



# Teaching and Learning Process From The Perspective of The Quran-Hadith

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## Abstract

The teaching and learning process is the core of education that creates interaction between educators and students to achieve learning objectives. In the perspective of the Qur'an and hadith, this process emphasizes the aspects of character building and the development of individual potential holistically. The main problem faced is the lack of full implementation of Islamic values in the modern education system. This research uses a descriptive qualitative method with a literature study approach, analyzing verses of the Qur'an and hadith relevant to education. The results show that the application of principles such as sincerity, compassion, and wisdom-based learning can increase the effectiveness of the teaching and learning process. In addition, the integration of Islamic values in teaching strategies can create a more meaningful learning atmosphere and have a positive impact on the formation of students' noble character.

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## INTRODUCTION

The teaching and learning process is one of the important aspects of human life (Wirabumi, 2020), especially in the context of developing knowledge and improving the quality of life. In the view of Islam, knowledge has a very high position (Djollong, 2017), both in worldly and hereafter aspects. The Qur'an and Hadith as the main source of Islamic teachings provide a lot of guidance regarding the importance of learning and teaching as a means to get closer to Allah and contribute to the progress of the people (Rasyidi, 2024). Therefore, understanding the concept of teaching and learning in the perspective of the Qur'an and Hadith is important to be applied in everyday life, including in the context of modern education.

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In the Qur'an, there are many verses that emphasize the importance of

knowledge and the necessity to study, such as in Surah Al-'Alaq verses 1-5 which is the first revelation and talks about the importance of reading and learning (Aziz & Zakir, 2022). In addition, many Hadiths of the Prophet Muhammad also emphasize the obligation to study, both for men and women. The teaching and learning process in Islam does not only focus on academic knowledge, but also on the formation of good morals and character. This shows that the concept of education in Islam includes balanced intellectual, spiritual, and moral development.

In This era education often the values of Islamic teachings have not been fully integrated optimally in the learning system. In fact, aligning the values of the Qur'an and Hadith with the teaching and learning process has great potential to form a generation that is not only intellectually superior, but also noble. Therefore, this research aims to explore and understand more deeply the role of the Qur'an and Hadith in learning.

## METHODS

This research uses the literature review method to analyze the teaching and learning process according to the Quran and Hadith. This method was chosen because it allows researchers to collect and evaluate various previous research results that are relevant to the topic discussed. The data used came from the Quran, Hadith, related books, journal articles, research reports, and other academic sources that discuss the application of PBL in various educational contexts. This review was conducted by identifying the main findings in these studies.

The analysis process in this study was conducted using a synthesis approach (Penelitian, 2015), where the researcher combined the findings from previous studies to build a more comprehensive understanding of the teaching and learning process according to the Quran and Hadith. Besides also assessed the quality and methodology of the studies used as sources, and took into account the different contexts and variables in each study. The results of this literature review can provide a clearer picture of the teaching and learning process in the Quran and Hadith, as well as recommendations for implementation at various levels of education.

## RESULT AND DISCUSSION

### A. Learning Concept

There are two terms used by the Qur'an that connote learning, namely *ta'allama* and *darasa* (Setianingsih & Wahyuningsih, 2024; Wahyuni & Azwar, 2022). *Ta'allama* comes from the word '*alima*' which has received the addition of two letters (affixes), namely *ta'* and similar letters with lam *fi'il* denoted by *tasydid*, so that it becomes *ta'allama*-'*allama*' means knowing, from the word '*alima*' also formed the word *al-'ilmu* (knowledge). The addition of letters to a basic word, in Arabic language methods, can change the meaning of the word which is called the term *fawa'id al-baab*. The addition of *ta'* and *tasydid* in the word '*alima*' so that it becomes *ta'allama* also makes changes, namely *mutawwa'ah* which means the existence of a trace of an action.

Word of *ta'allama* literally means to receive knowledge as a result of teaching. Thus, 'learning' as a translation of *ta'allama* can be defined to the acquisition of

knowledge as a result of learning activities. Or in other words, learning is an activity that a person does where that activity makes him gain knowledge.

The term learning is an effort to change behavior with a series of activities, such as reading, listening, observing, imitating and so on (Negi et al., 2021; Romdon, 2023). Or in other words, learning as a psychophysical activity to lead to the development of the whole person (Valerii et al., 2023).

In the perspective of Islam, learning is an obligation for every individual who believes in obtaining knowledge as an effort to improve their degree of life. As fiman Allah in surah al-Mujadalah : 11:

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

*“Allah will undoubtedly elevate those who believe and have knowledge by several degrees.”*  
(RI, 2014)

Knowledge in the verse above is not only religious knowledge, but also other sciences that are relevant to the demands of the times and useful, of course, positive sciences. The learning process can be seen from the point of view of its complete and comprehensive psychological performance, so that the learning process is ideally characterized by a new positive psychological experience, so that it is expected to develop a variety of constructive traits, attitudes and skills.

