

INTERNALIZATION OF RELIGIOUS VALUES THROUGH ARABIC LANGUAGE LEARNING AT AL-FALAH QUR'ANIC EDUCATION CENTER KARANGJOMPO TIRTO PEKALONGAN

Faliqul Isbah¹, Sukma Zuliana², Muhammad Rifa'i³
K.H. Abdurrahman Wahid State Islamic University of Pekalongan
faliqul.isbah@uingusdur.ac.id, sukma.zuliana@uingusdur.ac.id,
muhammad.rifai@uingusdur.ac.id

ABSTRAK

Pembelajaran Bahasa Arab di Taman Pendidikan Al-Qur'an (TPQ) tidak dapat hanya dipahami sebatas pengenalan Bahasa atau kompetensi berbahasa, tetapi juga sebagai ruang pembentukan karakter religius anak. Penelitian ini bertujuan untuk menggambarkan bagaimana pembelajaran Bahasa Arab di TPQ Al-Falah Karangjampo Tirta berkontribusi dalam menanamkan nilai-nilai religius pada santri. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data berupa observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa penguatan nilai religius dilakukan melalui pengenalan kosakata Arab yang dekat dengan praktik ibadah, pembiasaan ungkapan santun dalam bahasa Arab, penyampaian pesan-pesan akhlak selama pembelajaran, serta keteladanan guru dalam bersikap dan berinteraksi. Pembelajaran Bahasa Arab menjadi media yang efektif untuk menumbuhkan kecintaan santri terhadap Al-Qur'an, membiasakan adab Islami, serta membentuk sikap disiplin, hormat, dan sopan santun. Temuan ini menunjukkan bahwa Bahasa Arab memiliki fungsi yang lebih luas daripada sekadar materi pelajaran, yaitu sebagai instrumen pendidikan nilai yang penting dalam penguatan karakter religius anak di lingkungan TPQ.

Kata kunci : Bahasa Arab, Nilai Religius, Pendidikan Al-Qur'an

ABSTRACT

Arabic language learning at the Taman Pendidikan Al-Qur'an (TPQ) should not be understood merely as the introduction of a language or the development of linguistic competence, but also as a space for shaping children's religious character. This study aims to describe how Arabic language learning at TPQ Al-Falah Karangjampo Tirta contributes to the cultivation of religious values among its students. The study employed a descriptive qualitative approach, with data collected through observation, interviews, and documentation. The findings reveal that the strengthening of religious values is carried out through the introduction of Arabic vocabulary closely related to acts of worship, the habituation of polite Arabic expressions, the delivery of moral messages during the learning process, and the teacher's exemplary conduct in attitude and interaction. Arabic language learning serves as an effective medium for fostering students' love for the Qur'an, cultivating Islamic manners, and developing discipline, respect, and

courtesy. These findings indicate that Arabic has a broader function than merely being a subject of instruction; it is also an important instrument of value education in strengthening children's religious character within the TPQ environment.

Keywords: *Arabic Language, Religious Values, Qur'anic Education*

INTRODUCTION

Education, in essence, is concerned not only with the transfer of knowledge but also with the formation of value orientations that guide students' ways of thinking, behaving, and acting. In the Indonesian context, the goals of national education explicitly position faith, piety, and noble character as essential outcomes of the educational process. Therefore, discussions of children's education, particularly within religious institutions, should not focus solely on cognitive achievement, but must also give serious attention to the cultivation of religious character as the foundation of both personal and social life. At this point, the internalization of religious values becomes crucial, because values lose their significance when they remain merely normative knowledge and are not transformed into habits, awareness, and forms of conduct that are embodied in students' everyday lives (Achadah et al., 2022).

In the tradition of Islamic education, Arabic holds a distinctive position. It is not merely taught as a means of communication or as one subject among others, but is also understood as the language of the Qur'an, hadith, and the classical intellectual heritage of Islam. Because of this status, the teaching of Arabic in Islamic educational settings in fact carries a broader dimension than the mastery of phonological features, vocabulary, or grammatical structures alone. Arabic embodies symbolic, spiritual, and pedagogical meanings that can connect students to the sources of Islamic teachings while simultaneously cultivating reverence for sacred texts and proper religious conduct (Andriani, 2015). A number of studies have emphasized that the urgency of Arabic instruction in Islamic education is closely related to efforts to attain a deeper understanding of religious teachings, while its distinctive status as the language of the Qur'an gives it strong potential to serve as a medium for values education (Hasyim Asy'ari, 2016).

