

## **Implementation of Boarding School Learning in Building Religious Character at SMA Daarul Qur'an Bandung**

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### **Abstract**

*The low understanding of religious values among students remains a problem that needs to be addressed. The purpose of this research is to analyze and develop a boarding school learning implementation model to build religious character in high school. This study uses a qualitative approach with a descriptive method, and data collection techniques is done through interviews, observations, and documents. The results are that the implementation of boarding school learning is carried out through Quran memorization (tahfidz), memorizing the Quran at least up to the 30th juz, or memorizing all 30 juz, as well as integrating the Quran and Islamic studies into the learning. The Quran memorization program, or Islamic studies, consists of seven lessons: fiqh, tawhid, hadith, tafsir, Arabic language, history, and tajwid. Additionally, the Tahfizh Qur'an program, which means memorizing the Quran, is held daily after Subuh, Asar, and Isha prayers, with one verse each day. The habit of praying obligatory prayers in congregation on time and performing daily routine worship, as well as good manners, ethics, and noble character. The conclusion is that the implementation of boarding school-based learning in building religious character at SMA Daarul Quran Bandung, is carried out through the integration of the Al-Quran and Islamic studies in intra-curricular learning activities, extra-curricular activities and Islamic boarding school activities with Islamic studies and Quran memorization for twenty-four (24) hours in a comprehensive and integrated manner.*

*Keywords: Learning, Boarding School, Noble Character*

## INTRODUCTION

The current low understanding of religious values among students is a problem that needs to be addressed. This is a phenomenon that is occurring, making it a concern for the government, parents, and even every educational institution. Students are expected not only to claim to have a religion, but more importantly, to be able to have beliefs, feelings, thoughts, and motivations that drive them to behave religiously as a complete and comprehensive whole, thus making them religious individuals (being religious). This can be seen in experiences of creed, law, and ethics, or in having faith, Islam, and excellence. Especially in this modern era, the issue of students' religious character remains a topic of discussion in various circles. This is evidenced by the continued low levels of honesty, independence, lack of respect toward parents and teachers, a tendency to fight, cheating, laziness in studying, a lack of wisdom in using mobile phones, with most of their time wasted playing games, a lack of responsibility in realizing piety toward the Creator, and weak collaboration, mutual assistance, and a lack of environmental concern.

This arises, among other things, from a lack of role models or community leaders in schools, good habits, parental attention, the negative effects of information technology, and weak moral and ethical guidance, as well as a lack of noble attitudes and character based on religion in learning. SMA Daarul Qur'an Bandung is a boarding school that provides 24-hour care-based education, emphasizing religious knowledge alongside general knowledge in its curriculum. This education is an effort to increase students' faith. Education is a long and consistent process aimed at achieving goals in accordance with Law No. 20 of 2003 on the National Education System: "Education is a conscious and planned effort to create a learning environment and learning process so that students actively develop their potential to possess religious spiritual strength, self-control, personality, intelligence, noble character, and the skills they need for themselves, society, nation, and state"<sup>1</sup>.

This goal becomes an achievement objective in various fields of knowledge, and it can be easily achieved thru teacher training. It is hoped that this guidance will bring happiness in the afterlife. According to Fathurrahman in his Tafsir, he states: "The purpose of education in pesantren is to preserve and develop the natural disposition of students, to obey and submit to Allah SWT, to prepare students to become Muslims, to equip them with various knowledge to achieve a perfect life, to become good members of society, and to enjoy happiness in this world and the hereafter"<sup>2</sup>.

Achieving these character education goals requires a planned, sustainable, and continuous process, which is then carried out according to the plan to achieve the desired outcomes. This character education is found in Permendikbud No. 22 of 2020, which states: "In character education, there are four aspects of educational philosophy that are instilled (heart, body, will, and mind) and five core values

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<sup>1</sup> UU No.20 tahun 2003, "Anonymous UU No.20 Tahun 2003," *Ristekdikti*, 2003, <https://doi.org/10.16309/j.cnki.issn.1007-1776.2003.03.004>.

<sup>2</sup> A. Tafsir, *Ilmu Pendidikan Islami*. (Bandung: PT Remaja Rosdakarya.: Bandung: PT Remaja Rosdakarya., 2013).

(religiosity, integrity, nationalism, mutual cooperation, and independence), which are the focus of character formation<sup>3</sup>.

Learning in pesantren-based schools offers a different method of instruction compared to regular schools, especially in terms of developing Islamic character. One school that adopts this idea of religious character development is Among them is Daarul Quran Bandung High School. This school focuses on building religious character thru studying and memorizing the Quran. Daarul Quran Bandung High School strives to develop its students into a generation that is academically intelligent, skilled, and possesses strong spiritual and social attitudes, with a strong religious character in accordance with the pesantren environment and a directed, systematic, and structured program.

The learning process at SMA Daarul Quran Bandung is supported by its environment. Some of these important components are supported by life in the pesantren environment. Students live at the pesantren for twenty-four hours, which provides an Islamic atmosphere. All students participate in daily activities with discipline and regularity, from waking up until going back to sleep, starting with communal prayers, reciting the Quran, memorizing the Quran, and social activities that build student solidarity and Islamic brotherhood, aiming to develop individuals who are connected to God and connected to people. The presence of mentors and teachers living in the dormitory environment ensures that students are always under proper supervision and guidance. This also allows for the development of a close relationship between teachers and students, making character development more personal and effective.

