

## INTEGRATION OF QUR'ANI VALUES THROUGH THE COFFEE MORNING APPROACH IN CHARACTER EDUCATION LEARNING AT AL RAZI SINAR HARAPAN PRIVATE VOCATIONAL SCHOOL, MEDAN, JOHOR

Mujiono<sup>1a\*</sup>, Danny Abrianto<sup>2b</sup>

<sup>1,2</sup> Universitas Pembangunan Panca Budi, Medan, Indonesia

<sup>1</sup> [mugimugi.mudji@gmail.com](mailto:mugimugi.mudji@gmail.com)

<sup>2</sup> [dannyabrianto@dosen.pancabudi.ac.id](mailto:dannyabrianto@dosen.pancabudi.ac.id)

(\*) Corresponding Author

[mugimugi.mudji@gmail.com](mailto:mugimugi.mudji@gmail.com)

### ARTICLE HISTORY

**Received** : 30-10-2025

**Revised** : 07-11-2025

**Accepted** : 30-11-2025

### KEYWORDS

Coffee Morning;  
Integration of Qur'anic values;  
Character education;  
Al Razi Sinar Harapan Private Vocational School

### ABSTRACT

Abstract

This study aims to examine the integration of Qur'anic values through the Coffee Morning approach in character education learning at Al Razi Sinar Harapan Private Vocational School, Medan, Johor. Character education is a national urgency in forming a generation that is not only intellectually superior, but also moral and spiritual. The phenomenon of adolescent moral degradation, such as fights, disrespectful behavior towards teachers, and social ethical crises, emphasizes the need for learning innovations based on religious values. This study uses a descriptive-exploratory qualitative approach with 50 subjects of grades X–XII, which are divided into seven discussion groups. Data was obtained through observation, interviews, and documentation during the implementation of Coffee Morning in July–September 2025. The results of the study show that Coffee Morning is effective in internalizing the values of the Qur'an, including gratitude, honesty, discipline, responsibility, solidarity, and respect for teachers and parents. The relaxed and dialogical atmosphere encourages students to be more open to reflecting on life experiences and relating them to the message of the Qur'an. The impact can be seen in improving discipline, communication skills, learning motivation, spiritual awareness, and social solidarity. Coffee Morning also strengthens the teacher-student relationship and has a positive influence on the family.

*This is an open access article under the CC–BY-SA license.*



### INTRODUCTIONS

Character education is a fundamental aspect in the formation of superior human resources, not only in intellectual aspects but also in moral and spiritual terms (Khalistiasari & Tumiran, 2025). In line with the regulation of the Minister of Education and Culture No. 22 of 2020 concerning the Strategic Plan of the Ministry of Education

and Culture for 2021-2024, education in Indonesia is required to develop six Pancasila Student Profiles, one of which is faith, fear of God Almighty, and noble character (Rahmadayanti & Hartoyo, 2022). This shows that strengthening spiritual and ethical values cannot be separated from the main goal of national education (Tumiran, 2020). As a country based on Pancasila, Indonesia has a great responsibility in making character education an integral part of the education system (Armadani et al., 2023).

Character formation can not only be done through theoretical delivery of material, but must also go through an internalization process that touches the affective realm of students (Rahman, 2019). In fact, the current education system still produces many graduates who are cognitively intelligent, but lack the ability to solve complex life problems and moral crises (Herlina & Harahap, 2024).

The phenomenon of declining morality of teenagers is currently a serious concern for various parties. Negative behaviors such as student violence, lack of respect for teachers, and other social deviations are a reflection of weak character education in schools (Manshuruddin et al., 2019). On the other hand, the challenges of the times and digitalization have complicated the role of parents and teachers in instilling strong moral values (Fatiha et al., 2020).

