Edureligia : Jurnal Pendidikan Agama Islam 08 (02): 228-239 (2024)
DOI: 10.33650/edureligia.v8i2.8987

Edureligia
Jurnal Pendidikan Agama Islam
https://ejournal.unuja.ac.id/index.php/edureligia
p-ISSN : 2549-4821
e-ISSN : 2579-5694

THE ANALYSIS OF TAHFIDZ AL-QUR'AN LEARNING USING THE FLIPPED CLASSROOM METHOD : CREATING TEACHER-PARENT COLLABORATION

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Article History:
Received: July 2024
Accepted: October 2024
Published: December 2024

Keywords:
Tahfidz, Flipped Classroom, Teacher-parent

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Abstract: This study aimed to analyze in more depth how tahfidz is taught in class with the flipped classroom method. This study uses a case study method, with observation and interview data collection techniques. The results of this study, the tahfidz program at SMP Khadijah has not been implemented perfectly using the flipped classroom method. With notes, reactivating the tahfidz guidebook as educational communication to parents and guardians of students; implementing collaborative mentoring in muroja'ah both at home and in class; There needs to be concern from parents and guardians of students to control the development of students' memorization of the Al-Qur'an. So there needs to be a flipped classroom method with parents as one of the means of successful tahfidz learning. Learning to memorize the Qur'an in schools as an actualization of formal education, as well as family education can function as informal education, in addition the connecting media is the student's tahfidz guidebook which is shown to teachers and parents of students.

Please cite this article in APA style as:
Muntafi'ah, U., PS, A. M. B. K., Khoirunisa, A., & Ulya, E. I. (2024). The Analysis of Tahfidz Al-Qur'an Learning Using the Flipped Classroom Method : Creating Teacher-Parent Collaboration. *Edureligia: Jurnal Pendidikan Agama Islam*, 8(2), 228-239.

INTRODUCTION

Learning tahfidz Qur'an in Urban areas is currently a favorite for parents. Because the preference of the community at this time is how they want to send their children to school, while getting more religious knowledge, especially the Qur'an (Hoi, 2022). More than enough, the role of the school increasingly seems to have a dual role in implementing education, namely being responsible for the Islamic education curriculum as the main basis of assurance given to parents, as well as being a quality guarantor for the success of students' Qur'anic learning in the school (Zainiyati & Bulan, 2021). The multiple challenges faced by Islamic education at this time, become even higher demands when the covid-19 pandemic emerges. Where they are required to carry out their work at/from home. This is what has an impact on schools, how can the concept of education that was originally planned so carefully, resulting in changing the learning plan

can be implemented with a distance learning strategy (Hakim et al., 2022). So that is the concentration of the learning team at school, giving the task of how students are able to maximally do learning at home well. However, this was initially very difficult for the Qur'an teacher to do, namely having the musyafahah principle. The principle of musyafahah in Qur'anic learning is a necessity. This is because a learner needs to be corrected on how to read through his pronunciation in front of the teacher directly (Yusof et al., 2018).

Learning of the Qur'an during the covid-19 period led to online learning, although this still requires a long adjustment. Several regulations were raised in distance learning (online classes) (Shariq, 2020). Namely the prohibition of turning off the camera, to ensure that the spoken word on the camera is clearly shown (Rachmawati et al., 2023). Furthermore, when in 2022 there is a different learning model in schools, which is the restriction of students with a hybrid learning model. This is what gives the latest modern learning style, which is a combination of face-to-face learning, and also online learning. So that 50% of learners learn at home, and 50% of learners learn in class. The development of this learning method became increasingly developed after the end of the co-19 pandemic (Sirin et al., 2021). So that it becomes a new discovery for educational institutions. That is giving birth to the flipeed classroom method. As an obstacle to learning in the classroom, the teacher found that some students were behind in the material (Harfiani, 2021).

