

Implementation of Martyrdom Values of Surah Al-Fatihah Verse 5 in Achieving Children's Educational Goals

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Abstract: *This study aims to determine the relationship between the ability to read the Qur'an and students' interest in learning with the learning outcomes of children's education. The problem in this study is implementing Children's Education at SD Negeri Mulyasari. II Dusun Kampungasawah, Mulyasari. The village, Ciampel District, has not been optimally implemented because, (i) religious lessons are generally taught only 2 hours per week, on average, (ii) background understanding and appreciation of diverse Islamic life, (iii) understanding that children's education lessons do not contribute directly to the skills required in the world of work. These problems impact the knowledge, attitudes, and skills of children's education outcomes which are still not optimal. This study uses quantitative methods with data collection techniques by distributing questionnaires, and data analysis is carried out after completing data collection and using statistics to test hypotheses. Reciting Al-Qur'an; (2) data on students' interest in PAUD learning is carried out by distributing questionnaires; (3) PAUD results in data are taken from the final school exam scores for the 2021 academic year. Students with good reading skills in Children's Education tend to have high learning outcomes. Student learning interest is significantly related to student achievement in Children's Education lessons. There is a positive relationship between the variables in this study simultaneously, namely the Qur'an. They are reading ability and interest in learning, with student achievement in Children's Education subjects.*

Keywords: Implementation, Values of the Martyrdom, Surat Al-Fatihah, Children's Education.

Introduction

The revelation of Allah called the Qur'an, although it contains sacred texts, in the process of understanding, is still not well understood (Arkoun, 1984). The Qur'an, with its status in a cultural context, can be approached with an anthropological approach

(Jacques, 1987). Anyone who is steeped in the Qur'an has not been said to be perfect in the process of understanding from the context of the descent of revelation, knowing the context, scientifically understanding the structure of its language and the meaning of its vocabulary (Shihab, 2020). In the history of the Prophet carrying out the task of explaining the purpose of the word of Allah SWT. So along with the progress of science around the study of the Qur'an, by the needs and challenges of the times, various interpretations of the Qur'an continue to develop, with multiple patterns and Muslim scholars and intellectuals have given birth to the concept of understanding the Qur'an with interpreters and methodologies of qur'anic interpretation (Baidan, 2012).

After the death of the Prophet, the companions studied kitabullah and knew the secret that was implied and who received his guidance and guidance, felt called to take part in explaining and explaining what they knew and understood about the Qur'an (Drajat, 2017).

In his commentary Al-Manar, Muhammad Rashid Ridha argued that worship is a kind of submission to a person's peak that arises from his heart. This submission appears from a heart that feels the unknown majesty of God from which it comes and believes in His power whose substance cannot be known. The *first* sentence of this verse, *yaiut iyyaka na'budu*. This sentence teaches two great things that cause the decline of happiness in this world and the Hereafter. *First*, we must work on beneficial deeds and strive to perfect them. *Second*, we are obliged to request help from Allah SWT after trying and perfecting the effort.

Sayyid Qutb, in his commentary fi Dzilalil Qur'an, agrees that this is a particular creed derived from the whole doctrine mentioned in the face of this surah. There is no worship except Allah, and there is no prayer except Allah (Qutb, 2021).

The implementation of the Values of The Martyrdom of Surat Al-Fatihah Verse 5 The previous verses mentioned four kinds of Allah's attributes: Educator of all nature, Most Merciful, Merciful, and Who mastered the day of vengeance. The qualities mentioned are the perfections that only God has. Therefore, in this verse, God teaches His servant that Allah alone is worthy of worship, and it is to him that man should ask for help and that his servant should pledge that.

Iyyaka (only to you). *Iyyaka* is the *dhamir* for the second person in the *mansub* position for being a *maf'ul bih* (object). In Arabic grammar

maf'ul bih must be after *fi'il* and *fa'il*. If it puts precedence that should be said later in Balagah shows *qasr*, which is a restriction that can be interpreted "only". "It is only to you that we worship, and only to you, we ask for help." The *iybaka* in this verse is repeated twice. It is helpful to affirm that worship and *isti'annah* (asking for help) are each specifically faced with Allah and to be able to achieve the delicacy of *munajat* (talking) with Allah. For a servant of God who worships with all his soul and body, there is nothing more delicious and delicious than to worship God. It is also well known that using the *iybaka* means confronting the conversation to Allah, remembering Allah SWT, as if we were before Him, and directing to the conversation solemnly and *tawaduk*. It is as if we say:

"O Allah, the one who is obliged to be, who is with all the qualities of perfection, who guards and preserves all nature, who bestows his grace and grace multiplied, the one who has the power in the day of vengeance, you are the one we worship, and to you, we ask for help, for only you are worthy of worship, and only you can help us."

