



Seven Strategies for Cultivating Religious Behavior in Elementary School Students

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Abstract

This study aims to determine the forms of religious attitudes of students at SDIT Masyithah in Bukittinggi City, both in the madrasah environment, the family environment, and even in the community environment. This research is a field research using a qualitative descriptive approach because the form of religious attitudes in general is opinion data that is in accordance with qualitative data that is described accountably and balanced about the data. The data collection technique was implemented by conducting observations, interviews and documentation at SDIT Masyithah Kota Bukittinggi. The results of this study can be concluded as follows: First The forms of religious attitudes of students at SDIT Masyithah, Bukittinggi City are as follows: honesty, tolerance, discipline, responsibility, care for the environment and social care. Second The method of forming religious attitudes of students at SDIT Masyithah Bukittinggi City consists of several strategies, namely: role models, instilling discipline, habituation, creating a conducive atmosphere, and integration and internalization of character education requires a process of internalization of values. The results of this study can be used as initial data for subsequent researchers in examining this problem in different contexts and issues.

INTRODUCTION

This research is motivated by the development of the digital world and limitless information technology that makes the younger generation accustomed to digital socialization, namely by using cellphones and the internet with all kinds of social applications, making the younger generation indirectly almost do not socialize directly, coupled with the lack of young generation in socializing with the community makes the younger generation stiff to socialize and the level of emotional intelligence decreases and this has an impact on behavior and religious values in the madrasah environment and society. According to educational management experts Robbins and Judge (2008) and Maslow and Ribery (2007), education in educational institutions should ideally influence the formation of a child's religious spirit. However, the extent of this influence depends heavily on various factors that can motivate children to understand religious values.

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This is because religious education is essentially a value education. Therefore, religious education is focused on how to form habits that are in line with religious guidance. The function of schools in relation to the formation of a child's religious spirit includes continuing religious education in the family environment or forming a religious spirit in children who are not accepted in the family. In this context, religious teachers must change the attitudes of their students so that they accept the religious education they provide.

According to Dadang Kahmad and Erik Hambalo (2022), the world of education is considered less than successful in guiding the nation's generation to become dignified individuals. This has categorized the Indonesian nation in a state of crisis, one of which is a moral crisis, crime, environmental damage, and many other conditions that are getting worse. This is the responsibility of all levels of Indonesian citizens, especially those involved in education. The course of an educational process should be able to change the character of students for the better. Character is the values embedded in a person through education, experience, experimentation, sacrifice, and environmental influences, combined with the values within humans to become a kind of intrinsic value that manifests in a system of fighting power that underlies thoughts, attitudes, and behavior. Character is not innate, does not come by itself, cannot be inherited and cannot be exchanged but must be formed, developed, and built consciously and deliberately day by day through a process. One such process can be through education. The goal of education is to build character, while the main goal of education is not knowledge but appearance or action. Therefore, character education in an educational institution is very important and necessary. Character education is the process of instilling certain characters and providing seeds so that students are able to develop their own unique characters as they go about their lives.

Rahmayulis and Ahmad Rivai (2011) explain that elementary schools (SD) play a crucial role in the early development of character. At school, students learn and interact with teachers and peers, develop their potential, and learn how to interact with elders and peers. Simultaneously, students develop their individual character. This is where educational institutions play a crucial role in shaping students' character, through exemplary behavior and fostering positive habits. The first step in character education within an educational institution is the establishment of its vision and mission. The vision and mission of an educational institution are the prerequisites for a character education program in schools. Without these, character education cannot be implemented. Therefore, character education is expected to produce and present a generation that not only possesses intellectual intelligence but also possesses emotional and spiritual intelligence, as well as a person of character who consistently strives to maintain their development by improving their faith, morals, interpersonal relationships, and realizing their motto of a happy life in this world and the hereafter. To form a person with character, you can do this through good and useful habits that are done repeatedly, day by day, they will enter into a part of your personality that is difficult to leave behind.

