

## Religious Feelings and Motivation of Adolescents in Learning Al-Qur'an: A Case Study at Pondok Pesantren Al-Hasan Ciamis

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### Abstract

Every individual who reads the Qur'an closely relates to the rituals of Muslims. Included in the discussion are students in Islamic boarding schools (*Pondok Pesantren*). Over time, more relevant and exciting methods of reading the Qur'an emerged, including the *Iqro* method, the *Tsaqifa* method, and the *Qira'ati* method. However, not all students have good religious feelings and motivation to learn to read Al-Qoran, especially teenage students. The purpose of this study was to determine the religious feelings and motivations of *Qira'ati* students at Pondok Pesantren Al-Hasan Ciamis. This study used a qualitative approach using interviews with teachers and students at Al-Hasan Islamic Boarding School Ciamis. Data analysis was carried out by reducing, analyzing, and drawing conclusions from the data obtained by the researcher. The results of this study are that the students of Al-Hasan Islamic Boarding School Ciamis have unstable religious feelings but have strong religious motivation because of the desire to satisfy curiosity and are influenced by groups of friends.

**Keywords:** *Religious Feeling, Religious Motivation, Learning, Qira'ati, Adolescent*

### Abstrak

Setiap individu yang membaca Al-Qur'an memiliki hubungan yang erat dengan ritual umat Islam, termasuk dalam pembahasan disini adalah seorang santri yang berada di pondok pesantren. Seiring berjalannya waktu, muncul metode membaca Al-Qur'an yang lebih relevan dan menarik, antara lain metode *Iqro*, metode *Tsaqifa* dan metode *Qira'ati*. Namun tidak semua santri memiliki perasaan dan motivasi beragama yang baik untuk belajar membaca Al-Qur'an, khususnya santri remaja. Tujuan penelitian ini adalah untuk mengetahui bagaimana perasaan dan motivasi beragama santri *Qira'ati* di Pondok Pesantren Al-Hasan Ciamis. Penelitian ini menggunakan pendekatan kualitatif dengan metode wawancara kepada pengajar dan santri di Pondok Pesantren Al-Hasan Ciamis. Analisis data dilakukan dengan mereduksi, menganalisa, dan mengambil kesimpulan dari data yang diperoleh peneliti. Hasil dari penelitian ini adalah santri Pondok Pesantren Al-Hasan Ciamis memiliki perasaan beragama yang labil namun memiliki motivasi beragama yang kuat sebagai hasil dari keinginan memuaskan rasa ingin tahu dan dipengaruhi oleh kelompok teman.

**Kata Kunci:** *Perasaan beragama, Motivasi beragama, Pembelajaran, Qira'ati, Santri*

## INTRODUCTION

Allah has revealed Islam as the ultimate Divine Religion. As a reference and guideline for daily life for the Muslim community, Allah sent down the holy book Al-Quran. Al-Qur'an is regarded as kalamullah (Allah's words) and serves as the foundation of Islamic law. Al-Qur'an is filled with Miracles. Among those miracles, the beauty of its language and literature. Apart from being a proof of miracles that lie in terms of language and literature contained therein, the Qur'an also contains news on previous people and future events, regarding occult matters, the content of various wisdom behind sharia, and the provisions set by Allah (Wijayanti et al., 2022).

A person is considered to be able to read the Qur'an properly and accurately if he or she can do so by fulfilling aspects such as recitation, *makharijul huruf* (pronunciation of the letter), *shifatul huruf* (characteristic of letters), and *at-Tartil* (fluency), all of which are packed in *qira'ati* learning (Mahdali, 2020). When it comes to methods of learning to read the Qur'an, numerous approaches have developed in Indonesia. Initially, it was the *Baghdadiyah* technique, which has always been utilized by teachers in instructing children to read the Qur'an one by one, under the attentive ears of a teacher who occasionally requested the correct reading, without the child having to repeat it. However, the introduction of various more relevant and engaging methods of reading the Qur'an modified the method of reading the Qur'an through time.

*Qirâ'at al-Qur'an* is a school adhered to by one of the priests from several schools of priests regarding the pronunciation of al-Qur'an. Differences between one *qira'at* and another *qira'at* may occur in differences in letters, word forms, sentence structure, *i'rab*, additions, and subtraction of words. Differences in *qira'at* Al-Qur'an sometimes affect the meaning of the recitation and sometimes do not. These differences, more or less, certainly lead to differences in meaning which in turn affect the law that is derived from it (Misnawati, 2014).