The educational program at SMA Daarul Quran Bandung aims to balance worldly and spiritual knowledge. Here are some of the main programs that help build students' religious character at SMA Daarul Quran Bandung, including tahfidzul quran, which is one of the hallmarks of SMA Daarul Quran. Each student is expected to achieve a certain memorization goal throughout the academic year. Beside strengthening memory, this activity instills the values of patience, perseverance, and love for the Quran to develop an Islamic character. Then there are routine religious activities, which are carried out according to a predetermined daily schedule, consisting of habit-forming activities such as congregational prayer, daily dhikr, recitation of the Quran, and regular study. This activity helps to cultivate a high level of spiritual awareness and strong worship habits, followed by moral development activities.

Religious character is developed thru formal religious education and is implemented thru a holistic approach that involves various aspects of students' lives, including self-development, which is carried out in extracurricular activities such as scouting, art, and sports. This extracurricular activity helps students develop their interests and talents. It also builds students' religious self-confidence. Religion is one of the character education values that students must possess so that they can be close to God and do good to others. The Ministry of Education and Culture describes "religious" as an attitude and behavior that adheres to the teachings of

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<sup>3</sup> Kemdikbud, "Salinan Permendikbud 22 Tahun 2020," *Salinan Permendikbud 22 Tahun 2020* 3 (2020): 1–174, <https://jdih.kemdikbud.go.id/arsip/SALINAN PERMENDIKBUD 22 TAHUN 2020.pdf>.

one's religion, is tolerant of the worship of other religions, and lives in harmony with people of other religions <sup>4</sup>.

This means that being religious is an attitude or behavior that is obedient and compliant with the commands of one's religion and demonstrates tolerance toward other religions thru religious moderation, thus enabling a more harmonious life with others. Next, Naim stated that: "Religious value is the understanding and application of religious teachings in daily life" <sup>5</sup>. This means that religious values are values that encompass knowing, practicing, or being able to implement them daily according to the teachings of Islam.

Then, in social life, including activities such as social service events, filling in for religious studies activities for the surrounding community, distributing sacrificial meat to the surrounding community, visiting orphanages, and other community activities, students are taught to care for others and understand the importance of positive contributions to society, because humans are essentially social beings who need to socialize with other humans in their daily lives. As stated in Surah Al-Qasas: 77, which means: "And seek in what Allah has bestowed upon you (the happiness of) the Hereafter, and do not forget your share of (the pleasures of) this world, and do good (to others) as Allah has done good to you, and do not cause corruption on the earth. Indeed, Allah does not like those who cause corruption <sup>6</sup>.

Pesantren-based schools, as educational institutions, have the capacity to develop morals and knowledge because they are religious and general educational institutions that function as places to develop manual (practical guidance), social, and mental life skills and attitudes, while maintaining their Islamic dignity and increasing their religiosity as an effort to enhance religious belief. The development of life skills and attitudes, social and mental, to increase students' religiosity in pesantren thru this integration of general education with pesantren education, can be said to be integrated learning. Handayani states that: "The implementation of integrated learning is carried out with a lesson model that is integrated with the characteristics of pesantren <sup>7</sup>"

SMA Daarul Quran Bandung is an Islamic boarding school at the high school level in the city of Bandung, which uses the Ministry of Education and Culture curriculum with a pesantren curriculum that includes religious studies. With this flagship Quran memorization program, it is hoped that thru habituation and example, students can be guided in becoming religious individuals under 24-hour supervision, thus receiving systematic training to develop noble, religious, and merciful character.

For every activity undertaken, in this case, religious character education, the school conducts an evaluation. This is to ensure that the goal of forming religious character is achieved. SMA Daarul Quran Bandung conducts evaluations periodically. These evaluations include academic and non-academic assessments. This evaluation uses various assessment instruments, including reports on Quran memorization,

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<sup>4</sup> Kemendiknas, "Permendiknas Nomor 19 Tahun 2007 Tentang Standar Pengelolaan Pendidikan," *Kemendikbud*, 2007.

<sup>5</sup> Naim Ngainun., "Pengembangan Pendidikan Aswaja Sebagai Strategi Deradikalisasi. Walisongo.," 2015.

<sup>6</sup> Al-Quran, "AL QUR'AN Dan Terjemah Pdf," 2019, 1–1100.

<sup>7</sup> Handayani et al, *Guide Book "INTERNATIONAL CONFERENCE ON ISLAM IN MALAY WORLD (ICON IMAD XI)"* (Bandung Indonesia: Post-graduate Program of UIN Sunan Gunung Djati, Bandung, Indonesia, 2022).

attendance at worship activities, and observation of daily attitudes and behavior. The feedback from parents and stakeholders regarding students' religious character development is provided to guide them in understanding and practicing morals thru advice and lectures from ustadz and ustadzah, for the achievement of worldly and afterlife happiness.

## LITERATURE REVIEW

Learning at the school is based on a boarding school system. directed toward building students who are civilized, faithful and pious, and knowledgeable and responsible. When examined based on its function, that this function is essentially synergistic and performs the functions outlined in Law No. 20 of 2003:

National education functions to develop capabilities and shape the character and civilization of the nation with dignity in order to educate the life of the nation, so that it becomes human beings who are faithful and devoted to God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens<sup>8</sup>.

