Integration of Quran Memorization in the Development of Moral Education: A Multi-Site Study at MAS PAB 2 Helvetia and MAS Tarbiyah Islamiyah Hamparan Perak

Muhammad Yunan Harahap, Ismaraidha, Nurul Husna

Abstract

This study aims to examine the integration of the Qur'an memorization program in the development of moral education at the PAB 2 Helvetia Private Senior High School (MAS) and the Tarbiyah Islamiyah Hamparan Perak MAS. This study uses a qualitative approach with a multi-site study method. Data were collected through observation, in-depth interviews, and documentation, then analyzed using data reduction, data presentation, and conclusion drawing techniques. Source and method triangulation were carried out to ensure data validity. The results showed that the integration of Qur'an memorization in the development of moral education was carried out through three main strategies. First, curriculum integration, which is the combination of memorization programs with structured moral education in subjects and extracurricular activities. Second, habit formation, in which students are trained to apply Qur'an memorization in their daily attitudes, such as discipline, honesty, and responsibility. Third, the exemplary behavior of teachers and tahfiz coaches who serve as models of Qur'anic morals for students. This study also found that the main supporting factors were the religious environment of the Islamic boarding school, full support from parents, and a madrasah culture that emphasized moral guidance. The obstacles encountered included limited study time, differences in student motivation, and inconsistent management of the tahfiz program at both research locations. The integration of Quran memorization has proven to be effective in strengthening character education in madrasahs, although innovations in program management are still needed to ensure more equitable and sustainable success. These findings are expected to serve as a model for other Islamic educational institutions in building synergy between Quran memorization and character building among students.

Keywords: *Quran Memorization, Education, Character, Integration*

Muhammad Yunan Harahap[1]
[1]Master of Islamic Education, Universitas Pembangunan Panca Budi, Indonesia
e-mail: yunan@dosen.pancabudi.ac.id[1]

Ismaraidha[2], Nurul Husna[3]
[2,3]Department of Islamic Education, Universitas Pembangunan Panca Budi, Indonesia
e-mail: ismaraidha@dosen.pancabudi.ac.id[2], husna98@gmail.com[3]

Introduction

Moral education in Indonesia, especially in Islamic educational institutions such as madrasahs, plays a very important role in shaping the character of the younger generation (Sholeh, 2017). One aspect that is closely related to moral education is the teaching and practice of the Qur'an. In this context, memorizing the Qur'an is considered a foundation that not only provides deep religious knowledge, but also serves as an effective instrument in shaping students' morality and character. Madrasah Aliyah, as an Islamic educational institution that focuses on character building through religious teaching, plays an important role in integrating memorization of the Qur'an with moral education (Suhadi & Zakariyah, 2021).

Although many studies have been conducted on religious and moral education in madrasahs, there are still limited studies that explore in depth how the integration of Al-Qur'an memorization in the development of moral education in MAS (Jumaah and Arifin, 2024). herefore, this study aims to analyze how the integration of Quran memorization contributes to the development of moral education in two private madrasahs, namely the PAB 2 Helvetia Private Madrasah Aliyah and the Tarbiyah Islamiyah Hamparan Perak Private Madrasah Aliyah.

This study focuses on the important phenomenon of developing moral education integrated with memorization of the Qur'an among madrasah students. As educational institutions that prioritize religious values, madrasahs have great potential to influence student behavior and character. However, the integration of Qur'an memorization with moral education is still not optimal in practice. In reality, moral education in madrasahs is often separated from the teaching of the Qur'an, and there is little research examining how the two can work synergistically. This study will fill a gap in the existing literature by looking at how memorizing the Qur'an can be used to develop moral education more effectively in Madrasah (Hartini, 2025).

