



Integrated Mentoring Model of Habituation of Memorization of the Qur'an Juz 30 SDIT Ayatulhusna

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Abstract

This community service activity aims to develop the Tahfidz Integrated Mentoring Model in the habit of memorizing Juz 30 of the Qur'an among grade I students at SDIT Ayatulhusna. This model is applied through student internship activities, integrating the *Talaqqi*, *Taqrir*, and *Tasmi'* methods into the school's daily routine. Mentoring is carried out every morning before the core learning starts and continues with a memorization deposit to the teacher during the core activity. The implementation method emphasizes a child-friendly, participatory, and sustainable approach, paying attention to differences in students' memorization skills. The results of the activity showed that the integrated mentoring model created a calmer learning atmosphere and increased students' focus, courage, and consistency in memorizing the Qur'an. Technically, the program's success is supported by active collaboration between accompanying students and classroom teachers in timing and method adjustments, as well as in providing motivational reinforcement. This model not only serves as a memorization learning strategy but also as a form of socio-cultural engineering that encourages the formation of a child-friendly, sustainable *tahfidz* culture. With its flexible and applicable character, this mentoring model has the potential to be replicated in other Islamic elementary schools as an effort to integrate spiritual values into basic education.

Keywords:

Islamic Education, Learning Culture, Tahfidz Mentoring, Qur'an, Memorization

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Abstrak

Kegiatan pengabdian kepada masyarakat ini bertujuan mengembangkan Model Mentoring Terpadu Tahfidz dalam pembiasaan hafalan Al-Qur'an Juz 30 pada siswa kelas I SDIT Ayatulhusna. Model ini diterapkan melalui kegiatan magang mahasiswa dengan mengintegrasikan metode *Talaqqi*, *Taqrir*, dan *Tasmi'* ke dalam rutinitas harian sekolah. Pendampingan dilaksanakan setiap pagi sebelum pembelajaran inti dimulai dan dilanjutkan dengan setoran hafalan kepada guru saat kegiatan inti berlangsung. Metode pelaksanaan menekankan pendekatan ramah anak, partisipatif, dan berkelanjutan, dengan memperhatikan perbedaan kemampuan hafalan siswa. Hasil kegiatan menunjukkan bahwa model mentoring terpadu mampu menciptakan suasana belajar yang lebih tenang, meningkatkan fokus, keberanian, serta konsistensi siswa dalam menghafal Al-Qur'an. Secara teknis, keberhasilan program didukung oleh kolaborasi aktif antara mahasiswa pendamping dan guru kelas dalam pengaturan waktu, penyesuaian metode, serta pemberian penguatan motivasional. Model ini tidak hanya berfungsi sebagai strategi pembelajaran hafalan, tetapi juga sebagai bentuk rekayasa sosial-budaya yang mendorong terbentuknya budaya *tahfidz* yang ramah anak dan berkelanjutan. Dengan karakter yang fleksibel dan aplikatif, model mentoring ini berpotensi direplikasi di sekolah dasar Islam lain sebagai upaya integrasi nilai spiritual dalam pendidikan dasar.

Kata Kunci:

Pendidikan Islam, Budaya Belajar, Mentoring Tahfidz, Hafalan Al-Qur'an

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INTRODUCTION

Islamic education at the elementary school level plays an important role in instilling religious values and laying the foundation for improving the quality of education from an early age. At this stage of development, children are in a phase that is highly sensitive to habituation and to examples of behavior shown by the surrounding environment. Efforts to foster religious character, readiness to learn, and the strengthening of basic abilities will be more effective if religious values are consistently integrated through activities designed systematically, inclusively, and sustainably. Therefore, the implementation of Islamic education in elementary schools should not focus solely on cognitive outcomes, but also on the habituation of religious practices in daily life, in accordance with students' developmental characteristics (Handayani, 2025).

One form of religious habituation widely used in Islamic-based elementary schools is Qur'an memorization. The habit of memorizing Juz 30 of the Qur'an is suitable for early-grade students because it contains short letters that are relatively easy to memorize and are often used in daily worship practices. In addition to fostering spiritual closeness, Qur'an memorization activities also strengthen students' basic literacy, especially in listening, reciting, and remembering skills. These abilities are important capital in supporting students' learning readiness at the basic education level. Through this habituation activity, students are not only trained to memorize the verses of the Qur'an but also accustomed to discipline, focus, and internalizing positive values in daily life (Munir et al., 2024).

