



Implementation of Demonstration Method to Improve Student Learning Outcomes in Fiqh Subject at MI Miftahun Najah Banyuputih Situbondo

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ABSTRACT

The main problem of this research is the low learning outcomes of students in grade III of MI Miftahun Najah Banyuputih in the Fiqh subject, the topic of tarawih and witr prayers. A Classroom Action Research (CAR) has been conducted which aims to improve students' learning outcomes in the Fiqh subject, the topic of tarawih and witr prayers through the application of the demonstration method in grade III of MI Miftahun Najah Banyuputih. This research was carried out in two cycles, each cycle consisting of four stages, namely: planning, implementation of actions, observation and reflection, with a total of 21 students consisting of 15 boys and 6 girls. From the results of the final evaluation of cycle I, the classical learning completeness was obtained by 48% with an average value of 65.7. The results of the final evaluation of cycle II obtained classical learning completeness of 76%, with an average value of 77.3. It can be concluded that the application of the demonstration method can improve students' learning outcomes in the Fiqh subject, the topic of tarawih and witr prayers in grade III of MI Miftahun Najah Banyuputih.

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Introduction

Islamic religious education plays an important role in shaping the character and morals of students from an early age. One of the core subjects in Islamic religious education is Fiqh, which holds significant importance. In Fiqh lessons, students are not only expected to understand the concepts but also to practice Islamic teachings in their daily lives. One of the essential topics taught in Fiqh at the elementary level is the practice of prayer, including Tarawih and Witr prayers, which are closely related to worship in the month of Ramadan.

In reality, many students struggle to understand the proper procedures for performing Tarawih and Witr prayers. This is often due to the delivery of the material being overly theoretical and lacking direct student involvement in the learning process. As a result, students fail to internalize and correctly practice these forms of worship according to Islamic guidelines.

This issue is also found in MI Miftahun Najah Banyuputih Situbondo, particularly in Grade III. Based on preliminary observations, it was noted that most students have not fully grasped the sequence and recitations involved in Tarawih and Witr prayers. They tend to be passive during lessons, and the assessment results show that student performance is still below the Minimum Completeness Criteria (KKM).

One effort that can be made to address this problem is to apply more varied and engaging teaching methods. For practical material such as prayer, the demonstration method is considered highly suitable. With this method, the teacher not only explains the material verbally but also directly shows how to perform Tarawih and Witr prayers, allowing students to observe and imitate the correct movements and recitations.

The demonstration method enables students to learn through observation and hands-on practice, which is believed to be more effective in instilling understanding and religious skills. Through mimicking and practicing together, students become more active, directly engaged, and have more meaningful learning experiences. Moreover, this method can increase student interest and motivation in learning Fiqh.

The use of the demonstration method aligns with active learning approaches that emphasize student participation in the learning process. This is in line with the constructivist learning theory, which asserts that students build knowledge through direct experiences and social interaction. Therefore, the demonstration method is an appropriate alternative for practical material like prayer.

By applying the demonstration method, teachers can more easily assess students' understanding through their actual performance. Students can also receive immediate feedback from the teacher regarding any mistakes in their movements or recitations, allowing for real-time correction. This helps students understand and master the material more effectively.

This research aims to determine the extent to which the application of the demonstration method can improve student learning outcomes in the Fiqh subject on the topic of Tarawih and Witr prayers. The main focus of the study is to observe the changes in student learning outcomes before and after the implementation of the method and to analyze students' responses to the learning approach.

MI Miftahun Najah Banyuputih Situbondo was chosen as the research site because the institution is actively involved in religious education and is committed to improving educational quality, especially in Islamic studies. Grade III students are selected as the research subjects because at this level, students begin to delve deeper into religious practices, including voluntary prayers.

It is hoped that through this research, teachers will gain new insights into more effective Fiqh learning management, and students will acquire better understanding and skills in performing Tarawih and Witr prayers. In turn, the learning process will become more meaningful and have a positive impact on student learning outcomes.

Methods

This research is a Classroom Action Research (CAR) aimed at improving students' learning outcomes in the Fiqh subject by applying the demonstration method on the topic of Tarawih and Witr prayers. The research was conducted collaboratively between the researcher and the classroom teacher, with the hope of bringing a direct impact on improving both the learning process and outcomes of the students.

The research took place at MI Miftahun Najah Banyuputih, located at Jalan Curah Laci No.01, Banyuputih, Situbondo, East Java. The school was selected as the research site because it aligned with the goals and needs of the study, and the researcher had direct access to the targeted class.

