



The Implementation of Tartil Method in Improving Elementary School Students' Ability in Reading Alquran

Syafrimen Syafril¹, Nova Erlina Yaumas¹

¹Faculty of Education and Teaching Universitas Islam Negeri Raden Intan Lampung, Indonesia

 syafrimen@radenintan.ac.id *

Abstract

This study is aimed at describing the implementation of Tartil method as an alternative to eliminate Alquran illiteracy among elementary school students. The study was conducted through two phases of explanatory mixed methods designs. Quantitative method was applied in the first phase (true experiment; pretest-post test one group design) involving 78 pupils of two schools who were Qur'an illiterate. Qualitative method was applied in the last phase (multi case-multi site case study design) involving 13 pupils and 2 teachers who implemented the method in their classroom. Data of the first phase was collected through oral test analyzed through descriptive statistics of SPSS (Statistical Package for Social Science) Windows 18.0. Further, the second phase data was collected through in depth interview thematically analyzed by Nvivo 8. The findings of the study indicate the improvement of students' ability in reading Qur'an after Tartil method was implemented (57.57% Good & 42.43 % Moderate). Data of the second phase implies that the success of the method is pursuant to four prominent factors, namely; (i) the method is truly enjoyable, understandable, simple and practical, (ii) the materials are systematically and precisely presented, (iii) the materials are easy to remember as they are colorful, (iv) it is possible to teach the students how to read Qur'an in murotal way through this method.

Article Information:

Received January 3, 2017

Revised February 4, 2017

Accepted February 16, 2017

Keywords: Implementation tartil method, Alquran illiteracy, Elementary school student

INTRODUCTION

Alquran brought by the Prophet Muhammad, is undoubtedly beleieved as the greatest miracle (mu'jizat) and blessing (rahmat) for the whole universe (Amin, 2017; Khalid, 2017). It is regarded as a legacy for human beings that the Holy Book can be used as a guidance of life

How to cite:

Syafril, S., & Yaumas, N., E.,. (2017). The Implementation of Tartil Method in Improving Elementary School Students' Ability in Reading Al-Qur'an. *Khalifa: Journal of Islamic Education*, 1(1), 1-14. <http://dx.doi.org/10.24036/kjie.v1i1.3>

E-ISSN:

2549-4783

Published by:

Islamic Studies and Development Center Universitas Negeri Padang

(Muchtar, 2016; Astuti, 2017). Nugroho, (2017) states that one might be impossible to put the Holy Book as a guidance if he is not able to read, learn and comprehend the content of Alquran as. There are no sources in the current document. It is either implied in QS. Al-Isra 9, namely:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Translation: *Verily this Qur'an doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward (QS. Al Isra' ayat 9).*

Religious experts agree that it is an obligation for all Muslims to learn Alquran as it is functioned as main guidance in solving humans' problems (Najih, 2017). Reading and understanding Alquran are regarded as fardhu ain for all Muslims (Akbar, 2013; Permatasari & Falah, 2015; Sudarjo et al., 2015; Maimori, 2017). Thus, Alquran education and teaching have to pay considerable attention that the Holy Book is introduced as early as possible to children (Sulistiani, 2016; Masita, 2017). The Prophet pubh always reminded parents and teachers to teach Alquran to their children as it is stated by the following hadith:

ادَّبُوا أَوْلَادَكُمْ عَلَى ثَلَاثِ خِصَالٍ حُبِّ نَبِيِّكُمْ وَحُبِّ أَهْلِ بَيْتِهِ وَقِرَاءَةِ الْقُرْآنِ فَإِنَّ حَمَلَةَ الْقُرْآنِ فِي ظِلِّ
اللَّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ مَعَ أَنْبِيَائِهِ وَأَصْفِيَائِهِ (رَوَاهُ الدَّيْلَمِيُّ عَنْ عَلِيٍّ)

Translation: *Educate your heirs with three things, namely: to love your Prophet, to love the family of the Prophet and to read Alquran as those who are obedience to Alquran shall be protected by Allah S.W.T on the Judgment Day, yet His protection for his Prophets and their sincere followers (H.R. Ad-Dailami'an 'Tliyyi).*

LITERATURE REVIEW

Students' ability in reading Alquran has become a considerable issue in Alquran education in Indonesia. This statement is supported by an empirical evidence of research findings that students' ability in reading Alquran is regarded low (Fauzi, 2017). Wirdanengsih conducted a study on fourth grade students in West Sumatera and found out that 64% students mispronounced any letters in the Holy Book, 21% students mispronounce the letter based on their phonetic characteristic and 15% students were able to read the Holy Book properly (Wirdanengsih, 2016). In his study also found out that of 230 students, 85% students possessed low ability in reading the Holy book, yet only 15% students who can read it properly (Atabik, 2014).

