



Excellent Madrasah Education: How do Learning Motivation and Al-Qur'an Literacy Synergize Tahfidzul Qur'an Acceleration?

Sri Bulan^{1*}, M. Yunus Abu Bakar², Ah. Zakki Fuad³

¹²³Sunan Ampel State Islamic University Surabaya

Article History:

Received: February 24th, 2023 Accepted: March 23rd, 2023 Published: March 27th, 2023

Abstract

To achieve the memorization target of 3 chapters of the Qur'an as a minimum requirement for graduation, MAN Insan Cendekia Pekalongan conducted a tahfidz quarantine program during Ramadan. This program focused on Al-Qur'an literacy activities as an effort to create student learning motivation in memorizing the Qur'an through the acceleration class model. This study aimed to determine the acceleration class model applied in the tahfidz quarantine and explore learning motivation and Al-Qur'an literacy. The research used a naturalistic qualitative descriptive method with a field case study approach which was conducted at MAN Insan Cendekia Pekalongan during the tahfidz quarantine. Data were obtained from interviews with the deputy head of the dormitory division, companion teachers, supervisor teachers, and students, as well as observation and documentation. From the total of 189 students, 14 student representatives from classes X and XI in each room were interviewed. Data analysis used Miles and Huberman's three steps including reduction, data display, and verification. The results showed that the memorization achievement of a minimum of 3 chapters was exceeded in the first and second weeks and there was an acceleration of memorization in the third and fourth weeks after the implementation of the acceleration class with the highest memorization achievement of 13 chapters for the male class and 19 chapters for the female class. The acceleration of memorization shows a significant increase due to the learning motivation and Al-Qur'an literacy which synergizes with the acceleration of tahfidzul Qur'an after the implementation of the acceleration classes.

Keywords: acceleration, Al-Qur'an literacy, learning motivation, tahfidzul Qur'an

Copyright © 2023 Sri Bulan, M. Yunus Abu Bakar, Ah. Zakki Fuad

*** Correspondence Address:**

Email Address: sribulan11976@gmail.com

Citation: Bulan, S., Bakar, M. Y. A., & Fuad, A. Z. (2023). Excellent Madrasah Education: How do Learning Motivation and Al-Qur'an Literacy Synergize Tahfidzul Qur'an Acceleration?. *Southeast Asian Journal of Islamic Education*, 5(2), 167-178. <https://doi.org/10.21093/sajie.v4i2.6148>

A. Introduction

The development of science and technology as a result of innovations in various fields through historical records leads to innovations in the field of education (Nata, 2019) with a set of values (religion, culture, thoughts, expertise) to be inherited and maintained by the young generation (Mukani, 2016). The young generation is a future asset prepared to become human resources with world (intellectual) and hereafter (spiritual) qualities integrated with each other (Aziz, 2023) and to become the golden generation of 2045, which can only be realized with education as the center (Widad & Bakar, 2021). Educational reform is needed to improve the best intellectual quality of human resources who are competent in managing nature with all the potential with religious behavior and mastery of science and technology (Prastowo, 2015). Practically education is integrated with values, in the form of intelligence, scientific values, moral values, and religious values (Jalaluddin & Idi, 2019). The role of education in building and maintaining values as a nation's civilization is critical. Human involvement in education is a must, considering that humans have an interest in preserving and inheriting the values contained in their communities to the next generation as well as transforming the knowledge they have acquired and created (Mukani, 2016).

Islamic education in Indonesia is identical to the religious discourse which becomes the study of Islamic education (Sari & Khoiri, 2023). Islamic education in Al Ghozali's definition is worship as a form of *ijtihad* to improve self-quality (Faruk et al., 2023). Islamic education begins with the idea of integration, which includes ontology, epistemology, and axiology as a philosophical domain, principles as a theoretical domain, and methods as a practical domain (Zulkipli, 2023). Philosophical means the creation of nature or truth through the way (method) of finding something based on facts about values that can be proven rationally (Sari & Khoiri, 2023). The principle is the commitment to Islamic education contained in the vision of Islamic educational institutions. Fred R. David defines vision as a planned goal that is realized in the future in a structured way (Saefurridjal et al., 2023). Hax and Majluf interpret vision as a facility for communicating the existence of the organization, goals, and main tasks through the interconnection framework of the organization and the community within it as well as the contributions of other parties and priority targets for organizational performance in its growth and development (Windaningrum, 2019). So, vision in this study is the target or reference for action that madrasah must decide now and in the future.

