



The Habituation of Dhuha Prayer and Qur'an Recitation as an Effort to Shape Students' Morality

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Article History

Received : April 9th 2023

Revision : June 13th 2023

Publication : July 30th 2023

Abstract

The implementation of religious practices in schools, such as performing Dhuha prayer and reading the Qur'an, is often carried out with the aim of instilling good morals and character in students. Similarly, at MA Az-Zain, the habituation of Dhuha prayer and Qur'an recitation is employed as a strategy to further improve the students' moral character. This study utilizes a qualitative research method to describe the issues and focus of the research. Data collection was conducted through observation, interviews, and documentation. The findings of this study conclude that: (1) The implementation of the Dhuha prayer habituation program at MA Az-Zain is carried out daily at the start of the school day, consistently. The Dhuha prayer is performed both communally in the mosque and individually, (2) The habituation program for Qur'an recitation at MA Az-Zain is conducted daily after the Dhuha prayer, in the classroom, just before the first lesson begins, (3) The habituation programs of Dhuha prayer and Qur'an recitation at MA Az-Zain can shape the character of students, as evidenced by the positive behaviors observed following the regular practice of these activities.

Keywords: Habituation, Prayer, Qur'an, Morals



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INTRODUCTION

Madrasah Aliyah Az-Zain Jatisari Lengkong Nganjuk was established by the Daruth Tholibiin Islamic Boarding School Foundation in 2011, led by Ali Muntaha, with its central office located at Daruth Tholibiin Foundation, Lengkong, Nganjuk. The institution is strategically located in front of the Baiturohman Mosque in Jatisari. Initially, the school comprised three classrooms serving grades X, XI, and XII, under the leadership of Imam Jayadi as the chairman of the foundation, and Drs. H. Gunawan as the principal.

The establishment of Madrasah Aliyah was motivated by the vision of the founders of the Daruth Tholibiin Foundation. The existence of an RA (Raudhatul Athfal), MI (Madrasah Ibtidaiyah), and MTs (Madrasah Tsanawiyah) within the foundation, prompted the need to extend the educational ladder up to the secondary



level, thus providing a comprehensive and continuous Islamic education from early childhood through to senior high school. Initially, there was a proposal to establish a Sekolah Menengah Kejuruan (SMK) or vocational high school; however, K. Ali Muntaha preferred to maintain a strong religious foundation in education, hence the establishment of the Madrasah Aliyah.

Madrasah Aliyah Az-Zain operates under the umbrella of the Daruth Tholibiin Foundation, which also oversees a range of educational institutions, including early childhood education centers, kindergartens, and other Islamic schools. The curriculum implemented at Madrasah Aliyah Az-Zain is the K-13 curriculum, enriched with multicultural education values embedded within its core and basic competencies. Additionally, given its affiliation with the Islamic boarding school, the madrasah integrates specific religious subjects such as BKK (Bimbingan Kitab Kuning), Bulughul Marom, and Nahwu/Shorof as part of its local content curriculum.

A pivotal aspect of character formation at Madrasah Aliyah Az-Zain is the implementation of religious activities. The regular practice of these spiritual activities plays a crucial role in shaping the students' behavior and attitudes, as these practices not only foster discipline but also instill a sense of responsibility and mutual respect among the students (Al-Ghazali, 2020; Rahman, 2018).

Educational institutions at various levels have made concerted efforts to instill moral values in their students. This is also evident at MA Az-Zain, where educators employ various strategies to cultivate moral behavior among the students. One of the methods employed includes the congregational performance of Dhuha prayers and recitation of the Qur'an. These practices are not merely ritualistic but are intended to build habits that reinforce discipline and contribute to the overall development of the students' character (Nasrullah & Idris, 2019).

The regular engagement in Dhuha prayers and Qur'an recitation aims to cultivate a disciplined mindset and encourage behavioral changes that foster harmonious living and mutual assistance among students. This practice is believed to bring blessings not only to the educators but also to the parents of the students (Al-Amin & Shafiq, 2021).

However, it is recognized that not all students exhibit the same level of consciousness and willingness to participate in these activities. Thus, the role of the teachers becomes critical in guiding and motivating students to embrace these practices as part of their daily routine (Yusuf & Fauzan, 2020).

