

Implementing a Qur'anic Values Inculcation Model at Ummul Quro Integrated Islamic Senior High School, Bogor

Lubna Yusuf¹, Endin Mujahidin², Nesia Andriana³
^{1,2,3} Ibn Khaldun University of Bogor, Indonesia

Article Info

Article history:

Received 20 12, 2023

Revised 12 12, 2023

Accepted 01 31, 2024

Keywords:

integrated Islamic education, Qur'an memorization (Tahfidz Al-Qur'an), Qur'anic curriculum, inculcation of Qur'anic values,.

Kata Kunci:

kurikulum Qur'ani, penanaman nilai Al-Qur'an, pendidikan Islam terpadu, tahfidz Al-Qur'an

ABSTRACT

This study aims to analyze the model of inculcating Qur'anic values implemented at SMA IT Ummul Quro Bogor. The research employs a qualitative approach using a descriptive case study method. Data were collected through in-depth interviews, observations, and documentation involving the Head of Tahsin and Tahfidz Division as well as relevant teachers. Data analysis was conducted through data reduction, data display, and conclusion drawing. The findings indicate that the inculcation of Qur'anic values at SMA IT Ummul Quro Bogor is carried out systematically and in an integrated manner through a syāmil (comprehensive) curriculum involving both students and educators. The implementation is realized through tahfidz and tahsin programs, Qur'an specialization (takhassus), Islamic personal development, leadership programs, and the integration of Qur'anic values across all subjects. Teacher competency is strengthened through continuous coaching, talaqqi, ziyadah, and regular memorization assessments. This model is supported by ongoing academic supervision, the standardized Cahayaku (Nuuri) method, and a conducive school culture. The level of implementation success reaches approximately 95%, as reflected in memorization completion, recitation quality, and the formation of students' Qur'anic character. This model is considered effective and has the potential to be replicated in Islamic schools with similar visions and missions.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis model penanaman nilai Al-Qur'an yang diterapkan di SMA IT Ummul Quro Bogor. Penelitian menggunakan pendekatan kualitatif dengan metode deskriptif melalui studi kasus. Teknik pengumpulan data meliputi wawancara mendalam, observasi, dan dokumentasi dengan melibatkan kepala bidang Tahsin dan Tahfidz serta guru terkait. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penanaman nilai Al-Qur'an di SMA IT Ummul Quro Bogor dilaksanakan secara sistematis dan terintegrasi melalui kurikulum syāmil yang mencakup siswa dan pendidik. Implementasi dilakukan melalui program tahfidz dan tahsin, takhassus Al-Qur'an, bina pribadi Islam, kepemimpinan, serta integrasi nilai Al-Qur'an dalam seluruh mata pelajaran. Penguatan kompetensi guru dilakukan melalui pembinaan, talaqqi, ziyadah, dan evaluasi hafalan secara berkala. Model ini didukung oleh supervisi akademik berkelanjutan, metode Cahayaku (Nuuri) yang terstandarisasi, serta budaya sekolah yang kondusif. Tingkat keberhasilan implementasi mencapai sekitar 95%, ditunjukkan oleh ketuntasan hafalan, kualitas bacaan, dan pembentukan karakter Qur'ani siswa. Model ini dinilai efektif dan berpotensi direplikasi pada sekolah Islam dengan visi dan misi serupa.

Copyright © 2024 Lubna Yusuf, Endin Mujahidin, Nesia Andriana

* Corresponding Author:

Lubna Yusuf

Email: lubnabayza@gmail.com

INTRODUCTION

Education related to the Qur'an has shown a significant increase in interest over the past decade. This phenomenon can be seen from the growing number of educational institutions, including Islamic schools, private schools, and public schools, that have incorporated the Qur'an curriculum as an important part of their learning systems. The Qur'an is no longer positioned as just an additional subject, but as the main foundation for shaping students' character. This condition reflects the public's awareness of the importance of education based on divine values. Qur'anic education is seen as a solution to the moral and spiritual crisis of the younger generation (Rosyid, 2022).

