Assistance for Madrasah Diniyyah Teachers in Implementing Children's Al-Qur'an Literacy Learning

[1]HELMI AZIZ, [2]DINAR NUR INTEN, [3]DEWI MULYANI, [4]HADITSA QUR'ANI

[1,4] Department of Islamic Education, (Universitas Islam Bandung),
[2,3] Department of Early Childhood Teacher Education, (Universitas Islam Bandung),
Correspondance author: helmiaziz@unisba.ac.id *

A b s t r a c t

Eradicating Al-Qur'an illiteracy is an important agenda item that must be prioritized. It is one of the problems in madrasah diniyyah institutions that requires a broad range of teacher competencies related to meaningful and enjoyable Al-Quran learning in the aspects of planning, preparation, and use of learning media, as well as various evaluation techniques for early Al-Qur'an literacy learning for madrasah diniyyah students. As a solution, to improve competence and skills in carrying out early Al-Qur'an literacy learning, madrasah teachers must be given knowledge and skills in managing early Al-Qur'an literacy learning. The goal is that teachers can provide proper early Qur'an literacy learning for madrasah students. The Community-Based Participatory Research Method (CBPR) is used in this service. This method seeks to facilitate the community in improving academic quality. The empowerment results show that the ability of madrasah teachers to implement early Qur'an literacy learning has significantly increased through several activities that have been carried out, namely planning lesson plans, methods, and techniques of learning the Qur'an, selecting Al-Qur'an learning media, and applying Al-Qur'an learning evaluation techniques. Assistance for madrasah teachers must always be carried out to expand their pedagogical competence.

Keywords : Assistance; Madrasah Teacher; Al-Qur'an Learning; Literacy.

Introduction

The Republika Daily stated that Indonesia has the largest Muslim population in the world, but only about 0.5% of Muslims in Indonesia can read the Qur'an properly. The illiteracy rate of the Qur'an in Indonesia is still quite high, with 65% of the Indonesian Muslim community is illiterate in the Qur'an (Intan, N., & Yulianto, A., 2018).

Therefore, a culture of Al-Qur'an literacy must be able to be implemented sustainably in people's lives, especially for children. According to Sunanih, children are endowed by Allah with potential from the moment they enter the world, and this potential needs

to be realized by both parents (Sunanih, 2017). As stated by Allah SWT in Surah An-Nahl verse 78: "And Allah has extracted you from the wombs of your mothers knowing nothing, and He made for you hearing and vision and hearts [i.e., intellect] that perhaps you would be grateful." The potential given is hearing, sight, and hearts, which all need to be fulfilled. The Holy Qur'an makes it apparent that parents have a responsibility to develop their children's hearing and eyesight from birth to form their hearts as they mature.

In Sholehudin's view, Al-Qur'an literacy is the ability in a person's psychomotor aspects of Al-Qur'an skills whose characteristics are the ability to write and read the Al-Qur'an. In addition, it is shown by the ability to analyze the meaning contained in the contents of the Qur'an (Solehudin, 2019). Meanwhile, according to Syarifuddin, Al-Qur'an literacy is learning the Al-Qur'an with various methods, including writing, reading, analyzing, and conveying its advantages, so that learners become closer to the Al-Qur'an and strive to make those learning activities a habit. The ability to efficiently and intelligently access, interpret, and use information is known as literacy (The Prague Declaration: Towards an Information Literate Society, (2003). Building a literacy culture provides a solid foundation for dealing with life's obstacles, according to Suherman *et al*. Similar to this, Qur'anic literacy refers to mastering the Qur'an, which includes having the ability to read, write, analyze, convey, and understand its distinctive aspects. Qur'an literacy aims to develop a strong bond between people, especially kids, and the Qur'an so that they can live in harmony with it. It can be concluded that Al-Qur'an literacy is an effort to expand the ability to master the Al-Quran, which includes the ability to read, write, analyze, and convey what is in the Al-Quran, which is carried out continuously so that it creates the habit of living together with the Qur'an.

