

**THE EFFECT OF TAHFIDZ QUR'AN PROGRAM ON STUDENTS
ABILITY TO MEMORIZE THE AL-QUR'AN
(Case Study: SMAIT Buahati Islamic School Jakarta)**

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Firyal Mumtazah

firyalmumtazah91@gmail.com

Universitas Islam As-Syafiiyah, Jakarta, Indonesia

Sutiono

sutiono055@gmail.com

Universitas Islam As-Syafiiyah, Jakarta, Indonesia

Marliza Oktaviani

marlizaoktapiani.fai@uia.ac.id

Universitas Islam As-Syafiiyah, Jakarta, Indonesia

Abstract: *This research is motivated by the small number of memorizers of the Qur'an. there are so many people in Indonesia, but the number of memorizers is still very far away. As Muslims we should know how noble it is when we memorize the Qur'an because the Qur'an is a book that is a guide for human life. Memorizing the Qur'an is a necessity, you can imagine when no one memorizes the Qur'an, maybe there will not be the enormity of the beauty of the Qur'an in this world. In fact, everyone's ability to memorize in different and with the Tahfidz Qur'an program, this will be the best bridge or solution. The method used in this study is a quantitative method. The research object is the Tahfidz Qur'an program at SMAIT Buahati Islamic School Jakarta. the research sample consisted of 76 students, which is the entire population in class XI. Data collection techniques are carried out using observation, questionnaires, and documentation. While the data analysis technique uses analysis with the Wilcoxon test. Based on the result of the Wilcoxon test analysis in this study, a significance level of 0,000 was obtained ($P \text{ Value} < 0,05$), then H_0 was rejected and H_a was accepted, therefore*



it can be concluded that the Tahfidz Qur'an program has an effect on the ability to memorize the Qur'an class XI students at SMAIT Buahati Islamic School Jakarta.

Keywords: *Memorization Ability, Tahfidz Qur'an Program*

A. Introduction

Linguistically, the Qur'an is rooted in a word *read the Qur'an*, which means "reading or reading".¹ It can be defined in general that the Qur'an is the book of Allah which contains the contents of all the collections of Allah's sayings. This book was revealed through the intermediary of the angel Gabriel to the Prophet Muhammad as a miracle, its purity is very well preserved which is written in the form of a mushaf and makes acts of worship for those who read it, and most importantly as a guide for human life both in this world and in the hereafter.²

It is well known that the Qur'an is proven to be the first and most important source of Islamic teachings. A word of Allah which contains commands to be followed and prohibitions to be abandoned. The contents of the Qur'an have a role, namely as a guide for the life of every person who believes in it. By the power of Allah, the process of the birth of humans into the world until they return to Allah is all clear in the Qur'an. Not even that, all the problems in the world will always have a solution in the Qur'an. The revelation given to the Prophet Muhammad SAW is used as a statement to mankind that it is obligatory for those who are mature and intelligent to read the Koran. Without the Qur'an, it is possible that the life we live will not go well, it could become messy, and we don't know where it will lead or we can say that we don't have a clear purpose.

He revealed the Qur'an to the Prophet Muhammad SAW with the aim of making all people come out of ignorance and darkness and towards the bright light of Islam. In this way, a truly good people will be created on the face of the earth. As a human being who claims to be a servant of God and has faith in Him, then it is appropriate to do the duty of reading, appreciating, learning, and pouring this verse of the Qur'an into one's life. Another privilege that is in the Qur'an is that mankind can obtain intercession on the last day for those who seriously read and understand it. Therefore, if we understand the Qur'an, the benefit will be obtained.