This relevance becomes even more evident when Arabic learning is situated within the context of Taman Pendidikan Al-Qur'an (TPQ). From a regulatory

perspective, Qur'anic education constitutes part of non-formal Islamic religious education, and TPQ is one form of educational institution intended to enhance learners' ability to read, write, understand, and practice the teachings of the Qur'an. Accordingly, TPQ should not be seen merely as a place for learning Qur'anic literacy, but also as a space for nurturing habits of worship, noble character, respect for teachers, and a religious culture from an early age (Peraturan Menteri Agama Nomor 13 Tahun 2014 Tentang Pendidikan Keagamaan Islam, 2014). In practice, a number of studies have also shown that TPQ makes an important contribution to the formation of children's religious character through habituation, role modeling, and a learning environment that is closely grounded in Islamic values (Isbah et al., 2023).

Nevertheless, studies on Arabic language instruction have thus far been developed predominantly within the context of schools, madrasahs, or formal education, with primary emphasis on methods, competencies, and learning outcomes (Retnasari et al., 2019). Several studies have shown that Arabic language instruction can serve as a medium for the internalization of character values. (Faliqul Isbah, 2023), For example, some studies have emphasized that character values can be internalized through Arabic language instruction by means of role modeling, the creation of a value-rich learning environment, and the integration of such values into the learning process. A similar finding is reflected in Zuliana's study, which shows that Arabic instruction can incorporate character values relevant to the development of students' personalities. Even in the context of online learning at the madrasah ibtidaiyah level, the inculcation of values such as respect, courtesy, responsibility, honesty, and cooperation remains possible through the active role of Arabic language teachers (Zuliana, 2017).

On the other hand, research on TPQ tends to position this institution as a means of fostering religious character or *akhlakul karimah* in a general sense. Some studies have highlighted the role of TPQ in shaping children's religious character through the internalization of Islamic values and positive habituation. (Retnasari et al., 2019) likewise demonstrate that strengthening the role of TPQ as an institution for religious character education can be achieved through curriculum support and structured habituation. Meanwhile, existing evidence indicates that the cultivation

of akhlakul karimah among children in TPQ takes place through personal approaches, moral advice, role modeling, and habituation. Although these studies are valuable, they have not specifically positioned Arabic language instruction as the primary focus of analysis in the process of internalizing religious values within the TPQ setting. In other words, there remains a gap in the literature that needs to be addressed, namely how Arabic can be taught not merely as supplementary material or an introduction to vocabulary, but as a medium of values education that is meaningfully embodied in the daily learning practices of santri (Soulisa et al., 2023).

It is precisely this gap that makes the present study significant in the context of TPQ Al-Falah Karangjampo Tirta Pekalongan. Within this institution, Arabic instruction need not always be understood in terms of vocabulary mastery or formal language proficiency outcomes. Rather, it may be viewed as a pedagogical opportunity to inculcate religious values, cultivate Islamic etiquette, foster love for the Qur'an, and connect language learning with children's lived religious experience. The choice of a descriptive qualitative approach is likewise appropriate, as this study seeks to capture the meanings, practices, and experiences emerging from the interactions among santri, teachers, and parents. Accordingly, this research is important not only for advancing the discourse on value-based Arabic instruction, but also for strengthening the role of TPQ as a religious educational institution that contributes to the more holistic formation of children's character.

METHOD

This study employed field research using a descriptive qualitative approach. This approach was chosen because the study was not intended to test hypotheses or measure relationships among variables, but rather to gain an in-depth understanding of the meanings, processes, and practices involved in the internalization of religious values within Arabic instruction in the TPQ setting. In the qualitative research tradition, the primary focus lies in capturing the experiences, perspectives, and social interactions of participants within their natural context; therefore, this approach was considered the most appropriate for examining how Arabic is

practiced not merely as linguistic material, but also as a medium for instilling adab and religious values in santri (Isbah et al., 2023).

The study was conducted at Taman Pendidikan Al-Qur'an Al-Falah Karangjampo, Tirto, Pekalongan, within a learning setting that directly involved santri, teachers, and parents. This site was selected because of its relevance to the focus of the study, namely the presence of Arabic learning practices that intersect with religious habituation in the students' learning lives. The research participants were selected purposively, based on the consideration that they possessed sufficient experience, involvement, and knowledge regarding the implementation of Arabic instruction at the TPQ. The principal informants in this study included the Arabic teacher, students participating in the lessons, and parents who were able to provide information on the impact of the instruction on the children's attitudes and habits at home. In qualitative research, the deliberate selection of participants is indeed intended to obtain rich, in-depth, and relevant data in relation to the focus of the study, rather than to represent a population statistically (Korstjens & Moser, 2018).

