

Artikel Info

<i>Received:</i> December 17, 2025	<i>Revised:</i> January 25, 2026	<i>Accepted:</i> May 29, 2026	<i>Published:</i> June 10, 2026
---------------------------------------	-------------------------------------	----------------------------------	------------------------------------

Tilawati Method Training in Learning Qur’anic Reading and Writing at Tadika Al Fikh Orchard, Malaysia

Isman Efendi Limbong^{1*}, Alya Assyifa²

Universitas Muhammadiyah Sumatera Utara, Indonesia^{*1, 2}

Tadika Al-Fikh Orchar, Malaysia²

^{*1}email: ismanefendilimbong@umsu.ac.id

²email: sifaalya@gmail.com

Abstract: This community service activity aimed to improve teachers’ competence in teaching Qur’anic reading and writing through Tilawati method training at Tadika Al Fikh Orchard, Malaysia. The Tilawati method was selected because it offers a systematic, interactive, and practical learning approach suitable for early childhood education. The problems faced by the partner institution included teachers’ limited understanding of effective Qur’anic teaching methods and the lack of varied instructional techniques that could attract students’ interest. The program was implemented through observation, material presentation, demonstrations, direct practice, and evaluation stages. The results of the activity showed improvements in teachers’ understanding and skills in applying the Tilawati method in Qur’anic reading and writing instruction. In addition, teachers became more confident in creating active, enjoyable, and child-friendly learning environments. Through this training activity, it is expected that the quality of Qur’anic learning at Tadika Al Fikh Orchard

Abstrak: Kegiatan pengabdian kepada masyarakat ini bertujuan untuk meningkatkan kemampuan guru dalam pembelajaran baca tulis Al-Qur’an melalui pelatihan metode Tilawati di Tadika Al Fikh Orchard, Malaysia. Metode Tilawati dipilih karena memiliki pendekatan pembelajaran yang sistematis, interaktif, dan mudah diterapkan pada anak usia dini. Permasalahan yang dihadapi mitra meliputi kurangnya pemahaman guru terhadap metode pembelajaran Al-Qur’an yang efektif serta keterbatasan variasi teknik mengajar yang menarik bagi peserta didik. Kegiatan dilaksanakan melalui tahapan observasi, penyampaian materi, demonstrasi, praktik langsung, dan evaluasi. Hasil kegiatan menunjukkan adanya peningkatan pemahaman dan keterampilan guru dalam menerapkan metode Tilawati pada pembelajaran baca tulis Al-Qur’an. Selain itu, guru menjadi lebih percaya diri dalam menciptakan suasana belajar yang aktif, menyenangkan, dan sesuai dengan karakteristik anak usia dini. Dengan adanya pelatihan ini, diharapkan kualitas

Malaysia will continue to improve sustainably.

Keywords: Tilawati method; Qur’anic reading and writing; teacher training; Islamic education; early childhood education.

pembelajaran Al-Qur’an di Tadika Al Fikh Orchard Malaysia dapat meningkat secara berkelanjutan.

Kata Kunci: Metode Tilawati; Baca Tulis Al-Qur’an; Pelatihan Guru; Pendidikan Islam; Anak Usia Dini.

A. Introduction

Islamic education plays a significant role in developing students’ spiritual, moral, and intellectual character from an early age. One of the essential components of Islamic education is the ability to read and write the Qur’an properly. Qur’anic literacy is considered a foundational skill that enables children to understand Islamic teachings and apply religious values in daily life. According to Azyumardi Azra (2019), Islamic educational institutions have an important responsibility in strengthening students’ religious understanding and moral development.

The teaching of Qur’anic reading and writing for early childhood learners requires appropriate instructional methods that are suitable for children’s cognitive and emotional development. Young children tend to learn effectively through enjoyable, interactive, and repetitive learning experiences. Therefore, teachers are expected to possess adequate pedagogical competence in selecting and implementing effective teaching approaches. Jean Piaget (1972) explained that children’s learning processes are closely related to their developmental stages and concrete learning experiences.