Based on the aforementioned background, the present study seeks to explore the habitual practice of Dhuha prayers and Qur'an recitation as a means of shaping the moral character of students at MA Az-Zain Jatisari Lengkong. This research is



titled "The Habitual Practice of Dhuha Prayers and Qur'an Recitation as an Effort to Shape the Moral Character of Students at MA Az-Zain Jatisari Lengkong."

METHOD

This research adopts a qualitative approach to describe the issues and focus of the study. The qualitative method is a step in descriptive research to obtain data in the form of written words from relevant individuals and documentation from field observation activities (Creswell & Poth, 2018). Unlike quantitative research that focuses on outcomes or products, the qualitative approach emphasizes the process, such as the interactions between subjects. The qualitative approach involves procedures that yield descriptive data in the form of words, both written and spoken, from the participants. The researcher interprets data generated from interviews, observations, and documentation to clearly answer the research questions. In this study, efforts were made to collect as much descriptive data as possible, which will be presented in a comprehensive report (Merriam & Tisdell, 2016).

Suharsimi Arikunto (2017) also explains that descriptive research is used when the study aims to understand the status of something, and the research is descriptive in nature, explaining events and phenomena. The type of research employed to collect data is a case study, designed to obtain information about the Implementation of the Dhuha Prayer and Qur'an Recitation as an Effort to Shape the Morals of Students at MA Az-Zain Jatisari Lengkong (Stake, 2013).

Researcher's Presence

In this study, the researcher acts as a complete participant, meaning that the researcher is part of the setting being studied or an insider, while simultaneously conducting the research. The researcher's presence in the field is crucial to the success of the study, as it allows for direct interaction with the subjects and naturalistic observation. Given the approach used, the primary instrument for data collection is the researcher themselves (Moleong, 2018). The presence of the researcher was approved and well-received by the informants, facilitating the collection of accurate, complete, and systematic data (Denzin & Lincoln, 2018).

Research Location

The research location is the site where the study is conducted, serving as the object of research so that the process can be completed within the specified timeframe. The location for this study is MA Az-Zain Jatisari Lengkong Nganjuk.



Data Sources

According to Arikunto (2017), data sources are subjects from which the data for the study can be obtained. The researcher collected data from two sources: Primary Data Primary data are data obtained directly from the source, observed, and recorded by the researcher for the first time. In this study, primary data were collected through interviews and observations. Not all individuals within the institution could serve as informants; only expert informants were selected. Expert informants are individuals who are responsible, knowledgeable, and heavily involved in the activities being studied (Patton, 2017). The purpose of primary data in this research is to gain an in-depth understanding of the implementation of the Dhuha prayer and Qur'an recitation as efforts to shape the moral character of students at MA Az-Zain Jatisari Lengkong. Secondary Data Secondary data are data that were not directly collected by the researcher but were obtained from other sources. These data might already exist as information that the researcher accesses, records, or requests from another party. In this study, secondary data were obtained from the existing records at MA Az-Zain Jatisari Lengkong (Blaikie & Priest, 2019).

Data Collection Procedures

Data collection techniques are crucial in research, as the primary goal of research is to gather data. In qualitative research, data collection is conducted in a natural setting, using primary data sources, and often involves participant observation, in-depth interviews, and documentation (Yin, 2018). The data collection strategy in this research is as follows: Observation Method The observation method involves collecting data through direct observation of the research object. This method requires extraordinary patience from the researcher, as it consumes considerable time and effort. The researcher must be meticulous in identifying important factors related to the research object. According to Sugiyono (2018), observations can be divided into participant and non-participant observations, while observation instruments can be structured or unstructured. In this study, observations were made in the morning during the Dhuha prayer and Qur'an recitation activities at MA Az-Zain Jatisari Lengkong. The steps in the observation process include: a. Observing the implementation of Dhuha prayer and Qur'an recitation at MA Az-Zain Jatisari Lengkong. b. Identifying supporting and inhibiting factors in the implementation of these activities. c. Observing the character and moral behavior of students at MA Az-Zain Jatisari Lengkong.

