

Teachers' Efforts to Develop Students' Character through Qur'anic Reading and Writing Instruction at Muhammadiyah 9 Elementary School, Banjarmasin

***Wahyu Arisandi¹, Nispan Rahmi², Rahmad Hidayat³**

¹Sekolah Tinggi Agama Islam (STAI) Al-Jami Banjarmasin, Indonesia

²Universitas Islam Negeri (UIN) Antasari Banjarmasin, Indonesia

³Sekolah Tinggi Agama Islam (STAI) Al-Jami Banjarmasin, Indonesia

*Corresponding Author: wahyuarisandi737@gmail.com

Abstract

This study aims to describe teachers' efforts to develop students' character through BTA learning and to identify the factors that hinder its implementation. This study employed field research with a descriptive qualitative approach. The research subjects consisted of the principal, vice principal for ISMUBA/religious affairs, BTA teachers, students, and administrative staff. Data were collected through observation, interviews, and documentation, and then analyzed descriptively. The results show that teachers' efforts to develop students' character are implemented through exemplary behavior, habituation, advice, discipline, and motivation. These efforts are reflected in the habituation of performing ablution, praying, maintaining proper manners toward the Qur'an, participating in learning activities punctually and orderly, completing khat writing assignments, and patiently waiting for their turn to read the Qur'an. The characters developed include religious character, discipline, responsibility, and patience. Meanwhile, the inhibiting factors include differences in students' initial Qur'anic reading abilities, relatively short attention spans, insufficient parental guidance at home, and excessive use of digital devices.

Keywords: Teachers, Student Character, Qur'anic Education

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan upaya guru dalam membentuk karakter siswa melalui pembelajaran BTA serta mengidentifikasi faktor-faktor yang menjadi penghambat dalam pelaksanaannya. Penelitian ini menggunakan jenis penelitian lapangan (field research) dengan pendekatan kualitatif deskriptif. Subjek penelitian meliputi kepala sekolah, wakil kepala sekolah bidang ISMUBA/keagamaan, guru BTA, siswa, dan tenaga tata usaha. Data diperoleh melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis secara deskriptif. Hasil penelitian menunjukkan bahwa upaya guru dalam membentuk karakter siswa dilakukan melalui keteladanan, pembiasaan, nasihat, kedisiplinan, dan motivasi. Upaya tersebut tercermin dalam pembiasaan berwudhu, berdoa, menjaga adab terhadap Al-Qur'an, disiplin mengikuti pembelajaran, menyelesaikan tugas menulis khat, serta tertib menunggu giliran membaca Al-Qur'an. Karakter yang terbentuk meliputi karakter religius, disiplin, tanggung jawab, dan sabar. Adapun faktor penghambat meliputi perbedaan kemampuan awal mengaji siswa, konsentrasi siswa yang relatif pendek, kurangnya pendampingan orang tua di rumah, serta penggunaan gawai secara berlebihan.

Kata Kunci: Guru, Karakter Siswa, Pendidikan Al-Qur'an



INTRODUCTION

Education is a crucial process in shaping human quality, encompassing not only knowledge and skills but also attitudes, morals, and character. A good education is expected to produce students who possess academic abilities while also demonstrating behavior consistent with religious values and prevailing norms in everyday life. In the context of Islamic education, character formation is an integral part of the learning process. Students need more than just the ability to read and understand religious material; they also need guidance to translate the values they learn into attitudes and behavior. Therefore, the learning process needs to be designed to develop intellectual abilities while simultaneously shaping students' personalities.¹

Character formation during elementary school is crucial because at this stage, students are developing attitudes, habits, and behavioral patterns. Habits consistently developed through the educational environment can become part of students' character in their daily lives.² Schools are responsible for creating an environment that supports the development of positive character. Teachers play a strategic role in this process, interacting directly with students during learning activities. Teachers serve not only as transmitters of material but also as role models, guides, directors, motivators, and supervisors of student behavior. Teachers' attitudes when delivering lessons, addressing mistakes, providing motivation, and fostering positive habits can influence students' character development.

One form of learning closely linked to Islamic character formation is Quranic reading and writing (BTA). BTA learning not only aims to enable students to read and write the Quran correctly, but also serves as a medium for instilling religious values in their lives.³ Quranic reading requires precision, regularity, patience, discipline, and responsibility. Similarly, writing the letters of the Quran requires perseverance and sincerity. Therefore, BTA learning activities have the potential to be developed as a character-building process that occurs directly through students' learning experiences.⁴

Muhammadiyah 9 Elementary School, Banjarmasin, is one of the elementary schools that integrates Islamic and Muhammadiyah values into its educational process. The BTA learning program is part of a program implemented continuously at various grade levels. In its implementation, BTA learning is not solely directed at achieving the ability to read the Quran, but also directed at shaping students' attitudes and habits. This is evident in the habit of etiquette before reciting the Quran, such as performing ablution, dressing neatly, reciting prayers, and maintaining the sanctity and honor of the Quran.

¹Mujtaba, Imam, Munifah Bahfen, Farihen, Putri Garda Maharani, and Atikah Robbaniyyah. 2022. "Strengthening Religious Character Education Based on the Qur'an through the Qira'ati Method for Grade 2 Elementary School Students at the Lab School FIP UMJ." *Holistic Journal*, 6(2), h. 73.

² Ihsan Yilmaz, Esraa Al-Sarray, and Ainul Jaria Maidin, "Digital Citizenship Education in Islamic Religious Education: Cultivating Responsible Muslim Citizens in the Digital Society," *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 2, no. 1 (2025), <https://doi.org/10.69900/am.v2i1.41>.

³ Mahmoud Abdullah et al., "Digital Islamic Literacy and Students' Religious Moderation: Evidence from Indonesian Islamic Senior High Schools," *Ar-Rayyan: Journal Of Islamic Education* 2, no. 1 (2025): 1–22, <https://doi.org/10.67899/ar.v2i1.217>.

⁴Humaeroh, Lisa, Istinganatul Ngulwiyah, and M. Taufik. 2024. "Instilling Religious Character through Tadarus Activities at Sukamanah State Elementary School." *Pendas: Scientific Journal of Elementary Education*, 9(2), h. 389

These habits are part of the character education process because students not only receive explanations of religious values but also practice them in learning activities.

The formation of religious character through BTA learning can be seen in how teachers guide students to develop good manners towards the Qur'an.⁵ Before learning begins, students are accustomed to preparing themselves well, maintaining cleanliness and purity, reciting prayers, and participating in Qur'an recitation activities with a polite attitude.⁶ These habits are expected not only to stop at school but also to be carried over into the family environment. The results of the study showed behavioral changes in some students who began to apply religious habits in their home life, such as performing ablution before Maghrib and maintaining better manners when interacting with the Qur'an. This indicates that BTA learning can be a means to internalize religious character through repeated and consistent activities.⁷

In addition to religious character, BTA learning also plays a role in developing student discipline. When reading the Qur'an, students must follow the established rules and regulations for reading. Mistakes in reading, such as errors in mad or ghunnah, need to be corrected and repeated until students can read correctly.⁸ This process trains students to obey the rules, pay attention to accuracy, and avoid rushing when completing assignments. Discipline in BTA learning also relates to punctuality, orderliness during learning, and adherence to the rules set by the teacher. Thus, discipline is not only interpreted as obedience to the teacher, but also as a form of student awareness to carry out obligations properly.

Patience is also an important characteristic developed through BTA learning. The process of reading the Quran individually or through the sorogan method requires students to wait their turn to read in front of the teacher.⁹ This situation can be an opportunity for teachers to practice self-control. Students who have not yet had a turn are instructed to remain orderly and not disturb their classmates who are reading. Teachers also provide other activities, such as writing script, for students who are waiting. Thus, waiting time is not merely a passive activity but can be used to cultivate

⁵ Muhammad Islam Ghuni, Markhabat Bolat, and Mostafizur Rahman, "Digital Transformation of Islamic Boarding Schools: Developing Smart Pesantren through Educational Technology Integration," *Ar-Rayyan: Journal Of Islamic Education* 2, no. 2 (2025): 136–65, <https://doi.org/10.67899/ar.v2i2.221>.

⁶ Thaibatul Aslamiah, Muhdi Muhdi, and Achyannor Achyannor, "Implementation of the Iqra' Method to Improve Qur'an Reading Skills at Rahmah Al-Asri Qur'anic Education Center, Unit 267, Basirih Selatan Subdistrict, Banjarmasin," *Al-Ijtima'i: Jurnal Pengabdian Masyarakat*, 2026, <https://doi.org/10.67899/ai.v3i2.1042>.

⁷ Ngangi, William Jasson, and Mukh Nursikin. 2024. "Formation of Students' Religious Character through the Al-Quran Reading and Writing Program (BTQ) at SD Negeri 2 Baledono." *Pendas: Scientific Journal of Elementary Education*, 9(3), h. 508

⁸ Ahmad Nabriz et al., "Islamic Religious Education and Digital Citizenship: Preparing Muslim Youth for Ethical Participation in the Global Digital Society," *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam* 3, no. 1 (2026): 1–25, <https://doi.org/10.69900/ah.v3i1.18>.

⁹ Salma Begum et al., "Integrating Maqashid Al-Shari'ah into Sustainable Education: An Islamic Perspective on Global Citizenship Education," *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam* 2, no. 1 (June 2025): 65–85, <https://doi.org/10.69900/ah.v2i1.22>.



patience, orderliness, and responsibility. The rules regarding reading turns also teach students to respect the opportunities of others.¹⁰

The development of responsible character is carried out through various assignments given in BTA learning. One of these is through writing activities and the use of BTA control books. Students are responsible for completing the assigned assignments and carrying out Quran recitation activities at home. The control books, completed and signed by parents, serve as a form of supervision of student learning activities. This system also demonstrates family involvement in supporting the character building process. Communication between schools and parents is crucial because character building cannot rely solely on school activities. Continuity of habituation between the school and family environment is necessary so that the values instilled by teachers can be consistently applied.

In shaping students' character, teachers employ several complementary strategies. Modeling involves providing disciplined behavior, dressing neatly, maintaining etiquette regarding the Quran, and displaying politeness when interacting with students.¹¹ Habitual practices are fostered through routines of ablution, reciting prayers, conducting murojaah (recitation of short surahs), and maintaining order during learning. Advice and discipline are implemented through persuasive reprimands and guidance related to religious values.¹² Meanwhile, motivation is provided through praise and rewards to encourage students to maintain positive behavior. These various strategies demonstrate that character building requires a continuous process and cannot be achieved solely through theoretical presentation.