The *Iqro* approach, the *Tsaqifa* method, and the *Qira'ati* method are a few examples (Candani, 2018). The learning process is difficult to apply in the absence of supporting theories. Learning actors and various components of education/learning must be extremely cautious and discriminating when it comes to existing and available learning theories. They must accurately apply the theory to the pupils' settings or conditions. If it is applied incorrectly, numerous parties,

including the state, educational institutions, and learning actors (students), may suffer as a result (Siregar, 2018).

Teaching, in general, provides the idea that it is only one-sided, with the instructor making all of the efforts. However, learning also necessitates interaction between teachers and students. Learning is a system that tries to assist the student learning process and consists of a sequence of events that are created and organized in such a manner that they influence and support the internal student learning process (Djamaluddin & Wardana, 2019). Thus, learning the Qur'an in the context of Islamic education requires interaction between teachers and students so that the learning process can run well and the learning objectives are achieved.

*Qira'ati* method is an ordered and systematic approach to learning Al-Qur'an that stresses the reading component and is presented with a classical and individual system that will result in the capacity to read the Qur'an (Priyanto, 2011). The *qira'ati* method is a community-based way of learning the Qur'an, particularly in the Al-Qur'an Community Learning Center (Taman Pendidikan al-Quran/TPQ). The *qira'ati* method was invented by H. Dahlan Salim Zarkasyi of Semarang, Central Java, Indonesia. Muslims practically everywhere in the globe adopt the Baghdadiyah technique. Even though teaching takes a long time, many Muslims are adept at reading the Qur'an using this method. Learning resources such as teaching aids and learning equipment are required to improve the teaching of the Qur'an.

The *Qira'ati* method of reading the Qur'an comprises and implements *tartil* (read slowly and clearly) following *qoidah* (rule) of the science of recitation. From this perspective, it is clear that there are two basic principles in the *qira'ati* method: reading the Qur'an directly and the habit of reading with *tartil* in line with the science of recitation. Reading the Qur'an directly means: reading the Qur'an without imitating but reading directly (Aqtoris, 2008). *Qira'at* is the science of procedures for fulfilling the sentences of the Qur'an and the differences according to the origin of the person. So the motive is strong to eliminate all the elements that are a factor in reading differences, by gathering and uniforming the people in one letter or one language only (Muslimin, 2015).

Pesantren (Islamic Boarding School), according to Muhammad Hambal Shafwan, is a traditional Islamic educational institution that emphasizes the importance of Islamic values as a guide for daily living in a society to

comprehend, appreciate, and follow the teachings of Islam (*tafaqquh fiddin*) (Komariah, 2017). Pesantren, as a training ground for Muslims in Indonesia in general, and in Java in particular, has a long history as an Islamic bastion. Pesantren appreciates simplicity, truthfulness, independence, and self-control.

In pesantren, *santri* (student of pesantren) is secluded from their parents and families to strengthen their bonds with the *kyai* (Islamic priest) and God (Ariandy, 2009). Students of pesantren cannot be separated from the problems of life. There are many problems faced by the students in pesantren. One of it is the difficulty of having the motivation in reading the Qur'an. The provision of learning about the psychology of religion can help students such as activities in one group counseling. This is reinforced by the results of research by Shafranske, Edward P. and Malony, H. Newton (1985) which revealed that the psychology of religion is for religious and spiritual issues in individual personal lives (Shafranske & Malony, 1985).

The fear of students in carrying out life in pesantren can influence behavior. Communication and psychology of religious behavior show that there is a change in consciousness such as fear of God, a decrease in behavior that protects against deviant behavior, and a consciousness in communication that becomes more thought before acting with manner. We can conclude that there is an impact of communication on behavior. This means that communication can affect psychological aspects such as religious sentiment, which reduces good and bad behavior in religion and influences human behavior (Yazid et al., 2022). It has been suggested that religiosity may affect well-being and mental health through its influence on positive emotions (Van Cappellen et al., 2017).

Based on the above explanation, there is a gap in this research. Previous research stated that teenagers have a religious motivation, such as reading the Qur'an which greatly influences adolescent religious behavior (Sumarni & Arfan, 2021). However, at Al Hasan Islamic boarding school Ciamis, especially the Qiro'ati students, do not yet have high religious feelings and motivation in participating in Al-Qur'an learning.

This research has a novelty in the research setting, namely at the Al Hasan Islamic boarding school Ciamis and learning the Qur'an using the Qiro'ati method and religious psychology. Where the religious psychology of an individual who is in the adolescent phase still has a level of instability. However, due to the limitations of researchers, this religious psychology is limited to

aspects of religious feelings and religious motivations of female students in Qiroati learning at the Al Hasan Islamic Boarding School Ciamis.

