



# Implementation of Religious Extracurricular Activities for Elementary School

Wanda Sabriana Halim<sup>1</sup>, Umu Huzaemah<sup>2</sup>, Nuraiman<sup>3</sup>, Esa Reftilova<sup>4</sup>, Muhammad Taufan<sup>5</sup>, Fauzi Akmal

<sup>1</sup>STAI Pengembangan Ilmu Al-Qur'an Sumatera Barat, Indonesia

<sup>2</sup>Yarmouk University, Yordania

<sup>3</sup>STAI YDI Lubuk Sikaping Pasaman Sumatera Barat, Indonesia

<sup>4</sup>Universitas Islam Negeri Imam Bonjol Padang, Indonesia

<sup>5</sup>Researcher International Islamic Studies Development and Research Center, Indonesia

<sup>6</sup>UCYP University, Malaysia

✉ [wandasabriana@gmail.com](mailto:wandasabriana@gmail.com)\*

## Abstract

The instilling of religious values by teachers in students is not only carried out during religious lesson hours. Teachers can also do this outside of class hours through religious extracurricular activities. The aim of this study is to find out the forms of religious extracurricular activities. This research uses a qualitative method with a case study type (case study). Data sources were taken from twenty informants through direct interviews using a set of interview protocols. The informants involved were selected using purposive sampling techniques. Data sources were taken from twenty informants consisting of school principals, Islamic Religious Education teachers, class teachers, and students in grades IV, V, and VI. All data was then collected using observation, interview and documentation techniques. The results of the analysis show that there are two forms of extracurricular religious activities for elementary school students, namely funeral prayers and tahfidz. The results of this research can be used as initial data for future researchers in studying this problem in different contexts and issues.

## Article Information:

Received April 15, 2024

Revised May 28, 2024

Accepted June 26, 2024

**Keywords:** *Extracurriculars, students, tahfidz, Quran, prayer*

## INTRODUCTION

The implementation of Islamic Religious Education in schools is regulated in the Regulation of the Minister of Religion of the Republic of Indonesia Number 16 of 2010 (Muslih & Ulum, 2019; Yuniarti et al., 2022). In this regulation, it is explained that the religious education learning process is carried out by prioritizing example and the habit of noble morals and religious practice. The religious education learning process is developed by utilizing various learning sources and media. The religious education learning process can be carried out through intra curricular and extracurricular activities (Astuti, 2022; Hakim, 2022; Ningsih, 2019; Ulumiyah et al., 2021).

Extracurricular activities according to the Big Indonesian Dictionary are teaching and learning process activities outside school hours determined by the curriculum (Herlina et al., 2021; Iwan, 2018; Kurniawan, 2018; Zulfiani, 2021). Extracurricular activities are activity programs outside of lesson content to make it easier for educators to develop themselves according to their needs, potential, talents

## How to cite:

Halim, W. S., Huzaemah, U., Nuraiman, N., Reftilova, E., Taufan, M. (2024). Implementation of Religious Extracurricular Activities for Elementary School. *Nida Al-Qur'an: Jurnal Pengkajian Islam*, 5(1), 1-8.

## E-ISSN:

3032-7423

## Published by:

The Institute for Research and Community Service

and their needs, potential, talents and interests through activities that are planned and specifically organized by competent educational staff/experts authorized by the school.

Religious extracurricular activities are educational activities carried out outside class hours whose material is not contained in the basic competency description or curricular subject syllabus (Dharmawan & Mandiasa, 2021; Hidayat, 2018; Indana, 2018; Sofanudin & Mukhtaruddin, 2020; Sulfemi, 2018). This activity is held both at school and outside school with the aim of expanding students' knowledge and insight in order to achieve educational goals. Religious extracurricular activities really help improve students' abilities in the field of Islamic religious education (Bagus et al., 2024; Kholisotin & Minarsih, 2018; Zakarya et al., 2023). With the existence of religious extracurricular activities, students have the provisions to distance themselves from negative influence due to globalization.

