

From Memorization to Character: Internalizing Qur'anic Values through the 3T+1M Approach

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ABSTRACT

Keywords:

3T+1M, Qur'anic Understanding, Value Internalization

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This study aims to examine the implementation of the 3T+1M method through Qur'anic understanding and to analyze the internalization of Qur'anic values among students. The study employs a qualitative approach with a multi-site case study design. Data were collected through in-depth interviews, observation, and documentation, and analyzed through data condensation, data display, and verification. The findings show that 3T+1M integrates Talaqqi, Tafahhum, Tikrar, and Muraja'ah as interconnected processes in Qur'anic learning. Tafahhum plays an important role in connecting memorization with understanding, while Tikrar and Muraja'ah reinforce memorization and its continuous practice. The internalization of the Qur'anic value of patience was predominantly identified at the Receiving, Responding, and Valuing stages, while the Characterization stage remained limited. Theoretically, the study contributes an integrated perspective linking the 3T+1M pedagogical process, Qur'anic understanding, and affective value internalization. Practically, the findings imply that tahfidz education should integrate memorization with systematic understanding, contextual learning, repeated practice, and daily behavioral reinforcement to strengthen the transformation of Qur'anic knowledge into lived values.

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INTRODUCTION

In an era of globalization and rapid technological development, education has become important to respond to increasingly complex social, cultural, and informational changes. Education is no longer sufficient when it merely transfers knowledge; it must also transform values and develop intellectual, emotional, and moral capacities (Alwi et al., 2023; Pangastuti et al., 2025). For Muslim communities, this broader educational responsibility includes ensuring that Qur'anic knowledge becomes a foundation for everyday conduct. The Qur'an is

not only a text to be recited or memorized, but a guide whose meanings should be understood and internalized. Therefore, Qur'anic education has significance beyond academic achievement because it concerns the formation of individuals who can connect knowledge, faith, and action. When educational institutions succeed in integrating these dimensions, they can contribute to the development of morally responsible and socially responsive generations. Consequently, improving Qur'anic education is an important educational and societal concern.

The importance of Qur'anic education becomes evident when educational challenges are considered alongside the need for moral and spiritual development. Islamic education should form individuals with moral and social integrity rather than merely produce students who master academic content or large amounts of memorized material (Manurung et al., 2024; Suryana et al., 2024). Religious culture within educational institutions can also strengthen moral and spiritual values as part of the educational system (Al-Razi & Kusumasari, 2026; Pewangi & Ferdinan, 2025). This perspective suggests that successful tahfidz education should be assessed not only through the quantity of memorized juz, but also through students' ability to understand and apply Qur'anic teachings. Previous discussion has shown that some students may memorize extensively while experiencing difficulty explaining meanings, understanding contexts, or integrating Qur'anic values into daily life (Febriana et al., 2026; Ju'subaidi et al., 2024). Thus, a more balanced model linking memorization, comprehension, and practice is necessary to make Qur'anic education socially meaningful.

A major problem underlying this study is the gap between the quantity of Qur'anic memorization and the quality of understanding and application among students in tahfidz institutions. Repetitive memorization without sufficient attention to meaning may leave students functioning as "text preservers" rather than "value practitioners" (Buhohang et al., 2026; Vitaloka et al., 2025). This problem is significant because memorization that remains verbal may not lead automatically to the internalization of moral and social values. In several tahfidz settings, the achievement of extensive memorization, including thirty juz, does not necessarily guarantee behavior that reflects Qur'anic character. The educational challenge, therefore, is not simply how students can memorize more efficiently, but how memorized verses can become meaningful knowledge that influences attitudes and actions. Addressing this problem requires an instructional approach that deliberately connects accurate recitation, repeated memorization, understanding of meaning, and continuous maintenance of memorized verses.