In practice, Qur'an memorization activities require approaches and methods that align with the characteristics of early-grade students. Elementary school-age children generally have a limited concentration span, so they require simple learning methods, repeated practice, and active teacher support. The *Talaqqi*, *Taqrir*, and *Tasmi'* methods are widely used approaches in Qur'an memorization activities because they emphasize the example of correct reading, strengthen memorization through repetition, and provide direct evaluation of memorization. The application of these three methods is considered capable of creating a child-friendly learning process and encouraging a more enjoyable learning atmosphere (Agung & Makbul, 2024).

The *Talaqqi* method is carried out by the teacher giving examples of Qur'anic verse recitation, which students then follow, thus helping them read in accordance with the rules of *Tajwid*. Furthermore, the *Taqrir* method involves regularly repeating memorization to strengthen students' recall of the verses they have learned. The *Tasmi'* method provides students with an opportunity to listen to their memorization as a form of reinforcement and evaluation of memorization skills. The results of the study by Nazwa and Nasution (2025) show that consistent repetition of memorization can improve the fluency and accuracy of Qur'an memorization among elementary school students.

A number of previous studies have examined the application of the Qur'an memorization method in early childhood and elementary school education. Muchtar and Fatoni (2025) stated that *Tasmi'* activities not only serve as a means of memorization evaluation but also help train courage and increase student confidence. However, mentoring that specifically integrates memorizing Juz 30 of the Qur'an through a combination of *Talaqqi*, *Taqrir*, and *Tasmi'* methods within the context of internship-based community service activities still needs to be strengthened, especially in an effort to encourage a shift in learning culture from compulsive memorization to fun habits that involve family support.

Based on these conditions, this community service activity focuses on assisting in the habituation of memorizing Juz 30 of the Qur'an through the application of *Talaqqi*, *Taqrir*, and *Tasmi'* methods to early-grade students at SDIT Ayatulhusna. This activity aims to foster a child-friendly culture of memorizing the Qur'an, improve basic literacy and student learning readiness, and identify supporting factors and obstacles during the mentoring process. Thus, this activity is expected to make a real contribution to improving the quality of basic Islamic education and supporting the realization of quality education as directed in the Sustainable Development Goals (SDGs) point 4.

METHODS

This community service activity applies the Integrated Tahfidz Mentoring Model, implemented through the student internship program at SDIT Ayatulhusna. This model was developed as a form of social and cultural engineering in the elementary school environment, to transform the habit of memorizing the Qur'an, which had previously tended to be instructive and oppressive, into a more fun, participatory, and sustainable learning culture for grade I students.

The Integrated Tahfidz Mentoring Model is systematically designed by combining three main methods, namely *Talaqqi*, *Taqrir*, and *Tasmi'*, in a series of memorization habits of the 30th Juz of the Qur'an. Mentoring activities are carried out every day before the start of core learning as part of the school routine. Each session lasts approximately 30 minutes and is carried out consistently to build sustainable memorization habits. The implementation of this activity involves class teachers, student interns, and students in a conducive, child-friendly learning atmosphere, so that memorization activities are integrated into the daily learning rhythm without causing psychological stress for students.