The novelty of this study lies in the multi-site approach used to compare two different private madrasahs, namely Madrasah Aliyah Swasta PAB 2 Helvetia and Madrasah Aliyah Swasta Tarbiyah Islamiyah Hamparan Perak. These two madrasahs have different characteristics in their approach to religious and moral education, as well as unique backgrounds in terms of curriculum and policies for teaching the Qur'an. Madrasah PAB 2 Helvetia is known for its teaching that emphasizes memorization of the Qur'an as one of the foundations in shaping students' character, while Madrasah Aliyah Swasta Tarbiyah Islamiyah Hamparan Perak prioritizes an integrative approach between learning the Qur'an and learning morals directly. Therefore, by comparing these two madrasahs, it is hoped that this study can provide a more holistic picture of how the integration of Quran memorization can strengthen moral education in madrasahs.

This study is also important in contributing to an understanding of how the application of Quran memorization in moral education can shape the character of madrasah students, which will ultimately have an impact on the development of better quality human resources in Indonesia (Charles Rangkuti et al., 2024). Moral education based on the values of the Qur'an is expected to not only shape students' individual characters, but also serve as a foundation for creating a society with high morality, noble character, and integrity. Amidst the challenges of globalization and modernization, the moral and ethical values contained in the Qur'an are becoming increasingly relevant as guidelines in everyday life, whether in a social, political, or economic context (Ismaraidha et al., 2024).

In the context of research relevance, moral education based on the Qur'an is increasingly considered an urgent need amid the moral decline occurring among the younger generation today. Many cases show the weakness of moral values in society, such as low levels of honesty, integrity, and responsibility. Therefore, education based on religion, especially the Qur'an, has an important role in shaping students' good character. However, to achieve this goal, the integration of Qur'an memorization with moral education must be carried out optimally. This study aims to examine how this integration is carried out in two private madrasahs that have

different educational approaches, so that it is hoped that it can provide new insights into curriculum development and educational policy in madrasahs. (Siregar, 2023).

This study aims to provide a clearer picture of how integrating memorization of the Qur'an into moral education can improve the quality of education in madrasas. It is hoped that the results of this study will not only contribute to the world of Islamic education, but also to the development of a higher quality and noble character among Indonesia's younger generation. Through this in-depth study, it is hoped that integration models will emerge that can be widely applied in other madrasas in Indonesia, so that the benefits of Al-Qur'an-based moral education can be felt by the entire community.

Literature Review
2.1   Moral Education in the Qur'an

The Qur'an, as the main source of Islamic teachings, plays a very important role in shaping the morals of humanity. Moral education based on the Qur'an aims to shape individuals with noble character, which includes politeness, honesty, justice, and compassion towards others (Suryanti, 2018). In Surah Al-Ahzab verse 21, Allah says:

<div dir="rtl">

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللهَ كَثِيْرًا

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Indeed, in the Messenger of Allah there is a good example for you, (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah often (Depag, 1990).

This verse emphasizes that the Prophet Muhammad is the best example in practicing noble character, which should be emulated by Muslims. In character education, the Qur'an teaches the importance of internalizing good moral values through role models, where memorizing the Qur'an becomes the foundation for realizing such noble character. Following his example is not limited to following his words and actions, but also internalizing the values contained in his every behavior, which is a reflection of the teachings of the Qur'an.

In moral education, the internalization of good values is very important because morals are not only taught through theory, but must be obtained through practice and direct examples. The Prophet, with his life full of patience, kindness, honesty, and a sense of responsibility, has shown how these values can be realized in concrete actions. Therefore, moral education based on the example of the Prophet Muhammad's life teaches that change in a person must begin with understanding and practicing the teachings of the Qur'an in daily life (Shihab, 2002). In this context, memorizing the Qur'an is not only intended to remember the verses of Allah, but also to make these verses a guide for life that leads to positive behavioral change. By memorizing and reflecting on the verses of the Qur'an, students are expected not only to master religious texts but also to practice the values contained therein, as exemplified by the Prophet Muhammad. This makes memorizing the Qur'an a solid foundation for the formation of noble morals in line with Islamic teachings (Menteri, 2018).