Ruben and Ayub Suhaili (2002). Moeh Nuh, Herman Zumafo (2004) explain that the process of character formation is the responsibility of all parties, including teachers, parents, and the community through formal institutions in the school environment and non-formal institutions in the family and community. Many parents entrust the formation of their children's character to schools, but sometimes they lack personal support at home. This is inappropriate because character formation at school will not be complete without cooperation from parents. In fact, in educational science, the family is the first and most important educational environment, because the family environment has a very important role in forming character and in the

development of children for the future life they will live. Religious attitudes are the first and foremost character that must be instilled in children as early as possible, which is the basis of religious teachings in the lives of individuals, society, and the Indonesian nation. Religious attitudes are not only related to relationships but also concerns interpersonal relationships. Attitude education in schools plays a crucial role in instilling attitudes, and elementary schools are formal institutions that provide students with the initial foundation for subsequent levels. Efforts to revitalize character education can be achieved by implementing attitude education through habituating religious activities.

Sholeh Suhairi and Moe Nuh (2002), Aliman Chan and Choirul Choi (1999), and Moeh Abduh (2007) explain that Islamic Religious Education is a compulsory subject at every level of education. Islamic religious education plays an important role in shaping the character and morals of students, especially in developing religious attitudes. However, in practice, many students do not demonstrate good religious attitudes in their daily lives. This is caused by many factors, including the lack of teacher involvement in shaping students' religious attitudes. This religious attitude is very important to provide to students because students now live in a very modern era, so there are so many influences from the surrounding environment that can affect students' attitudes. Therefore, our guide as Muslims is the Qur'an and Sunnah, which can make us Muslims who have good morals (Good behavior) not behave well (Bad behavior). The author conducted an observation at SDIT Masyitah Kota Bukittinggi and found that most students were still stiff in interacting with each other and interacting with teachers, even the interaction pattern was far from Islamic values seen from the five times the author conducted observations at the school, especially students who had just entered the madrasah were hampered by interaction and communication problems, tending to be indifferent and stiff to their friends and to teachers. Examples and teachings were needed for students to instill morals and religious values. Based on the description above, the researcher was interested in conducting research with the title "Seven Strategies in Educating Religious Behavior in Elementary School Students"

METHODS

This type of research is descriptive qualitative research, namely research that describes qualitative data in the form of opinions, discourse, and perceptions because qualitative research is relevant to the study of the objectivity of the data to be collected regarding religious behavior in elementary schools. The approach to this research is field research whose object of study is in SDIT Masyithah Bukittinggi City by interviewing the Principal of SDIT Masyithah Bukittinggi City, Islamic Religious Education Teachers, Class Teachers, Subject Teachers and students at the school. Bogdan and Hinkle (1987), Lexi Mileong and Suharsimi Arikunto (2013) explain that data collection is carried out by interviewing informants by loading interview forms digitally through social applications and then storing them in a memory recorder as an archive of interview evidence and observations are carried out periodically if more valid data is needed and requesting all files and archives to the special madrasah administration office that are needed. After this is done, the author interprets the data and processes and concludes the research results based on the three variables in the study of Seven Strategies in Educating Religious Behavior of Elementary School Students.

RESULT AND DISCUSSION

Based on the formulation of the problem, this chapter will explain three research variables in the scientific paper entitled Seven Strategies in Educating Religious Behavior in Elementary School Students, namely:

Forms of Students' Religious Attitudes

The forms of religious attitudes in students are various attitudes, behaviors, or conduct in religious matters. Students must strive to implement good attitudes and behaviors in accordance with the provisions of the Qur'an and Sunnah. Examples of religious attitudes include honesty, tolerance, discipline, environmental awareness, and responsibility. 1), Honest. Abdul Majid and Santuni Annas (2002), Rahmayulis and Iskandar (2000): An honest attitude is an attitude of honesty, stating the truth, not lying or saying things that contradict what happened or the facts, as conveyed by Ustadz Basril Wandu S.Pd as the Principal of SDIT Masyithah Kota Bukittinggi in an interview with the researcher: That students at SDIT Masyithah Bukittinggi City have partly implemented religious attitudes such as honesty, as if one of the students finds money or valuable items, the student will give the money or items to one of the teachers, where the teacher will announce to all students if anyone loses money or items, please take it to the office. "The analysis of the results of this study briefly illustrates that if monitored and directed, some students are honest, if some are not honest, they can be directed through the role of teachers as ustad and ustazah in the madrasah.

