



## **INTEGRATION OF MANAGEMENT OF RELIGIOUS ACTIVITIES AND LITERACY TO IMPROVE THE QUALITY OF RELIGIOUS CHARACTER**

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### **Abstract:**

The digital transformation in the contemporary era demands that madrasas adapt their curricula to ensure educational relevance while simultaneously addressing the challenges of moral disruption and the erosion of students' spiritual values. This study aims to formulate a model for integrating religious activities with literacy in madrasahs and to analyze the implementation of the Planning, Organizing, Actuating, and Controlling (POAC) management functions in enhancing the quality of students' religious character. Employing a library research method with a qualitative approach and content analysis, this study examines various reputable literatures to construct a comprehensive conceptual model. The results indicate that policy fragmentation between religious programs and literacy can be overcome through a Total Quality Management (TQM) approach, which unifies spiritual substance with digital literacy skills into a cohesive learning ecosystem. The disciplined implementation of POAC, ranging from vision alignment and cross-role collaboration to the use of a dual monitoring system (physical logs and digital portfolios), has proven effective in transforming religious routines into a holistic educational ecosystem. This integration model positions religious values as the primary filter in digital literacy management, thereby producing graduates who are not only excelling in ritual obedience but also possess critical, adaptive, and high-integrity literacy amidst the challenges of the times.

**Keywords:** *Digital Literacy, Madrasah, Management Functions (POAC), Religious Character, Total Quality Management.*

### **INTRODUCTION**

The massive digital transformation in the contemporary era has brought revolutionary changes to various sectors of life, including in Islamic educational institutions such as madrasas. Advances in information technology are not just a learning tool, but have restructured the dynamics of the sociology of communication in the educational environment. The conventional interaction pattern between educators and students has undergone a fundamental shift towards a digital-based interaction pattern (Mukaromah et al., 2026). This phenomenon requires madrasas to make quick and tactical adaptations so as not to be left behind by the currents of the times. In this context, the integration of technology in the modern curriculum of Islamic education is a scientific

imperative in order to ensure the relevance of the learning process to the needs of the modern world. Educators in this digital era are required not only to master pedagogic materials theoretically, but also to have innovative technological competencies so that they are able to become capable facilitators for students (Amin et al., 2025). Therefore, digital literacy is one of the defining pillars that shifts the operational paradigm of madrasas from rigid traditional methods to a dynamic and interactive digital ecosystem.

Although digital acceleration provides vast opportunities for access to knowledge, these developments also bring complex sociological consequences, especially related to the formation of moral character of the younger generation. The unfettered disclosure of information in the era of globalization often triggers deep concerns about the emergence of deviant behavior, moral decadence, and the erosion of spiritual values in students (Yulistia et al., 2023). Without a strong filter, exposure to negative digital content has the potential to degrade the ethics and noble morals that are the main foundation of Islamic education. Facing the challenge of moral disruption, the cultivation of religious character in students is an absolute urgency that serves as a solid fortress of self-defense (Yulistia et al., 2023). Islamic educational institutions, especially madrasas at all levels, bear a great responsibility to create a conducive environment so that good values can flourish in every student (Selly Sonia, 2022). Therefore, madrasas are required to formulate value instilling strategies that are able to permeate the daily behavior of students in the midst of fast-paced changing times.

One of the strategies that has historically and empirically proven to be effective in forming students' moral foundations is through habit forming methods (Yulistia et al., 2023). Religious character cannot be formed instantly through the transfer of cognitive knowledge alone, but rather requires a consistent process of repetition, example, and habituation in the school environment (Erfani & Ulum, 2025). Various routine religious programs such as getting used to shaking hands with teachers, saying greetings, praying before and after studying, reading short letters, and the implementation of congregational worship, have been proven to have a significant impact on the internalization of spiritual values (Wasito & Nursikin, 2023). These daily activities form a positive routine that gradually transforms students' behavior into a closely attached habit (Mubin & Moh. Arif Furqon, 2023). Through structured habituation, madrasas have succeeded in building an effective school religious culture to foster religious awareness and worship discipline (Romadhoni et al., 2023).