In such a way, one will be more devoted in worshipping God and more illustrated to him the greatness he worships. This is what the Prophet said: "You worship Allah as if you saw Him" (Narration of al-Bukhari and Muslim from Umar bin al-Khatthab). Since Surah al-Fatihah contains the verse *munajat* (speaking) with Allah according to the way described, it is a secret to be required to read it on every rakaat in prayer because his soul is a *munajat* by confronting himself and focusing the memory on Allah.

The *Na'budu* in this verse takes precedence over *nasta'inu* because worshipping God is a man's duty to his Lord. But God's help to his servant is the servant's right. So, God taught his servant to fulfil his duty before demanding his rights. Seeing the words *na'budu* and *nasta'inu* (we worship, we ask for help), not *a'budu* and *asta'inu* (I adore, and I ask for help) is to show human weakness. It is not appropriate for a man to present himself alone in worshipping and asking God for help.

It is as if the duty of worship and the request for help to God is not yet perfect unless it is done together. The position of Tawhid in Worship and On the Contrary of Worship in terms is all words, deeds and thoughts that aim to find the rida of God. The meaning of "worship", as mentioned above, is submission and surrender to God, caused by the realization that God created this realm, who grows, who develops, who maintains and maintains and who carries from one

state to another until its perfection is attained. Worship indeed arises from the feeling of tawhid.

Therefore, one who likes to think about the state of nature, who pays attention to the journey of the stars, the life of plants, animals, and humans, even those who want to pay attention to himself, rest assured that behind the ancient nature there is a supernatural Substance that controls this realm, which is with all the character of perfection, namely He is the Almighty, The Most Merciful, All-Knowing, and so on. So, grow in his *sanubari* feelings of gratitude and indebtedness to the Almighty, the Most Merciful and the All-Knowing. This feeling moves his lips to speak praise and encourages his soul and body to worship and humble himself to Almighty God as a statement of gratitude and return to Him.

But some men do not want to think and then are unaware of the greatness and power of God, often forgetting Him. Therefore, every religion promotes various kinds of worship to remind people of the greatness and power of God. With this information, it is seen that tawhid and worship influence each other, meaning that tawhid fosters worship, and worship boosts tawhid.

The influence of worship on the human soul every worship that is done because it is driven by the feelings mentioned will undoubtedly affect the character and ethics of the person who does it. For example, a person who prays because he is aware of the greatness and power of God and is driven by feelings of gratitude and debt of gratitude to Him will be far from evil deeds.

Thus, his prayer will prevent him from doing the evil deeds, according to the word of Allah SWT:

"Verily the prayer prevents from (deeds) heinous and evil." (QS. al-Ankabut 29: 45)

As well as fasting. This worship will cause feelings of love and affection towards the poor. And so, it is with other worships. True worship is worship caused by faith in the greatness and power of God and is driven by a feeling of gratitude to God. Worship that is only because of follow-up or maintains traditions passed down through generations is not actual worship. It is as if it were worship, but it has no soul of worship.

Implementation of Implementation of the Values of the Martyrdom of Surat Al-Fatihah Paragraph 5 in Achieving Children's Educational Goals, in this case, various problems continue to arise

amid efforts to improve the quality of Islamic education. One of the problems faced by Islamic educational institutions is the scientific dichotomy between general science and a religious science. The dominance of science development in the school curriculum is often also one reason parents choose and determine the correct name school for their children (Syam, 2017). So, efforts to integrate religious and general sciences also began to develop in elementary and secondary education institutions marked by the emergence of integrated elementary and secondary education institutions or integration schools. One of the schools that carried out such integration efforts was SDN Mulyasari II, Kumpungsawah Village Mulyasari, Ciampel Subdistrict.

SDN Mulyasari. II carries the concept of Tawhid-based education as the basis for the development of educational institutions. Mayasari (2013, p. 61) mentions the idea of tawhid-based education as one of the efforts to create learners to have a balanced ability between cognitive and personality (psychomotor and affective). The curriculum used by SDN Mulyasari II is an integration of Islamic science with science and technology that develops in education by emphasizing the cultivation of religious values.