In expanding literacy skills for children, especially in the context of eliminating disabilities in learning the Qur'an, madrasah diniyyah, as a da'wah institution as well as an institution originating from non-governmental organizations, plays an important role in overcoming these problems (Farikhah, S., 2015). The learning process carried out at madrasah diniyyah institutions facilitates a variety of subjects that make demands on children's abilities to learn the Qur'an and hadith correctly. Based on this, children's ability to learn the Qur'an is the key to their success in learning at madrasah diniyyah (Inten, Dinar Nur, *et al*., 2023).

Children should be taught to read the Qur'an at a young age. It is important to introduce the Qur'an to children in a variety of child-friendly ways that they find interesting and entertaining. The process of establishing and cultivating a child's passion for the Qur'an is the essence of early Qur'an literacy. This can be done by utilizing techniques and strategies that include aspects of playing, singing, and storytelling because these are activities that youngsters find engaging. Surprisingly, Allah has already made this method available through the content of the Qur'an, which contains fascinating tales laced with knowledge. It follows that it is not surprising that religious educators frequently use the storytelling method as the foundation of their instruction. When spoken with genuine sincerity, stories can profoundly affect children's souls (Jamali, M.F., 1995).

Every Muslim is first taught how to read the Al-Qur'an (Purnama, M. D., & Sarbini *et al*., 2019). Considering that life has rules and directions (Hakim, R., 2014), understanding and following the Qur'an is the essence of the tenets of human life, according to Ahmad (2018) and Anjarsari *et al*. (2017). Knowing the hijaiyah letters is the beginning (Iqromah, F. (2018), reading the Qur'an well is the implementation (Nurhidayah, N. *et al*., (2019), memorizing the Qur'an is part of preserving it (Ulfah *et al*., 2019). Indeed, the Qur'an, as Kalamullah contains several profound implications that mankind should study. To honor the Creator (Allah Subhanahu Wa Ta'ala) via His creation, all Muslims are provided with access to the Al-Qur'an as a right to life and as a means of capital.

Because He created, Allah Subhana Wa Ta'ala (SWT) is acknowledged by His slaves as the Creator. Because of this, performing natural tadabbur is something that every person must do. Naturally, it is first necessary to comprehend the Qur'an as the Muslim community's guide to life. According to Assingkily, the Qur'an is alive, and humanity must bring it to life by acting honorably and righteously. As a result, the Qur'an is revived in society through a variety of means and civilizations (Assingkily, M. S., 2019). The Al-Qur'an, also known as the living Qur'an, is an effort made by individuals, groups, organizations (LBIQ), or the community in response to a variety of circumstances to maintain the study of the Qur'an in their area, including in the social, educational, cultural, ritualistic, and other aspects (Arif, M., 2019).

Madrasah diniyyah teachers play an important role in increasing Al-Qur'an literacy for madrasah students. A teacher must create a conducive learning climate to create educational interactions. Educational interactions that are created need to occur between students and teachers and between students and students. Teachers not only teach science to students but also need to transfer the values contained in learning materials so that students can apply them in everyday life (Rohmah,

Rizki Zakiyah Nur & Aziz, Helmi, 2021). The most important thing for the teacher to do is prepare the methods, media, and learning evaluation techniques that will be used (Wahyudi, Rufiana, I. S., & Nurhidayah, D. A., 2020).

To carry out Al-Qur'an literacy that is right on target in madrasah diniyyah, it is necessary to guide madrasah teachers to increase Al-Qur'an literacy for children. Empowering madrasah teachers is interesting to do because madrasas are typical educational institutions in Indonesia. Madrasah is a unique educational institution because its existence has been famous in the past and still exists today to improve the quality of human resources for understanding religious material. In addition, madrasas have a strong history in the development of the nation's culture, and their work is always relevant to the times it passes, both as an educational institution and instilling Islamic values.

Referring to the results of the preliminary study, several problems can be identified that need to be solved, as follows: first, the need for assistance in preparing a lesson plan document for the implementation of early Qur'an literacy learning that is effective and fun for children. Second, there is a need for assistance from teachers regarding a variety of Al-Qur'an learning methods that can foster children's interest and motivation when learning the Qur'an. Third, there is a need for assistance to increase the competency of madrasah teachers related to making Al-Qur'an learning media. Fourth, assistance is needed in formulating evaluation techniques and instruments for teaching the Qur'an. Fifth, there is a need for assistance in creating learning implementations that meet the principles of active, effective, innovative, creative, and fun learning for children.

