

The Role of Islamic Religious Education Teachers in Instilling Islamic Values in Students at Al-Hadi Islamic Junior High School Sukoharjo

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ABSTRACT

This study explores the implementation of the Station Rotation learning model to improve students' learning outcomes in Islamic Religious Education (IRE) at SMP Negeri 2 Palembang. The research addresses the issue of low student achievement in IRE, which is often due to passive learning methods that do not accommodate diverse learning needs. The Station Rotation model, based on blended learning principles, allows students to rotate through different learning stations, encouraging active participation, differentiation, and collaboration. This quantitative study employed a pre-experimental method with a one-group pretest-posttest design. The sample consisted of 30 eighth-grade students selected through purposive sampling. Data were collected using learning outcome tests and analyzed using descriptive and inferential statistics. The findings show a significant improvement in students' post-test scores, indicating that the model effectively enhances learning outcomes in the cognitive domain. The results suggest that Station Rotation is a viable alternative to traditional methods, contributing to more interactive and student-centered IRE instruction.

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INTRODUCTION

Among the very important needs for humans is education (Suartamizi & Syarnubi, 2022). Education is an effort to change something that is considered lacking toward a more appropriate direction. Education is closely related to the learning process, which is the process of knowledge transfer. Learning can happen anywhere and anytime, not only in formal institutions (Ayuningtyas & Wahdan, 2023).

Student development is carried out through the educational process, namely by attending education in schools (Syarnubi, 2023). Schools are institutions that organize education by providing teaching and learning processes to students. Education provided in schools, particularly religious education, has a very important role in shaping students' religiosity attitudes. Religious knowledge obtained in schools will significantly influence students' religious practices in their daily lives (Samsul, 2022).

Entering the era of globalization and information technology, the challenges of interpreting and enforcing Islamic law for the younger generation have become increasingly complex. The influence of foreign cultures, unlimited access to information, and free social interactions can affect students' behavior and morality. Therefore, Islamic Religious Education teachers play a very

important role in protecting students from these negative influences and ensuring that Islamic values are internalized within the students themselves (Rahma, 2024).

The explanation of the role of Islamic Religious Education teachers regarding Islamic values is very important in order to understand the extent of the effectiveness of that role in the current educational environment. Therefore, the role of PAI teachers is not limited only to sharing knowledge and skills. On the contrary, PAI teachers are believed to be capable of fostering, directing, and guiding students toward a better path, namely through *transfer of value* (instilling values). PAI teachers are expected to be able to teach Islamic education and become good teachers as well as role models for students with full sincerity and patience (Dewi, 2022).

Several previous studies show that the role of PAI teachers in instilling Islamic values is through educational strategies, as motivators and facilitators to help students understand Islamic principles. For example, at SMPIT Az-Zahra Sragen, PAI teachers play an active role in instilling values of honesty through habituation and exemplary behavior (Ria & Mulyanto, 2024).

Al-Hadi Islamic Junior High School Sukoharjo, located in Mojolaban District, Sukoharjo, Central Java, is a private junior high school that was established on April 14, 1998. Al-Hadi Islamic Junior High School is committed to providing quality education based on Islamic values. Based on the explanation above, this research aims to identify the role of PAI teachers in instilling Islamic values in students at Al-Hadi Islamic Junior High School Sukoharjo

METHODS

This research uses a phenomenological approach that focuses on Islamic activities that have been implemented at Al-Hadi Islamic Junior High School Sukoharjo. Phenomenology is an approach that describes or reveals the meaning of concepts or phenomena based on the occurrence of experiences and consciousness in each individual (Amtai Alaslan, 2021). The type of research used by the author is field research, where the researcher visits the research site, namely Al-Hadi Islamic Junior High School Sukoharjo, to obtain data from the subjects to be studied through interviews. The research was conducted at Al-Hadi Islamic Junior High School Sukoharjo located in Kebakan Village, Sapen, Mojolaban District, Sukoharjo, Central Java. The research period was from January 23 - February 6, 2025.

Data collection techniques include 1) observation, which involves observing the process of Islamic activities at Al-Hadi Islamic Junior High School Sukoharjo and then taking notes to obtain all the data needed for the research, 2) interviews, which involve directly extracting information from PAI teachers about the instillation of Islamic values at school, 3) documentation study, which involves collecting data from relevant documents such as writings, pictures, activity archives, and others (Sugiyono, 2020).

