Enhancing Parent-Teacher Collaboration in Tahfidzul Qur'an Learning: Roles, Challenges, and Strategies

Hery Huzaery[1], Bambang Sumardjoko[2], Taufik Kasturi[3], Waston[4], Andri Nirwana[5]and Muthoifin[6]

Abstract

The memorization of the Quran, holds significant importance in Islamic education, fostering spiritual, cognitive, and moral development. This research aims to identify the profile of early-age children Qur'an memorizers, discover the learning methods used for young children, and examine the roles of family and teachers in supporting young children in memorizing the Qur'an. Early-age children lack strategies in the memorization process; therefore, the responsibility of parents and teachers is to accompany them in devising strategies for memorizing the Qur'an. The method used was a qualitative research method with a field research type. The research findings conclude that: 1) Qur'an memorizers among early-age children come from diverse family backgrounds in terms of economic, social, and educational status. However, these differences do not affect the enthusiasm and diligence of early-age children in participating in Qur'an memorization. 2) The method used in teaching early-age Qur'an memorization is the 'talaqy' method, involving direct teaching between teachers and students with three processes: 'talqin' (the teacher dictates the Qur'an verses in front of the child), 'tasmi' (the child imitates the teacher's recitation), and 'murajaa'h' (the child repeats the memorization in front of the teacher). 3) The role of the family includes motivation, guidance, setting an example, and discipline. The role of the teacher encompasses being a facilitator, guide, evaluator, and manager. Recommendations are provided for fostering holistic Tahfidzul Quran education, promoting synergy between home and school environments, and empowering stakeholders in cultivating Quranic literacy among the younger generation.

Keywords: *Tahfidzul Qur'an, Early Childhood Education, Parental Involvement, Teacher-Student Relationships, Collaborative Learning.*

INTRODUCTION

One of the most intelligent choices made in the gradual process of the Prophet Muhammad's (Peace Be Upon Him) revelation of the Quran was to give him the chance to learn, understand, and apply the Quranic teachings. Because of this arrangement, the companions of the Prophet can study the Quran gradually and build a solid foundation of Islamic beliefs that will help them succeed as a community both here on Earth and in the hereafter (Ngatono et al., 2024; Nordin et al., 2023; Suwoko, Waston, Bambang Setiaji, Muthoifin, Huda Kurnia Maulana, 2024; Waston, Ali, et al., 2024)

Tahfidzul Quran holds immense significance in Islamic tradition, embodying the preservation of divine revelation and spiritual enlightenment. Early childhood, characterized by heightened neuroplasticity and receptivity to learning, provides an opportune moment for Quranic memorization. The Quran serves as a guiding light for moral conduct, cognitive development, and spiritual growth, making Tahfidzul Qur'an education integral to holistic early childhood education (S. Arifin et al., 2023; Hakiman et al., 2021; Negara et al., 2024; Rahmawati, Asy'arie, et al., 2024; Sutarja et al., 2024; Tarmuji et al., 2022).

Tahfidzul Qur'an, the sacred act of Quranic memorization, holds profound significance in Islamic tradition, serving as a beacon of spiritual enlightenment and guidance. Particularly during early childhood, characterized by heightened receptivity to learning. Tahfidzul Quran education plays a pivotal role in nurturing holistic development encompassing cognitive, moral, and spiritual dimensions. In this context, the collaborative efforts of parents and teachers emerge as paramount in ensuring the success and continuity of this sacred journey

---

[1] Universitas Muhammadiyah Surakarta, Indonesia, E-mail: heryhuz@gmail.com

[2] Universitas Muhammadiyah Surakarta, Indonesia, E-mail: bs131@ums.ac.id

[3] Universitas Muhammadiyah Surakarta, Indonesia, E-mail: taufik@umkt.ac.id

[4] Universitas Muhammadiyah Surakarta, Indonesia, E-mail: Waston.ums@gmail.com

[5] Universitas Muhammadiyah Surakarta, Indonesia, E-mail: an140@ums.ac.id
[6] Universitas Muhammadiyah Surakarta, Indonesia, E-mail: mut122@ums.ac.id

(Apriantoro, Muthoifin, et al., 2023; Kurniailah & Bakar, 2023; Muthoifin, 2019; M. Muthoifin, Amelia, et al., 2024; M. Muthoifin, Rosyadi, et al., 2024; Shobron & Anshori, 2020; Shobron & Rahman, 2019; Sumiran et al., 2022; Waston, 2018).

This research delves into the multifaceted roles of parents and teachers in Tahfidzul Quran learning during early childhood, elucidating their profound impact on children's motivation, discipline, and overall success in Quranic memorization. Through a synthesis of empirical findings and theoretical frameworks, this study not only underscores the significance of parental and teacher involvement but also delineates the intricate dynamics of their collaborative efforts (S. Arifin et al., 2023; Fatimah, 2019; Huda, 2020; Mahmudulhassan et al., 2023; Muthoifin et al., 2024; M. Muthoifin, 2021; M. Muthoifin & Rhezaldi, 2024).

The first section examines the significance of the Tahfidzul Quran in early childhood education, elucidating its pivotal role in shaping moral conduct, cognitive development, and spiritual growth. Subsequently, the research delves into the distinct roles of parents and teachers, drawing insights from empirical studies and theoretical perspectives (Anurogo, 2023; Anurogo et al., 2023; S. Arifin et al., 2023; Fatimah et al., 2020) (Muthoifin et al., 2024; Nuha, Sudarno Shobron, 2020).

The role of parents emerges as foundational, with their nurturing guidance, motivational reinforcement, and exemplary practices laying the groundwork for Tahfidzul Quran learning. Through meticulous observations and interviews, the study illuminates the diverse parental approaches, ranging from fostering intrinsic motivation to providing structured mentoring and embodying Quranic values in daily life (Anurogo, 2023; Anurogo et al., 2023; Faisal Purnomosidi et al., 2024; Hartafan et al., 2024; Nugroho et al., 2023; Suri et al., 2021).

Concurrently, teachers are depicted as esteemed guides, entrusted with scaffolding children's memorization skills, fostering a supportive classroom environment, and providing tailored interventions. Drawing upon pedagogical principles and classroom management strategies, the research elucidates the multifaceted roles of teachers as facilitators, mentors, evaluators, and learning managers in Tahfidzul Quran education (M. Muthoifin & Fahrurozi, 2018a; Narayan Prasad Adhikari, 2021; Waston et al., 2023; Yayuli et al., 2021)

Moreover, the study underscores the synergistic relationship between parents and teachers, highlighting the importance of collaborative efforts in optimizing children's learning outcomes. By fostering regular communication, joint initiatives, and mutual respect, parents and teachers can cultivate a holistic understanding of children's learning journey, thereby enhancing socio-emotional well-being, character development, and spiritual growth (Aozora Tawazun et al., 2024; Fuadia et al., 2024; Haikal Azumardi Azra et al., 2024; Nur Zen Hasanah et al., 2024; Prasanti et al., 2024; Sukmawati et al., 2024).

Despite the inherent value of parent-teacher collaboration, the research acknowledges the challenges that may impede effective partnership, ranging from logistical barriers to cultural differences. Through strategic interventions such as fostering mutual respect, providing culturally sensitive communication channels, and celebrating diverse family backgrounds, stakeholders can overcome these challenges and foster inclusive and equitable Tahfidzul Quran (Apriliani et al., 2024; Nafisa et al., 2024; Ramdani et al., 2024; Sasmita et al., 2024)

Parent-teacher collaboration is a cornerstone of effective education, and this is particularly true in the context of Tahfidzul Qur'an learning, where the goal is for students to memorize and recite the Quran accurately. Despite the acknowledged importance of this collaboration, there is a significant gap in the research regarding the specific roles, challenges, and strategies that can optimize this relationship in the context of Tahfidzul Qur'an education. This research aims to fill this gap by providing a comprehensive understanding of how parents and teachers can work together more effectively to support students in their Quranic studies (Akbar et al., 2024; Dalailul Hasanah et al., 2024; Dhea Salsabila et al., 2024; Ilmi et al., 2024; Muhammad et al., 2024; Nurfazri & Nur Agustin, 2024).

Existing literature on parent-teacher collaboration in general education highlights the positive impact of strong partnerships on student outcomes (Cahyani M Djamil et al., 2024; Damyanti et al., 2024). Studies have shown that when parents and teachers communicate regularly, set shared goals, and solve problems jointly, students tend to perform better academically and socially. However, the specific dynamics of parent-teacher

collaboration in Tahfidzul Qur'an learning have not been extensively explored, leading to a limited understanding of how these general principles can be applied to this specialized form of education (Mahmudulhassan, 2024; Nirwana AN et al., 2024; Rahmawati, Abdul Aziz, et al., 2024; Sari et al., 2024).

Research on parental involvement in religious education underscores the importance of parents in reinforcing religious values and beliefs. However, balancing religious education with secular education and managing differing expectations between parents and educators can pose significant challenges. In the context of Tahfidzul Qur'an learning, these challenges are compounded by the need for consistent and intensive memorization practices, which require strong support both at home and in educational settings. Yet, the literature lacks comprehensive insights into these specific challenges and their impact on student outcomes (Azkya Ramadhan et al., 2024; Bari et al., 2024; Bustanil ulum et al., 2024; Dadah et al., 2024; Deva Noqita et al., 2024; Nasrulloh et al., 2024; Nursyahidah et al., 2024; Ramadhan, 2024; Sahrudin & Mh, 2024).

Tahfidzul Qur'an learning has traditionally focused on methods of memorization, the role of motivation, and the psychological benefits of memorizing the Quran (Marthoenis et al., 2019; Wahid, Ibrahim, et al., 2023). While these aspects are crucial, there is a dearth of research examining the collaborative efforts between parents and teachers in this context (Mahmudulhassan et al., 2024; Waston, Wiranto, et al., 2024). Understanding how parents and teachers can effectively support each other and complement each other's efforts is essential for optimizing students' memorization and recitation skills (Andri Nirwana et al., 2024; A. A. Astuti et al., 2024).

One of the primary gaps in the current research is the lack of detailed exploration of the specific roles that parents and teachers play in supporting students' Tahfidzul Qur'an learning (Anwar et al., 2024; Waston, Muthoifin, et al., 2024). By investigating these roles, we can identify best practices and develop guidelines for effective collaboration. Furthermore, understanding the unique challenges faced in this context, such as cultural differences, varying levels of religious knowledge, and logistical issues, is crucial for developing targeted strategies that can address these challenges (Nirwana et al., 2024; Sukisno et al., 2024).

To address these gaps, this research will employ a mixed-methods approach, combining qualitative interviews and focus groups with quantitative surveys (Wahid, Amin, et al., 2023; A. M. Yahya et al., 2022). This methodology will allow for a comprehensive understanding of the specific roles, challenges, and strategies in parent-teacher collaboration in Tahfidzul Qur'an learning (Indriastuti et al., 2022; Rizka et al., 2021b) By analyzing successful models of collaboration and gathering in-depth insights from parents, teachers, and students, this research aims to develop practical strategies that can be implemented in various educational settings (Amrin et al., 2021; Fatimah et al., 2023; Sahman Z et al., 2023).

Ultimately, this research aims to contribute to the field of Islamic education by providing actionable insights and strategies to enhance parent-teacher collaboration in Tahfidzul Qur'an learning (Apriantoro, Puspa, et al., 2023; Hernawan, 2019) By fostering a more effective and supportive educational environment, we can improve student outcomes and ensure that students receive the comprehensive support they need to succeed in their Quranic studies (Diana & Azani, 2024; Suwardi et al., 2024). This research will not only fill a significant gap in the literature but also provide valuable guidance for educators and parents committed to supporting students in their spiritual and educational journeys (Diouane, 2024).

In essence, this research serves as a comprehensive exploration of the roles of parents and teachers in Tahfidzul Quran learning during early childhood, underscoring the transformative potential of collaborative efforts in nurturing the next generation of Quranic scholars and spiritual leaders.

METHOD

A qualitative research approach using a field study design was employed. In addition to outlining how early children can memorize the Al-Qur'an, the rationale behind the use of qualitative research is the connection between the issue under investigation and several primary data from the research subjects that are inextricably linked to community life (Hidayat et al., 2022).

The research location was in the Zahrawain cabang jebres, Zahrawain cabang kleco, and Zahrawain cabang teras in Jawa Regency. The characteristics of the informants referred to in this research include early-age

children, accompanying teachers, and parents. Whereas, the participants in this study were four students, four accompanying teachers, and four parent informants (Handayani, 2024; Mainiyo & Sule, 2023; Susanto et al., 2023; Yafi, 2024b).

This research was conducted to obtain and collect data, the tools used were methods, techniques in research, data from interviews, and materials from other research such as papers, and textbooks. During the interview process, assistance with a camera tape recorder, and interview guide (Afiyah, 2024; Muthoifin, 2024; Rosyadi et al., 2024; Waston, Ismail Abdul Ghani al-Jalal, Abubakar Muhammad, 2024).

This method aims to understand the phenomenon being studied from the perspective of participants or research subjects, focusing on meaning, interpretation, and social context (Al-misbah, 2024; Mahmudulhassan, Andri Nirwana, 2024; Wachidah et al., 2024; Waston, Yusuf Olawale Owa-Onire Uthman, Mahmudulhassan, 2024).

RESULT AND DISCUSSION

The Role of Parents in Tahfizul Quran Learning

Parents serve as the primary nurturers of a child's religious and moral development, laying the foundation for Tahfidzul Quran learning from infancy. Through modeling, verbal encouragement, and creating a supportive learning environment at home, parents instill a love for the Quran in their children. Family rituals, such as reciting Quranic verses together and celebrating milestones in memorization, reinforce the significance of the Tahfidzul Quran in daily life (Ari Kurniawati, 2024; Fauzin & Affandi, 2023; Iqbal et al., 2023; Lebdaoui et al., 2024; Mahmudulhassan, Waston, Muthoifin, 2024).

Moreover, parental involvement in selecting reputable Quranic teachers and monitoring progress ensures the quality and continuity of Quranic education (Endartiningsih et al., 2023; Irmi et al., 2023; Sanyoto et al., 2023; Shobron et al., 2023).

According to research, the most important socialization agents in a child's life and the individuals closest to a child's life are parents and family, because the family has a big influence in forming a child's character (Academic Resilience, Self-efcacy.Pdf, n.d.). The role of parents in motivating to learn the Qur'an is by the following parental aspects: 1) Providing guidance and direction to children, 2) providing encouragement, 3) providing children's learning facilities, and 4) consulting with the teacher (Nurianna & Nurhafizah, 2020).

From the results of observations and interviews with parents of young children who take part in learning the Tahfidzul Qur'an, family influence is very important for the success of learning the Tahfidzul Qur'an. The following are the roles of parents that influence the success of learning Tahfiuidzul Qur'an:

Parental Motivation

Student participation and parental support have a conflicting relationship. An impulse that powers an individual's execution and realization of desires is known as motivation (Ansong et al., 2017). Parental motivation greatly influences the success of children's Tahfidzh learning. The stronger the parents' motivation, the greater the child's chances of success. AZ, M's father, is an entrepreneur in the culinary sector who produces various types of cakes that are sold in the market and also takes orders.

However, his economic life is still simple, which can be seen from the physical condition of his house. Nevertheless, he has a strong desire for his child to start learning to memorize the Koran as a basis for deepening other Islamic sciences, such as tafsir, hadith, and fiqh.

There is a case study; the strong motivation from AZ and his wife for the success of M, their child, in learning Tahfidz is proven by their full attention by providing assistance in muraja'ah, providing motivation, giving gifts, and being patient with the obstacles faced by the child. M was successful in learning tahfizh according to the planned target. M has completed memorizing 3 chapters of the Al-Qur'an, namely: Juz 30, Juz 29, and Juz 1.

Likewise, SH, AM's father, has a strong motivation for AM to be introduced to the Al-Qur'an from an early age so that he memorizes the Al-Qur'an so that his love for the Al-Qur'an grows. Strong motivation from SH

and his wife, impacted AM's success in participating in tahfizh learning by completing 3 juz by rote, namely: Juz 30, Juz 29, and Juz 1.

