



Teacher Efforts in Increasing Student Interest in Reading the Quran

M Yemmartotillah¹, Muhammad Hafizh¹, Muhammad Faiz²,
Hafizul Hamdi³

¹STIT Ahlussunnah Bukittinggi, Indonesia

²Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia

³Universitas Negeri Padang, Indonesia

✉ myemmartotillah@stitahlussunnah.ac.id *

Article Information:

Received October 15, 2022

Revised November 28, 2022

Accepted December 25, 2022

Keywords: *Teacher business, Islamic religious education, interests, Quran*

Abstract

This research uses descriptive qualitative methods. Data was collected through observation, interviews, and documentation. The data analysis uses the following steps, namely data reduction, data display, and drawing conclusions. The results of the analysis show the condition of interest in reading the Quran of class VII students at the Legusa Community Learning Activity Center, Luak District, Lima Puluh Kota. Lima Puluh Kota showed results that students' interest in reading the Quran was still low. The efforts carried out by Islamic Religious Education teachers are quite diverse. Starting from motivating students to be enthusiastic and happy when studying the Quran. Gives an overview of the virtues of reading the Quran. Give rewards to students who are serious about studying. Tadarus at the beginning of learning. Factors that influence Islamic Religious Education teachers in increasing interest in reading the Quran are factors within students, namely physiological and psychological factors in children. Factors from outside the student, the student's family, and their environment. lack of available lesson hours. This can be seen in students who do not repeat lessons at home. Because most of them have jobs while studying. Apart from that, there is also a lack of support from the family for them to study. So they really need to continue to be motivated and encouraged to be enthusiastic about learning.

INTRODUCTION

Along with the times and advances in science and technology, the role of education will become increasingly important, because education plays a role in producing quality people and also as a guide so that people are on the right path and do not destroy human values. One of the government's efforts to improve the quality of Indonesian people is to increase development in the education sector. Education is the most important factor in a person's life because education can differentiate a person's ability to think (Findlay et al., 2012; Haug, 2017; O'Neill et al., 2014). In RI Law no. 20 of 2003 concerning the National Education System, chapter I article 1 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual,

How to cite:

Yemmartotillah, M., Hafizh, M., Faiz, M., Hamdi, H. (2022). Teacher Efforts in Increasing Student Interest in Reading the Quran. *Ahlussunnah: Journal of Islamic Education*, 1(3), 130-139.

E-ISSN:

2827-9573

Published by:

The Institute for Research and Community Service

religious strength, self-control, personality, intelligence, morals, noble qualities and skills needed by himself, society, nation, and state (Rounding et al., 2012).

Every education provider must be based on the objectives they wish to achieve Islamic religious education in society, as stated in Law No. 20 of 2003 concerning the National Education System where National Education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe and are devoted to God almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen (Rounding et al., 2012). Judging from the goals of national education above, it can be concluded that education in Indonesia is not only directed at intellectual intelligence but is also directed at the formation of character with good morals faith, and devotion to God Almighty.

Through Islamic religious education, Islamic religious education can be achieved and realized because religious education concerns all aspects of goodness in the world and in the afterlife (Daheri, 2022). Educational institutions in this case are schools, whether public or private, formal and non-formal, that have a very big responsibility in producing graduates who at least have sufficient knowledge and are able to compete (Chanifah et al., 2021; Daheri, 2022). In this case, it is not only general knowledge that is considered but knowledge about one's religion as a foundation for belief and balance in playing a role in wider society. Currently, the government is paying great attention to memorizing the Quran. This can be seen in government regulations regarding the Quran education.

West Sumatra Regional Regulation no. 3 of 2007 concerning the Quran education is intended as a strategic and systematic effort to build and shape the nation's character and civilization which is useful in order to make the life of the nation intelligent and reflect the characteristics of the quality of the whole human being, as a form of Islamic Religious Education, the ideals of National education. . The Quran education aims to develop the potential of students to become human beings who believe and are devoted to Allah SWT., intelligent, skilled, good at reading and writing the Quran, with noble character, understands and understands and practices the contents of the Quran (Ebrahimi & Yusoff, 2017; Ismail, 2016). No matter how public a Muslim is. Surely he knows and should know that the main source of the religion he adheres to is the Quran and the hadith. At the end of his life, Prophet Muhammad bequeathed to his people to stick firmly to the two sources of Islamic teachings.