The development of Al-Qur'an education cannot be separated from the increasingly complex challenges of the times. The era of globalization and information openness has brought various negative impacts that threaten Islamic values. The phenomena of moral decadence, identity crisis, and behavioral deviations have become increasingly worrying issues. Society believes that strengthening Quranic education is the main defense against these trends. Therefore, the Quran is used as a normative foundation in shaping the character of students with noble morals (Sumatri & Alwizar, 2021).

In the current context, various forms of slander and deviations from values emerge in diverse forms and justifications. Some modern ideologies claim to uphold freedom of thought and human rights, but often contradict religious values. This situation requires Islamic education to be responsive and adaptive. Qur'anic education is a strategic instrument in providing a straightforward and comprehensive understanding of values. Without revelation-based guidance, students have the potential to lose their moral direction (Khoiriah et al., 2023).

Along with the increasingly dynamic development of society due to advances in science and technology, the application of Qur'anic values has become a necessity. Education cannot only emphasize cognitive aspects and technical skills. Spiritual and moral values must be systematically integrated into the learning process. The Qur'an serves as a guide for life that is capable of shaping the whole person. Therefore, the internalization of Qur'anic values in education is an urgent need (Sari et al., 2021).

The instillation of Qur'anic values plays a strategic role in shaping individuals who are faithful, pious, and noble in character. In addition, Qur'anic education also encourages the emergence of a generation that is intelligent, independent, and responsible. Without the guidance of the Qur'an, the educational process has the potential to lose its value orientation. The Qur'an is the main source in establishing a balance between intellectual, emotional, and spiritual aspects. This is in line with the holistic objectives of Islamic education (Wahib, 2021).

The world of education is essentially a planned, systematic, and evaluable process. Education does not take place spontaneously, but rather through structured and continuous stages. This concept is in line with the Islamic view that places education as a lifelong process. Education in Islam is not limited to the classroom, but encompasses all aspects of human life. Thus, Al-Qur'an education must be carefully designed and sustainable (Elfiana, 2023).

((اطلبوا العلم من المهد إلى اللحد))

“Seek knowledge from the cradle to the grave, from the beginning of life to the end of life.”

The Hadith of the Prophet Muhammad SAW, which encourages Muslims to seek knowledge from the cradle to the grave, shows how important education is in human life. Education is understood as part of human nature and the purpose of human creation. This Hadith forms the normative basis that education is lifelong learning. In this context, the Qur'an is a source of knowledge and values that is timeless (). Therefore, Qur'anic education must be instilled from an early age and developed consistently (Patilima, 2023).

Al-Qur'an education in Indonesia has experienced rapid development. This can be seen from the proliferation of educational institutions that focus on tahfiz and Al-Qur'an learning. Not only in Islamic boarding schools, Al-Qur'an education has also developed in

formal schools. This phenomenon indicates that there is a need for education oriented towards Qur'anic values. Qur'anic education has now become a major attraction for parents in choosing schools (Wardi, 2021).

The large number of Qur'anic homes and Qur'an-based schools is a strong indicator that Qur'anic education has become very popular. These institutions offer various innovative models and methods of Qur'anic learning. Memorization, tadabbur, and habit formation are the most commonly used approaches. The diversity of these models shows that there's a lot going on in the development of Quranic education. However, the effectiveness and efficiency of these models need to be studied scientifically (Putra, 2020).

SMA IT Ummul Quro Bogor is one of the educational institutions that pays serious attention to Quranic education. This is reflected in the school's vision, mission, and flagship programs that are oriented towards the Quran. Al-Qur'an education is not only a subject but is also integrated into the school culture. Al-Qur'an programs are designed comprehensively for students and teachers (Fitriyani & Saifullah, 2020). This approach makes SMA IT Ummul Quro Bogor a relevant research object.

The success of Qur'an education in a school is greatly influenced by the quality of teachers and student involvement. Competent teachers with a deep understanding of the Qur'an are key to the successful implementation of the program. In addition, active student participation also determines the effectiveness of value instillation. A conducive school environment also strengthens the process of internalizing Qur'anic values (SEFF, 2023). These factors need to be analyzed comprehensively.

A comprehensive Qur'an education program requires good and sustainable management. Planning, implementation, and evaluation must be carried out systematically. Without good management, the program has the potential to not achieve its expected goals. Therefore, the Qur'an instillation model must be designed with the needs of the students in mind. A monotonous approach risks causing boredom among students (Shaleh, 2021).

