
The Impact of PAI Curriculum Development on the Quality of Memorization and Morality of Students at the Cahaya Qur'an Tahfizh House

Rizky Fika Mulia¹, Nailish Shofa Hidayah², Ma'mun Hanif³, Nur Kholis⁴

¹ UIN K.H Abdurrahman Wahid, Pekalongan Jawa Tengah, Indonesia, rizky.fika.mulia24065@mhs.uingusdur.ac.id.

² UIN K.H Abdurrahman Wahid, Pekalongan Jawa Tengah, Indonesia, nailish.shofa.hidayah24038@mhs.uingusdur.ac.id.

³ UIN K.H Abdurrahman Wahid, Pekalongan Jawa Tengah, Indonesia, ma'mun.hanif@uingusdur.ac.id.

⁴ UIN K.H Abdurrahman Wahid, Pekalongan Jawa Tengah, Indonesia, nur.kholis@uingusdur.ac.id.

Abstract

This study aims to analyze the impact to the development of the Islam Religious Education (IRE) curriculum on the quality of memorization and character building of students at Rumah Tahfizh Cahaya Qur'an Batang. The study uses a descriptive qualitative approach with data collection techniques through observation and documentation. The focus of the study was directed at the integration of PAI values and tahfizh activities in the learning process. The results showed that the PAI curriculum at Rumah Tahfizh wa integrative, in which tahfizh activities not only empasized memorization skills but also included understanding the meaning of verses and applying Islamic values. The currilum has a positive impact on the quality of students memorization, as indicated by improvements in reading accuracy, tajwid and discipline in muraja'ah. In addition, currilum development also strengthens the formation of students character through the habit of being polite to theachers, friends and parents. Teachers play a role as uswah hasanah in instilling Qur'anic values that are reflected in the students behavior. Thus, the development of the PAI curriculum at Rumah Tahfizh Cahaya Qur'an Batang has succeeded in creating a balance between cognitive abilities and spiritual character building, which is an important foundation in producing a Qur'anic generation with good character.

Keywords

Islamic education curriculum, Qur'an memorization, memorization quality, student morality, islamic education

Corresponding Author

Rizky Fika Mulia

UIN K.H Abdurrahman Wahid, Pekalongan Jawa Tengah, Indonesia, rizky.fika.mulia24065@mhs.uingusdur.ac.id

1. INTRODUCTION

The development of the Islamic education curriculum (PAI) is an urgent need because educational institutions, including tahfizh houses, must be able to adapt the learning process of students to the spiritual and moral needs of students. The PAI curriculum is very important for developing students with a deep understanding of religion and noble character in accordance with the values of the Qur'an.



For example, the Cahaya Qur'an Batang Tahfizh House strives to create and implement a PAI curriculum that is integrated with tahfizh activities so that students not only concentrate on memorization but also build Islamic character and behavior (Azra, 2012: 92). Therefore, research on how the development of the PAI curriculum impacts the quality of students' memorization and character is very important. This is done to determine how effective the curriculum is in achieving all the objectives of Islamic education.

The PAI curriculum in tahfizh institutions aims not only to increase one's religious knowledge but also to build Qur'anic habits that are reflected in the character of a santri. This is in line with the objectives of Islamic education, which emphasizes a balance between cognitive, affective, and psychomotor aspects so that students not only understand Islamic teachings theoretically but also practice them in their daily activities (Zubaedi, 2015: 56). A good curriculum must be able to combine spiritual values, worship practices, and guided and measurable Qur'an memorization activities. This will produce santri who excel in memorization and have good character (Gunawan, 2012: 101). Thus, the development of the PAI curriculum at Rumah Tahfizh Cahaya Qur'an is expected to have a real positive impact on the quality of memorization and character building as a form of comprehensive Islamic education.