This problem can be seen in the implementation of tahfidz education in the two research sites, PP. Jalaluddin Ar-rumi Program Tahfidz and PP. Nurul

Jadid Wilayah Jalaluddin Ar-rumi Takhossus Tahfidz. Both institutions implement the 3T+1M method, yet they operate within different organizational contexts. PP. Jalaluddin Ar-rumi is described as having a more structured system, strict tahfidz schedules, competent Qur'an memorization supervisors, and monthly *sema'an* to assess memorization quality. Meanwhile, PP. Nurul Jadid Wilayah Jalaluddin Ar-rumi does not implement tahfidz as a formal institutional program, but it can still produce students with good memorization results. This contrast raises questions about how the 3T+1M method is implemented in different contexts and what factors support its effectiveness. The specific extent to which *tafahhum* is systematically practiced and contributes to the internalization of Qur'anic values remains an issue requiring careful and systematic investigation.

Previous studies have demonstrated that 3T+1M can support Qur'anic learning, but their emphases differ from this study. Previous research reported improvements in learning outcomes through 3T+1M (Ghassany & Firdaus, 2024; Saifudin & Ariyanti, 2025), while other research found that the method helped students memorize short surahs (Hardiansyah et al., 2026; Qayyummah et al., 2026). Studies have also reported improvements in both the quality and quantity of memorization and students' understanding (Pendidikan et al., 2024; Sunandar et al., 2026). Other studies have examined individual components: *Tikrar* was associated with improved memorization (Sumberita, 2024; Zulhannan & Musyarrofah, 2024), *Muraja'ah* significantly influenced memorization (Jannah et al., 2025; Tarbawi et al., 2026), *Talaqqi* significantly supported memorization (Al-Razi & Kusumasari, 2026; Pewangi & Ferdinan, 2025), and *Talaqqi* positively influenced students' motivation (Alwi et al., 2023; Qayyummah et al., 2026). Other research also identified supporting and inhibiting factors in 3T+1M implementation (Qayyummah et al., 2026; AlMahrouqi & Mostafa, 2023). Collectively, these studies establish the usefulness of 3T+1M, but they provide limited attention to how comprehension becomes internalized Qur'anic values within *pesantren* learning and daily student practice.

The literature therefore indicates a research gap concerning the relationship among 3T+1M implementation, systematic Qur'anic comprehension, and the internalization of Qur'anic values within contrasting *pesantren* contexts. Existing research has largely examined learning outcomes, memorization, planning, implementation, evaluation, individual components, motivation, or supporting and inhibiting factors. This study moves beyond these emphases by investigating the meaning-making dimension of tahfidz and its consequences for students' value formation and the transition from knowledge to lived practice within *pesantren* education. The analysis of *Tafahhum* is guided by Al-Uwaid's eight stages of Qur'anic understanding: collecting verses under

one theme, identifying reports from the Prophet and Companions, examining Asbabun Nuzul reports, mastering Arabic, understanding contextual indications, understanding the surah's theme, and considering stories of imams with the Qur'an. Internalization is examined through Krathwohl's five affective stages: receiving, responding, valuing, organization, and characterization. This framework examines how comprehension can develop into lived Qur'anic values.

This study examines internalization of Qur'anic values through the comprehension dimension of 3T+1M across two pesantren with different characteristics. Instead of treating memorization as the final indicator, the study positions understanding as a bridge between memorized text and lived character. The four components Talaqqi, Tafahhum, Tikrar, and Muraja'ah are examined as an integrated educational process in which accurate reception, meaningful comprehension, systematic repetition, and continuous maintenance reinforce one another. The research is expected to show how this integration operates in different environments and how students' experiences may move from receiving Qur'anic values toward responding, valuing, organizing, and characterizing them. The research problem concerns how 3T+1M is implemented through Qur'anic understanding and what forms of Qur'anic value internalization emerge from that implementation. The argument is that 3T+1M becomes more meaningful when comprehension is integrated with memorization and practice.

