

QUALITY OF QUR'AN-HADITH LEARNING AT MA MA'ARIF BULUKUMBA: AN ANALYSIS OF PLANNING, CLASSROOM IMPLEMENTATION, AND EVALUATION

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Abstract

This study analyzes the quality of Qur'an and Hadith learning at MA Ma'arif Bulukumba through the dimensions of planning, implementation, and evaluation. A qualitative descriptive design with a phenomenological approach was employed. Data were collected through classroom observation, interviews with the madrasah principal, vice principal for curriculum, and Qur'an and Hadith teachers, as well as documentation of instructional materials. The data were analyzed through reduction, display, and conclusion drawing, with credibility strengthened through time, source, and method triangulation. The findings show that teachers have prepared modules and learning tools in accordance with the curriculum, yet classroom implementation remains inconsistent because instruction is still dominated by lecture and talaqqi methods. Limited media, facilities, heterogeneous student characteristics, and pedagogical readiness affect instructional variation. Evaluation through principal and supervisor supervision provides constructive feedback for improving learning tools, methods, and media use. The study highlights the importance of aligning planning, classroom practice, and continuous evaluation to improve the quality of Qur'an and Hadith learning.

Keywords: Qur'an and Hadith Learning; Learning Planning; Instructional Implementation; Evaluation; Academic Supervision

Abstrak

Penelitian ini bertujuan menganalisis kualitas pembelajaran Al-Qur'an Hadis di MA Ma'arif Bulukumba melalui aspek perencanaan, pelaksanaan, dan evaluasi pembelajaran. Penelitian menggunakan pendekatan kualitatif deskriptif dengan pendekatan fenomenologis. Data diperoleh melalui observasi pembelajaran, wawancara dengan kepala madrasah, wakil kepala bidang kurikulum, dan guru Al-Qur'an Hadis, serta dokumentasi perangkat pembelajaran. Data dianalisis melalui reduksi data, penyajian data, dan penarikan kesimpulan, dengan validitas diperkuat melalui triangulasi waktu, sumber, dan metode. Hasil penelitian menunjukkan bahwa guru telah menyusun modul dan perangkat pembelajaran sesuai kurikulum, tetapi implementasinya belum sepenuhnya konsisten karena pembelajaran masih didominasi metode ceramah dan talaqqi. Keterbatasan media, fasilitas, heterogenitas siswa, dan kesiapan pedagogis turut memengaruhi variasi pembelajaran. Evaluasi melalui supervisi kepala madrasah dan pengawas berperan dalam memberikan umpan balik, memperbaiki perangkat, metode, serta penggunaan media. Temuan menegaskan pentingnya keselarasan antara perencanaan, praktik kelas, dan evaluasi berkelanjutan untuk meningkatkan kualitas pembelajaran Al-Qur'an Hadis. Pendekatan ini juga mendorong pembelajaran yang lebih interaktif, kontekstual, reflektif, dan berpusat pada kebutuhan siswa.

Kata Kunci: Pembelajaran Al-Qur'an Hadis; Perencanaan Pembelajaran; Pelaksanaan Pembelajaran; Evaluasi; Supervisi Akademik



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INTRODUCTION

Education in Islam covers all aspects of human life, both spiritual, intellectual, moral, social and emotional. Education not only functions to educate the mind, but also to purify the soul and form a worthy human being. The main aim of Islamic education is to guide people to be able to know and worship Allah SWT, and live a life in accordance with the values contained in the Al-Qur'an and hadith.¹

Learning the Quran and Hadith is one of the core subjects in Islamic Religious Education in madrasas, playing a strategic role in shaping students' religious understanding, spiritual attitudes, and character. Through learning the Quran and Hadith in madrasas, students are not only guided to read and understand the texts of the Quran and Hadith, but are also expected to internalize the values of Islamic teachings in their daily lives.² Therefore, the quality of learning the Qur'an and Hadith is an important factor in determining the success of religious education in madrasas.

As the spearhead of education, teachers are required not only to master academic material but also to present it using innovative methods that engage students' affective aspects. The reality on the ground shows that many challenges remain in implementing Al-Quran and Hadith learning. Some teachers experience difficulties in developing appropriate teaching materials, limited innovation in learning approaches, and suboptimal evaluations that can comprehensively measure spiritual and cognitive competencies.

The challenges of teaching the Quran and Hadith are increasingly complex due to changes in the curriculum, student characteristics, and developments in learning methods and media in the current madrasah education context. Teachers are required not only to master the material but also to be able to design, implement, and evaluate learning systematically and contextually.³ At MA Maarif Bulukumba, the learning planning and implementation process has been carried out quite well, although some technical and pedagogical challenges remain. Teachers generally demonstrate high levels of enthusiasm and responsibility in carrying out their duties as educators, particularly in conveying the values of the Quran and Hadith to students. They strive to prepare learning materials, such as teaching modules, before the start of teaching and learning activities, as a demonstration of professionalism and commitment to the applicable curriculum.

¹ Ahmad Saifuddin, *Pendidikan Islam: Teori Dan Praktik Dalam Konteks Kekinian* (2021; Yogyakarta: Deepublish, n.d.).

² Muhammad Ali Ramdhani and Moh Isom, *Guide to Implementing the Independent Curriculum in Madrasas* (Jakarta: Directorate of KSKK, Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia, 2022).

³ Muhammad Hafidz, "Urgensi Profesionalisme Guru PAI Dalam Penguatan Nilai-Nilai Religius Di Sekolah," *Jurnal Pendidikan Islam Nusantara* 4, no. 1 (n.d.): 75–88, <https://doi.org/https://doi.org/10.25077/jpin.v4i1.3392>.

However, in practice, several limitations remain, particularly in developing teaching materials that meet student needs and curriculum demands. Some teachers still struggle to design engaging, innovative, and student-centered learning activities. Furthermore, the learning methods used are still dominated by simple lectures and discussions, with a contextual approach, linking the content of the Quran and Hadith lessons to real-life situations or events in the students' environment. This approach is indeed relevant, but its implementation is not yet fully varied and creative. Furthermore, limited facilities and infrastructure are also factors influencing the learning process. The use of digital media is still limited due to a lack of facilities available in schools, while supplementary textbooks or textbooks are not evenly distributed across all classes. As a result, some teachers must take the initiative to develop independent teaching materials to ensure the learning process continues. Based on the reality of implementing Quran and Hadith learning, we can identify that the quality of learning is largely determined by three important aspects: teacher preparation, classroom implementation, and evaluation to measure learning outcomes.

