

THE ROLE OF TEACHERS IN DEVELOPING STUDENTS' RELIGIOUS CHARACTER AT MADRASAH DINIYAH TAKMILIAH WUSTHO AL MUJAHIDIN PONOROGO

Moch Faiz Ansori¹, Katni Katni², Bambang Wahrudin³, Triana Dewi⁴, Muhamad Wahyu Nurul Qosim⁵, Dzulfiqor Abdurrohman⁶

^{1,2,3,4,5,6} Universitas Muhammadiyah Ponorogo

Email : faizansoriumpo@gmail.com¹, katni@umpo.ac.id², bambangw@umpo.ac.id³, triana@gmail.com⁴, qosim@gmail.com⁵, dzulfiq@gmail.com⁶

Abstract :

Moral degradation and the weakening of religious character among Indonesian youth have become pressing concerns amid the rapid expansion of digital technology, highlighting the need to strengthen religious values through nonformal Islamic education. This study aims to analyze the role of teachers in developing students' religious character, examine the implementation of teacher strategies through learning, habituation, and exemplary conduct, and identify the supporting and inhibiting factors at Madrasah Diniyah Takmiliyah Wustho Al Mujahidin Ponorogo. Employing a qualitative phenomenological approach, the study positioned the researcher as the primary instrument and participant observer, with data collected through participant observation, in depth interviews, and documentation and analyzed using the Miles, Huberman, and Saldaña interactive model and source and method triangulation. The findings indicate that teachers perform multidimensional roles as educators, instructors, mentors, and role models; implement dialogical learning, exemplary narratives, theological positive reinforcement, and structured religious habituation; and rely on school parent communication, mosque facilities, and the religious culture of Ponorogo while facing challenges from gadget use, limited curricular time, and diverse student backgrounds. These findings reinforce the importance of integrated teacher roles and consistent religious habituation in developing students' religious character within nonformal Islamic education.

Keywords : Teacher Roles; Religious Character; Teacher Strategies; Islamic Education; Madrasah Diniyah Takmiliyah Wustho

Abstrak :

Degradasi moral dan melemahnya karakter religius di kalangan generasi muda Indonesia menjadi persoalan yang mendesak di tengah pesatnya perkembangan teknologi digital, sehingga penguatan nilai-nilai keagamaan melalui pendidikan Islam nonformal semakin diperlukan. Penelitian ini bertujuan menganalisis peran guru dalam membentuk karakter religius santri, mengkaji implementasi strategi guru melalui pembelajaran, pembiasaan, dan keteladanan, serta mengidentifikasi faktor pendukung dan penghambat di Madrasah Diniyah Takmiliyah Wustho Al Mujahidin Ponorogo. Penelitian menggunakan pendekatan kualitatif dengan jenis fenomenologis, dengan peneliti sebagai instrumen utama dan participant observer data dikumpulkan melalui observasi partisipan, wawancara mendalam, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña serta diuji melalui triangulasi sumber dan metode. Hasil penelitian menunjukkan bahwa guru menjalankan peran multidimensional sebagai pendidik, pengajar, pembimbing, dan teladan; menerapkan pembelajaran dialogis, kisah keteladanan, penguatan positif teologis, serta pembiasaan keagamaan yang terstruktur; dan memperoleh dukungan dari komunikasi madrasah orang tua, fasilitas masjid, serta kultur religius masyarakat Ponorogo, sementara penggunaan gadget, keterbatasan waktu kurikuler, dan

keberagaman latar belakang santri menjadi hambatan utama. Temuan ini menegaskan pentingnya integrasi peran guru dan konsistensi pembiasaan keagamaan dalam pembentukan karakter religius santri pada pendidikan Islam nonformal.

Kata Kunci: Peran Guru; Karakter Religius; Strategi Guru; Pendidikan Islam; Madrasah Diniyah Takmiliyah Wustho

INTRODUCTION

Moral degradation and the weakening of religious character among Indonesian youth have become increasingly important concerns in the context of rapid digital development. Recent research indicates that character education faces challenges from negative technological influences, limited parental involvement, and weak social support, while schools remain central to strengthening religious, disciplinary, and social values (Devonasista et al., 2025). Religious character should therefore be understood not merely as students' cognitive understanding of religious teachings but as the internalization of values manifested in attitudes, habits, worship, interpersonal conduct, and moral responsibility. In this context, educational institutions require approaches that combine religious instruction with continuous habituation and exemplary behavior rather than relying solely on classroom knowledge. These challenges make nonformal Islamic education particularly relevant because it can provide sustained religious learning and character formation alongside formal schooling.

