).

Muhadharah provides students with opportunities to practise public speaking in a religious context. Preparing and delivering a speech requires students to organize content, communicate clearly, and address an audience. It can also reveal differences in confidence, which may require patient and gradual support from teachers. Leadership programs in pesantren similarly use structured activities to develop communication and responsibility (Pahrizal et al., 2023). The program's value is therefore both religious and communicative.

Worship-practice activities connect religious knowledge with performance. Students can rehearse procedures, receive correction, and repeat activities until they become more familiar with the required steps. Regular practice is important because knowing a rule and performing an act of worship correctly are related but distinct learning outcomes. Religious habituation can help make Islamic values more concrete in everyday school life (Aziroh et al., 2025). Teachers' demonstrations and feedback remain essential to the quality of practice.

Foreign-language learning adds a communicative dimension to the program portfolio. It can give students practice in vocabulary, expression, and confidence in using another language. The source study identifies this activity as one of the flagship programs but does not provide a separate quantified measure of proficiency gains. Its contribution should therefore be understood as an educational opportunity rather than a measured outcome. Clear targets and level-appropriate tasks would help the madrasah evaluate progress more specifically.

Arabic calligraphy and Islamic arts provide practical and creative forms of participation. These activities may allow students to demonstrate concentration, patience, aesthetic judgement, and the ability to refine a product through practice. They also broaden the range of abilities recognized within religious education. Research on creativity and independence in pesantren supports the relevance of structured opportunities for artistic and practical expression (Paryanti et al., 2024). Their inclusion makes the program portfolio more inclusive of diverse interests.

Da'wah and other religious activities give students opportunities to communicate religious messages and participate in collective learning. These activities require appropriate content, respectful delivery, and awareness of the audience. Teacher guidance is important so that students learn to communicate responsibly rather than merely reproduce prepared material. Islamic religious education can contribute to character development when students practise values in social contexts (Syah, 2025). These activities connect religious understanding with participation in the wider community. MTQ provides a setting for students to demonstrate Qur'anic recitation skills and engage in a recognized form of religious performance. The source study reports student success in MTQ as an indication associated with the implementation of the flagship programs. Competition can motivate students to practise and expose them to performance expectations beyond the classroom. Nevertheless, competition results should not be treated as the sole evidence of development because not all students participate at the same level. Extracurricular management research supports considering both achievement and the quality of the learning process (Madinah & Nursita, 2023).

2. Strategies for Developing Students' Potential

Religious habituation constitutes one of the fundamental strategies for developing students' potential through flagship programs. Regular participation in program activities provides students with sustained opportunities to develop and reinforce routines related to Qur'anic recitation, worship, and other forms of religious engagement. Such habituation becomes more effective when teachers not only facilitate repeated practice but also explain the purpose and significance of each activity, thereby encouraging students to understand and internalize the values underlying the practices. The integration of consistent practice with reflective understanding is supported by research examining the internalization of Islamic values through flagship programs (Aziroh et al., 2025). In the context of Madrasah Tsanawiyah Ulumul Qur'an, religious habituation therefore represents an integral component of the broader institutional effort to transform religious learning from an occasional activity into a continuous educational process.

Teacher role modelling also plays a significant role in supporting students' religious and personal development. Teachers serve as direct examples of discipline, appropriate

religious practices, respectful interpersonal interaction, and commitment to learning. Through daily interactions, students are able to observe the implementation of these values while simultaneously receiving explicit instruction regarding the religious principles and practical competencies involved. Consistency between teachers' instructional guidance and their observable conduct can strengthen the credibility and effectiveness of educational expectations. This approach is particularly significant within Islamic education, in which character formation and the cultivation of ethical behaviour constitute important dimensions of the educational process (Mukhlis et al., 2024).