2.2   The Importance of Memorizing the Qur'an in Character Building

Memorizing the Qur'an is not just an activity of remembering the verses of Allah, but also a means of practicing the contents of those verses in daily life. The Qur'an has the power to shape a person's morals and character, as stated in Surah Al-Furqan verse 63:

<div dir="rtl">

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْأَرْضِ هَوْنًا وَّاِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا

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Meaning: The servants of the Most Gracious are those who walk humbly on earth, and when the ignorant address them (with insulting words), they say, "Peace (Depag, 1990)."

Through continuous memorization, students not only remember the verses of Allah, but also begin to internalize and apply them in their behavior. This memorization has a profound impact on a person's character development, making them more sensitive to Allah's commands and prohibitions.

Continuous memorization of the Qur'an not only covers the cognitive aspect of remembering Allah's verses, but also plays an important role in shaping an individual's

character and personality. This repetitive memorization process requires students to focus their attention and remember the meaning of each verse memorized, which will lead to a deeper understanding of Allah's messages. When someone memorizes the Qur'an, they are not only mechanically memorizing the text, but they are also guided to understand the meaning contained within it. This understanding encourages students to begin to internalize these teachings and make them a guide in their daily lives (Suhadi & Zakariyah, 2021).

Furthermore, memorizing the Qur'an requires students to not only read or remember, but to reflect on and apply every teaching contained in the verses. For example, verses related to honesty, patience, and kindness will encourage students to act in accordance with these values in their social interactions. Students who have memorized and understood the teachings of the Qur'an will be more sensitive to Allah's commands and prohibitions, and will be better able to respond to life situations with an attitude that is in accordance with His guidance (Ismaraidha et al,. 2020).

In this process, memorizing the Qur'an serves as a foundation that strengthens a student's spiritual bond with God. This has a profound impact on the development of students' character, because they are not only taught religious knowledge, but also given the strength to embody these teachings in their behavior. Over time, students who consistently memorize and internalize the Qur'an will increasingly show positive changes in their morals and attitudes, and become more focused and responsible individuals in their lives (Abdi Syahrial Harahap, 2020).

2.3 Integration of Al-Qur'an Memorization in Islamic Education

Islamic education experts emphasize the importance of integrating Al-Qur'an memorization with moral education. According to Syed Muhammad Naquib al-Attas, Islamic education must be holistic, focusing not only on the teaching of knowledge, but also on character building based on the teachings of the Qur'an and Hadith. Al-Attas states that the goal of Islamic education is to develop noble morals and good character, with the Qur'an as the main source of moral and ethical teachings. As explained in his book *The Concept of Education in Islam*, Islamic education must emphasize the unity between knowledge and moral character building. This shows the importance of teaching the Qur'an in the context of character education (Nuryanti & Hakim, 2020).

According to Ibn Khaldun, memorizing the Qur'an is a very effective educational method for shaping a person's character. In his book *Muqaddimah*, Ibn Khaldun explains that teaching that involves memorization, especially memorization of the Qur'an, has a profound influence on the formation of a person's personality. The process of memorizing the Qur'an will indirectly instill the moral values contained in its verses. By memorizing the Qur'an, students are trained to have discipline, concentration, and self-control, all of which are part of good character. In other words, memorizing the Qur'an is not only for remembering texts, but also for manifesting these values in real life (Falasipatul Asifa, 2018).

The integration of moral education and memorization of the Qur'an is very important in madrasahs, which are Islamic educational institutions. According to Nurcholis Madjid, Islamic education in madrasahs must be able to integrate religious knowledge and character education into every aspect of students' lives. This is in line with the view that education in madrasahs is not only aimed at producing individuals who are knowledgeable in religious studies, but also individuals with noble character. Madjid, in his book Islamic Education, emphasizes the importance of integrating religious teaching with the formation of noble character through methods that are in accordance with the values of the Qur'an. In the context of madrasahs, teaching the memorization of the Qur'an can be used as an effective means of strengthening moral education, so that students not only understand but are also able to practice the values of the Qur'an in their daily lives (Madjid, 1997).

