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ORIGINAL RESEARCH ARTICLE

Organizational Culture Management in Shaping Students' Character Based on Qur'anic Values at MI Al Qur'an Trimurjo

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ABSTRACT

This study analyzes organizational-culture management in shaping student character based on Qur'anic values at MI Al Qur'an Trimurjo, Central Lampung. A qualitative case-study approach was employed, with data collected through participant observation, in-depth interviews with the head of the madrasah, teachers, and students, and document analysis. Findings show that organizational-culture management is implemented through three principal stages: planning, actuating, and controlling. Qur'anic values internalized include honesty (shiddiq), trustworthiness (amanah), discipline, responsibility, and compassion. Flagship programs such as Qur'an-reading habituation, congregational prayer, and Qur'an memorization serve as key instruments for student character formation. Supporting factors include the commitment of all madrasah members and parental support, while inhibiting factors include limited time and differences in student backgrounds. The study recommends strengthening continuous evaluation and actively involving parents in Qur'anic-value-based character-development programs.

Keywords: Organizational Culture Management, Student Character, Qur'anic Values, Madrasah Ibtidaiyah



ABSTRAK

Artikel ini bertujuan menganalisis manajemen budaya organisasi dalam membentuk karakter siswa berbasis nilai-nilai Qur'ani di MI Al Qur'an Trimurjo, Lampung Tengah. Penelitian menggunakan pendekatan kualitatif dengan metode studi kasus. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam dengan kepala madrasah, guru, dan siswa, serta analisis dokumentasi. Hasil penelitian menunjukkan bahwa manajemen budaya organisasi dilaksanakan melalui tiga tahap utama: perencanaan, pelaksanaan, dan pengawasan. Nilai-nilai Qur'ani yang diinternalisasikan meliputi kejujuran, amanah, disiplin, tanggung jawab, dan kasih sayang. Program unggulan seperti pembiasaan membaca Al-Qur'an, salat berjamaah, dan tahfidz Al-Qur'an menjadi instrumen kunci dalam pembentukan karakter siswa. Faktor pendukung meliputi komitmen seluruh warga madrasah dan dukungan orang tua, sedangkan faktor penghambat meliputi keterbatasan waktu dan perbedaan latar belakang siswa. Penelitian merekomendasikan penguatan evaluasi berkelanjutan dan pelibatan aktif orang tua dalam program pembentukan karakter berbasis nilai-nilai Qur'ani.

Kata Kunci: Manajemen Budaya Organisasi, Karakter Siswa, Nilai-Nilai Qur'ani, Madrasah Ibtidaiyah

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1. INTRODUCTION

Character education has become a central issue in Indonesia's national education system amid a moral crisis affecting the younger generation. Manifestations of moral degradation, including dishonesty, declining respect for parents and teachers, and misuse of digital technology, are increasingly alarming (Lutfiana & Gunawan, 2025). Data from the Ministry of Education and Culture indicate that bullying, student brawls, and immoral behavior among adolescents have increased significantly over the past five years. This condition demands revitalization of educational institutions as the frontline in shaping the character of the nation's generation. The government has introduced various policies, ranging from Strengthening Character Education (PPK) to implementing the Pancasila Student Profile; however, their implementation in practice still faces numerous challenges (Alhamuddin et al., 2025).

At the global level, the moral crisis is not confined to Indonesia but has also become an international concern. The United Nations Educational, Scientific and Cultural Organization (UNESCO) has promoted education for sustainable development, emphasizing the importance of ethical and moral values in educational curricula. Education experts from various countries agree that academic education alone is insufficient unless balanced with strong character formation (Ayu et al., 2024). A holistic approach integrating cognitive, affective, and psychomotor dimensions has become indispensable in modern education. In this context, religious values, particularly Qur'anic values, offer a comprehensive ethical framework for developing well-rounded human character.

School organizational culture comprises the values, norms, beliefs, and habits that develop and guide the behavior of all members of the school community. A strong organizational culture creates a conducive educational climate that influences students' attitudes, behavior, and character. Recent research demonstrates that a religious school culture oriented toward moral values

significantly shapes student characteristics such as discipline, responsibility, and religiosity (Rozi, 2025). Accordingly, organizational culture management is essential for creating an educational environment that supports comprehensive student character formation. From an educational-management perspective, organizational culture does not emerge spontaneously but must be managed systematically through planning, implementation, and evaluation. Effective organizational-culture management enables schools to integrate character-education values into academic and non-academic programs and activities. Research by Arditya Prayogi found that structured religious-culture management through habituation programs such as congregational prayer, Qur'an recitation, and other religious activities can strengthen student character formation in Islamic educational institutions (Prayogi et al., 2025).

