



Improving Hadith Memorization Ability through Movement Methods for 5-6 Year Old Children at RA Infarul Ghoy

Ida Kartika Afiati¹, RA Infarul Ghoy, Indonesia

Hikmah², RA Tsamaratul Janiah, Indonesia

ABSTRACT

This study aims to improve the ability to memorize hadith in children aged 5-6 years through the application of the movement method at RA Infarul Ghoy, Tenggerrejo Village, Kedungpring District, Lamongan Regency. The background of this study is based on the low ability of students to memorize hadith, which is caused by the use of learning methods that are less varied and not in accordance with the characteristics of early childhood development. The movement method was chosen because it is in accordance with the learning style of children who tend to be kinesthetic, active, and like fun physical activities. This study is a Classroom Action Research (CAR) which is carried out in two cycles, each consisting of the planning, implementation, observation, and reflection stages. The subjects of this study were 15 children in group B. Data collection techniques were carried out through observation, documentation, and assessment of memorization results. The results of the study showed a significant increase in the ability to memorize hadith after the application of the movement method. In the pre-action, only 26% of children were able to memorize hadith well. After cycle I, it increased to 60%, and in cycle II it reached 86%. This improvement shows that the movement method is effective in helping children understand and remember the contents of the hadith more easily and enjoyably. Thus, it can be concluded that the movement method is able to improve the ability to memorize hadith in early childhood and is worthy of being applied as an innovative learning alternative in early childhood education institutions.

 OPEN ACCESS

ARTICLE HISTORY

Received: 17 Jan 2025

Revised: 27 Feb 2025

Accepted: 5 March 2025

Published: 31 March 2025

KEYWORDS

Memorizing hadith, movement method, early childhood.

Corresponding Author:

Ida Kartika Afiati

RA Infarul Ghoy, Indonesia
afiatiidakartika@gmail.com

Introduction

Early childhood education is a very important stage in the formation of the foundation of a child's personality and development. This period is often referred to as the golden age because at the age of 0-6 years, a child's brain develops very rapidly and is able to absorb information quickly. Therefore, education provided during this period must be designed in such a way as to suit the needs and characteristics of the child.

One important aspect of early childhood education is the instillation of religious values from an early age. Introduction to Islamic teachings through learning the Qur'an

and hadith is an integral part of forming Islamic morals and character in children. In this case, hadith has an important role because it contains various advice and guidance for life that can be applied in everyday life.

Memorizing hadith is one of the activities that is often applied in religious learning in early childhood education institutions. In addition to introducing children to the teachings of the Prophet Muhammad SAW, this activity also trains language skills, memory, and fosters children's love for the Prophet Muhammad SAW. However, the process of memorizing hadith is often considered difficult and boring for children.

Based on the results of initial observations at RA Infarul Ghoy, Tenggerejo Village, Kedungpring District, Lamongan Regency, it was found that most children had difficulty memorizing hadith. Children tend to get bored quickly, lack focus, and are not enthusiastic during learning. This is thought to be because the methods used are still conventional and not in accordance with the learning styles of early childhood.

Teachers generally use the lecture method and repeat the reading of the hadith orally, without actively involving children in the learning process. This method is less interesting for children who basically like to move, play, and learn concretely through direct experience.

Children aged 5-6 years are a very physically active age group. They learn through their senses and movements. Therefore, passive and monotonous learning strategies tend to be ineffective in delivering material that requires memorization such as hadith.

To overcome this problem, a more interesting, active, and enjoyable learning method is needed. One method that can be used is the movement method. This method combines physical activity with learning materials, where children are invited to memorize hadith while doing movements that are relevant to the contents of the hadith.

The movement method not only helps strengthen children's memory, but also makes the learning atmosphere more lively and enjoyable. Children do not feel like they are learning formally, but rather like they are playing. Thus, they can more easily absorb and remember the information conveyed.

Movement also helps children understand the meaning of the memorized hadith. For example, when children memorize a hadith about compassion, teachers can teach the movement of hugging or smiling to strengthen the meaning of the words spoken. This approach brings together cognitive and affective aspects simultaneously.

