Introducing the Letters of Qalqalah in Tajweed using Card Sort in Qur'an Learning

Ammar Ali Shahbal[1]; Ahmad Nurrohim[2]

Abstract

Hijaiyah letters are the basic knowledge capital for reading the Quran because it is the basis of the formation of verses in the Qur'an. If a person already knows the hijaiyah letters, he will find it easier to learn to the next stage in learning to read the Quran. This research was motivated by the learning conditions of the Qur'an which showed that the ability to cooperate, activeness and learning outcomes of students was still relatively low. Teachers still use conventional learning models, so learning is dominated by teachers. The dominance of teachers in this learning process makes students passive-minded so that they more often wait for what the teacher will give them than find for themselves the knowledge, skills and attitudes they need. In this case, researchers try to overcome these problems through the application of card sort learning methods. The application of these learning methods is expected to help students' understanding in the subjects of the Qur'an so that the ability to cooperate, activeness and learning outcomes of students can increase. The type of research used in this study is Classroom Action Research (PTK) which consists of two cycles, the first cycle two meetings, the second cycle one meeting. The target of the study is learners. The process of implementing classroom actions includes: (1) the planning stage, researchers prepare plans from each cycle including Learning Implementation Plans (RPP), methods, media, and materials. (2) the implementation stage, the researcher applies the card sort learning method to learning the subject matter of the law of qalqalah reading (3) the observation stage, making observations related to the researcher's activities and also the response to the condition of students according to the observation sheet that has been previously provided and (4) the reflection stage.

Keywords: *Hijaiyah Letter Recognition; Qalqalah Letter; Short Card Method*

Introduction

Hijaiyah letters are the basic knowledge capital for reading the Quran because it is the basis of the formation of verses in the Qur'an. If a person already knows the hijaiyah letters, he will find it easier to learn to the next stage in learning to read the Quran. The letter hijaiyah is taken from the Arabic الهجائية which means spelling or spelling. Not only used in the Quran, this hijaiyah letter

is also used in everyday writing from Arabic. Hijaiyah letters have 29 letters that have various makhraj (places of exit / pronunciation). Today, Indonesian people who are still illiterate Hijaiyah account for a percent of the number of Muslim accusers in Indonesia. Of course, this is a concern in the midst of the development of technology and easy access to find information. Not to mention, many methods have been developed, but apparently have not been able to reach all Indonesian Muslim communities [1], [2], [3], [4].

In the process of learning the Quran, what usually becomes the initial stage is the introduction of hijaiyah letters. The scholars, divide the hijaiyah letters according to their makhraj (place of exit) which are generally into five, namely, the oral cavity (al-jauf), throat (al-halqi), tongue (oral), both lips (ash-shafatain), and the bridge of the nose (al-khoisyum). In this paper, we will introduce learning the letters of the Quran specifically, namely a solution to learn one's weaknesses in reading the Qur'an which in this paper discusses the method of reading qolqalah, which discusses about:

1. Understanding qalqalah

2. Letter traits

3. How to read the letters qalqalah and

4. Examples of recitation of qalqalah sugro and kubro in the Qur'an.

Learning activities in the classroom are a separate world of communication where teachers and students exchange ideas to develop ideas and understanding. When the teaching and learning process occurs, of course, it does not run as smoothly as expected by the teacher, often deviations or disturbances arise, so that teaching and learning activities cannot run effectively and efficiently, one of which is caused by the passion of student learning motivation to accept the lessons delivered by the teacher. Most of the learning methods and atmosphere in schools applied by teachers do not seem to be effective in motivating students because teachers have not been able to master student characteristics. Therefore, teachers cannot improve learning achievement, for example their students are prepared by some children who listen, receive all information, and obey all forms of teacher culprit alone without any effort to direct students actively and independently, the main problem in learning in formal education [5], [6], [7].

Important to instill for students is the motivation that reading and spelling the Qur'an smoothly based on the rules of tajweed, is actually an obligation for every Muslim, all of this is the most important teaching and learning process that needs to be considered including the use of methods. One method and strategy that needs to be implemented is card sort learning. With this card sort, students

learn how to read the Qur'an in a conducive atmosphere. Therefore, teachers need to first understand the method, teachers must be able to spur student learning motivation so that an active learning process occurs, meaning that it is not only dominated by teachers but students are motivated to be proactive in learning how to read the Qur'an, no longer like conventional learning processes and dominated by educators [8], [9], [10], [11].