In addition to strengthening the spiritual aspect through religious habituation, the demands of the 21st century also require madrasas to strengthen students' literacy skills. Literacy is no longer viewed narrowly as reading and writing skills, but includes the ability to process, analyze, and utilize information wisely. In the realm of Islamic education, the religious literacy movement is present as an essential strategy to increase religiosity as well as students' interest in reading to authoritative sources of religion (Azizah & Utami, 2023). Through the provision of facilities such as reading corners and Islamic discussions, students are invited to understand the essence of their religious teachings in depth and contextual. In addition, daily activities such as habitual reciting the Qur'an before starting lessons are not only worth worship, but also function as a form of spiritual literacy that instills religious values and increases students' emotional closeness to sacred texts (Syarifah et al., 2022). Thus, religious literacy and digital literacy are important instruments for madrasas to produce a

generation that is intellectually intelligent and emotionally and spiritually mature.

Although religious habituation programs and literacy movements both play a very vital role, the phenomenon that is often found in the field shows a real operational gap. Most educational institutions execute these two programs separately or fragmented in different policy frameworks. Religious programs are often considered the absolute domain of Islamic Religious Education teachers who focus on ritualistic activities, while literacy movements are positioned as a general academic agenda or stand-alone library program. This fragmentation of policies and implementation raises various administrative and substantive obstacles, such as overlapping schedules of student activities, inefficient allocation of madrasah resources, and the absence of systematic continuity in the evaluation of character development (Waid, 2024). As a result, the potential for cutting-edge synergy between strengthening spirituality and literacy skills is not optimal because it is not managed under one complete and synergistic management umbrella. The absence of a formal model that integrates religious habituation and literacy movements in one integrated quality management system is the main research gap that underlies the urgency of this study.

To bridge these gaps and overcome the operational fragmentation that occurs, an institutional governance reform is needed through the Total Quality Management (TQM) approach. The TQM concept focuses on overall quality, stakeholder satisfaction, continuous improvement, and the active involvement of all elements of the organization in managing and ensuring the quality of a program (Rohmah, 2025). When TQM is implemented in the context of education, quality assurance is no longer measured only by the achievement of academic grades, but includes all aspects of inputs, processes, and outputs of the character learning system that is managed comprehensively (Baihaqi & Yasin, 2024). This integrated quality management is realized operationally through the implementation of POAC's functional management functions, which include planning, organizing, actuating, and controlling (Fiyah, 2024). By implementing a disciplined and transparent POAC function, madrasahs can design, implement programs collaboratively, and supervise the quality of the achievement of religious character and digital literacy in a measurable, directed, and sustainable manner.

Through the foundation of TQM and POAC, this research offers an innovative idea in the form of a model for integrating religious activities and literacy in madrasahs. This integration is not just a combination of two different program schedules, but rather unites the substance of spiritual activities with literacy capacity strengthening activities into one cohesive learning ecosystem. For example, religious habituation activities such as tadarus Al-Qur'an or Islamic studies are not only carried out mechanically, but are integrated with critical literacy tasks, text analysis, digital resumes, or the creation of creative da'wah content based on Islamic values. This integration model creates a strong hidden curriculum, where spiritual values and digital literacy skills naturally reinforce each other in a madrasah environment. This systematic integration not only improves the operational efficiency of madrasah management, but also forms a comprehensive educational ecosystem in anticipation of the disruptions of the times, so as to be able to produce graduates who excel in science as well as strong in faith and piety

Based on a thorough mapping of national madrasah literature trends, the mainstream of research so far is still dominated by separate studies that place digital literacy and religious values in different publication spaces (Mukaromah et al., 2026). This historical and theoretical foundation positions the formulation of the problem in this study to focus on three essential points, namely how the concept of integration of religious activities and literacy can be ideally formulated in madrasahs, how to implement the functional management function of POAC in managing the integration model, and how the real contribution of this integration model to improve the quality of the religious character of students. In line with this formulation, the main objective of this study is to analyze the concept of integration of management of religious activities and literacy, as well as to produce a conceptual model for improving the quality of students' religious character. Theoretically, this research is expected to make a new contribution to the treasure of Islamic education management in terms of program integration. Practically, the results of this study are intended to be an applicable guide for madrasah heads and educators in optimizing the governance of moral habituation and digital literacy programs in the era of modern transformation.