The data sources in this study consisted of both primary and secondary data. Primary data were obtained through observation of the learning process, in-depth interviews with teachers, santri, and parents, as well as interactions that occurred during the activities. Secondary data were drawn from supporting documents, such as lesson schedules, activity records, TPQ administrative archives, and relevant visual documentation. Data were collected through observation, semi-structured interviews, and documentation. The researcher served as the primary research instrument, supported by observation guides, interview protocols, and documentation sheets to ensure that data collection remained focused and consistent. This role is consistent with the nature of qualitative research, which positions the researcher as the interpreter of data within its natural context (Moser & Korstjens, 2018).

The data were analyzed interactively through data condensation, data display, and conclusion drawing and verification. The researcher first organized the results of observations, interviews, and documentation in accordance with the focus of the study. The data were then coded, categorized, and analyzed to identify thematic patterns related to the internalization of religious values, teachers'

strategies, students' responses, and the role of the family. The findings were presented narratively, after which conclusions were drawn and continuously verified throughout the course of the study.

The trustworthiness of the data was ensured through source and technique triangulation, prolonged observation, and limited member checking. Source triangulation was conducted by comparing data obtained from teachers, santri, and parents, while technique triangulation was carried out through observation, interviews, and documentation. Prolonged observation enabled the researcher to obtain a more stable and comprehensive understanding, whereas member checking was undertaken to confirm the alignment of the findings with the informants' experiences. These procedures were essential for maintaining the credibility and validity of the qualitative study (Moser & Korstjens, 2018). With this methodological design, the study is expected to explain adequately how Arabic instruction at TPQ Al-Falah serves as a space for the internalization of religious values in everyday educational practice.

DISCUSSION

Process of Arabic Language Learning at TPQ Al-Falah

Arabic language learning at TPQ Al-Falah Karangjampo Tirto Pekalongan functions not merely as a means of introducing vocabulary, but as a medium for the internalization of religious values embedded in everyday educational practice. This meaning is significant because, within the framework of Islamic religious education, TPQ is not solely oriented toward the technical ability to read the Qur'an, but also toward the formation of religious attitudes and the practice of religious teachings. In a broader context, the position of Arabic in Islamic education is likewise not value-neutral; it is directly connected to the Qur'an, hadith, and the classical intellectual heritage of Islam. Consequently, from the outset, its instruction carries spiritual and pedagogical dimensions that extend beyond purely linguistic aspects (Andriani, 2015). Therefore, when Arabic is taught in TPQ, what is actually taking place is not merely a process of language learning, but also a process of habituating meaning, adab, and the religious orientation inherent in the language itself (Hasyim Asy'ari, 2016).

Field data reveal that this pattern is strongly reflected in the social history of TPQ Al-Falah itself. According to Miftahul Ula, this TPQ has been established since 1993 and has actively contributed to Qur'anic education, religious knowledge, adab, and proper manners. There is even an intergenerational continuity, as the children or grandchildren of its early graduates have now returned to study at the same institution (Miftahul Ula, 2026). This information is analytically important because it shows that the internalization of values at TPQ Al-Falah did not emerge from a short-term program, but from an educational tradition that has gained long-term social legitimacy. A statement from Nurul Muslimin, a parent, further reinforces this point by indicating that the community regards TPQ Al-Falah not merely as a place for learning Qur'anic reading and writing, but also as an institution that cultivates children's manners, adab, and courtesy (Nurul Muslimin, 2026). From the perspective of character education, such social continuity indicates that the TPQ has functioned as an ecosystem of religious habituation, rather than merely a space for the transmission of instructional content (Faliqul Isbah et al., 2025). In line with this, a number of studies on TPQ have confirmed that Qur'anic educational institutions play an important role in shaping children's religious character through habituation, the internalization of Islamic values, and a learning environment integrated with moral education.

