Innovative Teaching with Yasaro Method: Enhancing Qur'an Translation for Elementary Students

Rahma Aulia Nurcholis¹, Banu Setyo Adi², Setiawan Edi Wibowo³

¹ Universitas Negeri Yogyakarta, Yogyakarta, Indonesia; rahma0024fipp.2023@student.uny.ac.id
² Universitas Negeri Yogyakarta, Yogyakarta, Indonesia; banu_adi@uny.ac.id
³ Universitas Negeri Yogyakarta, Yogyakarta, Indonesia; setiawanediwibowo@uny.ac.id

ARTICLE INFO

ABSTRACT

This study aims to evaluate the effectiveness of the Yasaro method as an innovative approach to enhancing students' understanding of the Qur'an at the primary education level. The Yasaro method focuses on teaching Qur'anic translation word by word and is implemented among early-grade students at Muhammadiyah Elementary School in Temanggung Regency. A qualitative descriptive approach was employed, utilizing a case study design. Data collection involved classroom observations, in-depth interviews with teachers and students, and analysis of learning documents. The study sample consisted of 65 second-grade students and one teacher. The findings indicate that the Yasaro method significantly improved students' comprehension and memorization of Qur'anic verses, particularly in mastering the meaning and recitation of Surah Al-Ma'un. However, several challenges were identified, including limited instructional time, classroom management difficulties, and minimal parental support for at-home learning. To address these challenges, the study recommends optimizing collaboration between teachers and parents and incorporating a wider range of learning media to enrich the instructional process. Overall, the research highlights the Yasaro method's potential as an effective and age-appropriate strategy for Qur'an instruction at the elementary school level, offering valuable insights for future development of innovative religious education methods.

Corresponding Author:
Rahma Aulia Nurcholis
Universitas Negeri Yogyakarta, Yogyakarta, Indonesia; rahma0024fipp.2023@student.uny.ac.id

1. INTRODUCTION

The Qur'an serves as a fundamental guide for Muslims and should be introduced from an early age, particularly during the critical developmental phase known as the "golden age." At this stage, well-structured educational interventions are essential to impart foundational religious knowledge to students. Historically, significant efforts have been devoted to translating Islamic literature to enhance the understanding of the Qur'an among Muslims (Rusydi, 2023). Elementary education plays a pivotal role in revitalizing Qur'anic literacy, and there remains a need to continuously enrich resources for Qur'an translation to foster a deeper and more accurate comprehension among young Muslims (Yauri et al., 2013).

Recent surveys on Qur'anic literacy in Indonesia reveal that while many individuals possess the ability to read the Qur'an, their understanding of its meanings remains limited (Swasty, 2023). This gap highlights the urgency of integrating both reading proficiency and comprehension in Qur'anic education. Although memorization of verses is emphasized in various Islamic institutions (Fatah, 2014), comprehensive understanding must also be prioritized to ensure that the teachings of the Qur'an are meaningfully internalized and applied by students.

Religious character education programs, which integrate intracurricular, co-curricular, and extracurricular activities, are designed to cultivate students' character through the teachings of the Qur'an (Akbar, 2015). The integration of moderation values (*wasaṭiyyah*) further reinforces students' development of inclusive and balanced worldviews (Zakariyah et al., 2022). Nevertheless, these efforts continue to face obstacles, particularly regarding students' limited proficiency in Arabic (Trisnawati et al., 2024; Ahmadi et al., 2024), thereby highlighting the urgent need for innovative pedagogical strategies (Rohmah, 2016; Shela, 2020). Enhancing students' understanding of Qur'anic translations not only improves memorization but also deepens the internalization of Islamic values (Susilowati et al., 2023). Although foundational Qur'anic education emphasizes reading, writing, translation, and interpretation skills (Badi' et al., 2023), the implementation of national initiatives such as the 2013 Curriculum—which prioritizes character education—continues to encounter practical challenges (Ministry of Education and Culture, 2014). Empirical studies, including research conducted at MAN 1 Malang, reveal a persistent discrepancy between curricular goals and students' actual competencies in Qur'anic reading (Mahdali, 2020), underscoring the necessity for more effective instructional approaches.

