

# STRATEGIES OF KOMPAQ IN INCREASING QUR'ANIC READING INTEREST AMONG STUDENTS AT MUHAMMADIYAH UNIVERSITY BENGKULU

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## Abstract

**Background of Study:** Students' interest in reading the Qur'an reflects an important dimension of religious character development in higher education. However, many university students demonstrate low consistency and motivation in Qur'anic reading practices.

**Aims and Scope of the Paper:** This study analyzes the strategies employed by the Qur'anic Enthusiast Student Community (KOMPAQ) at Universitas Muhammadiyah Bengkulu in fostering students' engagement with Qur'anic reading activities.

**Methods:** This research used a descriptive qualitative approach with thematic analysis. Data were collected through in-depth interviews with 8 KOMPAQ core members and 10 active participants, participant observation in mentoring activities, and document analysis of community programs. Data were analyzed using Miles and Huberman's interactive model, involving data reduction, data display, and conclusion drawing, to identify recurring patterns of strategy implementation.

**Results:** The findings indicate that students' engagement in Qur'anic reading is influenced by prior educational background and peer environment. KOMPAQ addresses this through several interconnected strategies: (1) creating a psychologically safe and inclusive learning environment; (2) strengthening motivation through peer role models and inspirational member narratives; (3) designing structured yet flexible programs such as *halaqah tahsin*, *tahfizh*, One Day One Ayah, One Day One Hadith, and routine tilawah; (4) reinforcing participation through appreciation and symbolic rewards; and (5) utilizing digital platforms and inter-organizational collaboration to expand outreach.

**Conclusion:** These strategies form a thematic pattern of environmental support, motivational reinforcement, program accessibility, and social networking.

## A. Introduction

Islamic education is a holistic process that integrates intellectual, spiritual, and moral development based on the Qur'an and Sunnah. Within this framework, the Qur'an functions as the primary source of guidance for shaping Muslim character and ethical behavior. In higher education, the role of Qur'anic learning

becomes increasingly important, especially in preparing students to navigate contemporary challenges while maintaining strong religious identity ([Fitriani et al., 2021](#)).

The centrality of the Qur'an in Islamic education implies that the ability to read and understand it must become a core competency for Muslim students. However, various studies indicate that many students enter university with limited Qur'anic literacy and irregular reading habits. This situation signals a need for effective strategies to cultivate students' engagement with the Qur'an within the academic environment ([Muhroji et al., 2020](#)). Islamic education aims to shape true Muslim individuals by developing all human potential, both physical and spiritual, while strengthening the relationship of each individual with Allah, fellow human beings, and the universe.

The Qur'an is the miraculous word of Allah revealed to the Prophet Muhammad SAW through the angel Jibril AS in a continuous chain of transmission, beginning with Surah Al-Fatihah and ending with Surah An-Nas, and reading it is an act of worship. The Qur'an is also an eternal miracle that subjugates all generations and nations throughout the ages ([Triana, 2019](#)). The Qur'an has a special position compared to previous holy books. As the last holy book, the Qur'an has a greater and broader role ([Febriana et al., 2022](#)). One of the functions of the Qur'an is to perfect the previous holy books while correcting the deviations that occurred in the teachings of those books. In addition, the Qur'an also serves as a guide for mankind until the end of time.

The Qur'an has a special position in the sight of Allah SWT. Every Muslim who reads it will be rewarded, whether they understand its meaning or not, whether they read it fluently or stammeringly. Allah promises that every Muslim who reads the Qur'an will be rewarded. The Prophet emphasised that every letter of the Qur'an has its own reward, multiplied tenfold for each letter. The Prophet further emphasised that alif lam mim is not one verse but three separate letters ([Mahmud, 2023](#)). It is not just about the reward for reading the Qur'an, but reading the Qur'an is the best form of worship.

Higher education institutions are one level of education that inherently embodies the three pillars of higher education. Based on these pillars, higher education institutions are expected to play a more significant role in shaping the character of the nation, especially the younger generation. Higher education institutions have a great responsibility as institutions of higher learning in shaping the character of the nation, especially the younger generation who are the future leaders ([Iftach & Lishchinsky, 2019](#)). As a place for intellectual development, higher education institutions are expected to produce individuals who are not only academically intelligent but also have strong moral character, in accordance with the noble values of the nation. In this case, the role of higher education institutions is not limited to the learning process in the classroom, but also involves activities outside of formal learning ([Fauzi, 2018](#)).

