

The role of tahfidzul Al-Quran teachers in forming students' religious character

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ABSTRACT

One innovation that can reduce students' moral problems is the habituation of religious character, namely tahfidzul Al Qur'an. So the author is interested in researching the application of tahfidzul Al Qur'an and the role of tahfidzul Al Qur'an teachers in shaping students' religious character. The aim of this research is to describe the application of tahfidzul Al Qur'an and the role of tahfidzul Al Qur'an teachers in shaping students' religious character. The benefits of research for teachers can be to develop students' religious character in accordance with the teachings of the Islamic religion, for students it can be used as guidance, direction or encouragement to carry out good deeds in accordance with the teachings of Islam, for researchers to develop knowledge and increase insight and knowledge. This research uses a qualitative approach, with data collection techniques using observation, interviews and documentation, taking place at MI Muhammadiyah Kalikuning I with research subjects of 20 students from grades 5 and 6, teachers and school principals. The results of the study concluded that the application of tahfidzul Al-Qur'an to the education of students' religious character is reflected through student behavior, the tahfidzul Al-Qur'an teacher plays a role in shaping students' religious character through the process of forming akhlakul karimah in Islamic religious teachings according to the Qur'an and Hadith

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INTRODUCTION

Teachers as role models for students must have complete personalities who can be used as role models and idols in all aspects of life. Teachers must always try to choose and carry out positive actions in order to raise their good image and authority, especially in front of students. In this regard, the teacher's personality has a very important role and function in shaping students' personalities in order to prepare and develop human resources (Zulkarnain, 2019:27)

The teacher's role is to create a series of interrelated behaviors carried out in a particular situation in relation to the progress of behavior change and student development which is the goal. The importance of the teacher's role in shaping student character, it really requires teachers to have better character first to make it easier for each teacher to shape the character of their students (Nur'asiah 2021:21)

Through this article, the author will explain how the application of tahfidzul Al-Qur'an by teachers in shaping students' religious character and the role of tahfidzul Al-Qur'an teachers in shaping students' religious character at MI Muhammadiyah Kalikuning I. In this way, forming students' personalities that are intelligent, clever, have good behavior or morals, always remember Allah SWT wherever they are

and always remember the obligations that must be carried out are not easy. Especially in today's modern era, it can easily influence the mindset of students who are still at school age to abandon their obligations. Therefore, students' religious character cannot be separated from the teacher's ability to foster trust in students so that students know which things are beneficial or detrimental for themselves in the future.

(According to M. Arif & Dina 2019) Forming good morals and obedient worship requires a process that is not easy, it is not enough through lessons or material presented in class. One way is through the habituation process. With this habituation, it is hoped that students will be able to accustom them to the formation of good morals and obedient worship of the Almighty. It is hoped that students will not only do this at school, but also in their respective environments and in their daily lives.

The aim of this research is to describe activities at school through Al-Qur'an tahfidzul teachers in forming the religious character of students at MI Muhammadiyah Kalikuning I, describe the application of Al-Qur'an tahfidzul teachers in forming religious character and describe the role of Al-Qur'an tahfidzul teachers and in shaping the religious character of students at MI Muhammadiyah Kalikuning I, through familiarizing themselves with religious activities such as midday prayer, morning zikr, Al-Qur'an tahfidzul program, midday prayer in congregation, and extracurricular speeches in 3 languages on Saturdays, which support the formation of religious character at MI Muhammadiyah Kalikuning I.

It is hoped that the results of this research will provide benefits for teachers in cultivating students' religious character in accordance with Islamic teachings. The character that is formed in the habit of religious activities is the religious character of faith and piety. This character is expected to be able to become a foundation for students in living life in the future. The benefits of research for students are as guidance, direction or encouragement to do good deeds in accordance with the teachings of the Islamic religion, while the benefits of research for researchers are being able to develop knowledge and increase insight and knowledge.