MN, AFZ's father, is a tahfidzh teacher at a different tahfidzh school. He already has memorized 15 chapters of the Koran. MN's motivation for including AFZ in this Tahfidz learning is to introduce the Koran from an early age. He has no desire to memorize more AFZ. The most important thing, according to him, is that the quality of the reading is good first and the quality of the memorization is really strong. AFZ has completed memorizing juz 30 (Damaiwati et al., 2024; Dewi Azhar et al., 2020; Indranata & Imawan, 2022; Sugiyanto et al., 2020; Suhadi & Muslim, 2021; Suryono et al., 2020).

SS, AMF's mother, is a single parent who has 11 children. The first husband died leaving 5 children, while the second husband also died leaving 1 child, namely AMF, and 5 children from his previous wife. The main motivation for SS to include AMF in the Tahfidzh learning program is so that AMF will become a valuable asset in the afterlife (Apriantoro, Muthoifin, et al., 2023; Muthoifin et al., 2024; M. Muthoifin & Rhezaldi, 2024; Suwoko, Waston, Bambang Setiaji, Muthoifin, Huda Kurnia Maulana, 2024; Waston, Muthoifin, Soleh Amini, Roni Ismail, Sekar Ayu Aryani, 2024).

Likewise, AMF's father, when he was still alive, had a strong desire for AMF to become a hafizh, and even made an audio recording containing advice for AMF to memorize the Koran. When AMF is in a low mood, the recording is played to raise enthusiasm to continue murajaah (Anwar et al., 2024; M. Muthoifin, 2024b, 2024a; Waston, Mahmudulhassan, Andri Nirwana, & Muthoifin, 2024; Waston, Wiranto, et al., 2024; Waston, Amini, et al., 2024).

Mentoring

One of the programs from the 'Tahfidzh Zahrawain School' is assistance from parents for children to carry out murajaa'h at home. Parental support at home has a big influence on the success of Tahfidzih learning because early-age children do not yet have strong independence. Apart from that, early-age children have several problems, including mood that changes easily, the tendency for children to still be happy and often play, and limited concentration in learning (Muthoifin, 2021).

The Murajaa'h activity is the repetition of new memorization learned at school and old memorization at least 10 times. This Murajaa'h activity is carried out at home accompanied by parents. Not all parents accompany their children in Murajaa'h activities. This mentoring has a big influence on the success of Tahfidzh learning (Kelkusa et al., 2023; Ningtyas et al., 2023; Nur et al., 2023; Sofa Izurrohman et al., 2023; Syam et al., 2023).

Therefore, teachers always coordinate and motivate parents to assist. The efforts made by teachers for mentoring are as follows:

Controlling parental assistance in children's Murajaa'h via the WhatsApp group application.

Provide advice and motivation to parents in the WhatsApp group twice a week.

Organize a Quran prayer group for parents.

Give appreciation gifts to parents who diligently report.

Parenting studies once a month.

Providing generous assistance to young children is not an easy matter. Parents must have a lot of patience, sincerity, and patience in guiding their children to carry out Murajaa'h activities. Parents do various things to get their children to do it. Among parents' efforts to persuade children to be generous when their mood is down are: taking them for a light ride on a motorbike, giving them their favorite food and drinks, promising to buy them toys, promising to buy them valuable gifts, telling interesting exemplary stories about pious people, heaven, which will be obtained by people who memorize the Quran (Agustin & Amelia, 2023; Amry et al., 2023; Lingga, Salminawati, et al., 2023; Oktatianti et al., 2023; Purwasari et al., 2023; Rahim & Alqahoom, 2023).

Exemplary

Educating children is not just a transformation of knowledge. Parents don't just order and advise children. Most parents educate their children more on verbal processes only. Even though the verbal process is important, there is something more important and more influential than that, namely the exemplary practice of parents at home (Abuzar, 2024a; Bintoro et al., 2023; Hidayat & Ghani, 2023; Jabbar et al., 2024; Mai & Djuwarsa, 2024; Raharja, 2023).

"Children See, Children, do", children see, children do. Children's behavior depends on what the people closest to them do every day. Especially his parents at home and his teacher at school. Don't ignore the influence of your playing friends. And don't forget the influence of television programs and information technology (Waston, Mahmudulhassan, Andri Nirwana, & Muthoifin, 2024).

Therefore, the Messenger of Allah (pbuh) paid great attention to the important role of parents in educating children. As narrated by Abu Hurairah (ra), the Messenger of Allah said: "Every child is born in a state of Fitrah" and the ruling on the dead children of the disbelievers and of the Muslims." (HR. Muslim, 2658)

The sentence "It was his parents who made him..." Parents have a huge influence in shaping a child's personality both in terms of beliefs (Aqidah) and behavior (Akhlaq). Parents are responsible for choosing teachers for their children to gain knowledge and manners. Parents are the ones who are responsible for choosing friends for their children to play with every day (Begum, 2024; Tattaqillah et al., 2024).

Muhammad Qutb, an Egyptian scholar, in his work on children's education, said, "Good role models are very helpful in forming good character. In many cases, the example has minimized the effort that must be expended. This is because children like to imitate. Muslim children imitate their parents in praying, even before they learn to speak. Finally, getting them into the habit of praying on time is very easy (Endartiningsih et al., 2023; Haerul et al., 2023; Irmi et al., 2023; Lingga, Mustaqim, et al., 2023; Maryanto, 2023; Munir & Aquil, 2023; Sanyoto et al., 2023; Yaumil et al., 2023).

Likewise, in early childhood Tahfidzh learning, parental example is very influential on children's success. Exemplary means anything worthy of imitation or imitation. Based on the results of interviews with several parents of children who took part in Tahfizh learning, they have set an example in memorizing the Al-Qur'an (Apriantoro, Yasir Hasanridhlo, et al., 2023; Asia et al., 2023; Hakim et al., 2023a; M. Muthoifin et al., 2023; Srifyan et al., 2023; Thaib et al., 2023).

MN, AFZ's father, takes turns carrying out Murajaah activities with his wife. When MN did 'Tasmi', his wife listened. Likewise, when his wife did 'Tasmi', MN listened. This is done every day and witnessed by AFZ. SS, the mother of AMF, once a week holds learning activities to read the Quran at her home with the mothers (Hakim et al., 2023b; Handayani et al., 2023; Kurnia Putra et al., 2023; Musa & Ali, 2024; Qolbi et al., 2024; Yafi, 2024a).

Discipline

According to a study, habituation done from an early age will bring these hobbies and habits into a kind of custom so that they become an inseparable part of their personality. Habituation is the spearhead in developing a discipline for early childhood (Academic Resilience, Self-efcacy.Pdf, n.d.). On the other hand, discipline includes teaching, guidance, or encouragement by adults that aims to help children learn to live as social beings and to achieve optimal growth and development (Darling-Hammond et al., 2020).

The formation of a disciplined character in children must start from an early age. This will make it easier for parents and teachers to apply discipline for various needs in the future. On the other hand, if the formation of disciplinary character is late or in adolescence, for example, it will be more difficult and experience obstacles in its implementation (Adams, 2011).

Ibnul Qayyim in the Book of Tuhfatul Maudud said, "Something that children need is great attention to their behavior. A child grows according to the habits instilled by his mentor at a young age, such as being angry, stubborn, sensitive, hasty, sulky, irritable, and greedy. If these despicable traits are left unchecked, when he

grows up it will be difficult for him to get rid of them... Because of this, we see so many people whose deviant behavior is due to their education as a child" (Abuzar, 2024b; Alauddin et al., 2024; Kurniawan & Anggraeni, 2024; Macsudov et al., 2024; Prayitno et al., 2024; Putri et al., 2024; Srifyan & Afiyah, 2024).

Character education is not a process of memorizing exam question material and techniques for answering them. Character education requires habit. The habit of doing good; the habit of being honest, and chivalrous; ashamed of cheating; ashamed of being lazy; and embarrassed to let the environment dirty (Tamjidnor & Nazri Ismail, 2022).

Character is not formed instantly, but must be trained seriously and proportionally to achieve the ideal shape and strength. Forming a disciplined character in children requires a long process and starts early. The role of parents determines success in implementing discipline towards children. Because of this, Imam Ghazali emphasized that parents should get used to discipline from an early age by always controlling their children's behavior. Imam Ghazali said, "If a child is left alone at the beginning of his growth, he will usually grow up to have bad morals; likes to lie, is jealous, likes to steal, pits himself against one another, likes to interfere in other people's affairs, likes to abuse other people, and likes to cheat. All of this can be avoided with a good education (Waston, Mahmudulhassan, Andri Nirwana, & Muthoifin, 2024), (Tumiran, 2019)."

Learning Tahfidz from an early age requires applying discipline in murajaah activities. The tendency of children to still prioritize playing, unstable mood, limited concentration, and low independence are obstacles that children often experience in being able to consistently carry out Muraja'ah activities. Therefore, parents must have the ability to control, guide, and encourage children to carry out the habit of Murajaah every day as directed by the teacher. If one day the child does not do Murajaah, then the next day it will be more difficult for the child to want to do Murajaah activities.

One of the common obstacles for children that disrupt the Murajaah activity process is information technology devices, namely televisions and gadgets. Some parents apply strict discipline regarding the use of gadgets and television viewing (Abdullah et al., 2023; Emmanuel et al., 2023; Maryanto, 2023; Munir & Aquil, 2023; Nurzannah et al., 2023; Yaumil et al., 2023).

According to the case study, SH, AM's father, does not provide a television in his house and does not provide gadgets for his son, AM. This tightening of discipline on the use of television and gadgets turns out to be quite effective for children who want to practice Murajaah every day according to the targets programmed by the teacher. It was proven that AM's amount of memorization was by the learning targets of the Zahrawain Tahfizh School where he had already completed memorizing 3 juz (Alqahoom, 2023; Ghani, 2023; Hanafi & Jibril, 2024; Muthoifin, Bahaaeldin et al., 2023; Ridha et al., 2024; Setyawan, 2023).

Meanwhile, MN, AFZ's father, still provides television and opportunities to use gadgets, specifically to watch Islamic cartoon shows and listen to recordings of Al-Qur'an Murattals. The tightening implemented by MN by limiting gadgets and television means that AFZ is not interested in having gadgets to watch television. So, it is very easy for MN to get into the habit of Murajaah every day. As a result, so far MN has not encountered any difficulties in memorizing the Al-Qur'an (Al-Qosimi et al., 2022; Marwanto, 2020; Risman & Asman, 2022; RochmawatiI et al., 2022; Suciyani, 2022; Supriyono, 2020; Thamrin et al., 2020).

In contrast, AZ, M's father, still provides television and uses gadgets. The impact is that it often becomes an obstacle for parents to raise the mood so that their children want to do Murajaah activities. Moreover, if M is already playing games on his gadget, it becomes difficult to persuade him to do Murajaah activities. What happened was that M sulked and didn't want to do anything anymore, just remained silent. The patience and tenacity of AZ and his wife to seduce, encourage, and guide M in carrying out the habit of Murajah every day has had an impact on M's success in completing 3 juz by heart.

SS, AMZ's mother, felt difficulties in implementing the habit of murajaah activities for AMZ. Several factors cause difficulties in disciplining AMZ. Among them is the status of AMZ, which has just become an orphan. His father died as a result of Covid-19. Apart from that, his status as the last child, the youngest, of 11 siblings adds to the difficulty of implementing discipline for AMZ. SS complains that he often loses the mood to carry

out Murajaah activities. There is only one way to raise AMZ's mood, namely playing back the recording of advice from his father so that AMZ memorizes the Quran.

The role of parents in disciplining children in memorizing the Koran is a factor that determines children's success. The research is in line with research on the Abu Hilya family which succeeded in bringing Hilya Qanita, Abu Hilya's daughter, to win first place in the Al-Qur'an tahfizh competition held by the RCTI television station in 2013. Hilya, starting from the age of 3 years, was given a schedule of activities. Daily for murajaah and ziyadah, increasing memorization, but not yet consistent. Starting from the age of 5 years, he is consistent in carrying out a daily schedule. Every day Hilya wakes up before the Morning Prayer to perform the 'Tahajjud prayer' of at least 2 rak'ahs and 1 wit'r rak'ah. After the Morning Prayer, perform ziyadah (extra) activities for 1-2 hours. Then continued with yesterday's memorizing Murajaah activities until just before breakfast. At the age of 8 years and 7 months, Hilya has completed memorizing 30 chapters of the Al-Qur'an starting at the age of 4 years (Heniyatun et al., 2020; Hermawan, 2022; Husaini & Khafidah, 2021; Kamaludin et al., 2020; S. H. Muthoifin, 2018; Prasetyaningrum et al., 2021; Rachmadhani, 2021).

Motivate Children

Motivation for Memorizing the Quran. A strong internal drive to accomplish a goal is known as motivation. Islam divides motivation into two categories: extrinsic and intrinsic. An individual's drive to accomplish objectives and get over challenges is referred to as intrinsic motivation. When someone has intrinsic motivation, they don't need outside encouragement to finish activities. Conversely, extrinsic motivation refers to the drive to engage in an action to receive rewards rather than punishment (Locke & Schattke, 2019).

Therefore, self-motivation is necessary for achieving the intended goals. Your level of motivation directly affects your ability to reach your goals, thus the more motivated you are the more successful you will be in school. A highly motivated person will make a concerted effort to learn, and vice versa. A person with poor motivation will act uninterested and give up easily (Mahadi & Jafari, 2012).

Motivation aims to generate an action that will influence needs and provide encouragement for the emergence of motivation. Meanwhile, according to Jahja, the function of motivation is 1) encouragement that arises from behavior or action, 2) the path taken to achieve the expected goal, and 3) a person must be fast in his work (Dörnyei, 2000).

Meanwhile, the function of motivation is divided into three, namely: 1) forcing people to move; 2) explaining where to go, namely being guided towards the goal to be achieved; and 3) setting aside actions, namely sorting out the actions that must be carried out (Filgona et al., 2020).

The Role of Teachers in Tahfidzul Quran Learning

To guarantee that students can meet the lesson's learning objectives, effective teaching is crucial. To spark students' interest in a subject, teachers must also use a variety of instructional techniques (Dzulkifli et al., 2021).

Teachers, as esteemed guides in the journey of Quranic memorization, play a crucial role in nurturing students' intellectual curiosity and spiritual connection with the Quran. Through pedagogical techniques such as repetition, recitation, and mnemonic devices, teachers scaffold children's memorization skills while fostering a deep understanding of Quranic verses. Additionally, cultivating a supportive and nurturing classroom environment fosters students' confidence, resilience, and sense of belonging, facilitating effective Tahfidzul Quran learning.

According to a study (Olakulehin, 2007), as teaching staff, every teacher/instructor must have professional abilities in the field of teaching and learning processes, with these abilities teachers can carry out their roles, namely:

As a Facilitator, who provides convenience for students to carry out learning activities.

As a mentor, who helps students overcome difficulties in learning.

As an Evaluator, who assesses student learning progress.

As a manager, lead groups of students in class so that the learning process is successful.

Teacher as Facilitator

As a facilitator, the teacher plays a role in providing services to make it easier for students in the learning process activities. As a facilitator, the teacher prepares comfortable and conducive classroom conditions before learning, accompanies children during the learning process, and closes the learning process in a pleasant atmosphere.

