

Implementation Of Innovation Of Your Daily Habits (Days With Muroja'ah) At STKIP Muhammadiyah Bangka Belitung Elementary School

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Article Info

Keywords:

*Character Education
Your Day
Muroja'ah
Elementary School
Qur'an*

ABSTRACT

Instilling character values through a religious approach is an important strategy in elementary education, especially in Islamic-based schools. One approach used is the innovative Hari Bersama Muroja'ah (HARIMU) activity, which aims to shape students' religious character and discipline from an early age. This study aims to describe the implementation of the HARIMU habit at SD STKIP Muhammadiyah Bangka Belitung and evaluate its impact on student character. The method used is descriptive qualitative with observation, interview, and documentation techniques. The results show that the HARIMU program is implemented every morning before learning activities begin, using individual and group muroja'ah models. This program contributes significantly to shaping students' character of discipline and responsibility, as well as increasing their love for the Qur'an.

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1. INTRODUCTION

Education is the primary foundation for developing knowledgeable, character-driven, and civilized individuals. The role of education is not limited to the transfer of knowledge but also encompasses the formation of values and the instilling of strong character in students from an early age. Facing the 21st century, marked by rapid technological development, globalization, and social complexity, educational challenges are increasingly complex. One real challenge is the moral degradation of the younger generation, characterized by the rise of deviant behavior, weak social empathy, declining national spirit, and increasing individualism and hedonism among students [1].

This phenomenon is not only a national issue but has become a global concern. A UNESCO report states that the greatest challenge in education today is developing individuals who are not only intellectually intelligent but also morally, emotionally, and spiritually mature [2]. In Indonesia, character education has received government attention through various policies, including the inclusion of character education in the 2013 curriculum and the strengthening of character education (PPK) as a national program [3]. Law Number 20 of 2003 concerning the National Education System explicitly states that the goal of education is to develop abilities and shape the character and civilization of a dignified nation in order to enlighten the nation's life [4].

Character education has very strong roots in Islamic heritage. The concept of noble morals or *akhlak karimah* (good morals) is one of the primary objectives of the prophetic message, as affirmed by the Prophet Muhammad (peace be upon him) in a hadith narrated by Bukhari: "Indeed, I have been sent to perfect noble morals." (Narrated by Bukhari) [5]. Islamic teachings emphasize not only spiritual attainment but also moral integrity in daily life. Character education in Islam is holistic, encompassing spiritual, intellectual, and physical dimensions. One concrete form of character education in the Islamic educational tradition is the habituation of

worship, including the recitation and repetition of memorized verses of the Qur'an, known as muroja'ah.

Muroja'ah activities play a crucial role in shaping children's Qur'anic character. Through muroja'ah, students are not only required to maintain technical memorization, but are also encouraged to instill the values contained in the holy verses of the Qur'an. Surah Al-Muzzammil, verse 4, commands that the Qur'an be read with tartil, that is, slowly, regularly, and with deep appreciation, making this activity simultaneously an effective means of spiritual development [6]. The hadith of the Prophet Muhammad (peace be upon him) also emphasizes the importance of maintaining memorization so that it is not easily lost: "Preserve the Qur'an, for it is quicker to disappear from a person's heart than a camel from its tether." (Narrated by Bukhari and Muslim) [7].

Unfortunately, in current elementary education practices, muroja'ah activities are still often conducted sporadically, unstructured, and receive little attention from non-religious teachers. Many schools treat muroja'ah as an additional activity or simply to fill free time before classes begin, rather than as an integral part of the character curriculum. In fact, if designed with the right and consistent approach, muroja'ah can be a highly effective instrument for character education, particularly in instilling discipline, responsibility, and a love for the Quran.

