

QUR'AN LEARNING THROUGH QUR'AN JOURNALING IN THE SAHAL QUR'AN JOURNALING COMMUNITY

THESIS

Submitted in Partial Fulfilment of the Requirements
for Obtaining the Bachelor of Education Degree
In Islamic Education



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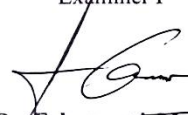
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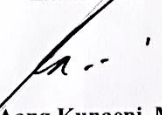
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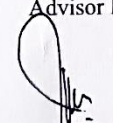
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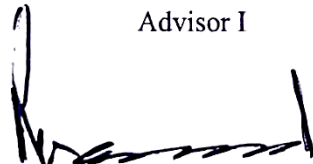
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ABSTRACT

Title : Qur'an Learning through Qur'an Journaling in the
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Qur'an Journaling is a program initiated by the Sahal Qur'an Journaling Community to provide the member to comprehend the meaning of al-Qur'an. This study aims to find out: (1) how is the Qur'an learning carried out through Qur'an Journaling in the Sahal Qur'an Journaling Community? and (2) how is the member's experience of Qur'an learning through Qur'an Journaling in the Sahal Qur'an Journaling Community? This research uses a qualitative method with a netnography approach. Data sources were obtained through observation, interviews, and documentation.

The results of this study indicate that Qur'an journaling activity in the Sahal Qur'an Journaling Community is a form of Qur'anic learning. These activities fulfill all learning components: learning objectives, materials, methods, media, and evaluation. Qur'an journaling activities use a student-oriented learning approach, independent learning strategies, contextual teaching and learning models, and assignment methods with translation and interpretation techniques. Learning is carried out in three phases: planning, implementation, and evaluation. This activity is also part of distance learning with a blended learning type. Members who participate in Qur'an journaling activities gain several beneficial learning experiences, including: a) getting closer to Allah, b) improving understanding of the Qur'an and critical thinking skills, and c) providing benefits to others who read Qur'an journaling posts.

Keywords: *Learning, Qur'an Learning, Qur'an Journaling*

ARABIC-LATIN TRANSLITERATION GUIDELINES

The transliteration of Arabic letters into Latin script in this thesis is guided by the Joint Decree of the Indonesian Ministers of Religion and Education and Culture, Numbers 158/1987 and 0543b/U/1987. The article [al-] is deliberately consistent to match the Arabic text.

ا	a	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	‘
ث	ṡ	غ	g
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	ẓ	م	m
ر	r	ن	n
ز	z	و	w
س	s	هـ	h
ش	sy	ء	‘
ص	ṡ	ي	y
ض	ḍ		

Madd Recitation:

ā = a long
ī = i long
ū = u long

Diphthongs:

au = أُو
ai = أَيْ
Iy = إِي

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Semarang, June 4, 2025

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CHAPTER I

INTRODUCTION

A. Background

The Qur'an, the first and main Muslim life guide, is a holy book containing God's words. These words were conveyed to God's messenger in the world, the Prophet Muhammad PBUH, through the angel Gabriel, and delivered in stages to help humans gain prosperity in this world and the hereafter.¹ The Qur'an was revealed to humans so they could learn about the purpose of life, death, and as a determinant of direction and attitude that would lead humans to faith and piety toward God Almighty.² The Qur'an is useful in every way. It provides guidance for living a life of true happiness, which is happiness in the hereafter.

The Quran's beauty and majesty make it a fitting object for humans to love. Loving the Qur'an brings one closer to Allah. The heart becomes calm and peaceful only by remembering Allah through His verses. Nothing can make the heart anxious or worried when close to Allah. As Allah's words read:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

¹Salim Said Daulay and others, "Pengenalan Al-Quran", Jurnal Ilmiah Wahana Pendidikan, 9.5 (2023), p. 472, <<https://doi.org/10.5281/zenodo.7754505>>.

²Azlansyah and Sriyanto, "Perencanaan, Pelaksanaan, dan Pengawasan Program Hafalan Al- Quran Surat Al-Jumu'ah pada Grup Whatsapp Hafizh on the Street", *Alhamra: Jurnal Studi Islam*, 2.2 (2021), p. 150, <<https://doi.org/10.30595/ajsi.v2i2.9844>>.

Those who believe and whose hearts find comfort in the remembrance of Allah. Surely, in the remembrance of Allah, hearts find comfort. (Q.S. ar-Ra'd/13: 28).³

There are several ways to love the Qur'an, one of which is to learn its contents and practice them daily. The Prophet appreciates those who want to learn the Quran and teach what they learn to others so that they both get the goodness of the Qur'an, as mentioned in the hadith he conveyed:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ « رواه البخاري

The best among you are those who learn and teach the Qur'an. (H.R. al-Bukhari No. 5027).⁴

Studying the Qur'an can be done by tadabbur on the Qur'anic verses. Tadabbur means to contemplate to understand the Qur'an verses and increase one's faith in God.⁵ Tadabbur is a servant's effort to contemplate, live, think, and examine the verses of the Qur'an in order to understand the meaning, wisdom, and intent behind them so that they

³Endang Hendra and others, *Al-Qur'an* (Bandung: PT. Cordoba Internasional Indonesia, 2017), p. 252.

⁴Abi Abdullah Muhammad bin Ismail Al-Bukhari, *Shahih Bukhari* (Beirut: Daar Ibnu Katsir, 2002), p. 1284.

⁵Adinda Putri Aulia, Abdul Fattah Nasution, and Juli Julaiha Pulungan, "Implementasi Program Tadabbur Al-Quran dalam Meningkatkan Pemahaman Isi Kandungan Al-Quran Siswa di SMP Muhammadiyah 1 Medan", *Al-Wasathiyah : Journal of Islamic Studies*, 3.1 (2024), p. 66, <<https://doi.org/10.56672/alwasathiyah.v3i2.350>>.

can be understood by the intellect and the teaching can be accepted and applied in life.⁶

Tadabbur al-Qur'an is necessary for Muslims to live life in accordance with Allah's guidance through the Qur'an. Allah conveyed this tadabbur command in His word:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ

‘This is’ a blessed Book which We have revealed to you ‘O Prophet’ so that they may contemplate its verses, and people of reason may be mindful. (Q.S. Shad/38: 29).⁷

Although Indonesia is a majority-Muslim country, many of its citizens can only read the Qur'an. Only a few truly understand or appreciate the meaning of the verses, so the application of the Qur'an in daily life is still invisible.⁸ Despite the increase in Al-Qur'an learning activities, most of them still focus on reading, writing, and memorization. Meanwhile, the opportunity to explore the meaning and message of the Qur'an remains limited. The community's need for the Qur'an is not only limited to these technical abilities, but also the need

⁶Sarwo Edi, "Pembinaan Jamaah dengan Metode Tadabbur Al-Quran di Perhimpunan Keluarga Besar-Pelajar Islam Indonesia Sumatera Utara", *Ihsan: Jurnal Pengabdian Masyarakat*, 2.2 (2020), p. 221, <<https://doi.org/10.30596/ihsan.v2i2.5335>>.

⁷Hendra and others, *Al-Qur'an*, p. 455.

⁸Azka Mufarrida, "Membangun Kesehatan Mental melalui Aktivitas Menjurnal Qur'an (Studi Living Qur'an pada Anggota Webinar Qur'an Journaling for Self Healing)", *Thesis* (Jakarta: Institut PTIQ Jakarta, 2023), p. 3, <https://repository.ptiq.ac.id/id/eprint/1248/1/2023-AZKA_MUFARRIDA-2019.pdf>.

for space to understand, live, and internalize the messages of the Qur'an so that they can be applied in life.

Jazilul Fawaid, the coordinator of the national movement for children to recite the Qur'an, stated that one of the weaknesses of Indonesian society is that many do not understand the holy Qur'an.⁹ Mufarrida mentioned that Indonesian Muslims are said to not really understand the Quran because Quranic verses are only used formally during ceremonial events, while real-life practices are not applied.¹⁰ The Ministry of Religious Affairs stated that the Qur'anic Literacy Index of the Indonesian people in 2023 reached a high category with a score of 66.038. However, this score was based solely on the ability to read and write the Qur'an (BTQ) and did not reflect a deep understanding of its contents.¹¹ This shows a gap between technical ability and the spiritual need to understand the Qur'an.

The Sahal Qur'an Journaling community emerged in response to the need for a reflective and spiritual learning space. The community's activities often focus on self-development themes, such as self-healing and self-improvement. Based on the recognition of the participants, they are joined this activity because they were experiencing life

⁹Jose Asmanu, "Kelemahan Umat Islam Indonesia, Kurang Memahami Al-Quran", *Suarasurabaya.Net*, 2016, <<https://www.suarasurabaya.net/kelanakota/2016/Kelemahan-Umat-Islam-Indonesia-Kurang-Memahami-Al-Quran/>>, accessed Desember 15, 2024.

¹⁰Mufarrida, "Membangun Kesehatan Mental...", p. 3.

¹¹Kemenag, "Survei Kemenag, Indeks Literasi Al-Qur'an Kategori Tinggi", *Kemenag.Go.Id.*, 2023, <<https://kemenag.go.id/nasional/survei-kemenag-indeks-literasi-al-qur-an-kategori-tinggi-w0A7W>>, accessed June 27, 2025.

problems and needed psychological and spiritual help. By joining the community, participants found inner peace and life wisdom, which reinvigorated their spirits. This shows that there is a social need that has not been fully answered by the conventional Qur'anic learning model.

Digital technology has brought about changes and developments in the world towards modernity, including in the realm of religion, or cyber religion. Cyber religion, or digital religion, is spreading religious understanding to all corners of the world through online media or cyberspace, transcending space and time.¹² Qur'an learning activities have now also turned into virtual learning, including learning to read the Qur'an, memorization, and studies. Through technology, Muslims can now take online tafsir classes or watch them on YouTube. Additionally, tafsir books can be easily accessed and referenced on smartphones, eliminating the need to spend money on expensive tafsir books.¹³ This phenomenon proves that technology has become a primary need and a medium for carrying out these activities.¹⁴

¹²Malik Habibi, "Cyber Religion dan Real Religion di Tengah Masyarakat Digital", *Komunika*, 4.1 (2021), p. 67, <<http://dx.doi.org/10.24042/komunika.v4i1.8615>>.

¹³Rohana Zakaria and others, "Tadabbur Al-Quran melalui Teknologi Maklumat: Satu Kajian Rintis dalam Kalangan Pelajar Universiti Islam Selangor", *Journal of Advanced Research in Computing and Applications*, 35.1 (2024), p. 33, <<https://doi.org/10.37934/arca.35.1.3139>>.

¹⁴Rizky Aulia Isyatami Hidayat, "Efektivitas Pembelajaran Makharij Al-Huruf secara Virtual (Studi Kasus terhadap Komunitas Whatsapp Tahfizh)," *Cendekia: Media Komunikasi Penelitian dan Pengembangan Pendidikan Islam* 13, no. 2 (2021), p. 126, <<https://doi.org/10.37850/cendekia.v13i02.206>>.

The Sahal Qur'an Journaling Community is a clear example of cyber religious practice. It offers virtual Qur'an learning through Qur'an journaling. Qur'an journaling is studying Quranic verses and documenting what you learn, including the content, interpretation of the verse, reflections, and contemplations.¹⁵ Through Qur'an journaling, one can gain an understanding of the Qur'an by reading and writing verses, understanding translations, and interpreting the work of scholars then take ibrah from the life experiences that have been passed, making the messages of the Qur'an more meaningful.¹⁶ Writing and recording the verses and meanings of the Qur'an makes it easier to remember, so knowledge is not easily lost.¹⁷ Thus, Qur'an journaling is a relevant method of learning the Qur'an in the digital era.

As described above, there is a gap between the society's need for an in-depth understanding of the Qur'an and the availability of learning spaces that apply reflective and spiritual approaches. The novelty of this research is that it focuses on learning that combines reflective and spiritual approaches with digital media-based learning in virtual communities. This approach has not been widely studied in the context

¹⁵Desty Putri Hanifah, "Menumbuhkan Sikap Ilmiah melalui Kajian Tematik Sains QS. Al-Mu'minun 12-14 Menggunakan Teknik Qur'an Jurnal", *SPEKTRA: Jurnal Kajian Pendidikan Sains*, 6.2 (2020), p. 158, <<http://dx.doi.org/10.32699/spektra.v6vi2i.160>>.

¹⁶Mufarrida, "Membangun Kesehatan Mental...", p. 9.

¹⁷Umi Habibah, "Tadabbur Al-Qur'an melalui Qur'an Journaling (Analisis Manfaat Tadabbur Al-Qur'an Perspektif Sosiologi Pengetahuan Karl Mannheim pada Komunitas Jurnal Al-Qur'an Indonesia)", *Undergraduate Thesis* (Surakarta: Universitas Islam Negeri Raden Mas Said Surakarta, 2023), p. 81, <<https://id.scribd.com/document/791838826/Full-Teks-191111006>>.

of Qur'anic learning. Thus, the objective of this study is to reveal how Qur'an journaling can contribute to Qur'anic learning and reflect the transformation of religious practices in the digital era, particularly within the Sahal Qur'an Journaling Community.

B. Research Questions Formulation

Based on the background information provided, the problem formulations taken are as follows:

1. How is the Qur'an learning carried out through Qur'an journaling in the Sahal Qur'an Journaling Community?
2. How is the member's experience of Qur'an learning through Qur'an Journaling in the Sahal Qur'an Journaling Community?

C. Research Objectives and Significance

1. Research Objectives

The purpose of this research is to answer the questions presented in the problem formulation, namely:

- a. To describe and explore the Qur'an learning carried out through Qur'an Journaling in the Sahal Qur'an Journaling Community.
- b. To describe and explore the member's experience of Qur'an learning through Qur'an Journaling in the Sahal Qur'an Journaling Community.

2. Research Significance

This research has two benefits: theoretical benefits that contribute to the scientific development of Qur'anic studies and

practical benefits that benefit the Muslim community in general. These benefits are:

a. Theoretical Benefit

This research can theoretically contribute new ideas and methods for learning the Qur'an, particularly through Qur'an journaling in virtual communities. This method can provide innovative, interactive, and relevant ways to learn the Qur'an that align with modern technology. This research can also serve as a reference for further research on the implementation of Qur'an journaling and as a basis for comparison with other relevant issues to support scientific development.

b. Practical Benefit

In practical terms, this research can provide an opportunity for people to journal the Qur'an to tadabbur on its contents while getting closer to Allah, both individually and in virtual communities. Journaling the Qur'an can also encourage people to become better and more productive individuals by applying Qur'anic values in their daily lives.

This research can also benefit the management of the Sahal Qur'an Journaling Community by providing evaluation material to improve the quality of learning in the community. Additionally, people may be inspired to create new communities and develop innovative, inspiring, creative, and interesting Quran learning programs.

CHAPTER II

QUR'AN LEARNING AND QUR'AN JOURNALING

A. Literature Review

1. Learning

a. The Definition of Learning

The Big Indonesian Dictionary defines "learning" as gaining intelligence or knowledge, practicing, or changing one's behavior or response due to experience.¹⁸ Learning can be interpreted as each individual's effort to behave differently, based on experience with the material learned, in terms of knowledge, skills, attitudes, and positive values.¹⁹

Burton in Rusman defines learning as the adaptation and interaction between individuals and other people and between individuals and their environment that causes changes in individual behavior.²⁰ It can be said that learning is a series of processes through which individuals gain experience from their interactions with people and the surrounding environment, causing changes in behavior for the better.

¹⁸Agency for language training and coaching, "KBBI Daring", *KBBI.Kemdikbud.Go.Id*, 2016, <<https://kbbi.kemdikbud.go.id/entri/belajar>>.

¹⁹Ahdar Djameluddin and Wardana, *Belajar dan Pembelajaran: 4 Pilar Peningkatan Kompetensi Pedagogis*, New Scientist (Parepare: CV. Kaaffah Learning Center, 2019), p. 6.

²⁰Rusman, *Belajar dan Pembelajaran: Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana, 2017), p. 78.

Abdul Mu'ti summarizes the general understanding of learning into three parts. First, a learner exhibits characteristics in the form of knowledge, attitudes, behaviors, and skills that change for the better and remain relatively fixed within the individual according to predetermined goals. Second, learning is a long process requiring gradual practice and experience that continues to evolve. Third, learning involves receiving new information and actively participating to understand, process, apply knowledge, and build new understanding from previous experiences.²¹ Therefore, it can be said that someone has learned when they exhibit a change in behavior for the better, learn gradually, and actively participate in forming new knowledge.