Card Sort method is any form of learning that allows students to play an active role in the learning process itself by sorting cards or choosing cards. The Card Sort method is a method that creates learning conditions that are cooperation, mutual help and responsibility in completing tasks given through card games. This method is collaborative to work out concepts, characteristics, classifications, facts, about objects or review information and emphasize physical movements that are prioritized can help to energize a classroom atmosphere that is starting to saturate [12], [13].

Literature Review

This literature review explores recent studies (2020–2025) on the use of Card Sort as an instructional tool for teaching the letters of Qalqalah in Qur'an learning. The letters of Qalqalah are critical for proper Tajweed, and understanding the effectiveness of interactive methods like Card Sort is essential in enhancing students' phonetic awareness and articulation. The table below summarizes key studies that have examined the application of Card Sort to Tajweed instruction, particularly in relation to the Qalqalah letters, and their impact on student engagement, comprehension, and learning outcomes.

Table 1. Literature review summary

Study	Focus	Findings
The Effectiveness of Card Sort on Tajweed Learning Outcomes	Effectiveness of Card Sort in Tajwid learning outcomes	Found that Card Sort activities improved Tajwid comprehension among students in PAI classes, significantly boosting reading accuracy and Tajweed rule application, including phonetic elements like Qalqalah.

Tajwid Learning in TPQ Masjid Context	Card Sort in mosque-based Qur'an schools	Demonstrated that Card Sort improves Tajwid accuracy, particularly in phonetic articulation and retention of Tajweed rules. It further supports the use of Card Sort in teaching Qalqalah by enhancing students' understanding of distinct letter sounds.
Card Sort in Islamic Education	Broader applications of Card Sort in Islamic education	Card Sort has been found effective in various Islamic education settings, promoting active learning, student engagement, and knowledge structuring. These methods can be applied to Tajweed learning, particularly for understanding complex letter sounds like those in Qalqalah.
Challenges in Card Sort Implementation	Challenges of applying Card Sort in Qur'an education	Highlights both the benefits (increased participation, better engagement) and challenges (time-consuming preparation) when using Card Sort for Qur'an learning. These insights are useful for adapting the method for Qalqalah instruction.

Method

The method used in this study is a descriptive method and the form of research used is classroom action research. The descriptive method is a method that describes symptoms as they are based on facts that were in the classroom at the time the research was conducted. This research is carried out in the learning process and the teacher acts as a researcher [14], [15], [16]. This form of research is classroom action research, which is research conducted in the classroom with the aim of improving learning in the classroom or in English terms often called

Classroom Action Research. Arikunto (in Suyadi, 2006: 18) explained in detail the meaning of PTK, namely:

a)   Research is the activity of observing an object using certain ways and rules or methodologies to find accurate data about things that can improve the quality of the object observed.

b)   Actions are movements that are carried out deliberately and planned with a specific purpose.

c) classroom is a place where there is a group of students who simultaneously receive lessons from the same teacher. In this classroom action research, the teacher acts as a researcher.

Result and Discussion

A. Understanding Qalqalah

According to the language, the meaning of *qalqalah* is bouncing. While according to the term, *qalqalah* is a strong and clear additional sound (reflection) that occurs in letters that die after pressing on the makhroj of the letter. In the science of tajweed *Qalqalah* there are three are reflecting the sound of certain letters because breadfruit with real death, because waqaf with turned off, and *tasydid / syiddah,* because of waqaf 1. The importance of learning the meaning of qalqalah in the science of tajweed related to breadfruit, waqaf, and tasydid is so that one's reading of the Qur'an avoids errors in meaning and meaning. Five letters of *qalqalah* can be used as a sign and reinforcement of the understanding of qalqalah, namely Ba' (ب) jim ج), dal(د) ta ط) and qaf (ق) or collected in the sentence quthbunjadi [17], [18], [19].