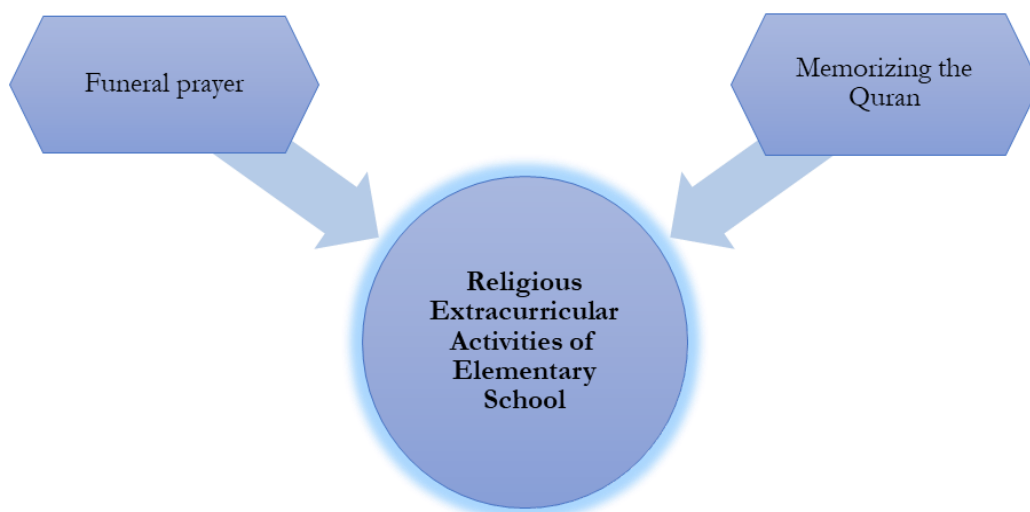
The extracurricular religious activities that will be discussed in this research are funeral prayers and tahfidz. The extracurricular funeral prayer is very important for elementary school students because the funeral prayer is a sunnah prayer that is rarely performed by Muslims and in the Islamic religious education curriculum school learning is only given at the Senior High School and Vocational High School levels (Adawiyah et al., 2021; Alfarikh et al., 2021; Bodolica et al., 2021). Some of the explanations above can be used as reasons for the importance of teaching funeral prayer material to elementary school students so that they can memorize the funeral prayer readings and can practice funeral prayers from an early age. Apart from that, extracurricular funeral prayers can be used as a place to develop students' talents and interests. Extracurricular tahfidz is very important to hold in elementary schools because it is one of the steps that can be taken to reduce the percentage of Muslims who are illiterate in the Quran (Putri et al., 2022; Rahawarin et al., 2023; Sabrina et al., 2024). Apart from that, extracurricular tahfidz can create new habits for students by always filling their days with the Quran.

## **METHODS**

This research uses qualitative methods with a case study approach (Burhanuddin et al., 2023; Poya et al., 2023; Wangi et al., 2022). Data sources were taken from twenty informants consisting of school principals, Islamic Religious Education teachers, class teachers, and students in grades IV, V, and VI through in-depth interviews who were selected using techniques purposive sampling. According to Adel & Anoraga, (2023); Pratama & Azhari, (2020) the selection of informants must meet four criteria, namely, they are still active in the field being researched, have competence related to the problem being researched, are willing to take the time to provide information to researchers, and honestly provide information according to the facts that occur in the field. After the interviews were completed with all informants, the process of transcribing the interview data was carried out and themes were then extracted according to the aims and needs of the research data. Thematic analysis is one of the analytical techniques that researchers can use to analyze interview results so that they can be seen clearly and are easy for readers to understand (Engkizar et al., 2018; Herzog et al., 2019; Sabrina et al., 2022; Terry et al., 2017; Zamzami, 2021).

## **RESULT AND DISCUSSION**

Based on the results of interviews conducted with twenty informants, the results of the analysis clearly found that there were two important themes related to the religious extracurricular activities of elementary school students, namely funeral prayers and tahfidz. These two themes can be seen in figure 1, below.



**Fig 1. Religious extracurricular activities of elementary school**

The first activity is the extracurricular funeral prayer. The purpose of holding extracurricular funeral prayers is so that students can know, memorize and be able to perform funeral prayers properly and correctly (Kaputra et al., 2022; Muswara & Zalnur, 2019). Apart from that, extracurricular funeral prayers are a place to develop students' talents and interests in the religious field. As stated in the following quote from the informant.

*.... The purpose of holding this extracurricular funeral prayer is so that students can know and memorize the reading of the funeral prayer. It is hoped that after this activity students will be able to perform the funeral prayer properly and correctly... (I-1), ... funeral prayers can also be used as a place to develop students' talents and interests in the religious field... (I-2)*

Furthermore, the material taught by Islamic Religious Education teachers in this extracurricular funeral prayer is the meaning of funeral prayers, the law of funeral prayers, the pillars of funeral prayers, the legal requirements for funeral prayers and the procedures and readings of funeral prayers. As stated in the following quote from the informant.