It is clear that the integration of Quran memorization in the development of moral education has a significant impact on the character building of students. By referring to the verses of the Quran and the opinions of Islamic education experts, we can understand that

Quran-based moral education has tremendous power in shaping individuals with noble character. Memorizing the Qur'an is not just a cognitive activity, but also a means of instilling moral values that will guide students throughout their lives. Therefore, it is important for madrasahs to integrate memorization of the Qur'an into every aspect of moral education so that the objectives of Islamic education can be optimally achieved (Widya et al., 2024).

Research Methodology

The method used in this dissertation is qualitative. Qualitative methods are research procedures that produce descriptive data in the form of written or spoken words from people or observable behavior (Kadir, 2003). This study adopts a multisite approach. The multisite approach was chosen because this study involved three different research objects or locations. According to Hasiara, multisite research is conducted when there are two or more research objects with similar characteristics (Haisara, 2018). Hasiara also explains that a multisite study is conducted when the researcher deals with several sites in the same context and setting, such as the same level of education, the same organizational characteristics, similar main programs, or the same economic and socio-cultural background.

This study is a field study, which relies on two types of data sources: primary data and secondary data. Primary data is the main data obtained directly from the research subjects, including the Madrasah Principal, Deputy Madrasah Principal, Tahfizh Teachers, and Students from both Madrasahs. Meanwhile, secondary data is supporting data that includes references relevant to the research topic, school archive photos, and other related documents. The data collection techniques in this study include three main stages: first, entering the research location; second, being at the research location for direct observation; and third, systematic data collection. Data was collected through three main techniques, namely observation, interviews, and document studies. According to Miles and Huberman's data analysis, there are three stages of activity, namely data reduction, data presentation, and conclusion drawing or verification. (Miles, M. B., & Huberman, 1994)

Results

Based on the results of the research conducted, there are three main strategies that have proven effective in integrating Al-Qur'an memorization with moral education development in madrasahs. These three strategies include: first, curriculum integration; second, habit formation; and third, exemplary behavior from teachers and tahfiz trainers. Each of these strategies plays an important role in building a harmonious relationship between memorizing the Qur'an and shaping students' character.

4.1 Curriculum Integration

The first strategy found in this study is curriculum integration, which involves combining the Qur'an memorization program with structured moral education. The Quran memorization program is not only taught as a separate subject, but also integrated into other subjects and extracurricular activities. In practice, this integration is carried out by incorporating Quran memorization material into lessons that teach moral values such as discipline, honesty, responsibility, and empathy.

Extracurricular activities also play an important role in supporting students' moral development. For example, the tahfiz program implemented in madrasahs not only focuses on memorization but also on teaching the Islamic values contained in the Qur'an. Thus, students are not only expected to memorize verses from the Qur'an but also to understand and practice moral teachings in their daily lives.

4.2 Habit Formation

The second strategy is habit formation, in which students are trained to apply their memorization of the Qur'an in their daily attitudes. The aim is that the values contained in the

Qur'an do not remain mere theory, but are also applied in real actions. The formation of these habits is not limited to certain times, but becomes part of the routine habits that students must practice in their daily lives.

One form of implementation of this strategy is to teach students to adhere to the moral principles of the Qur'an, such as being punctual, honest in words and deeds, and responsible for the tasks assigned to them. Through the formation of these habits, students will become accustomed to practicing the teachings of the Qur'an in every aspect of their lives, so that moral education through memorization of the Qur'an can be more effective.

4.3   Exemplary Behavior of Teachers and Tahfiz Trainers

The third strategy found in this study is the important role of exemplary behavior demonstrated by teachers and tahfiz trainers. Teachers and tahfiz trainers who set a moral example for students will have a significant impact on the application of moral values in students' lives. Teachers who apply the moral principles of the Qur'an in their actions and words will be easier for students to follow. Students tend to imitate the behavior of teachers whom they consider role models, especially in matters related to morals and daily behavior.