Individual guidance further contributes to the development of students' potential by accommodating differences in ability, learning pace, and individual needs. The diversity of students' competencies indicates that the application of a uniform instructional approach may not provide optimal support for every learner. Through individualized assistance, teachers can identify students' specific difficulties, provide corrective feedback, monitor their progress, and offer additional encouragement when necessary. Such an approach is particularly relevant to activities involving memorization and public speaking, in which students may demonstrate substantially different levels of progress and confidence. Previous research on memorization achievement and the development of student potential emphasizes the importance of considering learner-specific conditions in the educational process (Azizah et al., 2021; Syafril, 2021).

Motivational support is another important component in sustaining students' engagement and persistence throughout the implementation of flagship programs. Teachers encourage students to participate actively, maintain consistent effort, and perceive difficulties as an integral part of the learning process rather than as obstacles to achievement. Recognition of students' progress can be particularly meaningful for those who have not yet developed confidence in performing before others. Competitions can additionally provide concrete learning targets and opportunities for students to demonstrate their competencies. Nevertheless, competitive activities should complement rather than replace continuous encouragement and support within routine learning activities. Studies concerning extracurricular participation and student achievement indicate that motivation, together with effective program management, contributes to the sustainability and effectiveness of educational activities (Hikmah & Hafidz, 2023; Syafa'at et al., 2025).

Effective development of students' potential also requires structured program implementation. Each activity should be supported by clear scheduling, clearly defined responsibilities, competent supervision, and a systematic sequence of learning and practice. Such organizational structure enables the institution to coordinate multiple flagship programs while minimizing potential conflicts with regular instructional activities. Effective planning and systematic implementation are consistently emphasized in educational program management as important factors in maintaining the quality and continuity of institutional programs (Astuti, 2023; Kartiningsih et al., 2025). Nevertheless, program structures should remain sufficiently flexible to accommodate students' learning needs and the practical constraints of the school schedule. Consequently, structured implementation should balance organizational consistency with contextual responsiveness.

Continuous evaluation is equally essential to ensure that the implementation of flagship programs contributes meaningfully to students' development. The source study indicates that evaluation is conducted through daily, weekly, and semester-based

assessments, allowing teachers and the institution to monitor students' progress at different stages of program implementation. The evaluation indicators should correspond to the specific characteristics and objectives of each program, including memorization achievement, quality of Qur'anic recitation, participation, practical performance, and communication skills. Evaluation should not merely function as a mechanism for measuring achievement but also as a formative process through which students receive constructive feedback regarding their progress and areas requiring further improvement. In this regard, evaluation models incorporating contextual, input, process, and product dimensions provide a comprehensive framework for assessing the implementation and outcomes of flagship educational programs (Mohamad et al., 2025).

3. Supporting and Inhibiting Factors

The following table synthesizes the factors reported in the source study. It distinguishes conditions that support program implementation from those that may constrain student participation or progress. The table is descriptive and does not imply that every factor affects every student in the same way. The discussion after the table interprets these factors in relation to the literature. This format makes the practical implications of the findings easier to follow.

Category	Factor	Implication for student development
Supporting	Teacher competence	Supports demonstration, correction, motivation, and individualized guidance.
Supporting	Religious school environment	Reinforces routine practice and the visibility of religious values.
Supporting	Adequate facilities	Provides practical conditions for organized activities and rehearsal.
Supporting	Parental support	Helps sustain memorization and learning routines outside school.
Supporting	Competitions and performances	Offer goals, experience, feedback, and opportunities to build confidence.
Inhibiting	Differences in student ability	Can produce uneven rates of progress and require differentiated support.
Inhibiting	Low confidence among some students	May limit participation, especially in public-speaking activities.
Inhibiting	Limited program time	Restricts rehearsal, individual feedback, and continuity.
Inhibiting	Insufficient family support	May reduce practice and



		reinforcement at home.
Inhibiting	Uncontrolled technology use	Can distract students and reduce focus on learning routines.

