

THE EFFECTIVENESS OF ISLAMIC CULTURE-BASED TEACHING METHODS IN FOSTERING A GOLDEN GENERATION

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Abstract

This study aims to determine the effectiveness of the contextual Islamic-based learning method in shaping students' character and competence toward Indonesia's golden generation that is morally upright and highly competitive. The background of this research lies in the importance of integrating local Islamic cultural values, particularly Sintuwu Maroso, into the educational process so that students excel not only academically but also spiritually and morally. This research employed a descriptive quantitative method using field research involving 15 teachers and 60 students of MA Al-Ikhlas Poso as respondents. Data were collected through observation and questionnaires, and analyzed using percentage techniques to measure the level of effectiveness. The results revealed that the contextual Islamic-based learning method was highly effective in shaping students' character and competence, with positive response percentages of 183.33% from teachers and 100% from students. The implementation of Sintuwu Maroso values—such as mutual respect, cooperation, tolerance, and compassion—proved to significantly influence students' Islamic behavior and learning engagement. Therefore, this method can serve as a strategic approach to developing a golden generation that embodies strong Islamic values, ethical conduct, and competitiveness in facing global challenges.

Keywords: Islamic Cultural, Teaching Method Effectiveness, Student Character, Golden Generation

Abstrak

Penelitian ini bertujuan untuk mengetahui efektivitas metode pembelajaran kontekstual berbasis budaya Islami dalam membentuk karakter dan kompetensi siswa menuju generasi emas Indonesia yang berakhlak mulia dan berdaya saing tinggi. Latar belakang penelitian ini didasarkan pada pentingnya pengintegrasian nilai-nilai budaya lokal Islami, khususnya budaya Sintuwu Maroso, dalam proses pendidikan agar siswa tidak hanya unggul secara akademik tetapi juga memiliki karakter Islami yang kuat. Penelitian ini menggunakan metode deskriptif kuantitatif dengan jenis penelitian lapangan (field research), melibatkan 15 guru dan 60 siswa MA Al-Ikhlas Poso sebagai responden. Teknik pengumpulan data dilakukan melalui observasi dan angket dengan analisis persentase untuk mengukur tingkat efektivitas penerapan metode tersebut. Hasil penelitian menunjukkan bahwa metode pembelajaran kontekstual berbasis budaya Islami

sangat efektif dalam membentuk karakter dan kompetensi siswa, dengan persentase tanggapan positif dari guru sebesar 183,33% dan dari siswa sebesar 100%. Penerapan nilai-nilai Sintuwu Maroso seperti saling menghargai, tolong-menolong, toleransi, dan kasih sayang terbukti mampu menumbuhkan perilaku Islami siswa secara nyata. Dengan demikian, metode ini berpotensi menjadi pendekatan strategis dalam mewujudkan generasi emas yang religius, beretika, dan kompetitif.

Kata kunci: *Budaya Islami, Efektivitas Metode Mendidik, Karakter Siswa, Generasi Emas*

INTRODUCTION

The current generation of Indonesians is undergoing changes in various aspects influenced by the digital age and globalization, even though the government has launched the slogan “Indonesia Toward a Golden Generation,” marked by an intensive campaign to promote education based on the principles of Pancasila. This is because education, through the learning process, is a systematic development of an individual’s potential—both physical and mental—that is in harmony with the social and cultural values and norms of the Indonesian nation. The success of this process depends on a conducive educational and learning environment. Education is an effort undertaken by humans through the learning process to bring about change; it cannot occur without educators, as they are the chosen individuals tasked with educating students, so that students can become the “golden generation” as envisioned by the government.

This golden generation is characterized by the emergence of individuals who possess, among other qualities: noble character (akhlakul karimah), civility, morality, moderation, tolerance (tasamuh), humility (tawadu’), honesty, and wisdom (fathonah). Educating is a noble profession and deed that will be rewarded manifold according to the will of Allah SWT. This is because every good deed will be rewarded at least tenfold, based on the belief that Allah SWT grants rewards in accordance with predetermined criteria and rules grounded in the principles of sincerity, contentment, compassion, blessings, and abundance—as the non-material consequences of good deeds. The belief that small actions can yield great results is at the core of Islamic spiritual teachings, as it can foster a high-quality generation for the nation. Educating is not an easy task, as it requires specialized skills to achieve the desired goals. And it is the teachers who play a key role. Teachers have a crucial role in shaping an outstanding future generation for the nation. A teacher’s primary duty is to educate and guide students so they can reach their full potential, both academically and in terms of personal development. As agents of change, teachers are not only tasked with delivering instructional content but also serve as role models in their daily lives