"Learning" refers to the word "teaching." Teaching is a process, action, or way of conveying material to encourage students to learn.²² Learning is an interaction between students, teachers, and learning resources within a systematically designed, implemented, and evaluated learning environment to help students effectively and efficiently achieve learning objectives.²³ It can be said that learning involves interaction between teachers and learners using teaching materials in a prepared learning environment.

²¹Chabib Thoha and Abdul Mu'ti, *PBM-PAI di Sekolah: Eksistensi dan Proses Belajar Mengajar, Pendidikan Agama Islam* (Yogyakarta: Pustaka Pelajar offset, 1998), p. 94-97.

²²Djamaluddin and Wardana, *Belajar dan Pembelajaran...*, p. 13.

²³Yulia Syafrin and others, "Pelaksanaan Pembelajaran Pendidikan Agama Islam", *Educativo: Jurnal Pendidikan*, 2.1 (2023), p. 73, <<https://doi.org/10.56248/educativo.v2i1.111>>.

However, learning isn't always related to education or school. Learning can be done by anyone and anywhere. Learning generally involves transferring knowledge, skills, and attitudes to achieve change. This can be done by teachers with students, parents with children, children with children, people with animals, and so on.²⁴ Learning is also not bound by direct face-to-face communication, but can also be done indirectly using programmed media according to a predetermined learning model.²⁵ So, learning is not only tied to school; it can be done anywhere, at any time, and with anyone, as long as knowledge is transferred to achieve a behavior change.

b. Learning Characteristics

Learning has several characteristics that define it. Wina Sanjaya mentions some of these characteristics below:²⁶

1) Learning means teaching students

Learning is about making students learn. Therefore, the learning process is considered successful when students can learn, not when they can master the subject matter.

²⁴Nurul Hidayati, "Teori Pembelajaran Al-Qur'an", *Al-Furqan: Jurnal Ilmu Al-Qur'an dan Tafsir*, 4.1 (2021), p. 33, <<https://doi.org/10.58518/alfurqon.v4i1.635>>.

²⁵Rusman, *Belajar dan Pembelajaran...*, p. 86.

²⁶Ngalimun, Muhammad Fauzani, and Ahmad Salabi, *Strategi dan Model Pembelajaran* (Yogyakarta: Aswaja Pressindo, 2016), p. 31-32.

2) The learning process takes place anywhere

Students can learn in various places by adjusting the teaching materials to their needs. Learning will not be optimal if it is not tailored to the environment.

3) Goal-oriented learning

The purpose of learning is to make students learn, resulting in a change in their behavior that aligns with the desired goals.

c. Learning Components

Learning implementation involves the interaction of interconnected learning components that influence each other to achieve learning goals. According to Ngalimun, Fauzi, and Salabi, learning has five components as follows:²⁷

1) Learning Objectives

Learning objectives are the ideals to aim for in the learning process.²⁸ Learning objectives contain specific competencies that students must achieve as a result of learning activities in the form of observable and measurable behaviors.²⁹

²⁷Ngalimun, Fauzani, and Salabi, *Strategi dan Model Pembelajaran*, p. 40-60.

²⁸Ngalimun, Fauzani, and Salabi, *Strategi dan Model Pembelajaran*, p. 40.

²⁹Made Astawa and Ade Putra Adnyana, *Belajar dan Pembelajaran* (Depok: PT Rajagrafindo Persada, 2021), p. 19.

2) Teaching Materials

Learning materials or teaching materials are substances that students must master in the learning process.³⁰

Teaching materials must be systematically arranged according to predetermined learning objectives, explained, relevant to student needs, and based on the conditions of the community environment. They must also contain ethical values, be logical, and be sourced from valid sources.³¹

3) Learning Methods

The learning method is how the teacher implements the learning plan prepared through real and practical actions to achieve the learning objectives.³² To determine the appropriate method, teachers must consider several factors, including learning objectives, learning materials, teacher abilities, student conditions, available resources and facilities, the situation and condition, and time constraints.³³

43. ³⁰Ngalimun, Fauzani, and Salabi, *Strategi dan Model Pembelajaran*, p.

³¹Astawa and Adnyana, *Belajar dan Pembelajaran*, p. 16.

³²Mulyono, *Strategi Pembelajaran: Menuju Efektivitas Pembelajaran di Abad Global* (Malang: UIN-Maliki Press, 2012), p. 16.

³³Astawa and Adnyana, *Belajar dan Pembelajaran*, p. 20.

4) Learning Media

Learning media are tools teachers use to improve interaction between teachers and students, or between students and their environment. Teachers use it to support teaching methods in the learning process.³⁴

5) Learning Evaluation

Learning evaluation is an indicator used to measure the success of achieving learning objectives and implementing the overall learning process.³⁵ There are two types of evaluations in learning: assessment of the process and assessment of the learning outcomes.³⁶

- a) Assessment of process is an assessment of the quality of the learning process.
- b) Assessment of learning outcomes is an assesment of how much knowledge and skills students have acquired.

d. Learning Approach

The learning approach is the educator's view or basis for implementing learning, which is a general view of how learning takes place. The approach accommodates, inspires, and strengthens, and becomes the theoretical basis for using learning methods.³⁷ It is

³⁴Rusman, *Belajar dan Pembelajaran...*, p. 90.

³⁵Rusman, *Belajar dan Pembelajaran...*, p. 90.

³⁶Ngalimun, Fauzani, and Salabi, *Strategi dan Model Pembelajaran*. p.

60.

³⁷Mulyono, *Strategi Pembelajaran...*, p. 13.

the first step in creating an idea, in looking at the object of study and determining how to act on it.³⁸

According to Killen in Rusman, there are generally two learning approaches:³⁹

1) Teacher-Centered Approach

This approach makes the teacher the center of learning, as a person who knows everything and the sole source of knowledge for students. Students are positioned as objects of learning, making learning classic.

2) Student-Centered Approach

This approach places students as learning subjects of modern learning. Students organize and manage their learning process according to their creativity and interests to reach their full potential. Meanwhile, teachers serve as facilitators of the learning process.

e. Learning Strategies

In education, learning strategies are defined as lesson plans containing activity design for the learning process to achieve educational goals.⁴⁰ Learning strategies require learning methods for implementation because they are still conceptual. Panggabean

³⁸Rusman, *Belajar dan Pembelajaran...*, p. 209.

³⁹Rusman, *Belajar dan Pembelajaran...*, p. 210.

⁴⁰Ngalmun, Fauzani, and Salabi, *Strategi dan Model Pembelajaran*, p.

et al., quoting Saskatchewan Education, mentioned five learning strategies that can be used for learning, including:⁴¹

1) Direct Learning Strategy

In direct learning strategies, the teacher is the center and provides much information. However, there are still opportunities to obtain information from other sources, not just the teacher. Direct learning strategies are usually deductive and easy to plan and implement, but they can feel monotonous because information flows only from teacher to student.

2) Indirect Learning Strategy

Indirect learning strategies refer to teachers who do not play a direct role in student development. Instead, the teacher acts as a facilitator of learning. Students are given ample opportunities to develop independently. These strategies include inquiry, inductive, problem solving, and discovery.

3) Interactive Learning Strategy

Interactive learning strategies focus on discussion and information sharing between teachers and students and among students. These strategies can improve social skills, student activeness, multidirectional learning, and the generation of new ideas.

⁴¹Suvriadi Panggabean and others, *Konsep dan Strategi Pembelajaran* (Medan: Yayasan Kita Menulis, 2021), p. 16-18.

4) Experimental Learning Strategy

Learning through experimental strategies encourages students to use logic to process facts, data, or information obtained from experimental results and draw conclusions. These strategies can boost students' self-confidence and encourage a spirit of exploration, leading to new breakthroughs that benefit humans.

5) Individual Learning Strategy

The independent learning strategy focuses on managing the learning process. This strategy allows each student to increase their learning speed independently while still receiving guidance and direction from the teacher. It can foster a spirit of learning independence in students.

f. Learning Models

Learning models have a broader meaning than approaches, strategies, methods, and techniques. A learning model is a pattern used to guide the preparation of learning activities in the classroom.⁴² According to Udin S. Winaputra in Mulyono, the learning model is a conceptual framework that describes the procedure of organizing learning experiences in a systematic way to achieve learning objectives.⁴³ As a conceptual framework, learning models are used by teachers as models, patterns, or

24. ⁴²Ngalimun, Fauzani, and Salabi, *Strategi dan Model Pembelajaran*, p.

⁴³Mulyono, *Strategi Pembelajaran...*, p. 24.

references in arranging learning activities to achieve the expected goals more easily.

Many learning models can be adapted to the material and situation of the students' learning environment. Some learning models are:

1) Cooperative Learning

Cooperative learning is a learning model that requires students to work in groups to build knowledge, concepts, solve problems, and conduct inquiries. Each group consists of four to five people with diverse characteristics. There is control and facilitation, and students must make reports or presentations to demonstrate their group's accountability for the results of their cooperation.⁴⁴

2) Contextual Teaching and Learning

Contextual teaching and learning focus on linking learning materials with real-life situations. Indicators include modeling (focusing attention, motivation, delivering competencies-goals, directions, signs, and examples); questioning (exploration, guidance, direction, development, evaluation, inquiry, and generalization); learning communities (active participation of all students, both individually and in groups, hands-on, minds-on, trying, doing); inquiry (identification, investigation,

⁴⁴Ngalimun, Fauzani, and Salabi, *Strategi dan Model Pembelajaran*, p. 230.

hypothesis, conjecture, generalization, and discovery); constructivism (building one's understanding, constructing concepts-rules, analysis-synthesis); reflection (review, summary, and follow-up); and authentic assessment (process and outcome assessment, student activity assessment, portfolio assessment, and subjective and objective assessment from various aspects and in multiple ways).⁴⁵

3) Discovery Learning

Discovery learning is a model that engages students in the direct extraction and understanding of information about concepts, meanings, and relationships through an intuitive process. Ultimately, the goal is to train students to draw conclusions based on explored information.⁴⁶

4) Problem-Based Learning

Problem-Based Learning (PBL) is a learning model that uses real-life problems as learning materials. This model helps students train and improve their ability to solve problems in their environment. Additionally, PBL can stimulate higher-order thinking skills in students.⁴⁷

230. ⁴⁵Ngalimun, Fauzani, and Salabi, *Strategi dan Model Pembelajaran*, p.

⁴⁶Panggabean and others, *Konsep dan Strategi Pembelajaran*, p. 58.

231. ⁴⁷Ngalimun, Fauzani, and Salabi, *Strategi dan Model Pembelajaran*, p.

5) Project-Based Learning

Project-based learning is a learning model that puts students at the center of the learning process. Its activities involve creating projects or products to build knowledge based on real-life problems.⁴⁸

g. Learning Methods

The learning method is a way used by the teacher to realize the learning plan prepared in the form of real and practical actions to achieve the learning objectives.⁴⁹ Without a method, the planned learning will not be able to proceed because the teacher does not have a way to teach the students. Ngalimun, Fauzani, and Salabi identified 11 types of learning methods. Some of them are:⁵⁰

1) Assignment Method

The assignment method is a learning method that involves giving students work that can be done anywhere.

2) Demonstration Method

The demonstration method is a learning method that involves performing demonstrations or performances in front of students about a certain process, situation, or object, either real or imitative.

⁴⁸Panggabean and others, *Konsep dan Strategi Pembelajaran*, p. 56.

⁴⁹Mulyono, *Strategi Pembelajaran...*, p. 16.

⁵⁰Ngalimun, Fauzani, and Salabi, *Strategi dan Model Pembelajaran*, p.

3) Discussion Method

The discussion method is a learning method that allows students to exchange knowledge and experience and make joint decisions about problems.

4) Lecture Method

The lecture method is a method that uses oral communication to explain teaching materials.

2. Distance Learning

a. The Definition of Distance Learning

Distance learning, also known as online learning, is a learning that takes place without direct face-to-face contact between teachers and students due to their geographical separation using the internet. Priyadi mentions online learning as a system in which teachers and students are not in direct contact, but communicate online via the internet.⁵¹

The definition of distance learning according to Julianti is learning that occurs when teachers and students are in different places, so face-to-face contact does not occur by using the help of media, methods, and special techniques and utilizing the use of information technology as a communication medium in delivering learning materials or collecting assignments.⁵²

⁵¹Agung Priyadi, *Ketika Pembelajaran Daring Terdampak Covid* (Malang: CV. Literasi Nusantara Abadi, 2022), p. 1.

⁵²Ika Julianti, "Analisis Efektivitas Pembelajaran Jarak Jauh di Sekolah Dasar (Penelitian Analisis Deskriptif Kualitatif dengan Teknik Studi Pustaka)", *Undergraduate Thesis*, (Universitas Pasundan, 2021), p. 54, <<http://repository.>

b. The Characteristics of Distance Learning

Distance learning has characteristics that distinguish it from other types of learning. According to Wijaya in Lestari, there are six characteristics of distance learning:⁵³

- 1) The educational process is separated between teachers and students. Students are only administratively bound to educational institutions, while learning activities take place virtually.
- 2) The use of media to connect teachers and learners. The media used are electronic media, such as print, audio, video, computers, and digital modules.
- 3) Independent learning. Learners organize themselves how they will learn in terms of both time and content, so they do not always depend on the teacher.
- 4) There is two-way communication between teachers and learners. This can occur through direct, face-to-face communication using applications, or indirectly through email, telephone, or other media.
- 5) Learning is structured and organized over a period of time. Meetings are held occasionally because the number of meetings indicates learners' dependence on teachers.

unpas.ac.id/53710/>.

⁵³Endah Wiji Lestari, "Prototipe Knowledge Management System sebagai Media Pembelajaran Distance Learning dengan Pendekatan SECI dan MVC", *Paradigma: Jurnal Komputer dan Informatika*, 20.2 (2018), p. 11-12, <<https://doi.org/10.31294/p.v20i2.3624>>.

- 6) Teachers act as facilitators, delivering learning in an interesting way, and learners must actively participate in the learning process

c. Types of Distance Learning

Distance learning has various forms that can be used according to learning needs. Priyadi categorizes distance learning into three forms:⁵⁴

1) Synchronous Learning

Synchronous learning is learning that involves the presence of teachers and students in the implementation of learning at the same time. In online learning, activities are carried out using online media such as Google Classroom, Skype, and Zoom Meetings.

2) Asynchronous Learning

Asynchronous learning is learning that does not require teachers and students to carry out learning at a predetermined time. The learning process only requires the teacher to distribute the material so that students have the freedom of time to learn the material.

3) Blended Learning

Blended learning is learning that combines synchronous and asynchronous learning according to learning needs. Using blended learning provides learners with a more effective and in-depth learning experience.

⁵⁴Priyadi, *Ketika Pembelajaran Daring Terdampak Covid* , p. 4-5.

3. Qur'an Learning

a. The Definition of Qur'an

Manna al-Qattan said that the word “*Al-Qur'an*” comes from “*qara'a*,” which means “*al-jam'u*” and “*al-ḍammu*”. *Al-jam'u* means collecting, and *al-ḍammu* means gathering. *Qira'ah* is collecting and gathering letters and words with one another in one speech in an organized manner.⁵⁵ It is called the Qur'an because it contains the essence of all of Allah's previous books and a collection of various sciences.⁵⁶ This is hinted in Allah's words:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

We have revealed to you the Book as an explanation of all things, a guide, a mercy, and good news for those who ‘fully’ submit (Q.S. An-Nahl/16:89).⁵⁷

And Allah's words:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

We have left nothing out of the Record (Q.S. Al-An'am/6:38).⁵⁸

The following is the definition of the Qur'an in terminology according to several experts:

- 1) Subhi Shalih in his book *Mabahis fii 'Ulum Al-Qur'an* defines the Qur'an as the word of God revealed to the

⁵⁵Manna Khalil Al-Qattan, *Studi Ilmu-Ilmu Qur'an* (Bogor: Halim Jaya, 2007), p. 15-16.

⁵⁶Ajahari, *Ulumul Qur'an (Ilmu-Ilmu Al Qur'an)* (Yogyakarta: Awaja Pressindo, 2018), p. 1.

⁵⁷Hendra and others, *Al-Qur'an*, p. 277.

⁵⁸Hendra and others, *Al-Qur'an*, p. 132.