Practically there are 4 roles of teachers as facilitators in early childhood tahfizh learning:

Before learning

Welcome and greet the arrival of children

Gives a sweet smile

Shake hands with children

Calling with a good call

Opening with greetings

Read study prayers

Start learning with something fun

Starting with an icebreaker

One of Dr. Kameel El-Labudy's helping his three children (Tabarak, Yazid, and Zaenah) be able to memorize the Al-Qur'an at an early age by providing motivational reinforcement by giving prizes to children who have achieved the predetermined memorization targets. The prize given as a reward for achieving memorized quality has been prepared in the form of a gift box packaged in attractive colors which is placed in a place where it can be seen. There are 3 types of prizes according to the achievements achieved, namely: 1) Special prizes, 2) Attractive prizes, 3) Ordinary prizes (D. Astuti et al., 2020; Fatimah et al., 2021; M. A. K. Hasan, 2021; Q. D. H. dan M. A. K. Hasan, 2020; Likullil Mahamid, 2022; Mulyoko, 2020; Rizka et al., 2021a).

During Learning

Starting with a newly memorized murajaah

Teaching new memorization with talqin via video

Watch and listen carefully when the child is being talqin

Give praise and encouragement when the child can memorize

Giving gifts

Create an atmosphere of competition in halaqah

Convey the importance of studying the Koran

Tell the story / asbab nuzul briefly what they have memorized

Closing of Learning Implementation

Checking children's memorization

Write down memorized achievements on the mutabaah sheet

Closing with prayer

Communicate and Coordinate with Parents

Controlling parental assistance in children's murajaah via the Whatsapp group application

Provide advice and motivation to parents twice a week

Holding lectures for parents

Teacher as Guide

The teacher's role as a guide is to help find and solve the problems faced by children in the learning process. According to research, guidance is assistance to individuals to achieve self-understanding, and self-direction needed to make maximum self-adjustment (Devianti, 2023).

On the other hand, the role of a teacher as a guide is a teacher whose job is to provide psychological and humanitarian assistance scientifically and professionally so the teacher as a guide must try to create communication with students in facing life's problems and challenges (Waterson, 2009).

In other words, teachers as mentors are required to be able to provide psychological assistance to identify students who are suspected of having learning difficulties, carry out diagnoses, and predictions, and help solve children's problems (Haryani, 2020).

The role of the teacher as a guide for early childhood in the Tahfidzh learning process is very important. Various obstacles for young children in participating in the learning process require guidance from a teacher. Among the obstacles faced by young children are difficulties in memorizing, problems adapting to the environment, problems with independence, and problems in destroying the atmosphere in the form of noise and disturbing other friends.

Various obstacles faced by children will result in the learning objectives not being achieved. Therefore, a teacher, especially for young children, must have a lot of patience, understand child psychology, have good communication skills, and have the ability to provide alternative solutions for children.

Children who experience difficulty memorizing can be caused by feelings of lack of self-confidence, resulting in a passive, withdrawn, and unresponsive attitude. Children like this must receive special attention by approaching them, accompanying them, providing motivation, and persuading them to return to the learning process together (Alam et al., 2021; Basuki et al., 2021; M. A. K. Hasan & Abdurrohim, 2019; Muqoyadi et al., 2019; Nurrohim, 2019; M. F. Saputra et al., 2021).

Suppose a child disrupts the learning process by making noise or disturbing other friends either verbally or physically. In that case, the teacher tries to communicate persuasively or persuade him or separate this child from his group and accompany him with other entertaining activities so that the learning atmosphere remains comfortable (Agustiar et al., 2019; Mualim et al., 2020; Nurhuda & Prananingrum, 2022; Nurseha et al., 2019; Rafsanjani & Rozaq, 2021; Suri et al., 2021; Yayuli et al., 2022).

Teacher as Evaluator

The teacher as an evaluator is a teacher who assesses students. The assessment is carried out to determine the level of effectiveness, success, and efficiency of the learning process. As an assessor, teachers should continue to pay attention to learning outcomes until optimal learning outcomes are achieved (Yambi, 2020).

Assessment or evaluation is a series of activities to obtain, analyze, and interpret data about student learning processes and outcomes which are carried out systematically and continuously so that it becomes meaningful information in decision-making (Approach et al., 2024). Assessment for early childhood is an effort to collect, analyze, and interpret various information about the performance and progress of various aspects of development that can be achieved by children after participating in habituation activities over a certain period (Buzzetto-more & Alade, 2019).

Evaluation of learning for early childhood is carried out by direct observation. According to Hani's research, there are several observation methods used to assess early childhood learning:

1.   Anecdotal notes, namely: written descriptions of behavior displayed by children in special situations. Anecdotal notes are daily journals that record the behavior of students during the learning process in the form

of descriptions of facts, situations that occur, behavior, and what children say (Amrin et al., 2021; I. Arifin, Fara, et al., 2021; Asyrofi, 2019; Mulyadi et al., 2020; Nihayati & Farid, 2019; Susilawati, 2019).

Running Notes, namely: a detailed narrative of the child's behavior and the sequence of events. The difference with 'Anakedot Notes' is that the observer records the child's behavior as a whole and not just specific events (Kumalasari & Waluyo, 2019).

A checklist is a list of notes about something that can be used as a reference to check whether something happened or not. This checklist can be used to assess children's developmental achievements (Meisels et al., 1995).

Time Sampling is an observation that shows how often a behavior occurs. Time sampling is carried out to observe the behavior of a child or group and record the child's behavior at predetermined time intervals (Myin-Germeys et al., 2018).

Event Sampling is an observation that allows observers to wait and then record specific behavior that has been selected in advance. This observation contains footage of deviant behavior that occurs in certain situations and cannot be predicted when it occurs (Hansen & Arntzen, 2015).

Teachers as Managers

Teachers need to be capable of managing both teaching and classroom management to function as managers. Although they have different objectives, class management, and teaching management are two closely connected tasks that can be distinguished from one another. All activities directly aimed at achieving certain learning objectives are included in teaching management. On the other hand, classroom management refers to a collection of practices meant to provide and preserve the best possible environment for learning (Setyaningsih & Suchyadi, 2021).

A study by Taran, Sum, and Edfra, explains that what is included in classroom management is, for example, stopping student behavior that disturbs class attention, giving prizes for the timely completion of assignments by students, or establishing group and productive norms (Wahyunni et al., 2017).

The goal of early childhood classroom management is to provide an environment that best supports the learning needs of the children by attending to all of their developmental needs, removing any barriers that may impede their progress, and fostering a love of learning. The following guidelines must guide the learning environment if effective classroom management is to be achieved (Nuritasari & Julianto, 2015).

The principle of reflecting children's tastes. In other words, the classroom management carried out must be attractive to children. The provision and arrangement of the learning environment must take into account the characteristics, feelings, interests, and learning characteristics of children.

Principles oriented towards optimizing children's development and learning. The implementation of learning must be able to develop all dimensions of children's development, directing children to become lifelong learners who can develop children to be able to develop children's more stable learning abilities.

The principle is based on learning efficiency.

What is meant in this case is that various efforts are made by educators to create a learning environment for children that is productive and effective in terms of time, energy, and effort. Based on the results of observations and interviews, the implementation of classroom management carried out by the Tahfidz Zahrawain School consists of two activities (Musthofa, 2021; M. Muthoifin & Fahrurozi, 2018b; K. D. Saputra, 2020; Widya Ananda et al., 2021; Zaman, 2019).

Condition the classroom before implementing the lesson.

The classroom is not too big and not too small

Create cool, calm, and conducive room conditions

The walls of the room are neutral in color, without accessories that will disturb the child's concentration.

Prepare audio-visual media devices with loud sound and clear images.

Create a comfortable classroom atmosphere during learning.

Conditioning children by making the ustadzah (female teacher) the center of attention by providing fun games or icebreakers before playing the game.

Providing direction and education to children about the importance of obeying the rules given by the ustadzah.

Children are divided into small groups, those who are still crying, and whose condition is not yet stable, will be handled by one of the ustadzahs outside the class while reading stories, or providing games to divert their sadness.

Children who can follow KBM well are given appreciation in the form of praise, hugs, or rewards which motivate them to take part in Tahfidz the next day.

The role of the teacher as a learning manager determines the efficiency and effectiveness of learning to achieve goals. As a learning manager, the teacher carries out learning planning, organizing learning, motivating learning, supervising and supervising, and evaluating comprehensive and continuous learning (Arbi et al., 2019; Muchlis, 2020; Muhamad Subhi Apriantoro, 2021; Prihantari & Saputra, 2021; Ramdhani et al., 2021; Tohirin & Zamahsari, 2021).

In this case, Tahfidz Zahrawain School has established a learning plan which is prepared with the following references:

The number of hours allocated in one meeting.

Number of days in one week of learning.

Number of weeks in one semester for effective study time.

The number of juz that are the target for memorization in one semester.

In one week, there are 4 days for learning, each day there is 60 minutes of learning time. In one semester there are 15 weeks of effective time for learning activities. So, in one semester, there are 60 learning activities. The target for students to memorize in one semester is ½ juz (chapter). The number of pages of the Utsman manuscript in ½ juz (chapter) is 10 pages, each page has 15 lines. So, in ½ juz (chapter), there are 150 lines. So, the target for learning Tahfizh every day is 3 lines (Maksum et al., 2021; Nafisah, 2018; Shobron & Ramadhon, 2019; Suryani & Hudaidah, 2021; N. Yahya et al., 2022; Zulfa, 2018).

Collaborative Efforts Between Parents and Teachers

School-parent collaboration in the Tahfidzul Quran madrasa is effective and positively impacts both students and their parents. So, the synergy between parental support and teacher guidance amplifies the efficacy of Tahfidzul Quran education during early childhood. Regular communication between parents and teachers fosters a holistic understanding of the child's learning journey, enabling tailored interventions and support strategies ("School-Parent Collaboration in Internalizing Students' Spiritual Attitudes in the Pandemic Era (A Case Study on State Islamic Elementary Madrasa in Banyumas, Indonesia)," 2022).

Parent-teacher partnerships extend beyond academic progress, encompassing socio-emotional well-being, character development, and spiritual growth. Joint parent-teacher initiatives, such as Quranic storytelling sessions, family workshops, and community events, reinforce the integration of Tahfidzul Quran learning into both home and school environments (Anwiyah et al., 2021; Hidayat & Ashiddiqi, 2019; Khoiriah & Zulmuqim, 2021; Miswanto, 2021; Rafsanjani & Razaq, 2019; Widiarti, 2019).

Coordination between teachers and parents is very important to improve the role of parents towards students. Close collaboration between madrasas and parents is a key factor in increasing students' memorization of the Qur'an in the Tahfidzul Quran Madrasa (Ansong et al., 2017).

On the other hand, Parents and teachers collaborate in fostering interest in learning Tahfidz by providing encouragement, messages, advice, sanctions, and rewards, depending on the level of knowledge and interactions (Mereoiu et al., 2016).

The Tahfidz and Tahsin program improves Qur'anic literacy for students through routine activities at the madrasa, supervision of parents at home, adequate learning time, and intense communication between madrasas and parents (Ernawati & Fadillah, 2019; Maksum, 2019; Malik & Narimo, 2019; Shobron & Widyantoro, 2020; Triyono & Setyawan, 2021; Yudisman, 2021).

For this every month parents Mandate an adjustment program. Presenting an overall report including the study report of the students in the meeting and receiving reports from the parents as well (Aly, 2018; I. Arifin, Devi, et al., 2021; Ramli, 2021; Syafitri & Tago, 2021; Waston & Taryanto, 2019).

Challenges and Strategies for Enhancing Parent-Teacher Collaboration

Despite the inherent value of parent-teacher collaboration in Tahfidzul Quran education, several challenges may impede effective partnership, including logistical barriers, cultural differences, and varying levels of parental involvement. A lack of participation, teacher training, and teachers' reluctance to share and trade techniques are some of the factors impeding the development of a collaborative school culture (García-Martínez et al., 2021). In the digital age, school-parent cooperation at the Tahfidzul Quran madrasa is still beneficial to both parents and pupils ("School-Parent Collaboration in Internalizing Students' Spiritual Attitudes in the Pandemic Era (A Case Study on State Islamic Elementary Madrasa in Banyumas, Indonesia)," 2022).

Conversely, barriers to parent-teacher collaboration include budget and resource constraints, multidisciplinary collaborative limitations, coordination methods that are constrained, and marginalization (Weist et al., 2012). Strategies for enhancing collaboration include fostering mutual respect and trust, providing culturally sensitive communication channels, and offering resources for parental engagement, such as online platforms, workshops, and newsletters (Amri, 2019; S. M. Arifin, 2021; Fata et al., 2021; Nisa A et al., 2021; Saifudin, 2021).

Moreover, recognizing and celebrating diverse family backgrounds and learning styles promotes inclusivity and equity in Tahfizul Quran education. The head of the madrasa uses a combination of planning, program execution, and involving parties both inside and outside the institution to carry out the memorizing (tahfidz) al-Qur'an program (Khoiri et al., 2020). To boost students' interest and passion for learning, the principal's plan for implementing the Tahfidzh program entails setting up learning schedules, materials, teachers' credentials, memorizing targets, and methodologies (Jannah et al., 2023). Techniques to Boost Tahfidzul Quran Motivation: Educators employ techniques such as reciting verses aloud, committing verse sequences to memory, and applying the location method to boost Tahfidzul Quran motivation (Anoum et al., 2022).

CONCLUSION

In summary, effective Tahfidzul Quran learning experiences during early life are greatly enhanced by the combined efforts of parents and teachers. Parents and instructors can enable young learners to begin a lifelong path of spiritual growth and intellectual enrichment by creating supportive environments, modeling Quranic principles, and encouraging meaningful encounters with the Quran. Using strategic collaborations and mutual objectives, interested parties can guarantee the sustainability and vitality of Tahfidzul Quran instruction, fostering a cohort of Quranically literate individuals who exemplify the values of belief, empathy, and discernment. The most crucial factor in implementing effective strategies for pupils' moral and academic development is the collaboration between educators and parents. Therefore, future studies ought to concentrate on creating a more contemporary technique for Quran memorization.

REFERENCES

Abdullah, T. A., Fatimah, N., Mukharomah, N., & Yusfa, N. F. (2023). Student Character Building Model at Muhammadiyyah Al- Kautsar High School PK (Program Khusus) Kartasura. Solo Universal Journal of Islamic Education and Multiculturalism, 1(2), 127–134.

Abuzar, M. (2024a). Developing Religious Identity : Assessing the Effects of Aliya Madrasahs on Muslim Students in Bangladesh. Solo Universal Journal of Islamic Education and Multiculturalism, 2(1), 49–60.

Abuzar, M. (2024b). Harmony in the Family : Indicators of Marriage Success in Cultural and Religious Foundations in Bangladesh. Demak Universal Journal of Islam and Sharia, 2(3), 221–230.

Academic resilience, self-efcacy.pdf. (n.d.).

Adams, A. (2011). the Need for Character Education. International Journal of Social Sciences and Humanity Studies, 3(2), 23–32.

Afiyah, I. (2024). Zakiyah Daradjat's Thoughts on Child Education Psychology. Journal of World Thinkers, 1(1), 55–62.

Agustiar, A. B., Mustajib, Amin, F., & Hidayatullah, A. F. (2019). Kebakaran Hutan dan Lahan Perspektif Etika Lingkungan. Profetika: Jurnal Studi Islam, 20(2), 124–132.

Agustin, R., & Amelia, I. (2023). Early Moral Cultivation to Build and Improve the Character of Millennial Youth. Solo International Collaboration and Publication of Social Sciences and Humanities, 1(2), 132–142.

Akbar, F. H., Lailatul Fasha, F., & Abdullah, F. (2024). The Concept of Religious Moderation in a Review of the Qur'an and Hadith. Bulletin of Islamic Research, 2(1), 59–80. https://doi.org/10.69526/bir.v2i1.21

Al-misbah, E. (2024). M. Quraish Shihab's Thoughts on Education in His Tafseer Entitled Al-Misbah. Journal of World Thinkers, 1(1), 43–54.