*.... The material that I teach in this funeral prayer extracurricular is the meaning of funeral prayer, the law of funeral prayer, the pillars of funeral prayer, the legal requirements for funeral prayer and the procedure for funeral prayer.. (I-2) .... The material taught by our teachers in this funeral prayer extracurricular is sister and the meaning of funeral prayer, then the law of funeral prayer, the pillars of funeral prayer, the legal requirements for funeral prayer, and the procedure for performing funeral prayer... (I-12)*

The methods used in this extracurricular funeral prayer are the lecture method and the demonstration method. As stated in the following quote from the informant.

*.... I use the lecture method then the demonstration method... (I-2), the teacher explains the lesson first, sis, then we practice the funeral prayer... (I-9)*

The media used in extracurricular funeral prayers are funeral prayer books, dolls, shrouds, mukenas for female students and caps for male students. As stated in the following quote.

*...The media that I use in this extracurricular activity are funeral prayer books, dolls, and shrouds... (I-2), We were told to bring a funeral prayer book, then bring a mukena and peci for the boys... (I-6).*

This extracurricular evaluation of funeral prayers is carried out by taking grades at the end of the semester and funeral prayers are used as a branch of the class meeting. As stated in the following quote from the informant.

*...Extracurricular evaluation of funeral prayers is carried out by taking final semester grades and making funeral prayers a branch of the class meeting... (I-12)*

The second activity is extracurricular tahfidz. According to one informant, the purpose of holding this tahfidz extracurricular is to prepare students to be able to read, memorize, study and uphold the values contained in the Quran. As stated in the following quote from the informant.

*... the aim of holding this tahfidz extracurricular is to prepare students to be able to read, memorize, study and uphold the values contained in the Quran (I-4)*

The material taught in this extracurricular tahfidz is in the form of tahsin and students start memorizing it from juz 30. As stated in the following quote from the informant.

*...the material taught in this tahfidz extracurricular is in the form of tahsin and we memorize juz 30.. (I-16)*

The method used in extracurricular tahfidz learning is the talaqqi method, namely listening to the memorized words to the teacher. As stated in the following quote from the informant.

*... the method we use in this tahfidz extracurricular is the talaqqi method... (I-12), in studying we memorize the verses that we will submit then we listen to the reading to the teacher.. (I-19)*

The media used in extracurricular tahfidz learning is the Quran. As stated in the following quote from the informant.

*... we use the Quran during learning... (I-17)*

The evaluation carried out by the school for the tahfidz extracurricular is carried out in a compressed manner when the student's memorization has reached one juz. If they are declared to have passed the test then the student is included in the district Tahfidz graduation. As stated in the following quote from the informant.

*.... For students who memorize one juz, it is combined and if they pass they are included in the district tahfidz graduation....(I-16)*

To make these two research findings more interesting, the author will discuss them based on theory, expert opinion and the results of previous research which discussed this problem in more or less the same context and issues.

First, corpse prayer, the funeral prayer is a type of prayer performed for the corpse of a Muslim, every Muslim who dies, both male and female, must be prayed for by living Muslims with the legal status of fardhu kifayah with four takbirs without bowing and prostrating (Mulyadi, 2023; Y. P. Sari & Suhardini, 2022).

The basis of the funeral prayer law is in accordance with the words of the Prophet, peace be upon him:

*From Salamah bin al-Akwa' r.a he said, the Prophet saw. A corpse was once brought for him to pray over. Then, he asked, "Does this person have a debt?". They answered "no", so the Prophet PBUH prayed for the body. Then another corpse was brought and he asked, "Does he have any debts?". He answered "Yes". He said: "Pray for your friends". Abu Qatadah said: "I am the one who bears the debt, O Messenger of Allah", when he prays for the corpse (H.R Bukhari).*

This hadith is the basis of the law of performing the funeral prayer which is *fardhu kifayah* (Larasati, 2023). Because at that time, the Messenger of God, may God bless him and grant him peace, only did it for one corpse while for the other corpse he only ordered his companions to carry it out because he had a debt, even though in the end he prayed after there were companions who bore the debt .

