



The Implementation of SMART-Q in Enhancing Islamic Values in Islamic Junior High School Education

Umi Maysaroh*, Elok Rufaiqoh, Zainal Arifin

Universitas Islam KH. Ach. Muzakki Syah, Indonesia

Email : umayy1807@gmail.com

DOI: <https://doi.org/10.61987/jemr.v5i4.2424>

ABSTRACT

Keywords:

SMART-Q, Islamic Values, Religious Character.

*Corresponding Author

This study aims to analyze the implementation of SMART-Q, or Spiritual Morality and Reflective Tahfidz Qur'an, and its role in strengthening Islamic values among junior high school students. This research used a descriptive qualitative method involving the principal, teachers, and students as informants. Data were collected through observation, interviews, and documentation. The data were analyzed using the Miles and Huberman model, which includes data condensation, data display, and conclusion drawing. Source and technique triangulation were used to ensure data validity. The findings show that SMART-Q was implemented systematically through the 3T 1M method, consisting of taqdir, tafahum, tasmi', and murojaah. The program was also supported by Qur'an memorization submission and murojaah kubro activities. SMART-Q had a positive impact on students' religious behavior, especially in improving morality, worship consistency, discipline, and self-control. The study implies that integrating Qur'an memorization, moral guidance, and self-reflection can serve as an effective strategy for developing students' Islamic character in secondary education.

Article History:

Received: January 2026; Revised: February 2026; Accepted: March 2026

Please cite this article in APA style as:

Maysaroh, U., Rufaiqoh, E., & Arifin, Z. (2026). The Implementation of SMART-Q in Enhancing Islamic Values in Islamic Junior High School Education. *Journal of Educational Management Research*, 5(4), 3619-3629.

INTRODUCTION

The pattern of adolescent life is undergoing significant transformation along with the rapid development of global currents and digital culture. This issue is important for wider society because adolescents, particularly Generation Z, are at a formative stage in which moral awareness, religious identity, and social behaviour are still developing. The strong influence of digitalisation, social media, and changing patterns of interaction has affected students' character formation and moral orientation. Many students show declining discipline, weak learning motivation, and limited understanding of Islamic values such as honesty, akhlaq, and responsibility (Husain et al., 2025). This condition indicates that education should not only focus on academic achievement but also on strengthening moral and spiritual foundations. Without systematic intervention,

students may become increasingly vulnerable to values that are inconsistent with Islamic teachings. Therefore, research on Islamic character-strengthening programmes is important because it offers a practical response to the moral challenges faced by young people in the contemporary digital era, especially in school communities.

The general problem underlying this study is the weakening of Islamic values among adolescents as a result of unfiltered information, digital exposure, and social changes that influence their mindset and behaviour. Generation Z has broad access to information, but not all information is valid, constructive, or aligned with Islamic moral education. The massive circulation of news and digital content without reliable sources may shape attitudes, habits, and ways of thinking that are less consistent with Islamic values contained in akhlaq education (Nasution et al., 2025). In this situation, schools are required to become more than institutions of knowledge transmission. They must function as centres for spiritual, moral, and social formation. Various learning programmes have emerged to respond to globalisation, and schools need programmes that do not merely teach religious knowledge theoretically but internalise values through practice, reflection, and habituation (Aulia Herawati et al., 2025). Thus, strengthening Islamic character becomes an urgent educational agenda for contemporary Islamic schooling and moral development.

The field phenomenon at SMP Islam Bustanul Ulum shows that the SMART-Q programme has been implemented for several years and has received positive responses from both teachers and students. SMART-Q, or Spiritual Morality and Reflective Tahfidz Qur'an, is designed as an Islamic character education programme that integrates spiritual strengthening, moral guidance, and self-reflection through Qur'anic memorisation. Internal school data indicate that approximately 50% of students participate in this programme, with memorisation achievements ranging from one to five juz. Teachers reported that students who actively join SMART-Q tend to demonstrate improved religious behaviour, including greater discipline in worship, more polite speech, and stronger concern for school rules. However, several implementation challenges remain, such as inconsistent student attendance and differences in individual memorisation ability (Rico, 2025). These findings show that although the programme has practical benefits, a deeper academic investigation is needed to evaluate its implementation and impact more objectively in daily student life. This makes scholarly evaluation necessary for further improvement.

