

Implementation of the BAHA TAM Program for Religious Character Development in Schools: A Qualitative Study

Ahmad Zubaidi¹
Tausi'iyatul Ilmi Maulidiyah²

edi@unuja.ac.id
sadanadiyah@gmail.com

Abstract: Forming religious character is a crucial aspect of education in instilling moral and spiritual values in students. However, studies on structured school programs in shaping religious character remain limited. SMP Negeri 1 Tongas implements the BAHA TAM program as an innovative effort to systematically develop students' religious character. This study employs a qualitative approach with a field research design. Data were collected through observations, interviews with the principal, teachers, and students, and documentation analysis. The findings reveal that SMP Negeri 1 Tongas applies the BAHA TAM program, which consists of reading, memorization, Tahfidzul Quran, Aqidatul Awwam, and Makhoriul Huruf. Various strategies support the program's effectiveness, including habituation, mentoring, exemplary leadership, collaboration with parents, and adequate facilities and infrastructure. The BAHA TAM program serves as a structured model for religious character formation. The synergy between schools, teachers, and parents is vital in ensuring the program's success, making it a potential reference for other educational institutions. This study contributes to existing literature by providing a detailed analysis of a structured religious character-building program in a public school setting, which is rarely explored in previous studies.

Keywords: Religious Character, BAHA TAM Program, Habituation of good character, Exemplary Leadership.

Abstrak: Pembentukan karakter religius merupakan aspek penting dalam pendidikan dalam menanamkan nilai-nilai moral dan spiritual pada siswa. Namun, penelitian tentang program sekolah yang terstruktur dalam membentuk karakter religius masih terbatas. SMP Negeri 1 Tongas mengimplementasikan program BAHA TAM sebagai upaya inovatif untuk mengembangkan karakter religius siswa secara sistematis. Penelitian ini menggunakan pendekatan kualitatif dengan desain penelitian lapangan. Data dikumpulkan melalui observasi, wawancara dengan kepala sekolah, guru, dan siswa, serta analisis dokumentasi. Hasil penelitian menunjukkan bahwa SMP Negeri 1 Tongas menerapkan program BAHA TAM, yang terdiri dari Baca, Hafal, Tahfidzul Quran, Aqidatul Awwam, dan Makhoriul Huruf. Efektivitas program ini didukung oleh berbagai strategi, antara lain pembiasaan, pendampingan, keteladanan, kerjasama dengan orang tua, serta sarana dan prasarana yang memadai. Program BAHA TAM menjadi model pembentukan karakter religius yang terstruktur. Sinergi antara sekolah, guru, dan

¹ Universitas Nurul Jadid

² Universitas Nurul Jadid

orang tua memainkan peran penting dalam memastikan keberhasilan program ini, sehingga dapat menjadi referensi potensial bagi lembaga pendidikan lainnya. Penelitian ini berkontribusi pada literatur yang ada dengan memberikan analisis rinci tentang program pembentukan karakter religius yang terstruktur di lingkungan sekolah umum, yang jarang dieksplorasi dalam penelitian sebelumnya.

Kata Kunci: Karakter Religius, Program BAHATAM, Pembiasaan karakter yang baik, Kepemimpinan yang patut dicontoh.

Introduction

Education Education and character building are important in a person's life because character education is the main key to nation-building. Everyone is born with character potential, but this potential must continue to be nurtured from an early age through character education (Siti et al. 2021) because a person's personality is not immediately formed but must be formed in such a way that it is by the objectives of education (Narti et al., 2021). Therefore, education providers should develop and pay special attention to character education in both formal and non-formal education (Zubaidi & Hafsari, 2025).

Character building is closely related to religious education. Character education and good morals cannot be realized without religious education (Safitri Safitri et al., 2023). Of course, habituation is also needed so children's character and personality can be formed and developed optimally. Therefore, as an educational institution with an important role in shaping student character, schools should create a culture that shapes student character (Futra et al., 2023) by education's vision, mission, and goals to form a whole human being. The resulting school culture must certainly be designed, built, and utilized by all components of the school. Thus, if the habituation is consistently applied in schools, there is hope that a school culture will build students' religious character (Khabibullah et al., 2022). Suryana et al. state that forming positive habits involves repetition and a supportive environment to form sustainable and useful habits in everyday life (Suryana et al., 2023).

