

Strengthening children's religious character through learning to read al-qur'an ummi method in a private home in Probolinggo City

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ABSTRACT

This study aims to strengthen several aspects of religious character in children through the learning method of reading the Ummi Al-Qur'an. The research method used is a qualitative method with a case study approach. Data were collected through interviews, observations, and document analysis of a number of children who participated in learning to read the Qur'an with the Ummi method in private homes. In addition, data were also obtained from parents or guardians of students, teaching teachers, and related literature. The results showed that learning to read the Qur'an with the Ummi method in private homes has a positive influence on strengthening children's religious character in Probolinggo City. This approach not only emphasizes on fluent reading skills, but also on deep understanding and full application of Islamic teaching. This approach has proven effective in overcoming some of the obstacles that arise in the process of learning the Qur'an, such as difficulties in reciting fluently, lack of understanding of religious material, lack of motivation, and lack of knowledge about religious aspects. This research makes a positive contribution to the development of Qur'an learning methods that focus more on strengthening children's religious character in the family environment. It is hoped that the results of this study can be a reference for parties interested in efforts to improve children's religious character through learning the Qur'an in private homes.

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1. Introduction

Currently, Indonesia faces challenges in terms of the morality of the nation's next generation, including the problem of moral crisis and juvenile delinquency. This problem requires a deeper understanding and attention from all parties, especially families, communities, schools and the government. One of the factors causing these problems is the lack of character education instilled in children. Therefore, the formation of children's character is very important, especially from an early age or when children enter elementary school. Childhood experiences have a significant influence on children's development and form a strong character in the future. Character is a trait or behavior possessed by humans, which includes various aspects such as thoughts, attitudes, feelings, words, and actions. This character is based on religious norms, laws, manners, culture, and prevailing

customs. Such a concept of character is the basis for character education, which is a system of instilling and practicing values based on national culture. This approach involves aspects of knowledge, attitudes, feelings, and actions that apply to Allah SWT, self, community, and nation (Bahfen et al., 2022).

Schools have an important role in education after the family, because they are institutions that organize education properly. At school, students get education through interaction with peers and teachers. Education is a deliberate and planned effort to develop the potential of students. Both formal and non-formal education have strategies used to achieve educational goals, including direction, formation, and coaching. Education is not an easy thing, but also requires cooperation and togetherness from various parties to achieve it (Ramdhany et al., 2021). In the process of learning Islam, there is material that serves as a means to foster self-awareness and recognition of God for children. This awareness is reflected in daily life, namely the child's ability to worship Allah SWT to achieve happiness in this world and in the hereafter. Through religious education, children are taught about good habits, which they can practice at school, in the neighborhood and within their families.

However, there are currently shortcomings in the education system that have not fully met the expectations of society. One indication is the decline in morals or morals of the younger generation. In educational institutions themselves, there are various problems that arise, such as students violating school rules, not doing assignments, coming late, cheating, skipping class, and lack of respect for teachers. All this happens because of the loss of religious character in students. The lack or absence of religious character in students will hinder the educational process to the fullest. This will hinder the achievement of educational goals and objectives. In addition, another impact of the lack of religious character is the tendency of students to commit offenses, both inside and outside of school (Ahsanulhaq, 2019).

The Qur'an has an important role as a guide and guide to life for Muslims. Therefore, it is important for Muslims to be able to read the Qur'an correctly in accordance with applicable rules and rules. In the first verse that Allah revealed to the Prophet Muhammad SAW, Allah gave the command to read. The command is found in Surah Al-'Alaq verses [96] 1-5. Meaning, "Read in the name of your Lord who created, He created man from a clot of blood. Read, and your Lord is the Most Generous, who teaches man through writing. He teaches man what he did not know before." (Nasution, 2020)

