

## IMPLEMENTATION OF RELIGIOUS PROGRAMS IN DEVELOPING THE RELIGIOUS CHARACTER OF CHILDREN AT SDIQ RIYADHUL MUHIBBIN

**Ahmad Rifa'i<sup>1</sup>, Melda Yanti<sup>2</sup>, Laila Hayati<sup>3</sup>**

<sup>1,2,3</sup>Sekolah Tinggi Ilmu Qur'an (STIQ) Rakha Amuntai

[ahmadrifai210788@gmail.com](mailto:ahmadrifai210788@gmail.com)<sup>1</sup>, [meldayanti604@gmail.com](mailto:meldayanti604@gmail.com)<sup>2</sup>, [lailahayati@gmail.com](mailto:lailahayati@gmail.com)<sup>3</sup>

### ABSTRACT

*The implementation of religious programs in developing children's religious character education at SDIQ Riyadul Muhibbin, Paringin District, Balangan Regency, has been running well. This has resulted in students appearing enthusiastic and attentive in participating in religious activities. The purpose of this study is to describe and analyze the implementation of religious programs in developing children's religious character education. This study uses a descriptive qualitative research method. Qualitative data was obtained from observations, interviews, and documentation, while descriptive data was obtained by describing phenomena or events that occurred in the social environment or human behavior in detail and depth. Based on the research results, it can be concluded that the religious activities that are part of the religious program at SDIQ Riyadul Muhibbin have been carried out effectively and have had a positive influence on the development of students' character. This is evident from the students' enthusiasm in participating in activities such as congregational prayers, reciting prayers and short surahs, memorizing hadiths, and memorizing the Qur'an. These activities not only instill religious values in students' lives but also help shape them into individuals who are spiritually and intellectually sound.*

KEYWORD	ARTICLE INFO
<i>Implementation, Religious Program, Religious Character</i>	Published: 30 Jane 2025
<b>COPYRIGHT</b>	
	© Author(s) 2025 This work is licensed under a <a href="https://creativecommons.org/licenses/by/4.0/">Creative Commons Attribution 4.0 International License</a> .

### INTRODUCTION

Currently, the education system is considered to have not been entirely successful in shaping the younger generation into dignified individuals. This situation has contributed to a moral crisis in Indonesia, such as an increase in corruption, drug abuse, promiscuity, student gang fights, and

environmental damage.<sup>1</sup> This issue is a shared responsibility, especially for those involved in education. Education should play an important role in shaping the character of students for the better.

Schools play a role in shaping children's personalities and moral behavior by instilling religious values to create religious individuals. Therefore, character education for children must begin at an early age in order to develop future leaders with good character. Shaping children's personalities to be intelligent, skilled, and possess good behavior or moral values, always remembering Allah SWT wherever they are, and always mindful of their duties is no easy task. Especially in today's modern age, where everything is highly advanced, making it easy to influence children who are still impressionable to neglect their responsibilities. Therefore, the educational process strives to integrate school education, family, and the environment into a cohesive whole in the formation of children's character. This is expected to strengthen character education for children, increase family awareness of children's education, and build synergy between schools, families, and the community. As a result, a safe, comfortable, and enjoyable learning environment will be realized. The creation of a positive learning environment helps in the formation of a quality younger generation.<sup>2</sup>

Character education has become an important issue that is widely discussed. In various environments, character building needs to be prioritized because every individual needs values that can be applied in everyday life.<sup>3</sup> Strong character helps a person achieve success and enables them to face challenges and make wise decisions. Recognizing the importance of character in life, the Ministry of Education and Culture has initiated a Character Education Strengthening program that is integrated into the learning process at school to shape the character of the nation's future generations from an early age.<sup>4</sup>

Religious programs in schools are one way to develop education and achieve national educational goals. As stated in Article 1 of the National Education System Law No. 20 of 2003, education is a conscious and planned effort to create a learning environment and learning process so that students actively develop their potential to possess spiritual and religious strength, self-control, personality, moral intelligence, and the skills required by themselves, society, and the state.<sup>5</sup>

---

<sup>1</sup> Muhammad Miftahudin, "Strategi Guru Pai Dalam Menanggulangi Krisis Moral Siswa ( Studi Kasus di SMK Asy-Syafa'ah Plampangrejo Cluring Banyuwangi) Tahun Pelajaran 2023/2024" (Skripsi, Jember, Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, 2024).