One of the excellent madrasahs in Indonesia, namely MAN Insan Cendekia, has a vision to realize human resources with the quality of faith and piety accompanied by mastery of science and technology and actualized in social life (Haryanto & Nafik, 2022). MAN Insan Cendekia becomes a role model or magnetic school other madrasahs. MAN Insan Cendekia spread across twenty-four provinces throughout the archipelago and has the same vision. The vision is then interpreted by MAN Insan Cendekia Pekalongan in a planned, scheduled, and programmed way. It is then evaluated to be followed up so the expected goals are achieved. MAN Insan Cendekia Pekalongan, as an Islamic education community, is a madrasah that implements a boarding school system (Said, 2023). As a madrasah with a boarding system, a short-term program is needed as a driving force in realizing common goals with uniqueness (Muslim, 2017). The common goal that MAN Insan Cendekia Pekalongan wants to realize is written in its vision: the realization of high quality human resources in faith and piety, mastering science and technology, and being able to actualize in society.

This vision is translated into several madrasah programs (Rustang et al., 2021). Among the programs recorded by MAN Insan Cendekia Pekalongan is the tahfidz quarantine program as an effort to realize high quality human resources in faith and piety.

As an excellent madrasah, the quality of faith and piety is manifested, among others, in the behavior of memorizing the Qur'an in daily tahfidz activities. However, the results of daily tahfidz activities are still not optimal for students in achieving the memorization target of a minimum of 3 chapters, which is a requirement for graduation as a student at MAN Insan Cendekia Pekalongan. This might happen because of the busyness of students in academic learning and preparation for the competitions they participate in. For this reason, a tahfidz quarantine is programmed in the month of Ramadan as the culmination of a weekly schedule or daily tahfidz activities that during the eleven-month process, the results have not been maximized. With this tahfidz quarantine activity, students' interest increase and they feel motivated to repeat old memorization and submit new memorization to the tahfidz teacher.

Interest is a form of attention in which there is an element of feeling that intersects with the affective domain as an aspect of psychology (Lafendry, 2023), and when given motivation, it will respond to accept or reject. Interest needs to be developed through the habit of reading the Qur'an and memorizing it in any situation and condition (Syarif & Kholis, 2020). Students who have an interest tend to respond positively as seen in an enthusiastic attitude. If the interest already exists, the motivation becomes even stronger, especially the intention to seek the pleasure of Allah by guarding and glorifying the Qur'an and giving crowns to parents for memorizing the Qur'an. Privileges in the world could also be obtained with the existence of educational scholarships for memorizers of the Qur'an (Saputra et al., 2022). However, there are still students who do not have an interest in participating in memorization activities because of some aspects, such as the memorization method is less attractive, the student's literacy skills of the Qur'an do not meet the standards, and the lack of appreciation of the teacher as a stimulus in student memorization.

Several studies revealed that the tahfidz program or memorizing the Qur'an gives positive energy both physically and psychologically to people who memorize the Qur'an. Research conducted at Asyfiyah Elementary School shows that the Qur'an memorization program improves students' character (Jakfar, 2023). The Qur'an memorization program at SMAN 1 Teluk Kuantan can help increase religious values in students (Nahwiyah & Mailani, 2023). Research conducted at the Indonesia Muslim University, Faculty of Medicine, proved that memorizing the Qur'an by understanding the meaning of the memorized verses had an impact on improving the mental health of students in the medical profession (Hikmah et al., 2022). The glory of preserving the Qur'an by memorizing it is not only promised for the afterlife, but in the world it has been realized in the form of providing educational scholarships for memorizers of the Qur'an (Saputra et al., 2022). The Qur'an memorization program through tahfidz quarantine at MAN Insan Cendekia Pekalongan is a form of instilling spiritual values and students' love for the Qur'an. Love for the Qur'an is shown through serious reading as a form of Al-Qur'an literacy (Purwati, 2018), memorizing it, and dedicating time to endow oneself to maintain the Qur'an. In previous studies, memorizing the Qur'an was included in the extracurricular program, which only lasted 1-2 hours in each meeting, so it was ineffective (Zulkifli & Wirdanengsih, 2020). In other studies, tahfidz activities are still limited to only being programmed in extracurricular

activities for the aliyah madrasah level with murajaah, submission, and evaluation activities carried out (Wulan & Ismanto, 2017). Both studies discussed tahfidz activities in the extracurricular only and are still interspersed with students' academic learning activities. This research is different because students' tahfidz activities are carried out in quarantine in the month of Ramadan and specifically only Al-Qur'an literacy activities without academic learning activities. In addition, there is an acceleration class model in maximizing student memorization achievements. This research is essential to determine the memorization achievement before and after the acceleration model class is implemented in the tahfidz quarantine at MAN Insan Cendekia Pekalongan. The use of the acceleration class model bridges students with similar abilities so that there is high learning motivation in Al-Qur'an literacy activities because they have the same goal, namely accelerated memorization of maximum memorization achievements during the tahfidz quarantine.