However, implementing character building through BTA learning is not without its challenges. Each student's initial ability to read the Quran varies due to the varying learning experiences they receive at home. These differences require teachers to provide different attention and approaches to each student. Furthermore, elementary school students, who have relatively short attention spans and tend to get bored easily, also present challenges in the learning process. This situation is exacerbated when students have to wait their turn to read the Quran. Therefore, teachers are required to use a variety of activities to keep students engaged in the learning process.

Other obstacles stem from the family environment and device use. Lack of parental guidance in home Quran recitation activities can lead to inconsistent habits developed at school. Excessive device use can also affect students' focus, persistence, and patience. Research has found that some students are more interested in playing with devices, watching videos, or playing games than in Quran recitation activities at home. This situation indicates a difference between the habits developed at school and the conditions students face at home.

¹⁰Imaniyah, Rita Ulfa, and Rosi Hidayah. 2024. "The Effectiveness of the Al-Quran Reading and Writing Program in Forming Religious Character." *Ar-Rihlah: Journal of Innovation in Islamic Education Development*, 9(2), h. 158

¹¹ Mahmoud Abdullah et al., "Green Islamic Education: Integrating Environmental Ethics into Islamic Religious Education for Sustainable Development," *Ar-Rayyan: Journal Of Islamic Education* 2, no. 2 (2025): 189–213, <https://doi.org/10.67899/ar.v2i2.222>.

¹² Yilmaz, Al-Sarray, and Maidin, "Digital Citizenship Education in Islamic Religious Education: Cultivating Responsible Muslim Citizens in the Digital Society."



Based on these conditions, BTA learning at Muhammadiyah 9 Elementary School, Banjarmasin, is interesting to study because it has a broader function than simply improving the ability to read and write the Qur'an. This learning provides a space for teachers to build religious character, discipline, responsibility, and patience through concrete and repetitive activities. The success of character formation is greatly influenced by teacher role models, consistency of habits, learning strategies, and support from the family environment. Therefore, research on teachers' efforts to shape students' character through BTA learning is important to obtain an overview of the strategies implemented by teachers, the character forms developed, and the various obstacles encountered in the implementation process at Muhammadiyah 9 Elementary School, Banjarmasin.¹³

LITERATURE REVIEW

Character education is an important part of the educational process because the goal of education is not only related to mastery of knowledge, but also the formation of attitudes, behavior, morals, and personality of students.¹⁴ Character can be understood as values embedded in a person and reflected through the way of thinking, behaving, and acting in everyday life. At the elementary school level, character formation becomes increasingly important because students are at a developmental stage that allows the values and habits acquired through the educational environment to be embedded in their lives.¹⁵ Character education is not enough to be done through theoretical delivery of material, but requires a process of habituation, role modeling, direction, supervision, and reinforcement that is carried out continuously. Research on the habituation of reading the Quran in elementary schools shows that this activity can be a means of instilling character because it is carried out through planned activities, routine habits, and teacher involvement in guiding students.

From an Islamic educational perspective, character is closely linked to morals. Education is not only aimed at instilling in students good values, but also at fostering their habituation and application in their daily lives. The Quran is a primary source of values in character education because it contains guidance regarding human relationships with God, fellow human beings, and the environment.¹⁶ Quran-based character education can be directed toward a balance between intellectual, spiritual, and emotional aspects, so that character formation produces students not only with academic abilities but also with Islamic personalities. Studies on Quran-based character education at the

¹³Ningrum, A. P., N. Dewi, I. Apriyanti, and R. Rahmadhani. 2023. "Understanding the Learning to Read and Write the Qur'an." *Ihya Al-Arabiyah: Journal of Arabic Language and Literature Education*, 9(2), h. 52

¹⁴ Markhabat Bolat et al., "Metaverse-Based Islamic Religious Education: Reimagining Immersive Learning for Future Islamic Classrooms," *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 2, no. 1 (2025), <https://doi.org/10.69900/am.v2i1.42>.

¹⁵ Najeeb Yahya, Helene Knudstad, and Md. Sultan Mahmud, "Transformative Islamic Character Education through Project-Based Learning: Promoting Social Responsibility among Muslim Students," *Ar-Rayyan: Journal Of Islamic Education* 2, no. 1 (2025): 71–90, <https://doi.org/10.67899/ar.v2i1.218>.

¹⁶ Hasna 'Afifah, Ria Susanti, and Mahmud, "The Tilawati Method in Qur'an Learning at the Nahdhatul Quran Tahfizh House, Manarap Village, Danau Panggang District," *Integrated Education Journal* 3, no. 1 (June 2026): 75–87, <https://doi.org/10.67899/iej.v3i1.182>.



elementary school level show that Quranic values can be integrated into education through a comprehensive approach tailored to student development.¹⁷

Teachers play a crucial role in the process of character formation in students. They serve not only as instructors who deliver material but also as role models for students. A teacher's exemplary behavior can be seen through discipline, politeness, responsibility, communication skills, and the teacher's attitude when dealing with various student behaviors.¹⁸ When character values are conveyed through concrete examples, students gain direct experience with appropriate behavior. Therefore, character formation requires consistency between what teachers convey and the behavior they demonstrate during learning activities. In Quran-based education, teachers also play a role in connecting religious material with everyday life practices so that students not only understand the teachings cognitively but also practice them in their actions.

Habituation is an important approach to character building. Character is not formed instantly, but through repeated behaviors until they become habits. In Quranic learning, habituation can include reciting prayers before studying, maintaining cleanliness and purity, treating the Quran well, reading the Quran regularly, and maintaining order during learning. These habits have educational value because students are trained to perform actions consistently. Research on the habituation of Quranic recitation in elementary school students also places school culture and habituation activities as an important part of building students' religious character.

Reading and Writing the Qur'an or BTA is a learning activity aimed at developing students' abilities in reading and writing the Qur'an. Reading skills include recognizing the hijaiyah letters, pronunciation accuracy, fluency, and application of reading rules, while writing skills relate to students' ability to recognize and write letters or verses of the Qur'an correctly. BTA learning can be adapted to the initial abilities of each student so that students receive learning based on their ability level. Research on the implementation of BTA through Iqra' media in elementary schools shows that learning to read the Qur'an can be grouped based on student ability, while Qur'an writing activities can be integrated with Al-Islam learning.¹⁹

In this study, BTA learning is not viewed solely as an activity to improve the ability to read and write the Quran.²⁰ BTA also serves as a medium for character development because the learning process includes various activities that can train students' attitudes. When students read the Quran according to the rules, they learn to obey the rules and pay attention to accuracy. When students complete writing assignments, they learn responsibility and perseverance. When students wait their turn to read, they learn patience and respect for their peers. When students maintain good

¹⁷Maula, F. H. 2020. "Quranic Character Education Model at Raudhatul Athfal Labschool IIQ Jakarta." *Andragogy: Journal of Islamic Education and Islamic Educational Management*, 2(1), h. 174

¹⁸Yunia Dwi Latifah, "Challenges and Strategies in Strengthening the Implementation of the Independent Curriculum in Islamic Religious Education Learning," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 5, no. 2 (2025): 279–89, <https://doi.org/10.69900/ag.v5i2.477>.

¹⁹Hanafi, Muharami Aisyah, and Momod Abdul Somad. 2024. "Strategy to Improve Al-Quran Reading and Writing Skills in Public Schools." *Journal of Islamic Education Research*, 5(3), h. 240.

²⁰Munawir Anwari and Doni Azhari, "Early Marriage from the Perspectives of Islamic Law and Psychology: An Analysis of Emotional Maturity from the Perspective of Islamic Education," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 6 (2026): 2242–63, <https://doi.org/10.69900/ag.v6i6.709>.



manners towards the Quran, they learn to apply religious values in real life. Thus, the BTA learning process is closely related to student character development.

Religious character is one of the main characteristics that is a focus in BTA learning. Religious character can be reflected in students' attitudes when carrying out religious activities, respecting the Qur'an, praying, maintaining cleanliness and purity, and practicing religious teachings in daily life. Learning the Qur'an can be a means to internalize religious values because students interact directly with the source of Islamic teachings. Research on strengthening religious character based on the Qur'an in elementary school students shows that Qur'an learning activities can be used as part of efforts to strengthen students' religious character.

Discipline is related to students' ability to obey rules, carry out obligations regularly, and use time wisely.²¹ In BTA learning, discipline can be instilled through punctuality in attending lessons, orderly reading of the Quran, adherence to reading rules, and sincerity in completing assignments. Reading the Quran also requires precision because students must follow the correct reading rules. Therefore, the process of correcting and repeating readings can be part of the practice of discipline and perseverance. The discipline developed through learning activities is expected to apply not only while students are in class but also develop into habits in their daily lives.

The character of responsibility is a student's ability to carry out obligations and complete assigned tasks with self-awareness.²² In BTA learning, responsibility can be developed through reading, memorization, writing, and Quranic recitation activities conducted at home. Using a control book or Quranic progress record can be a means of monitoring student assignments while simultaneously linking school supervision with the family environment. With parental involvement, the character-building process can be more sustainable. Character development through Quranic learning does not depend solely on teachers but also requires support from the family and the educational environment.

The character of patience is related to students' ability to control themselves when facing situations that require time, waiting, or facing difficulties.²³ In BTA learning, patience can be cultivated when students wait their turn to read the Quran in front of the teacher. Students must learn to wait in an orderly manner, not disturb their peers, and utilize their time for other activities. These situations provide real-life experiences for students to develop self-control. Therefore, BTA learning not only provides religious experiences but also social and emotional experiences that support character development.

Character building through BTA also requires learning methods tailored to the characteristics of elementary school students. Elementary school-aged children have

²¹ Hatmiah Hatmiah, "The Role of Islamic Cultural History Teachers in Improving Student Learning Activities through the Cooperative Learning Method in Class XI Aat State Islamic Senior High School 4 Tabalong," *Integrated Education Journal* 3, no. 1 (April 2026): 1–11, <https://doi.org/10.67899/iej.v3i1.201>.