Furthermore, a study was conducted recently related to students' ability in reading Alquran in Kota Padang. The data reveals that there were 20-25% of grade V and VI students were not able to read the Holy Book. There are 75-80% students who were able to read the Book in a very moderate way. Some of them merely know how to read the letter, yet they are lack of understanding in mad and qashar, ghunnah and bilaghunnah, and waqaf wal ibtida'.

An interesting finding was revealed that students who possess proper ability in reading Alquran are those who study in Alquran Learning Center (TPQ/TPA) after school. Those who cannot be able to read the Holy Book are students who do not go to TPQ/TPA. Obviously, there must be a serious matter or obstacle for the teacher in teaching students to read the Holy Book in school. Generally, there are two identified issues, namely: (i) teachers report that the given time allocation is not sufficient, (ii) the content of religious materials are too much and demanding (al-Quran, Aqidah, Fiqh, Histroy of Islam, dan Akhlak). All of those subjects are presented in 51 hours of Jam Pelajaran (JPL) in one semester; Alquran 12 JPL, Aqidah 9 JPL, Fiqh 12 JPL, Tarekh 9 JPL, dan Akhlak 9 JPL. (Index: grade 1-3= 30 Minutes/JPL and grade 4-6= 35 Minutes/JPL).

Previous studies reveal that students' low ability in reading Alquran is caused by inappropriate method implemented during the teaching and learning process. The existed method is regarded ineffective that students cannot focus during the class (Suryani, 2015). Study conducted by Fauzan, (2016) reveals the similar issues that teachers' lack of expertise and creativity becomes the major cause of the issue. According to Fatma & Badaruddin, (2016) those factors become recent obstacle of students' improvement in reading Alquran.

Hakim, (2014) proposes that there are seven methods used by the teachers in teaching Alquran, namely Baghdadi, *Iqra'*, *Qira'ati*, *Tilawati*, *Tartila*, *Yanbu'ah*, and *Nahdliyah*. Further, *Iqra'* method is mostly used (63%), *Qira'ati* Method (16%), *Tilawati* (8%), *Tartila* (6%), *Baghdadi*, *Nahdliyah*, and *Yanbu'ah* (2%).

Furthermore, a new method is highly recommended to be applied. This method is named as "Metode Tartil". This method was initially introduced by the late H. Gazali, a lecturer of Alquran in Sekolah Tinggi Agama Islam Pengembangan Ilmu Al-Quran (STAI-PIQ) as well as a lecturer in IAIN Imam Bonjol Padang Sumatera Barat. The method is aimed at finding a faster way to teach students to read and write Alquran fluently. This method consisted of two steps, namely Tartil Method 1 and Tartil Method 2. Tartil method 1 introduces students with basic ways to read Alquran while Tartil method 2 introduces students to more advanced skills of reading regulation like mad and qashar, ghunnah and bilaghunnah as well as Waqaf wal Ibtida' (Gazali, 2010).

Pursuant to the implementation of a method, prior studies show that appropriate implemented method is a pivotal factor influencing the outcome of Alquran education (Hasibuan, 2014). Other researches show that there are relationship between input delivered by teacher and students' learning outcome (Sahabuddin, 2015; Abidin, 2017; Awe & Benghe, 2017). Basically, teaching and learning activity is not merely related to the way the material and concept as well as targeted skills, yet it is also influenced by teachers' creativity that the students are motivated to learn. Method implemented by the teachers is also becoming prominent in teaching process (Muijs et al., 2014; Akbar, 2015). Thus, teacher has to be creative in selecting any materials and method that students' interest are gained to learn (Maesaroh, 2013; Wei et al., 2015; Fahyuni & Fauji, 2017).

METHODS

This research belongs to two phases of explanatory mixed methods designs. Quantitative method was used for the first phase (true experiment; pretest-posttest one group design), involving 78 students of tw schools who were Alquran illiterate. Those students were divided into two classes; one class consisted of 45 students and the other consisted of 33 students. Oral pretest was conducted to determine students' initiate ability in reading Alquran (Munir, 2017). The criteria of scoring rubric were formulated by the researcher. There are five aspects determined in the pretest, namely: makharijul huruf, mad & qashar, ghunnah and bila ghunnah, waqaf wal ibtida', as well as the tilawah. The obtained score then was analyzed by SPSS 18.0.

Qualitative method was implemented in the second phase (*multi case-multi site case study design*) involving 13 students who have previously learned Alquran through Tartil Method. Another data was also obtained from the two teachers who taught the 78 students. The data was collected through *indepth interview* that their experiences and perspectives related to the method implemented during their teaching process. The data was scripted and analyzed by Nvivo 8.

The use of the two methods in this research was aimed to obtained comprehensive data and information that the effectiveness of tartil method in improving students' ability in reading Alquran can be observed and measured (Bagheri et al., 2017; Fariyatul & Bandono, 2017). It is expected that the combination of two research methods enable the researcher to obtain detailed description of subject of the research (Mazzola et al., 2011; Ågerfalk, 2013; McCusker & Gunaydin, 2015).