Studies also show that implementing organizational culture in schools frequently encounters challenges, including inconsistency in practicing school cultural values, differences in students' backgrounds, and social influences outside school that are not always consistent with the character values taught at school. These conditions indicate that successful student character formation depends not only on the presence of a school culture but also on the effectiveness of organizational-culture management implemented by the school (Khoiriyah et al., 2025).

In Indonesia, character education based on religious values has strong juridical and sociological foundations. Law No. 20 of 2003 on the National Education System explicitly states that national education aims to develop students' potential for intelligence, noble character, and a stable personality. Religious education teaches not only worship rituals but also moral values derived from sacred scripture (Alhamuddin et al., 2025). The Qur'an, as the guide for Muslim life, contains universal values relevant to developing the character of the younger generation, including honesty (QS. Al-Ahzab: 70), trustworthiness (QS. Al-Mu'minun: 8), patience (QS. Al-Baqarah: 153), and compassion (QS. Al-Fath: 29). These values must be internalized through a planned and systematic organizational-culture management system in Islamic educational institutions.

Madrasah Ibtidaiyah (MI), as an Islamic primary education institution, has a strategic responsibility to shape students' character from an early age. MI Al Qur'an Trimurjo, Central Lampung, is a private madrasah committed to integrating Qur'anic values into every aspect of school life. Established on June 29, 2015, the madrasah has developed various Qur'an-based flagship programs to form student character. Nevertheless, research examining organizational-culture management at this madrasah remains limited, particularly regarding the planning, implementation, and supervision of Qur'anic value-based character-development programs. This study is therefore important for identifying best practices that can be replicated by other Islamic educational institutions.

Based on this background, the study focuses on three main questions: (1) How is organizational-culture management planned to shape student character based on Qur'anic values? (2) How is this organizational-culture management implemented? and (3) How is supervision conducted to ensure program effectiveness? This study aims to describe and comprehensively analyze these three management dimensions.

2. RESEARCH METHODS

This study employed a qualitative approach using a case-study design. The qualitative approach was selected because it enables an in-depth understanding of organizational-culture management within its natural context (Sania et al., 2024). The case-study method was chosen because the research focuses on a single entity, MI Al Qur'an Trimurjo, Central Lampung, to explore in detail and comprehensively the organizational-culture management practices implemented there. The research was conducted at Jalan Buton No. 34, Tempuran, Trimurjo District, Central Lampung Regency, Lampung Province, over four months from September to December 2025.

Research participants were selected using purposive sampling, choosing informants considered most knowledgeable and directly involved in the madrasah's organizational-culture management. The primary informant was the head of the madrasah as the highest policy maker and person responsible for organizational-culture management (Putro, 2025). Supporting informants included: (1) the vice principals for curriculum and student affairs; (2) the religious-program coordinator; (3) classroom teachers directly involved in student character development; (4) students in grades 4, 5, and 6; and (5) parents. A total of twelve informants were involved, based on data adequacy and saturation considerations.

Data were collected through three primary methods. First, participant observation was conducted, with the researcher directly involved in daily madrasah activities for two weeks to observe organizational-culture practices, interactions among members of the madrasah community, and implementation of character-development programs (Fatmawati & Amaliah, 2025). Observation focused on morning routines, including Qur'an recitation and Dhuha prayer, classroom learning, break-time activities, and religious extracurricular programs.

Second, in-depth interviews were conducted using semi-structured interview guidelines developed from the theoretical framework of management—planning, actuating, and controlling—and Qur'anic values (Sania et al., 2024). Interviews were recorded with informants' consent and transcribed verbatim to facilitate analysis. Third, documentation involved collecting official madrasah documents, including the school profile, Madrasah Work Plan (RKM), Annual Work Plan (RKT), religious-affairs work programs, program-evaluation records, and activity photographs.

The researcher served as the primary research instrument, assisted by observation guidelines, interview guidelines, and field-note sheets. Data validity was ensured through four criteria: (1) credibility, using source, technique, and time triangulation; (2) transferability, by providing detailed descriptions of the research context; (3) dependability, through an audit trail; and (4) confirmability, by ensuring that findings originated from the data rather than researcher subjectivity (Widiana et al., 2023).