Teachers are important determinants of educational quality in Islamic educational institutions. Their competence influences students’ motivation, learning participation, and academic achievement. Professional teachers should master teaching methods, classroom management, learning media, and assessment techniques. According to Mulyasa (2017), teacher competence consists of pedagogical, professional, social, and

personal dimensions that should continuously be developed through training and professional activities.

In many Islamic educational institutions, the teaching of Qur'anic reading and writing is still conducted using traditional approaches. Teachers often rely heavily on memorization and repetition without incorporating interactive and child-centered learning methods. As a result, students may become less interested and less motivated during learning activities. This condition indicates the need for innovative teaching strategies that can create more meaningful learning experiences.

One of the learning methods widely used in Qur'anic education is the Tilawati method. The Tilawati method is recognized for its systematic approach to teaching Qur'anic reading and writing through structured stages, rhythmic reading patterns, and interactive instruction. This method combines classical and individual learning approaches to help students improve reading fluency and pronunciation accuracy effectively.

The Tilawati method is considered suitable for early childhood education because it emphasizes gradual learning processes and active student participation. The method also integrates repetition, teacher modeling, and visual guidance to support students' understanding of Arabic letters and reading rules. According to Lev Vygotsky (1978), children learn more effectively through guided interaction and supportive instructional environments.

Tadika Al Fikh Orchard Malaysia is one of the Islamic early childhood educational institutions that prioritizes Qur'anic learning as part of its educational curriculum. The institution aims to develop children's religious understanding and Qur'anic literacy from an early age. However, based on preliminary observations, several challenges were identified in the implementation of Qur'anic learning activities.

Some teachers at Tadika Al Fikh Orchard still experienced difficulties in applying effective and engaging teaching methods in Qur'anic literacy instruction. Learning activities were often conducted conventionally, causing students to lose concentration

and interest during lessons. In addition, teachers had limited opportunities to participate in professional training programs related to Qur'anic teaching methods.

Teacher training is an important effort to improve instructional quality and educational effectiveness. Training programs provide opportunities for teachers to develop new teaching skills, improve pedagogical competence, and learn innovative instructional approaches. According to Malcolm Knowles (1984), adult learning becomes more effective when participants are actively involved in practical and experience-based learning activities.

The implementation of Tilawati method training is expected to improve teachers' competence in Qur'anic reading and writing instruction. Through training activities, teachers can gain practical understanding regarding pronunciation techniques, rhythmic reading patterns, classroom management, and interactive learning strategies suitable for early childhood learners. This competence is essential for improving the quality of Qur'anic education.

Interactive learning approaches are highly important in early childhood education because children tend to learn better through active participation. Learning activities involving demonstrations, games, visual media, and direct interaction can increase students' motivation and concentration. John Dewey (1938) emphasized that meaningful learning occurs when learners actively participate in educational experiences.

The use of the Tilawati method also supports the development of students' confidence and reading fluency. The rhythmic and repetitive aspects of the method help children practice pronunciation consistently and comfortably. In addition, teacher guidance during the learning process enables students to receive immediate correction and feedback regarding their reading performance.

Community service activities in education have an important role in supporting educational institutions and improving teaching quality. Universities and higher education institutions are expected to contribute to society through educational training,

mentoring, and empowerment programs. Community service programs focusing on teacher competence development can provide long-term positive impacts on institutional quality and student learning outcomes.

The implementation of this community service program also reflects the importance of collaboration between higher education institutions and educational communities. Educational collaboration can strengthen knowledge exchange, professional networking, and the dissemination of best educational practices. According to Jane Knight (2004), international educational collaboration contributes positively to institutional development and intercultural understanding.

Teachers' professional competence should continuously be improved to respond to educational developments and students' learning needs. In the context of Islamic education, teachers are expected not only to master religious knowledge but also to understand innovative teaching strategies suitable for modern educational challenges. Therefore, continuous professional development activities are highly necessary.

Another important aspect of Qur'anic learning is the integration of Islamic values into teaching activities. Teachers are responsible not only for teaching technical reading skills but also for fostering students' love and respect for the Qur'an. According to Syed Muhammad Naquib al-Attas (1991), Islamic education should integrate intellectual, moral, and spiritual dimensions simultaneously.