Prophet Muhammad PBUH, contained in the mushaf based on *mutawatir isnad*, knowing it is sure to be true, and Muslims read it with the aim of worship.⁵⁹

- 2) Amir Abdul Aziz in his book *Darassatu fii 'Ulum Al-Qur'an* defines the Qur'an as the word of God as a miracle revealed to the Prophet Muhammad PBUH, written in mushafs, narrated *mutawatir*, and reading it will be worthy of worship.⁶⁰
- 3) Abdul Wahab Khallaf in his book *Ilmu 'Usul Fikh* explains that the Qur'an is the word of Allah revealed to the heart of the Prophet Muhammad PBUH through the angel Gabriel in Arabic, which is proof of the majesty and truth of the Prophet Muhammad PBUH as a messenger of Allah, used as a guide in regulating life for people who are guided, reading it is considered an act of worship, written and recorded starting with Surah Al-Fatihah and ending with Surah An-Nas, conveyed to us by *mutawatir* through oral tradition and writing, and the conditions have never changed.⁶¹

⁵⁹Subhi As-Shalih, *Membahas Ilmu-Ilmu Al-Qur'an*, (Tim Pustaka Firdaus, Trans), (Jakarta: Pustaka Firdaus, 1990), p. 15.

⁶⁰Amir Abdul Aziz, *Darassatu fii 'Ulum Al-Qur'an* (Beirut: Daar Al-Furqan, 1983), p. 10.

⁶¹Syekh Abdul Wahab Khallaf, *Ilmu 'Usul Fikh* (Halimuddin, Trans), (Jakarta: PT Rineka Cipta, 2005), p. 17.

Based on the descriptions above, the following characteristics of the Qur'an can be inferred:

- 1) The Qur'an is the word of Allah
- 2) The Qur'an was revealed to the Prophet Muhammad through the angel Gabriel
- 3) Written using the Arabic language
- 4) Written in the mushaf
- 5) Delivered mutawatir
- 6) The Qur'an is a miracle
- 7) Reading and studying it will be worth worship
- 8) Beginning with Surah Al-Fatiha and ending with Surah An-Nas
- 9) The Qur'an never changes.

b. The Definition of Qur'an Learning

Given the previously mentioned definitions of "learning" and "Al-Qur'an," Qur'an learning refers to the interaction between teachers and students and using the Qur'an as a learning resource in an educational setting to change student behavior following Qur'anic values. Rosi and Faliyandra interpreted Qur'anic learning as a teacher's effort to help students learn and change their behavior based on Qur'anic values and all of its rules related to human life, including interaction with God (worship) and others (muamalah).⁶²

⁶²Fathor Rosi and Faisal Faliyandra, "Urgensi Pembelajaran Al-Qur'an bagi Siswa Madrasah Ibtidaiyah", *Auladuna: Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah*, 3.2 (2021), p. 40, <<https://doi.org/10.36835/au.v3i2.579>>.

The Qur'an as an object of study discusses various things about studying the Qur'an, such as *Qira'ah Al-Qur'an*, *Tajweed*, *Tafsir*, *Al-Qur'an Hadith*, *Tahfidz Al-Qur'an*, and other sciences.⁶³ According to Imam Az-Zarnuji, learning is required only for religious knowledge and the science of muamalah, regardless of gender. Everyone must learn what they need, and studying religion is necessary in order to fulfill one's obligations perfectly.⁶⁴ Everyone must also learn praiseworthy and reprehensible morals. Knowing the characteristics of blameworthy morals helps one to avoid and eliminate them.⁶⁵ The way to deepen this knowledge is through the Qur'an, which addresses all human needs.

c. The Purpose of Qur'an Learning

The true purpose of studying the Quran is to get closer to Allah Almighty. As a servant grows closer to God, every action is guided by goodness following His provisions, ensuring safety in this world and the hereafter. According to Az-Zawawi, Allah provides His servants with a correct understanding of religious teachings if they read, love, and memorize the Qur'an. This gift is not given to just anyone, but to those who are experts in the Qur'an (memorizers of the Qur'an).⁶⁶

⁶³Hidayati, "Teori Pembelajaran Al-Qur'an", p. 29.

⁶⁴Syeikh Az-Zarnuji, *Terjemah Ta'lim Muta'allim* (Abdul Kadir Aljufri, Trans) (Surabaya: Mutiara Ilmu, 2009), p. 4-5.

⁶⁵Az-Zarnuji, *Terjemah Ta'lim Muta'allim*, p. 8.

⁶⁶Ismail and Abdulloh Hamid, "Adab Pembelajaran Al-Qur'an: Studi Kitab At-Tibyan fi Adabi Hamalatil Qur'an", *Ar-Risalah: Media Keislaman, Pendidikan dan Hukum Islam*, 18.2 (2020), p. 220-221, <<https://doi.org/>

Imam Al-Ghazali said that knowledge is a means to help humans reach the land of the hereafter, the happiness of the hereafter, and get closer to Allah. Without knowledge, humans cannot reach Him.⁶⁷ Therefore, teaching according to Imam Al-Ghazali is making knowledge useful by educating the human soul to avoid despicable behavior and directing it toward commendable behavior that brings happiness.⁶⁸ This concept aligns with Qur'anic learning, which aims to make students learn and transform their behavior from despicable to commendable in accordance with religious teachings, enabling them to reach Allah.

Muslims must read, live, and practice the Qur'an to make it a guide for life. Studying the Quran is one way to achieve this goal, as it involves learning to read the Quran correctly and exploring the meaning of its verses.⁶⁹ Learning the Qur'an requires sincerity and patience because it is a complex process. The Qur'an cannot be learned in just one or two days. Its meanings must be truly absorbed to be embedded in the soul and expressed in every action.

10.29062/ar-risalah.v18i2.965>.

⁶⁷Muhammad bin Muhammad bin Muhammad bin Ahmad Al-Ghazali, *Ihya' 'Ulumuddin (Menghidupkan Ilmu-Ilmu Agama)* (Malik Karim Amrullah, Trans), 1965, p. 74.

⁶⁸Al-Ghazali, *Ihya' 'Ulumuddin*, p. 76.

⁶⁹Muhammad Hadziq Arroddhi, "Mempelajari Al-Quran untuk Memahami Bahasa Arab", *At-Tahdzib: Jurnal Pendidikan dan Pembelajaran Dasar*, 6.2 (2021), p. 3, <<https://ejurnal.iaipd-nganjuk.ac.id/index.php/At-Tahdzib/article/view/369>>.

d. Learning Methods to Understand the Qur'an

Learning methods related to understanding the Qur'an refer to the methods employed in teaching and learning activities to understand the meaning of the Qur'an. Methods used to understand the Qur'an include:

1) Tafsir

According to Nawawi and Hasan in Ajahari, tafsir is explaining the meaning of difficult lafadzs more clearly by referring to other arguments that provide clues about them.⁷⁰

2) Takwil

Takwil is turning the meaning of a lafadz or verse to another meaning, from the explicit meaning to the implied meaning, to reveal an underlying meaning that aligns more closely with the spirit of the Qur'an and the Sunnah of the Prophet.⁷¹

3) Translation

Translation is conveying the meaning of speech from one language to another while maintaining the harmony of meaning and intended purpose.⁷²

These three methods help one understand the verses of the Qur'an, which can then serve as a basis for tadabbur al-Qur'an.

⁷⁰Ajahari, *Ulumul Qur'an (Ilmu-Ilmu Al Qur'an)*, p. 249.

⁷¹Ajahari, *Ulumul Qur'an (Ilmu-Ilmu Al Qur'an)*, p. 254.

⁷²Rohim, Sholihah, and Ali, *Ulumul Qur'an*, p. 135-136.

Tadabbur is an activity in which individuals observe, examine, and reflect on the intentions behind Qur'anic verses. To achieve a deep understanding, one must be able to understand the interpretation of a verse.⁷³

e. The Management of Qur'an Learning

Management is needed in learning to organize the learning process so it runs smoothly. Qur'anic learning management is an arrangement of activities that have been planned and carried out jointly with all parties involved so that the learning objectives can be achieved effectively and efficiently.⁷⁴ The main activities of Qur'anic learning management are planning, implementation, and assessment.

1) Lesson planning

Lesson planning involves formulating the elements necessary for learning, such as subject matter, learning media, approaches and methods, and assessments, according to allocated time to achieve predetermined goals.⁷⁵

⁷³Nurul Auliya Kamila and Rosa Mutianingsih, "Effectiveness of Al-Qur ' an Tadabbur Therapy on Nulliparous Women ' s Anxiety Level during Labor", *Global Medical and Health Communication*, 9.1 (2021), p. 56, <<https://doi.org/10.29313/gmhc.v9i1.6914>>.

⁷⁴Ade Abdul Muqit and Abu Maskur, "Manajemen Pembelajaran Al-Qur'an pada Anak Usia Dini (Studi Kasus di PAUD Ad-Din Cirebon)", *El Athfal: Jurnal Kajian Ilmu Pendidikan Anak*, 1.2 (2021), p. 102, <<https://core.ac.uk/download/pdf/484062995.pdf>>.

⁷⁵Abdul Majid, *Perencanaan Pembelajaran: Mengembangkan Standar Kompetensi Guru* (Bandung: PT Remaja Rosdakarya Offset, 2009), p. 17.

2) Learning implementation

Learning implementation involves the execution of learning plans, which consist of three stages: introductory, core, and closing activities.⁷⁶

3) Learning evaluation

Learning evaluation is the teacher's assessment of the success of learning at the end of a learning period. It is carried out on an ongoing basis to improve learning and guide student growth.⁷⁷

4. Qur'an Journaling

a. Journaling

Journaling is the activity of writing down feelings that cannot be conveyed to others, such as joy, sadness, anger, or disappointment. According to Bradley in Zuraida et al., journaling is the activity of recording daily activities to express thoughts, feelings, and desires that have only been kept in the heart or mind.⁷⁸ Therapists commonly use journaling for therapeutic activities,

⁷⁶Haizatul Faizah and Rahmat Kamal, "Belajar dan Pembelajaran", *Jurnal Basicedu*, 8.1 (2024), p. 471, <<https://doi.org/10.31004/basicedu.v8i1.6735>>.

⁷⁷Eko Budi Santoso and others, "Sistem Manajemen Perencanaan, Pelaksanaan dan Evaluasi Pembelajaran di SMP Qur'an Darul Fattah Lampung Selatan", *Al Wildan: Jurnal Manajemen Pendidikan Islam*, 1.3 (2023), hlm. 153, <<https://doi.org/10.57146/alwildan.v1i3.1520>>.

⁷⁸Dita Juwita Zuraida, Nurul Fajri, and Afra Hasna, "Penerapan Metode Journaling Untuk Meningkatkan Regulasi Diri Siswa Dengan Borderline Intellectual Functioning", *Guidance: Jurnal Bimbingan Dan Konseling*, 20.12 (2023), p. 125, <<https://doi.org/10.34005/guidance.v20i01.3021>>.

which is called journal therapy. Journal writing for therapeutic purposes was first introduced in the 1960s by New York psychologist Ira Progoff, using the Psychological Intensive Journal method.⁷⁹

In 1983, Pennebaker and his student, Sandra Bell, conducted research that found students who wrote deeply about emotional states and traumatic experiences were in better physical condition and visited the campus health center less often than those who only wrote about light topics. Pennebaker's other research has also shown that expressive writing can strengthen the immune system, while withholding emotional expression can weaken it.⁸⁰ This shows that journaling has a considerable impact on both mental and physical health.

Hidayat suggests that there are two types of writing therapy: diary therapy (expressive) and journal therapy (reflective). Expressive writing allows writers to express their emotional turmoil, which can evoke similar feelings in readers if published in poetry or stories. Reflective writing, on the other hand, is used by writers to contemplate, reflect, and search for the meaning of life.⁸¹

Reflective journaling helps to know oneself more deeply, increase

⁷⁹Asep Achmad Hidayat, *Mind-Body-Spirit Therapies (8): Journaling Therapy (Terapi Menulis Journal)* (Bandung: Penerbit Nuansa Cendekia, 2020), p. 16.

⁸⁰Susan Borkin, *The Healing Power of Writing: A Therapist's Guide to Using Journaling with Clients* (New York: W. W. Norton & Company, 2014), p. 3-4.

⁸¹Asep Achmad Hidayat, *Mind-Body-Spirit Therapies (8)...*, p. 16.

self-awareness, and self-actualization. Through this practice, the writer becomes a witness, observer, and author of their own life story.⁸²

b. The Definition of Qur'an Journaling

If journaling is associated with the Quran, then Quran journaling is the activity of writing about the thoughts and feelings of individuals connected to the verses of the Qur'an. According to Mufarrida, Qur'an journaling is a way to explore the Qur'an's contents by reflecting on its verses and creatively documenting them after reading, translating, and interpreting or studying scholarly works that discuss the verses.⁸³ Therefore, Qur'an journaling can be considered a type of reflective journaling.

The exact emergence of when and how Qur'an journaling in society is unclear. No scientific research has been found that discusses Qur'an journaling comprehensively. Information used as a reference source was obtained by observing social media users who share their journaling experiences on personal blogs and social media.

c. The Purpose of Qur'an Journaling

The purpose of Qur'an journaling is to live and apply the verses of the Qur'an to daily life through journaling. Hanifah says that the purpose of Qur'an journaling is to motivate Muslims to

⁸²Lynda Monk, *The Reflective Journal*, dalam Eric Maisel and Lynda Monk, *The Great Book of Journaling: How Journal Writing can Support a Life of Wellness, Creativity, Meaning, and Purpose* (USA: Conary Press, 2022).

⁸³Mufarrida, "Membangun Kesehatan Mental...", p. 4.

meditate on Allah's words in the Qur'an and use them as a guide for life.⁸⁴ Additionally, Meswari said Qur'an journaling is done to understand the Qur'an better and establish a personal relationship with it.⁸⁵ A servant who understands and feels close to the Qur'an will also feel close to his God.

d. The Benefit of Qur'an Journaling

Recording, appreciating, and reflecting on Qur'anic verses benefits the journaler. Journalers can do meaningful learning by studying the Qur'an, relating it to the journaler's personal life, and helping make it easier to remember what has been learned by writing it in the journal. Rusna Meswari, founder of the Naminauna Institute, suggested several benefits of Qur'an journaling. Among these benefits are:⁸⁶

- 1) Helps to be able to apply the content of the Qur'an little by little.
- 2) Provides motivation to study the meaning of Qur'anic verses in depth.
- 3) Helps one become familiar with reflective and deep thinking.
- 4) Write down commitments.
- 5) Helps relieve stress.

⁸⁴Hanifah, "Menumbuhkan Sikap Ilmiah...", p. 158.

⁸⁵Rusna Meswari, "Apa Itu Qur'an Journaling", *Naminauna.com*, 2024 <<https://naminauna.com/about-us/>>, accessed January 21, 2025.

⁸⁶Meswari, "Apa Itu Qur'an Journaling", accessed Desember 25, 2024.

6) Remember certain verses related to a problem.

e. Qur'an Journaling Media

Journaling is a type of writing activity with an aesthetic style. Although it only requires manual tools such as paper and a pen, it can still be written in a simple, easy-to-read style. Hannah Braime said that journaler can use any tool for journal writing. As long as it allows the journaler to freely express themselves, it's a good journaling tool. Journaling tools can change over time or be different for each type of journal. It can be pen and paper, laptop or computer, lined notebook, blank notebook, voice recorder, index cards, canvas, or mood boards.⁸⁷

f. The Indicators of Qur'an Learning through Qur'an Journaling

The Qur'an journaling activities at Sahal Qur'an Journaling have a positive learning impact on its members. This impact touches on spiritual, cognitive, and social aspects. These impacts can be better understood through indicators that refer to relevant theories.

1) Spiritual Aspect

The spiritual aspect of Qur'an journaling is characterized by improving the quality of one's relationship with Allah. In *Madarijus Salikin*, Ibn Qayyim argues that to get closer to Allah, one must perform *ubudiyah* and love

⁸⁷Hannah Braime, *The Ultimate Guide to Journaling* (Stockholm: Individuate Press, 2012).