Interview Method The interview method involves collecting data through interviews with respondents, often referred to as informants. This method is used to obtain valid data directly from the source. Interviews were conducted with the head of MA Az-Zain, the vice-principal for student affairs, PAI/BBA teachers, and students at MA Az-Zain Jatisari Lengkong to obtain data directly from primary



sources (Brinkmann & Kvale, 2018). Documentation The documentation method involves collecting data through the collection and analysis of documents, including written documents, images, and electronic files. According to Arikunto (2017), documentation is a data collection method involving records, transcripts, photos, books, newspapers, magazines, inscriptions, minutes, registers, and agendas. In this study, documentation was used to collect data related to the research topic, primarily sourced from photographs of the Dhuha prayer and Qur'an recitation activities at MA Az-Zain Jatisari Lengkong (Merriam & Tisdell, 2016).

Data Analysis Techniques

Data Reduction Data reduction is the process of selecting, focusing, simplifying, abstracting, and transforming raw data or field notes. This research focused on data related to the habitual practice of Dhuha prayer and Qur'an recitation as efforts to shape the moral character of students at MA Az-Zain Jatisari Lengkong (Miles, Huberman, & Saldana, 2018). **Data Display** Data display is the process of organizing complex information into a systematic format that is simpler and easier to understand. In this step, the researcher organizes questions from complex to simpler and more systematic forms (Miles, Huberman, & Saldana, 2018). **Conclusion Drawing (Verification)** According to Miles and Huberman in Sugiyono (2018), the third step in qualitative data analysis is drawing and verifying conclusions. The initial conclusions are tentative and subject to change if not supported by strong evidence in subsequent data collection. However, if the initial conclusions are validated by consistent and valid evidence, they become credible conclusions (Yin, 2018).

Data Validation

Validating the data is essential to ensure the credibility and scientific accountability of the research findings. Data validation reduces errors in the data collection process, which would otherwise affect the final research results. The data validation process in this study involved several techniques: **Prolonged Engagement** The researcher, as a critical instrument in qualitative research, must engage deeply with the field to increase the credibility of the collected data (Moleong, 2018). **Persistent Observation** Persistent observation aims to identify relevant data and information and to focus on them in detail (Yin, 2018). **Triangulation** Triangulation involves comparing and cross-checking the credibility of information from different informants. In this study, triangulation was conducted by comparing data obtained from various sources, such as interviews, archives, and other documents. Two types of triangulation were used: source triangulation, which tests the credibility of data by comparing it with data from other sources, and methodological triangulation, which uses different methods to approach the same topic (Denzin & Lincoln, 2018).



Research Stages

Pre-field Stage This stage involves defining the research focus, aligning the research paradigm with theory, testing research instruments (such as field observation tools), and obtaining permission from research subjects. The focus of the research is then consulted and refined before finalizing the research proposal.

Fieldwork Stage During this stage, data related to the habitual practice of Dhuha prayer and Qur'an recitation in shaping students' moral character at MA Az-Zain Jatisari Lengkong are collected. Data were obtained through observation, interviews, and documentation, which included examining the history of MA Az-Zain, its vision, mission, goals, organizational structure, teacher performance, and daily student activities.

Data Analysis Stage This stage involves analyzing data obtained from observations, documentation, and in-depth interviews with the headmaster, teachers, and students at MA Az-Zain Jatisari Lengkong. The data were then interpreted in the context of the research problem, followed by data validation to ensure that the data were credible and could serve as a foundation for understanding the research context.

Report Writing Stage In this stage, the researcher compiles the research findings from all data collection activities and assigns meaning to the data. The final research report is then reviewed with the academic advisor for feedback and revisions to ensure the completion and accuracy of the thesis.

RESULTS AND DISCUSSION

Implementation of Dhuha Prayer Practice at MA Az-Zain Jatisari Lengkong Nganjuk

Based on the results obtained through interviews with various informants, field observations, and documentation, the researcher identified several key points related to the practice of Dhuha prayer at MA Az-Zain Jatisari Lengkong. Each school has its guidelines to direct activities toward achieving predetermined goals. These plans reflect the efforts of educators and the school to instill moral values in students, which have been approved by the Headmaster. The following are insights from an interview with the Vice Principal for Curriculum, Mr. MS, regarding how teachers plan to instill moral values in students:

“The plan to instill moral values in students involves encouraging the regular practice of Dhuha prayer, both communally and individually, to revive the Sunnah and to foster good ethics in students. This includes guiding students on proper behavior, prayer etiquette, respect, and discipline, both in school and in their daily lives” (Al-Hasan, 2020; Rahman, 2018).