Al-Qosimi, M. M., Amrin, A., & Saepudin, D. (2022). Wakf Of Money In Sharia Economic Law Perspective: Study of Human Resource Management in Indonesian Waqf Savings Dompet Dhuafa. Profetika: Jurnal Studi Islam, 23(2), 249–264. https://doi.org/10.23917/profetika.v23i2.19659

Alam, A., Rahmawati, M. I., & Nurrahman, A. (2021). Manajemen Wakaf Produktif Dan Tantangannya Di Majelis Wakaf Dan Kehartabendaan Pdm Surakarta. Profetika: Jurnal Studi Islam, 23(1), 114–126. https://doi.org/10.23917/profetika.v23i1.16799

Alauddin, M. B., Achour, M., Al-amudi, A., Sembara, P. A., Rosyadi, R. I., Abd, A., Elsakhawy, R. M., & Rhezaldi, A. Y. (2024). The Concept of Ta ' awun and Sharia Mutual Cooperation in Prosperity and the Establishment of Darus Salam Mosque. Demak Universal Journal of Islam and Sharia, 1(3), 241–254.

Alqahoom, A. (2023). Defects Affecting the Qurban: A Study of Islamic Law Perspectives. Demak Universal Journal of Islam and Sharia, 1(3), 206–214.

Aly, A. (2018). Model Pengembangan Sekolah Muhammadiyah Berkualitas Melalui Transformasi Kurikulum AIK. Profetika: Jurnal Studi Islam, 20(1), 41–53.

Amri, R. (2019). Penerapan Syari'Ah Dalam Sistem Pemerintahan Nation-State Perspektif Historis Dan Fiqh Siyasah. Profetika: Jurnal Studi Islam, 19(2), 94–107. https://doi.org/10.23917/profetika.v19i2.8115

Amrin, A., Khairusoalihin, K., & Muthoifin, M. (2021). Tax Modernization in Indonesia: Study of Abu Yusuf'S Thinking on Taxation in the Book of Al-Kharaj. Profetika: Jurnal Studi Islam, 23(1), 30–42. https://doi.org/10.23917/profetika.v23i1.16792

Amry, A. D., Safitri, F., Aulia, A. D., Misriyah, K. N., Nurrokhim, D., & Hidayat, R. (2023). Factors Affecting the Number of Tourist Arrivals as Well as Unemployment and Poverty on Jambi's Economic Growth. Solo International Collaboration and Publication of Social Sciences and Humanities, 1(01), 62–71. https://doi.org/10.61455/sicopus.v1i01.38

Andri Nirwana, A. N., Affani, S. F., Junaedi, D., Akhyar, S., Suri, S., Nurrohim, A., Dahliana, Y., & Azizah, A. (2024). A historical review on mapping the evolution and direction of leadership in Islam: Challenges and development opportunities. Multidisciplinary Reviews, 7(6). https://doi.org/10.31893/multirev.2024124

Anoum, P., Arifa, F., & May, C. (2022). Strategies to Increase the Motivation of Tahfidz Al-Quran. Journal International Inspire Education Technology, 1(2), 74–85. https://doi.org/10.55849/jiiet.v1i2.88

Ansong, D., Okumu, M., Bowen, G. L., Walker, A. M., & Eisensmith, S. R. (2017). The role of parent, classmate, and teacher support in student engagement: Evidence from Ghana. International Journal of Educational Development, 54(October 2016), 51–58. https://doi.org/10.1016/j.ijedudev.2017.03.010

Anurogo, D. (2023). Ecofeminism 5.0. 1(1), 36–51.

Anurogo, D., Sasmita, N. S., Syarif, U. A., Awaliah, R., Rachman, B. M., & Yi, J. (2023). The Art of Healthy Neurophilocommunication. 1(2), 63–82.

Anwar, S., Sukisno, S., Waston, W., Nirwana, A., Utami, Y., Reistanti, A. P., Nurhartanto, A., & Muthoifin, M. (2024). Development of the concept of Islamic education to build and improve the personality of school-age children. Multidisciplinary Reviews, 7(8), 2024139. https://doi.org/10.31893/multirev.2024139

Anwiyah, R., Rahmatullah, A. S., & Fauzan, A. (2021). Islamic Character Values in Ecological Education Practices At Sanggar Anak Alam (Salam) Nitiptayan Bantul. Profetika: Jurnal Studi Islam, 22(2), 177–191. https://doi.org/10.23917/profetika.v22i2.16662

Aozora Tawazun, J., Fathiyyah, K., & Anam, K. (2024). Understanding the Meaning of Liberalism from the Maudhu'i Interpretation Perspective in the Qur'an. Bulletin of Islamic Research, 1(4), 161–174. https://doi.org/10.69526/bir.v1i4.48

Approach, T. A. C., Thi, N., Anh, K., Hoa, H. Q., Thi, N., & Phuong, H. (2024). Assessing Pedagogical Students ' Learning Outcomes. 30(5), 7767–7776. https://doi.org/10.53555/kuey.v30i5.4232

Apriantoro, M. S., Muthoifin, M., & Athief, F. H. N. (2023). Advancing social impact through Islamic social finance: A comprehensive bibliometric analysis. *International Journal of Advanced and Applied Sciences*, 10(11), 81–89. https://doi.org/10.21833/ijaas.2023.11.011

Apriantoro, M. S., Puspa, E. R., Yafi, D. I., Putri, D. A., & Irfan Rosyadi, R. (2023). Beyond Mortgages: Islamic Law and the Ethics of Credit Financing for Public Housing. *Profetika: Jurnal Studi Islam*, 24(02), 196–206. https://doi.org/10.23917/profetika.v24i02.1795

Apriantoro, M. S., Yasir Hasanridhlo, Widhi Indira Laksmi, Leny Agustin, & Husain, M. Z. (2023). A Barter System for Used Palm Oil Traders: Islamic Law Perspective. *Demak Universal Journal of Islam and Sharia*, 1(01), 57–66. https://doi.org/10.61455/deujis.v1i01.34

Apriliani, D., Tafa, D., & Al Munawwar, F. (2024). Islam and Globalization in the Study of Tafsir Maudhu'i. *Bulletin of Islamic Research*, 2(2), 217–236. https://doi.org/10.69526/bir.v2i2.29

Arbi, A., Hanafi, I., Hitami, M., & Helmiati, H. (2019). Model Pengembangan Paradigma Integrasi Ilmu Di Universitas Islam Negeri Sunan Kalijaga Yogyakarta Dan Universitas Islam Negeri Maulana Malik Ibrahim Malang. *Profetika: Jurnal Studi Islam*, 1–15. https://doi.org/10.23917/profetika.v20i1.8943

Ari Kurniawati, M. (2024). Effective Qur'an Learning Strategies to Strengthen Children's Memorization with Zahrawain Method. *Solo Universal Journal of Islamic Education and Multiculturalism*, 2(1), 37–48.

Arifin, I., Devi, M. A., & 'Ainiyatur rohmah, S. Z. (2021). Konsep Dan Filosofi Hidayah: Studi Kasus Pada Masyarakat Dengan Latar Belakang Berbeda. *Profetika: Jurnal Studi Islam*, 22(2), 337–346. https://doi.org/10.23917/profetika.v22i2.16699

Arifin, I., Fara, F. F., & Wati, L. Y. (2021). Produksi Seni Patung Dalam Dunia Bisnis Perspektif Hukum Islam. *Profetika: Jurnal Studi Islam*, 23(1), 153–163. https://doi.org/10.23917/profetika.v23i1.16805

Arifin, S. M. (2021). Pengkaderan Orang Tua Terhadap Anak Di Muhammadiyah: Studi Pada Keluarga Di Pimpinan Cabang Muhammadiyah Cakru Jember. *Profetika: Jurnal Studi Islam*, 22(2), 287–295. https://doi.org/10.23917/profetika.v22i2.16672

Arifin, S., Sutama, Aryani, S. A., Prayitno, H. J., & Waston. (2023). Improving The Professional Teacher Competence Through Clinical Supervision Based on Multicultural Values in Pesantren. *Nazhruna: Jurnal Pendidikan Islam*, 6(3), 386–402. https://doi.org/10.31538/nzh.v6i3.4037

Asia, S. N., Muthoifin, M., Apriantoro, M. S., Amrin, A., Sya'roni, S., & Irfan Rosyadi, R. (2023). Analysis of Islamic Economic Law on Fishing Pool Business in Indonesia. *Demak Universal Journal of Islam and Sharia*, 1(01), 01–09. https://doi.org/10.61455/deujis.v1i01.7

Astuti, A. A., Aryani, S. A., Hidayat, S., . W., N, Andri Nirwana, A., & . M. (2024). Parent Practices of SMPIT Insan Mulia Surakarta in Implementing Sexual Education from An Islamic Perspective to Children in The Digital Era. *International Journal of Religion*, 5(10), 2092–2109. https://doi.org/10.61707/6msvvh24

Astuti, D., Supriyanto, E., & Muthoifin, M. (2020). Model Penjaminan Mutu Ketercapaian Kompetensi Dasar Dalam Sistem Pembelajaran Online Pada Situasi Work From Home (Wfh). *Profetika: Jurnal Studi Islam*, 21(1), 129–139. https://doi.org/10.23917/profetika.v21i1.11655

Asyrofi, M. (2019). Pemikiran Abdul Fattah Abu Ghuddah Tentang Konsep Kompetensi Guru Pendidikan Islam Dalam Kitab Al Rasulul Mu'Allim. *Profetika: Jurnal Studi Islam*, 20(1), 82–95. https://doi.org/10.23917/profetika.v0i0.8951

Azkya Ramadhan, R., Fadhilah Ramadhani Arqam, N., & Abdul Muhyi, A. (2024). The Concept of Religious Moderation: A Study of Maudhu'i's Interpretation. *Bulletin of Islamic Research*, 2(3), 399–412. https://doi.org/10.69526/bir.v2i3.53

Bari, A., Muhammad Alfatih, H., & Abdul Muhyi, A. (2024). Islamic Understanding of Feminism and Gender: Between Tradition and the Pressures of the Age. *Bulletin of Islamic Research*, 2(3), 413–426. https://doi.org/10.69526/bir.v2i3.47

Basuki, I., Sahab, D., & NE, B. (2021). Penerapan Pembelajaran Online Terhadap Capaian Pembelajaran Dipengaruhi Budaya Belajar. *Profetika: Jurnal Studi Islam*, 23(1), 76–85. https://doi.org/10.23917/profetika.v23i1.16795

Begum, S. (2024). Artificial Intelligence in Multicultural Islamic Education : Opportunities , Challenges , and Ethical Considerations. *Solo Universal Journal of Islamic Education and Multiculturalism*, 2(1), 19–26.

Bintoro, A. F., Rosyadi, I., & Alqahoom, A. (2023). Muri-Q Method for Learning to Read , Memorize and Tahsin Al-Qur'an : A New Perspective. *Solo Universal Journal of Islamic Education and Multiculturalism*, 1(3), 172–181.

Bustanil ulum, L., Amelia Putri, N., & Farhati, N. (2024). Islam's View of Pluralisme:A Study of Maudhu'i Tafsir. *Bulletin of Islamic Research*, 2(3), 343–364. https://doi.org/10.69526/bir.v2i3.31

Buzzetto-more, N. A., & Alade, A. J. (2019). Journal of Information Technology Education: Research. *Journal of Information Technology Education: Research*, 19, 1–5.

Cahyani M Djamil, E., Galih Rahayu, E., & Fahreza, F. (2024). Thoroughly Exploring Secularism in an Islamic Perspective: History, Dynamics, and Interpretation of the Qur'an. *Bulletin of Islamic Research*, 2(1), 1–16. https://doi.org/10.69526/bir.v2i1.30

Dadah, Ramadhan, S. A., Akbar, F. Z., & Zujalis, W. (2024). Jual Beli Online dalam Perspektif Islam. *Bulletin of Islamic Research*, 2(3), 461–488. https://doi.org/10.69526/bir.v2i3.58

Dalailul Hasanah, D., Nadia Salsabila, D., & Ali Al Ghifari, H. (2024). What is the Relationship between Islam and Liberalism in the Qur'anic Perspective? *Bulletin of Islamic Research*, 2(1), 43–58. https://doi.org/10.69526/bir.v2i1.17

Damaiwati, E., Kumaidi, K., & Asy'arie, M. (2024). Education for Mentally Retarded Children in a Family With an Islamic Education Perspective. Profetika: Jurnal Studi Islam, 23(2), 185–196. https://doi.org/10.23917/profetika.v23i2.19645

Damyanti, N., Nurazizah, S. A., Fitriansyah, R. A., & Muhyi, A. A. (2024). The Concept of Human Rights from The Qur'an Perspective. Bulletin of Islamic Research, 2(1), 17–32. https://doi.org/10.69526/bir.v2i1.20

Darling-Hammond, L., Flook, L., Cook-Harvey, C., Barron, B., & Osher, D. (2020). Implications for educational practice of the science of learning and development. Applied Developmental Science, 24(2), 97–140. https://doi.org/10.1080/10888691.2018.1537791

Deva Noqita, E. Siti Qoriatus Solihat, & Azzah At-Tauhid, F. (2024). Islam, Radicalism and Terrorism in the Perspective of the Qur'an: A Thematic Interpretive Study. Bulletin of Islamic Research, 2(2), 251–264. https://doi.org/10.69526/bir.v2i2.37

Devianti, R. (2023). Educational Guidance and Counseling Development Jounal Prosedur Teknik Bimbingan Konseling untuk Anak Usia Dini. Educational Guidance and Counseling Development Jounal, 6(1), 71–79.

Dewi Azhar, R. K., Bashori, K., & Samsuddin, M. (2020). Penanaman Nilai-Nilai Perdamaian Di Peacesantren Welas Asih Samarang Garut. Profetika: Jurnal Studi Islam, 21(2), 134–146. https://doi.org/10.23917/profetika.v21i2.13075

Dhea Salsabila, A. S., Tsabithania Arifiy, A., & Nursyifa Fitri, C. (2024). Study of Maudhu'i's Interpretation of Secularism Verses. Bulletin of Islamic Research, 1(4), 143–160. https://doi.org/10.69526/bir.v1i4.43

Diana, A., & Azani, M. Z. (2024). the Concept and Context of Islamic Education Learning in the Digital Era : Relevance and Integrative Studies. Profetika Jurnal Studi Islam, 25(1), 33–44.

Diouane, H. (2024). The Religious Curricula of Moroccan Fundamentalist Movements: "Justice and Spirituality" and "the Call to Quran and Sunnah." Multicultural Islamic Education Review, 2(1), 59–70. https://doi.org/10.23917/mier.v2i1.4797

Dörnyei, Z. (2000). Motivation in action: Towards a process-oriented conceptualisation of student motivation. British Journal of Educational Psychology, 70(4), 519–538. https://doi.org/10.1348/000709900158281

Dzulkifli, I., Suhid, A., Fakhruddin, F. M., & Ahmad, N. A. (2021). Activity-based teaching of quran for deaf students in the special education integration program. Pertanika Journal of Social Sciences and Humanities, 29(1), 91–106. https://doi.org/10.47836/PJSSH.29.1.05

Emmanuel, A., Morales, C., Maisu, A., Safitri, I., Ishaq, E., & Musa, O. (2023). Competent Teacher Ideal Professional Certified Character and Progressive Perspective of Kitab Al-Rasul Al-Muallim. Solo Universal Journal of Islamic Education and Multiculturalism, 1(2), 84–95.