The requirements for the funeral prayer are: a) covering the private parts; b) the body has been washed and shrouded; c) Place the body next to the Qibla of the person praying. The pillars of funeral prayer are: a) intention; b) stand up for those who are able; c) four times takbir; d) read al-Fatihah and blessings on the prophet in

a low voice; e) pray. Sunnah matters in funeral prayers are: a) raising hands during takbeer; b) lower your voice at each reading; c) read the lafadz ta'awudz.

Second, tahfidz, is the process of maintaining, guarding and preserving the purity of the Quran which was revealed to the Prophet Muhammad by heart so that changes and falsification do not occur and can protect it from being forgotten, either in whole or only in part (Maharani et al., 2018; Rahmad et al., 2021; Rahman et al., 2020). The Quran memorization education program is a program for memorizing the Quran with mutqin or strong memorization of the Quranic lafadz and memorizing its meanings firmly which makes it easier to avoid every problem in life, which The Quran is always there and lives in the heart all the time, making it easier to apply and practice it (Romziana et al., 2021; M. A. Sari et al., 2023; Wachida et al., 2021).

There are many arguments that explain the command to memorize the Quran and Allah has made it easy for his servants who memorize the Quran. As Allah SWT has said in Quran surah al-Qamar verse 17 which reads:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

Meaning: *And indeed We have simplified the Quran for learning, so are there people who take lessons?* (QS. Al-Qomar: 17)

The virtues of memorizing the Quran are: a) the best group of people; b) preferably being a prayer leader; c) the position of memorizing the Quran is at the end of the verse being read; d) get intercession; e) the only permissible nature of hasad; f) multiple rewards; g) high position; h) have light more beautiful than the sun; i) will be pinned with a crown and robe.

## CONCLUSION

This research has succeeded in revealing the implementation of religious extracurricular activities, namely funeral prayers and tahfidz, which can be seen from five stages, namely objectives, materials, methods, media and evaluation. These five stages are very important in the extracurricular religious learning process for elementary school students. 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

- Adawiyah, R., N, W., & Usman, U. (2021). Establishing Religious Character Through Scouting Extracurricular Activities Among Students At Bone Islamic Senior School. *JICSA (Journal of Islamic Civilization in Southeast Asia)*, 10(2), 216. <https://doi.org/10.24252/jicsa.v10i2.24589>
- Adel, S., & Anoraga, B. (2023). Afghan Youth's Expectation for Educational, Economic and Political Development during the Reign of Taliban. *International Journal of Islamic Studies Higher Education*, 2(1), 16–27. <https://doi.org/10.24036/insight.v2i1.128>
- Alfarikh, R. F., Saleh, F. A., Hartati, S., Susilo, M., Puspita, E., Hartini, Y., & Ramadhani, H. (2021). Implementation Religious Character Values for Students Through School Extracurricular Programs. *International Journal of Multidisciplinary Research of Higher Education*, 4(3), 111–123. <https://doi.org/10.24036/ijmurhica.v4i3.87>
- Astuti, H. K. (2022). Strategi Guru Pendidikan Agama Islam dalam Menanamkan Nilai-nilai Ibadah di Madrasah Ibtidaiyah Ma'arif Polorejo Babadan Ponorogo. *MA'ALIM: Jurnal Pendidikan Islam*, 3(02), 187–200. <https://doi.org/10.21154/maalim.v3i2.4891>
- Bagus, M. S., Sembiring, D. A., & ... (2024). Implementasi Kegiatan Ekstrakurikuler Berbasis Keagamaan Dalam Pembentukan Karakter Religius Peserta Didik Di Smk Tritech .... *Jurnal Ilmiah ...*, 1(3), 318–324. <https://doi.org/10.61722/jirs.v1i3.591>