RESULT AND DISCUSSION

The Improvement of Students's Alquran Reading Ability

Students' progress was indicated by the two tests conducted, namely pretest and post-test. The pretest was conducted before the Tartil

method was implemented, whereas post-test was taken place after the method had been implemented for one month. There are five indicators measured during the two tests, namely; (i) correctness of pronouncing the Arabic letters (makharijul huruf), (ii) the correctness of the length of Arabic syllabic (mad dan qashar), (iii) the correctness of ghunnah bila ghunnah", (iv) the correctness of stopping and repeating the part of a particular ayat (waqaf wal ibtida), and (v) the art of reading in tartil (intonation and the melodious voice)".

Figure D.1 shows students ability in reading Alquran prior and after the treatment. Before the method was implemented it can be seen that all students (100%) were having insufficient capability in reading the holy book. Surprisingly, after one month's implementation, the study reveals that students' ability in reading the book was significantly improved. Of 78 students who were consistently attending the course, the ability of 45 students (57.57 %) were improved. Their ability can be grouped into "Good" category. Meanwhile, the ability of 33 students (42.42%) was categorized as moderate.

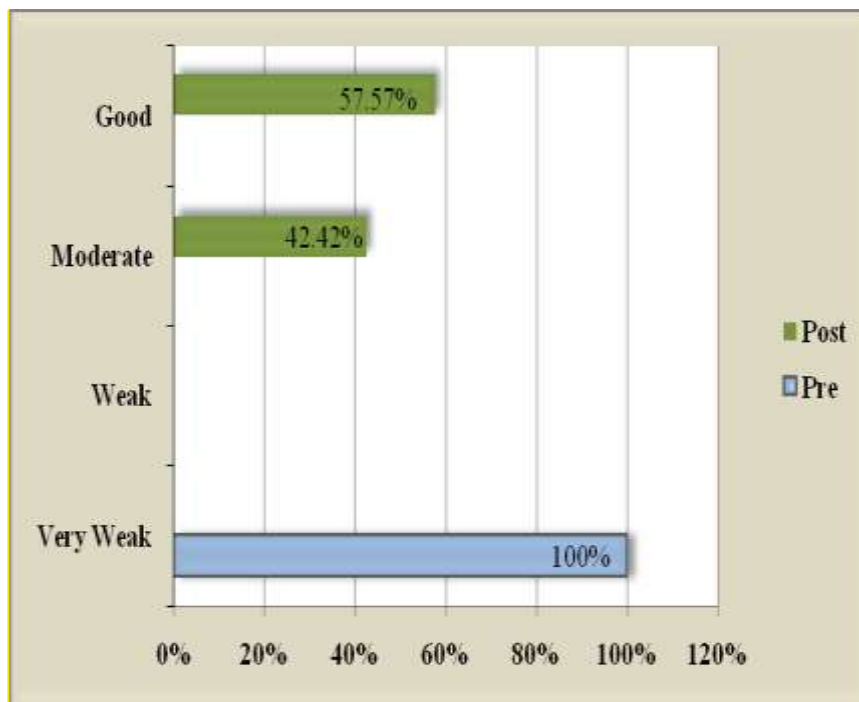


Fig 1. Students' Ability Improvement in Reading Alquran

The Effectiveness of Tartil Method to Improve Students' Ability in Reading Alquran

Beside of quantitative data, the effectiveness of Tartil method either can be measured through indepth interview with both the students and the two teachers. The interview result can be formulated into four categories as it is shown by the following figure 2.

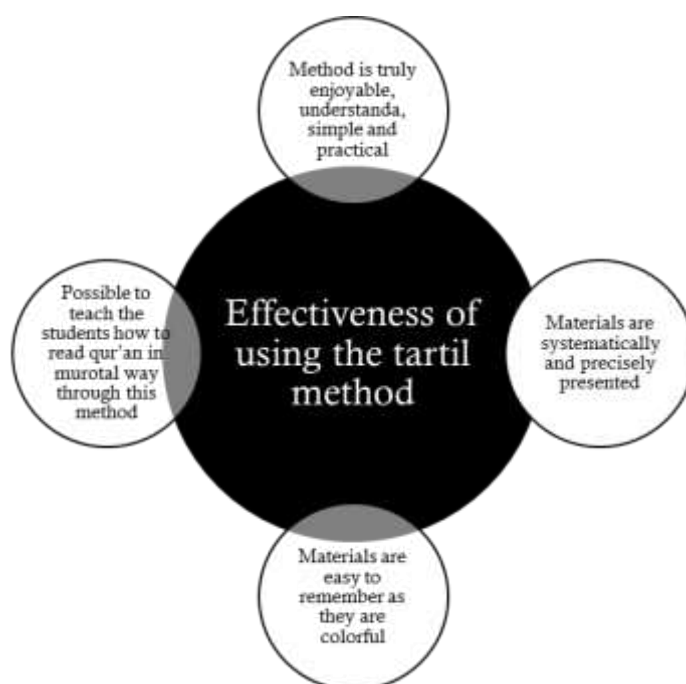


Fig 2. Effectiveness of Tartil Method

Detailed information of the interview can be obtained through the following transcription. **First**, it is obtained that Tartil method is enjoyable, understandable, simple and practical as it is stated by Student 1 that he is able to learn Alquran quickly. He is able to conduct an independent study after the teacher gives him the principles. Similar thing was also conveyed by student 2 and student 3 that their abilities in reading Alquran improve dramatically as stated in the following interview excerpt:

I realized that I previously could not read Alquran properly, yet within a few days of learning, Alhamdulillah, I feel confident that I can read it in near future continuously (informant 1). I could not read Alquran but then my teacher and my friends praised my progress. They said that my ability in ready it has improved. This method encourages me more to learn Alquran (informant 2). ...I am able to read Alquran properly by using this method, the material is just superb....it is suggested that this method can be implemented in any Alquran Learning Center.....(informant 3).

Second, the method is considered useful as the presented materials are precise and well managed as it is stated by student 4, student 5 and student 6 that they likely encountered a new experience in learning Alquran. This method is considered interesting.

... I got a new experience in learning... in previous class I felt that learning the holy book is really difficult till I am taught with this method I think learning the holy book is truly piece of cake. The teacher is also kind and interesting (informant 4). ...I learn a new thing during the implementation of the method. I think the learning process is enjoyable, well

managed materials, easy to undersand and remember. I am learning by doing...(informant 5). ...I don't feel embarrassed during my study. The method is really helpful. The material is precise and presented clearly...(informant 6).

The third category is the method enables them to memorize the materials easily because of colorful mark for the materials they already learned as it is stated by student 7. He said that materials explanation in this method is very brilliant for him as the materials are given in different color:

Now I experience an easy way to learn Alquran...the materials are east to remember as there are different colors indicating different things. For example there are red colors for any materials that have been learned. It is interesting and easy...(informant 7).

The fourth thing related to the effectiveness of Tartil method in the class is that the direct learning of how to read Quran with murratal way. As it is reported by student 1 that he would never be bored during the class. The opinion is reinforced by student 2 that he feel happy as the teacher teaches him how to read Alquran properly acoording to the principles:

..., happy and it is good that teacher directly facilitates me to learn the holy book quickly.....(informant 1). ...the teacher directly modeled us on how to read the holy book properly that it is easy to understand. Beside it is really nice to hear the teacher shows us the murratal way (informant 2).

Each student states their perspectives related to the effectiveness of Tartil method in improving students' ability in reading Alquran. The whole transcription is not presented for redundancy perspective and opinion as the students keep telling the same thing. Thus, pursuant to the prior explanation it can be concluded that the Tartil Method is really effective to be implemented that the ability of the students in reading the holy book can be improved. Beside, this method is regarded effective due to the short duration of Quran learning experienced by the students (Munawaroh, 2016; Purwaka & Sukiman, 2017).

Method is series of learning phases delivered by teachers to their students aimed at enabling students to easily understand any given materials (Karamustafaoğlu, 2011; Gilboy et al., 2015). Method refers to techniques and materials designed by the teachers before the teaching and learning process is conducted (Richards, 2013; Ahyat, 2017; Zulkifli & Royes, 2017). Further, (Avalos, 2011; Bhuasiri et al., 2012; Kristin, 2016; Abdullah, 2017) proposes that appropriate method in a teaching and learning belongs to one of nine factors influencing the success of an instruction. Appropriate method shall be interesting, creative and innovative that it can positively influence the teaching and learning outcome (Budiman, 2013; Nurdin, 2016; Sopian, 2016; Setiawan & Lubis, 2017).

Related to implementation of Tartil method in Alquran education, the findings of the first phase clearly indicates that this method effectively improves students' ability in reading Alquran. It can

be proved by significant scores gained by the students in their post-test. Furthermore, the findings of the first phase reinforces the findings of qualitative data that most students agree that the method is interesting, practical, precise, well-arranged and colorful that all learned materials are easy to remember. Another interesting thing related to this method is that students are facilitated to learn the art of Alquran reading (*murratal*). The findings are supported by (Noh et al., 2014; Rosyid, 2014; Imtihana et al., 2015; Mohamed, 2017) that Alquran teaching with *taranum* will increase students' interest in learning the Holy Book.

The main objective of Alquran education is to teach the students that they can read and write Alquran properly (Rusdiah, 2012; Hakim, 2014; Zulkifli, 2016; Ishak et al., 2017). Thus, a systematic and practical method is highly needed that students' interest is gained. Propose that various interesting method in teaching will positively change students' behavior and beliefs (Sang et al., 2010; Oroujlou & Vahedi, 2011; Kim et al., 2013; Bahtiar, 2016). Obviously, Tartil method has been proved as a success new step in teaching Alquran. This method does not merely improve students' ability in reading the Holy Book, but also change their positive attitude and belief toward the related materias. In conclusion, one pivotal thing in teaching that should be taken care of is the selection of effective and appropriate method interested by the students. It is then expected that this method will more greatly contribute in Alquran education (Stronge et al., 2011; Tambak, 2016; Irfangi, 2017).

