

## Ilman wa Rūhan' Approach in Al-Qur'an Learning to Develop Qur'anic Personality at Al-Fahmi Integrated Islamic Junior High School, Palu City

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### ABSTRACT

This study examines the implementation of the "*ilman wa rūhan*" approach in Qur'anic learning to develop Qur'anic personality among students at SMP IT Al-Fahmi Palu. Using a qualitative case study design, the research explores the integration of intellectual (*ilman*) and spiritual (*rūhan*) dimensions in the learning process. Data were collected through observation, interviews, and documentation. The findings reveal that the approach is implemented through structured Qur'anic programs, including *tahfidz*, *muraja'ah*, *tadabbur*, congregational prayers, and character-building activities integrated into daily school culture. The approach contributes positively to the development of students' Qur'anic personality, reflected in discipline, honesty, responsibility, politeness, and spiritual awareness. Supporting factors include teacher commitment, parental involvement, and an Islamic school environment, while challenges involve differences in students' abilities and limited learning time. This study highlights that the "*ilman wa rūhan*" approach provides a holistic model for Qur'anic education that integrates cognitive, affective, and spiritual development.

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### ARTICLE INFORMATION

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*ilman wa rūhan*,  
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Islamic education,  
holistic learning.

### 1. Introduction

The Al-Qur'an has a fundamental function as a normative reference in human life, providing a moral framework for humanity. The presence of the Al-Qur'an serves as a foundation for building and developing noble character within individuals. Positive morality is reflected through efforts to practice the teachings of the Al-Qur'an. The Al-Qur'an serves as a guide in shaping human personality, as humans are among the most perfect

creations of Allah, and it is Allah Himself who educates humanity (Khoiriyati et al., 2025).

When a person experiences moral decline caused by certain factors, it is referred to as a phenomenon of moral decadence. The effects of moral decadence are highly dangerous, particularly the moral deterioration among adolescents, which greatly disrupts social harmony. This is especially concerning because adolescents are the future generation who will lead society (Amin, 2025).

Some of the phenomena of moral decadence that are rife include clashes among students, brawls, acts of intimidation, and even some students have killed their own classmates. The integrated method of "*ilman wa rūhan*" (knowledge and understanding) is expected to foster students' love for the Qur'an. This will not only enhance their fluency and eloquence in reciting the Quranic verses, but also enhance the students' attitudes and manners, reflecting the concepts presented in the Qur'an.

## **2. Literature Review**

### **2.1 The *Ilman wa Rūhan*' Approach**

The "*ilman wa rūhan*" approach is one of the approaches to Al-Qur'an learning that emphasizes the integration of intellectual mastery and the spiritual development of students. This approach is based on the view that the process of learning the Al-Qur'an cannot separate cognitive, affective, and spiritual aspects, as these dimensions are interconnected in shaping a comprehensive Qur'anic personality. Therefore, to obtain a comprehensive understanding of the "*ilman wa rūhan*" approach, it is necessary to explain the underlying concepts and fundamental definitions upon which it is based.

The "*ilman wa rūhan*" approach is a new approach developed by the Qur'anic Education Division of the Indonesian Integrated Islamic School Network (JSIT Indonesia). This method was formulated by K.H. Abdul Aziz Abdur Rauf, LC., Al-Hafizh. The *Jaringan Sekolah Islam Terpadu Indonesia* oversees Integrated Islamic

Schools throughout Indonesia (Khoiriyati et al., 2025).

The "*ilman wa rūhan*" approach is an integrated learning model that balances the intellectual (*'ilm*) and spiritual (*rūh*) dimensions. In its implementation at Integrated Islamic Schools (IT), this approach is developed through four volumes of Qur'anic learning materials, structured in stages from basic skills to the development of a Qur'anic personality (Purwanto, 2021).

The main content covers the material studied in the first volume, namely: 1) Introduction to the hijaiyah letters and the *makhārij al-ḥurūf*, namely the correct pronunciation of the letters accompanied by listening and pronunciation exercises. 2) Learning basic *tajwid*, such as the rules of *izhār*, *idghām*, and simple *qalqalah*. 3) Etiquette for studying and reading the Qur'an, including etiquette towards teachers, etiquette in circles, and sincere intentions in seeking knowledge. 4) Daily *dhikr* and prayers for students, such as prayers before and after studying, prayers upon entering and leaving class, and the habit of performing the *Dhuha* prayer (Yunita et al., 2025).

This volume aims to form a spiritual foundation and discipline in reading the Qur'an so that students have an emotional connection with the revelation from the beginning (Astuti et al., 2023).

