




The Role of Fathers as Spiritual Models in Tahsin Al-Qur'an Learning Among Grade IX J Students at SMPN 2 Katapang

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ABSTRACT

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The limited involvement of fathers in children's religious education remains a significant concern, particularly in the development of Qur'anic recitation (tahsin) skills. This study aims to examine the role of fathers as spiritual models in supporting tahsin Al-Qur'an learning among Grade IX J students at SMPN 2 Katapang, Bandung Regency. The research was conducted from January to March 2026 using a qualitative approach with an intrinsic case study design. Data were collected through participatory observation, semi-structured in-depth interviews, and documentation, and analyzed using the interactive model of Miles, Huberman, and Saldaña (2020). The findings indicate that the father's role is reflected in three main patterns: exemplary behavior (modeling), active accompaniment (guidance), and consistent habituation in daily religious practices. The study concludes that fathers as spiritual role models play a significant role in enhancing the quality and consistency of students' tahsin Al-Qur'an learning, both in school and at home.

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INTRODUCTION

The Qur'an serves as the primary source of Islamic teachings and guidance for Muslims. The ability to recite the Qur'an accurately is not merely a technical skill but also a reflection of reverence toward the divine revelation. Consequently, tahsin (the improvement of Qur'anic recitation) occupies a central position in Islamic education, aiming to ensure that learners recite the Qur'an in accordance with the rules of tajwid, proper pronunciation (makharij al-huruf), and the ethical principles of recitation. The command to recite the Qur'an with tartil highlights the importance of accuracy and beauty in recitation, emphasizing that Qur'anic literacy encompasses both cognitive and spiritual dimensions. Therefore, effective tahsin instruction contributes not only to the development of recitation skills but also to the strengthening of students' spiritual attachment to the Qur'an.

In contemporary educational settings, Qur'anic learning has become an integral component of Islamic Religious Education curricula at various levels of schooling. Despite its importance, numerous studies have reported that many students continue to experience difficulties in reading the Qur'an accurately. Common challenges include errors in pronunciation, incorrect application of tajwid rules, weaknesses in distinguishing vowel lengths, and limited fluency in recitation. These findings indicate that formal educational institutions alone may not be sufficient to ensure optimal mastery of Qur'anic recitation. As a result, support from other educational environments, particularly the family, becomes essential in reinforcing students' Qur'anic learning experiences. The family is widely recognized as the first and most influential educational institution in a child's life. Within the family environment, parents play a crucial role in transmitting religious values, shaping moral character, and cultivating lifelong learning habits. From an Islamic perspective, the responsibility for religious education does not rest solely on mothers; fathers are equally accountable as leaders and guardians of the family. Fathers are expected to guide, nurture, and model Islamic values through their daily behavior. Their involvement in religious activities, including Qur'anic learning, can significantly influence children's spiritual development and religious commitment.

However, contemporary social realities often reveal limited paternal involvement in children's religious education. In many families, educational responsibilities are predominantly associated with mothers, while fathers tend to focus on economic obligations. This imbalance may reduce opportunities for meaningful educational interactions between fathers and their children, particularly in matters related to faith and worship. Previous research has demonstrated that active father involvement positively contributes to children's emotional, social, moral, and religious development. Fathers who engage directly in their children's learning processes can strengthen motivation, improve discipline, and foster positive habits that support long-term educational outcomes. From the perspective of Islamic educational philosophy, role modeling (*uswah hasanah*) is considered one of the most effective methods of character formation and knowledge transmission. Children naturally learn through observation and imitation of significant figures in their environment, especially their parents. When fathers consistently recite the Qur'an, demonstrate proper recitation practices, and encourage their children to engage in Qur'anic learning, they provide concrete examples that can inspire and motivate children to improve their own recitation skills. Such behavioral modeling often exerts a stronger influence than verbal instruction alone, making fathers' spiritual leadership a valuable factor in enhancing Qur'anic learning.