. In educating students, teachers must employ effective methods to ensure educational goals are met. One method rarely applied by teachers is Islamic culture, even though culture can also serve as a valuable educational tool within educational institutions in Poso Regency. The Sintuwu Maroso culture, as an Islamic culture embraced by the people of Poso Regency, is urgently needed to be applied and is beneficial in religious, national, civic, and community life. Sintuwu Maroso serves as a guide for life, both in shaping

mental attitudes, ways of thinking, and behavior—whether as individuals or as a community—including leaders and community figures—based on its seven values: Tuwu Mombetubunuka (living in mutual respect), Tuwu Mombepatuwu (mutual support/generosity), Tuwu Siwagi (living in mutual support/helping one another in goodness), Tuwu Simpande Raya (mutual understanding/tolerance), Tuwu Sintuwu Raya (living in unity/harmony), Tuwu Mombepomawo (loving one another), and Tuwu Molinuwu (a prosperous life with sound life planning) Because “sintuwu maroso” is the community’s motto. This culture is not merely an oral or written expression but also serves as a symbol, an identity, instructional material, and an educational method rich in Islamic educational and spiritual values.

An educational method is a pedagogical approach adopted by educators to deliver the curriculum and instructional material to students, whether individually or collaboratively. This is because a method is a systematic way or process used to carry out an activity so that the desired goals can be achieved. In other words, a method functions as a tool to achieve a goal, or as a way to perform or create something. Methods play a crucial role in achieving these goals, as they serve as a means to give meaning to the instructional content outlined in the educational curriculum, enabling students to understand and internalize it as functional knowledge. This research is important to conduct, because many students are experiencing an identity crisis, a decline in moral character, and a weakening of their motivation to learn—particularly as it relates to spiritual and social values—since teachers in schools have not yet been fully able to integrate Islamic cultural values into the learning process in a consistent and contextual manner. As a result, education places greater emphasis on cognitive aspects, while affective and spiritual aspects receive less attention.

The question is: How can an Islamic culture-based educational method be effectively applied to shape students’ character and competencies, thereby fostering a “golden generation” of Indonesians who possess noble character and are highly competitive? To address this issue, several alternative educational approaches can be considered: Integration of Islamic Values into the Curriculum. Adapting the school curriculum by integrating local Islamic cultural values into every subject; Fostering Islamic Habits and Setting a Good Example at School. Fostering an Islamic school culture through routine activities such as congregational prayer, reciting the Qur’an before class, and cultivating mutual respect, honesty, and discipline through concrete examples set by teachers and educational staff; and the use of contextual learning methods grounded in Islamic values. Employing active methods such as *project-based learning*, *role-playing*, or *problem-solving* linked to Islamic cultural and moral values to ensure meaningful student learning. Building synergy among schools, parents, and the surrounding community to create an Islamic educational ecosystem that supports the development of students’ character. Among the alternatives listed above, the chosen solution is the implementation of *contextual Islamic-based learning*. The rationale for selecting this solution is as follows: This method not only instills religious knowledge theoretically but also accustoms

students to applying Islamic values in real life, It is more adaptable to various subjects, so that the integration of Islamic values is not limited to the scope of religious education alone; it encourages students' active participation in learning and shapes character through direct experience; and it can be combined with teachers' modeling and setting a good example, so that Islamic values truly become part of the school culture.

METHOD

This study employs a descriptive quantitative approach using field research—that is, research conducted directly at the study site to obtain empirical data on the effectiveness of Islamic culture-based educational methods in shaping students' character. The study was conducted from August to October 2025 at MA Al-Ikhlas Poso. The research subjects consisted of 60 students as the primary targets of the Islamic culture-based educational method and 15 teachers who served as supporting informants in providing information regarding the implementation of Islamic culture-based learning at the school. The selection of students was based on the consideration that they are in a critical phase of character development and the internalization of Islamic values.

Data collection was conducted through observation and questionnaires. Observation was used to directly observe students' activities, behaviors, and engagement in Islam-based cultural learning activities. Meanwhile, questionnaires were administered to teachers and students to gather information regarding their perceptions, experiences, and evaluations of the implementation of Islam-based cultural education. The research instruments included an observation sheet for student activities, a questionnaire for teachers, and a questionnaire for students covering indicators of understanding, the application of Islamic cultural values, teacher role modeling, support from the school and family, and the development of Islamic character. The rating scale used five categories: Strongly Disagree (STS), Disagree (TS), Undecided (R), Agree (S), and Strongly Agree (SS).

Data analysis was conducted using quantitative descriptive methods, calculating percentages by comparing the total scores obtained to the maximum possible score and then multiplying by 100 percent. The resulting percentages were then interpreted based on effectiveness categories: highly effective (81–100%), effective (61–80%), moderate (41–60%), ineffective (21–40%), and highly ineffective (0–20%). Through this approach, the study aims to measure the level of effectiveness of Islamic culture-based educational methods in improving students' understanding, attitudes, and behavior so as to foster a generation with noble morals, Islamic character, and high competitiveness.