<sup>2</sup> Minahul Mubin dan Moh Arif Furqon, "Pelaksanaan Program Pembiasaan Keagamaan Dalam Pembentukan Karakter Religius Peserta Didik," *Jurnal Riset Madrasah Ibtidaiyah (JURMIA)* 3, no. 1 (2 Februari 2023): h. 79, <https://doi.org/10.32665/jurmia.v3i1.1387>.

<sup>3</sup> Akhtim Wahyuni, *Pendidikan Karakter - Membentuk Pribadi Positif dan Unggul di Sekolah* (Sidoarjo: UMSIDA PRESS, 2021).

<sup>4</sup> Endang Komara, "Penguatan Pendidikan Karakter dan Pembelajaran Abad 21," *SIPATAHOENAN* 4, no. 1 (15 Mei 2018), <https://doi.org/10.2121/sip.v4i1.991>.

<sup>5</sup> Mutia Sari dan Fajri Ismail, "Pembiasaan Nilai-Nilai Keagamaan Sebagai Kunci Pembentukan Karakter Religius," *ADIBA: Journal Of Education* 3, no. 3 (2023).

In this context, according to Syaifuddin, the religious program in SD/MI is a series of activities carried out at the elementary school (SD) or Madrasah Ibtidaiyah (MI) level that aims to instill religious values in students, strengthen religious teaching, and shape their spiritual character. This program includes learning about religious teachings in accordance with the Islamic religious education curriculum (for MI) or other religions (for SD), as well as religious activities such as congregational prayer, supplication, and the teaching of sacred texts. Religious education programs in schools are one of the ways to develop education and achieve national educational goals. As stated in Article 1 of the National Education System Law No. 20 of 2003, education is a conscious and planned effort to create a learning environment and learning process so that students actively develop their potential to possess spiritual and religious strength, self-control, personality, noble moral intelligence, and the skills required by themselves, society, and the state.<sup>6</sup>

Religious programs in elementary schools/MI serve to develop children's character from an early age. Religious education in elementary schools aims to instill moral and spiritual values that will shape children's character into individuals with noble character. Religious programs in elementary schools/MI include activities such as religious learning in the classroom, regular religious activities (such as communal prayers and religious holidays), and religious extracurricular activities.<sup>7</sup>

Religious programs in elementary schools/MI are very important in shaping children's morals and ethics. Through religious education, children are taught basic values such as honesty, responsibility, respect, and empathy. Religious education in elementary schools/MI also teaches good morals through stories of prophets and religious figures, who serve as role models for children.<sup>8</sup>

Based on the preliminary observations conducted by researchers at SDIQ Riyadhl Muhibbin in Paringin Subdistrict, Balangan Regency, it was found that this school has actively implemented various religious programs. The students showed enthusiasm in participating in activities such as congregational dhuha and zuhr prayers, recitation of Asmaul Husna, memorization of short surahs and hadiths, and tafhidz Al-Qur'an. This reflects that the religious programs implemented are attractive and capable of shaping the religious character of children from an early age.

Based on the above background, the research problem is "how the implementation of religious programs contributes to the development of religious character in children at SDIQ Riyadul Muhibbin in Paringin Sub-district, Balangan Regency." The objective of the research is to describe and analyze the implementation of religious programs in developing the religious character of children at the school.

---

<sup>6</sup> Dr. H. M. Syaifuddin, M.Pd., *Pendidikan Agama Islam di Sekolah Dasar* (PT Remaja Rosdakarya, 2012), hal. 72-73.

