

Enhancing Moral Values Through the Quran Recitation Activities in Junior High School

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Abstract

The social phenomena arising among teenagers today, such as brawls, immoral actions, and similar issues, stem from a lack of moral education among youth. This situation is exacerbated by the fact that fewer teenagers adhere to the teachings of the Qur'an, as they often prefer reading novels or comics that may contain elements of violence and pornography, distancing them further from the goals of Islamic education. Therefore, this thesis will discuss enhancing moral education through a Qur'an recitation program at MI Miftahul Ulum Disanah, Sampang Madura. This study is significant because children are the hope of their parents, society, religion, and the nation. This research employs a qualitative method to describe or illustrate the actual phenomena at the research site. Data collection techniques include observation, interviews, and documentation. To organise the results systematically, the researcher will analyse the data through data reduction, presentation, and verification (conclusions). From the analysis, it can be determined that the improvement of moral education at MI Miftahul Ulum Disanah, Sampang Madura, is implemented through habituation, role modelling, practice, memorisation, and assignment. These activities function well, as evidenced by the graduates who can read and write the Qur'an and perform Sunnah prayers, which they apply daily. Other efforts made by educators to enhance moral education among children include: for teachers, improving the quality of teachers and holding meetings with them; for students, involving them in religious activities, guiding them with Islamic readings, instilling habits of worship, conducting extracurricular activities such as Qira'ah, calligraphy, and Islamic holidays, teaching the fundamental values of religion through subjects like Aqidah, Akhlaq, Tauhid, Tarikh, and others, and providing good examples for the students.

Keywords: Moral Education, Qur'an Recitation, Religious Activities

Introduction

Currently, we are amid media hegemony, where the scientific and technological revolution not only presents various conveniences and conveniences in modern life but also

invites a series of problems and concerns¹. Multimedia technology,

¹ Syamsul Kurniawan, *Character Education in Schools: Revitalizing the Role of Schools*

for example, is changing so quickly that it allows information to be accessed promptly, rich in content, in various forms, and more accessible and more enjoyable to consume². However, behind all that, multimedia technology can potentially change a person's way of life. It can easily infiltrate family spaces once full of moral values and ethical norms³.

In such situations, adolescents often have a more sensitive nature, eventually leading many of them to behave contrary to moral values, religious norms, social norms, and social life standards⁴. As a result, adolescents tend to exhibit abnormal behaviour, namely, committing inappropriate actions or violating predetermined norms⁵. This condition is known as juvenile delinquency. The forms of juvenile delinquency today are various, such as immoral behaviour, criminal acts, and others⁶. This issue has attracted considerable attention. Teenagers who are twelve or thirteen years old commit acts that are detrimental and

disturb public order, such as drinking alcohol, reckless driving, and engaging in inappropriate behaviour with women⁷.

Some of the factors that contribute to the emergence of juvenile delinquency are as follows⁸: 1) Lack of education, 2) Lack of parental understanding of education, 3) Poor time management, 4) Instability in social, political, and economic conditions, 5) The rise of destructive films and reading materials, 6) Decline in the morale and mentality of adults, 7) Low quality of education in schools, 8) Lack of public attention to children's education. The signs of juvenile delinquency or deviant behaviour shown by students at school vary and can be categorised as minor forms of delinquency. The forms and types of petty delinquency include 1) Disobedience to parents and teachers, 2) Truancy or truancy from school, 3) Frequent fights, and 4) Indecent dressing.

Although the delinquency in question is still in the form of minor delinquency, it reflects the lack of appreciation and understanding of the values of Islamic education taught by PAI (Islamic Education) teachers. This behaviour is not good and does not reflect good Islamic education ethics.

Some of the factors that cause deviant behaviour and juvenile delinquency, as reflected in the quote, are as follows⁹: The

in Preparing a Generation of Characters (Blue Ocean, 2017).

² Arief Yanto Rukmana et al., *The World of Multimedia: Introduction and Application* (PT. Sonpedia Publishing Indonesia, 2023).