Based on observations in the context of religion, it appears that the religious character of children in private homes in Probolinggo City is declining. This can be seen from their low knowledge and understanding of the five daily prayers and reading the Qur'an. For example, when the teacher gives an order to pray, the children have not been able to recite the prayers correctly. Likewise, when the teacher provides BTA (Baca Tulis Al-Qur'an) material, the children have not been able to read the verses of the Al-Qur'an properly. The teacher's experience shows that there is still a lack of awareness of students to learn to pray and read the Qur'an outside the school environment. Students also admit that they do not recite the Qur'an at home, and awareness and diligence in performing compulsory prayers is still low. As a result, students' characters have regressed in terms of religion. Therefore, guidance is needed through religious habituation both at school and at home so that religious values can be embedded in the souls of students (Hudaya, 2016).

This approach is based on the desire of parents or families to provide strong religious education to their children. They realize how important it is to introduce the Qur'an early on and want to build a solid religious foundation in their children. In many cultures, families have a very significant role in shaping character and moral values in children. Strengthening children's religious character through learning to read the Qur'an using the Ummi method in private homes is a religious education approach that aims to develop religious and moral values in children through learning the

Qur'an in the family environment. The Ummi method is one of the approaches used to teach children to read the Qur'an using Arabic letters equipped with harakat and tajweed.

Learning to read the Qur'an with the Ummi method in private homes provides several advantages. First, this approach gives children the opportunity to learn the teachings of Islam in depth. They can learn about religious values found in the Qur'an, such as compassion, perseverance, honesty, justice and forgiveness. Secondly, private home learning allows children to learn in a comfortable and intimate environment. They can focus on learning without distractions and find it easier to concentrate. In addition, the presence of parents or family members who accompany them during the learning process can strengthen family bonds and increase a sense of security and affection. Third, the Ummi method uses an interactive and fun approach to learning. Children are invited to interact with learning materials through the use of pictures, toys, and other activities. This can make them more interested and enthusiastic in learning the Qur'an. It is also worth remembering that this approach should not be the only source of religious education for children. While private home learning can provide a strong foundation, children also need to engage in broader social and religious education experiences, such as attending recitations, joining religious groups or interacting with the wider Muslim community.

In addition, it is also necessary to consider the needs and interests of the child in the learning process. Each child has a different learning pace, and an approach that is too rigid or forced can cause discomfort and reluctance to learn in children. Overall, strengthening children's religious character through learning to read the Qur'an using the Ummi method in private homes can be an effective way to introduce religious and moral values to children. However, this approach needs to be tailored to the individual needs and conditions of each child in order to have a positive impact and foster love and a deep understanding of the teachings of Islam. The explanation above aroused the attention of researchers in conducting research entitled: "Strengthening Children's Religious Character Through Learning to Read Al-Qur'an UMMI Method in Private Homes in Probolinggo City. Based on the background of the problem, the problem formulation in this study is about the aspects of religious character that are expected to be strengthened in children through learning to read the Qur'an using the Ummi method. The purpose of this research is to find out some aspects of religious character that are strengthened in children through learning to read the Qur'an using the Ummi method.

2. Method

The research carried out is a kind of qualitative descriptive research aimed at exploring strengthening religious character in children in the context of Quran learning. Qualitative research methods emphasize a thorough or holistic picture, with the aim of describing in detail all aspects that occur in a particular situation or activity. This descriptive qualitative research collects data in the form of words and images to strengthen the narrative written in the research report. The study aims to identify a number of religious character factors strengthened in children through the process of learning to read the Qur'an using the Ummi method. The approach used involves direct mentoring during the Qur'an learning activities, where variations of learning and game elements are introduced to attract children, while still providing religious direction to them (Jayanti et al., 2022).

