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BUILDING STUDENT CHARACTER: THE EFFORTS OF SCHOOL PRINCIPALS IN DEVELOPING THE QURANIC SCHOOL MOVEMENT PROGRAM

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ABSTRACTS

This study aims to describe the forms of development of the Quranic school movement program at SMPN 3 Lumajang, to identify the principal's efforts in developing the program, and to analyze the impact of the program's development at SMPN 3 Lumajang. This research employs a qualitative approach with a case study type. The research subjects include the principal, teachers, students, and parents, with data collection techniques involving passive participatory observation, semi-structured interviews, and document analysis. Data analysis is conducted using inductive analysis, starting with data reduction, data presentation, and drawing conclusions. Validation is achieved through source triangulation, technique triangulation, and member checking. The results of this study indicate that the forms of development of the Quranic School Movement program at SMPN 3 Lumajang include the restructuring of the Quranic study system. Initially, students only read short surahs in a centralized manner, but now a tiered Quranic study system has been established according to students' abilities. This system has also been supplemented with Tilawati and Qur'ani methods. The school has added programs for tahfidz, extracurricular tilawah, and calligraphy. The principal's efforts in developing the Quranic School Movement program include building partnerships with Madin As-Sakinah, enhancing teachers' capabilities, and conducting regular coordination and evaluation. These efforts have had a positive impact on students, teachers, and parents/guardians.

A. INTRODUCTION

Islamic education is one of the mediums that can be utilized in the educational sphere for the character development of students. There are numerous criminal acts occurring both within school environments and in society, such as sexual harassment, student brawls, violence in schools, and other human rights violations that take place both in and outside of schools.

One alternative approach to reduce criminal behavior is through Character Education via Islamic Education (PAI), which needs to optimize its teaching methods within the school environment. The role of Islamic Education is a strategic means for character formation among students, helping to cultivate students who are religious and possess high moral values (Puspitasari, 2022).

The development of Islamic education can also be manifested through the religious culture present in schools. This is part of the habituation to apply religious values in life both at school and in society. The purpose of this habituation is to instill Islamic values that students acquire from their learning in school and to apply them in their daily behavior. There are many ways to practice religious values in schools, such as greeting each other, maintaining modesty between boys and girls (for example, boys can only shake hands with male students and male teachers, and vice versa), practicing prayers, performing Dhuha and Dhuhr prayers in congregation, requiring students to cover their aurat, memorizing short and selected surahs, and more (Siswanto, 2018).

According to Law No. 20 of 2003 concerning the National Education System, Chapter V, Article 12, paragraph 1, point a states that every student in every educational unit has the right to receive religious education according to their faith, taught by educators of the same religion. This is further reinforced in Chapter X, Article 36, paragraph (3), which states that the curriculum is structured according to the level of education within the framework of the Unitary State of the Republic of Indonesia, taking into account the enhancement of faith and piety, as well as the improvement of noble morals.

As a realization of this policy, in Lumajang Regency, the Quranic School Movement (QSM/GSM) has been established as one of the flagship programs implemented in public schools. This program is included in the extracurricular activities, so its results will be recorded in student report cards. Thoriquil Haq, during his tenure as the Regent of Lumajang, stated that QSM provides various benefits and added value for students, particularly in reading and memorizing the Qur'an. On the other hand, Agus Salim, the Head of the Education and Culture Office of Lumajang Regency, explained that QSM is part of the local government's innovation to enhance the learning process in public schools, as an effort to strengthen the faith and character of children.

The QSM program is promoted in response to the phenomenon observed in our society today, where children are reluctant to attend Quranic education centers or mosques. Several factors influence this reluctance, including an unmotivating environment characterized by excessive gadget use, personal traits such as laziness and a false sense of proficiency in reading the Quran, and a lack of systematic and standardized learning approaches (Arlina, 2023). As a result, some students still struggle with reading the Quran, have difficulty distinguishing vowel markings, and do not understand the concepts of long and short readings in the Quran (Zulkomaruddin, 2021). This issue certainly requires attention, as a child's ability to read the Quran is

crucial, given that the Quran is the holy book and a guiding principle for Muslims. With the introduction of this Quranic learning program, it is hoped that the moral values and faith of the students will increase.