Learning the Quran and Hadith emphasizes the need for teachers to plan and implement Quran and Hadith learning to achieve the learning outcomes of the Quran and Hadith in madrasas. Teachers must have a learning plan as a form of teacher responsibility for the learning outcomes of the Quran and Hadith. Therefore, it is hoped that Quran and Hadith teachers in madrasas can create sound learning management, so that learning outcomes will be achieved with excellent results.⁴

Without thorough planning and effective evaluation, learning tends to become a meaningless, routine activity. The relationship between preparation, implementation, and evaluation can be described as a fluid, interconnected process that provides feedback. Without thorough preparation, learning will be disoriented, ineffective, and difficult to achieve. Evaluation, in the form of supervision, is conducted to determine whether implementation is in accordance with preparation, and the findings of this supervision serve as the basis for improving learning materials. Good learning planning, effective implementation, and comprehensive evaluation are three main, interrelated components that determine the quality of the learning process.⁵

In this context, it is important to further examine how teacher preparation, teaching implementation, and evaluation of Al-Qur'an and Hadith learning are conducted at MA Ma'arif Bulukumba. This research is expected to provide a concrete picture of the quality of Islamic

⁴ Satriyadi and Eka Bayu Syahputra, "Manajemen Pembelajaran Al-Quran Hadits di Madrasah," *Jurnal Generasi Tarbiyah: Jurnal Pendidikan Islam* 2, no. 1 (2023): 22.

⁵ Ar Rasikh Ar Rasikh, "Pembelajaran Al-Qur'an Hadits di Madrasah Ibtidaiyah: Studi Multisitus pada Madrasah Ibtidaiyah Negeri Model Sesela dan Madrasah Ibtidaiyah At Tahzib Kekait Lombok Barat," *Jurnal Penelitian Keislaman* 15, no. 1 (November 2019): 14–28, <https://doi.org/10.20414/jpk.v15i1.1107>.

religious education and provide input for developing more effective, contextual learning strategies with measurable quality.

LITERATURE REVIEW

Learning the Qur'an and Hadith

Learning is essentially a communication process between students and educators in order to change attitudes.⁶ The definition of learning that researchers mean is the process of interaction between students and teachers which involves learning resources in a learning environment where teachers and students share information with each other. Etymologically, hadith has a new, close meaning, as well as news or news. On the other hand, in terms of terminology, hadith is all the words, actions and taqir (decrees) made by the Prophet Muhammad SAW. According to Subhi As-Shalih, Al-Qur'an Hadith is "the word of Allah SWT which is a miracle revealed to the Prophet Muhammad SAW, written in a mushaf and narrated mutawatir, and reading it is included in worship. Hadis is a source of law, teachings and guidelines for life in Islam. Al-Qur'an as the first and main source contains many broad and universal teachings, so the presence of hadith as a second teaching helps explain the generality of the contents of the Al-Qur'an and is a guide for Muslims for everyday life.⁷ The definition of learning the Al-Qur'an Hadith that the researcher means is learning activities in Madrasah which are part of an effort to prepare students from an early age so that they understand, are skilled at implementing and practicing the contents of the Al-Qur'an Hadith through educational activities.

The Objectives of Learning the Qur'an and Hadith

In madrasas, the Al-Quran and Hadith subjects function as a source of knowledge and guidance for students in loving, understanding, and practicing Islamic teachings from their primary sources, namely the Al-Quran and Hadith, through the ability to read and write, memorize, and instill noble morals, morals, and correct life guidelines for life in this world and the hereafter, as well as provisions for continuing education.⁸ The aim of learning the Al-Qur'an and Hadith at Madrasah Aliyah is to make students enjoy reading the Al-Qur'an and Hadith correctly, in accordance with the provisions, and to study, understand, believe in their truth and practice the teachings and values contained therein, as guidance and direction for all aspects of

⁶ Achmad Rosyadi, *Pembelajaran Al-Qur'an Hadis: Peer Teaching Sebagai Alternatif Strategi Belajar Mengajar* (NTB: Pusat Pengembangan Pendidikan dan Penelitian Indonesia, 2021).

⁷ Abuddin Nata, *Studi Islam Komprehensif* (Prenada Media, 2015).

⁸ Muhammad Zein Damanik and Mutia Alamiah Warda, "Pembelajaran Al-Qur'an Hadits," *At-Tarbiyah: Jurnal Penelitian dan Pendidikan Agama Islam* 2 (2025): 447.

their lives.⁹The aim of learning the Al-Quran and Hadith is so that students are able to read, write, memorize, interpret, understand and skillfully implement the contents of the Al-Quran and Hadith in everyday life so that they become people who believe and fear Allah SWT.¹⁰

Sources of Learning Al-Qur'an Hadith

Learning the Quran and Hadith naturally makes the primary sources of instruction the Quran and Hadith. The Quran and Hadith serve not only as normative references but also as the basic construction for developing teaching materials.¹¹ The development of the curriculum, learning objectives, and learning activities should directly refer to the structure of knowledge derived from revelation. Therefore, teachers need to ensure that the learning process involves more than just reading and memorizing texts, but also understanding their meaning, the context in which verses were revealed (asbābun nuzūl), and the relevance of hadith (asbābul wurūd) so that students can connect the teachings to the realities of life.¹²

Learning the Quran and Hadith is also strengthened by secondary sources, such as hadith interpretations and explanations. Hadith play a significant role in shaping the structure of Islamic educational knowledge, from the dimensions of faith (aqidah), morals (akhlak), worship (ibadah), to social interactions (muamalah). They emphasize that religious values such as monotheism (tawhid), jurisprudence (fiqh), Sufism (Sufism), and social ethics can be contextually integrated into the curriculum through thematic approaches and problem-based learning. Thus, hadith are understood not merely as texts but as sources of values that can be applied to solving social problems, building character, and strengthening students' spirituality.¹³ The integration of multiple learning resources must be aligned with curriculum developments. Learning the Quran and Hadith is geared toward achieving 21st-century competencies, emphasizing not only cognitive abilities but also character, creativity, collaboration, and critical thinking. The Independent Curriculum encourages teachers to create contextual, flexible, and relevant learning modules tailored to students' needs. Thus, learning resources are no longer limited to textbooks but encompass social

⁹ Suriadi Suriadi, Triyo Supriyatno, and Adnan Adnan, "Al-Qur'an Hadits Learning Using Cooperative Learning Strategy," *Jurnal Tarbiyatuna* 11, no. 2 (December 2020): 153–60, <https://doi.org/10.31603/tarbiyatuna.v11i2.2750>.