¹ M Zaedi, 2019. *The Importance of Understanding the Qur'an and Science* (Journal of Islamic Education and Studies Vol. 05 No. 01) h. 63

² *Ibid*

God encourages his people to be able to read, learn, understand, broadcast, and preserve the Qur'an in their lives. The Qur'an teaches every word, attitude, action, and deed of a Muslim. It has become an obligation for every Muslim to practice the Qur'an properly with several stages such as reading it properly and appropriately, understanding the meaning of each verse, and practicing it.³

It can be seen from the explanation above that the Qur'an is a very noble book of Allah SWT. Not only for reading, but good for practice, especially if we teach each other the Qur'an itself. Teaching the Qur'an is an activity or job that is very rewarding by Allah SWT. As the Prophet (PBUH) said in a hadith:

رسول قال: قال عنه الله رضي عفان بن عثمان عن
علمه و القرآن تعلم من كم خير وسلم عليه الله صلى الله

"Uthman bin Affan ra said, the Messenger of God, may God bless him and grant him peace, said: the best of you are those who study the Qur'an and teach it". (HR. Bukhari)⁴

The hadith clearly explains the most important thing in reading the Qur'an especially those who can practice it in everyday life. By maintaining the purity of the Qur'an, it is not only by reading it but also by memorizing it. Memorizing the Koran is a necessity, you can imagine when no one knows the contents of the Koran by heart, maybe there is no enormity of the beauty of the Koran in this world. The memorization of the Qur'an that is owned can be used when praying, it is even mandatory in performing prayer services, then it is used to ask or ask Allah when praying. Thus the purity and holiness of the Qur'an will always be well maintained. As explained in the word of Allah in Surah Al-Hijr verse 9:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Indeed it is We who sent down the Qur'an and indeed it is We who truly preserve it"⁵

The largest Muslim community in the world is in Indonesia. However, of the many Indonesian citizens with a Muslim majority, according to KH. Khusnul Hakim, he is a member of the Nusantara Koran Advisory Council quoted in the Griya al-Qur'an article *in answer*, it is

³ Eva Apriyanti, 2020. *Habit of Reading Al-Qur'an at Pondok Al-Ishlah* (Jurnal Tamaddun Vol XXI No. 01) h. 55

⁴ Salim Bahreisj, 1987. *Translated by Riadhus Sholihin II* (Bandung: Al Ma'arif, 1987), h. 123

⁵ RI Ministry of Religion, 1989. *Al Quran and its Translation* (Surabaya: Mahkota) h. 391

said that the number of memorizers of the Koran in Indonesia is only 30 thousand people. "Of the 240 million population of Indonesia, the number of memorizers of the Koran has only reached 30 thousand. My big hope is that the percentage of the number of memorizers of the Koran in Indonesia will continue to increase," he said.⁶

Even so, the famous preacher who came from the City of Medina, namely the late Sheikh Ali Jaber, had said about this in one of his lectures. He said with confidence that Indonesia would become the country of the Koran. "As long as the darkness, tyranny, and justice run out, God willing, the sun will rise with justice someday, and God willing, Indonesia will become the Land of the Qur'an," he said.⁷

The low number of memorizers in Indonesia is caused by unfavorable factors, such as for example family circumstances or parents whose Islamic condition is still lacking and results in no encouragement or motivation for a child to memorize the Qur'an. This happens due to a lack of knowledge about religion, making them parents do not know the virtues that are obtained when memorizing verses of the Koran. One of the factors when experiencing difficulties in memorizing the Koran is the lack of self-preparation.⁸ This becomes something very important because it involves self-preparation. If you don't have a definite intention from within, then you won't be ready for things in the future, especially when you do it with a sense of compulsion, even though when you do an activity sincerely and without coercion, everything will go easily. The results obtained from this convenience are not only to take lessons in the Koran, but will get convenience when reading, understanding, mentadabburi, especially when memorizing the verses of the Koran. For those who will memorize the Qur'an, they are required to have fluency in reading the Qur'an.⁹ Someone who cannot even be fluent in reading the Koran will experience multiple difficulties or difficulties when memorizing the Koran.

Judging from these data, the best solution is to hold a program, which includes learning to memorize the Koran, starting from the most basic. The existence of a program to improve students' ability to memorize the Qur'an aims to change the percentage data above to increase. So that more and more memorizers of the Koran are born to continue to preserve and maintain the purity of the Koran itself. The program was created in a structured way so that students

⁶ Griya al-Qur'an, *Indonesia Has the Potential to Become a Quran Memorizing Country*. <https://griyaalquran.id/indonesia-berpotensi-menjadi-negara-penghafal-al-quran/> (accessed January 05, 2023, 5:14 p.m.)