In this study, researchers used purposive sampling method to choose the source. This technique involves the selection of sources from subjects who have direct understanding and experience in developing and implementing strengthening religious characters in children through learning to read the Qur'an Umami method in private home environments in Probolinggo City. The sources involved include private teaching teachers, family members, and learners. The data collection techniques used in the study include observation, interview, and documentation techniques.

a. Observation

Observation is a data collection technique used in qualitative research. According to (Yulistiawaty, 2020) In the observation method, there are two different types of approaches: non-participant observation and participant observation. Non-participant observation is when researchers observe only without directly engaging in the observed activity. On the other hand, participants' observation involved researchers actively becoming part of the group being observed.

In this study, researchers used participants observation methods, in which researchers not only as observers but also act as active participants in observed situations. Thus, researchers gain understanding through hands-on experience in observed contexts. The place that focuses on this observation is a private home in Probolinggo City.

b. Interview

Interview is a form of communication with a specific purpose, in which dialogue occurs between two parties, namely the interviewer who asks questions, and the interviewee who responds to the question. In this study, interviews were conducted with various parties, including student family members, private teaching teachers, and students themselves.

c. Documentation

This method is used by researchers to collect data and document the overall picture of the Qur'an learning by the UMMI method.

The method of data analysis to be used is a descriptive qualitative approach. In this qualitative research context, data is collected from various sources using a triangulation approach, which utilizes diverse data collection methods, as well as the data collection process continues until the data reaches the information saturated level. Once the data is collected, the data analysis is done by following the Miles & Huberman analysis framework, which involves data reduction, data presentation, and finally the conclusion drawing (Suryanti & Widayanti, 2018).

3. Findings

Religious Character

Etymologically, the term "character" comes from the Greek *charassein*, which means "to engrave". Literally, the word "engrave" can be interpreted as the process of scratching, painting, or sculpting on a surface. In this context, character refers to a collection of values that form the basis of a person's thinking, attitudes, and behavior (Aryanti et al., 2017). In Arabic, character has the same meaning as *ahlak*, which refers to the character or habit of doing good things. As such, character reflects the moral and ethical values that underlie the way we behave and interact with others. In other words, character is the essence that describes the unique traits of a person or group, which are reflected in their actions and decisions. It involves the formation of positive attitudes, integrity, and morality that contribute to our understanding of what is right and wrong, and how we behave properly in everyday life (P. Karakter, 2019).

In a psychological context, the terms "*character*" and "*personality*" are often used interchangeably, despite the distinction pointed out by Allport in Suryabrata. Usually, the word "personality" has a normative meaning. Allport states that "*character is evaluated personality and personality is negated character*". According to the Language Center of the Ministry of Education, character has various meanings that include innate, heart, soul, and personality. It encompasses a person's ethics, behavior, personality, traits, disposition, temperament, and disposition. Thus, character refers to the attributes and traits of individuals that reflect their values, attitudes, and behaviors (Oktarina, 2018). Personality, on the other hand, refers to the overall psychological

configuration of a person, including cognitive, emotional, and behavioral aspects that make up their identity. In Allport's view, character describes a positively assessed personality, while personality can include negatively assessed characters (A. P. Karakter et al., 2017).

Human character is divided into two parts, namely biological character and intellectual character. Biological character refers to instinctual drives related to the physical side and carnal desires. Biological character cannot be changed or educated. Meanwhile, intellectual character is related to human consciousness and intelligence. This intellectual character can be changed and educated. Kerchensteiner states that in educating learners' character well, we must direct their will, way of thinking, and emotional control in a good direction (Anshori et al., 2017).

Strengthening Character Education is the process of shaping, transforming, transmitting, and developing the potential of students so that they have good thoughts, good hearts, and good behavior in accordance with the principles of Pancasila. Of course, children's character is the result of the interaction between innate and environmental factors, so in Strengthening Character Education, the focus is not only on their innate and cultural environment, but also on the interaction of the two.