Data analysis is conducted according to the Miles and Huberman model, which includes 1) collecting relevant data through observation, interviews, and documentation study of activities organized by Al-Hadi Islamic Junior High School to instill Islamic values in students, 2) data reduction, which involves filtering data so that the collected data can be more focused and organized, 3) data presentation, which is data analysis conducted in narrative form. This data analysis is done to help researchers understand the data and facilitate the presentation of findings or data results in the next stage. 3) drawing conclusions, which is the stage where activities are conducted to obtain the most accurate information from all the collected data. On the other hand, data validity is evaluated using triangulation techniques, which is the process of comparing data obtained from the same source using different techniques (Amtan, et al., 2023). This research method is designed to provide an overview of the role of PAI teachers in instilling Islamic values in students at Al-Hadi Islamic Junior High School Sukoharjo.

FINDINGS AND DISCUSSION

Al-Hadi Islamic Junior High School Sukoharjo is a junior high school in Mojolaban, Sukoharjo. Al-Hadi Islamic Junior High School has a commitment and dedication to educating the younger generation to have noble character and possess leadership qualities that are found in

various religious activities. Many habituation activities are organized to instill Islamic values in students at this school. Naturally, PAI teachers play an active role in each of these activities, none other than to direct, guide, and nurture students.

The Role of Islamic Religious Education Teachers in Instilling Islamic Values in Students at Al-Hadi Islamic Junior High School Sukoharjo

PAI teachers play a very crucial role in the world of education, especially in instilling Islamic values in students. Islamic values are attributes that must be possessed by students during their time studying at school and must be applicable by students anywhere, whether at school, at home, or wherever students are, they must have these values.

Every PAI teacher has their own strategy or method in implementing planned activity programs. Likewise, all PAI teachers at Al-Hadi Islamic Junior High School Sukoharjo have their own strategies or methods for instilling Islamic values in students, which is done through habituation. Linguistically, habituation is derived from the root word "biasa" (usual), meaning customary, and is an aspect that cannot be separated from daily life. Therefore, at school there is a process that habituates students. Habituation is a structured process that aims to shape and strengthen desired behaviors, as well as reduce or eliminate undesired behaviors in students, carried out repeatedly. This repetition is done with the purpose of making the chain between stimulus and response strong so that forgetting does not occur (Nanang & Wakidi, 2024).

In instilling Islamic values, all teachers, especially PAI teachers, coordinate by creating a WhatsApp group named KAMTIB (Security and Order) to discipline all students in implementing established programs and to ensure students' character is well-organized. When teachers see students who are not orderly, the teacher takes a photo of the student's name or *nametag* on their uniform shirt and writes down the type of violation, then sends it to the KAMTIB group for follow-up action.

The role of PAI teachers and Islamic activities that are already running at Al-Hadi Islamic Junior High School Sukoharjo:

1. Islamic Halaqah

The researcher carried out several steps to obtain data related to the implementation of the Islamic halaqah program at Al-Hadi Islamic Junior High School Sukoharjo. The researcher conducted interviews with informants and collected the necessary data. Halaqah is an effective approach used in Islamic activities and teaching religious sciences to achieve Islamic educational goals for students who participate and take part in programs outside of teaching and learning hours (Muhammad, Listiyani, Umi, Sa`idy, Erni, & Baharudin, 2025).

Halaqah is a means capable of developing knowledge about Islamic values and quality da'wah as well as fostering religious character in students. It has been shown that there are Islamic movement groups throughout the world. In the history of Sirah Nabawiyah, it is explained that halaqah is an approach that can be used as a tool to achieve the goal of nurturing and forming each individual in various aspects including Aqidah (Islamic creed), quality of worship, noble character, and success in doing good deeds. Although there are various other diverse methods, halaqah can be an effective solution (Siregar, 2024).

Islamic halaqah is a program implemented at Al-Hadi Islamic Junior High School to deepen students' understanding of Islamic religious teachings comprehensively with different material presentations each day and with predetermined speakers. The Islamic halaqah activity schedule is: Monday covers material about Hadith and adab (Islamic etiquette), Tuesday covers material about Tafsir Al-Qur'an (Quranic interpretation), Wednesday covers material about Fiqh (Islamic jurisprudence), Thursday covers material about tadzkirah (Islamic reminders/reflections), Friday is free because the time is used for Friday prayer preparation, and Saturday is the muhadhoroh (public speaking/oratory) program.