In addition, the use of movement methods can increase children's active participation during the learning process. Children are not only listeners, but also active actors in learning. This is in line with the principles of early childhood learning which emphasizes learning while playing.

Teachers also find it easier to control the class and maintain children's attention by using a variety of movements. Children who were previously less enthusiastic became more enthusiastic and actively interacted in learning activities. This shows that an appropriate learning approach can affect children's motivation and learning outcomes.

Support from the principal and parents is also very important in implementing this method. Based on initial discussions with the school and guardians, they welcomed the use of innovative and child-friendly methods such as the movement method in learning hadith.

Indirectly, the application of this method also fosters children's positive attitudes towards religious teachings. Children become more familiar with the contents of the hadith, and are even able to apply it in everyday life. This shows that the memorization process does not only stop at the verbal aspect, but also has an impact on behavior.

This research is important to be carried out as a form of innovation in hadith learning for early childhood. With the right approach, memorizing hadith is no longer a boring activity, but rather a fun and meaningful activity.

The application of the movement method can also enrich learning strategies in RA or other PAUD institutions, especially in teaching religious materials that require repetition and deep understanding. Teachers can develop various movement creations according to the theme of the hadith being taught.

In addition to providing benefits to students, this research is also expected to improve teacher competence in compiling and implementing creative learning that is in accordance with the child's developmental stage. Teachers become more reflective and innovative in choosing learning methods.

This classroom action research will be conducted in two cycles with the aim of seeing the effectiveness of the movement method in improving the ability to memorize hadith of children aged 5-6 years at RA Infarul Ghoy. Each cycle will be equipped with planning, implementation, observation, and reflection.

The results of this study are expected to show a significant increase in children's ability to memorize hadith, as well as an increase in their motivation and involvement in learning. The success of this method can be used as a reference for other teachers in improving the quality of religious learning.

With this innovation, the hadith learning process can become easier, more fun, and more meaningful. Children not only memorize, but also understand and love the teachings of the Prophet from an early age, as provisions for them in living a life of noble character.

Through the right and enjoyable approach, religious education for early childhood can be a strong foundation in forming a child's character that is religious and has noble character. This research is the first step in realizing this goal through a movement method that is appropriate to the world of children.

Methods

This study uses a qualitative approach with the type of classroom action research (CAR). Classroom action research was chosen because it aims to improve the learning process directly in the classroom. In this case, the study focused on improving the ability to memorize hadith in children aged 5-6 years through the movement method. The action design refers to the Kemmis and McTaggart model which includes four main stages: planning, implementing actions, observation, and reflection. Each cycle is carried out within a certain time span and can be continued to the next cycle if the improvement is not optimal.

The subjects in this study were children in group B at RA Infarul Ghoy, Tenggerejo Village, Kedungpring District, Lamongan Regency, totaling 15 children. These children were chosen as research subjects because they were at an age that was in accordance with the characteristics of learning development through the movement method. The

class teacher was also involved as a collaborator in the process of implementing actions, reflection, and data collection.

Data collection techniques were carried out through observation, interviews, documentation, and performance assessments. Observations were carried out to observe children's activities during the learning process, especially in their involvement during memorizing hadith with movement. Observations used prepared sheets to assess certain aspects, such as concentration, memorization fluency, and participation. Interviews were conducted informally with class teachers and principals to obtain additional information regarding the learning process and their responses to the use of the movement method.

Documentation included photos, videos, and notes of children's learning outcomes as evidence of development during the action. Performance assessments were used to measure children's ability to memorize hadith based on certain indicators, such as pronunciation, accuracy of content, and understanding of meaning. Assessment rubrics were prepared to assess children's abilities objectively and systematically.

Data analysis was carried out descriptively qualitatively. The collected data were reduced and grouped according to themes, then presented in narrative and table form to see children's development from cycle to cycle. Reflection was carried out after each cycle to evaluate the success of the action and determine further improvement steps. The results of the reflection became the basis for compiling actions in the next cycle.