To address this challenge, SD STKIP Muhammadiyah Bangka Belitung initiated an innovative program called HARIMU (Hari Bersama Muroja'ah), a structured, systematic, and measurable program for daily muroja'ah practice. This innovation not only targets improving Quran memorization but also aims to foster daily spiritual habits that contribute to the development of students' Islamic character from an early age. This program is designed with pedagogical and psychological aspects in mind for elementary school-aged children, where habituation is the most effective method for forming good habits [8].

The character education theory developed by Lickona states that character consists of three main components: moral knowing, moral feeling, and moral behavior [9]. These three components can only be optimally formed through consistent practice, a conducive environment, and strong role models from teachers and parents. Furthermore, Kohlberg's theory of moral development states that children develop their morality gradually through social interactions and real-life experiences [10]. Therefore, practicing religious practices like HARIMU has the potential to strengthen children's moral structures through repeated internalization and habituation.

Furthermore, a constructivist approach to learning theory is also relevant to explaining the effectiveness of the HARIMU program. From a constructivist perspective, students do not passively receive information but actively construct meaning from their direct experiences [11]. Thus, routine muroja'ah activities not only strengthen memorization but also foster deep spiritual meaning within students.

However, to date, empirical studies comprehensively discussing how the HARIMU program can shape students' character are still very limited. Existing studies are generally descriptive and have not deeply linked the program to character education theory. Therefore, this study is crucial to fill this gap by systematically exploring the implementation of HARIMU at the Muhammadiyah Bangka Belitung Elementary School and analyzing its impact on students' Islamic character development based on relevant theoretical approaches and educational practices.

2. METHOD

2.1 Research Approach and Type

This research uses a qualitative approach with a case study. This approach was chosen because the focus of the research lies in an in-depth exploration of the implementation process, implementation strategies, and impact of the innovative Hari Bersama Muroja'ah (HARIMU) program in the real-life context of an Islamic elementary school. Qualitative research allows researchers to capture social, cultural, and pedagogical dynamics holistically and contextually through direct engagement with participants in the field [12], [13]. The case study was used to gain a comprehensive understanding of the HARIMU practice as a unique phenomenon implemented at the Muhammadiyah Bangka Belitung Elementary School (STKIP Muhammadiyah Bangka Belitung).

2.2 Research Location and Timeline

The research was conducted at the Muhammadiyah Bangka Belitung Elementary School (STKIP Muhammadiyah Bangka Belitung), located in Central Bangka Regency, Bangka Belitung Islands Province. This school is an Islamic-based elementary education unit that integrates the flagship Al-Islam and Muhammadiyah (AIK) programs into daily learning activities. The HARIMU program, an innovative form of muroja'ah habituation, has been implemented since 2024. The research process lasted for three months, from January to March 2025.

2.3 Research Subjects

The subject selection technique used purposive sampling, which involves deliberately selecting informants based on criteria relevant to the research focus. The research subjects consisted of 74 fourth and

fifth grade students, tahfidz teachers, class teachers, and several parents who had been actively involved in the HARIMU program for at least one semester. This technique enabled researchers to obtain rich, in-depth, and contextual data from participants with direct experience [14].

2.4 HARIMU Program Implementation

The HARIMU program is implemented every morning before the start of core learning activities. The program structure consists of three main aspects: the activity schedule, implementation patterns, and evaluation system.

2.4.1 Daily Activity Schedule:

- Monday: Recitation of memorized surahs and delivery of surahs alternately.
- Tuesday: Recitation of memorized surahs and prayers, with rotation between surahs.
- Wednesday: Collective recitation of daily prayers and surah recitation.
- Thursday: Emphasis on strengthening surah memorization and prayers.
- Friday: Tadarus (Quran recitation), Qur'anic motivation, and educational games themed around Islamic values.

2.4.2 Implementation Pattern:

- Activities are carried out in each class, guided by the homeroom teacher and the tahfidz teacher.
- Each student has a liaison book that records daily memorization progress.
- Oral evaluations are conducted by the tahfidz teacher every week through tasmi' (recitation review).