Table 1. The materials and description of Islamic halaqah activities are as follows:

Day	Materials	Description of Activities
Monday		

	Hadith & Etiquette	Teachers are tasked with presenting material on hadith and etiquette every week. The material lasts for 30 minutes before the midday prayer. All students bring writing implements to this activity.
Tuesday	Tafsir	The teacher presented material on the interpretation of selected verses from the Qur'an. The session lasted 30 minutes before the midday prayer. All students brought writing materials and their Qur'ans to this activity.
Wednesday	Fiqh	The teacher presented material on fiqh. The lesson lasted 30 minutes before the midday prayer. All students brought writing implements to this activity.
Thursday	Reminder	Teachers provide reminders, teachings, or advice such as motivation and guidance in Islamic teachings to encourage students to apply them in their daily lives. The session lasts for 30 minutes before the midday prayer. All students bring writing materials to this activity.
Friday	Friday prayer	-
Saturday	Muhadhoroh	This activity is carried out by students on a weekly rotation basis. The aim of this activity is to train the students' mental abilities. The material to be presented in this muhadhoroh programme is prepared by the students and supervised by their homeroom teachers or Islamic teachers.

The planning of this Islamic halaqah program begins with designing the Islamic halaqah program in detail and comprehensively, including arranging the implementation schedule, preparing materials that are appropriate to students' age and psychological aspects so they are easier to understand and apply in daily life, all regulations that will be implemented, as well as evaluation planning for this program. After the program is well-designed, the next step taken by the school is to socialize the activity program. All parties involved, including teachers, students, and parents or guardians, need to understand the goals and benefits of the Islamic halaqah program.

The organization of the Islamic halaqah program involves PAI teachers who are responsible for material preparation, scheduling teachers as speakers each week, student guidance, and program evaluation. The school principal has the responsibility to coordinate the planning and evaluation of this program as a whole. Classroom teachers are responsible for directing students to go to the Islamic halaqah program location after learning is completed. Male students are directed to the mosque and female students are directed to the school hall.

In its implementation, all students after completing their classroom learning at 11:30, are then directed to go to the predetermined location for the Islamic halaqah program implementation. For male students, their Islamic halaqah takes place at the school mosque while female students' Islamic halaqah takes place at the school hall. The Islamic halaqah activity lasts for 30 minutes leading up to the dhuhur prayer time. During the 30 minutes, students follow the material presented by the speaker according to the existing schedule. All students bring writing materials and the Qur'an, and they are expected to take notes of important points that can be used as learning and can be applied in daily activities.

The evaluation of this Islamic halaqah program is conducted through oral assessment by the speaker on the material that has been explained and direct observation of the transformation of students' behavior and attitudes within the school environment.

Through the implementation of Islamic halaqah with diverse materials, this activity can strengthen students' deep understanding of Islam and religiosity, and enables students to practice Islamic sharia in their daily lives.

2. Reading and Writing Al-Qur'an (BTA)

The (BTA) Reading and Writing Al-Qur'an activity program at Al-Hadi Islamic Junior High School is as follows:

The coordinator of the (BTA) Reading and Writing Al-Qur'an activity program explained that the school desires to become a platform to guide, educate and shape students into a generation that loves the holy verses of the Al-Qur'an. (Abdul, Lutfi, Muhammad, Bahaking, & Syamsudduha, 2024). The Reading and Writing Al-Qur'an (BTA) program organized at this school aims to teach students to read and write the Al-Qur'an properly and correctly, so that students become accustomed to reading the Al-Qur'an in accordance with the rules of tajwid science and makharijul huruf. Tajwid is a discipline that studies the rules governing the pronunciation of letters in the Al-Qur'an. Makharijul huruf is the articulation points of Arabic letters when pronounced (Bilal & Zaki, 2025).

Reading and Writing Al-Qur'an education is a teaching program for reading and writing the Al-Qur'an among students. This program aims to prepare students to become a Quranic generation, namely individuals who are committed and make the Al-Qur'an a guide in their daily lives (Anis, Fitriyatul, & Fatimatuz, 2022).

The Reading and Writing Al-Qur'an (BTA) program is an initiative implemented at Al-Hadi Islamic Junior High School to teach students who come from elementary schools who are not yet proficient or even cannot read and write the Al-Qur'an. When students enter grade 7, they will undergo a BTA test first. When there are students who are already able to read the Al-Qur'an, they will not enter the BTA program, but students who cannot yet or are not yet fluent will enter the BTA program which will later be divided into groups.

The planning of this BTA program begins with designing the Reading and Writing Al-Qur'an program in detail and comprehensively, including preparing materials for each level of students in their Iqra' reading, arranging all regulations that will be implemented, and planning the evaluation of this program. After the program is well-designed, the next step taken by the school is to socialize this program to all parties involved, including teachers, students, parents or student guardians who need to understand the goals and benefits of the Reading and Writing Al-Qur'an program.