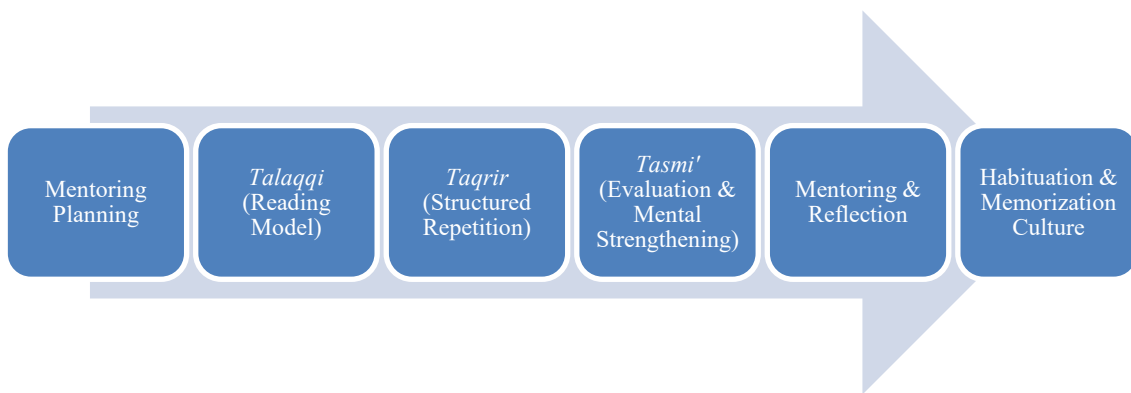


Figure 1. Mentoring Planning

The implementation of the model begins with the initial *Taqrir* activity, which involves repeating the memorization of previously studied letters together as an effort to strengthen students' memory. The next stage is *Talaqqi*, where the teacher or mentor gives examples of reciting Qur'anic verses slowly and clearly, followed by students, both in class and in small groups. This stage ensures the accuracy of the pronunciation of the *Makharijul Huruf* and the application of *Tajwid* rules from the beginning of the memorization process. Furthermore, the activity continued with *Tasmi'*, which is listening to memorization individually or in pairs as a means of strengthening memorization as well as evaluating the development of students' abilities.

The flow then continues with follow-up mentoring and motivational reinforcement, during which teachers and students provide feedback, simple appreciation, and emotional support. This stage is the key to building a positive learning atmosphere and changing students' perception of memorization activities, from what was originally considered an obligation to a fun and meaningful activity.

The final stage in the flowchart is the evaluation of the program's development and sustainability, which is carried out through regular observation of students' memorization progress, teacher-recorded progress, and joint reflection among teachers and interns. This evaluation is used as a basis for adjusting mentoring strategies and ensuring the sustainability of the Integrated Tahfidz Mentoring Model as a habituation practice that can be replicated in other Islamic primary schools.

In applying this model, mentors not only play the role of the party correcting memorization but also serve as facilitators and motivators who build a positive learning climate. Mentors actively provide verbal reinforcement, simple appreciation, and emotional support so that students feel comfortable, confident, and not under pressure during the memorization process. This approach is an important element in encouraging a change in the learning culture, where

memorizing the Qur'an is no longer seen as a burdensome obligation but as a meaningful and fun activity.

The achievement standards in the Integrated Tahfidz Mentoring Model are set gradually and realistically by taking into account the developmental characteristics of grade I students. Achievement indicators include reading accuracy, memorization fluency, and students' courage to listen to their memorization in front of a teacher or mentor. The evaluation process is carried out continuously through direct observation during *Tasmi'* activities and through the recording of memorization progress by teachers and mentors. With this structure, this model serves not only as a *Tahfidz* learning strategy but also as a prototype for socio-cultural engineering, with the potential to be adapted and replicated by other Islamic elementary schools to build a child-friendly and sustainable *Tahfidz* culture.

RESULTS AND DISCUSSION

Results of the Implementation of Service Activities

The main result of this community service activity is the development of the Integrated Tahfidz Mentoring Model as a habituation pattern for memorizing Juz 30 of the Qur'an for grade I students at SDIT Ayatulhusna. This model is consistently applied through daily mentoring activities before core learning and was developed to address the problems of low memorization sustainability and differences in students' ability to memorize the Qur'an. This mentoring model integrates *Talaqqi*, *Taqrir*, and *Tasmi'* methods through a series of structured, child-friendly activities to encourage the formation of a sustainable culture of memorizing the Qur'an in Islamic elementary schools (Suwardi et al., 2024).

During the mentoring process, various dynamics were found related to students' ability to memorize the Qur'an. Some students demonstrated relatively fast and fluent memorization skills, while others still had difficulty remembering verses, reciting hijaiyah letters correctly, and maintaining focus during the activity. This difference in ability is a challenge in itself, especially in the early stages of implementing the mentoring model.

To address these conditions, the companion performs several adaptive technical actions, such as grouping students by memorization level, adjusting the reading tempo, and providing additional repetition of certain verses for students who need it. This approach is used to reduce the ability gap among students while preventing psychological pressure during the memorization process. Based on the observations, this flexible and persuasive approach helps students with low memorization skills stay actively engaged and feel comfortable during the activity.