Boarding school-based learning is a learning process where students live in a dormitory system for 24 hours a day, are in the school environment, which becomes a community environment connected to a value system that all students must follow. Emy Sohilaite revealed that: "Boarding school is a type of school where students, teachers, and school administrators live in dormitories on the school grounds for a certain period until the students complete their education"<sup>9</sup>

Previous research has been widely discussed and has produced diverse findings, including Indrawati et al.'s research, which states that: "The implementation of learning designs with sunnah worship, including sunnah prayers, sunnah fasting, and lectures, is carried out regularly. This prepares students to be able to guide and train other students to become teachers and integrate into society after the month of Ramadan"<sup>10</sup>. Similarly, research by Nurfatin Melina Rianti et al. also states that:

Students are educated to have religious attitudes reflected in discipline, honesty, responsibility, regular worship, and other positive behaviors thru morning habituation activities at MIS Laa Tahzan. Thus, this activity becomes part of the school culture and a tangible form of planned, impactful, and relevant religious character education that meets the needs of spiritual and moral development<sup>11</sup>.

Then the results of the research by Putri Alfiah Aulia Rahma and Nur Kabibuloh showed that: "Students have positively developed their religious character thru the Al-Qur'an memorization program, with pesantren approaches, memorization, and sorogan included in the regular learning schedule. Improved Al-

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<sup>8</sup> UU No.20 tahun 2003, "Anonymous UU No.20 Tahun 2003."

<sup>9</sup> Emy Sohilaite, *Pengantar Pendidikan* (Depok : Rajagrafindo Persada.: Raja Grafindo Persada, 2021).

<sup>10</sup> Indrawati dkk, "IMPLEMENTASI KEGIATAN BOARDING SCHOOL DALAM PENGEMBANGAN SIKAP KEBERAGAMAAN PESERTA DIDIK," *TARBAWI : Jurnal Pendidikan Agama Islam*, 2022.

<sup>11</sup> Nurfatin Melina Rianti dkk, "INTERNALISASI KARAKTER RELIGIUS PADA PESERTA DIDIK KELAS RENDAH MELALUI PEMBIASAAN PAGI DI MIS LAA TAHZAN KABUPATEN SERANG," *Jurnal Ilmiah Pendidikan Dasar*, 10 Nomor 0 (2025): 352, <https://journal.unpas.ac.id/index.php/pendas/article/view/27911/14459>.

Qur'an reading skills and its use in daily worship, especially prayer readings, are results of this program”<sup>12</sup>.

Based on previous research, this study is expected to provide novelty by creating a boarding school model for fostering students' religious character that differs from previous studies. Previous studies formed religious character by implementing learning designs, regular sunnah worship, and community engagement, while this study forms religious character thru Quran memorization and the integration of the Quran and Islamic studies into learning. This model is expected to be a best practice model for other Islamic high schools based on memorization.

There are several reasons why parents send their children to boarding school. Here are some of the points made by Emy Sohilit, including: "A conditioned environment, monitoring of children's social interactions, protection from external influences, strong harmony and family spirit, avoidance of social gaps, integration of schools with pesantren, and academic considerations"<sup>13</sup>.

Religiousness is one of the character values. This value helps humans act in accordance with the sunnatullah in increasing the achievement of happiness in this world and the hereafter. According to Glock and Stark, religion is divided into five aspects: "Religious belief, religious practice, religious feeling, religious knowledge, and religious effect"<sup>14</sup>.

## METHOD

This research uses a qualitative approach and descriptive method. Moleong stated: "Qualitative research aims to comprehensively and descriptively understand the experiences of subjects using various scientific methods in a natural environment." A qualitative approach was chosen because this study focuses on a deep understanding of learning phenomena in boarding schools. The purpose of this research is to describe and analyze the implementation of learning in a boarding school at SMA Darul Qur'an. The data collection methods used include observation, document study, and interviews. As Sugiyono stated, "Triangulation is the collection of data that combines various data collection techniques and existing data sources."

The research method uses a descriptive method with data collection techniques including observation, interviews, and documentation. Data sources consist of primary and secondary data. Primary data were obtained thru interviews with the school principal, curriculum vice-principal, teachers, and students, as well as direct observation of classroom learning activities and students' daily lives in the dormitory and school. Meanwhile, secondary data were obtained from documents such as organizational structures, job descriptions, activity schedules, teaching modules, extracurricular activity archives, photo documentation, and dormitory activity reports.

The main problem analysis in this study is the suboptimal human resources in planning the integration of the Quran and Islamic studies in learning. While the

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<sup>12</sup> Putri Alfiah Aulia Rahma and Nur Kabibuloh, "Efektivitas Program Tahfidz Al-Qur'an Dalam Membentuk Sikap Religius Siswa Di MI Al-Ifadah," *Jurnal IHSAN Jurnal Pendidikan Islam* 3, no. 2 (2025): 9–14, <https://doi.org/10.61104/ihsan.v3i2.613>.

<sup>13</sup> Sohilit, *Pengantar Pendidikan*.