The success of Qur'anic literacy instruction depends greatly on teachers' ability to create enjoyable and supportive learning environments. Children who feel comfortable and motivated during learning activities are more likely to develop positive attitudes toward Qur'anic education. Therefore, teachers need to apply learning methods that are creative, interactive, and appropriate for children's characteristics.

Training activities emphasizing direct practice and demonstration are considered highly effective in improving teachers' instructional skills. Practical learning experiences enable participants to apply theoretical understanding into real classroom

situations. According to David Kolb (1984), experiential learning contributes significantly to skill development and reflective understanding.

The community service program conducted at Tadika Al Fikh Orchard Malaysia was designed to respond to the educational challenges faced by teachers in Qur'anic literacy instruction. The program focused on providing practical training regarding the implementation of the Tilawati method in early childhood education settings. Training activities included lectures, demonstrations, guided practice, discussions, and evaluations to support teachers' learning experiences.

Based on the background described above, this community service activity aimed to improve teachers' competence in teaching Qur'anic reading and writing through Tilawati method training at Tadika Al Fikh Orchard Malaysia. Specifically, the program sought to enhance teachers' pedagogical understanding, strengthen their practical instructional skills, and support the improvement of the quality of Qur'anic learning for early childhood students.

B. Method

This community service program employed a participatory training approach aimed at improving teachers' competence in implementing the Tilawati method in Qur'anic reading and writing instruction at Tadika Al Fikh Orchard, Malaysia. The participatory approach was selected because it emphasizes active collaboration between facilitators and participants throughout the training process. Teachers were involved not only as participants but also as active contributors in discussions, practice activities, and evaluations. This approach was expected to create meaningful learning experiences and encourage the direct application of the training materials in classroom activities.

The implementation of the program began with a preliminary observation and needs assessment stage. At this stage, the service team conducted direct observations and interviews with teachers to identify the challenges faced in Qur'anic literacy instruction. The observations focused on teaching methods, classroom management,

students' learning participation, and teachers' understanding of the Tilawati method. The information collected during this stage was used to determine the training materials and instructional strategies suitable for the participants' needs.

The second stage involved planning and preparation activities. The service team prepared training modules, presentation materials, teaching media, and evaluation instruments related to the Tilawati method. The materials covered several important aspects, including the principles of the Tilawati method, rhythmic reading techniques, pronunciation accuracy, classroom management, and interactive learning approaches for early childhood learners. Supporting media such as visual cards, learning books, and audiovisual materials were also prepared to facilitate the training process.

The training activities were conducted through several instructional methods, including lectures, demonstrations, discussions, and guided practice sessions. The lecture sessions aimed to provide participants with theoretical understanding regarding effective Qur'anic literacy instruction and the implementation of the Tilawati method. During the demonstration sessions, facilitators modeled the correct application of reading techniques, pronunciation guidance, and classroom teaching procedures. These demonstrations allowed participants to observe practical examples of effective teaching strategies.

Guided practice sessions became one of the main activities in the program. Teachers were given opportunities to directly practice the Tilawati method through teaching simulations and peer-learning activities. Participants practiced rhythmic reading techniques, classroom interaction strategies, and corrective feedback procedures under the guidance of facilitators. Through these activities, teachers were able to improve their practical teaching skills and gain confidence in implementing the method in actual classroom situations.

Evaluation activities were conducted throughout and at the end of the training program to measure participants' understanding and skill improvement. The evaluation process included observation of participants' involvement, assessment of teaching

simulations, reflective discussions, and feedback sessions. Facilitators provided constructive suggestions and recommendations to help participants improve their instructional performance. The evaluation results were used to identify the strengths and limitations of the training implementation as well as participants' progress during the program.

The final stage of the program involved follow-up and mentoring activities to support the sustainability of the training outcomes. Teachers were encouraged to implement the Tilawati method consistently in their daily teaching activities at Tadika Al Fikh Orchard Malaysia. The service team also provided ongoing communication and consultation opportunities to assist participants in overcoming challenges encountered during classroom implementation. Through continuous mentoring and collaboration, the program was expected to contribute positively to the improvement of Qur'anic learning quality and teachers' professional competence in Islamic early childhood education.

