

MANAGEMENT OF TAHFIDZ QURAN PROGRAMS IN SHAPING ELEMENTARY STUDENTS' CHARACTER

Sri Sulastri

Master of Primary Education, Universitas Terbuka, Purwokerto,
Indonesia
srisulastri.nadia@gmail.com

Novan Ardy wiyani

Faculty of Tarbiyah and Teacher Training, UIN Prof. K.H. Saifuddin
Zuri, Purwokerto, Indonesia
fenomenajjwa@gmail.com

Rif'at Shafwatul Anam

Master of Primary Education, Universitas Terbuka, Tangerang,
Indonesia
rifat.official@ecampus.ut.ac.id

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Abstract

The current study intends to analyze the management of the Tahfidz program in shaping students' character. The non-mulazamah program became the subject of the study. A qualitative approach using a case study method was employed in this study. Data collection techniques included interviews, observation, and documentation. Data were generated from the analysis process, comprising data reduction, data display, and conclusion drawing. The results showed that the management of the Tahfidz program was successful in shaping students' characters based on four indicators. First, in the planning stage, the madrasah conducted a need analysis and prepared stakeholders to ensure proficiency in reading the Qur'an, creating an ideal learning environment. Second, in organizing the Tahfidz

program, the madrasah had a clear purpose, well-defined job responsibilities, and adequate facilities to support the program. Third, the Madrasah leaders implemented a situational leadership style during the program's execution. Finally, in the control phase, the management team ensured that the program produced quality outcomes, with many students surpassing the expected targets. The study indicates that the Tahfidz program nurtures students' characteristics such as discipline, responsibility, independence, and compliance.

Keywords: *Character building; School Management; Tahfidz Program.*

Abstrak

Penelitian ini dilaksanakan untuk menganalisis manajemen program tahfidz dalam membentuk karakter peserta didik. Peneliti membidik program non-mulazamah sebagai subjek dalam penelitian. Untuk mendapatkan informasi yang detail, maka peneliti menggunakan pendekatan kualitatif dengan metode studi kasus. Teknik pengumpulan data yang digunakan adalah wawancara, observasi, dan dokumentasi. Sementara itu, data dihasilkan dari proses analisis melalui metode reduksi data, display data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa manajemen program tahfidz untuk membentuk karakter peserta didik di MI Istiqomah Sambas dinilai berhasil berdasarkan kesesuaian empat indikator manajemen, yaitu (1) dalam perencanaan program, Madrasah melakukan analisis lingkungan serta pengkondisian stakeholders untuk mahir membaca al-Qur'an sebagai upaya untuk mengkondisikan pembelajaran ideal; (2) dalam pengorganisasian program tahfidz, madrasah memiliki kejelasan tujuan, SDM memahami dengan baik jobdesks yang diberikan, serta terpenuhinya sarana dan prasarana yang mendukung program tahfidz; (3) dalam aktualisasi program tahfidz, pemimpin madrasah menjalankan gaya kepemimpinan situasional; (4) dalam fungsi kontrol dari tim manajemen madrasah, program tahfidz berkembang melalui peningkatan output yang berkualitas dan banyaknya peserta didik yang melampaui target yang diberikan oleh MI Istiqomah Sambas. Program tahfidz berdampak dalam pembentukan karakter disiplin, bertanggungjawab, mandiri, serta kepatuhan peserta didik.

Kata Kunci: *Karakter peserta didik; Manajemen; Program Tahfidz.*

INTRODUCTION

Law No 20 of 2003 concerning the National Education System defines education as a conscious and well-planned effort in creating a learning environment and learning process so that learners will be able to develop their full potential for acquiring spiritual and religious strengths, develop self-control, personality, intelligence, morals and noble character and skills that one needs for him/herself, for the community, for the nation, and for the State. Indonesia's educational goals is to develop human potential and shape the ideal human being (Sujana, 2019). This is the rationale why education in Indonesia provides a balance between spiritual, emotional, and intellectual intelligence. The balance of spiritual, emotional, and intellectual intelligence can be seen in the government's attention towards shaping the character of students from an early age. In character education, teachers do not just deliver material, but also provide exemplaries through good habits. Therefore, students can imitate the good habits of their teachers. This is in accordance with the Presidential Regulation Number 87 of 2017 concerning strengthening character education, that the principles of strengthening character education are (a) oriented towards developing the potential of students as a whole and integrated, (b) exemplary in the implementation of character education in each educational environment, and (c) takes place through habituation and overtime in everyday life. Habituation refers to an activity that is carried out continuously with the aim of shaping attitudes and behaviors (Pakpahan & Habibah, 2021).