B. Literature Review

The educational philosophy of Madrasah Aliyah Negeri Insan Cendekia Pekalongan as an excellent madrasah is manifested in 14 excellent programs, one of which is tahfidzul Qur'an, so it is necessary to pay attention to how learning motivation and Al-Qur'an literacy can synergize in accelerating tahfidzul Qur'an. Mc. Donald defines motivation as a person's self-response to a goal marked by the appearance of a feeling caused by a change in energy within a person (Wati & Fatayan, 2023). Learning, according to Robbins, is the stage of creating a relationship between prior knowledge and new knowledge (Lestari, 2023). Learning is a process of changing behavior in personality in the form of skills, attitudes, habits, and intelligence (Majid, 2017). So, learning motivation is an encouragement to make changes in a better direction to achieve targeted or desired goals. The learning motivation in the tahfidz quarantine is an essential factor that must exist in students as a desire to improve the quality and quantity of memorization.

Learning motivation can occur because of several supporting factors. The first factor is the learning environment (Subagio et al., 2021). The learning environment in the tahfidz quarantine is designed to be flexible; memorizing is carried out in the halaqah room, and for murajaah, students are free to find a comfortable place for the student's mood. The second factor is teaching style (Hidayah, 2023). The creative and fun teaching style of the muhafidz and muhafidzah during the tahfidz quarantine, which made the students happy, could motivate them to murajaah and memorize more. The third factor is students' perceptions of learning media (Marlina & Sumaryoto, 2022). Students' perceptions regarding the use of media, in this study, the media used is Al-Qur'an Yadain, which supports students in facilitating the process of murajaah and memorizing the Qur'an. The fourth factor is mastery of the material in the form of tajwid (Al-Husna et al., 2022). Students accustomed to reading the Qur'an with good knowledge of tajwid become necessary to make it easier for students to memorize so that they will be more motivated. The fifth factor is reward or appreciation. Students who succeed in submitting the memorization of the Qur'an, whether a little or a lot, certainly deserve to be rewarded. Rewards are not always in the form of goods but can be in words that foster student motivation because their murojaah and new memorization are appreciated.

Literacy, in Elizabeth Sulzby's definition, is human competence in using language and communicating (Manik et al., 2023). So, literacy is not just able to read but also able to listen, speak and even to write. Al-Qur'an in Arabic means reading

(Munawwir, 1997), while terminologically, it means the word of Allah, which was revealed mutawatir to the Prophet Muhammad (Nurhasanah et al., 2018). Some experts in interpretation say that the word Al-Qur'an is taken from qara'ah, namely guidance, because each verse of the Qur'an strengthens and justifies (Hakim & Mubarak, 2015). So, Al-Qur'an literacy is the ability to read, understand, memorize, and practice the Qur'an properly and correctly in everyday life. Al-Qur'an literacy in tahfidz quarantine activities is the behavior of repeatedly reading with the correct tajwid rules and then understanding the verses based on their meaning or interpretation to make it easier to memorize them and show love for the Qur'an through inherent memorization. Al-Qur'an literacy is influenced by several factors: the family environment, school environment, teacher skills, learning materials, and learning activities. Families that support and encourage Al-Qur'an literacy can improve students' literacy skills. Schools that provide excellent and conducive teaching of the Qur'an can improve students' literacy skills. Teachers with good teaching and education skills can improve students' literacy skills. Al-Qur'an learning materials delivered systematically and effectively can improve students' literacy skills. Learning activities that involve students actively and creatively can improve students' literacy skills.

Acceleration means the process of accelerating, increasing speed, or the rate of change of speed (Zulkarnaen, 2022). An acceleration program is a form of appreciation for children who are gifted or have high abilities (Wijaya & Ananda, 2021). So, acceleration is for those with high abilities placed in a particular class with students with the same ability to complete their learning period more quickly. The accelerated class model in the tahfidz quarantine activity at MAN Insan Cendekia Pekalongan is a grouping of students with good Al-Qur'an literacy skills, and the desired target for memorizing is no longer a minimum of 3 chapters but a maximum of exceeding 3 chapters. The acceleration of tahfidzul Qur'an is based on the consistency and intensity of training (murajaah) in the first and second weeks, which are observed and then continues with the acceleration class model in the third and fourth weeks. In addition, the acceleration of the tahfidzul Qur'an also arises from teaching techniques, effective learning techniques, and following the characteristics of students to accelerate the tahfidzul Qur'an. Collaboration of eyes, mouth, ears, and hands during murajaah also helps accelerate students' memorization of the Qur'an.