The significance of paternal influence can also be explained through established educational theories. Bandura's Social Learning Theory posits that individuals acquire knowledge and behavior through observation, imitation, and reinforcement. In the context of *tahsin* learning, fathers function as observable models whose recitation practices can shape children's learning behaviors and

attitudes toward the Qur'an. Similarly, Bronfenbrenner's Ecological Systems Theory identifies the family as the primary microsystem influencing child development. The quality of interactions between fathers and children within the family environment can therefore reinforce and complement the formal religious education provided by schools. Preliminary observations conducted at SMPN 2 Katapang revealed that several ninth-grade students had not yet achieved the expected standards of Qur'anic recitation proficiency. Difficulties were identified in areas such as pronunciation accuracy, application of tajwid rules, vowel elongation (mad), and reading fluency. At the same time, varying levels of paternal involvement in children's Qur'anic learning were observed. Despite growing scholarly interest in parental engagement and religious education, studies specifically examining fathers' roles as spiritual models in improving students' tahsin abilities remain limited. Therefore, this study seeks to explore and analyze the role of fathers as spiritual role models in Qur'anic recitation learning and to investigate the impact of their involvement on the development of tahsin competencies among ninth-grade students at SMPN 2 Katapang.

METHOD

This study employed a qualitative approach with an intrinsic case study design to explore the role of fathers as spiritual role models in supporting Qur'anic recitation (tahsin) learning among ninth-grade students at SMPN 2 Katapang. The research was conducted from January to April 2026. Participants were selected through purposive sampling and consisted of ninth-grade students, their fathers, and Islamic Religious Education teachers. The qualitative case study approach was chosen because it allows for an in-depth understanding of social and educational phenomena within their real-life contexts. Data were collected through participant observation, semi-structured interviews, and documentation analysis. To ensure the credibility and trustworthiness of the findings, source triangulation and member checking were employed. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, which involves data condensation, data display, and conclusion drawing. This analytical process enabled the researchers to identify patterns and themes related to fathers' involvement as spiritual models and their influence on students' tahsin development.

RESULT AND DISCUSSION

Result

Overview of the Tahsin Learning Process

The findings of this study indicate that tahsin learning at SMPN 2 Katapang was implemented through a structured and systematic instructional process. As part of the Islamic Religious Education program, tahsin activities were designed to improve students' abilities in reciting the Qur'an correctly according to the rules of tajwid, proper pronunciation (makharij al-huruf), and reading fluency. The program was integrated into both classroom learning and

supplementary religious activities organized by the school. Based on classroom observations, students participated actively in various learning activities, including guided reading sessions, individual recitation practice, and teacher-led correction exercises. Teachers played an important role in monitoring students' progress and providing immediate feedback on pronunciation and recitation errors. This interactive learning environment enabled students to identify their weaknesses and gradually improve their Qur'anic reading skills through continuous practice.

The observation data further revealed that students demonstrated a generally positive attitude toward tahsin learning. Most students showed enthusiasm during recitation activities and willingly participated in classroom discussions related to Qur'anic reading. The supportive atmosphere created by teachers encouraged students to practice without fear of making mistakes, thereby increasing their confidence in reading the Qur'an before their peers. Such conditions contributed positively to the effectiveness of the learning process. In addition to classroom instruction, small-group learning sessions were frequently utilized to provide more individualized support. These sessions allowed teachers to focus on specific difficulties experienced by students, particularly in areas such as tajwid application, articulation of Arabic letters, and reading fluency. Through closer interaction between teachers and students, learning became more personalized and responsive to individual needs, which facilitated greater improvement in recitation competence.



