

IMPLEMENTATION OF THE TAHFIDZUL QUR'AN PROGRAM IN IMPROVING THE RELIGIOUS CHARACTER OF STUDENTS AT HIDAYATUL ATHFAL ISLAMIC BOARDING SCHOOL DLANGGU DEKET LAMONGAN

Indah Yuni Astutik¹, Victor Imaduddin Ahmad², Salman Zahidi³, Hepi Ikmal⁴
¹²³⁴ Universitas Islam Lamongan

Indahyuni024@gmail.com¹; victorimaduddin109@unisla.ac.id² ;
salmanzahidi04@gmail.com³ ; hepiikmal@unisla.ac.id⁴

ABSTRACT

The implementation of the Qur'an tahfidz program in improving religious character is very important. Given that the Qur'an is the main guideline for all Muslims, it is therefore very important to apply the values contained in the Qur'an in students. One of the religious characters that grow and develop in students can be done with the Qur'an tahfidz program, because by implementing the Qur'an tahfidz program it is able to familiarize students to read, memorize and understand the meanings contained in the Qur'an. This paper seeks to describe the implementation of the Qur'an tahfidz program in improving the religious character of students at the Hidayatul Athfal Islamic boarding school Dlanggu Deket Lamongan. By using a qualitative approach, and data collection using observation, interviews and documentation and data analysis using data reduction, data presentation and verification. This study seeks to explore the implementation of the Qur'an tahfidz program at the Hidayatul Athfal Islamic boarding school, Dlanggu, Deket Lamongan. The results of this study indicate that the implementation of the tahfidzul Qur'an program is carried out in three stages. Planning, Implementation, Evaluation. The three stages are designs carried out by the Qur'an tahfidz program to build religious character. The values of religious characters that developed at the Hidayatul Athfal Dlanggu Islamic Boarding School Deket Lamongan include, Religious Belief (aspect of belief), Religious Practice (aspect of worship), Religious feeling (aspect of appreciation), Religious Knowledge (knowledge aspect), Religious effect (practical aspect).

KEYWORDS: Implementation of Tahfidzul Qur'an Program, Religious Character

1 INTRODUCTION

Religious character education is the initial foundation for creating a generation that has noble character. Character education aims to improve the quality of implementation and educational outcomes in schools that lead to the achievement of the formation of character and noble character of students in a complete, integrated and balanced manner. Through religious character education, it is hoped that students will be able to independently improve and use their knowledge, examine and internalize and personalize the values of religious character and noble character so that they are manifested in daily behavior (Ansulat, dkk. 2018).

Therefore, character education is one of the most important educations for teenagers to learn. President Jokowi has also planned to improve character education, namely by implementing KDP regulation number 87 of 2017 concerning the development of the KDP movement, five national character values, namely religious character, independence, nationalism, mutual cooperation and integrity. As stated in the regulation of the minister of education and culture of the republic of Indonesia number 20 of 2018 in article 2 paragraph number 2.

In the verse of the Qur'an it is explained that Allah hates someone who has a character or character that is not in accordance with religious rules, this is in accordance with the letter Al-An'am verse 151:

﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَىٰكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴾

"Say (Muhammad), "Let me recite what God has forbidden you. Do not associate Him with anything, do good to parents, do not kill your children because they are poor. It is We who provide sustenance to you and to them; Do not approach abominable deeds, whether visible or hidden, and do not kill those whom Allah has forbidden except for a just cause. Thus He commands you that you may understand (Ministry of Religion of the Republic of Indonesia, 2009)

In the verse it can be concluded that every individual must improve their character because they have bad morals and take actions that are not in accordance with Islamic religious rules such as disobeying their parents, violating Islamic religious rules and committing other despicable acts that are hated by Allah. Therefore, it is very important to instill religious character in children so that they have good morals in themselves.