The organization of the BTA program includes PAI teachers being responsible for material preparation, creating groups between teachers who teach and guide with male and female students who need to be taught and guided. The school principal has the responsibility to coordinate the planning and evaluation of this program as a whole. Classroom teachers are responsible for directing students to the BTA program location provided by the school. Students who are already able to read and write the Al-Qur'an will not be included in the Reading and Writing Al-Qur'an program, but will join the group that participates in the Islamic halaqah.

The BTA programme is conducted 30 minutes before the midday prayer. The students enter the room prepared by the BTA programme coordinator. The groups of students and accompanying teachers for the BTA programme have been determined. The students are guided to read carefully, in accordance with the rules of tajwid and makharijul huruf.

The evaluation of the BTA programme is carried out through periodic assessments in the students' Al-Qur'an Reading and Writing development books.

3. The habit of praying Dhuha

The practice of performing the Dhuha prayer is a religious programme implemented for students at school. The practice of performing the Dhuha prayer within the school environment, particularly at Islamic schools such as SMP Islam Al-Hadi Sukoharjo, has strong roots in Islamic teachings. This Dhuha prayer programme is one of the efforts undertaken and coordinated by all Islamic Education teachers to shape students into a generation that is intelligent and of good character, with repeated implementation to achieve better results. As for its social significance,

Dhuha prayer is performed as a means or tool for students to control themselves so that they do not engage in reprehensible actions or behaviours that harm themselves or others (Muhammad, Siti, & Ana, 2024).

The ruling on performing the Dhuha prayer is that it is a strongly recommended Sunnah because the Prophet performed it. For someone who wants to perform the Dhuha prayer, they will receive reward, but if they do not perform it, they will not be sinful (Siti, Siti, & Atep, 2023).

Planning for the dhuha prayer activity begins with designing a detailed and comprehensive programme for the dhuha prayer habit, including setting a schedule, establishing rules, and planning an evaluation of the programme. Once the programme has been properly designed, the next step taken by the school is to socialise the programme to all parties involved, including teachers, students, parents or guardians of students, who need to understand the objectives and benefits of this Dhuha prayer habit-forming programme.

The organisation of the dhuha prayer activities includes the PAI teacher being responsible for preparing the material, guiding the students, and evaluating the programme. The principal is responsible for coordinating the planning and evaluation of this programme as a whole. The class teacher is responsible for reminding students to perform the dhuha prayer, ensuring that students attend this activity, and taking attendance of students who participate and those who do not participate in the dhuha prayer to maintain order.

The dhuha prayer is performed every day before classes begin, around 6:45-7:00 a.m. All students participate in this dhuha prayer routine, starting from grades X, XI, and XII. Students arrive at school and immediately perform the dhuha prayer at a location provided by the school. Male students perform the Dhuha prayer at the mosque, while female students perform the Dhuha prayer in the school hall. There is a coordinator or teacher responsible for checking and recording student attendance during the Dhuha prayer to ensure orderliness.

Dhuha prayer is performed in congregation and through the example set by the teachers at Al-Hadi Islamic Junior High School in Sukoharjo, who always set a good example for students at school. In this dhuha prayer habit-forming programme, all teachers participate in the programme simultaneously with the students. This is what is hoped for, that teachers can set an example and provide guidance for all students so that they are all trained to perform Dhuha prayer in congregation. The evaluation of the Dhuha prayer activity is conducted through attendance records and assessment of students' spiritual behaviour in daily activities.

4. Al-Ma`tsurat Dhikr and Joint Murojaah Program

Al-Ma`tsurat is a concise compilation of prayers and invocations selected from the Quran and the Hadith of the Prophet. Al-Ma`tsurat is a concise treatise written by Hasan Al-Banna. Within Al-Ma`tsurat are selected quotations from verses of the Qur'an and some Hadith of Prophet Muhammad SAW that can be used as guidance or a guide for remembering Allah SWT. The practice of Al-Ma`tsurat remembrance plays an important role in shaping the spiritual essence of students, where the better the spiritual essence possessed by students, the more positive contributions it will make to their social aspects of life (Khoiri, Syamsuddin, & Indah, 2023).

Remembering Allah is a necessity and obligation for a Muslim. Remembering Allah SWT can awaken high motivation and enthusiasm from within and free one from feelings of anxiety and worry that are disturbing. In remembrance, there are many significant benefits if done with sincerity and devotion, which can help individuals become better in accordance with the description in the Qur'an about *ulul albab*, that is, those who are skilled in remembrance and reflection.