Teacher competence is a major supporting factor because teachers guide students through activities that require different forms of knowledge and practice. Effective supervision includes accurate demonstration, careful observation, correction, and encouragement. A teacher who understands students' differing needs can adjust practice without lowering the intended learning goals. Studies of flagship-program management emphasize the role of implementation and staff capacity in program quality (Kartiningih et al., 2025; Syafa'at et al., 2025). Continued professional development can help sustain these strengths.

The religious atmosphere of the madrasah supports repeated engagement with Islamic learning. When Qur'anic recitation, worship, and religious activities are part of the school routine, students encounter recurring opportunities to practise. An environment alone, however, does not guarantee that all students internalize the same values or develop at the same pace. Teachers still need to explain expectations and provide supportive guidance. This interpretation is consistent with work on religious habituation and value internalization (Aziroh et al., 2025).

Facilities are a practical condition for implementing organized programs. Appropriate learning spaces and materials can make rehearsal, instruction, and student participation easier. The source study identifies adequate facilities as a supporting factor, although it does not provide a detailed inventory or a quantitative assessment of each facility. It is therefore appropriate to recognize facilities as enabling conditions without claiming a measured causal effect. Program evaluation should periodically check whether available resources match the needs of each activity (Mohamad et al., 2025).

Parental support can extend learning beyond school hours. Memorization, recitation, and other skills often improve through repeated practice, and encouragement at home may help students maintain those routines. However, the source study also notes that family support is not uniform. Schools can respond through clear communication about realistic ways families may help, rather than assuming that every household has the same time or resources. Research on school–family collaboration similarly highlights the importance of constructive partnership (Amalia et al., 2024).

Competitions provide students with a goal and a public context in which to demonstrate their preparation. They can also help students become familiar with performance expectations and learn from experience. The source study associates student success in MTQ with the role of flagship programs, but this association should not be interpreted as proof that competition alone caused improvement. Participation and progress among students who do not compete are also relevant indicators. Extracurricular management should therefore value both competitive outcomes and developmental processes (Madinah & Nursita, 2023).

Differences in ability are a central challenge because students enter programs with varied prior experience and learning needs. In Qur'an memorization, for example, students may differ in pace, retention, and fluency. If the program assumes that all students will progress identically, some may become discouraged while others receive insufficient



challenge. Teachers can respond through differentiated targets, flexible practice, and periodic review. This is consistent with research emphasizing learner-specific factors in memorization and potential development (Azizah et al., 2021; Syafril, 2021).

Low confidence can prevent students from showing what they know, particularly in muhadharah and other public activities. Hesitation should not automatically be interpreted as lack of ability or interest. A gradual progression—from small-group practice to larger audiences—may help students build confidence while receiving constructive feedback. Teachers can also emphasize preparation and improvement rather than comparing students publicly. Leadership and communication programs in pesantren provide a relevant basis for treating confidence as something that can be developed through supported participation (Pahrizal et al., 2023).

Limited time can reduce the opportunities available for practice and individual feedback. Because the madrasah offers several flagship activities alongside regular lessons, scheduling requires coordination and realistic expectations. Overcrowded schedules may also make it difficult for students to practise consistently. Program managers can review activity duration, sequence, and frequency to identify where adjustments are possible. Research on extracurricular planning underscores the importance of scheduling and coordination (Nimaissa et al., 2024; Wulandari et al., 2023).

Uneven family support can make it harder for some students to continue learning at home. This challenge should be understood in context rather than treated as a failure by students or parents. The school can provide clear practice guidance, manageable home tasks, and regular communication about progress. Where possible, supervised practice time at school may help students whose home circumstances provide fewer opportunities. Family collaboration research supports building practical partnerships between schools and households (Amalia et al., 2024).

Uncontrolled technology use may distract students from study and practice. Technology itself is not necessarily harmful, because it can also provide access to learning resources when used purposefully. The issue identified in the source study is the lack of control over use, which can reduce concentration. Guidance should therefore focus on responsible use, agreed routines, and the selection of appropriate educational materials. Discussions of Islamic education in the digital era emphasize the need to help learners respond to technological change while maintaining educational and ethical priorities (Kholifah, 2022).