SMPN 3 is one of the schools in Lumajang Regency that implements the QSM program. This school has the motto “Sekolah Rasa Mondok” (School with a Boarding Atmosphere). Therefore, the QSM program enhances the religious atmosphere within the school. Previously, SMPN 3 Lumajang had already initiated various religious activities, particularly reading short surahs of the Quran before classes began through a central session. However, this was deemed less effective in improving student’s Quran reading skills.

Improving students’ Quran reading abilities is one of the missions of SMPN 3 Lumajang and has long been a goal of the Islamic Education teachers there. During an interview, Ms. Khusnul, one of the Islamic Education teachers, mentioned that she faces considerable challenges in imparting religious understanding to students. This is because religious education inherently includes the aspect of reading the Quran as its foundation. She also noted that one of the factors contributing to the successful and systematic development of the QSM program is the enthusiasm of the school principal for this initiative. The principal consistently provides innovations on how this program can grow. Despite encountering numerous challenges during its implementation, such as a lack of resources, facilities, and funding, the principal is willing to take risks while simultaneously seeking solutions and making continuous improvements.

From the above description, this research aims to delve deeper into the principal's efforts in developing the QSM program at SMPN 3 Lumajang, focusing on three main areas. First, what are the forms of development for the QSM program at SMPN 3 Lumajang? Second, how does the principal work to develop the QSM program? Lastly, what are the significant impacts of this development?

B. METHOD

This research was conducted at SMPN 3 Lumajang, located at Jl. Wojaya Kusuma No. 82, Lumajang. The approach used in this study is qualitative, where the researcher utilizes data in the form of narratives, detailed stories, expressions, and original language constructed from the informants. The type of research employed is a case study, as this study aims to deepen the understanding of the principal's efforts in developing the Quranic School Movement (QSM/GSM) program. This includes the reasons for the program's development and an investigation into both the current situation and past occurrences within the scope of the research.

The subjects of this research include the principal, teachers of SMPN 3 Lumajang, students, and parents. Data collection techniques used in this study include interviews, observations, and document analysis. The type of interview chosen for this research is semi-structured interviews. This approach allows for a more flexible and in-depth execution of the interview process. The informants in this study are the principal and Islamic Education teachers who also serve as executors of the QSM program.

The type of observation selected is passive participatory observation, where the researcher visits the location where the subjects engage in activities while not directly participating in those activities. The aspects observed in this study include the students' conditions while participating in Quranic education at school, the teachers instructing, and the available Quranic class conditions. The documents analyzed in this research

consist of school archives, including images and written materials that support the data obtained from interviews and observations.

The analysis used in this study is inductive analysis, which begins with data reduction, followed by data presentation, and finally drawing conclusions from the data. Data validation is achieved through source triangulation, technique triangulation, and member checking.

C. RESULT AND DISCUSSION

Development of the QSM/GSM Program at SMPN 3 Lumajang

Initially, SMPN 3 Lumajang did not have any activities for learning to read the Quran, there was only the recitation of short surahs conducted centrally. However, this was deemed ineffective by the school administration, as it did not guarantee that students could read the Quran correctly and accurately. "SMPN 3 Lumajang has a mission, one of which is to enhance the guidance for reading the Quran," stated Mr. Suhudi, the principal of SMPN 3 Lumajang. Therefore, to realize this goal, the school took the initiative to establish "ta'limul qur'an" (quranic education) program (the term QSM as used at SMPN 3 Lumajang). This program involves learning to read and write the Quran. It is conducted three days a week, specifically on Tuesdays, Wednesdays, and Thursdays. The program lasts for one hour, starting from 6:50 AM to 7:50 AM. Given the varying abilities of the students in reading the Quran, the program is divided into several levels based on their proficiency. The Quranic classes in the ta'limul Quran program are as follows:

Classes	Description
Jilid 1	Knowing the Hijaiyah letters and how to read them when given harakat
Jilid 2	Understanding the length and shortness of readings, such as when fathah meets alif, kasrah meets ya, and so on.
Jilid 3	Understanding how to read nun sukun when it meets one of the Hijaiyah letters without studying the tajwid rules.
Jilid 4	Understanding mandatory elongation (mad wajib) and permissible elongation (mad jaiz), as well as being introduced to waqof (pausing).
Jilid 5	Has started simulating the reading of the Quran.
Al-Qur'an	Understanding the science of tajwid without teaching the reading method, Because they have been accustomed to it since the jilid grades.
Ghorib	Knowing the readings of imalah, ishmam, saktah, etc.