In modern Islamic education, the development of the PAI curriculum is very important for improving the quality of institutions, especially in tahfizh houses that emphasize memorization and character building. A relevant and focused curriculum can serve as a guideline for teachers and administrators to create a successful learning process and a learning environment that supports the spiritual and moral growth of students. According to previous research, the development and implementation of a curriculum that is contextual to the characteristics of the institution and its students greatly influences the success of religious education (Azra, 2012: 94). Therefore, it is very important that this research be conducted thoroughly to see how the development of the PAI curriculum impacts the quality of memorization and character of students at the Cahaya Qur'an Batang Tahfizh House.

In an effort to improve the quality of Islamic education in tahfizh institutions, research on the influence of PAI curriculum development on the quality of students' memorization and morals is very important. This is because the curriculum is an important part of the educational process that determines the direction, content, and success. The curriculum also helps improve religious understanding and build the Qur'anic character of students. A curriculum that has been designed contextually and systematically will be able to produce students who are not only intellectually intelligent but also morally and spiritually mature, according to Azra (2012, 96). Meanwhile, according to Gunawan (2012, 96), well-planned religious education has a significant influence on shaping the character and behavior of students in accordance with Islamic values. Therefore, this research is very

important because it can contribute conceptually to the development of a successful PAI curriculum. It will certainly have a significant impact on improving the quality of memorization and character building of students at Rumah Tahfizh Cahaya Qur'an Batang.

Based on the above description, the purpose of this study is to thoroughly examine how the Islamic education curriculum (PAI) is developed and how it impacts the quality of memorization and character building of students at Rumah Tahfizh Cahaya Qur'an Batang. This literature study aims to explore various ideas, theories, and previous research results related to the development of the PAI curriculum in tahfizh institutions. This study is expected to provide conceptual contributions to creating more practical and efficient Islamic education in similar tahfizh institutions.

2. METHODS

This study uses a descriptive qualitative approach, which is a research method that aims to understand phenomena in depth through data collection in the field. This approach was chosen because it is in line with the research objective, which is to describe holistically how the development of the PAI curriculum affects the quality of memorization and character of students at Rumah Tahfizh Cahaya Qur'an. The research data was obtained through observation and documentation. Observations were made on the students' learning and tahfizh activities, while documentation included data on activity schedules, curriculum, and student development. Data analysis was carried out in three stages, namely data reduction, data presentation, and conclusion drawing. This process aims to find patterns, relationships, and meanings that emerge from the implementation of the PAI curriculum in improving the quality of memorization and character building of students. Thus, this study is expected to provide the effectiveness of PAI curriculum development, especially in the context of tahfizh institutions such as Rumah Tahfizh Cahaya Qur'an Batang.

3. FINDINGS AND DISCUSSION

The results of the study show that the development of the Islamic education curriculum (PAI) at Rumah Tahfizh Cahaya Qur'an Batang has a positive impact on improving the quality of memorization and shaping the character of students. The curriculum implemented is integrative, combining Al-Qur'an memorization activities with PAI values and materials such as aqidah, morals, and manners. Based on observations of learning activities and analysis of curriculum documents, learning activities at Rumah Tahfizh are carried out from 2:00 p.m. to 5:05 p.m., with students divided into two groups, namely small classes and large classes. Although it is not a boarding school, activities continue to run effectively through a regular schedule. Each session begins with prayer, muraja'ah, and tadarus together, which foster discipline and spiritual enthusiasm in the students.

From the observations, it was found that the PAI curriculum also improved the quality of the students' memorization. This can be seen from the habit of reading the Qur'an with correct tajwid, regular memorization evaluations, and the instilling of sincerity and earnestness in memorization. The integrated curriculum makes the memorization process not only mechanical, but also meaningful because it is accompanied by an understanding of the verses and the application of PAI values. In terms of morals, students show positive development, especially in terms of manners towards teachers, friends, and parents. PAI teaching is integrated with tahfizh activities through the reinforcement of Qur'anic values such as politeness, responsibility, and discipline. Teachers serve as role models who set real examples in their daily behavior. Thus, the PAI curriculum that is implemented has contributed to the formation of students with Qur'anic character and high spiritual awareness. Overall, the results of the study show that the development of the PAI curriculum at Rumah Tahfizh Cahaya Qur'an has succeeded in achieving a balance between academic, spiritual, and moral aspects. The focused curriculum is able to produce students who are not only fluent in memorizing the Qur'an but also have good character in their daily lives.