Nowadays, as technology advances rapidly, many people consider technology an essential part of their daily lives. This dependency affects how people interact with the world around them and their behavior and character (Siti et al., 2021). Furthermore, a lack of religious understanding and a less supportive social environment, especially

when interacting with peers whose values differ from religious principles, can exacerbate the problem.

The existence of religious character is a very important character to be instilled in students so that their behavior is by the values of Islamic teachings, namely realizing an attitude of obedience to the beliefs they adhere to, respect for religious differences, and tolerance for other religious worship (Lubis & Murniyetti, 2023). Moral perfection is a provision for society in the future, namely with a virtuous population, because people with good morals can control themselves (Bali & Fadilah, 2019). Therefore, it is very important to instill religious character to create humans who believe in Allah SWT and have noble character. The formation process must be seen as a conscious and planned effort, not just something that happens by chance.

Institutions can do many ways to shape the religious character of students, one of which is by implementing the BAHA TAM Program. BAHA TAM is an acronym for "memBAca, mengHAfal, Tahfidzul Qur'an, Aqidatul Awam and Makhorijul Letters," which is a term in the strategy of forming the religious character of students at SMP Negeri 1 Tongas to improve the ability to read and memorize and a deeper understanding of the teachings of Islam, namely by deepening tajwid material about makharijul letters and memorizing letters in the Qur'an and nadzam book Aqidatul Awam. The BAHA TAM program is carried out every morning for 15 minutes before the learning process begins according to the schedule determined by the school.

The BAHA TAM program involved all components in the school so that all school members worked together in optimizing the implementation of character education, which would later create graduates who mastered the academic and non-academic fields and religious character. The approach used in this program prioritized the personal, humanistic element, which was a student-centered approach by giving tasks and opportunities as widely as possible and giving full trust to develop because the BAHA TAM program was based on the real condition that the level of religious understanding and reading ability of students varied. Based on this, this study seeks to describe the implementation of the BAHA TAM Program in shaping the religious character of students at SMP Negeri 1 Tongas.

Previously, many researchers conducted similar research on the formation of students' religious character. Among them is research conducted by Moh.

Ahsanulkhalq states that the efforts of PAI teachers in shaping religious character through habituation methods include the habit of smiling, greeting, greeting (3S), the habit of clean and healthy living, the habit of reading Asmaul Husna and daily prayers, the habit of being honest, the habit of responsible, the habit of discipline, the habit of worship, and the habit of reading and writing Quran (Ahsanulkhaq, 2019). In addition, Rahma Nurbaiti et al. said that through habituation activities, students could develop religious characteristics, namely devotion, sincerity, honesty, politeness, helping, love of the Rosul, cleanliness, competitiveness, and gratitude. In addition, Melinda Pridayani et al. also said that in instilling religious values in the school environment, cooperation between teachers as educators and other related parties is needed because it is very important for the success of the program in improving student behavior and making it a routine and communicated with parents to participate in applying it at home so that habituation is not only limited to school (Pridayani & Rivauzi, 2022).

Based on the research above, the researcher concluded that there are similarities in the program that the researcher is doing, which both discuss the school's efforts in shaping the religious character of students. However, there are differences in how the school does, which researchers will describe as focusing on implementing the BAHA TAM Program.

The uniqueness of this research is that it is a public school located in the city that does not only focus on the academic field but can form a pesantren-based school through the BAHA TAM Program for its students. At the same time, the Renewal is a school that initiated the BAHA TAM Program for the first time to form students' religious character in Probolinggo. The importance of this research is that character development is the most important factor needed by students in facing changing times and moral decline so that students have a strong and solid religious character from an early age.

This study aims to analyze the implementation of the BAHA TAM program in shaping students' religious character at SMP Negeri 1 Tongas. This research also aims to identify the strategies used by the school to effectively implement the BAHA TAM program, including habituation, mentoring, exemplary leadership, collaboration with parents, and the provision of facilities and infrastructure. Additionally, this study seeks to assess the impact of the BAHA TAM program on students' religious character

development, particularly in moral, spiritual, and disciplinary aspects. Furthermore, this research explores the challenges and obstacles encountered in implementing the BAHA TAM program and the efforts made to overcome them. Academically and practically, this study is expected to contribute by offering a model for implementing religious character-building programs that can be replicated in other schools.