Madrasah Diniyah Takmiliyah occupies an important position within this nonformal educational landscape because its institutional orientation emphasizes intensive religious learning, habituation, and teacher modeling as mechanisms for developing students' religious character (Koyin, 2023). The role of teachers is especially significant because teacher competence and the school environment have been shown to contribute positively to students' moral development (Lubis, 2022). For adolescents, this role becomes more complex because teachers are expected not only to transmit religious knowledge but also to guide students' behavior, provide moral direction, and demonstrate religious conduct in everyday interactions. Thus, the effectiveness of religious character formation depends on the extent to which teachers integrate instructional, mentoring, motivational, and exemplary functions into students' daily educational experiences.

Previous empirical studies have established several dimensions of this relationship. Research at Madrasah Diniyah Awaliyah shows that teachers contribute to religious character formation through their roles as educators,

instructors, mentors, role models, and motivators, particularly in developing worship and moral values (Paramita et al., 2022). Other research similarly demonstrates that Madrasah Diniyah Takmiliyah can strengthen character through institutional habituation and continuous religious instruction (Wisda, 2023). These studies confirm that teacher involvement and the institutional environment are important foundations for religious character development. However, their primary focus remains on younger students or on the broader institutional role of madrasah diniyah, leaving less attention to how teachers perform multiple roles simultaneously when working with adolescent santri at the Wustho level.

More recent research has begun to address adolescent santri and teacher student relationships in Diniyah Takmiliyah settings. Bulefard et al. (2025), for example, examined the role of ustadz in character formation among santri aged 13–15 years and highlighted the importance of religious guidance in responding to adolescents' emotional and behavioral development. Meanwhile, research on Madrasah Diniyah Ulya found that teachers function as moral exemplars, spiritual mentors, and integrators of Islamic values, supported by religious traditions and habituation, although external environments and limited instructional time remain challenges (Mauidhoh et al., 2025). Together, these studies demonstrate the importance of teacher modeling, guidance, and religious habituation, but they do not sufficiently explain how these functions operate as an interconnected multidimensional role within a specific Wustho level institution and its surrounding social context.

This study addresses that gap by examining the multidimensional role of teachers in developing the religious character of adolescent santri at Madrasah Diniyah Takmiliyah Wustho Al Mujahidin Ponorogo through a qualitative phenomenological investigation. Unlike studies that primarily examine younger students, describe the general institutional role of madrasah diniyah, or focus on a single dimension of teacher involvement, this study connects teachers' roles as educators, instructors, mentors, and role models with the concrete strategies used in learning, structured religious habituation, and exemplary practice. Its distinctive contribution also lies in examining these processes within the social and religious context of Ponorogo, including the interaction between the madrasah, parents, and the wider community. This perspective provides a more contextual understanding of how teacher practices contribute to religious

character formation among adolescent santri in nonformal Islamic education.

Accordingly, this study aims to analyze three interrelated aspects of religious character formation at Madrasah Diniyah Takmiliyah Wustho Al Mujahidin Ponorogo the role of teachers as educators, instructors, mentors, and role models the implementation of teacher strategies through learning, habituation, and exemplary conduct; and the supporting and inhibiting factors encountered in the process. By examining these dimensions within a single phenomenological framework, the study seeks to clarify how teacher practices are experienced and enacted in the everyday formation of santri religious character and how institutional and contextual conditions shape that process.

RESEARCH METHOD

This study employed a qualitative approach with a phenomenological design to explore the lived experiences and meanings underlying teachers' roles in developing students' religious character. The study was conducted at Madrasah Diniyah Takmiliyah Wustho Al Mujahidin Ponorogo during the 2025/2026 academic year. The researcher served as the primary instrument and participant observer. Informants were determined through purposive sampling based on their direct involvement in religious character formation, comprising the head of the madrasah, diniyah teachers, and students. A similar phenomenological approach has been applied to investigate teachers' roles in religious character development in educational settings (Suparti et al., 2025).

Data comprised primary information from interviews and observations and secondary information from institutional profiles, curriculum documents, and religious activity records. Data were collected through participant observation, in-depth interviews, and documentation. These techniques were selected to capture teachers' practices, interactions with students, and the institutional context of religious character formation. Recent qualitative studies of religious character development similarly employ observation, interviews, and documentation to obtain complementary empirical evidence (Farhani et al., 2024; Syaputri et al., 2025).