During observations at MA Az-Zain, the researcher noted that students regularly participated in Dhuha prayers in congregation. Students who arrived late performed the prayer individually. An interview with the Vice Principal for Student Affairs revealed insights into the implementation of the Dhuha prayer practice:

“The Dhuha prayer at MA Az-Zain is conducted during the first hour, from 06:30 to 07:00, either in congregation or individually. The practice is reinforced by homeroom teachers and other staff members, who guide students through the process” (Yusuf & Fauzan, 2020).

When asked about the efforts made by teachers to instill moral values through the practice of Dhuha prayer, the Vice Principal further explained:

“Training students to regularly practice Dhuha prayer is essential, not just in school but also at home. Initially, it was challenging, but over time, students have come to see it as a routine, performed with ease and sincerity, to the point that not performing it feels unusual” (Al-Ghazali, 2020).

From the observations and interviews, it is evident that the regular practice of Dhuha prayer is conducted systematically and has been effective in instilling discipline and respect for time among students, both within and outside the school environment. Although there are still challenges with some students not fully adhering to the discipline, the school's efforts in this area are commendable.

Implementation of Qur'an Recitation Practice at MA Az-Zain Jatisari Lengkong Nganjuk

Through the research conducted, which included interviews and observations, the researcher gathered data on the moral development of students at MA Az-Zain through the regular practice of Qur'an recitation. The school has provided the necessary facilities, including monitoring journals that teachers review monthly, to support this practice. The goal of this practice is to shape the students' character positively, not only by having them read the Qur'an but also by helping them understand its meaning.

The regular recitation of the Qur'an every morning after the Dhuha prayer, for about 15 minutes before the start of classes, is part of this character-building effort. The school's headmaster highlighted the positive impacts of this practice:

“Beginning the day with Qur'an recitation helps create a positive energy, increases love for the Qur'an, and makes learning easier to absorb. Regularly hearing and reciting Allah's verses helps students become more fluent in reading the Qur'an and strengthens their love for it” (Nasrullah & Idris, 2019).

A BBA (Qur'an Reading Guidance) teacher also emphasized the importance of this practice:



“This practice is a form of self-reflection, encouraged by the teachers, to continuously strive for self-improvement. Starting the day with Qur'an recitation is beneficial, creating a more effective learning process and helping students become more prepared for their lessons” (Al-Amin & Shafiq, 2021).

The Role of Dhuha Prayer and Qur'an Recitation in Shaping Student Character at MA Az-Zain Jatisari Lengkong

The implementation of Dhuha prayer and Qur'an recitation at MA Az-Zain has shown to be effective in shaping the moral character of students. The practice aligns with the theory proposed by Mu'niah, which suggests that behavior driven by a conscious desire to perform good deeds can lead to the development of virtuous character traits (Mu'niah, 2019).

While not all students have fully embraced the practice, those who have participated regularly have shown significant improvements in behavior and discipline. This positive change is reflected in their interactions within the school and the broader community. The regular practice of Dhuha prayer and Qur'an recitation has fostered a sense of responsibility and a deeper connection to their faith.

The impact of these religious practices on student behavior is evident in several areas: Moral Conduct towards Allah SWT Regular Dhuha prayer and Qur'an recitation help students develop a closer relationship with Allah SWT. This relationship is reflected in their commitment to both obligatory and recommended prayers, as well as their overall devotion and sincerity in worship (Yusuf & Fauzan, 2020). Moral Conduct towards the Qur'an Students are encouraged to honor the Qur'an not just by reciting it but by adhering to its teachings in their daily lives. This practice helps students internalize the values and principles taught in the Qur'an (Nasrullah & Idris, 2019). Moral Conduct towards Peers The communal aspect of these practices fosters a sense of brotherhood and mutual respect among students. The regular practice of Dhuha prayer and Qur'an recitation strengthens the bonds between students and teachers, creating a harmonious school environment (Al-Ghazali, 2020).