## RESEARCH METHOD

This study uses a qualitative research method to investigate and comprehend the significance that several individuals or groups of people believe to be gained from social or humanitarian concerns (Creswell, 2009). This research is to process entails significant efforts such as asking questions and procedures, collecting specific data from participants, analyzing data inductively beginning with specific themes and progressing to common themes, and interpreting the data's meaning (Creswell, 2009). This research use triangulation for validation rather than a validation tool or technique. In this study, the author conducts in-depth interviews with the goal of more openly and intensively identifying difficulties, during which the parties invited to the interview are questioned for their comments and suggestions. This method is used to collect information on *Qira'ati* Learning at Al-Hasan Islamic Boarding School Ciamis.

Qualitative research methodologies were employed in this research. 15 female students from Al-Hasan Islamic Boarding School serving as the research informant. This study specifically took informant from students in grade 3 *ibtidai* or grade 9 junior high school. The purpose of *qira'ati* research was to see what their motivations were sufficient so that they succeeded in the graduation stage (TAS-Q (Santri Qira'ati Final Test)) from studying *qira'ati* and how the impact on their religion after graduation TAS-Q (Santri Qira'ati Final Test). The researcher used online interviews and asked the informants the question "Have you taken the TAS-Q (Santri Qira'ati Final Test)?" If the answer is "yes," the researcher provides the link to the Google form to collect the data. To obtain data, the research took place for approximately 20 days, starting from April 25 to May 14, 2022. The research instrument that the researcher designed to obtain the data needed in the field was an interview guide.

## RESEARCH FINDINGS AND DISCUSSION

Santri of Al Hasan Islamic Boarding School are divided into 3 (three) levels, namely *Takhosus* level students (especially for Islamic boarding schools/for those who are studying), *Tsanawi* level students (those who go to schools outside the Islamic boarding school environment such as high school, vocational or MA), and *Ibtida* level students (those who study at Integrated Junior High Schools).

The characteristics of Al Hasan Islamic Boarding School which are not owned by other Islamic boarding schools in Ciamis Regency, namely combining a system of fostering students from formal education at the junior high school (SMP) and Islamic junior high school (madrasah tsanawiyah/MTs.) level, as well as high school (SMA) and Islamic high school (madrasah Aliyah (MA), and Higher Education to study books in Islamic boarding schools. Apart from studying the book, learning the Qur'an using the *qiro'ati* method is also required for the students of the Al-Hasan Islamic Boarding School Ciamis. This is intended so that students are able to read the Qur'an in accordance with its *makharijul* letters and *tajwid*.

Based on the results of interviews about the religious feelings and motivations of *Qiro'ati* students at the Al-Hasan Ciamis Islamic Boarding School which were conducted on Sunday, May 1, 2022, the *Qiro'ati* teacher (Ayi Nasirotul Milah/1/5) revealed that female students experienced feelings of worry about not passing the TAS-Q (Santri-Qiro'ati Final Test). It makes them nervous and confused. This anxiety motivates some students to continue learning and demotivates some students and makes them lazy. This anxiety can be seen when it is their turn to recite the AL-Qur'an, they are not enthusiastic, read as it is, and deliberately come late. In addition, students who have done TAS-Q are dominated by students in groups. This happens because of the characteristics of teenagers who like interaction in groups, both with roommates and with other friends. This is in accordance with the theory that humans will always live in groups (Lating, 2018).

The religious feelings of the *Qiro'ati* students at Al-Hasan Islamic Boarding School Ciamis feel happy in learning *Qiro'ati*, but they often feel bored and annoyed when there are no page improvements (H. A. Rohmah, personal communication, May 5, 2022). The feeling of pleasure in the learning process of *Qiro'ati* was felt by all the students even though they had to be accompanied by drowsiness while waiting their turn (Z. D. Nurmala, personal communication, May 6, 2022). Santri also feel proud because by learning *Qiro'ati* they are able to read Al-Qur'an better (D. A. Nurrohmah, personal communication, May 6, 2022). *Santri's* religious feelings arose when TAS-Q arrived. They felt happy and excited because TAS-Q was something they had been waiting for (Z. D. Nurmala, personal communication, May 6, 2022). However, it is not uncommon for students to deviate with negative feelings, fear, anxiety, and even laziness to

participate in TAS-Q activities (N. Khoirunnisa, personal communication, May 6, 2022). *Qiro'ati's* learning creates self-motivation for the students. *Qiro'ati* is something that is rarely found and they feel proud and enthusiastic in participating in learning so that they can't wait to immediately hold the TAS-Q graduation degree (E. Fauziah, personal communication, April 24, 2022). Other religious motivations of the santri arise because of the feeling of desiring to make their parents proud of their abilities.