Thus, the "*ilman wa rūhan*" approach functions to form a balance between reason (*'aql*) and spirit (*qalb*) in students, in accordance with the principle of *tarbiyah Islamiyah al-kāmilah* (comprehensive Islamic education).

True Islamic education is not merely imparting knowledge, but also fostering good manners and purifying the soul. Therefore, the learning process must be holistic, encompassing all dimensions of human nature: reason, heart, and behavior. The "*ilman wa rūhan*" approach aligns with this idea, as it goes beyond academic achievement and emphasizes comprehensive Islamic character development (Jalaluddin & Idi, 2016) (Zuhriyah, 2017) (Sunaryanto, 2020).

In various hadiths, he emphasizes the importance of seeking knowledge accompanied by spiritual development. The hadith "*innama bu'itstu li utammima makarimal akhlaq*" shows that the primary goal of Islamic teachings is to perfect praiseworthy behavior and morals (Utami et al., 2023).

The hadith about good morals, narrated by Imam Malik in his book *al-Muwatta*, provides a fundamental basis for the concept of integrating '*ilman wa rūhan*' into Islamic education through an emphasis on perfecting character as the primary objective of the prophetic message. This hadith explains that the purpose of the Prophet's mission was to perfect moral virtues, making morality a crucial issue in Islam. The context of this hadith indicates that the mission of education in Islamic teachings cannot be separated from the development of noble character, which requires integration between the intellectual (*'ilman*) and spiritual (*rūhan*) dimensions. *Al-Mubarakfuri in Tuḥfat al-Aḥwadhī explains that the word utammima* (to perfect) does not mean that noble morals did not exist previously, but rather that the Prophet Muhammad was sent to perfect and

optimize the moral values that already exist in human nature (Zen, 2021) (Mahalli et al., 2014).

Philosophically, the concept of '*ilman wa rūhan*'. *Ruuhān* is in accordance with the concept of Islamic science which combines sources of knowledge, namely revelation (*naql*), reason (*'aql*), and intuition (*kashf*) (Ahmad, 2021).

This approach ensures that learning the Qur'an does not produce individuals with strong memorization and textual understanding but are disconnected from the spiritual and transformative dimensions, or conversely, individuals who have spiritual experiences but are weak in intellectual foundations. Thus, the philosophical foundation of "*ilman wa rūhan*" in Islamic epistemology provides a comprehensive framework for Islamic education capable of producing a generation of Muslims with both intellectual excellence and spiritual depth, capable of making positive contributions to human civilization while maintaining authentic Islamic identity and values.

## 2.2 Implementation in Al-Quran Learning

The implementation of the concept of "*ilman wa rūhan*" in Qur'an learning incorporates various learning strategies and techniques. One of these is an integrative learning strategy. This strategy is a Qur'an learning process using the "*ilman wa rūhan*" approach, integrating various learning methods that simultaneously encompass cognitive, affective, and psychomotor aspects (Purwanto, 2021).

Then there is the *tadabbur* and Reflection technique strategy. This technique teaches students to conduct *tadabbur* (deep reflection) on the verses of

the Quran and relate them to the context of daily activities. In addition, there is also moral and character development. Every Quranic lesson is always linked to the development of moral and character of students through internalization of the principles contained in the verses being studied (Khasawneh et al., 2022).

The goal of learning the Quran is to hone students' critical, analytical, and reflective thinking skills. The Quran contains a variety of scientific, philosophical, and logical insights that can enhance their intellectual capacity.

In the development of contemporary Islamic education, various methods of learning the Qur'an continue to be developed according to the needs of students, including traditional, modern, and integrative methods. Traditional methods such as *Baghdad*, *Qirā'ati*, *Iqra'*, and *An-Nahdliyah* have proven effective in basic learning of the Qur'an, especially the *Iqra'* method which is practical, simple, and emphasizes the accuracy of makhraj and tajwid through six volumes of gradual learning from the introduction of hijaiyah letters to reading sentences. Meanwhile, modern and integrative methods utilize a multisensory approach, digital technology, and educational games to suit the characteristics of the digital generation. The *Tilawati* method combines classical and individual learning with a fun learning atmosphere through songs to help optimize children's right brain function and reduce boredom. The *Ummi* method emphasizes *tajwid*-based *tartil* learning with a quality assurance system, a direct approach, repetition, and affection, so that the learning process becomes simple, fun, and effective for children (Natsir, 2017).