The focus of this service is to provide workshops to improve the pedagogical competence of madrasa teachers in the Pangalengan District, Bandung Regency, by increasing the effectiveness of learning the Qur'an. Previous research studies show that in carrying out community service, the thing that must be considered is the utilization of the potential of the community to be empowered. Based on this, community potential can be developed to support the success of the program. Involving the community-in this case, the madrasah teacher, who is assisted in totality-is a key factor for the success of community service (Alhamuddin, *et al*., 2020). Besides that, dedication to teachers is needed to increase the pedagogic competence of teachers so that they can formulate learning designs, knowledge related to the implementation of learning with the MATA method, as well as skills in developing techniques and instruments for assessing Al-Qur'an learning (Aziz, Helmi, *et al*., 2021).

Referring to previous studies, there has been no explanation related to increasing the competency of madrasah diniyyah takmiliyah teachers to enhance the quality of learning the Qur'an by improving the initial Al-Qur'an literacy skills of madrasah students.

Research Method

The Community-Based Participatory Research (CBPR) method used in this service is a method that seeks to facilitate the community in improving academic quality (Afandi, Agus, *et al*., 2022), with the target of Madrasah Diniyyah teachers in learning Al-Qur'an literacy for Madrasah students in Pangalengan District, Bandung Regency. This service activity is expected to increase pedagogic competence first in planning, implementing, and evaluating Al-Qur'an learning.

Referring to the method used, to increase the teacher's ability to manage early Al-Qur'an literacy learning, a strategy is formulated, which is carried out in various activities. The first stage is to communicate directly with stakeholders related to the problems encountered when learning the Qur'an. At this stage, the team coordinates the aims and objectives of empowerment. The main purpose of determining these stakeholders is to ensure that the main characteristics of CBPR are achieved. This is because CBPR requires the commitment and active role of various stakeholders to achieve the main goal of empowerment, namely increasing the ability of teachers to manage early Al-Qur'an literacy learning for madrasah students. The essence of this first stage is to determine the problems that must be followed up on immediately and given solutions.

The second stage is program design, namely formulating plans and analyzing the various needs needed together with the service team and stakeholders. In preparing the action plan, namely by mapping the problems that have been determined in the first stage, the design of the program is carried out through workshops or assistance related to learning the Qur'an.

The third stage is data collection and analysis, which is conducted through the implementation of the service that has been programmed. The third stage focuses on the active role of stakeholders in the training being held. This stage tends to be more diverse than the others. It is at this stage of analysis that the assistants need to create situations and conditions during assistance. When development activities are planned and designed, they can be done well with the right leadership. This leadership should give hope to the employees who participate in the program (Supratman, 2017).

The last stage is to carry out reflection activities and follow-up on the findings at each stage of data collection that has been completed or is being conducted to observe the level of achievement of the targeted goals. The main objective of the fourth stage is to get input as material for reflection, program development, and strengthening and outreach to stakeholders.

Results and Discussion

This community service (PkM) began in November 2022 in Pangalengan District, Bandung Regency, and targeted Al-Qur'an teachers at Madrasah Diniyyah Takmiliyah. Madrasah Diniyyah Takmiliyah is a non-formal Islamic educational institution that has a very broad opportunity to be empowered because it has made a positive contribution to the development of religious and nationalist character in human resources in Indonesia. At the implementation level, madrasas are often regarded as 'low' educational institutions; some people still perceive madrasas as second-class education after formal education. There are many perceptions in the community that the implementation of education in madrasas is of poor quality, graduates from madrasas are considered not to have the ability to compete with those in other educational institutions of equal stature, and the management of the institution is in the spotlight in society as an institution that is not of good quality. The impact is that some people make madrasa educational institutions the last resort to seek knowledge (Yaqin, Husnul, 2021).