Data analysis followed the Miles and Huberman model, consisting of three activity streams (Kase et al., 2023): (1) data reduction, involving selection, focusing, simplification, and abstraction of raw field data; (2) data display in narrative texts, matrices, and diagrams; and (3) conclusion

drawing, verified throughout the study (Lutfiana & Gunawan, 2025). Analysis was conducted interactively and continuously from the beginning to the end of the research.

The research procedure comprised the pre-field stage—proposal preparation, permissions, and preliminary study—the fieldwork stage, involving data collection through observation, interviews, and documentation, and the data-analysis stage, involving reduction, display, verification, and report writing.

3. RESULTS AND DISCUSSION

3.1 Organizational-Culture Management Planning

Findings indicate that organizational-culture management planning at MI Al Qur'an Trimurjo is conducted systematically through an annual work meeting involving all stakeholders: the head of the madrasah, teachers, administrative staff, the madrasah committee, and parent representatives. Planning begins with establishing the madrasah vision: 'The realization of a Qur'anic generation that is knowledgeable, practices good deeds, and possesses noble character.' This vision is translated into missions covering the development of Qur'anic culture, worship habituation, and integration of Qur'anic values into learning. Programs are formulated in a five-year Madrasah Work Plan (RKM) and a detailed Annual Work Plan (RKT). Planned flagship programs include: (a) a Qur'an memorization program with a minimum target of Juz 30; (b) the One Day One Juz (ODOJ) congregational Qur'an-reading program; (c) congregational Dhuha and Dhuhr prayers; (d) daily muraja'ah; (e) habituation of the 5S culture—smile, greet, address, politeness, and courtesy; (f) Clean Friday and Charity Friday; and (g) Qur'anic-values-based parenting. Planning also covers time allocation, assignment of supervising teachers, provision of facilities such as the prayer hall, tahfidz room, Qur'an copies, and guidebooks, and determination of success indicators.

These findings align with management theory, which identifies planning as the fundamental management function determining organizational direction and strategy (Ningrum et al., 2025). In Islamic education, stakeholder involvement in planning reflects the Qur'anic principle of shura or consultation (QS. Asy-Syura: 38). Similar research at SDIT Tahfizh Qur'an Namira found that character-education planning was conducted through meetings at the beginning of the academic year involving teachers, staff, and parents. The programs planned at MI Al Qur'an also reflect a comprehensive integration of Qur'anic values.

Fatmawati and Amaliah's study of a Qur'an-love program in elementary schools found that sound planning includes determining memorization targets, activity schedules, and methods appropriate to students' developmental levels (Fatmawati & Amaliah, 2025). This finding is supported by Ayu's research on a holistic character-education approach, emphasizing that structured governance, clear policies, and coherent program design are essential for building a school culture conducive to character development (Ayu et al., 2024). Planning at MI Al Qur'an also accommodates the Islamic educational principle of gradual progression (tadarruj): programs for lower grades (1–3) focus on habituating Qur'an reading and memorizing short surahs, while upper grades (4–6) are expected to complete Juz 30 and begin memorizing selected surahs from Juz 29. This is relevant to Piaget's

and Kohlberg's theories of moral development, which view character as developing gradually alongside children's cognitive development.

3.2 Organizational-Culture Management Implementation

Organizational-culture management at MI Al Qur'an Trimurjo is implemented through routine, spontaneous, programmed, and exemplary activities. Daily routines begin at 7:00 a.m. with fifteen minutes of Qur'an reading through ODOJ, followed by congregational Dhuha prayer at 7:15 a.m., and a morning assembly featuring prayers, memorization of short surahs, and Qur'an-based motivational chants. Before lessons begin, every teacher guides students to pray and recite the basmalah. During break time, students are habituated to perform congregational Dhuhr prayer in the prayer hall. Weekly routines include: (a) two-hour Qur'an memorization sessions every Monday and Thursday; (b) collective muraja'ah every Tuesday; and (c) Clean Friday, involving communal environmental cleaning, and Charity Friday, involving infaq collection. Monthly routines include: (a) completing the Qur'an at the end of each month; (b) monthly sima'an or memorization examinations; and (c) observance of Islamic holidays. Annual activities include: (a) tahfidz graduation; (b) Ramadan pesantren; (c) madrasah-level Qur'an recitation and calligraphy-coloring competitions; and (d) comparative visits to leading Qur'an-based madrasahs.

