

## **TEACHER'S EFFORTS IN IMPROVING AL-QUR'AN READING ABILITY FOR STUDENTS OF CLASS V AT MI NURUL HARAMAIN NARMADA**

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### **Abstrack**

The ability to read the Koran can be interpreted as the child's ability to be able to pronounce or recite what is written in the holy book of the Koran correctly according to makhraj and the rules of tajwid science. This study aims to, (1) analyze the teacher's efforts in improving the ability to read the Qur'an for fifth grade students at NW Nurul Haramain Narmada Elementary School, 2) describe the obstacles in improving the ability to read the Koran for fifth grade students at Nurul Haramain Narmada. This study used a qualitative approach, data collection techniques using observation, interviews and documentation. Data were analyzed using a qualitative research flow starting from data reduction techniques, data presentation, and drawing conclusions/data verification. Sources of data for this research were obtained from school principals, religious teachers who teach the Koran and fifth grade students of Islamic elementary schools. The results of this study indicate that 1) Efforts made by the teacher in improving the ability to read the Qur'an by forming groups (Khalaqoh model) based on ability level, then carrying out intensive coaching and continuously monitoring the progress of adopting the khalaqoh qiroati model using level, for students who have been assessed as capable according to the standards set by the school, then they can continue with learning the science of recitation, then students who are in grade 3 are placed in dormitories to monitor the development of their abilities by the teacher, and read murottal.

Keywords: Ability to read the Koran, teachers, students.

### **INTRODUCTION**

The teacher's work as an educator is a profession that is not just a calling, but must be based on the competencies that are prepared to become an educator. Providing education to others is part of social worship, therefore the work of educating must be understood as part of self-dedication to make a self-contribution in building for the common interest above personal and group interests. Educating as part of the dedication activity is then seen as the focus of carrying out social actions to improve the lives of the surrounding community so that a good and advanced dynamic occurs. (Sigit Wahyudi, 2011)

As the first step in strong religious basic education for children, children must be prepared from childhood for a bright future life by determining attitudes and steps in deciding education, especially those related to proper religious (spiritual) education. In this regard, children should study in schools that have educational goals with techniques that combine general lessons, curriculum demands and add comparable religious education material in an integrated and proportional manner to be the right choice for parents where to send their children to school. Children are entrusted by God, entrusted by the Creator, therefore children must be educated, so that they become educated human beings. How could it not be that the meaning of education is a conscious and planned effort made by the teacher to develop all the potential of students optimally. Potential that includes physical and spiritual so that through education a student is expected to be able to optimize his growth and development so that he is ready to carry out his developmental tasks and can optimize his spiritual development. On the other hand, there will be a totality of physical growth and psychological development in harmony and harmony, able to carry out the duties and functions of life in all aspects, both as members of society, nation and state. In this regard, the National Education System Article 3 of 2003 UUD National Education functions to develop abilities and form dignified national character and civilization in the context of educating the nation's children, aiming to develop the potential of students to become creatures of God Almighty. In subsequent developments education means a conscious effort carried out by a person or group of people in order to become mature or achieve a higher level of life and livelihood in a mental sense. (RI Law, no 20 2003) Meanwhile, according to the law on the national education system, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and state (Munjin Nasih and Lilik Nurkholidah, 2009).

In terms of achieving the above goals, the teacher is the frontline who is part of the most important component to achieve goals in the education system as a whole. Teachers play a major role in the development of education, especially those held

formally in schools. The teacher also determines the success of students, especially in relation to the teaching and learning process. The teacher is the component that most influences the creation of quality educational processes and outcomes. Learners who have achieved the goals of Islamic religious education can be described as individuals who have faith, commitment, ritual and social at the expected level. Accept without the slightest doubt the truth of Islamic religious teachings, be willing to behave or treat religious objects positively, carry out ritual and social religious behavior as outlined in Islamic religious teachings. The Qur'an explains the following which means: Indeed, this Qur'an gives directions to the straightest (path) and gives good news to the believers who do good, that they will receive a great reward. (QS Al-Isra, 9).