In addition to these conditions, students need a variety of methods that specifically contribute to increasing early Al-Qur'an literacy. The method of early literacy of the Qur'an that is used at the children's stage is different from the one for the adult stage. Mulyani said that in learning situations, child students have a short focus; it is very easy for them not to be interested in monotonous things. Thus, teachers as educators need skills in packaging learning to make it more interesting and meaningful, starting with planning, implementing, and evaluating (Mulyani, Dewi. *et al.*, 2021). Al-Qur'an learning in madrasas often classically takes place, namely by following the recitation of the Al-Qur'an that the teacher teaches and students following the recitation. This causes the ability of madrasah students to read the Qur'an to experience difficulties due to the absence of supervision for each student in assessing their ability to read the Qur'an.

Training for madrasah teachers in increasing Al-Qur'an literacy for madrasah students is urgently needed to gain more insight into various methods of learning early Al-Qur'an literacy and enhance teacher competence in the implementation of Al-Qur'an learning. Even though madrasah teachers already have pedagogical competence in learning the Qur'an, there are still some of them who do not understand the nature of implementing Al-Qur'an learning that fulfills the principles of active, effective, innovative, creative, and fun learning for students.

Referring to this phenomenon, the Unisba LPPM PkM team seeks to overcome problems faced by teachers in providing early Al-Qur'an literacy learning through assistance. The assistance provided is focused on each stage of learning, starting from the preparation of early Al-Qur'an literacy learning and implementation to the evaluation stage.

The empowerment strategy has been formulated in several stages of activity, namely: first, socialization of the design of the teacher's Al-Qur'an learning training program; second, preparation of action plans and formation of stakeholder groups; third, guidance on the preparation of learning plans and teaching materials; fourth, training on various methods and techniques for learning the Quran; fifth, training on making Al-Qur'an learning media; and sixth, training on formulating techniques and instruments for evaluating Al-Qur'an learning.

The empowerment conducted, especially related to fostering the preparation of Al-Qur'an learning planning documents (RPP), provides the ability for teachers to be better prepared to carry out learning that meets the principles of active, effective, innovative, creative, and fun learning for madrasah students because they have a planning document that has been prepared carefully. Learning planning documents (RPP) can streamline the learning process and are expected to provide knowledge and skills about various methods for implementing early Al-Qur'an literacy learning (Bunai, 2021). At this time, teachers can use technology like smartphones, computers, and other interactive media to choose Al-Quran literacy learning materials to increase children's enthusiasm for engaging in the activities. The results demonstrated that the usage of VR media in the classroom can enhance students' reading and spelling skills (Henriksen, A. H., *et al.*, 2023). Children are more likely to be interested in learning religion while using smartphone technology that has interactive applications such as murottal, selected prayers, quranic stories, and prayer readings (Hakimah, M., *et al.*, 2019). According to Sartika (2017), participation in digital media can encourage people to perform better and express themselves more satisfactorily. Students need to develop additional support for learning

with digital media, as they have to understand perspectives and topics that are not included in the curriculum. For learning and knowledge production, digital media learners essentially need to deal with distractions in the form of constructive friction and socio-cognitive conflict resolution (Evens, M., *et al*., 2018).

In the end, the learning process is expected to be more meaningful and not boring for students. To create a better quality of learning continuously (continuous quality improvement), as well as being able to increase teacher creativity, it is necessary to provide optimal educational services to students and satisfaction to other stakeholders. In addition, it can improve the quality of native Indonesian educational institutions amid the emergence of educational institutions that have their own characteristics and advantages.

According to Ausubel, meaningful learning involves students actively participating in cognitively challenging events (Koh, J. H. L., 2017). The following ideas and concepts must be taken into consideration to effectively use Ausubel's theory in the classroom: 1) advance organizer; 2) concept elaboration; 3) superordinate learning; and 4) integrative adoption (Ausubel, D.P., 2000). First, early conditioning in learning helps students remember pertinent information that can be used to help transmit new knowledge. It also directs students to the stuff they will study. Second, for learning to be meaningful, general notions must be developed and elaborated into more concepts. Third, superordinate learning is a cognitive structure process that develops toward differentiation, takes place after knowledge is acquired, and is linked to concepts in the cognitive structure. Finally, the subject matter is organized so that, if the material is delivered, the instructor can use the conceptual hierarchy up and down. Meaningful learning, then, is the process of connecting new information to pertinent ideas already present in one's cognitive framework. This idea illustrates how a student already has knowledge that is organized and clear about something.