Research Method

This research employs a qualitative approach with a field research design. The qualitative method was chosen because it allows for an in-depth exploration of the strategies used by schools to shape students' religious character in their natural setting. Data were collected using observation, interviews, and documentation. Observations were conducted in August 2024 to examine school activities and interactions between teachers, students, principals, and some student guardians. Interviews were conducted with structured written questions and options, making it easier for researchers and respondents. Documentation included collecting relevant materials such as photo records, activity schedules, discipline handbooks, and progress record control books (Mohammad Nasrullah et al., 2021).

The study used purposive sampling to select key informants directly involved in implementing religious character education, such as the school principal, religious teachers, and student representatives. Additionally, snowball sampling was applied to identify other relevant participants who could provide deeper insights into the effectiveness of the BAHA TAM program. Data analysis combines thematic analysis and Miles and Huberman's framework. Thematic analysis was employed to identify recurring patterns in the strategies and challenges of religious character formation. At the same time, Miles and Huberman's model was applied through four systematic stages: data collection, data reduction, data display, and conclusion drawing. This approach ensures the findings are well-structured and accurately represent the data gathered from various sources.

To enhance the validity and reliability of the research, data triangulation was conducted by comparing findings from observations, interviews, and documentation. Furthermore, member checking was carried out by allowing key informants to review and verify the accuracy of the data interpretation. Peer debriefing was also applied by

discussing the findings with fellow researchers to ensure a balanced and objective analysis.

Results and Discussion

Implementation of the BAHA TAM Program

BAHA stands for reading and memorization. Reading is one of the gateways to knowledge because people will know things they did not know before. It is like reading the Quran; the more often you read the Quran, the more fluent it will be because by reading the Quran, Muslims can know and understand the teachings of Islam. Memorization is the ability of the soul to access, store, and recall things in the past, where a person tries to recall information and store it in long-term memory (Oktapiani, 2020).

This activity involves the repetition of words, comprehension, and associations that help strengthen memories. Reading and memorization refer to recalling and storing specific texts in memory (Chusnul Chotimah, 2022, p. 30), usually done repetitively because something that is read repeatedly is easier to remember. As mentioned by (Titriana and Ansori, 2023), repetition is the key to memory. The more often a person repeats or pronounces information, the more likely it is to remember it as for what is read and memorized in the BAHA TAM program, the letters of the Quran, Nadzom Aqidatul Awam, and the pronunciation of hijaiyah letters to match the makhraj.

T, namely Tahfidzul Quran, is the name of the Muslims who memorize the Quran. Tahfidzul Quran has a very deep meaning for the life of a Muslim. Through the memorization of the Quran, it is expected to get closer to Allah SWT, increase love for his holy book, strengthen his faith, and be able to practice the teachings and values of the Quran in everyday life (As'ad, 2022). In addition to the spiritual benefits, being a hafiz also brings pride and paves the way for social contributions, such as becoming an imam or Quran teacher. Therefore, tahfidzul Quran is not just about memorizing but also includes character development and a positive impact on the surrounding environment (Apriyanti et al., 2024).

At SMP Negeri 1 Tongas, a special association for hafidz is managed directly by the religion teacher. This activity takes place outside of study time and allows students to gather and deposit the Quranic memorization they have memorized. As a form of

appreciation for the student's efforts and achievements, the school awards students who manage to memorize quickly, especially in the fastest category for each juz. With this, it is hoped that students will be motivated and more active in memorizing the Quran and instilling strong religious values in themselves.

In the BAHAM program, all students of SMP Negeri 1 Tongas participate in reading short letters from At-Takatsur to An-Nas every Wednesday, while on Thursdays, they read Al-Quran letters such as Yasin, Al-Waqiah, Ar-Rahman, and Al-Mulk. This weekly routine fosters fluency and enables students to memorize short surahs of the Quran effectively.

A, namely Aqidatul Awwam. Kitab Aqidatul Awwam is a book containing 57 stanzas written by al-Imam al-'Allamah Ahmad bin Muhammad Ramadhan bin Manshur al-Makki al-Marzuki al-Maliki al-Husaini al-Hasani, popularly known as Sayyid Ahmad Marzuqi, in 1258 H(Khabibullah et al., 2022). Through the book of Aqidatul Awwam, students get an aqidah education, which contains the values of tawhid, which is the main foundation of Muslims.