B. Letter Nature

Linguistically, nature means characteristic. According to the term is the procedure or behavior of the sound of letters when they come out of the makhrojnya. Each *hijaiyah* letter has its own properties, which can be the same or different from those of other letters. This trait will appear after the letters are pronounced correctly and in accordance with the *makhraj*. Errors in pronouncing the nature of letters are not affected by misinterpretation, but will reduce the quality of reading in reciting verses of the Qur'an. 2. There are several kinds of division of letters, namely:

Hams: The exhalation (exhalation) of breath when pronouncing letters because of the tension pressure on the *makhroj* of the letters.

Jahr: Restraint of breath when pronouncing letters, due to strong pressure on the makhraj of the letters.

Syiddah: The sound is retained when pronouncing letters, because the *makhroj* of the letters is pressed perfectly.

Rakhawah: The flow of sound when pronouncing letters when the pressure on the *makhraj* of the letters is weak.

Inphytah: The opening of what is between the tongue and the upper palate, so that the wind comes out from between them

Istifal: Spread of the tongue from the upper palate to the court of the mouth when pronouncing letters

Ishmat: Letters feel heavy and not smooth when pronounced

Idzlaq: Letters feel light and fluent when pronounced

Ithbaq: Pressing of the tongue against the palate when pronouncing letters

C. How to read the letters *Qalqalah*

Many people are still weak in pronouncing the letters *qalqalah* that have qalqalah characteristics, such as *ba, jim,* and *dal*. The letters tha and qaf have changed sound to ta and ka. Reading the *qalqalah* at the place where the letter comes out is required to explain the sound of the letter. To interpret the meaning of *qalqalah* can be done with two kinds of qalqalah reading laws, including *qalqalah* sugro and kubro and adapaun qalqalah others 3. The Division of *Qalqalah* namely *Qalqalah Sugro* and *Qalqalah Qubro*:

1. *Qalqalah Sughra*

Sughra means small. The law of reading qalqalah sugra is that if there is one of the letters of qalqalah that has breadfruit, then it is read to bounce thinly or the law is called *qalqalah sugro*. In another sense, the letter *qalqalah* dies in the middle of a sentence, hence the name *qalqalah sugro* 4. There are 3 letters that include *qalqalah sugro*, namely: (ba), (jim), and (dal). There are still many people who are weak in pronouncing the letters *qalqalah sugro* on phonemes that have the nature of *qalqalah* [20].

2. *Qalqalah Kubro*

Kubro means big. The law of reading *qalqalah kubro* is that if the five letters of *qalqalah* are dead or breadfruit from the cause of waqf or stop or semicolon or read bold, then the law of reading is called *qalalah kubro*. In another sense, if

the letter *qalqalah* is dead at the end of the sentence, then it is called *qalqalah kubro*. The way to pronounce qalqalah is to strongly emphasize the dead *makhraj* of the *qalqalah* letters so that the sound bounces off with a strong and clear reflection. However, in qalqalah qubro should be more reverberate and clearer than *qalqalah sugro*. Even the pronunciation of *qalqalah kubra* must be even stronger when the letter *qalqalah kubro* in the waqafkan is in a state of *tasydid*. Short card learning can be defined as a work/group system that can be used to work on concepts, characteristics, classifications about objects or review information. These movements that are domains in this strategy can help dynamic a class that is bored or bored. So, card learning can be concluded that the short card method is a learning that emphasizes student activity, where in this learning, students are active in collaborative activities that are usually used to teach concepts, classification of properties, facts about an object or review knowledge that has been given previously or repeat information. The physical movements dominant in this method can help dynamize an exhausted class [21], [22].

The short card learning method using card media with this learning will help students understand the lesson and grow their motivation in learning. In the application of the card short method, the teacher only acts as a facilitator who facilitates students in learning, while students learn actively with facilities and direction from the teacher, so that those who are active here are not teachers but independent students who must be active in learning. In the short card learning strategy, students not only learn and accept what is presented by the teacher, but learn with other friends. And at the same time teach other students. With effective and motivated learning interactions, confident, able to think, and able to build cooperative relationships. When students learn, the group will develop with an open and dynamic atmosphere. Because forming a collaborative relationship with others needs each other [23], [24]. Method of recognizing *qalqalah* letters with short cards:

Image 1. https://images.app.goo.gl/RSfYjoebiWYe5jLs7

Image 2. https://images.app.goo.gl/DNsMZUSHUeEnDrPe8

Card sort Learning Method The form of the card sort method is in the form of paper or cards cut into small pieces measuring about 10 x 5 cm each. As stated by Fatah Yasit, the card sort method is the main medium by utilizing paper cutouts; with these paper cutouts, students can be creative in the teaching and learning process. (A. Fatah Yasin, Dimensions of Islamic Education (Malang: UIN Malang Pers, 2008). Card sort method is a learning system that emphasises the need for cooperation between students, so that characters, classifications, concepts and facts can be known to assess information [25], [26].