2.4.3 Evaluation and Monitoring:

- Memorization evaluations are conducted monthly by the school tahfidz team.
- Students who demonstrate consistency will receive awards in the form of certificates and motivational prizes.

2.5 Data Collection Techniques

Data collection was conducted using the following techniques:

2.5.1 Participatory Observation

The researcher was directly involved in observing the HARIMU process in classrooms, mosques, gazebos, and the school area. This technique aimed to capture students' natural behavior during muroja'ah activities [15].

2.5.2 In-Depth Interviews

Conducted semi-structured with tahfidz teachers, homeroom teachers, and students to explore perceptions, experiences, and obstacles and support in program implementation.

2.5.3 Documentation Study

Documents analyzed included daily muroja'ah control books, activity schedules, teacher notes, and visual documentation such as activity photos.

2.5.4 Literature Review

The researcher also conducted a literature review of the Quran, Hadith, character education books, national and international journals, and similar research reports to enrich the analytical framework [16].

2.6 Data Analysis Techniques

Data analysis used the interactive model from Miles and Huberman, which includes three main stages: data reduction, data presentation, and conclusion drawing [17].

2.6.1 Data Reduction

Data from observations and interviews were selected, categorized, and coded based on the focus of the study, namely the implementation of HARIMU, its impact on students, and supporting and inhibiting factors.

2.6.2 Data Presentation

The results of the analysis were presented in the form of descriptive narratives, thematic tables, and direct quotes from informants to strengthen interpretations.

2.6.3 Conclusion Drawing and Verification

The researcher compiled a data synthesis to build a theoretical and practical understanding of the influence of HARIMU on the formation of students' religious character.

2.7 Data Validity Test

To maintain validity and reliability, the researcher used triangulation techniques:

- Source triangulation, by comparing data from teachers, students, parents, and school documents.
- Technical triangulation, by combining observations, interviews, and documentation as data sources.
- Time triangulation, conducted by collecting data at three different time points: the beginning, middle, and end of the program implementation period [18].

2.8 Research Ethics

This research was conducted with ethical principles, including maintaining the confidentiality of

informants' identities, obtaining official permission from the school and parents, and ensuring that informants' participation was voluntary and without coercion. The researcher also avoided any negative interventions in the ongoing learning process. The results of this study are contextual and limited in their generalizability to institutions with similar characteristics.

3. RESULTS AND DISCUSSION

This section presents field findings related to the implementation of the Hari Bersama Muroja'ah (HARIMU) program innovation at the Muhammadiyah Bangka Belitung Elementary School (STKIP Muhammadiyah) Elementary School, based on participatory observation, in-depth interviews, and documentation studies. The main objective of this discussion is to comprehensively examine the implementation dynamics, established habit patterns, and the impact of HARIMU activities on the character development of elementary school students.

Data analysis in this study follows the interactive approach of Miles and Huberman, which consists of three main stages: data reduction, data presentation, and conclusion drawing [19]. Using a thematic approach, the data obtained are categorized into several character dimensions that developed during the program's implementation, such as religiousness, discipline, responsibility, self-confidence, and social awareness.

This discussion not only describes empirical phenomena in the field but also relates them to the theoretical framework of character education. One theoretical reference used is Thomas Lickona's theory, which states that ideal character learning encompasses three components: moral knowledge, moral feelings, and moral actions, which must be developed simultaneously [20]. In the context of Islamic education, character formation through habituation of religious activities such as muroja'ah aligns with the Prophetic approach, namely the formation of noble morals through habituation and role modeling [21]. Furthermore, the HARIMU program is examined not merely as a religious activity, but as a structured pedagogical intervention, with implications for the formation of children's religious habitus. This concept is relevant to the learning-by-doing approach, where students form attitudes and habits through direct involvement in meaningful activities [22].