<sup>14</sup> R. Glock, C. Y., & Stark, *AMERICAN PIETY: THE NATURE OF RELIGIOUS COMMITMENT*. (Berkeley and Los Angeles: University of California Press.: Berkeley and Los Angeles: University of California Press., 1968).

architecture/problem-solving design in this study was designed thru several stages illustrated in the following data processing flowchart:



## FINDING

The implementation of character education at SMA Daarul Qur'an in developing character values incorporates local and global excellence-based education by equipping students with etiquette, manners, religious obedience, and appreciation for local culture. This includes Quran memorization integrated with Islamic studies in learning and Quran memorization activities, with a greater focus on excellent Quranic characters derived from verses of the Quran, such as the DAQU Method, which includes qiyamulail, Duha prayer, reading Surah Al-Waqiah and morning dhikr, Duha lectures, sunnah rawatib prayers, congregational prayers in the mosque, Quran recitation, tahsin, and tahfizh Alquran, giving charity, teaching, praying, and mutual prayer. Then the mastery of knowledge and technology, which is always integrated into every subject. For example, learning that uses the internet as a learning resource. Habituation, school culture, curriculum activities, and students enhance this character value. All components are involved in carrying out these activities, with the wise principal responsible for their implementation.

Based on field findings, Daarul Qur'an High School Bandung integrates local excellence-based education into relevant subjects after analyzing potential local strengths and school readiness. Competency in memorizing the Quran, English, and Arabic is a key asset for meeting the human resource competition in the global era. Supported by the use of multimedia and internet-based information in various learning sessions.

Efforts to produce Quran memorization students are implemented three times a day, namely in the morning, afternoon, and evening. Tenth-grade students tend to receive training in the Tahfidz Camp program, which is held for two and a half months with a priority on learning to read the Quran and improving Quran recitation. For eleventh and twelfth-grade students, the Tahfidz Camp program is only held for one and a half months, with a Daqu Camp held for three days at the end of the learning period as basic training for mastering, understanding, and memorizing the Quran for the students, which takes place outside of school. Another program is the educational development trip to understand the Quran.

Excellent Qur'anic character education at SMA Daarul Qur'an Bandung integrates religious character values relevant to subjects and applies examples used in daily life. A religious atmosphere is built from daily worship activities and Islamic studies, both for the students and all members of the Daarul Qur'an community, from the leadership to general staff. Upholding the obligatory and reviving the sunnah, becoming a local excellence in the spirit of the Quran toward achieving the institution's vision.

The implementation of character education at SMA Daarul Qur'an is inseparable from developing character values that emphasize strengthening students' character in harmony with cultivating the heart (ethics), physical activity (kinesthetics), thinking (literacy), and will (aesthetics). Then, learning methods were added that strengthened national character values, which could result in the crystallization of religious character values.

The implementation of learning becomes the realization of the plans that have been made. This demonstrates the application of the steps of a learning strategy, which is used as a learning experience. In this process, teachers need students to participate actively in order to achieve learning objectives. At SMA Daarul Qur'an, character education is implemented in lessons and classroom learning activities, in extracurricular activities, and in cultural and habituation activities, namely through routine activities, smiling, greeting, saying hello, and being polite, as well as incidental activities for self-development such as individual counselling, picking up and throwing trash in the designated place, class and dormitory raids, and committee meetings for activities, social responsibility, Islamic holidays, seminars, istighosah, ta'aruf parades, and sports and cleanliness competitions between classes, and conditioning, which means creating an environment that supports the implementation of character education. There are several conditioning measures taken by SMA Daarul Qur'an, including conditioning the provision of facilities, giving awards and empowerment, and shaping the school environment and atmosphere, as well as providing role models.

## **DISCUSSION**

Based on the research results at a pesantren-based school, SMA Daarul Quran Bandung, the findings indicate that the implementation of boarding school learning is carried out comprehensively, aligning with the school's vision. SMA Daarul Quran Bandung has the following vision: (1) To create an environment that supports the realization of an Islamic generation; (2) To prepare an Islamic generation that loves and practices the Quran and Sunnah; (3) To educate a generation of leaders who memorize the entire Quran (30 juz); (4) To implement the Qur'anic character of the Tahfizh Islamic boarding school at Daarul Quran International Bandung; (5) To preserve the culture of Daarul Quran; (6) To educate students to become outstanding learners who keep pace with technological developments and are proficient in language and have a global perspective; (7) To prepare students who are competitive and ready to face future challenges.

Efforts to achieve the vision are planned through curriculum development, with the integration of the national curriculum and the pesantren curriculum, combining religious and general knowledge and character development, and are carried out by all school and dormitory personnel under the responsibility of the foundation's

supervisor, school principal, committee, teachers, educational staff, and dormitory administrators, according to the job descriptions that have been mutually agreed upon for learning in schools and pesantren. This curriculum development aligns with Manshuruddin's research, which states: "The development of a madrasah curriculum based on pesantren at MAS Mizanul Kubro Binjai consists of the following steps: 1) Needs analysis includes the following principles: a) the principle of balancing religious and general knowledge; b) moral education; c) discipline; d) responsibility"<sup>15</sup>.

Learning is a process of knowledge transfer, involving deliberate and planned collaboration between the knowledge provider and students in schools, with the aim of achieving learning objectives in terms of attitudes, knowledge, and skills. As Hermawan states, "Learning is the main theme in education because it is a real action, an interaction between educators and students"<sup>16</sup> Boarding school learning is conducted like the pesantren education system, which can be integrated with Islamic books.

At Daarul Qur'an High School, character education is important to implement. This is evident in the institution's efforts to realize its vision, Islamic institutions in producing a Qur'anic generation with noble character and global competitiveness. The principal is trying to involve all stakeholders in its implementation, who should have been involved from the beginning, since making character education programs an integral part of the school's programs so that they can participate in assessing the school's condition and making expectations about how the school's programs are run to achieve the goals. The boarding school program has shaped students' characters thru various routine activities in the school and dormitories<sup>17</sup>.