In response to these challenges, the Yasaro method has emerged as an innovative approach to teaching Qur'anic translation by focusing on word-by-word comprehension of individual verses. Strengthening Islamic culture within elementary schools also supports Qur'anic literacy efforts. Initiatives that combine tashih (correct reading) with the application of Islamic values have been shown to enhance students' religious practice within school environments (Arifin et al., 2018).

The Yasaro method, implemented at SD Muhammadiyah 1 Temanggung, seeks to deepen students' understanding of Qur'anic verses through contextual and interactive learning strategies. Unlike traditional rote methods, Yasaro emphasizes active engagement with the meanings of the Qur'an, making the teachings relevant to students' daily lives. Therefore, this study aims to evaluate the effectiveness of the Yasaro method in Qur'an education at the elementary level, explore the challenges encountered, and propose optimization strategies from the perspectives of teachers and students, ultimately contributing to developing age-appropriate, meaningful Qur'anic learning methodologies.

2.   METHODS

2.1 Research Design and Procedures

This study uses a descriptive qualitative approach with a case study design to explore the effectiveness of the yasaro method in learning the Qur'an at the primary education level. The study was conducted at SD Muhammadiyah Temanggung, Central Java, which has applied the Yasaro method in its curriculum.

2.2 Participants

The participants in this study are Yasaro method teachers and 2nd-grade students involved in the program. The purposive sampling technique was used to select participants who had direct experience in using the Yasaro method. The number of participants consisted of 65 students and 1 teacher. This relatively small sample size can affect the generalization of the findings, making the results more relevant to the local context of the schools studied. During the conduct of the study, participants were

provided with a detailed and structured explanation of the objectives, procedures, and importance of the study, as well as the expected benefits of the study. (Khriswina & Nurizka, 2024).

2.3 Data Collection Techniques

The intervention was carried out for one semester, with data collection at several time points, including the beginning, middle, and end of the implementation of the Yasaro method. Data were collected using a variety of research techniques, including semi-structured interviews with teachers and students to explore their views on the effectiveness of Yasaro Methods, the challenges faced, and the optimization strategies used. Interview questions are developed based on literature reviews and adapted to the local context (Creswell, 2014).

In addition, classroom observation was carried out to directly observe the learning process using the Yasaro method. Structured observation techniques are used with observation sheets that record key aspects of the learning process, student engagement, instruction effectiveness, and the application of methods by teachers. (Louis Cohen, Lawrence Manion, 2017). Data and document analysis is used to analyze related documents, such as lesson plans, teaching materials, and student work results. The analysis of the documents helps in understanding how the Yasaro method is integrated into the curriculum and its impact on students' understanding of the Qur'an (Nurcholis & Istiningsih, 2021).

This study pays attention to the principles of research ethics, including informed *consent* from teachers, students, and schools. The confidentiality of participant data is maintained by using anonymous identity codes for students and teachers. In addition, participants were given the freedom to withdraw from the study at any time without any consequences.

2.4 Data Triangulation

Data collection in this study was carried out through participatory observation, where the researcher was directly involved in the learning activities of the Yasaro method. The collected data then goes through a filtering process to identify information relevant to the research objectives. This process involves categorizing the data based on key themes, identifying emerging patterns, and focusing on key aspects of the implementation of the Yasaro method. The credibility of the data in this study applies the triangulation method of sources and methods. Source triangulation was carried out by comparing the perspectives of teachers, students, and independent observers. Meanwhile, method triangulation involves the use of various data collection techniques such as observation, interviews, and document analysis to verify the findings.

2.5 Data Analysis

Data analysis was conducted manually using a thematic approach, following the stages of open coding, axial coding, and selective coding. In the initial stage, the researcher carefully read interview transcripts and observation notes to identify units of meaning (open coding). These codes were then organized based on their relationships and patterns (axial coding), leading to the formulation of core themes related to the implementation of the Yasaro method (selective coding).

This analytical process enabled the researcher to explore in depth the responses of students and teachers regarding the benefits, challenges, and impacts of applying the Yasaro method on students' understanding of the Qur'an. Manual coding was chosen to maintain a high level of sensitivity to the local context and the nuanced meanings within the qualitative data. The validity of the findings was reinforced through triangulation of sources (teachers, students, and field observations) and methods (interviews, observations, and document analysis).