2), Tolerance. Yahya and Hafzan (1999), Ahmad Madani and Sugiarto (2008) explained that tolerance is an attitude of mutual respect, appreciation and acceptance of differences between individuals or groups in terms of beliefs, opinions, or beliefs. As conveyed by Ustadz Basril Wandu S.Pd as the Principal of SDIT Masyithah Kota Bukittinggi in an interview with researchers: Students at SDIT Masyithah Kota Bukittinggi have implemented an attitude of tolerance such as in the case of differences of opinion during the learning process if someone expresses their opinion then other students respect their friend's opinion. "Tolerance is also actualized in class interactions if there is a friend who left money at home then one of his friends will treat the friend who does not have money and the actualization of tolerance is also seen in school interactions through equality of treatment in social interactions between religious communities at school.

3), Discipline. Carl and Garvin (2000) explain that discipline is an attitude and feeling of obedience and compliance with the values that are believed to be one's responsibility. As conveyed by Ustadz Basril Wandu S.Pd as the Principal of SDIT Masyithah Kota Bukittinggi in an interview with researchers that some students at SDIT Masyithah Kota Bukittinggi have implemented what is called discipline as if when it is time to enter the class all students are required to be in class and no one is left outside playing around.

4), Environmental care. Alexis and Pierre (2000), Hannah and Montana (2009) Caring for the environment is an attitude and action that aims to prevent and repair damage to the surrounding natural environment. As conveyed by Ustadzah Yulina Sari S.Pd.I as an Islamic Religious Education teacher at SDIT Masyithah, Bukittinggi City in an interview with researchers that God willing, some students at SDIT Masyithah, Bukittinggi City have implemented an attitude of caring for the environment such as throwing garbage in its place and trying not to damage the surrounding natural environment..

5), Responsibility. Hamid S, and Andini Tanjung (2013) Dadang Kahmad and Hafzan Rivai (2020) Responsibility is a person's attitude and behavior to carry out their duties and obligations seriously. As conveyed by Ustadzah Lidia Fithriani, S.Pd, MI as a Class V Teacher at SDIT Masyithah Kota Bukittinggi in an interview with researchers, most of the 90% of students have carried out responsible attitudes at school and at home, on average the children have implemented responsible attitudes both at home and at school because there is a control book with the students' parents at home.. Antoni Situmorang, Ahmad Syaid, Stevan Sudjana (2014) explain the

format and indicators of managerial through the Control Book as an extension of the actuating management element as social control and analyzing student needs so that programs that lead to the formation of religious character can be applied well.

The following is a table of religious behavior content in elementary schools:

NO	MARK	INDICATOR	IMPLEMENTATION
1	Exemplary Values	1. congregational prayer in the school prayer room 2. memorization program 3. have good morals 4. worship practice program	1. The implementation is carried out by every teacher every time entering prayer time during class time 2. The tahfizh program is implemented by three teachers with each verse of the Quran being deeply reflected in the students' morals. 3. Greeting each other and creating a santri atmosphere was monitored by stakeholders of Mtsn 1 Bukittinggi City 4. Implementing the muhadharah program every Friday, guided by religious teachers on rotating duty. 5. The exemplary student program is implemented by the school in collaboration with the school committee.
2	Discipline values	1. the wisdom of carrying out the flag ceremony 2. discipline in attending lessons 3. Throw garbage in its place 4. discipline of subject matter 5. PKPU school savings deposit program 6. school uniform discipline	1. The implementation of the flag ceremony every Monday morning is organized by the school administration. 2. Discipline in following the ceremony is monitored by school security guards. 3. Discipline regarding lateness and neatness of clothes and hair is monitored by school stakeholders. 4. Discipline in following lessons and understanding the lesson material is the group's responsibility in improving the quality of learning outcomes according to the structured concept in the curriculum waka rules. 5. The PKPU class student infaq savings program is submitted after one semester. 6. Cleanliness of facilities and infrastructure and discipline in student clothing are the responsibility of school stakeholders, in this case more emphasis is placed on security guards and teachers on duty.
3.	Moral values	1. The provision of technological knowledge learning is supervised by a council of teachers 2. Prohibit students from bringing motorbikes and cell phones to school 3. Affirmation and socialization about the dangers of drugs at Mtsn 1 Bukittinggi City 4. LGBT Socialization 5. MOU with the community through the	All moral indicators are periodically implemented together with the school and the community with the role of the school principal coordinating with the school committee and the school principal in a structured manner lobbying the government in this case by the education office in implementing programs related to government institutions or ministries such as the MoU with the Bukittinggi Police Chief, the West Sumatra BNN,