In it are collected divine revelations which serve as instructions, guidelines and lessons for those who believe and practice them. Therefore, everyone who believes in the Qur'an will love him more, to read, study, understand and practice it (Ahmad Syarifudin, 2004).

In relation to the verse above, studying and teaching the Koran from an early age is one of the stimulations for developing children's potential, namely developing reading, writing and memorizing skills. Teaching children to read the Koran requires a separate method/technique and method, therefore many institutions study and explore how to read the Koran properly and correctly, as well as how to teach it to children. So that students are expected to be able to read and adapt to the learning environment, both in the school environment and outside of school, including by providing provisions to students to be able to read the Koran properly and correctly (Ahmad al-Hafidh, 2010). Teaching the Qur'an both reading verses and verses of interpretation and memorization can provide knowledge to students so that they are able to fluently read the Koran. The Qur'an will be an intercessor or helper on the Day of Judgment for its readers.

Efforts to improve the ability to read the Koran in students cannot be separated from the efforts made by the teacher, moreover students (students) are basically still in low grade elementary schools who still need intensive guidance from the teacher. Because the ability to read and write includes skills that must be learned deliberately, regularly and measurably. And it will be different from learning to speak and listening

skills (Zulkifli, 2003). The ability to read the Koran for SD/MI-aged children is to train their skills in the accuracy of pronouncing and pronouncing hijaiyah letters in accordance with the place where the sound is issued and can be heard as it should be known as "makharijul letters", (Ridwan, 2016).

After being able to read and pronounce letters and verses correctly based on the provisions that apply in the science of recitation, you can gradually increase your understanding of the science of recitation. The teacher's understanding of students' initial abilities becomes very urgent so that the teacher can determine the strategies and methods used in follow-up learning. Provisions for using the right method depend heavily on, (1) the teacher must see the method from its ability to carry out the method, (2) the method should be seen from the child's point of view, (3) the method is seen from the point of view of the goal, (4) the method is seen from the point of view of in terms of materials/materials, (5) Method in terms of available facilities. (Ridwan, 2016)

There are differences in the learning system in elementary schools or Madrasah Ibtidaiyah based on Islamic boarding schools that in the learning process, especially in learning the Qur'an, these institutions usually have clear and measurable targets and are a distinct characteristic for each educational institution on the island of a thousand mosques. It's different with public elementary schools, they may not pay much attention to learning the Koran because they have to be oriented towards the government's standardized curriculum.

## **METODOLOGY**

This type of research is a qualitative research that aims to analyze and describe the teacher's efforts to improve the ability to read the Koran in fifth grade students, therefore the presence of researchers is a key instrument in field research, (Sugiono, 2007). The presence of researchers is not to influence research subjects but to obtain accurate data and information.

The research location was carried out at MI NW Nurul Haramain Narmada, Jl. Tegal Banyu Lembuak Kebon Narmada, West Lombok, West Nusa Tenggara, Postal Code 83371. Data sources in this study are primary data and secondary data. The

things that made the researcher interested in conducting research at this location were the findings from MI graduates at the research location in the surrounding MTs, reading the Koran was generally better when compared to graduates at the same level as other schools..

Because this research uses a qualitative approach, data can be obtained through observation, interviews and documentation. Observation is used to see directly the object of research. Observation is the basis of all knowledge (Sugiono, 2015). The next method is interviews or question and answer with informants who are considered to have knowledge and know the problem under study. To complete the observational data and questions and answers, the next step is to use the documentation method, namely data taken from the learning process document and the teacher's method of improving reading skills, the teacher's strategies/methods in teaching the Qur'an as well as the outcome value document. aptitude tests etc.

## **LITERATURE REVIEW**

### **Teacher**

Teachers are an important component that determines the quality of education. Lately, the teaching profession tends to be in great demand by almost half of the nation's children, even though this tendency is based more on an increase in teacher welfare. Currently, the government is starting to pay attention to the welfare of teachers, while it is also recognized that the position of teachers in society is considered modest and respectable individuals because they have competence in values, personality and skills above the average of the surrounding community.