The progress of education in the era of globalization is carried over to a more modern and latest direction, so that learning can develop rapidly. However, there are

educational institutions that still survive by applying the legacy of previous scholars by studying the tahfidzul Qur'an program in addition to learning. One of the right places to improve religious character through the tahfidzul Qur'an program is Islamic boarding schools, because Islamic boarding schools are one of the oldest Islamic educational institutions in Indonesia. The formation of religious character can be started in a pesantren environment, because Islamic boarding schools are places of religious teaching education, where a kyai teaches Islamic religious knowledge to students in accordance with Islamic teachings and with the tahfidzul Qur'an program able to familiarize children with reading, memorizing and instilling the values contained in the Qur'an in students.

Efforts to memorize the Qur'an continue to be carried out by some Muslims and continue until now, this is something that can maintain the originality of the Qur'an. Maintaining the originality of the Qur'an can be done by reading, understanding and memorizing it. Although many people think that memorizing the Qur'an is quite difficult compared to reading. Although many people think that memorizing the Qur'an is quite difficult compared to reading and understanding it. Due to the large number of sheets in the Qur'an, so it will take quite a lot of time to memorize it. However, memorizing the Qur'an is very important to maintain or preserve so that it remains in the chest (our heart). Therefore, the Qur'an tahfidz program is an activity that is suitable for memorizing and improving the reading of the Qur'an, as well as instilling religious character in students.

This research was conducted based on the current reality. With the prevalence of misappropriation of behavior and character in the nation's children, it is very important to raise awareness of children, but not only for education personnel and the government, but also for the awareness of the Indonesian people to implement good behavior for Indonesian children. Moral degradation is still a challenge in the world of Indonesian education today.

Therefore, this study aims to determine the implementation of the Qur'an tahfidz program in improving the religious character of students at the Hidayatul Athfal Islamic Boarding School Dlanggu Deket Lamongan. Hidayatul Athfal Islamic Boarding School is one of the Islamic boarding schools in Lamongan, and is located in Dlanggu Village, Deket District, Lamongan Regency. Islamic boarding schools function not only as a transfer of knowledge, but also as a cadre of ulama' and as custodians of Islamic culture.

2 MATERIALS AND METHODS

2.1 Implementation of the Tahfidzul Qur'an Program

Implementation is the application, implementation or application in activities or work until the implementation of its implementation is completed (Rouf, 2017)

While the program in terms of meaning is specific and general. In general, "program" can be understood as a "plan" of activities that will be carried out by someone in the future. While the special meaning shows a unit as the implementation of

a policy that takes place in a continuous process and occurs in an organization that involves a group of people (Arikunto, 2017).

Word *hifz* is a masdar form of the word *hafizo yahfazu* which means to remember (Maksum dan Zaki 2019). While the Al-Quran functions as a proof and guidance for the Prophet Muhammad SAW's apostleship, as well as a guide for human life, it becomes worship for those who read it as well as a source of guidance in life.¹

Know that the legitimate and chosen school on which the scholars rely is that reading the Qur'an is more important than reading *tasbih*, *tahlil* and other *dhikr*. While the word Al-Qur'an is a type of *idofah* which means remembering, namely reading orally so that you can remember it and put it in your heart and then practice it.²

Thus from some of the explanations above, it can be concluded that the implementation of the *tahfidzul Qur'an* program is the implementation of the implementation of an activity or program of religious activities to memorize the Qur'an smoothly and accurately in reading and understanding it in the Qur'an, in order to be able to familiarize children with reading, memorizing and being able to apply the values in the Qur'an in their children so that they develop a Qur'anic or religious character.

Substance learning is an effort made by the teacher in creating learning activities that are conducive to achieving a goal.³ In implementing a program there are three phases that must be implemented, namely: the planning phase, the implementation phase, and the evaluation phase.

1. Lesson planning

Learning planning is a guideline for achieving the desired results at the end of the lesson, as well as being a guide for achieving goals learning and being a control during learning.⁴

According to Muhaimin and Et Al the steps in program preparation, there are four steps that must be taken, namely:

- a. Setting the program
- b. Determining program success indicators
- c. Determine the person in charge of the program
- d. Arrange activities and schedule of activities.⁵

2. Implementation of learning

Implementation of learning is a teaching and learning process through interaction between educators and students in order to transmit learning materials

¹ Imam An-Nawawi, *At-Tabyan fi Adabi Hamalatil Qur'an*, (Jakarta: Pustaka Amani, 2001), 29.

