



# Implementation of the Yanbu'a Method Based on Play-Based Learning in Strengthening Al-Qur'an Literacy of Students of Madrasah Ibtidaiyah

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ARTICLE INFO	ABSTRACT
<p><b>Article history</b> Submit 31 Desember 2025 Revised 14 Januari 2026 Accepted 20 Januari 2026</p>	<p><i>This community service activity aims to empower the Qur'an literacy of elementary school students through the application of the Yanbu'a method based on play-based learning. The problem faced by the partners is the low interest in learning and reading skills of students due to conventional and monotonous learning. This community service program is implemented with a participatory approach through learning mentoring, teacher training, and direct application of the Yanbu'a method combined with educational play activities. The implementation method includes initial observation, program planning, implementation of learning activities, and evaluation of activity results. Data were obtained through observation of the learning process, teacher and student reflections, and activity documentation. The results of the community service show that the application of the Yanbu'a method based on play-based learning is able to gradually increase students' enthusiasm, active participation, and Qur'an reading skills. In addition, interactions between teachers and students become more communicative and the learning atmosphere is more enjoyable. This activity makes a positive contribution to improving the quality of Qur'an learning in elementary school and has the potential to become an applicable learning model that can be replicated in the context of Islamic basic education.</i></p>
<p><b>Keywords:</b> Yanbu'a Method, Play-Based Learning of the Qur'an, Madrasah Ibtidaiyah</p>	<p><b>ABSTRAK</b></p>
<p><b>Katakunci:</b> Metode Yanbu'a, Pembelajaran Al-Qur'an Play Based Learning, Madrasah Ibtidaiyah</p>	<p><i>Kegiatan pengabdian kepada masyarakat ini bertujuan untuk memberdayakan literasi Al-Qur'an peserta didik sekolah dasar melalui penerapan metode Yanbu'a berbasis pembelajaran bermain. Permasalahan yang dihadapi oleh mitra adalah rendahnya minat belajar dan keterampilan membaca Al-Qur'an peserta didik akibat pembelajaran yang masih bersifat konvensional dan monoton. Program pengabdian kepada masyarakat ini dilaksanakan dengan pendekatan partisipatif melalui pendampingan pembelajaran, pelatihan guru, serta penerapan langsung metode Yanbu'a yang dikombinasikan dengan aktivitas permainan edukatif. Metode pelaksanaan meliputi tahap observasi awal, perencanaan program, pelaksanaan kegiatan pembelajaran, serta evaluasi hasil kegiatan. Data diperoleh melalui observasi proses pembelajaran, refleksi</i></p>

*guru dan peserta didik, serta dokumentasi kegiatan. Hasil kegiatan pengabdian menunjukkan bahwa penerapan metode Yanbu'a berbasis pembelajaran bermain mampu meningkatkan secara bertahap antusiasme, partisipasi aktif, serta keterampilan membaca Al-Qur'an peserta didik. Selain itu, interaksi antara guru dan peserta didik menjadi lebih komunikatif dan suasana pembelajaran terasa lebih menyenangkan. Kegiatan ini memberikan kontribusi positif terhadap peningkatan kualitas pembelajaran Al-Qur'an di sekolah dasar dan berpotensi menjadi model pembelajaran yang aplikatif serta dapat direplikasi dalam konteks pendidikan dasar Islam.*

## 1. INTRODUCTION

Quranic literacy in elementary school students is essentially a basic skill that can be developed from an early age through gradual learning methods tailored to the child's age and development (Ernawati, Sapri, & Fithriani, 2024; Supriyadi, 2022). The Yanbu'a method is designed to address this need by emphasizing correct letter reading, applying tajweed, and getting students accustomed to reading the Quran correctly and with tartil from an early age (Hujaemah, Budiana, & Ernawati, 2025; Kholidin, Yuliantoro, & Pertiwi, 2022). These initial field conditions underscore the need for a more contextual and child-centered learning approach to strengthen Quran literacy at the elementary school level..