One tangible manifestation of the role of higher education institutions in building student character is through the existence of Student Activity Units (UKM). Student Activity Units are student organisations where students with similar interests, hobbies, creativity, and orientation towards extracurricular activities on campus come together ([Mustamin & Wahono, 2020](#); [Yohan, 2019](#)). Student Activity Units (UKM) are a forum for students to develop their interests, talents, hobbies, creativity, and spirituality ([Arifin, 2015](#)), both academic and non-academic. By maximising the potential of UKM, universities can strengthen their role as centres for character building in the nation. Through proper guidance, UKMs can become strategic partners for higher education institutions in producing young generations who are not only academically accomplished but also possess excellent character and are able to face the challenges of the times. Therefore, it is important for higher education institutions to support the sustainability and development of UKMs on campus ([Munthe, 2023](#)).

Muhammadiyah University of Bengkulu is one of the largest private universities in Bengkulu, offering a wide range of study programmes as part of its commitment to producing outstanding graduates in various fields of science. Not only focusing on academic aspects, this university also serves as a platform that supports religious activities, particularly in the study and practice of the Qur'an. One such effort is realised through the existence of Student Activity Units (UKM), such as the Student Community of Qur'an Lovers (KOMPAQ).

The Qur'anic Enthusiast Student Community (KOMPAQ) is a student activity unit at Universitas Muhammadiyah Bengkulu, established in 2015 and officially inaugurated in 2017. Its main objective is to encourage students to read and understand the Qur'an through programs such as *halaqah tahsin*, *tahfizh*, collective recitation, and Qur'anic studies. As a non-formal religious learning space, KOMPAQ is open to students with different levels of Qur'anic proficiency and academic backgrounds.

Preliminary observations indicate that KOMPAQ has successfully engaged students, including those with limited prior exposure to formal Islamic education, and has contributed to changes in their Qur'anic reading habits. However, most existing discussions focus only on the outcomes of such religious communities, while the specific strategies and mechanisms through which student-led Qur'anic organizations foster reading interest in higher education contexts remain insufficiently explored. Therefore, this study aims to address this gap by examining: How does KOMPAQ design and implement its strategies to foster students interest in reading the Qur'an at Universitas Muhammadiyah Bengkulu?

## **B. Research Methods**

This study uses a qualitative approach with a case study design, as it focuses on an in-depth examination of one student community, namely the Student Community of Al-Qur'an Lovers (KOMPAQ) at Muhammadiyah University Bengkulu, in implementing strategies to increase interest in reading the Qur'an. This approach was chosen because the issues studied are related to processes, meanings, experiences, and social dynamics that are better understood through descriptive and narrative data rather than through numerical measurements or statistics.

This research was conducted at Muhammadiyah University Bengkulu, specifically on the activities and scope of KOMPAQ, during the period from March to May 2025. The research subjects were active KOMPAQ administrators, active community members, and non-member students who had participated in or were at least familiar with KOMPAQ activities.

The subject selection technique used purposive sampling, considering that not all students had experience relevant to the research focus. There were 24 informants in this study, consisting of 8 administrators, 10 active members, and 6 non-member students.

Data collection was carried out using three main techniques, namely observation, interviews, and documentation. Observations were carried out participatory, where the researcher was directly involved in several KOMPAQ routine activities such as halaqah tahsin, halaqah tahfizh, the One Day One Ayah programme, and joint recitation activities. The focus of the observation was on the patterns of activity implementation, interactions between administrators and members, the learning atmosphere, and the strategies used to build comfort and motivation among participants. Observations were conducted during 12 activity sessions throughout the research period, and all results were recorded in the form of field notes.

Interviews were conducted using a semi-structured interview technique so that the researchers still had a guideline for questions but still allowed room for informants to develop their answers freely. Interviews were conducted with the chairperson of KOMPAQ, several core administrators, active members, and non-member students. The interview questions covered the informants' background involvement in KOMPAQ activities, the strategies implemented, their perceptions of changes in interest in reading the Qur'an, and the obstacles and challenges faced in implementing the programme.

In addition, documentation techniques were used to supplement the data from observations and interviews. The documentation collected included community work programmes, activity attendance lists, meeting minutes, learning materials, photos of activities, and content published on KOMPAQ's social media. These documents were used to reinforce the findings and trace the consistency between programme planning and its implementation in the field.

The data obtained was analysed using Miles and Huberman's interactive model, which includes the stages of data reduction, data presentation, and conclusion drawing/verification. The analysis was conducted inductively by grouping the data into main themes related to KOMPAQ's strategies, such as creating a supportive learning environment, providing spiritual motivation, flexible activity formats, and sustainable coaching patterns. To strengthen the validity of the data, the researchers applied source and technique triangulation techniques and confirmed the preliminary results with several informants (member checking).