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- school committee to
monitor student
behavior in the
community
6. Student leadership
training program
-

Methods for Forming Students' Religious Attitudes

The method for forming students' religious attitudes is a plan that directs learning experiences to help students achieve learning objectives, namely to form good attitudes in students, such as role model strategies, discipline instilling strategies, and habituation strategies.

1). Exemplary Method. Hariry, Heman Syuaib and Zakiah Darajat (2000); explained that the exemplary method is a method used to educate students by providing good examples so that students can imitate and implement them. As conveyed by Ustadz Basril Wandu S.Pd as the Principal of SDIT Masyithah Kota Bukittinggi in an interview with researchers, and as also conveyed by Ustadzah Yulina Sari S.Pd.I as an Islamic Religious Education teacher at SDIT Masyithah Kota Bukittinggi in an interview, it was explained that this exemplary method must be applied by teachers, parents and the surrounding community so that good behavior can be emulated by students. That this exemplary method must be applied by teachers, parents and the surrounding community so that good behavior can be emulated by students. This exemplary method is very influential in forming students' religious attitudes, because it can be directly seen and can be directly applied by students, just as educators at SDIT Masyithah have been exemplary to their students.

2). Methods of Instilling Discipline. Boa and Hendrick C (1999); The method of instilling discipline is the steps that can be taken to instill discipline in students. As conveyed by Ustadzah Yulina Sari S.Pd.I as an Islamic Religious Education teacher at SDIT Masyithah Kota Bukittinggi in an interview with researchers, and also conveyed by Ustadzah Lidia Fithriani, S.Pd, MI as a Class V Teacher at SDIT Masyithah Kota Bukittinggi in an interview with researchers, and as also conveyed by Ustadzah Sri Yetna Juita, S.Pd as a Subject Teacher at SDIT Masyithah Kota Bukittinggi in an interview with researchers explained that instilling discipline has been carried out by teachers to students such as for students who are not on time or late when the learning hours have started, the students will be given sanctions. That the strategy of instilling discipline has been implemented at SDIT Masyithah Kota Bukittinggi both in terms of ustadz and ustadzah. As for instilling discipline in students, it has also been implemented, as has the exemplary strategy.

So this method of instilling discipline is also very influential in forming the religious attitudes of students, because it can be directly seen and can be directly applied by students, just as educators at SDIT Masyithah have implemented discipline in their lives.

3). Habituation Method. Hafzan and Rahmayulis (2017); The habituation method is an effort to form permanent and automatic attitudes and behaviors through a repeated learning process. As conveyed by Ustadzah Lidia Fithriani, S.Pd, MI as a Grade V Teacher at SDIT Masyithah Kota Bukittinggi in an interview with researchers, and as also conveyed by Ustadzah Sri Yetna Juita, S.Pd as a Subject Teacher at SDIT Masyithah Kota Bukittinggi in an interview with researchers that the habituation method has been implemented at SDIT Masyithah Kota Bukittinggi both in terms of ustadz and ustadzah. The habituation strategy is also applied to students, for example, students are told to pray because when ordered, the children

will immediately perform the prayer. So this habituation strategy is also very influential in forming students' religious attitudes, because from the things that are accustomed to, students can immediately get used to applying them, just as educators at SDIT Masyithah have instilled good habits in their students.

Supporting and Inhibiting Factors in the Implementation of the Method for Forming Students' Religious Attitudes

Supporting Factors. 1). Internal Factors. Cahyo and Waluyo (2000), Dadang Kahamd (2013); explain the factors that come from within the individual, internal factors can influence learning outcomes, social change and others. As conveyed by Ustadz Basril Wandu S.Pd as the Principal of SDIT Masyithah Kota Bukittinggi in an interview with researchers: As with the religious school conditions, the good habits of students in terms of learning, subjects and activities carried out are very supportive..The above explanation was also conveyed by Ustadzah Yulina Sari S.Pd.I as an Islamic Religious Education teacher at SDIT Masyithah Kota Bukittinggi in an interview with researchers, and the above explanation was strengthened by Ustadzah Lidia Fithriani, S.Pd, MI as a Grade V Teacher at SDIT Masyithah Kota Bukittinggi in an interview with researchers As with the religious school conditions, the good habits of students in terms of learning, subjects and activities carried out are very supportive. A teacher becomes a role model such as exemplifying the dhuha prayer so that children can imitate and are not difficult to be asked to recite surah again.