Figure 1. Dokumentasi obtained during the research process provides important evidence regarding the implementation of tahsin learning activities at SMPN 2 Katapang

On March 9, 2026, the researcher directly observed the tahsin learning process in Class 9J, where students participated in guided Qur'anic recitation activities under the supervision of the teacher. The observation revealed an

interactive learning atmosphere in which students were encouraged to improve their pronunciation, tajwid accuracy, and reading fluency. Subsequently, on March 10, 2026, the researcher conducted a mentoring session within a small-group tahsin activity, providing individualized guidance and support to students who experienced difficulties in recitation. This activity allowed for closer interaction between the researcher and students, enabling a deeper understanding of the challenges and learning needs encountered during the tahsin process. To support the implementation of the study, a research socialization meeting was held on March 12, 2026, involving parents, school administrators, and teachers. This activity aimed to explain the objectives, procedures, and significance of the research while fostering cooperation among all stakeholders involved in students' Qur'anic learning. Furthermore, observations conducted on April 17, 2026, documented an active and enthusiastic classroom environment in which students participated confidently in Qur'anic recitation practices. The documentation collectively illustrates the collaborative nature of tahsin learning at the school, highlighting the involvement of students, teachers, parents, and researchers in creating a supportive educational environment. These activities provided valuable contextual data that contributed to understanding how family engagement, particularly the role of fathers as spiritual role models, supports the development of students' Qur'anic recitation competencies.

Documentation collected throughout the research period also highlighted the importance of collaboration between the school and families. Teachers maintained communication with parents regarding students' progress and encouraged them to support Qur'anic learning at home. Several parents reported that they attempted to monitor their children's recitation practices outside school hours, although the intensity of involvement varied among families. This collaboration reflects the recognition that successful Qur'anic education requires support from both formal and informal learning environments. Furthermore, interviews with students, teachers, and parents revealed that family involvement played a significant role in reinforcing the outcomes of school-based tahsin instruction. Students who received encouragement and guidance at home tended to demonstrate higher levels of motivation and consistency in practicing Qur'anic recitation. These findings suggest that tahsin learning is not solely influenced by classroom experiences but is also shaped by the broader educational ecosystem surrounding students. Consequently, understanding the role of fathers as spiritual role models becomes essential for explaining variations in students' Qur'anic learning experiences and achievements.

Fathers as Spiritual Role Models in Tahsin Learning

The first major finding revealed that fathers' personal example played a significant role in encouraging children to engage in Qur'anic recitation. Students whose fathers regularly recited the Qur'an at home tended to demonstrate stronger motivation and greater interest in improving their own recitation skills.

Several participants reported that observing their fathers reading the Qur'an inspired them to imitate similar behaviors. This finding supports the concept of *uswah hasanah* (positive role modeling) in Islamic education, which emphasizes that children learn effectively through observation and imitation of respected figures. From the perspective of Social Learning Theory, fathers function as influential models whose behavior is observed, retained, and reproduced by their children. The findings suggest that consistent exposure to positive religious practices creates a learning environment in which students naturally develop favorable attitudes toward Qur'anic learning.

The second finding highlighted the importance of fathers' direct involvement in guiding children's Qur'anic recitation. Guidance was expressed through correcting pronunciation errors, listening to recitations, providing examples of proper reading, and encouraging regular practice. Students reported feeling more confident when their fathers actively participated in their learning process and provided constructive feedback. This finding indicates that fathers serve not only as symbolic role models but also as active facilitators of learning. Such involvement contributes to improvements in pronunciation accuracy, *tajwid* mastery, and overall recitation confidence. The results are consistent with Islamic educational perspectives that emphasize parents' responsibility to nurture their children's religious development through active engagement and supervision.

The third finding demonstrated that regular and consistent Qur'anic reading routines were more influential than occasional intensive practice. Many participants described daily or near-daily recitation sessions, particularly after Maghrib prayer, as an effective strategy for strengthening recitation skills. Students who participated in these routines generally exhibited greater fluency and stronger reading habits compared to those whose practice was less structured. The findings suggest that habituation plays a critical role in internalizing Qur'anic learning. Consistent exposure to recitation activities helps students develop discipline, familiarity with Qur'anic texts, and greater confidence in reading. This reflects the Islamic principle of *istiqamah* (steadfast consistency), which emphasizes the value of continuous and sustainable good practices.

