

## Character Building Through Qur'anic Education: A Study of TPQ Al-Aziz in Lengkong Village, Mojoanyar

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### Keywords:

Character Formation,  
Student Character,  
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### Abstract

Qur'an education park Al Aziz has more than 100 students and 7 permanent teachers with several program activities which are very many activities such as daily activities, spontaneous activities, exemplary activities and annual activities so that they can shape the character of students in students. - Qur'an (Tpq) Al-Aziz, Lengkong Village, Mojoanyar, Mojokerto. The focus of this research on 1). What is the process of forming the character of the students in the Al-Aziz Al-Qur'an Education Park (TPQ), Lengkong Village, Mojoanyar, Mojokerto? 2). What are the results of the formation of the character of the students in the Al-Aziz Al-Qur'an Education Park (TPQ), Lengkong Village, Mojoanyar, Mojokerto? By using a qualitative type approach. Through several activities that have been carried out by students through several programs contained in TPQ Al Aziz, students have the character of santri as follows: 1). Students have an increase in piety to Allah SWT. Students get this through all existing activities such as reciting the Koran, praying, and praying in congregation. 2). Students have a sense of gratitude that students get with a little increase in reading the Koran. 3). Students have a sincere nature. 4). Students have patience. 5). Qonaah. 6). Laughter. Student trust is seen from the sincerity and enthusiasm of students in carrying out the process of educational activities at TPQ Al Aziz.

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### Kata kunci:

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### Abstrak

TPQ Al Aziz memiliki 100 lebih santri dan 7 pengajar tetap dengan beberapa program kegiatan yang sangat banyak kegiatan seperti kegiatan Keseharian, Kegiatan Spontan, Kegiatan Teladan dan Kegiatan Tahunan sehingga dapat membentuk karakter santri pada santri oleh karena itu peneliti mengangkat judul Pembentukan Karakter Santri Di Taman Pendidikan Al-Qur'an (Tpq) Al-Aziz, Desa Lengkong, Mojoanyar, Mojokerto. Fokus penelitian ini pada 1). Bagaimana proses pembentukan karakter santri di Taman Pendidikan Al-Qur'an (TPQ) Al-Aziz, Desa Lengkong, Mojoanyar, Mojokerto?. 2). Bagaimana hasil pembentukan karakter santri di Taman Pendidikan Al-Qur'an (TPQ) Al-Aziz, Desa Lengkong, Mojoanyar, Mojokerto?. Dengan menggunakan pendekatan jenis kualitatif. Melalui beberapa kegiatan yang telah dilakukan oleh santri melalui beberapa program yang terdapat di TPQ Al Aziz menjadikan santri memiliki karakter santri seperti sebagai berikut : 1). Santri memiliki peningkatan dalam ketaqwaan kepada Allah SWT. Hal ini santri dapatkan melalui seluruh kegiatan yang ada seperti mengaji, berdoa, dan sholat jama'ah. 2). Santri memiliki rasa syukur hal tersebut santri dapatkan dengan adanya peningkatan sedikit demi sedikit dalam membaca al-qur'an. 3). Santri memiliki sifat ikhlas. 4). Santri memiliki rasa sabar. 5). Qonaah. 6). Ketawakalan. Ketawakalan santri dilihat dari ketulusan dan semangat santri dalam menjalani proses kegiatan pendidikan di TPQ Al Aziz.

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## INTRODUCTION

Character education in educational institutions, both official and unofficial, is believed to provide a solution to the moral decline of the nation's children (Hasanah, Maimun, Marno, & Barizi, 2024; Rachman, Kawakip, Fadhillah, Saputra, & Zulkifli, 2023). According to the Islamic religious view, character guidance has theoretically existed since the establishment of Islam when the Prophet was sent to improve the morals of mankind. Islam teaches to focus on values, apart from religion, worship and *Mu'amalah* (Azkiya, Ws, & Hayati, 2024; Hasanah et al., 2024). Strengthening the character of the nation's next generation is very important, so it is not surprising that the founder of the country, Karno, once said: "In building this nation, character development must be prioritized because it can make Indonesia an extraordinary, advanced, great and decent country." If character formation is not carried out, Indonesia will be symbolized as a "coolie" nation. (Samani: 2017) If there is no character education, Indonesia can be called a coolie nation. The coolie nation can be interpreted as a nation that is low in dignity and not appreciated (Arifin, Rofiq, & Aliani, 2022).