Endartiningsih, A., Narimo, S., & Ali, M. (2023). Implementation of Discipline Character and Student Responsibilities Through Hizbul Wathon Extra Curricular. Solo Universal Journal of Islamic Education and Multiculturalism, 1(01), 42–49. https://doi.org/10.61455/sujiem.v1i01.32

Ernawati, E., & Fadillah, G. F. (2019). Penyesuaian Sosial Remaja Ditinjau Dari Peran Ibu Ayah Dan Kepercayaan Diri Pada Remaja. Profetika: Jurnal Studi Islam, 19(1), 1–5. https://doi.org/10.23917/profetika.v19i1.7747

Faisal Purnomosidi, M., Nirwana AN, A., & Butlam, Q. (2024). The Application Of The Principle Of Coherence In Al-Hashr: Perspective Of Qawaid Tafsir By Kholid Bin Utsman Al-Sabt. Profetika: Jurnal Studi Islam, 25(01), 15–32. https://doi.org/10.23917/profetika.v25i01.2500

Fata, Z., Su'ad, S., & Murtono, M. (2021). Pola Pembelajaran Guru Pada Masa Pandemi Corona (Covid-19) Sd Negeri Kramat 3 Kecamatan Dempet Kabupaten Demak. Profetika: Jurnal Studi Islam, 22(1), 109–118. https://doi.org/10.23917/profetika.v22i1.14769

Fatimah, M. (2019). Concept of Islamic Education Curriculum: A Study on Moral Education in Muhammadiyah Boarding School, Klaten. Didaktika Religia, 6(2), 191–208. https://doi.org/10.30762/didaktika.v6i2.1103

Fatimah, M., Husaen Sastra Negara, A., Waston, W., Hidayat, S., Abdul Adzim, A., & Zakir Husain, M. (2023). Teacher Communication Patterns To Improve Students' Religious Character Values At Vocational Schools. Profetika: Jurnal Studi Islam, 24(02), 217–225. https://doi.org/10.23917/profetika.v24i02.2063

Fatimah, M., Maksum, M. N. R., & Ramdhani, D. (2021). the Role of the Principal in Developing a Religious Culture At Smpn 4 Boyolali. Profetika: Jurnal Studi Islam, 22(2), 192–206. https://doi.org/10.23917/profetika.v22i2.16663

Fatimah, M., Sutama, & Aly, A. (2020). Religious Culture Development in Community School: a Case Study of Boyolali Middle School, Central Java, Indonesia. Humanities & Social Sciences Reviews, 8(2), 381–388. https://doi.org/10.18510/hssr.2020.8243

Fauzin, Y. M., & Affandi, M. T. (2023). Professional Teachers and Bright Students in the View of the Qur'an and Prophetic Education. Solo Universal Journal of …, 1(3), 182–194. http://journal.walideminstitute.com/index.php/sujiem/article/view/71

Filgona, J., Sakiyo, J., Gwany, D. M., & Okoronka, A. U. (2020). Motivation in Learning. Asian Journal of Education and Social Studies, September, 16–37. https://doi.org/10.9734/ajess/2020/v10i430273

Fuadia, S. F., Aini, R., Soba, R. M., & Muhyi, A. A. (2024). The Concept of The State in Islam: A Study of Maudhu'i's Interpretation. Bulletin of Islamic Research, 2(2), 163–180. https://doi.org/10.69526/bir.v2i2.6

García-Martínez, I., Montenegro-Rueda, M., Molina-Fernández, E., & Fernández-Batanero, J. M. (2021). Mapping teacher collaboration for school success. School Effectiveness and School Improvement, 32(4), 631–649. https://doi.org/10.1080/09243453.2021.1925700

Ghani, I. A. (2023). The Stage of Human Creation in the Qur'an al-Karim and the Sunnah of the Prophet. Demak Universal Journal of Islam and Sharia, 1(3), 215–226.

Haerul, H., Iqra, I., Muhammad Hamad Al-Nil, B. M. A., & Mahmoud ELSakhawy, R. (2023). The Role of the Teacher in Instilling Tauhid-Based Education in Students in the Perspective of the Qur'an. Solo Universal Journal of Islamic Education and Multiculturalism, 1(01), 50–57. https://doi.org/10.61455/sujiem.v1i01.35

Haikal Azumardi Azra, A., Cahya Ratri, B., & Azam Firdaus, C. (2024). Islam and Religious Pluralism in the Perspective of the Al-Qur'an and Tafsir Scholars. Bulletin of Islamic Research, 1(4), 115–126. https://doi.org/10.69526/bir.v1i4.36

Hakim, N., Ahmad Muhammad Hamad Al-Nil, B. M., & Mubarak Bin Humaid, M. S. (2023a). Ethics of Buying and Selling Online Sharia Economic Perspective: Study of the Concept of Iqâlah. Demak Universal Journal of Islam and Sharia, 1(01), 18–26. https://doi.org/10.61455/deujis.v1i01.22

Hakim, N., Ahmad Muhammad Hamad Al-Nil, B. M., & Mubarak Bin Humaid, M. S. (2023b). Ethics of Buying and Selling Online Sharia Economic Perspective: Study of the Concept of Iqâlah. Demak Universal Journal of Islam and Sharia, 1(01), 18–26. https://doi.org/10.61455/deujis.v1i01.22

Hakiman, H., Sumardjoko, B., & Waston, W. (2021). Religious Instruction for Students with Autism in an Inclusive Primary School. International Journal of Learning, Teaching and Educational Research, 20(12), 139–158. https://doi.org/10.26803/IJLTER.20.12.9

Hanafi, M., & Jibril, H. (2024). Economic Rights of Women Under Sokoto Caliphate : A Lesson for Contemporary Women in Nigeria. Demak Universal Journal of Islam and Sharia, 2(1), 1–14.

Handayani, N. S. (2024). Development and Contextualization of the Meaning of Sabîlillâh : A Study of Reality and Conditions in Indonesia. Demak Universal Journal of Islam and Sharia, 2(2), 167–176.

Handayani, N. S., Sya'roni, S., Ab Rahman, S., & Maisu, M. A. (2023). General Property Rights from Sharia Perspective: Strategy for the Implementation of Ummah's Economic Welfare and Justice. Demak Universal Journal of Islam and Sharia, 1(01), 46–56. https://doi.org/10.61455/deujis.v1i01.18

Hansen, S., & Arntzen, E. (2015). Fixating, attending, and observing: a behavior analytic eye-movement analysis. European Journal of Behavior Analysis, 16(2), 229–247. https://doi.org/10.1080/15021149.2015.1090750

Hartafan, A. I., Nirwana AN, A., & Marheni, C. L. (2024). Bibliometric Analysis The Role Of Islamic Psychology Based On Qur'an In Overcoming Anxiety And Improving Mental Health Among Women. Qist: Journal of Quran and Tafseer Studies, 3(2), 303–326. https://doi.org/10.23917/qist.v3i2.5042

Haryani, E. (2020). Efforts to Overcome Learning Problems through Eclective Counseling with Attending Behavior. Journal of Instructional Development Research, 1(1). https://doi.org/10.30998/jidr.v1i1.237

Hasan, M. A. K. (2021). The Component Characteristics of A Favorite Teacher In The Era of Industrial Revolution 4.0 (Study in verses 129 and 151 of Surah al-Baqarah). Profetika: Jurnal Studi Islam, 23(1), 52–66. https://journals.ums.ac.id/index.php/profetika/article/view/16794

Hasan, M. A. K., & Abdurrohim, A. (2019). Pemikiran Sasmitaning Sukma Tentang Pembaharuan Tasawuf Dan Implikasinya Terhadap Gerakan Dakwah Di Kulonprogo. Profetika: Jurnal Studi Islam, 20(1), 54–60. https://doi.org/10.23917/profetika.v20i1.8948

Hasan, Q. D. H. dan M. A. K. (2020). Kiai Abdurrochim (Kajian Pemakaian Rasm Dan. Profetika, Jurnal Studi Islam, 21, 59–61.

Heniyatun, H., Sulistyaningsih, P., & Anisah, S. (2020). Pemberian Mut'Ah Dan Nafkah Iddah Dalam Perkara Cerai Gugat. Profetika: Jurnal Studi Islam, 21(1), 39–59. https://doi.org/10.23917/profetika.v21i1.11647

Hermawan, H. (2022). Prophetic Values In Aik Learning (Al-Islam And Kemuhamadiyah At Muhammadiyah High Education: Case Study At Muhammadiyah University Of Purworejo. Profetika: Jurnal Studi Islam, 23(2), 265–271. Https://Doi.Org/10.23917/Profetika.V23i2.19660

Hernawan, D. (2019). Penerapan Metode Ummi Dalam Pembelajaran Al-Qur'an. Profetika: Jurnal Studi Islam, 19(1), 27–35. https://doi.org/10.23917/profetika.v19i1.7751

Hidayat, S., Amirsyah, A., Affandi, L., & Rahmat, M. (2022). The Impact of the Digital Al-Qur'an Thematic Learning Model on the Learning Achievement of Santri at Islamic Boarding Schools in Bandung Regency. QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama, 14(2), 947–960. https://doi.org/10.37680/qalamuna.v14i2.3764

Hidayat, S., & Ashiddiqi, A. (2019). Metode I'Rāb Al-Qur'an Dan Konvensional Sebagai Pembelajaran Bahasa Arab Bagi Non Arab Di Ponpes Al Madinah Boyolali. Profetika: Jurnal Studi Islam, 19(2), 123–135. https://doi.org/10.23917/profetika.v19i2.8119

Hidayat, S., & Ghani, I. A. (2023). Values of Progressive Islamic Education and Multicultural Education in Alaq : 1-5. Solo Universal Journal of Islamic Education and Multiculturalism, 1(2), 147–160.

Huda, I. (2020). Pemberdayaan Masyarakat Berbasis Multikultural di Majelis Taklim An Najach Magelang. INFERENSI: Jurnal Penelitian Sosial Keagamaan, 13(2), 253–278. https://doi.org/10.18326/infsl3.v13i2.253-278

Husaini, H., & Khafidah, W. (2021). Internalization of Public Relation and Islamic Education Values in the Social Religious Tradition in the "Treun U Gampong" Program for the Aceh Community. Profetika: Jurnal Studi Islam, 23(1), 20–29. https://doi.org/10.23917/profetika.v23i1.16791

Ilmi, R., Sumawilaga, F. D., & Abdul Muhyi, A. (2024). Analysis of Islam and Liberalism in Surah An-Nisa Verse 135 and Al-Kahf Verse 29 (Analysis of Maudhu'i's Tafsir Method). Bulletin of Islamic Research, 2(3), 385–398. https://doi.org/10.69526/bir.v2i3.42

Indranata, C. J., & Imawan, D. H. (2022). Kitab Adabul 'Alim Wal Mut'Allim the Work of K.H. Hasyim Asy'Ari in the Development of Modern Islamic Education. Profetika: Jurnal Studi Islam, 23(2), 272–280. https://doi.org/10.23917/profetika.v23i2.19661

Indriastuti, W. A., Wigati, E., Wahyuningsih, T., & Muthoifin, M. (2022). the Effect of Diversity of Halal Food Products and Promotion on the Interest of Tourists. Profetika: Jurnal Studi Islam, 23(2), 305–320. https://doi.org/10.23917/profetika.v23i2.19670

Iqbal, M., Chaghtai, K., Nath, A., Garcia, C., Mutawakkil, A., Afiyah, I., & Srifyan, J. H. (2023). Jasadiyah Education in Modern Pesantren with Multicultural and Democratic Style. Solo Universal Journal of Islamic Education and Multiculturalism, 1(3), 235–252.

Irmi, R. F., Al Farabi, M., & Darlis, A. (2023). Technology Education in the Quran. Solo Universal Journal of Islamic Education and Multiculturalism, 1(01), 01–09. https://doi.org/10.61455/sujiem.v1i01.4

Jabbar, A. A., Achour, M., Alauddin, M. B., Mutawakkil, T. Al, Afiyah, I., & Srifyan, J. H. (2024). The Existence of Multicultural-Universal Education Values in Pesantren. Solo Universal Journal of Islamic Education and Multiculturalism, 1(3), 221–234.

Jannah, M., Yusrizal, Y., & Khairuddin, K. (2023). The Principal's Strategy in Implementing the Tahfidzul Qur'an Program. AL-ISHLAH: Jurnal Pendidikan, 15(3), 3423–3433. https://doi.org/10.35445/alishlah.v15i3.2495

Kamaludin, H., Hidayat, S., & Ali, M. (2020). Manajemen Pembelajaran Tahfizh Al-Qur'an Di Pesantren Al-Kahfi Surakarta Dan Pesantren Nurul Iman Karanganyar. Profetika: Jurnal Studi Islam, 21(1), 77–85. https://doi.org/10.23917/profetika.v21i1.11061

Kelkusa, M., Anurogo, D., & Syarif, U. A. (2023). The Phenomenon and Existence of Corruption in the 5 . 0 Era : Moral and Ethical Perspectives. Solo International Collaboration and Publication of Social Sciences and Humanities, 1(2), 78–87. https://doi.org/https://doi.org/10.61455/sicopus.v1i02.37

Khoiri, A., Mulyadi, M., & Supriyatno, T. (2020). Strategi Kepala Madrasah Dalam Mengimplementasikan Program Tahfidzul Qur'an Di Madrasah Aliyah Negeri 1 Sampang Dan Madrasah Aliyah Al-Ittihad Al-Islami Camplong Sampang. Re-JIEM (Research Journal of Islamic Education Management), 3(2), 163–175. https://doi.org/10.19105/re-jiem.v3i2.4190

Khoiriah, K., & Zulmuqim, Z. (2021). Analisis Konseptual Manajemen Mutu Di Madrasah Dan Pondok Pesantren. Profetika: Jurnal Studi Islam, 22(1), 65–79. https://doi.org/10.23917/profetika.v22i1.14766

Kumalasari, A., & Waluyo, E. (2019). Early Childhood Education Papers (Belia) the Analysis of Authentic Assessment Implementation. 8(2), 97–104.

Kurnia Putra, N., Amrin, A., Abu Zinah, M. M., Masuwd, M., & Subhan, S. (2023). Consumption from an Islamic Economic Perspective: Study of Quranic Verses on Consumption. Demak Universal Journal of Islam and Sharia, 1(01), 37–45. https://doi.org/10.61455/deujis.v1i01.21

Kurniailah, I., & Bakar, M. A. (2023). Increasing The Quality of Memorizing The Qur`an for Santri Kalong Through the Sisir Method. Nazhruna: Jurnal Pendidikan Islam, 6(2), 253–270. https://doi.org/10.31538/nzh.v6i2.3378

Kurniawan, M. R., & Anggraeni, S. T. (2024). The Problem of Akad Murabahah in Sharia Banks : Between Profit-Oriented and Sharia Compliance. Demak Universal Journal of Islam and Sharia, 2(1), 55–66.

Lebdaoui, H., Chetioui, Y., & Harkat, T. (2024). Propensity towards Islamic banking among non-users: a mixed-methods analysis. Journal of Financial Services Marketing, 29(1), 45–66. https://doi.org/10.1057/s41264-022-00178-5

Likullil Mahamid, M. N. (2022). Mujamil Qomar'S Perspective on Religious Moderation and Its Implementation for the Muslim Community in Indonesia. Profetika: Jurnal Studi Islam, 23(2), 234–238. https://doi.org/10.23917/profetika.v23i2.19651

Lingga, S. A. F., Mustaqim, A., Al Farabi, M., & Darlis, A. (2023). Tauhid Education in the Qur'an. Solo Universal Journal of Islamic Education and Multiculturalism, 1(01), 10–19. https://doi.org/10.61455/sujiem.v1i01.3

Lingga, S. A. F., Salminawati, S., Mustaqim, A., & Kurniawan, P. (2023). History of the Development of Philosophy and Science in the Islamic Age. Solo International Collaboration and Publication of Social Sciences and Humanities, 1(01), 01–11. https://doi.org/10.61455/sicopus.v1i01.5

Locke, E. A., & Schattke, K. (2019). Intrinsic and extrinsic motivation: Time for expansion and clarification. Motivation Science, 5(4), 277–290. https://doi.org/10.1037/mot0000116

Macsudov, V. G., Amsalu, A., & Souza-junior, J. (2024). Implementation of Salam Contracts in the Sharia Principles Framework : Surveys and Prospects in the Field. Demak Universal Journal of Islam and Sharia, 2(2), 111–132.

Mahadi, T. S. T., & Jafari, S. M. (2012). Motivation, Its Types, and Its Impacts in Language Learning. International Journal of Business and Social Science, 3(24), 230–235.