In teaching and learning activities, teachers have an important role in making the knowledge taught acceptable to existing students. Not only does the teacher play a role in teaching science, there are many roles for teachers in the learning process. (According to Moh. Suardi, 2018; 7) As a teacher, you have an important role in learning activities, namely as:

1. Corrector, namely the teacher assesses and corrects all learning outcomes, attitudes, behavior and actions of students both at school and outside the evaluator school.
2. Inspirator, namely the teacher provides inspiration to students regarding good ways of learning.
3. Informator, namely the teacher provides good and effective information regarding the material that has been programmed as well as information on developments in science and technology.
4. Organizer, namely the teacher's role in managing various academic activities, both intracurricular and extracurricular, so that effectiveness and efficiency are achieved for students.
5. Motivator, namely teachers are required to be able to encourage their students to always have high motivation and actively learn.
6. Initiator, namely the teacher who is the originator of ideas for progress in education and teaching.
7. Facilitators, namely teachers, should be able to provide facilities that enable students to learn optimally.
8. Mentors, namely teachers, provide guidance to their students in facing learning challenges and difficulties
9. Demonstrator, namely the teacher is required to be able to demonstrate what is taught didactically, so that students can understand the lesson optimally.
10. Class managers, namely teachers, should be able to manage the class well, because the class is a place where teachers and students gather.
11. Mediator, namely the teacher can act as a media provider and mediator in the student learning process.
12. Supervisors, namely teachers, should be able to help, improve and critically assess the learning process so that it can be optimal
13. Evaluators, namely teachers, are required to be able to assess learning products and learning processes.

Teachers are not only required to be able to use learning, but to make learning a means of forming competencies and improving the quality of students. National education system law no. 20 of 2003 chapter III article 3 states that: national education functions to develop abilities and shape the character and civilization of the nation, aims to develop the potential of students to become human beings who believe in the Almighty God, have noble character, have good sense, are knowledgeable, beautiful, creative. , be independent and become democratic and responsible citizens. (Zulkarnain, 2019:27)

Being religious is a virtue in connection to God. demonstrates how a person's actions, words, and ideas are always guided by religious teachings and heavenly

principles. By teaching religious beliefs in students, schools play a significant part in forming their moral conduct and personality. This helps build religious individuals. Thus, character education for kids has to begin at a young age in order for them to grow up to be the morally upright heirs to the country.

As a result, a system of education that can integrate environmental, family, and classroom learning must exist. It is intended that this will promote character education for kids, raise parental awareness of kids' education, and create a synergistic effect between families, schools, and society. This will result in the creation of a secure, cozy, and joyful learning environment. (Habel, 2015: 15)

Nurul Zuhriyah in the Journal (Andri & Johan, 2017) states that character education is the same as moral education. Where the purpose of character is to develop students' character or character by living up to the values of society's beliefs as a moral strength in life through honesty, trustworthiness and cooperation which emphasizes the effective domain (feelings, attitudes) without leaving the cognitive domain (rational thinking) and the psychomotor domain (skills, skills, data processing, expressing opinions and collaboration). A person can be said to have character or character if he has succeeded in absorbing the values and beliefs desired by society and used them as strength in his life.

Al-Adabiyah in the Journal (Dewi & Ainur 2021) Forming children's personalities who are intelligent, clever, have good behavior or morals, always remember Allah SWT wherever they are, always remember the obligations that must be carried out, and even that is not easy. Especially in this day and age where everything is so sophisticated that it is easy to influence children who are still unstable to abandon their obligations. With this, educators will not remain silent watching their students be damaged by the influence of the times. For this reason, many schools have religious programs at school.

Looking at it from a religious perspective, based on observations made, the decline in the religious character of students at MI Muhammadiyah Kalikuning I can still be seen from the low level of knowledge and understanding in reading the Al-Qur'an. This was proven when learning BTA, some children could not read the verses of the Al-Qur'an 'an correctly; the lack of awareness among students to learn to read the Al-Qur'an when outside of school, this is evident from the results of interviews with several students who were deemed unable to read verses of the Al-Qur'an and admitted that they did not recite the Koran at home; There is still a low level of awareness and persistence in carrying out the obligatory fardhu prayers, this can be seen from the implementation of the Duha and midday prayers in congregation at school, where some of the students carry them out playfully and jokingly.

Given that the religiousness of many students' characters is eroding, it is imperative that schools offer direction through religious practices in order to instill religious ideals in students' souls. As a result, one of the qualities that students need to develop in order to promote behavior according with Islamic teachings—which are derived from the Al-Qur'an and Hadith—is religious character. Religious character must be adopted and realized at MI Muhammadiyah Kalikuning I since many students behave in a way that is inconsistent with the Islamic religious ideals that are applicable in both the classroom and in society.

Habituation is a key component in developing pupils' religious character. Due to their daily training and acclimatization, pupils can effectively build their religious character through the habituation approach. Students will become accustomed to and retain habits that are practiced on a daily basis, making them simple to perform without prompting. With regular application, hefty theories can become lighter for pupils thanks to this habituation strategy, which supports and allows room for theories that call for direct application. Habituation is a key component in developing pupils' religious character. Students' religious character can be developed using the habituation method since they are conditioned to do it. (Safri, 2014: 140).