National education aims to form the character of students who have faith, piety, and noble character. This is reflected in Article 31 paragraph 3 of the 1945 Constitution which states that the government is responsible for organizing an education system that educates the life of the nation on the basis of faith and piety. In addition, Article 3 of Law No. 20 of 2003 strengthens that national education functions to build capabilities and shape the character and culture of a dignified nation. The ultimate goal is to create healthy, knowledgeable, creative, independent, and responsible individuals as democratic citizens.

Character formation is inseparable from the moral values that are the basis of human personality. Ratna Megawangi explained that morality includes knowledge of good and bad, while character is values such as respect, responsibility, and discipline that are controlled by individual abilities. Character develops through structured education, both formal and non-formal, so that it is able to instill noble values in every student (Arista, Mariani, Sartika, Murni, & Harahap, 2023; Mulyati, Hidayati, & Hariyanto, 2020).

Education plays a big role in adapting learning to the demands of the development of science, technology, art, and culture. Educational institutions, especially Islam-based ones, provide guidance to students to be able to face the challenges of the times while still adhering to religious teachings. Islamic boarding schools, for example, are an important place to instill Islamic values based on the Qur'an, hadith, and *ijtihad*, which shape the personality of students (Aniqoh, Ma`arif, & Kartiko, 2021; Arif, Aziz, Harun, & Ma`arif, 2023; Black, Mushtaq, Baddeley, & Kapur, 2020).

Children are the next generation of the nation that needs to be prepared from an early age. Through targeted education, they can be trained and guided to have a superior and dignified personality (Manullang, Mardani, & Aslan, 2021; Taufik, Kurniawan, Ibrahim, Abdullah, & Widhiastuti, 2022). This process requires thorough upbringing,

including mental, moral, and spiritual aspects, so that they are able to face the challenges of the modern era full of temptations and social pressures.

Advances in science and technology (IPTEK) have had a significant impact on the social life of children and adolescents. Therefore, religion-based education is becoming increasingly relevant to maintain moral and social integrity (Arianto et al., 2024; Aziz, Nasution, Lubis, Suhardi, & Harahap, 2024; Bisri, Muid, & Khamim, 2023). Education is not only about mastering knowledge, but also an effort to form a personality that believes in Allah SWT, loves family, others, and the homeland as a form of gratitude for His gifts.

Through education, it is hoped that a young generation will be born with strong character and able to become future leaders. With a solid foundation of moral and religious values, this generation can lead the nation towards balanced progress between mastery of science and technology and noble moral integrity (Muhammad, Alias, Jamaludin, & Zulnaldi, 2022; Mustofa & Nurulloh, 2024).

The lack of understanding and implementation of Islamic teachings among adolescents, accompanied by increased delinquency and moral degradation, reflects the negative impact of globalization that needs to be seriously anticipated. This challenge arises due to the lack of knowledge, education, and moral development among the younger generation, so they are vulnerable to being influenced by values that are contrary to religious teachings (Zuhairini: 1995)

As a foundation in shaping the character of individuals and society, moral education is an urgent need that must be implemented comprehensively. This education must start from elementary school (SD) to tertiary (PT) and include formal and non-formal educational institutions. Thus, every level of education can contribute to building a young generation that has strong moral values to face the challenges of the era of globalization (Mulyasa: 2013)

Children's character development requires support from various parties, one of which is educational institutions. At the level of informal community education, the Al-Qur'an Education Park (TPQ) has a strategic role as a place of religious learning for children outside the home and formal schools. TPQ not only functions to teach the ability to read the Qur'an, but also plays an important role in shaping children's morals and character through the cultivation of religious spiritual values. (Tristiani: 2014)

Learning at TPQ provides a solid foundation for the development of children's character. Through a faith-based approach, TPQ helps to instill moral values that are relevant to daily life, such as honesty, discipline, and responsibility. In a conducive and guided environment, children learn to understand and practice the teachings of Islam as a guideline for their lives.

Based on the importance of the role of TPQ in character formation, researchers are encouraged to conduct in-depth studies related to this topic. The research entitled Character Formation of Santri at Al-Aziz Al-Qur'an Education Park (TPQ), Lengkong Village, Mojoanyar, Mojokerto aims to further explore how TPQ contributes to forming

students who have noble morals. This research is expected to provide useful insights for the development of character education in the TPQ environment.

## **METHODS**

This study uses a qualitative approach with a case study method. According to Creswell, the qualitative approach aims to explore and understand the meaning experienced by individuals or groups in relation to a social problem. This method is often used to investigate various aspects of people's lives, history, behaviors, certain concepts or phenomena, as well as complex social problems.