SMA Daarul Quran was founded by Ustadz Yusuf Mansur and his partner in 2012. Memorizing the Quran is the main goal of SMA Daarul Quran. Pesantren Daarul Quran is its first location, and it aims to achieve the goal of the Program for the Development of Quran Memorizers (PPPA) in a thousand pesantren. The idea is that students will memorizing the Quran in several mosques with the help of a hafiz who lives nearby. Pondok Pesantren Darul Qur'an (Ponpes Daqu) then built a number of Quran memorization cadres in this area, bringing the total to 70 people after the first eight students were housed with the new students.

The implementation of character education at SMA Daarul Qur'an is carried out thru learning. It is implemented in all learning activities, including both curricular, extracurricular, and pesantren activities. The definition of "character" in the Indonesian Dictionary (KBBi) is "temperament, soul traits, morals, or something that distinguishes one person from another. In addition, character can mean manners, personality, disposition, temperament, or morals"<sup>18</sup>. Religious character signifies a closeness to religion or character values that bring one closer to God, the Creator.

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<sup>15</sup> Manshuruddin Manshuruddin and Charles Rangkuti, "Islamic Boarding School-Based Madrasah Curriculum Development Design at Madrasah Aliyah Mizanul Kubro Binjai," *Indonesian Journal of Contemporary Multidisciplinary Research* 2, no. 2 (2023): 239–52, <https://doi.org/10.55927/modern.v2i2.3562>.

<sup>16</sup> Asep Hermawan, "Konsep Belajar Dan Pembelajaran Menurut Al-Ghazali," *Qathrunâ*, 2017.

<sup>17</sup> Murti M dkk, "Pembentukan Karakter Siswa SMA Negeri 13 Pangkep Dengan Penerapan Sistem Sekolah Berasrama (Boarding School)," *Jurnal Guru Pencerah Semesta*, 2023.

<sup>18</sup> Pusat Bahasa Kemdikbud, "Kamus Besar Bahasa Indonesia ( KBBi )," *Kementerian Pendidikan Dan Budaya*, 2023.

Activities at SMA Daarul Qur'an to support character development, including personality, which is a person's unique traits, characteristics, or qualities. Activities at SMA Daarul Quran include: (1) competency development both internally and externally; (2). Starting the day with communal worship, Dhuha prayer, reading Surah Al-Waqiah and morning dhikr, communal Dhuhr sermon, afternoon sermon by teachers and students, nature contemplation, Islamic holidays (PHBI) celebrations, formation of Quran study groups, and religious evaluation by the dormitory supervisors at the pesantren. (3) Study guidance for 12th-grade students thru additional subject hours held Monday thru Thursday, or the last day of each week. (4) communication with the government, police, education services, and hospitals; (5) procurement of infrastructure; (6) representative guidance counselling rooms; (7) formation of national science olympiad study groups and groups to become delegates for various competitions, including festivals, the Musabaqoh Hifdzil Qur'an (MHQ Exam), the Musabaqoh Tilawah Qur'an (MTQ) (8) procurement of supporting books; (9) procurement of computer-based computers for national needs; (10) development of school websites and social media; (11) improvement of structured classes and unstructured independent learning; (12) extracurricular activities; (13) memorization of the entire 30 chapters of the Quran; and (14) the number of subjects from an academic perspective.

The implementation of character education in intra-curricular learning is provided directly by teachers by integrating religious character into all subjects. This is done as an effort to shape students' religious character and develop their potential. The principal is responsible for supervision.

SMA Daarul Quran implements education based on local and global excellence by equipping students with etiquette, courtesy, religious obedience, and wisdom toward local culture, which is implied in every subject and Quran memorization activity. This includes building a Quranic atmosphere, performing prayer and dhikr according to the prayer, encouraging fasting on Mondays and Thursdays, and promoting charity. This activity is carried out in daily life. According to M. Kosim, "Optimizing Islamic Religious Education in Strengthening Character Education in schools can be done by using a tawhid-based science paradigm, to improve character education in the classroom, incorporate Islamic values into education, and enhance the content of Islamic religious education in schools"<sup>19</sup>.

Mastery of science and technology is integrated into every subject, using the internet as a learning resource. The implementation of character building forms and develops students to have Islamic character, thru Quran memorization, memorizing some or all of the Al-Quran. The Islamic studies program, or dirosah islam, consists of seven subjects: Tawheed, Fiqh, Arabic, Hadith, History, Tajweed, and Tafsir. Additionally, the Tahfizh Qur'an program, which means memorizing the Qur'an, is held daily after Subuh, Asar, and Isya prayers.