By employing this approach, the researcher aimed to develop a comprehensive understanding of the phenomenon under study while remaining open to emergent insights throughout the analysis process. The overall goal was to produce a rich, detailed description and an in-depth interpretation of the implementation of the Yasaro method in Qur'an learning at the elementary school level. No

specialized software was used, ensuring that contextual nuances were preserved throughout the analysis.

3. FINDINGS AND DISCUSSION

The purpose of this study is to provide an overview of the application of the Yasaro method in understanding the Qur'an among elementary school students. Based on the results of the study, the application of the Yasaro method shows that teachers have implemented good strategies in each meeting, although in the first meeting, teachers are still lacking in guiding students to observe and reflect on their experiences. However, in the second and third meetings, all the stages that had been prepared were carried out well, in accordance with the learning objectives of the Yasaro method.

The implementation of the Yasaro method in the understanding of students' learning of the Qur'an at SD Muhammadiyah Temanggung generally provides benefits for students. In addition to helping students to love the Qur'an more, students are also expected to be able to write the Qur'an, such as Surah Al-Fatihah, Al-Baqarah 1-5, and several short letters in juz 30. In addition, this method strengthens memorization, increases vocabulary (*mufrodat*), introduces the basics of word types in Arabic, and hones students' visual and kinesthetic learning skills (Rosyidi & Utomo, 2020). The application of the Yasaro approach supports Piaget's concrete stage (Hong & Kim, 2024).

Table 1. Yasaro Learning Implementation

Yasaro's Learning Context	Implementation in Yasaro Learning
Learning preparation	Teachers prepare learning materials and tools
Opening and Aperception	Students are invited to relate new material to previous knowledge
Review and Reinforcement	Students repeat previous lessons to reinforce understanding
Implementation of the talqin method	The teacher recites the verses of the Qur'an gradually
Constitutionalization and Relevance	Teachers associate the meaning of verses with everyday life
Interactive and Fun Learning	Teachers integrate educational games in learning
Flexibility and Adaptability	Materials are tailored to students' abilities and needs
Continuous evaluation	Teachers evaluate students' understanding continuously
Reinforcement and Enrichment	Students are given time to evaluate their understanding of Yasaro's book

Learning begins with careful preparation by the teacher, including detailed lesson planning. Teachers prepare various learning media, such as special Yasaro books for students and other supporting props. This preparation aims to ensure that every student has adequate access to the learning resources needed, so that the learning process can run smoothly and effectively. The learning process opens with an interesting perception. Teachers relate the knowledge that students already have with the new material to be taught. Through this approach, students can understand the relevance and purpose of the learning they will follow, create a conducive learning atmosphere and motivate students to actively participate in the learning process. Before entering new material, teachers give students the opportunity to review the learning that has been done before. This step is very important to strengthen students' memory of the material they have learned and to assist teachers in identifying areas that may require further explanation.

A core part of the Yasaro method lies in the use of the *talqin* technique. The teacher begins by reading the verses of the Qur'an along with their translation in their entirety. Then, the teacher continues by menalqin or guiding students to read word for word, followed by translations. Students imitate every word and translation spoken by the teacher, and this process is repeated until a good and solid understanding is reached. This approach allows students to learn in a more in-depth and systematic way. One of the advantages of the Yasaro method is the ability of teachers to actualize the meaning of Qur'anic verses in students' daily lives. Teachers creatively connect the vocabulary and

concepts of the Qur'an with the student's experience and environment, making learning more relevant, meaningful, and memorable. To maintain students' enthusiasm and avoid boredom, teachers also integrate relevant educational games with Yasaro's material. This activity not only makes learning more enjoyable, but also strengthens students' understanding through a more dynamic and interactive approach. Teachers show sensitivity to the abilities and difficulties experienced by each student. If new material has been introduced in one meeting, the next meeting will focus on repetition and deepening the material. This approach allows teachers to ensure that each student understands the material well before moving on to the next material.