This gap occurs because the learning process is often carried out using outdated methods, which Most Quranic learning remains teacher-centered, limiting active student participation. While elementary school-aged children learn more effectively through play, this approach has not been widely implemented in Quranic learning (Hadinata, 2021; SH, Darmila, & Banurea, 2024). These findings indicate a gap between children's learning characteristics and Quranic learning practices in the field, necessitating a more contextual approach to optimally improve Quranic literacy.

The reality on the ground shows that Quranic learning in Islamic elementary schools still faces various obstacles. Many teachers still use the same teaching methods time after time without much variation, making learning feel monotonous (Adawiyah, 2021; Tanjung & Namora, 2022; Wiguna et al., 2022). Preliminary observations at the partner Madrasah Ibtidaiyah showed that Qur'anic instruction was largely conducted through drill-based reading, with students taking turns reading aloud while others waited passively, and interactive or play-based activities were rarely used. As a result, only a small number of students were actively engaged during classroom sessions. In addition, inadequate learning facilities and time constraints exacerbated these challenges(Sirin et al., 2021). For instance, one class consisted of more than 30 students with only a single instructional period per

week, making it difficult for teachers to provide individualized guidance. Many students take part in learning simply because it has become a habit, not because they feel they need it or enjoy it (Suwar & Athal, 2025).

This is evident in the minimal student involvement during the learning process and the relatively slow development of Quranic reading skills. However, when learning is presented through games or interactive activities, children appear more enthusiastic and eager to learn (Ningtyas & El-yunusi, 2024). This condition shows that low Al-Quran literacy cannot be separated from learning methods that are not in accordance with the character of students (Juni et al., 2025). Based on this empirical condition, integrating the Yanbu'a method with a play-based learning approach becomes a rational and needs-based choice in community service activities, as it directly responds to classroom realities while offering a more engaging learning experience.

Several previous studies have examined the effectiveness of the Yanbu'a method in improving students' Quran reading skills in various Islamic educational institutions (Adeoye et al., 2025). These studies generally indicate that the Yanbu'a method is capable of improving students' reading accuracy and understanding of Tajweed (Herdiansyah et al., 2025). On the other hand, research on play-based learning also confirms that the game-based approach is effective in increasing the motivation, engagement, and learning outcomes of early childhood and elementary school students (Setiawan et al., 2024). However, since most studies have examined these approaches independently, the integration of both methods in a community service context is grounded in the need to translate empirical evidence into a practical, holistic intervention. This integrative approach therefore serves as the conceptual and empirical basis for the design of the present community service program.

There are still limited studies integrating the Yanbu'a method with play-based learning approaches, particularly in the context of Islamic elementary schools (Madrasah Ibtidaiyah). This research aims to connect the two approaches within a unified learning framework. By combining the strengths of the Yanbu'a method with the principles of play-based learning, this research is expected to provide a new perspective on developing more contextual and child-friendly Quranic learning.

The novelty of this research lies in the systematic application of the Yanbu'a method combined with a play-based learning approach as a strategy for empowering Quranic literacy. Previously, the Yanbu'a method was generally

implemented in a formal and structured manner, while the play-based learning approach was more commonly used in general subjects.

Through this mentoring, the two approaches were systematically combined by integrating play elements into Quranic learning, without neglecting the accuracy of recitation or the fundamental values contained therein. This mentoring not only examined student learning outcomes but also examined how the learning process unfolded, how students responded to the activities, and how teacher-student interactions occurred in the classroom. Therefore, this mentoring is expected to make a real contribution to developing a more engaging Quranic learning method that is relevant to real-life situations and easily applicable to daily learning activities. This novelty is expected to serve as a reference for educators and Islamic educational institutions in developing more effective and sustainable learning strategies.

Based on the description, the purpose of this community service is directed to answer several questions, namely: how is the Yanbu'a method of play-based learning mentoring in learning the Qur'an in Madrasah Ibtidaiyah? The main argument in this study is that the integration of the Yanbu'a method with play-based learning can improve students' Qur'an literacy more effectively than conventional approaches. This approach is believed to create a pleasant learning atmosphere, increase active student involvement, and accelerate mastery of Qur'an reading skills. These arguments are then tested through a research process to obtain empirical findings that can be academically accounted for.

