

Implementation of the Islamic Religious Education Curriculum in Shaping the Religious Character of Students at Madrasah Aliyah Tahfizhil Qur'an Centre North Sumatera

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Abstract

This study aims to describe the implementation of the Islamic Religious Education Curriculum in the formation of religious character of students at SMA Tahfizh Islamic Center Medan. The focus of the study includes the implementation of the Islamic Religious Education curriculum, programs that support the formation of religious character, supporting and inhibiting factors in curriculum implementation, and evaluation of the implementation of the Islamic Religious Education curriculum in forming religious character of students. This study uses a qualitative approach with a descriptive method. Data collection techniques are carried out through observation, interviews, and documentation. Research informants consist of the principal, vice principal for curriculum, Islamic Religious Education teachers, tahfizh teachers, and students of SMA Tahfizh Islamic Center Medan. Data analysis is carried out through the stages of data reduction, data presentation, and drawing conclusions, while data validity is obtained through triangulation of sources and techniques. The results of the study indicate that the implementation of the Islamic Religious Education Curriculum at SMA Tahfizh Islamic Center Medan has been implemented in a planned and integrated manner with the Al-Qur'an tahfizh program and various school religious activities. Programs that support the development of students' religious character include memorizing the Quran, praying in congregation, conducting religious sermons, moral development, religious mentoring, and cultivating the habit of daily worship. Supporting factors for curriculum implementation include a religious school environment, teacher competence and exemplary behavior, support from the principal and foundation, parental involvement, and the availability of adequate facilities and infrastructure. Inhibiting factors include differences in students' basic religious abilities, the influence of technology and social media, limited learning time, and inadequate supervision of students outside the school environment.

Keywords: Curriculum Implementation, Islamic Religious Education, Religious Character, Tahfizh Al-Qur'an, Students.

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Introduction

Education is the main means of forming quality human resources who are not only superior in academic aspects, but also have good character. In today's era of globalization, the development of science and technology has brought various positive and negative impacts on the lives of students. One of the challenges facing the world of education is the decline in moral and religious values, which is characterized by an increase in deviant behavior, a lack of discipline, low respect for teachers and parents, and weak practice of religious teachings in daily life.

Islamic Religious Education (PAI) has a strategic role in shaping the religious character of students. Through Islamic Religious Education (PAI) learning, students not only gain religious knowledge, but are also directed to internalize Islamic values in their attitudes and behavior. Therefore, the implementation of the Islamic Religious Education curriculum is an important factor in efforts to shape the religious character of students based on faith, piety, and noble morals.

An Islamic Religious Education Curriculum that is implemented effectively is expected to be able to integrate cognitive, affective, and psychomotor aspects so that religious values are not only understood, but also practiced in everyday life. The implementation of the curriculum can be realized through classroom learning activities, habituation of worship, religious programs, teacher role models, and a school culture that supports the formation of religious character.

Medan Islamic Center Tahfizh High School is an Islamic educational institution that focuses on developing the religious character of students through an integrated Al-Qur'an memorization program and Islamic Religious Education learning. This school strives to create an educational environment that supports the formation of students who have noble morals, are disciplined in worship, and are able to practice Islamic values in their daily lives. However, the success of the implementation of the Islamic Religious Education curriculum in shaping the religious character of students needs to be studied more deeply to find out how it is implemented, the supporting and inhibiting factors, and its impact on the development of students' character.

Based on the description, research on *the Implementation of the Islamic Religious Education Curriculum in Forming the Religious Character of Students at SMA Tahfizh Islamic Center Medan* is important to be conducted in order to obtain a comprehensive picture of the implementation of the PAI curriculum and its contribution to the formation of students' religious character. Based on the background above, the formulation of the problem in this study is How is the implementation of the Islamic Religious Education curriculum in forming the religious character of students at SMA Tahfizh Islamic Center Medan? What programs and activities support the formation of students' religious character through the implementation of the Islamic Religious Education curriculum at SMA Tahfizh Islamic Center Medan? What are the supporting factors and inhibiting factors of the implementation of the Islamic Religious Education curriculum in forming the religious character of students at SMA Tahfizh Islamic Center Medan? What are the results of the implementation of the Islamic Religious Education curriculum on the formation of students' religious character at SMA Tahfizh Islamic Center Medan?

Literature Review

4.1 Curriculum Implementation

Curriculum implementation is the process of implementing or applying a designed curriculum into learning activities to achieve predetermined educational goals . Curriculum

implementation involves not only the delivery of learning materials but also learning management, the use of methods and media, evaluation, and the development of student

attitudes and character. Etymologically, implementation comes from the English word implementation which means implementation or application. In the context of education, implementation is a real action in carrying out a planned program.