²² Nurhidayah Nurhidayah and Fitri Handayani, "Culture and the Diversity of the Spread of Islam in Indonesia and Brunei Darussalam from a Philosophical Perspective.," *Integrated Education Journal* 2, no. 2 (September 2026): 33–44, <https://doi.org/10.67899/iej.v2i2.196>.

²³ Mahmoud Abdullah et al., "Islamic Religious Education in Society 5.0: Developing Human-Centered Learning for Sustainable Future Competencies," *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 2, no. 1 (2025), <https://doi.org/10.69900/am.v2i1.43>.



varying abilities and concentration levels, so teachers need to consider these variations. BTA learning, whether conducted individually, in groups, or using learning media, can be tailored to students' needs. Research on BTA activities using the Iqra' medium shows that grouping students based on reading ability can help teachers provide learning that is more tailored to their ability levels.

In addition to factors within students, the family and school environment also influence the success of character development.²⁴ Habits developed at school will be more effective if reinforced at home. Conversely, a lack of parental guidance can result in inconsistent application of values developed at school. The influence of the digital environment also poses a challenge to character development, as excessive use of devices can diminish students' attention to learning and religious activities. Research on character education through the practice of reading the Quran also shows that parental support and student awareness are factors influencing the program's success.

Based on this study, BTA learning can be understood as an educational activity that has two functions at once, namely developing the ability to read and write the Qur'an and becoming a means of building students' character. In the context of research at Muhammadiyah 9 Elementary School, Banjarmasin, character formation is understood through four main characters: religious, disciplined, responsible, and patient. These four characters are developed through teacher role models, habituation, advice, the application of discipline, and providing motivation. With this foundation, research on teachers' efforts to shape students' character in BTA learning is directed at seeing how the process of character formation occurs in learning practices and the factors that support and hinder its achievement. Previous research findings also show that BTA or Qur'an learning can play a role as a medium for internalizing character through habituation, role models, and strengthening motivation, although the results of character formation can vary for each student.²⁵

METHOD

This study employed field research with a descriptive qualitative approach. Field research was conducted by visiting the research location directly to obtain information on teachers' efforts to shape students' character through BTA (Reading and Writing Al-Quran) learning. A descriptive qualitative approach was used to systematically and in-depth describe the learning process, teacher strategies, forms of character development, and factors that hinder the implementation of BTA learning. This approach was chosen because the research sought to understand phenomena that occur directly based on natural conditions in the school environment.

The research was conducted at Muhammadiyah 9 Elementary School Banjarmasin located at Jalan Ahmad Yani No. 1, Kuripan, East Banjarmasin District, Banjarmasin City. The selection of the research location was based on the consideration that the school is an Islamic-based elementary education institution that integrates the values of Al-Islam and Muhammadiyah through the Al-Qur'an Reading and Writing program. The research

²⁴ Yahya Mohammed Abu Bakr et al., "Islamic Education and Intercultural Competence: Promoting Religious Literacy in Multicultural Societies," *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam* 2, no. 1 (2025): 86–105, <https://doi.org/10.69900/ah.v2i1.23>.

²⁵ Ahsanulhaq, Moh. 2019. "Forming Students' Religious Character through the Habituation Method." *Journal of Paedagogia Initiative*, 2(1), h. 21

subjects consisted of the principal, the vice principal for ISMUBA/religious affairs, two BTA teachers, two fifth-grade students, and administrative staff. The research objects were the actions, strategies, and methods carried out by BTA teachers in shaping students' characters, including the learning process, learning strategies, media, methods, and factors inhibiting the formation of students' characters.²⁶

The research data were obtained from primary and secondary sources. Primary data came from primary sources directly involved in the research activities, particularly the principal, those in charge of ISMUBA/religious affairs, BTA teachers, and students. These data were used to obtain information regarding school policies, BTA learning implementation, teacher strategies, character building, and obstacles encountered in the character building process. Secondary data were used as supporting data related to school conditions and various documents relevant to the research.

Data collection techniques were conducted through observation, interviews, and documentation. Observations were conducted to directly observe the BTA learning process, teacher-student interactions, the implementation of learning methods, and student behavior during the activities. Interviews were conducted with the parties who served as sources of research information to obtain more in-depth information regarding teachers' efforts in shaping student character and factors that hinder its implementation. Documentation was used as supporting data to complement the information obtained through observations and interviews. Researchers directly followed teacher and student activities during the learning process to obtain an overview of the phenomenon being studied.

Data analysis was conducted using descriptive qualitative methods by processing information obtained from observations, interviews, and documentation. The collected data were understood and reviewed to obtain a picture of teachers' strategies in developing religious, disciplined, responsible, and patient character through BTA learning. Furthermore, data regarding inhibiting factors were analyzed based on conditions found during the study, both originating from student characteristics and abilities as well as from the family environment. The results of the analysis were then compiled in a descriptive form to describe the overall research conditions in accordance with the research focus. Using this method, the study was directed to gain a deep understanding of teachers' efforts in developing students' character through BTA learning at SD Muhammadiyah 9 Banjarmasin.²⁷

RESULTS AND DISCUSSION

BTA Learning Policy and Implementation as a Means of Building Student Character at Muhammadiyah 9 Elementary School, Banjarmasin

Based on the research results, the learning of Al-Qur'an Reading and Writing (BTA) at Muhammadiyah 9 Elementary School, Banjarmasin, is not positioned only as a learning activity aimed at improving students' ability to read and write the Al-Qur'an. BTA is directed to be part of the educational process that has a broader function, namely

²⁶Mulyani, H., and M. Maryono. 2019. "Implementation of the Qira'ati Method in Al-Qur'an Learning." *Paramurobi: Journal of Islamic Religious Education*, 2(2), h. 25

²⁷Jannah, M. 2019. "Methods and Strategies for Forming Religious Character Applied at SDTQ-T An Najah, Cindai Alus Martapura Islamic Boarding School." *Al-Madrasah: Journal of Elementary Madrasah Education*, 4(1), h. 77

as a means to instill and shape Islamic character in students. This policy is evident from the position of BTA which is integrated as part of the ISMUBA program (Al-Islam, Muhammadiyah, and Arabic). Thus, the presence of BTA in schools is not solely oriented towards achieving students' cognitive abilities, but is also directed so that the values contained in Al-Qur'an learning can be realized in everyday attitudes and behavior.

The school policy demonstrates that Quranic Recitation (BTA) learning is viewed as part of students' overall character development. The school requires the BTA program from elementary to high school.²⁸ This policy demonstrates an effort to make Quranic learning a continuous process, ensuring that character development is not limited to specific times or incidental activities. Students are given the opportunity to interact with the Quran continuously through reading, writing, memorizing, and various habits that accompany the learning process. Consistency in implementation is crucial because students' character is formed through repeated experiences and habits.

In its implementation, BTA teachers not only deliver material on how to read and write the Quran, but also guide students in understanding and practicing etiquette in interacting with the Quran. Before the lesson begins, students are accustomed to preparing themselves properly.²⁹ Forms of habituation include performing ablution, dressing neatly, reciting prayers, and maintaining the sanctity and honor of the Quran. These activities are part of the learning process that directly provide students with experience on how a Muslim should treat the Quran. Thus, religious values are not only explained through advice, but are realized in real activities carried out by students before and during the lesson.³⁰

The implementation of BTA learning also demonstrates the link between the ability to read the Quran and the development of discipline.³¹ Students are guided to read according to established rules. If errors are made, the teacher provides corrections and asks students to repeat the reading until they are correct. This process requires students to follow the rules, pay attention to accuracy, and be willing to correct mistakes. In the context of character development, this activity not only results in improved reading skills but also trains students to be meticulous, orderly, and not ignore the rules. Accuracy in reading the Quran is positioned as something that must be maintained so that students learn to understand that a task must be carried out seriously and according to the provisions.

The implementation of BTA learning also utilizes individual reading activities or submissions to the teacher. In this process, students take turns reading the Quran directly in front of the teacher. This provides a different learning experience than learning conducted entirely in a classroom setting. The teacher can assess each student's

²⁸ Yahya, Knudstad, and Mahmud, "Transformative Islamic Character Education through Project-Based Learning: Promoting Social Responsibility among Muslim Students."

²⁹ M Mukhlis, M H Basari, and Fitri Handayani, "Perspectives and Implementation of Multicultural Education: A Comparative Study between Developed and Developing Countries," *Integrated Education Journal*, 2024, <https://barkah-ilmi-fiddunya.my.id/ojs/index.php/iej/article/view/88>.

³⁰ Rahmawati, N. S. 2024. "The Role of Teachers in Elementary Schools and Society in Forming Noble Characters." *Journal of Elementary Education*, 9(1), h. 6

³¹ Ria Susanti, Putri Roseana, and Agus Diannor, "The Influence of Religious Activity Habituation on the Formation of Students' Character at MI Al-Falah, Tigarun Village, Amuntai Tengah District, Hulu Sungai Utara Regency," *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam* 2, no. 1 (2025): 1-13, <https://doi.org/10.69900/ah.v2i1.3>.



abilities and provide direct correction. At the same time, students who have not yet had a turn are instructed to wait in an orderly manner. The teacher utilizes this time by providing an activity called writing Arabic script. Students are also instructed not to disturb their peers while they are reading. This implementation pattern provides an opportunity for students to learn self-control, respect their peers, wait their turn, and continue engaging in meaningful activities while waiting.³²

From a character-building perspective, the act of waiting one's turn to read is quite important. Students don't always have the opportunity to read immediately in front of the teacher, so they must learn to accept this.³³ Through consistent practice, students are trained to be patient and control their desire to immediately gain the teacher's attention. The rule that students should not disturb their classmates while they are reciting the Quran also teaches them about respecting others. Thus, BTA learning activities can create situations that allow the values of patience and discipline to develop through direct experience. Character formation occurs not only when the teacher provides advice, but also through the real-life situations students encounter during the learning process.

In addition to reading activities, the implementation of BTA also provides space for students to develop responsibility through learning assignments. One form of this is the writing activity that students must complete.³⁴ This assignment requires perseverance and sincerity because students must complete the writing according to the teacher's instructions. Responsibility is also reinforced through the use of a BTA control book related to students' Quranic study activities at home. This control book is completed and signed by parents so that the progress of students' Quranic study activities can be monitored jointly by the school and family. This demonstrates that the implementation of BTA does not stop when students complete learning at school, but strives to continue through activities at home.