Technically, the integration of mentoring activities into school schedules is achieved through intensive coordination among companions and classroom teachers. Before implementing the activity, a discussion was held to determine the duration and timing so that the memorization activities did not interfere with the core learning hours. The results of the coordination stipulated that mentoring activities were conducted every morning for approximately 30 minutes before learning began. This integration is considered effective because it not only maintains the continuity of core learning but also positively impacts students' learning readiness. The results of the observation showed that students appeared calmer, more focused, and more conducive after participating in memorization activities before the lesson began. This finding aligns with the opinion of Samsudin et al. (2025), who state that religious habituation at the beginning of learning activities can help improve students' mental and emotional readiness.

In addition, during core learning, students are allowed to make individual memorization deposits to the class teacher. This deposit activity serves as a follow-up to the *Tasmi'* process and is a means of evaluating student memorization development in an ongoing manner.



Figure 1. The Process of the Talaqqi Method

This image shows the implementation of the *Talaqqi* method during the tahfidz Al-Qur'an mentoring activity for grade 6 students of SDIT Ayatulhusna. At this stage, the classroom teacher and accompanying students act as a reading model by reciting the verse slowly, clearly, and repeatedly, classically followed by the students. The *Talaqqi* process focuses on providing examples of correct reading from the beginning, especially in the areas of Makharijul Huruf and Tajwid accuracy.

The *Talaqqi* method is applied by having the teacher or a companion recite Qur'anic verses slowly and clearly, followed by students reciting them classically or in small groups. This method is effective in helping students obtain correct reading examples from the early stages of memorization, especially for early-grade students who still rely on imitation in learning to read the Qur'an (Samsudin et al., 2025).



Figure 2. The process of Taqrir Method Activities

Figure 3 shows the *Taqrir* method, which involves the structured, continuous repetition of previously studied Qur'an verses. Activities are carried out together and continued individually with direct assistance from teachers and interns. The main focus of the *Taqrir* stage is strengthening memory, fluency in memorization, and stability of students' reading. Student assistants play an active role in directing the tempo of repetition, providing simple corrective cues, and adjusting the approach for students with diverse memorization abilities.

The *Taqrir* method is applied through regular, scheduled memorization every day. Repetition is carried out both together and individually, accompanied by a variety of activities such as simple verse connections to train students' memory and concentration. The results show that consistent repetition of memorization can help students maintain memorization and improve fluency in reading Qur'anic verses (Gulo & Ridha, 2025).



Figure 3. Tasmi' Activity Process

This picture shows the implementation of the *Tasmi'* method, which involves students listening to teachers recite the Qur'an and accompanying them. At this stage, students are asked to memorize individually, with a non-pressing approach to maintain their comfort and confidence. *Tasmi'* serves as an evaluative output of the *Talaqqi* and *Taqrir* processes that have been undergone before.

The *Tasmi'* method is implemented in stages with an approach that does not pressure students. Companions and teachers listen to students' memorization, offering simple appreciation for the effort. This approach has been proven to increase students' courage and confidence, including for those who previously hesitated to memorize. These findings are in line with the results of a study of Muchtar and Fatoni (2025), which states that *Tasmi'* activities not only function as a memorization evaluation, but also play a role in building the confidence of elementary school students

Student companions act as facilitators, providing verbal reinforcement, simple feedback, and emotional support so students do not feel pressured. This documentation shows the key outputs of the Integrated Tahfidz Mentoring Model, including increased student courage and a shift in attitudes towards memorization activities from compulsive to a more enjoyable and meaningful learning experience.

The parameters of assessment in *Tasmi'* activities include:

1. Reading fluency,
2. The accuracy of *Tajwid* and *Makharijul Huruf*, and
3. The courage and mental readiness of students in memorizing.

The Integrated Tahfidz Mentoring model developed in this activity demonstrates potential for sustainability, as it has been integrated into the school's daily routine and involves classroom teachers as the main implementers. After the internship activity ends, the teacher continues the habituation pattern of memorization by referring to the mentoring flow used during the service activity.