This exemplary behavior is not only reflected in teaching and learning activities in the classroom, but also in daily interactions between teachers and students. Teachers who are able to show patience, honesty, fairness, and compassion to students will find it easier to instill these values in students. In this context, teachers and tahfiz trainers in madrasahs serve as examples who guide students to live in accordance with the teachings of the Qur'an.

4.4   Supporting Factors in the Integration of Qur'an Memorization

This study also identified several supporting factors that play an important role in the successful integration of Qur'an memorization in moral education. These supporting factors include the religious environment of the pesantren, full support from parents, and a madrasah culture that emphasizes moral guidance. The religious environment of the pesantren has a huge influence on the moral education process of students. In pesantren, students are accustomed to living in a religious atmosphere that teaches Islamic values comprehensively.

This creates an atmosphere that supports students in memorizing and practicing the teachings of the Qur'an in their lives. Parental support is also very important in this process. Parents who give attention and motivation to their children to continue memorizing the Qur'an and practicing its moral teachings will increase students' motivation to learn and behave in accordance with Islamic values.

The madrasah culture, which emphasizes moral guidance, also plays a crucial role. At madrasahs, in addition to receiving knowledge, students are also taught morality and ethics in accordance with Islamic teachings. Character building through religious activities and moral education at madrasahs makes students better prepared to face life's challenges, which are full of temptations and trials.

4.5   Obstacles to the Integration of Quran Memorization

However, although the integration of Al-Qur'an memorization in moral education has proven to be effective, this study also found several obstacles encountered in its implementation. These obstacles include limited learning time, differences in student motivation, and inconsistent management of the tahfiz program at both research locations. Limited learning time is often a major obstacle in optimizing the Al-Qur'an memorization process. Students must divide their time between academic lessons and memorization programs, which can lead to a lack of concentration on either aspect. In addition, differences in motivation among students also pose a challenge. Not all students have the same level of motivation in memorizing the Qur'an and practicing its moral values. This requires a more personalized approach from teachers to motivate each student to overcome these obstacles.

Inconsistent management of the tahfiz program is also an obstacle. In some cases, the tahfiz program implemented in madrasahs does not run well due to a lack of supervision or support from madrasah management. To ensure the success of the tahfiz program, better and more consistent management is needed.

From the findings of this study, it can be concluded that the integration of Quran memorization in moral education in madrasahs has proven to be effective in strengthening students' character education. Through three main strategies, namely curriculum integration, habit formation, and exemplary behavior of teachers and tahfiz trainers, students can learn to practice the moral values of the Quran in their lives. In addition, supporting factors such as the religious environment of the pesantren, parental support, and madrasah culture also play an important role in the success of this program.

To ensure the sustainability and success of this program, innovation is needed in managing a more consistent tahfiz program and more effective learning time management. It is hoped that these findings can serve as a model for other Islamic educational institutions in integrating Quran memorization with moral education to shape students' character in accordance with Islamic teachings.

Table 1: Matrix Comparing the Results of Single Sites (Sites I and II), Cross Sites, and Site Propositions Related to the Integration of Al-Qur'an Memorization in the Development of Moral Education at the Pab 2 Helvetia Private Madrasah Aliyah and the Tarbiyah Islamiayah Hamparan Perak Private Madrasah Aliyah

No	Aspect	Site I (MAS PAB 2 Helvetia)	Site II (MAS Tarbiyah Islamiyah Hamparan Perak)	Cross-Site (Comparison of Both Sites)	Site Proposition
1	Curriculum Integration	Structured integration of Qur'an memorization into subjects and extracurricular activities.	Qur'an memorization integrated with the moral education curriculum in religious classes and routine activities.	Both sites integrate Qur'an memorization in the curriculum, but differ in application across extracurriculars and regular classes.	Systematic integration of Qur'an memorization in the moral education curriculum is crucial for shaping student character.
2	Habit Formation	Students are trained to apply memorization to daily discipline, honesty, and responsibility.	Moral habit formation by applying memorization in daily life, such as keeping time and acting honestly.	Habit formation is essential at both sites, though implementation methods vary by madrasah.	Moral habit formation through Qur'an memorization is key to changing students' real-life behavior.
3	Exemplary Teacher Behavior	Teachers model moral behavior drawn from Qur'anic values	Tahfiz instructors and teachers provide strong moral examples inside	Both sites offer teacher exemplars, with a stronger emphasis on	Exemplary behavior by teachers and tahfiz instructors