The qualitative approach was chosen because it provides opportunities for researchers to uncover and understand the hidden aspects behind a phenomenon that are often difficult to understand directly. This method allows for an in-depth exploration of the various dimensions of phenomena, making it a good choice for understanding meanings that cannot be reached through a quantitative approach. (Creswell: 2016)

This study uses a qualitative approach with a case study type of research. This method is used to deeply examine the reality that occurs at TPQ Al-Aziz, Lengkong Village, Mojoanyar, Mojokerto. This approach allows researchers to explore various related aspects in detail and thoroughly.

The location of the research is a place where the researcher can collect information related to the purpose or problem of the research, as well as data sources that can be used by the researcher (Arikunto: 2002) This research was carried out at TPQ Al-Aziz, Lengkong Village, Mojoanyar, Mojokerto. The researcher chose TPQ Al Aziz as the research site because the researcher is from the region and has a strong understanding of the situation of educational development in the field which is the purpose of the research

Primary or primary data includes all information, facts, and conditions that are directly related to the research. The researcher concluded that the primary data in this study includes an explanation of the planning, arrangement, implementation, and monitoring of customary management aimed at improving the socio-emotional condition of students at TPQ Al-Aziz.

Meanwhile, secondary data consists of information, facts, or realities that are related to the research but are not directly related to the object being studied. This data serves to clarify and strengthen the picture of the reality of the research. Researchers are expected to be able to collect secondary data that is able to prove the correctness of primary data, so that the results of the study are more valid and reliable.

The data collection technique in this study is Observation (Yusuf: 2017) In the study, the researcher made observations when teacher and student activities took place to carry out religious activities, including the process of how teachers provide motivation to students during the activity, besides that the researcher also observed teachers how to form character in religious activities towards Islamic character. Documentation sources include various types of information derived from documents, both official and unofficial. (Usman and Purnomo: 2009) used by the researcher here are

documentation in the form of photographs, and also recordings during the research and interviews in the case of the researcher conducting interviews with school principals, teachers, students and canteen mothers (triangulation) (Sugiono: 2013).

To analyze the data, it can be done through 4 stages based on Miles and Huberman's theory, namely: 1) Data collection 2) Data reduction, 3) Data Display, and 4) Verification and conclusion extraction. (Husni Abadi: 2020) Triangulation is a data validity check technique that utilizes something else. (Moleong: 2012) This technique is carried out by the research by comparing and checking the findings through the main informant with other informants.

## RESEARCH RESULTS AND DISCUSSION

### Result

#### Character Formation of Students in Al-Qur'an Education Park

TPQ is a comfortable and developing educational place, with the aim of creating a fun, comfortable, and happy learning atmosphere for students. As'ad Humam defines TPQ as a forum for Qur'an education and training for elementary school age children, around 7 to 12 years old. Based on this understanding, TPQ serves as a place to teach children how to read and write the Qur'an correctly, so that they can grow into a generation that loves and practices the teachings of the Qur'an in their daily lives.

In addition to its academic function, TPQ is also expected to play an inclusive role as an institution of social solidarity, which serves students from various backgrounds regardless of economic status. The role of TPQ coaches is very important, not only as a teacher, but also as a liaison and protector of the surrounding community. Thus, TPQ has a broader goal, namely to form a generation of Qur'anis who use the Qur'an as a guideline for life, as well as prepare students to be able to read the Qur'an well and live according to its teachings.

Qomar also added that the special purpose of TPQ includes teaching students to become Muslims who are pious, noble, knowledgeable, skilled, and healthy in birth and mind. TPQ also aims to equip students with skills that can support nation building, especially in mental and spiritual aspects, as well as teach how to improve the social welfare of the community. Thus, TPQ is expected to play an active role in forming a generation that is not only intellectually intelligent, but also superior in moral and social aspects.

The existence of TPQ, as stipulated in the Instruction of the Minister of Religion Number 3 of 1990, is recognized as an important part of national development, especially in terms of Islamic religious education. TPQ Al Aziz, located in Lengkong Hamlet, Lengkong Village, Mojoanyar, Mojokerto, has grown rapidly since its establishment about 20 years ago. Initially, this TPQ was only a small activity held at the house of an ustadzah, but now TPQ Al Aziz has more than 100 students and seven permanent teachers. In 2021, the TPQ was officially named "Al Aziz" as a form of honor to the foundation's founding father, a highly respected religious education figure.