² Ibid.

³ Muhammad Mas'ud, *Learning Arabic Based on Contextual Teaching Ang Learning Through the Book of Ta'lim Mutaallim at the Api Al Masykur Islamic Boarding School Kab. Semarang*, (Salatiga: LP2M State Islamic Institute of Salatiga, 2019), 4-5

⁴ Mohamad Syarif Sumantri, *Theory and Practice Learning Strategies* (Jakarta: Raja grafindo persada, 2015) 203.

⁵ Muhaimin et al., *Application of Education Management in the Preparation of School/Madrasah Development Plans* (Jakarta: Kencana, 2009), 204.

to students in order to achieve teaching objectives.⁶ In the Qur'an tahfidz program there are several stages that must be met by children, as a condition before carrying out memorization, one of which is: registering, Selection Test, Grouping tahfidz after that it enters the memorization process.

In the process of learning activities are divided into three activities, namely:

- a. The opening or preliminary activity according to Wisdiarman is the preparatory or initial stage before entering the presentation of the material to be taught.
 - b. According to Febrina, the core activities are using learning models, learning methods, learning media and learning resources that are in accordance with the characteristics of students in the subject.
 - c. Closing activity according to Wisdiarman is the final activity after delivering a teaching material or material (Turrafiah *et al*, 2021)
3. Learning evaluation

Learning evaluation is a form of success in the learning process and is used as a reference for future learning planning. The main purpose of evaluation is to determine the level of success obtained by students after carrying out learning activities (Haris dan Asep, 2010).

2.2 The Process of Memorizing the Qur'an

The process of memorizing the Qur'an is carried out through the guidance process of the Tahfidz teacher. The guidance process is carried out through the following activities:

1. Bin-Nazhar, especially the act of perusing the memorized portions of the Qur'an by examining the Qur'an more than once. This bin-nazhar process must be done in earnest to be as expected.
2. Tahfidz, which is memorizing little by little the verses of the Qur'an that have been read over and over again in the bin-nazhar. For example, memorizing one line until there are no errors. After one line can be memorized well, then add the next sentence so that it is perfect. In terms of compiling memorization, it is necessary to pay attention to the connection of the end of the page with the beginning of the next page, so that the page will continue to connect.
3. Talaqqi, which is listening to the newly memorized memorization to a teacher. The teacher must know how to memorize the Qur'an, have a solid religion and knowledge. This talaqqi process is carried out to find out the results of memorizing prospective hafiz and get the necessary instructions.
4. Takrir, which is repeating or recalling what has been read to the tahfizh teacher. Talaqqi is expected so that the memorization that has been preserved is maintained properly. In addition to the instructor, talaqqi is also performed separately with the aim of releasing the retention that has been stored so that it is not difficult to ignore. For example, towards the beginning of the day to remember new material, and in the afternoon to evaluate material that has been retained.

⁶ Asep Jihad dan Abdul Haris, *Learning Evaluation* (Yogyakarta: Multi Pressindo, 2010), 53.

5. Tasmi, namely listening to memorization to others, both individually and in congregation. With this tasmi the memorizer will know his shortcomings because he may be negligent in reciting letters or harokat. With tasmi someone will focus more on memorization (Sa'dullah, 2008).

2.3 Religious Character

Character is a way of thinking and behaving that characterizes each individual to live and work together, both within the family, community, nation and state. Meanwhile, character equals personality Karakter Religius (Siswanto, *et all*, 2021).

Character values that are closely related to God Almighty are religious values. Religion comes from the word religious which means the religious nature inherent in a person. Religious value is a form of human relationship with its creator through religious teachings that have been internalized in a person and reflected in their daily attitudes and behavior. The formation of religious character is the result of efforts in educating and training seriously the various spiritual potentials contained in humans. Thus religious character is a person's character, character, character or personality which is formed from the internalization of various policies based on religious teachings (Jannah, 2019).