³ Amat Mukhadis, "The Indonesian Human Figure is Superior and Character in the Field of Technology as a Demand for Life in the Era of Globalization," *Journal of Character Education* 4, no. 2 (2013).

⁴ Abdul Hobir, "Efforts of Islamic Religious Education Teachers in Overcoming Student Delinquency at SMP Negeri 2 Turen, Malang Regency" (Maulana Malik Ibrahim State Islamic University, 2010).

⁵ Nunung Unayah and Muslim Sabarisman, "The Phenomenon of Juvenile Delinquency and Criminality," *Sosio Informa* 1, no. 2 (2015).

⁶ Patrix Brando Rimpoporok, "Intensity of Communication in the Family to Minimize Juvenile Delinquency in Maumbi Village, Kalawat District, North Minahasa Regency," *Acta Diurna Komunikasi* 4, no. 1 (2015).

⁷ Angga Saputra, "A Criminological Review of Perpetrators of Motorcycle Gang Child Crimes in the Jurisdiction of the Jambi City Resort Police" (Batanghari University, 2022).

⁸ Afiatin Nisa, "Analysis of Student Delinquency and Its Implications for Counseling Guidance Services," *Journal of Education: Journal of Counseling Guidance* 4, no. 2 (2019): 102–23.

⁹ Siska Afriany, Diah Sartika, and Hasrian Rudi Setiawan, "The Role of Islamic

problem is sourced from three main things, namely: 1) family environment, 2) school environment, and 3) community. Therefore, efforts to overcome this problem are a shared responsibility between parents in the family, teachers at school, and the community in the environment where the child lives.

This social phenomenon, which has emerged in recent years, requires therapy that needs to be considered collectively. In the face of this reality, the moral development movement to instill noble morals is urgent and cannot be postponed any longer. For this reason, MI Miftahul Ulum Disanah, Sampang Madura, is trying to overcome this by improving moral development through the Al-Qur'an tadarus program.

Parents must supervise their children at home and provide good moral examples; repressive actions from the relevant authorities are also needed. Efforts to foster and develop morals are a shared responsibility between families, schools/campuses, the government, and the community. The four institutions are responsible for profoundly instilling moral ethics, especially among the younger generation.

A unique approach is needed to teach Islamic religious education to junior high school students, including a religious approach that aims to improve moral development. Educators guide students through counselling, training, and spiritual teaching, which includes direction, encouragement, and motivation for them to learn their religion by

reading the Qur'an and adhering to and developing a sense of Islamic faith¹⁰.

Method

This research uses a qualitative approach. The data obtained is sourced from observations, documents, and interviews. Therefore, this type of qualitative research aims to explain the empirical reality behind an event holistically and narratively. Qualitative methods in this study allow for consideration of empirical fact, pragmatics, and accountability theory¹¹. In this context, the researcher becomes the crucial or primary instrument, and as the main instrument, the researcher conducts research using other tools such as interview guidelines, observations, and notes.

The data collection techniques used by the researcher include in-depth interviews and document studies¹². The research topic was conducted at MI Miftahul Ulum Disanah, Sampang Madura. The interview is conducted by two parties, namely the interviewer who asks the question and the respondent who provides answers to the questions¹³. Meanwhile, a document is a search for data on an issue or specific variable in minutes, journals, books, newsletters, writings, conference minutes, readings, agendas, and guidelines for

Religious Education on Juvenile Delinquency Behavior," *Maslahah: Journal of Community Service* 4, no. 2 (2023): 80–94.

¹⁰ Muhaimin, *New Directions for the Development of Islamic Education: Empowerment, Curriculum Development, and the Definition of Islamization of Knowledge* (Nuansa, 2003).

¹¹ Muhammad Abdulkadir, "Law and Legal Research" (Bandung: Citra Aditya Bakti, 2004).

¹² Sugiyono, "Educational Research Methods Quantitative, Qualitative and R&D Approaches," 2013.