Character is synonymous with the morals possessed by a person (Syafitri & Afif, 2021). This means that character encompasses human behavior in relation to God

(*hablumminallah*), relationships with others (*hablumminannas*), and interactions with the environment. Character education is the process of nurturing moral character in students. Examples of moral characters taught in character education include creativity, honesty, discipline, tolerance, and hard work. In character education, Lickona (1992) in his book *Educating for Character: How Our School Can Teach Respect and Responsibility* describes moral knowing, moral feeling, and moral behavior. The education process affects the way a person views himself and his environment and is reflected in his daily behavior, whether consciously or unconsciously. There are two factors that cause poor character building in students (Huda, 2019). First, current education prioritizes intellectuals without paying attention to character education. Second, the student environment did not support the development of character education.

Nowadays, many parents are not only oriented towards academic achievement when selecting primary education for their children. They select schools that prioritize character in education. Parents' desires are in line with the purpose of education, which is to shape the personality of students into noble individuals. Parents' concern toward character education is reflected in their enthusiasm for the Tahfidz program. Tahfidz Quran gains attention from parents since they want their children to become a Quranic generation (Sangaji, 2023). According to Republika (2020), there are more than 1,200 Rumah Tahfidz in Indonesia. Tahfidz Quran means memorizing the Quran. The Tahfidz program focuses on memorizing the Qur'an along with a strong grasp of its verses and meanings (Maknun & 'Aisyah, 2022). This intends to maintain and preserve the purity

of the Quran, which was revealed to the Messenger of Allah. It remains unchanged, free from forgery, and guards against forgetfulness, whether in part or in whole (Abdulwaly 2019). The Qur'an memorization program helps students develop qualities such as honesty, hard work, time management, and independence (Basri & Muharam, 2021).

This enthusiasm also found in this research site at MI Istiqomah Sambas Purbalingga, Indoensia. MI Sambas Istiqomah carries a Tahfidz program with competent human resources that attract public interest. Parents trust its strong management to promote character education alongside the Qur'an memorization. Based on a survey we conducted in the Purbalingga Regency, a total of 32 public and 50 private MIs implements regular education patterns alongside Tahfidz programs. MI Istiqomah Sambas Purbalingga was selected as the case study based on its excellence and achievement in the field of Tahfidz Quran, especially in relation to character building. The community has entrusted their children since the madrasah was established, which reflects their trust in the academic achievements and culture of the madrasah in shaping the character of the students (Khusen, 2018).

Previous studies have investigated topics related to this study. Rony and Jariyah (2021) explored the urgency of character education in shaping students' morals. This study explains the implementation of character education. Annur et al. (2022) examined the implementation of the Tahfidz program through the Faltorcama method. This study examines the planning, implementation, methods, and factors that inhibit and support the Tahfidz program. Previous research has similarities and differences with the current study. Previous studies have

discussed the management of the Tahfidz program; however, while previous research has only addressed program management in general, this study uniquely links the management of the Tahfidz program specifically to character education, focusing on how it shapes students' character. In addition, Yanto (2021) investigated the problems of students when memorizing the Quran. Wahyuni and Syahid and Wahyuni (2019) describe the advantages of the Tahfidz program in a favorite Islamic Schools. This study differs because it specifically addresses the causes of Santri's difficulty in memorizing the Qur'an, whereas the researcher's study focuses on the success of the Tahfidz program. Both studies share a similarity in discussing the community's enthusiasm for the Tahfidz program; however, the research diverges by concentrating on the advantages of the Tahfidz program in popular madrasahs.

Management plays a crucial role in the successful implementation of the Tahfidz program. Management includes planning, organizing, implementing, and evaluating programs. If these four aspects can be implemented effectively, the implementation of programs in educational institutions will be successful (Tantawi, 2016). Hence, the current study intends to analyze the management of the Tahfidz program in shaping students' character. This study is guided by a research question: With the great enthusiasm of the community for the Tahfidz program at MI Istiqomah Sambas, how is program management implemented?

RESEARCH METHODS

This study employed a qualitative case study approach. A case study was chosen to answer the research question since it can help researchers understand the phenomenon more deeply. The subjects in the study included the head of the madrasah, head of the religious department, Tahfidz program coordinator, students, and student guardians. This study analyzed the program and the characters built into it. The instrument was tested to ensure its feasibility to answer the research question and to obtain answers from interviews, observation, and documentation activities. To obtain detailed data, we employed three data analyses: first, gathering various sources of information related to the research; second, selecting relevant research results; and third, analyzing the data and drawing conclusions.