Integrating religious science and general science is a philosophical idea that is certainly not easy to implement. It takes good management or managerial to make it happen. Management is an integral component that cannot be separated from the overall educational process. The reason is that education is an activity that involves many elements to realize its goals. Managing an educational institution is the same as running an organization that maintains good managerial ability in achieving its goals (Mulyono, 2008). So that with good management is expected to realize the goals of education optimally, effectively, and efficiently.

The ability of education institution managers in education effectively and efficiently becomes a plus for the institution during intense global competition. So, it is not surprising we find initially ordinary schools than in a short time able to show their superiority or vice versa can schools that previously had a good track record with various achievements then there is a decline even no longer in demand by the community one of the causes is the weak management of education owned by the manager of the educational institution. So, it cannot be denied that education management becomes one of the factors affecting an educational institution's running.

In line with the transformation of Basic Education institutionally, the pesantren curriculum is also a transformation from teaching only religious sciences such as Arabic, fiqh, tawhid, now has introduced various general subjects as taught in public education institutions like pesantren in general. SDN Mulyasari II also designs the curriculum independently on the one hand and follows the government curriculum on the other. The integration of the curriculum is intended to produce learners who are *tafaqquf fi din* and have confidence in facing the challenges and complexities of life.

Method

The research was conducted at SDN Mulyasari. II Dusun Kampungsawah Village Mulyasari. Ciampel Subdistrict. The method used is a descriptive method that makes descriptive systematically, factually, and accurately regarding the facts and relationships between the phenomena investigated, with the aim of testing hypotheses that state whether there is a relationship between free variables (V) and (VI) with bound variables (Y). The population in this study is all students of SDN Mulyasari. II Dusun Kampungsawah Mulyasari. Village Ciampel Subdistrict. Class V s.d. VI, numbering 140 students. The study sample numbered 40 students. The sampling technique used is a random sampling technique by way of lottery. The data collection carried out are data on the ability to carry out values are taken using a test of the ability to carry out matters that are known with assessment indicators, taken using a questionnaire delivered directly to respondents, with hands; needs, pleasures, interests, desires, and follow-up beliefs of what has been learned in children's education lessons. Data on learning outcomes at SDN Mulyasari II, students are taken from the final school examination results (UAS) in the 2021 school year. Analysis of the data used, first, Regression and correlation analysis. Regression analysis wants to test whether there is a functional relationship between free and bound variables. While correlation analysis intends to find out how much the level of relationships between variables is tied to free variables and so that the results of their decisions can be accounted for, the correlation coefficient needs to be tested for significance (Ikhwan, 2021).

Result and Discussion

This section will be presented a description of the data obtained from the research. The amount of data as many as 40 respondents for

PAI learning outcome variables received the lowest range of score 60, and the highest score value 85, interval 10, many intervals 4, range 25, median 75 and modus85, and average 72.37. The full results can be seen in the following table.

Table 1. Frequency distribution of children's educational outcomes

Class Intervals	Frequency	Frequency (%) relative
50-60	8	20
61-70	12	39
71-80	13	32,5
81-90	7	17,5
∑	40	100

The amount of data as many as 40 respondents for the variety of ability to read the Qur'an obtained a score range of 24, interval 10, many breaks 4, median 80 and mode 80 and an average of 67.8. More results can be seen in the following table.

Table 2. Distribution of the frequency of the ability to read the Qur'an

Class Intervals	Frequency	Frequency (%) relative
50- 60	8	20
61- 70	12	30
71- 80	14	35
81- 90	9	22,5
∑	40	100

Based on data, interest in learning to understand the values contained in Surat Al-Fatihah verse 5, with the lowest value of 65 highest 90. Overall, the score obtained from the results of interest in learning to understand the Qur'an Surah Al-Fatihah verse 5 accepted interval 5, many intervals 6, median 80 modes 75, and average 76.75. The full results can be seen in the following table.

Table 3. Distribution of frequency of interest in understanding the Qur'an Surah Al-Fatihah Verse 5

Class Intervals	Frequency	Frequency (%) relative
60-65	8	20
66-70	0	0
71-75	14	35
76-80	9	22,5
81-85	6	15
86-90	3	7,5

□	40	100
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Analysis of Research Results

Research analysis to prove the hypothesis, first analysis of the regression equation, then analysis of linearity test and correlational analysis. The results of the influence test are presented in the following table:

Table 4. Summary of regression equations

Regression	Regression Equation
Y over X1 Y over X2	$\tilde{Y} = 187.46 + 0.44X1$ $\tilde{Y} = 47.96 + 1.16X2$
Y over X1 and X2	$\tilde{Y} = 15.7 + 0.17X1 + 1.71X2$