The target of this Community Service Program (PkM) is Al-Qur'an teachers at Madrasah Diniyyah Takmiliyah in the Pangalengan District, Bandung Regency. This has been successfully implemented by increasing insight into various Al-Qur'an learning methods and increasing teacher competency in preparing learning planning documents for Al-Qur'an to improve early Al-Qur'an literacy for madrasah students. Madrasah diniyyah teachers should always receive assistance, which is carried out periodically due to the educational background of madrasah teachers who incidentally do not meet academic qualifications. In addition, periodic empowerment is needed for madrasah teachers to increase their pedagogical competence because mentoring activities carried out not only enhance teacher knowledge related to the principles of learning the Qur'an but also the skills of madrasah teachers in presenting Al-Qur'an learning as more varied, active, effective, innovative, and fun for madrasah students (Alhamuddin, *et al*., 2020).

The success of mentoring activities is supported by several factors, as follows: 1) The Unisba LPPM PkM Team, in the early stages, communicated directly with stakeholders related to problems encountered during Al-Qur'an learning. The results of these activities revealed several problems and programs that will be implemented to solve them; 2) The PkM team implements the program according to the predetermined design. In program implementation, the active role of stakeholders in the training held is highly prioritized; 3) The service is not only carried out through the provision of material but also allows stakeholders to practice the material that has been mastered by the participants through the practice of preparing learning planning documents, practicing various Al-Qur'an learning methods that have principles of active, innovative learning, creativity, and fun, the practice of making Al-Qur'an learning media, and the practice of compiling assessment techniques and instruments for learning the Al-Qur'an; 4) the programs presented in the mentoring are tailored to the needs of the stakeholders based on the mapping of the problems faced when learning the Qur'an in advance.

To find out the achievements of the community service program implemented, the Unisba LPPM PkM Team conducted a pretest and posttest as an evaluation of the capacity building of stakeholders. The results of the evaluation activities are shown in the following table.

Table 1
Paired Samples Statistics

Paired Samples Statistics				
Mean		*N*	*Std Deviation*	*Std. Error Mean*
Pair 1 Pre	*70.33*	*15*	*19.86*	*5.13*
Post	*74.67*	*15*	*19.86*	*5.13*

Based on the Table 1, the average pretest score of the stakeholders is 70.33. Meanwhile, the average post-test score is 74.67, which shows that there is an increase in the understanding of the material provided by the stakeholders, with an average difference of 4.34. Hence, the results of the paired sample test are as follows:

Table 2
t-Test: Paired Two Sample for Means

	Pre test	Post test
Mean	70,33333	74,66667
Variance	394,5238	394,5238
Observations	15	15
Pearson Correlation	0,887447	
Hypothesized Mean Difference	0	
Df	14	
t Stat	-1,78089	
P(T<=t) one-tail	0,048315	
t Critical one-tail	1,76131	
P(T<=t) two-tail	0,09663	
t Critical two-tail	2,144787	

Based on the results of the paired sample test, it can be concluded that the mean value related to the increase in teacher pedagogical competence in learning the Qur'an before mentoring is 70.33. Assisting with workshop activities related to the preparation of learning planning documents, a variety of Al-Qur'an learning methods based on active, innovative, creative, and fun learning, Al-Qur'an learning media, assessment techniques, and instruments for learning Al-Quran, there was an increase before and after the mentoring was carried out. The variance result is 394.52. This shows a significant difference before and after mentoring. The number of samples used was 15, with a degree of freedom (df) of 14 and a calculation result of 15-1. In addition, there is descriptive data in the form of a Pearson correlation, which is equal to 0.887447, so it can be concluded that there is a very close relationship. Based on these results, it is known that the status of t is -1.78089. The resulting value is the same as in the paired t-test material. The hypothesis used is two-sided, so two tails are used. Thus, it produces a t-table of 2.144787 and a p-value of 0.09663. Since the p-value is less than alpha 5%, or by looking at the t count > t table, the H0 decision is rejected.