CONCLUSION

One of pivotal factors for the impressive and successful Alquran learning outcomes is the selection of appropriate method which is based on students' various background. Pursuant to the findings of the study, it is revealed that Tartil Method is successful to improve students' ability in reading Alquran. It can be merely concluded that a method will be truly effective when the learning materials and instructions are delivered through various techniques. In the context of the research the delivering of materials in Tartil Method is actuated through activities of reading, writing and reciting the Alquran in Tartil song. Another interesting fact revealed in this study is that the Method is completely different compared to other methods in teaching Alquran. The distinctions can be seen through reading, writing and reciting the Alquran. Writing and reciting activities can be regarded as the latest ways in Teaching Alquran as they cannot obtained in other Methods. The method is not merely teaching the students on how to appropriately recite the Holy book, but also how to write an article accordingly and recite Alquran in Tartil way. This method is expected to contribute in giving new insight toward the theory and concept of Qur'anic education, especially in method of teaching and learning Alquran.

REFERENCES

- Abdullah, R. (2017). Pembelajaran Dalam Perspektif Kreativitas Guru Dalam Pemanfaatan Media Pembelajaran. *Lantanida Journal*, 4(1), 35. <https://doi.org/10.22373/lj.v4i1.1866>
- Abidin, S. (2017). Strategi komunikasi guru dalam meningkatkan prestasi belajar. *Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa Dan Sastra Arab*, 3(2), 116–131. <https://doi.org/10.30821/ihya.v3i2.1328>
- Ågerfalk, P. J. (2013). Embracing diversity through mixed methods research. *European Journal of Information Systems*, 22(3), 251–256. <https://doi.org/10.1057/ejis.2013.6>
- Ahyat, N. (2017). Metode Pembelajaran Pendidikan Agama Islam. *EDUSIANA: Jurnal Manajemen Dan Pendidikan Islam*, 4(1), 24–31. <https://doi.org/10.30957/edusiana.v4i1.5>
- Akbar, G. (2013). Metode pembelajaran alquran melalui media online. *Indonesian Jurnal on Networking and Security (IJNS)*, 2(1), 65–68. <https://doi.org/10.55181/ijns.v2i1.81>
- Akbar, R. F. (2015). Metode Contextual Teaching and Learning Untuk Pengembangan Pembelajaran Pai. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 10(2). <https://doi.org/10.21043/edukasia.v10i2.792>
- Amin, M. (2017). Menyingkap Sisi Kemukjizatan Al-Qur'an. *Jurnal At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir*, 2(2), 178. <https://doi.org/10.32505/tibyan.v2i2.387>
- Astuti, H. J. P. (2017). Islam Nusantara: Sebuah Argumentasi Beragama Dalam Bingkai Kultural. *INJECT (Interdisciplinary Journal of Communication)*, 2(1), 27. <https://doi.org/10.18326/inject.v2i1.27-52>
- Atabik, A. (2014). The Living Qur'an: Potret Budaya Tahfidz. *Jurnal Penelitian*, 2(8), 169. <https://doi.org/10.21043/jupe.v8i1.1346>
- Avalos, B. (2011). Teacher professional development in Teaching and Teacher Education over ten years. *Teaching and Teacher Education*, 27(1), 10–20. <https://doi.org/10.1016/j.tate.2010.08.007>
- Awe, E. Y., & Benge, K. (2017). Hubungan Antara Minat Dan Motivasi Belajar Dengan Hasil Belajar Ipa Pada Siswa Sd. *Journal of Education Technology*, 1(4), 231. <https://doi.org/10.23887/jet.v1i4.12859>
- Bagheri, P., Mohammadi, M. R., & Shafiei, N. (2017). Thematic Analysis of Persian Documents in the Field of Quran Study and Medicine in National Scientific-Research Journals from 1992 to 2013 “An Opportunity for Evidence Based Decision Making.” *Journal of Religion and Health*, 56(3), 755–775. <https://doi.org/10.1007/s10943-015-0078-6>
- Bahtiar, A. R. (2016). Prinsip-Prinsip Dan Model Pembelajaran Pendidikan Agama Islam. *TARBAWI: Jurnal Pendidikan Agama*