This is revealed in his words: Reading the Quran is a worship of great value in the eyes of God, especially if it is accompanied by understanding the meaning of the verses of the Quran and applying them in everyday life (Jafari & Süerdem, 2012). Allah says in Surah Al-'Alaq verses 1-5:

Meaning: *Recite by the name of your god who created (1) di has created man from a clot of blood (2) read, and your lord the most high (3) who teaches man with the pen (4) He teaches man what is not known to him (5) (QS. Al-Alaq:1-5).*

From the verse above it can be concluded that Allah teaches His servants through reading. Because the first step to understanding the messages and teachings contained in the Quran is to read it. So the ability to read the Quran is very important in the Islamic community. However, the phenomenon that exists in society in terms of reading the Quran is expected in two opposite conditions (Bayat, 2017). One condition is that people are aware of the importance of reading the Quran as a first step in understanding the contents contained in it so many parents go to majlis ta'lim or other places of study to study the Quran.

Apart from that, quite a few parents send their children to Madrasah Ibtidaiyyah, Madrasah Tsanawiyah, and Madrasah Aliyah, Islamic boarding schools and Al-quran education prak in the hope that their children can receive adequate religious education, more specifically being able to read the Quran properly and correctly. On the other hand, there are people who do not realize the importance of reading the Quran, so they put aside religious education and prioritize general education, and they are lazy about learning the Quran. In fact, they should balance religious education and general education. The support from all parties is a positive hope for the realization of awareness of reading the Quran among Muslims. Creating a generation that is intelligent, skilled, and good at reading and writing the Quran, can be realized in Islamic Religious Education learning (Ismail, 2016).

Because it is part of the competency that must be realized. And as one part of achieving Islamic Religious Education, the success of Islamic education in society. Specifically, this was carried out at the Legusa Community Learning Activity Center, Luak sub-district, Limapuluh Kota district. The Community Learning Activity Center, abbreviated as the Community Learning Activity Center, is an institution formed by the community that operates in the field of Non-Formal education. Non formal education according to Article 1 paragraph 12 of Law Number 20 of 2003 concerning the National Education System, which was strengthened by the issuance of government regulation Number 17 of 2010 concerning Management and Implementation of Education, specifically Article 1 paragraph 31 states that non-formal education is an educational pathway in outside formal education that can be carried out regularly and in stages (Veletsianos & Navarrete, 2012).

This Community Learning Activity Center is still under the supervision and guidance of the National Education Service. As a non-formal education unit, the Community Learning Activity Center is expected to be a forum for the community to further improve their potential and skills. Based on the results of the author's observations at the Legusa Community Learning Activity Center, Luak District, information was obtained. From the initial data that the author obtained in the field during observations, the Legusa Community Learning Activity Center is located in Jorong Indobaleh Barat, Nagari Mungo, Luak District, Limapuluh Kota Regency. The number of students at the Legusa Community Learning Activity Center is 150 people. With several teaching staff. There are three teaching staff for Islamic Religious Education subjects, one person at each level of education (Chanifah et al., 2021).

The author carried out further observations to obtain additional data and refine information regarding the Legusa Community Learning Activity Center. Until the latest information that the author received in June 2022, namely: there are still many who are not fluent in reading the Quran, rarely read the Quran, and so on. Students should be interested in reading at the Legusa Community Learning Activity Center sub-district. Luak district. These Fifty Cities are effective in teaching and learning in reading the Quran. However, the dasolen is the reality that occurs at the Legusa Community Learning Activity Center, sub-district. Luak is the lack of children's interest in reading the Quran. This can be seen from me making the first observation by walking to the location and finding that the teaching and learning process only runs situationally (Ando et al., 2014).