Evaluation of students' level of understanding is carried out on an ongoing basis through direct observation and intensive interaction. This evaluation allows teachers to make adjustments to teaching methods quickly and precisely, so that every student can follow the learning properly. Yasaro Method also shows high flexibility in its implementation. The speed and depth of the material taught is adjusted to the collective abilities of the class and the individual needs of students. This creates an inclusive and accommodating learning environment, where all students can learn according to their abilities. For students who show faster understanding, teachers provide enrichment materials or additional challenges, while for students who need more help, teachers provide extra attention and support. Thus, every student gets the opportunity to develop according to their potential. Through this comprehensive approach, Yasaro Method not only helps students understand the Qur'an more deeply, but also creates a learning environment that is adaptive, interactive, and tailored to students' needs. This method allows students to develop their skills and understanding gradually and sustainably, while instilling a love for the Qur'an from an early age.

3.1. Analysis of Yasaro Method in Learning

Table 2. Average Yasaro Score in 1 school year

Class	Semester	Mean	SD	Range
Class A	I	82.77	5.63	70.00 – 92.50
	II	86.81	4.92	75.00 – 95.00
Class B	I	86.59	4.87	75.00 – 94.00
	II	90.00	3.76	80.00 – 97.50
Combination	I	84.69	5.51	70.00 – 94.00
	II	88.41	4.71	75.00 – 97.50

The Yasaro method, implemented at SD Muhammadiyah Temanggung, effectively enhances students' comprehension and interest in learning the Qur'an. Through its word-for-word translation approach and contextual learning, students not only improve their memorization and writing of verses, but also begin to internalize Qur'anic vocabulary into daily conversations. Observations and student work indicate a consistent increase in understanding, engagement, and motivation, supported by interactive media and structured repetition. While challenges such as limited learning time remain, the overall effectiveness of Yasaro's method is evident across cognitive and affective dimensions.

The results of the scores showed a significant trend of improvement in students' understanding of the Qur'an material. Descriptive statistical analysis revealed that in the first semester, the average score of class A was 82.78 (SD = 5.63) with a score range from 70.00 to 92.50, while class B was 86.59 (SD = 4.87) with a score range from 75.00 to 94.00. In the second semester, the average grade of class A increased to 86.81 (SD = 4.92) with an increase in the minimum score to 75.00 and the maximum score to 95.00. Class B achieved an average of 90.00 (SD = 3.76) with a score range between 80.00 to 97.50. Decrease in standard deviation in both classes (Class A: from 5.63 to 4.92; Class B: from 4.87 to 3.76) shows that the distribution of students' grades has become more homogeneous, which means that the

gap in understanding between students is getting smaller. This reflects the effectiveness of Yasaro Method in improving students' understanding of the translation of Qur'anic verses, especially in terms of identifying key words and relating them to the broader context of the Qur'an.

However, despite the obvious increase in grades, the biggest challenge faced is the limited learning time, which lasts only one hour (30 minutes) per week. This has an impact on the opportunity for students to delve deeper into the material and practice more in understanding and translating the verses of the Qur'an in depth. Based on the theory of "Time on Task" put forward by (Carroll, 1963), sufficient learning duration is very important to achieve optimal learning outcomes. This time constraint should be a major concern in the application of the Yasar method, especially on a larger scale. This more comprehensive statistical data reinforces the validity of the findings and shows that the Yasaro method not only improves students' average scores, but also succeeds in reducing the ability gap between students, which is an important indicator of the success of a learning method. Increase in minimum grades in both classes (Class A from 70.00 to 75.00; Grade B from 75.00 to 80.00) also indicates that the students with the lowest ability have made significant progress. The documented improvements in students' average scores and the narrowing of score disparities further support the effectiveness of this approach in fostering both comprehension and motivation.

Learning provides the concept of meaning of knowledge by providing various contexts in a wide range of methods and models. This allows students to express the knowledge they have gained by thinking and feeling. The yasaro method found that this method was able to increase students' interest in learning the Qur'an, which was supported by an interactive and contextual learning approach. This is in line with international research that emphasizes the importance of context-based learning methods in increasing students' motivation to learn (Barber & Klauda, 2020). Yasaro's approach that emphasizes active learning and is relevant to students' daily lives is able to make 85% of students more motivated to learn the translation of the Qur'an. In addition to the book media above, there are also teaching media used by teachers. This media also makes it easier for teachers to learn in the classroom so that teachers can clearly explain to students every word in their verses, the translation of each word, and also good and correct writing and reading. The interest in learning the yasaro method is also evidenced by students who often use their Arabic vocabulary in conversations at school, this was expressed by the resource person.