C. Results and Discussion

The community service program on Tilawati method training conducted at Tadika Al Fikh Orchard Malaysia was implemented successfully and received positive responses from participating teachers. The activity focused on improving teachers' competence in Qur'anic reading and writing instruction through practical and interactive training sessions. During the implementation process, participants showed enthusiasm and active participation in every activity conducted throughout the program. According to Mulyasa (2017), active teacher participation in professional development activities significantly contributes to improving instructional competence and educational quality.

The initial observations conducted before the training showed that several teachers still used conventional teaching methods in Qur'anic literacy instruction. Learning activities were generally dominated by memorization and repetition without sufficient use of interactive learning strategies. This condition caused some students to

lose concentration and become less motivated during classroom instruction. Paulo Freire (1970) explained that learning approaches that do not actively involve students may reduce learning effectiveness and participation.

The implementation of the Tilawati method introduced teachers to a more systematic and interactive approach to teaching Qur'anic reading and writing. Participants learned about rhythmic reading techniques, pronunciation accuracy, and gradual instructional procedures suitable for early childhood learners. Teachers understood that structured learning stages are important for improving children's reading fluency and confidence. According to Jean Piaget (1972), children's learning processes are highly influenced by structured instructional experiences appropriate to their developmental stages.

One of the important findings during the program was the increased understanding among teachers regarding the importance of interactive learning in Qur'anic education. Teachers realized that children are more motivated when learning activities involve demonstrations, songs, visual media, and direct interaction. Consequently, participants became more interested in developing creative learning environments in their classrooms. This finding supports the theory of Lev Vygotsky (1978), who emphasized the importance of social interaction in children's cognitive development.

The demonstration sessions conducted by the facilitators became one of the most appreciated activities during the training. Teachers observed directly how the Tilawati method should be implemented in classroom situations, including pronunciation guidance, rhythmic reading techniques, and classroom interaction strategies. These demonstrations helped participants better understand practical teaching procedures. According to Albert Bandura (1986), observational learning through modeling is highly effective for developing practical skills and behavioral understanding.

The guided practice sessions also contributed significantly to improving participants' teaching skills. Teachers were given opportunities to practice Qur'anic literacy instruction using the Tilawati method through teaching simulations and peer

activities. Through these activities, participants learned how to apply theoretical understanding into practical classroom instruction. David Kolb (1984) stated that experiential learning through direct practice enhances understanding and skill mastery.

The discussions conducted during the training created a collaborative learning atmosphere among participants. Teachers shared classroom experiences, teaching challenges, and instructional strategies related to Qur'anic literacy education. This collaborative interaction enabled participants to exchange ideas and learn from one another's experiences. According to Etienne Wenger (1998), collaborative learning communities contribute positively to professional development and knowledge sharing.

Another important result of the program was the improvement of teachers' confidence in teaching Qur'anic reading and writing. Before participating in the training, several teachers felt uncertain about implementing innovative instructional approaches in their classrooms. However, after participating in demonstration and practice activities, teachers became more confident in applying the Tilawati method during learning sessions. Albert Bandura (1997) emphasized that self-efficacy strongly influences individual performance and motivation.

The use of visual learning media during the training also attracted participants' attention. Teachers learned how visual aids could help children recognize Arabic letters, pronunciation patterns, and reading sequences more effectively. Visual media were considered useful for maintaining children's focus and participation during learning activities. According to Edgar Dale (1969), visual learning experiences increase students' understanding and retention of instructional materials.

The facilitators emphasized the importance of creating enjoyable learning environments for children during Qur'anic instruction. Teachers were encouraged to avoid monotonous teaching approaches and instead implement child-friendly and interactive learning activities. Participants became more aware that emotional comfort and learning enjoyment significantly influence students' learning motivation. Abraham

Maslow (1943) explained that supportive emotional environments are important factors in effective learning processes.