### **2.3 Qur'anic Personality**

Qur'anic personality is the ideal goal of Islamic education, grounded in the Qur'an as a source of values and guidance for life. Education oriented toward the formation of Qur'anic personality emphasizes not only mastery of the cognitive aspects of Islam but also fosters attitudes, character, and behavior that reflect the teachings of the Qur'an in everyday life. Therefore, Qur'anic personality is an indicator of the success of Qur'anic learning in developing students who are faithful, have noble character, and are responsible.

According to G.W. Allport in his work *Personality*, quoted by Rif'at Syauqi Nawawi in *A Psychological Interpretation*, personality is understood as a dynamic organization within an individual consisting of a psychophysical system and functions to determine a person's unique way of adapting to his environment (Utami et al., 2023).

Qur'anic personality (*asy-syakhsiiyyah Al-Qur'aniyyah*) is a concept that refers to human character, traits and behavior which are formed and guided by the values, principles and teachings contained in the Qur'an. The Qur'anic personality reflects the integration of intellectual understanding of the Qur'an (*fahm*) with spiritual appreciation (*tadabbur*) and practical application (*'amal*) in daily life (Mahjuddin, 1991) (Azra et al., 2016).

The concept of the Qur'anic personality differs from the concept of personality in Western psychology, which tends to be secular and anthropocentric. The Qur'anic personality is theocentric, placing Allah SWT as the center of life's orientation and the Qur'an as the primary reference in shaping morals and behavior (Badri, 2019).

Qur'anic personality represents the ideal character of a Muslim shaped by the values of the Qur'an, characterized by piety

(*taqwa*), integrity and honesty (*sidq*), empathy and social concern (*rahmah*), discipline and responsibility (*mas'uliyah*), as well as a strong spirit of learning and teaching (*'ishq al-ta'lim*). Piety serves as the primary foundation, reflected in faith in the unseen, obedience in worship, and social awareness, thereby forming individuals who not only understand the Qur'an intellectually but also implement its teachings in daily life (Arifin & Suhaimi, 2019) (Sholeh, 2017).

Integrity and honesty are demonstrated through consistency between words and actions, trustworthiness, and moral steadfastness, as exemplified by the Prophet Muhammad (peace be upon him), who was known as Al-Amin and As-Shadiq. A Qur'anic personality is also marked by empathy and compassion toward others, grounded in the spirit of brotherhood and social care, as reflected in the character of the Prophet's companions who showed mercy toward fellow believers. Furthermore, such individuals exhibit discipline and responsibility in fulfilling obligations toward Allah, family, and society, with the awareness that every action will ultimately be accounted for. In addition, enthusiasm for seeking and disseminating knowledge constitutes an essential aspect of the Qur'anic personality, as knowledge is regarded as a means of elevating human dignity and as a trust that must be practiced and shared for the benefit of humanity (Shihab, 2007).

### **3. Methodology**

This research employed a qualitative approach. The author went into the field to obtain research data related to the object of study, then analyzed it to answer the research problem formulation by

presenting it in a descriptive narrative format.

Qualitative research is a research method intended to understand the events faced by subjects, such as behavior, perception, motivation, and action, in a descriptive manner. This approach is presented descriptively through verbal communication in a specific natural context with the application of various scientific approaches (Maleong, 2018)(Nurdin, 2017).

According to Botger and Taylor, "qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from individuals, as well as observable behavior. This research aims to explore and explain phenomena in depth through comprehensive data collection." (Hadiati, 2018)

According to Sukmadinata, qualitative research is research that aims to describe and analyze various phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals and groups. The qualitative research in this proposal was conducted by considering the objectives to be achieved, namely explaining how learning the Qur'an with the "*ilman wa ruhan*" approach can shape the Qur'anic personality at SMP IT Al-Fahmi, Palu City (Prasetyo & Widyastuti, 2020) (Sukmadinata, 2011).

Data collection was carried out by referring to two main sources, namely primary data and secondary data. In Lexy J. Moleong's view, the research process is based on four main processes: the pre-field stage, the field implementation stage, the data analysis process, and the report preparation process (Maleong, 2018).

In carrying out research on site, researchers determine informants who will be researched and analyzed in depth to

ensure the validity of the data and can be scientifically accounted for, using data collection techniques, namely observation, interviews and documentation.

#### **4. Result and Discussion**

##### **4.1 Implementation of the 'Ilman wa Rūḥan' Approach in Learning the Qur'an**

The "*ilman wa rūḥan*" approach in Al-Qur'an learning at SMP IT Al-Fahmi is implemented systematically through integrated stages of planning, implementation, and evaluation. The planning process includes the preparation of lesson plans and a Qur'anic academic calendar based on the JSIT Indonesia method and adapted to the characteristics of the students. The learning process emphasizes not only reading and memorization skills but also spiritual strengthening and the development of Qur'anic character. Various supporting programs, such as Ramadan Islamic boarding activities, *tahfidz* graduation ceremonies, thematic *tadabbur* sessions, and social service activities, are designed to strengthen students' love for the Al-Qur'an.