Him, where the joints of faith are love, fear, and hope.⁸⁸ Dhikr can also bring a servant closer to Allah because the more he remembers, the deeper his love and longing for the One being remembered.⁸⁹ Believers will also find a sense of tranquility (*tuma'ninah*) in their souls because of the recitation of the Qur'an, the presence of faith in their hearts, and the guidance they receive from it.⁹⁰

Ali bin Abi Talib revealed the four main characteristics of the pious: *al-khaufu min al-jalil* (fearing Allah, who is Supreme), *al-'amalu bi at-tanzil* (performing good deeds according to Allah's revelations), *ar-riḍa bi al-qalil* (being sufficient and satisfied with Allah's gifts, no matter how small), and *al-isti'dadu li yaumi ar-rahil* (preparing for death and the afterlife).⁹¹ Thus, a servant's closeness to Allah can be seen from the increasing quality of his outward and inward relationships, including feelings of love, fear, hope, dzikr, obedience, tranquility, contentment (*riḍa*), and readiness to face the afterlife.

⁸⁸Ibnu Qayyim Al-Jauziyah, *Madarijus Salikin (Pendakian Menuju Allah): Penjabaran Kongkret 'Iyyaka Na'budu wa Iyyaka Nyasta 'in'* (Kathur Suhardi, Trans) (Jakarta Timur: Pustaka Al-Kautsar, 1999), p. 158.

⁸⁹Al-Jauziyah, *Madarijus Salikin...*, p. 304.

⁹⁰Al-Jauziyah, *Madarijus Salikin...*, p. 345.

⁹¹Kemenag, "Empat Ciri Orang Bertakwa menurut Ali Bin Abi Tholib", *Kemenag.Go.Id*, 2019 <<https://kemenag.go.id/nasional/empat-ciri-orang-bertakwa-menurut-ali-bin-abi-tholib-hxwx95>>, accessed June 29, 2025.

2) Cognitive Aspect

In Qur'an journaling activities, understanding and critical thinking skills are interrelated to gain a deep understanding of the Qur'an through studying translations, interpretations, and independent reflections. The Qur'an, which was revealed in the past with many themes of discussion, is understood by reconciling it with contemporary experience and knowledge so that it can be applied today.⁹² Additionally, learning occurs through self-reflection, such as asking what lessons can be learned, how we can improve, how our belief in Allah can grow, what new information can change our perspective, and how we can put the verse into practice.⁹³

The deepening of the Qur'anic verse is followed by the ability to apply one's understanding to life, resulting in a change in behavior. Az-Zarnuji quoted Abu Hanifah as saying that knowledge is meant to be put into practice, and practicing it means leaving the world behind in order to find happiness in the afterlife.⁹⁴ Thus, one's understanding of the Qur'an can be seen by how he understands a verse in

⁹²Zulkarnaini, "Ragam Metodologi Memahami Al-Qur'an: Cara Baru Mendekati Ayat Tuhan", *Lentera: Indonesian Journal of Multidisciplinary Islamic Studies*, 5.1 (2023), p. 16, <<https://journal.iainlangsa.ac.id/index.php/lentera/article/view/5454>>.

⁹³Mufarrida, "Memahami Kesehatan Mental...", p. 98.

⁹⁴Az-Zarnuji, *Terjemah Ta'lim Muta'allim*, p. 11.

context, reflects on it, and applies his knowledge to his daily life.

3) Social Aspect

The sign of a useful person is to do good to others. One way is to share the knowledge he has. Imam Al-Ghazali mentioned that if knowledge is the most important thing, then learning it is an effort to reach the most important thing.⁹⁵ And teaching it means providing benefits in the form of that virtue to others. Teaching a knowledge to others is the same as connecting the chain of Allah's knowledge to His servants.⁹⁶

A useful human being is someone who can help and inspire others. According to Imam Al-Ghazali, making knowledge is useful when it educates the human soul to avoid despicable behavior and directs it toward praiseworthy behavior that brings happiness.⁹⁷ It can be understood that inspiring others and helping them find guidance so they can become better is the same as making knowledge useful. This shows that we are here to help others, and that others are helped because of us. In the context of Qur'an journaling, usefulness is seen in spreading knowledge through writing, having a positive

⁹⁵Al-Ghazali, *Ihya' 'Ulumuddin...*, p. 75.

⁹⁶M. Nurul Huda, *Menjadi Manusia (18 Renungan agar Hidup Selalu Bermanfaat bagi Sesama)* (Sukabumi: CV Jejak, 2020), p. 44.

⁹⁷Al-Ghazali, *Ihya' 'Ulumuddin...*, p. 76.

influence on readers, and helping others find guidance through reflective writing.

B. Previous Relevant Studies

Many researchers have conducted research on Qur'anic learning. However, research on learning the Qur'an through Qur'an journaling is relatively new, so there are not many studies discussing it. Some previous literature related to Qur'anic learning includes:

1. Azka Mufarrida's research, entitled "Membangun Kesehatan Mental melalui Aktivitas Menjurnal Qur'an (Studi Living Qur'an pada Anggota Webinar Qur'an Journaling for Self Healing)," This study resulted in the Qur'an Journaling for Self Healing webinar activity. Participants read Qur'anic verses related to healing, the translations, and interpretations of these verses. They then wrote their reflections on paper and decorated it. Existing reception models include exegesis reception, which involves understanding Qur'anic verses; aesthetic reception, which involves embellishing the journal; and functional reception, which involves reflection and is useful for softening the heart, healing inner wounds, and maintaining mental health. The similarity between this research and the research to be carried out is that it discusses the implementation of Qur'an Journaling to reflect on God's word in real life. The difference is that this research examines Qur'an Journaling from the perspective of webinar members' receptions of Qur'an Journaling in building mental health. While the research to be carried out examines Qur'an Journaling from an educational point of view,

focusing on the implementation of the Qur'an learning and the experiences of members of the Sahal Qur'an Journaling Community.⁹⁸

2. Desty Putri Hanifah's research, entitled "Menumbuhkan Sikap Ilmiah melalui Kajian Tematik Sains QS. Al-Mu'minun 12-14 Menggunakan Teknik Qur'an Jurnal". This study discusses the content of Surah al-Mu'minun, verses 12-14, which describe the process of human creation from fertilization to birth. All of the processes mentioned in the Qur'an can be logically proven by scientists using scientific methods. Therefore, Qur'an journaling can be a way to understand the Qur'an and science simultaneously. The similarity between this research and the research to be carried out is that it discusses the use of journaling in religion to understand and explore the content of the Qur'an. The difference is that this study uses Qur'an Journaling to study the Qur'an, especially Surah al-Mu'minun verses 12-14, and relates it to science to foster a scientific attitude for journalers. The research to be carried out discusses the use of Qur'an Journaling as a learning method to study the verse, understand its meanings, meditate on it, and reflect it in life to become a better servant and get closer to Allah.⁹⁹
3. Azianyah and Sriyanto's research, entitled "Perencanaan, Pelaksanaan, dan Pengawasan Program Hafalan Al-Qur'an Surat Al-Jumu'ah pada Grup Whatsapp Hafizh on the Street". The results

⁹⁸Mufarrida, "Membangun Kesehatan Mental...", p. 1-184.

⁹⁹Hanifah, "Menumbuhkan Sikap Ilmiah...", p. 1-12.

of this study are: 1) The Surat Al-Jumu'ah memorization program was planned using the Kaunmy Quantum Memory method, which involved recording memorization videos, the presence of admins and reviewers, the presence of memorization members and groups, and selecting letters to be memorized. 2) Implementation of the program on the Hafizh on the Street WhatsApp group is carried out following predetermined rules and regulations. 3) Supervising the program's implementation is carried out regularly and in stages. Supervision results are reported on the 15th and 29th of each month. The similarity between this research and the research to be carried out is that it discusses Qur'an learning through the WhatsApp group. The difference is that this research focuses on planning, implementing, and supervising Qur'anic learning by memorizing Surat Al-Jumu'ah with the Kaunmy Quantum Memory method. The research to be carried out focuses on the Qur'an learning by tadabbur Al-Qur'an using the Qur'an journaling method.¹⁰⁰

4. Amanda Dillon's research, entitled "Bible Journaling as a Spiritual Aid in Addiction Recovery." The results of the study indicate that Bible journaling can aid in the recovery of women with drug addictions. Scripture journaling provides spiritual encouragement to delve deeper into religious texts, offers emotional support, and is a means to express creativity during recovery. The similarity between this research and the research to be carried out is discussed

¹⁰⁰Azlansyah and Sriyanto, "Perencanaan, Pelaksanaan, dan Pengawasan...", p. 149-158.

in the use of journaling as a religious practice to explore religious texts. The difference is that this study uses the Bible as its object of research and is conducted to help people recover from drug addiction. While the research to be carried out uses the Qur'an as its object of research and focuses on Qur'an learning.¹⁰¹

5. Dina Ramadhanti's research, entitled "The Role of Reflective Journaling in Creative Writing Learning". The results of this study show that reflective journaling is a tool for students to learn creative writing while guiding and controlling their freedom of thought. It is also a means of documenting creative work and a tool for self-reflection. The process is more important in learning creative writing than the final result. The process includes discovering ideas, collecting writing materials, and evaluating them. The similarity between this research and the research to be carried out is that they both use journaling for learning purposes and self-reflection tools. The difference is that this study uses reflective journaling to teach creative writing. The research to be carried out uses Qur'an journaling to learn to understand the Qur'an.¹⁰²

¹⁰¹Amanda Dillon, "Bible Journaling as a Spiritual Aid in Addiction Recovery", *Religions*, 12.11 (2021), p. 1–29 <<https://doi.org/10.3390/rel12110965>>.

¹⁰²Dina Ramadhanti, "The Role of Reflective Journaling in Creative Writing Learning", *JOSSE: Journal of Social and Scientific Education*, 1.1 (2024), p. 16–22 <<https://doi.org/10.58230/josse.v1i1.26>>.

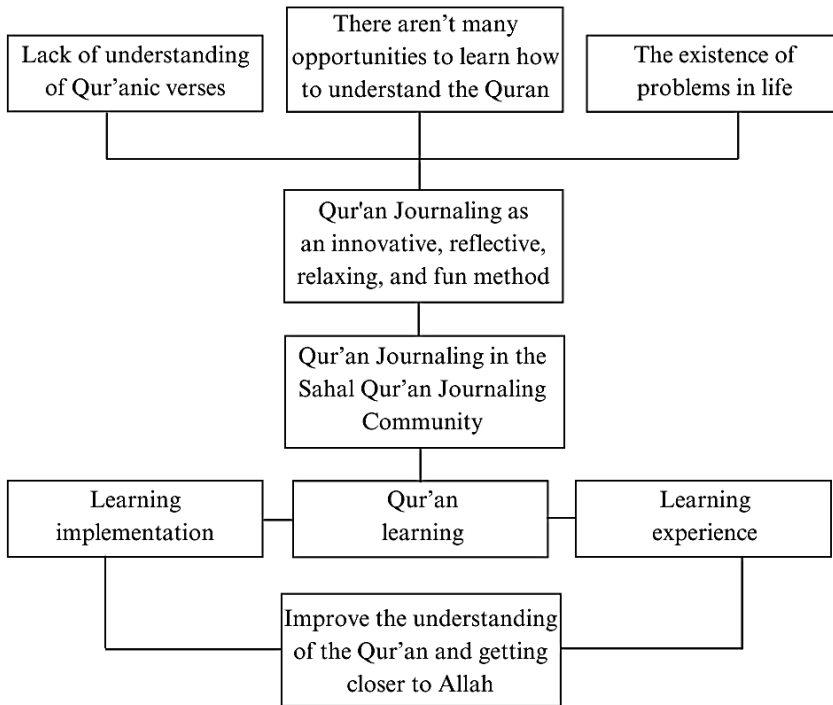
C. Conceptual Framework

The Qur'an is the life guide for Muslims around the world. To behave according to its guidance, Muslims must understand and absorb the meaning of the Qur'anic verses into their hearts. However, many Muslims can read the Qur'an but have not reached the stage of understanding, appreciating, and practicing its verses in everyday life. Verses from the Quran are often only used in formal settings, such as during religious ceremonies. Meanwhile, opportunities to study the Qur'an in depth are still relatively limited. Some people also admit that they have life problems and need spiritual help.

Qur'an journaling provides an alternative solution for Muslims who want to study the Quran more deeply and develop a closer relationship with it. It is a method of learning the Quran that adopts the Qur'an tadabbur methods by combining a reflective, relaxed, and fun approach. The Sahal Qur'an Journaling Community helps people learn the Qur'an through Qur'an journaling. The community organizes, plans, implements, and supervises learning via WhatsApp. This activity carries the aim and hope that together, we can grow closer to the Creator by understanding, appreciating, and practicing the values contained in His holy book.

The framework of this study is depicted in the following concept map:

Figure 2.1 The framework for Qur'an learning through Qur'an Journaling in the Sahal Qur'an Journaling Community



CHAPTER III

RESEARCH METHODS

A. Research Type and Approach

This research uses qualitative research methods. According to Sugiyono, qualitative research is a method based on the postpositivist philosophy for examining objects following their original conditions. Researchers are the key instruments in this method, which uses data triangulation techniques to collect data, inductive analysis, and focuses on finding meaning rather than generalization.¹⁰³ Researchers need to participate actively and directly in the field. It is intended that the author can observe and analyze the object directly and record its condition as it is.

This research uses the netnography approach. Netnography is a qualitative research that studies cultural experiences recorded and reflected through digital activities, online practices, and trace systems.¹⁰⁴ Using a netnography approach, researchers describe the Sahal Qur'an Journaling Community's behavior in detail as they carry out Qur'an learning through Qur'an journaling on social media. The object of research in netnography is individual or group activities on the

¹⁰³Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, 19th edn (Bandung: Alfabeta, 2013), p. 9.

¹⁰⁴Eriyanto, *Metode Netnografi: Pendekatan Kualitatif dalam Memahami Budaya Pengguna Media Sosial* (Bandung: PT. Remaja Rosdakarya, 2021), p. 2.

internet.¹⁰⁵ This study's research object is the Sahal Qur'an Journaling Community with its Qur'an learning activities.

B. Research Location and Time

This research examined the basic activity of the Sahal Qur'an Journaling Community: the 30 Days Challenge Qur'an Journaling. This activity takes place online using the Instagram and WhatsApp applications. This research was selected because of the community's uniqueness and activeness in helping its members understand the Quran through Quran journaling. The research began on December 5, 2024, and ended on June 4, 2025.

C. Data Source

According to Arikunto, a data source is a place to obtain data.¹⁰⁶ The data sources needed for this study fall into primary and secondary categories.

1. Primary Data

Primary data, also known as main data, is information obtained directly by data collectors from data sources.¹⁰⁷ The primary data sources will be observations and participation in community activities through the WhatsApp group, interviews with the Sahal Qur'an Journaling Community manager, interviews with 4 randomly selected community members, distributing

¹⁰⁵Eriyanto, *Metode Netnografi...*, p. 3.

¹⁰⁶Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2011), p. 172.

¹⁰⁷Sugiyono, *Metode Penelitian...*, p. 225.

questionnaires to 13 community members, also community documentation and Qur'an Journaling members' work.

2. Secondary Data

Secondary data is not obtained directly by data collectors from data sources but through intermediaries, such as other people or documents.¹⁰⁸ In this case, secondary data is taken from written records about the community and readings related to the research topic.

D. Research Focus

The research focus determines what will be studied in the research. Research limitations are determined by the level of importance, urgency, and feasibility of the research problem.¹⁰⁹ The topic of Qur'an journaling can be studied from various perspectives in the Sahal Qur'an Journaling Community discussion. It can be examined through education, psychology, technology, sociology, linguistics, management, economics, and culture. In this study, the researcher focuses on educational issues related to the implementation of Islamic religious learning. Therefore, this research focuses on:

1. The Qur'an learning through Qur'an journaling in the Sahal Qur'an Journaling Community.
2. The member's experience of Qur'an learning through Qur'an Journaling in the Sahal Qur'an Journaling Community.

¹⁰⁸Sugiyono, *Metode Penelitian...*, p. 225.

¹⁰⁹Sugiyono, *Metode Penelitian...*, p. 207.

E. Data Collection Techniques

Data collection techniques are the methods researchers use to gather the data needed to solve research problems.¹¹⁰ Various methods are employed to obtain complete data for problem-solving purposes. The techniques used in this research are:

1. Observation

Observation is observing or focusing all attention on the object being observed by involving all sensory organs.¹¹¹ The object of observation is learning activities involving Qur'an Journaling within the Sahal Qur'an Journaling Community via the WhatsApp group. Through this observation, researchers see how Qur'an Journaling activities occur and how community members' interactions support each other's learning. This study includes participatory observation, in which researchers participate in activities being studied to obtain factual data according to existing circumstances.