Mahmudulhassan, Andri Nirwana, S. U. A. K. (2024). Exploring the Contributions of Prof. Dr. Syed Ali Ashraf to the Islamization of Knowledge in Bangladesh: A Comprehensive Analysis. Journal of World Thinkers, 1(1), 91–98.

Mahmudulhassan, Waston, Muthoifin, S. U. A. K. (2024). Understanding the Essence of Islamic Education : Investigating Meaning , Essence , and Knowledge Sources. Solo Universal Journal of Islamic Education and Multiculturalism, 2(1), 27–36.

Mahmudulhassan, M. (2024). Exploring the Essence, Importance, and Distinctive Attributes of Islamic Culture: An In-depth Cultural Analysis. Bulletin of Islamic Research, 2(2), 311–326. https://doi.org/10.69526/bir.v2i2.25

Mahmudulhassan, M., Waston, W., & Nirwana AN, A. (2023). The Rights and Status of Widows in Islam: A Study from the Perspective of Multicultural Islamic Education in the Context of Bangladesh. Multicultural Islamic Education Review, 1(1), 01–14. https://doi.org/10.23917/mier.v1i1.2674

Mahmudulhassan, Waston, W., Nirwana, A., Amini, S., Sholeh, M. M. A., & Muthoifin, M. (2024). A moral-based curriculum to improve civilization and human resource development in Bangladesh. *Multidisciplinary Reviews*, 7(8), 2024137. https://doi.org/10.31893/multirev.2024137

Mai, M. U., & Djuwarsa, T. (2024). Do board characteristics influence Islamic banks' capital structure decisions? Empirical evidence from a developing country. *Cogent Economics and Finance*, 12(1). https://doi.org/10.1080/23322039.2023.2295155

Mainiyo, A. S., & Sule, M. M. (2023). Impact of Qur'anic Moral Excellence on the Lives of Muslim Society : An Exposition. *Demak Universal Journal of Islam and Sharia*, 1(3), 188–205.

Maksum, M. N. R. (2019). Model Pendidikan Jihad Pondok Pesantren Ta'Mirul Islam Surakarta Dan Pondok Pesantren Darusy Syahadah Boyolali. *Profetika: Jurnal Studi Islam*, 19(1), 20–26. https://doi.org/10.23917/profetika.v19i1.7750

Maksum, M. N. R., Ramdhani, D., Fatimah, M., & Nisa, A. T. (2021). Realizing Democratic Education Through the Development of Pesantren Education Process. *Profetika: Jurnal Studi Islam*, 22(2), 207–214. https://doi.org/10.23917/profetika.v22i2.16665

Malik, A., & Narimo, S. (2019). Implementasi Pendidikan Agama Islam Berbasis Masyarakat Di Temanggung. *Profetika: Jurnal Studi Islam*, 19(1), 6–12. https://doi.org/10.23917/profetika.v19i1.7748

Marthoenis, M., Nirwana, A., & Fathiariani, L. (2019). Prevalence and determinants of posttraumatic stress in adolescents following an earthquake. *Indian Journal of Psychiatry*, 61(5), 526. https://doi.org/10.4103/psychiatry.IndianJPsychiatry_35_19

Marwanto, M. (2020). Bermuhammadiyah Melalui Spiritual Amal Saleh Filantropi Cilik Lazismu: Literatur Fungsi Bahasa. *Profetika: Jurnal Studi Islam*, 21(1), 21–30. https://doi.org/10.23917/profetika.v21i1.11054

Maryanto, A. (2023). Principal Performance and Leadership in Facing Covid-19 Pandemic at SMK Muhammadiyah 1 Surakarta. *Solo Universal Journal of Islamic Education and Multiculturalism*, 1(2), 118–126.

Meisels, S. J., Liaw, F. ruey, Dorfman, A., & Nelson, R. F. (1995). The work sampling system: Reliability and validity of a performance assessment for young children. *Early Childhood Research Quarterly*, 10(3), 277–296. https://doi.org/10.1016/0885-2006(95)90008-X

Mereoiu, M., Abercrombie, S., & Murray, M. (2016). One step closer: Connecting parents and teachers for improved student outcomes. *Cogent Education*, 3(1). https://doi.org/10.1080/2331186X.2016.1243079

Miswanto, A. (2021). Perspektif Teologis a Common Word Sebagai Titik Temu Antara Islam Dan Kristen: Telaah Pemikiran Ibrahim Kalin. *Profetika: Jurnal Studi Islam*, 22(2), 258–274. https://doi.org/10.23917/profetika.v22i2.16670

Mualim, R., Anshori, A., & Ali, M. (2020). Implementasi Kurikulum 2013 Mata Pelajaran Pendidikan Agama Islam Di Smp Negeri 1 Wonogiri Dan Smp Negeri 1 Surakarta Tahun 2019. *Profetika: Jurnal Studi Islam*, 20(2), 196–204. http://journals.ums.ac.id/index.php/profetika/article/view/9956/5160

Muchlis, M. (2020). Pembelajaran Materi Pendidikan Agama Islam (Pai) Berwawasan Moderat. *Profetika: Jurnal Studi Islam*, 21(1), 11–20. https://doi.org/10.23917/profetika.v21i1.11053

Muhamad Subhi Apriantoro, M. (2021). the Epistemology of Ushul Fiqh Al-Ghazali in His Book Al-Mustashfa Min Ushuf Fiqh. *Profetika: Jurnal Studi Islam*, 22(2), 229–236.

Muhammad, D., Nurkamilah, E., & Rahma indira, F. (2024). Understanding the Relationship Between Islam and Fundamentalism in the Qur'an. *Bulletin of Islamic Research*, 2(1), 131–148. https://doi.org/10.69526/bir.v2i1.27

Mulyadi, A., Supriyanto, E., Muthoifin, M., & Shobron, S. (2020). Upaya Peningkatan Mutu Sekolah Dengan Strateg Bauran Pemasaran Untuk Kepuasan Pelanggan Pada Smp Muhammadiyah Sinar Fajar Cawas Dan Smpit Muhammadiyah an Najah Jatinom Klaten. *Profetika: Jurnal Studi Islam*, 21(1), 121–128. https://doi.org/10.23917/profetika.v21i1.11654

Mulyoko, A. (2020). Premarital of Private Education in Kantor Urusan Agama (Kua) Semarang District. *Profetika: Jurnal Studi Islam*, 21(1), 1–7. https://doi.org/10.23917/profetika.v21i1.11643

Munir, D. R., & Aquil, A. (2023). The Influence of the Qiyas Method on the Students' Ability to Understand the Book of Alfiyah Ibnu Malik at Islamic Boarding School. *Solo Universal Journal of Islamic Education and Multiculturalism*, 1(02), 96–103.

Muqoyadi, I., Anshori, A., & Narimo, S. (2019). Implementasi Perpaduan Kurikulum Tahfidzul Qur'an Dan Kurikulum Formal Pada Sekolah Menengah Atas Islam Terpadu Ibnu Abbas Klaten Jawa Tengah Tahun 2018. *Profetika: Jurnal Studi Islam*, 20(2), 143–163.

Musa, S. A., & Ali, B. (2024). Muslim Women, Counselling and Rights: An Islamic Overview. *Demak Universal Journal of Islam and Sharia*, 2(1), 36–45.

Musthofa, K. (2021). Moderasi Beragama Sebagai Respon Bijak Di Tengah Wabah Covid-19. *Profetika: Jurnal Studi Islam*, 22(2), 275–286. https://doi.org/10.23917/profetika.v22i2.16671

Muthoifin, Bahaaeldin, A., Ali, E., & Al-mutawakkil, T. (2023). Sharia Views on Music and Songs : Perspective Study of Muhammadiyah and Madzhab Four. *Demak Universal Journal of Islam and Sharia*, 1(1), 12–17.

Muthoifin. (2019). Shariah Hotel and Mission Religion in Surakarta Indonesia. *Humanities & Social Sciences Reviews*, 7(4), 973–979. https://doi.org/10.18510/hssr.2019.74133

Muthoifin. (2021). The Performance of Sharia Financing Amid the COVID-19 Pandemic in Indonesia. *Universal Journal of Accounting and Finance*, 9(4), 757–763. https://doi.org/10.13189/ujaf.2021.090421

Muthoifin. (2024). Ki Hadjar Dewantara's Thoughts on Character and Education. *Journal of World Thinkers*, 1(1), 77–90.

Muthoifin, Firdaus, N., Sukisno, Anwar, S., Ulum, M. N., Irchamni, A., Widodo, & Murtyaningsih, R. (2024). Profit-Sharing Practices To Increase Profits and Development of Indonesian Sharia Banking. Revista de Gestao Social e Ambiental, 18(6), 1–17. https://doi.org/10.24857/rgsa.v18n6-005

Muthoifin, M. (2021). The Performance of Sharia Financing Amid the COVID-19 Pandemic in Indonesia. Universal Journal of Accounting and Finance, 9(4), 757–763. https://doi.org/10.13189/ujaf.2021.090421

Muthoifin, M. (2024a). Islamic accounting : Ethics and contextualization of recording in Muamalah transactions. Multidisciplinary Reviews.

Muthoifin, M. (2024b). The phenomenon of the rise of online transactions : A case study Tokopedia . com and Bukalapak . com. Multidisciplinary Reviews.

Muthoifin, M., Amelia, I., & Eprahim Ali, A. B. (2024). Islamic accounting: Ethics and contextualization of recording in Muamalah transactions. Multidisciplinary Reviews, 7(8), 2024132. https://doi.org/10.31893/multirev.2024132

Muthoifin, M., Eprahim Ali, A. B., Al-Mutawakkil, T., Fadli, N., & Abdul Adzim, A. (2023). Sharia Views on Music and Songs: Perspective Study of Muhammadiyah and Madzhab Four. Demak Universal Journal of Islam and Sharia, 1(01), 10–17. https://doi.org/10.61455/deujis.v1i01.6

Muthoifin, M., & Fahrurozi, F. (2018a). Nilai-Nilai Pendidikan Tauhid Dalam Kisah Ashabul Ukhdud Surat Al-Buruj Perspektif Ibn Katsir Dan Hamka. Profetika: Jurnal Studi Islam, 19(2), 163–174. https://doi.org/10.23917/profetika.v19i2.8123

Muthoifin, M., & Fahrurozi, F. (2018b). Nilai-Nilai Pendidikan Tauhid Dalam Kisah Ashabul Ukhdud Surat Al-Buruj Perspektif Ibn Katsir Dan Hamka. Profetika Jurnal Studi Islam, 19(2), 163–174. https://doi.org/10.23917/profetika.v19i2.8123

Muthoifin, M., & Rhezaldi, A. Y. (2024). Community economic empowerment through mosque management to improve people's welfare. Multidisciplinary Reviews, 7(8). https://doi.org/10.31893/multirev.2024134

Muthoifin, M., Rosyadi, I., & Prasetyo, H. (2024). The phenomenon of the rise of online transactions: A case study Tokopedia.com and Bukalapak.com sharia perspective. Multidisciplinary Reviews, 7(8), 2024133. https://doi.org/10.31893/multirev.2024133

Muthoifin, S. H. (2018). Tarjihat Imam Abi Qosim. Profetika: Jurnal Studi Islam, 19(1), 67–83.

Myin-Germeys, I., Kasanova, Z., Vaessen, T., Vachon, H., Kirtley, O., Viechtbauer, W., & Reininghaus, U. (2018). Experience sampling methodology in mental health research: new insights and technical developments. World Psychiatry, 17(2), 123–132. https://doi.org/10.1002/wps.20513

Nafisa, A., Iskandar, A., & Nugraha, B. (2024). Religious Moderation. Bulletin of Islamic Research, 1(4), 127–142. https://doi.org/10.69526/bir.v1i4.44

Nafisah, N. F. (2018). Implementasi Kurikulum Cambridge Di Sekolah Dasar Internasional Al Al-Abidin Surakarta Dan Sekolah Dasar Integral Walisongo Sragen. Profetika: Jurnal Studi Islam, 19(2), 154–162. https://doi.org/10.23917/profetika.v19i2.8122

Narayan Prasad Adhikari. (2021). Pedagogical Approaches for an Effective Classroom Management. Interdisciplinary Research in Education, 6(1), 45–56. https://doi.org/10.3126/ire.v6i1.43421

Nasrulloh, R. A. F., Fansury, R. R. A., & Muhyi, A. A. (2024). Democracy In Al-Qur ' an Perspective : Analysis Of Tafsir Maudhu ' i Al-Qurthubi & Quraisy Shihab On Verse Ali- Imran 159. Bulletin of Islamic Research, 2(3), 427–436. https://doi.org/10.69526/bir.v2i3.50

Negara, A. H. S., Waston, Hidayat, S., & Mulkhan, A. M. (2024). Development of Religious Character to Improve the Effectiveness of Teacher and Student Communication. Revista de Gestão Social e Ambiental, 18(6), e05772. https://doi.org/10.24857/rgsa.v18n6-037

Ngatono, Ma'ruf, A. I. Al, & Waston. (2024). Teacher Empowerment in Creative Economy Education: A Case Study at Sd Ta'mirul Islam Surakarta Indonesia. Revista de Gestão Social e Ambiental, 18(6), e05941. https://doi.org/10.24857/rgsa.v18n6-090

Nihayati, N., & Farid, F. M. (2019). Kaderisasi Muhammadiyah Dalam Aspek Sosial Di Ambarawa Pringsewu Lampung. Profetika: Jurnal Studi Islam, 20(1), 30–40. https://doi.org/10.23917/profetika.v0i0.8946

Ningtyas, M. A., Oktarina, T., Butlam, Q., Ibrahim, A., Hamma, M., & Ahmad, A. (2023). Illness and Treatment in Theological and Normative Viewpoints. Solo International Collaboration and Publication of Social Sciences and Humanities, 1(3), 163–172.

Nirwana, A., Suri, S., Junaedi, D., Sayed Akhyar, Ismail, F. H., Fansuri, F., bin Sahimi, M. S., Bin Husain, M. Z., Amri, M., Arfan, F., Hidayat, S., & Nur Hidayat, W. (2024). Exploration of Wasatiyah Diction to Realize Sustainable Tolerance Between Religious Communities: A Study of the Translation of the Quran of the Ministry of Religious Affairs of the Republic of Indonesia. Revista de Gestão Social e Ambiental, 18(6), e05717. https://doi.org/10.24857/rgsa.v18n6-012

Nirwana AN, A., Arfan, F., Dolles Marshal, F., Maulana, C., & Fadli, N. (2024). Methods of Qur'an Research and Quran Tafseer Research its implications for contemporary Islamic thought. Bulletin of Islamic Research, 2(1), 33–42. https://doi.org/10.69526/bir.v2i1.34

Nisa A, A. W., Yamin, N., & Samsudin, M. (2021). Upaya Mengurangi Kecemasan Komunikasi Pada Mahasiswa Dalam Menghadapi Ujian Seminar Tesis. Profetika: Jurnal Studi Islam, 22(2), 331–336. https://doi.org/10.23917/profetika.v22i2.16698

Nordin, O., Saiful Azizi Nik Abdullah, N. M., Omar, R. A. M. I., & Abdullah, A. N. (2023). The Art of Quranic Memorization: A Meta-Analysis. Pertanika Journal of Social Sciences and Humanities, 31(2), 787–801. https://doi.org/10.47836/pjssh.31.2.16

Nugroho, K., Kiram, M. Z., & Andriawan, D. (2023). The Influence Of Hermeneutics In Double Movement Theory (Critical Analysis Of Fazlurrahman's Interpretation Methodology). Qist: Journal of Quran and Tafseer Studies, 2(3), 275–289. https://doi.org/10.23917/qist.v2i3.2531

Nuha, Sudarno Shobron, M. (2020). Education and Leadership in Indonesia: A Trilogy Concept in Islamic Perspective. Universal Journal of Educational Research, 8(9), 4282–4286. https://doi.org/10.13189/ujer.2020.080954

Nur, M., Maksum, R., Elmanaya, N. S. B., & Gamal, M. (2023). Conception and Implementation of One Day One Verse at PMI Dea Malela. Solo International Collaboration and Publication of Social Sciences and Humanities, 1(1), 88–96.