M is Makharijul Huruf, where the hijaiyah letters appear, or how to read the Koran by paying attention to where the letters appear when pronouncing them (Sahuri, 2022). A thorough understanding of the Quran starts with reading the Quran properly and correctly according to the applicable rules (Laily & Maesurah, 2021). The ability to read the Koran is the skill of students, which can be seen from their reading accuracy. Indicators of Al-Quran reading proficiency include reading accuracy, makharijul letters, and fluency in Quran reading. Therefore, being able to read the letters of the Quran is the first step to achieving this goal.

To facilitate the learning process, every Saturday at SMP Negeri 1, Tongas carries out activities that are focused on deepening the understanding of makharijul huruf

Table 1. Activity implementation

No	Activities	Time	Person in Charge
1	The head of student affairs/picket teacher guides the start of the activity and starts with	07.00 AM	The head of student affairs/picket teacher

	prayer		
2	Students in each class read BAHA TAM according to the schedule accompanied by the first-hour teacher.	07.00 - 07.15 AM	First Hour Teacher
3	End the activity with prayer	07.15 AM	Students and Teachers First Hour
4	Outside of study hours, students are given time to deposit memorization (Al- Quran) to the religion teacher	Outside of study hours	Religion Teacher
5	The homeroom teacher checks the memorization deposit book and gives an evaluation	On schedule	Homeroom Teacher

The activities carried out every morning, starting with a prayer led by the head of student affairs or the picket teacher, play an important role in shaping students' discipline and religious character. This habit instills the awareness always to begin activities with a prayer, fostering a strong sense of spirituality. Additionally, the BAHA TAM reading activity conducted in each class under the guidance of the first-hour teacher helps enhance religious literacy, obedience, and exemplary character development. With the teacher's guidance, students also learn the importance of respecting and emulating the knowledge imparted to them.

Outside study hours, the Quran memorization deposit activity with the religious teacher helps instill responsibility, perseverance, and diligence in students as they maintain their memorization. Interaction with the religious teacher also strengthens their respect and patience in learning. Furthermore, the homeroom teacher's role in evaluating memorization encourages students to be more disciplined and honest in

reporting their progress. This evaluation also motivates students to improve their memorization and understanding continuously. Thus, this series of activities shapes students into disciplined, religious, responsible individuals with a strong passion for continuous learning and self-improvement.

Implementation Strategy of BAHA TAM Program

In implementing the BAHA TAM Program, teachers use various methods to support the formation of religious characters, including habituation, exemplary behavior, mentoring, school cooperation with parents, and procurement of facilities and infrastructure.

1. Habituation: Habituation is an activity carried out repeatedly to achieve a predetermined goal (Kucharský et al., 2024). Habituation should be carried out continuously, regularly, and planned so that, in the end, it can form a complete, permanent, and consistent habit. The BAHA TAM program is a weekly routine program that is repeated consistently, with the hope that students' ability to memorize and understand Nadzom Aqidatul Awwam, Makhoriul letters, and the Quran will increase and strengthen the foundation of students' faith and increase their love for the Quran.

One way to apply the 5S principle at SMP Negeri 1 Tongas is to get students used to greeting teachers, guests, and fellow friends by saying greetings and clasping hands when meeting. This habit not only creates a familiar and respectful atmosphere but also instills the value of politeness in daily interactions. Students are taught to respect each other and build positive relationships in the school environment

by greeting each other.

Teachers also actively participate in helping students get used to implementing the 5S. If students forget to say greetings, teachers do not hesitate to say hello first, thus creating a supportive environment for students to learn and adapt. This approach is carried out consistently, so 5S has become an ingrained habit among students. Thus, implementing 5S is not just a rule but an integral part of a positive and respectful school culture.

The results of interviews with teachers about religious character show that teachers at SMP Negeri 1 Tongas also teach students to pray before and after learning. This helps familiarize them with starting and finishing any activity with prayer. In

addition, teachers also accustom students to pray dhuha and dhuhur in the congregation. Dhuha prayers are performed in each class at 06.50 WIB before the BAHAM program begins. At the same time, the congregational duhur prayer is carried out in the school musholla. The purpose of implementing duha and duhur prayers in congregation is to familiarize students to pray on time.