2. Interview

Interviewing is collecting data by asking relevant sources several questions about a particular topic. It is used to obtain in-depth information or to validate previously received information.¹¹²

Those who will be interviewed are:

¹¹⁰Rifa'i Abubakar, *Pengantar Metodologi Penelitian* (Yogyakarta: SUKA-Press, 2021), p. 67.

¹¹¹Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*. p. 133.

¹¹²Feny Rita Fiantika and others, *Metodologi Penelitian Kualitatif* (Padang: PT Global Eksekutif Teknologi, 2022), p. 21,

- a. Community manager, Ari Latifah, to obtain information on the community's history, goals, and Qur'an learning implementation.
- b. Four community members with the name codes S, Z, G, and A to obtain information about the experiences gained while participating in community learning activities.

This research collects data using semi-structured interviews. With this technique, researchers prepare structured interview guidelines while allowing for open discussions on the research topics.

3. Questionnaire

Questionnaire is a tool used to collect data by providing respondents with a set of questions or statements related to the topic to be discussed.¹¹³ The purpose of giving questionnaires is to obtain information from respondents about their knowledge and experience. In this study, the questionnaire was given to 13 members with the aim of obtaining information about members' experiences after participating in Qur'an journaling activities in the Sahal Qur'an Journaling Community to support the interview results.

4. Documentation

Documents are essential records that contain information about past events. They can take various forms, such as written

¹¹³Sugiyono, *Metode Penelitian...*, p. 142.

records, pictures, or monumental works of a person.¹¹⁴ The documents used include information about community membership, guidelines for Qur'an journaling, rules for implementing Qur'an journaling activities, lists of journaling verses, and community members' journaling results.

F. Data Analysis Techniques

Abubakar defines data analysis as an activity of processing data that has been collected in such a way as to reach research conclusions.¹¹⁵ This research uses the Miles and Huberman analysis technique, which involves reducing data, displaying data, and drawing conclusions.

a. Reducing Data

Data reduction is summarizing obtained data, selecting necessary information, and focusing on important things, then looking for themes and patterns.¹¹⁶ Researchers collected data through observation, interviews, and documentation on the implementation of Quran learning in the Sahal Quran Journaling Community. They summarized, sorted, and grouped according to the research objectives to be achieved.

b. Displaying Data

In qualitative research, data is presented in a narrative form, such as brief descriptions, charts, relationships between categories, flowcharts, etc. This presentation makes it easier for researchers to

¹¹⁴Sugiyono, *Metode Penelitian...*, p. 240.

¹¹⁵Abubakar, *Pengantar Metodologi Penelitian*. p. 121.

¹¹⁶Sugiyono, *Metode Penelitian...*, p. 247.

understand phenomena that occur and plan activities that will be carried out next.¹¹⁷

c. Conclusion

Conclusions are the new findings that researchers discover through their research. These new findings can be a clearer description of a previously vague object, causal or interactive relationships, hypotheses, or theories. Credible conclusions are obtained when the presented data is supported by valid evidence.¹¹⁸

G. Data Validity Test

Validity is the degree of accuracy between the actual data on the research object and the data reported by researchers from the research results. The more valid the data, the more accurately it describes the original situation.¹¹⁹ In this study, data validity was tested using triangulation techniques, namely source and technique triangulation. Source triangulation involves checking the validity of data by comparing it with data obtained from other sources. In this study, data collection and testing were carried out on data sources, namely the results of interviews with the Sahal Qur'an Journaling Community manager, which were then checked against the results of interviews with community members and then against the results of interviews with other community members.

¹¹⁷Sugiyono, *Metode Penelitian...*, p. 249.

¹¹⁸Sugiyono, *Metode Penelitian...*, p. 253.

¹¹⁹Fiantika and others, *Metodologi Penelitian Kualitatif*, p. 177.

Technique triangulation involves collecting and testing data from the same source using different methods. Data on Qur'an learning through Qur'an journaling at the Sahal Qur'an journaling community is obtained through observation and checked with interviews and documentation. If differences in data are found between the three techniques, a further discussion will be held to verify the accuracy of the data.

CHAPTER IV

DATA DESCRIPTION AND ANALYSIS

A. Data Description

1. Overview of the Sahal Qur'an Journaling Community

a. Profile of the Sahal Qur'an Journaling Community

Sahal or Sahabat Al-Qur'an Foundation is a foundation dedicated to building a civilization that marvels and loves the Quran. The foundation presents various programs to meet the community's needs for Quranic education. One such program is the Sahal Quran Journaling Community, which fosters love for the Quran through tadabbur and creative journaling.¹²⁰

The Sahal Quran Journaling Community was established in October 2024 by Ari Lathifah. She was a student of Ustadz Agus Subagio, founder of the Sahal Foundation, in the tadabbur Quran Surah Ar-Rahman class from June to July 2024. She shared her notes from the tadabbur class with the public on Threads and received many positive responses from her readers. In October 2024, Ari proposed forming the Qur'an Journaling Community with Ustadz Agus Subagio and asked him for guidance. With his

¹²⁰Documentation of Qur'an Journaling guide of Sahal Qur'an Journaling Community, Friday, March 7, 2025, <<https://cake-carver7cc.notion.site/Perkenalan-Sahal-1a2b70d9bbb581bf8a54ddc8f03f3601>>.

approval, the Qur'an Journaling Community was established under the Sahal Foundation as "Sahal Qur'an Journaling."¹²¹

The Sahal Qur'an Journaling Community is a place for people who want to learn the Qur'an with others in fun ways. The community's primary purpose is to grow closer together to the Qur'an through the Qur'anic tadabbur approach.¹²²

b. Membership of the Sahal Qur'an Journaling Community

The Sahal Qur'an Journaling community organized four batches of Qur'an journaling activities from October to February. The first batch, in October 2024, the Sahal Qur'an Journaling WhatsApp group had over 300 members. The second batch, in December, membership had grown to over 3,000 WhatsApp group members. The third Batch, in January, membership had grown to over 3,500 WhatsApp group members. The fourth Batch, in February, membership had grown to over 3,700 WhatsApp group members.¹²³

According to an independent survey conducted by Ari, approximately 96% of community members are women with age range between 19-60 years old.¹²⁴ They have different ways of

¹²¹Interview with the Sahal Qur'an Journaling Community Manager, Ari Lathifah, on Saturday, February 22, 2025.

¹²²Interview with the Sahal Qur'an Journaling Community Manager, Ari Lathifah, on Saturday, February 22, 2025.

¹²³Documentation of Qur'an Journaling PPT Orientation Sahal Qur'an Journaling, Friday, March 7, 2025.

¹²⁴Interview with the Sahal Qur'an Journaling Community Manager, Ari Lathifah, on Saturday, February 22, 2025.

knowing the community's existence. Based on the interviews with four members, two people know the community's existence through Threads,¹²⁵ one person through Instagram,¹²⁶ and another through TikTok.¹²⁷

2. Qur'an Learning through Qur'an Journaling in the Sahal Qur'an Journaling Community

a. Preparation of Qur'an Journaling Activities

Before carrying out the Qur'an Journaling activity, management must prepare and plan for the necessary materials so that the activity runs smoothly. According to interviews with community administrators, the preparations include Research and Development (R&D), administration, and knowledge management.

Research and Development (R&D) is required to conduct a literature study of the verses to be studied by members. The preparation of the framework and the selection of verses to be used are sourced from journals of tafsir and psychology using a keyword approach according to the topic to be discussed. The Qur'an Journaling activity has 6 chapters in 30 days. Each chapter lasts for 5 days, with different main messages each day, so the total messages received by members in one activity is 30 messages.

¹²⁵Interview with the Sahal Qur'an Journaling Community member, informant S, on Saturday, February 22, 2025, and informant Z on Sunday, March 2, 2025, who know the community's existence through Threads.

¹²⁶Interview with the Sahal Qur'an Journaling Community member, informant G, on Sunday, March 2, 2025.

¹²⁷Interview with the Sahal Qur'an Journaling Community member, informant A, on Monday, March 3, 2025.

Administrative preparation is used to prepare the necessary platform for learning, such as the community registration platform, the link for submitting journaling results, creating WhatsApp groups, and establishing community guidelines, such as ethics and procedures for community activities. Knowledge management is used to collect all existing information related to the community and maintain it in a compilation link to make it easier to access information when needed.¹²⁸

b. Implementation of Qur'an Journaling Activity

The next stage is implementation. Before implementing Qur'an Journaling, new members must fill out a registration form to join the community. They will then be directed to the WhatsApp group link.¹²⁹ Those already part of the community can immediately participate in activities for each theme without re-registering.

Activities in the Sahal Qur'an Journaling Community are divided by Batch. Each Batch is held for 30 days and has a different theme. Qur'an Journaling activities are divided into three activities: orientation, challenge implementation, and closing.

1) Orientation

Before the challenge began, the activity started with an orientation through a Zoom Meeting with the Founder of the

¹²⁸Interview with the Sahal Qur'an Journaling Community Manager, Ari Lathifah, on Saturday, February 22, 2025.

¹²⁹Interview with the Sahal Qur'an Journaling Community Manager Ari Lathifah, on Saturday, February 22, 2025.

Sahal Foundation, Ustadz Agus Subagio, and the Sahal Qur'an Journaling Community manager, Ari Lathifah. During the orientation, members learned about the importance of tadabbur Al-Qur'an before starting it. Members also received an initial introduction to the activity, guidance on creating a Qur'an journal, and information about the rules that would apply during the activity.¹³⁰

2) Implementation

The Sahal Qur'an Journaling community has rules for members participating in Qur'an journaling activities. The applicable rules are:¹³¹

- a) Choose a verse freely or follow the recommendation list.

Members may select their own verse or use the recommended verses the manager has prepared.

- b) Every day, do this task:
 - 1) Read the selected verse with its translation.
 - 2) Write the verse in a journal with handwritten or digital notes.
 - 3) Write down the verse's tadabbur, impressions, or wisdom.
 - 4) Decorate the journal in a creative way (optional).

¹³⁰Observation of the Sahal Qur'an Journaling Community.

¹³¹Documentation of Qur'an Journaling guide of Sahal Qur'an Journaling Community, Monday, March 10, 2025, <<https://cake-carver-7cc.notion.site/Aturan-Challenge-1a2b70d9bbb581c5a8fad539be56a4dc>>.

- c) Post on social media (optional):
Members can share journaling results on social media as a form of da'wah and Islamic propagation.
- d) Follow the mentoring schedule.
Attend the sessions scheduled by the team so the members can consult with them and ask questions directly.
- e) If you join late when the challenge has started:
 - 1) Members can follow the challenge sequence from the beginning and catch up.
 - 2) Members can start the challenge on the current day and don't have to start from Day 1.
 - 3) Members can replace one day with 2 verses at a time if they want to catch up.
- f) If there are days when members don't write in the Quran journal:
 - 1) There is no need to feel burdened by the past.
 - 2) You may resume the interrupted sequence.
 - 3) You may continue as per the current day without being burdened by what has passed.

For Batch 2 and 3, the theme used for Qur'an Journaling was Self-Healing with Qur'an. The selected verses to be studied are:¹³²

Chapter 1: Recognizing and Acknowledging Wounds		
Day	Daily Topics	Verses List
1	Starting a healing journey	Q.S. Al-Fatiha: 1
2	Recognizing the presence of God	Q.S. Adh-Dhuha: 3 Q.S. Yunus: 57 Q.S. Al-Hadid: 9
3	Acknowledging pain and weakness	Q.S. Al-Balad: 4 Q.S. Rum: 54 Q.S. An-Nisa: 28
4	Managing sadness	Q.S. Ali Imran: 139 Q.S. At-Taubah: 40 Q.S. An-Nahl: 127
5	Hope exists	Q.S. Al-Insyirah: 6 Q.S. Az-Zumar: 53 Q.S. Maryam: 4
Chapter 2: Forgiving Yourself and Others		
Day	Daily Topics	Verses List
6	Accepting the whole self	Q.S. Ar-Rum: 30 Q.S. At-Tin: 4 Q.S. Al-Baqarah: 286
7	Learn from mistakes	Q.S. Al-Anbiya: 35 Q.S. Al-Hadid: 23 Q.S. Al-Baqarah: 216
8	Improve yourself	Q.S. Al-Ankabut: 69 Q.S. Asy-Syams: 9 Q.S. Ar-Ra'd: 11
9	Apologize to others	Q.S. Fussilat: 34 Q.S. An-Nur: 22

¹³²Documentation of Sahal Qur'an Journaling Community Instagram, Sunday, March 9, 2025, <<https://www.instagram.com/p/DERRvdxzvUV/?igsh=eTdsYWlycjJvNGVt>>.

		Q.S. Yusuf: 92
10	Accept wholeheartedly	Q.S. Ibrahim: 7 Q.S. Ali-Imran: 109 Q.S. Taghabun: 11
Chapter 3: Ask Allah for forgiveness		
Day	Daily Topics	Verses List
11	Realizing the sin	Q.S. Yusuf: 53 Q.S. Ali-Imran: 147 Q.S. Yunus: 44
12	Repent for the mistake	Q.S. At-Tahrim: 8 Q.S. An-Nahl: 119 Q.S. Al-Furqan: 71
13	Plead with sincerity	Q.S. Al-Anbiya: 87 Q.S. Al-A'raf: 23 Q.S. Al-Qasas: 16
14	Hoping for forgiveness	Q.S. Ali Imran: 135 Q.S. Al-Isra: 25 Q.S. Thaha: 82
15	Tangible proof of repentance	Q.S. At-Taubah: 112 Q.S. An-Nisa: 31 Q.S. Al-Anfal: 70
Chapter 4: Letting Go of Burdens and Surrendering		
Day	Daily Topics	Verses List
16	Understanding the language of love	Q.S. Al-Baqarah: 155 Q.S. Al-Ankabut: 2 Q.S. Al-Mulk: 2
17	The only one to rely on	Q.S. Al-Baqarah: 214 Q.S. Az-Zumar: 38 Q.S. Ali-Imran 160
18	Letting go of fear	Q.S. An-Nisa: 45 Q.S. Ali Imran: 173 Q.S. At-Taubah: 51
19	Surrender with sincerity	Q.S. Al-Ahzab: 48 Q.S. Yusuf: 100 Q.S. Ash-Shaffat: 102
20	The best planner	Q.S. An-Nahl: 1 Q.S. Al-Qasas: 7

		Q.S. Ali-Imran: 54
Chapter 5: Knowing Allah and His Attributes		
Day	Daily Topics	Verses List
21	He is rich and powerful	Q.S. Al-Baqarah: 255 Q.S. Fatir: 15 Q.S. Al-Hasyr: 24
22	He is most merciful	Q.S. At-taubah: 117 Q.S. Ar-Rahman: 1-4 Q.S. An-Nahl: 18
23	He is all-wise	Q.S. Ali-Imran: 6 Q.S. Al-Baqarah: 32 Q.S. Luqman: 27
24	He is the most gracious	Q.S. Al-Baqarah: 245 Q.S. Muhammad: 7 Q.S. Al-Mulk: 15
25	He is almighty	Q.S. Ali Imran: 26 Q.S. Yasin: 82 Q.S. Al-Ahqaf: 33
Chapter 6: Towards Peace of Mind		
Day	Daily Topics	Verses List
26	Finding a source of peace	Q.S. Al-Ra'd: 28 Q.S. Az-Zumar: 23 Q.S. Al-Anfal: 2
27	Understanding the end of life	Q.S. Al-Maidah: 119 Q.S. Al-Insyiqaq: 6 Q.S. Al-Ankabut: 64
28	Making peace with destiny	Q.S. At-Taubah: 59 Q.S. Al-Ghasyiyah: 8-10 Q.S. Al-Insan: 22
29	Obtaining eternal happiness	Q.S. Yunus: 58 Q.S. At-Tur: 21 Q.S. At-Taubah: 21
30	Become a calm soul	Q.S. Al-Fajr: 27-30 Q.S. Al-Baqarah: 156 Q.S. Al-Qiyamah: 22-23

Table 4.1 Qur'an Journaling Verses List

Meanwhile, for Batch 4, the theme for Qur'an Journaling was Self-Improvement with the Qur'an. The selected verses to be studied are in Appendix 5.

Community managers have provided guidance to members on the format of Qur'an journaling. The format is as follows:¹³³

a) Quote The Ayat

Write down the Qur'anic verses and their translations that you want to learn, either from selected verses based on a particular theme, personal needs, or order in reading the Qur'an.

b) Understand The Context and Tafsir

To gain a deeper understanding, understand the context of the verse learned using 5W+1H, *asbabun nuzul*, its meaning in the original language, and scholarly explanations.

c) Reflection

Reflect on the verse and relate it to personal life to help internalise the meaning of the verse.

d) Apply to Life

Identify concrete steps to apply the teachings of the learnt verse in daily life.