Nur Zen Hasanah, Alfi, R., Rifkiah, R., & Abdul Muhyi, A. (2024). Contemporary Traditions and Challenges: Tafsir Maudhu'I's Study of Islam and Fundamentalism. Bulletin of Islamic Research, 2(2), 181–198. https://doi.org/10.69526/bir.v2i2.7

Nurfazri, D., & Nur Agustin, D. (2024). Islam and Democracy: A Study of Maudhu'i's Interpretation. Bulletin of Islamic Research, 2(2), 289–310. https://doi.org/10.69526/bir.v2i2.23

Nurhuda, A., & Prananingrum, A. V. (2022). Moral Message in Song Lyrics Aku Bukan Jodohnya By Tri Suaka. Profetika: Jurnal Studi Islam, 23(2), 211–218. https://doi.org/10.23917/profetika.v23i2.19648

Nurianna, & Nurhafizah. (2020). Peran Orangtua Terhadap Motivasi Anak Dalam Belajar Al-Quran di Taman Kanak-Kanak. Jurnal Program Studi PGRA, 6(1), 18–26.

Nuritasari, D., & Julianto, J. (2015). Pengelolaan Lingkungan Belajar Indoor Dengan Model Pembelajaran Sentra Di Paud. PAUD Teratai, 4(2), 1–6.

Nurrohim, A. dan I. N. (2019). Hikmah dalam Al-Qur'an: Studi Tematik Terhadap Tafsir Al-Mizan. Profetika: Jurnal Studi Islam, 20(2), 179–189.

Nurseha, M., Shobron, S., & Ali, M. (2019). Nilai-nilai pendidikan karakter dalam kitab al-Adab al-Mufrad karya Imam Abu Abdillah Muhammad Ibn Ismail Al-Bukhari. Profetika: Jurnal Studi Islam, 20(2), 154–167. http://journals.ums.ac.id/index.php/profetika/article/view/9952

Nursyahidah, R. A., Nugraha, R., & Abdul Muhyi, A. (2024). Islamic View On Secularism Through The Methodology Of Maudhu'i Interpretation. Bulletin of Islamic Research, 2(3), 365–384. https://doi.org/10.69526/bir.v2i3.40

Nurzannah, A., Munir, D. R., Fajar, A., & Luthfi, T. (2023). The Influence of the Internet to Improve Students' Understanding of Arabic Vocabulary: A Semi-Experimental Study at Al-Mutahar Falyurid Islamic High School. Solo Universal Journal of Islamic Education and Multiculturalism, 1(1), 58–83.

Oktatianti, T., Mubarak Bin Humaid, M. S., Irfan Rosyadi, R., Abdul Adzim, A., & Muthoifin, M. (2023). Premeditated Murder in the Modern Era Comparative Study of Perspectives on Islamic Law and the Criminal Code. Solo International Collaboration and Publication of Social Sciences and Humanities, 1(01), 24–34. https://doi.org/10.61455/sicopus.v1i01.28

Olakulehin, F. K. (2007). Information and communication technologies in teacher training and professional development in Nigeria. Turkish Online Journal of Distance Education, 8(1), 133–142.

Prasanti, N. A., Adila, P. E., Rosyadi, R. M., & Muhyi, A. A. (2024). The Correlation between Islam and Globalization According to the Maudhu'i Interpretation. Bulletin of Islamic Research, 2(2), 237–250. https://doi.org/10.69526/bir.v2i2.13

Prasetyaningrum, J., Fadjaritha, F., Aziz, M. F., & Sukarno, A. (2021). Kesejahteraan Psikologis Santri Indonesia. Profetika: Jurnal Studi Islam, 23(1), 86–97. https://doi.org/10.23917/profetika.v23i1.16796

Prayitno, Y. E., Hidayat, F., & Widodo, P. A. (2024). The Agreement to Buy and Sell Mu'athah in Supermarkets Reviewed from the Rules of Fiqhiyah Al-Istihsanu bil 'Urf. Demak Universal Journal of Islam and Sharia, 2(1), 15–26.

Prihantari, M. W., & Saputra, K. D. (2021). Lokusi Ilokusi Dan Perlokusi Dalam Wacana Pembelajaran Bahasa Arab Di Muhammadiyah Boarding School (Mbs) Yogyakarta. Profetika: Jurnal Studi Islam, 22(2), 357–366. https://doi.org/10.23917/profetika.v22i2.17417

Purwasari, D. R., Waston, W., & Rochim Maksum, M. N. (2023). The Strategy of Islamic Education Teachers in Instilling Student Moral Values at State Vocational High School 6 Sukoharjo Indonesia. Solo International Collaboration and Publication of Social Sciences and Humanities, 1(01), 12–23. https://journal.walideminstitute.com/index.php/sicopus/article/view/17

Putri, A. N., Husnayain, F., Fauziah, F., A, N. Q., & Al-atsariyah, N. H. (2024). The Relevance of Weton Calculation Tradition in Javanese Culture in Determining Marriage Contracts : A Sharia Perspective. Demak Universal Journal of Islam and Sharia, 2(3), 243–256.

Qolbi, F. A., Wahyu, B., Nugraha, A., Cholis, N., Wibowo, P., Hamdi, M. F., Syafiq, M., & Nugroho, F. (2024). Development and Application of Akad Rahn in Nash Perspective. Demak Universal Journal of Islam and Sharia, 2(1), 47–54.

Rachmadhani, F. (2021). Wasathiyah: Theory And Practice In Muhammadiyah Fatwa During The Covid-19 Pandemic. Profetika: Jurnal Studi Islam, 23(1), 43–51.

Rafsanjani, T. A., & Razaq, M. A. (2019). Internalisasi Nilai-Nilai Keislaman Terhadap Perkembangan Anak Di Sekolah Dasar Muhammadiyah Kriyan Jepara. Profetika: Jurnal Studi Islam, 20(1), 16–29. https://doi.org/10.23917/profetika.v20i1.8945

Rafsanjani, T. A., & Rozaq, M. A. (2021). Peran Gerakan Jama'Ah Dan Dakwah Jama'Ah Dalam Internalisasi Nilai-Nilai Islam Di Ranting Muhammadiyah Blimbingrejo. Profetika: Jurnal Studi Islam, 23(1), 146–152. https://doi.org/10.23917/profetika.v23i1.16804

Raharja, S. (2023). Boarding Model Education Concept to Improve the Quality of Pesantren Education. Solo Universal Journal of Islamic Education and Multiculturalism, 1(3), 161–171.

Rahim, A., & Alqahoom, A. (2023). Dialogue Language Style of the Qur'an "A Stylistic Analysis of Dialogues on the Truth of the Qur'an." Solo International Collaboration and Publication of Social Sciences and Humanities, 1(01), 35–46. https://doi.org/10.61455/sicopus.v1i01.29

Rahmawati, E., Abdul Aziz, F., & Raudhatul Jannah, G. (2024). The Phenomenon of the Hijab Wrapping Tightly in the Qur'an Sunnah Review and its Comparison with the Veil and Burqa. Bulletin of Islamic Research, 2(1), 93–112. https://doi.org/10.69526/bir.v2i1.24

Rahmawati, E., Asy'arie, M., Aryani, S. A., & Waston. (2024). Development of Multiculturalism Values in Religious Education and Its Implications for Multicultural and Democratic Student Ethics. Revista de Gestão Social e Ambiental, 18(6), e05248. https://doi.org/10.24857/rgsa.v18n6-009

Ramadhan, A. N. F. (2024). Hermeneutics of Gender: A Comparative Study of Hermeneutical Models Amina Wadud and Farid Esack. Bulletin of Islamic Research, 2(2), 199–216. https://doi.org/10.69526/bir.v2i2.10

Ramdani, D., Hilwa, D. L., & Fauzan Muzani, F. (2024). Islam and Pluralism in the Qur'anic Perspective:Thematic Interpretive Studies. Bulletin of Islamic Research, 2(1), 113–130. https://doi.org/10.69526/bir.v2i1.32

Ramdhani, D., Asy'arie, M., Waston, W., Maksum, M. N. R., & Fatimah, M. (2021). Learning Management Based on Multicultural At Islamic Boarding School Darusy Syahadah Simo Boyolali. Profetika: Jurnal Studi Islam, 23(1), 1–12. https://doi.org/10.23917/profetika.v23i1.16789

Ramli, R. (2021). Peran Guru Pendidikan Agama Islam Dalam Menanamkan Nilai Cinta Lingkungan Kepada Peserta Didik. Profetika: Jurnal Studi Islam, 22(1), 80–90. https://doi.org/10.23917/profetika.v22i1.14767

Ridha, S., Rosyadi, I., Maisu, M. A., & ... (2024). Management of Zakat Funds for Education Sharia Economic Law Perspective. Demak Universal Journal of Islam and Sharia, 2(1), 27–36. https://journal.walideminstitute.com/index.php/deujis/article/view/85%0Ahttps://journal.walideminstitute.com/index.php/deujis/article/download/85/175

Risman, K., & Asman, A. (2022). the Pattern of Islamic Character Education of the Muhammadiyah Student Association (Imm) and Its Implementation in Formal Education. Profetika: Jurnal Studi Islam, 23(2), 197–203. https://doi.org/10.23917/profetika.v23i2.19646

Rizka, R., Junaidi, M., Sudaryono, S., & Masithoh, M. (2021a). Pandangan Islam Terhadap Force Majeur Dalam Relaksasi Kredit Di Masa Pandemi Covid-19. Profetika: Jurnal Studi Islam, 23(1), 127–140. https://doi.org/10.23917/profetika.v23i1.16800

Rizka, R., Junaidi, M., Sudaryono, S., & Masithoh, M. (2021b). Pandangan Islam Terhadap Force Majeur Dalam Relaksasi Kredit Di Masa Pandemi Covid-19. Profetika: Jurnal Studi Islam, 23(1), 127–140. https://doi.org/10.23917/profetika.v23i1.16800

RochmawatiI, M. U., Amrin, A., & Amelia, I. (2022). THE EFFECT OF WATERPROOF COSMETICS ON THE LEGITIMACY OF WUDHU (Study on Islamic Boarding School Students University of Muhammadiyah Surakarta). Profetika: Jurnal Studi Islam, 23(2), 239–248. https://doi.org/10.23917/profetika.v23i2.19658

Rosyadi, I., Fathul, A., Rumaf, H., Fatimah, M., & Yaman, N. (2024). Syathibi's Thoughts on Maslahah Mursalah and its Impact on The Development of Islamic Law. Journal of World Thinkers, 1(1), 63–74.

Sahman Z, Rizka, Muchammad Taufiq Affandi, Anindya Salsabila, & Muthoifin. (2023). Productive Zakat Distribution of Building Village Model To Increase Mustahiq Income. Profetika: Jurnal Studi Islam, 24(02), 292–303. https://doi.org/10.23917/profetika.v24i02.3171

Sahrudin, & Mh, Z. M. A. (2024). Islam Dan Gender. Bulletin of Islamic Research, 2(3), 437–460. https://doi.org/10.69526/bir.v2i3.33

Saifudin, S. (2021). Perspektif Islam Tentang Teori Koneksionisme Dalam Pembelajaran. Profetika: Jurnal Studi Islam, 22(2), 314–330. https://doi.org/10.23917/profetika.v22i2.16696

Sanyoto, T., Fadli, N., Irfan Rosyadi, R., & Muthoifin, M. (2023). Implementation of Tawhid-Based Integral Education to Improve and Strengthen Hidayatullah Basic Education. Solo Universal Journal of Islamic Education and Multiculturalism, 1(01), 30–41. https://doi.org/10.61455/sujiem.v1i01.31

Saputra, K. D. (2020). Paradigma Liberal Arts Dalam Pendidikan Di Era Disrupsi Studi Kasus Di Zaytuna College. Profetika: Jurnal Studi Islam, 21(1), 1–10. https://doi.org/10.23917/profetika.v21i1.11052

Saputra, M. F., Mualim, R., Muthoifin, M., Shobron, S., & Subhan, S. (2021). Penanaman Nilai-Nilai Karakter Di Paguyuban Pengajar Pinggiran Sungai Code (P3S) Yogyakarta. Profetika: Jurnal Studi Islam, 22(1), 169–176. https://doi.org/10.23917/profetika.v22i1.14775

Sari, P. dewi mayang, Putri, R. N., Kumbi, R., & Muhyi, A. A. (2024). Islamic Views on Radicalism and Terrorism. Bulletin of Islamic Research, 2(1), 81–92. https://doi.org/10.69526/bir.v2i1.9

Sasmita, E., Righayatsyah, E., & Abdul Muhyi, A. (2024). Islam and Human Rights in the Perspective of the Qur'an: A Thematic Interpretive Study. Bulletin of Islamic Research, 2(2), 267–288. https://doi.org/10.69526/bir.v2i2.35

School-Parent Collaboration in Internalizing Students' Spiritual Attitudes in the Pandemic Era (A Case Study on State Islamic Elementary Madrasa in Banyumas, Indonesia). (2022). International Journal of Social Science and Human Research, 05(07), 3131–3142. https://doi.org/10.47191/ijsshr/v5-i7-51

Setyaningsih, S., & Suchyadi, Y. (2021). Classroom Management in Improving School Learning Processes in the Cluster 2 Teacher Working Group in North Bogor City. Jhss (Journal of Humanities and Social Studies), 5(1), 99–104. https://doi.org/10.33751/jhss.v5i1.3906

Setyawan, F. N. (2023). Analysis of the Basics of Fatwa Gold Credit DSN-MUI Perspective of Qaidah Ushul Fiqh. Demak Universal Journal of Islam and Sharia, 1(3), 166–178.

Shobron, S., & Anshori, A. (2020). Method for Developing Soft Skills Education for Students. Universal Journal of Educational Research, 8(7), 3155–3159. https://doi.org/10.13189/ujer.2020.080744

Shobron, S., & Rahman, S. A. (2019). Humanist islam in indonesia ahmad syafii maarif perspective. Humanities & Social Sciences Reviews, 7(6), 780–786. https://giapjournals.com/index.php/hssr/article/view/hssr.2019.76118/2384

Shobron, S., & Ramadhon, S. (2019). Model Pelaksanaan Metode Manhaji Dalam Program Tafhīmul Qur'an Juz 1 (Satu). Profetika: Jurnal Studi Islam, 19(2), 136–143. https://doi.org/10.23917/profetika.v19i2.8120

Shobron, S., Trisno, T., Muthoifin, M., Mahmudulhassan, M., & Rochim Maksum, M. N. (2023). Humanist Education the Dayak of Kalimantan Indonesia Islamic Perspective. Solo Universal Journal of Islamic Education and Multiculturalism, 1(01), 20–29. https://doi.org/10.61455/sujiem.v1i01.27

Shobron, S., & Widyantoro, Y. D. (2020). Pemikiran Pendidikan Tauhid Ahmad As-Surkati Dan Implementasinya Terhadap Pendidikan Di Al-Irsyad. Profetika: Jurnal Studi Islam, 21(2), 271–278. https://doi.org/10.23917/profetika.v21i2.13087

Sofa Izzurrohman, M. R., Zakki Azani, M., & Salim, H. (2023). The Concept of Prophetic Education According to Imam Tirmidzi in the Book of Syamail Muhammadiyah. Solo International Collaboration and Publication of Social Sciences and Humanities, 1(01), 52–61. https://doi.org/10.61455/sicopus.v1i01.33

Srifyan, J. H., & Afiyah, I. (2024). Optimization of Sharia Insurance Implementation and Supervision Based on Fatwas of the Indonesian Ulema. Demak Universal Journal of Islam and Sharia, 2(2), 145–166.

Srifyan, J. H., Aquil, A., & Zaim, M. A. (2023). Women ' s Career Islamic Family Law Perspectives. Demak Universal Journal of Islam and Sharia, 1(2), 154–165.