⁷ *Ibid*

⁸ Marliza Oktapiani. 2020. *Level of Spiritual Intelligence and Ability to Memorize the Qur'an*. (Tahdzib al-Akhlaq: Journal of Islamic Education Vol. 03 No. 01) h. 96

⁹ *Ibid*; h. 97

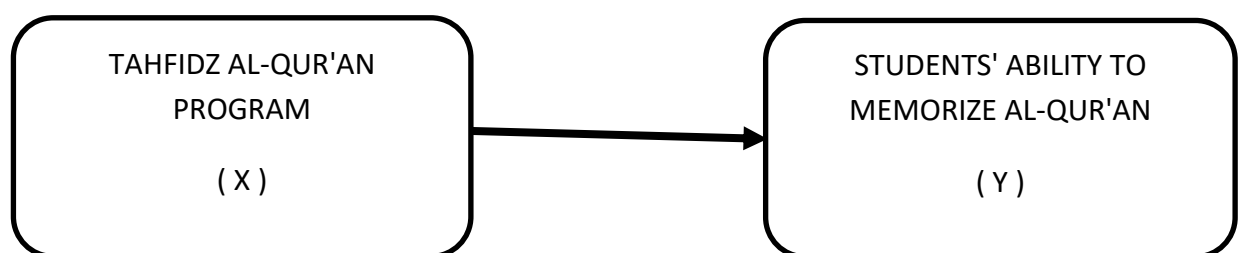
become accustomed to it. Habituation is a practical effort in fostering students. From habituation that is done repeatedly it will become automatic and produce students who have the ability to memorize the Qur'an.¹⁰ Based on the assumption of this background, it is hoped that it can improve students' ability to read the Koran through the Tahfidz Qur'an program at SMAIT Buahati Islamic School Jakarta. Based on the description above, the researcher is interested in conducting research entitled "**THE INFLUENCE OF TAHFIDZ QUR'AN PROGRAM ON STUDENTS' ABILITY TO MEMORIZE THE QUR'AN AT SMAIT BUAHATI ISLAMIC SCHOOL JAKARTA**".

B. Method

This research belongs to the type of quantitative research as a method that has fulfilled concrete, measurable, objective, and systematic principles.¹¹ This type of research is a case study which is something that is done by researchers to find out or explore more deeply about programs, processes, events, activities/activities against one or more people.¹² The purpose of this study was to find out whether there is an influence between the Tahfidz Qur'an program on students' ability to memorize the Koran at SMAIT Buahati Islamic School Jakarta.

The design of this research in general is the T test research (difference/comparison test). This test was conducted to see how far the independent/free variable (tahfidz al-Qur'an program) partially influences the dependent/related variable (student's ability to memorize the Qur'an), which will finally be concluded H_0 rejected or H_a accepted from the formulation of the hypothesis. Can be seen in the chart below:

Figure 2. 1 Thinking Framework



¹⁰ Eva Apriyanti, 2020. *Habit of Reading Al-Qur'an at Pondok Al-Ishlah* (Jurnal Tamaddun Vol XXI No. 01) h. 55

¹¹ Wahyu Ningsih, et al, 2021. *The Relationship between Learning Media and Increasing Learning Motivation* (Journal of Islamic Religious Education Vol. 06 No. 01) h. 80

¹² Sugiyono, 2017. *Quantitative Qualitative Research Methods and R&D* (Bandung alphabet) h. 17

The research was carried out specifically with paired t tests, namely pre and post (*paired sampel t test*) which is a method for testing hypotheses on data that is not independent or paired. The work of this test is to compare one group to the second measurement of the same sample, then use this test to compare the results or scores "before" and "after" an experiment to determine whether there has been a real change.¹³