Despite the positive contributions of fathers, several challenges were identified during the study. The most frequently reported obstacles included limited time due to work responsibilities and insufficient knowledge of *tajwid* rules. These factors reduced the frequency of direct assistance provided by some fathers. Nevertheless, the findings indicate that the quality of father-child interaction was often more important than the amount of time spent together. Even when fathers could not provide extensive instructional support, their encouragement, emotional support, and demonstration of positive religious behavior continued to influence students' attitudes toward Qur'anic learning. This suggests that meaningful engagement can still occur despite practical limitations and that fathers remain important contributors to children's spiritual

development.

The findings of this study demonstrate that fathers contribute to students' tahsin development through three primary dimensions: modeling, guidance, and habituation. Modeling encourages imitation and strengthens learning motivation; guidance enhances accuracy and confidence in recitation; and habituation promotes fluency through consistent practice. Although challenges related to time constraints and limited tajwid competence were identified, these obstacles did not eliminate the positive influence of fathers on students' Qur'anic learning.

Table 1. Summary of Fathers' Roles as Spiritual Models in Supporting Students' Tahsin Learning

Role Dimension	Field Findings	Normative/Theoretical Foundation	Impact on Students
Role Modeling	Fathers regularly recite the Qur'an in the presence of their children.	Qur'an, Surah Luqman (31:13); Bandura's Social Learning Theory (1977)	Increased imitation of positive behaviors and higher learning motivation.
Guidance	Fathers provide direct correction of recitation errors through practical demonstrations.	Ibn Qayyim's educational perspective; Vygotsky's Zone of Proximal Development (ZPD)	Reduced <i>tajwid</i> errors and improved self-confidence in recitation.
Habituation	Regular Qur'anic reading routines, particularly after Maghrib prayer.	Principle of <i>Istiqamah</i> (consistency); Behaviorist Learning Theory	Significant improvement in reading fluency and consistency of practice.
Challenges	Limited time availability and insufficient <i>tajwid</i> competence among some fathers.	Qur'an, Surah An-Nisa' (4:9); Role Strain Theory	Variations in the intensity of involvement, while the quality of interaction remained meaningful.

Overall, the study confirms that fathers function as significant spiritual role models whose involvement extends beyond formal instruction. Their presence, example, and support create a family learning environment that complements school-based tahsin education and contributes to the development of students' Qur'anic recitation competencies.

Discussion

The findings of this study demonstrate that fathers play a crucial role as spiritual role models in supporting students' Qur'anic recitation (tahsin) development. The results indicate that role modeling, guidance, and habituation constitute the primary mechanisms through which fathers influence their children's learning experiences. These findings reinforce the argument that the effectiveness of Qur'anic education is not solely determined by formal instruction at school but is also significantly shaped by educational interactions within the family environment. Students who regularly observed their fathers reciting the Qur'an, received direct assistance in correcting recitation errors, and participated in consistent recitation routines at home generally exhibited higher levels of motivation, confidence, and recitation proficiency.

From an Islamic educational perspective, the findings confirm that the role of fathers as spiritual educators is deeply rooted in Qur'anic teachings. The responsibility of parents to nurture and protect their families spiritually is emphasized in the Qur'an, particularly through the narratives and moral guidance associated with family leadership and religious education. The concept of paternal responsibility extends beyond material provision and encompasses active participation in the spiritual and moral development of children. The present findings suggest that fathers who demonstrate religious commitment through visible practices such as Qur'anic recitation provide powerful examples that shape their children's attitudes and behaviors toward religious learning.