	as examples for students.	and outside class.	tahfiz instructors at Site II.	strongly motivates students to apply Qur'anic moral values.
4	Supporting Factors (Environment)	The boarding-school environment is highly supportive, creating a religious and conducive atmosphere for memorization and character development.	A religious environment with strong parental support and a school culture that promotes moral education.	Boarding-school context and parental support are critical, with Site I placing greater emphasis on the pesantren atmosphere.	Supportive environments, including parental involvement and the pesantren, play a major role in strengthening character development.
5	Barriers	Limited study time and varying student motivation for the tahfiz program.	Inconsistent tahfiz program management and limited student time.	Both sites face time constraints and inconsistent tahfiz program management.	Improved time management and consistent tahfiz implementation are needed to increase effectiveness.
6	Effectiveness of Memorization Integration	Integrating Qur'an memorization effectively strengthens moral and character education.	Qur'an memorization supports moral development despite management challenges.	Both sites show strong effectiveness in supporting moral education, though implementation hurdles remain.	Integrating Qur'an memorization into moral education is highly effective, but execution challenges must be addressed for optimal outcomes.
7	Program Management Recommendations	More consistent program management and stronger student motivation are needed.	Tahfiz program management should be more organized and consistent across grade levels.	Program management at both sites should align with student needs and motivation to be more effective.	Consistent, well-organized tahfiz management will improve the results of memorization integration in moral education.

Table Explanation:
1. Curriculum Integration: Both sites have integrated Quran memorization into the curriculum, but their approaches differ in terms of application in extracurricular activities.
2. Habit Formation: The formation of moral habits through Quran memorization is found in both sites, although the methods of implementation may vary.
3. Teacher Role Models: Both teachers and tahfiz trainers at both sites play an important role as role models in moral teaching.
4. Supporting Factors: The pesantren environment and parental support are important factors that support the effectiveness of the program, although there are differences in emphasis at the pesantren.
5. Obstacles: Limited time and inconsistent management are major obstacles at both sites.
6. Effectiveness of Memorization Integration: The integration of Quran memorization has proven effective in strengthening moral education, despite challenges.
7. Program Management Recommendations: Both sites need to improve the management of the tahfiz program to make it more consistent and organized.

This table can be used to analyze the comparative results of Al-Qur'an memorization integration in moral education at both madrasas, as well as to make propositions and recommendations to improve program effectiveness.

Conclusion

The conclusion of this study shows that integrating Al-Qur'an memorization into the development of moral education at PAB 2 Helvetia Private Madrasah Aliyah and Tarbiyah Islamiayah Hamparan Perak Private Madrasah Aliyah can significantly improve student character. The three main strategies implemented, namely curriculum integration, habit formation, and exemplary behavior from teachers and tahfiz trainers, proved to be effective in integrating the moral values of the Qur'an into students' daily lives.

Key supporting factors such as a religious boarding school environment, parental support, and a madrasah culture that supports moral education are important elements in the success of this program. However, obstacles such as limited learning time, differences in student motivation, and inconsistent management of the tahfiz program are challenges that need to be overcome.

The integration of Quran memorization has proven to be effective in strengthening moral education in madrasahs. To achieve more optimal sustainability, more consistent management of the tahfiz program and increased student motivation are needed. These findings provide important insights for other Islamic educational institutions in developing synergy between Quran memorization and moral education, and can serve as a model for shaping better student character.

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