Therefore, there is a need for innovative learning approaches that are able to bridge religious values, especially Qur'anic values, with the reality of today's adolescent life (Dewi & Abrianto, 2025). Education is basically a conscious and systematic effort to create a learning environment and learning process that allows students to develop their potential optimally (Panggabean et al., 2021). This potential includes the spiritual aspects of religion, self-control, personality, intelligence, noble morals, and skills needed in life (Mutiara et al., 2024).

Character education aims to equip students to believe, understand, and practice Islamic teachings (Wiranti & Rahman, 2025). This process is carried out through structured coaching, teaching, and training to achieve pre-set goals (Sanjaya & Abrianto, 2025). In the result of the goal of character education that leads to the occurrence of people with noble character. Character is back in the spotlight in response to the decline in students' morale (Arabiah et al., 2023). This is one of the impacts of the condition of society that is undergoing social transformation in the face of the era of globalization. This is where the important role of teachers in developing the character and morals of students is, even though they have to face various tough challenges (Harahap & Ependi, 2023).

Likewise, adolescents have a strategic role and position in the survival of the nation and state. However, the factual condition in the field as we see in the electronic media today, in fact they are the successors, trapped in character behavior that is very worrying and worrying and even unsettling to the public (Alexander et al., 2022). Like; Beheadings, brawls between students, brawls between groups of teenagers, theft, this also happens in schools where teachers are not respected, become victims of violence, and even end up in prison. This is a result of neglect of character education. One of the factors that occur in these criminal cases is the lack of character education in schools. The students are not equipped with morality so they are far from religious teachings.

They don't know how to respect teachers, parents, and the surrounding environment. As a result, not all lessons are able to influence students, especially in terms of morality (Siregar et al., 2023). The role of parents in addition to providing teaching, also has the responsibility to educate and care for their children (Daheri & Warsah, 2019). Therefore, so that there are no mistakes in the process of teaching, educating, and caring for children, parents need to actively supervise their children. This supervision is carried out by paying attention to every aspect of child development. The goal is to prevent the use of inappropriate methods in education, for example by over-pampering children to allowing them to act as they please under the pretext of children's happiness (Abrianto et al., 2025). The Qur'an as a source of Islamic teachings contains various noble values such as (1) Happy to obey Allah SWT, remember death and be faithful to the truth, (2) Grateful, humble and simple, (3) Obey leaders and obey rules, (4) Love knowledge and love to discuss, (5) Like to help, serve and facilitate others, (6) Responsive, solutive and not grumpy, (7) Clean; Clean Yourself and Clean Environment (Beby et al., 2024).

These values are very relevant to be instilled in character learning in school. However, the process of conveying Qur'anic values cannot be done in monotony or textual alone. A contextual, dialogical, and interactive approach is

needed so that these spiritual messages can be received, understood, and implemented by students in their daily lives (Rahman & Kencana, 2020). In accordance with the words of Allah Subhanahu Wa ta'ala in QS. Al Ahzab :70. "O you who have believed, fear Allah and speak the truth". Meanwhile, the spirit of hard work encourages students to always develop their potential and achieve optimal achievements, as stated by Allah SWT in the QS. Al-Qasas: 77. "And seek what Allah has bestowed upon you (the reward) of the Hereafter, but do not forget your part in this world. Do good (to others) as Allah has done good to you and do not do evil to the earth. Indeed, Allah does not like those who do evil."

One of the innovative approaches that has begun to be introduced is *Coffee Morning*. This informal forum provides a relaxed yet meaningful atmosphere, which allows for dialogue interaction between teachers, students, and related parties. Through this activity, Qur'anic values can be internalized in a more personal, participatory, and fun way (Ismaraidha et al., 2024). The advantage of this approach lies in its ability to bridge the teachings of the Qur'an with the daily reality of adolescents, as well as being an alternative to conventional one-way methods.

However, academic studies on the integration of Qur'anic values through the Coffee Morning approach are still very limited. Previous studies have placed more emphasis on the concept of character education in general (Tumiran et al., 2025) or external challenges such as digitalization, but there has not been much exploration of creative methods that are able to contextualize Qur'anic values in the lives of vocational school students (Agustina et al., 2020).