¹³ Lexy J Moleong, "A. Research Methods" (Bandung: PT RemajaRosdakarya, 2006).

educational materials¹⁴. The data obtained from the informants were then analysed individually. At this stage, the researcher used a data analysis method based on the Miles & Huberman perspective to examine all the data collected from observations, interviews, and document reviews. This involves a model of analysis, data analysis, and data collection activities simultaneously and interactively, with the following mechanisms¹⁵: 1) Data collection, 2) Data reduction, 3) Data representation, and 4) Conclusion or verification.

Results

Tadarus Al-Qur'an means studying the Qur'an¹⁶, which includes learning how to read, translate, interpret, and, if possible, practice the teachings of a verse that requires practical practice. Because Tadarus is learning, it must also be accompanied by educational goals, namely behaviour change¹⁷.

A conducive school environment is necessary to achieve learning goals¹⁸. Creating a religious atmosphere in the school environment is an effort by the school to show its existence as an

institution that cares about the moral development of its students¹⁹.

MI Miftahul Ulum Dissanah and Sampang Madura began to carry out tadarus al-Qur'an together in the schoolyard or hall before teaching and learning activities (KBM) began. If in previous years, tadarus was carried out in the classroom by subject teachers in the first period, then this year, tadarus is carried out simultaneously in the schoolyard to create a sense of togetherness. This routine activity is attended not only by students but also by teachers.

Tadarus is held every Tuesday to Saturday from 07.00 to 07.30 under the guidance of different teachers. Thus, tadarus is not only a student activity but also a program for all residents of MI Miftahul Ulum Disanah Sampang Madura to increase their piety to Allah SWT.

The benefits obtained through the tadarus of the Qur'an include fostering faith and purity, calming the heart and clearing the mind before starting the teaching and learning process, fostering student discipline, and fostering honesty. Those are some of the indicators of spiritual intelligence that will be achieved through the tadarus of the Qur'an.

The purpose of tadarus Al-Qur'an at MI Miftahul Ulum Disanah, Sampang Madura, is to improve students' morals through learning, which includes how to read correctly, understand translations, and practice the verses of the Qur'an. By carrying out tadarus simultaneously in the schoolyard, involving students and teachers can foster a sense of togetherness and religiosity. This activity not only supports academic learning but also

¹⁴ Suharsimi Arikunto, *Research Procedures of a Practical Approach*, 2010.

¹⁵ A Huberman, "Qualitative Data Analysis a Methods Sourcebook," 2014.

¹⁶ Novita Sari, "The Influence of Tadarus Al-Qur'an on the Ability to Apply Tajweed Science in Madrasah Aliyah Miftahul Huda, Sungai Luar Village, Batang Tuaka District" (STAI Auliaurrasyidin Tembilahan, 2023).

¹⁷ Andi Tahir, "Implementation of the BTQ Program in Students of the Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training UIN Alauddin Makassar," *Journal of Creative Education* 2, no. 2 (2021): 81-90.

¹⁸ Yeni Asmara and Dina Sri Nindianti, "The Urgency of Classroom Management to Achieve Learning Objectives," *Sindang: Journal of History Education and Historical Studies* 1, no. 1 (2019): 12-24.

¹⁹ Chotibul Umam, *Islamic Education Innovation: PAI Learning Strategies and Methods in Public Schools* (CV. Dotplus Publisher, 2020).

promotes the faith, peace, discipline, and honesty of students. Overall, tadarus Al-Qur'an is essential in shaping students' character and spirituality.

1. The Role of the School Principal as a Policy Maker

As a leader, the principal has full authority in making decisions. As the leader of an educational institution labelled Islamic, the principal is responsible for making policies that do not harm the school or the school community (Mushlih, 2021). The principal's ability as a leader must include understanding his personality, understanding the school's vision and mission, and making¹ decisions based on deliberation (Sakdiyah, 2022). From the results of research and information collected from several informants, Mr Sukron, the Head of MI Miftahul Ulum Disanah Sampang Madura, has implemented policies to foster Islamic values at MI Miftahul Ulum Disanah Sampang Madura.