RESULTS AND DISCUSSION

In this study, we discussed the management of the Tahfidz program in shaping character education as observed from: (1) program planning; (2) program organization; (3) actualization; and (4) control function.

The Tahfidz program at MI Istiqomah Sambas was planned with the aim of shaping students' characters. The planning steps involve (1) formulating goals, (2) determining strategies, (3) analyzing the environment, (4) assessing resources, and (5) identifying threats and opportunities through SWOT analysis. In the formulation of goals, objectives are aligned with the vision and mission of the madrasah. A quality madrasah is defined by the initiative of its head in developing diverse programs that

engage students and ensure that the institution remains competitive with the times (Minsih, 2019).

Based on the results of interviews with the Head of Madrasah Mi Istiqomah Sambas, there are three targets that the madrasah wants to aim for. First, it aims to build a foundation so that students have closeness and love for the Quran. Second, it fosters the habit of reading and memorizing Quran. Third, it focuses on achieving the target in the Tahfidz program, namely being able to memorize five juz.

The target formulation was motivated by the madrasah's desire to build a generation that loves the Quran and has good morals. Therefore, Tahfidz *mulazamah* and *non-mulazamah* programs were created. The participants involved in the formulation of targets were the head of the madrasa, the head of the religious department, the tahfidz coordinator, and the teachers. Figure 1 shows a recitation review of MI Istiqomah Sambas.



Figure 1. Recitation Review of Quran in MI Istiqomah Sambas

The strategy that has been implemented by the madrasah head of MI Istiqomah Sambas is to re-socialize at the end of the year related to performance targets, procedures, or all matters related to organizing. In addition, the madrasah monitors the implementation of the program through monthly reports from

religious departments regarding obstacles. The reports also included proposals for facilities and infrastructure. The program evaluation was carried out at the end of the semester.

MI Istiqomah Sambas also conducted a needs analysis of an ideal environment for student learning. The learning environment can be developed effectively when it supports all activities within the program. The Tahfidz program environment should support all activities such as recitation and exams. Habituation activities provide opportunities for students to form characters.

The planning stage can create an ideal learning environment when preparation by all stakeholders is involved. This allows every party involved in the implementation of the Tahfidz program to have something in common in terms of achieving learning objectives. They aim to utilize various existing resources effectively and efficiently.

The main challenge faced in the planning stage was the limited time for preparing the plan. Based on the results of interviews with student guardians, Mrs. SU, Tahfidz program at MI Istiqomah Sambas has a strong commitment and optimal hard work from all stakeholders; as well as, having a memorization reinforcement method through the *Haris* method (pages and lines).

The resources in the Tahfidz program encompass both material and non-material resources. In terms of materials, MI Istiqomah Sambas has sufficient facilities and infrastructure. They also invited resource persons at certain events. The Tahfidz program at MI Istiqomah Sambas benefits from a substantial financial allocation, as it is a flagship program. In addition to funding from the foundation, the madrasah also collects

contributions from students' guardians. This funding supports the exam process, preparation of reports for parents (including exam results and certificates), and Tahfidz training. The funds are used for Ijazah Certification, one of which is by inviting the shaikh as an examiner. Every student is tested for fluency, *makhraj*, and so on. This is intended to improve students' confidence and enthusiasm.



Figure 2. Invitation of the Shaikh for the Ijazah Certification

The planning of the program was also carried out with a SWOT (Strengths, Weaknesses, Opportunities and Threats) analysis. For example, students may encounter challenges such as boredom and decreased motivation, but to address this, the madrasah strives to create an optimal learning environment by establishing supportive habits, such as the daily optimization of Dhuha prayer. The Madrasah management team also carries out the control function in the Tahfidz program by conducting continuous monitoring activities. Monitoring was carried out by the school principal, the deputy head of the curriculum, and the deputy head of the student department. The results of the monitoring activities were used to assess the success of the program and to formulate program improvement. The main indicator used to assess the development and quality of the

output of this program was the achievement of memorization targets for each student

As a superior program, it has a management and evaluation process. The Tahfidz program at MI Istiqomah Sambas, particularly the non-*mulazamah* track, does not undergo drastic changes as it has been carefully planned. Madrasahs only developed the Tahfidz program based on evaluation results, such as adding rules or management related to the Tahfidz program according to the Standard Operating Procedure (SOP). The Tahfidz program can run effectively if the madrasah implements proper management, specifically by applying sound educational management practices (Shobandi, 2022).

The Tahfidz program implements several steps to shape students' characters. First, it defines the objectives of the study. The desired goal is character building in addition to memorization targets. This is evident in the guidance provided to teachers to ensure they can read the Qur'an correctly, as well as in fostering love for the Qur'an by establishing routines like the Dhuha prayer. Students' closeness to the Quran helps foster a disciplined and responsible character. Character education is the main foundation for the development of the soul. Character education is the right way to introduce students to values related to God, humans, individuals, the environment, and the nation (Husna, 2021).