## **C. Results and Discussion**

Based on the results of the research and interviews, the researcher then conducted a descriptive analysis of the research results. The researcher will analyse in general terms the strategies used by the community of students who love the Qur'an to foster an interest in reading the Qur'an among students at Muhammadiyah University Bengkulu. There are several research results obtained by the researcher. Based on the data obtained from the field research, the researcher concluded that:

## 1. Interest in Reading the Qur'an Among Students at Muhammadiyah University

The results of the study show that the interest in reading the Qur'an among students at Muhammadiyah University Bengkulu varies. This difference is influenced by their religious education background prior to university and their social environment on and off campus. Students who graduated from Islamic boarding schools or madrasas generally have a more stable habit of reading the Qur'an because it has been formed since before. Conversely, students who graduated from public schools tend to have difficulty in starting and maintaining consistency in reading the Qur'an.

Apart from educational background, the social environment also has a significant influence. Students who are active in Islamic organisations or who are in religious social circles show a higher level of interest than students who are less involved in religious activities. This was conveyed by one of the KOMPAQ administrators:

“Students from Islamic boarding schools are usually accustomed to reciting the Qur'an. But those from public schools actually want to, it's just that they are not used to it and lack a supportive environment.”

The factors that encourage students to develop an interest in reading the Qur'an include the Islamic atmosphere on campus, the support of peers, and the presence of the KOMPAQ community as a comfortable and non-judgmental learning space. KOMPAQ is considered to be a bridge for students who want to learn to read the Qur'an but feel embarrassed or inferior about their initial abilities.

AR (One student) said:

“I used to rarely recite the Qur'an because I felt I was not fluent, but after joining KOMPAQ activities, I feel more confident and have started reading regularly.”

Meanwhile, factors that hinder interest in reading the Qur'an include limited reading skills (especially in tajwid and makharijul huruf), busy academic activities, and a lack of habit of reading the Qur'an before entering university. Some students also admitted that they did not feel confident to study openly because they were afraid of being considered incompetent by their friends.

Thus, variations in interest in reading the Qur'an among students are not only influenced by religious awareness alone, but are the result of interactions between educational background, social environment, technical reading skills, and the support of their community.

## 2. Activities of the Student Community of Al-Qur'an Lovers

The Student Community of Al-Qur'an Lovers (KOMPAQ) at Muhammadiyah University Bengkulu plays a central role in building a culture of reading the Al-Qur'an among students. As a non-formal institution within the campus environment, KOMPAQ designs various activities that are not only technical in terms of learning to read the Qur'an, but also pay attention to spiritual, emotional, and daily habits that are sustainable.

Based on interview results, the activities organised by KOMPAQ are divided into two main approaches, namely collective activities and personalised activities. In the collective activity category, the main programmes that are routinely carried out are halaqah tahsin and tahfizh. These programmes are conducted weekly and involve dividing participants into small groups based on their respective reading abilities. Through intensive mentoring from mentors, community members are guided to improve their recitation of the Qur'an in accordance with the rules of tajwid. This shows that the community does not only focus on the quantity of recitation, but also on the quality and accuracy of pronunciation.

In addition to halaqah, there is the One Day One Ayah programme, a simple yet effective initiative to foster students' closeness to the Qur'an in their daily lives. This programme encourages members to read and understand at least one verse from the Qur'an or Hadith per day. The verses are distributed through a WhatsApp group, which allows for active participation without being hindered by busy lecture schedules. In this way, the community strives to establish a light but consistent reading routine.

Another equally important activity is One Day One Dalil, a programme that presents one Hadith or Qur'anic dalil every day, accompanied by a brief, practical explanation. This programme aims to strengthen students' moral character and awareness of Islamic values in a sustainable manner ([Rafsanjani & Rozaq, 2018](#)). Through this programme, students not only connect with the sacred text literally, but also gain contextual understanding that encourages the internalisation of Qur'anic values in campus life.

Furthermore, KOMPAQ also revived the culture of Tilawah Bersama, which is held every week on a rotating basis. This activity serves as a moment to build closeness among members and instil a spirit of

togetherness in reading the Qur'an. This activity is carried out in a calm and simple atmosphere, but has a significant impact in forming positive habits among students.