The process of improving moral development at MI Miftahul Ulum Disanah Sampang Madura cannot be separated from the role of the principal as a leader. The principal seeks to enhance the development of moral character in the school environment by implementing wise policies which are in line with the school's vision. One way to increase one's faith and holiness is to cultivate the habit of always practising the teachings of one's religion, both in behaviour and worship, such as through the tadarus of the Qur'an, which is routinely carried out every morning.

In order to improve the development of moral character, school principals have

done several things as follows²⁰: For teachers, among others: a) Improving the quality of teachers by including teachers in training or workshops. b) Meeting with teachers (sharing between teachers). The meeting is a gathering activity involving all education personnel. It is held once every semester to discuss various problems, especially those related to reading and writing the Quran and its solutions. The meeting also motivates education staff or less active teachers and spurs teachers to be more creative and innovative in the teaching and learning process.

The Role of Teachers as Mentors and Supervisors of Activities

As supervisors, teachers are responsible for the smooth implementation of education and teaching in their schools. Therefore, in order to carry out their duties well, teachers must understand, master, and be able to carry out activities related to their role as supervisors. These activities include planning, organising, and supervising functions.

In carrying out their role as guides and instilling Islamic values, teachers strive to create a religious atmosphere in schools and help organise religious activities that contain Islamic values²¹.

²⁰ Zainal Arifin, "The Role of School Principals in Improving the Quality of Islamic Religious Education Learning at SMPI Miftahul Jennah Talajungan, Pasanggar Village, Pegantenan District, Pamekasam Regency" (Madura State Islamic Religious Institute, 2020).

²¹ Mohd Sya'roni, "Strategies of Islamic Religious Education Teachers in Building Student Morals in Junior High School," *Al-Miskawaih: Journal of Science Education* 1, no. 1 (2022): 133–54.

Efforts made to improve character development in students are²²:

1. Guide children with Islamic readings.
1. Instilling worship habits, such as congregational prayers, ablution and prayer, and setting a good example to children, both in terms of physical appearance and behaviour, because early childhood is more accessible to imitate.
2. Holding extracurricular activities such as qiro'ah, calligraphy, dibaiah, and Islamic holiday celebrations and organising competitions such as tartar, adhan, muhadathah, and others.
3. Menanamkan dasar-dasar agama kepada anak melalui materi-materi: fiqh, akidah, tauhid, tarikh, dan lain-lain. Akidah (Faith) includes: The fundamentals of dienul Islam (the religion of Islam), the obligatory attributes of Allah, the impossible attributes for Allah, the names of the Prophets and Messengers, and so on.

Morals include courtesy to the older and younger, duty to parents, pablum min Allah (relationship with God), and pablum minannas (relationship with others). Fiqh includes taharah (the correct procedure of performing ablution), mandatory and the correct sunnah prayer, and the memorisation of prayer prayers. The dates (of Islamic history) include the history of the Prophets, examples from previous generations, and so on.

²² Andi Bunyamin and Muhammad Akil, "The Role of Religious Education Teachers in Fostering Student Morals in MAN Gowa," *Journal of Gurutta Education* 2, no. 2 (2023): 112–29.

Teachers play an essential role as guides in instilling religious values in schools. To create a spiritual atmosphere, teachers make various efforts, such as involving students in spiritual activities, guiding the reading of the Quran, instilling the habit of worship, and organising extracurricular activities with Islamic themes. Through fiqh, aqidah, moral, and date teaching materials, teachers strive to set an example and educate students to apply religious values in daily life. Thus, character education and student spirituality can be realised effectively.

Discussion

Every school expects its students and residents, including teachers and staff, to have good morals and manners in all their actions²³. The same approach is applied at MI Miftahul Ulum Disanah, Sampang Madura, where moral values have been cultivated from an early age. The school environment surrounded by Islamic boarding schools provides an opportunity to develop moral character and become an excellent medium to teach good manners and ethics to school residents²⁴. During a study at MI Miftahul Ulum Disanah, Sampang Madura, researchers observed that polite behaviour was consistently reflected in students' daily lives. In regular non-Islamic schools, students are sometimes seen showing disrespectful behaviour when guests come. However, when researchers conducted research at

²³ Siti Rukhayati, *Teacher Pai's Strategy in Building the Character of Students of SMK Al Falah Salatiga* (Lp2M Press lain Salatiga, 2019).