Data analysis followed the interactive Miles and Huberman model through data collection, data condensation, data display, and conclusion drawing and verification. Data credibility was established through source and technique triangulation by comparing information from the madrasah head, teachers, students, observations, interviews, and documents. Prolonged

engagement and intensified observation were also used to strengthen credibility. The combination of interactive qualitative analysis and triangulation is consistent with recent Indonesian studies examining religious character formation through educational programs (Syaputri et al., 2025; Riswandayanti et al., 2024).

FINDINGS AND DISCUSSION

Teachers as Multidimensional Agents of Religious Character Formation

The findings demonstrate that teachers at Madrasah Diniyah Takmiliyah Wustho Al Mujahidin Ponorogo perform a multidimensional role that extends beyond knowledge transmission. They simultaneously function as educators who internalize faith and moral awareness, instructors who provide structured Islamic knowledge, mentors who respond to students' emotional and learning needs, and role models whose daily conduct becomes a reference for students' behavior. This pattern confirms the findings of Paramita et al. (2022), who identified teachers as educators, instructors, mentors, role models, and motivators in developing religious character at Madrasah Diniyah Awaliyah. It is also consistent with Wibowo et al. (2024), who found that Islamic Religious Education teachers perform educational, mentoring, advisory, and exemplary functions in religious character development. However, the present findings extend these studies by showing that these roles operate simultaneously rather than independently among adolescent santri at the Wustho level. The contribution of this study therefore lies in conceptualizing teacher involvement as an integrated system in which religious instruction, emotional guidance, moral supervision, and exemplary conduct reinforce one another rather than functioning as separate pedagogical tasks (Paramita et al., 2022; Wibowo et al., 2024).

The particularly prominent role of teachers as *uswah hasanah* provides an important explanation for how religious values move from verbal instruction toward observable behavior. Teachers' punctuality, congregational prayer, Islamic dress, polite speech, and consistent religious conduct create a behavioral environment in which santri encounter religious values through direct observation. This finding corresponds with research showing that teacher modeling and habituation are central mechanisms of religious character formation (Shodiq & Kuswanto, 2024; Mauidhoh et al., 2025). Nevertheless, the present study adds an important contextual dimension exemplary behavior becomes especially influential when accompanied by close emotional

relationships between teachers and adolescent santri. Rather than relying exclusively on authority, teachers combine moral modeling with personal attention and empathetic guidance. This condition suggests that *uswah* becomes more persuasive when students perceive coherence between the teacher's religious message and everyday behavior. The specific contribution is therefore the identification of relational consistency as a mechanism connecting teacher exemplarity with adolescents' internalization of religious values (Shodiq & Kuswanto, 2024; Mauidhoh et al., 2025).

Integrated Learning, Habituation, and Exemplary Practice

The implementation of teacher strategies reveals that religious character formation does not depend on a single teaching method but on the integration of dialogical learning, exemplary narratives, positive reinforcement, and structured religious habituation. Classical Islamic texts such as *Ta'lim al-Muta'allim*, *Al-Adab al-Mufrad*, *Arba'in Nawawiyah*, and fiqh materials provide the cognitive foundation for understanding religious norms, while stories of the Prophet, Companions, and Islamic scholars connect those norms to moral meaning. Habituation then provides repeated opportunities to enact the values through congregational prayer, Qur'an reading, *halaqah tahfidz*, *kultum*, collective *dhikr*, and *mushafahah*. This pattern is consistent with Koyin's (2023) argument that Madrasah Diniyah Takmiliyah develops religious character through habituation, teacher modeling, and intensive religious instruction. It also parallels Suryani et al. (2024), who identified lectures, exemplary conduct, habituation, advice, stories, rewards, and evaluation as complementary strategies in a tahfidz based character program. The present study extends this perspective by demonstrating how these strategies form one continuous pedagogical cycle knowledge gives meaning to religious behavior, habituation makes that behavior recurrent, and teacher exemplarity provides a concrete model for its enactment (Koyin, 2023; Suryani et al., 2024).