Internalization of Students' Religious Values

The internalization of religious values through Arabic instruction at TPQ Al-Falah is particularly evident in the selection of *mufradat* (vocabulary) taught to the students. Mu'minatussolichat explained that, in addition to the core material on reading the Qur'an, the students are also introduced to vocabulary associated with positive values, such as *ṣabr* (patience), *ikhhlās* (sincerity), *ṭā'ah* (obedience), worship, filial devotion, friendship, brotherhood, family, speaking kindly, and the prohibition against quarreling (Mu'minatussolichat, 2026). From a theoretical perspective, these data indicate that vocabulary meaning at the TPQ is not taught independently of its moral horizon. Language here is not treated as a list of words to be memorized, but as a marker of values that is connected to behavior (Faliqul Isbah et al., 2022). This is consistent with the view that language is closely related to the formation of attitudes and behavior, and may even serve as a reflection of an

individual's character orientation. (Petta Solong, 2023) Some studies have emphasized that character values can be integrated into all language content and skills, while (Andriani, 2015) and (Hasyim Asy'ari, 2016) Likewise, other studies similarly position Arabic as a language that occupies a distinctive place in Islamic education because of its close connection to the primary sources of Islamic teaching. Thus, at TPQ Al-Falah, the introduction of religious *mufradat* is not merely an initial step toward language proficiency, but rather an early form of instilling moral orientation through language.

The next aspect concerns the habituation of courteous expressions and the teacher's exemplary conduct. At this point, Arabic instruction at TPQ Al-Falah operates through what the literature may describe as the *hidden curriculum*. Religious values are not always taught through explicit preaching; rather, they are conveyed through greetings, expressions of gratitude, ways of addressing others, discipline, and attitudes of respect that are practiced repeatedly. Several studies have shown that religious values in Arabic instruction can be integrated through greetings, utterances of *tahmid*, texts about the Prophet's family, and expressions laden with moral meaning (Isbah et al., 2022). (Zuliana, 2017) Other studies have likewise found that the inculcation of values in Arabic instruction takes place through both intracurricular and extracurricular learning, with particular emphasis on role modeling, environmental conditioning, and the development of students' behavior. The findings at TPQ Al-Falah extend these two studies into a non-formal context: for TPQ children, the teacher is not merely an instructor of subject matter, but a figure who mediates the relationship between language, *adab*, and religious habits. Therefore, the success of value internalization in this setting depends greatly on the consistency of the teacher's conduct in fostering a learning climate that is courteous, warm, and value, (Petta Solong, 2023) It also emphasizes habituation, role modeling, and skills development as important pathways for the integration of character values into Arabic language instruction (Noza Aflisia & Aan Hasanah, 2020).

Another prominent aspect is the use of stories about the prophets, accounts of Muslim scholars, and materials on love of الوطن (*patriotism/love of the homeland*) to reinforce *adab* and religious values. Uswatun Khasanah stated that the primary

focus of education at TPQ Al-Falah is indeed Qur'anic literacy and *adab*, while the strengthening of religious values is derived not only from Arabic instruction, but also from stories of the prophets, Muslim scholars, and materials that foster a sense of love for the homeland (Uswatun Khasanah, 2026). These data demonstrate that Arabic instruction at TPQ Al-Falah does not stand alone, but rather intersects with broader Islamic narratives. Arabic thus functions as an entry point into the children's moral imagination: the students not only hear the sounds of words, but also grasp the exemplary values embedded behind those words and stories. Such a pattern is consistent with the view that (Nela Fatkhiyatirrohmah & Faliqul Isbah, 2023), which demonstrates that character education models in Arabic instruction can be developed through stories of the Prophet's Companions, influential figures in the development of Islam, motivational narratives, and materials concerning respect for teachers, proper conduct toward parents, and ethical responsibility toward the environment. Thus, Arabic learning at TPQ Al-Falah forms a network of meaning in which *mufradat*, stories, exemplary conduct, and habituation mutually reinforce one another, so that religious values do not remain merely conceptual, but become concrete educational experiences.

Quranic Reading and Writing and Value Education

Given its status as a Quranic educational institution, these findings simultaneously demonstrate that prioritizing BTQ (Quranic Reading and Writing) does not conflict with the enhancement of Arabic language instruction rather, the two are mutually reinforcing. Mu'minatussolichat highlights the role of TPQ Al-Falah in improving the Quranic reading proficiency of Karangjampo residents, while Uswatun Khasanah emphasizes that *adab* remains a primary focus alongside these reading and writing skills. This implies that Arabic language instruction at TPQ Al-Falah is not a competitor to BTQ, but rather a pedagogical layer that enriches the overall Quranic educational process. While BTQ hones the technical skills of reading and writing, Arabic language instruction provides semantic and ethical support: students learn that the language they encounter in worship and the Quran is inextricably linked to their daily conduct, politeness, respect for teachers, and virtuous habits. This aligns with previous studies on TPQs, which conceptualize these institutions as spaces for religious character formation through habituation,

moral instruction, and the internalization of Islamic values (Rosyida Nurul Anwar, 2021). However, the critical distinction of this study lies in its focus: whereas prior research has generally examined TPQs as institutions for broad character education, this study specifically demonstrates that Arabic language instruction itself can serve as a primary medium for the internalization of religious values (Jayanti et al., 2022). And herein lies the conceptual contribution of this study to the discourse on Arabic language instruction and value education.