One of the challenges in Al-Qur'an education is maintaining student motivation and interest. Rigid and repetitive learning can reduce student enthusiasm. Therefore, innovation in learning methods and strategies is very important. Al-Qur'an education must be presented in an interesting way without reducing its substance. This requires creativity from educators in managing learning (Fathra, 2023).

Research on models for teaching the Qur'an in Islamic secondary schools still needs to be developed (Fitriani & Hayati, 2020). Such studies are important to provide an empirical picture of best practices in Qur'anic education. The results of the research can be a reference for other schools in developing similar programs. In addition, this research also contributes to the development of Islamic education theory. Thus, this study has academic and practical value.

Based on this description, this study aims to analyze the model of Al-Qur'an teaching at SMA IT Ummul Quro Bogor. The analysis focuses on the aspects of effectiveness, efficiency, and implementation strategies applied by the school. This study also examines how the school packages Al-Qur'an education so that students do not feel bored and tired. It is hoped that the results of this study can contribute to the development of Al-Qur'an education in Islamic schools. In addition, this study is expected to enrich the scientific knowledge in the field of contemporary Islamic education.

LITERATURE REVIEW

The instillation of Qur'anic values is at the core of Islamic education, which aims to shape people who are faithful, pious, and noble in character. The Qur'an not only functions as a source of law but also as a guide for values in all aspects of human life. In the context of education, the Qur'an becomes a normative foundation for shaping the character of students holistically. Quran-based education emphasizes a balance between cognitive, affective, and psychomotor aspects. Therefore, the process of internalizing Quranic values must be designed systematically and continuously. This is in line with the view that Islamic education aims to produce perfect human beings (Handika & Darmiyati, 2022).

The values of the Qur'an include aspects of faith, worship, morals, and muamalah that must be instilled from an early age. Instilling these values is not enough through theoretical learning alone, but must be realized in daily life. Effective Qur'anic education requires habituation and exemplary behavior in the school environment. Teachers play a key role in instilling Qur'anic values in students. A religious school environment is also an important factor in the successful internalization of these values. Thus, Qur'anic education requires a contextual and applicative approach (Adinugraha & Ulama'i, 2020).

The model of instilling Qur'anic values in Islamic education can be done through various approaches, such as integrated learning, habituation, exemplary behavior, and school culture. The integrated approach places Qur'anic values not only in certain subjects but also in all educational activities. Habituation of values is carried out through routine activities such as recitation, memorization, and communal prayer. Role modeling is demonstrated through the attitudes and behaviors of educators in their daily lives. Meanwhile, a Qur'anic school culture serves as an ecosystem that supports the internalization of values. This model is considered effective in shaping the character of students in a sustainable manner (Rokhim, 2022).

Integrated Islamic Schools (SIT) have specific characteristics in implementing Qur'anic education. SIT integrates the national curriculum with Islamic values comprehensively. Qur'anic education at SIT is not only focused on reading and memorization skills, but also on understanding and practicing values. The tahfidz and tahsin programs are an important part of the education system in integrated Islamic schools. This aims to enable students to make the Qur'an a guide for their lives. With this model of education, SIT strives to shape a Qur'anic generation that excels intellectually and spiritually (ESTI, 2022).

Previous research shows that the success of instilling Qur'anic values is greatly influenced by good educational management. Careful planning of the Qur'an program, consistent implementation, and continuous evaluation are key factors. Without effective management, the Qur'an education program has the potential to be partial and suboptimal. In addition, the competence of Al-Qur'an teachers also has a major influence on the quality of learning. Teachers who have good mastery of the material and methodology will find it easier to instill values in students. Therefore, managerial and human resource aspects are important considerations (Adawiyah, 2021).

The challenge in instilling Al-Qur'an values in modern schools is maintaining students' interest and motivation. Monotonous learning methods can cause boredom and reduce the effectiveness of learning. Therefore, innovation in Al-Qur'an learning methods and strategies is essential. Creative and varied approaches can increase student engagement. In addition, the use of technology in Al-Qur'an learning is also a relevant alternative in the digital age. This strategy is expected to bridge traditional values with the needs of the modern generation (Ismael & Supratman, 2023).