An example of building students' character at MI Istiqomah Sambas is a program that encourages students to emulate outstanding peers. Radhitya Fadhil Ramadhan is a 5th grade student who has almost completed memorizing 30 *juz*. He was very enthusiastic about sharing his tips for memorizing the Quran. One of them is *muraja'ah* from after Maghrib to 9 PM.

Raditya effectively managed his time between activities and memorization, demonstrating a commendable balance that serves as a model for other students.



Figure 3. A Reward in the Form of a Poster is Given to Outstanding Learners

Second, job descriptions are given to teachers based on their capacity. Educational background and experience are two factors that are highly considered by the head of the religious field when providing job descriptions for the Tahfidz program. The head of the madrasah also appointed the religious department in charge of the Tahfidz program. Thus, the flow of organization starts with the school principal, religious department, coordination of each parallel, and teacher. The religious department employs a strategy to coordinate human resources in the Tahfidz program, and the program coordinator notes that the distribution of job responsibilities is well received by stakeholders.

Third, the classification of activities into practical units is considered a form of management assessment. This classification aims to ensure that all activities are properly administered. Based on the results of interviews with the school principal, the Tahfidz program is under the auspices of the head of the

religious department. Thus, the principal gives responsibility and trust to the religious department (Yulianingrum, 2023).

Fourth, it provides a realistic formulation of the obligations to be completed, including the physical facilities, infrastructure, and environment needed for each activity to be conducted effectively. The success of the program in educational institutions is determined by sufficient facilities and infrastructure, as well as the environment that supports the program. The school principal confirmed that MI Istiqomah Sambas has the facilities and infrastructure needed to support the Tahfidz program activities. Additional needs can be proposed in program evaluation meetings. The adequacy of the facilities and infrastructure was also confirmed by student guardians.

In organizing the Tahfidz program, the madrasah ensures clear objectives and job understanding by regularly briefing stakeholders on the program plans and implementation. The primary concern in the briefings was the provision of facilities and infrastructure support needed to implement the program. This is because there is shared awareness that program objectives can be effectively and efficiently achieved with the support of facilities and infrastructure provided to support the program.

Sixth, delegating authority to designated subordinates when necessary was done by the school principal. Delegation of authority was given to the religious department. This department has several projects related to spirituality, including the Tahfidz program.

In terms of leadership, the leader is the driving force behind Madrasah's progress. This is reflected in the policies to ensure the sustainability of the madrasah. The madrasah principal plays

an important role in educational institutions (Tajudin & Aprilianto, 2020). The madrasah principal of MI, Istiqomah Sambas, shows his leadership in the Tahfidz program. Based on the results of the interviews with the principal, he maintains communication with teachers, conducts meetings on progress reports, and provides encouragement or coaching for teachers who have not reached the ideal target.

Leaders also foster stakeholder motivation. Encouragement has a significant impact on fostering a strong desire to achieve, and when motivation is high, individuals are more likely to realize their dreams. Similarly, the motivation provided by the madrasah head to stakeholders can drive their success. As leaders, school principals encourage stakeholders, both directly and indirectly. This is intended to improve the human resource performance. Students are also recipients of motivation; therefore, the program coordinator works to inspire them to be enthusiastic about memorizing the Quran.

For the organization to produce good policy performance, the madrasah needs to pay attention to communication and coordination (Abdurahman, 2020). In actualization of the program, leaders communicate intensely with program stakeholders. The head of the madrasah in the Tahfidz program consistently maintains both formal and informal communication. The Tahfidz program is considered successful and well-implemented overall, with MI Istiqomah Sambas having an ideal leader who is wise, fair, and nurturing to stakeholders.

The last one is control function of the madrasah management team for student character building. The control function comprises of several steps. The first is setting the

standards. The Tahfidz program adheres to strict standards, typically outlined in the Standard Operating Procedure (SOP) established by the school principal. The religious department provides guidelines for work standards in the program, including monthly reports in both soft and hard files. These reports are submitted to the religious field and then forwarded to the head of the madrasah for discussion in the institution's first-week meeting.

The second step is activity measurement. Program activities were supervised by the school principal. The goal is to determine the weaknesses and strengths of the program. This allows for proper monitoring of the program. The school principal carries out evaluations. Following the results of an interview with the school principal, an evaluation was conducted using measurement tools such as target achievement, routine weekly reports, and student enthusiasm in the Tahfidz program (Yulianingrum, 2023).