Table 5. Results of linearity and regression meaning tests

Linearity	F-count	F-table	Conclusion of Linearity
a1Xb1X1	0,23	3,23	Fh < Ft Linear regression
aXbX2	0,06	4,54	Fh < Ft Linear regression

Table 6. Results of linearity and regression meaning tests

Linearity	F-count	F-table	Conclusion of Linearity
Y over X1	5,00	(1/38; 0,05) 4,10	Fh > FT Significant Regression
Y over X2	6,00	(1/38; 0,05) 4,10	Fh > Ft Significant Regression
Y over X1 and X2	5,23	(2/37; 0,03) 3,25	Fh > Ft Significant Regression

From the regression results presented in tables 4 and 5 above, it can be interpreted that it is proven that there is a proven functional relationship between variables X1 and Y because the regression equation $\tilde{Y} = 187.46 + 0.44X1$, based on the results of the linearity test the equation is linear and based on the results of the regression test the equation is significant. Proven to be a functional relationship between variables X2 and Y because the regression equation $\tilde{Y} = 47.96 + 1.16X2$, based on the linearity test regression equation is linear and based on the results of the regression test, the equation is significant. Proven to be tested, there is a functional relationship between

variables X1 and X2 with Y because the regression equation $\hat{Y} = 15.7 + 0.17X1 + 1.71X2$ based on the results of the linearity test of the regression equation referred to linearly and based on the results of the regression test, the equation is also significant.

Summary of the calculation results of correlation coefficients and significant test results of correlation coefficients as follows.

Table 7. Results of correlation coefficient calculation

Correlation	Correlation coefficient
ry1	0,26
ry2	0,88
ry.12	0,87

Table 8. Significant test results correlation coefficient

Correlation	T-count	T-table	Conclusion of correlation coefficient
ry1	12,83	1,67	T-hit >table, koef significant correlation
ry2	14,28	1,67	T-hit >table, koef significant correlation
ry.12	13,41	1,67	T-hit >tabel, koef significant correlation

From the results of correlation analysis calculations presented in table 7 above can be interpreted: *First*, there is a significant favourable influence between variable X1 and variable Y, with the correlation $r_{y1} = 12.83$ with the results of the test coefficient correlation is substantial at $\alpha = 5\%$, and it is clear that X1 influences 70% of variation Y. *Second*, there is a significant favourable influence between variable X2 and variable Y. The correlation $r_{y2} = 14.28$ with the results of the test coefficient correlation is substantial at $\alpha = 5\%$, and it is made clear that X2 influences 80% of the Y variation. *Third*, there is a significant favourable influence between variables X1 and X2 with variable Y, confirmed by the correlation of $R_{y.12} = 13.41$ with the test results of a significant correlation coefficient at $\alpha = 5\%$, and it is made clear that X1 and X2 influence 70% of the Y variation (Anggraini & Anwar, 2021).

Based on the description of the results of regression and correlation analysis can be interpreted that the results of this study are: *First*, there is a positive relationship between the variables of the ability to read the Qur'an (X1) and the learning outcomes of Children's

Education (Y). *Second*, there is a positive relationship between the variable of interest in learning children's education (X2) and the learning outcomes of children's education (Y). *Third*, there is a positive relationship between variables in the ability to read the Qur'an (X1) and the interest in learning Children's Education (X2) with the learning outcomes of Children's Education (Y).

Interpretation of Research Results

Based on the results of regression and correlation tests, this study can be interpreted that: *First*, the ability to read the Qur'an has a positive relationship with the learning outcomes of Children's Education; thus, the hypothesis proposed there is a positive relationship between the ability to read the Qur'an and the learning outcomes of children's education students can be accepted. *Second*, the interest in learning in Children's Education has a positive relationship with the learning outcomes of Children's Education; thus, the hypothesis proposed a positive relationship between the interest in learning in Children's Education and the learning outcomes of children's education students be accepted. *Third*, the ability to read the Qur'an and the interest in teaching children's education have a positive influence on the learning outcomes of children's education so that the hypothesis proposed there is a positive relationship between the ability to read the Qur'an and the interest in learning children's education with the results of teaching children's education is acceptable.

Zuhairini explained that Islamic education means systematic and pragmatic efforts in helping students to live by Islamic teachings (Arifin, 2018). To achieve these results, the role of all elements of the school, parents of students and the community is vital in supporting the achievement of children's education goals.