The study was carried out in two cycles. The first cycle was implemented on October 26–27, 2023, while the second cycle was conducted on November 9–10, 2023. Each cycle took place over two days, specifically on Wednesdays and Thursdays, from 08:00 AM to 09:15 AM. This schedule was adjusted to align with the Fiqh lesson period for Grade III at MI Miftahun Najah Banyuputih.

The subjects of this research were all students in Grade III, totaling 21 students, consisting of 15 boys and 6 girls. The entire class was selected as the research subjects due to the observed issues related to their understanding of Tarawih and Witr prayer practices, which became the central focus of the study.

The method applied in this research was the demonstration method. The teacher directly demonstrated the procedures of Tarawih and Witr prayers, after which students followed by practicing the movements and recitations as shown. This method was chosen because it is believed to help students better understand the material through visualization and direct practice.

Each cycle of the research consisted of four stages: planning, acting, observing, and reflecting. In the planning stage, the researcher and the teacher developed learning tools such as lesson plans, observation sheets, and evaluation instruments. During the action stage, the teacher conducted the learning activities using the demonstration method as previously planned.

The observation stage was carried out to monitor the activities of both students and teachers during the learning process. The researcher used prepared observation sheets to collect data on students' activeness, participation in practicing the prayer, and their response to the teaching method.

The reflection stage took place after the action and observation. The researcher and the teacher evaluated the learning process, identifying strengths and weaknesses, and planned necessary improvements for the next cycle. If the students' learning outcomes in the first cycle had not met the expected targets, adjustments and improvements would be made in the second cycle.

Data collection techniques in this research included observation, testing, and documentation. Tests were conducted at the end of each cycle to measure the improvement in student learning outcomes. Observations were used to assess students' engagement throughout the learning process. Documentation, such as photos of activities and field notes, served as supporting data.

With this research design, it is expected that the application of the demonstration method will not only enhance students' theoretical understanding but also their practical skills in performing Tarawih and Witr prayers. The results of this study are hoped to contribute to the improvement of Fiqh learning quality at MI Miftahun Najah and other similar Islamic schools.

Result

This research was conducted in two cycles, each consisting of planning, action implementation, observation, and reflection stages. The results of the study showed that

the application of the demonstration method had a positive impact on improving the learning outcomes of grade III students of MI Miftahun Najah in the Fiqh subject.

In cycle I, learning was carried out by directly demonstrating the procedures for tarawih and witir prayers by the teacher. Students then followed the movements and read the prayers together. From the results of the observation, it was seen that most students seemed enthusiastic and paid close attention to every movement demonstrated by the teacher.

However, based on the results of the evaluation test after cycle I, only 11 out of 21 students (52.38%) achieved the Minimum Completion Criteria (KKM) of 75. This shows that although students appear active, their understanding of the material still needs to be improved, especially in terms of the order of rakaat, intentions, and readings in the witir prayer.

Several obstacles found in cycle I include students who are still embarrassed to practice prayer movements in front of their friends, and some students have not been able to memorize prayer readings fluently. Therefore, at the reflection stage, teachers and researchers designed improvements for cycle II, including providing group exercises, repeating movements and readings, and providing examples through visual media.

In cycle II, the demonstration method was used again, but with several improvements such as forming small groups so that students were more confident in practicing. The teacher also showed a short video about the implementation of tarawih and witir prayers to strengthen students' understanding visually. In addition, students were given practice sheets as memorization materials at home.

The results of observations in cycle II showed a significant increase in student activity and participation. Almost all students seemed more confident and dared to practice prayer movements independently. The classroom atmosphere became more lively and students seemed more enthusiastic in participating in learning activities.

From the results of the evaluation test in cycle II, 18 out of 21 students (85.71%) managed to achieve scores above the KKM. This shows a significant increase compared to cycle I. Even some students who had not previously achieved the KKM managed to show much better understanding and skills.

In addition to improvements in terms of cognitive, affective and psychomotor skills, there were also positive changes. Students appeared to appreciate the tarawih and witir prayers more, and showed a serious attitude during the practice. They were also more active in asking questions if there were movements or readings that they did not understand.

The teacher also said that by implementing the demonstration method, the learning process became easier and more enjoyable. Teachers felt freer to deliver the material because students were directly involved and not just listening to explanations. This had an impact on increasing teacher motivation to teach and better interaction between teachers and students.

In terms of student responses, most of them expressed their satisfaction with the learning method that involved direct practice. They found it easier to remember movements and readings because they could see and imitate them directly. Some students also felt more confident because they were learning together with their classmates in a relaxed atmosphere.