3.1. Development of Islamic Education Curriculum

Etymologically, the term curriculum comes from the Greek word "curere", which means the distance a runner must cover from the start to the finish line. This meaning arose because the term curriculum was originally used in the context of sports, specifically to describe the stages that runners go through in a relay race. In practice, the word "curere" indicates a sequential and directed process toward the finish line, just as runners must complete each stage of the race. This understanding was then adapted to the world of education to describe the learning process, which also has certain stages leading to the achievement of learning objectives. Thus, the curriculum is understood as a set of plans or stages of activities that students must go through to achieve predetermined educational objectives (Gunawan in Risnawati, 2021: 275).

In the context of Arabic, the term curriculum is known as *manhaj*, which means a clear or bright path that a person must take in their life. This meaning illustrates that *manhaj* is a guide that directs the direction and steps of humans in achieving certain goals. In the world of education, this concept is likened to a path that teachers and students travel together in the process of developing knowledge, skills, and attitudes. For example, in Islamic education, *manhaj* is the main guideline for educational institutions in developing learning plans that are oriented towards strengthening Islamic values. The curriculum not only regulates subject matter, but also serves as a means to shape the personality and character of students in line with Islamic teachings. Thus, *manhaj* or curriculum in Islamic education can

be interpreted as a set of plans and learning media used as a reference by educational institutions in achieving the goals of Islamic religious education (Risnawati, 2021: 276).

The Islamic religious education curriculum is basically similar to the general curriculum, but differs in terms of its teaching sources, which are derived from Islamic teachings, because the PAI curriculum is a learning guideline that formulates objectives, materials, methods, and evaluations based on Islamic values to shape students who are faithful and have noble character. Abdul Majid in Risnawati (2021, 277-278) states that teachers need to design PAI learning in accordance with the guidance of the Qur'an and Hadith so that the educational process runs effectively and in accordance with the objectives of Islamic education. Thus, the PAI curriculum becomes an important guide in shaping students who are not only intellectually intelligent, but also have strong faith and morals in accordance with Islamic teachings.

The Islamic religious education curriculum has distinctive characteristics that set it apart from other general curricula. These characteristics include an emphasis on religious values, a balance between various types of knowledge, seriousness in managing subjects, and adaptation to students' interests and abilities. According to Hanafi in Saifullah (2024, 540), the PAI curriculum is designed with an emphasis on Islamic objectives and content, maintaining a balance between knowledge that is beneficial to individuals and society, and is always updated in accordance with the needs and potential of students. Thus, the PAI curriculum not only instills religious knowledge but also shapes character, skills, and a balanced life based on Islamic values.

The development of the Islamic education curriculum (PAI) at Rumah Tahfizh Cahaya Qur'an is based on the institution's vision, which is to produce a Qur'anic generation with sound faith and noble character in accordance with the understanding of the salafus salih (Rumah Tahfizh Cahaya Qur'an, 2025). This vision serves as the main direction in designing all components of the curriculum so that learning does not only focus on cognitive abilities and memorization, but also on fostering a sound faith and instilling noble character. For example, Islamic Education (PAI) lessons are integrated with tahfizh activities, worship guidance, and the instilling of santri values, so that every learning process reflects Qur'anic values in line with the understanding of the salafus salih. Thus, the development of the PAI curriculum at Rumah Tahfizh Cahaya Qur'an not only produces students who excel in memorizing the Qur'an, but also shapes individuals who are faithful, have noble character, and are able to practice Islamic values in their daily lives.