For instance, encouraging students to participate fully in religious events and live out their religious principles. Because positive values are carried out through habituation in every process. There are two types of religious activities at MI Muhammadiyah Kalikuning I. The first is instructional, consisting of reading, writing, and practicing Islamic Religious Education (PAI) activities. Secondly, through activities such as congregational midday prayers, morning zikr reading, midday prayers, and religious extracurriculars. It is intended that the numerous religious programs that MI Muhammadiyah Kalikuning I has implemented would aid in the academic and emotional growth of the students and help shape their religious character.

Reading is essentially something that involves many things, not just reciting but understanding, deepening, studying and knowing the content of what is read. The Al-Qur'an is the word of Allah SWT which was revealed to the Prophet Muhammad SAW, used as a guide or as a basis for life for mankind.

Apart from being a guide to life, we also have to read it, but not just read it, but practice what Allah SWT has commanded and avoid the prohibitions. Reading the Al-Qur'an is a process of reciting the hijaiyah letters according to their makhroj, when reading the Al-Qur'an you are expected to not only pronounce the letters, but understand what is being pronounced and absorb every content in it and be able to practice it in everyday life (Ibrahim, 2020).

As prayer is known, prayer is the second pillar of faith. If the Qur'an is used as a guide to life, prayer is used as a pillar of religion or the key to all good deeds. If the prayer is good then the deeds of worship are good then the other deeds of worship are also good. Prayers are not just fardhu prayers or the five daily prayers, but there are several sunnah prayers that are recommended for Muslims to carry out. One of them is the dhuha prayer, which is a sunnah prayer which is performed when the sun rises one or two tombok high (Sapitri, 2020). Several researchers have revealed that through the activities of reading and memorizing the Al-Qur'an and praying Duha, various characters can be achieved, including religious characters which are able to shape students' better morals (Lubis & Jamuin, 2017).

With this research, teachers can show good character to students which does not only cover material, and students are able to personalize their morals in accordance with Pancasila morals and Islamic teachings. So that morals can be realized in students' behavior in their daily lives and can build strong human resources.

METHOD

Qualitative research was the method employed in this study. (Sugiyono, 2019). The location of this research was carried out at MI Muhammadiyah Kalikuning I, with research subjects consisting of 20 grade 5 & 6 students, teachers and school principals. The data collection techniques used by researchers to obtain data in this research were carried out using observation, interviews and documentation methods. Observations were carried out by observing activity programs that can shape religious character in students at school for approximately 2 months. Interviews were conducted to obtain information about activity programs that can shape students' religious character. Researchers sought information from Al-Qur'an tahfizh teachers, school principals and 20 students who took part in the training at school. The researcher will describe the role and application of Al-Qur'an Tahfizh Teachers in Forming the Religious Character of MI Muhammadiyah Kalkuning I Students, as well as what are the supporting factors and inhibiting factors in forming students' religious character, then solutions to overcome these inhibiting factors. The data analyzed is student memorization project data, student activities. Apart from observation and interviews, data collection was also carried out using documentation methods which were carried out to obtain research supporting data in the form of photos of habituation and dhuha prayers as well as activities that support the formation of students' religious character.

Table 1. Research timeline

No	Document source	Data source	Data collection date
1.	Observation	Study/observation location	1 – 24 February 2024
2.	Interview	Tahfizh Qur'an teacher, school principal and students	26 February – 15 March 2024
3.	Documentation	Location of study/observation	18 – 30 March 2024

FINDINGS AND DISCUSSION

1. General Description of the Religious Character of Students at MI Muhammadiyah Kalikuning I

In general, religious character education at MI Muhammadiyah Kalikuning I is quite good in speaking and being polite towards teachers and parents. This habit is not included in the educational curriculum but is included in the superior program at the school. According to (Muhamad Akip and Ahmad Taufik, 2021) The formation of a personality with character can be achieved through environmental influences, especially education. The goal of character development is people with high morals. In cultivating student character, every teacher must realize that cultivating character requires guidance and moral education for students, students not only receive theoretical knowledge, but also need to learn, appreciate and practice. Education must be able to produce students with noble and responsible morals so they are accustomed to facing challenges in today's global life.

In this case the school applies good and Islamic habits to students. What is hoped is that students will get used to carrying out Islamic behavior and speaking politely at school and in the community. These habits must be accompanied by the example of teachers, including the habit of students together with teachers doing Duha prayers in the prayer room and reciting dhikr. in the morning, then the students go to their respective classes to read and memorize the Al-Qur'an and pray before and after studying. Then the students go to the prayer room again to carry out midday prayers in congregation, while on Saturday they do extracurricular speeches.