<sup>7</sup> Abdul Majid, *Pendidikan Agama Islam untuk SD/MI* (Remaja RosdaKarya, 2013), hal. 45.

<sup>8</sup> Endang Komaro, *Pembelajaran Pendidikan Agama Islam di SD/MI* (Pustaka Setia, 2016), hal. 72.

## RESEARCH METHOD

This research is qualitative research. Descriptive qualitative research is a research approach that aims to describe phenomena or events that occur in the social environment or human behavior in detail and depth. This research focuses on collecting rich qualitative data through interviews, observations, and documentation to understand the views, experiences, and interpretations of individuals or groups in a particular context.<sup>9</sup>

The subjects in this study involved Ustadzah Siti Aisyah S. Pd as the principal and teacher who supervised the students' religious activities, Adiba Kanza Azzahra as a student from grade 3, and the location of this study was carried out at SDIQ Riyadul Muhibbin, Paringin District, Balangan Regency.

The data sources in this study were primary data, which included the principal, teachers, and students. Ustadzah Siti Aisyah S. Pd, as the school principal and teacher supervising students' religious activities, and Adiba Kanza Azzahra, a third-grade student, and secondary data, which is supporting data, including general data on the location at SDIQ Riyadul Muhibbin Elementary School in Paringin Sub-district, Balangan Regency.

The data collection techniques used in this study are interviews, observations, and documentation. The data used in this study are obtained from interviews, observations, and documentation. The analysis technique used in this study is inductive reasoning, meaning that the data collection process is not intended to prove a hypothesis formulated before the study was conducted. This analysis is more about forming abstractions based on the collected parts, which are then grouped together. Thus, the theory formulation here originates from a large amount of collected data that are interconnected.<sup>10</sup>

Technical data validation to check and determine validity by analyzing through triangulation between researchers is done by using more than one person for data collection in order to enrich the knowledge base in gathering information. It should be noted that the people invited to participate in the gathering must be experienced so as not to harm the researchers.<sup>11</sup>

The data analysis method in qualitative data collection according to Cresswell uses the following steps: 1). Coordinating and preparing the data, 2). Reading, understanding, and reviewing all data related to the implementation of religious programs in developing children's religious character at

---

<sup>9</sup> Andi Prastowo, *Metode Penelitian Kualitatif dalam Perspektif Rancangan Penelitian* (Yogyakarta: Ar-Ruzz Media, 2016).

<sup>10</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2007), hal. 11.

<sup>11</sup> Bachtiar Bachri, "Meyakinkan Validitas Melalui Trianggulasi Pada Penelitian Kualitatif," *Jurnal Teknologi Pendidikan* Volume 6, no. Nomer 1 (April 2010.): hal. 56-57.

SDIQ Riyadul Muhibbin, 3). Data compilation, 4). Further description, 5). Connecting related themes, and 6). Providing interpretations of the themes in the research.<sup>12</sup>

## RESULTS AND DISCUSSION

### Implementation of Religious Programs

#### a. Compliance in Carrying Out Religious Activities at School

The implementation of religious programs at SDIQ Riyadhl Muhibbin shows compliance and active involvement from all school components, both students and teachers. Based on the author's direct observations in the field, it can be seen that the Dzuhur prayer in congregation is carried out enthusiastically by the students. They appear to line up neatly and follow the entire series of worship in an orderly manner. This enthusiasm is not only evident in their expressions and movements during the prayer, but also in their willingness to attend and participate voluntarily without any apparent coercion. This serves as a positive indicator that the religious values instilled by the school are beginning to shape the character and good habits of the students.