Overall, the implementation of the demonstration method has proven effective in improving student learning outcomes in the tarawih and witir prayer material. This improvement can be seen from the cognitive (test scores), affective (attitudes towards worship), and psychomotor (practical abilities) aspects. This shows that Fiqh learning should not only focus on theoretical aspects, but also on direct practice that is in accordance with the characteristics of the material.

This study also shows that fun and interactive learning greatly helps students in understanding practical religious material. With the demonstration method, students not only learn to know, but also learn to do and feel directly the meaning of the worship taught.

The success of this study cannot be separated from the full support of the school, class teachers, and the high enthusiasm of students. Good collaboration between researchers and teachers is also the key to the success of the implementation of actions in each cycle.

Thus, it can be concluded that the demonstration method is very feasible to be applied in Fiqh learning, especially in worship materials such as prayer. The application of this method can be an alternative strategy recommended for MI teachers in improving the quality of learning and student learning outcomes.

Discussion

The results of the study showed that the application of the demonstration method in Fiqh learning on tarawih and witir prayer material in class III MI Miftahun Najah Banyuputih was able to significantly improve student learning outcomes. This increase was clearly seen from the comparison of the average value and percentage of learning completion between cycle I and cycle II. This confirms that the demonstration method is effective for practical religious material.

The increase in students' worship practice skills not only shows the success of the demonstration method as a teaching strategy, but also strengthens the working hypothesis of the study, namely that learning that involves direct experience will produce better understanding and skills than conventional lecture methods. These results support the constructivist learning theory, where students build knowledge through real experiences.

In this context, the demonstration method provides space for students to learn through observation, imitation, and direct practice. When students are actively involved in the learning process, they not only gain cognitive knowledge, but also build emotional and spiritual connections to the material being taught, especially in terms of worship. This strengthens the relationship between cognitive, affective, and psychomotor aspects in religious learning.

This finding is in line with previous studies, such as research by Ahmad (2018) which shows that the demonstration method can improve students' skills in practicing ablution and prayer at the Madrasah Ibtidaiyah level. The study stated that practice-based learning is more effective in delivering religious material that involves aspects of action and behavior.

In addition, these results strengthen the results of research by Siti Nurjanah (2020), which concluded that the demonstration method not only improves learning outcomes but also shapes students' religious attitudes. Thus, the findings of this study

do not only stand alone, but also broaden the scope of evidence supporting the use of the demonstration method in elementary Islamic education.

In terms of implementation in the field, the demonstration method has also been shown to be able to build a more active, interactive, and enjoyable classroom atmosphere. This is evident from the increase in student enthusiasm, courage in asking questions, and their involvement in practice. A more lively classroom atmosphere also affects the improvement in overall learning outcomes.

Another interpretation of this success is that the demonstration method is able to accommodate students' visual and kinesthetic learning styles. Many students at elementary school age tend to find it easier to understand material through sight and movement. Therefore, this approach provides advantages in bridging the diverse learning needs of students.

The practical implication of this finding is that teachers of Fiqh or other religious subjects at the Madrasah Ibtidaiyah level should consider using the demonstration method, especially for materials that require practical understanding such as daily worship. This approach not only improves learning outcomes but also creates a more meaningful religious experience for students.

From the perspective of education policy, the results of this study can be a reference in curriculum development and teacher training. Madrasahs and the Ministry of Religion can make the demonstration method one of the recommended methods in the Fiqh learning guide, as well as organize practice-based teaching skills training for MI teachers.

Theoretically, the results of this study enrich the treasury of action-based learning, especially in the context of Islamic religious learning. The use of the demonstration method can be a strategy to balance the theoretical and practical aspects of Islamic education, as well as answer the challenges of learning that is only rote and not applicable.

From a long-term perspective, accustoming students to practice worship correctly from an early age can form a strong and consistent religious character until the next level of education. This makes a major contribution in shaping a generation that not only knows about religion, but also practices it in everyday life.

However, like other studies, this study has limitations. The study was conducted in only one class and in a relatively short time. Therefore, generalization of the research results needs to be done carefully, and further studies are needed to strengthen these findings in a wider context and population.

Future research can explore the integration of demonstration methods with digital approaches, such as interactive videos or learning applications based on worship simulations. This can expand the scope and effectiveness of the method in the context of 21st century learning that emphasizes the use of technology.

In addition, the direction of future research can also expand the focus on the influence of the demonstration method on the formation of students' religious values in the long term. Will the understanding and skills gained have an impact on increasing the discipline of worship outside the classroom? This question is interesting to study further.

Overall, this study not only shows the effectiveness of the demonstration method in the context of Fiqh learning, but also opens up space for an active and meaningful learning approach in basic Islamic education. With proper development, this method

has the potential to become an important pillar in forming a generation of Muslims who understand, care about, and obey the teachings of their religion.