The structured habituation observed at Al Mujahidin is particularly significant because it transforms religious practice from an occasional instructional activity into part of the santri's everyday routine. Regular congregational prayer, Qur'an reading and *asmaul husna*, tahfidz activities, student *kultum*, collective *dhikr*, and *mushafahah* create repeated behavioral cues that allow religious values to be practiced rather than merely discussed. This finding supports Wijayanti and Kurniawan (2025), who found that systematic

Qur'an memorization accompanied by daily routines can strengthen faith, discipline, responsibility, and tolerance, and it also complements the findings of Shodiq and Kuswanto (2024) regarding the importance of habituation and exemplary behavior. However, the Al Mujahidin context demonstrates that habituation alone does not automatically produce internalization. Teachers must repeatedly connect practice with religious meaning and personal awareness, particularly when students experience boredom or declining motivation. Thus, the novelty of the present finding lies in positioning habituation not as a mechanical repetition of religious activities but as a mediated process in which repetition, explanation, and teacher modeling jointly facilitate the movement from external compliance toward more conscious religious practice (Wijayanti & Kurniawan, 2025; Shodiq & Kuswanto, 2024).

The use of positive reinforcement further illustrates that character formation at Al Mujahidin combines normative religious education with motivational strategies. Verbal appreciation and material rewards are used to recognize discipline, memorization achievement, and positive conduct, while teachers simultaneously emphasize religious responsibility and the spiritual meaning of worship. This approach is compatible with recent Indonesian research showing that religious character programs can employ rewards, punishment, habituation, exemplary behavior, and monitoring as mutually supportive mechanisms (Suryani et al., 2024). Yet the present findings indicate a condition that requires a more critical interpretation reinforcement can encourage desirable behavior, but it cannot by itself guarantee sincerity or lasting internalization. The teachers therefore place greater emphasis on theological awareness, encouraging students to understand worship as a need and responsibility before God rather than merely as a response to external reward. The contribution of this finding is the distinction between reinforcement as a behavioral trigger and religious consciousness as the deeper objective of character education (Suryani et al., 2024).

Relational Guidance and the Adolescent Context

The counseling dimension of teachers' roles becomes particularly important because Wustho-level santri are adolescents who encounter emotional fluctuations, motivational difficulties, and increasing exposure to influences outside the madrasah. The findings show that teachers respond through personal conversations, empathetic listening, individualized advice (*mau'izhah hasanah*),

and assistance with learning and personal difficulties. This pattern is consistent with Bulefard et al. (2025), whose study of Diniyah Takmiliah emphasizes the importance of the ustadz's role in guiding adolescents aged 13–15 years during a period of significant emotional and behavioral development. It also corresponds with Wibowo et al. (2024), who found that teachers' roles as mentors and advisers complement their instructional responsibilities. Nevertheless, the Al Mujahidin findings extend this literature by showing that personal guidance is not merely a supporting service but an important mechanism for making religious instruction emotionally acceptable to adolescents. The specific contribution is therefore the recognition of empathetic teacher student relationships as a bridge between religious knowledge and students' willingness to practice and internalize that knowledge (Bulefard et al., 2025; Wibowo et al., 2024).

The finding that teachers also cultivate empathy through group problem solving and community oriented activities further broadens the meaning of religious character. Religious character in this setting is not restricted to individual worship but is expressed through respect, cooperation, concern for others, and participation in community activities. This is consistent with research emphasizing that religious character encompasses behavioral and social dimensions rather than only ritual observance (Mauidhoh et al., 2025; Shodiq & Kuswanto, 2024). The Al Mujahidin context, however, demonstrates that these social dimensions emerge when teachers deliberately connect religious learning with collective experiences including cooperation in maintaining the madrasah environment, visiting sick community members, and participating in social service. The novelty lies in showing that teacher guidance can function as a transfer mechanism from individual religiosity to social responsibility, thereby preventing religious character education from becoming narrowly ritualistic (Mauidhoh et al., 2025; Shodiq & Kuswanto, 2024).

Institutional, Family, and Digital Conditions of Religious Character Formation

The effectiveness of teachers' roles is also conditioned by the institutional and social environment in which character education occurs. Adequate religious facilities, the mosque within the Muhammadiyah orphanage complex, learning spaces, Islamic reference books, extracurricular activities, and close teacher santri relationships provide an environment that continuously reinforces the values taught in class. This finding supports Koyin's (2023) view that Madrasah Diniyah Takmiliah functions as a community based nonformal institution whose

religious character formation depends on intensive instruction, habituation, and teacher modeling. It also corresponds with research demonstrating that school culture, teacher competence, and educational quality are associated with students' moral development (Lubis, 2022). However, the present study shows that facilities become educationally meaningful only when teachers actively integrate them into character forming routines. Thus, the contribution is not simply the identification of facilities as supporting factors, but the demonstration that institutional resources acquire character-building value through teachers' pedagogical use of them (Koyin, 2023; Lubis, 2022).