¹⁰ Chabib Toha and Dkk, *Metodologi Pengajaran Agama* (Yogyakarta: Pustaka Pelajar, 2004).

¹¹ Muhaimin. Dkk., *Strategi Belajar Mengajar, Penerapannya Dalam Pembelajaran Pendidikan Agama* (Surabaya: Citra Media, 1996).

¹² Syamsul Arifin, "Perspektif AL-Qur'an dan Hadits tentang Materi Pendidikan Agama Islam," *TAMADDUN: Jurnal Pendidikan dan Pemikiran Keagamaan* 22, no. 1 (2021): 78, <https://doi.org/10.30587/tamaddun.v22i1.2919>.

¹³ Cut Dewi, Fauzan Azhima, and Safrina Ariani, "Materi Pendidikan Islam dalam Perspektif Hadis," *Al-Muhith: Jurnal Ilmu Qur'an dan Hadits* 4, no. 1 (June 2025): 134, <https://doi.org/10.35931/am.v4i1.5097>.

phenomena, student experiences, and religious projects that connect Quranic values to everyday life.¹⁴

The use of learning technology in teaching the Quran and Hadith is also crucial. As a modern learning resource, technology should be seen as an integral part of the educational process, in line with the Quran's message to continuously learn and utilize diverse sources of knowledge.¹⁵ Problems in learning the Quran and Hadith often arise not from a lack of material, but from the suboptimal use of available learning resources. This situation tends to make learning monotonous and less likely to engage students' deeper understanding. Therefore, the selection and use of learning resources must be done carefully, creatively, and tailored to students' needs to ensure optimal learning objectives are achieved.¹⁶

Scope of Learning the Qur'an and Hadith

The scope of learning the Qur'an and Hadith in madrasas encompasses various dimensions of competence that touch on cognitive, affective, and psychomotor aspects, as emphasized in contemporary Islamic education studies. The objectives of learning the Qur'an and Hadith are not only oriented towards mastering textual material, but also on strengthening basic skills such as the ability to read, write, memorize, understand the meaning, and practice the contents of the Qur'an and Hadith in everyday life. These six aspects are an important foundation for forming students who are not only able to understand religious texts as knowledge, but also make them moral and spiritual guidelines. Thus, the scope of learning must integrate technical skills (reading and writing techniques), conceptual skills (understanding the meaning and interpretation), and applicative skills (practicing the teachings), so that learning the Qur'an and Hadith can function as a means of character formation while strengthening religious literacy.¹⁷

The ability to read the Quran according to the rules of tajweed is an essential part of the Al-Quran Hadith curriculum. Tajweed is not only a technical reading skill, but also part of the scope of learning that demands accuracy, care, and spiritual awareness. This systematic study shows that mastery of tajweed affects the quality of students' reading, understanding of meaning, and their ability to interpret the messages of the verses. Thus, the scope of learning does not only include tajweed as supplementary material, but also makes it a core competency that serves to

¹⁴ Raden Syaifuddin, "Analisis Pembelajaran Al- Qur'an Dan Hadis Berbasis Kurikulum Merdeka Di Madrasah Ibtidaiyah : Implementasi Pembelajaran Abad 21," *Al-Hasanah : Jurnal Pendidikan Agama Islam* 9 No 2, no. c (2024): 517–35.

¹⁵ Hermanto and Fatma Sari, "Learning Technology in the Perspective of the Qur ' an and Hadits," *Journal of Islamic Education Research* 3, no. 02 (2022), <https://doi.org/10.35719/jier.v3i2.265>.

¹⁶ Novri Susanti Suparman, "Problematika Pembelajaran Al-Qur'an Hadits," *Al-Ihda': Jurnal Pendidikan Dan Pemikiran* 15, no. 2 (2020): 592–600.

¹⁷ Ar Rasikh, "Pembelajaran Al-Qur'an Hadits di Madrasah Ibtidaiyah."

strengthen students' relationship with the Quranic text in a correct, meaningful, and authentic manner.¹⁸

Learning the Quran and Hadith not only requires students to understand the text cognitively, but also encourages them to practice the values learned in real-life situations. This demonstrates that practice is not merely a final stage of learning, but a core component of the curriculum. Without practice, the process of learning the Quran and Hadith will lose its transformational dimension, namely transforming knowledge into consistent Islamic behavior.¹⁹ Practice is not merely the final stage of learning, but a core component of the curriculum. Without practice, the process of learning the Qur'an and Hadith will lose its transformational dimension, namely, transforming knowledge into consistent Islamic behavior.²⁰

A competency-based learning approach emphasizes three important dimensions: psychomotor (recitation), cognitive (contemplation and understanding of verses), and affective (internalization of moral values). The scope of Qur'an and Hadith learning should not be limited to providing material, but should also develop students' overall competencies. In the psychomotor aspect, students are trained to recite verses with tartil (recitation) and practice the rules of tajweed (recitation). In the cognitive aspect, students are guided to understand the messages contained in verses or hadith through contemplation, contextual analysis, and interpretive discussion. Meanwhile, in the affective aspect, learning must foster moral values such as honesty, trustworthiness, courtesy, and social awareness. With this formulation, the scope of learning becomes more dynamic and relevant to the needs of modern education.²¹

The components included in the scope of learning the Qur'an and Hadith are contained in the learning outcomes. Learning Outcomes (CP) are learning competencies that students must achieve at each stage of development for each subject in early childhood, elementary, and secondary education. CP contains a comprehensive set of competencies and a scope of material.²²

¹⁸ Nurul Hasanah and Muhammad Nur Habibi, "Systematic Review : Metode Pembelajaran Dalam Materi Ilmu Tajwid Al- Qur'an Hadits Siswa Madrasah Tsanawiyah Di Indonesia," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 21, no. 2 (2024), <https://journal.uir.ac.id/index.php/alhikmah/article/view/16845/7168>.