¹³³Documentation of Qur'an Journaling guide of Sahal Qur'an Journaling Community, Sunday, March 9, 2025, <<https://cake-carver-7cc.notion.site/Bagaimana-Memulai-Quran-Journaling-1a2b70d9bbb581f18537d3afa6b8ff71>>.

e) Next Ayat

Decide on the next verse to be noted to help maintain consistency in learning and living the Qur'an in life on an ongoing basis.

The guidelines guide beginners in making Qur'an Journals. An example is in Appendix 6.

With all the existing guidelines, the management gives freedom to use the media and the format. Members can also start Qur'an journaling at any time and in any verse. The management said that the Sahal Qur'an Journaling Community uses a flexible system to make it easier for members according to their abilities.¹³⁴

This is an individual challenge, so each member learns it independently according to the time they have. Even so, community management has provided tafsir recommendations as easy learning materials for beginners, namely websites from quran.nu.or.id, tafsirweb.com, quranhadits.com, and the Qur'an Tadabbur application. Members can also watch the studies of trusted scholars who discuss tafsir and tadabbur Qur'an through videos on the YouTube channel.¹³⁵

¹³⁴Interview with the Sahal Qur'an Journaling Community Manager, Ari Lathifah, on Saturday, February 22, 2025.

¹³⁵Documentation of Qur'an Journaling guide of Sahal Qur'an Journaling Community, Monday, March 10, 2025, <<https://cake-carver-7cc.notion.site/FAQ-Quran-Journaling-1a2b70d9bbb5818e9505dec041ab9c5b>>.

It is recommended that every Qur'an journaling that has been made to be submitted. The results of the notes are submitted to management via the Google form provided during submission hours, at 20:00-21:30. The submission takes the form of a social media posting link. If the note is not posted, members only need to fill out the Google submission form.¹³⁶

Members communicate and interact through the WhatsApp application. Through WhatsApp, the management shares a selection of verses to be studied daily. WhatsApp is also used to share important information, notify members of upcoming webinars, share journaling references, and support and motivate each other. The WhatsApp group becomes a learning environment for community members, just like an offline classroom.¹³⁷

3) Closing

After completing the 30-day challenge, the activity concludes with a closing activity through a Zoom meeting with the community management team. During this activity, members share their experiences with Qur'an journaling. The management also distributed prizes to members who completed Qur'an Journaling by offering discounts to become premium community members.

¹³⁶Documentation of Sahal Qur'an Journaling Community Instagram, Monday, March 10, 2025, <https://www.instagram.com/p/DC_AGqBzz0J/?img_index=3&igsh=MTBhcmRqbWg4bDgydg==>

¹³⁷Observation of the Sahal Qur'an Journaling Community.

At the end of the event, the management announced the planned activities for the next batch and distributed “useful survey forms” for members to fill out as feedback on the activities that have been carried out. The management will use this feedback to improve future activities.¹³⁸

c. Supervision and Evaluation of Qur'an Journaling Activities

In the Sahal Qur'an Journaling Community, the management supervises and evaluates Qur'an journaling activities. Supervision is carried out through the submission forms and members' social media activity. Meanwhile, evaluation is carried out by distributing a “useful survey form” at the end of the activity and by observing member interaction in the WhatsApp group during the activity.¹³⁹

3. Member's Experience of Qur'an Learning through Qur'an Journaling in the Sahal Qur'an Journaling Community

For members, experience is a very valuable part of Qur'an journaling activity. The feeling they experience after going through it is something they expect from participating in this activity. Everyone who participates will have a different understanding. The management said there is nothing wrong and right to reflect on the Qur'an. The critical point of Qur'an journaling activities is that each person will receive

¹³⁸Observation of the Sahal Qur'an Journaling Community.

¹³⁹Interview with the Sahal Qur'an Journaling Community Manager, Ari Lathifah, on Saturday, February 22, 2025.

messages and lessons from the self-learning process that are specific to their life and cannot be equated to anyone else's.¹⁴⁰

a. Qur'an Journaling to Get Closer to Allah

Qur'an journaling can also be a way to get to know and get closer to Allah better. The more we study the Qur'an, the more we realize Allah's greatness and goodness towards His servants. This awareness can motivate servants to worship and learn more. The following is a statement from a community member:

“Well, through this Qur'an journaling, we can also be reminded by Allah that, for example, you have to pray, you have to amar ma'ruf nahi munkar. Well, indirectly Qur'an journaling makes us remember about how our relationship with God should be, and even how our relationship should be with fellow human beings”.¹⁴¹

“Then I also feel calmer and cooler. I don't know why, it just happens.”¹⁴²

This shows that Qur'an journaling helps members motivate themselves to worship better to obtain Allah's pleasure and mercy,

¹⁴⁰Interview with the Sahal Qur'an Journaling Community Manager, Ari Lathifah, on Saturday, February 22, 2025.

¹⁴¹Interview with the Sahal Qur'an Journaling Community member, informant Z, on Sunday, March 2, 2025. The same experience was also experienced by informant A in the interview on March 3, 2025, who stated that through Qur'an Journaling, she felt constantly reminded by Allah and made herself motivated to worship better.

¹⁴²Interview with the Sahal Qur'an Journaling Community member, informant Z, on Sunday, March 2, 2025. The same experience was also experienced by informant S in the interview on February 22, 2025, who stated that Qur'an journaling makes their hearts calmer.

as well as calm their hearts. This is reinforced by the following questionnaire results:

1) Feelings of love, fear, and hope in Allah

Most of the 13 respondents felt an increased sense of love, fear, and hope in Allah after participating in Quran journaling. This arose from their awareness of the love and compassion shown by Allah through His verses. However, some are still in adjustment process.

2) Increase dhikr to Allah

Most respondents admitted that they became more mindful of Allah after participating in Qur'an journaling activities. However, a small number were still in the process and had not carried it out consistently.

3) Increasing obedience to Allah

Qur'an journaling is considered to make respondents feel more stable in carrying out obedience to Allah because they have a foundation of knowledge obtained through the study of tafsir, knowing what to do and what to avoid, making the Qur'an a reminder, and encouraging better worship.

4) Peace of mind

The majority of respondents said Qur'an journaling gave them peace of mind. However, a small number still do not feel completely at peace because they have not received the expected guidance.

5) Feeling content with Allah

All of the respondents mentioned that Qur'an journaling helped them accept Allah's fate more gracefully and think positively about His provisions.

6) Preparing for the afterlife

The results of the questionnaire show that Quran journaling makes respondents more aware of the afterlife, encouraging them to start preparing from the smallest things, such as improving themselves and doing more good deeds.

b. Qur'an Journaling to Improve Qur'an Understanding

Through the 30 Days Challenge Qur'an Journaling activity, members learn the Quran by studying and meditating on it. In addition to finding peace of mind, they gain a deeper understanding and learn lessons from the Quran that they can apply in their lives.

This aligns with the members' statements, as follows:

“Yes, because when we do journaling, we write down important verses that we want to use as material. Then, we reflect on their meaning. Next, we analyze their meaning and context in the tafsir. Then, we relate the verse to our daily lives. Of course, our understanding of the verse increases”.¹⁴³

“Through Qur'an journaling, we will be trained to read more, open books more, and explore more specific in-depth online

¹⁴³Interview with the Sahal Qur'an Journaling Community member, informant G, on Sunday, March 2, 2025. The same experience was also experienced by informant S in the interview on February 22, 2025, who stated that Qur'an Journaling makes her better understand the Qur'an through translation and interpretation analysis, as well as verse reflection.

interpretations so that we can train our brains to think more”.¹⁴⁴

The above statement shows that Qur'an journaling helps members learn from the Qur'an and practice critical thinking by analyzing translations, interpretations, and reflections on daily life. This is reinforced by the following questionnaire results:

1) Able to understand verses contextually

Respondents showed that they can understand verses contextually through studying scholarly interpretations and reflecting on verses in real-life situations. Qur'anic verses can also be understood by focusing on one particular issue. One respondent said that Allah always provides answers to difficult situations.

2) Able to reflect on verses against personal experiences

Respondents' answers show that they reflect on the Qur'anic verse by self-reflection (*muḥasabah*) on the Qur'anic verse, linking the verse's message to past experiences, and asking Allah for help and guidance to better understand its meaning.

¹⁴⁴Interview with the Sahal Qur'an Journaling Community member, informant Z on Sunday, March 2, 2025. The same experience was also experienced by informant G in the interview on March 2, 2025, who stated that Qur'an journaling can train them to think critically and deeply.

3) Able to apply knowledge in daily life

According to the respondents, they began to apply what they had learned gradually. While not perfect, they are already applying Qur'anic values to their daily lives.

c. Qur'an Journaling Provides Benefits for Others

Qur'an journaling can be a means of preaching. Members share the results of tadabbur through social media so that anyone can read them and gain knowledge, inspiration, and guidance. This makes Qur'an journaling useful not only for the journaler, but also for those who read it. The following is a statement from a community member:

“After I joined Qur'an Journaling, I may have felt much closer to Allah, happier, calmer, and maybe more useful to others”.¹⁴⁵

This statement shows that Qur'an journaling provides benefits not only for the journaler, but also for others who take benefit from it. This is reinforced by the following questionnaire results:

1) Spreading knowledge through writing

The questionnaire results show that respondents have shared their journals with others at least once, either directly or through social media. They received varied responses, ranging from support, suggestion, and readers taking notes for study purposes.

¹⁴⁵Interview with the Sahal Qur'an Journaling Community member, informant S, on Saturday, February 22, 2025.

2) Positively impacting readers

The majority of respondents said that their journals positively impacted others. One respondent mentioned that some readers regularly record his journals every day.

3) Helping others find guidance through our writing

Most respondents said that their journal results benefited others. Journaling inspires and encourages readers to reflect on the verse. Seeing these positive impacts encourages journalers to write more diligently and consider this activity as a field of charity.

B. Data Analysis

1. Qur'an Learning through *Qur'an Journaling* in the Sahal Qur'an Journaling Community

Qur'an journaling can be a way to learn the Qur'an. The Qur'an learning process at the Sahal Qur'an Journaling Community can be examined from several aspects, including learning components, approaches, strategies, models, and methods. These aspects are explained below.

a. Learning Components

Learning components are essential elements in learning that interact and influence each other in the success of learning. The Sahal Qur'an Journaling community has learning components that

are in accordance with the statements of Ngalimun, Fauzani, and Salabi. Among the learning components are as follows.¹⁴⁶

1) Learning Objectives

The purpose of Qur'an journaling activities in the Sahal Qur'an Journaling Community is to work together to get closer to the Qur'an. According to Ngalimun, Fauzani, and Salabi, learning objectives are ideals to be aimed for in the learning process.¹⁴⁷

2) Learning Materials

The learning materials for Qur'an journaling activities are the verses contained in the Qur'an. Members can learn the provided verses or use other verses. According to Ngalimun, Fauzani, and Salabi, learning materials are the substance students must master in the learning process.¹⁴⁸

3) Learning Methods

The learning method used for Qur'an journaling activities is the assignment method. Members are assigned to make Qur'an journaling independently and submit their work to management at certain times. According to

¹⁴⁶Ngalimun, Fauzani, and Salabi, *Strategi dan Model Pembelajaran*, p. 40-60.

¹⁴⁷Ngalimun, Fauzani, and Salabi, *Strategi dan Model Pembelajaran*, p. 40.

¹⁴⁸Ngalimun, Fauzani, and Salabi, *Strategi dan Model Pembelajaran*, p. 43.

Darmadi, assignments is a learning method to provide opportunities for students to practice newly acquired skills, memorize information, and explore it more deeply.¹⁴⁹

Qur'an journaling uses two methods of understanding the Qur'an: translation and interpretation. These two can be said to be techniques in the Qur'an Journaling assignment method. With these two techniques, learners can understand the Quran, learn lessons from it, and reflect on it in their lives.

4) Learning Media

The Sahal Qur'an Journaling community uses WhatsApp to discuss with fellow members and Zoom Meetings for activity briefings. As Rusman stated, learning media is a teacher's tool that supports teaching methods in the learning process.¹⁵⁰

5) Learning Evaluation

In the Sahal Qur'an Journaling Community, the learning process assessment is done by observing member interactions and distributing "useful survey forms". Meanwhile, members assess their own learning outcomes. They only report how they feel after completing the Qur'an journaling activity. This is in accordance with Muqit and Maskur's statement that the evaluation's function is to

¹⁴⁹Darmadi, *Pengembangan Model & Metode Pembelajaran...*, p. 197.

¹⁵⁰Rusman, *Belajar dan Pembelajaran...*, p. 90.

obtain information about learning outcome achievement and improve the learning program.¹⁵¹

b. Learning Approaches

The learning approach is the perspective that a teacher takes when implementing the learning. With this approach, the teacher determines how they will teach their students. According to the research results, Qur'an learning activities at the Sahal Qur'an Journaling Community use a Student-Centered Approach. According to Rusman, the characteristics of this approach are as follows:¹⁵²

- 1) Students as learning subjects
Community members act as learners who play active and independent roles in the learning process.
- 2) Modern learning activities
Qur'an journaling is a new way of learning the Qur'an. Students are not bound to teacher explanations as in traditional learning.
- 3) Students determine the management
Community members, as students, are free to determine how learning will be implemented according to their interests and creativity, using the available time and place.

¹⁵¹Muqit and Maskur, "Manajemen Pembelajaran Al-Qur'an...", p. 106.

¹⁵²Rusman, *Belajar dan Pembelajaran...*, p. 210.

4) Students are free to be creative and develop their potential
Community members are free to be creative in making
Qur'an journaling, in terms of both media and format.

5) Teachers only act as facilitators

The management's role as a teacher is to facilitate activity
programs that help members do tadabbur of the Qur'an
through Qur'an journaling.

c. Learning Strategies

Learning strategy is a plan of learning procedures that the
teacher prepares to achieve learning goals. According to the
research results, Qur'an learning activities through Qur'an
journaling at the Sahal Qur'an Journaling Community use the
Independent Learning Strategy. According to Mudjiman in Sultang
et al., the characteristics of this strategy are as follows:¹⁵³

1) Pyramid-shaped goals

The size of each member's pyramid depends on their
motivation, learning ability, and the availability of learning
resources.

2) Learning resources and media

Members are free to learn according to their abilities, both
in terms of learning resources and media.

¹⁵³Muhammad Nor Kholis Sultang, M. Shabir U, and Usman, "Strategi Pembelajaran Mandiri," *Madani: Jurnal Ilmiah Multidisiplin* 3, no. 1 (2025), p. 931, <<https://doi.org/10.5281/zenodo.14684881>>.

3) Learning place

Online learning activities allow each member to learn anywhere, as long as the environment is comfortable and supports the learning process.

4) Learning time

The time to do Qur'an journaling can be adjusted to the available time, and it can even start at any time without being tied to predetermined times.

5) Learning Style

Each member can learn according to their own learning style. As said by one of the community members, informant A, that her learning style is visual. She finds it easier to learn using videos of the teacher taking notes on the blackboard.¹⁵⁴

6) Learning outcomes evaluation

The independent learning strategy requires members to evaluate their own learning outcomes. Learning outcomes are obtained from their learning experience and are evident in the changes that occur in them after participating in Qur'an Journaling activities.

d. Learning Models

A learning model is a pattern that teachers use as a reference to structure learning activities and help students achieve learning

¹⁵⁴Interview with the Sahal Qur'an Journaling Community member, informant A, on Monday, March 3, 2025.

objectives.¹⁵⁵ According to the research results, Qur'an learning activities through Qur'an journaling in the Sahal Qur'an Journaling Community use a Contextual Teaching and Learning model. According to Ngalimun et al., the characteristics of this model are as follows:¹⁵⁶

1) Constructivism

Community members build their knowledge by analyzing the translation and interpretation of the chosen verse and relating it to their life experiences.

2) Inquiry

Community members seek and discover the meaning and message of the verse studied. They obtain these messages by analyzing the translation and interpretation of the verse studied.

3) Questioning

Community members ask questions to explore information about the message of the Qur'anic verse, its relevance to life, and how to implement its message in daily activities.

4) Learning Community

Community members can interact, discuss, and exchange information through WhatsApp groups. They can also study the journaling results of other members to

¹⁵⁵Marjuki, *181 Model Pembelajaran PAIKEM Berbasis Pendekatan Saintek*, p. 13.