C. Method

This research used a naturalistic qualitative descriptive method carried out naturally by the researchers. This type of research is a field study with a case study approach on student behavior, learning motivation, Al-Qur'an literacy, and the acceleration model applied during the tahfidz quarantine activities at MAN Insan Cendekia Pekalongan from April 24 to May 27, 2022. Researchers were directly involved in the research and observed the impact on student behavior. From the total of 189 students, 14 tahfidz quarantine participants who in weeks 1 and 2 had the highest memorization achievements in their room were interviewed about the impact felt during tahfidz activities. The interview technique was also carried out with the deputy head of the dormitory division as the coordinator, who was mandated to arrange tahfidz activities to obtain information on the purpose of carrying out the tahfidz quarantine and its relationship with the vision of the madrasah. Interviews were also conducted with supervisor teachers to complete the existing data. Other interviews were with other companion teachers to determine the conditions of

students' behavior and memorization achievements in different halaqah. Observation techniques were carried out on student behavior during quarantine related to student motivation, the Al-Qur'an literacy method used by students, and the acceleration model applied to student memorization achievements. Data analysis was carried out using Miles & Huberman's three work steps which included 1) Reduction stage, namely the activity of determining relevant and important data related to the research carried out; 2) Data display stage, namely narrating the data obtained in sentences in the form of brief descriptions; and 3) verification, namely drawing conclusions which are interpreted narratively based on activities of collecting data taken by observing, interviewing and documenting (Latifah & Supena, 2021).

D. Findings

Based on the interview results with the deputy head of the dormitory division, one of the fourteen excellent programs launched by MAN Insan Cendekia Pekalongan is tahfidzul Qur'an as an activity to translate part of the vision of the madrasah, namely the realization of human resources with the quality of faith and piety. Tahfidzul Qur'an in tahfidz quarantine activities is the culmination of daily tahfidzul Qur'an activities whose implementation is carried out outside the month of Ramadan. The purpose of holding the tahfidz quarantine is to help accelerate the process of memorizing the Qur'an by students with high intelligence, but due to busy studying, preparing for competitions, and participating in competitions, the target of memorizing a minimum of 3 chapters has not been fulfilled. At the same time, this minimum of 3 chapters is a requirement to graduate as a student of MAN Insan Cendekia Pekalongan.

The interview results with the teachers and observation in the tahfidz quarantine show there are motivations in the form of seminars at the beginning of the quarantine, assistance during the process of tahfidz activities by companion teachers, guidance from muhafidz and muhafidzah in tahfidz activities in halaqah-halaqah as well as student discipline and consistency. Likewise, Al-Qur'an literacy is the central aspect of the tahfidz quarantine, including activities of reading, imagining, repeating, and remembering so that the target of memorizing a minimum of 3 chapters is fulfilled. Acceleration is carried out in the tahfidz quarantine activities with the acceleration class model, so there is a change or increase in the memorization achievement, which is the goal.

Table 1. Comparison of Tahfidz Achievement

Class	Before Acceleration Class Week 1 and 2	After Acceleration Class Week 3 and 4
Male	18 students with tahfidz achievement of 3 to 5 chapter	54 students with tahfidz achievement of 3 to 13 chapter
Female	35 students with tahfidz achievement of 3 to 5 chapter	79 students with tahfidz achievement of 3 to 19 chapter

Table 1 shows changes in the results of tahfidz activities in weeks 1 and 2 before the acceleration class is implemented and after the acceleration class in weeks 3 and 4 in both the male and female classes. Before the acceleration class, 18 male and 35 female students had fulfilled the minimum 3-chapter memorization requirement, and some had even reached 4 chapters and 5 chapters. In the male class, the highest

achievement of 4-5 chapters achieved by 7 students. In the female class, the highest memorization achievement was in chapter 5, with the same number of 7 students. The results of memorization of the 3-5 chapters achieved by 53 students were representatives of the entire class that during the tahfidz activities in weeks 1 and 2 had high learning motivation so that Al-Qur'an literacy activities were carried out with enthusiasm. The actual motivation has been given through seminars held on the first and second days of quarantine to introduce the yadain method, namely the technique of memorizing through the literal translation of the verses of the Qur'an by reading, imagining, repeating, closing and remembering.

Motivation in the form of mentoring by the teacher in each class was also given as a form of support and attention from the teacher to students in the memorization process. Each class was given two companion teachers who took turns recording students' progress in memorizing and monitoring the condition of students' physical and psychological conditions. During the mentoring, the teacher asked about students' health conditions, desired memorization targets, and problems students experience during quarantine activities. The motivation was also provided by the muhafidz and muhafidzah as direct supervisors in the tahfidz process, who were in charge of each halaqah to listen to student memorization, improve student reading, and receive student memorization submission. Students' awareness of carrying out Al-Qur'an literacy becomes the primary aspect in the tahfidz quarantine, which is reading verses of the Qur'an according to the rules of recitation repeatedly until they are memorized and submitted to the muhafidz or muhafidzah. The committee also supported the quarantine activities by providing adequate food and beverages every day, and every Friday night, the participants were served meatballs and chicken noodles. Snacks after the evening prayer were served every day, and favorite fast break menus from parents were rewards that increased students' motivation in memorizing.

