



Internalization of Religious Values Through Al-Qur'an Literacy at Madrasah Tsanawiyah An-Nur Atari Jaya

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Abstract

Religious education in madrasahs plays a vital role in fostering students' character, spiritual awareness, and moral behavior. One of the strategies implemented to strengthen religious values is the habituation of Al-Qur'an literacy activities before classroom learning. This study aims to analyze the process of internalizing religious values through Al-Qur'an literacy at Madrasah Tsanawiyah An-Nur Atari Jaya. This research employed a qualitative case study approach. Data were collected through observations, semi-structured interviews, and documentation involving the head of the madrasah, Islamic Education teachers, homeroom teachers, and students. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing. The findings reveal that Al-Qur'an literacy functions not only to improve students' Qur'anic reading competence but also to cultivate religious awareness, discipline, responsibility, and respectful behavior through continuous habituation. The internalization process occurred through the stages of value transformation, value transaction, and trans internalization. The trans internalization stage was reflected in students' consistent participation in Qur'anic literacy activities, increased self-discipline, stronger responsibility in carrying out religious routines, and more respectful attitudes toward teachers and peers. This study concludes that Al-Qur'an literacy serves as an effective strategy for strengthening religious character education through continuous habituation, supported by a positive religious school culture.

Keywords: Al-Qur'an literacy; religious values; Islamic education; character education; madrasah

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INTRODUCTION | مقدمة

From an Islamic perspective, education aims not only to develop students' intellectual abilities but also to cultivate spiritual awareness, noble character, and the capacity to apply Islamic values in daily life. Islamic education emphasizes integrating knowledge, faith, and moral behavior, since educational success is measured by both academic achievement and character development (Nata, 2021).

Madrasahs, as Islamic educational institutions, play a strategic role in strengthening students' religious character. Religious values cannot be effectively formed solely through theoretical learning; they require continuous habituation, exemplary behavior, and a supportive educational environment. Previous studies indicate that the internalization of religious values in schools occurs through habituation, teacher role modeling, and the consistent implementation of religious programs within school culture (Rahmanuddin, 2023; Romadhona & Supriyadi, 2023)

One of the religious habituation programs implemented in madrasahs is Al-Qur'an literacy. Al-Qur'an literacy is not limited to the ability to read Qur'anic verses but also includes understanding, appreciating, and practicing Qur'anic values. Regular interaction with the Qur'an can become an educational process that develops students' spiritual awareness and religious character.

The process of internalizing religious values requires gradual stages. Muhaimin explains that Islamic values are internalized through three stages: value transformation, value transaction, and trans internalization. The first stage involves transferring knowledge about values; the second stage occurs through interaction and practice; while the third stage occurs when values become part of individual awareness and behavior (Muhaimin, 2012). Recent studies show that religious habituation programs, including Qur'an reading activities, help strengthen students' religious character, as repeated religious practices create meaningful experiences and become part of school culture (Hidayah et al., 2025; Izzulhaq & Hafidz, 2025).

However, previous studies have generally focused on describing religious programs or measuring their influence on student character. Studies specifically examining Al-Qur'an literacy as a process of internalizing religious values through transformation, interaction, and personal awareness remain limited.

Therefore, this study aims to analyze the internalization process of religious values through Al-Qur'an literacy at Madrasah Tsanawiyah An-Nur Atari Jaya. This research contributes to Islamic education studies by examining Al-Qur'an literacy as a strategic medium for strengthening students' religious character.

METHOD

منهج

Subsection Identification

This research employed a qualitative approach with a descriptive case study design. The qualitative approach was chosen because this study aimed to understand the process of internalizing religious values through Al-Qur'an literacy activities based on the experiences, perspectives, and practices of research participants in their natural educational setting.

The case study design was used to explore the implementation of Al-Qur'an literacy activities deeply and how these activities contribute to the formation of students' religious character at Madrasah Tsanawiyah An-Nur Atari Jaya.

Research Design

This study adopted a qualitative approach using a descriptive case study design to investigate the process of internalizing religious values through Al-Qur'an literacy activities at Madrasah Tsanawiyah An-Nur Atari Jaya. A qualitative case study was considered appropriate as it aimed to gain an in-depth understanding of a contemporary educational phenomenon within its real-life context. Rather than examining causal relationships through experimental procedures, this research focused on exploring participants' experiences, perceptions, and interactions during the implementation of the Al-Qur'an literacy program.

The research specifically examined three interrelated aspects: (1) the implementation of the Al-Qur'an literacy program as a religious habituation activity, (2) the stages of religious value internalization based on Muhaimin's framework of value transformation, value transaction, and

trans internalization, and (3) the supporting and inhibiting factors influencing the internalization process within the madrasah environment.