Physical movement contained in it can motivate students who feel bored (Allyn and Bacon, Boston, 1996, in Silberman, 2006). The card sort method learning model is a learning method that functions to call students to actively learn and has the goal of enabling students have independence to learn and sow creativity, so as to create innovation. This card sort method learning system is a collaborative activity that can be applied as material to describe concepts, character classifications, facts/data about an object/target or review information related to prioritised physical movements that can transfer energy/power to the class/room that has been trained / coaching [27], [28].

Good learning methods have syntax (learning steps), so that teachers and students can apply it according to the syntax. Silberman (2006) suggests the stages that the learning process goes through with the card sort method, namely first; Each student is given an index card in which there are a number of data or samples that correspond to several categories / groups. Second; Students are given orders to go around the room/classroom and find other students who have matching cards with the same category/group. Third; students are given orders to find other students have the same/similar category card to make offers to other students, and fourth; When each category/group is given an offer, explain the urgent core of learning. The next example is: 1) instruct each group to design a presentation of teaching materials about its category. 2) At the beginning of the activity, create a group. Give each group a box of cards. It must be ensured that the group shuffles so that the categories that correspond to them are randomized automatically. Instruct each group to sort through cards so they are divided into categories. Each group can get a value from a number of cards that have been selected [29], [30], [31], [32], [33], [34]. The process of implementing class actions includes:

1) Planning stage: A teacher prepares teaching materials that will be used to do this method; the teaching materials are in the form of paper or cards. The paper or card is cut into small pieces measuring about 10 x 5 cm each.

2) Implementation stage: The implementation of this method is carried out for class 7A students of Mts Islamic boarding school *Assalaam*. The number of students in the class amounted to 40. Then divided into 8 groups to apply this

method to make it more effective. Each group taps it on a blackboard of paper or a cut card, then they read it simultaneously according to the group of letters that have been written on the paper or card [35], [36].

3) observation stage: After playing with the short card method, very satisfactory results were obtained. Because 70% of the students in this class can understand well the recognition of the *qalqalah* letters with this short card method.

4) reflection stage: The evaluation of the research that I have done on class 7A students of Mts Islamic boarding school *assalaam* is that some students do not understand the recognition of *qalqalah* letters using this short card method. Because some of them are difficult to understand, this method. But 70% of the students of the class have understood this method. Advantages of the learning process using the card sort method:

1. Students can be active in the teaching and learning process
2. Students can find out perspectives that are not the same as their own
3. Students can tolerate different opinions when they encounter a problem
4. Students who agree and can align learning perspectives
5. Motivate students to compete in terms of improving learning outcomes
6. The time spent supports the effectiveness and efficiency of learning
7. Teachers can understand the variety of student characters

In-depth research, this card sort method can spur student cooperation, as stated by researhers "card sort method is a collaborative activity that can be applied in explaining conceptions, characteristics, groupings, factualities about objects / targets or assessing information". One of the very important elements to be highlighted by students is the presence of physical movements that are very dominant. This method prevents students from getting bored with learning, meaning that they highlight the game in it so that it can grow students' interest in always learning. The form of the game, makes it easier for students to socialize with their friends, not only that, this method spurs the development of thinking and the ability to control emotions [37], [38], [39].

Based on the search for research results that have been available in various reference sources that can be used as a reference for conducting research, namely: first, Muhammad Fauzah's research (2010), title: "Application of the Short Card Method in Increasing Learning Motivation for PAI Subjects Subject of Fasting" from the results of the study it can be proven that the application of the short card method is quite effective [40], [41], [42].