This policy demonstrates the school's efforts to build continuity between learning at school and habits instilled in the family environment.³⁵ Quranic recitation activities at home support the character-building process, providing students with the opportunity to repeat and apply the habits they have learned at school. Parental involvement through the control book also serves as a form of communication between the school and the family. With this mechanism, the responsibility for character education is not solely placed on teachers, but also involves parents in monitoring their children's development.

³²Rohmah, Siti, Sunan Baedowi, and Intan Rahmawati. 2025. "Strategy for Cultivating Students' Religious Character through the Habit of Dhuha Prayer and Reading the Qur'an at SDN Sendanggayam." *Al Qodiri: Journal of Education, Social and Religious Studies*, 23(1), h. 99

³³Latifa Khusnul Fatikhah et al., "Comparison of the Dick and Carey and ADDIE Instructional Design Models in Islamic Religious Education Learning," *Ar-Rayyan: Journal Of Islamic Education* 3, no. 1 (2026): 1–26, <https://doi.org/10.67899/ar.v3i1.203>.

³⁴Huzaiman Hushin et al., "Developing Critical Thinking Through Islamic Education: A Systematic Review of Contemporary Approaches," *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam* 2, no. 1 (2025): 43–64, <https://doi.org/10.69900/ah.v2i1.21>.

³⁵Muhammad Islam Ghuni, Markhabat Bolat, and Mostafizur Rahman, "Islamic Educational Leadership in the Era of Digital Transformation: Developing Adaptive Leadership Competencies for School Principals," *Ar-Rayyan: Journal Of Islamic Education* 2, no. 1 (2025): 91–109, <https://doi.org/10.67899/ar.v2i1.219>.



This collaboration is crucial because character development will be stronger if the values developed at school are reinforced within the family environment.

Teachers also play a role as role models for students in implementing the BTA policy. Research shows that teacher evaluations focus not only on their ability to teach Tajweed but also on their ability to model behavior and foster character in students.³⁶ Teachers are required to politely reprimand students, maintain classroom discipline, and demonstrate patience when dealing with various student behaviors. This role model is crucial for learning because students can observe and imitate the behavior displayed by teachers. Therefore, the success of the BTA character-building policy depends not only on the program established by the school but also on the teachers' consistency in implementing these values during interactions with students.³⁷

The implementation of the BTA learning policy is also supported by providing motivation to students. Teachers use verbal praise and awards in the form of achievement stars on their Quran recitation control cards to reinforce positive student behavior. This motivation can encourage students to be more enthusiastic about participating in learning and maintain the good habits they have developed. Motivation is increasingly important because the characteristics of elementary school students show differences in abilities, interests, and concentration levels. Therefore, teachers need to use an approach that maintains students' attention while also recognizing their progress.

Although the BTA policy and implementation have been geared toward character building, the process still faces diverse conditions. Students have varying initial Quranic reading abilities due to varying learning experiences prior to attending school. Furthermore, elementary school-aged students are relatively easily bored and have limited attention spans. These conditions present a challenge for teachers in maintaining student engagement throughout the learning process. Therefore, BTA implementation requires learning management that is not solely focused on completing material but also considers the individual circumstances and needs of each student.

Thus, the BTA learning policy at Muhammadiyah 9 Elementary School, Banjarmasin, can be understood as an educational policy that integrates the ability to read and write the Qur'an with the formation of student character. Its implementation is carried out through concrete activities, starting from the habit of etiquette before reciting the Qur'an, reading practice according to the rules, writing activities, submitting readings, waiting for turns, using control books, providing motivation, and teacher role models. These series of activities together form a learning experience that supports the development of religious character, discipline, responsibility, and patience. The results of the study show that BTA learning at the school does not stop at achieving the ability to read and write the Qur'an, but is directed at making the values of the Qur'an part of students' behavior in everyday life.³⁸

³⁶ Ahmad Nabriz et al., "The Future of Islamic Education in Europe: Challenges, Opportunities, and Emerging Paradigms," *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam* 2, no. 1 (2025): 14–42, <https://doi.org/10.69900/ah.v2i1.20>.

³⁷ Maria, Anly, and Saepudin Ahmad. 2025. "Implementation of the Habit of Reading the Qur'an on Students' Spiritual Religious Attitudes." *MASAGI: Journal of Islamic Religious Education*, 3(2), h. 7.

³⁸ Wijayanti, Siti Nadiyah, and Machful Indra Kurniawan. 2025. "Religious Character Formation Through Quran Memorization Program." *Indonesian Journal of Islamic Studies*, 13(1), h. 7.



Teachers' Efforts to Form Religious, Disciplined, Responsible, and Patient Characters through BTA Learning

Based on the research results, teachers' efforts to shape students' character through BTA learning at Muhammadiyah 9 Elementary School, Banjarmasin, are integrated into every stage of learning. Teachers not only focus on students' ability to read and write the Quran, but also strive to instill values that can shape their behavior. These efforts are carried out through role models, habituation, advice, discipline, and motivation. Through these various efforts, BTA learning provides a space for students to gain direct experience in applying religious values, discipline, responsibility, and patience.

Religious character building is a key component of BTA learning. Teachers cultivate students' manners before interacting with the Quran. Before the lesson begins, students are instructed to perform ablution, wear neat clothing, recite prayers, and maintain the sanctity and honor of the Quran. These habits demonstrate that teachers strive to instill an understanding that reading the Quran is not merely an academic activity, but a religious activity that must be carried out with good manners. Students are not only guided to be able to read the Quran, but also to understand how a Muslim should treat their holy book. Research results show that these habits are also beginning to be evident in students' lives at home, such as the habit of performing ablution before Maghrib prayers and maintaining more manners towards the Quran.

Religious character building is also achieved through teacher role models. Teachers serve as role models, directly observed by students during the learning process.³⁹ Teachers' attitudes when entering the classroom, interacting with students, delivering material, providing reprimands, and maintaining good manners regarding the Quran are all part of character building. Modeling is crucial because elementary school students tend to learn through observing, imitating, and adopting behaviors they encounter in their surroundings. Therefore, teachers should not only instruct students to be polite and orderly but also demonstrate these behaviors through concrete actions during learning activities. Teacher evaluations in schools should not only focus on their ability to teach Tajweed but also include their ability to exemplify and develop students' character.

Teachers develop a disciplined character through the consistent application of rules in Quranic Recitation (BTA) learning. Students are guided to follow the learning guidelines, including time, order, and accuracy in reading the Quran. During reading activities, teachers correct students' errors in applying the rules of recitation, including errors in the mad and ghunnah. Students are asked to repeat the reading until they achieve the correct result. This process trains students not to view mistakes as something that can be ignored. Students are accustomed to paying attention to each reading, accepting correction, and striving to improve. Thus, the discipline developed

³⁹ Muhammad Islam Ghuni, Markhabat Bolat, and Mostafizur Rahman, "Virtual Reality-Based Islamic Religious Education: Enhancing Students' Religious Experience and Historical Understanding," *Ar-Rayyan: Journal Of Islamic Education* 3, no. 1 (2026): 82–99, <https://doi.org/10.67899/ar.v3i1.224>.

through BTA is related to compliance with the rules as well as thoroughness and sincerity in carrying out tasks.⁴⁰

Discipline is also implemented through organizing student activities while waiting for their turn to read the Quran. In the sorogan (individual recitation) method, students take turns reading the Quran in front of the teacher. Students who haven't had their turn are not allowed to disturb their classmates. The teacher assigns handwriting activities to students waiting so they still have something to do. If a student disrupts the order, the teacher imposes a consequence by postponing their turn to read. Implementing these rules helps students understand that every behavior has consequences. In this way, discipline is built not only through commands but also through direct experience in following learning rules.

Responsibility is fostered through assignments and supervision of student learning activities. In BTA learning, students are responsible for completing the handwriting assignments assigned by the teacher. These assignments not only measure their ability to write Arabic but also cultivate perseverance and commitment to completing work. Students are accustomed to completing assignments to completion, fostering a sense of accountability for assigned work. Responsibility also relates to students' obligation to participate in Quranic recitation activities at home. The use of a BTA control book serves as a means of recording these activities and involving parents in the supervision process.

The BTA control book demonstrates teachers' efforts to connect learning at school with habits at home. Students are not only responsible for reading the Quran while at school but are also directed to continue this activity at home. Parents play a role in providing guidance and signing the control book. This mechanism demonstrates that character development requires continuity between the school and family environments. When teachers and parents communicate well, students receive more consistent supervision, allowing the responsibility developed at school to be reinforced at home.

Furthermore, patience is developed through the process of waiting their turn to read the Quran.⁴¹ The sorogan method creates conditions that naturally require patience from students, as the teacher must give each student the opportunity to read one by one. Students waiting are instructed to remain orderly, not to disturb their peers, and to complete their handwriting assignments. This situation serves as a self-control exercise for students. They learn that not all desires can be fulfilled immediately and that each student has opportunities that should be valued. The habit of waiting their turn also helps students understand the importance of order and respect for others.

Patience is also developed through the way teachers correct students' reading. When students make mistakes, teachers do not immediately end the activity but provide opportunities for correction and repetition. This repetition process can train students to persevere when faced with difficulties. Students learn that the ability to read the

⁴⁰Putri, Nur Amalia, and Fatkhur Rohman. 2024. "Evaluation of the Impact of the Al-Quran Literacy Program on Strengthening the Religious Character of Junior High School Students." *EDUCATIO Journal: Indonesian Education Journal*, 10(2), h. 766

⁴¹ Hasna 'Afifah, Ria Susanti, and Mahmud, "The Tilawati Method in Qur'an Learning at the Nahdhatul Quran Tahfizh House, Manarap Village, Danau Panggang District," *Integrated Education Journal* 3, no. 1 (September 2026): 75–87, <https://doi.org/10.67899/iej.v3i1.182>.



Quran requires practice and is a gradual process. In this regard, the teacher's role is to provide guidance while creating a learning environment that allows students to learn calmly and continue trying. Thus, patience is not only related to waiting their turn, but also to students' ability to deal with mistakes and the learning process that takes time.

In addition to role models and habituation, teachers use advice and persuasive approaches to shape students' character. When students are unruly, teachers provide reprimands and guidance without resorting to physical violence. The advice is aimed at ensuring students understand the rationale behind the rules. Teachers strive to connect student behavior with religious values so that students understand the importance of doing the right thing, rather than simply fearing punishment. This approach demonstrates that character development is directed at student awareness, not merely temporary adherence to teacher-imposed rules.