The training also highlighted the role of teacher modeling in Qur'anic literacy instruction. Teachers serve as direct examples for students in reading fluency, pronunciation, and discipline during learning activities. Therefore, participants were encouraged to continuously improve their own Qur'anic reading skills in order to provide accurate instruction for students. According to Thomas Lickona (1991), teachers' attitudes and behaviors strongly influence students' learning habits and character development.

One challenge identified during the program was the diversity of participants' educational backgrounds and teaching experiences. Some teachers had formal religious educational backgrounds, while others had limited experience in Qur'anic literacy instruction. This condition influenced participants' understanding of learning methods and classroom management strategies. Linda Darling-Hammond (2000) stated that teachers' educational preparation significantly affects instructional quality and learning outcomes.

To address these differences, facilitators implemented flexible instructional approaches during the training sessions. Participants were encouraged to ask questions, repeat practice activities, and engage in individual consultations with facilitators. This supportive learning atmosphere increased participants' confidence and motivation during the program. According to Carl Rogers (1969), learner-centered approaches can improve engagement and confidence in educational settings.

The evaluation results showed that participants experienced significant improvement in their understanding of the Tilawati method and Qur'anic literacy instruction. Teachers became more familiar with systematic teaching procedures, rhythmic reading techniques, and classroom interaction strategies suitable for early childhood learners. These improvements were reflected in participants' teaching simulations and classroom practice activities. Benjamin Bloom (1956) explained that

structured learning contributes significantly to cognitive and psychomotor skill development.

Participants also demonstrated increased creativity in designing Qur'anic learning activities after the training sessions. Several teachers developed innovative ideas such as integrating songs, games, storytelling, and visual cards into Qur'anic instruction. These creative activities aimed to make learning more engaging and enjoyable for children. According to Howard Gardner (1983), diverse instructional approaches support multiple intelligences and improve students' learning experiences.

The participatory learning approach implemented during the program contributed positively to teachers' engagement and learning outcomes. Participants were not passive recipients of information but active contributors during discussions, demonstrations, and practice sessions. This participatory atmosphere encouraged reflective thinking and collaborative problem-solving. John Dewey (1938) emphasized that meaningful education occurs when learners actively participate in learning experiences.

The training program also strengthened communication and collaboration between the community service team and the educational institution. Positive interactions between facilitators and participants created a supportive and productive learning environment throughout the activity. This collaboration became an important factor contributing to the successful implementation of the program. According to Peter Senge (1990), collaborative organizational cultures support institutional learning and continuous improvement.

Another important discussion point during the program was the need for continuous professional development for teachers. Participants acknowledged that instructional competence should continuously be improved in response to educational developments and students' learning needs. Therefore, similar training programs were considered necessary for sustainable teacher development. Michael Fullan (2007) explained that sustainable educational improvement requires continuous teacher learning and professional support.

The facilitators also discussed the integration of Islamic values into classroom instruction. Qur'anic literacy learning should not only focus on technical reading skills but also foster students' love and respect for the Qur'an. Teachers were encouraged to create learning environments that support students' moral and spiritual development. According to Syed Muhammad Naquib al-Attas (1991), Islamic education should integrate intellectual, spiritual, and moral dimensions harmoniously.

The community service program demonstrated that practical and experience-based training activities are highly effective for improving teachers' instructional competence. Participants responded more positively to direct practice and demonstration sessions compared to theoretical explanations alone. This finding supports the importance of active learning approaches in teacher professional development programs. Malcolm Knowles (1984) argued that adult learning is more effective when participants are actively involved in practical experiences.

The positive responses from participants indicated that the training materials were relevant to their classroom needs and instructional challenges. Teachers appreciated the practical examples and direct application opportunities provided during the training sessions. The relevance of the materials contributed significantly to participants' motivation and learning outcomes. According to Jerome Bruner (1960), meaningful learning occurs when educational content is closely related to learners' real-life experiences.

The program also revealed that teachers require additional educational resources and learning media to support innovative Qur'anic literacy instruction. Limited access to educational facilities and instructional materials may hinder the implementation of creative learning activities. Therefore, institutional support in providing learning resources is highly important. Philip Coombs (1985) emphasized that educational resources strongly influence teaching effectiveness and educational quality.