It can be seen that the teacher's competence is less able to generate interest in reading, learning, and teaching effectively. So there is less interest in reading and understanding. In addition, with the condition of children with different characters from various backgrounds like this, I interviewed students at an observation place called Akbar. There, the control of reading the Quran is very much motivated by teachers and parents at home and several questions are also asked to the same students, that it is rare for the social control of parents, and teachers at the

Community Learning Activity Center to be total in teaching.

METHODS

The research method that the author uses is a qualitative research approach, through a descriptive approach, namely this research describes an event that occurred in the field as it really is, which in this case concerns the efforts of Islamic Religious Education teachers to increase interest in reading the Quran and students (Doyle et al., 2020). Data collection in this research used observation, interviews, and documentation (Ranney et al., 2015). Meanwhile, data analysis in this research refers to the opinions of Milles and Huberman. There are three methods of descriptive data analysis, namely: data reduction, data presentation, conclusion determination, and verification (Estiani & Hasanah, 2022).

RESULT AND DISCUSSION

Interest is closely related to attention. Interest and attention are related to mental symptoms. A student who has an interest in learning will pay attention to the subject he is interested in. The emergence of students' attention depends on the teacher who attracts the students' attention, and naturally, their level of attention will be high. This can be achieved by varying the use of tempo in teaching. From the results of research using interview instruments and direct observation as well as through documentation, it was found that student's interest in learning, especially reading the Quran, at the Legusa Community Learning Activity Center was still low. This can be seen when the teaching and learning process is taking place, students are not enthusiastic even though they appear to be present (Aziz Hussin, 2018).

There are also those who leave during class time and some don't even come back to study. Interest in reading the Quran of class VII students at the Community Learning Activity Center sub-district. Badger needs to be improved. There are still students who do not know the correct punctuation and recitation rules. This is in accordance with what was described by the school principal and also the Islamic Religious Education subject teacher. Students' interest in reading the Quran needs to be increased. Learning activities usually begin with providing Islamic religious education with motivation and enthusiasm for learning by the teacher. Then followed by alternating tadarrus for each student, while their reading tadarrus is revised in a guided manner by the Islamic religious education teacher (Arifin, 2018; Ashidiqi et al., 2019; Sartika et al., 2020, 2020). There has been visible synergy from Islamic religious education teachers in increasing students' interest in reading the Quran (Aziz Hussin, 2018).

However, there is no special agenda for students in the form of a scheduled task to read the Quran at home. And there are no other steps to increase students' interest in reading the Quran in a systematic and sustainable manner. To read the Quran, especially for students who are not fluent or even have not memorized the letters. So it is necessary to first arouse interest in reading the Quran. So that students have a continuous desire to read the Quran. When students can be enthusiastic about reading the Quran so that the goal of reading the Quran is achieved, Islamic Religious Education. Enthusiasm is the main asset for every student in reading the Quran. On the other hand, students who have a high interest in studying the Quran can be sure that the results will be better. Because of his inclination and intense enjoyment of the material being studied, it is what makes the student diligent and persistent, which in turn will obtain satisfactory results (Hanich et al., 2014).

It can be concluded that an active mental tendency causes a person or individual to carry out activities. Interests are closely related to meeting needs. Willingness, activities and feelings based on fulfilling needs have the potential to enable individuals to choose, pay attention to things that come from outside

themselves so that the individual concerned becomes acquainted and familiar with the Quran. A person who has an interest in a particular subject tends to feel happy and thus pays greater attention to that subject. Interest is closely related to the drive within the individual which then gives rise to the desire to participate or be involved in something that interests him (Rotman et al., 2012).

Islamic Religious Education Teachers' Efforts in Increasing Students' Interest in Reading the Quran

One of the interesting things about studying Islamic religion is Islam's very high respect for teachers. Who works in the field of education he has chosen a job that is honorable and very important. So let him maintain manners and manners in this task. One of the most important elements in education is the teacher. In this case, educators should be able to arouse students' interest in mastering Quran reading in more or less the same way as building a positive attitude. The position of educators is very strategic in increasing students' interest in reading the Quran. Educators in their role are role models, upholding a professional code of ethics, agents of change, and responsible for creating student learning outcomes, acting as facilitators who create learning conditions in children, and are responsible for professionally improving their abilities (Glenton et al., 2013).