The study also highlights the relevance of classical Islamic educational thought in understanding contemporary family-based learning processes. The concept of *uswah hasanah* proposed by Imam Al-Ghazali emphasizes that effective education occurs through exemplary conduct rather than verbal instruction alone. Similarly, Ibn Qayyim stressed the importance of parental responsibility in nurturing children's religious and moral growth through continuous guidance and supervision. The field findings strongly support these perspectives, as students frequently reported that observing their fathers' religious practices motivated them to improve their own recitation abilities. This suggests that classical Islamic educational principles remain highly applicable in contemporary educational contexts.

Furthermore, the findings are consistent with Bandura's Social Learning Theory, which explains that individuals acquire behaviors through observation, imitation, and reinforcement. Fathers who regularly engage in Qur'anic recitation function as significant models whose actions are observed and replicated by their children. The process identified in this study mirrors the stages of observational learning described by Bandura, including attention, retention, reproduction, and motivation. Consequently, the results provide empirical support for the argument that positive religious behaviors demonstrated within the family can serve as effective learning resources that complement formal educational instruction.

The findings also align with Bronfenbrenner's Ecological Systems Theory,

which identifies the family as the most immediate and influential environment affecting child development. While schools provide structured learning opportunities, the family environment determines the continuity and reinforcement of learning experiences beyond the classroom. The present study found that students benefited most when school-based tahsin instruction was supported by parental involvement at home. This interaction between school and family environments illustrates the importance of educational synergy in fostering sustainable religious learning outcomes. Another important finding concerns the challenges experienced by fathers in fulfilling their educational roles. Limited time due to occupational responsibilities and insufficient mastery of tajwid rules emerged as the primary barriers to active involvement. Nevertheless, the findings reveal that the quality of father-child interaction often outweighed the quantity of time spent together. Even fathers with limited availability were able to positively influence their children through encouragement, emotional support, and consistent religious example. This finding suggests that meaningful engagement, rather than extensive instructional involvement, may be sufficient to foster positive learning attitudes and spiritual growth.

The field documentation collected at SMPN 2 Katapang further supports the importance of collaboration between schools and families. Classroom observations, tahsin mentoring activities, and meetings with parents collectively demonstrated that educational interventions connecting home and school environments contribute to students' recitation development. Such collaboration creates a supportive ecosystem in which students receive consistent messages and guidance regarding the importance of Qur'anic learning. The findings therefore suggest that educational institutions should actively design programs that encourage greater paternal involvement in religious education. Overall, this study confirms that fathers' roles as spiritual models are supported not only by contemporary educational theories but also by Islamic teachings and classical scholarly traditions. The convergence between Islamic educational philosophy, Social Learning Theory, and Ecological Systems Theory provides a comprehensive framework for understanding how fathers influence children's Qur'anic learning. Therefore, strengthening father involvement should be considered a strategic component of family-based Islamic education, particularly in efforts to improve students' tahsin competencies and cultivate lifelong engagement with the Qur'an.

CONCLUSION

This study concludes that fathers' roles as spiritual role models make a significant contribution to improving the quality of Qur'anic recitation (tahsin) learning among ninth-grade students at SMPN 2 Katapang. The findings reveal that fathers influence students' tahsin development through three interconnected dimensions: role modeling, guidance, and habituation. Fathers who consistently demonstrate positive Qur'anic practices encourage imitation and learning

motivation, while direct guidance helps reduce recitation errors and strengthens students' confidence. Furthermore, regular Qur'anic reading routines foster discipline and improve reading fluency. These findings are consistent with Islamic educational principles as well as contemporary educational theories, highlighting the importance of fathers' active involvement in children's spiritual and religious development. Based on these findings, the study recommends strengthening collaboration between schools and families through Islamic parenting programs, structured communication between teachers and parents, and initiatives that encourage greater paternal involvement in Qur'anic education. Such efforts may contribute to more effective and sustainable tahsin learning outcomes. Nevertheless, this study was limited to a single research setting and a relatively small number of participants. Future research is therefore encouraged to involve broader contexts, apply mixed-methods approaches, and explore the contributions of other family members to the development of children's Qur'anic learning and spiritual growth.

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