Motivation is also used as part of a character-building strategy. Teachers provide verbal praise and awards in the form of achievement stars on their Quran recitation control cards. These awards reinforce students' positive behavior and development. Motivation is necessary because each student's abilities vary. Some students grasp reading comprehension more quickly, while others require more intensive support. By recognizing students' efforts and progress, teachers can help boost their self-confidence and enthusiasm for learning.

Overall, teachers' efforts to shape character through BTA learning are carried out through interrelated processes. Role models provide examples of behavior, habituation makes positive behavior a routine, advice helps students understand the values to be applied, discipline provides boundaries and rules, while motivation provides reinforcement for behavior that has been carried out by students. The results of the study showed that a series of efforts contributed to the formation of religious character through the etiquette of reciting the Koran, discipline through punctuality and compliance with rules, responsibility through completing writing assignments, and patience through orderly waiting for one's turn to read the Koran.

Thus, BTA learning at Muhammadiyah 9 Elementary School, Banjarmasin, serves a broader purpose than simply developing Quranic reading and writing skills. Through a routine learning process, teachers strive to make Quranic reading and writing an experience that simultaneously shapes students' behavior. This success is greatly influenced by teachers' consistency in setting examples, implementing habits, providing guidance, and involving families in supervising student activities. BTA learning ultimately becomes a medium for character education that enables religious values to be translated into students' concrete behavior at school and in their daily lives.⁴²

Implementation of Role Modeling, Habituation, Advice, Discipline, and Motivation in Building Student Character

Based on the research results, the application of role models, habituation, advice, discipline, and motivation are interrelated elements in teachers' efforts to shape students' character through BTA learning at Muhammadiyah 9 Elementary School, Banjarmasin. These five efforts do not stand alone but are implemented simultaneously

⁴²Khomalasari, Sinar, Eka Wulandari, Dwi Indah Lutfiatin, and Enjel Pratiwi. 2024. "Implementation of the Al-Quran Reading Program in Strengthening Religious Character in the Dimension of Faith and Piety at SDN 82, Bengkulu City." *GHAITSA: Islamic Education Journal*, 5(1), h. 8.

in learning activities. Teachers not only deliver material on reading and writing the Quran but also use each learning activity as an opportunity to build positive habits and behaviors in students. Through this repeated and consistent process, character values are expected to become part of students' lives, both at school and in the family environment.

Modeling is a crucial aspect of character development for students. The BTA teacher serves as a figure directly observed by students during the learning process. Therefore, teacher behavior is part of the character education process.⁴³ Teachers set an example through punctuality, neatness in dress, politeness in communication, and respectful treatment of the Quran. When teachers demonstrate behavior consistent with the values taught, students receive concrete examples of how those values are applied. Modeling is also evident in the way teachers reprimand students. Teachers are encouraged to reprimand students politely and avoid using physical violence. Thus, students not only learn about politeness through explanations but also see its application directly in their teachers' behavior.

This role model is closely related to the formation of students' religious character. Teachers demonstrate how students should practice etiquette when interacting with the Quran. Before lessons begin, students are encouraged to prepare themselves, perform ablution, wear neat clothing, recite prayers, and maintain the sanctity of the Quran. Teachers not only require students to perform these activities but also serve as role models for maintaining etiquette during the lesson. Through consistent examples, students gain experience that helps them understand that reading the Quran requires respect and sincerity. The study also showed changes in the behavior of some students at home, as they began to practice religious habits, such as performing ablution before Maghrib prayers and maintaining better etiquette toward the Quran.

Habituation is the next step teachers take to build student character. Habituation is achieved through routines implemented in BTA learning activities. Students are accustomed to performing ablution before studying, reciting prayers, reciting short surahs, maintaining etiquette with the mushaf, participating in Quran recitation activities in an orderly manner, and completing assigned tasks. These habits ensure that character values are not only known to students but also practiced repeatedly, thus becoming part of their behavior. In BTA learning, habituation has the advantage of being directly related to religious practices. Students can gain experience in applying religious values through real, routine activities.

Habitual development is also implemented through individual Quran reading activities. Students are instructed to take turns reading in front of the teacher and receive corrections on any errors.⁴⁴ Any reading errors must be corrected and repeated until correct. This process indirectly teaches students to be meticulous, follow the rules, and persevere. Continuous practice also helps students understand that reading the

⁴³ Muhammad Burhan Ashfiya' et al., "Transforming Educators' Competencies for Human-Centered Learning in the Era of Artificial Intelligence: A Literature Review from the Perspective of Islamic Educational Values," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 4 (2026): 1405–23, <https://doi.org/10.69900/ag.v6i4.625>.

⁴⁴ Deddy Yusuf Yudhyarta et al., "Dynamics of Internalizing Muslim Dress: A Study on the Gap Between Formal Compliance and Religious Consciousness Students of Al-Husniyah Islamic High School," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 3 (2026): 947–59, <https://doi.org/10.69900/ag.v6i3.601>.



Quran requires perseverance and dedication. Thus, learning activities that initially focus on reading skills can simultaneously become exercises in discipline and responsibility.

Teachers use advice as a means to help students understand the importance of good behavior. Advice is given primarily when students make mistakes or exhibit behavior that is inconsistent with learning guidelines. Teachers not only provide reprimands but also provide guidance related to religious values. This approach helps students understand that the rules implemented in BTA learning are not merely to limit their activities, but rather to foster good attitudes. Advice delivered persuasively also provides students with the opportunity to improve their behavior without feeling undue pressure.

The application of advice is evident in the way teachers deal with students who are unruly during the learning process. Students are instructed to maintain calm, refrain from talking while their peers are reciting the Quran, and respect each other's turn. Teachers provide an understanding of the importance of maintaining order and respecting their peers. This approach is part of character education because students learn to understand the social consequences of their behavior. When a student disrupts a peer while they are reciting the Quran, the teacher provides guidance so that the student understands that such behavior can hinder the learning process of others. Thus, advice is not only directed at obedience to the teacher but also at fostering an awareness of respect for others.

Discipline is enforced through clear and consistent rules throughout the BTA learning process. Students are encouraged to adhere to learning schedules, adhere to rules, maintain composure, and adhere to the rules for reading the Quran. Discipline in reading is also evident when teachers correct students' reading. Mistakes in the mad (inflection) or ghunnah (inflection) must be corrected and repeated until students can recite correctly. This practice teaches that work must be done according to rules and cannot be completed haphazardly. Thus, BTA learning serves as a medium for training students to work carefully and responsibly.

Discipline is also evident in the arrangement of reading turns through the sorogan method, or individual submission.⁴⁵ Students must wait until they are given the opportunity to read in front of the teacher. While waiting, students are instructed to work on their handwriting assignments and not disturb their classmates who are reciting the Quran. If a student fails to maintain order, the teacher imposes a consequence in the form of postponing their reading turn. The implementation of these consequences teaches students that every rule must be followed and every action has consequences. At the same time, students learn self-control and respect for their peers' learning process.

Motivation is a strategy teachers use to reinforce students' positive development and behavior. Motivation is provided through verbal praise and awards in the form of achievement stars on students' Quran recitation control cards. These awards aim to encourage students to be more enthusiastic about participating in BTA activities. When students receive appreciation for their efforts, they are encouraged to maintain positive behavior and improve their learning abilities. Motivational strategies are also important

⁴⁵ Bolat et al., "Metaverse-Based Islamic Religious Education: Reimagining Immersive Learning for Future Islamic Classrooms."

because students' abilities in reading the Quran vary. Students with initially low abilities need support to avoid feeling left behind or losing enthusiasm for learning.

The application of motivation also demonstrates that character building isn't solely achieved through rules and corrections. Students need positive reinforcement to understand that good behavior and effort are rewarded.⁴⁶ Teacher praise can acknowledge student progress, while achievement stars on control cards provide symbols of achievement that can boost motivation. Thus, teachers combine a corrective coaching approach with a positive reinforcement approach. Both are necessary so students not only understand mistakes that need to be corrected but also recognize behaviors that are worth maintaining.

These five efforts then complement each other in forming the four main characters that are the focus of BTA learning: religiousness, discipline, responsibility, and patience. Teachers' role models provide examples of behavior that students can emulate. Habituation makes these behaviors repeated. Advice helps students understand the meaning of their behavior. Discipline provides rules and boundaries that must be obeyed. Meanwhile, motivation provides reinforcement so that students are encouraged to maintain positive behavior. The results of the study indicate that this series of efforts contributed to the formation of religious character through the etiquette of reciting the Quran, discipline through punctuality and adherence to rules, responsibility through completing assignments for writing the script, and patience through regularly waiting for one's turn to read the Quran.

The implementation of these five strategies also demonstrates the complex role of teachers in English language learning. Teachers serve not only as instructors who deliver material, but also as mentors who direct student behavior, role models who set an example, supervisors who ensure rules are followed, and motivators who provide encouragement. This role becomes increasingly important because character building cannot be achieved through a single method. Each student has different abilities, habits, and concentration levels, so teachers need to combine various approaches according to their individual needs.

Thus, the application of role models, habits, advice, discipline, and motivation in BTA learning at Muhammadiyah 9 Elementary School, Banjarmasin, demonstrates that character formation is carried out through a process integrated with daily learning activities. Character values are not presented as separate material, but are instilled through the practice of reading the Qur'an, writing khat, maintaining manners, following rules, waiting one's turn, accepting correction, and completing assignments. This pattern makes BTA learning a means of character formation that takes place in a real and sustainable manner. The success of these efforts ultimately depends heavily on the consistency of teachers in implementing strategies and the support of the school and family environment in maintaining positive student habits.⁴⁷

The Role of Teachers and Family Involvement in Supporting the Success of Student Character Formation through BTA Learning

⁴⁶ Hushin et al., "Developing Critical Thinking Through Islamic Education: A Systematic Review of Contemporary Approaches."

⁴⁷ Azizah, Isnaini Nur, and Ratnasari Diah Utami. 2023. "Religious Literacy Movement as a Strategy for Developing Religious Character in Elementary School Students." *QUALITY*, 11(2), h. 330.



Based on the research results, the success of character building in students through BTA learning at Muhammadiyah 9 Elementary School, Banjarmasin, is not only determined by the implementation of learning activities in the classroom, but also influenced by the role of teachers and family involvement. Teachers play a key role in planning, implementing, directing, and evaluating the process of character building. Meanwhile, families play a role in continuing and strengthening the habits developed at school. The relationship between school and family is crucial because character building requires a continuous process and does not stop when students leave the school environment.