Based on these gaps, this study was designed to explore how the *Coffee Morning* approach can integrate Qur'anic values into character education in vocational high schools. The focus of the research is directed at three main aspects: (1) what Qur'anic values are conveyed through *Coffee Morning*, (2) the mechanism of its delivery in an informal and dialogical atmosphere, and (3) its impact on the formation of students' character. Thus, this research is expected to make a theoretical and practical contribution in designing a Qur'anic-based character education model that is more contextual, participatory, and adaptive to the challenges of the times.

## METHOD

This study uses a qualitative approach with an exploratory descriptive research type. This approach is used to describe in depth the process, values, and influence of the implementation of the Coffee Morning approach in integrating Qur'anic values in character education. The subjects of this study are students in grades X-XII of Al Razi Sinar Harapan Private Vocational School Medan Johor, the number of participants is 50 (fifty) people, divided into 7 (seven) discussion groups, one Coffee Morning session lasts 60 (sixty) minutes. This can be held in two ways, namely Virtual and face-to-face. I started the conversation by defining the Coffee Morning event, whether it was in-person or virtual. Then I asked the participants to introduce themselves. With fewer participants in the event, it's easy to make introductions. Realizing the need to build a community in a short time, I conveyed the theme as material to be discussed. Then in order to get the blessings from Allah Ta'ala and safa'at from the example of our great Prophet Muhammad PBUH and the guidance from the teachers, let us read together : Istighfar five times, Al-Fatiha once, Al-Ikhlas three times. Then I delivered an introduction as an opening sentence by internalizing Qur'anic values, one of which is "Gratitude". In this context the facilitator has prepared several questions, to be discussed by each group, one by one questions are thrown to each participant or group, so that the participants can really understand and implement in daily life. Guide the flow of the conversation by looking for people who raise their hands or who voice themselves to share ideas. Although the conversation could have continued, I ended the meeting after 60 minutes, knowing that we all had other responsibilities. In addition, the characteristic of Coffee Morning is that it lasts only one hour.

## RESULT AND DISCUSSIONS

**Coffee Morning as a Media for Internalizing Qur'ani Values in Character Education at Al Razi Sinar Harapan Private Vocational School, Medan, Johor**

The Coffee Morning approach at Al Razi Sinar Harapan Private Vocational School in Medan Johor is present as an innovation in instilling Qur'anic values in students. The forum is designed in a relaxed atmosphere, not tied to class formalities, so that students are more open to dialogue. The advantage of Coffee Morning lies in its ability to bridge two-way communication between teachers and students, which has often been limited to delivering theoretical material. With a relaxed atmosphere, moral messages sourced from the Qur'an can be understood more thoroughly and applicatively.

The Qur'anic values conveyed in Coffee Morning include gratitude, honesty, discipline, and respect for teachers and parents. The process of internalizing this value is carried out not only through short lectures, but more through interactive discussions. Students are invited to share their daily experiences and relate them to the teachings of the Qur'an. This makes the Coffee Morning activity more relevant to the real lives of students who are facing the dynamics of adolescence.

The strength of Coffee Morning as a character education medium lies in its humanist and participatory approach. In this forum, students are not positioned as objects who only receive knowledge, but as active subjects who participate in building the meaning of the teachings of the Qur'an. Such active involvement helps students to internalize religious values more deeply because they feel they have a role in the learning process.

The internalization of Qur'anic values through Coffee Morning also pays attention to the affective aspect, namely students' feelings and attitudes towards religious messages. For example, when teachers invite students to reflect on the importance of gratitude, the discussion does not stop at definitions, but is directed at students' real experiences in being grateful in the midst of limitations. This personal reflection enables students to appreciate the meaning of gratitude not only as a theory, but as a life attitude that must be practiced every day.