According to Oemar Hamalik (2017), curriculum implementation is the application of a developed curriculum program into learning activities, resulting in changes in student behavior in line with educational objectives. The success of curriculum implementation is influenced by teacher competence, infrastructure, school environmental support, and student involvement in the learning process.

In line with this, Mulyasa (2019) explains that curriculum implementation is the actualization of the written curriculum *into* a real curriculum *through* learning activities and school culture. Thus, the implementation of the Islamic Religious Education curriculum takes place not only in the classroom but also through various habituation and role model programs that support the development of student character. Meanwhile, Nana Sudjana stated that curriculum implementation is the process of implementing curriculum ideas, concepts, and policies in learning activities so that students master specific competencies.

Based on the opinions of these experts, it can be concluded that curriculum implementation is the process of applying all curriculum components into real educational activities to achieve the learning objectives and educational goals that have been set.

4.2 Islamic Religious Education

Islamic Religious Education is a conscious and planned effort to guide students to understand, internalize, and practice Islamic teachings in their daily lives. According to Zakiah Daradjat (2014), Islamic Religious Education aims to shape individuals who believe in and fear Allah SWT and possess noble morals as a guide for life in this world and the hereafter. Meanwhile, Abdul Majid and Dian Andayani (2012) state that Islamic Religious Education functions to develop students' potential in the spiritual, moral, social, and intellectual aspects so that they can become complete Muslims. Meanwhile, Ahmad Tafsir states that Islamic Religious Education is guidance given by one person to another so that they develop optimally in accordance with Islamic teachings.

This is in accordance with the word of Allah SWT contained in suroh Al-Mujadilah verse 11.

Meaning: O you who believe, if it is said to you: "Majlis be spacious", then be spacious,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

Allah will surely give you space. and when it is said: "Stand up", then stand up, surely Allah will raise those who believe among you and those who have been given knowledge by several degrees. and Allah is All-Knowing of what you do.

This verse explains the importance of education and knowledge as a means to elevate human dignity in the sight of Allah SWT. Based on this understanding, it can be understood that Islamic Religious Education is a systematic development process to shape individuals who are faithful, pious, have noble morals, and are able to practice Islamic values in their daily lives.

4.3 Religious Character

Religious character is one of the main values in character education which is related to human relations with God, fellow human beings, and the environment. Religious character is a character value that reflects the attitude and behavior of a person who is obedient in carrying

out the teachings of the religion he adheres to, is tolerant of the practice of other religious worship, and lives in harmony with followers of different religions.

Religious character is the main foundation in the formation of students' personalities because it is related to human relations with Allah SWT, other humans, and the environment. Etymologically, character comes from the Greek word *charassein*, meaning to carve or form a certain pattern. Character can be defined as the nature, disposition, morals, or personality that distinguishes one person from another. Meanwhile, religious comes from the word religion, meaning faith or belief in God. According to Thomas Lickona, character is a person's natural trait in responding to situations morally which is manifested in real actions through good behavior, honesty, responsibility, respect for others, and other virtuous values.

According to Thomas Lickona (2013), good character encompasses moral knowing, moral feeling, and moral action, which are manifested in daily behavior. In the context of Islamic education, religious character is reflected in obedience to worship, honesty, responsibility, discipline, and respect for others. According to Ngainun Naim, religious character is an attitude and behavior that is obedient in carrying out the teachings of one's religion, tolerant of the practice of other religions, and living in harmony with adherents of other religions. According to Agus Wibowo (2017), religious character is an attitude and behavior that is obedient in carrying out the teachings of one's religion, tolerant of the practice of other religions, and living in harmony with adherents of other religions. Religious character can be formed through habituation, role models, supervision, and the creation of a religious culture in the school environment. Meanwhile, according to Mohamad Mustari, religious character is a character value related to God, which is shown through a person's thoughts, words and actions based on divine values and religious teachings.

Based on the opinions of these experts, it can be concluded that religious character is a person's attitude, behavior, and habits that reflect obedience to religious teachings and are manifested in daily life through worship, noble morals, and good social relationships.