Based on this literature review, it can be concluded that the model for instilling Qur'anic values in schools must be holistic, integrated, and sustainable. Qur'anic education should not only emphasize memorization but also the internalization of values in students' behavior. Integrated Islamic schools such as SMA IT Ummul Quro Bogor have great potential in developing this model. However, the effectiveness of the model applied needs to be examined empirically. Therefore, this research is important to analyze the model of instilling Qur'anic values applied at SMA IT Ummul Quro Bogor. The results of this research are expected to enrich Islamic education studies and become a practical reference for other schools (Imronudin, 2020).

METHOD

This study uses a qualitative research method with a descriptive qualitative approach. This approach was chosen because the study aims to deeply understand the model of instilling Qur'anic values applied in the school environment. Qualitative research allows researchers to explore the meaning, process, and context of implementing Qur'anic

education comprehensively. The focus of the research is not on measuring numbers, but on understanding natural phenomena. A descriptive qualitative approach is used to describe the factual and systematic conditions of Qur'anic education practices in schools. In addition, interviews were used as the main data collection technique. With this method, researchers can obtain in-depth, authentic, and contextual information.

The location of this research is SMA IT Ummul Quro Bogor, located at Jl. Pool Binamarga Perumahan Boulevard No. 3, RT.06/RW.05, Kelurahan Kayu Manis, Kecamatan Tanah Sereal, Kota Bogor. The selection of the research location was based on the characteristics of the school, which has an excellent program in the field of tahfidz and tahsin Al-Qur'an. SMA IT Ummul Quro Bogor is known as a school that places the Qur'an as an integral part of its educational vision and mission. The religious and conducive school environment was a supporting factor in the implementation of the research. In addition, the availability of a structured Qur'an program made it easier for researchers to obtain relevant data. The research was conducted in a natural setting without manipulating the research subjects. This was done to obtain a realistic picture of the implementation of Al-Qur'an education in the school.

The data sources in this study consisted of primary and secondary data. Primary data was obtained through in-depth interviews with the head of the Qur'an memorization and recitation department as a key informant. The interviews were conducted to explore information related to the planning, implementation, and evaluation of the Qur'anic values instillation model at the school. Meanwhile, secondary data was obtained through a review of relevant manuscripts and documents. Secondary data sources included scientific journals, e-books, articles, papers, official websites, and other supporting documents. The researcher also used the online Kamus Besar Bahasa Indonesia (KBBI) to ensure the accuracy of language usage in accordance with EYD and PUEBI rules. All data obtained were analyzed systematically to produce valid and scientifically accountable findings.

RESULTS AND DISCUSSION

The selection of SMA IT Ummul Quro Bogor as the research location was based on a number of academic and institutional considerations. This school has an A accreditation, which indicates good management and educational quality. In addition, the vision and mission of SMA IT Ummul Quro Bogor explicitly place the Qur'an as the main foundation for shaping the character of students. The school's vision to produce a generation of community leaders shows an educational orientation that is not only academic but also spiritual and leadership-oriented. This is in line with the concept of integrated Islamic education, which emphasizes the integration of faith, knowledge, and charity. Schools with these characteristics are considered relevant to study in the context of instilling Qur'anic values (Faqihuddin & Afriatien, 2021).

The mission of SMA IT Ummul Quro Bogor reinforces the implementation of this vision through four main focuses, namely love for the Qur'an, the formation of a righteous personality, the development of student potential, and the development of a global network. These four missions show that Al-Qur'an education is not positioned partially, but is integrated with academic and social development. The instilling of Al-Qur'an values is aimed at shaping students who are both high-achieving and have good character. This approach is in line with the holistic Islamic education paradigm. Education does not only produce intelligent individuals, but also individuals with good character and social responsibility (Irawati et al., 2021).

The curriculum implemented at SMA IT Ummul Quro Bogor is designed to be integrative by combining several curriculum contents. The national K-13 curriculum forms the basic framework for formal learning. The Ummul Quro's unique leadership-based curriculum enriches Qur'anic values in learning. Additionally, the JSIT curriculum and UTBK analysis complement students' academic needs. This integration reflects the school's efforts to balance worldly and spiritual demands. This curriculum model is considered effective in modern Islamic education (Syafi'i, 2022).