The memorization targets are arranged gradually and realistically according to the students' abilities. The minimum target to be achieved within three years is three juz of memorization, supported by a grouping system based on students' initial reading and memorization abilities. Students are classified into beginner, intermediate, and advanced groups to ensure that the learning process is effective and not burdensome. In addition, a small *halaqah* system consisting of 10-12 students is implemented to provide more personal guidance from teachers. Through this system, highly capable students can

progress more rapidly, while those with weaker abilities continue to receive appropriate assistance.

The implementation of the learning process in the 'ilman dimension focuses on *tajwid*, *talaqqi*, *tahfidz*, *muraja'ah*, *tahsin*, and *tadabbur* activities. *Tajwid* is taught contextually through direct reading practice, while *talaqqi* is conducted individually so that teachers can closely guide each student's recitation. The memorization program is carried out through structured recitation deposits and scheduled *muraja'ah* sessions to maintain the quality of memorization. Furthermore, *tadabbur* activities serve as an important medium for understanding the meanings of Qur'anic verses and relating them to students' daily lives, ensuring that the Al-Qur'an is not only memorized but also understood and practiced.

The *rūḥan* dimension is reflected through the habituation of proper manners and worship practices in students' daily school life. Every Al-Qur'an learning session begins with ablution, prayer, and respectful conduct toward the mushaf as a means of cultivating both physical and spiritual purity. Programs such as congregational *dhuha* prayer, collective *dhikr*, daily Qur'anic recitation, voluntary fasting, and charitable giving are carried out consistently to strengthen students' spirituality. The Islamic school environment, the culture of greeting others politely, respectful behavior, and teachers' exemplary conduct all play significant roles in creating an atmosphere that supports the development of a Qur'anic personality.

The habituation of Qur'anic morals is implemented through practical daily activities. Students are trained to maintain cleanliness, practice discipline in queuing, speak politely, and remind one another

toward goodness. The disciplinary system applied in the school is educational and spiritual in nature, such as reciting *istighfar*, memorizing selected verses, or cleaning school facilities. Qur'anic values are also integrated into all subjects and extracurricular activities, ensuring that character education extends beyond Al-Qur'an classes into all aspects of school life. In this way, students are shaped to make the Al-Qur'an their guide in every aspect of life.

The evaluation process is conducted continuously through daily, weekly, and semester assessments. Evaluation covers not only reading and memorization abilities but also manners, tajwid quality, and the application of Qur'anic values. This assessment system provides constructive feedback that helps students improve gradually. Overall, the "*ilman wa rūḥan*" approach at SMP IT Al-Fahmi demonstrates that Al-Qur'an learning which integrates intellectual and spiritual dimensions can develop students who are not only proficient in reading and memorizing the Al-Qur'an but also possess strong morals, discipline, and a Qur'anic personality in their daily lives.

#### **4.2 Implications of the "*Ilman Wa Rūḥan*" Approach to Students' Qur'anic Personality**

The "*ilman wa rūḥan*" approach in Al-Qur'an learning is designed not only to improve students' ability to read and memorize the Al-Qur'an but also to develop their Qur'anic personality comprehensively. This approach integrates the intellectual dimension (*ilman*), which emphasizes accurate recitation and understanding, with the spiritual dimension (*rūḥan*), which nurtures religious awareness, moral values, and the internalization of Qur'anic teachings in daily life. As a result, students experience

significant positive changes in their attitudes and behavior, particularly in politeness, discipline, responsibility, and social interaction. They become more respectful toward teachers and peers, more disciplined in worship practices, and more aware of cleanliness and responsibility as part of Islamic values.

The spiritual impact of this approach can be seen in the consistency of students' worship and their growing attachment to the Al-Qur'an. Many students regularly perform *dhuha* prayer, engage in daily *tilawah*, and consistently practice *muraja'ah* both at school and at home. The Al-Qur'an is no longer viewed merely as a school subject but as a spiritual companion and source of inner peace. Students also demonstrate greater enthusiasm in participating in *tadabbur* activities and show deeper respect toward the *mushaf* and Qur'anic learning. This indicates that the habituation of worship and spiritual practices has successfully fostered love for the Al-Qur'an and strengthened students' spiritual awareness.