So, with the arrival of this method in 2007, learners no longer give excuses to teachers for not knowing the material. Because, this method simply provided a description, learners prepare the material and learn it at home, then they record it (Putri et al., 2024). So that there are no more excuses in any form put forward by students, and they are certain to have prepared the material when entering the class (Mehring, 2018). Learning tahfidz Qur'an at school also had obstacles in terms of achieving success in learning. That was the slow pace of students in collecting the number of verses or juz in their memorization. So that it required some new breakthroughs for the Qur'an teacher. The next problem was that when the Qur'an tahfidz program in Urban areas, students were always faced with several other activities, such as extracurricular activities, or other subject assignments as a shield for their difficulty in memorizing the verses or letters targeted by the Qur'an tahfidz curriculum.

The above case was a common reason for students, and the countermeasure is to involve parents to cooperate in striving for the success of memorizing the Qur'an (Nurbayan & Anwar, 2022). These were some of the advantages of the method, students are better prepared when they are in class to show their memorization. Learning is also more flexible (Supriyadi et al., 2019). That was, students can measure themselves for their speed in learning. Because there are no more words that appear behind in completing the memorization material. This was the emphasis of flipped classroom learning in the Qur'an memorization program at school (Jibrel & Aiman, 2022). In learning tahfidz Qur'an in Urban areas, researchers tried to take a research locus at Khadijah Surabaya Junior High School. The strongest reason for the researcher to take the school locus, because

there was a tahfidz handbook for students. Although it only publishes 2 (two) tahfidz books in the tahfidz juz 30 and juz 1 program. The use of the tahfidz handbook when viewed in detail, the researcher found the initials of the parents of the students' guardians in addition to the teacher's initials.

This assumption arises as material for discussion and analysis in this study regarding the function of the book as a guide for parents or not, then to achieve the success of learning tahfidz Qur'an, how is the systematic learning using the book both at home and when in class. So as stated above, researchers want to conduct a deeper analysis of the Qur'an tahfidz program using the flipped classroom method in Urban areas, with a case study at Khadijah Surabaya Junior High School.

RESEARCH METHOD

This study used case study research, namely examining in depth the learning strategy of memorizing the Qur'an in Urban areas when using the flipped classroom method. This was a challenge for educational institutions, also with parents of students who usually only give their mandate to the school. So there needed to be a deeper analysis and discussion. The location of this research was determined at SMP Khadijah. So the researcher took information from the Principal, the coordinator of the Ta'lim Qur'an learning program, also with the tahfidz Qur'an teacher. So that the data collection technique was through interviews, observations and data collection. Then the data analysis in this study initially carried out data condensation, namely unnecessary data was still not reduced, but some of the data needed will be processed and analyzed both deductively and inductively, then finally the researcher concluded through discussion and descriptive in each paragraph. Researchers also criticized more deeply the systematics of *tahfidz* learning using the flipped classroom method.

RESULT AND DISCUSSION

Result

The Phenomenon of Interest in Tahfidz Learning in Urban Areas

As is generally the case in Malay countries, the School with *tahfidz* program is having less attention by the public. They prefer to take Islamic boarding school for their children than take Tahfidz program in the school only, especially in cities or Urban areas. A lot of parents must think that learning Tahfidz in common school only in Urban areas is not as effective as learning Tahfidz in Islamic boarding house. This issue is correlated to the quantity comparation of Islamic school in Urban areas and Islamic boarding schools in Indonesia. Based on Databoks (2023), Kemenag stated that Indonesia have more than 30.000 Islamic boarding schools, the numbers exactly are 30.494 in 2020/2021 This was portrayed in the graphic below:

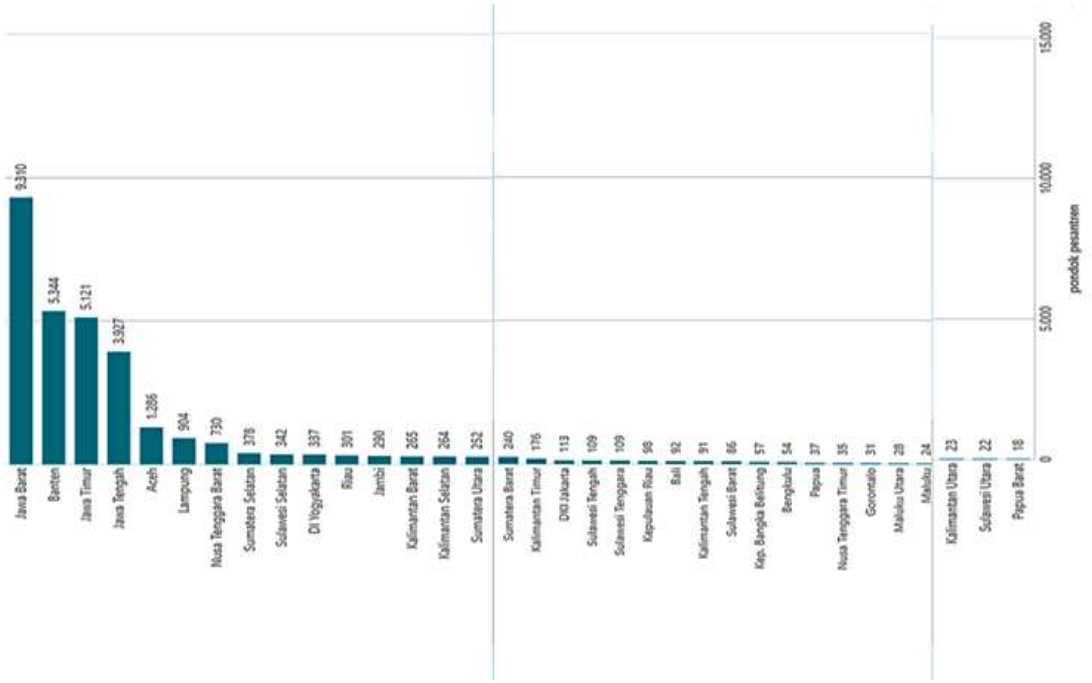

Figure 1. The Numbers of Islamic Boarding in Inodonesia

The graphic showed the numbers of Islamic boarding house in all province of Indonesia, which dominated by Java island such as West Java, Banten, East Java, and Center Java. In the other side, the majority of Urban areas include big cities in Indonesia is located in Java island too. Whereas, --- stated that the quantity of Islamic schools in Urban areas such as SDIT Nurul Fikri Depok, SDIT Al-Hikmah South Jakarta, and etc which all united in the organization JSIT (Jaringan Sekolah Islam Terpadu) are amount 1.926 schools. This conclude that the enthusiasts of Islamic boarding schools are beyond than Islamic schools only that build in the Urban areas, which must be correlated to the enthusiasts of *tahfidz* program as well. So, the trend of learning the Qur'an packaged by schools still does not receive high attention and concern from parents and guardians of students.

This loss interest phenomenon also arises from the presence of parents and guardians of students who also prioritize busy work in Urban areas. They did not have a lot of time to support the students out of the school time. It made they think that *tahfidz* program in Islamic formal school may not run efficiently while at home, but in Islamic boarding house were potentially better. However, the parents or guardians of students put attention to this Tahfidz program slowly. Time by time, they can aware with the benefits of becoming a *hafidz / hafidzah* that are offered. One of its benefits were the scholarship which given to *hafid/hafidzah*, moreover who can memorize Qur'an fully, that is 30 Juz. On the other hand, society also give their high respect to the *hafidz/ hafidzah*. Because the benefits, parents in Urban area started to consider that Tahfidz program at school is rather important. So that, it gradually motivates a lot of Islamic

educational institutions to strive for a trend in *tahfidz* program at school (Olowoselu, 2024). But this kind of motivation which made by the hope of *duniawi* beneficial only (not include *ukhrawi* beneficial) finally create a weakness to the students. For instances, the students of Tahfidz program potentially have a low quality of memorizing, so after they reach the benefit that they want, then they forget the recitation and not doing *muroja'ah* anymore.