The curriculum structure of SMA IT Ummul Quro Bogor refers to Permendikbud Number 59 of 2014 concerning the 2013 Curriculum. The use of a package system ensures that all students receive the same learning services in accordance with the curriculum structure. This system facilitates the management of learning and the evaluation of competency achievements. In the context of Al-Qur'an education, the package system allows for the even distribution of memorization and learning targets. This supports the consistency of the Qur'anic program implementation. A structured curriculum is one of the factors in the successful internalization of the values of Ansori (2022).

SMA IT Ummul Quro Bogor has three grade levels with a total of 18 study groups. Science and social studies majors are still provided to accommodate students' academic interests. However, the school's local content is designed to strengthen Qur'anic identity. The Al-Qur'an tahfidz program is the main content with a target of three juz for each student. Additionally, Arabic, Sundanese, martial arts, and ICT complement the development of students' competencies. This approach reflects a balance between religious values and life skills (Pramono, 2020).

Monitoring and evaluation of students' moral development and daily practices are an integral part of the curriculum. Evaluation focuses not only on academic aspects but also on students' behavior and worship. This approach demonstrates that the instillation of Qur'anic values is carried out comprehensively. Schools play an active role in character building through habit formation. This model is in line with the concept of Islamic values-based character education. The internalization of values will be more effective if done continuously (Fauyan & Wati, 2021).

The Leadership Program at SMA IT Ummul Quro Bogor serves as a means of student leadership regeneration. Activities such as LDK, FGD, and soft skills training are designed to shape the spirit of Qur'anic leadership. This program reinforces the values of responsibility, cooperation, and communication. Leadership in the Islamic perspective must be based on the values of the Qur'an and noble character. Therefore, the integration of leadership and Qur'anic values is relevant. Values-based leadership education has proven to be effective in character building (Sodikin et al., 2023).

The Takhassus Al-Qur'an program is one of the main highlights of SMA IT Ummul Quro Bogor. This program provides a special space for students who have an interest and ability to memorize the Qur'an intensively. The school's minimum target of three juz is often exceeded by some students, who memorize up to 30 juz. This demonstrates the effectiveness of the tahfidz coaching system. Even during the pandemic, this program continued to run online under the supervision of teachers. This consistency reflects the school's commitment to Al-Qur'an education (Abdullah, 2020).

The Islamic Personal Development Program (BPI) plays an important role in guiding students' morals and worship. Through daily worship evaluations and Islamic activities, students are accustomed to living a religious life. BPI is designed to be varied, with activities such as sports and skills training. This approach makes Islamic guidance more interesting and applicable. This program aligns with the concept of Islamic education that emphasizes habit formation and role modeling. Character development requires a repetitive process and a supportive environment (Nawawi & Hufron, 2023).

The UTBK SBMPTN Success Independence Program demonstrates the academic success of SMA IT Ummul Quro Bogor. Approximately 80% of graduates are accepted into state universities each year. This program is managed independently by certified teachers within the school. The integration of Qur'anic values into academic learning is a hallmark of this program. This proves that Qur'anic education does not hinder academic achievement. In fact, the integration of faith and knowledge increases students' motivation to learn (Muslih, 2023).

Interest and talent classes and the Scientific Research Program (Propil) enrich students' learning experiences. This program trains students to think critically, creatively, and solution-oriented. Scientific research is positioned as a means of integrating faith and knowledge. Students are directed to produce works that are beneficial to the community.

This approach is in line with the concept of Islamization of science. Islamic education must encourage real contributions to society (Adu et al., 2023).

The implementation of the Al-Qur'an curriculum at SMA IT Ummul Quro Bogor is considered very effective and efficient. The curriculum is comprehensive, covering both students and teachers. Each student is targeted to memorize one juz per level. Students who experience difficulties are facilitated through additional mentoring. Meanwhile, high-achieving students are directed to the takhassus program. This differentiation in learning enhances the effectiveness of instilling the values (Sahida, t.t.).