The teacher is a key factor in directing and developing students to become adult human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become citizens of a democratic and responsible state. Thus the role of the teacher becomes very urgent in building the value of excellence for every child of the nation. Community demands for the quality of education services are increasingly encouraging teachers to be creative, creating innovative learning services, centered on students and based on religious values and local creativity to become the "spirit" and support power for teachers to

play a more professional role and function. (Ridwan, 2023). The question is how a creative teacher. This is a fundamental question that must strike the conscience of our teachers.

The teacher is a profession that is responsible for the education of students. This can be understood from several definitions below;

1. The teacher is a position or profession that requires special expertise as a teacher (Uzer Usman, 2002)
2. The teacher is someone who is able to carry out educational actions in educational situations to achieve educational goals or is an adult who is honest, physically and mentally healthy, ethical, skilled, skilled, open, fair and compassionate (Muri Yusuf, 2000).
3. The teacher is one of the human components in the teaching and learning process, which plays a role in efforts to form potential human resources in the field of development (Sardiman, 2005).

The work of teachers can be seen as a profession that should be based on a calling of conscience that as a whole must have a good personality and a strong mentality, because they become role models for their students and the surrounding community. (Ridwan, 2003)

The teacher is the spearhead of education, because the teacher directly seeks to influence and develop the ability of students to become intelligent, skilled and highly moral human beings. Teachers are required to have the basic skills needed as educators and teachers (Nana Sujana, 2004).

In addition, teachers as educators in determining their teaching and learning strategies really need special knowledge and skills in the field of teaching methodology. These skills can be obtained through the process of teaching and learning and special training (Ridwan, 2003)

Hierarchically, teachers have "Duties, Roles, Competence and Responsibilities" for their students. The role of the teacher cannot be replaced by any element, even with sophisticated machines. Because the teacher's task concerns the development of human mental nature as students which concerns various aspects that are uniquely human in the sense that the human person of the learner is different from one another.

In the Law on Teachers and Lecturers Number 14 of 2005 it is stated that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in early childhood education through formal education, primary and secondary education. In this context the teacher is interpreted as a figure of a leader, an architectural figure who can shape the soul and character of students, who has the fundamental power to shape and build the personality of students into a human being who is useful for religion, homeland, nation and social life. (Hamid Darmadi , 2015)

In the educational process at MI NW Nurul Haramain the teacher is one of the important factors that determine the continuity of learning. The learning process will not work properly without the role of the teacher who always teaches every day to his students. Even in the learning process, the presence of the teacher is still more decisive than the method. This very important role of the teacher has enormous potential to advance education anywhere, including at MI NW Nurul Haramain. Therefore, a good teacher must always plan and prepare for the creation of a good learning process, starting from making plans, then implementing and conducting evaluations. (Tasdiq Reza, 2019)

### **Tugas Guru**

The task of educating is a series of teaching and learning processes, providing encouragement, praising, setting an example and enabling. Ministry of National Education (2000) indicates that the main tasks of teachers include the following: (a). The task of the teacher as a teacher (Instructional). Where the teacher is in charge of planning the teaching program, implementing the program that has been prepared and carrying out the assessment after the program is implemented, (b). The task of the teacher as an educator (Educator). The teacher is in charge of directing students to a level of maturity with perfect personality, (c). The task of the teacher as a leader (Managerial). The teacher is in charge of leading and controlling himself, students and the community concerned, regarding efforts to direct, supervise, organize, control, participate in the program being carried out. (d). The teacher's task as a facilitator is to

provide learning facilities (facilitate learning) to all students, so that they can learn in an atmosphere that is fun, happy, full of enthusiasm, not anxious, and dares to express opinions openly. (e). Teacher's task as a motivator, . To improve the quality of learning, teachers must be able to generate student learning motivation so that they can achieve learning objectives, (f). The task of the teacher is as an inspiration. Teachers must be able to defend themselves and provide aspirations for students, so that learning and learning activities can generate various thoughts, ideas and new ideas. (Muhtar Heri Jauhari, 2005)