This mission was to raise the spirit of memorizing the Qur'an, which is still carried by educational practitioners, then they provided good guarantees periodically and are accountable by packaging them as Qur'an achievement activities in their way. Ideally, this activity is witnessed directly by the parents and guardians of the students (Olowoselu, 2024). Being a benchmark for the success of learning *tahfidz* in Urban areas itself cannot be left 100% to the school. Rather, it was collaboration between parents and guardians of students, with the school, represented by teachers, to monitor it every day, up to the week. Three-way communication, between teachers, students, and also parents, guardians, was the main key to achieving success in *tahfidz* education.

The Use of Flipped Classroom Method in *Tahfidz* Learning

The flipped classroom method had advantages in practice. Namely balancing the material for students who do not attend school. So that students can balance the material that will be discussed through previous study notifications. In learning *tahfidz* Qur'an concept, the material was the verses of Qur'an which will be memorized. When using the flipped classroom method, the teacher gave assignments to students to prepare some verses that will be memorized at the next meeting. Teachers used several methods when giving assignments, such as teachers giving assignments in the form of learning media and other teaching materials. Then the teacher instructed the students prepare their learning materials by studying the material and following the teacher's instructions. Before the class time, all of students need to memorize the verses by themselves only. Then, students entered the class, the teacher only ask the recitation of verses with them. Then students automatically be trained in communicating with their peers to check the recitation one another. The other way also can be used, namely students form small groups, then they try to read out of loud about what they have memorized and the teacher goes around them.

The positive side of this learning was that students are trained to learn independently and get used to learning contextually. This meant not memorizing textually the material being taught. Then, they were more responsible for the material they study. This learning also tought students to be more communicative and not passive in receiving material. In fact, teachers in East Java needed training and maturity to implement this method. The main consideration is students' comfort in learning in the current era. Also considering the era of society 4.0 an inevitability regarding new breakthroughs regarding learning resources. This shift can be seen, when students who previously only received note-taking guidance, lectures and assistance to study through textbooks, now they have begun to shift to searching, collecting and summarizing simply by compiling keywords via smartphones to tabs.

Next, what will the implementation of *tahfidz* learning be like when applied with flipped classroom learning? In fact, in actual practice, in flipped classroom learning, students more often prepare the material independently. In simple terms, the description of the material was transferred as the textbook. In *tahfidz* learning, they are given the task by the teacher to memorize the next verse, then do *talaqqi* both as a peer, and up to the same level as the teacher. So that the reading can be confirmed by the teacher.

This use also helps memorize the Qur'an, when the home environment is also supportive. Such as learning Islamic Religious Education in conveying understanding regarding the content contained in the Qur'an and hadith. Considerations in the research of Pradhana et al. (2019), there was a need to use digital devices. Namely, teachers and students are also able to confirm the use of gadgets in confirming their memorization of the Qur'an. As progress, we also saw the pattern of success in implementing the learning. There are a number of students who have been deemed worthy of completing their memorization. When given a percentage, did it meet learning success? So that it can create effective time in learning *tahfidz*.

The Challenges of Tahfidz Learning in Urban Areas

Learning *tahfidz* in Urban areas has a different style of specialization and way of learning from Islamic boarding schools, or rural areas. Those who study in Urban areas had different challenges. When they were in Islamic boarding school, the general challenge was that they felt bored and use up their mental and emotional energy to complete their studies. This was different from the challenges when the mission to memorize the Qur'an is carried out in Urban schools. Some of these challenges also affect academic and non-academic aspects. Academically, students should ideally always make more repetitions (*muraja'ah*) of memorizing the Qur'an at any time and place. This, psychologically, also 'disturbs' other subjects, because rote concentration and other learning are disrupted. So, there needed to be a guarantee for students, how they will not disturb other subjects with the existence of this program. Likewise, with other challenges. Like Urban existenced which holds a lot of lure and hustle and bustle of entertainment. When students were ready to learn to memorize the Qur'an, the atmosphere will be different when they were outside of school. Because the needs, habits and activities of each family are different. One of the hardest temptations to memorize Qur'an for the students is Urban area out of the school is the distraction of entertainment side, such as gadget, game, social media, entertaining places, and so on. However, one of the teachers affirmed that in memorizing Qur'an need a high focus, but also need to be innovative in learning too. But the digital device may be used to support their learning, such as google classroom application or other application to learning recitation or memorizing Qur'an.