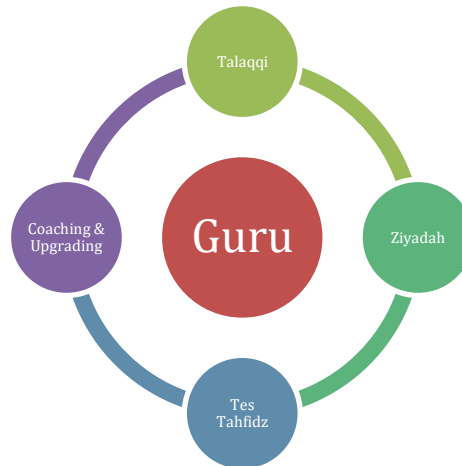


Figure 1 Model of instilling Al-Qur'an values by educators

Tahfidz and tahsin learning are carried out in a scheduled and structured manner. The small halaqah method facilitates monitoring of memorization and murojaah. Fun learning approaches such as PJBL and digital quizzes increase student interest in learning. The integration of technology in Qur'an learning is an adaptive strategy in the digital age. Varied methods have been proven to reduce student boredom. Innovative methods are the key to successful Qur'an learning (Alberto, 2023).

The instillation of Qur'anic values is also integrated into all subjects. Teachers are required to incorporate the value of tawhid into every lesson (Ramadhani et al., 2020). Supervision is carried out systematically by the head of the tahfidz and tahsin department. Lesson plans are designed with both spiritual and worldly elements. This supervision model ensures the consistency of Qur'anic values in learning. Cross-subject integration strengthens the internalization of values.



Figure 2 Model of instilling Qur'anic values in students.

Based on interview results and data analysis, the success rate of the Qur'an curriculum at SMA IT Ummul Quro Bogor reached 95%. The model for instilling Qur'anic values was assessed as being synchronized between vision, curriculum, and implementation. This success is reinforced by systematic teacher training and student programs (Muhlis, 2022). This model can be replicated by schools with similar visions. However, parental involvement still needs to be improved. Thus, the model of instilling Qur'anic values at SMA IT Ummul Quro Bogor can be categorized as successful and sustainable.

CONCLUSION

Based on the results of the research and discussion described above, it can be concluded that the AI-Qur'an Values Instillation Model at SMA IT Ummul Quro Bogor has been designed and implemented in a systematic and measurable manner, in line with the vision and mission of the school as an integrated Islamic educational institution. The instillation of Qur'anic values is not only placed as a separate subject, but is integrated comprehensively into the curriculum, learning, school culture, and flagship programs that include students and educators.

The success of this model is supported by a comprehensive curriculum design, strengthening teacher competencies through continuous training, and applying varied, contextual, and enjoyable methods of teaching the Qur'an. The tahfidz, tahsin, takhassus programs, as well as the integration of Qur'anic values in all subjects, show that Qur'anic values are not only memorized, but also understood and internalized in the attitudes, behaviors, and ways of thinking of students.

In addition, the ideal teacher-student ratio, a strict academic supervision system, and the use of the standardized Cahayaku (Nuuri) method contribute to the high success rate of the program, which reaches around 95%. This confirms that the model of instilling Qur'anic values at SMA IT Ummul Quro Bogor is effective, efficient, and sustainable.

Thus, the model of instilling AI-Qur'an values implemented at SMA IT Ummul Quro Bogor can be used as a reference and best practice for other Islamic schools with similar visions and missions. However, for a more holistic implementation, it is recommended that parents be more involved in the program of instilling AI-Qur'an values so that synergy between schools, families, and the environment can be optimally built.