¹⁹ Julhadi et al., "The Creativity of The Quran Hadith Teacher to Overcome Students ' Learning Difficulties," *Al-Ishlah: Jurnal Pendidikan*, 14 (2022): 7239–48, <https://doi.org/10.35445/alishlah.v14i4.2534>.

²⁰ Julhadi et al.

²¹ Ismail et al., "Implementasi Pendekatan Berbasis Kompetensi Dalam Pembelajaran Al-Qur'an Dan Hadis Untuk Meningkatkan Pemahaman Dan Keterampilan Siswa Di Mi Abu Hurairah," pt. 4, *Jurnal Inovasi Pendidikan* 3 (n.d.): 396.

²² Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, *Capaian Pembelajaran PAI Dan Bahasa Arab Kurikulum Merdeka Pada Madrasah* (2022), 248–53.

Al-Qur'an Hadith Learning Method

Learning methods are the methods or techniques used by teachers to present learning materials, whether individually or in groups. To achieve the formulated learning objectives, a teacher must understand various methods. By understanding the characteristics of various methods, a teacher will more easily determine the most appropriate method for the situation and conditions. The use of teaching methods depends on the learning objectives.²³

Learning the Qur'an and Hadith has a dominant affective domain. Therefore, if this material is taught without addressing the affective domain, it is certain that learning objectives will not be optimally achieved. There are various learning methods and techniques that educators will use, but not all are equally effective in achieving learning objectives. Therefore, teacher creativity and innovation are needed in selecting strategies. Learning the Qur'an and Hadith involves imparting knowledge or reading skills from educators to students, enabling them to acquire knowledge and skills related to the Qur'an and Hadith.²⁴

- a. The Talaqqi method refers to a teaching tradition in which students directly listen to a recitation or explanation from a teacher who is an expert in the field. In Islamic tradition, this method has been used since the time of the Prophet Muhammad (peace be upon him) and is considered highly effective in preserving the authenticity and integrity of the teachings of the Quran and Hadith.²⁵ The Talaqqi method emphasizes direct interaction between teacher and student, where students listen carefully to the teacher's recitation before imitating it. This method emphasizes the importance of repetition (drill) and reinforcement in developing correct habits in reciting the Quran.²⁶
- b. The lecture method is the foundation for other methods. Teachers can combine this method with other methods. In other words, teachers must provide an initial explanation of the material students will be learning before combining it with other methods.²⁷ The lecture method is a method of delivering learning to students through direct verbal instruction, which is then listened to by the students, both on a large and small scale. Although teaching solely through lectures can sometimes make students bored, sleepy, passive, and simply take notes, students who have a strong interest in learning, combined with the teacher's ability to apply

²³ Ahmad Sabri, *Strategi Belajar Mengajar Dan Micro Teaching* (Jakarta: Quantum Teaching, 2005).

²⁴ Bella Anjelika et al., "Pembelajaran Al-Quran Hadist Berdasarkan Pendekatan Metode Diskusi di Madrasah," *Jurnal Pendidikan Islam* 1 (2022): 135–44.

²⁵ Nadhirotul Mukhafidoh, Husnul Mu'amalah, and Syarif Maulidin, *Implementasi Metode Talaqqi Dan Takrir Pada Mata Pelajaran Al-Qur'an Dan Hadits: Studi Di Mts Tri Bakti Al Ikhlas Anak Tuhan*, 4, no. 4 (2024): 161–68.

²⁶ Siti Sarifah, *Penerapan Metode Talaqqi dalam Meningkatkan Kualitas Tajwid Siswa di MIS Mursyidul Fauz Legok*, 1, no. 1 (2024): 16–21.

²⁷ wasith Darfila, Wa Ode Siti, achadi, "Analisis Metode Pembelajaran Al-Qur'an Hadis Di Madrasah Aliyah 1 Muhammadiyah Yogyakarta," *Jurnal Al-Qiyam* 1, no. 1 (2023): 91–96.

the learning method effectively, do not make the lecture method seem passive.²⁸ To make the lecture method effective, a variety of lecture methods are applied. The varied lecture method involves preparation by conditioning the class for the start of the lesson, presenting the material through a lecture with a variety of teacher performances, associating the material with opportunities for students to ask questions and compare the material presented, and finally, a question-and-answer interaction.²⁹ The lecture method can be used in situations where the teacher is presenting facts or opinions without reading material that summarizes the facts. When the teacher presents the key points that have been taught, this allows students to more clearly see the connections between the points.³⁰

- c. Discussion method, is a method used in teaching and learning activities by solving a problem together either between teachers and students, or students with students as discussion participants to find various answers and truths to a problem, where the teacher acts as a regulator and guide, while students as discussion participants. The discussion learning method will help students express their respective opinions and is able to help students improve their questioning skills and communicate their knowledge, and make the learning atmosphere more enjoyable, students' learning motivation can be maintained so that students will easily understand the learning material and achieve maximum learning outcomes.³¹ The process of learning the Al-Quran and Hadith in madrasas can use the discussion method, namely by solving a problem in groups which will also be discussed in class discussions.³²
- d. Technology-based learning in the subject of Al-Qur'an Hadith, is a teaching and learning process that utilizes modern technological tools (such as videos, digital applications, e-learning, and interactive media) to facilitate students' understanding in reading and memorizing the Al-Qur'an, understanding the interpretation of Al-Qur'anic verses, and studying the Hadith along with their meaning and application. This method is considered

²⁸ Ibnuh Sulaiman and Musohihul Hasan, "Pengaruh Metode Ceramah Dan Metode Tanya Jawab Terhadap Minat Belajar Siswa Pada Mata Pelajaran Al-Qur'an Hadis Di MAN Bangkalan," *Ar-Rusyd: Jurnal Pendidikan Agama Islam* 3, no. 1 (2023): 12–26, <https://doi.org/10.61094/arrusyd.2830-2281.121>.