The students' compliance in participating in these religious activities is closely tied to the active role of the teachers. The educators at SDIQ Riyadhl Muhibbin not only fulfill their role as teachers but also as spiritual guides who oversee, accompany, and serve as role models for the students in every religious activity. According to an interview with one of the teachers, all religious activities conducted at the school are mandatory and form part of the daily routine that must be followed by all students without exception. These activities include Dhuha prayer, morning assembly, recitation of Asmaul Husna, memorization of daily prayers and hadiths, and recitation of short surahs. The recitation of short surahs is usually done in between classroom learning activities, while the Dzuhur prayer in congregation concludes the daily religious activities. On Fridays, the activities are supplemented with congregational Hajat prayer as a form of sunnah worship.

The interviewed teacher also explained that in the implementation of these religious activities, supervision and guidance from teachers are strongly emphasized. The supervising teacher has the primary responsibility for monitoring the activities, but other teachers also participate in supervising and ensuring that all students participate in the activities properly and correctly. This is done to instill discipline, foster a sense of responsibility, and build a strong religious character in students.

These religious activities are not merely formalities, but have become an integral part of the school culture that has been consistently developed. This culture reinforces positive habits and creates a religious atmosphere within the school environment, so that religious values are not only

---

<sup>12</sup> Sugiyono, *Metode Penelitian Kualitatif untuk Penelitian yang Bersifat: Eksploratif Interaktif dan Konstruktif* (Bandung: Alfabeta, 2017), h. 162-163.

taught but also practiced in the students' daily lives. The author also conducted an interview with one of the third-grade students to gain direct insights from the students regarding religious activities at school. The student stated that he always participates in every religious activity with enthusiasm. He feels happy because these activities help him better understand and connect with the teachings of Islam.

b. Habit of Reading and Memorizing the Qur'an

One of the flagship programs at SDIQ Riyadhus Sholihin aimed at developing students' religious character is the Qur'an Memorization Program. This program is an integral part of the school's religious activities, with the objective of instilling a love for the Qur'an from an early age. Students are expected to memorize at least four chapters of the Qur'an by the time they graduate from sixth grade. This target is set to motivate students to commit to memorization and strengthen their memorization skills gradually.

For students in first and second grades, the method used is quite adaptive to the children's initial abilities. Before students are asked to memorize independently, the teachers first read the verses that will be memorized. Then, the verses are read together by the students 10 to 15 times repeatedly. With this method, it is hoped that the students will already be familiar with the verses and find it easier to recite their memorization to the teacher later.

Meanwhile, students in grade 3 and above generally already have good Quran reading skills. Therefore, they are allowed to memorize independently and then submit their memorization according to the provided guidelines. To support this process, the school has also provided a memorization guidebook that connects students' memorization activities with their parents at home. For example, if a student recites verse 3 today, the teacher will write down verse 4 as the next verse to be recited tomorrow. With this system, students can prepare their memorization more effectively, and parents can also monitor their children's progress directly.

The teacher also added that at SDIQ Riyadhus Sholihin School, there are students whose memorization has exceeded the target. For example, "Farhan, a second-grade student," has already memorized 10 juz, which he started memorizing at home. Typically, students who have memorized a significant amount, like Farhan, are encouraged to participate in competitions, and if there are scholarships available, the teachers will register them. As for the fourth grade, there is a boarding program, but it is not mandatory; rather, it is recommended for students to participate. This is because the boarding program requires parental consent, and the child must also be willing to participate. Additionally, students who cannot recite the verses they are supposed to memorize will not be moved on to the next verse. On average, all students are enthusiastic about memorization. Even if the teacher responsible for their memorization is absent, they feel sad, although there is always a substitute teacher to oversee their submissions. For children who forget to memorize or do

not practice their readings at home because their parents are quite busy, this automatically leads to many mistakes when they recite their memorization. Therefore, they can memorize it directly at school under the guidance of a teacher. This memorization activity is evaluated daily.