Taken together, the supporting and inhibiting factors show that student development is shaped by the interaction of individual, instructional, institutional, and family conditions. Teacher competence and a religious environment create opportunities, while differences in ability and confidence call for responsive teaching. Facilities and time determine how consistently activities can be organized, and family support influences practice beyond school. No single factor explains the entire process. A systems-oriented approach is therefore more appropriate than attributing success or difficulty to students alone.

The findings also suggest that a varied program portfolio should be accompanied by clear indicators for each activity. Memorization, recitation, public speaking, worship practice, language learning, calligraphy, and Islamic arts do not produce identical forms of evidence. The madrasah can use activity-specific criteria while also monitoring participation, persistence, and student confidence. Such an approach would help teachers

identify strengths and areas requiring support. Program evaluation literature emphasizes the value of reviewing both process and outcomes (Mohamad et al., 2025).

One practical implication is the value of documenting student progress over time. Records can help teachers see whether students are improving, remaining at the same level, or needing a different form of support. Documentation may also help coordinate guidance when students participate in multiple activities. The source study describes ongoing daily, weekly, and semester assessment, which provides a foundation for systematic monitoring. Clear records can strengthen continuity without turning every activity into a high-pressure competition.

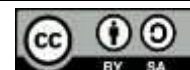
A further implication is that programs should remain accessible to students with different interests. Students who are less confident in recitation or public speaking may demonstrate strengths in calligraphy, Islamic arts, or language learning. Providing multiple pathways can help the madrasah recognize a wider range of abilities while retaining shared religious objectives. Research on creativity and holistic development in pesantren supports this broad view of student potential (Paryanti et al., 2024; Susanti, 2021). Inclusion does not require identical outcomes; it requires meaningful opportunities to learn.

The novelty of this study is its integrated, institution-specific description of nine flagship programs and the strategies and constraints associated with them. Prior studies cited in the literature often examine one program type, such as entrepreneurship, tahfiz, or a specific flagship curriculum (Musyafa'ah, 2019; Rasyidi et al., 2023; Sopwandin, 2024). The present account brings religious knowledge, practical worship, communication, language, and artistic expression into a shared analytical frame. This provides a contextual picture of how a madrasah can address several dimensions of student potential through a program portfolio.

Nevertheless, the findings should be interpreted within the limits of a descriptive qualitative case study. The source does not provide standardized before-and-after measurements for each program, nor does it establish causal effects. Accordingly, the article describes the role and perceived contribution of the programs rather than claiming quantified improvement. Future research could examine individual programs in greater depth, compare experiences across institutions, or use longitudinal evidence to track development. Such work would complement the contextual insights presented here.

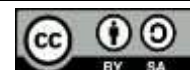
Conclusion

The study finds that Madrasah Tsanawiyah Ulumul Qur'an, Barito Kuala, implements nine flagship program areas: tahfiz Al-Qur'an, tahsin Al-Qur'an, muhadharah, worship practice, foreign-language learning, Arabic calligraphy, Islamic arts, da'wah and religious activities, and MTQ. Collectively, these programs provide opportunities to develop Qur'anic knowledge and skills, practical religious competence, communication, creativity, and participation. Teachers support this development through habituation, role modelling, individual guidance, motivation, structured implementation, and continuing assessment. The findings describe a coordinated effort to connect Islamic learning with practice and student participation. The implementation of the programs is supported by teacher competence, a religious school environment, adequate facilities, parental support, and competition opportunities. Challenges include differences in student ability, low confidence among some students, limited time, uneven family support, and uncontrolled technology use. These findings suggest that program sustainability depends on responsive guidance, realistic scheduling, collaboration with families, and evaluation that reflects the specific aims of each activity. Because this is a descriptive qualitative study, the results should be understood as contextual findings rather than quantified causal evidence. Further research may assess individual programs over time and examine how different students experience them.



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