²⁹ Mat Hasan, Hemawati Hemawati, and Robin Sirait, "Efektifitas Metode Ceramah Bervariasi Dalam Pembelajaran Alquran Hadist Di Mts Al Washliyah 47 Binjai," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 7, no. 1 (2024): 1–15, <https://doi.org/10.34005/tahdzib.v7i1.3654>.

³⁰ Syahraini Tambak, *Pendidikan Agama Islam Konsep Metode Pembelajaran PAI*, 21, no. 2 (2014): 375–401.

³¹ Sholeh Hasan and Perawati, "Penerapan Metode Diskusi Terhadap Hasil Belajar Siswa," *Jurnal Pendidikan Islam Al I'tibar* 4, no. 1 (2017): 72–84.

³² Bella; Anjelika et al., "Pembelajaran Al-Qur'an Hadist Berdasarkan Pendekatan Metode Diskusi Di Madrasah," *Jurnal Generasi Tarbiyah: Jurnal Pendidikan Islam* 1, no. 2 (2022): 135–41.

suitable because Al-Qur'an Hadith lessons require visualization, audio, and repeated practice, which can be facilitated by technology.³³

RESEARCH METHODS

This study uses a descriptive qualitative method with a phenomenological approach. This study aims to analyze the problems of learning the Qur'an and Hadith at MA Ma'arif Bulukumba, which includes aspects of planning, implementation, and evaluation of learning. Research problems are analyzed based on real conditions that occur in the field, especially the suitability between the learning tools prepared by teachers and learning practices in the classroom. This descriptive qualitative study is expected to provide in-depth insights into learning the Qur'an and Hadith at MA Ma'arif Bulukumba and identify the factors that influence it.

The research data were obtained through observations of the learning process, interviews with the madrasah principal, the vice principal for curriculum, and the Al-Qur'an and Hadith subject teachers, and documentation of learning preparation in the form of learning tools and other supporting archives. The collected data were analyzed qualitatively through the stages of data reduction, data presentation, and drawing conclusions. To ensure the validity of the data, this study applied triangulation of time, sources, and methods. Through this method design, the study is expected to provide a complete and objective picture of the quality of Al-Qur'an and Hadith learning at MA Ma'arif Bulukumba.³⁴

RESULTS AND DISCUSSION

Planning for Al-Qur'an and Hadith Learning at MA Ma'arif Bulukumba

Lesson planning is a mandatory activity for teachers in preparing for more planned learning. This planning is the initial step that ensures the learning process is more structured, systematic, directed towards achieving learning objectives, and effective and efficient in the use of time and resources. To determine how teachers at MA Ma'arif Bulukumba plan, researchers conducted observations, interviews, and documentation. Based on the findings, teachers at MA Ma'arif Bulukumba have prepared learning tools in the form of modules and other tools adapted to the applicable curriculum. Formally, these tools have included important components such as learning objectives, materials, methods, media, learning activity steps, and evaluation.

³³ Tarsono, Firgina Amelia Nurhusni, and Mulyawan Sofwandy Nugraha, "Penggunaan Aplikasi Quizizz Paper Mode Sebagai Media Alternatif Evaluasi Pembelajaran AL-Quran Dan Habits Di Madrasah Tsanawiyah," *ISLAMIKA: Jurnal Keislaman Dan Ilmu Pendidikan* Vol 6 (2024).

³⁴ Bachtiar S. Bachri, "Meyakinkan Validitas Data Melalui Triangulasi Pada Penelitian Kualitatif," *Teknologi Pendidikan* 10, no. 1 (2010): 46–62.

a. Preparation of teaching modules

Teachers who want their learning process to be directed and systematic are required to create a well-developed lesson plan. The plan outlines how to transfer knowledge and develop student character through learning methods. The planned learning methods include lectures, discussions, Q&A and practice, memorization, games, and assignments, all integrated into the discovery learning model. However, observations and interviews revealed that the implementation of this plan has not been fully optimal. Although the module lists a variety of learning methods, such as discussions, Q&A, and group work, in practice, teachers often use lectures and talaqqi during classroom observations. While this method is considered effective for delivering basic material and practicing Quranic reading skills directly, it is insufficient to encourage active student participation. Consequently, a gap exists between the planning on paper and classroom practice. This gap is understandable due to several factors, including the heterogeneity of students, with some students being diligent and active, while others lack interest in learning or only focusing when exams are approaching. Furthermore, limited facilities and infrastructure, and the inaccessibility of modern learning media such as projectors or digital teaching materials, lead teachers to prefer simpler methods. Furthermore, teachers' habit of using the lecture method is considered more practical and easier to implement in classes with a large number of students.

Thus, although the learning materials have been developed in accordance with the curriculum, their implementation in the field still requires improvement. Schools also need to provide adequate support by providing adequate facilities so that teachers can implement learning plans optimally. Teachers are given the freedom to use various strategies to develop learning modules as long as they meet the established criteria and the learning activities in the modules align with learning principles and assessments. If there are changes in implementation, teachers need to provide a note of the method changes in the planned module. Al-Qur'an and Hadith learning planning should not only transfer textual knowledge, but must also incorporate social, moral, and spiritual contexts. A curriculum based on the Al-Qur'an and Hadith must integrate educational objectives, materials, methods, and evaluations that are oriented towards students' real lives.³⁵ Planning is the process of determining learning objectives, materials, strategies, media, and evaluation. Learning the Quran and Hadith must encompass the goals of reading, writing, memorizing, understanding the meaning, and

³⁵ Umi Mahmudah, "Kurikulum Pendidikan dalam Kajian Al-Quran Hadits Tematik," *Ziyadah, Jurnal Nasional Penelitian dan Pembelajaran PAI* 2, no. 2 (2019).