The Analysis of Using Flipped Classroom Method in Learning *Tahfidz*

The observations of *tahfidz* learning at Khadijah Middle School were carried out in the morning at 06 o'clock. This means that this learning program is extracurricular learning. Likewise, with class groupings. At different levels, and

researchers were directed to the lowest level in the *tahfidz* class, namely *tahfidz* juz 30, juz 1 and juz 2. The basic reason is, at that time, only a few classes were carrying out learning activities. The *tahfidz* class was recommended by one of the initiators of the *tahfidz* program who was carrying out *tasmi' bil ghoib* activities. Likewise, with other classes filled with 9th grade junior high school students, at that time they were on school holiday because they had finished their learning activities. Here, the table which identifies the student activities in *Tahfidz* Program at SMP Khadijah Surabaya:

Table 1. Program at Junior High School Khadijah Surabaya

No.	Activity	Description
1.	Learning at Class	Reading for several times, Reciting, and Memorizing Al-Qur'an
2.	*Tasmi' bil Ghoib*	If the students have 1 juz of memorization of Al-Qur'an then they reciting in front of class withoun seeing the Qur'an
3.	*Tafidz Test*	If the students finish memorizing of *Juz 'amma* and 5 juz in the beginning of Qur'an

At the same time, before the observation, the researcher had found a *tahfidz* class guidebook. The book actually had a control and accountability role from the school to the parents and guardians of students. A school commitment liked this requires administrative communication. So that parents and guardians of students can support them indirectly, as well as pay attention to parents and guardians of students in carrying out their learning tasks. It was a necessity that this connecting book is an obligation for students to have. However, when confirmed, the other teacher stated that many students did not have it. So, the next reason is that researchers didn't know whether the school stopped the procurement or not. Contact books had many functions, namely as effective communication between schools and parents and guardians of students, as educational collaboration between teachers and parents, as a form of school accountability, as well as developing the habit of independent learning. This last point is what is actually emphasized in the flipped classroom method when we want to apply it perfectly. Here is the example images of contact book in Al-Khadijah foundation:

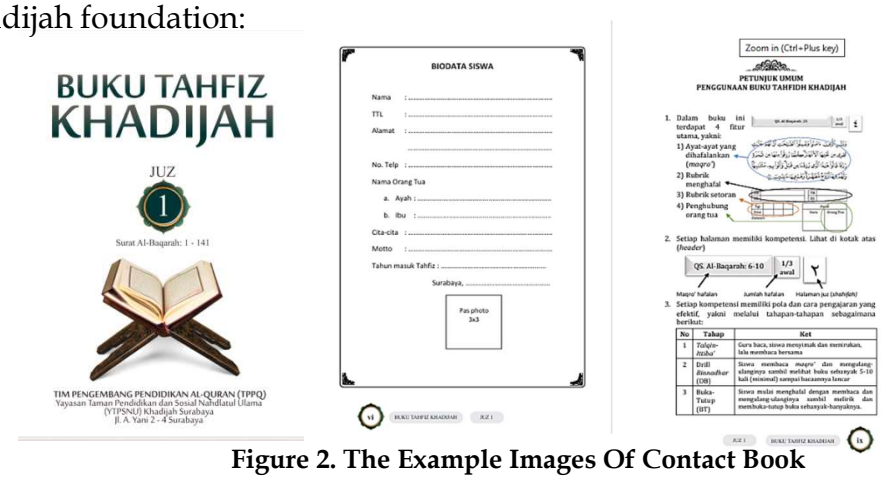

Figure 2. The Example Images Of Contact Book

The books belonged by the students are 30 books. It consists of student profile, the strategies to read the book or some tips about memorizing Al-Qur'an

easily, and the notes in every part of memorization. When it is related to *tahfidz* learning at Khadijah Middle School, the capacity of students has been provided in the Qur'an as the main guide. The *tahfidz* guide book as a link and control for independent learning, including how the book can be properly confirmed by the class teacher, whether parents or guardians give initials to their children, when they complete their memorized assignments at home or not, to reconfirm the memorization in class.