> *"....One day after this lesson was finished, the children were resting, and I heard them speak a word and change it to وَ which means and also, ý which means not. So it is still mixed between local language and Arabic from the vocabulary that the child knows......"(Teacher A)*

This context illustrates how the meaning of learning with the Yasaro method does not only stop at cognitive understanding, but also involves the process of internalization and real practice outside the classroom. Learning is not only an academic activity, but it also develops into a part of students' daily lives. By mixing the local language and the Arabic language they learned, children showed early signs of internalizing the meaning of the Qur'anic words, which became part of their social interactions.

This learning philosophy is in line with the *"philosophy of life" approach,* where learning the Qur'an is not only interpreted as an academic activity but also as the basis for life values that are internalized and practiced by students. Through this method, students learn to see the Qur'an as a life guideline that is relevant to their daily lives, not just a text to memorize. They began to apply the words and concepts they learned in everyday conversation, indicating that the learning had a profound impact on the development of their language and culture. This is proof that Yasaro Method is successful in facilitating holistic learning, where students not only learn the meaning of words but also integrate those meanings into the broader context of their lives so that they are able to interpret the lessons as part of the formation of their character and identity as Muslims.

3.2. Capability Enhancements

The results of the analysis of students' abilities were measured by the teacher based on the students' writing in the assessment book, which was carried out with the cumulative results in Table 2.
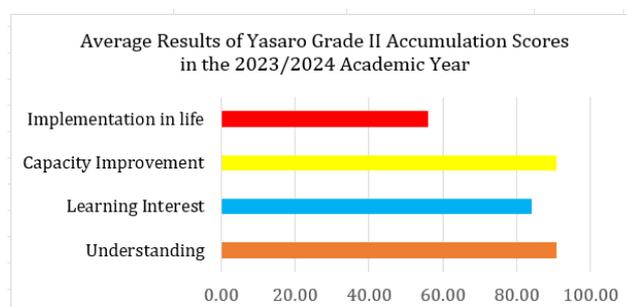

Figure 1. Average Results of Yasaro Class II Accumulated Grades in the 2023/2024 Academic Year

The implementation of the Yasaro method in learning the Qur'an Hadith has had a significant impact on the ability of 2nd grade elementary school students in various aspects. Based on the data displayed in the graph, the *Understanding aspect* shows the highest average result, which is 90.70, which reflects the ability of students to understand the meaning of the verses of the Qur'an well. This improvement is especially seen in students' ability to translate word-for-word and understand the context of short letters in the 30 juz taught. The teaching process using the Yasaro method, which emphasizes repetitive practice through mushaf writing and translation, supports this result. In the interview process, student A said,

> *"I came to know the meaning of 'inna', which means really, and 'Allah' is Allah. If you read the Qur'an, you will understand it better." (Student A).*

In the Learning Interest aspect, the average score of 84 shows that Yasaro's approach has also increased students' enthusiasm for learning the Qur'an. This can be seen from observations during learning, where students show active engagement and start using Arabic vocabulary in everyday conversation. The interactive approach applied in this method makes a significant contribution in encouraging students' motivation to learn more deeply. The *Capacity Improvement* aspect shows an average result of 90.70, which reflects the development of students' ability to write the Qur'an mushaf accurately as well as technical skills in translating verses. The use of Yasaro's books as a learning tool provides the structure and consistency necessary to strengthen these skills. The reduction in the rate of writing and translation errors by up to 30% compared to the initial assessment is evidence of the effectiveness of this approach in increasing student capacity.

However, in the implementation *in life* aspect, the average score obtained was 56.00, lower than other aspects. This shows that even though students have understood the meaning of the letter, the application of Qur'anic values in daily life still requires special attention. Current learning approaches seem to be more focused on technical mastery and cognitive understanding, so there is a need to expand teaching strategies that place more emphasis on the formation of attitudes and habits in applying these values in real life.