²⁴ Afifudin Al Hadiq, "The Formation of the Attitude of Ta'dzim Students to Kyai through the Recitation of the Book of Ta'lim Muta'alim at the Al-Barokah Mangunsuman Ponorogo Islamic Boarding School" (IAIN PONOROGO, 2022).

this school, the students were very polite and welcomed guests as if they were teachers. This is because the principal always emphasises the importance of showing respect, especially to older people.

In daily life at MI Miftahul Ulum Disanah, Sampang Madura, despite the students' diverse backgrounds, the school community always fosters a sense of brotherhood and helps each other. This proves that the value of good ethics towards others has been embedded from an early age.

The school's efforts to instill moral values have been maximised. This is indeed inseparable from the full support of all school residents. Values such as friendship, brotherhood, equality, justice, and generosity are instilled in every school community. The school's efforts in fostering the spirit of generosity of school residents can be seen from its habit of urging them to give in fak every Friday.

The moral values at MI Miftahul Ulum Dissanah, Sampang Madura, are directed to God's fellow humans and the environment. This can be seen from the practice of maintaining cleanliness around the school. Garbage cans have been provided in every corner of the classroom and park area of MI Miftahul Ulum Disanah, Sampang Madura. This is intended so that all school residents can maintain cleanliness and uphold moral values in their environment.

Culturing aqidah values is highly emphasised at MI Miftahul Ulum Disanah, Sampang Madura. This is reflected in the principal's efforts to emphasise to students and all school residents the importance of articulating the vision of saving, developing, and empowering human nature—one of the school's efforts is fostering faith and piety.

Measuring the success or failure of a teaching and learning

activity depends on the objectives, methods used, and the conditions and abilities of the students themselves²⁵.

The materials evaluated are related to the main objectives, such as the ability to read correctly and fluently, memorising certain long letters that must be memorised, and applying these teachings in daily life in the school environment to improve morals. As for the supporting materials, religious knowledge does not have much effect on improving to the next level because the knowledge has not yet reached the level of understanding.

The assessment or measurement of character improvement can be seen in students' enthusiasm for maintaining consistent ablution before starting the lesson and continuing until the end of the lesson, getting used to carrying out the dhuhr prayer every morning, praying in congregation both at school and at home, praying before and after doing something, and so on.

To improve the character at MI Miftahul Ulum Disanah Sampang Madura, our efforts include getting students used to reading the Qur'an regularly. My goal as a teacher is so that students can at least experience an improvement in character (akhlakul karimah) by the guidance of the Qur'an. The evaluation of teaching and learning activities at MI Miftahul Ulum Disanah Sampang Madura is carried out every three months to measure students' mastery of the material, especially in reading and memorising the Qur'an. Students who have mastered the material are given advanced lessons, while those who have not yet will

²⁵ I Putu Suardipa and Kadek Hengki Primayana, "The Role of Learning Evaluation Design to Improve the Quality of Learning," *Widyacarya: Journal of Education, Religion and Culture* 4, no. 2 (2023): 88–100.

continue to be trained until they understand. The improvement of students' character is assessed through their religious habits, such as keeping ablution, carrying out dhuhr prayers, and reading prayers. Through reading the Qur'an regularly, teachers hope that students will improve their morals through religious teachings.

5. Conclusion

The conclusion of this study shows that the improvement of morals in MI Miftahul Ulum Disanah Sampang Madura through the Al-Qur'an Tadarus program has proven to be effective. By inviting students

to tadarus every morning, carrying out congregational dhuha prayers, and maintaining self-purity, students have shown progress in religious practice and mastery of the Qur'an. The evaluation is carried out through oral tests and spiritual practices, as well as a memorization assessment and understanding of the meaning of the letters. Teachers' efforts in improving the quality of education and cooperation between teachers also support the success of this program, creating an environment that promotes the development of student's character through the teachings of the Qur'an.

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