The sustainability of the training outcomes depends greatly on teachers' consistency in implementing the Tilawati method in classroom instruction. Continuous

practice and reflective teaching are necessary for strengthening instructional competence and maintaining learning quality. Consequently, follow-up mentoring and evaluation activities are important for supporting long-term program effectiveness. According to Guskey (2002), sustainable professional development requires continuous implementation and follow-up support.

This community service activity also contributed positively to strengthening international educational collaboration between Indonesian higher education institutions and Malaysian Islamic educational institutions. Such collaboration provides opportunities for knowledge exchange, professional networking, and the dissemination of best educational practices. Jane Knight (2004) stated that international educational collaboration contributes to institutional development and intercultural understanding.

The implementation of the Tilawati method training also increased teachers' awareness regarding the importance of innovation in Islamic education. Participants understood that educational approaches should continue to develop in order to meet students' learning needs and educational challenges. Teachers became more motivated to improve their instructional competence and apply creative learning strategies in Qur'anic education.

Overall, the results of the program indicated that the Tilawati method training successfully improved teachers' understanding, confidence, and practical skills in teaching Qur'anic reading and writing at Tadika Al Fikh Orchard Malaysia. The program provided meaningful learning experiences for participants and contributed positively to improving the quality of Islamic early childhood education. These findings support the opinion of John Hattie (2009) that teacher quality and professional competence are among the strongest factors influencing educational success.

D. Conclusion

The community service program on Tilawati method training conducted at Tadika Al Fikh Orchard Malaysia was successfully implemented and contributed positively to

improving teachers' competence in teaching Qur'anic reading and writing. Through lectures, demonstrations, guided practice, and discussions, participants gained better understanding and practical skills in applying the Tilawati method in early childhood education. The training activities also increased teachers' confidence in creating interactive, enjoyable, and child-friendly learning environments during Qur'anic instruction.

The results of the program indicated that participatory and practice-based training approaches were effective in supporting teachers' professional development. Participants demonstrated improvements in pronunciation guidance, classroom management, instructional creativity, and the use of interactive learning media. In addition, the collaborative atmosphere developed during the training encouraged teachers to exchange experiences, discuss instructional challenges, and strengthen professional relationships. These findings show that continuous training activities are essential for improving the quality of Islamic education and Qur'anic literacy instruction.

Overall, this community service activity provided meaningful contributions to the development of Qur'anic learning at Tadika Al Fikh Orchard Malaysia. The implementation of the Tilawati method not only improved teachers' pedagogical competence but also supported the integration of Islamic values in classroom instruction. Therefore, continuous mentoring, evaluation, and professional development programs are recommended to maintain the sustainability of the training outcomes and further improve the quality of Qur'anic education for early childhood learners in the future.

E. Bibliography

Amini, S. R., & Setiawan, H. R. (2026). Utilization of interactive learning media in teaching Jinayat Fiqh material at MAN 3 Medan. *Kitabah: Jurnal Pendidikan Sosial Humaniora*, 4(1), 30–40.

- Azizah, W., Syahputri, D., Maulida, R., & Setiawan, H. R. (2025). Peran aplikasi Canva sebagai penunjang perkuliahan: Studi pengalaman mahasiswa Pendidikan Agama Islam. *Jurnal Pendidikan Sosial dan Humaniora*, 4(4), 7415–7421.
- Azyumardi Azra. (2019). *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*. Jakarta: Kencana.
- Bandura, A. (1986). *Social Foundations of Thought and Action: A Social Cognitive Theory*. Englewood Cliffs, NJ: Prentice Hall.
- Bandura, A. (1997). *Self-Efficacy: The Exercise of Control*. New York: Freeman.
- Benjamin Bloom. (1956). *Taxonomy of Educational Objectives: The Classification of Educational Goals*. New York: Longmans, Green and Co.
- Bruner, J. S. (1960). *The Process of Education*. Cambridge, MA: Harvard University Press.
- Coombs, P. H. (1985). *The World Crisis in Education: The View from the Eighties*. New York: Oxford University Press.
- Dale, E. (1969). *Audio-Visual Methods in Teaching* (3rd ed.). New York: Holt, Rinehart and Winston.
- Darling-Hammond, L. (2000). Teacher quality and student achievement. *Education Policy Analysis Archives*, 8(1), 1–44.
- Dewey, J. (1938). *Experience and Education*. New York: Macmillan.
- Etienne Wenger. (1998). *Communities of Practice: Learning, Meaning, and Identity*. Cambridge: Cambridge University Press.
- Freire, P. (1970). *Pedagogy of the Oppressed*. New York: Continuum.
- Fullan, M. (2007). *The New Meaning of Educational Change* (4th ed.). New York: Teachers College Press.
- Gardner, H. (1983). *Frames of Mind: The Theory of Multiple Intelligences*. New York: Basic Books.
- Guskey, T. R. (2002). Professional development and teacher change. *Teachers and Teaching: Theory and Practice*, 8(3), 381–391.
- Hattie, J. (2009). *Visible Learning: A Synthesis of Over 800 Meta-Analyses Relating to Achievement*. London: Routledge.