Research Methodology

The research entitled "Implementation of Islamic Religious Education Curriculum in Forming the Religious Character of Students at SMA Tahfizh Islamic Center Medan" uses a qualitative approach with a descriptive research type. Qualitative research is a research method that aims to understand social phenomena in depth based on the perspective of participants in a natural environment. Through this approach, researchers attempt to describe and understand comprehensively how the implementation of the Islamic Religious Education Curriculum is carried out and its influence on the formation of the religious character of students at SMA Tahfizh Islamic Center Medan. In this study, data were obtained through observation, interviews, and documentation with the principal, Islamic Religious Education teachers, tahfizh teachers, and students. The data obtained were then analyzed in depth to determine the curriculum implementation process, strategies used by the school, supporting and inhibiting factors, and the results achieved in developing students' religious character. By using a descriptive qualitative approach, this study is expected to provide a complete and in-depth picture of the implementation of the Islamic Religious Education Curriculum in developing students' religious character at SMA Tahfizh Islamic Center Medan.

Results

4.1 Implementation of the Islamic Religious Education curriculum in shaping the religious character of students at the Medan Islamic Center Tahfizh High School

Based on the results of interviews with the principal, Islamic Religious Education teachers, tahfizh teachers, and students, the implementation of the Islamic Religious Education Curriculum at SMA Tahfizh Islamic Center Medan was carried out through three main stages, namely planning, implementation, and evaluation.

4.2. Islamic Religious Education Curriculum Planning

During the planning stage, Islamic Religious Education teachers at Tahfizh Islamic Center High School in Medan developed learning materials consisting of annual programs, semester programs, teaching modules, teaching materials, and assessment instruments. In developing these learning materials, teachers focused not only on achieving academic competencies but also incorporated the desired religious character values.

Based on the results of interviews with Islamic Religious Education teachers at Tahfizh Islamic Center High School, Medan, the religious values developed include:

- a. Faith and piety towards Allah SWT. Based on the results of observations, interviews, and documentation at the Medan Islamic Center Tahfizh High School, increasing students' faith and piety is carried out through various structured programs integrated into the Islamic Religious Education curriculum, the tahfizh program, and the school's religious culture. These efforts are carried out continuously so that the values of faith are not only understood theoretically, but also practiced in everyday life. One of the main ways the school does this is to accustom students to consistently carrying out obligatory and recommended worship. This activity aims to form a strong spiritual awareness in students. Forms of habituation include:
 - a) Dhuha prayer in congregation every morning
 - b) Noon and Asr prayers in congregation at the mosque.
 - c) Reading the Qur'an before learning begins.
 - d) Pray before and after learning activities.
 - e) Regular group remembrance.

This habituation is carried out routinely so that students become accustomed to carrying out worship without coercion, but rather out of self-awareness.

- b. Discipline in worship
- c. Honesty.
- d. Responsibility
- e. Politeness
- f. Social concern
- g. Love for the Qur'an.

This planning is carried out systematically so that all learning activities can support the formation of students' religious character.

4.3. Implementation of the Islamic Religious Education Curriculum

Observations show that the implementation of the Islamic Religious Education Curriculum is not limited to classroom teaching and learning activities, but also through various daily habituation programs. These activities include:

- a. Learning Islamic Religious Education in the Classroom

Teachers deliver learning materials according to the applicable curriculum, integrating Islamic values into each topic. They also provide examples of how religious values are applied in everyday life so that students can understand and practice them.

- b. Al-Qur'an Memorization Program

The tahfizh program is a flagship school program that is mandatory for all students. Each student has a memorization target to achieve each semester. Based on observations, tahfizh activities are carried out routinely every day under the guidance of a tahfizh teacher. This program aims to instill a love for the Qur'an while also forming the religious character of students.

- c. Habit of Worship

The school implements various worship activities as part of the school's religious culture, including: congregational Dhuha prayer and congregational Dhuhur prayer. Tadarus Al-Qur'an before learning. Group prayer before and after lessons. Daily remembrance and prayer

. These activities are carried out consistently so that they become habits for students.

d. Teacher's Exemplary Behavior

Teachers and educational staff strive to set a good example for students through their daily behavior. This exemplary behavior is evident in teachers' discipline in performing religious duties, their use of polite language, and their attitudes reflecting Islamic morals. Based on the results of interviews with students, they admitted that they were motivated to carry out worship and behave well because they saw the examples given by the teachers directly.

4.4. Evaluation of the Implementation of the Islamic Religious Education Curriculum

Evaluation of the Implementation of the Islamic Religious Education Curriculum at SMA Tahfizh Islamic Center Medan Based on the results of research at SMA Tahfizh Islamic Center Medan, it shows that the implementation of the curriculum has been running well and in accordance with the goals of Islamic education to be achieved. Evaluation is carried out on aspects of planning, implementation, assessment, and the results obtained from the implementation of the PAI curriculum.