In religious character, there are several indicators of religious values to form a commendable and good character of the nation, especially for students. Character formation must start from the smallest thing first, namely oneself, then be implanted in the family environment and finally spread to the wider community, Glock and Stark in Lies Arifah divide indicators of religious aspects into five dimensions as follows:

1. Religious belief (aspects of belief), namely their belief in God and not doing things that have been determined in the teachings of their religion, faith is the most basic thing for religious adherents.

Therefore, increasing confidence is the most important thing that must be applied in children as early as possible so that there is no doubt in the individual.

2. Religious practice (aspects of worship), namely aspects related to the level of obligations that a person must carry out in worship that has been applied in the religion he has embraced, for example carrying out obligations in carrying out prayers to Allah and fulfilling the rules set out in Islam.

People who are able to maintain their worship is something that is very loved by Allah, with the discipline of children in praying on time and not doing things that are clearly prohibited in religion will be able to increase the religious character in him.

3. Religious feeling (appreciation aspect) is a description of the form of feeling felt in every religious individual or how far a person can live or be solemn in worshiping in the religion he adheres to, for example solemnity when praying.
4. Religious knowledge (knowledge aspect), namely aspects related to a person's understanding and knowledge of the teachings of his religion to add knowledge about the religion he adheres to, for example by deepening the Qur'an further.

5. Religious effect (practical aspect), namely the application of what he already knows from the religious teachings he adheres to which is then applied through attitudes and behavior in daily life.

2.4 Improving Religious Character Through the Tahfidzul Qur'an Program

In improving religious character there are several methods used by educators in increasing the value of religious character, namely:

1. Improvement by habituation

Improvement with habituation, namely educators familiarize children with doing good things in order to grow good faith in children.

2. Improvement by example

Improvement by example is to provide examples of good behavior or in accordance with the values contained in the Qur'an, so that they will be able to increase their religious values.

The exemplary method has also been practiced by the Messenger of Allah, who was sent to perfect morals and be a blessing to the whole world. He was sent to convey revelation, which contained in him adorned with noble qualities, both moral, spiritual, and intellectual. So that mankind is obliged to set the best example until the end of time. The way to emulate him is to imitate everything that is attached to the Messenger of Allah, both in terms of worship, virtue, and commendable character (Ulwan, 2007). Educators and parents are the second best role models after the Prophet, who effectively becomes a role model for children to instill religious character values in the nation's successors.

3. Improvements with rewards and punishments

Improvements with rewards and punishments in the process of improving religious character, at least educational institutions always give appreciation to students who excel and then have sanctions for students who violate. Rewards should be given at the end of the year, while punishments are given directly during mental development where students do something negative on that day (Jamal dan Asmani, 2013). Because something negative often spreads to other students quickly and is difficult to contain.

If these things have been instilled in students, and can be practiced properly, religious character will grow in children by themselves and get used to applying them in their lives.

3. DISCUSSION

3.1 Implementation of the Tahfidzul Qur'an Program in Improving the Religious Character of Santri at Hidayatul Athfal Islamic Boarding School Dlanggu Deket Lamongan.

Based on data obtained from interviews with caregivers, administrators, educators of the tahfidz program and students at the Hidayatul Athfal Islamic boarding school Dlanggu Deket Lamongan, it can be categorized as follows:

a. Lesson Planning

1) Define the program

In planning the implementation of the tahfidzul Qur'an program, starting with preparing a program in advance, such as at the Hidayatul Athfal Dlanggu Islamic boarding school, Deket Lamongan, which prepared a program namely tahfidzul Qur'an. because the establishment of a Qur'an tahfidz program aims to create future generations of Qur'ans who will always instill istiqomah in them and are able to maintain the originality of the Qur'an by memorizing.