## 2. Method

This research/community service uses a qualitative approach with a participatory approach. This approach was chosen because the objective of the activity is not only to observe phenomena but also to actively involve teachers, students, and madrasah officials in the implementation of the Yanbu'a Method, a play-based learning method. With a participatory approach, the researcher acts as a facilitator, working with the subjects to design, implement, and evaluate learning activities.

The activity implementation strategy is carried out through several interrelated stages. The first stage is needs identification, which involves mapping the initial conditions of students' Quranic literacy through initial observations and discussions with class teachers and Quran teachers to determine students' reading abilities, current methods, and challenges encountered. The second stage is program planning, in which the researcher and teachers develop a learning design

by integrating the Yanbu'a Method and play-based learning, including determining materials, educational game formats, learning media, and success indicators. The third stage is implementation, which involves classroom learning with active student involvement through structured play activities. The Yanbu'a Method is applied to the introduction of the hijaiyah alphabet, makharijul huruf (letter pronunciation), basic tajweed (recitation), and reading fluency. The final stage is evaluation and reflection, conducted through discussions with teachers and students to assess the effectiveness of the activities and formulate improvements and recommendations for development.

In implementing this participatory approach, the researcher used several data collection methods: interviews with teachers and madrasah officials, group discussions with teachers and students, participant observation during the learning process, and documentation in the form of field notes.

Data collection in this study combined qualitative and quantitative data. Qualitative data were obtained through in-depth interviews with Quran teachers, homeroom teachers, and the madrasah principal to explore students' initial Quranic literacy levels, perceptions of the Yanbu'a Method, the effectiveness of play-based learning, and perceived changes after the program's implementation. Furthermore, participant observation involved the researcher directly participating in learning activities to observe student engagement, responses to educational games, the accuracy of method implementation, and teacher-student interactions. Quantitative data were obtained through tests or assessments of students' Quranic reading abilities before and after the method's implementation, which included recognizing the hijaiyah letters, correct pronunciation, applying basic tajweed, and reading fluency. Documentation in the form of activity photos, attendance lists, and learning materials served as supporting data.

Qualitative data analysis was conducted using an interactive analysis model that encompassed data reduction, data presentation, conclusion drawing, and verification. Data from interviews, observations, and focus group discussions were sorted according to research focus, presented in descriptive narratives and thematic matrices, and then summarized using triangulation of sources and techniques to ensure data validity. Meanwhile, quantitative data were analyzed using descriptive statistics, such as average scores, percentage increases, and comparisons of scores before and after implementation, to empirically demonstrate improvements in students' Quranic literacy. The analytical tools used included interview guides, observation sheets, field notes for qualitative data, and test instruments and

assessment rubrics developed based on the Yanbu'a Method indicators for quantitative data.

### 3. Result

The implementation of Community Service (PkM) activities through the Yanbu'a Method based on Play-Based Learning demonstrated a very positive impact on improving the Quranic literacy of elementary school students, particularly first-grade students. This activity was conducted over eight weeks, involving 28 students as active participants. During the implementation, students participated in Quranic reading lessons using a playful approach designed to suit the developmental characteristics of early childhood, ensuring a fun, interactive, and meaningful learning process.

To clarify the findings of the PkM activities, the results of the students' Quranic literacy evaluation were measured using pre- and post-tests, then presented in tabular and graphical form.