The population in this study were students of class XI SMAIT Buahati Islamic School Jakarta, totaling 76 students. A sampling technique with a nonprobability sample in which the method or technique does not provide the same opportunity/opportunity for each population to be sampled.¹⁴ The non-probability sample used is a saturated sample, where all populations are used as samples in the study.¹⁵

The data collection technique in this study used taking scores before and after the Tahfidz Qur'an program and questionnaires or questionnaires were carried out. Where 40 questionnaire items with details of 20 questionnaire items on the Ability to Memorize the Al-Qur'an variable and 20 questionnaire items on the Tahfidz Qur'an Program variable were distributed to 76 respondents from class XI SMAIT Buahati Islamic School Jakarta through direct distribution of questionnaires with a Likert scale. Then produce 36 valid questionnaires with details of 18 questionnaires variable Ability to memorize the Koran and 18 questionnaires variable Tahfidz Qur'an Program

C. Discussion

1. Data Description

The data collection technique in this study used values before and after the Tahfidz Qur'an program was carried out and used a questionnaire technique which was data obtained from filling out the research instrument in the form of a Likert scale with the aim of strengthening the results of the values after the Tahfidz Qur'an program was carried out.

a. Description of Questionnaire Data

Data regarding the variable Memorization Ability and the Tahfidz Qur'an Program were obtained through a questionnaire containing 18 statements with a score of 1 to 5 each which were then distributed to 76 class XI students of SMAIT Buahati Islamic School Jakarta.

¹³ *Ibid*

¹⁴ Sugiyono, 2017. *Quantitative Qualitative Research Methods and R&D* (Bandung alphabet) h. 84

¹⁵ *Ibid*; h.124

b. Description of Pre Test and Post Test values

This value data is obtained from the initial values of the Qur'an test (pre test) which was carried out when class XI students first entered SMAIT Buahati Islamic School Jakarta, and the value of the Qur'an of students in class XI at this time (post tests).

2. Research Instrument Testing

a. Validity test

This validity test is useful to see how far the measuring instrument is used to measure something that must be measured and is used to see whether the questionnaire is valid or not, valid or not.

The following are the results of testing the validity of the Tahfidz Qur'an program variables which can be seen in the table below.

Table 1. Variable Validity Test Results for the Tahfidz Qur'an Program (X)

Instrument	r count	r table	Information
ITEM 1	0,486	0,220	VALID
ITEM 2	0,544	0,220	VALID
ITEM 3	0,277	0,220	VALID
ITEM 4	0,655	0,220	VALID
ITEM 5	0,361	0,220	VALID
ITEM 6	0,158	0,220	INVALID
ITEM 7	0,262	0,220	VALID
ITEM 8	0,624	0,220	VALID
ITEM 9	0,416	0,220	VALID
ITEM 10	0,589	0,220	VALID

ITEM 11	0,175	0,220	INVALID
ITEM 12	0,409	0,220	VALID
ITEM 13	0,406	0,220	VALID
ITEM 14	0,456	0,220	VALID
ITEM 15	0,648	0,220	VALID
ITEM 16	0,536	0,220	VALID
ITEM 17	0,463	0,220	VALID
ITEM 18	0,428	0,220	VALID
ITEM 19	0,521	0,220	VALID
ITEM 20	0,574	0,220	VALID

From the table above it can be seen that the results of the validity test of the questionnaire for the Tahfidz Qur'an program obtained 18 valid items out of 20 statement items.

The results of the validity test of the Ability to Memorize the Qur'an variable can be seen in the table below.

Table 2. Validity Test Results of Memorization Ability Variable (Y)

INSTRUMEN T	r count	r table	RESULTS
ITEM 1	0,515	0,220	VALID
ITEM 2	0,508	0,220	VALID
ITEM 3	0,527	0,220	VALID
ITEM 4	0,017	0,220	INVALID
ITEM 5	0,418	0,220	VALID