- Knight, J. (2004). Internationalization remodeled: Definition, approaches, and rationales. *Journal of Studies in International Education*, 8(1), 5–31.
- Knowles, M. S. (1984). *The Adult Learner: A Neglected Species* (3rd ed.). Houston, TX: Gulf Publishing.
- Kolb, D. A. (1984). *Experiential Learning: Experience as the Source of Learning and Development*. New Jersey: Prentice Hall.
- Lickona, T. (1991). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. New York: Bantam Books.
- Maslow, A. H. (1943). A theory of human motivation. *Psychological Review*, 50(4), 370–396.
- Mulyasa, E. (2017). *Standar Kompetensi dan Sertifikasi Guru*. Bandung: Remaja Rosdakarya.
- Peter Senge. (1990). *The Fifth Discipline: The Art and Practice of the Learning Organization*. New York: Doubleday.
- Piaget, J. (1972). *The Psychology of the Child*. New York: Basic Books.
- Prayogi, A., & Setiawan, H. R. (2025). Analisis penggunaan metode Qira'ati sebagai inovatif dalam pembelajaran Al-Qur'an di Bumrungsuksa Islamic Boarding School Hatyai, Thailand. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(4), 279–299.
- Putri, N. S., Setiawan, H. R., & Pohan, S. (2025). Strategi guru Aqidah Akhlak dalam mengembangkan karakter religius siswa. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 7(2), 765–774.
- Rogers, C. R. (1969). *Freedom to Learn*. Columbus, OH: Merrill.
- Rogers, C. R. (1969). *Freedom to Learn*. Columbus, OH: Merrill.
- Setiawan, H. R., Aulia, T., Hidayatullah, H., & Firmanda, R. (2025). Implementasi Kurikulum Merdeka dalam mata pelajaran Pendidikan Agama Islam di MTs Al-Ishlahiyah Binjai. *Sindoro: Cendikia Pendidikan*, 18(1), 681–690.
- Setiawan, H. R., Daulay, M. F. U., Khairani, K., & Ritonga, N. M. (2025). Islamic resilience siswa dan guru menghadapi asesmen standarisasi pendidikan daerah di SD Muhammadiyah Sambisari Yogyakarta. *Sindoro: Cendikia Pendidikan*, 18(1), 851–860.

- Setiawan, H. R., Hasan, I., & Haryani, N. D. (2025). Implementation of digital educational technology in thematic learning for children at Tadika Al-Fikh Orchard, Malaysia. *Maslahah: Jurnal Pengabdian Masyarakat*, 6(3), 270–280.
- Setiawan, H. R., Wirian, O., & Wulandari, R. (2025). Innovation in the development of learning media management in the context of Islamic education at Santi Witya Serong School, Thailand. *Al-Ulum: Jurnal Pendidikan Islam*, 6(3), 722–734.
- Syed Muhammad Naquib al-Attas. (1991). *The Concept of Education in Islam*. Kuala Lumpur: ISTAC.
- Vygotsky, L. S. (1978). *Mind in Society: The Development of Higher Psychological Processes*. Cambridge, MA: Harvard University Press.