## **RESEARCH METHODS**

This research uses a library research method with a qualitative approach directed to in-depth study of texts, regulations, and scientific literature regarding the integration of religious activities and literacy in madrasahs. This qualitative approach in the context of literature studies is applied to understand, interpret, and conceptualize theoretical and empirical data from previous research without using statistical testing (Soegiyono, 2011). The main focus of the analysis is emphasized on how the principles of Total Quality Management (TQM) and functional management of Planning, Organizing, Actuating, and Controlling (POAC) are integrated into the governance of madrasah programs to improve the quality of students' religious character. Through this method, a variety of literature with national and international reputation is collected and critically examined to build a new conceptual model that is complete, adaptive, and structured regarding the integration of spiritual programs and literacy skills in the madrasah environment.

The data collection technique in this study fully uses the documentation method to collect secondary data sources that are relevant to the focus of the madrasah institutional study. The variety of documents used as the object of collection includes scientific journal articles, theses and theses that are strictly selected (Creswell & Poth, 2014). Document searches were carried out systematically through various databases of reputable digital journals using keywords that were in line with research variables such as madrasah quality management, religious character habituation, and program integration (Mukaromah et al., 2026). All documentation materials that have been collected are then strictly selected based on the credibility of the source, the novelty of the publication, and its substantive relevance to the formulation of the problem, so that the data used is truly valid and able to support the formation of an accurate program integration model.

The data analysis technique applied in this study is content analysis which is carried out objectively, systematically, and descriptively on all documents that have been collected. Through content analysis, the researcher carried out the coding process, categorization of data based on POAC management functions, and an in-depth interpretation of substantive text messages about the quality of

religious character and literacy in madrassas (Fiyah, 2024). In qualitative data analysis, researchers must reduce data and present data thematically so that the substantive meaning can be conveyed clearly (Creswell & Poth, 2014). Partial text data from previous studies are therefore analyzed, compared, and critically synthesized to find a pattern of logical relationship between religious activity and digital proficiency (Romadhoni et al., 2023; Wasito & Nursikin, 2023). The final stage of this content analysis involves drawing theoretical conclusions and conceptual verification that results in the formulation of a new integration model based on TQM, which can practically be used as a standard reference for the management of the quality of students' religious character in the madrasah environment.

## **RESULTS AND DISCUSSION**

In the dimension of religious character formation, religious habit formation is positioned as a very effective methodological pillar to internalize spiritual values into students. Habituation theory asserts that a strong religious character cannot be formed instantly through the transfer of cognitive knowledge alone, but must be constructed intentionally through a process of consistent repetition of behavior, educator example, and environmental conditioning in schools (Erfani & Ulum, 2025). The implementation of daily religious habits, such as tadarus Al-Qur'an before studying, the implementation of congregational Dhuha and Dhuhur prayers, the reading of wirid, and the recitation of Asmaul Husna, has been proven to be able to form motor memory and positive routines that are rooted in students' personalities (Wasito & Nursikin, 2023). Through habituation anchored by structured local curriculum instruments, the variety of routine religious activities gradually transforms students' spontaneous behavior into a permanent habit that is closely attached, thus building a strong religious culture of the madrasah (Mubin & Moh. Arif Furqon, 2023; Romadhoni et al., 2023).

Along with strengthening spirituality, the demands of modernization in the global era require madrasas to strengthen literacy skills, especially digital literacy, in order to produce ethical digital citizens. Literacy in the contemporary context is no longer understood conventionally limited to the ability to read and write physical texts, but includes the critical ability to manage, analyze, evaluate, and utilize digital information wisely. In the Islamic education environment, the religious literacy movement is present as an essential strategy to increase religiosity as well as students' interest in reading to authoritative religious sources (Azizah & Utami, 2023). When integrated with digital literacy through innovative pedagogical approaches, students are trained to not only be passive consumers of digital information, but also to be able to become adaptive, productive, and safe subjects from cyber threat risks (Amin et al., 2025). Thus, the meaning of literacy in madrassas is transformed into a strategic instrument to give birth to a generation that is not only intellectually and digitally intelligent, but also has emotional-spiritual depth based on sacred texts (Syarifah et al., 2022).