Previous studies have shown that Qur'anic memorisation can contribute to students' moral and spiritual development. The Qur'an, as the main guidance for Muslims, should become an essential component in education because it contains values that direct human life (Istiqomah et al., 2024). The process of memorising the Qur'an may build an emotional connection between students and the Islamic values contained in the verses they memorise. Literature on

character education also explains that value internalisation requires repeated processes through role modelling, habituation, and a supportive environment, which are consistent with the characteristics of tahfidz activities (Zuhairi & Hadi, 2025). Other research indicates that tahfidz programmes supported by reflection on students' daily lives can help improve akhlaq toward teachers, learning motivation, and discipline (E. J. Putri et al., 2024). These studies confirm that tahfidz has strong potential as a medium for Islamic character formation in school contexts and adolescent development across formal religious education and wider moral learning practices today and academically meaningful.

However, the existing literature also shows several limitations that create a research gap. Some studies discuss tahfidz mainly as a memorisation activity, while fewer studies examine how tahfidz is integrated with structured spiritual morality and reflective learning. Research has found that tahfidz programmes may strengthen discipline, perseverance, honesty, and self-control among students (Yusron et al., 2025), and may also develop religious feeling, or a sense of closeness to Allah, in learners (Syaputri et al., 2025). Other findings identify supporting and inhibiting factors in tahfidz implementation at junior secondary schools, including interest and goals, intelligence, environment, and laziness (Samad et al., 2023). Nevertheless, these studies have not specifically investigated SMART-Q as an integrated programme that combines spiritual formation, moral development, Qur'anic understanding, and self-reflection. Therefore, this study is positioned to fill that gap by examining SMART-Q in a more comprehensive and context-specific manner within an Islamic junior secondary school setting that has particular institutional characteristics and distinctive pedagogical objectives in schools.

The novelty of this study lies in its focus on SMART-Q as a state-of-the-art model of Islamic character education that does not treat Qur'anic memorisation as a stand-alone activity. Instead, SMART-Q combines faith strengthening, understanding of Qur'anic meanings, moral coaching through exemplary behaviour, internalisation of Islamic values, and reflective practice to increase students' self-awareness. This approach is relevant to current curriculum development literature, which states that adaptive religious programme innovation can improve the quality of character education more significantly than routine programmes that are not pedagogically designed (Halimah et al., 2026). In this regard, SMART-Q represents an educational innovation that responds to the needs of Islamic schools in the digital era. Studying its implementation is important because it can show whether the programme is theoretically aligned with Islamic education concepts and practically effective in strengthening students' Islamic values within real school conditions and contemporary adolescent challenges that require stronger, more reflective, and more contextual religious education for students academically relevant.

Based on the issues, field conditions, and literature gap discussed above, the research problem of this study concerns how SMART-Q is implemented as a Qur'anic tahfidz programme and how it contributes to strengthening Islamic values among students at SMP Islam Bustanul Ulum. The provisional argument of this study is that SMART-Q can strengthen students' Islamic values when it is implemented not only as memorisation practice but also as a structured process of spiritual guidance, moral habituation, Qur'anic meaning-making, and self-reflection. Therefore, this research aims to analyse the implementation of SMART-Q comprehensively, describe its impact on students' religious behaviour, and identify aspects that need improvement for programme sustainability. Academically, this study contributes to the development of literature on integrated tahfidz-based character education. Practically, it provides recommendations for Islamic schools in designing religious programmes that are responsive to Generation Z's moral challenges in the digital era. The study therefore offers both theoretical insight and practical direction for programme improvement in practice sustainably.

RESEARCH METHODS

This study employed a qualitative research design using a case study approach, following the framework of Syahrizal and Jailani (2023). The case study method was chosen to gain an in-depth understanding of the implementation of the SMART-Q programme in strengthening Islamic values at SMP Islam Bustanul Ulum. This approach allows the researcher to capture and describe real phenomena, processes, and experiences in the natural setting of the school, providing detailed insights into how students internalise Islamic values through structured tahfidz activities, moral guidance, and reflective practices. By focusing on a single institutional context, the case study design facilitates a comprehensive exploration of both the programme implementation and its impacts on student behaviour and spiritual development, aligning with the objectives of qualitative research to understand social processes holistically.