The achievement of 3-5 chapters by 53 students in the first and second weeks made learning motivation and Al-Qur'an literacy need to synergize so that the minimum 3 chapters or even more were obtained. After the third and fourth weeks of acceleration classes, memorization results significantly increased. Based on table 1 above, in the male class, there are 54 students whose memorization reaches 3-13 chapters, while in the female class, there are 79 students whose memorization reaches 3-19 chapters. So, the total number of students who fulfill the minimum requirement of 3 chapters is 133. It increased approximately 2.5 times from 53 students in the first two weeks. This can happen because students in one class have similar intelligence, so their learning motivation increases to be more diligent in Al-Qur'an literacy which synergizes with Qur'an memorization (tahfidzul). Memorization of a minimum of 3 chapters and even 5 chapters is a necessity achieved with the acceleration class, which is enforced in the third and fourth weeks due to the evaluation of weeks 1 and 2, which contributes to a significant increase in student memorization achievements.

During the quarantine, the yadain method was the only method used, while the findings show that some particular students still found it less effective and even felt confused. So, the method aspect needs to be evaluated. When memorizing, students sometimes faced obstacles, but they had their way of overcoming them, such as by taking a walk in the MAN Insan Cendekia environment and sitting in the gazebo while looking at the green garden or looking at the colorful fish in the school pond.

E. Discussion

The students who had achieved the minimum 3 chapters of memorization before the implementation of the acceleration model are students who from the start, have had good learning motivation within themselves so that the tahfidz activity schedule was carried out responsibly, sincerely, consistently, and with discipline. Supriyanti (2023) found that good motivation is seen by carrying out tahfidz activities happily, being willing to do independent murajaah, and using the determined memorization method. There are similarities between this research and previous research, but the motivation found in this study comes from various aspects, namely from within the students themselves, that it is a noble mission because they were chosen to give themselves as guardians and keepers of the Qur'an through memorization.

The motivation given by the muhafidz and muhafidzah with their professional attitude as mentors has many ways to motivate students, one of which is with positive sentences written on the board for students to read every time they enter the halaqah room. The motivation of the companion teachers, with all their attention and liveliness in communicating with students, is also a support. Fajri and Husni (2023) argued the importance of motivation as reinforcement by the teacher through communication to discuss the problems students face in memorizing the Qur'an and good communication from teachers to students as a form of motivation.

The motivation given by the committee in the form of food rewards every Friday night makes students enthusiastic, and it encourages them to memorize. The motivation of the committee that provides snacks after the evening prayer is more pleasing to students, and the attention of parents when students want their favorite food as a fast break menu becomes encouragement and motivation for students in memorizing the Qur'an. Hamli (2022) also stated that parental support is also part of the motivation for students besides the level of intelligence as an essential capital for students in memorizing.

The memorization target is achieved or exceeded because Al-Qur'an literacy has become a culture and character in students. Badruzaman (2019) found that memorizing the Qur'an would be more effective if students carried out careful reading activities repeatedly while looking at the mushaf. Nourlaila et al. (2023) found that increasing students' memorization of the Qur'an is effective when reading the Qur'an with tartil (tajwid rules), in which the teacher listens to give direct feedback. Specializing in tahfidzul Qur'an activities in Ramadan by setting aside academic learning activities is a solution to make students more focused on memorizing. Wahyuni et al. (2023) found that a reduction in student community activities outside the school can be carried out through collaboration built with parents as a control and motivation for students in memorizing.

Students' memorization techniques use the repetitive reading and murajaah method focuses on the heart and mind involving the eyes and hearing and hand movements to the right and left as helpful media. This memorization technique is a way of students' Al-Qur'an literacy that is unique and successful in achieving the desired memorization. Students' success in memorizing the Qur'an exceeds 3 chapters due to discipline behavior, namely complying with the rules scheduled by the committee during quarantine by adhering to murajaah times, submitting, and sleeping both during the day and at night. Consistent behavior to always murajaah and submit the memorization to the supervisors also contributes to the success of students' memorization.

The acceleration class is a new finding as a model for enhancing students' memorization achievements in the tahfidz quarantine. However, during the quarantine, the yadain method was the only method used and some particular students still found it less effective and even felt confused. Therefore, an evaluation needs to be carried out to allow students to use or choose alternative methods. Previous research findings such as Fadhila et al. (2023) found that Tasmi' is a method that helps students memorize, Afidah and Nurmiyanti (2022) found the Tabarak method as a method to help accelerate tahfidzul Qur'an, and Ulum (2022) found that the use of puzzle media in motivating students to memorize so that there was an increase in memorization.