In addition, Coffee Morning gives students the opportunity to express themselves freely. These activities foster confidence as well as communication skills, two important aspects that are often overlooked in formal learning. When students express their views, they learn to respect the opinions of others while also exercising the courage to speak. Thus, Qur'anic values such as humility, patience, and mutual respect are naturally internalized.

From a pedagogical perspective, Coffee Morning is able to integrate cognitive, affective, and psychomotor dimensions in character education. Discussions add cognitive understanding, reflection strengthens affectiveness, and daily practice becomes a form of psychomotor. This kind of learning model is more holistic than the conventional lecture method, because it emphasizes the process of internalizing and habituating Qur'anic values in students' lives.

Coffee Morning also brings a strong spiritual dimension to character education. The opening of the activity with the recitation of istighfar, Al-Fatihah, and short surahs not only creates a religious atmosphere, but also instills the awareness that every activity must begin with remembering Allah. This spiritual routine is an effective entry point for students to be more prepared to accept the Qur'anic values that will be discussed in the discussion.

Another advantage of Coffee Morning is its adaptive nature to the times. Vocational school students who live in the digital era tend to be less responsive to one-way lecture methods. Coffee Morning presents a more flexible format, both face-to-face and virtual, so that Qur'anic messages can still be delivered even in limited conditions. This adaptation shows that Qur'anic-based character education can remain relevant in the era of globalization.

This activity also serves as a means of building a closer learning community. Students not only interact with teachers, but also with fellow friends in small groups. This group dynamic reinforces the sense of togetherness, cooperation, and solidarity that is part of the Qur'anic values. Through group discussions, students learn to listen, appreciate differences, and seek solutions together to the problems they face.

From a psychological perspective, Coffee Morning is able to reduce the pressure that students often feel in a formal environment. Students feel freer to raise personal issues, including moral issues, without fear of being judged. The teacher plays the role of a facilitator who provides Qur'anic direction as a solution. The teacher-student relationship also becomes more harmonious because it is built on the basis of mutual trust, not just a formal academic relationship.



Coffee Morning is also a means of self-reflection for students to relate their daily actions to their moral and spiritual consequences. For example, when students tell about conflicts with peers, the teacher associates them with QS. Al-Ahzab:70 on the importance of telling the truth. In this way, students not only memorize verses, but also understand their relevance in the concrete situation they are facing.

The Qur'anic values emphasized in the Coffee Morning, such as help, discipline, and responsibility, also strengthen the achievement of the Pancasila Student Profile. This activity is in line with the national mission to form a generation of faith, piety, and noble character. Thus, Coffee Morning serves not only as a local innovation, but also as a tangible contribution to the national educational goals.

The students' experience in Coffee Morning shows that this activity is able to foster a more consistent spiritual awareness. Many students begin to get into the habit of reciting prayers before studying or showing respect to the teacher after participating in discussions. This change in behavior shows that the internalization of Qur'anic values does not stop at discussion forums, but continues in students' daily lives at school as well as at home.

Teachers as facilitators also benefit from the Coffee Morning activity. Through this forum, teachers can understand more deeply the moral issues experienced by students, so that the approach used becomes more contextual. Teachers are no longer only as imparters of knowledge, but also as moral and spiritual companions for students. This strengthens the function of the school as a center for character building, not just a place for knowledge transfer.

Overall, Coffee Morning proved to be an effective strategy in internalizing Qur'anic values in the vocational school environment. Through a relaxed, dialogical, and interactive format, students can understand and practice the teachings of the Qur'ani in a more real way. This innovation provides an answer to the challenge of weak character education which has so far only emphasized the cognitive aspect. With Coffee Morning, Qur'anic-based character education is present as a concrete effort to form a young generation with noble character and ready to face the dynamics of the times.