The research was conducted at SMP Islam Bustanul Ulum, located in Kecamatan Pakusari, Jember Regency, during the even semester of the 2025/2026 academic year. This school was selected because it actively implements the SMART-Q programme as a key initiative to enhance Islamic values among its students. Informants were purposefully selected based on their involvement and ability to provide in-depth information about the programme. These included the school principal, SMART-Q supervising teachers, and participating students, as they collectively represent the perspectives of key stakeholders engaged in the design, guidance, and participation processes of SMART-Q, thus ensuring rich and relevant data.

Data collection was conducted using multiple techniques, including direct observation to capture the implementation process and student activities in internalising Islamic values, in-depth and structured interviews to obtain information on the programme's execution, guidance, and impact, as well as documentation review such as school documents, activity schedules, photographs, and other relevant materials (Ardiansyah et al., 2023). Data were analysed using the Miles and Huberman model, consisting of data reduction, data display, and conclusion drawing (Qomaruddin & Sa'diyah, 2024). To ensure data validity, both source and technique triangulation were employed (Susanto & Jailani, 2023), involving cross-checking observations, interviews, and documentation, and comparing responses across multiple informants to enhance credibility and trustworthiness of the findings.

RESULTS AND DISCUSSION

Implementation of the SMART-Q Programme

The implementation of the SMART-Q programme at SMP Islam Bustanul Ulum Pakusari has been described by the school principal and one of the tahfidz teachers as follows:

"The SMART-Q programme has been running for one and a half years and graduated its first tahfidz graduates in 2025. The main objective of SMART-Q for students is the school's effort to produce *mundzirul qoum* (*liizzil islam wal muslimin*) to face an era with increasing opportunities for students to engage in negative behaviour. Therefore, the school sees this programme as a way to shield students from unbeneficial actions. The instillation of Qur'anic values is considered an appropriate choice, not only because the Qur'an is the holy book and guidance for Muslims, but also because it contains numerous proven instructions to face contemporary challenges" (Uyun, 2025).

"Memorising the Qur'an requires methods that facilitate the process. At SMP Islam Bustanul Ulum, teachers use the 3T 1M method, which includes *taqrir*, *tafahum*, *tasmi'*, and *murojaah*. Supporting factors for the implementation of this programme include teacher motivation, parental support, and the students' own willingness, whereas inhibitory factors include students' difficulty in memorisation and peer influence" (Rico, 2025).

Based on these interviews, it is clear that the SMART-Q programme represents a strategic step by the school to develop students' character grounded in Qur'anic values. Running for one and a half years, the programme has demonstrated tangible results, culminating in the first tahfidz graduation in 2025. Its primary goal is to cultivate a generation of *mundzirul qoum*, capable of advocating and defending Islamic values amidst contemporary societal

challenges. The programme was established in response to concerns over the modern era, which presents numerous opportunities for students to be exposed to negative influences. Consequently, embedding Qur'anic values is viewed as an appropriate intervention, offering students both protection from harmful practices and a strong ethical framework for life.

The SMART-Q programme employs the 3T 1M method as its core learning strategy, consisting of taqrir (repetition), tafahum (understanding), tasmi' (listening and recitation evaluation), and murojaah (review). Taqrir involves repeating Qur'anic verses at least three times to reinforce memory retention. Tafahum entails understanding the moral and practical lessons of the memorised verses to facilitate their application in daily life, distinguishing rote memorisation from meaningful internalisation. Tasmi' requires students to recite memorised passages to teachers or peers, enabling the correction of errors in pronunciation, rhythm, and vocalisation. Murojaah involves systematic review to maintain memorisation strength (Rosalinda et al., 2025). This structured approach emphasizes not only quantity but also quality and comprehension, which research indicates enhances retention and meaningful engagement with the Qur'an.

Success in implementing SMART-Q is influenced by multiple supporting and inhibiting factors. Key drivers include teacher motivation, strong parental support, and students' own commitment to memorisation. Conversely, challenges arise from difficulties in memorising certain verses and the negative influence of peer environments. Social context plays a crucial role in shaping learning habits and discipline, particularly in tahfidz activities (Mardiansyah, 2025). Therefore, optimal programme performance requires collaboration among schools, families, and the surrounding community to create a conducive learning environment.