METHOD

This study employs a qualitative research approach using a multi-site case study design. This design was selected because the study seeks to explore, understand, and interpret deeply the internalization of Qur'anic values through the 3T+1M method and Qur'anic understanding in pesantren contexts. A qualitative approach is appropriate for examining social phenomena through participants' experiences, perceptions, interactions, and observable practices (Lim, 2025; Watson, 2025). The multi-site case study enables the researcher to investigate similar phenomena across two different institutional contexts, identify patterns, and compare similarities and differences between the sites. The researcher serves as the main research instrument and is directly involved in collecting and interpreting field data. This design provides flexibility to explore emerging findings and understand the meaning of participants' experiences within their natural settings. The study focuses specifically on the implementation of Talaqqi, Tafahhum, Tikrar, and Muraja'ah and their relationship with students' Qur'anic understanding and value internalization.

The research is conducted at two pesantren: PP. Jalaluddin Ar-Rumi

Program Tahfidz, Jenggawah, Jember, and PP. Nurul Jadid Wilayah Jalaluddin Ar-Rumi Takhossus Tahfidz, Paiton, Probolinggo. These locations were selected because both institutions implement the 3T+1M method within Qur'anic memorization and understanding activities, while having different institutional characteristics and learning environments. The differences between the two sites provide an opportunity to examine how the same educational method is implemented and experienced within distinct contexts. Data are collected through three main techniques: in-depth interviews, observation, and documentation. Interviews are conducted with pesantren leaders, tahfidz teachers, and students to explore their experiences, perceptions, strategies, challenges, and responses toward the implementation of 3T+1M. Observation is used to examine directly the processes of Talaqqi, Tafahhum, Tikrar, and Muraja'ah, including teacher-student interactions, learning behavior, and the surrounding educational environment. Documentation is used to obtain supporting information from schedules, curricula, memorization records, institutional reports, photographs, and other relevant documents (Cleland et al., 2023; Krishnan et al., 2025).

Data analysis follows an interactive qualitative model consisting of data condensation, data display, and conclusion verification. Data condensation begins with selecting, focusing, simplifying, categorizing, and transforming information obtained from interviews, observations, and documents. The researcher organizes the data according to themes related to the implementation of 3T+1M, Qur'anic understanding, supporting and inhibiting factors, and the internalization of Qur'anic values. Data display is then conducted by organizing the findings into narrative descriptions, thematic categories, matrices, or comparative displays between the two research sites. This process enables the researcher to identify relationships, patterns, similarities, and differences across the cases. The final stage is verification and conclusion drawing, in which emerging interpretations are continuously examined against the collected evidence (Barbierato & Gatti, 2024; Fife & Gossner, 2024). The researcher also compares information from different participants, techniques, and research situations to strengthen the credibility of findings. Through this analytical process, the study develops comprehensive conclusions about 3T+1M implementation and Qur'anic value internalization.

RESULT AND DISCUSSION

Implementation of the 3T+1M Method Through Qur'anic Understanding

The findings show that the implementation of the 3T+1M method at both research sites consists of four connected activities: Talaqqi, Tafahhum, Tikrar,

and Muraja'ah. At PP. Jalaluddin Ar-Rumi Jember, Talaqqi is conducted after Subuh for approximately 60 minutes, Tafahhum after Asr for approximately 20–30 minutes, Tikrar after Maghrib for approximately 60 minutes, and Muraja'ah before sleeping for approximately 30 minutes. Talaqqi involves students submitting new memorization while teachers correct pronunciation, tajwid, and makhraj. Tafahhum is used to explain the meanings and contexts of memorized verses. Tikrar is conducted through repeated memorization, both individually and in groups, while Muraja'ah maintains previously memorized verses. At PP. Nurul Jadid, the four components are also implemented, but their organization is integrated with the pesantren's tahfidz, tafsir, and diniyah activities.