- Islam*, 1(2), 149–158. <https://doi.org/10.26618/jtw.v1i2.368>
- Bhuasiri, W., Xaymoungkhoun, O., Zo, H., Rho, J. J., & Ciganek, A. P. (2012). Critical success factors for e-learning in developing countries: A comparative analysis between ICT experts and faculty. *Computers and Education*, 58(2), 843–855. <https://doi.org/10.1016/j.compedu.2011.10.010>
- Budiman, A. (2013). Efisiensi Metode dan Media Pembelajaran dalam Membangun Karakter Pembelajaran Pendidikan Agama Islam. *At-Ta'dib*, 8(1). <https://doi.org/10.21111/at-tadib.v8i1.514>
- Fahyuni, E. F., & Fauji, I. (2017). Pengembangan Komik Akidah Akhlak Untuk Meningkatkan Minat Baca dan Prestasi Belajar Siswa di Sekolah Dasar. *Halaqa: Islamic Education Journal*, 1(1), 17–26. <https://doi.org/10.21070/halaqa.v1i1.817>
- Fariyatul, E., & Bandono, A. (2017). The use of value clarification technique-based- picture story media as an alternative media to value education in primary school. *Harmonia: Journal of Arts Research and Education*, 17(1), 68. <https://doi.org/10.15294/harmonia.v17i1.7469>
- Fatma, F., & Badaruddin, K. (2016). Evaluasi Penyelenggaraan Kegiatan TPA An-Naufal Dalam Meningkatkan Kemampuan Membaca Al-Qur'an di Desa Sekonjing kecamatan Tanjung Raja Ogan Ilir. In *JIP Jurnal Ilmiah PGMI* (Vol. 2, Issue 1, pp. 43–58). <https://doi.org/10.19109/jip.v2i1.1065>
- Fauzan, M. (2016). Usaha Guru Pai Membiasakan Membaca Alquran Siswa Di Smp Negeri 23 Banjarmasin. *Tarbiyah Islamiyah*, 6(2), 151–160. <https://doi.org/10.18592/jtipai.v6i2.1819>
- Fauzi, K. (2017). Cooperative learning index card match model to improve the result of Qur'an Hadith learning. *MUDARRISA: Journal of Islamic Education*, 9(1), 53. <https://doi.org/10.18326/mdr.v9i1.53-73>
- Gazali, H. (2010). *Metode Tartil Belajar Membaca Dan Menulis Al-Quran* (Gazali (ed.)). Percetakan Angkasa Raya.
- Gilboy, M. B., Heinerichs, S., & Pazzaglia, G. (2015). Enhancing student engagement using the flipped classroom. *Journal of Nutrition Education and Behavior*, 47(1), 109–114. <https://doi.org/10.1016/j.jneb.2014.08.008>
- Hakim, R. (2014). Pembentukan Karakter Peserta Didik Melalui Pendidikan Berbasis Al-Quran. *Jurnal Pendidikan Karakter*, 5(2). <https://doi.org/10.21831/jpk.v0i2.2788>
- Hasibuan, N. (2014). Mengoptimalkan Hasil Belajar Melalui Pembelajaran Remedial. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 9(2). <https://doi.org/10.21043/edukasia.v9i2.776>
- Imtihana, A., Sukirman, S., Mardeli, M., & Nurlela, N. (2015). the Role of Teaching Islamic Religion At Sekolah Alam Indonesia Palembang. *Ta'dib*, 20(1), 35. <https://doi.org/10.19109/td.v20i1.345>