Figure 1. Recitation Submission Activity

The figure 1 illustrates the daily tasmi' activity, in which students sequentially recite memorised Qur'anic verses to the teacher. The teacher attentively evaluates the fluency, tajwid accuracy, and overall strength of the memorisation. The environment appears orderly and conducive, reflecting students' seriousness and commitment to the tahfidz process. This activity serves both as evaluation and reinforcement of independent memorisation efforts.

In addition, the school conducts a weekly murojaah kubro every Friday, allowing students to review their memorisation collectively on a larger scale. This practice ensures the durability of memorised verses and demonstrates a systematic approach by the school to maintain quality memorisation. The combination of daily recitation submissions and weekly murojaah kubro creates a structured and effective tahfidz programme, enhancing students' ability to retain Qur'anic verses (Observasi, 2025).

The implementation of SMART-Q reflects a planned and sustainable approach to Qur'anic memorisation, focusing not only on achieving memorisation targets but also on reinforcing memorisation quality through supporting activities (Hefniy & Alwahedi, 2025; Hikmah & Mudarris, 2026; Manshur, 2026). Daily recitation and weekly murojaah maintain consistency, ensuring both new and previously memorised verses are strengthened. This aligns with recent studies emphasising that consistent repetition and periodic evaluation are critical factors in successful tahfidz programmes (Maulana et al., 2025). Furthermore, the SMART-Q methodology aligns with constructivist theory, highlighting that knowledge is actively constructed by learners through

experience, reflection, and social interaction (Nurjamilah et al., 2025).

The programme's implementation also addresses spiritual, moral, and cognitive dimensions simultaneously. Research indicates that structured tahfidz programmes can enhance students' character by promoting politeness, respect for teachers, and adherence to moral conduct, supporting cognitive understanding and affective internalisation of Qur'anic teachings (Aqilla, 2025; E. J. Putri et al., 2024).

Table 1. Changes in Students' Religious Behaviour

No	Religious Behaviour Aspect	Observed Change	Indicators
1	Improved moral conduct	Students show politeness, respect to teachers, and better social interaction	Courteous speech, discipline, respectful attitude toward peers and teachers
2	Increased consistency in worship	Students perform religious practices more regularly	Regular Qur'an reading, participation in school religious activities
3	Strengthened self-control	Students refrain from dating and are selective in social interactions	Avoiding dating, resisting negative peer influence, focusing on positive activities

The table 1 demonstrates that the SMART-Q programme positively impacts key aspects of students' religious behaviour. Improvements in moral conduct indicate that Qur'anic values instilled through memorisation extend beyond cognitive understanding to practical daily application. Consistency in worship is reinforced through habitual recitation and engagement in school religious activities, reflecting the theory of habituation, which explains that repeated actions within structured environments foster long-term behavioural change (Fitri et al., 2025; J. I. Putri et al., 2026).

Self-control is also enhanced, with students exhibiting higher ability to regulate behaviour, emotions, and decision-making in alignment with Islamic values. Tahfidz activities demand discipline, patience, and consistency, thereby cultivating self-regulation and the ability to avoid negative behaviours and peer influences (Husnah et al., 2025). The SMART-Q programme, therefore, demonstrates an integrated model of religious and character education, successfully shaping students into individuals with strong memorisation, enhanced spirituality, and comprehensive religious character development.

CONCLUSION

Based on the findings, the implementation of the SMART-Q programme at SMP Islam Bustanul Ulum Pakusari represents a strategic and effective effort in shaping students' character grounded in Qur'anic values. The study highlights

that a structured tahfidz programme, combined with moral guidance and reflective practice through the 3T 1M method (taqdir, tafahum, tasmi', and murojaah), can systematically enhance both memorisation and internalisation of Islamic teachings. Key lessons from this research indicate that integrating spiritual, moral, and cognitive dimensions in religious education promotes holistic student development, strengthens moral conduct, increases consistency in worship, and fosters self-regulation in social behaviour. The programme demonstrates that religious memorisation activities, when coupled with supportive teacher motivation, parental engagement, and student commitment, can serve as a practical model for nurturing a generation of *mundzirul qoum*, capable of upholding and advocating Islamic values in the face of modern challenges. This finding underscores the significance of active, structured, and reflective religious programmes in responding to the evolving moral and social needs of Generation Z.