In addition to being guided by a strong vision, the development of the Islamic education curriculum (PAI) at Rumah Tahfizh Cahaya Qur'an is also directed at realizing the institution's mission, which includes guiding students to be able to read the Qur'an correctly, have a sound faith, memorize the Qur'an using enjoyable methods, and understand the basics of ulumuddin (Rumah Tahfizh Cahaya

Qur'an, 2025). This mission serves as a guideline in structuring the curriculum, determining teaching materials, and selecting learning methods that suit the needs of the students. Based on this mission, the curriculum not only emphasizes memorizing the Qur'an, but also understanding creed, manners, and in-depth religious knowledge. For example, each learning activity is integrated with practicing reading the Qur'an according to the rules of tajwid, strengthening creed through learning, and introducing Islamic sciences such as fiqh, morals, and manners. In addition, the teaching methods are designed to be interesting and enjoyable so that students can memorize with enthusiasm and spiritual awareness. Thus, the institution's mission becomes an important foundation in the development of the PAI curriculum, as it provides a clear direction for shaping students who are not only intellectually intelligent and fluent in memorization, but also strong in faith and noble in morals (Muhaimin, 2012:87).

The integration of Islamic religious education (PAI) values and materials with Al-Qur'an memorization activities is a form of comprehensive curriculum development at Rumah Tahfizh Cahaya Qur'an. This is done so that Qur'an memorization activities are not only oriented towards the cognitive aspect of memorization, but also touch on the affective and psychomotor dimensions through the habit of good character, understanding of verses, and experiencing Islamic values in everyday life. Thus, the PAI learning process does not stand alone, but is integrated with the formation of the Qur'anic character of the students. For example, when students memorize a surah that contains the value of honesty, the teacher will explain the moral meaning of the verse and instill the importance of honesty in social interactions. In addition, tahfizh activities are also combined with learning about aqidah, fiqh, and adab so that the students' memorization has practical and contextual meaning (Muhaimin, 2012: 145). Thus, the integration of PAI and tahfizh Al-Qur'an is an important strategy in realizing a holistic and Islamic character education.

3.2. The Impact of the PAI Curriculum on the Quality of Student Memorization

The PAI curriculum, which is integrated with Al-Qur'an memorization activities, has a significant impact on improving the quality of students' memorization at Rumah Tahfizh Cahaya Qur'an. This is because the PAI curriculum not only guides students to understand religious theory, but also instills spiritual values, discipline, and motivation, which are key factors in maintaining the quality of memorization. The curriculum, designed with a value-based approach and worship habits, is able to create a conducive learning environment, making the memorization process more meaningful and sustainable. Activities such as muraja'ah are combined with PAI lessons that strengthen spiritual understanding, so that what is memorized is not easily forgotten and becomes more ingrained in the students' memory. Similar research by Arifini (2019) shows that a religious value-based curriculum can

improve the quality of memorization and the discipline of students in repeating their memorization. Thus, the existence of such a curriculum contributes significantly to improving the quality of memorization.

A fun and meaningful learning approach is applied in the tahfizh process so that students not only memorize but also understand the meaning. This is important because understanding the meaning of verses helps students relate their memorization to life values and increases their motivation to learn. For example, teachers integrate Qur'anic stories into their lessons so that students are more enthusiastic and can more easily remember the verses they memorize (Rohman, 2021: 150). Thus, a contextual and interactive approach can improve the quality of memorization while strengthening students' spiritual understanding.

The evaluation of memorization at Rumah Tahfizh Cahaya Qur'an does not only focus on the number of verses memorized by students, but is conducted comprehensively and quality-oriented. The assessment covers the accuracy of recitation, tajwid, fluency, understanding of the meaning of verses, and the students' attitude during the memorization process. This is in line with Muhaimin's (2019) view of the PAI curriculum, which emphasizes a balance between cognitive, affective, and psychomotor aspects. For example, teachers not only test memorization orally, but also assess the students' manners when reading and listening to the Qur'an, such as calmness, politeness, and sincere intentions. Thus, a holistic evaluation system is able to shape students who are not only strong in memorization but also have noble character and an understanding of the spiritual values of the verses they memorize.