### Teacher Responsibility

The teacher's responsibility is not only in terms of teaching in schools but also being responsible for inviting the surrounding community to participate in advancing education in their area. Professional teachers have responsibilities including: (a) Intellectual responsibility is manifested in the form of broad and in-depth mastery of learning materials, (b) Professional/educational responsibilities can be realized through the teacher's understanding of students, design and implementation of learning, and evaluation. (c) Social responsibility is realized through the teacher's ability to communicate and interact effectively with students, colleagues and the surrounding community. (d) Spiritual and moral responsibility: This is manifested through the appearance of the teacher as a religious person. (e) Personal responsibility is manifested through the teacher's ability to understand himself, manage himself, control himself, and respect and develop himself in the form of spiritual morality. (Hamid Darmadi, 2015)

### Ability to Read the Qur'an

Ability is the power of personal knowledge within oneself, Implementation of the law and not underestimating it. Ability is the ability to remember, meaning that with the ability to remember in students it means there is an indication that the student is able to store and reproduce something he observes.

Reading is a process of receiving to get a good and thorough understanding of something one wants to understand. Reading ability is reading speed and understanding of the content as a whole.

The ability to read the Qur'an is the most important thing in the learning process of children, because the ability to read is a basic ability that must be possessed by children. The ability to read the Qur'an should be owned from an early age. The ability to read the Koran is a provision for children's life in the future. Al-Qur'an reading activities must pay attention to syar'i rules. The ability to read the Qur'an is the ability to read properly and correctly in accordance with the guidance of Islamic law as explained by the science of recitation. (Rini Astuti, 2013) Thus it is understood that the ability to read the Qur'an can be interpreted as a person's ability and stability in reading the Qur'an fluently, steadily and precisely. Fluent is speech that goes well, can read quickly without encountering errors. Precise, are all letter designations that can be pronounced according to the provisions with no deviations or abnormalities that are heard by the tongue, whereas, Fixed are the correct letter designations that can be maintained in pronouncing them without being wrong or different from the provisions of the predetermined pronunciation (Ridwan, 2016).

Some of the benefits of learning to read the Koran so that the teaching of reading the Koran becomes something that is urgently taught in schools, especially religious-based schools, has even become the epitome of several educational institutions on this island of a thousand mosques. The intended benefits are, (1). Being the best human being, people who study and teach the Koran are among the most important human beings. There is no human being on this earth who is better than those who want to learn and teach the Qur'an. (2) Get Enjoyment, Someone who has experienced the pleasure of reading it, will not feel bored even though reading it every time. (3). The High Degree, a believer who reads the Qur'an and practices it is a believer who is fragrant both physically and spiritually, smells good and tastes good like oranges and their fellow humans. The point is that the believer has a very high degree of value before Allah Rabbul'alamin, as well as on the human side. (4). With the Angels, a believer who reads the Qur'an fluently and practices it, will be with the angels. (5). Syafa'at al-Qur'an. the purpose of giving intercession is that the Koran comes on the

qiyamat day asking for forgiveness for its readers from all the sins that He has committed. (6). The goodness of reading the Qur'an, A believer who reads the Qur'an gets a double reward from Allah SWT. One letter is rewarded with ten goodness. (7). The Blessing of the Qur'an, Someone who reads the Qur'an either by sight or by memorizing will bring good or blessings in his life. (Majid Khon, 2013)

## RESULT AND DISCUSSION

Based on the research results obtained by the researchers during the research activities, it was found that students were grouped into several groups according to their level of ability, then a teacher was given intensive coaching, both in the morning before learning began in class. This habit of reading the Koran every morning can lead students to become better at reciting the Koran (Bq Maharani Sajidah). In addition, from the results of interviews with several teachers at MI, they said that the teachers at this madrasa had been involved in training on teaching the Koran in Surabaya, East Java. At the training, teachers learned how to teach using the wafa (Abdul Rasyid) method. The wafa method is a method that appears among other methods in order to contribute to the public. The wafa method is a right-brain-based Al-Qur'an learning model, because it is often called the right-brain method. This wafa method is a holistic and comprehensive Al-Qur'an learning method with the right brain. This learning consists of 5T wafa which includes recitations, tahfidz, tarjamah, tafhim and interpretation. The learning model emphasizes all the senses or multi-sensory, namely a combination of various senses, such as visual, auditory, and kinesthetic. This multisensory learning model is how the teacher's expertise in the learning process that is carried out can activate the learning tools in students (hearing, sight, and mind) to unite and integrate with the object being studied. In addition to increasing ability with the wafa method, the teacher also applies the takriri method (Iin Haryaningsih), namely repeating Al-Qur'an readings at least from 5 times to 20 times, the benefit for students is being able to store their Al-Qur'an readings in long-term memory. long, and this method is very useful also for the benefit of memorizing. Because if the Qur'an is rarely repeated, it is easy to be lost or forgotten, so the importance of this takriri method and not only for children but also for adults is very