This study's respondents were teenagers in the pre-adolescent/pubertal phase. Teenagers are people aged 10-19 years (WHO). Growth and development during adolescence are divided into three stages, namely early adolescence (age 11-14 years), middle youth (ages 14-17 years), and late adolescence (age 17-20 years) (Wulandari, 2014). Because their ages ranged from 14 to 16, the respondents in this study were teens in the pre-adolescent/pubertal phase.

Adolescents are entering a period of turmoil caused by extreme and unbalanced physical and psychological development. Development and growth occur properly during childhood. However, during pre-adolescence, a child will encounter changes that are not balanced and occur very quickly. The rate at which change occurs may differ from one child to another. Some children change so swiftly that he appears to grow up faster than people their age. Conditions like this frequently have a negative impact on a teenager's self-esteem. Puberty's detrimental effects on girls: 1) Easily agitated and perplexed; 2) Dislike working (like to be lazy); 3) Receptive (easily irritated and angry); 4) Moody and less cheerful; 5) Mood swings (between happy and sad) (Rijal, 2016).

Humans have the sharpest memory in childhood (10-14 years), which is highly good for mechanical memory, or memory that is simply for sensory impressions. After this age, the ability to maintain memory can be increased, but only for impressions that include comprehension (logical memory), and this occurs between the ages of 15 and 50 years (Fitri, 2018). Respondents in this study graduated in a relatively short period because they only studied for about 1-2 years; this demonstrates that childhood or pre-adolescent memory is quite robust. Rumke claims that the sense of divinity only develops throughout puberty. Arnold Gessel, on the other hand, contends that the sensation of divinity (religion) emerges from an early age, 0-2 years and those religious feelings in adolescents can be impacted by religious feelings received in the preceding period and the environment in which they live.

According to QS. Al-A'raf verse 172 Allah Ta'ala (the Almighty) explained that He had made a covenant with Adam's offspring. Allah the Exalted bears testimony to His power. They existed in the spirit before the creation of the physical universe. In other words, the Quran emphasizes that humans naturally desire to know Allah, believe in Him, and bond with Him. As a result, it is clear that teens' religious beliefs, particularly their feelings toward God, are not fixed. Sometimes they really adore and believe in Him, but often they turn out to be apathetic and even against Him (Nirwana, 2021). This study's informants show that their religious feelings are very unstable; they are sometimes happy but also sometimes bored while studying. When they are bored, they are apathetic towards religion, like to be lazy, and worry about not passing the TAS-Q. It has also become a negative trait for adolescents.

As Zakiah Darajat emphasizes, teenagers' beliefs in their early years are not beliefs of the mind but rather focused on the demands of the soul. This is seen in the prayers of teenagers who seek God's assistance to be rid of the turmoil in their hearts and to be assisted in resolving their instincts because they are terrified of abstract mental retribution. Their peers also influence adolescents' religious motivation. For example, if an adolescent joins in religious activities, he will be involved in these activities. However, if he is friends with people who do not value religion, he will be uninterested in religious activities. Adolescent motivation is diverse, with many being personal. Sometimes he is pushed by his companions when he is in groups, sometimes by his need for God as an emotional controller, and sometimes by fear or emotions of shame (sin). The Messenger of Allah (Peace Be Upon Him) said: *Humans are according to their friends, so let one choose whom to be his friend* (Narrated by Abu Dawud).

According to Nico Syukur Dister Ofm, religious motivation is classified into four types: 1) the motivation that is driven by a desire to overcome the frustrations that exist in life, both frustration due to difficulties in adjusting to nature, social, and moral frustration as well as frustration because of death; 2) religious motivation because it is driven by the desire to maintain decency and public order; 3) religious motivation because it is driven by the desire to satisfy human curiosity or human intellect; 4) religious motivation because they want to make religion a means to overcome fear (Nirwana, 2021).

Nico Syukur Dister's motivation seems appropriate for adolescence, considering that adolescence is an unstable period, not emotionally stable yet.



Indeed, this is a low-level incentive in human life, not a motivation that all religions are obliged to possess. Furthermore, adolescence is a time when teenagers begin to distance themselves from their parents and attempt to stand alone in the face of all the realities that exist, all of which drive them to seek God's guidance.

Informants in this study were motivated by the desire to fulfill human curiosity or human intellectual curiosity. This is included in religious motivation because it is driven by the desire to satisfy human curiosity or human intellectual curiosity. They are also driven by their group of friends because only half of their generation has participated in TAS-Q and the other half has not; this demonstrates that there are groups of friends who are agnostic about religion and groups who respect religion. Respondents in this study used behavioristic learning theory since they are compelled to learn qira'ati in the dormitories and, as a result, can read the Qur'an better than previously.