Participant (Subject) Characteristics

The study was conducted at Madrasah Tsanawiyah An-Nur Atari Jaya, an Islamic junior high school implementing a daily Al-Qur'an literacy program before classroom instruction as part of its religious character education. Participants were selected through purposive sampling to ensure that each participant had direct experience and sufficient knowledge regarding the program's implementation.

The participants comprised one headmaster, five Islamic Education (PAI) teachers, six homeroom teachers, and twelve students, resulting in a total of 24 participants. The twelve student participants were purposively selected from all grade levels, with two students representing each class, to obtain diverse perspectives and experiences regarding the implementation of the Al-Qur'an literacy program.

The headmaster was selected to provide information regarding institutional policies and program management. The five Islamic Education teachers were chosen because they were directly responsible for planning, implementing, and supervising the Al-Qur'an literacy activities. The six homeroom teachers were included to provide information regarding students' behavioral development and participation in the program. Meanwhile, the twelve students, bringing the total to 24 participants, were selected based on their active participation in the daily Al-Qur'an literacy activities and their willingness to share their experiences during the interview process.

Participants were included if they were actively involved in implementing the Al-Qur'an literacy program and voluntarily agreed to participate in the study. Individuals who were not directly involved in the program were excluded from the research.

Data Collection Procedures

The researcher observed daily Al-Qur'an literacy activities conducted before classroom instruction. Observation focused on students' participation, teacher supervision, discipline, and religious behaviors emerging during the activity.

Semi-Structured Interviews. Interviews were conducted with selected participants to explore: 1) the objectives of the program; 2) implementation strategies; 3) changes in students' religious attitudes; and 4) the process of internalizing religious values. Relevant documents were collected, including school programs, activity schedules, attendance records, and photographs of activities.

Data were analyzed using Miles, Huberman, and Saldaña's interactive model, consisting of: 1) Data condensation; 2) Data display; and 3) Conclusion drawing and verification. The credibility of the findings was ensured through: 1) source triangulation; 2) technique triangulation; and 3) member checking.

RESULT نتائج

Implementation of Al-Qur'an Literacy as a Religious Habituation Program

The findings revealed that the Al-Qur'an literacy program at Madrasah Tsanawiyah An-Nur Atari Jaya has become an integral part of the school's religious culture. The program is conducted every morning before formal classroom instruction begins and is integrated with congregational **Dhuha** prayer, collective **dhikr**, and Qur'anic literacy activities. This sequence of

activities is designed not only to improve students' Qur'anic literacy but also to cultivate religious habits through continuous practice.

Observations showed that students participated in the program in an orderly manner under the supervision of Islamic Education teachers and homeroom teachers. Teachers guided students in reading the Qur'an correctly, monitored their participation, provided motivation, and delivered short explanations regarding the moral values contained in the verses being read. Consequently, the literacy session functioned not merely as a reading activity but also as a daily process of religious character formation.

The interview findings strengthened these observations. The headmaster explained that the program was introduced in response to students limited Qur'anic reading ability, the declining habit of reciting the Qur'an among adolescents, and the need to strengthen students' moral and ethical character in the face of contemporary social challenges. The headmaster stated:

"The program was initiated because many students were still not fluent in reading the Qur'an, the tradition of Qur'anic recitation had gradually declined, and the madrasah needed to strengthen students' moral and ethical values through continuous religious habituation." (KM-01)

The headmaster further explained that the primary objective of the program was not only to improve students' ability to read and write the Qur'an according to the rules of tajwid, but also to develop religious character, ethical behavior, and moral responsibility. To support this objective, the madrasah established a structured religious habituation program consisting of congregational Dhuha prayer, collective dhikr, and daily Qur'anic literacy activities.

Similarly, Islamic Education teachers explained that they actively accompanied students throughout the literacy activities by supervising attendance, maintaining discipline, providing motivation, and continuously reminding students about the moral values embedded in the Qur'an. Teachers believed that consistent guidance and role modelling gradually encouraged students to become more disciplined, respectful, and responsible in both religious and academic activities.

Overall, these findings demonstrate that the implementation of the Al-Qur'an literacy program is supported by institutional commitment, teacher role modelling, and students' active participation. Therefore, the program functions not merely as an activity to improve Qur'anic reading skills but as a systematic strategy for strengthening religious values through continuous habituation.