- Bodolica, V., Spraggon, M., & Badi, H. (2021). Extracurricular activities and social entrepreneurial leadership of graduating youth in universities from the Middle East. *International Journal of Management Education*, 19(2). <https://doi.org/10.1016/j.ijme.2021.100489>
- Burhanuddin, B., Safri, E., Hakim, L., Erizal, A. H., Dalil, F., Taufiq, A. R., Numan, M., Faiz, M., Saputra, E., & Masruri, M. (2023). Methods of Badiuzzaman Sa'id Nursi to Understand Hadith in Kitab Rasail Al-Nur. *International Journal of Islamic Studies Higher Education*, 2(2), 94–112. <https://doi.org/10.24036/insight.v2i2.126>
- Dharmawan, I. M., & Mandiasa, I. N. (2021). Pengembangan Materi Muatan Lokal Di Sekolah Menengah Atas 1 Baturiti. *Kalangwan Jurnal Pendidikan Agama, Bahasa Dan Sastra*, 11(1), 22. <https://doi.org/10.25078/klgw.v11i1.2374>
- Engkizar, E., Alfurqan, A., Murniyetti, M., & Muliati, I. (2018). Behavior and Factors Causing Plagiarism Among Undergraduate Students in Accomplishing The Coursework on Religion Education Subject. *Khalifa: Journal of Islamic Education*, 1(1), 98. <https://doi.org/10.24036/kjie.v1i1.8>
- Hakim, T. R. (2022). Implementasi Nilai-Nilai Pendidikan Agama Islam dalam Membina Moderasi Kehidupan Beragama. *Edukasiana: Jurnal Inovasi Pendidikan*, 1(4), 192–200. <https://doi.org/10.56916/ejip.v1i4.188>
- Herlina, S., Rahman, M. A., Nufus, Z., Handrianto, C., & Masoh, K. (2021). The Development of Students' Learning Autonomy Using Tilawati Method at a Madrasatul Quran in South Kalimantan. *Jurnal Pendidikan Agama Islam*, 18(2), 431–450. <https://doi.org/10.14421/jpai.2021.182-12>
- Herzog, C., Handke, C., & Hitters, E. (2019). Analyzing Talk and Text II: Thematic Analysis. In *The Palgrave Handbook of Methods for Media Policy Research* (pp. 385–401). Palgrave Macmillan. [https://doi.org/10.1007/978-3-030-16065-4\\_22](https://doi.org/10.1007/978-3-030-16065-4_22)
- Hidayat, A. W. (2018). Pengembangan dan Implementasi Kurikulum Pendidikan Agama Islam di SDN Demangan Yogyakarta. *Tarbiyatuna*, 9(2). <https://doi.org/10.31603/tarbiyatuna.v9i2.2268>
- Indana, N. (2018). Penerapan Kurikulum Terintegrasi Dalam Mengembangkan Mutu Belajar Siswa (Studi Kasus Di Sma Darul 'Ulum 1 Unggulan Bppt Jombang). *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, 3(2), 121–147. <https://doi.org/10.31538/ndh.v3i2.80>
- Iwan, I. (2018). Signifikansi Kegiatan Ekstra Kurikuler Keagamaan Dalam Menciptakan Lingkungan Pendidikan Humanis. *Al-Tarbawi Al-Haditsah : Jurnal Pendidikan Islam*, 3(2). <https://doi.org/10.24235/tarbawi.v3i2.3378>
- Kaputra, S., Rivauzi, A., Jaafar, A., & Kakoh, N. A. (2022). Model of Tawhid Education in Children: An Ethnographic Study of the Tablighi Jama'ah Family in Indonesia. *Khalifa: Journal of Islamic Education*, 6(1), 120. <https://doi.org/10.24036/kjie.v6i1.124>
- Kholisotin, L., & Minarsih, M. (2018). Implementasi Ekstrakurikuler Keagamaan di SMKN-1 Palangka Raya. *Anterior Jurnal*, 18(1), 71–78. <https://doi.org/10.33084/anterior.v18i1.435>
- Kurniawan, E. Y. (2018). Pendidikan Karakter dalam Kegiatan Ekstrakurikuler Drumband di Sekolah Dasar Negeri Mekarsari II Kabupaten Tangerang. *Jurnal Pendidikan Dan Kajian Seni*, 3(2). <https://doi.org/10.30870/jpks.v3i2.4575>
- Larasati, M. (2023). Pelaksanaan Fardu Kifayah Terhadap Jenazah Janin. *Shautuna: Jurnal Ilmiah Mahasiswa Perbandingan Mazhab Dan Hukum*, 4(2), 583–599. <https://doi.org/https://doi.org/10.24252/shautuna.vi.31055>
- Maharani, D., Helmiah, F., Ramadhan Harahap, R., & Fachri, B. (2018). Pelatihan Komputer Dalam Meningkatkan Tahfidz Qur'an Menggunakan Al-Qur'an Digital Tajwid. *Jurdimas (Jurnal Pengabdian Kepada Masyarakat) Royal*, 1(2), 95–100. <https://doi.org/10.33330/jurdimas.v1i2.120>
- Mulyadi, D. (2023). Pemberian Bisyarah Shalat Jenazah dalam Perspektif Hukum