A change in behavior as a result of the interplay between stimulus and reaction is referred to as a behavioral theory. In other words, learning is a type of change that pupils experience in terms of their ability to behave differently as a result of the interaction between stimulus and reaction. Learning is the process of changing behavior that occurs internally within the individual with the effort to get something new either in the form of stimulation, reaction, or both, namely stimulation and reaction. Learning is also a human process to achieve a wide range of competencies, skills, and attitudes (Herawati, 2020). Students, for example, have been unable to read the Qur'an. Even if he has worked hard and his ustadz (religion teacher) has carefully taught him, if the student has not been able to practice reading the Qur'an properly, then he is not considered learning. It is because he/she has not been able to demonstrate behavioral changes as a result of the learning (Anam S & Dwiyojo, 2019).

While the respondents who have succeeded in reciting Al-Quran slowly and clearly, demonstrate that their learning theory is behavioristic self-development or individual personal development in reading and studying the holy book of Allah (*May He be Praised and Exalted*), which makes worship activities that receive rewards from Allah (*May He be Exalted and Glorified*). The goal of recitation guidance is for someone to be able to enhance their ability in the field of studying the holy book of Allah (*May He be Praised and Exalted*) while also gaining peace and wisdom. Furthermore, someone receives favorable

behaviors in the areas of norms, morals, and religion (Manyasari, 2019). In this study, some respondents were still being directed so that they could be monitored and not forgotten, while others were only seldom advised. This could be because the goal of the guidance was met, namely, the students were able to develop their potential in reading al-Qur'an.

## CONCLUSION

Based on the research results, it can be concluded that the religious feelings of the *Qira'ati* students at the Al-Hasan Islamic Boarding School Ciamis are unstable; they are sometimes happy but sometimes bored when studying. When they feel bored, this indicates an apathetic attitude towards religion. This feeling of boredom makes the students like to be lazy, as has been mentioned about the negative characteristics of young women in the previous discussion. The feeling of worry about not passing when entering TAS-Q also affects female students' feelings of being easily agitated and confused.

As for the religious motivation of the *Qira'ati* students at the *Qira'ati* Al-Hasan Islamic Boarding School Ciamis, they have a good enough motivation to learn to read, namely self-motivation to be able to read the Al-Qur'an properly and correctly. This is included in religious motivation, namely motivation resulting from the desire to satisfy humans, satisfy curiosity, or gain intelligence. Their group mates also influenced them because, based on observations, half of the total number of students had already done the TAS-Q. Most of these students are roommates at Islamic boarding schools. This shows that groups of friends and environments that have strong religious motivation will influence the motivation of other friends.

The religious psychology of the *Qira'ati* students at the Al-Hasan Islamic Boarding School Ciamis is seen from the religious feelings and motivation of the students. Of course, it was influenced by various internal and external factors. Students' unstable religious feelings are influenced by internal student factors, namely the age level of students who are still in the adolescent phase and are still unable to control their emotions. The religious motivation of students is influenced by internal and external factors. The internal factor influencing religious motivation is the desire to satisfy oneself by improving one's reading of the Qur'an. While the external factors that influence motivation are friends at Islamic boarding schools.

The different characteristics of students certainly require interesting things in the learning process both in formal and non-formal institutions to

increase students' religious motivation. So it is necessary for teachers at Al-Hasan Islamic Boarding School Ciamis to develop learning methods or media. In addition, counseling for students is needed to help teenage students control their emotions properly so that the level of religious feelings of students is not easily bored with Islamic boarding school activities, one of which is learning Al-Qur'an. Counseling will help students to have an awareness of learning, one of which is to realize that learning Al-Qur'an is a necessity for a Muslim's life. Counseling with guardians of students is also needed. It aims to equalize perceptions between pesantren and parents in achieving the goals of education in pesantren. Therefore, the suggestion is that Al-Hasan Islamic Boarding School Ciamis can collaborate with Guidance and Counseling teachers in order to bring about a Rabbani (divine) generation who are smart and tough.

Because this article only focuses on students' religious feelings and motivations in learning the Qur'an using the Qiro'ati method at the Al-Hasan Islamic Boarding School Ciamis, the discussion is very limited to these two aspects. Future research can be developed on teachers so that it can be seen how the roles of Islamic Education teachers and guidance and counseling teachers at the Al-Hasan Islamic Boarding School at Ciamis.

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