2) Setting Indicator

At the Hidayatul Athfal Islamic Boarding School, Dlanggu, Deket Lamongan, in determining the indicators of success, a meeting will be held with all the residents of the Islamic boarding school to find out the benchmarks for success in the tahfidzul Qur'an program. The determination of this indicator has been set since setting the program and has been implemented until now, namely by requiring students to deposit taqrir at least 1 sheet every day so that students can reach the target, because students must meet the target in memorizing, namely in one semester (3 months) students must be able to memorize 3 juz, so that within 3 years the students can complete their memorization up to 30 juz.

3) Identifying Program Persons

In determining the person in charge, the kyai conducts a meeting first after forming a program, so after forming a program the kyai immediately chooses the person in charge by making a selection to become the person in charge by seeing how good the reading is and to what extent the tahfidz program supervisor's memorization is achieved. The purpose of the selection is so that in the selection of the person in charge can be determined correctly and in accordance with what is needed.

4) Arranging and Scheduling Activities

At the Hidayatul Athfal Dlanggu Islamic Boarding School, Deket Lamongan, in compiling the schedule of activities for each new teaching change, a meeting will be held to rearrange the schedule in the tahfidz program because there will be material changes every year. The method used in the tahfidzul Qur'an program is only one, namely the talaqqi method. The schedule that has been set for the 2022 school year in the Qur'an tahfidz program is held every Monday to Saturday but there is a division of hours every Monday to Wednesday in the tahfidz program, students enter at 16.00 to 18.00, because on that day there is additional Fathul material Qorib on Monday, the addition of material for the Jawahirul Kalamiyah book on Tuesday and the addition of Targhib Watarhib material on Wednesday, which is given one hour to add the material after completion, will immediately continue with the tahfidz class. In addition to these days, namely Thursday to Saturday, students enter at 16.00 to 18.00.

b. Implementation of the Tahfidzul Qur'an Program

Based on the results of observations made by researchers at the Hidayatul Athfal Islamic Boarding School Dlanggu Deket Lamongan. Before entering the implementation stage, students who enter the tahfidzul Qur'an program must do 3 stages first, namely registration, selection and implementation tests.

1) Registration

Registration is carried out so that educators know the biodata of students, because if the students are already included in the tahfidz program then they are not allowed to take part in other additional activities, they must focus on the tahfidz program only.

2) Selection Test

A selection test is held so that educators are able to assess how well students read in reading the Qur'an, this selection test aims to make educators able to know which students are good at reading the Qur'an and which are not. If there are those who do not pass the student selection, they are still allowed to take part in the tahfidz program, but they are not allowed to memorize first but will be emphasized again in reading the Qur'an.

3) Implementation

Based on the results of observations that have been made by researchers regarding the implementation of learning at the Hidayatul Athfal Islamic Boarding School Dlanggu Deket Lamongan, there are 3 stages that must be carried out, namely:

a) Opening activities

In the implementation of learning, the main thing that will be done in general is reading prayers together, based on the results of observations and interviews that have been conducted by researchers to several sources at the Hidayatul Athfal Islamic boarding school Dlanggu Deket Lamongan. The opening activity before starting the core activity is that the students will line up according to their ranks, for example in front of 4 rows then the back will follow the front row, this is done by students before the supervisor is present, when the tahfidzul Qur'an program supervisor is present, he will immediately open the activity by saying greetings and then continue by doing a prayer together, namely the prayer of Kalamun Qodimun then after the prayer the supervisor will read Al-Fatiha with the aim of making the learning process easier.

b) Core Activities

This activity is followed by a mentor who gives approximately 5 minutes to do individual and group muroja'ah. After giving 5 minutes for the students to memorize the tahfidzul Qur'an program supervisor will wait for the students to be ready to go forward and deposit the memorization in talaqqi, the supervisor will also justify the reading from the students if something is not quite right. If you have finished depositing the memorization, the students must write the attendance list by signing and writing down the memorisation

deposit. If you have made a deposit, the students will return to their ranks and can continue the next memorization or can improve the memorization that has been deposited. However, if there is additional material, namely learning the Jawahirul Kalamiyah book and matan Jurumiyah the supervisor will translate the powerful book and the santri will write the translation, after that the supervisor will explain and provide examples in the material taught earlier so that it can be understood by the students and can be applied in themselves, for example. there is a chapter of believing in Allah, the supervisor will give an example of an attitude of faith in Allah, for example, always praying to Allah if there is a problem or other things because Allah is all-hearing; another example is always honest in acting because Allah is all-seeing well.