In extracurricular activities, the integration of religious character into a number of subjects amounts to fifteen lessons, namely Group A compulsory subjects (six lessons), Group B compulsory subjects (three lessons), and elective group subjects (four lessons: namely mathematics, chemistry, biology, and physics). One in-

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<sup>19</sup> Muhammad Kosim, "Penguatan Pendidikan Karakter Di Era Industri 4.0: Optimalisasi Pendidikan Agama Islam Di Sekolah," *TADRIS: Jurnal Pendidikan Islam* 15, no. 1 (2020): 88, <https://doi.org/10.19105/tjpi.v15i1.2416>.

depth lesson focusing on mathematics, one cross-curricular lesson focusing on English, and one local content lesson in Sundanese were added. This integration means that students receive religious education in every subject. Khairani et al. stated that: "Curriculum, classroom management, the use of teaching methods, thematic learning in the Pancasila Student Profile Strengthening Project (P5), and counselling guidance integrate Pancasila Student Profile characters based on Daarul Qur'an within the curriculum"<sup>20</sup> The relevance of this integration to this research can be said to be that the Pancasila Student Profile characters, which include religiousness, are applied by being integrated into the intra-curricular learning, in accordance with the characteristics and culture of the school.

Additionally, Arabic and English language pesantren content is delivered daily after Fajr and Isha prayers, as well as on Saturday mornings. Teacher task distribution at SMA Daarul Qur'an. Religious character education is implemented according to the teacher task distribution at SMA Daarul Qur'an based on the scope of teacher work, working hours, job descriptions for each type of teacher, and the fulfillment of teacher obligations for face-to-face meetings. implementing scheduled learning in the teaching and learning process.

Then, the students' religious practices will continue to be monitored by their parents during school holidays, as part of their daily routine at home. This collaboration is one of the successes in realizing religious students. This collaboration is important to implement, as Ni'mah et al's research states: "When schools and parents work together, such as providing good habits and examples both at school and at home, engaging in two-way communication, holding parent-teacher meetings, making home visits, and parents visiting the school, this can help students achieve the Pancasila Student Profile, which includes the dimensions of faith, piety toward God Almighty, and noble character"<sup>21</sup>. This dimension aligns with religious character in building a personality close to the Creator.

The division of teacher tasks in learning is based on the alignment of teachers' educational expertise with their responsibilities in learning. This allows Teachers help students understand and grasp the targeted competencies (material), as well as internalize and apply religious principles in their daily lives.

Then, character education is implemented in extracurricular activities directly by the extracurricular advisors, who play an important role in guiding, shaping, and fostering character education to develop students' potential. Its implementation is thru integrating or incorporating religious content into all extracurricular activities, including extracurricular activities, rihlah (educational trips) for the entire Darul civitas, study tours/field visits, cultural trips, art studios, cultural parks, diniyyah schools, and language and literature communities. To ensure that extracurricular activities run smoothly, a teacher or special officer appointed by the principal is assigned as the extracurricular advisor.

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<sup>20</sup> Yenny Khairani, Edi Suresman, and Ganjar Muhammad Ganeswara, "Integrasi Nilai-Nilai Karakter Pelajar Pancasila Berbasis Daarul Qur'an Method Dalam Intrakurikuler Sekolah Di Sd Daarul Qur'an School Internasional," *Jurnal Pendidikan Guru Madrasah Ibtidaiyah Al-Multazam* 10, no. 1 (2024): 107–22.

<sup>21</sup> Uzlifatun Ni'mah, Imaniar Purbasari, and Rani Setiawaty, "Bentuk Implementasi Kolaborasi Sekolah Dan Orang Tua Dalam Menanamkan Karakter Profil Pelajar Pancasila," *EduBase: Journal of Basic Education* 4, no. 2 (2023): 131–40.

Extracurricular activity advisors are responsible for providing guidance to ensure that activities run optimally, without disrupting academic activities or serving as a support for curricular activities. The head of Daarul Qur'an High School entrusted the responsibility to teacher representatives by appointing teachers as extracurricular activity advisors. "The implementation of the extracurricular activity of Religious Deepening is said to be successful in shaping the Muslim personality of students in schools"<sup>22</sup>.

The principal directly supervises when school leaders conduct control or monitoring of extracurricular activities. Then, controlling or supervision in the school is carried out indirectly, namely control or supervision conducted by examining monthly reports sent by the extracurricular advisors to the vice principal for student affairs and submitted to the school leadership. The main objectives of this extracurricular activity are to educate the next generation to be faithful and pious, have noble character, be patriotic, obey the law, be disciplined, and possess life skills to help the nation. Additionally, it aims to educate students to love the environment in an Islamic manner. This aligns with the research by Permana and Suhartini, which states: "The research results from the data obtained, processed, and analyzed show that 82.25% of the students at SMP BPPI Bojong experienced a significant increase in their religious attitudes due to extracurricular Islamic spiritual efforts (Rohis)"<sup>23</sup>.

Next, the implementation of cultivation and habituation activities. The vice principal for student affairs is responsible for this activity. Technically, a person in charge of cultivation and habituation is needed for the activity to run smoothly. The principal selected a teacher to be responsible for the culturalization and habituation activities, providing guidance and training to students to ensure the activities run smoothly and do not disrupt academic activities.

The implementation of character education cultivation and habituation at SMA Daarul Qur'an is coordinated by the vice principal. All school elements, including teachers and educational staff, are directly responsible for implementing it into the pesantren culture. This construction refers to character values in test results that emphasize religious beliefs, faith, and piety toward religious love (religious). The techniques used by the school to shape students' religious character thru cultivation and habituation are in line with Sofannah's research, which states that: "In School culture and character-building activities have a significant impact on improving students' religious traits, such as becoming good, faithful, responsible individuals with noble character. School culture can be implemented in various ways. Research by Devi Anggraini and Heru Purnomo shows that: "The school culture of SMKS Tamalatea functions as an educational ecosystem, instilling religious values thru regular Quran reading, discipline, creativity, nationalism, reading interest, and environmental awareness thru the Go Green program"<sup>24</sup>

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<sup>22</sup> Zuhrotun Nisak, Universitas Darul, and Ulum Lamongan, "Implementasi Ekstrakurikuler Pendalaman Agama Terhadap Penanaman Nilai Religius Siswa," *MURID* 1, no. 2 (2024): 159–66.