Student activity and involvement increased significantly when learning was carried out with a demonstrative approach. They found it easier to understand the material because they could directly observe and practice the movements and readings of the prayers. This supports the theory that visual and kinesthetic learning is very suitable for elementary school students, who learn more effectively through direct experience.

In terms of academic achievement, a significant increase can be seen from the comparison of the evaluation results between cycle I and cycle II. In cycle II, most students managed to achieve the Minimum Completion Criteria (KKM), indicating that learning through the demonstration method is not only fun, but also effective in improving learning outcomes.

The main conclusion of this study is that the demonstration method is very relevant and feasible to use in Fiqh learning that requires practical skills, such as prayer. This method not only helps students understand the theory, but also forms the correct habits and skills of worship from an early age.

A new framework that can be taken from this study is the importance of practice-based learning in forming students' complete competencies—which include cognitive, affective, and psychomotor aspects. This approach can be applied more widely in other religious subjects such as ablution, tayamum, zakat, and hajj, which also require practical understanding.

In learning practices, teachers are advised to integrate demonstration methods routinely, especially when delivering worship materials. The use of visual media, videos, and small group work can strengthen the results of this approach. Schools can also support by providing special facilities and time for direct worship practices.

Another recommendation is that religious teacher training at the Madrasah Ibtidaiyah level include demonstration method training as part of improving pedagogical competence. Teachers need to be equipped with skills in delivering practice-based materials so that they can more easily achieve learning objectives optimally.

The implications for further research are very open. Further research can test the effectiveness of the demonstration method in a broader context, such as at different grade levels, other religious subjects, or in madrasa environments that have different socio-cultural conditions. Quantitative research with a larger population can also be conducted to strengthen the generalizability of the findings.

Further research can also examine the long-term impact of demonstration-based learning on students' religious behavior outside the school environment. This is important to determine the extent to which classroom learning has an impact on the formation of consistent and independent religious character.

Thus, this study concludes that the application of the demonstration method is not only an alternative, but can be the main strategy in meaningful Fiqh teaching. These findings contribute to the development of active learning models in Islamic religious education and become an important basis for exploring innovations in Islamic education based on practice in the future.

In addition to improving student learning outcomes, the demonstration method has also been proven to build student confidence in performing worship. Students become more confident in practicing prayer independently, because they have gained direct experience and intensive guidance during the learning process. This is a very important result, considering that courage and independence in worship are part of forming a strong religious character.

The success of implementing the demonstration method also shows the importance of an adaptive learning approach to the characteristics of the material and the needs of students. In the context of Fiqh, many materials are easier to understand and internalize if delivered through a visual approach and direct practice. This is an important note for teachers to be more selective and creative in choosing learning methods that are appropriate to the material being taught.

This study also underlines the importance of active student involvement in the learning process. Learning is not just about the delivery of material by the teacher, but more about how students build their own understanding and skills through experience. With direct practice, students not only learn "what to do", but also "how to do it" and "why it is important to do it."

In a broader context, the application of the demonstration method in madrasas can be part of a grand strategy in strengthening character education based on Islamic values. Through the practice of correct and consistent worship, students not only understand religious theory, but are also able to apply it in real life. This is in line with the vision of Islamic education which is not only oriented towards knowledge, but also towards the formation of morals and personality.

Finally, this study opens up opportunities for innovation in Fiqh learning and Islamic religious education in general. The demonstration method is just one of many approaches that can be explored to create active, contextual learning that touches students' spiritual experiences. With collaboration between teachers, researchers, and educational policy makers, this kind of approach can be expanded to improve the quality of Islamic education at various levels.

Conclusion

This study aims to improve student learning outcomes in Fiqh subjects through the application of demonstration methods, especially on the topic of tarawih and witr prayers. Based on the results of two cycles of actions that have been carried out in class III MI Miftahun Najah Banyuputih, it is proven that the demonstration method is able to provide a positive impact on improving students' understanding, practical skills, and

religious attitudes. This study concludes that the demonstration method is highly effective in Fiqh learning, especially for topics that require practical skills such as prayer. The application of this approach has been proven to significantly increase student activity, engagement, and academic achievement, as students are able to understand the material through direct observation and hands-on practice. In addition to strengthening cognitive understanding, this method also enhances affective and psychomotor aspects, including students' confidence and independence in performing acts of worship. This success highlights the importance of practice-based learning as a main strategy in Islamic religious education, as well as the need for teacher training and supportive facilities to enable wider implementation. The findings of this study also open opportunities for further exploration across various subjects, educational levels, and the long-term impact on students' religious character.

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