Through the integration of empirical data and educational theory, this section is expected to contribute both conceptually and practically to the development of an Islamic-based character education model at the elementary school level. The discussion also highlights the novelty of the HARIMU program compared to conventional tahfidz programs and identifies implementation challenges and alternative solutions relevant to the local context.

3.1 Description of the HARIMU (Muroja'ah) Program Implementation

The HARIMU (Muroja'ah) Program is an Islamic character-based educational innovation designed to instill religious values and foster the habit of reading and memorizing the Quran, hadith, and daily prayer recitations in a routine and enjoyable manner. This program was developed as a concrete form of a learning approach that focuses not only on cognitive aspects but also on the affective and psychomotor domains of students, specifically in developing a Muslim personality with integrity from an early age [23], [24].

Based on field observations, teacher interviews, and documentation of activities at the Muhammadiyah Bangka Belitung Elementary School (STKIP Muhammadiyah Bangka Belitung), it was found that the implementation of HARIMU has been running consistently and systematically since the beginning of the school year. Every morning, before the academic session begins, students participate in a 15-30-minute muroja'ah activity. This scheduling not only serves as a spiritual habit but also as a form of positive mental conditioning for students to be better prepared for the next lesson.

Muroja'ah activities are packaged in three main flexible and adaptive learning models:

1. Individual Muroja'ah: Students practice memorization independently using a mushaf or audio murottal device. This model provides space for students to develop independence and spiritual concentration during the memorization process.
2. Small Group Muroja'ah: Students are divided into groups of 3–5 people to share their memorization and provide corrections. This model employs a peer learning approach that encourages interaction and collective responsibility in maintaining the quality of memorization [3].
3. Classical Muroja'ah: Activities are conducted collaboratively, led by the teacher or students with more extensive memorization experience. This approach aims to foster an atmosphere of togetherness and foster a collective spirit that fosters a love for the Quran.

Each classroom teacher has a daily monitoring tool in the form of a muroja'ah control book, which records student progress based on fluency, tajwid accuracy, and attendance. This documentation allows teachers to conduct formative evaluations and provide follow-up actions tailored to student needs. In some classrooms, a "motivational star" system is also implemented as a form of non-material reward that serves to increase students' intrinsic motivation through positive social recognition [25].

The teacher plays a dominant role in the HARIMU program implementation process. Not only does the teacher act as a facilitator, but also as a motivator, consistently providing emotional support and spiritual encouragement to students. Teachers provide direct feedback during each muroja'ah session and conduct weekly reflections to evaluate obstacles experienced by students, both in memorization and their emotional engagement with the activity [26]. This approach aligns with the principles of formative assessment in character-based learning, where evaluation is conducted continuously and responsive to the dynamics of student development [27].

Furthermore, in the implementation of HARIMU, strategies are divided based on grade level. For example, students in grades 4 and 5 are directed to focus on maintaining their previous memorization of Juz 30 and Juz 29 while also beginning to add new memorization more independently. This strategy supports the formation of gradual and sustainable learning habits and fosters personal responsibility for managing long-term memorization targets [28].

From an Islamic education perspective, the implementation of HARIMU can be linked to the teachings of the Prophet Muhammad (peace be upon him) regarding the importance of habituation in character formation. A hadith narrated by Ibn Majah states that "Whoever accustoms himself to something, it becomes his habit," which forms the philosophical basis for systematically repeating religious activities as an instrument for moral formation [29]. Furthermore, this approach also demonstrates a close connection with John Dewey's theory of learning by doing, in which the learning process occurs naturally through direct involvement and reflection on real-life experiences [30].

Thus, the implementation of the HARIMU program is not merely a ritualistic religious activity, but also a concrete form of a structured, sustainable, and contextual values-based learning strategy. The success of this program can be identified from the emergence of changes in student behavior in terms of time discipline, responsibility in learning, active involvement in groups, and increased self-confidence in submitting memorization openly. Overall, the implementation of HARIMU is a very important initial foundation in the formation of students' Islamic character through an integrative and holistic approach [31].