During the quarantine process, students certainly experienced obstacles when memorizing. However, they had their way of overcoming them, including by taking a walk in the MAN Insan Cendekia environment, sitting in the gazebo while looking at the green garden, or looking at the colorful fish in the school pond. Putra and Hayati (2023) found that there is motivation from within students to overcome problems in memorizing the Qur'an.

F. Conclusion

The achievement of memorization has increased significantly with the learning motivation built in the form of responsible behavior, sincerity, discipline, and consistency. In addition, the significant increase in memorization achievements is also due to implementing the acceleration class model as the appropriate policy because it gathers students with the learning motivation and similar Al-Qur'an literacy by triggering students to have a higher level of memorization. (bringing a spirit of competition). The acceleration class model is critical for fostering a spirit of competition in realizing memorization achievements, but it is necessary to pay attention to the psychological aspects of students because there might be a stigmatization of excellent classes and poor classes, which will have an impact on the students. It is also necessary to conduct research related to the other excellent programs at the madrasah, including research madrasah programs, homestay programs, and language programs.

References

- Afidah, M. N., & Nurmiyanti, L. (2022). Efektivitas Menghafal al-Qur'an Metode Tabarak di Rumah Tahfidz Balita dan Anak. *JM2PI: Jurnal Mediakarya Mahasiswa Pendidikan Islam*, 03(02).
- Al-Husna, R., Manda, S., Taslim, P., & Al-Husna, K. I. (2022). Problematika Pelaksanaan Tahfidzul Qur'an Di Asrama Tahfidz H. Abdullah Musthafa Nasution Pondok Pesantren Musthafawiyah Purba Baru Mandailing Natal. *Devotion: Journal Corner of Community Service*, 1(3), 98–104. <https://doi.org/10.54012/devotion.v1i3.111>
- Ariyanto, A., & Sulistyorini, S. (2020). Konsep motivasi dasar dan aplikasi dalam lembaga pendidikan Islam. *AL-ASASIYYA: Journal Of Basic Education*, 4(2), 1. <https://doi.org/10.24269/ajbe.v4i2.2333>
- Aziz, A. (2023). Strategi Memperkuat Eksistensi Pendidikan Islam di Era Industri 4.0 dan Society 5.0. *Jurnal Pendidikan Dan Kewirausahaan*, 20(1), 20–35.
- Badruzaman, D. (2019). Metode Tahfidz Al-Qur'an Di Pondok Pesantren Miftahul Huda II

- Kabupaten Ciamis. *Idea: Jurnal Humaniora*, 9(Agustus), 245–253. <https://doi.org/10.29313/idea.v0i0.4888>
- Fadhila, A. R., Husni, A., Aprison, W., & Iswantir, M. (2023). Implementasi Pembelajaran Tahfidz Al- Qur ' an dengan Menggunakan Metode Tasmi ' di SMP Islam Al -Ishlah Bukittinggi. *Journal on Education*, 05(03), 6758–6767.
- Fajri, A., & Husni, A. (2023). Peran Guru Tahfiz Dalam Meningkatkan Motivasi Siswa Untuk Menghafal Al – Quran di Rumah Tahfiz Asshadiq Aur Birugo Tigo Baleh. *Arzusin: Jurnal Manajemen Dan Pendidikan Dasar*, 3(1), 1–10.
- Faruk, M., Ondeng, H. S., & Kamaluddin, H. M. (2023). Pendidikan Islam di Tengah Masyarakat Multikultural Majida. *Aksara Kawanua: Jurnal Ilmiah Multidisiplin*, 2(1), 51–59.
- Hakim, A. A., & Mubarok, J. (2015). *Metodologi Studi Islam*. PT Remaja Rosdakarya.
- Hamli, H. (2022). Pendidikan Tahfidz Al-Qur'an di SMPN 2 Amuntai Selatan Kabupaten Hulu Sungai Utara. *Al-Muhith: Jurnal Ilmu Qur'an Dan HaditsQur'an Dan Hadits*, 1(2), 89–97.
- Haryanto, K. W., & Nafik, M. A. (2022). Rancang Bangun Sistem Informasi Administrasi Penilaian Prestasi Kerja Guru dan Pegawai Berdasarkan Sasaran Kerja Pegawai Berbasis Web (Studi Kasus : MAN Insan Cendekia Pasuruan). *Jurnal Spirit*, 14(2), 42–46.
- Hidayah, N. (2023). Meningkatkan Motivasi Belajar Siswa Kelas X Melalui Variasi Gaya Mengajar Guru PAI di SMKN 1. *E-Proceedings.Iain-Palangkaraya*, 3(1), 710–719.
- Hikmah, D., Akib, M. N. R., Julyani, S., Royani, I., & Murfat, Z. (2022). Pengaruh Pembelajaran Islam Disiplin Ilmu Kedokteran terhadap Kesehatan Jiwa Mahasiswa Program Profesi Dokter Fakultas Kedokteran Universitas Muslim Indonesia. *Jurnal Mahasiswa Kedokteran*, 2(11), 845–855.
- Jakfar, F. (2023). Pengaruh Program Tahfidz Terhadap Nilai Akhlak Peserta Didik di SD Ashfiya Bandung. *Jurnal Pendidikan Dan Konseling*, 5(1), 970–976.
- Jalaluddin, & Idi, A. (2019). *Filsafat Pendidikan*. Rajawali Pers.
- Lafendry, F. (2023). Teori Pendidikan Tuntas Mastery Learning Benyamin S. Bloom. *Tarbawi*, 6(1), 1–12.
- Latifah, N., & Supena, A. (2021). Analisis Attention Siswa Sekolah Dasar Dalam Pembelajaran Jarak Jauh di Masa Pandemi Covid-19. *Jurnal Basicedu*, 5(3), 1175–1182. <https://jbasic.org/index.php/basicedu/article/view/887>
- Lestari, S. (2023). Pelaksanaan Teori Belajar Bermakna David Ausubel dalam Pembelajaran Pendidikan Matematika. *Jurnal Pendidikan Dan Konseling*, 5(1), 3388–3395.
- Majid, A. (2017). *Pembelajaran Tematik Terpadu*. PT Remaja Rosdakarya.
- Manik, B., Umam, W. K., & Veronica, M. (2023). Taman Baca dan Belajar “ Ransel Buku ” Sebagai Aksi Nyata Menumbuhkan Kecintaan Anak Pada Buku dan Kegiatan Literasi. *Journal of Student Research (JSR)*, 1(1), 141–158.
- Marlina, L., & Sumaryoto. (2022). Pengaruh Persepsi Atas Media Pembelajaran Dan Sikap Belajar Terhadap Prestasi Belajar Pendidikan Pancasila Dan Kewarganegaraan.