The existence of interest in students when carrying out the teaching and learning process is something that must be fostered, because if children's interest in learning grows and is developed then it is very easy for educators to bring children into an active and effective learning atmosphere. In turn, the lessons presented to students will create a good impression. Guidance and direction from the head of the Community Learning Activity Center to all tutors/teachers/teachers to always improve the quality of learning must continue to be provided so that the vision and mission of the Community Learning Activity Center can be realized. Students come to study at the Community Learning Activity Center only three days a week, namely Thursday, Friday, and Saturday. For this reason, maximum efforts are needed to improve the quality of learning and try to increase students' interest in learning (Ogrinc et al., 2015).

Such as taking an approach according to the conditions and background of students so that they feel interested and enthusiastic about learning (Pulido-Martos et al., 2012). Opening their horizons of thinking and motivating them to be interested in reading the Quran. Developing more appropriate strategies to make it easier for students to learn under conditions in the field where they only study three days a week. And they have jobs. Then use a more interesting method for students to be enthusiastic about learning and interested in reading the Quran. Islamic Religious Education Teachers, especially in this research, are the focus point in looking at efforts to increase students' interest in reading the Quran. The efforts that must be taken by an Islamic Religious Education teacher to increase students' interest in reading the Quran is that the teacher must be able to know the background of each student, especially those who have problems or obstacles in learning.

Either because you can't read well and correctly or because of other factors (Backes et al., 2014). The professionalism of a teacher requires him to maximize efforts to achieve Islamic Religious Education's educational goals. If teachers cannot maximize their own duties, they can collaborate with institutions or individuals to maximize their efforts. Regarding interest in reading the Quran, teachers must encourage students with various motivations and encouragement so that students are interested in reading the Quran. Islamic Religious Education Teachers in this case have provided efforts in the form of implementation at the beginning of learning (Febriani et al., 2022; Muswara & Zalnur, 2019; Zulmuqim, 2017). Then provide motivation through discussions with students to ensure that Islamic Religious Education emphasizes the virtues of reading the Quran. And sometimes teachers

also give prizes to students who are sincere and serious about studying the Quran.

The Quran learning method is essentially teaching the Quran to children, which is a process of introducing the Quran to the first stage with the aim of students recognizing letters as sound signs or sound signs (Hamidi & Chavoshi, 2018). Teaching reading the Quran cannot be confused with teaching reading and writing in elementary schools. Because in teaching the Quran children or students learn letters and words whose meaning they do not understand. Good the Quran reading skills with the rules compiled in the science of tajwid. The most important thing in this case is to increase interest in reading so that students actively attend and learn to read so that they can immediately complete the ability to read the Quran. If students do not increase their interest in reading the Quran, they will stagnate or even not be fluent in reading the Quran.

In fact, reading the Quran must be correct to avoid incorrect reading which can change the meaning. A Muslim will carry out worship every day (Hopkins & Weisberg, 2017). This is always related to the Quran, such as reading for prayer. Of course, learning the Quran must be maximized because it is closely related to the obligatory worship of a Muslim. Before students can read in the Quran, students must first recognize the hijaiyah letters. The ability to recognize letters can be done by looking at and paying attention to the writing teacher. Meanwhile, reading practice can be done by reading sentences accompanied by pictures or writing.

Supporting and Inhibiting Factors of Islamic Religious Education Teachers' Efforts to Increase Students' Interest in Reading the Quran

One of the factors that drive students' interest in reading is environmental factors. The condition of the environment in which a person lives also influences a person's interest in reading, because the environment can be a driving force or motivation for readers (Soga & Gaston, 2016). Factors that influence children's interest in reading are factors that originate from within the child and his environment. Internal factors include physiological factors related to physical condition and health. Furthermore, psychology is related to the child's spiritual and mental state. Factors originating from outside the child include the family, family environment, or society and developments over time or culture.