Thus, it can be concluded that there is a significant difference between the results before and after the application of mentoring to improve teacher pedagogical competence in learning the Qur'an. The mentoring process provides advantages for teachers, namely new information in guiding Al-Qur'an learning, such as the ability to prepare Al-Qur'an learning planning documents, the ability to create a pleasant Al-Qur'an learning environment, and the ability to develop learning evaluation techniques and tools. Early childhood Qur'an learning is evaluated in a variety of ways that are fun for kids, like tournaments and other events that highlight the skills of the young participants. Therefore, with the use of these exercises, people other than parents can assess the degree of a child's Qur'anic literacy and provide youngsters with constructive motivation and encouragement (Retnowati, Y., 2019). Al-Qur'an fulfills the principles of active, innovative, creative, effective, and fun learning for madrasah students to improve students' skills in reading the Al-Qur'an.

According to Fauji *et al*., effective techniques and achieving objectives are essential in the transmission, instruction, and development of the learning process for the Qur'an. Due to the difficulty of using the concepts behind learning techniques, the employment of Qur'anic learning strategies is crucial to the learning process (Fauji, I., 2020). Students are motivated to comprehend the Islamic teachings contained in the Qur'an, including all applicable sharia and earlier holy writings, by their capacity to read, memorize, write, and comprehend the meaning of the Qur'an (Suminto, S., & Arinatussadiyah, A., 2020). According to Mardiyo, the goal of learning the Qur'an is for students to be proficient readers of Allah's book, both in terms of Harakat correctness and Saktat (stopping place), as well as in terms of reading letters with makhraj and understanding the meaning of each verse's words. The Qur'an and spectacular animations, which can arouse feelings of emotion, solemnity, and fear of Allah, help students become accustomed to reading mushaf and introduce terminology used for waqaf, mad, and idgham (Ginting, M. N., 2022).

By paying attention to the following, madrasah teachers can make learning the Qur'an enjoyable: the teacher's proficiency in accurate Qur'an reading comes first; second is the teacher's active participation in the activities; third is a method that is suitable for the child's growth and may be implemented in a fun way at school can be chosen by the teacher; fourth, instructors must be able to create engaging learning materials and use a variety of in-school resources; and fifth, teachers must have the skills necessary to conduct learning assessments in line with markers of child age attainment. The outcomes of community service demonstrate that these five factors, particularly the capacity to read and memorize small letters, can help children develop their early Al-Qur'an literacy skills. The outcomes of this service can therefore be used by madrasah teachers to develop enjoyable, engaging, and purposeful Al-Qur'an literacy programs in madrasah.

The success of education and training does not only rest and stop in planning activities through analyzing education and training needs; it also needs further efforts in the form of study of training program development and evaluation. For the quality of implementation of education and training to change from category "poor" to category "good" in the future, this quality must be improved (Lestari, Dian, *et al*., 2021).

Conclusions

Based on the explanation and discussion above, the activities of mentoring madrasah diniyyah teachers open new knowledge about managing Al-Qur'an learning, including the ability to prepare Al-Qur'an learning planning documents, designing Al-Quran learning environments, and designing Al-Qur'an learning instruments to improve students' ability to read the Qur'an. It is hoped that the education provided at madrasah diniyyah can produce cadres who are ready to pass down Islamic values. The results of the service provide space for further dedication regarding how effective the Al-Qur'an literacy learning model is for children by considering Islamic values that need to be internalized as a reference in improving attitudes that reflect Islamic values.

References

Afandi, Agus, *et al* (2022). Metodologi Pengabdian Masyarakat. Jakarta: Direktorat Pendidikan Tinggi Keagamaan Islam Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, (88).

Ahmad, A. K. (2018). Dimensi Pengenalan Siswa Sltp Terhadap Alquran. Al-Qalam, 8(2), (80). https://doi.org/10.31969/alq.v8i2.619

Alhamuddin, *et al* (2020). Pemberdayaan Berbasis Asset Based Community Development (ABCD) untuk Meningkatkan Kompetensi Profesional Guru Madrasah di Era Industri 4.0. International Journal of Community Service Learning.Volume 4 Nomor 4 2020, (331).

Anjarsari, R., Syahidin, S., & Sumarna, E. (2017). Program Gerakan Cinta Al-Quran — Genta dalam Mengopimalkan Pendidikan Agama Islam di Sekolah (Studi Deskriptif Di SMP Unggulan Al-Amin Ngamprah). TARBAWY : Indonesian Journal of Islamic Education, 4(1), (57).