The third step is comparing activities with target standards. The standard operating procedure includes an assessment for the Tahfidz program, which requires comparing actual activities with program standards to ensure that the implementation aligns with the established guidelines. Based on interviews with the school principal, the assessment is conducted periodically on a weekly and monthly basis (Yulianingrum, 2023). Each semester, the head of the madrasah requests a recap to review the number of targets achieved in the Tahfidz program. Figure 4 indicates that the Tahfidz program at MI Istiqomah Sambas was well-coordinated. This target facilitates the evaluation process.

REKAPITULASI HASIL CAPAIAN TAHFIZH
 PESERTA DIDIK KELAS II MI ISTIQOMAH SAMBAS PURBALINGGA
 SEMESTER I TAHUN PELAJARAN 2023/2024
 BULAN JULI

TARGET AKHIR BULAN JULI : AN-NABA AYAT 29 DAN AL-MULK AYAT 15.

NO	KELAS	JUMLAH PESERTA DIDIK	JUZ		JUZ		JUZ
			JUZ 30		JUZ 29		JUZ 28
			T	BT	T	BT	T
1	2 A	30	30	0	15	15	
2	2 B	28	27	1	10	18	
3	2 C	28	28	0	9	19	
4	2 D	28	28	0	13	15	
5	2 E	28	27	1	17	11	1
6	2 F	28	28	0	15	13	
7	2 G	29	29	0	14	15	2
8	2 H	27	27	0	10	17	
9	2 I	27	26	1	9	18	
JUMLAH TOTAL		253	250	3	112	131	3
PROSENTASE			99%	1%	44%	56%	1%

Purbalingga, 31 Juli 2023

Mengetahui,
 Kepala Bidang Keagamaan

 (Farkhah Sugiyanti, S.Ag)

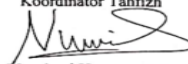
Koordinator Tahfizh

 (Nurniyati Yuwono, S.Pd.I)

Figure 4. Memorization Target

The fourth step is corrective action. Corrective action can be referred to as the repair process. After the evaluation, issues that require correction, such as obstacles in implementing the program, are identified. The school principal monitored the Tahfidz programme every morning. Thus, he can identify the progress of the program. Development was assessed through the *Talaqqi* process, students' reactions, and feedback on activities provided to the teacher. Success in assessment is reflected in the achievement of targets; if targets are not met, an evaluation should be conducted to improve future performance.

Corrective action in the Tahfidz program was considered successful. This is evident from the school principal's daily

supervision, which assesses the progress of the Tahfidz program by reviewing target achievements. The character formed in the Tahfidz program was also increasingly visible during improvement. In this corrective action, the character traits strengthened in the Tahfidz program are discipline, independence, and responsibility. Responsibility in students can be identified from students who have consciously memorized the Quran. They should maintain their memorization by reciting it regularly.

Based on the results of this study, the leadership of the school principal influences the implementation of the Tahfidz program. The principal employed a situational leadership style to lead the Tahfidz programme. This style is reflected in the application of democratic, laissez-faire, and authoritarian approaches, depending on the needs of the situation. Its use is adjusted to the situation of the implementation of the Tahfidz program. Situational leadership practice allows the principal to apply a multi-directional communication strategy. He communicates with all stakeholders through both top-down and bottom-up approaches. The principal was also directly involved in the implementation of the Tahfidz Qur'an program. This was done to motivate teachers and encourage their active involvement in the implementation of the program. Despite good management, the program has yet to achieve the expected outcomes. The achievement of targets in the non-*mulazamah* program remains relatively low, and another challenge is the enthusiasm and motivation of students to memorize the Quran.

CONCLUSION

This study indicates that the management of the Tahfidz program at MI Istiqomah Sambas has been running well. The indicators include clear program goals, objectives, strategies, human resources, environmental analysis, and SWOT analysis to assess the opportunities for the Tahfidz program. In addition to organized management, MI Istiqomah Sambas also supports the Tahfidz program through reinforcement for students who excel with full scholarships to the next level of education. They also provided free umrah. Madrasah also provides training and coaching to all stakeholders who support the Tahfidz program. The madrasah's strong commitment to running the Tahfidz programme is driven by its vision and mission to develop a generation with Qur'anic knowledge and moral character. The program fosters student character building, such as discipline in the Quran memorization, responsibility, independence, and obedience to teachers and parents. Character building is measured using daily notes filled out by teachers based on the behavior of students. This study has the limitation of not discussing in detail the most effective method for memorizing the Qur'an at MI Istiqomah Sambas, which provides a basis for further research to explore and produce more comprehensive findings.

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