3.2 The Impact of HARIMU's Innovation Implementation on Student Character Education

The implementation of HARIMU's innovation reflects the essence of values-based character education, where religious activities are not merely spiritual routines but also effective instruments in shaping students' personalities holistically. In the context of Islamic education, character formation through habituation is a highly emphasized method. This aligns with the saying of the Prophet Muhammad (peace be upon him): "Whoever accustoms himself to something, it becomes his habit" (Narrated by Ibn Majah), which emphasizes that human personality can be shaped through continuous practice and repetition of positive behaviors [32].

Furthermore, HARIMU's approach aligns with John Dewey's theory of learning by doing, where students learn effectively through direct involvement in meaningful activities. In this context, muroja'ah activities become a vehicle for internalizing Islamic values through concrete spiritual experiences, not simply the transfer of verbal information [33].

The following are some dimensions of character formed through the implementation of HARIMU's innovation:

3.2.1 Religious Character

Religious character is the most dominant dimension formed through the implementation of HARIMU. Students experience an increased spiritual connection with the Quran, both cognitively (the ability to read and memorize), affectively (awareness and love of Islamic teachings), and psychomotorically (practicing Quranic values in daily life). These indicators are evident in:

- An increase in the number of students able to read and memorize short surahs correctly and fluently;
- The emergence of student initiative to conduct muroja'ah independently at home;
- Students' ability to connect the meaning of verses with everyday behavior, such as being honest, grateful, and maintaining good manners toward parents and teachers.

These findings support a study by Ma'arif (2020), which asserted that tahfidz education based on habituation and appreciation can instill stronger spiritual values than a purely cognitive approach [34].

3.2.2 Disciplined Character

Disciplined character is formed through the habit of being punctual and participating in muroja'ah activities according to the schedule every morning. This routine not only establishes order in school life but also influences students' behavior outside of class. Discipline in time management, consistency in studying, and consistency in memorizing memorization are indicators of the success of this habit-building strategy.

Teachers stated that students who actively participate in HARIMU tend to be more disciplined in other activities, such as regular learning and extracurricular activities. This aligns with the idea that habituating worship is a form of self-control that can foster internal discipline [35].

3.2.3 Character of Responsibility and Independence

One important achievement of HARIMU implementation is the growth of students' sense of responsibility and independence in achieving memorization targets. Without pressure or sanctions, students recognize the importance of maintaining the trust to continuously improve their memorization. This demonstrates that spiritually-based learning can be a source of intrinsic motivation that fosters independent learning.

Teachers act as facilitators who guide and motivate, but do not impose. Students are encouraged to have moral awareness of their duties, as emphasized by Lickona (1991) that moral actions must come from awareness and choice, not from coercion [36].

3.2.4 Self-Confidence and Courage

Reciting memorized texts in front of teachers and peers is not easy for some students, especially in elementary school. However, with regular active involvement in HARIMU activities, students gradually demonstrate increased self-confidence. They learn to accept correction, speak up, and become accustomed to performing in public.

These activities not only train verbal communication skills but also hone courage and self-efficacy. According to Bandura (1997), self-confidence grows when individuals experience repeated success in challenging tasks, and this is evident in the daily memorization process [37].

3.2.5 Socially Caring Character

Peer mentoring practices within the group muroja'ah model demonstrate the transfer of values of solidarity, empathy, and social responsibility among students. Those who are more fluent help those who are less fluent, not as a competition, but as a form of cooperation. This approach supports the concept of collaborative education, which views social character as integral to academic and moral success [38].

This is important considering that character education is not just about "being good" but also about "doing good to others" (moral action). In Islam, good social actions such as helping others are considered a form of morality that is highly recommended to be instilled from an early age [39].