As a recommendation, it was necessary for the *tahfidz* class to revive and reconstruct the system for using guidebooks. So, the book also needs to be disseminated to parents and guardians of students, then carried every day by students, and then becomes a liaison during *tahfidz* learning activities. Another obstacle in the *tahfidz* learning process at Khadijah Middle School is that the class teachers do not evenly memorize them one by one in front of the teacher. The main reason is that the number of students cannot all be completed in 1 x 45 minutes or 1 hour of class. Because class starts at 06.40 until 12.00 p.m. 07.35 WIB.

Support for the spirit of memorization also needed to be raised in carrying out learning innovations. Both in habituation, to implementation in the classroom. Like the class teacher, who in this case was the object of the researcher's observation, Isyfa' also did not perform muraja'ah again when she wanted to end the lesson. The basic reason was the uneven and simultaneous results of students' memorization. In discussions regarding class effectiveness, when the teacher instructed to form small groups as a model for peer tutoring in carrying out memorization tests, several groups were felt to be less conducive. The class teacher also does not go around the class. So, it was necessary for class teachers to pay attention to this, both by using strategies to change students' seating patterns, to minimizing conversations outside of memorizing the Qur'an in the classroom. As a form of process accountability in education, there also needs to be more attention during the duration of learning in class (Roehling, 2018). This accountability is not only shown to the student's parents in the form of numbers (call it a learning outcomes report), but also describes the learning process effectively and pays attention to students one by one regarding their readiness and willingness to study for 1 full lesson hour.

In conclusion, the use of the flipped classroom method in learning *tahfidz* at Khadijah Middle School Surabaya, in essence haf good potential in the progress of learning management. However, several notes needrf improvement, namely the complete reconstruction and provision of the function of the *tahfidz* guidebook, as well as reviving memorized *muroja'ah* both at the beginning and at the end of learning, without exception. Because this also function as an enthusiastic stimulus for memorizing and maintaining it.

The Impact of Using the Flipped Classroom on Learning *Tahfidz Qur'an*

Some of the impacts of using this method were that it is easier for the coordinator of *Tartil* Qur'an to carry out learning assessments for *tahfidz* teachers on a regular basis, either every week, every month, even every semester. This convenience can be seen from evaluating the unit, to filling guidance book

Besides of this use as an assessment from above regarding the organizational structure, the use of the flipped classroom method also has an impact on students' awareness of self-study. They were responsible for their readiness to demonstrate their memorized performance in front of the class teacher. For parents and guardians of students, it can also foster high trust in the school, because in its routine activities, it always receives a form of transparency and accountability from the school. The quality of learning can never be improved if the school does not play the role of parents and guardians of students to work together to carry out improvements and joint evaluations (Walker & Tan, 2020).

The quality of learning will be visible when it receives improvements from the external side. Because an outsider's view can consciously determine what customers need, in this case parents, guardians of students as the school's most important stakeholders. This is different when teachers and employees are within the school, most of whom are required to maintain the good name of the school, regardless of the circumstances of the institution. So, the use of the flipped classroom method is very good for learning *tahfidz*. However, it is also necessary to have full supervision and communication carried out by teachers, Ta'lim program coordinators, and even parents and guardians of students.

Discussion

The use of flipped classroom method for *Tahfidz* learning implicitly can build students' awareness of their self-study. This method gives a chance to the students to focus memorizing first and complete the assignment from the teacher out of the class, and they also can learn or memorize together in pairs or in a small group while in the class. So there needs to be implications for developing the flipped classroom method for learning *tahfidz* by prioritizing the concern of parents and guardians of students to accompany and ensure that they perfect memorizing the Qur'an at home, as well as teachers as facilitators of the habit of memorizing the Qur'an and confirmation of the validity of memorization at home during the teaching and learning process. So, the guidebook can be used as a collaborative communication medium to create the flipped classroom method with the parents. This flipped classroom method potentially became one of the most efficient method to be used in *Tahfidz* learning in Urban areas. Moreover, the strategy of student center learning which belongs to this method made the teachers and parents may synchronize each other to support the students in memorizing Qur'an easier.