Arif, M. (2019). Al-Qur'an As an — Open Book in Educational Perspective (the Significant Meaning of Pedagogical Values and Productive Reading). SKIJIER: International Journal on Islamic Education Research, 3(2), (1–16).

Assingkily, M. S. (2019). Living Qur'an as a Model of Islamic Basic Education in the Industrial Era 4.0. Al Ibtida: Jurnal Pendidikan Guru MI, 6(1), (19). https://doi.org/10.24235/al.ibtida.snj.v6i1.3876

Ausubel, D. P. (2000). The Acquisition and Retention of Knowledge: A Cognitive View. In The Acquisition and Retention of Knowledge: A Cognitive View. Springer. https://doi.org/10.1007/978-94-015-9454-7

Aziz, Helmi, et.al. (2021). Improving the Pedagogic Competence of Madrasa Diniyyah Takmiliyah Teachers as an Attempt to Improve the Quality of Quran Learning Based on Blended Learning during the COVID-19 Pandemic. Proceedings of the 4th Social and Humanities Research Symposium (SoRes 2021), volume 658, (274).

Bunai. (2021). Perencanaan dan Strategi Pembelajaran Pendidikan Agama Islam. Surabaya: CV. Jakad Media Publishing, (90).

Evens, M., Elen, J., Larmuseau, C., & Depaepe, F. (2018). Promoting the development of teacher professional knowledge : Integrating content and pedagogy in teacher education. Teaching and Teacher Education, 75, (244–258). https://doi.org/10.1016/j.tate.2018.07.001

Farikhah, S. (2015). Manajemen Lembaga pendidikan. Yogyakarta: Aswaja Persindo.

Fauji, I., Fahyuni, E. F., Muhid, A., & Fahmawati, Z. N. (2020). Implementing Child-Friendly Teaching Methods to Improve Qur'an Reading Ability. Jurnal Pendidikan Islam, 6(1), (69–78). https://doi.org/10.15575/jpi.v6i1.8078

Ginting, M. N., Rosyadi, A. R., & Ibdalsyah, I. (2022). Learning Methods Of Prayer Worship For First Class Elementary School. Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah, 6(3), (559). https://doi.org/10.35931/am.v6i3.1027

Hakim, R. (2014). Pembentukan Karakter Peserta Didik Melalui Pendidikan Berbasis Al-Quran. Jurnal Pendidikan Karakter, 0(2), (123–136).

Hakimah, M., Tukadi, T., Hapsari, R. K., Nugroho, H., & Hapsari, D. P. (2019). Pemanfaatan Teknologi Informasi Sebagai Media Pembelajaran di Taman Pendidikan Al-Quran. JPP IPTEK: Jurnal Pengabdian dan Penerapan IPTEK, 3(2), (97–104). https://doi.org/10.31284/j.jpp-iptek.2019.v3i2.559

Henriksen, A. H., Topor, M. K., Hansen, R. A., Damsgaard, L., Nielsen, A.-M. V., Wulff-Abramsson, A., & Wienecke, J. (2023). Virtual reality and embodied learning for improving letter-sound knowledge and attentional control in preschool children: A study protocol. Computers and Education: X Reality, 2. https://doi.org/https://doi.org/10.1016/j.cexr.2023.100019

Intan, N. & Yulianto, A., (2018). 65 Persen Masyarakat Indonesia Buta Huruf Alquran. Tersedia pada: https://www.republika.co.id/berita/duniaislam/islam-nusantara/18/01/17/p2oodi396-65 (Diakses pada Desember 2022)

Inten, Dinar Nur, dkk. (2023). Pendampingan Guru Madrasah Diniyyah dalam Melaksanakan Pembelajaran Literasi Al-Qur'an melalui Model PAIKEM. Jurnal Pendidikan Tambusai, Volume 7 Nomor 1 Tahun 2023, (2260).