The use of the Yasaro method, which focuses on repetitive practice and practical application in the context of learning the Qur'an Hadith, supports this improvement. According to Piaget's cognitive learning theory (Piaget, 1964) which explains that the application of this theory can connect dimensions with each other. Less egocentric, not able to think abstractly. The learning process that involves repetition and practical context can improve students' memory and comprehension skills (Nuryati & Darsinah, 2021). The evaluation showed that students were able to demonstrate better understanding and stronger translation skills after repeatedly practicing writing and translating in Yasaro books and

applying this learning in class sessions. In the assessment of students' writing results in Yasaro's book, the average error rate in writing and translating verses decreased by 30% compared to the initial assessment. In addition, through direct observation during the Qur'an Hadith lesson, students show a better understanding of the meaning of the related letters and can apply them in the context of daily life. This improvement indicates that Yasaro Method is not only effective in teaching technical skills in writing and translating the Qur'an but also in helping students internalize the meaning of letters in their lives. This shows that this method is very effective for elementary level students, such as in grade 2, who are in the early stages of formal learning of the Qur'an.

Overall, the implementation of the Yasaro method has proven to be effective in improving students' comprehension skills, learning interests, and technical capacity in learning the Qur'an. However, further development is needed to overcome weaknesses in the aspect of implementing values in life, which can be realized through more applicable and contextual learning strategies.

3.3. Yasaro Implementation Challenges

The application of the Yasaro Method in SD Muhammadiyah Temanggung faces several challenges that affect the effectiveness of learning. One of the main challenges is the limited learning time, which only lasts for one hour (30 minutes) per week. This limited time reduces the opportunity for students to delve into the material and do enough practice to understand and translate the verses of the Qur'an well. This is in line with the *"Time on Task" theory* put forward by (Carroll, 1963b) which states that adequate learning time is very important for achieving optimal learning outcomes. To address this, it is recommended to use assistive technologies such as *e-learning-based* applications to give students access to additional practice outside of class hours. Difficulties in classroom management are also a significant challenge. In this study, teachers adopted more creative classroom management strategies, such as the use of Yasaro-based educational games to keep students engaged. This is in line with the theory of classroom management which emphasizes the importance of creating a conducive learning environment (Emmer & Stough, 2001).

The lack of support from home is another obstacle in the application of the Yasaro Method. Although the study did not involve parents as the main subject, the observational results showed that many students did not get enough support to continue the exercise at home. The lack of parental involvement in the learning process causes students to lose the opportunity to repeat and reinforce the material that has been learned in school. Without continuous practice, students' ability to understand and translate the Qur'an does not develop optimally. Students' difficulties in understanding the concept of word-for-word translation, which is the core of the Yasaro Method, were also overcome during the study by simplifying the learning stages and providing more concrete examples. This is important because, according to the theory of cognitive development, students at the concrete operational stage tend to have difficulty understanding abstract concepts such as translation. Teachers can overcome this by presenting material visually and contextually, such as using pictures or stories that are relevant to the verses being studied (Piaget, 1964).

Student involvement in learning includes several things, including the level of involvement, interest, and active participation in the academic process and educational experiences shown by students (Maryani et al., 2024). The limitations of the variety of learning media are also overcome by creating simple locally-based tools that are tailored to the needs of students. For example, Yasaro modules come with project-based worksheets to increase student interest and engagement. Student involvement in learning is also supported by increased communication between teachers and parents. As stated by (Gandarillas et al., 2024) the impact of parents on education has three dimensions: care, control, and protection. The workshop involving parents aims to improve their understanding of this role, thus supporting the optimal output of Yasaro Method.

4. CONCLUSION

The results of the study show that the Yasaro method is proven to be effective as an innovative approach to teaching the translation of the Qur'an to elementary school students at SD Muhammadiyah Temanggung. This method significantly improves students' understanding of the meaning of Qur'anic verses. Classroom observation and evaluation of students' writing showed an increase in students' ability to translate and understand the context of Qur'anic verses. In addition, the interactive and contextual approach used in the Yasaro method successfully increased students' interest and motivation to learn the Qur'an, which can be seen from the students' enthusiasm during learning and the use of Arabic vocabulary in everyday conversation.

The development of students' abilities showed a significant improvement in writing, translating, and understanding the verses of the Qur'an, especially short letters in juz 30. However, the study also identified limitations, such as limited learning duration and lack of support from home. To increase the effectiveness of the Yasaro method, it is recommended that the duration of learning the Qur'an in elementary schools be increased so that students have enough time to understand the material in depth. Teachers also need additional training to better manage these methods, including using a variety of interesting learning media. In addition, cooperation between schools and parents is essential to strengthen learning at home.