English Language and Literature teachers play a role as educators and mentors in shaping students' character. In the learning process, teachers are not only tasked with conveying material on reading and writing the Quran, but also guiding students to be able to apply manners and behavior in accordance with Islamic values. Teachers guide students in preparing themselves before learning, maintaining the sanctity of the Quran, reciting prayers, following learning rules, and carrying out Quran recitation activities in an orderly manner. This role demonstrates that teachers are the ones who directly connect English Language and Literature material with students' character development. Learning does not stop at mastering reading skills, but is directed towards students developing habits and behaviors that reflect religious values.

The teacher's role as a role model is also crucial in this process. Research shows that teacher evaluations focus not only on their ability to teach Tajweed but also on their ability to lead by example and develop students' character. Teachers are expected to demonstrate discipline, dress neatly, maintain etiquette regarding the Quran, provide polite reprimands, and demonstrate patience in dealing with student misbehavior. This exemplary behavior serves as a concrete example for students because teachers' behavior can be directly observed during the learning process. Thus, teachers serve as behavioral models, providing students with an understanding of the attitudes they should adopt in their daily lives.

In addition to being role models, teachers also act as guides and supervisors of student activities. In BTA learning, teachers organize student turn-taking in reading the Quran, correct any inaccurate reading, assign handwriting assignments, and ensure students remain orderly while waiting their turn. Teachers also impose consequences if students disturb their peers while they are reciting the Quran. This practice demonstrates that teachers strive to create an orderly learning environment while supporting the development of discipline and patience. Students are not only given the opportunity to learn to read the Quran, but are also trained to follow rules, respect their peers, and control themselves during the learning process.

Teachers also play a role in motivating students. Differences in initial Quranic reading abilities mean that not all students progress at the same pace. Some students require more intensive support to effectively follow the lessons. In these situations, teachers provide verbal praise and awards in the form of achievement stars on their Quranic recitation control cards. This motivation reinforces students' efforts and encourages them to continuously improve their skills and behavior. Motivation also helps



students who are still experiencing difficulties avoid feeling left behind or losing enthusiasm for participating in BTA learning.⁴⁸

The role of teachers in character development is also evident in communication with parents. Schools use the BTA control book as a means of monitoring students' Quranic study activities. The book must be completed and signed by parents after students have completed Quranic study activities at home. Through this mechanism, teachers can obtain information about the continuity of students' learning activities outside of school. At the same time, parents have the opportunity to learn about the progress of their children's BTA activities. This system demonstrates an effort to build a connection between learning at school and religious activities at home.

Family involvement is crucial because character building at school will be more effective if reinforced at home. Students spend most of their time outside of school with their families, so habits learned at school need to be maintained at home. Parents can help by assisting with Quran recitation, listening to Quran recitations, ensuring the completion of BTA assignments, and supervising their children's religious practices. With this support, the values of responsibility and discipline established by teachers at school can be continuously practiced in family life.

The use of the BTA control booklet is a concrete form of family involvement. Through this book, students' Quranic study activities at home can be monitored and communicated with the school. Parents not only act as signatories but are also expected to be involved in monitoring and supporting the development of their children's Quranic reading skills. This involvement can strengthen students' sense of responsibility because they know that their learning activities are being monitored by both teachers and parents. Thus, the control booklet serves as a medium that connects two educational environments: school and family.

However, research also shows that family involvement is not always optimal. One factor inhibiting character development is weak parental control and guidance of Quran recitation activities at home. Parents' busy schedules can lead to inconsistent supervision of children's religious activities. This can lead to the habits established by teachers at school not always being continued at home. Differences in supervision patterns between schools and families can ultimately impact the sustainability of students' character development.

In addition to weak mentoring, excessive gadget use is a challenge stemming from the home environment.⁴⁹ Research shows that some students are more interested in using their devices to watch videos or play games, thus delaying Quranic study at home. This situation can affect students' concentration, perseverance, and self-control. The habit of quickly seeking entertainment through gadgets can also conflict with the character of BTA learning, which requires patience, precision, and repeated practice. Therefore, family supervision of gadget use is a crucial aspect in supporting the success of character building through BTA.

⁴⁸Lestari, Nabila Ayu, Syaima Fikya Nabilah, Rita Safira, Neng Lilis, Siti Hardiyanti, Fiska Sulisty Rani, Novita Kurniastuti, and Rikza Fauzan. 2025. "Implementation of the 'Tadarus Before Study' Habit in Forming the Religious Character of Students at SMP Negeri 7 Serang City." *Indonesian Education Star Journal*, 3(1), h. 50.

⁴⁹Bakr et al., "Islamic Education and Intercultural Competence: Promoting Religious Literacy in Multicultural Societies."



The relationship between teachers and families should therefore be viewed as a collaborative effort in character education.⁵⁰ Teachers are responsible for establishing fundamental habits and providing examples while students are at school, while parents play a role in maintaining and reinforcing these habits at home. If both environments provide consistent guidance, students will gain consistent experiences with expected behavior. Conversely, if habits developed at school are not supported at home, the character development process can be hindered. Therefore, communication between teachers and parents is a crucial element in supporting the continuity of student character development.

Family involvement can also be demonstrated through more active communication with teachers. Parents can provide information on their children's Quranic study progress at home, while teachers can share their students' progress during their BTA learning at school. This communication allows teachers and parents to more comprehensively understand the difficulties students are experiencing. With effective communication, the approach to students can be tailored to their needs, thus enhancing the character-building process.⁵¹ Overall, the research results show that teachers and families play complementary roles in the success of character formation through BTA learning. Teachers act as educators, role models, guides, directors, supervisors, and motivators, while families play a role in providing guidance and supervision of the implementation of religious habits at home. The BTA control book is one means of connecting these two environments. The formation of religious character, discipline, responsibility, and patience will be stronger if the values instilled by teachers at school are continuously practiced and reinforced by families. Therefore, the success of BTA learning as a means of character education depends not only on the quality of learning at school, but also on the continuity of habits and family support in everyday life.⁵²

Internal and External Factors that Hinder Teachers' Efforts to Form Students' Character in BTA Learning

Based on the research results, teachers' efforts to shape students' character through BTA learning at Muhammadiyah 9 Elementary School, Banjarmasin, have been carried out through various strategies, such as role models, habituation, advice, discipline, and motivation.⁵³ However, the implementation does not always run optimally because there are various factors that can hinder the process of character formation. These inhibiting factors can be grouped into internal factors originating from the student's condition and characteristics and external factors originating from the environment outside the student, especially family and gadget usage habits. The existence

⁵⁰ Ahmad Haikal Mufid et al., "Assistance in Arabic Language Learning through the Singing Method for Students of Madrasah Diniyah Al-Ittihad, Subang," *Al-Ijtima'i: Jurnal Pengabdian Masyarakat*, 2026, <https://doi.org/10.67899/ai.v3i2.979>.

⁵¹ Susanti, Roseana, and Diannor, "The Influence of Religious Activity Habituation on the Formation of Students' Character at MI Al-Falah, Tigarun Village, Amuntai Tengah District, Hulu Sungai Utara Regency."

⁵² Mulyasa, E. 2022. "Character Education Management in Strengthening Student Values." *Journal of Character Education*, 12(2), h. 145.

⁵³ Mukhlis Mukhlis, "The Effectiveness of Islamic Character Education in Enhancing Students' Leadership, Discipline, and Moral Values," *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 3, no. 1 (2026), <https://doi.org/10.69900/am.v3i1.12>.



of these factors requires teachers to provide different approaches according to the conditions of each student.

The first internal factor relates to differences in students' initial abilities in reading the Quran. Each student comes to school with different learning experiences.⁵⁴ Some students have previously received regular Quran recitation lessons and thus have relatively good reading skills, while others still need guidance in recognizing letters, reading fluently, or applying reading rules.⁵⁵ These differences in ability mean that the learning process cannot be delivered with an entirely uniform approach to all students. Teachers must tailor support to each student's individual abilities so that even those experiencing difficulties can still participate. This situation also requires more teacher time and attention.

These differences in initial abilities can also impact character development. Students who still have difficulty reading the Quran require more practice and frequent repetition. Under certain circumstances, persistent difficulties can lead to students feeling less confident or easily discouraged. Teachers then need to provide motivation and guidance to keep students trying. Thus, the teacher's challenge is not only to improve students' reading skills but also to prevent academic difficulties from becoming obstacles to developing attitudes such as responsibility, perseverance, and patience.

Another internal factor is the characteristic of elementary school students, who have a relatively short attention span. Students easily lose focus during extended learning sessions, especially when waiting their turn to read the Quran. This can lead to behaviors such as talking with friends, playing games, or disrupting other students who are reading. Teachers need to maintain a classroom environment to ensure learning continues in an orderly manner. One way to do this is by providing students with handwriting activities while waiting. This activity ensures students have something to do, allowing them to use their waiting time productively.

Limited attention spans also pose a challenge in instilling discipline and patience. Students need to understand that participating in learning requires the ability to stay focused and follow the rules, even if they don't always get to do the activities they enjoy most. In sorogan (recital of the group), for example, students must wait until their turn to read. For students who get bored easily, this can be a challenge. Therefore, teachers need to create a variety of activities and provide supervision to ensure students maintain engagement throughout the learning process.

Besides ability and concentration, another internal factor is the differences in student responses to rules and habits. Not all students are immediately able to follow the habits established by teachers. Some students require repeated directions and reprimands before they can follow the rules consistently. This demonstrates that character formation is a gradual process. Teachers cannot expect immediate behavioral changes after one or two pieces of advice. Habitualization must be carried out continuously until students begin to understand and apply these behaviors more independently.

⁵⁴ Fatikhah et al., "Comparison of the Dick and Carey and ADDIE Instructional Design Models in Islamic Religious Education Learning."

⁵⁵ Ilham Murtala, Andi Miswar, and Hamka Ilyas, "Qawā'id Al-Tafsīr: The Implementation of Qawā'id Al-Tafsīr in Qur'anic Interpretation Based on the Qur'an and the Sunnah," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 4 (2026): 1438–57, <https://doi.org/10.69900/ag.v6i4.653>.