The terms commonly used in Arabic about the word learning are *ta'allama* and *darasa*. The Qur'an also uses the word *darasa* which means to study, which is often associated with studying the book. This implies that the book (in this case the Qur'an) is the source of all knowledge for muslims, and is used as a way of life. One of them in surah al-An'am :105:

وَكَذَلِكَ نَصْرِفُ آلَآءِآئِنَا وَلِيُقُولُوا فَمَا تَدْرِى وَلَنُبَيِّنَنَّ لَهُمْ فَمَا يَعْلَمُونَ

*“And thus, we explain Our verses again and again so that the polytheists may say you have learned them (from the People of the Book) and aḡar. We explain the Qur'an to those who know it.”*

The word *darasta* which means “you have studied.” according to Quraish Shihab is reading carefully to memorize or in Islam is also termed or understood. Learning by demanding knowledge (*thalab al'ilm*). Because by learning, a person will gain useful knowledge, for himself (Shihab, 2004).

In Islam, the knowledge gained must be applied so that it provides changes in the student, both personality and behavior. One of the hadiths about teaching and learning, namely

*“Whoever treads the path in search of knowledge, Allah will ease the way to heaven.”*  
(HR. Ibn Majah) (Aswandi dan Alwizar, 2024).

### Learning Principles

The teaching and learning process will run smoothly and easily if some principles are applied correctly. The Qur'an and as-sunnah fourteen centuries ago, have practiced the principles to straighten human behaviour, educate the soul and build their personality. The explanation of these principles is as follows:

#### 1. Intention

In Islam, intention is the first step that every Muslim must take before starting any form of activity (Syafri & Hadziq, 2021). Because the good and bad of the activity is judged by its intention, not necessarily a positive activity is considered as worship because it is not intended as worship. With the right intention (*ikhlas*), something small can be of great value in the sight of Allah. Thus, intention is the determinant of all Muslim activities, including learning. When a Muslim learns, it should be started with the intention to worship in order to get his pleasure. Then this intention will motivate him to always be patient, stay enthusiastic in learning. The correct intention will determine the readiness of learning for students, both physically and psychologically to the desired goal.

## 2. *Hatsu* (Motivation)

Motivation is the drive that causes individuals to carry out activities, in this case learning (Filgona et al., 2020; Seven, 2020). This motivation can be raised by giving something attractive, giving something that contains intimidation or by using stories.

## 3. *Tsawab* (Reward)

*Tsawab* (Reward) which means reply or reward also has an important position to motivate someone to make a positive response (Thaib, 2023; Yusuf, 2022). The reward terms that are often used in the Qur'an are *tsawab* and *al-ajru* which means reward or reward. This term is used to indicate the reward for one's good deeds in this life or in the hereafter.

In Surah Al-Imran: 148:

فَاتَهُمُ اللَّهُ تَوَابَ الدُّنْيَا وَحَسَنَ تَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*"So, Allah will give them a reward in this world and a good reward in the Hereafter, and Allah loves those who do good."*

In this case, educators are expected to follow the values in giving rewards or praise to be effective. Giving *tsawab* should be carefully planned and executed. Rewards should be easy to give in the hope that they will eliminate bad consequences. However, the educator should also try to prevent the learner from just expecting to be praised for giving *tsawab*, instead considering *tsawab* as just one of the instruments in learning, not as the goal in learning.

Educators should also pay attention to the effects of giving answers to learners. Because it does not rule out the possibility that learners who are given praise consider their abilities too high so that they underestimate others. So, in giving *tsawab*, it must be proportional and not excessive. Talking about *tsawab*, it is always followed by *adzab* (punishment) which means punishment. In Islam, punishment, reprimand or advice is only given when the recommendations given are not implemented.

Because sometimes some students still do prohibited actions, even though they have been told. This fact is as the Qur'an gives reprimands and warnings to the prophets, which most people no longer care about. So, this is where it seems that punishment must be applied to guide human behavior.

## 4. Allotment of study time

What is meant by the division of study time is learning in infrequent periods with a break (Bonal & González, 2020). This means that the learning process is not

carried out continuously, but there are breaks in time so as not to cause boredom. The Qur'an has applied this principle, as evidenced by the gradual descent of the Qur'an which took twenty-three years.