Further research may explore the application of the Yasaro method to a larger and diverse population to measure its effectiveness on a broader scale. The integration of digital technologies, such as interactive learning apps, can also be a focus to make these methods more flexible and accessible to students outside of the classroom. Thus, Yasaro Method has the potential to provide greater benefits to Islamic education in various contexts.

REFERENCES

Ahmadi, M., Awaluddin, A. F., & Tarbiyah, F. (2024). Urgensi Bahasa Arab Sebagai Bahasa International. *Atta'dib Jurnal Pendidikan Agama Islam*, *5*(2), 15–28.

Akbar, R. F. (2015). Edukasia: Jurnal Penelitian Pendidikan Islam. *Analisis Persepsi Pelajar Tingkat Menengah Pada Sekolah Tinggi Agama Islam Negeri Kudus*, *10*(1), 189–210.

Arifin, I., Juharyanto, Mustiningsih, & Taufiq, A. (2018). Islamic Crash Course as a Leadership Strategy of School Principals in Strengthening School Organizational Culture. *SAGE Open*, *8*(3). https://doi.org/10.1177/2158244018799849

Badi', U., Fauziyah, R., & Tawakkal, M. I. (2023). Pelatihan Qur'an Untuk Meningkatkan Kemampuan Terjemah Al-Qur'an Siswa Di Sekolah Dasar Negeri 1 Ngaglik Kasiman. *PADIMAS Jurnal Pengabdian Masyarakat*, *2*(2), 59–65. https://doi.org/10.32665/padimas.v2i2.2371

Barber, A. T., & Klauda, S. L. (2020). How Reading Motivation and Engagement Enable Reading Achievement: Policy Implications. *Policy Insights from the Behavioral and Brain Sciences*, *7*(1), 27–34. https://doi.org/10.1177/2372732219893385

Carroll, J. B. (1963a). A Model of School Learning. *Sage Jurnal*, *64*(8), 501–503. https://doi.org/https://doi.org/10.1177/016146816306400801

Carroll, J. B. (1963b). A Model of School Learning. *Teachers College Record: The Voice of Scholarship in Education*, *64*(8), 1–9. https://doi.org/10.1177/016146816306400801

Crewell, J. W. (2014). *Research Design Qualitative, Quantitative, And Mixed Methods Approaches*. SAGE Publications Ltd. 1 Oliver's Yard. https://archive.org/details/methodology-alobatnic-libraries-creswell/page/n231/mode/2up?view=theaterhttps://archive.org/details/methodology-alobatnic-libraries-creswell/page/n231/mode/2up?view=theater

Emmer, E. T., & Stough, L. M. (2001). Classroom Management: A Critical Part of Educational Psychology, With Implications for Teacher Education. *Educational Psychologist*, *36*(2), 103–112. https://doi.org/10.1207/S15326985EP3602_5

Fatah, A. (2014). Dimensi Keberhasilan Pendidikan Islam Program Tahfidz Al-Qur'an. *Edukasia : Jurnal Penelitian Pendidikan Islam*, *9*(2), 335–356. https://doi.org/10.21043/edukasia.v9i2.779

Gandarillas, M. A., Elvira-Zorzo, M. N., & Rodríguez-Vera, M. (2024). The impact of parenting practices and family economy on psychological wellbeing and learning patterns in higher education students. *Psicologia: Reflexao e Critica*, *37*(1). https://doi.org/10.1186/s41155-024-00291-5

Hong, J., & Kim, K. (2024). Impact of AIoT education program on digital and AI literacy of elementary school students. In *Education and Information Technologies*. https://doi.org/10.1007/s10639-024-12758-0

Kemendikbud. (2014). Implementasi Kurikulum 2013. *Jurnal Inovasi Pendidikan*, *1*(3).