The implementation of Tafahhum at the two sites covers several aspects of Qur'anic understanding. At PP. Jalaluddin Ar-Rumi, teachers connect verses with similar themes, relevant hadith, reports concerning the Prophet and Companions, Asbabun Nuzul, Arabic vocabulary, contextual meanings, themes of surahs, and stories of scholars with the Qur'an. Thematic explanations are generally delivered orally during halaqah, while students record important points in their personal notebooks. The site also provides opportunities for students to present and discuss selected topics. At PP. Nurul Jadid, Qur'anic understanding is supported by written thematic modules, Arabic language instruction, tafsir lessons, visual concept maps, and formal adab materials. Thematic verses are organized more systematically in written learning materials. However, explanations concerning historical contexts and reports are generally delivered through teacher-centered sessions, with students primarily listening and taking notes.

Table 1. Comparison of Qur'anic Understanding through the Eight Stages

No.	Stage of Qur'anic Understanding	PP. Jalaluddin Ar-Rumi Jember	PP. Nurul Jadid Probolinggo
1	Collecting verses under one theme	Conducted orally and intuitively by halaqah teachers without a specific written module	Organized systematically through written thematic modules
2	Identifying authentic reports from the Prophet	Partially implemented through hadith materials and related discussions	Integrated with hadith learning and supporting religious instruction
3	Identifying reports from the Companions	Discussed during Qur'anic understanding sessions	Delivered mainly through tafsir lessons
4	Understanding Asbabun Nuzul	Explored through group presentations and discussion	Explained mainly through teacher-centered tafsir sessions

5	Understanding language	Arabic	Supported by basic vocabulary and Arabic learning activities	Supported by structured Arabic and Nahwu-Shorof learning
6	Understanding contextual indications		Supported through tafsir lessons and contextual explanations	Supported through tafsir lessons and contextual explanations
7	Understanding the theme of the surah		Explained orally without specific visual media	Presented through concept maps and visual materials
8	Understanding stories of scholars with the Qur'an		Delivered situationally as motivation during memorization activities	Integrated more formally into adab and Qur'anic learning materials

Table 1 shows that both pesantren implement the eight aspects of Qur'anic understanding, although the forms and intensity of implementation differ. PP. Jalaluddin Ar-Rumi provides more opportunities for active student participation, particularly in discussing Asbabun Nuzul and contextual meanings. PP. Nurul Jadid provides more structured thematic materials, Arabic learning, visual media, and formal instructional resources. The two sites therefore demonstrate different patterns in organizing Tafahhum activities within the 3T+1M method.

Internalization of Qur'anic Values

The findings on internalization focus on the Qur'anic value of patience (*sabr*). At PP. Jalaluddin Ar-Rumi, students demonstrated changes in behavior related to patience during memorization submission, waiting for turns, responding to criticism, maintaining memorization, and avoiding dishonest behavior. Students reported that explanations received during Tafahhum were remembered when they encountered difficult situations. Observations also identified calm responses when students experienced long waiting periods, physical fatigue, correction from peers, or challenges during memorization. At PP. Nurul Jadid, students demonstrated patience by refraining from responding to bullying, maintaining Muraja'ah despite fatigue, avoiding inappropriate speech, and being careful with matters considered doubtful. One student reported that his behavior changed after several years of participating in the tahfidz environment. The findings indicate that patience was expressed through both learning-related behavior and everyday social interaction.

The five affective stages were identified through student behavior and responses: Receiving, Responding, Valuing, Organization, and Characterization.

At PP. Jalaluddin Ar-Rumi, students demonstrated openness to explanations about patience, responded through participation and application, and showed commitment to patience in several daily situations. At PP. Nurul Jadid, students also demonstrated changes in their responses and practices, particularly in maintaining memorization and controlling reactions toward peers. However, the highest stage, Characterization, remained limited at both sites. The findings identified several factors associated with the internalization process. At Jalaluddin Ar-Rumi, the presence of qualified hafidz teachers, regular Talaqqi, active Tafahhum, and continuous activities in the dormitory accompanied the students' development. At Nurul Jadid, written modules, Arabic learning, tafsir instruction, and formal adab materials supported understanding, while limited availability of hafidz teachers during daily submission activities was identified as a constraint.