Table 1. Average Pre- and Post-test Scores for Students' Quranic Literacy

<b>Assessment Aspects</b>	<b>Pre-test</b>	<b>Post-test</b>	<b>Improvement</b>
<b>Pengenalan huruf hijaiyah</b>	65	85	+20
<b>Kelancaran membaca</b>	60	82	+22
<b>Ketepatan tajwid</b>	62	80	+18
<b>Rata-rata keseluruhan</b>	62	82	+20

The table above shows that all assessment aspects experienced significant improvement after the implementation of the Yanbu'a Method based on Play-Based Learning. Based on Table 1, Average Pre-test and Post-test Scores for Students' Quranic Literacy, it can be seen that all assessment aspects experienced significant improvement after the implementation of the Yanbu'a Method based on Play-Based Learning. The aspect of hijaiyah letter recognition increased from an average score of 65 to 85, a 20-point increase. Reading fluency experienced the greatest improvement, from 60 to 82, a 22-point difference. Meanwhile, tajwid accuracy increased from 62 to 80, an 18-point increase. Overall, the average Quranic literacy score for students increased from 62 in the pre-test to 82 in the post-test.

To support the quantitative findings, documentation in the form of photographs of the activities was also presented to illustrate the ongoing mentoring process. This documentation demonstrates students' active involvement in each learning activity, the interactive classroom atmosphere, and the implementation of various educational games in Yanbu'a learning (Baharun et al., 2025). Overall, this documentation shows that PkM activities not only have an impact on improving student learning outcomes, but also succeed in creating a positive, conducive, and enjoyable learning environment in Madrasah Ibtidaiyah.



Figure 1. Play-Based Learning

Figure 1 shows Quranic learning activities conducted using the Play-Based Learning approach. The image shows students from an elementary school (Madrasah Ibtidaiyah) participating in Quranic reading lessons using the Yanbu'a Method through play-while-learning activities. Students appear active and enthusiastic in participating in educational games designed to help them recognize the hijaiyah letters and improve their reading fluency.

During these activities, a facilitator provides direct guidance to the students. The teacher assists students with pronunciation, provides correct examples, and directs the game to ensure it aligns with the learning objectives. The learning atmosphere appears fun and relaxed, allowing students to become more confident and confident in reciting the Quran.

Overall, this image illustrates an active, enjoyable, and interactive learning process. This game-based learning, through mentoring, helps students understand the material more easily and increases their interest in Quranic reading at the elementary school.



Figure 2. Yanbu'a Method Learning Process

Figure 2 shows the process of learning the Quran using the Yanbu'a Method at an Islamic Elementary School. Students are seen following the stages of reading, starting from recognizing the hijaiyah letters, pronouncing the letter sounds, and finally reading simple syllables. Facilitators guide students directly to ensure correct pronunciation and tajweed.

This learning is conducted systematically, making it easier for students to understand the material. Facilitators provide guidance and corrections according to each student's individual ability. The learning environment appears focused, orderly, and interactive, helping students learn to read the Quran fluently and enjoyably.

Overall, this image illustrates how the Yanbu'a Method is implemented with the guidance of facilitators, enabling students at an Islamic Elementary School to read the Quran better.



Figure 3. Student at Nurul Mun'im Elementary School

Figure 3 shows a student at Nurul Mun'im Elementary School participating in Quranic recitation. The student is focused on reading the hijaiyah letters and

reciting the verses according to the Yanbu'a Method. A tutor guides the student directly, ensuring correct pronunciation and tajweed.

The learning environment appears calm and pleasant, allowing the student to study comfortably. This activity also helps increase the student's confidence and interest in reading the Quran. This image illustrates how tutor-led learning can make students more active and confident in reciting the Quran



Figure 4. Learning Activities Through Games

Figure 4 shows Quranic learning activities conducted through games. Students are seen actively participating in educational games designed to help them recognize the hijaiyah letters and practice reading the Quran correctly. Facilitators guide the students directly, providing direction and corrections to ensure accurate reading and tajweed.

The learning environment appears fun and interactive, increasing students' enthusiasm and confidence when reading the Quran. This image illustrates how game-based learning helps students learn in a fun, active, and effective way.