Khriswina, S. A., & Nurizka, R. (2024). *Jurnal Pendidikan Progresif Citizenship Education in Self-Awareness and Tolerance : Implementation of Pancasila Values of College Students*. *14*(01). https://doi.org/10.23960/jpp.v14.i1.2024

Louis Cohen, Lawrence Manion, K. M. (2017). *Research Methods in Education* (8 th Editi). Routledge. https://doi.org/ByLouis Cohen, Lawrence Manion, Keith Morrison

Mahdali, F. (2020). Analisis Kemampuan Membaca Al-Qur'an Dalam Perspektif Sosiologi Pengetahuan. *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis*, *2*(2), 143–168. https://doi.org/10.15548/mashdar.v2i2.1664

Maryani, I., Irsalinda, N., Jaya, P. H., Sukma, H. H., & Raman, A. (2024). Understanding student engagement: an examination of the moderation effect of professional teachers' competence. *Journal of Education and Learning*, *19*(1), 14–23. https://doi.org/10.11591/edulearn.v19i1.21455

Nurcholis, R. A., & Istiningsih, G. (2021). Problematika dan Solusi Program Literasi Baca-Tulis Siswa Kelas Rendah di SD Negeri Butuh. *Jurnal Ilmiah Profesi Pendidikan*, *6*(2), 189–195. https://doi.org/10.29303/jipp.v6i2.206

Nuryati, N., & Darsinah, D. (2021). Implementasi Teori Perkembangan Kognitif Jean Piaget dalam Pembelajaran Matematika di Sekolah Dasar. *Jurnal Papeda: Jurnal Publikasi Pendidikan Dasar*, *3*(2), 153–162. https://doi.org/10.36232/jurnalpendidikandasar.v3i2.1186

Piaget, J. (1964). *Part 1: Cognitive Development in Children: Development and Learning*. *2*, 176–186.

Rohmah, N. (2016). Inovasi Strategi Pembelajaran PAI Dalam Meningkatkan Mutu Pendidikan PAI. *Madrasah: Jurnal Pendidikan Dan Pembelajaran Dasar*, *6*(2), 24. https://doi.org/10.18860/jt.v6i2.3313

Rosyidi, F., & Utomo, P. S. (2020). *Yasaro Junior: buku latih terjemah dan tulis Al-Qur'an*.

Rusydi, I. (2023). The Golden Age of Islamic Intellectuals and The Development of Science During The Abbasid Dynasty. *Tafkir: Interdisciplinary Journal of Islamic Education*, *4*(4), 599–609. https://doi.org/10.31538/tijie.v4i4.726

Shela, V. (2020). Pelaksanaan Program Literasi Di Sekolah Dasar. In *Universitas Islam Negeri Sultan Syarif Kasim Riau* (Vol. 5, Issue 1). https://core.ac.uk/download/pdf/235085111.pdf%250Awebsite: http://www.kemkes.go.id%250Ahttp://www.yankes.kemkes.go.id/assets/downloads/PMK No. 57 Tahun 2013 tentang PTRM.pdf%250Ahttps://www.kemenpppa.go.id/lib/uploads/list/15242-profil-anak-indonesia_-201

Susilowati, A., Fauziati, E., Rahmawati, F. P., & Rahmawati, L. E. (2023). Religious Character Education in Term of Moral Knowing: A Case Study at an Elementary School in Surakarta. *Jurnal Prima Edukasia*, *11*(2), 258–265. https://doi.org/10.21831/jpe.v11i2.61397

Swasty, R. (2023). *Survei: Indeks Literasi Al-Qur'an di Indonesia Tinggi*. Medcom.Id. https://www.medcom.id/pendidikan/news-pendidikan/3NO1lP2k-survei-indeks-literasi-al-qur-an-di-indonesia-tinggi

Trisnawati, L., Samsudin, N. A. B., Khalid, S. K. B. A., Shaubari, E. F. B. A., Sukri, & Indra, Z. (2024). A proposed semantic keywords search engine for Indonesian Qur'an translation based on word embedding. *Indonesian Journal of Electrical Engineering and Computer Science*, *35*(2), 987–995. https://doi.org/10.11591/ijeecs.v35.i2.pp987-995

Yauri, A. R., Kadir, R. A., Azman, A., & Murad, M. A. A. (2013). Quranic verse extraction base on concepts using OWL-DL ontology. *Research Journal of Applied Sciences, Engineering and*

Technology, *6*(23), 4492–4498. https://doi.org/10.19026/rjaset.6.3457

Zakariyah, Z., Fauziyah, U., & Nur Kholis, M. M. (2022). Strengthening the Value of Religious Moderation in Islamic Boarding Schools. *Tafkir: Interdisciplinary Journal of Islamic Education*, *3*(1), 20–39. https://doi.org/10.31538/tijie.v3i1.104