The teacher also added that at SDIQ Riyadhlul Muhibbin, there are several students who have demonstrated memorization abilities above average. One example is Farhan, a second-grade student who has successfully memorized 10 juz of the Quran. Farhan is known to have started memorizing at home and has strong family support. Students like Farhan are typically encouraged to participate in memorization competitions. Additionally, if there are scholarship opportunities specifically for Quran memorizers, the school will proactively register the student.

Furthermore, it was explained that in the fourth grade, there is a tahfidz boarding school program as a form of reinforcement for memorization. This program is not mandatory, but it is highly recommended for students who want to focus more on memorization. The implementation of the boarding school program requires parental consent, as well as the mental readiness of the child themselves.

In the process of implementing the tahfidz program, there are quite strict rules in place to maintain the quality of memorization. If a student is not yet fluent in reading the verse they wish to submit, they are not allowed to move on to the next verse. In other words, memorization progression is gradual and must undergo strict evaluation of reading quality. This is to ensure that the memorization is truly strong and in accordance with tajwid rules.

However, some students face challenges, particularly regarding memorization activities at home. Some students struggle to review their memorization at home because their parents are quite busy, resulting in limited supervision and guidance. As a result, when submitting their memorization at school, they often make reading errors. To address this, the tahfidz teacher provides direct guidance at school so that students can still memorize well even without full supervision at home. This learning process is conducted intensively and repeatedly every day, becoming an integral part of the students' daily routine.

The explanation from the interviewed student supports this. He stated that the memorization activity is conducted daily, and students are required to recite at least one verse per day. However, if possible, he can even recite two verses at once. He admitted that he usually memorizes new verses during his free time at home. Although he often memorizes on his own, his parents occasionally help or test his memorization. The student also confirmed that the memorization target by sixth grade is four juz, and currently, he has memorized two juz.

#### c. Fostering Faith and Piety

Based on the results of field interviews, teachers said that efforts to raise students' awareness of the importance of living according to religious teachings continue to be carried out,

especially during religious activities. For example, when performing the dhuha prayer in congregation, teachers not only guide the performance of the prayer but also convey its benefits and virtues so that students understand and are motivated to perform it consciously.

Similarly, when students memorize hadiths, such as those regarding the prohibition of exposing one's aurat, teachers consistently emphasize the importance of maintaining modesty, particularly for women. During wudhu activities, students are also reminded of the boundaries of aurat that must not be visible to the opposite gender. If any student is dressed inappropriately, teachers will address the issue in a kind and educational manner.

However, the teacher acknowledges that the main challenge is how to ensure that the religious values taught at school are truly instilled and carried outside the school environment. The hope is that students develop an inner awareness, so that at home or when socializing with friends, they continue to uphold moral conduct and behavior, such as covering their aurat and acting in accordance with religious teachings.

d. Giving appreciation to motivate students

Based on the author's interview with one of the teachers at SDIQ Riyadhlul Muhibbin, it is known that the form of appreciation for students who are active and enthusiastic in participating in religious activities is given in a simple but meaningful way. For example, after religious activities are completed, students who show discipline and enthusiasm are allowed to return to class earlier than others. On the other hand, students who appear to be playing around or are not serious during the activity are usually given educational sanctions, such as being asked to stand and repeat the reading that has been delivered previously.

Meanwhile, from an interview with one of the students, it was revealed that if a student uses harsh language, the teacher will give them a punishment of writing istighfar 50 times as a reminder to be more careful with their words. For minor mistakes, such as being unfocused during religious activities, students are usually only asked to stand for a few minutes as a form of reprimand. Additionally, rewards are also given during group learning, where teachers often give simple gifts like snacks to groups that perform well or complete tasks effectively.

## Analysis

a. Obedient and Always Practicing Religious Teachings

The attitude of obedience in practicing religious teachings is clearly evident in the behavior of students at SDIQ Riyadhlul Muhibbin, especially during religious activities such as congregational Zuhr prayers. Based on the results of observations conducted, students demonstrate high enthusiasm and spirit when participating in such activities. This is further reinforced by the results of an interview with one of the teachers, who stated that all religious activities at the school

are mandatory for all students. Therefore, every student automatically participates in and follows these activities with full awareness.