Spontaneous activities are implemented whenever teachers or students observe behavior inconsistent with Qur'anic values. For example, when a student lies, the teacher immediately provides advice and reminds the student of the Qur'anic verse concerning honesty (QS. Al-Ahzab: 70). Conversely, students displaying honest behavior receive praise and recognition. Exemplary conduct (*uswah hasanah*) is a primary implementation strategy. The head of the madrasah and all teachers model Qur'anic behavior by arriving on time, dressing neatly and modestly, speaking politely, disposing of waste properly, and reading the Qur'an during free time. Tahfidz teachers not only teach memorization but also model correct recitation and understanding of Qur'anic meanings. Qur'anic values are integrated into learning in two ways: (a) explicit integration into Islamic Religious Education and Arabic; and (b) integration into general subjects—Mathematics, Science, Social Studies, and Indonesian—through values such as honesty, responsibility, and hard work derived from the Qur'an.

These implementation findings are consistent with Sania's research, which found that school culture develops through routines such as Qur'an reading, congregational prayer, muraja'ah, collective prayer, environmental-cleanliness activities, and discipline (Sania et al., 2024). That study also emphasized the importance of spontaneous activities, such as providing assistance during disasters to cultivate empathy and solidarity, and teacher role modeling through polite, honest, and responsible behavior. Rizka's study (2025) of a tahfidz program at MTs Negeri 3 Banyumas found that the program was implemented through three stages: introduction, including apperception and motivation; the core stage, involving memorization submission and muraja'ah; and closure, including evaluation and prayer.

Methods used at MI Al Qur'an include talqin, in which the teacher recites and students repeat; talaqqi, in which students submit memorization; muraja'ah, involving repetition of memorized passages; and sima'an, involving attentive listening to memorization. The QURMA program—Qur'anic, Excellent, Character-Based, Independent, and Trustworthy—implemented at MIN 10

Banda Aceh, although differently named, has similar substance: daily worship habituation, literacy strengthening, and cultivation of social care and independence. Fatmawati and Amaliah's (2025) study of the Qur'an-love program likewise found that collective tadarus before class, tahsin classes for grades 1–3, and a tahfidz program using memorization cards for grades 4–6 effectively formed faithful and pious student character. The effectiveness of these methods at MI Al Qur'an is supported by: (1) consistent implementation every day without exception; (2) active involvement of all madrasah members, with the head consistently attending congregational prayer; (3) an enjoyable, non-coercive atmosphere; and (4) recognition for high-achieving students through certificates, gifts, and praise. This consistency creates habitus, in Pierre Bourdieu's theoretical perspective, whereby repeated practices ultimately become action schemes inseparable from students' identity.

3.3 Organizational-Culture Management Supervision

Organizational-culture supervision at MI Al Qur'an Trimurjo is implemented through three forms: direct control, indirect control, and automatic control.

Direct control is conducted by the head of the madrasah through monthly clinical supervision. The head directly observes character-development programs, including morning routines, classroom learning, and congregational worship. Supervision results are discussed during monthly evaluation meetings to identify solutions to encountered obstacles. Indirect control is conducted through written reports from vice principals, program coordinators, and homeroom teachers. Every teacher is required to maintain daily notes on students' character development, such as honesty when finding lost property, helping peers, or violating rules. These notes are summarized monthly and reported to the head. Automatic control is realized through an established madrasah culture that has become habitual. Students remind one another when a peer is about to violate a rule, teachers automatically provide correction when they observe misconduct, and parents supervise behavior at home through communication books.

Program evaluation is conducted formatively each month and summatively each semester. Formative evaluation focuses on the process: the extent to which activities proceed according to plan, obstacles encountered, and solutions required. Summative evaluation focuses on outcomes: improvements in Qur'an memorization, with at least 60% of students expected to complete their targets; changes in student behavior, measured through self-, peer-, and teacher assessment; and parent satisfaction, measured through surveys. Indicators of successful Qur'anic-value-based character development at MI Al Qur'an include: (1) shiddiq or honesty—not lying, returning found property, and admitting mistakes; (2) amanah or responsibility—performing classroom duties, completing homework, and safeguarding entrusted property; (3) discipline—arriving on time and complying with rules; (4) tolerance—respecting differences and not mocking peers; and (5) social concern—helping peers in difficulty and giving charity. This finding is consistent with Az-Zahira et al. (2026), who found that evaluation of Islamic character development at SDIT Tahfizh Qur'an Namira was conducted periodically by the head in each class, while students received evaluation books for home activities.