Etymologically, the word religious comes from the Latin "*religiosus*", which means related to religion or very religious. The root of the word "*religiosus*" comes from the Latin root "*religio*", which has several different interpretations. One interpretation is that "*religio*" can be derived from the word "*relegere*" which means to observe carefully or to respect attentively (Aryanti et al., 2017). In this case, "*religious*" would indicate an attitude of complete adherence and devotion when it comes to religion, paying deep attention and respect to the practices, beliefs and teachings of a particular religion. Another interpretation connects "*religio*" with the word "*religare*" which means to bind or connect. In this context, "*religious*" denotes a close emotional, spiritual and moral bond with the principles, values and practices of a religion (Rahmawati et al., 2021). A religious person tends to have a strong commitment to their religion and live their life in accordance with its teachings and guidance. In both senses, religious refers to a deep connection with religion, a commitment, adherence and devotion to religious practices, as well as a strong bond with spiritual and moral principles (Luthfiyah & Zafi, 2021).

It can be concluded that religious character is a combination of attitudes, values, beliefs, and behaviors that underlie a person's life based on their religion or beliefs. It involves dedication, commitment, and obedience to religious teachings, as well as a deep awareness and understanding of the spiritual and moral aspects of life. Religious character can vary between individuals and different religions, but generally involves a deep commitment to religious principles, a deep spiritual understanding, and behavior that reflects the teachings of that religion in daily life.

Learning to Read the Qur'an

Etymologically, the word "*Al-Qur'an*" comes from Arabic. The word "*Qur'an*" itself has Arabic roots consisting of three letters, namely "*qaf*", "*ra*", and "*ain*" (ق ر ا). The root "*qara'a*" (قَرَأَ) means to read or say. From this root, the word "*Qur'an*" was formed, which means something that is read, something that is spoken, or something that is recited. The etymology of the word "*Qur'an*" also shows that the Qur'an is a revelation revealed by Allah to the Prophet Muhammad through the intercession of the Angel Gabriel. In this context, "*Qur'an*" can also be translated as revealed reading or revealed reading. It can be concluded that the Qur'an is the holy book in Islam which contains God's revelations and instructions revealed in the form of verses that must be read and understood by Muslims. Qur'anic learning is the process of learning and understanding the contents of the Qur'an as the holy book in Islam. It involves in-depth study of Qur'anic verses, tafsir (explanation) of the Qur'an, and application of Qur'anic teachings in daily life. The purpose of Qur'anic learning is to gain a better understanding of the teachings of Islam, develop a closer relationship with Allah, and apply the values and guidance contained in the Qur'an in personal and community life.

Learning the Qur'an involves various aspects, including 1) Mastering the skills of reading and reciting the Qur'ān properly and correctly: This includes learning the principles of tajweed (the rules of correct Qur'ānic recitation) and practicing reading in tartil (with order and reverence), 2) Understanding the meaning and interpretation of the Qur'ān: This involves the study of Qur'ānic commentaries, which are explanations and interpretations of Qur'ānic verses compiled by religious scholars and experts. This understanding of tafsir helps to deepen the messages contained in the Qur'ān, 3) Researching themes and concepts in the Qur'ān: This involves the study of various themes and concepts expressed in the Qur'ān, such as the oneness of God, the afterlife, justice, morality, and the like. Understanding these concepts helps in understanding the teachings of Islam in a comprehensive manner, 4) Applying the teachings of the Qur'ān in daily life: Qur'anic learning also involves the endeavor to apply the values, ethics, and principles present in the Qur'an in everyday situations. This involves developing attitudes and behaviors that are in line with Islamic teachings, as well as the spirit of being an obedient and responsible Muslim, 5) Approaches to Qur'ānic learning can vary, including group study, guidance by religious scholars or teachers, online courses, and private study.

So, to increase the appreciation and practice of the Al-Qur'an in everyday life, it is necessary to hold Al-Qur'an learning for all Muslims regardless of age. Because if Muslims are able to read the Qur'an properly and correctly according to the correct rules or rules, then Muslims will avoid mistakes in interpreting the Qur'an. The rules or rules that must be considered in reading the Qur'an include: tajweed science, makharijul huruf and being able to pronounce long or short sounds.