The teacher also added that students' active involvement in activities such as the dhuhra prayer, reciting the Asmaul Husna, memorizing surahs (tahfidz Al-Qur'an) and hadiths, as well as participating in congregational prayers, is part of a consistent daily routine. This habit-forming process aims to ensure that religious values are not merely theoretical but are truly ingrained in students' daily lives. When students participate in these activities with full dedication, it reflects their compliance with the religious teachings imparted at school.

This understanding aligns with the perspective of Prof. Dr. H. Abdul Majid in his book, who states that a compliant attitude and consistently practicing religious teachings mean that one consistently carries out God's commands and avoids all His prohibitions.<sup>13</sup> Such obedience not only reflects strong faith, but also demonstrates a commitment to living in accordance with the religious values one believes in.<sup>14</sup> This attitude encompasses many aspects, both in ritual worship such as prayer and reading the Qur'an, as well as in daily behavior, such as being honest, respecting others, and maintaining ethics in social interactions.

With the regular practice of religious activities at school, students are expected not only to be obedient within the school environment but also to carry and apply these values in their daily lives, both at home and within the community.

b. The Formation of Good People Spiritually and Intellectually

The implementation of religious activities at SDIQ Riyadhl Muhibbin demonstrates a high level of consistency among all students in participating in every scheduled activity. Based on observations and interviews with one of the teachers, it was found that the students regularly and enthusiastically participate in various religious activities conducted daily. These activities include reciting short surahs, daily prayers, hadiths, and memorizing verses from the Quran. All these activities are part of the daily routine at the school, except for the special Friday prayer, which is performed every Friday. The purpose of these activities is not only for students to be able to read and memorize, but also to understand the meaning of each verse and prayer they learn, and to be able to apply them in their daily lives.

Through this continuous practice, religious values are instilled slowly but deeply in the students. Teachers strive to shape religious character from an early age, hoping that children will not only be outwardly obedient in worship but also have a good and correct understanding of Islamic teachings.

---

<sup>13</sup> Abdul Majid, *Pendidikan Agama Islam* (Bandung: PT. Remaja Rosdakarya, 2005), h. 70.

<sup>14</sup> Achmadi, "Komitmen Islam Terhadap Pendidikan Nilai Menjawab Tantangan Globalisasi," *MUDARRISA* 4, no. 1 (2012).

This is in line with the opinion of Drs. Zakiyah Daradjat, who states that the formation of good faith involves two important aspects, namely the spiritual and intellectual aspects. Spiritually, strong faith is reflected in a person's emotional closeness to God, which is manifested through worship such as prayer, supplication, and other activities that build a personal relationship with the Creator. Intellectually, good faith means that a person has a rational and deep understanding of the religious teachings they believe in. In other words, faith is not enough to be believed emotionally, but must also be based on logical understanding and be able to be applied in real life.<sup>15</sup>

Therefore, faith development through religious activities at this school is expected not only to shape students into children who are obedient in worship, but also to make them individuals who understand religious teachings well and are able to apply them consistently in their daily lives, whether at home, at school, or in their social interactions.

## CONCLUSION

This study reveals that the implementation of religious programs at SDIQ Riyadhlul Muhibbin has been carried out optimally and has demonstrated high effectiveness in shaping and developing the religious character of students. Various religious activities conducted on a regular basis, such as congregational prayers, reciting prayers, short surahs, hadiths, Asmaul Husna, and the Quran memorization program, have become part of the students' daily routines. These routines not only instill religious values but also cultivate discipline and foster positive habits in the children.

These activities are supported by the active role of teachers who constantly supervise the implementation of each religious program. This supervision is an important factor that helps increase students' awareness of the importance of practicing religious teachings in their daily lives. Students are not only guided to understand religious material theoretically but are also mentored to apply it in real-life behavior.