Herodotus: Jurnal Pendidikan IPS, 5(3), 292–304.
<https://journal.lppmunindra.ac.id/index.php/alfarisi/article/view/5734%0Ahttps://journal.lppmunindra.ac.id/index.php/alfarisi/article/viewFile/5734/4949>

- Mukani. (2016). *Dinamika Pendidikan Islam*. Madani.
- Munawwir, A. W. (1997). *Kamus Al-Munawwir Arab-Indonesia Terlengkap*. Pustaka Progressif.
- Muslim, M. (2017). Membangun Visi Perusahaan. *Esensi*, 20(3), 1–14.
- Nahwiyah, S., & Mailani, I. (2023). Pelaksanaan Program Tahfidz Qur ' an dalam Meningkatkan Nilai-Nilai Religius Siswa di SMAN 1 Teluk Kuantan. *AL-HIKMAH: Jurnal Pendidikan Dan Pendidikan Agama Islam*, 5(1).
- Nata, A. (2019). *Pembaruan Pendidikan Islam di Indonesia*. Prenadamedia Group.
- Nourlaila, I., Ginanjar, M. H., & Heriyansyah. (2023). Evaluasi Pembelajaran Tahfiz Al-Qur'an Menggunakan Model CIPP (Context , Input , Process , Product) di SMAIT At-Taifiq Kota Bogor. *Jurnal Ilmiah: Cendekia Muda Islam*, 3(1), 53–66.
- Nurhasanah, N., Hayatuddin, A., & Hidayat, Y. R. (2018). *Metodologi Studi Islam*. Amzah.
- Prastowo, A. (2015). *Pembelajaran Konstruktivistik-Scientific untuk Pendidikan Agama di Sekolah/Madrasah: Teori, Aplikasi, dan Riset Terkait*. PT Rajagrafindo Persada.
- Purwati, S. (2018). Program Literasi Membaca 15 Menit Sebelum Pelajaran Dimulai Untuk Meningkatkan Hasil Belajar Membaca Dan Menghafal Surah Pendek. *Jurnal Ilmu Pendidikan Sosial, Sains, Dan Humaniora*, 4(1), 173–187.
- Putra, B., & Hayati. (2023). Problematika Peserta Didik dalam Menghafal al-Qur'an di MAN 3 Agam Kubang Putih. *Anwarul: Jurnal Pendidikan Dan Dakwah*, 3(1), 97–104.
- Rustang, B., Badarwan, & Syahrul. (2021). Manajemen Boarding School Di Madrasah Aliyah Negeri. *Dirasah Jurnal Pendidikan Islam*, 2(1), 47–52.
- Saefurridjal, Ac., Karim Fatkhullah, F., Rohman, A., & Samsudin. (2023). Visi Pendidikan Berbasis Agama, Filsafat, Psikologi, Dan Sosiologi. *Jurnal Syntax Transformation*, 4(1), 922. <https://doi.org/10.35931/aq.v16i3.969>
- Said, S. A. (2023). Pengelolaan Lingkungan Berbahasa Arab Dalam Meningkatkan Kemampuan Berbicara Siswa Madrasah Aliyah Insan Cendikia Halmahera Barat. *Jurnal Ilmiah Wahana Pendidikan*, 9(1), 1–23.
- Saputra, E., Arifin, M., & Muhajir, A. (2022). Pembekalan Motivasi dan Muhasabah Serta Muroja ' ah Para Penghafal Qur ' an di Yayasan Arrahmani Ciputat Tangerang Selatan Banten. *Jurnal Abdimas Le Muhtamak*, II(2), 75–88.
- Sari, S. N., & Khoiri, Q. (2023). Diversitas Kebijakan Pendidikan Islam di Indonesia. *Jurnal Pendidikan Dan Konseling*, 5(1), 4806–4814.
- Subagio, Muliyani, S. E., & Muliadi, A. (2021). Pengaruh Lingkungan Kampus Terhadap Motivasi Belajar Mahasiswa. *Jurnal Manajemen Pemasaran*, 8(2), 275–284.
- Supriyanti, I. (2023). Motivasi Siswa dalam Mengikuti Program Tahfizh Al- Qur'an. *Tarbawi Ngabar: Jurnal of Education*, 4(1), 11–28. <https://doi.org/10.55380/tarbawi.v4i1.317>.
- Syarif, & Kholis, N. (2020). Keaktifan Siswa Dalam Pembelajaran Hafalan Al-Qur'an Menggunakan Zoom: Studi Pada Siswa Kelas 8 SMP Ar-Rahmah Malang. *Al-*