Family communication and the surrounding religious culture of Ponorogo further strengthen this institutional process. Regular communication between the madrasah and parents or guardians helps align expectations concerning discipline, worship, and student conduct across educational settings. This finding is consistent with Wijayanti and Kurniawan (2025), who identified parental involvement and school culture as important supports for religious character formation, and with Bulefard et al. (2025), who emphasized the importance of contextual support in guiding adolescent santri. The present study nevertheless highlights the importance of the broader community context the religious culture surrounding the madrasah provides social reinforcement for practices promoted by teachers, allowing religious norms to be encountered beyond classroom boundaries. The specific contribution is the identification of a three-layer reinforcement structure teacher, family, and community in which religious character is more sustainable when the same behavioral expectations are reproduced across these environments (Wijayanti & Kurniawan, 2025; Bulefard et al., 2025).

At the same time, the findings reveal a significant tension between the religious environment created by the madrasah and the digital environment encountered by students outside it. Smartphone use, social media, online games, and exposure to inappropriate internet content compete for students' attention and may weaken the consistency of religious habits when direct teacher supervision is absent. This finding is consistent with recent Indonesian research identifying digital influence and negative media exposure as challenges to religious character formation (Devonasista et al., 2025; Yayah & Khiyarunnas, 2024). However, the present findings indicate that restricting technology alone would not adequately address the problem because students' digital engagement

occurs beyond the immediate control of teachers. The teacher's role consequently expands from moral supervision within the madrasah to developing students' internal capacity to regulate behavior when external supervision disappears. This represents an important extension of previous studies religious character formation in the digital era requires not only controlled environments but also internalized moral awareness capable of functioning across contexts (Devonasista et al., 2025; Yayah & Khiyarunnas, 2024).

The remaining constraints limited instructional time, fatigue after formal schooling, and heterogeneous educational and religious backgrounds also qualify the assumption that structured religious programs automatically generate uniform character outcomes. Students who enter the madrasah from general schools may initially experience difficulties with Arabic texts, religious concepts, and Qur'anic literacy, while differences in motivation and family background affect their readiness to participate consistently. Similar variations have been reported in recent research on tahfidz and religious character programs, particularly regarding differences in students' abilities, motivation, family support, and available learning time (Suryani et al., 2024; Syaputri et al., 2025). The distinctive finding at Al Mujahidin is that these differences do not lead teachers to abandon common religious routines; instead, teachers adapt explanation, mentoring, and interpersonal support while maintaining shared expectations. This suggests an adaptive model of religious character education in which consistency of values is maintained without requiring uniformity of student capacity. Such an approach provides a specific practical and theoretical contribution to the development of inclusive religious education in nonformal Islamic institutions (Suryani et al., 2024; Syaputri et al., 2025).

CONCLUSION

This study concludes that teachers at Madrasah Diniyah Takmiliyah Wustho Al Mujahidin Ponorogo develop students' religious character through integrated roles as educators, instructors, mentors, and role models, implemented through religious learning, structured habituation, and exemplary conduct. Theoretically, the study contributes a multidimensional and contextual understanding of teacher involvement by showing that religious instruction, empathetic guidance, habituation, and *uswah hasanah* function as mutually reinforcing processes in adolescent character formation. Practically, the findings indicate that sustained character development requires alignment among teacher

practices, family communication, institutional religious culture, and students' daily religious routines, while teachers must adapt their guidance to differences in student background and digital exposure. The study is limited to one nonformal Islamic educational institution, which restricts the transferability of its findings to other contexts. Future research should compare similar Wustho level madrasahs to examine how variations in teacher practices, family involvement, and institutional environments influence students' religious character formation.