Table 1. Implementation Components of Al-Qur'an Literacy Program

No	Component	Research Findings
1	Program Implementation	Al-Qur'an literacy was conducted regularly before learning activities
2	Teacher Involvement	Teachers guided, supervised, and provided religious examples
3	Student Participation	Students participated through routine reading activities and religious practices.
4	School Culture	The program became part of the madrasah's religious environment

Stages of Religious Value Internalization Through Al-Qur'an Literacy

The analysis of interview and observation data indicates that the process of religious value internalization through the Al-Qur'an literacy program follows the three stages proposed by Muhaimin: value transformation, value transaction, and trans internalization. These stages

occurred progressively through continuous habituation supported by teacher guidance, institutional policies, and students' active participation.

Value Transformation

The first stage was reflected in the delivery of religious knowledge and moral values during the literacy activities. Students were not only encouraged to read the Qur'an correctly but were also introduced to the meanings of selected verses and the moral messages contained within them. Teachers explained the virtues of Qur'anic recitation, Islamic ethics, and the importance of applying these values in daily life.

One Islamic Education teacher explained that the transformation process began by familiarizing students with Qur'anic recitation, followed by explaining the meaning of the verses and the moral lessons that could be applied in everyday life. According to the teacher:

"The transformation process begins through regular Qur'anic recitation, understanding the meaning of the verses, and explaining the virtues and moral messages contained in them. Through this routine, students gradually understand why religious values are important." (GP-01–GP-05)

These findings indicate that the value transformation stage focused primarily on strengthening students' cognitive understanding of religious values before encouraging behavioral change.

Value Transaction

The second stage occurred through continuous interaction between teachers and students during the implementation of the literacy program. Teachers did not merely explain religious values but also demonstrated them through exemplary behaviour, daily guidance, motivation, reminders, and constructive feedback. This reciprocal interaction enabled students to experience religious values directly within the school environment.

The headmaster explained that students gradually became accustomed to participating in religious activities because they repeatedly experienced them every morning. Initially, some students joined the activities reluctantly; however, over time they developed a sense of responsibility and willingly participated in the daily religious routines.

Similarly, homeroom teachers observed that students demonstrated noticeable improvements in discipline, respect for teachers, and social interaction with classmates as a result of participating consistently in collective religious activities. These findings suggest that value transaction occurred through continuous communication, teacher role modelling, and repeated interaction, allowing students to practice religious values rather than merely understand them conceptually.

Trans internalization

The final stage was reflected in students' behavioral changes, indicating that religious values had gradually become part of their daily habits. Interview data showed that students no longer participated in the literacy program solely because of school regulations but because they recognized its personal benefits.

One student stated:

"This activity has made me better. My Qur'anic reading has improved, my manners have become better, and I have become more disciplined than before entering this madrasah." (S-01–S-12)

Another student explained:

"I now come to school earlier because I do not want to miss the religious habituation activities, and I feel more motivated to read the Qur'an regularly." (S-01–S-12)

The consistency of these findings was confirmed by the headmaster, Islamic Education teachers, and homeroom teachers, all of whom reported improvements in students' discipline, respect, responsibility, and religious behavior. Therefore, the trans internalization stage can be understood as the point at which religious values are no longer perceived as external obligations but become internal personal values reflected in students' daily attitudes and behaviour.

Table 2. Internalization Stages of Religious Values

No	Stage	Research Findings
1	Value Transformation	Students gained understanding of Qur'anic values
2	Value Transaction	Students practiced religious habits through guided activities
3	Transinternalization	Values became reflected in students' attitudes and behavior

The findings presented in Table 2 demonstrate that the internalization of religious values through the Al-Qur'an literacy program occurred progressively across the three stages of Muhaimin's framework. The value transformation stage strengthened students' cognitive understanding of religious teachings, the value transaction stage reinforced these values through continuous interaction and teacher role modelling, while the transinternalization stage was reflected in observable behavioural changes such as improved discipline, responsibility, respect toward teachers, and consistent participation in religious activities. These findings indicate that continuous religious habituation provides an effective mechanism for transforming religious knowledge into students' daily behaviour.

Development of Students' Religious Values Through Al-Qur'an Literacy

The findings indicate that the continuous implementation of the Al-Qur'an literacy program has contributed significantly to the development of students' religious values. The internalization process was reflected not only in students' improved ability to read the Qur'an but also in observable changes in their attitudes, behaviour, and daily interactions within the madrasah environment. Four dominant values emerged from the analysis: discipline, responsibility, respect and good manners (adab), and social awareness.