The implementation of quality assurance in the governance of character and literacy programs in madrasas requires a solid theoretical foundation through the Total Quality Management (TQM) or Integrated Quality Management approach. Conceptually, TQM is an operational management system that places the fulfillment of overall quality standards, stakeholder satisfaction, and continuous improvement as the organization's top priorities (Rohmah, 2025). When this TQM principle is internalized into the context of

Islamic education, quality assurance is no longer only evaluated narrowly based on academic output alone, but includes the effectiveness of the entire input ecosystem, the transformation of the learning process, and the quality of students' character outputs that are managed comprehensively and systematically (Baihaqi & Yasin, 2024). The overall quality in the perspective of TQM requires the active involvement of all elements of the madrasah, starting from the leadership commitment of the head of the madrasah, the dedication of the teachers, to the active participation of students, so that the process of instilling spiritual values and modern skills can run in unison to increase the institutional competitiveness of madrasahs in the era of disruption.

Operationally, the principle of continuous quality improvement in the framework of TQM is manifested through the application of functional management functions in a disciplined manner, which includes planning, organizing, actuating, and controlling or known as the POAC cycle (Fiyah, 2024). The planning function in madrasahs focuses on the formulation of strategic visions, graduate quality targets, and integrative program designs that are adaptive to the demands of the times. The organizing function is carried out through a clear division of staff duties, the appointment of competent coordinators, and the efficient allocation of madrasah facilities resources (Waid, 2024). Furthermore, the implementation function is the mobilization of all madrasah components to carry out the conditioning program collaboratively, which is then closed by the supervision function in the form of evaluating the quality of the achievement of religious character and digital literacy in a measurable, transparent, and sustainable manner (Fiyah, 2024). Through the strict functional management of POAC, the madrasah can transform the governance of its institution from a sporadic traditional management model to a modern organizational system that is professional and directed.

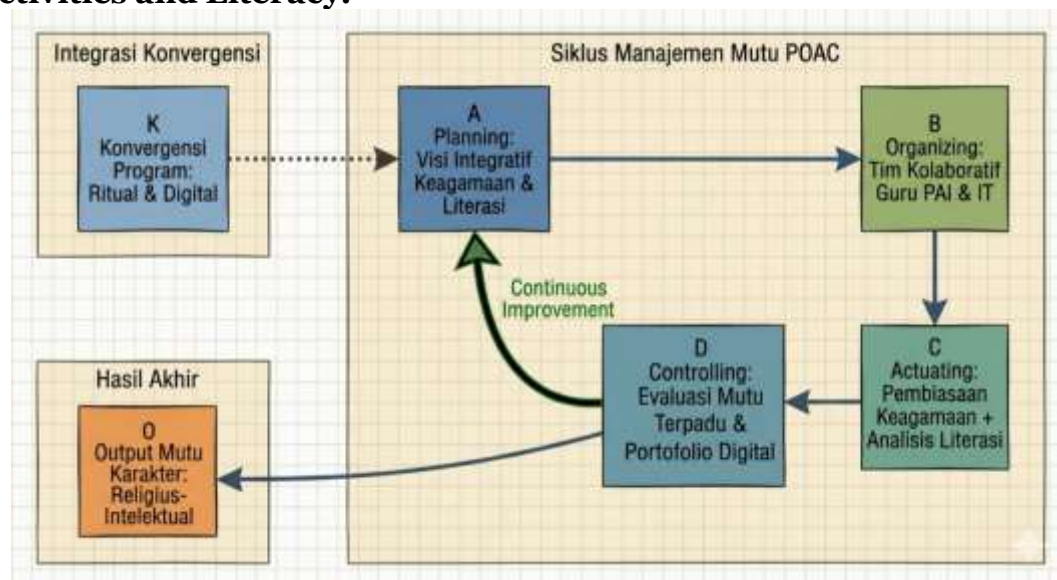
The results of a systematic review of various madrasah education literature show that the integration model between religious activities and literacy is operationalized through the integration of POAC functional management functions. This model is designed to overcome program fragmentation by uniting religious habituation activities with digital literacy activities in one quality assurance system. The operational structure of the model is presented in the following tables and roadmaps:

**Table 1: Matrix of Integration of Religious Activities and Literacy in Madrasahs.**

| <b>Management Functions</b> | <b>Program Integration Focus</b>                                            | <b>Output Quality of religious character</b>                           |
|-----------------------------|-----------------------------------------------------------------------------|------------------------------------------------------------------------|
| <b>Planning</b>             | Alignment of worship schedules with critical literacy (Al Fiyah, 2024)      | Integrated spiritual-intellectual vision (Mukaromah et al., 2026)      |
| <b>Organizing</b>           | Formation of a collaborative team of PAI and literacy teachers (Waid, 2025) | Synergy of the role of quality-based educators (Baihaqi & Yasin, 2024) |
| <b>Actuating</b>            | Integration of tadarus with creative content                                | <i>Habit forming</i> berwawasan digital (Yulistia et al., 2024)        |

|                    |                                                                                        |                                                         |
|--------------------|----------------------------------------------------------------------------------------|---------------------------------------------------------|
|                    | analysis (Syarifah et al., 2022; Amin et al., 2025)                                    |                                                         |
| <b>Controlling</b> | Monitoring of physical and digital portfolios (Romadhoni et al., 2023; Al Fiyah, 2024) | Quantitative Character Quality Assurance (Rohmah, 2025) |

**Figure 1: Roadmap for the Implementation of Integration of Religious Activities and Literacy.**



The data in Table 1 and the flow in Figure 1 confirm that the effectiveness of integration starts with planning that leaves the system *silo management* (Waid, 2024). This integration requires a unified vision in order to create a balance of spiritual and intellectual skills (Mukaromah et al., 2026). At the stage *Actuating*, this model utilizes the method of religious habituation as an entrance, which is then strengthened through technology-based literacy assignments to improve students' contextual understanding (Amin et al., 2025; Syarifah et al., 2022).

In addition, the aspect of supervision is a crucial instrument in ensuring the sustainability of the quality of religious character. The use of dual control systems, namely physical monitoring books and digital portfolios, has been proven to be able to produce comprehensive evaluation data (Fiyah, 2024; Romadhoni et al., 2023). By implementing a disciplined POAC cycle, madrassas can transform religious routines into ritually and digitally superior educational ecosystems (Baihaqi & Yasin, 2024; Rohmah, 2025). This entire integration flow forms a unified quality management system that is systematic (Mukaromah et al., 2026).

The results of the research that have been presented previously indicate that the implementation of POAC (Planning, Organizing, Actuating, Controlling) functional management is not just an administrative tool, but a strategic foundation to transform the madrasah culture that was originally fragmentary into an integrated education system (Baihaqi & Yasin, 2024; Rohmah, 2025). Substantively, these results show that the synchronization between religious habituation activities and the digital literacy movement is able to exceed the

quality achievements of each program if carried out separately. These findings are relevant to the theoretical expectation that within the framework of Total Quality Management (TQM), the quality of educational outputs—in this case, students' religious character and digital proficiency—is highly determined by the consistency of the process and the collective involvement of all elements of the organization (Fiyah, 2024; Mukaromah et al., 2026)

An in-depth analysis of the results of this study found that there is a significant research gap between the practices found in the field and the mainstream of the previous literature. The majority of research in the last two decades has tended to place religious character education and literacy movements in separate compartments (Mukaromah et al., 2026). For example, the studies of Wasito & Nursikin (2023) and Romadhoni et al. (2023) intensively examined the effectiveness of religious habits such as tadarus and congregational prayers but have not technically linked them to the development of students' digital literacy. On the other hand, research that focuses on digital literacy, such as that conducted by Al Fiyah (2024), is often stuck in a dry managerial approach, where technology is seen as a technical tool without touching the dimension of religiosity that is the soul of madrasah education.

This research succeeded in bridging this gap by placing the two domains into one integrated quality assurance system. In contrast to previous research which was generally partial, the integration model produced in this study offers a hybrid system that unites the substance of faith-piety and science-technology (Amin et al., 2025). This is very crucial because in the era of disruption, the separation between character strengthening and literacy skills can actually weaken the competitiveness of madrasah graduates. By combining these two domains, this research answers the challenge of creating a generation that is not only ritually pious but also digitally intelligent and critical in consuming information (Syarifah et al., 2022).

The relevance of the results of this study can also be seen from how each POAC function contributes to quality achievement. At the planning stage, the integration of the vision found in this study proves that the main obstacle for madrasahs in improving quality so far is the absence of holistic planning (Waid, 2024). By aligning the worship habituation schedule with the critical literacy program, madrasahs are able to create real curriculum efficiency (Fiyah, 2024). This integration requires strong collaboration at the Organizing level, where PAI teachers and digital literacy teams no longer work in isolation. This synergy is a reflection of the TQM principle which requires the involvement of all madrasah residents in achieving the set quality targets (Baihaqi & Yasin, 2024).