practicing the content of the verses and hadith. This demonstrates that planning must accommodate all learning domains: cognitive, psychomotor, and affective.³⁶

b. Preparation of Media and Learning Resources

Teacher preparedness in the teaching and learning process is essential for implementing the learning and teaching process in schools. Teachers must deliver material in an engaging, creative, innovative, and enjoyable manner, using a variety of teaching methodologies. Good preparation will help teachers be more active in learning activities, particularly in achieving success in the teaching and learning process. Therefore, teachers need to create lesson plans as a form of self-preparation. In the lesson planning process, teachers prepare media and learning resources tailored to the commonly used methods, namely lectures and talaqqi. Because these methods emphasize oral delivery, the media chosen tend to be simple and support the teacher's explanations in front of the class. The media used are a whiteboard, markers, and a projector. The projector is used occasionally. However, due to limited facilities and classroom conditions, the projector is not used every meeting. The learning resources used are the official Qur'an and Hadith textbook published by the Ministry of Religious Affairs as the primary source, followed by Student Worksheets (LKPD) to assist students with practice questions, as well as teacher data and concise materials written on the board to facilitate students' understanding of important material. However, observations indicate that the media used have not been fully able to attract students' interest in learning.

c. Teacher Self-Preparation

Preparing learning materials, media, and resources is commonplace for teachers. However, it's also crucial to prepare oneself before teaching. This preparation is crucial for a more effective and student-centered learning process. According to an interview, the Principal of MA Ma'arif Bulukumba stated that the madrasa encourages teachers to participate in training or workshops to refresh and enhance their knowledge and teaching skills. Teacher preparedness for the teaching and learning process is essential for implementing the learning and teaching process at school.

As lifelong learners, teachers need to update their knowledge by adding learning resources and participating in various training programs. Improving the professional competence of Islamic Religious Education (PAI) teachers, including Al-Qur'an and Hadith teachers, is greatly influenced by their ability to update their religious knowledge, particularly in tajwid (recitation), tafsir (interpretation), and understanding contemporary hadith. Teacher competency development must be carried out with a holistic approach, involving

³⁶ Ar Rasikh, "Pembelajaran Al-Qur'an Hadits di Madrasah Ibtidaiyah."

collaboration between teachers through professional learning communities, and using a reflective approach to improve teaching quality. Improving teacher competency through training, workshops, or similar beneficial activities aligned with their academic background has a direct impact on the quality of classroom learning. Teachers who actively develop themselves are more creative in selecting teaching methods, utilizing technology, and delivering material in a varied manner.³⁷

Teachers adapt teaching methods and strategies to student characteristics. For students who are not yet fluent in reciting the Quran, teachers employ the talaqqi method (alternating reading). For hadith material, teachers employ lectures, question-and-answer sessions, and discussions. They also prepare several prompting questions to engage students in discussions to prevent monotony. Learning is designed to be student-centered, employing active learning methods. Students are given space to discuss, practice, and implement the values found in verses and hadith, while the teacher acts as a facilitator and guide.³⁸

The students at MA Ma'arif Bulukumba are diverse. Some focus on memorization at the Islamic boarding school, others lack interest and motivation to learn, and some are even entrusted to their parents due to behavioral issues. As teachers, it's important to prepare mentally. Teachers strive to be patient, not easily angered, and continue to motivate students with advice and spiritual encouragement. This ensures a conducive classroom atmosphere despite obstacles. Teacher teaching performance reflects their ability or quality to fulfill their responsibilities to students. A teacher's psychological state and teaching performance also influence the student learning process. The greater the influence of psychological conditions, such as increased stress, anxiety, and depression, the lower their teaching performance will be.³⁹ Maintaining teachers' mental readiness can be used to overcome learning obstacles. In other words, strengthening teachers' psychology has a direct impact on the quality of Al-Qur'an Hadith learning in the classroom.⁴⁰

³⁷ Ridho Ramadhon and Umi Baroroh, "Pengembangan Berkelanjutan Kompetensi Guru," *Jurnal Mahasiswa FIAI-UII, at-Thullab*, 7, no. 2 (2025): 311–24, <https://doi.org/10.20885/tullab.vol7.iss2.art7>.

³⁸ Ismail et al., "Implementasi Pendekatan Berbasis Kompetensi Dalam Pembelajaran Al-Qur'an Dan Hadis Untuk Meningkatkan Pemahaman Dan Keterampilan Siswa Di Mi Abu Hurairah," *Jurnal Inovasi Pendidikan*, 2025.

³⁹ Tri Novianda, Rahmawati Pratiwi, and Desita Dyah, "Pengaruh Kondisi Psikologis Terhadap Kinerja Mengajar Guru Pada," *IJPS: Indonesia Journal of Psychological Studies* 1, no. 1 (2023): 47–57.

⁴⁰ Oktari Mepta, "Kendala Guru Dalam Pelaksanaan Strategi Pembelajaran Diferensiasi Pendidikan Agama Islam Di SMA Muhammadiyah Pahar Alama," *TEACHING: Jurnal Inovasi Keguruan Dan Ilmu Pendidikan* 5, no. 2 (2025): 361–68.

Implementation of Al-Qur'an Hadith Learning at MA Ma'arif Bulukumba

On Monday, September 22, 2025, an observation activity was carried out in class X. The teacher observed was Ustad Fathul Muin, S.Pd.I. During the lesson, it was observed that the teacher carried out initial activities in learning the Al-Qur'an and Hadith at MA Ma'arif Bulukumba starting with a religious atmosphere. The teacher opened the lesson with a greeting, then invited students to pray together. Some classes also started with a short tadarus, where students read verses of the Al-Qur'an in turns. This activity, besides being a good habit, also functions as a warm-up before entering the core of the lesson. Before starting the lesson, students read the Al-Fatihah surah together and repeated the memorization that had been memorized previously.

Based on interviews and classroom observations, it was found that the teacher still played an active and dominant role in the learning process. The initial learning activities were in accordance with the lesson plan and began with a group reading of the Quran. Furthermore, a question-and-answer session was held between the teacher and students regarding previous and upcoming material. What was not evident from the observations was that the teacher did not appear to be encouraging some students who displayed expressions or gestures that indicated a lack of enthusiasm for learning. This motivation is crucial because some students appear to lack interest in learning, so the teacher needs to revitalize their enthusiasm from the start.