Table 1. Division of Quranic Classes at SMPN 3 Lumajang

The above classes also teach students to write the Quran. The school has provided Quran writing notebooks as practice materials for students. As an extension of the Quran reading program, the school also offers a tahfidz program for students who are interested, specifically for those who have passed the reading test with good accuracy.

In addition to the tahfidz program, the QSM initiative is further developed through the holding of khotmil Quran every Friday Legi at the school mosque. This activity is attended by teachers and students who are proficient in reading the Quran.

Additionally, Surah Yasin is recited every Friday on even dates, while community service is conducted on Fridays with odd dates.

The Quranic education program is not limited to reading and writing activities; it also includes performing Dhuhr prayers in congregation. Although the school mosque can only accommodate 100 congregants, the school insists on the importance of collective Dhuhr prayers. "We believe this is the school's responsibility, as students finish school at 1:30 PM. Therefore, it is no longer the parents' responsibility," said Mr. Suhudi, the principal. The school also provides facilities such as tarps that are set up before Dhuhr prayers and installs shade nets in the schoolyard to mitigate the heat.

From the Quranic education activities mentioned above, it can be understood that the school is not only focused on the skills of reading and writing the Quran but also on fostering a religious atmosphere within the school environment. Furthermore, with the introduction of the Quranic education program, the school has expanded its extracurricular activities to include tilawah (Quran recitation) and calligraphy. These are some of the developments of the QSM program at SMPN 3 Lumajang.

Principal's Efforts in Developing the QSM/GSM Program at SMPN 3 Lumajang

To develop the QSM program at the school, effective efforts are certainly needed to achieve its goals. Below are some of the initiatives taken by the principal of SMPN 3 Lumajang in developing the QSM program:

1. Building Partnerships

SMPN 3 Lumajang has 24 classes with a total of 778 students. To effectively teach reading and writing the Quran, specialized personnel with effective teaching methods are needed. To this end, the principal and the teaching staff agreed to establish a partnership with Madin As-Sakinah for the Quranic education program at the school.

Madin As-Sakinah was chosen because it has a strong output. "After visiting there, we found that their teaching method is excellent and their educational levels are well-structured. Additionally, Madin As-Sakinah has produced many hafidz/hafidzah," said Mrs. Khusnul, the coordinator of the Quranic education program at SMPN 3 Lumajang.

In this program, 24 ustadz/ustadzah from Madin As-Sakinah teach at SMPN 3 Lumajang. The school entrusts all processes related to the Quranic education to the ustadz/ustadzah from Madin As-Sakinah. This includes the selection process, grouping classes based on students' reading abilities, and the teaching and learning process. Two methods are used in the teaching process: the Tilawati method and the Qur'ani method. Both methods are also applied at Madin As-Sakinah as partners.

2. Enhancing Teacher Competence

Not only does the principal bring in ustadz/ustadzah from external sources, but he also involves teachers in the implementation of the Quranic education program. To standardize the use of Quran reading methods, the principal has sent 12 teachers to undergo training in the Tilawati and Qur'ani methods. This is necessary because there is one class taught by a teacher within the Quranic education program. Additionally, to address concerns about the potential absence of ustadz/ustadzah from Madin As-Sakinah, the trained teachers can step in as substitutes.

3. Conducting Coordination and Regular Evaluations

In implementing a program, the school certainly requires support from various parties, including parents or guardians. This is especially true regarding financial matters, as bringing in ustadz/ustadzah from external sources undoubtedly incurs additional costs for the school. Therefore, the school coordinates with parents during meetings held at the beginning of each school year.

For the implementation of the Quranic education program, the school received a positive response from parents, as many feel that middle school-aged children are often reluctant to learn to read the Quran. However, the school decided not to impose any specific fees to avoid burdening the families. Instead, they agreed on a voluntary daily donation program. Each day, the teacher with the first teaching hour will bring a donation box from the teachers' lounge to the classroom. "We do not require a specific amount for this Quranic education program. Even a donation of Rp. 500 is appreciated," said Mrs. Ari, the school treasurer.

In addition to the daily donations, the school also holds a Khatmil Quran ceremony every Friday Legi. The day before, the school distributes envelopes containing a sheet of paper formatted with the names of the deceased individuals for whom the rewards of the Khatmil Quran will be sent. Typically, parents or guardians will include a donation in the envelope. These papers are later collected and distributed to the students assigned to the Khatmil Quran event. The school also reports the monthly fundraising results to each homeroom teacher via WhatsApp groups. It is from these funds that the school develops the Quranic education program.