In addition, Tabligh or small da'wah activities have become one of the community's innovations in honing students' da'wah skills. In this activity, members take turns delivering Islamic material in short durations, both before and after halaqah. The material delivered ranges from verses of the Qur'an, hadith, stories of the companions, and Islamic moral values. This activity not only strengthens Islamic understanding but also builds the courage and public speaking skills of community members ([Hambali, 2022](#)).

All activities organised by KOMPAQ demonstrate a systematic effort to reach students from various backgrounds and ability levels. The gradual and consistent strategy applied in each programme indicates that this community not only focuses on ritual worship, but also instils Qur'anic values comprehensively in students' lives. This proves that spiritual guidance in higher education can be carried out in a flexible, creative manner that remains relevant to the dynamics of today's students.

### 3. Activities Organised by the Al-Qur'an Lovers Student Community

In an effort to foster an interest in reading the Qur'an among students, the Qur'an-Loving Student Community (KOMPAQ) at Muhammadiyah University Bengkulu not only designs a variety of activity programmes, but also applies a relevant, effective, and contextual approach to delivery that meets the needs of students. The diversity of backgrounds, academic commitments, and varying levels of Qur'an reading ability among students are key considerations in selecting the appropriate implementation methods for each activity.

One of the main patterns used in core activities such as halaqah tahsin and tahfizh is talaqqi, which is traditional learning in reading the Qur'an conducted directly in front of a mentor or ustaz. In this pattern, participants read the Qur'an in turns and the mentor will immediately correct errors in makhraj, tajwid, or other pronunciations. This method has proven to be effective because it allows for immediate correction and establishes correct recitation from the outset. These activities are generally conducted face-to-face, but in certain situations, such as when physical attendance is limited, the community also provides online options through platforms such as Zoom. This demonstrates flexibility in the application of learning to reach more students without compromising quality.

Meanwhile, for daily and more flexible programmes such as One Day One Dalil or One Day One Ayat, KOMPAQ utilises digital media, especially Instagram. Through this social media platform, the admin sends verses or hadiths along with translations and brief explanations every day. This approach is very much in line with the current communication patterns of students who are very attached to their gadgets and social media. In addition to being time-efficient, this method is also considered lightweight, easily accessible, and does not burden participants, allowing it to be consistently implemented even during their busy academic schedules.

During joint recitation activities, the community uses the simaan pattern, which involves participants taking turns reading verses from the Qur'an during a single meeting. This method not only trains participants to read fluently, but also fosters a sense of togetherness and unity among members. In this atmosphere of togetherness, mentors continue to play an active role in supervising the recitation and providing corrections when necessary. This activity is usually informal, often interspersed with light discussions or a relaxed atmosphere, creating a more intimate and less rigid learning environment.

For small tabligh programmes or Qur'anic da'wah training, the community employs a short presentation strategy. Each member is given the opportunity to deliver Qur'anic-themed material, such as verse interpretations, stories of the prophets, or Islamic moral values in a short duration. The purpose of this strategy is to train members to speak in public and accustom them to verbally convey Qur'anic messages to their surroundings. This activity serves as a means of self-development as well as a medium for direct da'wah dissemination.

Through the implementation of approaches tailored to the type of programme and characteristics of students, KOMPAQ has succeeded in creating an effective, inclusive, and adaptive environment for learning the Qur'an. This variety of patterns not only increases participant engagement but also strengthens the sustainability of community activities. Thus, this strategy has become an integral part of the community's efforts to maintain the enthusiasm of its members and improve the quality and consistency of Qur'an recitation on campus.

#### 4. Strategies of the Al-Qur'an Lovers Student Community in Attracting Students to Read the Al-Qur'an

The Al-Qur'an Lovers Student Community (KOMPAQ) at Muhammadiyah University Bengkulu implements various strategies in its efforts to attract students to read and study the Al-Qur'an. These strategies are not only instructional in nature, but also touch on emotional, social, and spiritual aspects, which are an important part of shaping students' interest in the Qur'an. This is based on the understanding that students have diverse religious backgrounds and different experiences of learning the Qur'an.

The first strategy promoted by the community is the creation of a comfortable and non-judgmental learning environment. The community consciously builds a family-like atmosphere so that students who feel they are not yet able to read the Qur'an do not feel ashamed or inferior. This inclusive attitude is an important foundation that allows students of various skill levels to join without pressure. The community leader emphasises that the community is not only for those who are already proficient, but rather as a place to learn together from scratch. This strategy has proven effective in building confidence and motivating students who were previously hesitant to start learning the Qur'an.