ITEM 6	0,058	0,220	INVALID
ITEM 7	0,401	0,220	VALID
ITEM 8	0,498	0,220	VALID
ITEM 9	0,371	0,220	VALID
ITEM 10	0,611	0,220	VALID
ITEM 11	0,607	0,220	VALID
ITEM 12	0,637	0,220	VALID
ITEM 13	0,546	0,220	VALID
ITEM 14	0,334	0,220	VALID
ITEM 15	0,700	0,220	VALID
ITEM 16	0,302	0,220	VALID
ITEM 17	0,586	0,220	VALID
ITEM 18	0,394	0,220	VALID
ITEM 19	0,449	0,220	VALID
ITEM 20	0,592	0,220	VALID

From the table above it can be seen that the results of the validity test of the questionnaire for the Tahfidz Qur'an program obtained 18 valid items out of 20 statement items.

b. Reliability Test

The next step is when the results of the instrument are said to be valid, then a reliability test is carried out. Reliability test is a measuring tool used to measure the questionnaire. When a person's response to an existing statement is consistent or remains stable from different times, the variable is said to be reliable.¹⁶

¹⁶ Sugiyono, 2017. *Quantitative Qualitative Research Methodology and R&D* (Bandung alfabeta) h. 47

The technique used is Cronbach Alpha in the reliability test of this questionnaire. Ghozali said that Cronbach Alpha was acceptable if > 0.6 . The closer the Cronbach Alpha is to 1, the higher the internal consistency reliability.¹⁷ To determine the reliability index criteria are as follows:

Table 3 Reliability Test of Variable X

Reliability Statistics	
Cronbach's Alpha	N of Items
.721	18

Table 4 Variable Y Reliability Test

Reliability Statistics	
Cronbach's Alpha	N of Items
.794	18

Table 5 Closeness Measures from Guilford

Reliability Coefficient (r)	Interpretation
0,000 – 0,199	Very Weak Relationship
0,200 – 0,399	Weak Relationships
0,400 – 0,599	Fairly Close / Moderate Relationship
0,600 – 0,799	Strong Relationship
0,800 – 1,000	Very Strong Relationship

Interpretation :

The results of the calculation of the reliability test of the Cronbach Alpha method (r_{count}) can be seen in the Cronbach Alpha column, namely 0.721 for variable X and 0.794 for variable Y. Obtained $r_{\text{table}} 0.220$ at $N = 76$, and yields r_{count} greater than 0.6. Then $r_{\text{count}} > r_{\text{table}}$ ($0.721 > 0.220$ and $0.794 > 0.220$). This means that reliable instruments and the Tahfidz Qur'an program have a strong influence on memorizing the Qur'an.

¹⁷ Imam Ghozali, 2018. *Multivariate Analysis Application with IBM SPSS 25 Program*. Diponegoro University Publishing Agency: Semarang. h. 48

3. Data Analysis Requirements Testing

a. Data Normality Test

Carry out a normality test, namely to see and test whether there is a normal distribution or not in a model *pair test*. having a normal and close to normal distribution is a model *pair test* good. A distribution is said to be normal if the significance level is > 0.05 and vice versa, the distribution is said to be abnormal if the significance level is < 0.05 . Here is a test *Kolmogorov-Smirnov* analyzed using *SPSS 16.0*.

Table 6 Normality Test Results with Shapiro-Wilk

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Say.	Statistic	Df	Say.
Memorization Pretest	.121	76	.008	.950	76	.004
Posttest Memorization	.104	76	.040	.962	76	.021

a. Lilliefors Significance Correction

Interpretation :

From the results above in the column *Kolmogorov-Smirnov* and it can be seen that the significance value is 0.05; For *pre-test* of 0.008; and *post-test* of 0.040. Because the significance for all variables is less than 0.05, it can be concluded that the data on the variables are not normally distributed.

b. Homogeneity Test

Conducting a homogeneity test is intended to find out whether the two variables have the same variance or not. Both variables are said to be homogeneous when they have the same variance. Homogeneity test seen from the significant value. Data can be said to be homogeneous if the significant value is > 0.05 . Researchers use the program *SPSS 16.0*, here is the homogeneity test.