3.2.6 The impact of HARIMU's Programs

The impact of HARIMU's innovation on student character shows that religious activities (such as memorizing the Quran) are not merely ritualistic but can also shape students' moral and social well-being if carried out consistently and pedagogically designed. In line with Thomas Lickona's (1991) character theory, effective moral learning includes three components: moral knowledge, moral feelings, and moral actions, all three of which are reflected in this program [40].

This research identified several new aspects that make the HARIMU program not merely a religious routine but a contextual and effective character education strategy, including:

1. Integration of HARIMU's innovation into the daily curriculum.

Muroja'ah is no longer considered a side activity but has become a scheduled and structured part of the daily school routine.

2. Collaboration between Schools and Parents

The HARIMU program involves parents in the character education process through student liaison books. Each student brings a book signed by their parents to each muroja'ah (recitation meeting), thus involving parents in the evaluation.

3. Peer Mentoring Model.

The peer mentoring approach allows more capable students to tutor their less fluent peers. In addition to improving memorization performance, this creates a collaborative learning environment and enhances students' social character.

4. Utilization of Simple Audio Technology

Some teachers use digital murottal applications and portable speakers in the classroom to strengthen students' listening skills and improve their tajwid (recitation). This demonstrates the use of simple yet effective technology in faith-based character education.

5. Practice-Based Daily Character Assessment

Teachers not only assess memorization but also record students' character traits such as discipline, perseverance, and responsibility on a daily basis. This makes character a measurable and tangible part of the evaluation.

This novelty distinguishes the HARIMU program from conventional tahfidz (memorization) activities. HARIMU not only transmits memorization, but also shapes overall character through an integrated learning design that involves many parties.

3.3 Implementation Constraints

Although the HARIMU program is running well, several obstacles remain, including:

- Internal student factors: Some students still find it difficult to maintain consistency due to lack of motivation or unsupportive family backgrounds.

- Limited teacher time: Some classroom teachers struggle to allocate their time to non-religious subjects.
- Varied student abilities: Differences in reading and memorization abilities require an individualized approach that is not yet fully optimized.
- These challenges are closely related to limited school teaching capacity and varying family support, suggesting that broader HARIMU implementation requires a tailored approach to different environments.

3.4 Alternative Solutions and Improvements

- Provide special training for classroom teachers on fun memorization techniques.
- Improve Quran literacy through additional activities such as memorization competitions, student clubs, and Quran wall magazines.
- Develop a smartphone-based HARIMU digital application for joint memorization monitoring with parents.

4. CONCLUSION

The implementation of the HARIMU (Days with Muroja'ah) program at Muhammadiyah Bangka Belitung successfully demonstrated the integration of Islamic values and character education through a structured daily Quranic routine. This innovation not only enhanced students' cognitive abilities, particularly in Qur'anic memorization, but also played a crucial role in developing key aspects of Islamic character such as discipline, responsibility, empathy, self-confidence, and spiritual awareness. The program was carried out systematically each morning using classical, group, and individual approaches, effectively cultivating a religious and disciplined school environment while offering students meaningful spiritual experiences. Beyond cognitive outcomes, HARIMU also introduced several new and valuable components to character education, including integration into the daily curriculum, collaboration with parents, peer mentoring, the use of simple audio media, and a character monitoring system linked to academic evaluations. The success of this program emphasized that character education requires a collaborative and sustainable effort involving teachers, students, and parents.

Based on these findings, several recommendations can be proposed. For other schools, adopting a contextualized HARIMU-style muroja'ah program is encouraged, including the development of digital applications to monitor activities without burdening the curriculum. For teachers and educators, capacity-building is needed in designing engaging and meaningful muroja'ah sessions, supported by peer mentor modules and the integration of simple technology. Parents should also be equipped to assist at home using memorization journals as a bridge between school and family. For curriculum developers and policymakers, models like HARIMU could serve as references for embedding religious and character education throughout the school day, not only during formal Islamic lessons. Lastly, future research is suggested to explore the long-term impact of HARIMU at different educational levels and include quantitative assessments of character development to complement the current qualitative insights.

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