The planning of the Al-Ma`tsurat and murojaah programmes is carried out through working meetings held by the school, where each teacher expresses their opinion on the programmes to be implemented, in accordance with the vision, mission, and objectives of the school as determined by the foundation. The Al-Ma`tsurat and murojaah programmes are designed in detail and comprehensively, including scheduling teachers to guide students every morning, preparing materials, establishing all regulations, and planning evaluations for the

programme. This programme is conducted to help students start their day with a calm heart and a prepared mind to receive all lessons. After the programme has been well-planned, the next step taken by the school is to socialise the programme, involving all parties, including teachers, students, parents, or guardians of students, who need to understand the purpose and benefits of the Al-Ma`tsurat and murojaah programmes.

The organisation of the Al-Ma`tsurat and murojaah programmes includes the PAI teacher being responsible for preparing the material, creating a schedule for teachers as mentors every morning, and evaluating the programme. The principal is responsible for coordinating the planning and evaluation of this programme as a whole. Class teachers are responsible for accompanying students during the implementation of the Al-Ma`tsurat and murojaah programmes.

The implementation of the Al-Ma`tsurat and Murojaah programmes takes place before class begins, with all students participating in the Al-Maqsurat and Murojaah programmes together for 15 minutes, guided by the assigned Islamic education teacher. The recitation of dzikir and murojaah is guided by the scheduled teacher through a speaker or sound system, which is available in each classroom. All students participate from within their classrooms, accompanied by their respective homeroom teachers. The evaluation of the Al-Ma`tsurat dzikir and murojaah programme is conducted through the students' memorisation notebooks.

5. Qur'an Camping Programme

The Qur'an Camping programme is an annual initiative organised by SMP Islam Al-Hadi, involving all students on a rotational basis. This programme is designed in an engaging manner, taking the form of extracurricular activities with a religious theme. The Qur'an Camping programme is a valuable activity aimed at enhancing students' memorisation of Qur'anic verses and fostering an emotional connection between students and the Qur'an. It is not merely about memorisation; it also includes motivational sessions led by speakers and teachers to help students internalise the process of memorising and understanding Quranic verses, Islamic lectures, and Islamic-themed outdoor activities.

Planning for the Qur'an Camping programme begins with designing a detailed and comprehensive programme, including setting the schedule, preparing the materials, establishing all the rules, and planning the evaluation of the programme. Once the programme has been well designed, the next step taken by the school is to socialise the programme to all parties involved, including teachers, students, parents, or guardians, who need to understand the objectives and benefits of the Qur'an Camping programme.

The organisation of the Qur'an Camping programme includes the following responsibilities: PAI teachers are responsible for developing the materials, creating a rotating schedule for students in the Qur'an Camping programme, creating a schedule for teachers as mentors in the Qur'an Camping programme, and evaluating the programme. The school principal and vice principal are responsible for coordinating the overall planning and evaluation of the programme. Class teachers are responsible for accompanying students during the implementation of the Qur'an Camping programme. The programme features external speakers, such as Qur'an memorisers, boarding school alumni, or Islamic motivators.

The Qur'an Camping programme at SMP Islam Al-Hadi is held annually for two days and one night. The Qur'an Camping programme is organised to enhance students' memorisation of the Qur'an. It is not merely about memorisation but also includes motivation and encouragement from teachers and presenters to keep students enthusiastic and motivated to memorise the sacred verses of the Qur'an, which serve as a guide for human life.

The evaluation of the Qur'an Camping programme is conducted through direct observation, feedback from students, and memorisation assessments after the activity has been completed.

CONCLUSION

This study shows that Islamic programmes implemented at Al-Hadi Islamic Junior High

School in Sukoharjo, such as Islamic halaqah, BTA, habit of performing dhuha prayer, Al-Matsurat zikr, and Quran Camping, have successfully instilled Islamic values through a structured and consistent habit-forming approach. The role of Islamic Education teachers has proven to be strategic, not only as educators but also as spiritual facilitators and religious character developers for students. This finding reinforces the theory that habit formation supported by a continuous evaluation system can shape religious attitudes from an early age. Scientifically, this research contributes to enriching the practical approach to fostering Islamic values in schools based on a habit-forming system. Practically, the model implemented in this school can be replicated or used as a reference by other educational institutions in developing Islamic character education. Further research is expected to explore the direct impact of these programmes on students' cognitive, affective, and behavioural aspects quantitatively.

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