In the Actuating stage, this study shows that religious habits such as tadarus Al-Qur'an can be optimized by integrating digital-based text analysis activities (Amin et al., 2025; Syarifah et al., 2022). This process transforms the role of students from passive consumers of information to active subjects who have a strong moral foundation in accessing cyberspace. This finding is supported by Yulistia et al. (2024) who stated that digitally minded habit forming will form students' characters that are much more resilient to digital negative risks compared to habituation without digital literacy. Therefore, actuating in this model is not just about running a routine, but strengthening values continuously.

In terms of Controlling, the results of this study highlight the importance of a dual monitoring system. The use of physical monitoring books integrated with digital portfolios provides a real-time picture of student behavior development (Fiyah, 2024; Romadhoni et al., 2023). This mechanism guarantees

that each educational intervention has valid supporting data for future improvements. This is in line with the opinion of Rohmah (2025) who states that quality assurance of madrasas must be measurable and transparent in order to provide effective feedback for madrasah heads. Thus, the continuous improvement resulting from this controlling function becomes a driving engine for the continuous improvement of the quality of madrasas.

**Table 2: Conceptual Model of Integration of Religious Activities and Literacy**

| <b>POAC Functions</b> | <b>Discussion Analysis</b>                                                                      | <b>Examples of Applicative Activities</b>                                                                                                             |
|-----------------------|-------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Planning</b>       | Removing fragmentation by creating an integrated vision between spiritual needs and literacy.   | The preparation of an integrative curriculum that aligns the schedule of tadarus, khitobah and book studies activities with literacy targets.         |
| <b>Organizing</b>     | Building synergy across roles to ensure the effectiveness of organizational quality assurance.  | The formation of a <i>Special Task Force</i> consisting of collaboration between PAI teachers, librarians, and IT teachers.                           |
| <b>Actuating</b>      | Transforming students from passive consumers into active subjects who are critical and ethical. | Integration of tadarus, khitobah and book study activities with assignments of text analysis or creation of technology-based creative da'wah content. |
| <b>Controlling</b>    | Provide valid data for continuous improvement through a dual monitoring system.                 | The use of physical journals and digital portfolios as instruments for evaluating the quality of sustainable religious characters.                    |

The uniqueness or novelty of this research lies in the construction of a theoretical model that explicitly integrates spiritual values into digital literacy management. This research not only offers a practical solution to the problem of program fragmentation, but also presents a model of modern madrasah organization that maintains its Islamic identity. If previous research (Erfani & Ulum, 2025; Mubin & Moh. Arif Furqon, 2023) Focusing more on the final results of the student's character, this research emphasizes more on "how to manage the process" so that these results can be achieved systematically and can be replicated by other madrasas.

This integration puts madrasas in a superior position compared to other public educational institutions, because it has a competitive advantage in the form of depth of spirituality which is a natural filter in the face of the torrent of digital information. In other words, this integration model is the answer to the need for holistic education in the information age. These results emphasize that the success of education in madrasas in the future no longer depends on the sophistication of technological infrastructure alone, but on managerial acuity in converging religious values with modern literacy to produce graduates with high integrity (Baihaqi & Yasin, 2024; Rohmah, 2025).

## CONCLUSION

This study concludes that the integration model between religious activities and literacy in madrassas can be effectively realized through the integration of the POAC (Planning, Organizing, Actuating, Controlling) functional management function into one integrated quality management system. This model answers the problem of program fragmentation that has been separating the development of spiritual values and strengthening students' intellectual-digital skills. By aligning visions at the planning stage, cross-field collaboration at the organizing stage, methodological integration at the implementation stage, and implementing a dual supervision system at the evaluation stage, madrasas are able to transform religious routines into a holistic educational ecosystem.

The success of this model lies in its ability to place religious values as the main filter in digital literacy management, resulting in graduates who not only excel in ritual observance but also have critical literacy and are adaptive to technological developments. Therefore, the implementation of this systematic and data-based integration model is a strategic step for madrasas to ensure the continuity of the quality of students' religious character in the era of disruption, as well as closing the gap between the demands of modern competencies and the Islamic identity that is the foundation of the institution.

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