Figure 1. Tasmi' Activities Juz 30, 29, 28.

3.3. The Impact of the PAI Curriculum on the Character Building of Islamic Boarding School Students

The Islamic education curriculum at Rumah Tahfizh Cahaya Qur'an is not only oriented towards cognitive mastery of religious knowledge, but also emphasizes the internalization of akhlakul karimah values through all tahfizh learning activities. Values such as politeness, honesty, and responsibility are instilled not only through theoretical teaching, but also through habituation and direct practice in the process of memorization and interaction. Students are guided to respect teachers, guard their speech towards friends, and treat the Qur'an with good manners as part of practicing daily morals. For example, before beginning memorization, students are accustomed to performing ablution, reciting prayers so that their memorization is considered worship, and listening to the teacher's guidance. This process reflects a holistic approach to PAI learning. This is in line with Muhaiman's (2012, 45) opinion that the development of the PAI curriculum must be oriented towards the formation of a Muslim personality that encompasses aspects of knowledge, attitude, and behavior. The integration of moral values in the PAI and tahfizh curriculum is key to shaping the Qur'anic character of students.

The implementation of the PAI curriculum at Rumah Tahfizh Cahaya Qur'an, which takes place from 2:00 p.m. to 5:05 p.m., reflects the practical application of Islamic values through the habit of Islamic behavior in the daily activities of the students. The relatively short afternoon time is used optimally to instill character and discipline through structured activities. Every activity, such as recitation together and studying, is designed to shape a personality with good morals. For example, students are taught to arrive on time, greet teachers, and maintain the cleanliness of the learning environment. These simple routines foster discipline, a sense of responsibility, and respect for knowledge. In line with Al-Ghazali's opinion (Nata, 2018: 73), the continuous habit of doing good deeds will grow in the souls of students until it becomes part of their character. Thus, the habit of Islamic behavior during afternoon activities is an effective suggestion in realizing the objectives of the PAI curriculum, which is to shape students who are not only knowledgeable but also civilized and have a Qur'anic character.

In the process of shaping the character of students at Rumah Tahfizh Cahaya Qur'an, teachers and parents play a very important role as *uswah hasanah* or good role models for children. The students at Rumah Tahfizh Cahaya Qur'an are aged 5-12 years old and are at the stage of imitation and character formation, so the behavior of teachers and parents becomes a real model of the teachings that children receive. Teachers and mentors not only teach memorization and moral theory, but also display patience, gentleness, discipline, and compassion in their daily lives. On the other hand, parents at home also continue the guidance process by setting examples of Islamic behavior, such as watching their words, praying in congregation, and respecting others. For example, teachers at Rumah Tahfizh make it a habit to say greetings, reprimand with manners, and give positive appreciation when students do good deeds. Meanwhile, parents are asked to accompany their children's *muraja'ah* at home in an atmosphere

full of love. This is in line with the view of Abuddin Nata (2018, 112), who emphasizes that moral education will be effective if it is carried out through exemplary behavior and habit formation, because children find it easier to imitate actions than to understand verbal advice alone. Thus, the synergy between teachers and parents as primary role models shapes the educational environment between home and institution.

The PAI curriculum at Rumah Tahfizh Cahaya Qur'an is not only oriented towards memorizing verses, but also emphasizes understanding and reflecting on the meaning of the Qur'an as a means of strengthening the students' morals. Each verse that is memorized is not only repeated verbally, but its meaning is also contemplated so that values such as patience, honesty, and humility are instilled in the students. Teachers relate verses related to manners to parents, teachers, and friends, so that students understand how Qur'anic morals are applied in daily life (Nata, 2018: 102). Through this reflection, students not only memorize, but also practice values in their attitudes and actions.