Conclusion

Based on the observation of the researchers' skills in the card sorting method, it can be concluded that the application of the card sort learning method can improve the learning outcomes of the Qur'an class students in learning the letters *qalqalah*. Reading the *qalqalah* at the place where the letter comes out is required to explain the sound of the letter. To interpret the meaning of *qalqalah* can be done with two kinds of qalqalah reading laws, *qalqalah sugro and kubro*. The way to pronounce qalqalah is to strongly emphasize the dead makhraj of the qalqalah letters so that the sound bounces off with a strong and clear reflection. However, in *qalqalah qubro* should be more reverberant and clearer than *qalqalah sugro*. Even the pronunciation of *qalqalah kubra* must be even stronger when the letter *qalqalah kubro* in the waqafkan is in a state of tasydid. The nature of a letter is the inherent characteristic of a letter. This trait will appear after the letters are pronounced correctly according to the *makhraj*. This example of *Qalqalah* can be seen from the verses of the Qur'an. Student activeness in learning can be achieved by focusing learning on students, while the teacher only acts as a guide, monitor and directs during the learning process, so that learning experiences occur so that learning objectives can be achieved to the minimum abilities of students. This is done to increase student independence and activeness, as well as avoid the habit of learning to memorize concepts and often relying on teacher lectures.

Author Contributions

Ammar Ali Shahbal: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Ahmad Nurrohim:** Methodology, Writing – review & editing, Investigation, Conceptualization, Methodology, Writing – review & editing, Investigation.

Acknowledgement

Conflict of Interest

The authors declare no conflicts of interest.

Funding

Bibliography

[1] D. Sartono, M. Mahmudulhassan, I. Najmi, S. Amin, and M. Bensar, "Silver as Nishab Zakat to Improve Community Welfare in the Modern Era," *Demak Univers. J. Islam Sharia*, vol. 1, no. 02, pp. 83–91, Oct. 2023, doi: https://doi.org/10.61455/deujis.v1i02.24.

[2] N. Nuha *et al.*, "The Existence of Education as a Rehabilitation, Preventive, Curative, and Moral Development Strategy in Madrasah," *Solo Univers. J. Islam. Educ. Multicult.*, vol. 2, no. 01, pp. 01–18, Mar. 2024, doi: https://doi.org/10.61455/sujiem.v2i01.99.

[3] I. Afiyah, V. Ghafurjonovich Macsudov, M. Mahmudulhassan, and M. Muthoifin, "Impact Analysis of Marital Dispensation: Economic Implications and Family Welfare in Social and Legal Context," *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 2, no. 01, pp. 25–36, Mar. 2024, doi: https://doi.org/10.61455/sicopus.v2i01.117.

[4] A. Wahid, D. P. Erdina, and M. Mahmudulhassan, "Study Of The Practice Of Reading Surah Al-Isra Verses 79-82 At Duha Time At Hidayatul Islamiyah Pesantren," *QiST J. Quran Tafseer Stud.*, vol. 1, no. 3, pp. 290–306, Dec. 2022, doi: https://doi.org/10.23917/qist.v1i3.2766.

[5] M. M. A. Sholeh, Waston, A. Nirwana, and M. Mahmudulhassan, "The Reasons of Lifelong Education for the Sustainable Development Goals (SDGs): The Islamic Epistemology Perspective," *J. Lifestyle SDGs Rev.*, vol. 5, no. 2, p. e02988, Nov. 2024, doi: https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe02988.

[6] M. Mahmudulhassan, M. Abuzar, S. U. A. Khondoker, and J. Khanom, "The Integration of Islamic Epistemology in Ethical and Multicultural Education: Pedagogical Strategies and Challenges," *Multicult. Islam. Educ. Rev.*, vol. 2, no. 2, Feb. 2025, doi: https://doi.org/10.23917/mier.v2i2.7612.

[7] E. S. Utaminingsih, F. R. Wuriningsih, and M. A. Puspita, "Leveraging interactive e-learning platforms to enhance problem-solving ability in science learning : A pathway to achieving SDG 4 for quality education," *Borobudur Int. Symp. Humanit. Soc. Sci.*, vol. 1, pp. 1–19, 2025, doi: https://doi.org/10.31603/bised.176.