In its learning process, TPQ Al Aziz uses the Yanbu'a method, which aims to create a practical generation of Qur'ani. The vision of TPQ Al Aziz is to develop a

generation of Qur'an experts in reading and practice, as well as socializing *mudarasah* and deliberation. The mission of TPQ education includes educating the nation's children, equipping students with the ability to read the Qur'an correctly, and building positive characters in students who will affect their lives in society.

The characters that are the target of coaching at TPQ Al Aziz include courage, responsibility, independence, morals, simplicity, and discipline. To achieve this goal, TPQ Al Aziz runs various programs that are integrated in the learning process. These programs include the habit of saying greetings, prayer reading, *tahsin Al-Qur'an*, worship practices, as well as spontaneous and exemplary activities that instill good social values. This activity also includes the celebration of Islamic and national holidays, such as Eid al-Fitr, Eid al-Adha, Islamic New Year, Isra Mi'raj, Prophet's Birthday, Independence Day, National Education Day, and Santri Day.

Through various planned programs and activities, TPQ Al Aziz not only teaches religious knowledge, but also focuses on forming positive character of students. Thus, TPQ Al Aziz plays an important role in shaping a generation that is not only religious, but also responsible, independent, and has broad social insights. This program helps students become individuals who are ready to face life's challenges with strong spiritual and moral provisions.

### **Results of Character Formation of Students at TPQ Al-Aziz**

TPQ Al Aziz students have experienced significant character development, especially in terms of religion. Through various activities such as reciting, praying, and praying in congregation, students further increase their devotion to Allah SWT. These activities are not only as routines, but also as a medium that deepens their understanding and closeness to God. By doing these activities regularly, Al Aziz students build strong spiritual connections, which form the basis of their character in daily life.

In addition to devotion, TPQ Al Aziz students also develop gratitude in themselves. This can be seen from the gradual improvement in their ability to read the Qur'an. Santri feels grateful for the progress achieved, even though it is small, as a form of recognition of the blessings that have been given by Allah SWT. In addition, they also develop sincerity, which is to accept every educational process wholeheartedly without expecting anything in return, as part of their acceptance of the provisions and destiny in life.

Patience is an important character possessed by TPQ Al Aziz students. The students showed perseverance in following each stage of learning. Although the learning process may feel challenging, they remain patient and continue to try to understand and practice the knowledge they have gained. In addition, the nature of *qona'ah*—the willingness to accept as it is—can be seen in the attitude of those who accept everything that is given with sincerity, patience, and gratitude. This shows that TPQ Al Aziz students live simple life values and appreciate the learning process.

Tawakalan is also one of the main characters that develop in TPQ Al Aziz students. This tawakalan is reflected in their sincerity and enthusiasm in attending

education at TPQ Al Aziz. Students do not only focus on the final result, but rather on effort and prayer in each step of learning. With enthusiasm, they undergo the educational process with the belief that everything will go according to the will of Allah SWT, which will ultimately give the best results for them.

In addition to religious and spiritual characters, TPQ Al Aziz students also develop other traits related to leadership and discipline. Courage in facing challenges, responsibility for the process that has been undertaken, and independence in learning are part of their character. In addition, they are also trained to have good morals, be polite, and show high discipline. All of this forms the personality of students who are not only intelligent in terms of religion, but also have good character to become leaders and play an active role in society.

## DISCUSSION

### Character Formation of Students at Al-Qur'an Education Park (TPQ) Al-Aziz

TPQ is a comfortable and thriving place. The learning process at TPQ must create a fun, comfortable, and supportive atmosphere for happiness. As'ad Humam defines TPQ as a forum for Qur'an education and training for elementary school age children (7-12 years old). Based on this understanding, TPQ serves as a place to teach children to read and write the Qur'an, so that they can grow into a generation of Qur'anis who love and practice the Qur'an.

In addition, TPQ is expected to play an inclusive role as an institution of social solidarity, serving students from various backgrounds regardless of economic status. The role of TPQ coaches is also important as a liaison and protector of the community. TPQ has several goals, such as forming a Qur'anic generation that uses the Qur'an as a guideline for life and preparing students to be able to read the Qur'an well and live according to its teachings.

Qomar added that the special purpose of TPQ includes teaching students to become Muslims who are pious, have noble character, are knowledgeable, skilled, and healthy physically and mentally. In addition, TPQ also aims to equip students with skills to support nation building, especially from mental and spiritual aspects, as well as teach how to improve the social welfare of the community.