Meanwhile, a significant external factor is family circumstances. The family environment is where students spend a significant amount of time after school. The habits teachers have established at school require support and reinforcement from parents to maintain consistency. However, research shows that a lack of parental support for Quranic recitation at home is a barrier to student character development. Parents' busy schedules can lead to inadequate supervision of Quranic recitation activities.⁵⁶ As a result, students do not always receive reinforcement for the habits instilled at school.

Lack of family support can impact students' responsible character. At school, students are accustomed to attending lessons, completing assignments, and engaging in Quran recitation. At home, students should have the opportunity to continue these habits with parental guidance. Lack of supervision can lead to students postponing Quran recitation or opting for other activities. This situation demonstrates that character development requires continuity between school rules and family practices. Schools have attempted to establish communication through the BTA control book, which is completed and signed by parents, but its effectiveness still requires active family involvement.

Another external factor is excessive gadget use. Research shows that some students are more interested in using their devices to watch videos or play games, thus delaying Quranic study activities at home. Uncontrolled gadget use can be a barrier because students' attention is drawn to activities that provide direct entertainment. This situation can reduce the time that should be used for Quranic study and completing BTA assignments. Furthermore, this habit can affect students' ability to control themselves, concentrate, and be patient when performing activities that require repeated practice.

The use of gadgets also demonstrates that student character formation is inextricably linked to changes in their living environment.⁵⁷ At school, students receive clear rules regarding study time, discipline, and Quran recitation activities. Meanwhile, at home, students have access to a variety of digital entertainment that can captivate their attention. Without adequate supervision, gadget use can undermine the consistency of habits established by teachers. Therefore, families play a crucial role in helping students regulate gadget use so that it does not interfere with learning and Quran recitation.

Another external factor related to the family environment is the differing levels of parental attention and supervision of children's activities. Every family has different circumstances and habits, so the level of support for students' religious activities also varies. Some students receive regular Quran recitation support, while others engage in activities more independently. These differences can impact the development of Quranic reading skills and the consistency of character development in schools. This presents a challenge for teachers, as learning in schools must accommodate students with diverse cultural backgrounds.

⁵⁶ Lalu Yusri Bahtiar, Syarifuddin Ondeng, and Munawir Kamaluddin, "Educators in Islam: A Study of Their Status, Roles, Duties, and Challenges from the Perspective of Islamic Education," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 6 (2026): 2175–90, <https://doi.org/10.69900/ag.v6i6.693>.

⁵⁷ Yahya, Knudstad, and Mahmud, "Transformative Islamic Character Education through Project-Based Learning: Promoting Social Responsibility among Muslim Students."

Despite the presence of various inhibiting factors, teachers continue to strive to mitigate their influence. Differences in student ability are addressed through mentoring tailored to their individual abilities. Students experiencing difficulties receive correction and repetition until they are able to read better. Limited concentration spans are addressed by providing additional activities such as writing script while students wait their turn. Meanwhile, motivation is provided through verbal praise and awards in the form of achievement stars on the Quran recitation control card. These strategies are used to maintain student enthusiasm and reinforce their positive development.

Teachers also strive to overcome barriers through family involvement. The use of a BTA control book serves as a means of connecting school and home activities. Through this book, parents can monitor their children's Quranic study activities and provide signatures as a form of supervision. This mechanism demonstrates the school's efforts to build shared responsibility between teachers and parents. However, its success still depends on the family's willingness to provide consistent support. Therefore, collaboration between schools and families is crucial in overcoming external barriers.

Based on the overall research findings, internal and external factors influence each other in the process of character formation in students. Differences in Quran reading ability, short attention spans, and students' responsiveness to rules are challenges that teachers must address directly in schools. Meanwhile, a lack of parental guidance and excessive use of gadgets are challenges that arise more frequently in the home environment. These factors indicate that character formation through BTA learning requires a continuous process, an approach tailored to the student's circumstances, and support from the family environment.

Thus, obstacles to character development through BTA learning do not necessarily indicate program failure, but rather represent a necessary condition that must be faced in the educational process. Teachers are required to adapt learning strategies to students' abilities and characteristics, provide consistent motivation, and build communication with families. Furthermore, families need to provide adequate support so that habits developed at school can be implemented at home. If internal factors can be addressed through an appropriate learning approach and external factors receive adequate family support, BTA learning will be more optimal in developing religious, disciplined, responsible, and patient character in students at Muhammadiyah 9 Elementary School, Banjarmasin.⁵⁸

⁵⁸Gunawan, Heri. 2022. "Implementation of Character Education through Role Modeling and Habituation in Elementary Schools." *Journal of Islamic Education*, 8(2), h. 201.

CONCLUSION

Based on the results of research on teacher efforts to shape students' character in BTA (Read and Write Al-Qur'an) learning at Muhammadiyah 9 Elementary School, Banjarmasin, it can be concluded that BTA learning is not only oriented towards improving students' ability to read and write the Qur'an, but also becomes a means of shaping students' character. The implementation of learning is carried out in an integrated manner with the habituation of religious values and positive behavior so that students gain direct experience in applying character during learning activities. Teachers' efforts in shaping students' character are carried out through role models, habituation, advice, discipline, and motivation. Exemplary behavior is demonstrated through teachers' attitudes that are disciplined, polite, neat, and maintain good manners towards the Qur'an. Habituation is carried out through ablution activities, reciting prayers, maintaining the sanctity of the Qur'an, reading the Qur'an in an orderly manner, and doing writing assignments. Advice is given to help students understand the importance of good behavior, while discipline is implemented through learning rules, arranging reading turns, and giving consequences for disruptive behavior. Teachers also provide motivation through praise and rewards to reinforce students' positive behavior.

Characters developed through BTA learning include religiousness, discipline, responsibility, and patience. Religious character is evident in students' habits of maintaining etiquette towards the Quran and carrying out religious activities. Discipline is formed through adherence to learning rules and order. Responsibility is developed through completing assignments and reciting the Quran at home, while patience is cultivated through waiting for one's turn to read the Quran and through the process of repeatedly correcting readings. The success of character formation is also supported by family involvement through mentoring of Quranic activities at home and the use of BTA control books. However, its implementation still faces several obstacles, such as differences in initial Quranic reading abilities, relatively short student concentration spans, lack of parental guidance, and excessive use of gadgets. Therefore, character formation through BTA learning requires teacher consistency, ongoing habituation, and collaboration between schools and families so that the instilled character values can be consistently applied in students' lives.



Bibliography

- 'Afifah, Hasna, Ria Susanti, and Mahmud. "The Tilawati Method in Qur'an Learning at the Nahdhatul Quran Tahfizh House, Manarap Village, Danau Panggang District." *Integrated Education Journal* 3, no. 1 (September 12, 2026): 75–87. <https://doi.org/10.67899/iej.v3i1.182>.
- Abdullah, Mahmoud, Huzaiman Hushin, Salma Begum, Yousif Mahmado, and Abdallah El-Khatib. "Digital Islamic Literacy and Students' Religious Moderation: Evidence from Indonesian Islamic Senior High Schools." *Ar-Rayyan: Journal Of Islamic Education* 2, no. 1 (2025): 1–22. <https://doi.org/10.67899/ar.v2i1.217>.
- Abidin, Zainal. 2020. *Character Education from an Islamic Perspective*. Jakarta: Kencana.
- Ahsanul Khaq, Moh. 2019. "Forming the Religious Character of Students through the Habituation Method." *Jurnal Prakarsa Paedagogia*, 2(1).
- Ainiyah, Nur. 2019. "Character Formation through Islamic Religious Education." *Journal of Islamic Education*, 8(2).
- Anwari, Munawir, and Doni Azhari. "Early Marriage from the Perspectives of Islamic Law and Psychology: An Analysis of Emotional Maturity from the Perspective of Islamic Education." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 6 (2026): 2242–63. <https://doi.org/10.69900/ag.v6i6.709>.
- Arifin, Zainal. 2020. *Learning Evaluation: Principles, Techniques, and Procedures*. Bandung: Remaja Rosdakarya.
- Aslamiah, Thaibatul, Muhdi Muhdi, and Achyannor Achyannor. "Implementation of the Iqra' Method to Improve Qur'an Reading Skills at Rahmah Al-Asri Qur'anic Education Center, Unit 267, Basirih Selatan Subdistrict, Banjarmasin." *Al-Ijtima'i: Jurnal Pengabdian Masyarakat* 3, no. 2 (2026): 123–52. <https://doi.org/10.67899/ai.v3i2.1042>.
- Bahtiar, Lalu Yusri, Syarifuddin Ondeng, and Munawir Kamaluddin. "Educators in Islam: A Study of Their Status, Roles, Duties, and Challenges from the Perspective of Islamic Education." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 6 (2026): 2175–90. <https://doi.org/10.69900/ag.v6i6.693>.
- Bakr, Yahya Mohammed Abu, Norakyairee Mohd Raus, Ahmed H Ibrahim, and Atta Ullah Faizi. "Islamic Education and Intercultural Competence: Promoting Religious Literacy in Multicultural Societies." *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam* 2, no. 1 (2025): 86–105. <https://doi.org/10.69900/ah.v2i1.23>.
- Begum, Salma, Maryam Rashid Saleh Al Tamimi, Muneera Mohammed Al Dossary, Abdallah El-Khatib, and Ainul Jaria Maidin. "Integrating Maqashid Al-Shari'ah into Sustainable Education: An Islamic Perspective on Global Citizenship Education." *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam* 2, no. 1 (June 1, 2025): 65–85. <https://doi.org/10.69900/ah.v2i1.22>.
- Bolat, Markhabat, Mohammad Ahmad Bani Amer, Khalid Abdullah Al Muzaini, Maryam Rashid Saleh Al Tamimi, and Muneera Mohammed Al Dossary. "Metaverse-Based Islamic Religious Education: Reimagining Immersive Learning for Future Islamic Classrooms." *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 2, no. 1 (2025). <https://doi.org/10.69900/am.v2i1.42>.
- Burhan Ashfiya', Muhammad, Zia Datul Amalia, Nadhirotul Burda, Fatimah Azzahro, Alawiyatus Sofanin, and Imam Syafi'i. "Transforming Educators' Competencies for