Table 7 Homogeneity Test Results

Test of Homogeneity of Variances

Levene Statistic	df1	df2	Say.
.113	1	150	.737

Interpretation :

From the results above, it is known that the significance is 0.737. Because the significance is more than 0.05, it can be concluded that the variances of the two or more data groups are the same. The data in this study have the same variance, therefore one of the ANOVA assumptions can be used and the data above can be used for the next test.

4. Hypothesis test

a. Uji Wilcoxon Signed Test

After carrying out the normality test above, it turns out that the results obtained are not normally distributed. If the assumption of normality is met then it is used *paired sample t test*, due to use *paired sample t test* requires normality in both data. But if one or both are not normal, then can use *Wilcoxon test*. *Wilcoxon test* is a test that aims to analyze the significance of the difference between two paired data but not normally distributed.

The hypothesis for this case is:

H_0 : Both population means are identical (the average pre-test and post-test values are not significantly different).

- H_a : The two population means are not identical (the average values of the pre-test and post-test are significantly different).

- Decision making: The basis for decision making is based on the level of significance. If the probability/significance level is > 0.05 then H_0 accepted and H_a rejected, if the probability/significance level < 0.05 then H_0 rejected and H_a accepted.

Table 8 Wilcoxon test

Test Statistics ^b	
	Posttest - Pretest
WITH	-7.591 ^a
Asymp. Sig. (2-tailed)	.000

a. Based on negative ranks.

b. Wilcoxon Signed Ranks Test

Interpretation :

It can be seen that the probability/significance level is 0.000 (P Value < 0.05), then H_0 rejected and H_a accepted or the two population means are not identical (the mean

pre-test and post-test values are significantly different). It can be concluded that there is a difference in the average value of the ability to memorize the Qur'an before and after the implementation of the Tahfidz Qur'an program, so this program is appropriate to be implemented in order to improve students' Al-Qur'an abilities.

This section explains the results of the study "The Influence of the Tahfidz Qur'an Program on Students' Ability to Memorize the Qur'an" Case Study SMAIT Buahati Islamic School Jakarta.

The purpose of this research is to find out how far the influence of the Tahfidz Qur'an program has been on the ability to memorize the Qur'an for class XI students held at SMAIT Buahati Islamic School Jakarta.

This research was conducted by comparing the memorization of class XI students before they took part in the Tahfidz Qur'an program and after they took part in the Tahfidz Qur'an program. The comparison is seen from the initial value of the Al-Qur'an test (pre test) which was carried out when class XI students first entered SMAIT Buahati Islamic School Jakarta, with the value of the Al-Qur'an students in class XI at this time (post test). .

Before and after comparison values cannot be done by *testpaired sample t-test*, because it is not normally distributed in the previous normality test. Then do it *Wilcoxon test* as an alternative. Basis for decision making on *Wilcoxon test* that is, if the significant value is <0.05 then H_a accepted and H_0 rejected and if the significant value is > 0.05 then H_0 accepted and H_a rejected. From the results *Wilcoxon test* in table 4.14 it is known that the Asymp Sig (2-tailed) is 0.000 which is 0.000 which is smaller than 0.05 and means that the hypothesis is accepted.

Thus it can be concluded that the Tahfidz al-Qur'an program in this school has an influence on the ability to memorize the Qur'an for class XI students at SMAIT Buahati Islamic School Jakarta. That is, before students take part in the Tahfidz Qur'an program, students' memorization is still not good so that students do not have a target in memorizing the Qur'an. However, after implementing the Tahfidz Qur'an program which students are required to follow, students can have a target in memorizing the Qur'an by having better memorization than before.

D. Conclusion

Based on the results of the research and discussion that have been described in the previous section, it can be concluded that:

There is a significant influence from the influence of the Tahfidz Qur'an program on students' ability to memorize the Qur'an. Proven by the results of the test analysis *Wilcoxon* in this study, a significance level of 0.000 was obtained (P Value <0.05), then H_0 rejected and H_a accepted.

Thus the authors can conclude that there is a significant influence between the Tahfidz Qur'an program on the ability to memorize the Qur'an of students at SMAIT Buahati Islamic School Jakarta.

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