In addition to coordination, evaluation in program development is also essential. No plan is perfect; everything progresses while continuously improving. In the Quranic education program, the principal conducts monthly evaluations with the teachers and the ustadz/ustadzah from Madin As-Sakinah. This includes assessing the students' classroom conditions, their progress, and the teaching and learning facilities.

The placement of students in Quranic study classrooms, after being selected and grouped based on their abilities, resulted in them being assigned to rooms far from their regular classrooms. This caused students to spend a significant amount of time traveling back and forth. Additionally, due to the selection process, students found themselves studying alongside older or younger peers, which made them feel self-conscious. To address these challenges, the school and the Quran teachers reorganized the study classes. Thus, in addition to grouping students by their Quranic skills, they were ideally combined with peers of the same age to help alleviate feelings of insecurity. This is one example of the evaluation conducted during the implementation of the Quranic education program.

Impact of the QSM/GSM Program Development at SMPN 3 Lumajang

After various efforts made by the school to improve students' Quran reading skills, the school is now witnessing the results of that hard work. In addition to the students becoming increasingly proficient in reading the Quran, the school successfully

held a graduation ceremony for 15 students in the inaugural class for Juz 30. They have also started memorizing Juz 29. This Quranic education program not only benefits the students but also greatly assists the parents. With this program, they gain not only general knowledge but also important religious understanding. Furthermore, the school has observed significant changes in the students' character. They are better able to control their speech, more willing and accustomed to performing Dhuhr prayers in congregation, and more mindful of avoiding impure things. These changes demonstrate that integrating religious education into the school curriculum has a broad positive impact, both academically and in character development. It is hoped that this program will continue and provide even greater benefits to the entire school community.

Analysis/Discussion

Development of the QSM/GSM Program at SMPN 3 Lumajang

The Quranic School Movement (QSM/GSM) is a flagship program promoted by the Lumajang district government to enhance students' reading and writing skills in the Quran. In addition, this program aims to improve students' spiritual and emotional abilities to become well-rounded individuals in an era marked by moral decline among teenagers. SMPN 3 Lumajang is one of the schools that fully implements and supports this program. To achieve proficiency in reading and writing the Quran, greater efforts are required than usual. This school continually innovates to develop the program, including revamping the Quranic study system, launching a memorization program, adding religious activities such as Khatmil Quran, reading Surah Yasin every Friday, and creating new extracurricular activities like tilawah and calligraphy.

The innovation of Quranic study activities in this public school, according to research conducted by Evi Nurdiana, emerged from the initiative of the school principal, although its implementation varies (Nurdiana, 2020). This aligns with the statement from the PAI teacher at SMPN 3 Lumajang, who mentioned that the implementation of the Quranic education program was made possible by the principal's authority, which aligns with the teachers' expectations. Similarly, research conducted by Iwan Sanusi highlights that these development programs are also implemented at SMAN 5 Bandung. The objective is the same: to cultivate true Muslim, faithful, and pious individuals. However, the difference is that the development at SMAN 5 Bandung is an enhancement of the PAI subject rather than a specific development of the Quranic study program. Consequently, the initiatives there are broader in scope (Sanusi, 2019).

Efforts of the Principal in Developing the QSM/GSM Program at SMPN 3 Lumajang

In an effort to develop the QSM program initiated by the government, the principal of SMPN 3 Lumajang has undertaken several initiatives. These include establishing partnerships with external parties, enhancing teachers' skills, and conducting regular coordination and evaluations.

For partnerships, SMPN 3 has established a collaboration with Madin As-Sakinah, a religious school that teaches traditional Islamic texts and Quranic reading and writing. The American Heritage Dictionary, as cited by Rukmana, defines a partnership as "a relationship between individuals or groups that is characterized by mutual cooperation and responsibility, aimed at achieving a specified goal." This definition aligns with the situation on the ground, where SMPN 3 Lumajang and Madin

As-Sakinah have already formalized a Memorandum of Understanding (MoU). The choice of Madin As-Sakinah was influenced by the school's favorable output and its well-structured Quranic learning process.