Iqromah, F. (2018). Identifikasi Kemampuan Anak Dalam Mengenal Huruf Hijaiyah di Tk Se-Kecamatan Samigaluh Kulon Progo. Jurnal Pendidikan Anak Usia Dini, 1, (11–24). http://journal.student.uny.ac.id/ojs/index.php/pgpaud/article/view/10372

Jamali, M. F. (1995). Filsafat Pendidikan Dalam Al-Qur'an. Pustaka al-Kautsar.

Koh, J. H. L. (2017). Designing and Integrating Reusable Learning Objects for Meaningful Learning: Cases from a Graduate Programme. Australasian Journal of Educational Technology, 33(5), (136–151). https://doi.org/10.14742/ajet.3072

Mulyani, Dewi. dkk. (2021). Anak dan Bencana (Mengembangakn Resiliensi Anak Menghadapi Bencana). 1st ed. Nabila Anastasty Fahzaria, editor. Bandung: LEKKAS. (19)

Nurhidayah, N., Jabir, M., & Rus'an, R. (2019). Studi Analisis Kemampuan Mengenal Huruf Hijaiyah Pada Anak Usia Dini Melalui Bermain Puzzle Di Kelompok B Tk Al-Khairaat Kabonena Kota Palu. Ana' Bulava: Jurnal Pendidikan Anak, 1(1), (53–62). https://doi.org/10.24239/abulava.vol1.iss1.4

Purnama, M. D., & Sarbini et al. (2019). Implementasi Metode Pembelajaran Alquran Bagi Santri Usia Tamyiz di Kuttab Al-Fatih Bantarjati Bogor. Prosiding Al Hidayah Pendidikan Agama Islam, 1, (179–191). https://jurnal.staialhidayahbogor.ac.id/index.php/ppai/article/view/478

Retnowati, Y. (2019). Metode Pembelajaran Hafalan Surat-Surat Pendek pada Anak Usia Dini RA Full Day Se-Kabupaten Bantul. Al-Athfal : Jurnal Pendidikan Anak, 5(1), (101–116). https://doi.org/10.14421/al-athfal.2019.51-07

Rohmah, Rizki Zakiyah Nur & Aziz, Helmi (2021). Hubungan Interaksi Edukatif Guru dengan Siswa terhadap Minat Belajar Siswa pada Mata Pelajaran Sejarah Kebudayaan Islam (SKI) di MA Al-Hidayah Ibun. Journal Riset Pendidikan Agama Islam, Volume 1 No 1, (8)

Sartika, R. (2017). Increasing the effectiveness of digital educational games: The effects of a learning instruction on students' learning, motivation and cognitive load. Computers in Human Behavior, 72, (79–86). https://doi.org/10.1016/j.chb.2017.01.040

Solehuddin, S., (2019). Keefektifan Program Literasi Alquran Di Sekolah-Sekolah Swasta Non-Agama Dalam Kerangka Penguatan Karakter (Kajian Di Jawa Barat). Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir, 3(2).

Suminto, S., & Arinatussadiyah, A. (2020). The An-Nahdliyah and The Yanbu'a Method in Learning to Read the Qur'an in the Vocational High School: Comparative Study. Istawa: Jurnal Pendidikan Islam, 5(1), (62.) https://doi.org/10.24269/ijpi.v5i1.2497

Sunanih. (2017). Kemampuan Membaca Al-Quran Bagi Anak Usia Dini Bagian dari Perkembangan Bahasa. Seminar Nasional Kedua Pendidikan Berkemajuan dan Menggembirakan (The Second Progressive and Fun Education Seminar), 641–654.

The Prague Declaration. (2003). Towards an Information Literate Society, (2003). https://ar.unesco.org/sites/default/files/praguedeclaration.pdf

Ulfah, T. T., Assingkily, M. S., & Kamala, I. (2019). Implementasi Metode Iqro' Dalam Pembelajaran Membaca Al-Qur'an. TA'DIBUNA: Jurnal Pendidikan Agama Islam, 2(2), (44-54). https://doi.org/10.30659/jpai.2.2.44-54

Wahyudi, Rufiana, I. S., & Nurhidayah, D. A. (2020). Quizizz: Alternatif Penilaian di Masa Pandemi Covid-19. 8(2), (95–108).

Yaqin, Husnul. (2021). Pembelajaran Madrasah Diniyyah di Kalimantan Selatan, Mataram: Lafadz Jaya.