Lutfiana and Gunawan likewise emphasized that tahfidz-program evaluation should combine formative and summative evaluation (Lutfiana & Gunawan, 2025). A distinctive feature at MI Al

Qur'an is automatic supervision through an internalized culture, or culture control. In modern management theory, automatic supervision represents the highest form of control because it no longer requires external intervention; each member consciously performs their role according to agreed values and norms. Ayu's research on holistic character education also emphasizes continuous evaluation and community involvement as critical factors in successful character education (Ayu et al., 2024).

Supporting factors for successful organizational-culture management at MI Al Qur'an include: (1) strong commitment from the head, who not only formulates policies but also serves as a role model; (2) a solid working team, with all teachers sharing common understanding and commitment to Qur'anic values; (3) parental support through parenting programs, communication books, and regular meetings at the beginning of each month; and (4) a conducive madrasah environment, including a clean prayer hall, green grounds, and Qur'an-based motivational posters in every classroom. Inhibiting factors include: (1) limited time, as tahfidz ideally requires two to three hours per day but receives only one hour due to the dense curriculum; (2) differences in student backgrounds, with some students not previously accustomed to reading the Qur'an at home and therefore requiring additional guidance; and (3) limited human resources, particularly the small number of certified tahfidz teachers.

4. CONCLUSION AND SUGGESTIONS

4.1 Conclusion

Based on the findings and discussion, this study concludes that organizational-culture management for shaping student character based on Qur'anic values at MI Al Qur'an Trimurjo, Central Lampung, is implemented systematically and integratively. First, planning is conducted through an annual work meeting involving all stakeholders and guided by the vision of a knowledgeable, practicing, and morally upright Qur'anic generation. Planned flagship programs include Qur'an memorization, ODOJ, congregational prayer, muraja'ah, the 5S culture, Clean Friday, Charity Friday, and Qur'anic-values-based parenting. This planning reflects the Islamic principle of shura and modern management theory emphasizing participatory planning. Second, implementation is realized through daily, weekly, monthly, and annual routines, spontaneous activities, exemplary conduct, and integration of Qur'anic values into learning. The methods of talqin, talaqqi, muraja'ah, and sima'an are effectively applied through consistency, participation of all madrasah members, an enjoyable atmosphere, and a reward system. Third, supervision is conducted through direct supervision by the head, indirect supervision through written reports, and automatic supervision through an internalized culture. Formative and summative evaluation measure processes and outcomes using indicators of shiddiq, amanah, discipline, tolerance, and social concern.

The study also found that the main supporting factors are the head's commitment, a solid working team, parental support, and a conducive madrasah environment, while inhibiting factors include limited time, differences in student backgrounds, and a shortage of certified human resources. Overall, organizational-culture management at MI Al Qur'an Trimurjo has proven effective in shaping student character based on Qur'anic values, as evidenced by improved Qur'an memorization, positive behavioral change, and parental satisfaction.

4.2 Suggestions

Based on these conclusions, several recommendations are proposed. For the Head of MI Al Qur'an Trimurjo: (1) increase the time allocated to Qur'an memorization to at least two hours per day by optimizing morning periods before lessons and break time; (2) develop a more varied reward system, such as tahfidz scholarships, more celebratory tahfidz graduation ceremonies, and awards for students who achieve memorization targets; (3) provide training and certification for tahfidz teachers through cooperation with certification institutions or universities; and (4) strengthen character evaluation through more comprehensive instruments, such as student character portfolios containing developmental records from teachers, peers, and parents. For teachers: (1) continually improve their capacity to understand and practice Qur'anic values through regular study and training; (2) integrate Qur'anic values more creatively into learning through religious songs, educational games, and inspirational Qur'anic stories; and (3) strengthen communication with parents through daily communication books and periodic meetings. For parents: (1) support the madrasah's character-development programs by reviewing memorization and habituating Qur'anic conduct at home, including congregational prayer, Qur'an reading, and honest speech; and (2) serve as good role models, because children learn more from what they observe than from what they hear. Future researchers should: (1) use quantitative or mixed-methods designs to statistically measure the effectiveness of organizational-culture management in shaping student character; (2) conduct comparative studies among madrasahs applying different organizational-culture management models; and (3) undertake longitudinal research to examine the sustainability of student character after graduation.

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