The Islamic education curriculum at Rumah Tahfizh Cahaya Qur'an not only emphasizes cognitive abilities such as memorization, but also pays great attention to the formation and evaluation of students' morals. Islamic education aims to develop individuals who are knowledgeable and have noble character. Therefore, evaluating attitudes and behavior is an important part of the learning process so that Qur'anic values are truly reflected in the daily lives of students. Non-cognitive assessment at Rumah Tahfizh is carried out by observing the discipline, politeness, responsibility, and manners of students towards teachers, parents, and friends. Teachers act as mentors and role models in instilling these moral values (Zuhairini, 2013: 95). Through a balanced evaluation of memorization and moral character, Rumah Tahfizh Cahaya Qur'an is able to produce students who not only master the Qur'an verbally but also practice its values in their behavior.

The integration of the PAI curriculum with the tahfizh program at Rumah Tahfizh Cahaya Qur'an has a long-term impact on shaping the Qur'anic character of students. The integration of religious values and memorization of the Qur'an not only shapes intellectual abilities, but also instills a personality based on Islamic teachings in a profound way. Students who are accustomed to interacting with the Qur'an every day will have habits of thinking, speaking, and behaving in accordance with Qur'anic values such as honesty, patience, responsibility, and compassion for others (Daradjat, 2012: 77). These values are expected to continue into adulthood and play an active role in society. Thus, the PAI curriculum integrated with tahfizh not only produces memorizers of the Qur'an, but also individuals with Qur'anic character who are able to be role models in their surroundings.



Figure 2. Practicing Good Manners Towards Teachers and Good Manners in the Mosque

3.4. Analysis of the Relationship Between Curriculum Development and Santri Educational Outcomes

The integration between the PAI curriculum and the institution's vision is an important foundation in achieving ideal educational outcomes at Rumah Tahfizh Cahaya Qur'an. The institution's vision of "producing a Qur'anic generation with sound faith and good character" guides the development of a curriculum that emphasizes a balance between the cognitive, affective, and psychomotor aspects of the students. The curriculum is designed so that each tahfizh activity not only focuses on memorization skills, but also strengthens religious understanding and Qur'anic moral habits through teacher guidance and daily practice (Muhaimin, 2012: 66). Thus, the PAI curriculum at Rumah Tahfizh Cahaya Qur'an functions not only as a learning tool but also as a means of shaping Qur'anic character in line with the institution's vision.

The relevance between PAI material and the needs of students is an important factor in the successful development of the curriculum at Rumah Tahfizh Cahaya Qur'an. Students not only need an understanding of religious theory, but also guidance that helps them connect PAI values with tahfizh activities and everyday life. Materials such as aqidah, akhlak, ibadah, and adab are presented

contextually with memorized verses, so that students understand the meaning behind the verses and are able to apply them in behaviors such as discipline, obedience to teachers, and responsibility for memorization (Zuhairini, 2013: 88). Therefore, the integration of PAI material and tahfizh activities makes the learning process more meaningful and shapes a Qur'anic character that is in line with the students' stage of development.

Teachers play a central role as the main implementers of the curriculum at Rumah Tahfizh Cahaya Qur'an, because the success of the curriculum greatly depends on how teachers implement it in learning activities. Teachers at Rumah Tahfizh are not only tasked with teaching memorization or religious material, but also instilling Qur'anic values through good examples and positive habits. In the learning process, teachers exemplify discipline, patience, and compassion to students, as well as instilling good manners towards the Qur'an and others. This approach allows students to learn through direct experience and imitate their teachers' behavior (Bata, 2018: 134). Therefore, teachers play a role not only as instructors but also as character builders who realize the objectives of the PAI curriculum, namely to nurture students to become knowledgeable and moral individuals.