- Islam. *Glossary: Jurnal Ekonomi Syariah*, 1(1), 63–71. <https://doi.org/10.52029/gose.v1i1.115>
- Muslih, M., & Ulum, M. (2019). Pendidikan Islam antara dua atap: studi pada kebijakan pendidikan Islam di sekolah dan madrasah. *Mudir: Jurnal Manajemen Pendidikan*, 1(2), 112–125. <https://doi.org/10.55352/mudir.v1i2.11>
- Muswara, A., & Zalnur, M. (2019). Design of Character Building for Learners in Boarding Schools in West Sumatera. *Khalifa: Journal of Islamic Education*, 3(1), 1–16. <https://doi.org/10.24036/kjie.v3i1.17>
- Ningsih, T. (2019). Peran Pendidikan Islam Dalam Membentuk Karakter Siswa Di Era Revolusi Industri 4.0 Di Madrasah Tsanawiyah Negeri 1 Banyumas. *INSANLA: Jurnal Pemikiran Alternatif Kependidikan*, 24(2), 220–231. <https://doi.org/10.24090/insania.v24i2.3049>
- Poya, A., Ghalia, B., & Hamat, M. A. B. A. (2023). Divorce of Intoxicated Persons in the Islamic Jurisprudence and Afghan Civil Law: An Inductive and Analytical Juridical Study. *International Journal of Islamic Studies Higher Education*, 2(1), 41–62. <https://doi.org/10.24036/insight.v2i1.141>
- Pratama, A. B., & Azhari, M. F. (2020). Designing a Mobile Application Based on Gamification Method to Increase Muslims Reading Interest. *Khalifa: Journal of Islamic Education*, 4(1), 63. <https://doi.org/http://dx.doi.org/10.24036/kjie.v4i1.35>
- Putri, M., Indria, A., & Pasaleron, R. (2022). Improving Student's Skills in Reading the Al-Quran Through the Tahsin Program at the Islamic Boarding School. *Ablussunnah: Journal of Islamic Education*, 1(2), 84–92. <https://doi.org/10.58485/jie.v1i2.116>
- Rahawarin, Y., Taufan, M., Oktavia, G., Febriani, A., Hamdi, H., & Iskandar, M. Y. (2023). Five Efforts in Building the Character of Students. *Al-Kayyis: Journal of Islamic Education*, 1(1), 37–44. <https://doi.org/https://ojs.staibls.ac.id/index.php/ajie/article/view/66>
- Rahmad, A., Rahmi, R., Nakita, D. S., Akbar, Z., Putri, R., & Rahman, I. (2021). Implementation of Learners' Methods of Memorizing the Qur'an at the Dar El-Iman Indonesia Modern Islamic Boarding School. *International Journal of Multidisciplinary Research of Higher Education*, 4(3), 79–87. <https://doi.org/10.24036/ijmurhica.v4i3.156>
- Rahman, I., Nisa, K., & Saputri, R. E. (2020). Seven Students' Activities: A Case Study on Rumah Tahfidz An-Nur Daily Routine and Memorization Levels. *International Journal of Multidisciplinary of Higher Education*, 3(3), 110–120. <https://doi.org/https://doi.org/10.24036/ijmurhica.v3i3.184>
- Romziana, L., Wilandari, Aisih, L. A., Nasihah, R. A., Sholeha, I., Haslinda, Jamilah, N., & Rahmah, K. (2021). Pelatihan Mudah Menghafal Al-Qur'an Dengan Metode TIKRAR, MURAJA'AH & TASMI' Bagi Siswi Kelas XI IPA Tahfidz Madrasah Aliyah Nurul Jadid. *Jurnal Karya Abdi*, 5(1), 161–167. <https://doi.org/10.22437/jkam.v5i1.14095>
- Sabrina, V., Alias, M. F. B., Lenggogeni, P., Oktavia, G., Asril, Z., & Rahman, I. (2024). Analysis of the Relationship between Self-Regulated Learning and Students' Quran Memorizing Activities in Junior High Schools. *Muaddib: International Journal of Islamic Teaching and Learning*, 1(1), 40–48. <https://doi.org/10.63061/muijte.v1i1.12>
- Sabrina, Vinni, Oktavia, G., Albizar, A., Susanti, H., AR, F. M., & Suryani, Y. (2022). Eight Supporting Factors for Students Success in Quran Memorization. *Khalifa: Journal of Islamic Education*, 6(1), 73. <https://doi.org/10.24036/kjie.v6i1.202>
- Sari, M. A., Suryana, Y., & Faqih, U. (2023). Strategi Guru Tahfidz Dalam Meningkatkan Hafalan Al-Qur'an Juz 30 Pada Siswa Kelas VII Di SMP IT An-Nuur Cikadu Palabuhanratu. *Al-Murid: Jurnal Pemikiran Mahasiswa Agama Islam*,