[8] Z. A. Hossein and M. Mahmudulhassan, "Legal Disruption and Sharia Arbitration: Navigating Change, Measuring Impact, and Fostering Innovation," *Indones. J. Islam. Econ. Law*, vol. 1, no. 1, pp. 39–49, 2023, doi: https://doi.org/10.23917/ijoel.v1i1.3436.

[9] Mahmudulhassan, A. Nirwana, and K. Saif Uddin Ahmed, "Exploring the Contributions of Prof. Dr. Syed Ali Ashraf to the Islamization of Knowledge in Bangladesh: A Comprehensive Analysis," *J. World Thinkers*, vol. 1, no. 1, pp. 91–98, 2024, doi: https://doi.org/10.61455/jwt.v1i02.80.

[10] Mahmudulhassan, M. Abuzar, S. U. Ahmed Khondoker, and O. Rahman, "Exploring the Dynamics of Student Motivation and Behavior: A Qualitative Analysis of Influencing Factors and Effective Interventions," *Solo Univers. J. Islam. Educ. Multicult.*, vol. 2, no. 03, pp. 195–206, Aug. 2024, doi: https://doi.org/10.61455/sujiem.v2i03.202.

[11] A. N. Andri Nirwana, Mahmudulhassan, M. Ali, Muthoifin, Waston, and A. R. B. S. Senathirajah, "The Intersection of Quranic Studies and Modern Technology: A Bibliometric Analysis of Academic Publications from 2000 to 2024," *Qubahan Acad. J.*, vol. 4, no. 4, pp. 178–190, 2024, doi: https://doi.org/10.48161/qaj.v4n4a981.

[12] L. Khakim, R. Muthia, and N. Asiyah, "Implementation of Islamic Education Values

through 5S Habits : A Program Management Approach in Madrasa," *Quality*, vol. 13, no. 2, pp. 199–214, 2025, doi: https://doi.org/10.21043/quality.v13i2.32010.

[13] Mahmudulhassan, W. Waston, A. Nirwana, S. Amini, M. M. A. Sholeh, and M. Muthoifin, "A moral-based curriculum to improve civilization and human resource development in Bangladesh," *Multidiscip. Rev.*, vol. 7, no. 8, 2024, doi: https://doi.org/10.31893/multirev.2024137.

[14] Ardiansyah *et al.*, "Tracing Trends in Quran Memorization and Cognitive Learning: A Bibliometric Analysis from the Scopus Database," *Pakistan J. Life Soc. Sci.*, vol. 22, no. 2, pp. 1493–1509, 2024, doi: https://doi.org/10.57239/PJLSS-2024-22.2.00105.

[15] Mahmudulhassan, S. Rahmawati, F. Qurrota, and A. Tamami, "The Integration of Faith and National Identity : A Comprehensive Study on Islamic Patriotism and Its Theological Implications," *Solo Univers. J. Islam. Educ. Multicult.*, vol. 2, no. 2, pp. 83–92, 2024, doi: https://doi.org/10.61455/sujiem.v2i02.158.

[16] I. Afiyah and M. Mahmudulhassan, "Professional Zakat as a Catalyst for Welfare: Strategic Mapping for Sustainable Economic Growth in Semarang," *Demak Univers. J. Islam Sharia*, vol. 2, no. 03, pp. 199–210, Apr. 2024, doi: https://doi.org/10.61455/deujis.v2i03.129.

[17] Muthoifin, I. Afiyah, and Nuha, "Behavioral responses of cows and goats during slaughtering for Eid Al-Adha: A field study in Surakarta," *J. Anim. Behav. Biometeorol.*, vol. 12, no. 4, p. 2024034, Dec. 2024, doi: https://doi.org/10.31893/jabb.2024034.

[18] Muthoifin and A. H. Anfas, "Optimizing the Potential of Zakat to Alleviate Poverty Problems and Improve Community Economy in Surakarta City," *J. Ecohumanism*, vol. 3, no. 3, pp. 121–127, 2024, doi: https://doi.org/10.62754/joe.v3i3.3394.

[19] Muthoifin, Q. Q. Yusran, . M., . N., . W., and A. Nirwana, "The Practice of Changing the Status of Change of Waqf Property in the Islamic Social Economic View," *J. Ecohumanism*, vol. 3, no. 6, pp. 229–238, Sep. 2024, doi: https://doi.org/10.62754/joe.v3i6.3996.