The UMMI Method

In mid-2007, KPI released a method for reading and writing the Qur'an known as Ummi. This method was developed by Masruri and A. Yusuf Ms. Before being introduced to the public, this method went through a series of trials by several teams of experts. One of them is a team consisting of Roem and Rowi, who are both professors in the field of 'Ulumul Qur'an / Qur'an interpretation at IAIN Sunan Ampel Surabaya. Another expert involved in the testing is Mudawi Ma'arif (al-Hafizh), who has permission for Muttashil sanad originating from the Prophet Muhammad, in Qira'ah history Hafis and Qira'ah 'Asyarah.

The Ummi method is actually similar to methods that have been widespread in the community. However, what distinguishes the Ummi method is its approach in teaching how to read the Qur'an with tartil. In addition, this method also has a separate tajweed book and gharib book from the main book. Initially, the Ummi method was only taught in educational institutions affiliated with the KPI foundation, but has now been introduced to the general public. The emergence of the Ummi method is driven by the increasing need for Islamic schools to teach the Qur'an. Good learning in reading the Qur'an is very important, and a system is needed that can guarantee quality so that every child graduating from SD / MI is able to read the Qur'an with tartil. With many schools or TPQs that need solutions in learning the Qur'an for their students, as with other learning programs, development in content, context, and system support is also needed in learning the Qur'an. The Ummi method is one of the methods of learning to read the Qur'an which directly teaches and applies tartil reading in accordance with the rules of tajweed science. The main purpose of the Ummi method is to meet the needs of schools or educational institutions in managing the Qur'an learning system that can provide a guarantee that every student who graduates from the school can read the Qur'an with tartil.

The word "*Ummi*" comes from Arabic, namely "*ummun*," which means "*my mother*." The choice of the name "*Ummi*" is also a tribute and reminder of a mother's service. No one has a greater influence in our lives than our parents, especially mothers. She is the one who teaches us many things, and she is the one who is successful in teaching languages to children all over the world. The

approach used in learning the Qur'an with the Ummi method also uses an approach similar to the mother's approach, such as the mother tongue approach used in learning.

Then, the approach used in learning the Qur'an with the Ummi Method is an approach based on the mother tongue. There are three elements in this mother tongue approach. First, is the Direct Method, in which the recitation of the Qur'an is directly spoken without the need to be spelled out or described in detail. This can be interpreted as learning through direct practice, learning by doing. Second, is repetition. By repeating the recitation of the Qur'an, the beauty, power, and ease of the verse or letter becomes more apparent. It is similar to how a mother teaches language to her child, by repeating words or sentences in different situations. Thirdly, genuine affection is an important element in the mother tongue approach. The power of a mother's love, genuine affection and patience in educating a child is the key to success. This is also true for a teacher who teaches the Qur'an. If they are to succeed, a teacher needs to emulate the attitude of a mother in order to touch the hearts of their students in the same way.

The motto of the Ummi method is simple, interesting, and empathetic. Simple, the principle behind the Ummi method is designed so that the material can be accessed easily by students, easily delivered by teachers, and easily applied in a learning environment, both in formal and informal schools. Interesting, the Ummi method is applied through an interesting learning process and uses an approach that invites joy, thus removing the sense of burden and worry in learning the Qur'an. Full of empathy, the teachers who apply the Ummi method not only convey the theoretical material of the Qur'an, but also communicate the moral values contained in the Qur'an, which is realized through the attitudes shown during the learning process.

Ummi Foundation's vision is to be the leading institution in giving birth to the Qur'anic generation. Ummi Foundation aspires to be a model for institutions that have the same vision in developing Qur'anic learning that prioritizes the quality and strength of the system. The mission of the Ummi method is to realize a professional institution in teaching the Qur'an based on social and da'wah, building a quality-based Qur'an learning management system, becoming a center for the development of learning and da'wah of the Qur'an in the community.