School is the second institution after the family which plays an important role in instilling life values in individuals. At school, individuals are taught how these life values must be realized in everyday life. Students spend more time at school than in other places, therefore school is a place to carry out activities routinely or spontaneously (Didit Nantara, 2022: 2253)

2. The Role of Tahfidzul Al-Qur'an Teachers in Forming Students' Religious Character

From the results of observations at MI Muhammadiyah Kalikuning I, apart from teaching the Al-Qur'an, Al-Qur'an tahfidzul teachers also have other roles, namely as role models, leaders and motivators. As an example, the teacher is in the spotlight of the students in all the movements carried out by the teacher. As a guide, the teacher gives direction to students to get closer to Allah SWT. And teachers as motivators encourage students to always be enthusiastic about memorizing the Koran.

One of the important actors who plays a big role in schools in developing character values is the teaching staff or teachers. Law Number 14 of 2005 concerning teachers and lecturers states that a teacher must have four competencies, namely professional, pedagogical, personality and social competencies. Through these four competencies, a teacher is expected to be able to develop national character values, whether religious values, honesty, discipline, caring for the environment or other character values (Adawiah, 2016: 940)

With this, the role of the tahfidzul teacher is very important in the process of forming students' religious character, Al-Qur'an tahfidzul activities directly instill students' religious values and have an impact on students to become better individuals according to the guidance of the Al-Qur'an. This role is carried out to fulfill religious activities at school, including familiarization and example in congregational prayer activities, Al-Qur'an tahfidzul programs and extracurricular speeches in 3 languages (Indonesian, English and Arabic).

(In Sriyati Hafifah Hatapayo Journal 2023) In the habit of depositing students' memorization, there are religious values that are applied, such as (1) the value of being honest and trustworthy: through the habit of depositing memorization regularly every week, it is hoped that it can form good character and students. honest, and with this habit of depositing memorization, students will get used to being honest if they are not ready to deposit their memorization. (2) the value of istiqomah: the habit of memorizing deposits carried out in the tahfidzul Al-Qur'an program can train students' istiqomah values and determination so that they continue to memorize the Al-Qur'an, make deposits and continue to maintain their memorization, because someone who has an istiqomah attitude inside He doesn't easily change direction no matter how hard the temptation is to change his goal.

3. Supporting Factors for the Role of Tahfidzul Al-Qur'an Teachers in Forming Students' Religious Character

From the results of interviews and information that the author obtained, there are several factors supporting the role of teachers in shaping students' religious character, including:

1. There is support from other teaching staff: There are 10 teaching staff at MI Muhammadiyah Kalikuning I. In the formation of students' religious character, teachers contribute from all parties such as the principal, class teachers and also the school committee. With cooperation from all parties, it is possible that the religious character can be realized more effectively.
2. There are several religious activities
 - a) Dhuha prayer and morning dhikr activities
 - b) Midday prayer in congregation
 - c) Tahfidzul Al-Qur'an program
 - d) Extracurricular speech in 3 languages: Arabic, Indonesian, English

According to Permendikbud number 62 of 2014, extracurricular activities are academic pursuits that students engage in outside of scheduled study sessions while being guided and watched over

by the education unit. In order to assist the accomplishment of national education goals, extracurricular activities are held with the goal of maximally developing students' potential, talents, interests, abilities, personalities, cooperation, and independence. Permendikbud number 62 of 2014 states that extracurricular activities are curricular activities carried out by students outside of study hours, intracurricular activities, under the guidance and supervision of the education unit. Extracurricular activities are held with the aim of developing students' potential, talents, interests, abilities, personality, cooperation and independence optimally in order to support the achievement of national education goals. According to (Hidayati 2014: 13) that basically extracurricular activities do not only explore potential, develop students' talents and interests but also shape students' character for the better by providing guidance through activities that students are interested in. Through activities that students like, it certainly makes it easier to instill positive values in students, such as improving the quality of students' faith and devotion to God Almighty, discipline, national and religious awareness, and noble character.

3. Religious environment

The author observes that the presence of tahfizh teachers in schools is an important factor in creating a religious environment. In addition, religious activities at school are in line with the school's vision, namely "Creating a Solih and Solihah Generation"

4. Factors Inhibiting the Role of Tahfidzul Al-Qur'an Teachers in Forming Students' Religious Character

According to Prasetyo, et al (2016: 217) that example is very important for overcoming character problems and has a very big contribution in educating and developing character. Exemplary prioritizing aspects of behavior in the form of real action rather than just talking.