A student of class X said that the Coffee Morning activity made him more courageous to speak in front of his friends. He said: *"Normally I'm embarrassed to express my opinion, but at Coffee Morning the atmosphere is different. I felt comfortable because the teacher also listened to our stories. When I talk about gratitude, I realize that small things like being able to go to school and having good friends should also be grateful."*

One of the XI grade students explained that Coffee Morning helped him better understand the meaning of discipline. He said: *"The teacher relates the matter of time discipline to the verses of the Qur'an. So when I was late, I felt that I was not only violating school rules, but also violating religious teachings. This discussion made me more serious about keeping time and respecting my promises."*

A grade XII student said that Coffee Morning gives a different spiritual experience. *"When we read the prayer together at the beginning of the meeting, the atmosphere immediately felt solemn. After that, we discussed QS. Al-Ahzab:70. I have come to understand that telling the truth is not a choice, but an obligation. Since then I have tried not to lie to my parents anymore."*

Another student from grade XII added: *"What I like about Coffee Morning is that we can talk about the problems we are having, for example about conflicts with friends. The teacher is not angry, but instead gives advice based on the Qur'an. I feel more valued, and now I can control my emotions more."*

### **The Impact of Coffee Morning Integration on Strengthening the Character of Students of Al Razi Sinar Harapan Private Vocational School Medan Johor**

The integration of Coffee Morning in character learning at Al Razi Sinar Harapan Private Vocational School in Medan, Johor has a significant impact on strengthening students' moral and spiritual values. Through this forum, students are invited to not only understand the value of the Qur'an, but also apply it in their daily lives. Learning that is initially cognitive develops into affective experiences that form positive habits. This impact can be seen from

changes in the attitude of students who are more disciplined, respect teachers, and dare to take responsibility for their actions.

Coffee Morning also strengthens the reflective dimension of students. Each discussion session presents an opportunity for them to reflect on their daily actions, whether they are in accordance with the teachings of the Qur'ani or not. This process of reflection helps students understand the moral consequences of each action. For example, when discussing the importance of telling the truth, students are able to relate it to personal experiences such as honesty during exams or when interacting with parents.

Another impact that is quite real is the increase in students' social awareness. Coffee Morning emphasizes the values of the Qur'ani such as helping and caring for others. Students who previously tended to be individualistic begin to show solidarity behaviors, for example by helping each other with schoolwork or supporting friends who are having difficulties. This proves that Coffee Morning contributes to building a more positive social climate in schools.

In addition to the social aspect, Coffee Morning also strengthens the spiritual dimension of students. The opening activity with a joint prayer and the recitation of short surahs accustomed them to always start the activity with the recitation of Allah. This habit continues outside the forum, for example students are used to praying before studying in class or before starting extracurricular activities. Thus, Coffee Morning not only impacts the moment of discussion, but also forms a continuous religious routine.

In the context of character education, Coffee Morning is able to create a safe space for students to express the moral issues they face. Teachers act as facilitators who provide solutions based on the teachings of the Qur'an. This has a positive impact on building student confidence while strengthening emotional relationships with teachers. Students feel valued and accompanied, not just assessed or punished.

The long-term impact of Coffee Morning is the formation of a more stable moral consciousness. Students begin to understand that good behavior is not only an obligation at school, but is part of worship to Allah. This awareness encourages them to control behavior outside of school, for example avoiding negative associations or rejecting fights between teenagers. Thus, Coffee Morning serves as a moral fortress for students in the midst of the rapid flow of globalization.

Coffee Morning has also been proven to be able to improve students' communication skills. Interactive discussions require them to express their opinions in polite and argumentative language. This attitude also instills the Qur'anic value of speaking the truth and respecting others. As a result, students become more accustomed to using polite language to teachers, parents, and fellow friends.

In addition to communication skills, Coffee Morning strengthens students' critical thinking skills. The reflective questions asked by the teacher encourage students to think more deeply about complex moral issues. They learn to find solutions based on Qur'anic values, not just following habits or environmental pressures. This forms a solutive and responsible mindset, a quality that is indispensable in modern life.