This is none other than so that Muslims can easily memorize and master it well. As mentioned in surah Al-Isra' :106:

وَفَرَأْنَا أَنَّا فَرَقْنَاهُ لِنُفَرِّمَ عَلَى النَّاسِ عَلَى مَكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

*“And the Quran We have sent down gradually so that you (Muhammad) may recite it slowly to the people and We have sent it down part by part.”*

The Prophet has also applied this principle of time division in educating the souls of his companions or when teaching religious material. The Prophet taught and directed the companions at separate times for fear that they would become bored. Abdullah ibn Mas'ud said:

*“The Prophet (peace and blessings of Allah be upon him) used to find the right time to instruct us for fear that we would become bored.” (HR Bukhari).*

### 5. **Takrir (Repetition)**

Among other important learning principles is to properly maintain the material or skills that have been learned (Setiawan, 2021). Most learned material requires repetition and practice until the material or skill can be mastered perfectly. Takrir can strengthen memorization and proficiency and lead to the firmness of thoughts and ideas in human minds.

The Prophet always advised his companions to always maintain the memorization of the Qur'an by repeating and always reading it so that the memorization would not be forgotten. The Prophet said:

*“Verily, the example of a person who is accustomed to struggling with the Qur'an is like a camel that is tied with a mine by the owner if he always pays attention to it, then he will succeed in holding it tightly. But if he lets go, then the camel will run away (HR. Ahmad)*

The hadith above is a parable about the importance of repetition and continuity in memorizing the Qur'an. Because if the knowledge received is ignored, then in a short time, the ability will also disappear.

Therefore, repetition is needed so that what has been learned can be maintained properly. In learning, students must always repeat the lessons they have received, so that they understand correctly and can develop into habits. In providing repetition, educators must express it with varied wording, so that it does not seem boring to students, and it will strengthen their memory of the material they have received. *Al-Nasyith wa al- amaliyyah al-Ilmiyyah* (Active Participation and Scientific Practice).

Learning will be better and faster if there is active participation from the learner in the learning process. This active participation can be realized by scientific practice or a reciprocal relationship between learners and educators. Thus, the material presented is likely to be well received by the learner, so that it can be ascertained that he is able to master it. The Qur'an has great attention to the importance of practice in the learning process, such as teaching about *wudlu*, prayer, fasting, and others which in the Qur'an are explained globally.

In addition, the Qur'an in explaining about faith must be followed by “good

deeds". This shows that true faith must be manifested in the behavior and deeds of believers as a form of practice. It can be said, faith is considered as the theory, while good deeds as a form of active participation or scientific practice. There are many verses that explain this, including those found in Surah Al-Baqarah :82:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ<sup>٤</sup>

"And those who believe and do righteous deeds, they are the dwellers of Paradise; they will abide therein forever." (RI, 2014)

#### 6. *Tarkiz* (Concentration)

Humans will not be able to learn something if they do not concentrate (Aprilia et al., 2022; Baidoo-anu & Ansah, 2023). Therefore, concentration is also an important element in the learning process. It is no wonder that teachers always arouse the learning concentration of students in the hope that they are able to master the material presented. Concentration in Islam implicitly comes from Allah's command to be *khusyu* during prayer. *Khusyu* in the sense of language is submission, low and calm.

So *khusyu* means the presence of the heart before God in a state of submission and humility that is done simultaneously. A Muslim is said to pray *khusyu* if he has been able to present his heart in prayer, live what is read, dive into its meanings and others. So, if applied in the learning process, students must be *khusyu*, namely concentration and focus when learning. In arousing this learning concentration can be done in various ways, such as by giving meaningful examples, asking questions, discussions, using various media, or through stories that attract attention.

#### 7. *Ihtimam* (Attention)

Indeed, attention is an important factor in learning, the acquisition of knowledge and the achievement of knowledge (Bratianu et al., 2023). The Qur'an also shows the importance of attention, as mentioned in Surah Al-Muzzamil, that waking up after sleeping makes a person more attentive to the meanings of the Qur'an and more understanding of it (Aswandi dan Alwizar, 2024).

### B. Teaching Concept

The word "teaching" has the same root as learning, which comes from the word "*ajar*". The word "teaching" literally means "giving lessons" (Sanusi & Albantani, 2021). This means that teaching as a job involves various things, namely the teacher as a teacher of subject matter, and students. The Qur'anic discussion of teaching uses the word '*allama*'. This word comes from '*alima*', which has received an additional letter similar to its '*ain fi'il*' which is then replaced with *tasydid* so that it becomes '*allima*'. Louis Ma'luf interpreted the word '*allama*' to mean "to make people know", so the expression '*allama al-ustazzu al-ṭullab*' can be interpreted to *ustaz* (teacher) making the student know.

Thus, teaching can be interpreted to an activity or activity carried out by a person who can make others know or master a knowledge. The activity includes unilateral activities and active interaction between the two parties.