- Human-Centered Learning in the Era of Artificial Intelligence: A Literature Review from the Perspective of Islamic Educational Values.” *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 4 (2026): 1405–23. <https://doi.org/10.69900/ag.v6i4.625>.
- Dwi Latifah, Yunia. “Challenges and Strategies in Strengthening the Implementation of the Independent Curriculum in Islamic Religious Education Learning.” *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 5, no. 2 (2025): 279–89. <https://doi.org/10.69900/ag.v5i2.477>.
- Fatikah, Latifa Khusnul, Muhammad Aliy Madani, M Rizwal Fazar, Sisca Yolanda Aulia, Winda Yanti, and Rahmad Hulbat. “Comparison of the Dick and Carey and ADDIE Instructional Design Models in Islamic Religious Education Learning.” *Ar-Rayyan: Journal Of Islamic Education* 3, no. 1 (2026): 1–26. <https://doi.org/10.67899/ar.v3i1.203>.
- Ghuni, Muhammad Islam, Markhabat Bolat, and Mostafizur Rahman. “Digital Transformation of Islamic Boarding Schools: Developing Smart Pesantren through Educational Technology Integration.” *Ar-Rayyan: Journal Of Islamic Education* 2, no. 2 (2025): 136–65. <https://doi.org/10.67899/ar.v2i2.221>.
- Gunawan, Heri. 2022. *Character Education: Concept and Implementation*. Bandung: Alfabeta.
- Hamid, Abdul. 2021. *Al-Quran Education and Character Building of Students*. Yogyakarta: Deepublish.
- Hanafi, Muharami Aisyah, and Momod Abdul Somad. 2024. “Strategy to Improve Al-Quran Reading and Writing Skills in Public Schools.” *Journal of Islamic Education Research*, 5(3)
- Hasna ‘Afifah, Ria Susanti, and Mahmud. “The Tilawati Method in Qur’an Learning at the Nahdhatul Quran Tahfizh House, Manarap Village, Danau Panggang District.” *Integrated Education Journal* 3, no. 1 (June 30, 2026): 75–87. <https://doi.org/10.67899/iej.v3i1.182>.
- Hatmiah, Hatmiah. “The Role of Islamic Cultural History Teachers in Improving Student Learning Activities through the Cooperative Learning Method in Class XI Aat State Islamic Senior High School 4 Tabalong.” *Integrated Education Journal* 3, no. 1 (April 25, 2026): 1–11. <https://doi.org/10.67899/iej.v3i1.201>.
- Hushin, Huzaiman, Yousif Mahmado, Markhabat Bolat, and Mohammad Ahmad Bani Amer. “Developing Critical Thinking Through Islamic Education: A Systematic Review of Contemporary Approaches.” *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam* 2, no. 1 (2025): 43–64. <https://doi.org/10.69900/ah.v2i1.21>.
- Imaniyah, Rita Ulfa, and Rosi Hidayah. 2024. “The Effectiveness of the Al-Quran Reading and Writing Program in Forming Religious Character.” *Ar-Rihlah: Journal of Innovation in Islamic Education Development*, 9(2)
- Islam Ghuni, Muhammad, and Mostafizur Rahman. “Islamic Educational Leadership in the Era of Digital Transformation: Developing Adaptive Leadership Competencies for School Principals.” *Ar-Rayyan: Journal Of Islamic Education* 2, no. 1 (September 12, 2025): 91–109. <https://doi.org/10.67899/ar.v2i1.219>.
- Jannah, M. 2019. “Methods and Strategies for Forming Religious Character Applied at SDTQ-T An Najah, Cindai Alus Martapura Islamic Boarding School.” *Al-Madrasah: Journal of Elementary School Education*, 4(1)



- Khusnul Fatikhah, Latifa, Muhammad Aliy Madani, M Rizwal Fazar, Sisca Yolanda Aulia, Winda Yanti, and Rahmad Hulbat. "Comparison of the Dick and Carey and ADDIE Instructional Design Models in Islamic Religious Education Learning." *Ar-Rayyan: Journal Of Islamic Education* 3, no. 1 (September 12, 2026): 1–26. <https://doi.org/10.67899/ar.v3i1.203>.
- Kurniawan, Syamsul. 2021. *Character Education: Conception and Integrated Implementation in Family, School, University, and Community Environments*. Yogyakarta: Ar-Ruzz Media.
- Lickona, Thomas. 2021. *Educating for Character*. Jakarta: Bumi Aksara.
- Mahmoud Abdullah. "Green Islamic Education: Integrating Environmental Ethics into Islamic Religious Education for Sustainable Development." *Ar-Rayyan: Journal Of Islamic Education* 2, no. 2 (2025): 189–213. <https://doi.org/10.67899/ar.v2i2.222>.
- Mahmoud Abdullah. "Islamic Religious Education in Society 5.0: Developing Human-Centered Learning for Sustainable Future Competencies." *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 2, no. 1 (2025). <https://doi.org/10.69900/am.v2i1.43>.
- Majid, Abdul, and Dian Andayani. 2020. *Character Education from an Islamic Perspective*. Bandung: Rosdakarya Youth.
- Maula, F. H. 2020. "Quranic Character Education Model at Raudhatul Athfal Labschool IIQ Jakarta." *Andragogy: Journal of Islamic Education and Islamic Education Management*, 2(1)
- Mufid, Ahmad Haikal, Fitria Zulfa, Lutfi Maulana, and Yuliana Yuliana. "Assistance in Arabic Language Learning through the Singing Method for Students of Madrasah Diniyah Al-Ittihad, Subang." *Al-Ijtima'i: Jurnal Pengabdian Masyarakat*, 2026. <https://doi.org/10.67899/ai.v3i2.979>.
- Muhammad Islam Ghuni and Mostafizur Rahman. "Virtual Reality-Based Islamic Religious Education: Enhancing Students' Religious Experience and Historical Understanding." *Ar-Rayyan: Journal Of Islamic Education* 3, no. 1 (September 12, 2026): 82–99. <https://doi.org/10.67899/ar.v3i1.224>.
- Mujtaba, Imam, Munifah Bahfen, Farihen, Putri Garda Maharani, and Atikah Robbaniyyah. 2022. "Strengthening Religious Character Education Based on the Qur'an through the Qira'ati Method for 2nd Grade Elementary School Students at the Lab School FIP UMJ." *Jurnal Holistika*, 6(2)
- Mukhlis, Mukhlis, Ahmad Nabriz, Muhammad Eissawy Abu El Yazid, Muhammad Hasan Basari, and Fitri Handayani. "Perspectives and Implementation of Multicultural Education: A Comparative Study between Developed and Developing Countries." *Integrated Education Journal* 3, no. 2 (June 6, 2026): 88–115. <https://doi.org/10.67899/iej.v3i2.88>.
- Mukhlis, Mukhlis. "The Effectiveness of Islamic Character Education in Enhancing Students' Leadership, Discipline, and Moral Values." *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 3, no. 1 (2026). <https://doi.org/10.69900/am.v3i1.12>.
- Mulyani, H., and M. Maryono. 2019. "Implementation of the Qira'ati Method in Learning the Qur'an." *Paramurobi: Journal of Islamic Religious Education*, 2(2)
- Mulyasa, E. 2022. *Character Education Management*. Jakarta: Bumi Aksara.
- Murtala, Ilham, Andi Miswar, and Hamka Ilyas. "Qawā'id Al-Tafsīr: The Implementation of Qawā'id Al-Tafsīr in Qur'anic Interpretation Based on the Qur'an and the



- Sunnah.” AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam 6, no. 4 (2026): 1438–57. <https://doi.org/10.69900/ag.v6i4.653>.
- Nabriz, Ahmad, Ahmad Faizal Syahrul Azmi, Abubaker Kashada, Rahmat Ullah, and Ajoy Chandra. “Islamic Religious Education and Digital Citizenship: Preparing Muslim Youth for Ethical Participation in the Global Digital Society.” *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam* 3, no. 1 (2026): 1–25. <https://doi.org/10.69900/ah.v3i1.18>.
- Nata, Abuddin. 2021. *Islamic Education: Strategic Perspectives in Education*. Jakarta: Kencana.
- Ngangi, William Jasson, and Mukh Nursikin. 2024. “Formation of Students' Religious Character through the Al-Quran Reading and Writing Program (BTQ) at SD Negeri 2 Baledono.” *Pendas: Scientific Journal of Elementary Education*, 9(3)
- Ningrum, A. P., N. Dewi, I. Apriyanti, and R. Rahmadhani. 2023. “Understanding the Learning to Read and Write the Qur'an.” *Ihya Al-Arabiyah: Journal of Arabic Language and Literature Education*, 9(2)
- Nurhidayah, Nurhidayah, and Fitri Handayani. “Culture and the Diversity of the Spread of Islam in Indonesia and Brunei Darussalam from a Philosophical Perspective.” *Integrated Education Journal* 2, no. 2 (September 12, 2026): 33–44. <https://doi.org/10.67899/iej.v2i2.196>.
- Rahmawati, N. S. 2024. “The Role of Teachers in Elementary Schools and Society in Forming Noble Characters.” *Journal of Elementary Education*.
- Susanti, Ria, Putri Roseana, and Agus Diannor. “The Influence of Religious Activity Habituation on the Formation of Students' Character at MI Al-Falah, Tigarun Village, Amuntai Tengah District, Hulu Sungai Utara Regency.” *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam* 2, no. 1 (2025): 1–13. <https://doi.org/10.69900/ah.v2i1.3>.
- Yahya, Najeeb, Helene Knudstad, and Md. Sultan Mahmud. “Transformative Islamic Character Education through Project-Based Learning: Promoting Social Responsibility among Muslim Students.” *Ar-Rayyan: Journal Of Islamic Education* 2, no. 1 (2025): 71–90. <https://doi.org/10.67899/ar.v2i1.218>.
- Yilmaz, Ihsan, Esraa Al-Sarray, and Ainul Jaria Maidin. “Digital Citizenship Education in Islamic Religious Education: Cultivating Responsible Muslim Citizens in the Digital Society.” *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 2, no. 1 (2025). <https://doi.org/10.69900/am.v2i1.41>.
- Yusuf Yudhyarta, Deddy, Faridatul Munawaroh, Zulkarnainsyah Zulkarnainsyah, and Nur'aini Gusasfian. “Dynamics of Internalizing Muslim Dress: A Study on the Gap Between Formal Compliance and Religious Consciousness Students of Al-Husniyah Islamic High School.” *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 3 (2026): 947–59. <https://doi.org/10.69900/ag.v6i3.601>.