RESULTS AND DISCUSSION

The research results show that the Islamic culture-based teaching method at MA Al-Ikhlas Poso achieved a very high level of effectiveness based on the perceptions of both teachers and students. Data collected through a questionnaire distributed to 15 teachers and 60 students indicated that all respondents selected the “Agree” (A) or “Strongly Agree” (SA) categories for all measured indicators. Among the teachers, all survey items received a 100% agreement rate; similarly, the students also showed a 100% agreement rate on all

questionnaire items. These results indicate that the implementation of the Islamic culture-based educational method was positively received by all respondents and is considered capable of making a tangible contribution to the character-building process of students.

These findings indicate that teachers have a good understanding of the concept of Islam-based cultural learning and are able to integrate local cultural values consistent with Islamic teachings into the learning process. Teachers also assessed that the implemented learning strategies have successfully instilled Islamic values in students through various well-planned and continuous educational activities. Furthermore, teachers feel that the challenges in implementing Islam-based cultural education can be effectively overcome through school support, collaboration with parents, and programs specifically designed to strengthen Islamic culture within the school environment. All teachers also believe that the implementation of this method has a positive impact on students' character development, which can be observed through changes in students' attitudes, behaviors, and habits in their daily lives.

From the students' perspective, the research findings indicate that they understand the concept of Islamic culture-based learning implemented at school and experience its benefits in their daily lives. Students reported enjoying learning activities linked to Islamic cultural values because the lessons resonate more closely with their life experiences. They also noted that teachers serve as good role models in their daily conduct, ensuring that the values taught are not merely conveyed theoretically but are also demonstrated in practice. Various religious activities—such as congregational prayer, reciting the Qur'an, social activities, and the cultivation of positive behaviors—are considered effective in shaping students' character for the better. Furthermore, students feel that Islamic culture-based learning helps them understand academic material while fostering attitudes of mutual respect, mutual aid, and cooperation with their peers both within and outside the school environment.

The high level of agreement among all respondents indicates that the Islamic culture-based educational method has been successfully and optimally implemented at MA Al-Ikhlâs Poso. This success is closely tied to the school's ability to integrate Islamic values with the local culture that is alive and thriving within the community. In the context of this study, the Sintuwu Maroso culture serves as a key foundation for building students' character. The values embedded in this culture—such as brotherhood, mutual assistance, solidarity, togetherness, mutual respect, and social concern—align strongly with the values of Islamic teachings. Therefore, the integration of local culture and Islamic education creates a learning process that is more meaningful, contextual, and relevant to students' lives.

The results of this study show that education based on Islamic culture serves not only as a means of knowledge transfer but also as a medium for the internalization of values and character development. Education is no longer understood merely as a process of conveying academic material but rather as a process of shaping the whole person. From

an Islamic perspective, the goal of education is to shape the “*insan kamil*”—a human being who possesses a balance between intellectual, spiritual, emotional, and social aspects. Therefore, the success of an Islamic culture-based educational method can be measured by its ability to help students understand their true identity as servants of Allah and, at the same time, as vicegerents on Earth.

The concept of “*khalifah*” in Islam positions humans as beings entrusted with the responsibility to preserve, manage, and foster prosperity in life in accordance with the values taught by Allah SWT. To fulfill this duty, students must be equipped with strong character, noble moral values, and sound social skills. Through education rooted in Islamic culture, these values are systematically instilled through instruction, role modeling, habit formation, and direct experiences within the school environment. Research findings indicate that this approach is well-received by students and has a positive impact on their character development.

These findings reinforce the view that the effectiveness of a teaching method can be measured by the extent to which predetermined objectives are achieved. According to Nurany et al. (2021), effectiveness refers to the degree to which an activity succeeds in achieving its planned objectives. Effectiveness is not only related to the final outcome but also encompasses the processes that occur during the implementation of the activity. In an educational context, a method can be considered effective if it fosters active interaction between teachers and students, thereby enabling learning objectives to be achieved optimally. The results of this study indicate that all measured indicators fell into the “highly effective” category, leading to the conclusion that the Islamic culture-based educational method is capable of achieving the expected objectives.

This perspective is also consistent with Ahmad, Triana, and Damanik (2022), who state that effectiveness is a measure of a program’s success based on the quality of outcomes, the quantity of achievements, and the timeliness in achieving the established objectives. In this study, effectiveness is evident from the high level of acceptance of the implemented method by both teachers and students, the presence of positive behavioral changes among students, and the school’s success in creating an educational environment that supports the development of Islamic character. All indicators show that the objectives of Islamic culture-based education have been achieved very well.