Prasetyo's opinion is strengthened by the opinion of Isgandi (2015: 24) who says that the example of educators will be very meaningful in influencing students' mental development and attitudes. Educators not only transfer knowledge, but must also be able to internalize faith and noble morals. Educators not only teach science, but must be the first practitioners of the knowledge taught. Educators are not only recognized as good people in the institutions where they serve, but must also have noble character and be trusted in their families and society.

Isgandi (2015: 24), who asserts that educators' models have a significant impact on students' attitudes and mental development, supports Prasetyo's position. Educators need to be able to absorb faith and high morality in addition to imparting knowledge. In addition to teaching science, educators also need to be the first to use the knowledge they have acquired. In addition to being regarded as decent individuals by the organizations they work for, educators also need to be virtuous individuals who are respected by their families and the community.

From the results of the interview, there are several factors inhibiting the role of Al-Qur'an tahfidzul teachers in forming students' religious character.

1. Lack of parental supervision of students while at home: Schools have been in such a way as to create rules to create a conducive school environment, however, regarding the home environment of students who have to be more supervisory, the lack of parents in guiding and supervising students at home, the influence of friends and the home environment such as harsh words and lack of manners in behave towards older people.
2. Lack of teaching staff in schools: The lack of teaching staff in schools creates obstacles in assisting students during their habituation and forming students' religious character. Because the Al-Qur'an tahfidzul teacher also doubles as a class teacher and other subject teacher, the teacher is not focused on getting used to Al-Qur'an tahfidzul.
3. Lack of enthusiasm among students to learn and memorize the Al-Qur'an: Due to the lack of motivation from parents and the influence of relationships in their home environment as well as globalization, this has an effect on children who are not enthusiastic about learning to memorize the Al-Qur'an.

(According to Muhammad Nahdi Fahmi & Sofyan Susanto 2018) The impact of globalization currently has a big influence on the character education of the nation's children. Advances in technology and science that are not accompanied by a strong foundation of understanding ethical norms and manners, little by little erode and erode the character of the nation's children. Advances in communication technology, especially digital, can easily affect children's mental and psychological

well-being. Internet media is claimed to be one of the biggest contributors to influencing the character of the nation's children. Just imagine, with just one search engine, we can get various information, both positive and negative.

5. Solutions to Obstacles to the Role of Tahfidzul Al-Qur'an Teachers in Forming Students' Religious Character

In the process of forming students' religious character, there are bound to be obstacles and obstacles, so you have to find a solution or way out, here is a solution to the obstacles to the role of Al-Qur'an tahfidzul teachers in forming students' religious character.

1. Collaborate with students' parents to always accompany students when memorizing the Al-Qur'an and mutaba'ah (monitoring) students' daily acts of worship. The hope is that this program can keep students busy with positive things and student activities at home can be carried out optimally.
2. Collaborate with other teachers so that they can maximize their assistance in accompanying students during the tahfidzul Al-Qur'an habituation. Because teachers are facilitators who facilitate their students and teachers are also role models who must always show good character in themselves so that they can be an example for students, and teachers are also motivators who must provide motivations to students so that students always learn well.
3. At each habituation session, the instructor always inspires the class to be excited about learning and memorization of the Al-Qur'an. This allows the students to develop an internal drive to learn the Al-Qur'an and maintain a close relationship with Allah SWT.

(Nurhidayat 2021) to overcome inhibiting factors in forming students' religious character, teachers try to build good communication with students' parents. Apart from that, the madrasah regularly holds meetings with students' parents to monitor student progress. By maximizing teacher competence, holding meetings with students' parents so that parents know the state of the school and student development is also a solution to the problem of student character formation. Teachers always monitor student progress by asking the student's parents.

CONCLUSION

Based on the results of the discussion above, the author can draw the conclusion that: The application of the tahfidzul Al-Qur'an teacher at MI Muhammadiyah Kalikuning I to the education of students' religious character is reflected in the students' behavior, namely behaving politely, responsibly, disciplined and devoted in worship. The role of the MI Muhammadiyah Kalikuning I tahfidzul Al-Qur'an teacher in forming students' religious character, namely in the process of forming akhlakul karimah through Islamic religious teachings according to the Al-Qur'an and Hadith, including the habit of good and Islamic behavior, midday prayer and morning dhikr, congregational midday prayers, tahfidzul Al-Qur'an program, as well as extracurricular speeches in 3 languages (Indonesian, English and Arabic).

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