The Qur'an uses the word '*allama*' 41 times in two *sigbats* (patterns), namely '*fi'il mādi*' and '*mudāri*'. The verses generally describe that it is Allah who teaches human beings. That is, Allah bestows knowledge to humans either directly or indirectly. He



taught the prophet Adam the names of all things. In Surah al-Baqarah :31-32, it is emphasized that:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

*“And He taught Adam the names of all things, then He showed them to the angels, saying, ‘Tell Me the names of all these things, if you are truthful!’ They said, ‘Glory to You, we know nothing but what You have taught us. Indeed, you are the All-Knowing, the Wise.’”*

He taught the Prophet what he did not know, and in fact He also taught all mankind, as confirmed in Surah al-'Alaq (96) 3-5:

*“Read, and your Lord is the Glorious One, who teaches (man) with a pen. He taught man what he did not know.”*

So, Allah is not only the Creator of man but He also teaches and bestows knowledge to man. It is Allah who makes man knowledgeable by creating the potential in man, with that potential man can explore and seek knowledge and receive it. He teaches humans through His creation and revelation delivered to the Prophet. In addition to the term *'allama*, in Arabic, there are also the terms *rabba*, *darrasa*, and *'addaba* which are close in meaning to *'allama*.

These terms literally have different meanings. But in terminology, all of them describe things related to work or processes carried out in carrying out learning, especially by teachers. This will be discussed in detail in the discussion about teachers. Understanding Teaching according to Nana Sudjana argues that teaching is essentially “A process, namely the process of organizing, organizing the environment around students so that it can foster and encourage students to carry out the learning process” (Aswandi dan Alwizar, 2024).

### Teaching and Learning Process According to the Quran

The Qur'an clearly emphasizes the importance of learning and teaching. The first revelation revealed to Prophet Muhammad SAW through Surat Al-'Alaq (96:1-5) begins with the command to “read” (Iqra'), which indicates that learning is a divine command. Allah SWT says in Surah al-'Alaq: 1:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

*“Read in the name of your Lord who created”*.

This verse underscores the importance of reading, learning and exploring knowledge. In addition, the Qur'an also commands mankind to use reason to understand God's creation and develop knowledge, as stated in Surah Al-Mujadalah: 11:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

*“Allah will elevate those who believe among you and those who are given knowledge by several degrees.”*

This verse emphasizes that those who are knowledgeable and faithful will have a high position in the sight of Allah. In this context, learning is not only

understood as an effort to acquire worldly knowledge, but also a means to get closer to Allah and understand His greatness.

### **The Teaching and Learning Process According to Hadith**

There are also many hadiths of the Prophet Muhammad that emphasize the importance of learning and teaching. One very popular hadith is the Prophet's saying:

*“Demanding knowledge is an obligation for every Muslim” (HR Ibn Majah).*

This hadith shows that studying is not an option, but an obligation for every individual, both men and women. The Prophet Muhammad also emphasized the importance of spreading knowledge through teaching. In another hadith he said:

*“Convey from me even one verse.” (HR. Bukhari).*

This hadith encourages Muslims to not only study knowledge, but also to pass it on to others. Teaching is considered as one of the effective ways to improve society and form a generation of knowledgeable and noble people.

### **C. Application in Education**

Both the Qur'an and Hadith emphasize the importance of learning and teaching with the aim not only to acquire academic knowledge, but also to form a noble personality. In Islam, the teaching and learning process is not only the transmission of information, but also the inculcation of spiritual and moral values. Thus, the ideal education in Islam includes intellectual, spiritual, and moral development simultaneously.

### **CONCLUSION**

The concept of learning in Islam includes two main terms: *ta'allama* and *darasa*, each of which refers to the acquisition of knowledge through the process of teaching and learning. *Ta'allama* emphasizes the outcome of learning activities, while *darasa* relates to the in-depth study of scriptures such as the Qur'an, which is seen as the source of all knowledge. Learning in Islam is considered an obligation of every individual to improve the degree of life, both through religious knowledge and useful general knowledge. The learning process should ideally not only increase knowledge, but also affect changes in one's behavior and character towards goodness, always oriented towards the values of faith and worship.

The concept of teaching is an activity that involves interaction between teachers and students, with the aim of making students understand or master a knowledge. In a divine context, teaching is inseparable from the principle of *tawhid*, where Allah as the greatest teacher provides knowledge to humans through revelation and His creation. The principles of compassion, sincerity, and democracy are important cornerstones in the teaching process, emphasizing the need for respect for students' opinions and a gentle approach to learning. The Qur'an emphasizes that learning is a divine command that must be carried out using reason and understanding, so that learning is not only aimed at acquiring knowledge, but also to get closer to God and understand His greatness.



The teaching and learning process according to the hadith confirms that demanding knowledge is the obligation of every Muslim, both men and women, who are required to not only acquire knowledge, but also pass it on to others. The Hadith of Prophet Muhammad which states “Convey from me even one verse” underscores the importance of teaching as a means of improving society and forming a generation of noble character. Thus, education in Islam should not only focus on academic aspects, but also on the development of spiritual and moral values, creating individuals who are intellectually, spiritually, and morally complete.

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