For the second effort regarding the enhancement of teacher competence in developing the QSM program, SMPN 3 Lumajang provides teachers with training on various Quranic teaching methods. This is supported by several research findings. For instance, Wustari states that one factor influencing the development of an organization is the improvement of teacher competence (Mangundjaya, 2019). Arfah Dina, in her research, mentions that the low quality of education in schools is attributed to several factors, one of which is the poor quality of teachers (Arfah, 2022). Therefore, it is essential to enhance teachers' capacities to support existing programs. Additionally, research conducted by Arya Setya Nugroho indicates that the improvement of teachers is proportional to the enhancement of education (Arya, 2022).

In the context of SMPN 3 Lumajang, this is implemented for the development of the Quranic School Movement program. As a result, the school does not entirely rely on external parties for Quranic teaching; rather, the teachers are also able to monitor and participate in the QSM activities at SMPN 3 Lumajang.

In the effort to develop an effective and efficient program, regular coordination and evaluation are essential. According to management theory articulated by Henry Fayol, he outlines five functions of management: planning, organizing, directing, coordinating, and controlling (Yusuf, 2023). The principal of SMPN 3 Lumajang conducts coordination and evaluation at the beginning of each academic year with both teachers and parents. Additionally, this is done regularly through community groups established for each class via the class coordinators. This allows parents to monitor their children's learning outcomes and progress in school.

These three aspects have also been implemented at SMPN 2 Dayeuhkolot Bandung in developing the Quranic school program. However, there are some differences compared to SMPN 3 Lumajang, including the incorporation of additional development outside the school through the use of Quranic learning applications, religious podcasts, or online platforms. This aims to support students who are unable to attend school physically (Sahidin et al., 2023). This can serve as a reference for the development of the QSM program at SMPN 3 Lumajang.

Impact of the Development of the QSM/GSM Program at SMPN 3 Lumajang

Everything pursued with earnest effort will undoubtedly have an impact, as seen with the QSM program implemented by SMPN 3 Lumajang. Parents and guardians feel supported because their children, who were previously reluctant to attend Quranic classes at the mosque, now have access to a comprehensive school program that includes Quranic education. Moreover, the habits of reading the Quran and performing congregational prayers have positively influenced the students' behavior, leading them to be more mindful of their words, maintain the cleanliness of their clothing, and be disciplined in performing prayers.

According to Maunah, habituation is a method that can be used to encourage students to think, act, and behave in accordance with Islamic teachings (Maunah, 2009). Syaiful Bahri Djamarah argues that habituation serves as an educational approach for children to think, act, and behave according to the principles of Islam. Through

repetitive teaching, these practices will eventually become habits, making them an integral part of the child's future activities (Bahri & Aswan, 2010).

According to Syarbani, habituation conducted from an early age will instill a fondness and habit that becomes a kind of custom, ultimately becoming an inseparable part of the individual's personality (Syarbani, 2014).

This opinion aligns with what occurs in practice, as habits significantly influence the attitudes that emerge in students. This is also supported by several research findings. First, a study conducted by Indra Rakhmawati indicates that the habit of reading the Quran can enhance spiritual intelligence (Rakhmawati, 2023). Second, research by Herlina states that the success of character formation is fully supported by the environment, the educational process, and teachers who consistently serve as role models for students (Herlina & Endang, 2021). Third, a study by Saidiman asserts that "habituation and exemplary play a significant role in the formation of student character," meaning that habituation and role modeling are crucial in shaping students' character (Saidiman, 2023).

D. CONCLUSION

Based on the research findings, it can be concluded that the development of the Quranic School Movement (QSM/GSM) program at SMPN 3 Lumajang involves restructuring the Quranic learning system. Initially focused solely on reading short surahs, the program has now established levels of Quranic study tailored to students' abilities. This system is also complemented by Tilawati and Qur'ani methods. Additionally, the school has introduced tahfidz programs, as well as extracurricular activities in tilawah and calligraphy. The principal's efforts to develop the QSM program include building partnerships with Madin As-Sakinah, enhancing teachers' skills, and conducting regular coordination and evaluation. These efforts have had a positive impact on students, teachers, and parents/guardians.

Penelitian ini hanya terbatas pada pembahasan tentang bentuk pengembangan The Quranic School Movement (QSM/GSM) program, the efforts made by the principal, and the impacts of this program at SMPN 3 Lumajang are noteworthy. Future researchers are encouraged to further investigate the supporting and inhibiting factors of this program's development and to explore whether this program continues to have an impact on students even after they graduate.

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