The positive impact of Coffee Morning can also be seen in improving student discipline. The habit of starting a forum on time, maintaining the duration of the discussion, and finishing the session in an orderly manner instills an awareness of the importance of discipline. Students learn that discipline is not just a school rule, but part of the noble morals taught in the Qur'an. This is reflected in the decrease in the number of students who are late to class after participating in this program.

In the academic realm, Coffee Morning contributes to increasing learning motivation. The discussion of Qur'anic values of hard work and responsibility inspires students to be more diligent in their studies. As a result, some students who were previously less active began to show increased participation in the class. This proves that strong character education can be the foundation for academic success.

The integration of Coffee Morning also has a positive impact on the relationship between students across classes. By being divided into small groups, students of grades X, XI, and XII interact in an egalitarian atmosphere. The difference in age and grade level is no longer a barrier, but an opportunity to learn from each other. This cross-

class solidarity strengthens the social cohesion of the school, while reflecting the Qur'anic values of brotherhood among fellow Muslims.

From the teacher's side, Coffee Morning has an impact on improving their understanding of students' needs. Informal discussions provide access to information that may not appear in formal classes. Teachers can understand the moral issues that students are facing and adjust the approach to character learning. This impact makes education more contextual and relevant to the realities of adolescent life.

The impact of Coffee Morning also extends to the students' family environment. Some students begin to make it a habit to remind a younger sibling or parent of the importance of being grateful and praying. This change shows that the Qur'anic values that they internalize do not stop at school, but flow into the home environment. Thus, Coffee Morning not only shapes individual characters, but also contributes to the formation of a religious family culture.

This program also has implications for improving the school's image in the eyes of the community. Parents and external parties consider Coffee Morning as a positive innovation in fostering the younger generation. Public trust in schools has increased because it is considered to be able to integrate character education with a creative approach. This strengthens the role of schools as an institution that not only educates academically, but also forms people with noble character.

Overall, the impact of the integration of Coffee Morning in character education at Al Razi Sinar Harapan Private Vocational School in Medan Johor is very broad, covering moral, spiritual, social, academic, and family relationship aspects. This model is the answer to the moral crisis faced by adolescents while offering a contextual solution to Qur'anic-based character education. Coffee Morning proves that a simple approach, when designed creatively and consistently, can bring about significant changes in shaping a generation of faith, piety, and noble character.

A student of class X said: *"After participating in the Coffee Morning, I appreciate the teacher more. I used to play cellphones a lot when the teacher explained, but now I feel that it's disrespectful. Teachers once said that respecting teachers is the same as respecting knowledge. I became more serious in class (August 2025 interview).*

The XI grade student said: *"I used to be late to school. After Coffee Morning discussed discipline, I became embarrassed myself. Now I try to come on time. It feels like not only school rules are being violated, but also religious teachings" (September 2025 Interview).*

One of the class XII students stated: *"I feel that Coffee Morning makes our relationship closer. I can tell you about my problems, even about conflicts with friends, and then the teacher relates it to the Qur'anic verses. It feels calmer, because there is a clear solution, not just being scolded."*

Another student added: *"What I like is that Coffee Morning isn't stiff. We can discuss freely. I became more confident in my speech. Discussion on QS. Al-Qasas:77 made me aware of the importance of hard work. It motivates me to study harder so that I can make my parents proud" (August 2025 interview).*

## CONCLUSION

The integration of Qur'anic values through the Coffee Morning approach at Al Razi Sinar Harapan Private Vocational School in Medan Johor has proven to be effective as a contextual, participatory, and dialogical character education innovation. Coffee Morning is able to present a relaxed atmosphere but full of meaning, so that students can more easily internalize Qur'anic values such as gratitude, discipline, honesty, responsibility, and respect for teachers and parents. The internalization process does not stop at cognitive understanding, but touches the affective realm and daily practice of students, so as to form a more religious, reflective, and solutive attitude in facing life problems. The positive impact of this approach can be seen in improved discipline, communication skills, social solidarity, learning motivation, and more consistent spiritual awareness. Coffee Morning also strengthens the emotional connection between teachers and students, encourages the creation of a more harmonious school environment, and extends its influence to families and communities. Thus, Coffee Morning can be seen as an



innovative strategy in answering the challenges of adolescent moral crises and as a model of Qur'anic-based character education that is relevant to the needs of the times while supporting the realization of a Pancasila Student Profile that is faithful, pious, and noble.