Among the supporting factors for Islamic Religious Education teachers in increasing students' interest in reading the Quran is support from the Community Learning Activity Center which always motivates Islamic Religious Education teachers in providing learning material, especially regarding worship and students' ability to read the Quran. Giving special attention in the form of motivation and enthusiasm to ensure Islamic religious education is the learning objective of Islamic religious education at the Legusa Community Learning Activity Center, Luak sub-district, Lima Puluh Kota district. Opportunities are provided to provide learning programs to read the Quran according to students' conditions. Provide input and suggestions as needed as the teaching and learning process of Islamic religious education subjects progresses (Thompson et al., 2012).

Apart from that, the background of the Islamic religious education teachers assigned to the Community Learning Activity Center comes from teaching staff at Islamic boarding schools (Amirudin & Muzaki, 2019). This becomes capital for the Community Learning Activity Center to stimulate students' learning abilities and enthusiasm for Islamic religious education. A teacher's caring attitude is also a supporting factor in the emergence of students' enthusiasm for learning. For example, when a teacher finds obstacles in generating or increasing interest in reading, the teacher finds a quick and appropriate solution, either by doing it himself or asking for help from other parties who are able to provide solutions for educational success. Factors inhibiting Islamic education teachers from increasing students' interest in reading the Quran include Students who incidentally do not read

the Quran at home, due to work and other activities.

Students do not repeat learning material at home, Students interact more with gadgets than with the Quran, There is no full awareness of improving the quality and willingness to read the Quran, There are few hours of the Quran lessons, only two hours of lessons per week, inadequate teaching materials and inadequate strategies, no family encouragement for their children's education because they are asked to focus on earning money. There are already some students who have the desire to learn but are limited by time. The low motivation of students in learning the Quran is still one of the causes of the low quality of education, especially in the ability to read the Quran. One effort to increase motivation to read the Quran is to use appropriate methods that can be carried out by teachers in the classroom. A Muslim must be aware and immediately try to learn when he finds himself still not knowing about his religion (Orba Manullang et al., 2021).

This is different from students at school who generally have quite a lot of study hours (Grissom et al., 2013). The Community Learning Activity Center only has three days a week and covers all subjects. Students in public schools go through the routine of just being students. Meanwhile, at the Community Learning Activity Center, most of them are busy working. So this is one of the reasons they lack time to study and time to repeat lessons at home. Another factor that hinders students' interest in reading the Quran is a lack of awareness of the importance of being good at reading the Quran. Lack of student motivation in reading the Quran. Then you are embarrassed when you are asked to read the Quran while the reading is not yet fluent, so you are too lazy to change. There is also a lack of curiosity about the Quran.

This of course should be of great concern to both the head of the Community Learning Activity Center, as well as teachers and especially those who teach reading the Quran. Islamic education teachers should be able to work on this in the form of finding solutions so that students become enthusiastic and interested in studying the Quran so that they are confident in reading and students who are not yet able to read the Quran are given intensive guidance so that they can quickly become fluent. Reciting the Quran. They are also given special assignments to repeat lessons at home even though they have little time. Then deliver a reward for those who show seriousness in learning to read the Quran. In addition to that, Islamic religious education always emphasizes the benefits and rewards that God gives to those who study the Quran (Ismail, 2016).

Apart from that, students' motivation in reading the Quran is also influenced by students' goals and aspirations, students' abilities, students' conditions, and students' environmental conditions. The lack of teacher professionalism also affects students' interest in reading the Quran. And parents are also busy setting aside time to accompany their children to read or just to increase their children's reading creativity. Apart from that, the school curriculum is not conducive or does not explicitly include reading activities in study materials (Ismail, 2016). Thus, a person's interest in reading cannot grow by itself but requires the role of other people with encouragement or other efforts that stimulate children to read. This situation cannot be separated from the quantity of reading and the quantity of reading material. Apart from that, a high interest in reading means that students' reading intensity will also be higher so that it indirectly influences the knowledge and insight gained to support the success of the student's learning process.