- 1) Evaluation of Islamic Religious Education Curriculum Planning at Medan Islamic Center Tahfizh High School The results of the study indicate that Islamic Religious Education teachers have developed learning tools such as Learning Outcomes (CP), Learning Objective Flow (ATP), Teaching Modules, and assessment instruments in accordance with applicable curriculum provisions. Learning planning is not only oriented towards mastering religious material, but also on developing students' religious character. Furthermore, the Islamic Religious Education curriculum is integrated with the school's signature Quran memorization program.
- 2) Evaluation of the Implementation of Islamic Religious Education Learning at SMA Tahfizh Islamic Center Medan. The implementation of Islamic Religious Education learning at SMA Tahfizh Islamic Center Medan has been carried out systematically and structured. Teachers use various learning methods such as lectures, discussions, questions and answers, worship demonstrations, project-based learning, and direct practice. The learning process does not only take place in the classroom, but also through religious activities such as congregational prayer, Al-Qur'an memorization, cultum (sermons), and moral development. Observation results show that students actively participate in learning activities and show enthusiasm in various religious programs organized by the school.
- 3) Evaluation of Islamic Religious Education Learning Assessment at SMA Tahfizh Islamic Center Medan. The assessment conducted by teachers covers cognitive, affective, and psychomotor aspects. The cognitive aspect is measured through written tests, assignments, and exams. The affective aspect is assessed through observations of students' attitudes, behavior, and discipline in practicing religious teachings. Meanwhile, the psychomotor aspect is assessed through worship practices, Qur'an reading ability, and Qur'an memorization achievements. Based on the research results, the implemented assessment system has been able to provide a comprehensive picture of student development both in terms of knowledge and practice of Islamic religious values.
- 4) Evaluation of the Results of the Implementation of the Islamic Religious Education Curriculum at the Medan Islamic Center Tahfizh High School. The results of the curriculum implementation show positive changes in the religiosity of students. These changes are evident in increased discipline in carrying out worship, the ability to read and memorize the Qur'an, compliance with school regulations, and increased politeness towards teachers and fellow students. In addition, students show progress in understanding and practicing Islamic values in their daily lives. The Qur'an memorization program integrated with Islamic Religious Education learning also makes a significant contribution to shaping the religious character of students.

- 5) Efforts to Improve Curriculum Implementation at Medan Islamic Center Tahfizh High School. As a follow-up to the evaluation results, Medan Islamic Center Tahfizh High School is implementing various improvement efforts, such as improving teacher competency through training, strengthening character development programs, optimizing the Quran memorization program, increasing collaboration with parents, and developing more innovative and engaging learning methods for students.

4.5. Supporting Factors for the Formation of Religious Character of Students at Medan Islamic Center Tahfizh High School

Based on the research results, several factors were found that support the success of the formation of religious character of students at SMA Tahfizh Islamic Center Medan. These factors come from the school environment, family, and the students themselves, who interact with each other to optimally shape religious character.

1. Religious School Environment

An Islamic school environment is a major factor in supporting the formation of students' religious character. A school culture that encourages religious activities such as congregational prayer, reading the Qur'an, memorizing the Qur'an, and Islamic studies creates a conducive atmosphere for the internalization of religious values. A religious environment helps students develop behavior that is in accordance with Islamic teachings in their daily lives.

2. Exemplary Behavior of Teachers and Education Personnel

Teachers and other educational staff play a crucial role as role models for students. Discipline in worship, polite behavior, honesty, and responsibility demonstrated by teachers serve as concrete examples for students to emulate. This role model facilitates the instilling of religious values because students directly observe their implementation in their daily lives.

3. Structured Al-Qur'an Memorization Program

A tahfizh program that is implemented in a planned and sustainable manner is a very important supporting factor. The activities of memorizing, reviewing, and evaluating memorization encourage students to always interact with the Qur'an. Closeness to the Qur'an has a positive impact on the formation of religious attitudes, discipline, patience and responsibility in students.

4. Parental Support

Parental involvement in supervising and guiding children at home is a significant supporting factor. Parents who pay attention to their children's religious practices, Quran memorization, and daily behavior help reinforce the religious values instilled in them at school. The synergy between school and family makes character formation more effective.

5. Student Commitment and Awareness

The success of religious character formation is also influenced by the willingness and awareness of students to practice religious teachings. Students who have high motivation in studying religion, memorizing the Qur'an, and participating in religious activities tend to internalize religious values more easily in their lives.