<sup>23</sup> Gilang Sukma Permana and Andewi Suhartini, "Upaya Ekstrakurikuler Kerohanian Islam Dalam Meningkatkan Sikap Keberagamaan Siswa Di SMP BPPI Bojong," *EduCompassion: Jurnal Integrasi Pendidikan Islam Dan Global* 1, no. 2 (2024): 18–34, <https://doi.org/10.63142/grqdfg29>.

<sup>24</sup> Devi Anggraini and Heru Purnomo, "Implementasi Pendidikan Karakter Melalui Budaya Sekolah," *Jurnal Ilmiah Widya Pustaka Pendidikan* 13, no. 2 (2025): 162–74.

Religious character values include components of knowledge, awareness, willingness, and action in applying character values, both those that foster love for God, oneself, fellow human beings, the environment, and the nation. Implemented in daily, weekly, or monthly routine activities, these are regular and consistent activities performed by students at all times. In this study, routine activities only included smiling, greeting, saying hello, and being polite, as well as praying in congregation. This activity is carried out every day at 7:00 AM after students finish from the mosque and head to their classrooms. As per the established schedule, teachers are responsible for smiling, greeting, welcoming, and being polite from Monday to Saturday. This "smile, greet, say hello, and be polite" activity teaches students about character development, such as religiousness, discipline, communication skills, social care, and the responsibility of each student.

SMA Daarul Qur'an holds regular congregational prayers for Dhuhr, Asr, and Friday prayers. There is a schedule for participants and prayer leaders for congregational prayers. Dhuhr prayer is performed during every break, and Asr prayer is performed during every second break. They also schedule imams and khateebis for Friday prayers and assist in religious activities. Group prayer is a habit and example, which can serve as religious character development for students. This character development aligns with Handayani et al., who stated that: "Moral education in Islamic boarding schools is carried out thru habituation and example, which is still practiced and remains steadfast amidst technological advancements and the passage of time"<sup>25</sup>.

In developing character values, the character education program at SMA Daarul Qur'an implements education based on local and global excellence by teaching students ethics, manners, religious obedience, and knowledge of local culture. This program focuses on Quranic characters derived from the Quran, one of which is the DAQU method, which is qiyam. Conversely, mastering science and technology, which are always present in every field of study.

The implementation of this character building program aims to shape students into having Islamic character, thru Quran memorization, memorizing sections of the Quran. The Islamic Studies program, or dirosah Islam, consists of seven subjects: Tawheed, Fiqh, Arabic Language, Hadith, History, Tajweed, and Tafseer. Additionally, the Tahfizh Qur'an program, which means memorizing the Qur'an, is held daily after Subuh, Asar, and Isya prayers.

With the habit of performing obligatory prayers in congregation on time and other routine worship, students are required to perform five daily prayers. Then, practicing good manners, ethics, and noble character because etiquette is more important than knowledge, the importance of etiquette, ethics, and moral values based on Islamic teachings. This involves respect, courtesy, and politeness toward others, as well as honesty, humility, and compassion. Collaboration with parental involvement in the character education process provides updates on students' character development, thereby encouraging parental support for character formation at home. This is because students with Islamic character are the primary

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<sup>25</sup> Fitri Handayani et al., "Pendidikan Akhlak Di Pondok Pesantren Salafiyah Al-Ilyasiyah Cilengkrang Cibiru Bandung," *Jurnal Studi Islam Lintas Negara* 2, no. 2 (2020): 79–84.

goal of boarding school-based education, as Muhtifah stated in Ni'mawati, that "moral education is a main direction aimed at education in pesantren"<sup>26</sup>.

The school's efforts to produce students who are Quran memorizers are implemented three times a day: in the morning, afternoon, and evening. Tenth-grade students typically participate in the Tahfidz Camp program, which lasts for two and a half months and focuses on learning to read the Quran and improving Quranic recitation. However, for eleventh and twelfth-grade students, the Tahfidz Camp program only lasts for one and a half months. At Daarul Qur'an High School in Bandung, Camp Daqu was held for three days to provide basic training in mastering, understanding, and memorizing the Quran. This necessitates strong collaboration between parents and teachers as one of the efforts to support the effectiveness of the Quran memorization program. As Juhri stated, "to optimize the role of teachers in facilitating the memorization of the Quran, develop teaching methods and strategies that meet students' needs, and collaborate with parents and the community to support the effectiveness of the Quran memorization program"<sup>27</sup>.

Additional programs include organizing trips to enhance understanding of the Quran. As Indrawati et al. stated: "The implementation of the learning design is carried out by making sunnah worship routine, such as sunnah prayers, sunnah fasting, and muhadloroh, which can prepare students to guide and integrate into society as ustadz/ustadzah. The next activity is community service training when the month of Ramadan arrives"<sup>28</sup>.