c) Closing Activities

The closing activity in the tahfidzul Qur'an program at the Hidayatul Athfal Islamic boarding school, Dlanggu, Deket Lamongan, is to provide motivation and enthusiasm for students so that they do not give up easily and are lazy in continuing to memorize, and continue to comply with existing regulations. The supervisor will close with greetings and do a closing prayer together.

c. Evaluation of the Tahfidzul Qur'an Program

The evaluation of learning carried out at the Hidayatul Athfal Islamic boarding school, Dlanggu, Deket Lamongan, was carried out 2 times, namely the evaluation of each student being able to memorize in one juz and the second every 3 months. For the implementation of the evaluation for students who are able to memorize in one juz, namely by connecting verses, so the supervisor reads the prefix of the letter reading and then continues by the student. While the evaluation every 3 months is done by the way the supervisor does the memorization achieved by the students from beginning to end, for example, the students are able to memorize 2 chapters, so the students must recite their memorization from chapters 1 to chapter 2 with disima 'by the supervisor.

3.2 The Religious Character of Santri through the Implementation of the Tahfidzul Qur'an Program at the Hidayatul Athfal Islamic Boarding School Dlanggu Deket Lamongan

Researchers use indicators of religious character initiated by Glock and Stark as a reference in determining the religious character of students at the Hidayatul Athfal Islamic boarding school.

1. Religious Belief (aspect of belief)

The results of the religious character of students at the Hidayatul Athfal Dlanggu Islamic Boarding School, Deket Lamongan, after the tahfidzul Qur'an program, the aspect of students' belief in God in God is increasing than before the tahfidz program, because in the tahfidz program students will be given material about divinity in the Jawahirul Kalamiyah book and because frequent memorization is able to make students more obedient to God by always covering

their genitals, behaving honestly and not cheating on tests because they know that God is omniscient and always submits themselves to God for what they experience and want.

2. Religious Practice (worship aspect)

The results of the religious character of students at the Hidayatul Athfal Dlanggu Islamic Boarding School, Deket Lamongan, after the tahfidzul Qur'an program, the aspect of santri worship increased, especially since perseverance in worship was embedded in the students because they were accustomed to performing congregational prayers that had been set in the Islamic boarding school through existing regulations.

3. Religious Felling (aspect of appreciation)

The results of the religious character of the students at the Hidayatul Athfal Islamic Boarding School, Dlanggu, Deket Lamongan, after the tahfidzul Qur'an program, the aspect of appreciation, in the students became more and more increased than before the tahfidzul Qur'an program. Because in this case, students become more solemn when praying because they are accustomed to memorizing the Qur'an which ultimately has a good impact on students because then students become easier when praying, more solemn when praying and not joking when praying with their peers.

4. Religious Knowledge (knowledge aspect)

The results of the religious character of students at the Hidayatul Athfal Islamic Boarding School, Dlanggu, Deket Lamongan, after the tahfidzul Qur'an program, became more knowledgeable about religious education. For example, students become aware of the mandatory nature of Allah, and have more memorization of letters so that students become more polite in their behavior and are good at praying.

5. Religious Effect (practical aspect)

After students have a lot of understanding about Islamic religious education and have a lot of memorization, students become more aware of their views with the opposite sex, can become prayer priests, be polite with parents and educators, don't fight with colleagues.