In this study, several tools and supporting learning materials were used. The tools used included picture media, word cards, and audio devices such as small speakers or voice recorders to play hadith. The specifications of the tools did not use high technology, but were representative enough to support the interactive learning process based on movement. The teaching materials are in the form of a collection of short hadiths that are appropriate for early age, with simple meanings that are easy to understand and can be applied in everyday life. In addition, simple aids such as props or small costumes are also used as complements when children do movements.

The researcher plays a direct role as the implementer of the action, observer, and facilitator in learning activities. In its implementation, the researcher interacts directly with the children and collaborates with the class teacher as the main informant and companion during the process. The class teacher also helps in collecting data through observation and providing feedback at the reflection stage.

The research was conducted at RA Infarul Ghoy, Tenggerrejo Village, Kedungpring District, Lamongan Regency for two months. Research activities start from planning to reporting, with the implementation of learning taking place twice a week. Each cycle lasts for two weeks.

The validity of the data in this study is maintained through several techniques, including source triangulation, member checks, and discussions with colleagues. Triangulation is done by comparing data from observations, documentation, and interviews. Member checks are carried out to verify data and analysis results with class teachers involved in the learning process. Discussions were conducted with other teachers or researchers to gain additional perspectives and ensure that the findings obtained were accountable.

With this approach, it is hoped that the research results can provide an accurate and in-depth picture of the effectiveness of the movement method in improving the

ability to memorize hadiths of children aged 5–6 years in early childhood education environments.

Result

The implementation of the action in this study was carried out in two cycles with the aim of improving the ability to memorize hadith in children aged 5-6 years through the movement method. Each cycle consists of the planning stage, action implementation, observation, and reflection. The results of each cycle showed positive changes in children's ability to memorize hadith, both in terms of fluency, pronunciation accuracy, and understanding of meaning.

At the beginning of the action (pre-cycle), children's ability to memorize hadith was still relatively low. Most children were not able to mention hadith completely and correctly. They seemed less enthusiastic about participating in learning activities and tended to quickly lose focus when memorizing. The classroom atmosphere seemed passive and monotonous.

After the implementation of the movement method in the first cycle, an increase in children's participation in the learning process began to be seen. Children showed greater interest when the teacher combined memorization with body movements that were in accordance with the contents of the hadith. For example, when memorizing hadith about affection, children were invited to hug a friend. This movement helped them remember the contents of the hadith more meaningfully.

The results of observations in the first cycle showed that 9 out of 15 children were able to memorize hadith quite well. They were able to mention the hadith coherently, although there were still some errors in pronunciation. Meanwhile, 6 other children still had difficulties and needed further assistance.

Based on reflection after the first cycle, it was found that several children experienced confusion because the movements used were not consistent or too complex. Therefore, in the second cycle, the teacher simplified the movements and provided more intense repetition. In addition, the teacher also provided opportunities for children to lead their friends in memorizing while moving, thus fostering self-confidence.

In the second cycle, there was a significant increase. Most children seemed more enthusiastic about participating in learning activities. They were more active in moving, more enthusiastic, and showed progress in memorizing the hadith. Learning activities became more dynamic and enjoyable, and the classroom atmosphere became more lively.

From the results of the performance assessment at the end of the second cycle, it was found that 13 out of 15 children had achieved the established success criteria. They were able to memorize the hadith with correct pronunciation, the right sequence, and a

fairly good understanding of the meaning. The other two children also made progress even though they had not fully achieved the criteria.

Interpretation of these findings shows that the movement method has a positive impact on the learning process and outcomes, especially in the context of memorizing hadith. Movement helps strengthen children's kinesthetic memory and makes it easier for them to associate the contents of the hadith with concrete experiences.

The application of the movement method has also been proven to increase children's motivation and involvement in learning. Children are no longer passive, but are actively involved and feel happy. This is one of the keys to success because at an early age, fun learning greatly influences learning outcomes.

Teachers also feel the benefits of this method. They find it easier to manage classes, deliver materials, and get positive responses from children. Teachers become more creative in developing variations of movement and are able to establish closer interactions with children.