The process of internalizing religious values through Arabic language instruction is not without its challenges. Zulaekha delineates several tangible constraints: limited instructional time, environmental conditions prone to frequent flooding that often necessitate the suspension of classes, diminished student concentration, the pervasive influence of peer groups, and the necessity of balancing time between BTQ practice and the delivery of vocabulary or wisdom-laden narratives (Zulaekha, 2026). This finding is significant because it demonstrates that the success of value education cannot be adequately explained by instructional materials alone; rather, it is also determined by the surrounding educational ecology. (Wahyu Candar Saputra & Faliqul Isbah, 2024) also notes that the formation of religious character within TPQs encounters obstacles related to environmental conduciveness and weather conditions, whereas the integration of character values through language instruction necessitates synergy among the school, family, and community, alongside the pivotal roles of teachers and parents as key stakeholders in shaping children's character through Arabic language learning (Faliqul Isbah et al., 2022). In other words, the challenges faced by TPQ Al-Falah serve to underscore that the internalization of religious values through language is inherently a collective educational endeavor. While teachers may lay the groundwork, the sustainability of this process is highly contingent upon family support, the broader social environment, and the stability of the learning context.

Integration of Arabic Language Instruction into the Values Education of Santri

Arabic language instruction can serve as a vehicle for character inculcation through materials, methods, habituation, and role modeling. However, this study expands the horizon of this discourse to the context of Quranic Education Centers

(TPQ), which have thus far been predominantly examined from the aspects of Quranic reading and writing (BTQ) or general character education, rather than from the perspective of Arabic language learning as a medium for value internalization. Contextually, the novelty of this research lies in the finding that community-based non-formal educational institutions, such as TPQ Al-Falah, implement Arabic language instruction in a manner intimately connected to the moral lives of children; vocabulary is selected based on its relevance to worship and morality, polite expressions are habituated, stories of prophets and scholars are utilized as vehicles for imparting wisdom, and teachers are positioned as models of *adab* (noble character). Conceptually, this study asserts that within Islamic education, language functions not merely as an instrument for communication and academic competence, but also as a fundamental tool for value education (Noza Aflisia & Aan Hasanah, 2020). Consequently, the development of value-based Arabic language instruction at TPQs must be designed more deliberately. This can be achieved, for instance, through the thematic mapping of *mufradat* (vocabulary) based on moral virtues, the routinization of polite expressions, the integration of wisdom-laden narratives, the implementation of fundamental behavioral assessments, and the active involvement of parents to ensure that classroom habituation extends into the home environment. This trajectory aligns with existing literature, which positions the integration of values as an essential component of instructional planning, pedagogical implementation, the cultivation of the learning environment, and the synergy among various educational centers.

Ultimately, the primary significance of these research findings is that Arabic language instruction at TPQ Al-Falah Karangjampo, Tirto, Pekalongan, serves a function extending far beyond mere linguistic proficiency. It operates as an instrument for value education through targeted vocabulary selection, the habituation of polite expressions, the integration of moral messages, the use of exemplary narratives, and the role modeling of teachers in daily interactions. The contribution of this study lies in its assertion that the internalization of religious values within TPQs need not occur exclusively through formal *aqidah-akhlak* (theology and morality) subjects or explicit moral sermons rather, it can be organically cultivated through Arabic language instruction designed and executed

in a value-oriented manner. Consequently, this research is highly relevant for reinforcing the role of the TPQ as a Quranic educational institution that not only develops Quranic literacy but also fosters the religious character of children through language, *adab*, and virtuous habits that are continuously instilled over time.

CONCLUSION

Based on the research findings, Arabic language instruction at TPQ Al-Falah Karangjampo, Tirto, Pekalongan, demonstrably functions beyond mere linguistic boundaries, acting as a strategic instrument for the internalization of religious values among students. This process is actualized through the introduction of *mufradat* (vocabulary) related to worship and morality, the habituation of polite expressions, the integration of moral messages, and the exemplary conduct of teachers. Such an approach tangibly cultivates the students' devotion to the Quran while simultaneously shaping positive character traits, including discipline, respect, and Islamic *adab* (noble character). Consequently, the novelty of this study underscores that Arabic language instruction within the TPQ environment must be consciously positioned as a medium for character education rather than a mere supplementary subject to achieve a more integrative Quranic educational system.

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