In addition, the community also applies an inspirational and exemplary approach, presenting real stories of positive change from community members. Testimonials from students who were previously not fluent in reading the Qur'an but have made progress after joining serve as a powerful source of motivation for other students. This strategy is effective because it provides concrete examples that anyone can improve their ability to read the Qur'an, as long as they have the will and a supportive environment. The community also actively incorporates Qur'anic values into social media content and offline activities, making the Qur'an relevant and close to students' lives.

Another approach used is light but meaningful activities, such as One Day One Verse and recitation together, which are packaged in a relaxed and contemporary style. These activities are designed so as not to burden students, but still provide spiritual value and closeness to the Qur'an (Adelia et al., 2024). In practice, these activities are often carried out in an informal setting, such as sitting on the floor or over coffee, thereby encouraging interaction and emotional closeness among members. The community also relies on a peer invitation strategy, which involves direct invitations from friends to friends, which is considered more effective because it is personal and builds trust.

To maintain the enthusiasm and involvement of members, the community implements appreciation strategies, both in symbolic forms such as certificates and praise, as well as concrete forms such as Islamic book gifts. These forms of appreciation are important tools in increasing motivation and building positive habits among members (Mukhlas, 2023). In addition, the community also takes advantage of religious moments such as Ramadan, Maulid Nabi, and Isra' Mi'raj to hold special programmes, which are usually able to significantly increase student participation.

In expanding its influence and reach, the community also builds strategic partnerships with other student organisations, such as LDK and BEM, and utilises digital platforms such as Instagram, TikTok, and YouTube. Through collaboration and digital presence, the community has succeeded in promoting Qur'anic programmes and values more widely and attractively. The content created is tailored to the characteristics of today's students, such as short recitations, tips on learning tajwid, or Qur'anic motivation, so that it is more easily accepted and appreciated by the younger generation.

Overall, the strategy implemented by KOMPAQ is comprehensive and adaptive, covering spiritual, social, personal, and digital approaches. This demonstrates that efforts to foster interest in reading the Qur'an among students are not sufficient through formal-instructional approaches alone, but also require strategies that are empathetic, inspirational, and contextualised with the realities of today's students. With this approach, the community has not only succeeded in creating a learning space but also in building a vibrant and grounded Qur'anic movement within campus life.

#### D. Conclusion

This study confirms that interest in reading the Qur'an among students at Muhammadiyah University Bengkulu varies and is significantly influenced by religious education background, social environment, and previous religious experiences. In this context, KOMPAQ plays a strategic role as a non-formal coaching space that is able to bridge this gap through an inclusive, participatory, and habit-oriented approach.

The research findings show that the KOMPAQ strategy, including creating a comfortable and non-judgmental learning atmosphere, providing role models, organising light but consistent habit-forming programmes, giving appreciation, optimising religious momentum, and utilising digital media—are not only effective in increasing the frequency of reading the Qur'an, but also in forming students' intrinsic motivation to make the Qur'an part of their daily lives. Thus, this study not only confirms the role of campus religious communities, but also shows how community-based strategies can strengthen Qur'anic literacy in higher education environments in a sustainable manner.

In practical terms, the results of this study have important implications for KOMPAQ to continue maintaining a flexible coaching model based on student needs, expanding the reach of the programme to students who are not active in the organisation, and developing a more structured mentoring system. For the university, these findings can serve as a basis for strengthening institutional support for student Islamic communities, for example through the integration of Qur'anic literacy programmes into student activities, the strengthening of religious facilities, and cross-unit collaboration.

Theoretically, this study contributes to the development of Qur'anic literacy studies in higher education by showing that strengthening interest in reading the Qur'an is not sufficient through a normative-instructional approach, but requires community-based strategies that combine pedagogical, emotional, social, and digital dimensions. These findings enrich the perspective of contemporary Islamic education in understanding the religious development of the younger generation in a modern academic environment.

The limitations of this study lie in its focus on only one student community at one university, so the generalisation of the findings is still limited. In addition, this study has not explored in depth the long-term impact of student involvement in KOMPAQ on changes in their religious behaviour after graduation.

Therefore, further research is recommended to involve more student communities in various universities with different characteristics, using a longitudinal approach, and combining qualitative and quantitative methods to obtain a more comprehensive picture of the dynamics of Qur'anic literacy among students.

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#### **F. Author Contribution Statement**

LF: Developed the research concept, created the study plan, and oversaw the project's overall progress. AS: Performed primary data analysis, conducted interviews, and gathered field data. DF: Performed a review of the literature, made theoretical contributions, and helped interpret the findings. IAA: Oversaw formatting and editing, prepared the first draft of the manuscript, and organized author revisions.

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