Implementation the results of this study indicate that the flipped classroom method can be a very effective strategy in learning maharoh istima', namely listening skills in Arabic (Hernàndez-Sabaté et al., 2024). Further discussion revealed that the Flipped Classroom method allows teachers to focus on aspects that are more difficult for students to understand, making learning more effective and efficient (Dusengimana, 2023). In this context, the role of the teacher shifts from being a transmitter of information to being a facilitator who helps students develop critical and analytical thinking skills (Junaidin et al., 2022). Challenges includec the need for adequate access to technology and students' readiness to learn independently. However, with the right support and

guidance, this method can address gaps in students' abilities and significantly improve their listening skills (Anshori et al., 2022).

This is in line with the advantages of the flipped classroom model, namely 1) students are more independent in studying the subject matter at home, 2) students study the subject matter in a comfortable situation and condition for students (Hanafi et al., 2019), 3) when students have difficulty doing practice questions in class, educators can provide maximum attention to help students. 4) students can learn various learning content from videos, books, or websites (Supriyadi & Julia, 2019). Flipped classrooms can improve students' self-confidence and learning outcomes, because flipped classrooms can improve interaction between educators and students and between students, make classroom learning time more effective and efficient, and improve independent learning skills (Assa'idi, 2021).

In essence, Cengiz (2020) also provided information about the flipped classroom method. Because in his research, this method can also increase students' independent learning abilities. It is also necessary to pay attention to students' cognitive styles. They were able to receive information, organize and solve problems. This approach allowed students to learn at their own pace before coming to class, so that face-to-face time can be used for discussion, in-depth practice, and problem solving. Walker & Tan (2020) on his study, overall, underlined the great potential of the flipped classroom method in improving maharoh istima' learning in a more effective and enjoyable way for students. The above information wss corroborated by Latipah (2022) related to the process of memorizing and adding Japanese vocabulary in stages, and it is carried out continuously by students with supervision and communication by parents and guardians when adding vocabulary at home. However, the implementation of this method required thorough preparation and strong support from all related parties, including teachers, students, and educational institutions. Further research is also needed to explore other factors that may influence the effectiveness of this method and to understand how this method can be optimally applied in different learning contexts.

CONCLUSION

The use of flipped classroom method for *Tahfidz* learning implicitly can build students' awareness of their self-study. This method gives a chance to the students to focus memorizing first and complete the assignment from the teacher out of the class, and they also can learn or memorize together in pairs or in a small group while in the class. So there needs to be implications for developing the flipped classroom method for learning *tahfidz* by prioritizing the concern of parents and guardians of students to accompany and ensure that they perfect memorizing the Qur'an at home, as well as teachers as facilitators of the habit of memorizing the Qur'an and confirmation of the validity of memorization at home during the teaching and learning process. So, the guidebook can be used as a collaborative communication medium to create the flipped classroom method with the parents.

This flipped classroom method potentially become one of the most efficient method to be used in *Tahfidz* learning in Urban areas. Moreover, the strategy of student center learning which belongs to this method made the teachers and parents may synchronize each other to support the students in memorizing Qur'an easier. It is match with the characteristic of parents in Urban area who are usually busy and have no much time for regarding their children, but they are still able to facilitate this program. Therefore, in this study, there needs to be follow-up in further research regarding the development of a liaison tool between teachers and parents of students regarding Qur'an memorization learning, periodic communication strategies with parents of students regarding the development of student learning, to aligning perceptions of Qur'an learning carried out by schools with parents of students.

ACKNOWLEDGMENT

The author would like to express his deepest gratitude to SMP Khadijah Surabaya as the institution that is the object of this research. Also to the second author, third author, and fourth author who have made valuable and important contributions to the development of this research in order to perfect the writing of this article.

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