important. The Prophet Muhammad also often repeated the recitation of the Koran until the morning.

In addition to intensifying the use of the wafa, and takriri (Mutawalli) methods above, it was found that at MI al-Haromain for MI children when they have entered third grade, students begin to be placed in hostels (Mutawalli) as the initial training which is prepared later in the new day after entering class 5, all children must live in the dormitory for the supervision and guidance of students. This is where the importance of the existence and presence of the educator lies, namely to transmit elements of good and positive character to students, directing students to a level of maturity with perfect personalities, the function of the teacher as a role model for his students.

The results of the study also show that the intensive implementation of teaching the Qur'an at MI NW al-Haromain Narmada is closely related to the purpose of establishing this MI, namely to produce young hafiz, so it is not surprising that the activities that are the main program are how to Fostering the ability of students to read the Qur'an from the MI level onwards.

Obstacles in the learning process are a number of obstacles that hinder the course of learning which can be seen from the human factor (teachers, students), can also be seen from institutional and instructional, but in this talk, the obstacles in improving the ability to read the Qur'an will be more focused on the constraints of a human nature.

The results of the research show that some of the obstacles come from the students, not all students who enter this school have the same ability to read the Koran. Some are new to letters, some are already familiar with letters, and some are already starting to be able to read even though they are stammering. This unequal ability requires coaching that is very diligent and serious in order to achieve the desired target. This is where the importance of the teacher getting to know students individually (Ridwan, 2016). If you map out the level of students' initial abilities, then, it is found, students have not been able to distinguish between long and short marks, makharijul letters, have not been able to read according to the standards of recitation. Occurs inconsistently in eight letters and others. So the requirements for fasheh, which have current indicators, are precise and precise, have not been fulfilled.

Apart from that, teachers experience difficulties coaching children who do not live in dormitories, especially if their children are not yet in the category of being able to read the Koran properly. The MI rules house children who have a need for fostering reading the Koran. This is especially if the parents of the students do not all agree that their children are placed in boarding houses. Even though in the dormitory the children can be monitored by the teachers according to their respective groups of children. And for each target group, there is a teacher who is in charge and always reports on the progress of the target children.

Students living in dormitories have more time to study independently or with groups with fewer distractions. The opportunity to be among their friends can encourage children to study together and help each other, learn independently, learn together and can foster social awareness, all of this will be found by students who live in dormitories without realizing it, boarding school model. Of course coaching and supervision by the teacher becomes very easy.

## CONCLUSION

Based on the results of research and discussion it can be concluded as follows; there was an increase in the ability to read the Koran for fifth grade students at MI al-Haromain Narmada, especially after applying the wafa and takriri learning models. This learning model can improve the ability to read the Qur'an as seen from their level of fluency in reading the Qur'an, namely by the appearance of several fasheh indicators such as fluency, precise and constant. Fluent is that the utterances take place well, those who read them quickly without encountering errors, are precise, that is, all letter designations can be pronounced according to the provisions in the makhorijul letters, and still, the correct letter designations can be maintained in pronouncing them without being wrong or different from stipulated terms of designation. The obstacle faced is that not all students have the same abilities when they enter school, some are just new to letters, some are already familiar with sentences and some are already starting to be able to read even though they stammer, but this can be the basis for the teacher to map and grouping with the khalaqoh system to carry out more diligent and

serious coaching. These groups are fostered in hostels, although some parents do not agree that their children are placed in hostels

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