CONCLUSION

The results of the research above, show that the condition of interest in reading the Quran for class VII students at the Legusa Community Learning Activity Center, Luak sub-district, Lima Puluh Kota district shows that students' interest in reading the Quran is still low. There needs to be an effort from Islamic Religious

Education teachers to increase students' interest in reading. The efforts made by Islamic Religious Education and Islamic Religious Education teachers are still not optimal, because there are still students who are not interested in reading the Quran. However, so far the various efforts carried out by Islamic Religious Education teachers are quite diverse. Starting from motivating students to be enthusiastic and happy when studying the Quran. Gives an overview of the virtues of reading the Quran. Give rewards to students who are serious about studying. Tadarus at the beginning of learning. Factors that influence Islamic Religious Education teachers in increasing interest in reading the Quran are factors within students, namely physiological and psychological factors in children. Physiological factors are the child's physical and spiritual condition. Then there are psychological factors, namely the child's spiritual and mental state. Factors from outside the student, the student's family, and their environment. lack of available lesson hours. This can be seen in students who do not repeat lessons at home. At least this research can be used as a basis and reference for future researchers to research this problem in different contexts and issues.

REFERENCES

- Amirudin, A., & Muzaki, I. A. (2019). Life Skill Education and It'S Implementation in Study Programs Islamic Religious Education. *Jurnal Tarbiyah*, 26(2). <https://doi.org/10.30829/tar.v26i2.485>
- Ando, H., Cousins, R., & Young, C. (2014). Achieving Saturation in Thematic Analysis: Development and Refinement of a Codebook. *Comprehensive Psychology*, 3, 03.CP.3.4. <https://doi.org/10.2466/03.cp.3.4>
- Arifin, Z. (2018). Al-Ghazali's Thought of Islamic Education And it's Relevance with the Modern Education. *Khalifa: Journal of Islamic Education*, 2(1), 1. <https://doi.org/10.24036/kjie.v2i1.18>
- Ashidiqi, M. N. A., Rohmatiah, A., & Rahmah, F. A. (2019). Youtube Free Quran Education As a Source of Islamic Education Learning Materials and Media. *Khalifa: Journal of Islamic Education*, 3(2), 126. <https://doi.org/10.24036/kjie.v3i2.27>
- Aziz Hussin, A. (2018). Education 4.0 Made Simple: Ideas For Teaching. *International Journal of Education and Literacy Studies*, 6(3), 92. <https://doi.org/10.7575/aiac.ijels.v.6n.3p.92>
- Backes, M., Holz, T., Kollenda, B., Koppe, P., Nürnberger, S., & Powny, J. (2014). You can run but you can't read: Preventing disclosure exploits in executable code. *Proceedings of the ACM Conference on Computer and Communications Security*, 1342–1353. <https://doi.org/10.1145/2660267.2660378>
- Bayat, A. (2017). 87. Islam and Democracy: What is the Real Question? *Democracy*, 502–515. <https://doi.org/10.7312/blau17412-106>
- Chanifah, N., Hanafi, Y., Mahfud, C., & Samsudin, A. (2021). Designing a spirituality-based Islamic education framework for young muslim generations: a case study from two Indonesian universities. *Higher Education Pedagogies*, 6(1), 195–211. <https://doi.org/10.1080/23752696.2021.1960879>
- Daheri, M. (2022). Religious Moderation, Inclusive, and Global Citizenship as New Directions for Islamic Religious Education in Madrasah. *Nazhruna: Jurnal Pendidikan Islam*, 5(1), 64–77. <https://doi.org/10.31538/nzh.v5i1.1853>
- Doyle, L., McCabe, C., Keogh, B., Brady, A., & McCann, M. (2020). An overview of the qualitative descriptive design within nursing research. *Journal of Research in Nursing*, 25(5), 443–455. <https://doi.org/10.1177/1744987119880234>
- Ebrahimi, M., & Yusoff, K. (2017). Islamic Identity, Ethical Principles and Human Values. *European Journal of Multidisciplinary Studies*, 6(1), 325. <https://doi.org/10.26417/ejms.v6i1.p325-336>