Initial learning activities aim to stimulate students' interest, motivation, attention, and mental readiness to focus on the material being studied. Apperception activities serve to connect students' existing knowledge with new knowledge, making the learning process more meaningful. Attention and relevance are key to capturing student interest early in the lesson.⁴¹

The core activities of the Al-Qur'an and Hadith learning process carried out by teachers include delivering information about the material using lecture and discussion methods, or question and answer and talaqqi (recitation). The teacher explains the main material, such as the meaning of the verses of the Al-Qur'an or Hadith, then reads the related verses. After that, the teacher invites students to read the verses in turn to practice reading and improve tajwid (recitation). In addition, the teacher also provides an explanation of the content of the verses or hadith, emphasizing the moral values and moral messages contained therein. On several occasions, the teacher inserts a short question and answer session to prevent students from being too passive. This is followed by a discussion activity. This core learning activity tends to be teacher-centered, where students only listen to the teacher's explanation and are less actively

⁴¹ Aswan Djamarah, Syaiful Bahri & Zain, *Strategi Belajar Mengajar* (Jakarta: Rineka Cipta, 2016).

involved in the learning process. Furthermore, for the closing activity of the learning process, the teacher conducts reflection, gives formative tests and homework, and concludes with a greeting.

Interviews with the Deputy Principal for Curriculum and the Principal of MA Ma'arif Bulukumba revealed that time constraints and the heterogeneous student population are the reasons why the lecture method is more frequently used. Core activities at MA Ma'arif still do not fully adhere to the principles of the student-centered learning approach. Students learn better when they interact with their social environment, including teachers and peers.⁴² However, in classroom learning practice, this interaction is still lacking and limited. Core activities are overly dominated by lecture methods, making students feel they have little opportunity to actively participate, ultimately leading to passive learning. Therefore, although in lesson plans, teachers have written material delivery, discussions, Q&A sessions, and even more interactive learning models, as well as Quranic and Hadith reading exercises, their implementation still needs improvement. Therefore, learning activities need to be enhanced through a variety of methods such as group discussions, presentations, or the use of various simple or interactive media to increase student enthusiasm in learning. Student participation is uneven, with some being active while others tend to be passive. Therefore, teachers need to combine this method with more interactive learning strategies, such as group discussions, Q&A sessions, or project assignments, to increase student active participation in the learning process.⁴³

Classroom observations also showed relatively low student interest in learning. This was evident in their lack of attention when the teacher explained the material. Some students appeared passive in discussions, and many simply waited for the teacher's instructions without taking the initiative to learn independently. Student motivation and character significantly influenced achievement in the Al-Qur'an and Hadith subject. Motivation comes not only from others, but also from self-awareness, which determines changes in attitudes in all activities. Motivation to learn plays a significant role in learning outcomes.⁴⁴ Low learning motivation can be overcome with creative teaching strategies and the use of learning media that suit students' needs.⁴⁵ In addition, low interest in learning is also influenced by the heterogeneous background factors of students.

⁴² Fadhillah Fajrah, Aisyah Syafitri, and Mirawati, "Hubungan Interaksi Sosial Teman Sebaya Dengan Motivasi Belajar Pada Siswa SMA IT Unggul Al - Munadi Medan," *Jurnal Psikologi KOGNISI* 3, no. 2 (2025): 53–70.

⁴³ Farikhah Farikhah, "Meningkatkan Keterampilan Membaca Al-Qur'an Melalui Metode Talaqqi Pada Ayat 190-191 Dan 159 Q.S. Ali Imran.," *Atthiflah: Journal of Early Childhood Islamic Education* 8, no. 1 (2021): 86–98, <https://doi.org/10.54069/atthiflah.v8i1.194>.

⁴⁴ Abdul Rohim, Benny Prasetya, and Ulil Hidayah, *Hubungan Profesionalisme Guru Dan Motivasi Dalam Menghafal Ayat Al Qur'an Terhadap Hasil Belajar*, 2021, 1–17.

⁴⁵ Dian Arisanti, Suriswo Suriswo, and Maufur Maufur, "Penggunaan Media Interaktif Berbasis Canva, Keterampilan Digital Guru Dan Motivasi Belajar Terhadap Hasil Belajar," *Jurnal Papeda: Jurnal*

MA Ma'arif Bulukumba has established a partnership with the Qur'an Memorization House (RTQ) to strengthen the Al-Qur'an and Hadith learning program, particularly in developing students' memorization skills. This partnership provides additional learning services for students with greater interest and ability in the field of Qur'an memorization. Students who meet certain criteria, such as good Qur'an reading skills, high memorization, and strong learning motivation, are directed to attend additional Qur'an memorization classes outside of regular school hours.

Evaluation of Al-Qur'an Hadith Learning at MA Ma'arif Bulukumba

Learning evaluation activities are conducted to determine the extent to which teachers are implementing learning. Evaluation of learning implementation is carried out by the principal or head of the madrasah and the school supervisor. The principal will evaluate the learning implemented by the teachers. This will include assessing whether the teachers properly prepared the learning, whether the learning was properly implemented, whether they conducted reflections, and whether they self-evaluated their learning implementation. One form of learning evaluation conducted by the madrasah principal and supervisor is supervision.

Learning evaluation, specifically the implementation of learning supervision, is carried out at the beginning and end of each semester as a form of evaluation activity. This activity is attended by the school supervisor. Although this supervision activity takes place at the beginning and end of the semester, according to the Madrasah Principal, joint evaluation activities with the supervisor also involve monitoring the implementation of learning in the classroom. Before conducting class supervision, the Madrasah Principal and supervisor review the learning plans prepared by the teachers. Teachers develop tools in accordance with the curriculum provisions, in this case the independent curriculum. The learning tools that have been created, such as annual programs, semester programs, teaching modules, and assessment instruments, are aligned with learning outcomes. Once the learning plan tools have been reviewed, the next stage is classroom observation, also known as classroom supervision. After class observation or supervision, the Madrasah Principal, as supervisor, usually provides input and information to teachers regarding what is working well and what needs to be improved. This feedback is usually provided through brief discussions after class or during evaluation meetings. Teachers who still need improvement are directed to refine teaching modules, try various learning methods, or maximize the use of available media.