From the intellectual aspect, the approach has significantly improved students' Qur'anic competencies. Their recitation becomes more *tartil*, their understanding and application of *tajwid* improve, and their memorization develops consistently according to the established targets. Through *tahsin*, *talaqqi*, *tahfidz*, and regular evaluation, students are able to correct pronunciation errors, improve fluency, and strengthen the quality of their memorization. Many students successfully achieve the minimum memorization target of three *juz*, while some exceed the target by memorizing up to five or even ten *juz*. These achievements demonstrate that the integration of systematic guidance and

continuous practice effectively enhances students' mastery of the Al-Qur'an.

The approach also contributes significantly to the development of students' social behavior and overall Qur'anic identity. Students become more empathetic, cooperative, respectful of differences, and capable of managing emotions and resolving conflicts peacefully. Cases of bullying decrease as Qur'anic values related to compassion, respect, and brotherhood are continuously emphasized. More importantly, students begin to develop self-control, awareness of worship as a personal need, and the habit of referring to the Al-Qur'an as guidance in their lives. Overall, the "*ilman wa rūḥan*" approach successfully shapes students into individuals who not only read and memorize the Al-Qur'an but also embody Qur'anic values in their character, behavior, and everyday life.

#### **4.3 Factors Affecting the '*Ilman wa Rūḥan*' Approach in Developing Qur'anic Personality**

The implementation of the "*ilman wa rūḥan*" approach in Qur'anic learning at SMP IT Al-Fahmi is supported by several important factors that contribute to the success of forming students' Qur'anic personalities. These supporting factors include a well-structured *tahfidz* program with clear targets, systematic *halaqah* grouping, regular evaluations, and continuous monitoring, making the learning process more effective and organized. In addition, strong parental support plays a vital role in encouraging students to practice *muraja'ah* and Qur'an recitation at home. The Islamic school environment, adequate worship facilities, and consistent habituation of Qur'anic character values such as discipline, politeness, cleanliness,

and congregational prayer also strengthen the effectiveness of the "*ilman wa rūḥan*" approach in students' daily lives.

However, the implementation of this approach also faces several obstacles that affect the learning process. One of the main challenges is the different levels of students' basic Qur'an reading abilities, requiring teachers to provide special guidance and additional learning sessions for some students. Another obstacle is the lack of discipline among a small number of students, such as being late to *halaqah*, failing to do *muraja'ah* at home, or losing focus during lessons. Limited learning hours also make it difficult to achieve memorization targets optimally, especially when students are not consistent in reviewing their memorization independently. Furthermore, distractions from gadgets, social media, and less supportive home environments often reduce students' concentration and consistency in Qur'anic learning activities.

#### **4.4 Methods and Strategies Used**

The implementation of the "*ilman wa rūḥan*" approach in Qur'anic learning at SMP IT Al-Fahmi is supported by several effective learning methods and strategies that integrate scientific understanding and spiritual development. The main methods used are *talaqqi*, *talqin*, drill, and habituation. The *talaqqi* method allows students to directly imitate the teacher's correct recitation in terms of *makhraj*, *tajwid*, and rhythm, while the *talqin* method helps students strengthen memorization through repeated listening and repetition. In addition, the drill method is applied through daily *muraja'ah*, memorization tests, and collective recitation activities to improve fluency and retention. The habituation method is also consistently

practiced through daily worship, Qur'an reading, prayer recitation, and the cultivation of Islamic manners, helping students internalize Qur'anic values in their daily lives.

Another important strategy is the use of the small *halaqah* system, where each group consists of around 10-12 students guided by one teacher. This strategy creates a more focused, personal, and interactive learning atmosphere, enabling teachers to provide individual attention according to students' abilities and needs. In *halaqah* sessions, students sit in a circle with the teacher, take turns reciting or presenting memorization, while others listen and review independently. This method not only improves students' reading and memorization skills but also strengthens the emotional and spiritual relationship between teachers and students, creating a warm and supportive Qur'anic learning environment.

### 5. Conclusion

Based on the research findings, the implementation of the "*ilman wa rūhan*" approach in Qur'anic learning at SMP IT Al-Fahmi Palu was carried out systematically through the integration of intellectual and spiritual dimensions in the learning process, worship habituation, and the formation of students' Qur'anic character. This approach proved to have a positive impact on improving students' abilities in reading, memorizing, and understanding the Qur'an, while also developing better morals, discipline, spirituality, and social behavior. The success of the implementation was supported by a structured *tahfidz* program, parental support, an Islamic school environment, and learning methods such as *talaqqi*, *talqin*, drill, habituation, and the small *halaqah* system, although several

challenges remained, including differences in students' basic abilities, limited learning time, lack of discipline among some students, and concentration distractions caused by gadgets and the surrounding environment.

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