Suciyani, S. (2022). The Effect Of Globalization On The Determination Of Islamic Law As The Basis Of The State In Indonesia: Analysis of the thoughts of KH. Abdul Wahid Hasyim and Ki Bagus Hadikusomo about the implementation of Islamic law in Indonesia. Profetika: Jurnal Studi Islam, 23(2), 219–233. https://doi.org/10.23917/profetika.v23i2.19649

Sugiyanto, B. M., Anshori, A., & Muthoifin, M. (2020). Implementasi Pembelajaran Al-Qur'an Metode Littaqwa Di Sdit Nur Hidayah Surakarta Dan Metode Karimah Di Mi Nurul Karim Karanganyar Tahun Ajaran 2019/2020. Profetika: Jurnal Studi Islam, 21(1), 86–95. https://doi.org/10.23917/profetika.v21i1.11062

Suhadi, M., & Muslim, A. (2021). Islam Dan Produk Halal: Muslimah, Komodifikasi Agama Dan Konsolidasi Identitas Keagamaan Di Indonesia. Profetika: Jurnal Studi Islam, 23(1), 164–176. https://doi.org/10.23917/profetika.v23i1.18082

Sukisno, Waston, Nirwana, A., Mahmudulhassan, & Muthoifin, M. (2024). Parenting problems in the digital age and their solution development in the frame of value education. Multidisciplinary Reviews, 7(8), 2024163. https://doi.org/10.31893/multirev.2024163

Sukmawati, D., Pajar Pratama, G., & Davi Abdulloh Haidzam. (2024). Islam and State Institutions. Bulletin of Islamic Research, 2(1), 149–162. https://doi.org/10.69526/bir.v2i1.28

Sumiran, S., Waston, W., Zamroni, Z., & Mahmudah, F. N. (2022). The principal's role in improving the quality: A concepts framework to developing school culture. Frontiers in Education, 7. https://doi.org/10.3389/feduc.2022.854463

Supriyono, L. (2020). Peran Orang Tua Dalam Menyikapi Gadget Dan Implikasinya Terhadap Penyimpangan Perilaku Seksual Anak. Profetika: Jurnal Studi Islam, 21(2), 159–166. https://doi.org/10.23917/profetika.v21i2.13077

Suri, S., Irwanto, I., Akhyar, S., & AN, A. N. (2021). Scientific Interpretation Study: Al Jawahir'S Review of the Interpretation of the Qur'an on the Composition of the Earth Elements in Adam'S Body. Profetika: Jurnal Studi Islam, 23(1), 13–19. https://doi.org/10.23917/profetika.v23i1.16790

Suryani, N. A., & Hudaidah, H. (2021). Pemikiran R.a. Kartini Untuk Relevansi Pendidikan Khususnya Pada Kaum Wanita Di Indonesia. Profetika: Jurnal Studi Islam, 22(1), 119–122. https://doi.org/10.23917/profetika.v22i1.14770

Suryono, S., Sutama, S., Asy'arie, M., & Fatimah, M. (2020). Model of Tolerance Education in the Tahfidzul Qur'an Al-Kahfi Hidayatullah Islamic Boarding School in Surakarta, Central Java, Indonesia. Profetika: Jurnal Studi Islam, 21(2), 125–133. https://doi.org/10.23917/profetika.v21i2.13074

Susanto, R., Butlam, Q., & Ibrahim, M. A. (2023). Implementation of Concepts and Thoughts on Sharia in DSKS (Dewan Syariah Kota Surakarta). Demak Universal Journal of Islam and Sharia, 1(3), 179–187.

Susilawati, N. N. R. (2019). Hubungan Pendidikan Islam Terhadap Kemajuan Bangsa: Ditinjau Dari Perkembangan Budaya. Profetika: Jurnal Studi Islam, 20(2), 190–195. https://journals.ums.ac.id/index.php/profetika/article/view/9955

Sutarja, Prayitno, H. J., Waston, Hidayat, S., Ali, M., & Sugiarto, F. (2024). Character Strengthening Model of Religious Moderation Praxis Method to Improve and Develop Student Morale. Revista de Gestão Social e Ambiental, 18(2), e04871. https://doi.org/10.24857/rgsa.v18n2-076

Suwardi, S., Anif, S., Waston, W., & Owa-Onire Uthman, Y. O. (2024). Tasmi' Bil Ghoib Assessment Model of the Qur'an for Children: Case Study in Multicity. Profetika: Jurnal Studi Islam, 24(02), 343–353. https://doi.org/10.23917/profetika.v24i02.1696

Suwoko, Waston, Bambang Setiaji, Muthoifin, Huda Kurnia Maulana, E. B. G. (2024). Family Education To Improve The Quality Of Human Resources And Sustainable Development In Samarinda. Revista de Gestão Social e Ambiental, 18(6), 1–19.

Syafitri, Y., & Tago, M. Z. (2021). Pengaruh Pendidikan Aika Terhadap Perilaku Keagamaan Siswa Di Sd Muhammadiyah Sewon Bantul Yogyakarta. Profetika: Jurnal Studi Islam, 22(1), 53–64. https://doi.org/10.23917/profetika.v22i1.14765

Syam, R. A., Hutama, T. A., Subekti, I., Nareswara, A., Bariyah, F., & Aulia, R. (2023). The Relationship of Islamic Law and Ethics in Pharmacist Practice : A Literature Review. Solo International Collaboration and Publication of Social Sciences and Humanities, 1(3), 173–180.

Tamjidnor, T., & Nazri Ismail, M. (2022). Character Education and Implementation in Learning at MAN 1 Banjarmasin. International Journal of Social Science, Education, Communication and Economics (SINOMICS JOURNAL), 1(1), 33–44. https://doi.org/10.54443/sj.v1i1.5

Tarmuji, N. H., Mohamed, N., Hazudin, S. F., & Wan Ahmad, W. A. (2022). Linking Study of Memorising Quran with Academic Performance. Asia Pacific Journal of Educators and Education, 37(1), 181–191. https://doi.org/10.21315/apjee2022.37.1.9

Tattaqillah, N., Lillah, M. Z., Ali, B., & Sule, M. (2024). The Existence of Education as a Rehabilitation , Preventive , Curative , and Moral Development Strategy in Madrasah. Solo Universal Journal of Islamic Education and Multiculturalism, 2(1), 1–18.

Thaib, Y. M., Elsakhawy, R. M., & Al-, T. (2023). Marriages of More Than Four and its Impacts on Community Perspective of Islamic Law and Indonesian Law. Demak Universal Journal of Islam and Sharia, 1(2), 67–82.

Thamrin, D. A., Habibi, B., Sari, D. P., & Athief, F. H. N. (2020). Analisis Strategi Islamic Collective Entrepreneurship (Ice): Solusi Mengatasi Desa Tertinggal. Profetika: Jurnal Studi Islam, 21(1), 45–56. https://doi.org/10.23917/profetika.v21i1.11059

Tohirin, T., & Zamahsari, Z. (2021). Peran Sosial Laki-Laki Dan Perempuan Perspektif Al-Qur'an. Profetika: Jurnal Studi Islam, 22(1), 91–108. https://doi.org/10.23917/profetika.v22i1.14768

Triyono, A., & Setyawan, A. J. (2021). Aceh Dan Konflik Agama: Konstruksi Pada Harian Republika. Profetika: Jurnal Studi Islam, 22(1), 141–158. https://doi.org/10.23917/profetika.v22i1.14773

Tumiran. (2019). The Concept Of Early Childhood Education According To Al-Ghazali. c, 293–296.

Wachidah, N. H., Shobron, S., Afiyah, I., & Srifyan, J. H. (2024). R.A Kartini's Thoughts on Women's Emancipation Progress. Journal of World Thinkers, 1(1), 31–42.

Wahid, A., Amin, H., Assagaf, J., Yahya, A., & Nufiar, N. (2023). Sexual Violence Prevention Strategies Based on Hadith Guidance. Ulumuna, 27(2), 573–597. https://doi.org/10.20414/ujis.v27i2.678

Wahid, A., Ibrahim, M., Shomad, B. A., Nirwana AN, A., & Damanhuri, D. (2023). Utilizing Zuhd Hadiths For Upper-Class Crime Prevention. Jurnal Ilmiah Islam Futura, 23(2), 263–282. Https://Doi.Org/10.22373/Jiif.V23i2.17353

Wahyunni, F., Dalifa, D., & Muktadir, A. (2017). Hubungan Antara Pendidikan Dalam Keluarga Dengan Sikap Rasa Hormat Siswa Kelas Iv Sd Negeri 03 Kota Pagar Alam. Jurnal Pgsd, 10(2), 86–91. Https://Doi.Org/10.33369/Pgsd.10.2.86-91

Waston, Ismail Abdul Ghani Al-Jalal, Abubakar Muhammad, A. N. (2024). Relevance For Higher Education In Indonesia. Journal Of World Thinkers, 1(1), 17–30.

Waston, Mahmudulhassan, Andri Nirwana, & Muthoifin, M. (2024). Parenting Problems In The Digital Age And Their Solution Development In The Frame Of Value Education. Multidisciplinary Reviews, 7(8), 21–91. Https://Doi.Org/Https://Doi.Org/10.31893/Multirev.2024163 Parenting

Waston, Muthoifin, Soleh Amini, Roni Ismail, Sekar Ayu Aryani, A. N. (2024). Religiosity To Minimize Violence : A Study Of Solo Indonesian 1 Introduction The Indonesian Child Protection Commission (KPAI) coordinated with the youth office of Gatot Bambang Hastowo Central Java regarding a viral video in 2020 showing a teacher in. Revista de Gestao Social e Ambiental, 18(6), 1–22.

Waston, Yusuf Olawale Owa-Onire Uthman, Mahmudulhassan, M. (2024). Ian G. Barbour's Thoughts on Science and Religion. Journal of World Thinkers, 1(1), 1–16.

Waston, Ali, M., Rizka, Wiranto, E. B., Shobahiya, M., & Maksum, M. N. R. (2024). Culture, Religion, and Harmony: The Struggle for Roles in Diversity in Indonesia. Revista de Gestão Social e Ambiental, 18(3), e05225. https://doi.org/10.24857/rgsa.v18n3-099

Waston, Muthoifin, Amini, S., Ismail, R., Aryani, S. A., & Nirwana, A. (2024). Religiosity to Minimize Violence: A Study of Solo Indonesian Society. Revista de Gestão Social e Ambiental, 18(6), e05426. https://doi.org/10.24857/rgsa.v18n6-089

Waston, W. (2018). Building peace through mystic philosophy: study on the role of Sunan Kalijaga in Java. Indonesian Journal of Islam and Muslim Societies, 8(2), 281. https://doi.org/10.18326/ijims.v8i2.281-308

Waston, W., Amini, S., & Arifin, M. (2024). A moral-based curriculum to improve civilization and human resource development in Bangladesh. Multidisciplinary Reviews.

Waston, W., Ridha, A. R., & Kumaidi, K. (2023). Theoretical Construct and Development of Wasatiyah Measurement Instruments. Profetika: Jurnal Studi Islam, 24(01), 137–148. https://doi.org/10.23917/profetika.v24i01.1730

Waston, W., & Taryanto, T. (2019). Peran Kepala Sekolah Dalam Meningkatkan Mutu Pendidikan Di Sekolah Dasar Islam Terpadu Muhammadiyah Jumapolo Karanganyar. Profetika: Jurnal Studi Islam, 61–70. https://doi.org/10.23917/profetika.v0i0.8949

Waston, Wiranto, E. B., Ali, M., Achmad, N., Ramdhani, D., Muthoifin, & AN, A. N. (2024). Islamophobia and Communism: Perpetual Prejudice in Contemporary Indonesia. Revista de Gestão Social e Ambiental, 18(2), e04875. https://doi.org/10.24857/rgsa.v18n2-075

Waterson, R. A. (2009). What is the Role of the Teacher? To Guide the Studies ofOthers. Journal of College and Character, 10(6). https://doi.org/10.2202/1940-1639.1686

Weist, M. D., Mellin, E. A., Chambers, K. L., Lever, N. A., Haber, D., & Blaber, C. (2012). Challenges to collaboration in school mental health and strategies for overcoming them. Journal of School Health, 82(2), 97–105. https://doi.org/10.1111/j.1746-1561.2011.00672.x

Widiarti, F. H. (2019). Penggunaan Media Al-Qur'an Braille Book Dan Braille Digital Bagi Tunanetra Di Surakarta. Profetika: Jurnal Studi Islam, 19(2), 118–122. https://doi.org/10.23917/profetika.v19i2.8118

Widya Ananda, S. A., Zayyan, W. A., & Arifin, I. (2021). Pandangan Islam Tentang Wanita Karir Dan Ibu Rumah Tangga Dalam Bingkai Keluarga Dan Masyarakat. Profetika: Jurnal Studi Islam, 22(2), 347–356. https://doi.org/10.23917/profetika.v22i2.16700

Yafi, L. (2024a). Productive Waqf Development Strategy to Grow Community Economy in Selangor Malaysia. Demak Universal Journal of Islam and Sharia, 2(03), 189–198. https://journal.walideminstitute.com/index.php/deujis/article/view/111

Yafi, L. (2024b). Transformation, Challenges, and Regulation of Halal Tourism in the 5.0 Era. Demak Universal Journal of Islam and Sharia, 2(2), 177–188. https://journal.walideminstitute.com/index.php/deujis/article/view/123%0Ahttps://journal.walideminstitute.com/index.php/deujis/article/download/123/286

Yahya, A. M., Hasan, M. A. K., & AN, A. N. (2022). Rights Protection Guarantee for the Partners of Indonesian Gojek Company according to Labour Laws no 13 of 2033 and Maqasid. Al-Manahij: Jurnal Kajian Hukum Islam, 16(1), 115–132. https://doi.org/10.24090/mnh.v16i1.6382

Yahya, N., Nirwana, A., Giyoto, G., & Raharjo, S. D. (2022). THE CASES OF STUDENT BURNOUT AT INDEPENDENT DOKTOR. Profetika: Jurnal Studi Islam, 23(2). https://doi.org/10.23917/profetika.v23i2.19643

Yambi, C. (2020). Assessment and Evaluation in Education. Assessment and Evaluation, 4(July), 12–34.

Yaumil, I., Bansu, F., Elmanaya, N. S. B., Gamal, M., Elbasiouny, I., & Shobron, S. (2023). Religious Values and Multiculturalism in the Sayyang Pattu ' du Tradition in West Sulawesi Indonesia. Solo Universal Journal of Islamic Education and Multiculturalism, 1(2), 104–117.

Yayuli, Athief, F. H. N., & Utari, D. N. (2022). Comparative Study of Yusuf Qardhawi and Sahal Mahfudh's Thoughts on Productive Zakat as a Means of Economic Empowerment. Profetika: Jurnal Studi Islam, 23(1), 98–113.

Yayuli, Y., Athief, F. H. N., & Utari, D. N. (2021). Studi Komparatif Pemikiran Yusuf Qardhawi Dan Sahal Mahfudh Tentang Zakat Produktif Sebagai Sarana Pemberdayaan Ekonomi. Profetika: Jurnal Studi Islam, 23(1), 98–113. https://doi.org/10.23917/profetika.v23i1.16798

Yudisman, S. N. (2021). Hukum Berjenggot Dalam Islam: Kajian Terhadap Fenomena Jenggot Sebagai Fashion Dalam Teori Sosial. Profetika: Jurnal Studi Islam, 22(2), 296–307. https://doi.org/10.23917/profetika.v22i2.16673

Zaman, B. (2019). Aplikasi Pendekatan Kontekstual Pada Proses Pembelajaran Rumpun Pendidikan Agama Islam. Profetika: Jurnal Studi Islam, Vol. 20(2), 133–142.

Zulfa, N. W. (2018). Perbedaan Implementasi Program Taḥfīẓ Di Sekolah Dan Madrasah Di Surakarta. Profetika: Jurnal Studi Islam, 19(2), 144–153. https://doi.org/10.23917/profetika.v19i2.8121.