The learning outcomes of each student in the class are collected in the set of class learning outcomes. The raw material of learning results is realized in the answer sheets of repeat questions or exams, in the form of works or objects. All these learning outcomes are valuable materials for teachers and students. For teachers, students' learning outcomes in their classrooms help improve teaching and evaluation. For students, these learning outcomes are helpful. To achieve learning goals, need to be created an environmental system (conditions) learning more conducive. Therefore, it is aligned with the 2013 Curriculum, which is designed to develop a complete competence between knowledge, skills, and attitudes. Learners are expected to

increase their knowledge and insight and increase their abilities and abilities and the nobler their character and personality.

Dimiyati and Mudjiono explained that two factors affect learning outcomes: internal and external factors. Internal characteristics, among others; Learning motivation, student confidence, and student ideals. While the external factors, namely, family, school, and community (Gasong, 2018). Thus, it can be understood that to get maximum learning results cannot be separated from two main factors, namely internal factors including motivation or interest of students in learning, and external factors of the school through teacher and family programs through parental guidance.

The essential knowledge factor that is included, namely the ability to read the Qur'an in students, has an influence that encourages students to increase their religious knowledge. This is by the concept that the teachings of Islam derived from the religion of Islam are contained in the Qur'an and hadith of the Prophet, so the first and foremost step to learning Islam is to have the ability to read the Qur'an. Memorising the Qur'an is not too difficult, as long as there is a willingness and effort in knowing it will certainly be able to read and understand the Qur'an well, Allah has guaranteed its ease for people who want to know the Qur'an, the word of Allah in the Qur'an, which means:

"And indeed we have facilitated the Qur'an for a lesson then is there anyone who wants to take a lesson." (QS. al-Qomar: 17).

From this verse, it can be understood that studying the Qur'an is not too difficult as long as there is a strong will to learn and understand it little by covering, gaining knowledge, planting concepts and skills, attitude formation, then finally will get the ability to read the Qur'an well, because Allah sent down the Qur'an little by little, with the aim that it is easy to learn, understand and practice, not to make human life (Afifah, Ayub, & Sahidu, 2020);(Mohammad Naufal Zabidi & Abd. Bassith Tamami, 2021);(Slamet, 2019).

Learning interest factors also contribute significantly to improving children's educational learning outcomes. The factor that underlies the achievement of children's education goals is the internal factor, which is to have a desire that I have, with a strong interest in encouraging students to explore the subject matter more seriously. Learning is a person's way of getting achievements, to be able to do something. Ahmadi, giving a broader explanation by saying that interest means a person's tendency to choose or reject a desire is

sought not only in activities but also in people, objects, or situations with a broader understanding (Ahmadi, 2009).

Elements that concern students in school can be subject matter, classroom situation and environment, even the teacher. If students are interested and have an interest or attention to something, then all soul power will be devoted to what is considered because a great interest in something is the primary capital to achieve the goal (Astuti, 2015);(Haryanto, 2013);(Mursyidi, 2020). Therefore, a significant stake in learning will result in high achievement, whereas less interest in education will result in low achievement. When students have a high spirit, motivation, and appeal to learn, it will be easy to understand the material. Still, if they do not have these interests and incentives, they will be lazy to know it, which affects the achievement of achievements.

Based on the description above, it can be concluded that internal and external factors must be considered to get good learning outcomes. I am learning Children's Education in schools, with the primary material Al-Qur'an and Hadith, as initial motivation for students interested in teaching Children's Education. Thus, the ability to read the Qur'an as an initial motivation becomes essential to achieve good children's educational learning outcomes because the Qur'an is the primary reading source in Children's Education learning. In addition, so that learning outcomes can be maximized, internal factors must also be an essential part of the student learning process at school, in this case, the factors of teachers and parents. The involvement of teachers and parents in providing guidance and encouragement to learn will positively impact the seriousness of students participating in the learning process at school.

Conclusion

From the results of the above research and discussion can conclude: *First*, that students who can read the Qur'an well tend to obtain high children's education learning outcomes. This ability by the theoretical basis has been stated above, that the ability to read the Qur'an becomes the primary basis for studying Islam. *Second*, students' learning interest in Children's Education is significantly related to student learning achievement in Child Education. The womanhood by the theoretical foundation has been stated above, that the interest in learning is high in students, encouraging students to understand the lesson, to get high children's education learning outcomes. *Third*,

that the results of this study prove a positive relationship between the variables in this study, namely the ability to read the Qur'an and interest in learning with learning outcomes.

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