REFERENCES

- Abidareksa, T., Dewi, T. R., & Kholidi, N. (2025). Implementasi program Tahfidz Al-Qur'an di SDIT Qurrata A'yun. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(4), 355–368. <https://doi.org/10.23969/jp.v10i04.35022>
- Bulefard, A. R. A., Ansori, A., & Kartika, P. (2025). Peran ustadz terhadap pembentukan karakter santri Diniyah Takmiliyah Adz-Dzikro. *Comm-Edu (Community Education Journal)*, 8(1).
- Devonasista, M. M., Romadhon, R., & Iswahyudi, D. (2025). Penguatan pendidikan karakter dalam mengatasi degradasi moral peserta didik di era digital. *Jiip - Jurnal Ilmiah Ilmu Pendidikan*, 8(7), 8554–8562. doi:10.54371/jiip.v8i7.8620
- Koyin, N. (2023). Model pendidikan berbasis karakter religius di Madrasah Diniyah Takmiliyah. *Jurnal Progress: Wahana Kreativitas dan Intelektualitas*, 11(2), 177–188. doi:10.31942/pgrs.v11i2.9866
- Lubis, N. S. (2022). Pembentukan akhlak siswa di madrasah: Kontribusi lingkungan sekolah, kompetensi guru, dan mutu pendidikan. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 7(1), 137–156. doi:10.25299/al-thariqah.2022.vol7(1).8847
- Mauidhoh, H., Supriadi, S., & Syarif, A. (2025). Membumikan nilai-nilai Islam: Peran guru Madrasah Diniyah Ulya dalam mewujudkan karakter religius peserta didik. *Aslama: Jurnal Pendidikan Islam*, 2(2), 1–13. doi:10.33084/ajpi.v2i2.10402
- Paramita, P., Nurdin, N., Pairin, P., & Machmud, H. (2022). Peran guru dalam membentuk karakter religius anak di Madrasah Diniyah Awaliyah Desa Cialam Jaya Konawe Selatan. *Dirasah: Jurnal Pendidikan Islam*, 3(2), 9–18. doi:10.31332/jpi.v3i2.3809
- Wisda, R. S. (2023). Peran Madrasah Diniyah Takmiliyah Awaliyah dalam pembentukan karakter. *Tadbir Muwahhid*, 7(2), 279–293. doi:10.30997/jtm.v7i2.9868

- Farhani, M. S., Abdurrachim, M. S., Maulida, A., Novianti, I. E., & Hopeman, T. A. (2024). Peran guru dalam menumbuhkan karakter religius pada siswa kelas II sekolah dasar. *Jurnal Kiprah Pendidikan*, 3(1), 26–32. doi:10.33578/kpd.v3i1.216
- Riswandayanti, R., Munirah, M., & Malik, A. (2024). Peran guru Pendidikan Agama Islam dalam menumbuhkan karakter religius peserta didik UPTD SDN 156 Inpres Tamala'lang Kecamatan Turikale Kabupaten Maros. *Jurnal Almanar*, 1(1).
- Suparti, S., Narimo, S., Widyasari, C., & Rahmawati, L. E. (2025). Teacher's role in religious character building based on ADLX Introfex integrated curriculum in elementary school. *Jurnal Elementaria Edukasia*, 8(3), 482–494. doi:10.31949/jee.v8i3.14677
- Shodiq, M., & Kuswanto, K. (2024). Strategi pembentukan karakter religius siswa melalui pendidikan berbasis keteladanan dan pembiasaan. *Arsy: Jurnal Studi Islam*, 8(2), 134–146. doi:10.32492/arsy.v8i2.8205
- Suryani, I., Muh Ubaidillah Al Ghifary, S., & Pahrurroji. (2024). Program Tahfidz 30 Juz dalam membentuk karakter religius di SD Syafana Islamic School Tangerang Selatan. *Al-Hasanah: Jurnal Pendidikan Agama Islam*, 9(2), 421–443. doi:10.51729/921022
- Syaputri, D., Ummah, F. S., Setyowati, R. R. N., & Fakhrudin, A. (2025). Implementasi program Tahfidz Al-Qur'an dalam pembentukan karakter religius siswa SD Islam Terpadu Ghilmani. *Jurnal Penelitian Pendidikan Guru Sekolah Dasar*, 13(11).
- Wibowo, Y. R., Hidayat, N., & Salfadilah, F. (2024). Peran guru Pendidikan Agama Islam dalam membentuk karakter religius siswa sekolah dasar. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 9(1). doi:10.23969/jp.v9i1.11991
- Wijayanti, S. N., & Kurniawan, M. I. (2025). Religious character formation through Quran memorization program: Pembentukan karakter religius melalui program hafalan Al-Quran. *Indonesian Journal of Islamic Studies*, 13(1). doi:10.21070/ijis.v13i1.1798
- Yayah, & Khiyarunnas, A. (2024). Peran guru Pendidikan Agama Islam dalam pembentukan karakter siswa di SMPN 101 Jakarta. *Jurnal Tarbiyah Jamiat Kheir*, 2(1), 227–243. doi:10.62026/j.v2i1.41