Development of Discipline

Discipline was the most consistently observed value throughout the implementation of the program. Daily participation in congregational Dhuha prayer, collective dhikr, and Qur'anic literacy encouraged students to arrive at school on time and actively participate in every stage of the religious activities. Teachers also implemented attendance monitoring and educational sanctions for students who arrived late, reinforcing the importance of discipline.

The headmaster explained that although some students initially participated reluctantly, continuous habituation gradually transformed the activities into part of their daily routine. As a result, students became more disciplined both in attending school and participating in religious activities.

This finding was supported by homeroom teachers, who observed that students' discipline improved progressively because teachers consistently accompanied and supervised the activities every morning.

Development of Responsibility

The literacy program also strengthened students' sense of responsibility. Students became more aware of their obligations to participate actively in religious activities and complete the program consistently. Teachers reported that students increasingly reminded one another to attend the literacy session and participated more responsibly in collective worship.

One student stated:

"I participate in the activities from beginning to end, listen carefully to the teachers' instructions, and remind my friends when they become less enthusiastic." (S-01–S-12)

These findings suggest that responsibility developed not merely through formal school regulations but through repeated participation in shared religious practices.

Development of Respect and Good Manners

Another important finding concerns the improvement of students' adab and respectful behavior. Teachers consistently integrated moral advice into the literacy sessions and demonstrated appropriate behavior through daily role modelling. Consequently, students gradually developed greater respect toward teachers and peers. Homeroom teachers explained that students became more respectful by waiting politely for teachers before lessons, avoiding inappropriate behavior toward teachers, and maintaining better manners during classroom interaction.

Students themselves also acknowledged these changes. One participant explained:

"Our teachers always remind us about our obligations toward teachers and friends, so I have become more respectful toward them." (S-01–S-12)

Development of Social Awareness

The findings further revealed that collective religious activities strengthened students' social relationships. Regular participation in congregational worship and Qur'anic literacy created opportunities for cooperation, mutual encouragement, and positive interaction among students.

According to homeroom teachers, students developed stronger friendships because they frequently performed religious activities together and supported one another during the literacy sessions. Similarly, students reported that participating in collective worship enabled them to build closer relationships and encouraged them to help one another during school activities.

Overall, these findings demonstrate that the Al-Qur'an literacy program contributes not only to students' religious knowledge and Qur'anic reading skills but also to the development of positive character traits reflected in their daily behavior, interpersonal relationships, and commitment to religious practices. The study identified several religious values developed through Al-Qur'an literacy activities:

Table 3. Development of Students' Religious Values

No	Religious Values	Indicators Found
1	Religious awareness	Students showed greater engagement with Qur'anic activities
2	Discipline	Students participated regularly and followed activity procedures
3	Responsibility	Students demonstrated commitment to completing religious routines
4	Respect and morality	Students showed improved attitudes toward teachers and peers

The findings presented in Table 3 demonstrate that the religious values developed through the Al-Qur'an literacy program extend beyond students' cognitive understanding of Islamic teachings. Continuous participation in the program contributed to observable improvements in discipline, responsibility, respectful behavior, and social awareness. These values emerged through repeated religious habituation supported by teacher guidance, institutional commitment, and students' active engagement. The consistency of findings across interviews with the headmaster, Islamic Education teachers, homeroom teachers, and students indicates that the program has successfully facilitated the internalization of religious values into students' everyday behavior rather than limiting learning to theoretical religious knowledge.

DISCUSSION

مناقشة

Al-Qur'an Literacy as a Religious Habituation Strategy

The findings demonstrate that Al-Qur'an literacy at Madrasah Tsanawiyah An-Nur Atari Jaya functions as a structured religious habituation strategy rather than merely as an activity to improve students' Qur'anic reading skills. The integration of congregational Dhuha prayer, collective dhikr, and Qur'anic literacy before classroom instruction creates a consistent religious environment in which students repeatedly practice Islamic values in their daily school life. Through continuous participation, religious practices gradually become part of students' daily routines and contribute to the formation of positive behavioral patterns.

This finding supports the concept of habituation in Islamic education, which emphasizes that repeated religious practices play an important role in shaping students' character. Continuous habituation enables religious values to move beyond theoretical understanding and become practical behaviors that are performed voluntarily. The present study indicates that the consistency of daily religious activities, combined with teachers' guidance and institutional commitment, provides a conducive environment for strengthening students' religious awareness and moral development.

Compared with previous studies that primarily reported improvements in Qur'anic reading competence, the present study demonstrates that the literacy program also contributes to the development of discipline, responsibility, respectful behaviour, and positive social interaction. Therefore, the contribution of the program extends beyond literacy achievement to the broader process of religious character formation.