- Estiani, S. W., & Hasanah, E. (2022). Principal's Leadership Role in Improving Teacher Competence. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 7(2), 229–241. <https://doi.org/10.31538/ndh.v7i2.2281>
- Febriani, A., Sindi, N. F., Amanda, L. G., Rahman, R. A., & Putri, A. R. (2022). Seven Steps of the Implementation of Mind Mapping Method in Learning of Islamic Education. *Khalifa: Journal of Islamic Education*, 6(1), 24. <https://doi.org/10.24036/kjie.v6i1.194>
- Findlay, A. M., King, R., Smith, F. M., Geddes, A., & Skeldon, R. (2012). World class? An investigation of globalisation, difference and international student mobility. *Transactions of the Institute of British Geographers*, 37(1), 118–131. <https://doi.org/10.1111/j.1475-5661.2011.00454.x>
- Glenton, C., Colvin, C. J., Carlsen, B., Swartz, A., Lewin, S., Noyes, J., & Rashidian, A. (2013). Barriers and facilitators to the implementation of lay health worker programmes to improve access to maternal and child health: Qualitative evidence synthesis. *Cochrane Database of Systematic Reviews*, 2013(10). <https://doi.org/10.1002/14651858.CD010414.pub2>
- Grissom, J. A., Loeb, S., & Master, B. (2013). Effective Instructional Time Use for School Leaders: Longitudinal Evidence From Observations of Principals. *Educational Researcher*, 42(8), 433–444. <https://doi.org/10.3102/0013189X13510020>
- Hamidi, H., & Chavoshi, A. (2018). Analysis of the essential factors for the adoption of mobile learning in higher education: A case study of students of the University of Technology. *Telematics and Informatics*, 35(4), 1053–1070. <https://doi.org/10.1016/j.tele.2017.09.016>
- Hanich, J., Wagner, V., Shah, M., Jacobsen, T., & Menninghaus, W. (2014). Why we like to watch sad films. The pleasure of being moved in aesthetic experiences. *Psychology of Aesthetics, Creativity, and the Arts*, 8(2), 130–143. <https://doi.org/10.1037/a0035690>
- Haug, P. (2017). Understanding inclusive education: ideals and reality. *Scandinavian Journal of Disability Research*, 19(3), 206–217. <https://doi.org/10.1080/15017419.2016.1224778>
- Hopkins, E. J., & Weisberg, D. S. (2017). The youngest readers' dilemma: A review of children's learning from fictional sources. *Developmental Review*, 43, 48–70. <https://doi.org/10.1016/j.dr.2016.11.001>
- Ismail, I. (2016). Character Education Based on Religious Values: an Islamic Perspective. *Ta'dib: Jurnal Pendidikan Islam*, 21(1), 41–58. <https://doi.org/10.19109/td.v21i1.744>
- Jafari, A., & Süerdem, A. (2012). An analysis of material consumption culture in the Muslim world. *Marketing Theory*, 12(1), 61–79. <https://doi.org/10.1177/1470593111424184>
- Muswara, A., & Zalnur, M. (2019). Design of Character Building for Learners in Boarding Schools in West Sumatera. *Khalifa: Journal of Islamic Education*, 3(1), 1. <https://doi.org/10.24036/kjie.v3i1.17>
- O'Neill, J., Tabish, H., Welch, V., Petticrew, M., Pottie, K., Clarke, M., Evans, T., Pardo Pardo, J., Waters, E., White, H., & Tugwell, P. (2014). Applying an equity lens to interventions: Using PROGRESS ensures consideration of socially stratifying factors to illuminate inequities in health. *Journal of Clinical Epidemiology*, 67(1), 56–64. <https://doi.org/10.1016/j.jclinepi.2013.08.005>
- Ogrinc, G., Davies, L., Goodman, D., Batalden, P., Davidoff, F., & Stevens, D. (2015). SQUIRE 2.0 (Standards for Quality Improvement Reporting Excellence): Revised publication guidelines from a detailed consensus process. *Journal of Continuing Education in Nursing*, 46(11), 501–507. <https://doi.org/10.3928/00220124-20151020-02>