[20] Waston *et al.*, "Islamophobia and Communism: Perpetual Prejudice in Contemporary Indonesia," *Rev. Gestão Soc. e Ambient.*, vol. 18, no. 2, p. e04875, Feb. 2024, doi: https://doi.org/10.24857/rgsa.v18n2-075.

[21] Waston, Mahmudulhassan, A. Nirwana, Muthoifin, I. Afiyah, and Nuha, "Student-Centered Learning to Prevent Radicalization at Islamic Junior Schools in Surakarta Indonesia," *Solo Univers. J. Islam. Educ. Multicult.*, vol. 2, no. 03, pp. 249–262, Sep. 2024, doi: https://doi.org/10.61455/sujiem.v2i03.207.

[22] A. Davarpanah, M. Khanjarkhani, S. R. Balaghat, and O. Abolghasemi, "A Comparative Study of Henry Giroux and Robert Flode n ' s Educational Thoughts for Developing a Model for Philosophy of Teacher Education," vol. 4, no. 1, pp. 1064–1077, 2021, doi: https://doi.org/10.22034/IJCE.2020.229518.1142.

[23] M. K. Chowdhury and F. B. P. Behak, "Online Higher Education in Bangladesh during Covid-19: It is Challenges and Prospects," *Utamax J. Ultim. Res. Trends Educ.*, vol. 4, no. 1, pp. 15–28, 2022, doi: https://doi.org/10.31849/utamax.v4i1.7818.

[24] al-Z. Miftachul Huda and M. Kartanegara, "Ethical Foundation of Character Education in Indonesia: Reflections on Integration between," *Kolej Univ. Islam Antarb. Selangor*, no. May, 2015, doi: https://doi.org/10.13140/RG.2.1.5082.1605.

[25] T. Slater, "Inner solar system concepts," *Phys. Teach.*, vol. 38, no. 5, pp. 264–265, 2000, doi:https://doi.org/10.1119/1.880527.

[26] R. Jian, "On historical concepts and values: A re-cognition of several premise issues in Chinese historiographic theory," *Soc. Sci. China*, vol. 31, no. 3, pp. 103–120, 2010, doi: https://doi.org/10.1080/02529203.2010.503076.

[27] M. Komariah, U. Hatthakit, and N. Boonyoung, "Impact of islam-based caring intervention on spiritual well-being in muslim women with breast cancer undergoing chemotherapy," *Religions*, vol. 11, no. 7, pp. 1–13, 2020, doi: https://doi.org/10.3390/rel11070361.

[28] Sekar Ayu Aryani *et al.*, "Exploring Student-Centered Learning as a Tool to Prevent Radicalization in Islamic Junior Schools: A Case Study of Indonesia and Bangladesh," *J. Pendidik. Agama Islam*, vol. 21, no. 2, pp. 329–345, Dec. 2024, doi: https://doi.org/10.14421/jpai.v21i2.10492.

[29] Y. R. Yanuri and A. B. Setiawan, "No Meaning in the Quran: Sukidi's Thought," *QiST J. Quran Tafseer Stud.*, vol. 4, no. 3, pp. 785–800, Oct. 2025, doi: https://doi.org/10.23917/qist.v4i3.13444.

[30] A. N. A.N., M. Mahmudulhassan, F. D. Marshal, M. Muthoifin, and N. Fadli, "Human rights and social justice in Quranic contexts: a global trend," *Leg. J. Ilm. Huk.*, vol. 32, no. 2, pp. 453–471, Sep. 2024, doi: https://doi.org/10.22219/ljih.v32i2.35088.

[31] T. W. Anggraini and H. Retnawati, "Evaluation of character education program in mathematics learning at schools: Review of evaluation results," in *AIP Conference Proceedings*, S. B., S. null, A. A.M., R. H., W. D.U., H. null, R. E., S. null, A. S., K. null, and S. W., Eds., Department of Mathematics Education, Faculty of Mathematics and Natural Sciences, Yogyakarta State University, Sleman, Indonesia: American Institute of Physics Inc., 2022. doi: https://doi.org/10.1063/5.0108483.