¹⁵⁶Ngalimun, Fauzani, and Salabi, *Strategi dan Model Pembelajaran*, p. 230.

complement concepts and knowledge that are not yet known from self-learning.

5) Modelling

Community management provides examples and directions for Qur'an journaling before the activity. Members can also access other people's journaling results to use them as models and references for their own Qur'an journaling.

6) Reflection

Community members make a journal by recalling experiences and relating them to the Qur'anic message they have just learned, making learning relevant and meaningful to their personal lives.

7) Authentic Assessment

The manager observes how members understand, reflect on, and apply the verses they learn from the results of their submission. Meanwhile, members assess their own learning outcomes and determine whether they have achieved their goals or need improvement.

e. Learning Management

Qur'an learning management is carried out by the parties involved in learning to develop learning activity plans to achieve goals effectively and efficiently through a series of planning, implementation, and assessment activities.¹⁵⁷ The Sahal Qur'an

¹⁵⁷Muqit and Maskur, "Manajemen Pembelajaran Al-Qur'an...", p. 102.

Journaling Community has implemented the three stages of learning management with the following assessment:

1) Lesson Planning

Planning in this Qur'an Journaling activity is different from learning planning in schools in general. The things that are prepared are Research and Development (R&D), administration, and knowledge management. While learning in general prepares materials, media, approaches, methods, and evaluation tools.

2) Learning Implementation

Activities at the Sahal Qur'an Journaling Community align with Faizah and Kamal's statement that learning implementation is the actualization of learning planning involves three stages: introduction, core activities, and closing activities.¹⁵⁸

a) Introduction

The Sahal Qur'an Journaling Community held an orientation activity on Zoom to provide instructions for the Qur'an journaling activities.

b) Core Activities

The Qur'an journaling activities hone three competencies: 1) attitude: living, reflecting, and applying the verses of the Qur'an in life; 2) knowledge:

¹⁵⁸Faizah and Kamal, "Belajar dan Pembelajaran", p. 471.

exploring information and analyzing the messages of the Qur'an through translation and interpretation studies; and 3) skills: pouring the analysis results into journal notes.

c) Closing

The Sahal Qur'an Journaling Community held a closing activity through a Zoom meeting to end the activity.

3) Learning Assesment

The assessment of Qur'an Journaling activities differs from a general learning assessment. Community administrators only evaluate the learning process, not the learning outcomes. Members only report on learning outcomes, and the management does not see the outcomes directly in real life.

Qur'an journaling activities when viewed from the perspective of distance learning are considered a type of blended learning. This activity is considered blended learning because members carry it out through the assignment of making Qur'an journaling independently by reading, understanding, contemplating, and reflecting on verses of the Qur'an, then documenting their thoughts in writing. Apart from these independent activities, Qur'an journaling activities are also carried out face-to-face via Zoom meetings at the beginning and end of the activity. This is in accordance with Priyadi's opinion that blended learning is

learning that combines synchronous and asynchronous learning according to learning needs.¹⁵⁹

Based on the analysis of the above components, approaches, strategies, models, methods, and learning management, it can be concluded that the Sahal Qur'an Journaling Community has implemented Qur'an learning and provided several benefits:

- a. Provide a new learning atmosphere in which students learn the Qur'an independently, rather than studying with a teacher, to make learning more meaningful.
- b. Learning takes place flexibly so that it does not interfere with daily activities.
- c. Community activities are easy for various groups to participate in and require a low cost.

This community provides many benefits, but there are criticisms of the Quran learning process. Some of these criticisms are:

- a. Qur'an journaling activities are only for teenagers and adults because children cannot interpret and reflect.
- b. There is no equalization of understanding of what has been learned, which causes subjective understanding.
- c. Learning results are not directly monitored, and member discipline is low due to management's lack of supervision and assertiveness.

¹⁵⁹Priyadi, *Ketika Pembelajaran Daring Terdampak Covid* , p. 5.

2. Member's Experience of Qur'an Learning through Qur'an Journaling in the Sahal Qur'an Journaling Community

It is known that Qur'an journaling is one of the ways to practice tadabbur al-Qur'an. Through Qur'an journaling, journalers not only live and reflect on the verses of the Qur'an, but also express them in the form of writing uniquely and interestingly. Based on interviews with members of the Sahal Qur'an Journaling Community, some experiences they have had after implementing Qur'an Journaling are:

a. Getting closer to Allah

Qur'an journaling has been shown to help people grow closer to Allah. Increased awareness of faith is characterized by an increased sense of love, fear, and hope in God, increased remembrance of God, greater obedience and quality of worship, peace of mind (*tuma'ninah*), contentment (*rida*) with all of Allah's gifts, and preparation for the afterlife. This aligns with Aulia et al.'s statement that implementing tadabbur Al-Qur'an instills Qur'anic values in our hearts and minds, forming a theory of faith and shaping our character and behavior according to Qur'anic values.¹⁶⁰

b. Improving understanding of the Qur'an and critical thinking skills

Qur'an Journaling is a medium in learning the Qur'an by learning the contents and exercising critical thinking by analyzing its messages and relating them to life experiences to

¹⁶⁰Aulia, Nasution, and Pulungan, "Implementasi Program Tadabbur Al-Quran..., p. 74.

develop a deep understanding. Understanding the Qur'an is characterized by the ability to understand the verse contextually, reflect on the verse against personal experience, and apply it in everyday life. This aligns with Meswari's statement that Qur'an journaling can motivate individuals to study the meaning of Qur'anic verses more deeply and help them to become familiar with reflective and deep thinking.¹⁶¹

- c. Providing benefits to others who read Qur'an journaling posts

Sharing Qur'an journaling on social media is a way of spreading the benefits, da'wah, and syiar Islam. The usefulness of Qur'an journaling is characterized by spreading knowledge through writing, has a positive influence on readers, and helps them find guidance in the shared writings. This aligns with Zaid et al.'s statement that influencers and social media users in general can use digital platforms to create, enjoy, and share religious information with others.¹⁶²

C. Research Limitations

While conducting the research, the researchers realized that this study had several limitations to be considered when developing further research. These limitations include:

¹⁶¹Meswari, "Apa itu Qur'an Journaling", accessed Desember 25, 2024.

¹⁶²Zaid and others, "Digital Islam and Muslim Millenials...", p. 1.

1. This research was only conducted on one object, the Sahal Qur'an Journaling Community, so the results cannot be generalized and may differ in other communities.
2. The discussion in this study is limited to the implementation of Qur'an learning and members' learning experience. Researchers have not discussed in detail about how Qur'an Journaling can affect members' behavior, character, and spirituality, how far it can improve understanding of the Qur'an, and how the effectiveness of Qur'an learning through Qur'an Journaling in the Sahal Qur'an Journaling Community.

CHAPTER V

CLOSING

A. Conclusion

Based on the research data and analysis presented in Chapter IV regarding Quran learning through Quran Journaling at the Sahal Quran Journaling Community, it can be concluded as follows:

1. Sahal Quran Journaling Community has implemented the process of Quran learning through Quran Journaling as a way of learning, understanding, and applying its contents. Qur'an journaling activities fulfill the learning components, namely the existence of learning objectives to get closer to the Qur'an, Qur'an verses as learning material, employing assignment learning methods with translation and interpretation techniques, using WhatsApp and Zoom meetings as learning media, and conducting evaluations, both process evaluations by observing interactions between members, distributing "useful survey forms", and evaluating learning outcomes independently by members. Qur'an journaling activities use a student-oriented learning approach, independent learning strategies, and contextual teaching and learning models. Learning is carried out in three phases: planning, implementation, and evaluation. This activity is also part of distance learning with a blended learning type.
2. Tadabbur Al-Qur'an provides meaningful learning experiences for community members through Qur'an journaling activities. These

experiences include: a) Getting closer to Allah, b) Improving understanding of the Qur'an and critical thinking skills, and c) Providing benefits to others who read Qur'an Journaling posts.

B. Suggestion

The research results in this thesis demonstrate that Qur'an journaling is an interesting way to learning tadabbur Qur'an and understand its contents. The author offers the following suggestions:

1. For Islamic education activists, Qur'an journaling is hoped to be a breath of fresh air, offering an alternative method for teaching the Qur'an.
2. For the Sahal Qur'an Journaling Community, this thesis is hoped to serve as evaluation material to improve the quality of learning activities and develop innovative and creative programs that increase the community's spirituality and enthusiasm for learning.
3. For future researchers, it is hoped that they can develop and conduct more extensive research on Qur'an journaling from various educational perspectives to expand scientific knowledge.

C. Closing

All praise is due to Allah Swt. for His abundant mercy and grace, which enabled the author to complete this thesis. The author realizes that this thesis still allows for improvement. Therefore, criticism and suggestions for improvement are highly expected. Finally, it is hoped that this thesis will provide benefits and increase knowledge for authors and readers in general. Amen.

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Appendix 1

OBSERVATION SHEET

Date : Saturday, January 11, 2025

Time : 20.00-21.30

Activity : Orientation of Qur'an Journaling Batch 3 Activity

No	Observed Aspects	Yes	No
1	Pengurus menyampaikan pengantar dan tujuan kegiatan <i>Qur'an Journaling</i>	✓	
2	Pengurus memberikan pengarahan pelaksanaan kegiatan <i>Qur'an Journaling</i>		x
3	Pengurus menyampaikan materi yang akan dipelajari		x
4	Pengurus memberikan bimbingan dan arahan pembuatan <i>Qur'an Journaling</i>		x
5	Pengurus mengadakan sesi tanya jawab	✓	

Date : January 11,2025 – February 9, 2025

Time : -

Activity : Implementation of Qur'an Journaling Activity

No	Observed Aspects	Yes	No
1	Pengurus membagikan materi ayat yang akan dipelajari	✓	
2	Materi dibagikan secara bertahap	✓	
3	Pengurus melakukan diskusi penyamaan persepsi tentang ayat yang dipelajari		x

4	Pengurus memberikan kesempatan pada anggota untuk berinteraksi dan bertanya	✓	
5	Pengurus memberikan kesempatan pada anggota untuk saling berbagi informasi	✓	
6	Pengurus memberikan kesempatan pada anggota untuk saling memberi dukungan	✓	

Date : Saturday, February 15, 2025

Time : 20.00-21.30

Activity : Closing of Qur'an Journaling Batch 3 Activity

No	Observed Aspects	Yes	No
1	Pengurus memberikan penilaian terhadap hasil <i>journaling</i> anggota		x
2	Pengurus mengapresiasi dan mengevaluasi kegiatan pembelajaran anggota	✓	
3	Pengurus memberi kesempatan pada anggota untuk menyampaikan pengalaman pembelajaran	✓	
4	Pengurus memberikan pertanyaan/latihan soal untuk mengukur pemahaman anggota		x
5	Pengurus menyampaikan rencana kegiatan pembelajaran <i>Batch</i> berikutnya	✓	

Date : Thursday, February 27, 2025

Time : 20.00-21.30

Activity : Orientation of Qur'an Journaling Batch 4 Activity

No	Observed Aspects	Yes	No
1	Pengurus menyampaikan pengantar dan tujuan kegiatan <i>Qur'an Journaling</i>	✓	

2	Pengurus memberikan pengarahannya pelaksanaan kegiatan <i>Qur'an Journaling</i>	✓	
3	Pengurus menyampaikan materi yang akan dipelajari	✓	
4	Pengurus memberikan bimbingan dan arahan pembuatan <i>Qur'an Journaling</i>	✓	
5	Pengurus mengadakan sesi tanya jawab	✓	

Appendix 2

TRANSCRIPT OF MANAGER INTERVIEW

Name : Ari Lathifah
Job : Manager of Sahal Qur'an Journaling Community
Date : Saturday, February 22, 2025
Time : 15.00
Location : Zoom Meeting

No	Question	Answer
1	Bagaimana awal terbentuknya Komunitas Sahal Qur'an Journaling?	Jadi, starting awalnya itu adalah aku jadi murid di kelas tadabbur Qur'an di bulan Juni. Jadi, itu pas aku jadi murid di kelas tadabbur Qur'an Surah Ar-Rahman. Disitu aku nyatet poin-poin Ar-Rahman, refleksinya, segala macemnya. Terus aku share di threads dan ternyata rame. Orang-orang pada suka catatan Qur'an. Terus berulang-ulang kali aku lakukan itu, sampe Surah Ar-Rahman itu tamat, ayat 1-78, dan alhamdulillah responnya positif. Juli itu aku selesai ikut kelasnya, nah satu bulan, itu aku minta izin sama ustadz di Yayasan Sahal mau aku bikin jadi e-book. Terus sama ustadznnya diizinin. Dan itu jadi salah satu produk digitalnya Sahal. Kok ternyata orang-orang pada suka catetan Qur'an Journaling.

		Agustus, September, baru kemudian di Oktober nah itu pokoknya proses tiga bulan itu aku emang lagi banyak-banyak nyatet Qur'an lah. Surah Ar-Rahman, Surah Al-Insan. Dan pas lagi di bulan Oktober aku ngerasa kayak ini berat banget sih kalo aku istiqomah sendirian. Dan akhirnya minta izin lagi sama ustadz. "Oh, iya bagus". "Iya, istilahnya Qur'an Journaling, ya, ustadz?" Gitu-gitu. "Iya Qur'an Journaling. Itu salah satu cita-cita kami juga di Sahal untuk memperkenalkan tadabbur Qur'an", gitu. Jadi, di bulan Oktober itu mulailah diinisiasi untuk dibikin komunitas. Jadi kita waktu itu ngelempar juga pertanyaan, kayak, "Eh ini kita mau bikin grup komunitas tentang Qur'an Journaling. Nanti diajarin cara-caranya segala macemnya. Ada yang mau join ngga?". Nah itu di bulan Oktober alhamdulillah antusiasmenya cukup besar, ada 300-an orang yang <i>reply</i> mau. Dan yaudah kebentuk deh di situ komunitasnya. Karena maunya, ya, dibimbing sama ustadz jadi aku pakai nama "Sahal"-nya itu.
2	Apa alasan dan tujuan utama Komunitas Sahal Qur'an Journaling dalam	Untuk membuat sebuah lingkungan belajar buat belajar bareng-bareng. Untuk menciptakan lingkungan yang bisa saling mendukung untuk belajar.

	mengajarkan Qur'an Journaling?	Jadi, engga yang belajar sendiri. Kita belajar bareng-bareng Tujuan yang paling utama sebenarnya pengen membawa selangkah lebih dekat kepada Qur'an. Dan salah satu pendekatannya itu lewat tadabbur. Dan lewat tadabbur ini biar ngga boring, biar ngga bosen, jadi kita bareng-bareng. Nah makanya kita pakai komunitas. Jadi nanti goals dari komunitas ini sendiri yang pertama adalah peserta bisa memulai Qur'an Journaling, yang kedua peserta bisa belajar untuk konsisten dan istiqomah. Dan disitu poinnya adalah kita menyediakan ruang untuk temen-temen bisa merefleksikan ayat demi ayat setiap harinya. Masalah apakah berhasil mencapai 30 hari atau enggak, itu rezeki dari Allah.
3	Bagaimana alur kegiatan Qur'an Journaling di komunitas ini?	Tinggal isi formulir. Misalnya ada yang mau ikut grup, atau ada bikin konten, terus nanti kita share link pendaftarannya, terus tinggal diisi link pendaftarannya, nanti link pendaftaran itu ngarahin ke grup Whatsapp. Di grup Whatsapp mereka akan masuk ke grup yang itu emang campur aja. Baik itu topiknya, pembahasannya, dan lain-lainnya. Tapi disini ada fasilitator atau admin yang bakal memoderatori atau menjaga si grupnya ini biar ngga keluar dari bahasan tentang Qur'an.