## REFERENCES

- Abrianto, D., Nasution, K. A., & Pratama, T. A. R. (2025). Implementasi Pendidikan Karakter Pada Siswa Di Pertubuhan Muhibbin Melaka Malaysia. *INNOVATIVE: Journal Of Social Science Research*, 5(4), 3063–3070.
- Agustina, W., Hamengkubuwono, H., & Syahindra, W. (2020). Model Pembelajaran Pendidikan Agama Islam Di Sekolah Umum. *At-Ta'Dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, 18(20), 112–126. <https://doi.org/10.47498/tadib.v12i02.365>
- Alexander, A. L., Nafisah, D., & Alfiansyah, C. (2022). Pendidikan Karakter dan Dekadensi Moral Kaum Milenial. *AL-ALLAM: JURNAL PENDIDIKAN*, 3(1), 26–33.
- Arabiah, Hasibuddin, & Setiawati, N. (2023). Strategi Guru Dalam Meningkatkan Prestasi Belajar Peserta Didik Di SMA Islam Terpadu Wahdah Islamiyah Makassar. *Journal of Gurutta Education (JGE)*, 2(2), 98–110.
- Armadani, P., Kartika Sari, P., Abdullah, F. A., & Setiawan, M. (2023). Analisis implementasi kurikulum merdeka belajar pada siswa-siswi SMA Negeri 1 Junjung Sirih. *Jurnal Ilmiah Wahana Pendidikan, Januari*, 9(1), 341–347. <https://doi.org/10.5281/zenodo.7527654>.
- Beby, S. N., Siregar, B., Harahap, A., Sihombing, D., Umniyyah, N., & Roy, R. (2024). *Upaya Guru Dalam Meningkatkan Hafalan Quran Santri Di Tahfidz Intensive Center*. 4, 1826–1832.
- Daheri, M., & Warsah, I. (2019). PENDIDIKAN AKHLAK: RELASI ANTARA SEKOLAH DENGAN KELUARGA. *At-Turats*, 13(1), 3. <https://doi.org/10.24260/at-turats.v13i1.1285>
- Dewi, I. A., & Abrianto, D. (2025). AL-QUR'AN DAN KECERDASAN EMOSI: INTEGRASI PENDIDIKAN AGAMA ISLAM DALAM PEMBENTUKAN MENTAL HEALTH DI MAS ISLAMIYAH SUNGGAL. *PROSIDING FAKULTAS AGAMA ISLAM UNIVERSITAS DHARMAWANGSA*, 5. <https://doi.org/10.46576/pfai.v5i0.577>
- Harahap, M. Y., & Ependi, R. (2023). *Tazkiyatun Nafs Dalam Membentuk Akhlakul Karimah*. PT. Green Pustaka Indonesia.
- Herlina, H., & Harahap, M. Y. (2024). Strategi Penguatan Nilai Agama dan Moral Peserta Didik di SMP Muhammadiyah 47 Sunggal. *TANJAK: Journal of Education and Teaching*, 5(1), 46–63. <https://doi.org/10.35961/tanjak.v5i1.1418>
- Ismaraidha, I., Harahap, M. Y., & Hannum, L. (2024). Pendidikan Karakter Religius Melalui Budaya Literasi Al-Qur'an Di Madrasah Aliyah Swasta Amaliyah Sunggal. *Jurnal Keislaman*, 7(2), 249–362. <https://doi.org/10.54298/jk.v7i2.264>
- Khalistiasari, R. Y., & Tumiran, T. (2025). Implementation of Pedagogic Competency of Islamic Religious Education Teachers to Improve the Quality of Students' Learning at Sman 7 Binjai. *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah*, 10(2), 482–490. <https://doi.org/10.24815/jimps.v10i2.34422>
- Manshuruddin, Rozana, S., & Abrianto, D. (2019). Character Education in Modern Islamic Boarding Schools: a Model From Indonesia. *European Journal of Social Sciences Studies*, 4(4), 174–184. <https://doi.org/10.5281/zenodo.3382110>
- Mutiara, A., Subayu, D., Pratama, M. R., Syahputri, N., Handayani, P., Lestari, R., & Panggabean, H. S. (2024). Objek Evaluasi Pembelajaran Pendidikan Agama Islam. *Indonesian Research Journal on Education : Jurnal Ilmu Pendidikan*, 5(1), 50–55.
- Panggabean, H. S., Hasanah, N. U., Ulfia, S., Hardiyanti, S. D., Astuti, P. W., Septianingsih, & Fitri, E. (2021). Upaya Guru PAI Menciptakan Suasana Pembelajaran yang Efektif. *Education & Learning*, 1(2), 6–11. <https://doi.org/10.57251/el.v1i2.52>
- Rahmadayanti, D., & Hartoyo, A. (2022). Potret Kurikulum Merdeka, Wujud Merdeka Belajar di Sekolah Dasar. *Jurnal Basicedu*, 6(4), 7174–7187. <https://doi.org/10.31004/basicedu.v6i4.3431>
- Rahman, M. H. (2019). METODE MENDIDIK AKHLAK ANAK DALAM PERSPEKTIF IMAM AL-GHAZALI.