In terms of scholarly contribution, this study provides empirical evidence supporting the effectiveness of integrated Qur'anic tahfidz programmes in character education, contributing to the literature on Islamic pedagogy and religious curriculum development. It confirms that combining memorisation with understanding, evaluation, and review enhances both the quality and retention of learning, aligning with constructivist learning principles. However, this research has limitations, including the focus on a single school, the relatively small sample of participants, and the short duration of programme observation. Future studies could expand the scope to multiple schools, examine long-term behavioural outcomes, and investigate additional moderating factors such as peer influence, digital exposure, and community involvement to provide a more comprehensive understanding of how structured religious programmes impact student character formation across diverse contexts.

REFERENCES

- Aqilla, A. N. R. (2025). Korelasi Intensitas Membaca Al-Qur'an Dengan Karakter Religius Peserta Didik MTs Al-Hikmah Bandar Lampung.
- Ardiansyah, R., & Jailani, M. S. (2023). Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif Dan Kuantitatif. *IHSAN: Jurnal Pendidikan Islam*, 1(2), 1–9. <https://doi.org/10.61104/ihsan.v1i2.57>
- Aulia Herawati, P. D. S., Siti Nurhidayatul Marati, & Herlini Puspika Sari. (2025). Peran Pendidikan Islam Dalam Membangun Karakter Generasi Muda Di Tengah Arus Globalisasi. *IHSAN: Jurnal Pendidikan Islam*, 3(2), 370–380. <https://doi.org/10.61104/ihsan.v3i2.987>

- Fitri, D. I. A., Saehotin, S., & Sinta, D. (2025). Analisis Habituasi Al-Qur'an Di Sekolah Ob-Om Thailand. *Proceeding International Conference on Education and Sharia (ICES)*, 2(1), 14–27. <https://doi.org/10.62097/2025/2>
- Halimah, S., Fiqri, A. N., Ningsih, L. A., Agustina, I. P., & Kusuma, M. D. (2026). Implementasi Manajemen Pendidikan Madrasah Dalam Meningkatkan Mutu Pembelajaran Dan Pengembangan Karakter Peserta Didik. *MUDIR: Jurnal Manajemen Pendidikan*, 8(1), 461–470.
- Hefniy, H., & Alwahedi, M. A. A. (2025). Virtual School Tours: Boosting Community Interest and Attracting Prospective Students. *EVALUASI: Jurnal Manajemen Pendidikan Islam*, 9(2), 340–353. <https://doi.org/10.32478/3gtzvf72>
- Hikmah, U., & Mudarris, B. (2026). A Strategic Plan for High Quality and Effective Madrasah Management in Realized Quality Superior Education. *Journal of Education Management and Policy*, 2(1), 39–49.
- Husain, S., Nurhamni, Abdi, F. S., Maruf, M. Y. P., & Oktafiani, F. (2025). Mengantisipasi Perubahan Karakter Generasi Z Di Era Digitalisasi. *Jurnal Akademik Pengabdian Masyarakat*, 3(1), 242–248.
- Husnah, Z. E., Rozi, S., & Wachidah, H. N. (2025). Strategi Guru Pendidikan Agama Islam Dalam Meningkatkan Self-Regulation Siswa Melalui Kegiatan Keagamaan. *Jurnal Ilmiah Ar-Risalah: Media Keislaman, Pendidikan Dan Hukum Islam*, 23(2), 1–12.
- Istiqomah, R., Anam, N., Rusydi, M., & Yaqin, M. A. (2024). Penerapan Metode Talaqqi Oleh TPMQ (Tim Penjamin Mutu Al-Qur'an) Untuk Meningkatkan Kualitas Bacaan Al-Qur'an Siswa. *ICHES: International Conference on Humanity Education and Society*, 3(1).
- Manshur, U. (2026). Madrasah Vision Management Strategy in Realizing Superior Educational Quality. *EDUCARE: Jurnal Ilmu Pendidikan*, 5(1), 1–15. <https://doi.org/10.71392/ejip.v5i1.122>
- Mardiansyah, Y. (2025). Analisis Kebiasaan Belajar Siswa Penghafal Al-Qur'an (Studi Pada Siswa Yang Cepat Dan Banyak Hafalannya Di SMK IT Khoiru Ummah).
- Maulana, A. D., Sarpendi, & Latifah, A. (2025). Strategi Guru Tahfidz Melalui Metode Pengulangan Dalam Meningkatkan Hafalan Al-Qur'an Santri Di Pondok Pesantren Hidayatul Mubtadiin Lampung Selatan. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 3(4), 4085–4093. <https://doi.org/10.31004/jerkin.v3i4.1195>
- Nasution, D. A., Harefa, D. A., & Ramadan, F. (2025). Critical Thinking Di Era Distorsi Informasi: Membedah Hoaks, Misinformasi, Dan Bias Kognitif Pada Generasi Z. *Journal of Business, Finance, and Economics*, 6(2), 253–260. <https://doi.org/10.32585/jbfe.v6i2.7745>