#### 4. DISCUSSION

The results of the Community Service (PKM) program demonstrate that learning assistance through the application of the Yanbu'a Method based on Play-Based Learning aligns with the program's primary objective, which is to effectively and enjoyably improve the Quranic literacy of elementary school students (Halisoh & Sain, 2024). Findings from the assistance program demonstrate an improvement in students' Quranic reading skills across all targeted aspects, including recognition of the hijaiyah letters, reading fluency, and accuracy in pronunciation and

application of tajwid. This improvement demonstrates that assistance, which integrates systematic learning methods with a playful approach, is able to address the issue of low interest and ability in Quranic literacy among elementary school-aged children.

In addition to cognitive achievements, the success of the assistance program is also reflected in improvements in students' affective and psychomotor aspects. Game-based assistance has been shown to increase student motivation, active participation, and self-confidence during the learning process (Nuraini et al., 2025). The enjoyable learning environment during the assistance program encourages students to be more confident in reciting the Quran in front of the class and to actively participate in every learning activity (Aisyah et al., 2021). This environment supports meaningful learning, where students not only understand the material but also enjoy the learning process. In terms of implementation, the high level of student attendance and enthusiasm during the mentoring activities indicate that this method is well-received by students. Support from teachers and parents is also a crucial factor in the success of the PkM mentoring implementation. Challenges faced during the mentoring included limited educational game media and the students' quite diverse initial abilities. However, these challenges were overcome through student grouping strategies and game variations tailored to each student's ability level (Baharun et al., 2025). An unexpected result of this mentoring activity was increased student discipline and teamwork skills, which emerged naturally during the game-based learning process.

The main difference and uniqueness of this mentoring activity lies in the integration of the Yanbu'a Method with the Play-Based Learning approach in the form of intensive mentoring for elementary school students. While previous research generally emphasized the effectiveness of the conventional Yanbu'a method or the use of games in general learning, this activity demonstrates that mentoring that combines the two can produce Quranic learning that is more adaptive to the developmental characteristics of elementary school-aged children.

Thus, the mentoring activities in this Community Service Program not only reinforce the findings of previous research but also provide a new contribution in the form of an innovative, enjoyable, and sustainable model for mentoring Quranic learning (Manshur et al., 2024). This mentoring model has the potential to be replicated and developed in other madrasahs, with adjustments to the conditions

and characteristics of the students, thereby supporting the improvement of Quranic literacy more broadly and sustainably.

## 5. CONCLUSION

The results of the Yanbu'a method, based on Play-Based Learning, for elementary school students showed significant improvements in Quranic literacy skills, including recognition of the hijaiyah letters, spelling skills, and tartil reading skills. The game-based approach created a fun learning environment and reduced students' psychological barriers, enabling them to be more enthusiastic and actively engaged in the learning process. Collaboration between teachers, parents, and program facilitators also strengthened the achievement of the program's objectives, creating a Quranic literacy ecosystem that extends beyond the classroom to the home environment. More broadly, these findings demonstrate that the application of game-based educational methods has the potential to become a model for Quranic literacy empowerment that can be replicated in other Islamic schools with similar characteristics.

This program generated several recommendations that can be implemented by schools and other Islamic educational institutions (Mustaghfiyah et al., 2025). Teachers are advised to continue developing a variety of contextual educational games so that the Yanbu'a method can be adapted to students' learning styles (Naningsih et al., 2024). Madrasas need to build institutional support structures in the form of educational game tools and ongoing training for teachers (Rahmatillah & Andayani, 2025). Furthermore, parental involvement needs to be increased through home-based mentoring programs to ensure a more consistent and integrated Quranic learning environment. Local governments and religious institutions can consider strengthening supporting policies that integrate play-based learning models into the diniyah curriculum at the elementary school level.

This initiative still leaves several unanswered questions and opens up opportunities for further research. More in-depth studies are needed regarding the effectiveness of this method for groups of children with special needs or in madrasah contexts with limited facilities and infrastructure. Large-scale quantitative research can be conducted to test the statistical relationship between the intensity of Play-Based Learning and the long-term retention rate of Quranic reading skills. Future community service programs can be directed at digital training aspects, such as the integration of app-based game media, so that Quranic

literacy empowerment can continue to evolve to meet the needs of 21st-century learning.

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