Next, excellent Quranic character education is integrated into every lesson by applying character values related to each subject and using examples from daily school life. Daily worship activities and Islamic studies at Daarul Qur'an, from the leadership to general staff, are a collaboration of every stakeholder, always imbued with a religious atmosphere. Hayyu Erinda and Hakkun Elmunsyah stated that: "The importance of collaboration and communication among stakeholders in creating a holistic and valuable educational experience for students, with religious values being at the core of the education provided"<sup>29</sup>.

To achieve the institution's goals, uphold what is obligatory, and revive the sunnah to become a local excellence. Developing character values is part of character education at SMA Daarul Qur'an. These values emphasize strengthening student character thru the harmony of cultivating the heart (ethics), physical exercise (kinesthetics), mental exercise (literacy), and artistic expression (aesthetics). Then it is combined with an educational approach that supports and strengthens these religious character values, thru the example of Kyai and teachers, so that noble character is realized. Handayani et al. stated that: "Moral education is given by setting an example. This is demonstrated by the Kyai's exemplary behavior in their daily

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<sup>26</sup> Ni'mawati and Fitri Handayani, "MODEL PENGELOLAAN PENDIDIKAN KARAKTER DI SEKOLAH PADA MASA PANDEMI," *Fastabiq: Jurnal Studi Islam* Volume 1 N (2020): 145–56.

<sup>27</sup> Juhri, "MANAJEMEN PEMBELAJARAN TAHFIDZ AL-QUR'AN (STUDI KASUS PADA SD ISLAM ATHIRAH RACING CENTRE)," *Education CENDEKIA: Jurnal Ilmu Pengetahuan*, 2023.

<sup>28</sup> Indrawati dkk, "IMPLEMENTASI KEGIATAN BOARDING SCHOOL DALAM PENGEMBANGAN SIKAP KEBERAGAMAAN PESERTA DIDIK."

<sup>29</sup> Hayyu Erinda and Hakkun Elmunsyah, "Optimalisasi Integrasi Nilai Karakter Religius: Studi Multi Kasus Tentang Upaya Kolaboratif Antara Pengurus Pramuka, Guru, Dan Pihak Sekolah," *Jurnal Pembelajaran, Bimbingan, Dan Pengelolaan Pendidikan* 4, no. 9 (2024): 11, <https://doi.org/10.17977/um065.v4.i9.2024.11>.

lives. The charisma of this Kyai is one of the keys to the success of the students' moral education<sup>30</sup>.

The goal of character education at SMA Daarul Quran is to effectively and deeply instill the values of nation-building character in students, which will be conveyed to students thru mental, emotional, physical, sensory, and creative development. Certain values will be the focus of learning, understanding, and practice. Character education is expected to change students' overall behavior, including their conduct, thinking, and morality. This goal aligns with the Ministry of Education and Culture, which states that:

The goal of character education is to develop values that shape the character of the nation's participants, namely Pancasila, which includes: (1) developing students' potential to become good-hearted, good-thinking, and well-behaved individuals; (2) building a nation with Pancasila character; and (3) developing citizens' potential to have self-confidence, be proud of their nation and country, and love all of humanity<sup>31</sup>.

Character education serves to (1) create a multicultural life in this country; (2) create an intelligent, noble civilization that can help the development of humanity; (3) instill basic potential to be careful, think well, and behave well, and provide good examples; and (4) create citizens who are peaceful, creative, independent, and able to live together. It is hoped that these findings will be useful for other educational institutions and will serve as a source of inspiration for the development of character education in Indonesia.

Overall, SMA Daarul Qur'an has successfully built religious character using the boarding school model. This shows that education based on religious values is a pillar in building a progressive society paradigm, which is physically and mentally religious. This religious character, or noble morals as it is called in Islam, is the core of the teachings of Islam brought by the Prophet Muhammad (peace be upon him), reflecting the personality of a Muslim in daily life. The Prophet Muhammad (peace be upon him) said in a hadith narrated by Ahmad: "The Prophet was sent to the earth to perfect human character"<sup>32</sup>.

Based on the explanation above, it can be said that this research can provide novelty, namely the model of a Quran memorization boarding school and the integration of the Quran and Islamic studies in shaping religious character. This model is expected to be a best practice model for modern Islamic high schools based on memorization. Recommendations for future researchers include conducting research using mixed methods to combine qualitative methods (observation & interviews) with quantitative methods (questionnaires/attitude scales) in order to obtain richer and more objective data.

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<sup>30</sup> Handayani et al., "Pendidikan Akhlak Di Pondok Pesantren Salafiyah Al-Ilyaasiyah Cilengkrang Cibiru Bandung."

<sup>31</sup> Kemendikbud RI, *Panduan Implementasi Kecakapan Abad 21 Kurikulum 2013 Di SMA, Kementerian Pendidikan Dan Kebudayaan*, 2017.

<sup>32</sup> Al-Hadits, *Al-Hadis.*, 2000.

## **CONCLUSION**

The implementation of boarding school-based learning in building religious character at SMA Daarul Quran Bandung is carried out thru intra-curricular activities with the integration of the Quran and Islamic studies into the learning, extra-curricular activities with a religious approach, and pesantren activities with 24-hour Quran memorization in a comprehensive and integrated manner. This becomes a model, namely the boarding school Quran memorization learning model thru the integration of the Quran and Islamic studies to shape students' religious character. The advantages of this model include that students always link whatever they learn to its main source in the Quran and Islamic studies. Meanwhile, its disadvantages include that teachers need additional time to study Quranic verses and Islamic studies to integrate them into learning according to the theme to be studied.

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