The Ummi Method does not rely solely on the books held by students, but rather focuses on three main strengths. First, there is the Ummi Method of learning to read the Qur'an which consists of several books, including Pre-Kindergarten, Jilid 1-6, Ghorib Book, Basic Tajweed, and Ummi Book Adult Edition. Qualified teachers are key to this method, and all teachers must pass rigorous tests and certification. The expected qualifications of teachers include the ability to read the Qur'an tartil, mastery of Qur'anic ghorib and tajweed, the habit of reading the Qur'an every day, mastery of the Ummi method, murobbi (educator) spirit, time discipline, and commitment to time.

4. Discussion

According to the type of research conducted by researchers, the study focuses on the qualitative approach implemented in a private home in Probolinggo City. In this place, there are about 4-5 children who follow the teaching process. The Qur'an learning activities in this private home are held in the afternoon from 17:00 and lasts until night at 19:00. The learning process begins with the introduction of hijaiyyah letters, because learners do not understand or memorize these letters.

Students face various challenges, including difficulties in reciting the Qur'an smoothly and also lack of understanding of the content of religious science. As a result of these constraints, often problems arise such as lack of passion or decrease in focus in following the Qur'an lessons. During the teaching process, teachers or ustadzah express concerns about the less appropriate dress style of learners while the Qur'an learning is underway, and also highlights the lack of understanding of

learners about the Qur'an material being taught. The source of this problem can be drawn from the lack of encouragement, lack of religious advice, and rare involvement in reading the Qur'an. This situation results in the difficulty of teachers or ustadzah in providing effective learning.

As an observer and also a teacher or ustadzah involved in teaching in the place, researchers attempt to address the problems mentioned. The approach taken involves the following steps first, giving lessons about the letters of the hijaiyyah to learners. After learners are considered to have the ability to mention the hijaiyyah in order or random, the next step taken by teachers or ustadzah is to give the Qur'an lessons using the Ummi jilid 1 method. The material discussed in jilid 1 is the hijaiyyah letter which is equipped with Harakat Fathah. The results of the learning done with volume 1 indicate that learners have made progress in reading smoothly.



Figure 1. students are performing the practice of maghrib prayers

When the learning process is underway, the teacher or the ustadzah also applies variations to keep learners interested, namely by using the BTQ method (read the Qur'an). Once the learners finished teaching, the teacher or the ustadzah asked them to write down the reading that had just been learned. After BTQ is completed, the teacher or the ustadzah proceeds by teaching learners to memorize short surahs. The trick is to teach one verse at the same time, then learners repeat it until they truly memorize.



Figure 2. students do the Qur'an writing activities

After completing the sessions of murajaah and memorization, the next stage is when the teacher or the ustadzah gives motivation or provides learning related to religious aspects. This includes teaching about how to dress politely according to Islamic teachings, practicing adab in reading the Qur'an, performing obligations as a Muslim, as well as on occasion, teachers or ustadzah also provide guidance on the implementation of prayer and reading the reading of prayers. Before the session ends, the teacher or the ustadzah asks learners to pronounce the asmaul husna that serves for spiritual reminders. Thus, in this process of learning the Qur'an, the focus is not only on reading smoothly, but also incorporating and implementing the teachings of Islam comprehensively.

5. Conclusion

The conclusion of this study is that qualitative research is conducted in a private home in Probolinggo City with the aim of strengthening religious character in learning the Qur'anic Ummi method. In this context, learners are a number of children who follow the process of teaching in the afternoon to evening. This approach successfully helps address challenges in the learning of the Qur'an, including difficulties in reciting the Qur'an smoothly, lack of understanding of religious material, lack of spirit, and lack of knowledge about religious aspects. The focus of this approach is not only on the ability to read smoothly, but also on the comprehensive understanding and application of Islamic teachings. Thus, this approach is effective in improving the results of the Qur'an learning in the environment.

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