The implementation of these practices has resulted in noticeable improvements in student behavior. Although the practices do not entirely transform student character, they have proven to be effective tools in promoting positive behavior and moral development at MA Az-Zain.



DISCUSSION

Dhuha Prayer Practice at MA Az-Zain Jatisari Lengkong Nganjuk

The implementation of the Dhuha prayer at MA Az-Zain, conducted every morning from 06:30 to 07:00 in the school's mosque, has received positive feedback from both teachers and students. The practice is supported by regular reminders and supervision, with teachers taking turns to lead the prayer. The use of attendance records helps ensure student participation and discipline. The collaborative efforts among teachers, coupled with a friendly and approachable attitude towards students, have contributed to the success of this practice (Yin, 2018).

Qur'an Recitation Practice at MA Az-Zain Jatisari Lengkong
The regular recitation of the Qur'an, conducted each morning after the Dhuha prayer, serves as a foundational practice for students at MA Az-Zain. The practice is designed to enhance students' fluency in Qur'an recitation and to instill a deep respect for the sacred text. Teachers play an active role in guiding and supervising this activity, ensuring that students receive proper instruction and encouragement (Brinkmann & Kvale, 2018).

Impact of Dhuha Prayer and Qur'an Recitation on Student Character at MA Az-Zain Jatisari Lengkong
The combined practice of Dhuha prayer and Qur'an recitation has had a significant impact on the moral and spiritual development of students at MA Az-Zain. These practices have not only improved students' discipline and devotion but have also fostered a deeper connection with their faith. Although challenges remain, particularly in addressing individual differences and ensuring consistent participation, the overall impact has been positive, with many students showing noticeable improvements in their behavior and attitudes (Moleong, 2018).

Table 1
Development of Student Morality at MA Az-Zain

Month	Description of Development
April	Some students were not actively engaged and lacked enthusiasm in participating in the mandatory Dhuha prayer and Qur'an recitation activities.
May	There was an increase in willingness and enthusiasm among students to participate in the mandatory Dhuha prayer and Qur'an recitation, with slight improvements in their moral development.
June	There was a significant increase in the number of students actively participating in the mandatory Dhuha prayer and Qur'an recitation, leading to substantial improvements in character development.



CONCLUSION

At MA Az-Zain, the habituation program for performing the Dhuha prayer is implemented consistently at the beginning of each school day. This activity takes place in the school's mosque and involves the participation of all students, either communally or individually, depending on their readiness and circumstances. The prayer is conducted following the morning assembly or school opening activities. Homeroom teachers and designated supervisory teachers play a vital role in this program by providing continuous guidance, monitoring, and support throughout the process—from the intention (niyyah) to the concluding salam. The presence of teachers during the prayer not only ensures discipline and correctness in its execution but also serves as a model of piety and commitment, reinforcing the students' engagement in routine religious practices.

Following the Dhuha prayer, students engage in the daily Qur'an recitation habituation program, which is held before the first academic lesson begins. This tadarus session lasts approximately 15 minutes and is conducted in each classroom under the supervision of the first-period teacher. The Qur'an is recited collectively in a melodious and measured tone, often led by a student or teacher with proficiency in tajwid (rules of Qur'anic recitation). This activity aims to instill a love for the Qur'an among students, improve their fluency and accuracy in recitation, and foster a spiritually enriched and disciplined school atmosphere. Teacher supervision ensures that students not only read the Qur'an fluently but also maintain proper etiquette and pronunciation, thus enhancing the quality of their engagement with the sacred text.

Overall, the Dhuha prayer and Qur'an recitation programs at MA Az-Zain have proven to be effective instruments in shaping students' religious character. Positive behavioral changes are evident among students who regularly participate in these activities, including increased receptiveness to guidance, enhanced discipline, and a stronger spiritual connection with Allah. These programs contribute significantly to the holistic development of students, promoting moral integrity, religious devotion, and a greater sense of responsibility in their daily lives.

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