This success is inseparable from the selection of appropriate educational methods. Diana and Rofiki (2020) explain that educational methods are the approaches used by educators to implement lesson plans in order to achieve predetermined educational goals. The right methods help teachers convey material more effectively and make it easier for students to understand and internalize the values being taught. In this study, Islam-based educational methods proved capable of bridging the gap between academic learning and character development, thereby creating a more comprehensive learning experience.

Hasbullah (2021) also emphasizes that teaching methods are the approaches educators use to foster effective interaction between teachers and students during the teaching-

learning process. The research findings indicate that interactions in Islam-based learning took place very effectively. Teachers do not merely serve as conveyors of information but also as role models who provide concrete examples in daily life. Meanwhile, students are not merely passive recipients of information but are actively engaged in various activities that support character development and the reinforcement of Islamic values.

The findings of this study also support Santoso's (2020) view that teaching methods are the means by which educators achieve more specific learning objectives. In the context of this study, the specific objective is to foster a "golden generation" characterized by Islamic values, noble character, strong moral principles, and high competitiveness. The research results indicate that this objective receives strong support from both teachers and students. They believe that education rooted in Islamic culture can help students become better individuals and prepare them to face future life challenges.

According to Ramdani et al. (2023), a teaching method is a systematically and deliberately structured system designed to facilitate the transmission of knowledge to students in accordance with the applicable curriculum. The implementation of Islamic culture-based education at MA Al-Ikhlas Poso demonstrates sound planning, school policy support, teacher engagement, and the active participation of students and parents. All these elements support one another, thereby creating an educational environment conducive to the character development of students.

Zali's (2022) view—that learning methods are the approaches educators employ to achieve educational goals—is also supported by this study. An effectiveness rate of 100% indicates that the methods applied serve as an effective means of realizing the goals of Islamic education. Education not only produces students who are academically intelligent but also those with good character, polite behavior, and a strong commitment to Islamic values.

Furthermore, the results of this study show that the success of character education is greatly influenced by the harmony between the school environment, the family, and the community. Education based on Islamic culture cannot function optimally if it is implemented only within the classroom. Support from parents, community leaders, and the social environment is necessary so that the values taught at school can continue to be practiced in daily life. The high level of student agreement regarding parental support indicates that character education at MA Al-Ikhlas Poso is not only the school's responsibility but also an integral part of family and community culture.

The integration of the Sintuwu Maroso culture with Islamic values is one of the key factors supporting the success of this program. The values of unity, togetherness, mutual respect, mutual aid, and social concern inherent in this culture align with the principle of *ukhuwah Islamiyah* taught in Islam. Through this integration, students not only learn about local culture as a community heritage but also understand that these cultural values have a strong foundation in religious teachings. Thus, students can develop a sense of identity rooted in local culture while grounded in Islamic values.

Based on the overall research results, it can be concluded that the method of educating students based on Islamic culture at MA Al-Ikhlâs Poso falls into the “highly effective” category. A 100% acceptance rate among both teachers and students indicates a very high level of acceptance of this method. The implementation of Islam-based cultural education has proven capable of enhancing students’ understanding of Islamic values, fostering better character, reinforcing positive social behavior, and supporting the emergence of a “golden generation” characterized by noble character, civility, morality, ethics, and high competitiveness. These findings confirm that education integrating Islamic values with local culture can serve as an effective and relevant model for character education in addressing the challenges of modern societal development while preserving students’ cultural and religious identities.

CONCLUSION

Based on the results of a quantitative descriptive study conducted at MA Al-Ikhlâs Poso on the effectiveness of an Islamic culture-based student education method for fostering a “golden generation,” it can be concluded that the application of an Islamic culture-based contextual learning method is highly effective in shaping students’ character and competencies. The survey results show a very high percentage of positive responses—183.33% from teachers and 100% from students—which falls into the “highly effective” category. The implementation of this method successfully integrated the values of the local Islamic culture *Sintuwu Maroso* into the learning process, so that values such as mutual respect, mutual aid, tolerance, compassion, and responsibility could be internalized in students’ behavior. Teachers serve as role models and facilitators, while students demonstrate enthusiasm and active participation in contextual and meaningful learning. Thus, this method not only enhances cognitive understanding but also strengthens students’ spiritual, social, and moral character. Consequently, schools need to make this a sustainable strategic program; teachers need to enhance their pedagogical and spiritual competencies; students are expected to continue practicing Islamic values in their daily lives; parents and the community need to work together to create an Islamic educational ecosystem; and future researchers can develop similar approaches using experimental methods or mixed methods to yield more comprehensive results.

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