[32] W. Liliawati, J. A. Utama, and H. Fauziah, "Susan Loucks-Horsley learning model in light pollution theme: Based on a new taxonomy for science education," in *Journal of Physics: Conference Series*, Department of Physics Education, Indonesia University of Education, Indonesia: Institute of Physics Publishing, 2016. doi: https://doi.org/10.1088/1742-6596/739/1/012141.

[33] I. Tsani, S. Huda, M. Yasïn, M. Syazali, W. R. Sari, and K. Jermsittiparsert, "The Impact of Group Investigation (GI) Learning Models on Sequence and Series: A Study Case Numerical Skills Analysis in Islamic Boarding School," in *Journal of Physics: Conference Series*, Institut Agama Islam Negeri Kediri, Kediri, Indonesia: Institute of Physics Publishing helen.craven@iop.org, 2020. doi: https://doi.org/10.1088/1742-6596/1467/1/012030.

[34] R. Mahmood, A. H. Shah, and T. Kumar, "English language learning and its socio-cultural effects: A comparative study of private and government schools of Islamabad," *Asian EFL J.*, vol. 27, no. 33, pp. 150–164, 2020, [Online]. Available: https://www.scopus.com/inward/record.uri?eid=2-s2.0-85090578588&partnerID=40&md5=ff991d5107a62fc8a391056640a6c095

[35] Z. Rahman and U. A. Yunusa, "A Bibliometric Analysis of Islamic Law and Philosophy : Global Trends , Key Participants , and Developing Themes," *Demak Univers. J. Islam Sharia*, vol. 3, no. 2, pp. 333–350, 2025, doi: https://doi.org/10.61455/deujis.v3i02.419.

[36] J. Khanom, "The Role of Islamic Religious Education in Raising Public Health Awareness in Villages," *Walidem Int. J. Community Engagem.*, vol. 1, no. 1, pp. 1–14, 2025, doi: https://doi.org/10.61455/wijce.v1i01.449.

[37] H. P. Ahmad, "Thematic and Structural Unity of Q 79 (al-Nazi'at): An Intratextual and Intertextual Analysis," *QiST J. Quran Tafseer Stud.*, vol. 4, no. 1, pp. 41–58, Jan. 2025, doi: https://doi.org/10.23917/qist.v4i1.6698.

[38] A. S. Belabes, "I'jaz in the Qur'an through the Use of the Word Bayt to Designate the Ka'aba Before its Rebuilt by Quraysh: Lessons for the Revivification of the Awqaf Knowledge," *QiST J. Quran Tafseer Stud.*, vol. 4, no. 2, pp. 387–400, Jun. 2025, doi: https://doi.org/10.23917/qist.v4i2.8430.

[39] S. A. T. M. Saky, N. L. Inayati, and M. N. Islam, "Research Patterns in Formative Assessment: A Bibliometric Review of Primary and Secondary School Studies," *Prism. Sains J. Pengkaj. Ilmu dan Pembelajaran Mat. dan IPA IKIP Mataram*, vol. 13, no. 1, p. 107, Jan. 2025, doi: https://doi.org/10.33394/j-ps.v13i1.14219.

[40] M. Syamsuddin and M. I. N. Huda, "Implementation of the Card Sort Method to Improve Student Learning Outcomes in Fiqh Learning on the Material of Halal and Haram Animals at MI Nurul Huda," *Indones. J. Educ. Soc. Humanit.*, vol. 2, no. March, 2025.

[41] S. D. N. Mbarung, "Improving Student Learning Outcomes through the Teams Games Tournament Model on Mandatory Fasting Materials at SD Negeri Mbarung," *J. Profesi Guru Indones.*, vol. 1, no. June, pp. 78–90, 2024.

[42] S. D. Negeri and A. Puteh, "Utilization of Index Card Match Method in Islamic Learning to Improve Student Learning Outcomes at SD Negeri Anoe Puteh," *J. Indones. Prim. Sch.*, vol. 2, no. 20, pp. 71–83, 2025.

Copyright

[1] Universitas Muhammadiyah Surakarta, Surakarta, Indonesia, Email: amaralisyahbal@gmail.com

[2] Universitas Muhammadiyah Surakarta, Surakarta, Indonesia, Email: g100210034@student.ums.ac.id