- Orba Manullang, S., Mardani, M., & Aslan, A. (2021). The Effectiveness of Al-Quran Memorization Methods for Millennials Santri During Covid-19 in Indonesia. *Nazhruna: Jurnal Pendidikan Islam*, 4(2), 195–207. <https://doi.org/10.31538/nzh.v4i2.1334>
- Pulido-Martos, M., Augusto-Landa, J. M., & Lopez-Zafra, E. (2012). Sources of stress in nursing students: A systematic review of quantitative studies. *International Nursing Review*, 59(1), 15–25. <https://doi.org/10.1111/j.1466-7657.2011.00939.x>
- Ranney, M. L., Meisel, Z. F., Choo, E. K., Garro, A. C., Sasson, C., & Morrow Guthrie, K. (2015). Interview-based Qualitative Research in Emergency Care Part II: Data Collection, Analysis and Results Reporting. *Academic Emergency Medicine*, 22(9), 1103–1112. <https://doi.org/10.1111/acem.12735>
- Rotman, D., Preece, J., Hammock, J., Procita, K., Hansen, D., Parr, C., Lewis, D., & Jacobs, D. (2012). Dynamic changes in motivation in collaborative citizen-science projects. *Proceedings of the ACM Conference on Computer Supported Cooperative Work, CSCW*, 217–226. <https://doi.org/10.1145/2145204.2145238>
- Rounding, K., Lee, A., Jacobson, J. A., & Ji, L. J. (2012). Religion Replenishes Self-Control. *Psychological Science*, 23(6), 635–642. <https://doi.org/10.1177/0956797611431987>
- Sartika, F., Ritonga, M., & Rasyid, A. (2020). Implementation of Islamic Religious Education in Madrasah Ibtidaiyah During Covid-19 Pandemic. *Khalifa: Journal of Islamic Education*, 4(2), 97. <https://doi.org/10.24036/kjie.v4i2.95>
- Soga, M., & Gaston, K. J. (2016). Extinction of experience: The loss of human-nature interactions. *Frontiers in Ecology and the Environment*, 14(2), 94–101. <https://doi.org/10.1002/fee.1225>
- Thompson, M. A., Mugavero, M. J., Rivet Amico, K., Cargill, V. A., Chang, L. W., Gross, R., Orrell, C., Altice, F. L., Bangsberg, D. R., Bartlett, J. G., Beckwith, C. G., Dowshen, N., Gordon, C. M., Horn, T., Kumar, P., Scott, J. D., Stirratt, M. J., Remien, R. H., Simoni, J. M., & Nachega, J. B. (2012). Guidelines for improving entry into and retention in care and antiretroviral adherence for persons with HIV: Evidence-based recommendations from an international association of physicians in AIDS care panel. *Annals of Internal Medicine*, 156(11), 817–833. <https://doi.org/10.7326/0003-4819-156-11-201206050-00419>
- Veletsianos, G., & Navarrete, C. C. (2012). Online social networks as formal learning environments: Learner experiences and activities. *International Review of Research in Open and Distance Learning*, 13(1), 144–166. <https://doi.org/10.19173/irrodl.v13i1.1078>
- Zulmuqim, Z. (2017). The Existence of Pesantren, Kiai and Kitab Kuning learning as the Main Element of Islamic Education in Indonesia. *Khalifa: Journal of Islamic Education*, 1(2), 113. <https://doi.org/10.24036/kjie.v1i2.9>

Copyright holder:

© Yemmardotillah, M., Hafizh, M., Faiz, M., Hamdi, H.

First publication right:

Ahlussunnah: Journal of Islamic Education

This article is licensed under:

CC-BY-SA