In addition, the Al-Qur'an memorization program, which is systematically designed with a target of memorizing 4 juz by the time students complete their education in grade 6, also provides strong motivation. This program is also integrated with support from parents, creating synergy between the school and family in accompanying the learning process of children, especially in terms of Al-Qur'an memorization. With clear targets and intensive guidance from teachers, students become more enthusiastic and diligent in memorizing the verses of the Qur'an.

Overall, the results of this study show that religious programs that are carried out regularly, planned, and supported by the right approach can make a significant contribution to the formation of students' religious character. The religious character that is formed is not only evident in spiritual aspects such as enthusiasm for worship but also in intellectual aspects through a deeper understanding

---

<sup>15</sup> Zakiyah Darajat, *Pendidikan Agama Islam* (PT. Bumi Aksara, 2001), h. 53.

of religious teachings. Thus, students are expected to grow into individuals who are not only religiously devout but also have the awareness to consistently apply religious values in their daily lives.

## BIBLIOGRAPHY

- Achmadi. "Komitmen Islam Terhadap Pendidikan Nilai Menjawab Tantangan Globalisasi." *MUDARRISA* 4, no. 1 (2012).
- Bachri, Bachtiar. "Meyakinkan Validitas Melalui Trianggulasi Pada Penelitian Kualitatif." *Jurnal Teknologi Pendidikan* Volume 6, no. Nomer 1 (t.t.).
- Darajat, Zakiyah. *Pendidikan Agama Islam*. PT. Bumi Aksara, 2001.
- Endang Komaro. *Pembelajaran Pendidikan Agama Islam di SD/MI*. Pustaka Setia, 2016.
- Komara, Endang. "Penguatan Pendidikan Karakter dan Pembelajaran Abad 21." *SIPATAHOENAN* 4, no. 1 (15 Mei 2018). <https://doi.org/10.2121/sip.v4i1.991>.
- Lexy J, Moleong. *Metodologi Penelitian Kualitatif*. Bandung: PT. Remaja Rosdakarya, 2007.
- Majid, Abdul. *Pendidikan Agama Islam*. Bandung: PT. Remaja Rosdakarya, 2005.
- Majid, Abdul. *Pendidikan Agama Islam untuk SD/MI*. Remaja RosdaKarya, 2013.
- Miftahudin, Muhammad. "Strategi Guru Pai Dalam Menanggulangi Krisis Moral Siswa (Studi Kasus di SMK Asy-Syafa'ah Plampangrejo Cluring Banyuwangi) Tahun Pelajaran 2023/2024." Skripsi, Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, 2024.
- Mubin, Minahul, dan Moh Arif Furqon. "Pelaksanaan Program Pembiasaan Keagamaan Dalam Pembentukan Karakter Religius Peserta Didik." *Jurnal Riset Madrasah Ibtidaiyah (JURMIA)* 3, no. 1 (2 Februari 2023). <https://doi.org/10.32665/jurmia.v3i1.1387>.
- Prastowo, Andi. *Metode Penelitian Kualitatif dalam Perspektif Rancangan Penelitian* (Yogyakarta: Ar-Ruzz Media, 2016).
- Sari, Mutia, dan Fajri Ismail. "Pembiasaan Nilai-Nilai Keagamaan Sebagai Kunci Pembentukan Karakter Religius." *ADIBA: Journal Of Education* 3, no. 3 (2023).
- Sugiyono. *Metode Penelitian Kualitatif untuk Penelitian yang Bersifat: Eksploratif Interaktif dan Konstruktif*. Bandung: Alfabeta, 2017.
- Syaifuddin, M.. *Pendidikan Agama Islam di Sekolah Dasar*. PT Remaja Rosdakarya, 2012.
- Wahyuni, Akhtim. *Pendidikan Karakter - Membentuk Pribadi Positif dan Unggul di Sekolah*. Sidoarjo: UMSIDA PRESS, 2021.