Table 2. Habituation Pattern

No	Habituation	Activities	Objective	Example
1	Worship	Congregational prayer & Istighosah	Strengthen faith and togetherness	Daily Dhuha & Dhuhur prayers, Istighosah every 2 weeks
2	Morals	Greetings, respect for teachers & friends	Build mutual respect and kindness	Practicing 5S (Smile, Greeting, Politeness, Courtesy, Respect)
3	Qur'an Recitation	Morning Tadarus & memorization	Increase love and understanding of the Qur'an	Daily Qur'an recitation & and memorization of short surahs
4	Da'wah & Islamic Spread	Cultum (short religious talks)	Deepen religious knowledge	Cultum every 2 weeks
5	Hygiene & Discipline	Keeping school clean and disciplined	Create a healthy and responsible attitude	Regular clean-up activities, bringing personal utensils to the canteen

The table above summarizes habituation patterns that support implementing character-building programs in schools. Worship habituation, such as congregational prayers and Istighosah, aims to instill faith and togetherness in worship. These activities are carried out regularly to ensure students develop discipline in performing religious duties and integrate them into their daily lives. Additionally, moral

habituation through the practice of 5S (Smile, Greeting, Salutation, Politeness, and Courtesy) helps create a harmonious school environment, fostering mutual respect and empathy among students.

The habit of reciting the Qur'an every morning, memorizing short surahs, and learning Aqidatul Awwam is designed to deepen students' understanding and love for Islamic teachings. This is further reinforced by cultum (short religious talks), which serve as a platform for religious outreach and provide students with opportunities to enhance their knowledge and public speaking skills. Beyond spiritual aspects, the program also emphasizes cleanliness and discipline through activities that promote a healthy school environment and personal responsibility, such as bringing personal utensils when purchasing food at the canteen. Thus, all activities in the table contribute to shaping students into religious, disciplined, responsible, and well-mannered individuals.

2. Exemplary: One of the approaches used by teachers at SMP Negeri 1 Tongas in building students' religious character is exemplary. The exemplary or modeling process (Aziz & Ana, 2022) is the attitude and behavior of teachers and education personnel in providing good examples of action so that they become role models for students to follow (Lubis & Murniyetti, 2023). Being a role model is the most important factor in the education process. Ideally, teachers with good character will produce students with good character (Tiara Ayu Astriana, Ikhwan Aziz Q, and Rina Mida Hayati, 2023).

3. School cooperation with parents tua: Family involvement is very important in educational programs as it can improve and support students' academic performance (Alfian Nurul Khoirulloh and Husna Nashihin 2023). Various research results show that good cooperation between schools, parents, and communities can realize parents' and communities' trust in school education services (Hamdan et al., 2021).

Conclusion

Based on all the data obtained from observations, interviews, and documentation in the field, the author can conclude that the school seeks to shape the religious character of students at SMP Negeri 1 Tongas through the BAHA TAM program. BAHA TAM is an acronym for "memBAca, mengHAfal, Tahfidzul Qur'an, Aqidatul

Awam, and Makhorijul Huruf." In implementing the BAHA TAM program, various methods are used by the school to ensure the program is carried out effectively, namely through habituation, mentoring, exemplary leadership, school cooperation with parents, and the provision of facilities and infrastructure. This activity has been implemented and has become a habit for the SMP Negeri 1 Tongas school community.

In addition, the school also has a distinct school culture that adds value to religious character formation, including the application of 5S (Smile, Greeting, Salam, Politeness, Courtesy), encouraging students to pray before and after learning, performing Dhuhur and Dhuha prayers in congregation, organizing Istighosah and Cultum, instilling cleanliness habits, and using a discipline pocketbook. The impact of this program, coupled with the school's cultural practices, has contributed to shaping disciplined students with strong religious character. The primary contribution of this study is its detailed analysis of a structured religious character development program in a public school setting, which has been rarely explored in previous research. Academically, this research enriches the discourse on religious education by providing an empirical case study of how a formal school systematically instills religious values. For educational practitioners, particularly school administrators and policymakers, this study offers a practical model that can be adapted and implemented in other schools to enhance students' moral and spiritual development.

However, this study has several limitations. First, it focuses solely on one public school, SMP Negeri 1 Tongas, which may limit the generalizability of the findings to other educational contexts. Second, the study primarily relies on qualitative methods, which, while rich in depth, may benefit from quantitative validation to systematically measure the program's impact on students' character development. Future research could explore comparative studies between multiple schools implementing similar programs or assess the long-term effects of religious character formation in students beyond their school years. Additionally, future studies could incorporate student and parent perspectives in more depth to gain a more comprehensive understanding of the program's effectiveness.

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