- Nurjamilah, R., S. A., Bik, M. T., & Susanti, E. (2025). Teori Belajar Konstruktivisme. *Pediaqu: Jurnal Pendidikan Sosial Dan Humaniora*, 4(4), 6867–6882.
- Putri, E. J., Akmalia, R., Tantri, A., Ubaidillah, M., & Solih, M. (2024). Implementasi Program Tahfidz Terhadap Pembentukan Karakter Islami Siswa Di SMP-IT Nurul Ilmi Medan. *An-Nizom: Jurnal Penelitian Manajemen Pendidikan Islam*, 9(3).
- Putri, J. I., Laila, A., Farda, F., & Zahro, A. (2026). Analisis Program Pembiasaan Religius Dalam Pembentukan Karakter Siswa. *Jurnal Ilmiah Ilmu Pendidikan*, 9(1), 1295–1301. <https://doi.org/10.54371/jiip.v9i1.10443>
- Qomaruddin, & Sa'diyah, H. (2024). Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif: Perspektif Spradley, Miles Dan Huberman, 1(2), 77–84. <https://doi.org/10.52620/jomaa.v1i2.93>
- Rosalinda, L., Luthfiah, & Ferdiansyah. (2025). Implementasi Metode Tasmi', Tafahum, Tikrar, Dan Muroja'ah Dalam Meningkatkan Kualitas Hafalan Al-Qur'an Di SMP Islam Tahfidz Qur'an (ITQ) Kelurahan Kolo Kota Bima. *Action Research Journal Indonesia*, 7(1), 540–554. <https://doi.org/10.61227/arji.v7i1.312>
- Samad, A., Mujib, S. bin, & Malik, A. (2023). Implementasi Program Tahfidz Al-Qur'an Dalam Pembentukan Karakter Religius Di MTs At-Tahzib Dan MTs Al-Ishlahuddiny, Lombok Barat. *PALAPA: Jurnal Studi Keislaman Dan Ilmu Pendidikan*, 11(1), 293–323. <https://doi.org/10.36088/palapa.v11i1.3167>
- Susanto, D., & Jailani, M. S. (2023). Teknik Pemeriksaan Keabsahan Data Dalam Penelitian Ilmiah. *Jurnal Qur'anic Research*, 1(1), 53–61. <https://doi.org/10.61104/jq.v1i1.60>
- Syahrizal, H., & Jailani, M. S. (2023). Jenis-Jenis Penelitian Dalam Penelitian Kuantitatif Dan Kualitatif. *QOSIM: Jurnal Pendidikan, Sosial & Humaniora*, 1(1), 13–23. <https://doi.org/10.61104/jq.v1i1.49>
- Syaputri, D., Ummah, F. S., Setiawan, R., & Fakhrudin, A. (2025). Implementasi Program Tahfidz Al-Qur'an Dalam Pembentukan Karakter Religius Siswa SD Islam Terpadu Ghilmani. *Jurnal Penelitian Pendidikan Guru Sekolah Dasar*, 13(11), 3087–3100.
- Yusron, M., El, M., Syifanaya, K., & Abror, S. (2025). Program Tahfidzul Qur'an Untuk Membentuk Karakter Religius Di MAN Sidoarjo, 4(2), 202–209. <https://doi.org/10.56347/kjpkm.v4i2.367>
- Zuhairi, & Hadi, M. (2025). Implementasi Program Tahfidzul Qur'an Dalam Pembentukan Karakter Tanggung Jawab Dan Disiplin Siswa Di SD IT Insan Mulia Abung Semuli Lampung Utara. <https://doi.org/10.37481/jmh.v5i2.1344>