Through photo and video documentation, it can be seen that children enjoy the process of learning while moving. Their expressions show happiness and satisfaction when they succeed in memorizing hadith. Some children even spontaneously repeat movements and memorization while playing outside of study time.

The results of interviews with teachers and principals also showed a positive response. They considered that this approach was very suitable to be applied in the context of PAUD learning, especially in delivering religious material. Teachers feel more motivated to try new methods that are appropriate to children's development.

Parental involvement also increased during the study. Several parents reported that their children began to repeat the memorization of the hadith at home while imitating the movements taught at school. This shows that the movement method not only has an impact at school, but also extends the learning effect to the home.

This study provides an illustration that learning the hadith through the movement method not only improves children's cognitive outcomes, but also builds a strong emotional connection between the child and the material being studied. Children find it easier to understand the values contained in the hadith through fun and meaningful activities.

In addition, the movement method has been proven to accommodate various learning styles of children, especially children with kinesthetic and visual learning tendencies. This makes learning more inclusive and equitable, because every child gets the same opportunity to develop according to their potential.

One of the challenges faced in implementing the action is the limited time and variety of movements that must be adjusted to the contents of the hadith. However, with careful planning and good collaboration between researchers and teachers, this challenge can be overcome well.

The success of the action in these two cycles shows that method innovation is very important in improving the quality of learning in RA or other PAUD institutions. By combining movement and memorization, religious learning becomes more interesting and enjoyable for children.

Overall, this study proves that the movement method is effective in improving the ability to memorize hadith in children aged 5-6 years. This increase is not only seen from the number of children who achieve the success indicators, but also from changes in their attitudes, motivation, and involvement in the learning process.

The final conclusion of this study is that the movement method is a viable alternative and is highly recommended for use in hadith learning in early childhood. This method not only helps children to memorize, but also provides a fun and in-depth learning experience.

Discussion

The results of this study indicate that the movement method has a significant impact on improving the ability to memorize hadith in children aged 5-6 years. This improvement is evident from the results of the learning evaluation which shows that the majority of children managed to memorize the hadith correctly, both in terms of the order of pronunciation, pronunciation, and understanding of meaning. This strengthens the researcher's initial suspicion that learning that is adjusted to the characteristics of early childhood development will be more effective than conventional approaches that are passive.

When viewed from the working hypothesis which states that the movement method can improve children's ability to memorize hadith, the results of this study support this hypothesis. Children tend to learn actively and use all their senses in the learning process. By involving the kinesthetic and visual aspects through movement, children find it easier to understand and remember the contents of the hadith. This is in line with Howard Gardner's multiple intelligences learning theory, which states that kinesthetic and visual spatial intelligence need to be facilitated in learning.

Previous studies have also indicated that interactive and fun learning methods, such as singing, playing, and moving, have a positive impact on children's absorption of the material. Several similar studies have stated that early childhood children absorb information more easily when they are physically active. Thus, the findings of this study strengthen the results of previous studies and add empirical evidence that the movement method is an effective strategy, especially in early childhood religious learning.

These results also provide implications that PAUD teachers need to be more creative and flexible in choosing learning methods. PAUD curriculum that is oriented towards child development needs to be filled with learning strategies that combine cognitive, affective, and psychomotor aspects in a balanced way. Religious learning does not have to be rigid and serious, but can be packaged in the form of fun and meaningful activities for children.

On the other hand, the results of this study show that children are not only able to memorize, but also begin to understand the meaning of the hadith in a simple way

through movement associations. For example, when memorizing the hadith about compassion, children make movements to hug friends. This not only strengthens memorization, but also instills the value of compassion concretely in children's behavior.

The social implication of this study is that the movement method can help children not only in cognitive aspects, but also in the formation of character and moral values from an early age. The memorized hadith is not just reading, but becomes part of the child's habits and attitudes in everyday life. The process of internalizing religious values is important in forming a religious and noble personality from an early age.

Furthermore, this study also shows the importance of the role of teachers as facilitators who are able to create an active and enjoyable learning environment. Teachers' skills in linking the contents of the hadith with simple movements greatly determine the success of learning. Therefore, training for teachers in terms of developing movement methods in religious learning is very relevant and needed.