2). External Factors. It is a factor that comes from outside, both in the context of learning and social change. As conveyed by Ustadz Basril Wandu S.Pd as the Principal of SDIT Masyithah Kota Bukittinggi in an interview with researchers, and as also conveyed by Ustadzah Yulina Sari S.Pd.I as an Islamic Religious Education teacher at SDIT Masyithah Kota Bukittinggi in an interview with researchers: Namely providing a good example from the teacher or from the teacher's personality, and do not give a bad example to students, Namely providing a good example from the teacher or from the teacher's personality.

Inhibiting Factors. 1). Internal Factors. Hawari and Nanang Syarwandi (2011). Andre Irsada (2000); explains that parenting is a daily agenda pattern that is scheduled by parents according to the educational and health needs of children in terms of different parenting patterns at school and at home. At school, students are accustomed to praying in congregation, while at home, students do not pray in congregation, which is a slight difference, perhaps because the parents are busy, so they lose control in monitoring their children. Ustadzah Sri Yetna Juita, also added the following: Lack of cooperation between teachers and parents is because many parents are busy, so that at school children are taught to pray in congregation, sometimes they don't pray at home, and when there is memorization assignment at school, they are reminded but at home they forget again.

2). External Factors. It is a factor that comes from outside, both in the context of learning and social change. As conveyed by Ustadz Basril Wandu S.Pd as the Principal of SDIT Masyithah Kota Bukittinggi in an interview with researchers: As when children are on holiday for several weeks or months without going to school, the children's attitudes return to bad habits such as those done outside of school. The above explanation was reinforced by Ustadzah Lidia Fithriani, S.Pd, MI as a Grade V Teacher at SDIT Masyithah Kota Bukittinggi in an interview with researchers, namely that the inhibiting factors are outside of school, such as at school strategies have been implemented regarding the formation of religious attitudes of students, but when they are outside of school, they sometimes forget so they still do bad attitudes. So, in implementing the strategy for forming students' religious attitudes, there are various factors such as inhibiting factors, these inhibiting factors will make it difficult for educators to implement the formation of religious attitudes

in students, in which case the cooperation between the parents of students and teachers has not been controlled due to the busyness of the parents of students, so it is a little difficult to implement the strategy for forming students' religious attitudes.

CONCLUSION

The strategy in forming the Religious Attitudes and Values of Students at SDIT Masyithah Bukittinggi City can be seen as: Honesty, tolerance, discipline, responsibility, care for the environment, independence, and social care which are always applied to all madrasa residents as a prerequisite for good social competence in order to produce good figures who inspire students in speaking, acting and having good morals so that students with high integrity have a strong identity as a foundation for the lack of social interaction for the contemporary generation. The method of forming religious attitudes of students at SDIT Masyithah, Bukittinggi City can be seen as: role models, instilling discipline, habituation, creating a conducive atmosphere, and integration and internalization of character education requires a process of internalizing values in an applicable manner through standard teaching and learning processes both in the classroom environment, school environment and community environment and requires support from the community in general to form a generation with good morals. Supporting and Inhibiting Factors in the Implementation of the Strategy for Forming Religious Attitudes of Students at SDIT Masyithah, Bukittinggi City are: a) Supporting Factors: Human needs for religion, as well as the drive within humans to obey, comply with and serve Allah SWT, making consistency in educating students a priority in forming good character. b) Inhibiting Factors: Temperament, mental disorders, distance from God, lack of awareness from students, and a person's mental state greatly influence the formation of attitudes. External factors also influence religious behavior, namely in informal education in the family, how the father and mother figures are balanced in educating children and cultivating children's ethics and morals and choosing a good environment for children that is in accordance with the analysis of social conditions in society so that it influences the character of children to behave religiously.

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