4 CONCLUSION

From the data above, the implementation of the tahfidzul Qur'an program at the Hidayatul Athfal Islamic Boarding School Dlanggu Deket Lamongan was carried out in 3 stages, namely planning, implementation and evaluation. Planning includes 4 things, namely preparing the program, setting indicators, identifying the person in charge of the program and compiling and scheduling activities. In its implementation, it must carry out 2 stages first, namely registration and selection tests, after which students will immediately follow the implementation stages which include preliminary activities carried out by saying greetings and praying together, then core activities using the talaqqi method. The evaluation activities carried out were carried out in 2 stages, namely when students were able to memorize in one juz and once a semester by

observing the students' memorization from beginning to end. After the implementation stage of learning is carried out, it will produce the religious character of the students through the application of the tahfidzul Qur'an program at the Hidayatul Athfal Islamic Boarding School in Dlanggu, near Lamongan. the attitude of taking care of the genitals when leaving the room and outside the cottage, being solemn when praying, being polite with the teacher and also being polite with parents by using Javanese krama alus, not violating the rules in the cottage, being honest when doing tests by not cheating on their peers and more keep the view.

REFERENCES

- Arikunto, Suharsimi, Abdul, Safruddin, Cepi. (2004). *Evaluation of Education Programs* Jakarta: PT Bumi Aksara.
- An-Nawawi, Imam. (2001). *At-Tabyan fi Adabi Hamalatil Qur'an*. Jakarta: Pustaka Amani, 2001.
- Asmani and Jamal, Ma'mur. (2013). *Guide to Internalization of Character Education in Schools*. Yogyakarta: Diva Press.
- Ahsanulhaq, Moh. (2019). Shaping the Religious Character of Students through the Habituation Method. *Journal of Prakarsa Paedagogia* 02, No. 1 (June 2019), 24. Al-Qur'an, 151:6.
- Ministry of Religion of the Republic of Indonesia. (2019). *Al-Qur'an and its Translation*. Bandung; CV. Marwah.
- Esmae, Ansulat, and Nafiah. (2018). Implementation of Religious Character Education in Khadijah Elementary School Surabaya", *Journal of Basic Education* 02, No. 01.
- Jihad, Asep and Haris, Abdul. (2010). *Learning Evaluation*. Yogyakarta: Multi Pressindo, 2010.
- Jannah, Miftahul. (2019). Methods and Strategies for Forming Religious Characters applied in SDTQ-T An Najah Islamic Boarding School Cindai Alus Martapura" *Scientific Journal of Islamic Education Madrasah Ibtidaiyah* 04, No. 01 (July-December 2019), 13.
- Muhaimin, Suti'ah and, Listyo, Sugeng Prabowo. (2009). *Education Management: Its Application in the Preparation of School or Madrasah Development Plans*. Jakarta: Kencana.
- Mas'ud, Muhammad. (2019). *Learning Arabic Based on Contextual Teaching Ang Learning Through the Book of Ta'lim Mutaallim at Pondok Pesantren Api Al Masykur Kab. Semarang*, (Salatiga: LP2M Institute of Islamic Religion Salatiga).
- Rouf, Muhammad. (2017). Implementation of Total Quality Management in Educational Institutions". *Journal of Islamic Studies* 07, No. 02.
- Sumantri, Syarif, Mohamad. (2015). *Learning Strategy Theory and Practice*. Jakarta: Raja grafindo persada.
- Sa'dullah. (2008). *9 Practical Ways to Memorize the Quran*. Depok: Gema Insani.
- Siswanto, Ifnaldi, Nural, and Syihab, Budin. (2021). Cultivation of Religious Character Through the Method of Habituation. *Journal of Basic Education* 05, No. 01 (2021), 3.

- Turrafiah, Nur Halimah, and Nelfia Adi. Marsidin Sufyarma dan Nellitawati. (2022). Students' Perceptions of the Implementation of Learning by Teachers at SMK Al-Inayah Tebo, Jambi Province", *Tambusai Education Journal* 05, No. 02.
- Ulwan, Nashih, Abdullah. (2007). *Children's Education in Islam*. Jakarta: Pustaka Amani.
- Zamami, Zaki and Maksum, Syukron, Muhammad. (2009). *Memorizing the Qur'an is Easy*. Yogyakarta: Mutiara Media.