REFERENCES

- Abdullah, Y. (2020). Manajemen Pembelajaran Daring Pada Program Tahfizh AI-Qur'an Di Masa Kenormalan Baru Di Al-Wafi Islamic Boarding School Depok Jawa Barat. Institut PTIQ Jakarta.
- Adawiyah, F. (2021). Variasi Metode Mengajar Guru Dalam Mengatasi Kejenuhan Siswa di Sekolah Menengah Pertama. *Jurnal Paris Langkis*, 2(1), 68–82.
- Adinugraha, H. H., & Ulama'i, A. H. A. (2020). Memahami Studi Islam Dengan Pendekatan Tekstual dan Kontekstual Understanding of Islamic Studies Through Textual And Contextual Approaches. *Farabi*.
- Adu, L., Rama, B., & Yahdi, M. (2023). Islamisasi Ilmu Pengetahuan. *CBJIS: Cross-Border Journal of Islamic Studies*, 5(1), 21–33.
- Alberto, H. (2023). Penggunaan Variasi Metode Pembelajaran Dalam Mengurangi Kejenuhan Siswa Pada Mata Pelajaran Pendidikan Agama Islam di SMPN 10 Kota Bengkulu. *UIN Fatmawati Sukarno Bengkulu*.
- Ansori, M. (2022). Internalisasi Nilai-nilai Islami Melalui Program Wajib Diniyah. *Ta'limDiniyah: Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 3(1), 122–148.

- Elfiana, R. (2023). Manajemen Program Pendidikan Al-Qur'an di Primary Level 5 & 6 Islamic International School Pesantren Sabilil Muttaqien Magetan. IAIN Ponorogo.
- ESTI, R. (2022). Peran Dai Dalam Membentuk Generasi Qur'ani Berprestasidi Ma'had Al-Jamiah UIN Raden Intan Lampung. UIN Raden Intan Lampung.
- Faqihuddin, A., & Afriatien, A. T. S. (2021). Menakar Integrasi Islam Dan Ilmu Pengetahuan Pada Sekolah Islam Terpadu. *Talkim*, 19(2), 113–124.
- Fathra, F. (2023). Meningkatkan Efektivitas Pengajaran Al-Qur'an Dalam Kurikulum Pendidikan Islam. *Atthiflah: Journal of Early Childhood Islamic Education*, 10(2), 209–219.
- Fauyan, M., & Wati, K. (2021). Internalisasi Nilai-Nilai Pendidikan Karakter Melalui Pola Pendekatan Pembelajaran Tematik Integralistik. *Al-Mudarris (Jurnal Ilmiah Pendidikan Islam)*, 4(1), 57–74.
- Fitriani, D. I., & Hayati, F. (2020). Penerapan Metode Tahsin untuk Meningkatkan Kemampuan Membaca Al-Qur'an Siswa Sekolah Menengah Atas. *Jurnal Pendidikan Islam Indonesia*, 5(1), 15–30.
- Fitriyani, T., & Saifullah, I. (2020). Analisis Kurikulum Mata Pelajaran Al-Qur'an Hadis Madrasah Aliyah. *Jurnal Pendidikan UNIGA*, 14(2), 355.
- Handika, D. F., & Darmiyati, A. (2022). Refleksi Pendidikan Karakter Islam Dalam Membentuk Insan Kamil Di Mtsn 4 Karawang. *Jurnal Education and development*, 10(1), 379–385.
- Imronudin, I. (2020). Pendidikan Inter-Religius Perspektif Al-Qur 'an. Institut PTIQ Jakarta.
- Irawati, I., Haifa, F., & Dewi, I. K. (2021). Membangun Generasi Cerdas dan Berakhlak: Kegiatan Pengabdian Masyarakat Dalam Pendidikan Agama Islam Di Ponpes Aulia Bogor. *Jurnal Peradaban Masyarakat*, 1(1), 32–36.
- Ismael, F., & Supratman, S. (2023). Strategi Pendidikan Islam di Era Digital: Peluang dan Tantangan. *INNOVATIVE: Journal Of Social Science Research*, 3(3), 4526–4533.
- Khoiriah, B. H., Sutarto, S., & Wanto, D. (2023). Strategi Guru Dalam Menanamkan Nilai-Nilai Religius Bagi Peserta Didik Di Ra Tunas Literasi Qur'ani. Institut Agama Islam Negeri Curup.
- Marlina, N., & Patilima, H. (2023). Peran Pendidik Dalam Pengembangan Nilai Agama dan Moral Pada Pembelajaran Berbasis Al Qur'an. *Jurnal Educatio Fkip Unma*, 9(3), 1252–1259.
- Muhlis, M. (2022). Integrasi Nilai-nilai Pendidikan Akhlak Dalam Proses Pembelajaran Di Era Pendidikan 4.0 (Studi kasus Madrasah Aliyah DDI Masamba). Institut Agama Islam Negeri (IAIN) Palopo.
- Muslih, A. (2023). Meningkatkan Motivasi Belajar dan Prestasi Akademik dengan Akselerasi Tahfidzul Quran. Rizmedia Pustaka Indonesia.
- Nawawi, M., & Hufron, M. (2023). Implementasi Nilai-Nilai Karakter Islami Berbasis Pembiasaan. *Muaddib: Jurnal Pendidikan Agama Islam*, 1(02), 185–191.
- Pramono, M. J. (2020). Strategi Program Pembelajaran Tahfidz Al-Qur'an Dalam Pengembangan Sekolah Terpadu (Studi Kasus di Sekolah Menengah Pertama Islam Terpadu Darut Taqwa Pintu Jenangan Ponorogo). IAIN Ponorogo.
- Putra, D. (2020). Konsep Nilai Pendidikan Karakter Perspektif Tadabbur Al-Quran (Analisis Tafsir Ayat-Ayat Faun). Universitas Islam Negeri Sultan Syarif Kasim Riau.