The existence of TPQ, as stipulated in the Instruction of the Minister of Religion Number 3 of 1990, is an important part of national development related to Islamic teachings. TPQ Al Aziz, located in Lengkong Hamlet, Lengkong Village, Mojoanyar, Mojokerto, has grown rapidly since its establishment about 20 years ago. Initially it was only a small activity at the house of an ustadzah, now TPQ Al Aziz has more than 100 students with seven permanent teachers. In 2021, the TPQ was officially named "Al Aziz" in honor of the foundation's founding father, a religious education figure (Amaliati, 2020; Djawas, Achyar, Arifin, Reza, & Yakub, 2022).

In its learning process, TPQ Al Aziz uses the Yanbu'a Method and has a vision to create a practical Qur'ani generation, with the mission of developing a generation of Qur'an experts in reading and practice, as well as socializing mudarosah and

deliberation. The educational goals include educating the nation's children, equipping students to read the Qur'an correctly, and building positive student character.

The character of the students who are the target of coaching at TPQ Al Aziz includes courage, responsibility, independence, morals, simplicity, and discipline. To achieve this, TPQ Al Aziz runs various programs, such as the habit of saying greetings, prayer readings, tahsin of the Qur'an, worship practices, as well as spontaneous and exemplary activities. In addition, TPQ also celebrates Islamic and national holidays, such as Eid al-Fitr, Eid al-Adha, Islamic New Year, Isra Mi'raj, Prophet's Birthday, Independence Day, National Education Day, and Santri Day.

Through these various programs, TPQ Al Aziz not only teaches religious science, but also instills positive character in students, shaping them into religious, responsible, and socially insightful individuals.

### **Results of Character Formation of Students at TPQ Al-Aziz**

The formation of the character of TPQ Al Aziz students is carried out through a series of activities that are integrated in learning. These activities include various types of activities, ranging from general, routine, spontaneous, exemplary, to programmatic. In general activities, students are accustomed to saying greetings and reciting prayers before learning begins, with turns led by the students. Each class also has an organizational structure and a picket schedule that is managed on a rotational basis. In addition, moral values, such as the habit of saying greetings, respecting the elders, loving the younger, and avoiding blaming each other and apologizing when making mistakes, continue to be instilled in the students. In addition, they are also taught to be grateful for what they have and maintain discipline and neatness in all activities (Kamali & Sugiyanto, 2024).

Routine activities carried out at TPQ Al Aziz include the reading of joint prayers, memorization and recitation of short letters of the Qur'an, tahsin training, and worship practices such as congregational prayers. Beyond that, there are spontaneous activities that educate students to be more sensitive to the surrounding environment, such as saying greetings when passing someone, reciting prayers when hearing someone sneeze, and helping friends who are experiencing difficulties. All of these activities are part of the formation of the daily character of the students. They are also taught by example, by getting used to speaking good words, throwing garbage in its place, dressing neatly, and maintaining discipline and punctuality (Apologia, Mas'od, Masykuri, Hidayati, & Putra, 2024).

In addition to general and routine activities, students are also introduced to larger programmatic activities, such as Islamic Day celebrations, National Holidays, and akhirusanah activities held at the end of the school year. These activities not only serve as a place to celebrate important moments, but also as a means to teach students about social values and togetherness. By participating in these activities, students can hone a sense of responsibility, cooperation, and solidarity among friends.

Through this series of integrated activities, it is hoped that TPQ Al Aziz students can develop a strong and sturdy character. Students are expected to have courage in undergoing every learning process, responsibility for every activity they follow, and independence in carrying out daily activities. In addition, they are also expected to have good morals, politeness, and courtesy. The value of qana'ah, which teaches a sense of self-sufficiency and sincere acceptance of what they have, as well as discipline in all aspects of educational life, is an important part of the formation of their character. Thus, this process aims to create a generation that is not only intellectually intelligent but also superior in morals and character.

## CONCLUSION

Based on research on various activities at TPQ Al Aziz, such as daily, spontaneous, exemplary, and annual activities, significant results have been seen in the formation of student character. The habit of saying greetings, praying together, practicing worship, and other activities consistently has instilled courage in the learning process, responsibility for every activity, and independence in undergoing education. Noble moral values, such as manners, respect for others, and attitude of qana'ah or gratitude, are also firmly embedded in students. In addition, discipline is an important aspect that is shown through compliance with rules and punctuality in every activity.

Activities at TPQ Al Aziz, including annual celebrations such as Islamic Holidays and akhirussanah, have a positive impact that strengthens a sense of togetherness and appreciation for religious values. This structured and valuable learning environment has succeeded in producing students with superior character, both in moral and ethical aspects. Through these programs, TPQ Al Aziz has proven its success in forming a generation with noble character, discipline, and enthusiasm in studying.

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