Table 2. Internalization of the Qur'anic Value of Patience

Affective Stage	PP. Jalaluddin Ar-Rumi Jember	PP. Nurul Jadid Probolinggo
Receiving	Students listened, observed, and recorded explanations concerning patience	Students received explanations through tafsir, Qur'anic lessons, and religious instruction
Responding	Students applied patience during memorization submission, waiting, and correction	Students applied patience when facing peer interactions and memorization difficulties
Valuing	Students demonstrated personal commitment to patience in daily situations	Students demonstrated personal commitment through self-control and maintaining memorization
Organization	Patience was incorporated into memorization routines and social behavior	Patience was incorporated into Muraja'ah and daily interpersonal behavior
Characterization	Evidence of stable automatic behavior appeared but remained limited	Evidence of stable automatic behavior appeared but remained limited

Table 2 shows that both sites demonstrated the development of Qur'anic patience across the affective stages, particularly Receiving, Responding, and Valuing. Evidence of Organization was also identified through repeated application in memorization and social activities. Characterization was less consistently observed at both sites. The findings also show that the internalization process was supported by Qur'anic understanding, memorization routines, teacher guidance, and students' repeated experiences in the pesantren environment.

Discussion

The findings of this study are generally consistent with previous research showing that the 3T+1M method can support Qur'anic memorization, learning outcomes, understanding, and students' motivation (Manurung et al., 2024;

Pangastuti et al., 2025). However, previous studies have mostly emphasized memorization achievement, repetition, Talaqqi, Muraja'ah, or the effectiveness of individual components of the method (Alwi et al., 2023; Pewangi & Ferdinan, 2025). The present study extends these findings by examining the relationship between the four components and the internalization of Qur'anic values through Qur'anic understanding. The findings indicate that Talaqqi, Tafahhum, Tikrar, and Muraja'ah function as interconnected activities rather than isolated techniques. Talaqqi provides accurate reception of the Qur'anic text, Tafahhum facilitates understanding of meaning, Tikrar strengthens newly memorized verses, and Muraja'ah maintains previously memorized material. This finding suggests that the effectiveness of 3T+1M should not be assessed solely through the quantity of memorization but also through students' understanding and application of Qur'anic values in daily life.

The comparison between PP. Jalaluddin Ar-Rumi and PP. Nurul Jadid reveals different strengths in implementing Qur'anic understanding. PP. Jalaluddin Ar-Rumi provides greater opportunities for active student participation through presentations, discussions, and contextual exploration, particularly in understanding Asbabun Nuzul. Meanwhile, PP. Nurul Jadid demonstrates stronger curriculum standardization through thematic modules, Arabic language learning, visual materials, and formal adab instruction. Active learning can strengthen students' engagement and deeper understanding, while structured instructional materials can provide consistency and systematic learning (Al-Razi & Kusumasari, 2026; Suryana et al., 2024). These findings have practical implications for pesantren management. A strong Qur'anic learning program should combine standardized learning resources with interactive learning spaces. Teachers should not only transmit explanations but also provide opportunities for students to question, discuss, present, and connect Qur'anic meanings with their experiences. Thus, the strengths identified at both research sites can be integrated into a more comprehensive learning model.

The findings concerning internalization show that students at both sites demonstrated the development of the Qur'anic value of patience through several affective stages. Students were able to receive explanations, respond to them, recognize their importance, and apply patience in memorization activities and everyday social interactions. This finding is consistent with the view that value internalization develops progressively from receiving a stimulus toward responding, valuing, organizing, and eventually characterizing a value in behavior (Al-Razi & Kusumasari, 2026; Ju'subaidi et al., 2024). Nevertheless, Characterization remained limited at both sites. This finding indicates that understanding and valuing a Qur'anic principle do not automatically produce stable character. Theoretically, internalization should be understood as a

continuous process involving cognitive understanding, emotional acceptance, behavioral practice, and repeated experience (Jannah et al., 2025; Ju'subaidi et al., 2024). Practically, pesantren need to provide continuous opportunities for students to practice Qur'anic values through daily routines, teacher modeling, reflection, peer interaction, and consistent behavioral reinforcement. This process can strengthen the transition from understanding toward stable character.