Supervision carried out by the Madrasah Principal includes observing the learning planning tools, observing the learning process, providing feedback, and ensuring solutions are

effectively implemented to improve teacher performance. Supervision evaluation is conducted by identifying observation results, analyzing data, and discussing the results with teachers for further improvement. This process aims to create a conducive learning environment and improve the overall quality of education.⁴⁶

Based on interviews and documentation, MA Ma'arif Bulukumba is known as one of the private madrasas with orderly and systematic administration and documentation management. MA Ma'arif Bulukumba's comprehensive administrative system is often used as a reference by other private madrasas in Bulukumba Regency. Evaluations should provide feedback for both teachers and students. Teachers can improve their teaching strategies, while students gain insight into their strengths and weaknesses. Therefore, evaluations are expected to be more than just administrative in nature, but also genuinely support improvements in the quality of learning.⁴⁷

Therefore, through supervision, teachers receive guidance to improve their pedagogical, professional, social, and personal skills. Supervision will assist teachers in preparing lesson plans, selecting appropriate learning methods, and evaluating student learning outcomes. Teachers receive constructive feedback, which can guide them in identifying strengths and weaknesses in their teaching practices and making continuous improvements. At the end of the learning supervision activity, teachers are encouraged to self-evaluate and develop a professional attitude in carrying out their duties, so that supervision fosters a culture of reflection within teachers. Teacher supervision is directed to create an interactive, communicative, and student-centered learning atmosphere, thereby improving the quality of classroom interactions. Finally, the implementation of learning supervision ensures that the curriculum in the classroom is implemented in accordance with national education standards and objectives.⁴⁸

The main findings indicate that the completeness of learning tools has not been followed by the implementation of varied methods as outlined in the module, so that learning remains dominated by lectures and talaqqi (recitation of the Koran). This analysis yields a new perspective that the pedagogical gap in learning the Quran and Hadith is not solely due to teacher ability, but also influenced by limited resources. This study found that simple learning media still dominates, while interactive media is underutilized despite its availability. This suggests that media use in religious learning is influenced not only by facilities but also by pedagogical readiness and teacher preferences.

⁴⁶ Samsul Hakim, Muhammad, and Saparuddin, "Implementasi Kompetensi Manajerial Dan Supervisi Kepala Sekolah Dalam Meningkatkan Kinerja Guru," *Jurnal Pendidikan: Riset Dan Konseptual* 8, no. 3 (2024): 470–80.

⁴⁷ Arikunto Suharsimi, *Dasar-Dasar Evaluasi Pendidikan* (Jakarta: Bumi Aksara, 2022), p.98

⁴⁸ Ine Rahayu Purnamaningsih et al., "Jurnal Pendidikan Dan Teknologi Jurnal Pendidikan Dan Teknologi," *Jurnal Pendidikan Dan Teknologi Pembelajaran* 6, no. 2 (2025): 149–62.

Supervision plays a crucial role in enhancing teacher competency through constructive feedback, improving learning tools, selecting more varied methods, and optimizing media use. Supervision also fosters reflective behavior and professionalism in teachers, contributing to improved learning quality. Overall, learning evaluation and supervision at MA Ma'arif Bulukumba serve as instruments for improving learning quality, although gaps between planning and implementation remain, requiring ongoing improvement.

CONCLUSION

This study demonstrates that the quality of Qur'an and Hadith learning at MA Ma'arif Bulukumba is determined by the continuity between instructional planning, classroom implementation, and evaluation. At the planning stage, teachers have prepared teaching modules and supporting learning tools in accordance with the applicable curriculum. These documents contain learning objectives, materials, methods, media, activity procedures, and assessment components, indicating that the administrative foundation of learning has generally been established systematically.

However, the study identifies a gap between formal instructional planning and classroom practice. Although teaching modules contain various strategies such as discussion, question-and-answer activities, group work, games, assignments, and discovery learning, classroom implementation continues to rely predominantly on lectures and *talaqqi*. These methods remain useful, particularly for delivering foundational material and developing Qur'anic reading skills, but their dominance limits opportunities for broader student participation. As a result, learning has not yet fully realized the student-centered orientation envisioned in the instructional plans.

The implementation gap is influenced by several interconnected factors rather than by teacher competence alone. Limited facilities and digital media, uneven availability of learning resources, heterogeneous student abilities and motivation, time constraints, and teachers' preference for practical and familiar methods all affect instructional choices. Student participation is also uneven, with some learners actively engaging while others remain passive and dependent on teacher direction. These findings indicate that improving Qur'an and Hadith learning requires attention not only to instructional documents but also to the practical conditions that shape classroom pedagogy.

Evaluation and supervision play an important corrective role in addressing these limitations. The madrasah principal and school supervisor examine instructional documents, observe classroom practices, provide feedback, and encourage teachers to improve teaching modules, diversify methods, and optimize available learning media. Supervision therefore functions not merely as administrative control but as a professional development mechanism that

encourages teacher reflection and continuous improvement. This role is particularly important in reducing the gap between planned learning and actual instructional practices.

Overall, Qur'an and Hadith learning at MA Ma'arif Bulukumba has a relatively strong planning and administrative foundation, but its instructional quality can be strengthened through greater methodological variation, more effective use of media, increased student participation, and sustained teacher professional development. Future improvement should prioritize alignment between written plans and classroom practice while maintaining the cognitive, psychomotor, affective, moral, and spiritual dimensions of Qur'an and Hadith education. Future research may employ comparative or mixed-method designs to examine more systematically how pedagogical variation, supervision, learning resources, and student motivation influence learning outcomes.

Research Implications

The implications of this research indicate that comprehensive lesson planning is a crucial guideline for teachers, yet its implementation in schools is often not entirely accurate. Therefore, when developing lesson plans, teachers must pay close attention to their students' characteristics. If there is a discrepancy between planning and classroom implementation, teachers must revise or update their lesson planning tools.

Lecture and talaqqi methods are effective for developing basic Quranic reading skills, but teachers still need to combine them with participatory methods such as group discussions, Q&A sessions, and the use of digital media to engage students more actively. Research also indicates the need for a more balanced evaluation of cognitive, affective, and psychomotor aspects, rather than solely focusing on written tests.

School support in the form of providing facilities (projectors, digital media, and innovative teaching materials) significantly influences the success of curriculum implementation. Therefore, the results of this study can be used as a consideration by schools and the Ministry of Religious Affairs to improve facilities for learning the Qur'an and Hadith and provide regular training for teachers so they can implement more varied learning strategies in accordance with the curriculum's requirements.

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