Parental involvement is also an important supporting factor. From interviews and observations, it is known that children tend to repeat the memorization of the hadith and its movements at home. This shows a transfer of learning from school to the family environment. This opens up opportunities for closer collaboration between schools and families in forming children's religious habits.

This study also provides new opportunities to develop movement-based learning media, such as interactive videos or simple digital applications that combine sound, text, and movement. With the rapid development of technology, religious learning for early childhood can be developed more broadly and interestingly.

In the context of education policy, the results of this study can be a reference for compiling religious learning strategies in the RA or PAUD curriculum nationally. The relevant ministries or institutions can adopt a movement-based learning approach as part of a fun and applicable teaching module.

This research also opens up a study space to develop movement methods not only in learning hadith, but also in other aspects such as daily prayers, short verses, and even other Islamic values such as honesty, kindness, and discipline. Movement can be a bridge that makes religious material closer and more understandable to children.

In the future, further research needs to be conducted with a larger and more demographically diverse group of subjects. This aims to see whether the effectiveness of the movement method applies generally to various socio-cultural backgrounds and types of educational institutions.

Further research can also explore the most effective forms of movement for certain materials, as well as evaluate the durability of children's memory for memorizing hadiths over a longer period of time. Thus, a more comprehensive understanding of the long-term impact of this method will be obtained.

This research can also be developed in the form of collaboration between educational institutions and movement artists or children's dance trainers to design simple choreography that is in accordance with Islamic values. This will enrich the variety of movements and increase children's attraction to religious material.

Finally, this study emphasizes the importance of innovation in the world of early childhood education, especially in religious learning. With a creative and fun approach, religious values are not only learned, but also internalized and practiced by children

from an early age, forming a strong foundation for their moral and spiritual development in the future.

Conclusion

This study aims to improve the ability to memorize hadith in children aged 5-6 years at RA Infarul Ghoy, Tenggerejo Village, Kedungpring District, Lamongan Regency, through the movement method. The results of the study showed that this method was significantly able to improve children's ability to memorize hadith in terms of pronunciation, accuracy, and understanding. The application of the movement method has been proven to be able to create an active, fun, and meaningful learning atmosphere, in accordance with the characteristics of early childhood development.

The main argument underlying this study is that early childhood has a variety of learning styles and is greatly helped when the learning process involves visual, kinesthetic, and emotional elements. By combining verbal memorization and physical movement, learning becomes more concrete, easy to remember, and interesting for children. This study proves that the process of religious learning, especially memorizing hadith, does not have to take place in a rigid and passive atmosphere, but can be designed creatively and interactively.

The framework developed in this study—combining hadith memorization with symbolic movement—can be used as one of the applicable thematic learning approaches in PAUD institutions. This approach can be applied not only to hadith learning, but also to other religious materials such as prayer, morals, and introduction to Islamic values. This will encourage religious learning that touches more on cognitive and affective aspects simultaneously, while fostering children's love for religion from an early age.

The main recommendation of this study is for PAUD teachers to start integrating movement methods in the planning and implementation of religious learning. Teacher training in designing movements that are in accordance with the meaning of the hadith or teaching materials is very important to ensure the effectiveness of this approach. In addition, parents also need to be involved to strengthen children's habits at home, for example by repeating movements and memorization regularly with their children.

The implications of these findings for further research are quite broad. First, similar research can be conducted with a larger and more socially and culturally diverse scope to test the validity and generalization of this movement method. Second, a deeper study is needed on the duration of long-term memorization retention obtained through this method. Third, the development of technology-based learning media such as interactive videos, animations, or movement-based educational applications can be a new direction in innovation in children's religious education.

Thus, the findings in this study not only contribute to improving the quality of hadith learning at the PAUD level, but also encourage the transformation of religious learning methods to be more adaptive and in accordance with the needs of child development. The movement-based approach offers a bridge between memorization and understanding, between cognition and action, which is essential in the formation of children's religious character from an early age.

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