6. Facilities and Infrastructure Support

The availability of adequate facilities such as mosques or prayer rooms, tahfizh rooms, Islamic libraries, and religious learning media are supporting factors in the implementation of religious character building programs. These facilities and infrastructure help students carry out various religious activities comfortably and optimally.

7. Culture of Religious Habits

Regular and continuous religious activities are a crucial factor in shaping students' character. Activities such as reciting prayers before and after lessons, praying in congregation, reading the Quran, giving alms, and upholding Islamic etiquette gradually become ingrained habits in students.

8. Collaboration between Schools and Parents

Good communication between schools and parents supports the successful development

of students' religious character. Through regular meetings, memorization progress reports, and coordination regarding character development, schools and parents can jointly monitor and guide students to consistently apply religious values.

4.6. Supporting and inhibiting factors for the implementation of the Islamic Religious Education curriculum at the Medan Islamic Center Tahfizh High School

Based on research results, the implementation of the Islamic Religious Education (PAI) Curriculum at the Tahfizh Islamic Center High School in Medan has been going well. However, several inhibiting factors were identified. These factors stem from students, family environments, and technological developments that influence the learning process and the development of students' religious character.

1) Differences in Basic Religious Abilities

Students One of the inhibiting factors is the difference in students' basic religious abilities. Some students have varying levels of Quran reading ability, Islamic understanding, and worship skills. This situation requires teachers to provide additional support so that all students can achieve the same learning goals .

2) Lack of Motivation Among Some Students

There are still students who lack awareness and motivation to participate in Islamic Religious Education lessons and religious activities organized by schools. This lack of motivation can impact student engagement in the learning process and their ability to practice religious values in their daily lives.

3) The Influence of Technology and Social Media

The development of technology and social media is a challenge in itself in implementing the Islamic Religious Education curriculum. Excessive use of gadgets and access to various information that is not in accordance with Islamic values can reduce students' focus on learning activities and religious character development.

4) Limited Learning Time

The time available for Islamic Religious Education subjects is relatively limited compared to the scope of material that must be delivered. This condition requires teachers to manage learning effectively so that all competencies set out in the curriculum can be achieved.

5) Lack of Support from Some Parents

Not all parents can provide optimal guidance and supervision of the implementation of students' religious activities at home. Lack of control over worship, learning the Qur'an, and the use of technology can hinder the sustainability of religious character development that has been carried out in schools.

6) Influence of Social Environment

Students' social environments outside of school have a significant influence on their behavior. If students are in an environment that is less supportive of the application of religious values, the process of internalizing the Islamic values learned at school may be hindered.

7) Diverse Student Discipline

The level of discipline of students in participating in religious activities such as congregational prayer, memorizing the Al-Quran, and Islamic development programs still varies. This is a challenge for teachers and schools in instilling religious habits consistently.

8) Fatigue Due to Busy School Programs

As a tahfizh-based school, students participate not only in academic learning but also in Quran memorization programs and other religious activities. The busy schedule can sometimes lead to fatigue, affecting students' concentration and enthusiasm for participating in all planned programs.

Conclusion

Based on the research results, it can be analyzed that the implementation of the Islamic Religious Education Curriculum has been running well and effectively in shaping the religious

character of students. The curriculum is not only implemented through classroom learning activities, but is also integrated with various Islamic-themed religious and school cultural programs. The implementation of the Islamic Religious Education curriculum is realized through systematic learning planning, learning implementation oriented towards religious knowledge, attitudes, and skills, as well as assessments that cover cognitive, affective, and psychomotor aspects. In addition, supporting programs such as memorizing the Quran, congregational prayer, religious lectures, moral development, religious mentoring, and the habituation of daily worship have proven to play an important role in instilling religious values in students. Supporting factors for curriculum implementation include a religious school environment, teacher competence and exemplary behavior, support from the principal and the foundation, parental involvement, and the availability of adequate facilities and infrastructure. Meanwhile, inhibiting factors found include differences in students' basic religious abilities, the influence of technology and social media, limited learning time, and less than optimal supervision of students outside of school. The evaluation results show that the implementation of the Islamic Religious Education Curriculum has a positive impact on the development of students' religious character. This is evident in the increased discipline in worship, the ability to read and memorize the Qur'an, the understanding of Islamic values, and the formation of attitudes and behaviors that reflect noble morals in everyday life. Thus, the implementation of the Islamic Religious Education Curriculum at SMA Tahfizh Islamic Center Medan can be said to be successful in supporting the formation of students' religious character through the synergy between learning, habituation, role models, and a conducive school environment based on Islamic values.

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