The development of a curriculum integrated with tahfizh activities has a direct impact on improving the spiritual and social competencies of students at Rumah Tahfizh Cahaya Qur'an. A curriculum that combines Al-Qur'an memorization and PAI values coaching enables students to not only understand religious teachings theoretically, but also to practice them in their activities. Students who are familiar with the Al-Qur'an show an increase in spiritual awareness. Social values such as cooperation, honesty, and responsibility also grow through habit formation and joint activities (Ramayulis, 2013: 211). Therefore, the integration of PAI and tahfizh is able to create a balance between spiritual and social aspects, making students religious individuals with good character in both their learning environment and community life.

An integrative curriculum between Islamic education and tahfizh plays an important role in shaping students who are balanced in their mastery of religious knowledge, memorization of the Qur'an, and noble character. The results of implementing this curriculum can be seen in students who are not only able to memorize the Qur'an well, but also demonstrate good manners, discipline, and responsibility in their daily lives. This shows that a curriculum designed in accordance with the vision and needs of students can produce graduates who are spiritually and morally qualified (Daradjat, 2012: 115). Therefore, the success of student output is a reflection of the effectiveness of the development of the PAI curriculum, which instills Qur'anic values comprehensively, both in terms of knowledge, attitude, and behavior.

4. CONCLUSION

The development of the Islamic education curriculum at Rumah Tahfizh Cahaya Qur'an has had a significant impact on improving the quality of memorization and shaping the character of students. The integration of PAI material and tahfizh activities makes the learning process more meaningful, because students not only memorize verses from the Qur'an, but also understand and practice the values contained therein. In terms of memorization, the PAI curriculum encourages students to be more diligent, disciplined, and motivated in muraja'ah through a spiritual approach and habitual worship. Meanwhile, in terms of character, PAI values such as manners towards teachers, peers, and parents are taught consistently through the example set by teachers and reflection on verses and stories from the Qur'an. Thus, the development of the PAI curriculum at Rumah Tahfizh Cahaya Qur'an not only produces students who excel in memorization, but also have good character in accordance with the institution's vision, which is to produce a Qur'anic generation with sound faith and noble behavior in their daily lives.

REFERENCES

- Arifin, Z. (2019). *Evaluasi Pembelajaran Pendidikan Agama Islam*. Bandung: Remaja Rosdakarya.
- Azra, A. (2012). *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*. Jakarta: Logis Wacana Ilmu.
- Daradjat, Z. (2012). *Ilmu Pendidikan Islam*. Jakarta: Bumi Aksara.
- Gunawan, H. (2012). *Pendidikan Karakter: Konsep dan Implementasi*. Bandung: Alfabeta.
- Muhaiman. (2012). *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah dan Perguruan Tinggi*. Jakarta: Raja Grafindo Persada.
- Nata, A. (2018). *Filsafat Pendidikan Islam*. Jakarta: Rajawali Pers.
- Ramayulis. (2013). *Ilmu Pendidikan Islam*. Jakarta: Kalam Mulia.
- Risnawati. (2021). Dasar dan Prinsip Pengembangan Kurikulum Pendidikan Agama Islam. *Jurnal Azkia*. 16(1). 275-278.
- Rumah Tahfizh Cahaya Qur'an Batang. (2016). *Profil Rumah Tahfizh Cahaya Qur'an*. Batang: Rumah Tahfizh Cahaya Qur'an Batang.
- Saifullah., Rabiatul, A., Salamah. (2024). Pengembangan Tujuan Kurikulum Pendidikan Agama Islam. *Berajah Journal: Jurnal Pembelajaran dan Pengembangan Diri*. 4(3). 540.
- Zubaedi. (2015). *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya Dalam Lembaga Pendidikan*. Jakarta: Kencana Prenada Media Group.
- Zuhairini. (2013). *Filsafat Pendidikan Islam*. Jakarta: Bumi Aksara.
- Rohman, M. (2021). Strategi Pembelajaran PAI Yang Menyenangkan di Lembaga Pendidikan Islam. *Jurnal Pendidikan Islam*. 9(2). 150.