- 1(1), 31–48. <https://doi.org/10.51729/murid.11103>
- Sari, Y. P., & Suhardini, A. D. (2022). Implementasi Blended Learning sebagai Alternatif Pembelajaran PAI dalam Materi Salat Jenazah. *Jurnal Riset Pendidikan Agama Islam*, 18(<https://doi.org/10.29313/jrpai.v2i1.725>), 13–18. <https://doi.org/10.29313/jrpai.v2i1.725>
- Sofanudin, A., & Mukhtaruddin, M. (2020). Karakteristik Kurikulum pada Sekolah di Bawah Jaringan Sekolah Islam Terpadu (JSIT); Studi pada SMP IT Insan Kamil Karanganyar. In *Studi Pada SMP IT Insan Kamil Karanganyar*. <http://dx.doi.org/10.31219/osf.io/9zgm>
- Sulfemi, W. B. (2018). Manajemen Kurikulum di Sekolah. In *STKIP Muhammadiyah Bogor* (p. 3). <https://doi.org/10.31227/osf.io/9a7yr>
- Terry, G., Hayfield, N., Clarke, V., & Braun, V. (2017). Thematic Analysis. *The SAGE Handbook of Qualitative Research in Psychology*, 2, 17–36. <https://doi.org/10.4135/9781526405555.n2>
- Ulumiyah, M., Maarif, M. A., & M. Afif Zamroni. (2021). Implementation of the Tallaqi, Tafahhum, Tikrar and Murajaah (3T+1M) Method in the Tahfidz Istana Palace Learning Program. *Jurnal Pendidikan Islam Indonesia*, 6(1), 23–33. <https://doi.org/10.35316/jpii.v6i1.342>
- Wachida, N. R., Luqmanul, M., & Habibie, H. (2021). Self Manajemen Dalam Meningkatkan Kualitas Menghafal Al-Qur'an. *Jurnal Kependidikan Islam*, 11(1), 2021. <https://doi.org/10.24042/alidarrah.v11i1.8458>
- Wangi, A. N., Putri, R. A., Anwar, F., Firza, R. H., Kurniawan, A. D., Rizki, F. A., & Oktavia, G. (2022). Teacher's Efforts to Overcome Students Difficulties in Writing the Qur'an Verses. *International Journal of Multidisciplinary Research of Higher Education*, 5(1), 37–43. <https://doi.org/10.24036/ijmurhica.v5i1.126>
- Yuniarti, I., Khodijah, N., & Suryana, E. (2022). Analisis Kebijakan Pendidikan Agama Islam di Sekolah dan Madrasah. *MODELING: Jurnal Program Studi PGMI*, 9(1), 182–207. <https://doi.org/10.36835/modeling.v9i2.1162>
- Zakarya, Hafidz, Martaputu, & Nashihin, H. (2023). Peran Guru Pendidikan Agama Islam dalam Meningkatkan Motivasi Belajar peserta didik di SMA Muhammadiyah 1 Surakarta. *Attractive: Innovative Education Journal*, 5(2), 909–918. <https://doi.org/10.51278/aj.v5i2.811>
- Zamzami, Z. (2021). An Analysis of Quran Study Implementation at Secondary School in Padang Panjang City West Sumatera. *Khalifa: Journal of Islamic Education*, 5(1), 14. <https://doi.org/10.24036/kjie.v5i1.98>
- Zulfiani, L. F. (2021). Pengaruh Ekstrakurikuler Bola Basket Terhadap Prestasi Belajar Mata Pelajaran Olahraga. *Jurnal Pendidikan (Teori Dan Praktik)*, 5(2), 36–39. <https://doi.org/10.26740/jp.v5n2.p36-39>

**Copyright holder:**

© Halim, W. S., Nuraiman, N., Huzaemah, U., Reftilova, E., Taufan, M.

**First publication right:**

Nida Al-Qur'an: Jurnal Pengkajian Islam

**This article is licensed under:**

**CC-BY-SA**