Tadzkiyyah: Jurnal Pendidikan Islam, 11(2), 289–307.
<https://doi.org/10.24042/atjpi.v11i2.7106>

- Ulum, M. S. (2022). Bimbingan Tahfidz Al-Qur'an Melalui Media Puzzle Dalam Meningkatkan Motivasi Menghafal Di Madrasah Diniyah Al Musyarrofah Garut. *Jurnal Bimbingan Penyuluhan Islam*, 4(2), 1–17.
- Wahyuni, S., Monia, F. A., & Ilasm, E. (2023). Problematika Pembelajaran Tahfidzul Qur'an di Madrasah Tsanawiyah Negeri 4 Kabupaten Pasaman. *IRJE: Jurnal Ilmu Pendidikan*, 3(1), 59–63.
- Wati, D. P., & Fatayan, A. (2023). Pengaruh Motivasi Belajar dengan Hasil Belajar Mata Pelajaran PKn Siswa Kelas V Sekolah Dasar. *Journal on Education*, 5(2), 5193–5200.
<https://doi.org/10.31004/joe.v5i2.1082>
- Widad, Z. El, & Bakar, M. Y. A. (2021). Wajah Baru Pendidikan Indonesia di Masa Pandemi dan Analisis Problematika Kebijakan Pendidikan di Tengah Pandemi. *Jurnal Mahasiswa Manajemen Pendidikan Islam*, 3(1), 1–12. <https://mail.jurnal.iain-bone.ac.id/index.php/adara/article/viewFile/285/205>.
- Wijaya, C., & Ananda, R. (2021). *Kapita Selekta Manajemen Pendidikan*. Pusdikra Mitra Jaya.
- Windaningrum, F. (2019). Analisis Relevansi Visi, Misi, Tujuan, dan Kurikulum Antara SMKN 1 Kedawung Sragen dan SMKN 1 Bawen Semarang. *AL-ISHLAH: Jurnal Pendidikan Islam*, 17(2), 123–140. <https://doi.org/10.35905/alishlah.v17i2.1017>
- Wulan, D. A. P., & Ismanto. (2017). Pembelajaran Ekstrakurikuler Tahfidz Al-Qur'an Di Madrasah Aliyah. *The 1st Education and Language International Conference Proceedings Center for International Language Development of Unissula*, 1(1), 236–246.
- Zulkarnaen, W. (2022). *Manajemen Layanan Khusus di Sekolah*. Bumi Aksara.
- Zulkifli, Z., & Wirdanengsih, W. (2020). Pendidikan Karakter Melalui Kegiatan Ekstrakurikuler Tahfidz di SMA Negeri 5 Padang. *Jurnal Sikola: Jurnal Kajian Pendidikan Dan Pembelajaran*, 1(3), 198–206.
<https://doi.org/10.24036/sikola.v1i3.23>
- Zulkipli. (2023). Implikasi Pandangan Filsafat Pendidikan Dalam Bidang Pragmatisme. *Jurnal Manajemen Pendidikan Al-Hadi*, 3(1), 34–47.