In terms of replication, this model is flexible and easily adapted by other Islamic elementary schools by adjusting the duration of activities, the number of students, and the availability of companions. The simple yet systematic structure of the model makes the Integrated Tahfidz Mentoring Model a relevant socio-cultural engineering prototype for applying in efforts to shift the habit of memorizing the Qur'an from an instructive activity to a fun, participatory, and sustainable learning culture.

Improvements in students' memorization skills before and after the implementation of the Integrated Tahfidz Mentoring Model are presented in Table 1. It shows improvement in reading accuracy, memorization fluency, and students' confidence in memorization.

Table 1. Improvement of Student Memorization

Indicator	Mentoring	
	Before (%)	After (%)
Accuracy of recitation (basic <i>Makhradj & Tajwid</i>)	45%	80%
Fluency in memorizing short letters	40%	75%
Consistency of daily memorization	35%	85%
Courage in <i>Tasmi'</i>	30%	78%
Independence of memorization deposits	25%	80%
Positive attitude towards memorization activities	50%	90%

Discussion

The habit of regularly memorizing the Qur'an before core learning has an impact not only on students but also triggers changes in interaction patterns and the learning culture in the school environment. The practice of consistently carrying out morning murojaah serves as an educational ritual that prepares students' emotional and cognitive states before participating in formal learning. These findings are in line with the view. Pahri et al. (2024) emphasized that structured religious activities at the beginning of learning activities serve as an initial stimulus in building emotional calm and focus in children's learning. In the context of class I SDIT Ayatulhusna, this habit contributes to creating a more conducive classroom atmosphere and to being ready to learn collectively.

The application of the *Talaqqi* method in the integrated mentoring model shows strong alignment with the learning characteristics of early-grade students who still rely on the imitation process. Providing examples of teachers and companions reading directly allows students to acquire the correct reading model from the early stages of memorization. This strengthens the role of teachers not only as teachers, but as role models in the process of internalizing religious values and skills. These findings align with Ali et al. (2025), who stated that learning from concrete examples is highly effective in supporting the learning process of elementary school-age children.

The *Taqrir* method, applied through daily repetition, gradually strengthens students' long-term memory. Memorization repetition performed in a non-stressful setting helps students retain information without cognitive fatigue. These findings are in line with the results of studies by Nanda (2025) and Nazwa & Nasution (2025), which show that structured repetition can improve the fluency and accuracy of Qur'an memorization among elementary school students. In practice, repetition is not only a cognitive strategy but also part of the formation of a naturally internalized learning discipline.

Meanwhile, the *Tasmi'* method in this mentoring model has evolved into more than just a memorization evaluation tool. The implementation of *Tasmi'* with a humanist and appreciative approach encourages students to dare to listen to memorization even though their abilities are diverse. Muchtar and Fatoni (2025) affirm that *Tasmi'* can be a means of mental strengthening and the formation of a sense of religious responsibility. In the context of this service activity, *Tasmi'* contributes to the formation of a psychologically safe classroom climate, so that students do not view memorization as a burden, but as a meaningful learning process.

From a socio-cultural perspective, the implementation of the Integrated Tahfidz Mentoring Model has led to new awareness among teachers of the importance of a consistent, child-friendly mentoring approach. Teachers no longer position memorization of the Qur'an as a mere achievement target, but as a habituation process that emphasizes sustainability and student comfort. This condition reflects a paradigm shift from instructional learning to mentoring-based learning, as affirmed by Adawiyah et al. (2025) and Samsudin et al. (2025) regarding the role of teachers as facilitators in habit-based learning.

In addition to teachers' roles, parental involvement has proven to be a major supporting factor in strengthening students' memorization of the Qur'an in the home environment. Pasaribu et al. (2024) and Wardana et al. (2025) emphasize that the family is the first educational environment that has a strategic role in the success of children's religious habituation. The findings of this service activity show that synergy between school and family is key to the sustainability of memorizing the Qur'an. This condition reflects the increasing awareness among parents of their role as school partners in sustainably supporting children's religious habituation.

In addition, this service activity gave rise to the forerunner of the role of local leaders, especially classroom teachers, who began to serve as the main driver of the program's sustainability after the internship activities ended. Teachers who are intensively involved in the mentoring process show increased capacity to manage memorization activities independently, including timing, choosing repetition strategies, and evaluating approaches that suit students' characters. Although it has not been formally established as a leadership training program, this condition demonstrates the potential for teachers to serve as local change agents in cultivating *tahfidz* in Islamic elementary schools.