The differences between the two research sites also provide an important perspective for understanding the relationship between institutional context and Qur'anic value internalization. PP. Jalaluddin Ar-Rumi demonstrates stronger interactive learning practices, while PP. Nurul Jadid demonstrates stronger curricular and instructional standardization. The findings suggest that neither approach alone is sufficient to guarantee complete internalization. Cognitive understanding requires adequate instructional resources, while value formation requires opportunities for active participation and repeated practice. Learning environments that connect classroom knowledge with students' everyday experiences are important for supporting the development of meaningful values (Febriana et al., 2026; Tarbawi et al., 2026). This finding has practical implications for pesantren institutions. The implementation of Tafahhum should be supported by adequate learning materials, qualified teachers, interactive discussion, and opportunities for contextual application. Similarly, activities such as Tikrar and Muraja'ah should not be limited to memorization maintenance but can also become opportunities for reflection and behavioral reinforcement. Such integration may strengthen the connection between Qur'anic knowledge and students' daily character.

The state of the art of this study lies in positioning Tafahhum as a central bridge between Qur'anic memorization and the internalization of Qur'anic values. Previous research has largely examined 3T+1M in relation to memorization outcomes, learning achievement, motivation, or the effectiveness of specific components (Vitaloka et al., 2025; Zulhannan & Musyarrofah, 2024). The present study moves beyond this emphasis by examining how memorized Qur'anic verses are understood and subsequently reflected in students' attitudes and behavior. The novelty also emerges from the comparative analysis of two pesantren with different institutional characteristics. The findings show that one institution may be stronger in interactive learning, while another may be stronger in curriculum standardization, linguistic development, and instructional media. This comparative perspective provides a broader understanding of how contextual factors influence Qur'anic learning. Theoretically, the study proposes that 3T+1M can be understood not merely as a memorization strategy but as an integrated educational process connecting textual reception, comprehension, repetition, maintenance, and value formation.

The contribution of this study is both theoretical and practical. Theoretically, the findings contribute to Islamic education by demonstrating that Qur'anic memorization can become more meaningful when it is integrated with systematic understanding and continuous behavioral practice. The relationship between Talaqqi, Tafahhum, Tikrar, and Muraja'ah provides a conceptual basis for examining how memorization activities may support affective development and Qur'anic character formation. The findings also indicate that the movement from Valuing toward Characterization requires sustained reinforcement and cannot be achieved through memorization or understanding alone (Saifudin & Ariyanti, 2025; Sumberita, 2024). Practically, pesantren can use these findings to improve their tahfidz programs by strengthening Tafahhum, developing thematic learning materials, increasing teacher competence, encouraging active student participation, and connecting memorization activities with daily character formation. The main contribution is therefore the identification of complementary strengths between the two research sites and the formulation of an integrated perspective in which accurate memorization, meaningful understanding, repeated practice, and everyday application work together to support Qur'anic value internalization.

CONCLUSION

The most important finding of this study is that the 3T+1M method is not merely a mechanical technique for Qur'anic memorization, but can function as an integrated educational process connecting memorization, Qur'anic understanding, and the internalization of values. The study shows that Talaqqi supports initial awareness (Receiving), Tafahhum becomes an important bridge from obedience (Responding) toward personal appreciation of Qur'anic values (Valuing), while Tikrar and Muraja'ah support the continuity and reinforcement of these values in students' daily lives. The main scholarly contribution of this study is the development of an integrated perspective connecting the 3T+1M pedagogical cycle, Al-Uwaid's Qur'anic understanding framework, and Krathwohl's affective hierarchy, thereby extending the discussion of tahfidz education from memorization achievement toward value internalization. However, the study is limited by its focus on two pesantren and its qualitative, cross-sectional design, particularly in demonstrating the long-term transition toward Characterization. Future research should therefore employ longitudinal and broader multisite designs and, where appropriate, quantitative approaches to examine the development and sustainability of Qur'anic value internalization.

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