Religious Value Internalization Based on Muhaimin's Theory

The findings confirm that the internalization of religious values occurred progressively through the three stages proposed by Muhaimin: value transformation, value transaction, and trans internalization. During the value transformation stage, students acquired cognitive understanding through Qur'anic recitation, explanation of verse meanings, and teachers' moral guidance. This stage laid the conceptual foundation for students to recognize the importance of religious values in everyday life.

The value transaction stage was characterized by continuous interaction between teachers and students. Teachers acted not only as instructors but also as role models, consistently demonstrating discipline, respect, responsibility, and commitment to religious practices. Such interaction enabled students to observe, imitate, and gradually practice these values in their daily activities.

The final stage, trans internalization, became evident when students demonstrated religious values spontaneously without external pressure. The interview findings revealed improvements in students' discipline, responsibility, respect toward teachers, and commitment to collective worship, indicating that these values had become internal personal dispositions. These findings provide empirical support for Muhaimin's theoretical framework and illustrate how continuous religious habituation facilitates the transformation of religious knowledge into everyday behavior.

Comparison with Previous Studies and Research Contribution

The findings of this study are consistent with previous research highlighting the importance of religious habituation and Qur'anic literacy in strengthening students' religious character. Previous studies have shown that regular engagement with Qur'anic literacy activities can improve students' religious discipline, awareness, and commitment to Islamic practices. In addition, research on teacher role modelling emphasizes that teachers' consistent guidance, exemplary behavior, and continuous interaction with students play an important role in facilitating the internalization of Islamic values.

However, unlike previous studies that primarily examined Qur'anic literacy or religious habituation as separate educational activities, this study offers a more integrated perspective by demonstrating how the combination of congregational Dhuha prayer, collective dhikr, and Qur'anic literacy within a madrasah religious culture can serve as a comprehensive model for religious values. This integration illustrates that religious habituation does not only strengthen students' understanding of Islamic teachings but also transforms these values into observable behaviors, including discipline, responsibility, respect, and social awareness. Therefore, this study contributes to the field of Islamic education by providing empirical evidence that a structured, continuous religious school culture can serve as an effective mechanism to foster.

Theoretical and Practical Implications

The findings of this study provide both theoretical and practical contributions to the field of Islamic education. Theoretically, the study strengthens Muhaimin's theory of religious value internalization by providing empirical evidence that the stages of value transformation, value transaction, and trans internalization can be effectively implemented through a structured Al-Qur'an literacy program.

The findings demonstrate that religious values are internalized not merely through cognitive instruction but through continuous religious habituation supported by teacher role modelling and institutional commitment. Therefore, this study contributes to the growing body of literature on religious character education by illustrating how Qur'anic literacy can function as a medium for the internalization of religious values in Islamic educational settings.

From a practical perspective, the findings suggest that madrasahs and other Islamic educational institutions may utilize Al-Qur'an literacy activities as a strategic approach to strengthening students' religious character. The integration of congregational Dhuha prayer, collective dhikr, and Qur'anic literacy fosters a supportive religious environment that nurtures discipline, responsibility, respect, and positive social behaviour.

Furthermore, the study highlights the importance of teacher involvement, consistent program implementation, and parental support in ensuring the effectiveness of religious habituation programs. These findings may serve as a reference for educational policymakers,

school leaders, and teachers seeking to develop sustainable character education programs based on Islamic values.

CONCLUSSION

خاتمة

This study concludes that the implementation of the Al-Qur'an literacy program at Madrasah Tsanawiyah An-Nur Atari Jaya serves not only as a strategy to improve students' Qur'anic reading competence but also as an effective medium for the internalization of religious values. The findings demonstrate that the internalization process occurs progressively through the stages of value transformation, value transaction, and trans internalization, as proposed by Muhaimin. Continuous religious habituation, teacher role modelling, institutional commitment, and parental support collectively contribute to the development of students' discipline, responsibility, respect, and positive social behavior.

The study contributes theoretically by providing empirical evidence that Muhaimin's framework of religious value internalization can be effectively operationalized through a structured Al-Qur'an literacy program within Islamic secondary education. Practically speaking, the findings suggest that Islamic educational institutions may adopt similar religious habituation programs to strengthen students' character education and create a sustainable religious school culture.

Nevertheless, this study was conducted in a single madrasah using a qualitative case study approach. Therefore, future studies are encouraged to involve multiple Islamic schools from different regions, apply comparative or mixed-methods research designs, and examine the long-term impact of Al-Qur'an literacy programs on students' religious character development. Such investigations would provide broader empirical evidence regarding the effectiveness and sustainability of religious habituation programs in Islamic education.

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