Social changes can also be seen from the increasing awareness of parents of their role in supporting memorization habits at home. These findings support the views of Pasaribu et al. (2024) and Wardana et al. (2025) that the family is the first educational environment to have a significant influence on the success of children's religious habituation. In this activity, parents begin to view memorization of the Qur'an not only as a school assignment but also as part of the family's spiritual education. This awareness became the initial foundation for the formation of a broader social support system outside the school environment.

Although formal institutions such as the parent community have not been structurally established, indications of the emergence of communication and parental involvement in accompanying children's *murojaah* at home point to a direction towards the formation of a sustainable support system. From a social engineering perspective, this condition reflects the early stages of the school community's collective consciousness regarding the importance of integrating spirituality into primary education.

However, differences in memorization skills among students remain a challenge in implementing this mentoring model. The findings are in line with Nurfajria et al. (2024), who stated that diversity of learning abilities is a natural condition that requires a flexible learning approach. Teachers and companions in this activity emphasized that habituation is more important than memorization speed, as noted by Qiladah et al. (2023). This approach is key in maintaining student motivation while preventing pressure in the memorization process (Tamimi et al., 2024).

From an educational psychology perspective, a safe and fun learning atmosphere in mentoring activities contributes to students' confidence. A learning environment that provides space to try and make mistakes without stigma encourages the development of students' intrinsic motivation. This is in line with Aurellia & Wardana (2025), who emphasize that emotional comfort and appreciation for the learning process are important factors in the development of motivation of elementary school-age children.

Socially, *murojaah* activities carried out collectively also strengthen positive interactions between students, such as learning to listen, adjust tempo, and work together. This interaction is important for the social development of early-grade students who are still developing basic social skills. These findings support the view of Prabandari & Fidesrinur (2019) on the importance of group learning activities in strengthening the sense of togetherness and ability to work together in early childhood.

In the context of Islamic education, the habit of memorizing the Qur'an through the Integrated Tahfidz Mentoring Model represents an integrative approach that simultaneously combines cognitive, affective, and spiritual aspects. This practice aligns with the views of Anisaturrizqi et al. (2025) and Mubarak et al. (2025) that Islamic education should ideally not separate the mastery of knowledge from the formation of spiritual attitudes. Thus, this mentoring

model not only improves students' memorization skills but also serves as a means of socio-cultural engineering to build a sustainable culture of religious learning in Islamic primary schools.

CONCLUSION

Community service activities through the application of the Integrated Tahfidz Mentoring Model, in the form of internships at SDIT Ayatulhusna, showed positive results in building the habit of memorizing Juz 30 of the Qur'an among grade I students. This model not only functions as a technical strategy for memorization learning, but also as a form of socio-cultural engineering that can shift the practice of memorization from activities that are instructive and tend to force into culture fun, participatory, and sustainable learning for students.

The application of *Talaqqi*, *Taqrir*, and *Tasmi'* methods in a structured manner in the daily routine before core learning has been proven to improve reading quality, memorization fluency, and students' confidence in memorization. Mentoring consistently carried out by teachers and interns plays an important role in creating a safe, child-friendly learning environment, so that students are more confident and ready to continue the learning process. These findings confirm that religious habituation designed according to the characteristics of child development can simultaneously support improvements in students' basic literacy and learning readiness at the elementary school level.

In addition to impacting students, this activity raises new awareness among teachers and parents about the importance of collaborative roles in fostering the habit of memorizing the Qur'an. Synergy between school and family is a key factor in maintaining the sustainability of *tahfidz* culture, so that memorization does not stop in the school environment, but continues in daily practice at home. Thus, the Integrated Tahfidz Mentoring Model has the potential to be replicated in other Islamic elementary schools as an alternative to an adaptive memorization habituation program oriented to changing learning culture.

In the future, the development of this model can focus on strengthening teachers' capacity as independent mentors and on establishing a support system within the parent community to expand the program's social impact. In general, these service activities have important implications for the development of Islamic educational practices at the elementary level and contribute to efforts to improve a holistic, inclusive, and sustainable education.

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