- Irfangi, M. (2017). Implementasi Metode Kisah dalam Pembelajaran Akidah Akhlak di Madrasah Aliyah. *Jurnal Kependidikan*, 5(1), 87–104. <https://doi.org/10.24090/jk.v5i1.1255>
- Ishak, M., Syahfaruddin., & Sit, M. (2017). Pelaksanaan Program Tilawah Al-Qur'an Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Siswa di Mas Al Ma'Sum Stabat. *Jurnal Edu Religia*, 1(4), 607. <https://doi.org/10.47006/er.v1i4.1166>
- Karamustafaoğlu, S. (2011). Improving the Science Process Skills Ability of Science Student Teachers Using I Diagrams. *International Journal of Physics & Chemistry Education*, 3(1), 26–38. <https://doi.org/10.51724/ijpce.v3i1.99>
- Khalid, I. (2017). Alquran Kalamullah Mukjizat Terbesar Rasulullah Saw. *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis*, 5(01), 39. <https://doi.org/10.24235/diyaafkar.v5i01.4332>
- Kim, C. M., Kim, M. K., Lee, C. J., Spector, J. M., & DeMeester, K. (2013). Teacher beliefs and technology integration. *Teaching and Teacher Education*, 29(1), 76–85. <https://doi.org/10.1016/j.tate.2012.08.005>
- Kristin, F. (2016). Model Pembelajaran Discovery Learning Dalam Meningkatkan Prestasi Belajar Siswa Sd. *Jurnal Pendidikan Dasar Perkhasa*, 2(1), 90–98. <https://doi.org/10.36841/pgsdunars.v7i2.478>
- Maesaroh, S. (2013). Peranan Metode Pembelajaran Terhadap Minat Dan Prestasi Belajar Pendidikan Agama Islam. *Jurnal Kependidikan*, 1(1), 150–168. <https://doi.org/10.24090/jk.v1i1.536>
- Maimori, R. (2017). Efektifitas Program Syar'i: Hafalan Alquran Dengan Menggunakan Metode One Day Three Lines Pada Siswa Mtsn 01 Limapuluh Kota. *JURIS (Jurnal Ilmiah Syariah)*, 15(2), 201. <https://doi.org/10.31958/juris.v15i2.500>
- Masita, M. (2017). Pola Pendidikan Islam Dalam Pendidikan Anak. *EL-Muhbib: Jurnal Pemikiran Dan Penelitian Pendidikan Dasar*, 1(2), 1–15. <https://doi.org/10.52266/el-muhbib.v1i2.154>
- Mazzola, J. J., Walker, E. J., Shockley, K. M., & Spector, P. E. (2011). Examining stress in graduate assistants: Combining qualitative and quantitative survey methods. *Journal of Mixed Methods Research*, 5(3), 198–211. <https://doi.org/10.1177/1558689811402086>
- McCusker, K., & Gunaydin, S. (2015). Research using qualitative, quantitative or mixed methods and choice based on the research. *Perfusion (United Kingdom)*, 30(7), 537–542. <https://doi.org/10.1177/0267659114559116>
- Mohamed, R. (2017). Analisis Terhadap Peranan Nasyid Dalam Dakwah. *Jurnal Ilmiah Islam Futura*, 16(2), 227–242. <https://doi.org/10.22373/jiif.v16i2.1329>
- Muchtar, M. I. (2016). Analisis Konsep Hermeneutika Dalam Tafsir Alquran. *HUNafa: Jurnal Studia Islamika*, 13(1), 67. <https://doi.org/10.24239/jsi.v13i1.414.67-89>

- Muijs, D., Kyriakides, L., van der Werf, G., Creemers, B., Timperley, H., & Earl, L. (2014). State of the art - teacher effectiveness and professional learning. *School Effectiveness and School Improvement*, 25(2), 231–256. <https://doi.org/10.1080/09243453.2014.885451>
- Munawaroh, S. (2016). Implementasi Pembelajaran Al-Qur'an dengan Metode Ummi di Sekolah Menengah Pertama Islam Terpadu (SMP IT) Darussalam Sangatta Kutai Timur. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 4(1). <https://doi.org/10.21093/sy.v4i1.538>
- Munir, W. (2017). Efektivitas Penggunaan Media Pembelajaran Huruf Hijaiyah Berbasis Multimedia Terhadap Kemampuan Membaca Al-Quran Peserta Didik Kelas Iii Sd Negeri 1 Parepare. *AL-ISHLAH: Jurnal Pendidikan Islam*, 15(1), 85–105. <https://doi.org/10.35905/alishlah.v15i1.562>
- Najih, S. (2017). Mau'Idzah Hasanah Dalam Al-Qur'an Dan Bimbingan Konseling Islam. *Jurnal Ilmu Dakwah*, 36(1), 144. <https://doi.org/10.21580/jid.v36.1.1629>
- Noh, M. A. C., Tamuri, A. H., Razak, K. A., & Suhid, A. (2014). The study of quranic teaching and learning: United Kingdom experience. *Mediterranean Journal of Social Sciences*, 5(16), 313–317. <https://doi.org/10.5901/mjss.2014.v5n16p313>
- Nugroho, B. T. A. (2017). Integration of Islamic education with science and technology in Islamic junior high school. *MUDARRISA: Jurnal Kajian Pendidikan Islam*, 9(1), 1–27. <https://doi.org/https://doi.org/10.18326/mdr.v9i1.1-27>
- Nurdin, A. (2016). Inovasi Pembelajaran Pendidikan Agama Islam Di Era Information and Communication Technology. *TADRIS: Jurnal Pendidikan Islam*, 11(1), 49. <https://doi.org/10.19105/tjpi.v11i1.971>
- Oroujlou, N., & Vahedi, M. (2011). Motivation, attitude, and language learning. *Procedia - Social and Behavioral Sciences*, 29, 994–1000. <https://doi.org/10.1016/j.sbspro.2011.11.333>
- Permatasari, D., & Falah, A. (2015). Aplikasi Pembelajaran Ilmu Tajwid Berbasis Android (Studi. *Jurnal Teknologi Dan Informasi*, 4(1), 57–74. <https://doi.org/10.34010/jati.v4i1.802>
- Purwaka, S., & Sukiman, S. (2017). Efektivitas Pembelajaran Al-Qur'an Di Madrasah Ibtidaiyah Negeri Yogyakarta Ii Dan Sekolah Dasar Islam Terpadu Al-Khairaat Yogyakarta. *Jurnal Pendidikan Agama Islam*, 14(2), 279–304. <https://doi.org/10.14421/jpai.2017.142-06>
- Richards, J. C. (2013). Curriculum approaches in language teaching: Forward, central, and backward design. *RELC Journal*, 44(1), 5–33. <https://doi.org/10.1177/0033688212473293>
- Rosyid, M. (2014). Pemberdayaan Madrasah Diniyah: Belajar pada Seabad Madin Muawanatul Muslimin di Kudus. *Quality*, 2(1), 56–80. <https://doi.org/10.21043/quality.v2i1.2093>
- Rusdiah, R. (2012). Konsep Metode Pembelajaran Alquran. *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam*, 2(1).