- Equalita: Jurnal Studi Gender Dan Anak*, 1(2), 30. <https://doi.org/10.24235/equalita.v1i2.5459>
- Rahman, M. H., & Kencana, R. (2020). Implementasi Model Pembelajaran Kooperatif dalam Meningkatkan Perkembangan Sosial Anak Usia Dini. *Musamus Journal of Primary Education*, 2(2), 67–75. <https://doi.org/10.35724/musjpe.v2i2.2177>
- Sanjaya, B., & Abrianto, D. (2025). IMPLEMENTASI STRATEGI DIFERENSIASI PEMBELAJARAN GURU PAI DALAM MENGHADAPI KESULITAN BELAJAR PESERTA DIDIK DI SMA AR-RAHMAN MEDAN. *PROSIDING FAKULTAS AGAMA ISLAM UNIVERSITAS DHARMAWANGSA*, 5. <https://doi.org/10.46576/pfai.v5i0.576>
- Siregar, B., Tumiran, T., Nurrayza, N., & Putri, V. (2023). Portrait of Pai Teacher in the Implementation of the 2013 Curriculum towardS an Independent Learning Curriculum at Ar-Rahman High School MedaN Helvetia. *In Proceeding International Seminar*.
- Tumiran, Ependi, R., Abrianto, D., & Sitorus, P. A. (2025). SPIRITUALLY BASED CLASSROOM MANAGEMENT AS A STRATEGY FOR IMPROVING LEARNING QUALITY AMID THE CHALLENGES OF MODERNITY IN ISLAMIC EDUCATION. *Fitrah: Journal of Islamic Education*, 6(1), 49–66.
- Tumiran, T. (2020). MENINGKATKAN PRESTASI BELAJAR MELALUI MODEL PEMBELAJARAN CREATIVE PROBLEM SOLVING ( DALAM KAJIAN AQIDAH AKHLAK). *Jurnal Ilmiah Al-Hadi*, 6(1), 26. <https://doi.org/10.54248/alhadi.v6i1.1084>
- Wiranti, & Rahman, M. H. (2025). Pengembangan Karakter Spiritual Anak Usia Dini melalui Pembelajaran Bermakna di RA Alwashliyah Meranti Asahan. *Indonesian Research Journal on Education*, 5(4), 208–211.