- Ramadhani, A. I., Vebrianto, R., & Anwar, A. (2020). Upaya Implementasi Integrasi Nilai-Nilai Islam dalam Pembelajaran IPA di Sekolah Dasar. *Instructional Development Journal*, 3(3), 188–202.
- Rokhim, A. (2022). Ekosistem Pendidikan dalam Perspektif Al-Qur'an. Institut PTIQ Jakarta.
- Rosyid, A. (2022). Pembentukan Karakter Peserta Didik Melalui Pendidikan Berbasis Al-Qur'an. *TADRIBUNA: Journal of Islamic Management Education*, 2(2), 76–89.
- Sahida, D. (t.t.). Efektivitas Strategi Pembelajaran Tahfidzul Qur'an pada Program Takhassus Al-Qur'an di SD Islam Terpadu Al-Izzah Kecamatan Solear Kabupaten Tangerang. Jakarta: FITK UIN Syarif Hidayatullah Jakarta.
- Sari, H. S., Hendrawati, T., & Purnamasari, R. (2021). Internalisasi Nilai-Nilai Pendidikan Agama Islam Melalui Metode Pembiasaan Siswa Madrasah Ibtidaiyah di Kabupaten Bandung. *Jurnal Khazanah*, 1(2).
- SEFF, N. S. U. (2023). Internalisasi Nilai-Nilai Religius Dalam Pembelajaran Alqur'an Di Tpa Al-Hidayah Dusun Besi, Sukoharjo, Sleman.
- Shaleh, I. (2021). Strategi Mengatasi Kejenuhan Belajar Tahfizhul Qur'an Dalam Prespektif Neurosains di Griya Qur'an Al-Furqon Ponorogo. Universitas Muhammadiyah Ponorogo.
- Sodikin, U., Sa'diyah, M., Samsuddin, S., & Iskandar, I. (2023). Nilai-Nilai Islami dalam Manajemen Mutu Terpadu (MMT) Pendidikan Berbasis Perilaku. *CONS-IEDU*, 3(2), 356–367.
- Sumatri, T. S., & Alwizar, A. (2021). Paradigma Nilai Pendidikan Karakter Dalam Perspektif Al-Qur'an. *Jurnal An-Nur*, 10(2), 39–51.
- Syafi'i, M. P. (2022). Integrasi Ilmu Agama dan Ilmu Umum Pada Lembaga Pendidikan Islam (Studi kasus di Pondok Pesantren Al-Muhajirin Purwakarta). Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta.
- Wahib, A. (2021). Integrasi Pendidikan Karakter Berbasis Intellectual, Emotional and Spiritual Quotient dalam Bingkai Pendidikan Islam. *TADRIS: Jurnal Pendidikan Islam*, 16(2), 479–494.
- Wardi, S. (2021). Sekolah Dasar Berbasis Agama Merupakan Alternatif Pilihan bagi Orang Tua untuk Menjadikan Anaknya sebagai Muslim yang Baik. *Ngaji: Jurnal Pendidikan Islam*, 1(2), 131–144.