- <https://doi.org/https://dx.doi.org/10.18592/jtipai.v2i1.1865>
- Sahabuddin, C. (2015). Hubungan Komunikasi Belajar Mengajar Terhadap Hasil Belajar Peserta Didik di Sekolah Menengah Kejuruan Negeri I Kabupaten Majene. *Jurnal Papatuzdu*, 10(1), 17–30. <https://doi.org/10.35329/fkip.v10i1.35>
- Sang, G., Valcke, M., Braak, J. van, & Tondeur, J. (2010). Student teachers' thinking processes and ICT integration: Predictors of prospective teaching behaviors with educational technology. *Computers and Education*, 54(1), 103–112. <https://doi.org/10.1016/j.compedu.2009.07.010>
- Setiawan, H. R., & Lubis, Z. (2017). Peningkatan Motivasi dan Hasil Belajar Mahasiswa Pada Mata Kuliah Bahasa Arab Materi Hiwar dengan Menggunakan Metode Role Play Pada Program Studi Pendidikan Agama Islam Semester II Universitas Muhammadiyah Sumatera Utara. *Intiqad: Jurnal Agama Dan Pendidikan Islam*, 8(2), 47–51. <https://doi.org/10.30596/intiqad.v8i2.726>
- Sopian, A. (2016). Tugas, Peran, Dan Fungsi Guru Dalam Pendidikan. *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah*, 1(1), 88–97. <https://doi.org/10.48094/raudhah.v1i1.10>
- Stronge, J. H., Ward, T. J., & Grant, L. W. (2011). What makes good teachers good?: A cross-case analysis of the connection between teacher effectiveness and student achievement. *Journal of Teacher Education*, 62(4), 339–355. <https://doi.org/10.1177/0022487111404241>
- Sudarjo, A., Mariana, A. R., & Nurhidayat, W. (2015). Aplikasi Pembelajaran Ilmi Tajwid, Waqaf dan Makharijul Huruf Berbasis Android. *Jurnal Sisfotek Global*, 5(2), 54–60. <https://doi.org/10.38101/sisfotek.v5i2.80>
- Sulistiani, S. L. (2016). Konsep Pendidikan Anak Dalam Islam Untuk Mencegah Kejahatan Dan Penyimpangan Seksual. *Ta Dib : Jurnal Pendidikan Islam*, 5(1), 99–108. <https://doi.org/10.29313/tjpi.v5i1.1998>
- Suryani, C. (2015). Implementasi Supervisi Pendidikan Dalam Meningkatkan Proses Pembelajaran Di Min Sukadamai Kota Banda Aceh. *Jurnal Ilmiah Didaktika*, 16(1), 23. <https://doi.org/10.22373/jid.v16i1.585>
- Tambak, S. (2016). Metode Bercerita dalam Pembelajaran Pendidikan Agama Islam. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 1(1), 1–26. [https://doi.org/10.25299/althariqah.2016.vol1\(1\).614](https://doi.org/10.25299/althariqah.2016.vol1(1).614)
- Wei, X., Weng, D., Liu, Y., & Wang, Y. (2015). Teaching based on augmented reality for a technical creative design course. *Computers and Education*, 81, 221–234. <https://doi.org/10.1016/j.compedu.2014.10.017>
- Wirdanengsih. (2016). Pembudayaan Tradisi Membaca Alquran pada anak-anak di Masyarakat Balai Gurah Kabupaten Agam Sumatera Barat. *Akademika : Jurnal Keagamaan Dan Pendidikan*, 12(2), 27–33.

- Zulkifli, M. (2016). Pembentukan Karakter Gemar Membaca Alquran | Zulkifli | Muallimuna : Jurnal Madrasah Ibtidaiyah. *Muallimuna: Jurnal Madrasah Ibtidaiyah*, 1(2), 46–61.
<https://doi.org/10.31602/muallimuna.v1i2.385>
- Zulkifli, Z., & Royes, N. (2017). Profesionalisme Guru Dalam Mengembangkan Materi Ajar Bahasa Arab di MIN 1 Palembang. *JIP Jurnal Ilmiah PGMI*, 3(2), 120–133.
<https://doi.org/10.19109/jip.v3i2.1646>

Copyright holder :

© Syafril, S., & Yaumas, N., E.,

First publication right:

Khalifa: Journal of Islamic Education

This article is licensed under:

CC-BY-SA