		Nanti selama periode challenge ini, bakal ada ayat-ayat pilihan di setiap harinya, dan setiap hari kita bakal kasih menu journaling yang bisa mereka pilih, terus bisa mereka renungi, dan ya lebih bagus dicatat gitu. Cuman kita ngga maksain sih. Kita ngga maksain dan ngga mengharuskan karena sistemnya fleksibel aja dan disesuaikan dengan kemampuan atau kapasitas masing-masing. Terus nanti biasanya kalau mereka udah dalam proses mencatat, udah dalam proses merefleksikan seperti itu, admin atau fasilitator ini bakal mancing. Kayak “Gimana? Udah dapet insight apa dari Qur’annya?”. Nah, itu nanti mereka bakal sharing. Jadi, temen-temen yang nyatet Journaling dan yang ngga nyatet pun bisa sama-sama dapet insight dan bisa sama-sama dapet dari kontennya. Mereka bisa share di grup ataupun di sosial media terkait hasil catatan Quran Journalingnya. Terus dilakukan seperti itu dalam waktu 30 hari.
4	Apa persiapan yang dilakukan pengurus sebelum menerapkan Qur’an Journaling pada anggota?	Kita bikin riset dan pengembangannya dulu. Termasuk kita udah lebih dulu untuk cari-cari pilihan ayatnya, terus juga baca-baca dulu terkait studi pustaka, literturnya, dan kita biasanya tu deket sama jurnal-jurnal ilmu tafsir, jurnal ilmu psikologi, yang

		biasa kita suka jadiin acuan gitu buat nyusun kerangka ataupun susunan ayatnya. Kemudian persiapan administrasi, kita siapin platform-platform kayak platform pendaftaran, terus juga link-link untuk ini itu, kayak misalnya untuk setoran journaling. Kita ada beberapa form juga. Ada bikin form setoran, ada bikin form kalau punya rekomendasi tafsir dan sebagainya, termasuk panduan-panduan itu juga kita bikin di persiapan administrasi ini. Kemudian juga kayak grup Whatsapp. Itu kan bagian dari komunikasinya juga, ya. Platform komunikasi itu kita sediain, kita siapin, termasuk kalau etika di grup, kemudian tata cara adab-adab berkomunikasi di grup, etika di grup, dan lain sebagainya itu masuk di persiapan administrasinya. Kemudian yang ketiga manajemen pengetahuan. Jadi, karena member SQJ ini cukup banyak, kalau ditotal ada 3000 member, itu gimana caranya akses informasi itu bisa didapatkan dengan mudah. Nah, makannya kita <i>compile</i> informasi-informasi penting, kemudian juga mendistribusikan informasi-informasi itu secara berkala di grup dan juga di link kompilasi. Jadi, ada satu link yang emang itu berisi semua informasi penting. Jadi, nanti anggota-
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		anggota yang baru masuk pun bisa langsung menuju ke link itu untuk mengakses manajemen pengetahuannya.
5	Bagaimana pengurus memilih ayat yang akan dipelajari oleh anggota?	Kita biasanya pakai pendekatan kata kunci. Nyari keyword atau kata-kata yang sesuai sama yang lagi kita mau sampaikan pesannya. Yang paling penting kita tahu dulu pesan yang mau kita sampaikan. Dan pesan yang mau kita sampaikan ini dipecah ke dalam beberapa chapter. Itu kalau yang 30 days itu kita pecah jadi 6 chapter. Jadi 1 chapternya itu 5 hari, dan 5 hari ini ada satu pesan utama yang mau kita bangun, dan itu nanti ada 5 poin turunannya. Nah, 5 poin turunannya ini dapet dari mana, itu kita dapet dari referensi jurnal psikologi untuk tahu kerangka-kerangka terkait <i>emotion</i> , karena sebelumnya kita kan <i>self healing</i> , ya. Kemudian kita juga ngambil dari jurnal ilmu tafsir buat tahu. Misalnya kita lagi di <i>emotion insecure</i> . Nanti kita caranya ayat-ayat yang terkait <i>insecure</i> dari jurnal tafsir.
6	Apakah ada panduan khusus dalam penerapan Qur'an Journaling pada komunitas ini?	Kita bikin e-book, kita bikin linktree, kita bikin konten-konten di instagram segala macam itu sebenarnya udah panduan banget. Kita coba fasilitasi dan kita gerakkan untuk bisa langsung dimulai kapan aja dengan cara yang paling mudah dan dengan

		waktu dan tempat yang sangat fleksibel juga.
7	Bagaimana pengurus mengevaluasi pelaksanaan kegiatan Qur'an Journaling?	Kita dari form Qur'an Journaling sama dari media sosial temen-temen yang pada posting. Cuma kita emang dari awal disclaimernya ini optional. Karena poin utamanya adalah di flexibility, belum ada kontrak atau ikatan yang memaksa mereka harus posting, atau nanti kalau engga mereka dapet reward punishment segala macem, engga gitu. Jadi, yaudah dari awalnya mereka dateng ke kita karena mau belajar, kita juga nggaada paksaan apapun, kita fleksibel aja, tapi <i>would be good</i>, gitu. Jadi, kita lebih ngejelasin dampak manfaat kalau mereka ngelakuin setoran, kalau mereka posting di sosmed, itu nanti gimana dampaknya bisa ngebantu temen-temen yang mungkin masih bingung. Fungsi evaluasi kita mungkin lebih kayak form survey kebermanfaatan. Jadi, kita tiap abis batch kita sebar juga form kebermanfaatan. Tapi sebelum itu kita juga ngelihat dari interaksi di grup, kita lihat juga evaluasinya itu dari interaksi di sosmed. Gimana antusiasme dan kebutuhan setiap ngejalani agenda. Cuma nanti kalo secara formalnya mereka bisa nyampein hasil evaluasi di form <i>feedback</i> yang

		kita jadi bahan evaluasi untuk di batch selanjutnya. Disitu justru poin yang pengen kita bangun. Gimana Al-Qur'an ini bisa memberikan pesan secara unik ke tiap-tiap orang. Jadi, memang ada general tafsir yang secara umum diakui, misal dari para ahli tafsir. Dan nanti turun ke bagian refleksi dan internalisasi itu tiap orang bakal merefleksikan ayat ini dengan kehidupannya masing-masing. Jadi, mereka bisa mendapatkan pelajaran dari proses kemandirian itu. Posisinya Sahal Qur'an Journaling ini sebagai pemantik awal aja. Poin refleksi itu nggaada masalah, nggaada benar salah justru, ya, kalo poin refleksi. Karena yang penting nanti hatinya ngerasa tenang, hatinya merasa mendapat petunjuk, mendapat pertolongan Allah, ya disitu poin refleksinya
8	Bagaimana tindak lanjut dari pelaksanaan kegiatan 30 hari Qur'an Journaling pada anggota?	Kalau udah selesai, biasanya kita kasih reward buat lanjut premium. Yang udah selesai 30 <i>days</i>, dia dapet potongan dari 30 <i>days</i> yang udah dilakuin. Kemudian kita tawarin juga untuk bisa ikut kelas intensif yang sama ustadz Agus ngebahas full 1 surat. Kalo misalnya mau ngelanjutin aja habitnya, yaudah, berarti mereka bisa pilih ayat-ayat yang pengen mereka pelajari.

9	Catatan tambahan	Jadi, kalau disurvei itu sekitar 96% kalau ngga salah, pokoknya 90% ke atas itu cewek. Dan cowoknya paling bisa dihitung jari. Dan yang sering nongol cuma satu. Kita pesertanya itu mulai dari 19/20 tahun itu ada, terus sampai 60 tahun juga ada. Jadi, yang penting ibu-ibunya ini atau para orang tua yang ikutan metode Qur'an Journalingnya Sahal dia ngerti wa. Nanti ada info apa, terus misalkan disuruh klik ini segala macem tu dia bisa gitu ngikutin itu. Dan yang satu lagi skill searching. Walaupun kelihatannya mudah, tapi para orang tua mungkin ada yang sulit juga bahkan untuk searching. Nah itu kita adaantisipasi kita bikin grup premium buat yang pengen dibantu cara pencarian tafsirnya dan sebagainya. Kita bukan yang guru dan murid gitu relasinya. Tapi, kita sama-sama sahabat. Ya, namanya komunitas, kan, berarti ada fasilitator. Nah, yaudah, sebatas fasilitator sama temen-temen, sahabat-sahabat. Cuma kalau yang kita tau belajar ngaji atau belajar Qur'an ya biasanya <i>live session</i>, terus dengerin, yaudah gitu. Terus ntar pulang yaudah kalo inget inget, kalo enggak enggak. Tapi kalo Qur'an Journaling ini kayak dalam
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		tanda kutip memaksa kita untuk mencatat dan gimana caranya catatan itu juga jadi lebih bagus
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Appendix 3

TRANSCRIPT OF MEMBERS INTERVIEW

Name Code : S

Job : Member of Sahal Qur'an Journaling Community

Date : Saturday, February 22, 2025

Time : 17.00

Location : WhatsApp

No	Question	Answer
1	Bagaimana Anda pertama kali mengetahui dan mulai mengikuti Qur'an Journaling di komunitas ini?	Dari aplikasi threads, kak, aku tahu tentang Qur'an Journaling ini. Kemudian aku ngga sengaja nemu postingan kak Ari tentang Surah Al-Fatihah. Terus ada postingannya kak Ari tentang mengajak Qur'an Journaling di Sahal Qur'an Journaling. Terus aku gabung.
2	Bagaimana pengalaman yang Anda rasakan setelah mempraktikkan Qur'an Journaling secara rutin?	Setelah aku ikut Qur'an Journaling ini mungkin yang aku rasakan itu jadi jauh lebih dekat dengan Allah, jadi jauh lebih bahagia, jadi jauh lebih tenang, dan mungkin aku jadi merasa lebih bermanfaat untuk orang lain.
3	Bagaimana Qur'an Journaling dapat membantu Anda memahami dan menghayati ayat-ayat Al-Qur'an?	Memahami arti setiap huruf dan terjemahan lalu Tafsir surah tersebut kak itu membantuku merefleksikan dan penerapan ayat tersebut

4	Apakah Qur'an Journaling mempengaruhi hubungan Anda dengan Al-Qur'an dan Allah? Jika iya, bisakah dijelaskan?	Sejak 10 tahun terakhir ini Allah udah uji aku dengan sebuah penyakit yang mengharuskan untuk bolak balik ke rumah sakit setiap Minggu 4x. Aku bahkan pernah koma 2 minggu dan pernah alami lumpuh total yang bisa bergerak hanya mataku saja. Aku ngerasa lelah banget ya Allah, aku bahkan pernah mikir ambil aku aja ya Allah. Tapi waktu demi waktu yang telah aku lalui ini sejak 2013 sampai sekarang, Allah selalu bantu aku di situasi genting. Dan setelah ikut program Sahal ini, aku merasa surga sangat dekat denganku dan <i>goals</i> hidupku bukan tentang dunia lagi tapi bagaimana aku bisa dapat Ridha dan Rahmat Allah.
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Name Code : G

Job : Member of Sahal Qur'an Journaling Community

Date : Sunday, March 2, 2025

Time : 09.41

Location : WhatsApp

No	Question	Answer
1	Bagaimana Anda pertama kali mengetahui dan mulai mengikuti Qur'an Journaling di komunitas ini?	Untuk pertama kalinya kemarin melalui instagram, ya. Karena di <i>explore</i> kemarin kebanyakan seputar <i>Journaling</i> , jadi kebetulan di Sahal Qur'an membuka peluang sebagai wadah bagi temen-temen

		yang mau belajar <i>Qur'an Journaling</i> .
2	Bagaimana pengalaman yang Anda rasakan setelah mempraktikkan <i>Qur'an Journaling</i> secara rutin?	Beberapa manfaat belajar <i>Quran Journaling</i> yang kakak rasain: 1. Meningkatkan pemahaman Al-Qur'an 2. Meningkatkan kesadaran diri untuk lebih perhatian ke Qur'an 3. Meningkatkan motivasi dan semangat untuk mempelajari isi Quran 4. Meningkatkan keterampilan menulis 5. Meningkatkan keterampilan berpikir kritis, karena kita juga bakal nyimak tafsir, kan Meningkatkan ketenangan, karena emang <i>vibes</i> ngejurnal itu bisa ngurangi stress kalau di kakak
3	Bagaimana <i>Qur'an Journaling</i> dapat membantu Anda memahami dan menghayati ayat-ayat Al-Qur'an?	Sesimple kita mikir aja, kehendak kita milih <i>Quran Journaling</i> itu di bawah kehendak Allah juga, kan? So pasti Allah bakal ridho dengan kegiatan kita yang mentadabburi ayat-Nya, kan.
4	Apakah <i>Qur'an Journaling</i> mempengaruhi hubungan Anda dengan Al-Qur'an dan Allah? Jika iya, bisakah dijelaskan?	Sesimple kita mikir aja, kehendak kita milih <i>Quran Journaling</i> itu di bawah kehendak Allah juga, kan? So pasti Allah bakal ridho dengan kegiatan kita yang mentadabburi ayat-Nya, kan. Kalau Allah udah ridho, segala sesuatunya insyaAllah Allah kasih kemudahan, dan itu dapat mempererat hubungan kita sama Allah.

Name Code : Z

Job : Member of Sahal Qur'an Journaling Community

Date : Sunday, March 2, 2025

Time : 11.30

Location : Zoom Meeting

No	Question	Answer
1	Bagaimana Anda pertama kali mengetahui dan mulai mengikuti Qur'an Journaling di komunitas ini?	Jadi aku tu awal kenalnya di Threads. Nah, munculnya di homepage. Itu tentang <i>journaling-journaling</i> dari temen-temen komunitas. Terus penasaran, kan, karena mereka tu kayak keren banget. Tentang <i>insight</i> ayat yang mereka <i>journaling</i> itu. Kayak misalnya dari tafsir-tafsirnya, terus mereka gimana cara implementasi ayatnya di kehidupan sehari-hari, dan pemaknaan mereka mengenai ayat yang dibuat jurnal itu. Terus kalo ngga salah di bulan Desember aku mulai ikut <i>journaling</i> itu. Setelah aku tahu ternyata ada komunitas yang menaungi, yaitu Sahal Qur'an Journaling. Jadi, aku follow lah.
2	Bagaimana pengalaman yang Anda rasakan setelah mempraktikkan Qur'an Journaling secara rutin?	Pastinya tu kayak ya tadi. Oh, ternyata ini maksud dari ayatnya. Terus juga ngerasa lebih tenang, lebih adem, gitu. Nggatau kenapa pokoknya ngalir gitu aja. Mungkin karena Allah tu ridho, ya, kita buat jurnal. Mungkin juga sebagai penyembuh kita, kan, dari ya banyaklah. Mungkin ngerasa

		stress, terus juga banyak tekanan ketika nulis <i>journaling</i>. Apalagi temanya itu biasanya entah kenapa <i>relate</i> banget sama kita. Jadi, sambil nulis tu sambil terharu. Allah tu bener-bener sayang sama kita. Di saat kita ngerasa sendiri, ternyata Allah ada selalu sama kita. Ataupun Allah ngasih tentang peringatan dan juga <i>reward</i>. Jadi mengingatkan kalo misalnya hidup ini cuma sementara. Mungkin salah satu manfaat yang luar biasa dari <i>Qur'an Journaling</i> selain cara kita ngobati atau <i>healing</i> dengan diri kita sendiri, terus juga menurut aku melatih otak kita juga. Sekarang ini kan kita lebih dominan di sosial media dimana banyak banget postingan pendek, reels-reels yang pendek yang mungkin ngga sesuai algoritma, ya maksiat gitu sifatnya bahkan. Nah, melalui <i>Qur'an Journaling</i> ini, kita akan terlatih juga untuk mau baca yang panjang-panjang, buka buku lagi, buka tafsir <i>online</i> yang lebih spesifik yang mendalam sehingga otak ni bisa terlatih untuk lebih berpikir lagi.
3	Bagaimana Qur'an Journaling dapat membantu Anda memahami dan menghayati ayat-ayat Al-Qur'an?	Intinya ngingetin kita kalau Al-Qur'an bukan sekedar kitab biasa, tapi kitab yang banyak banget hal-hal yang bisa dipelajari dari Al-Qur'an. Yang intinya kalau misalnya ngerasa sepi, ngerasa

		galau, buka aja Al-Qur'an. Entah nanti itu ada hiburan dari Allah berupa kisah-kisah Nabi, atau juga ngingetin kita kalau kehidupan ini cuma sementara, dan balasannya kalau kita selalu taat kepada Allah itu berupa surga atau berupa kenikmatan-kenikmatan yang akan kita dapatkan ketika di surga nanti.
4	Apakah Qur'an Journaling mempengaruhi hubungan Anda dengan Al-Qur'an dan Allah? Jika iya, bisakah dijelaskan?	Kita kan sifatnya selain penuh khilaf, kita juga sering lupa, kan. Jadi, butuh diingetin, nih, sama Allah. Nah, melalui <i>Qur'an Journaling</i> ini juga kita bisa diingetin mungkin sama Allah kalau misalnya kamu itu harus shalat, kamu itu harus amar ma'ruf nahi munkar. Nah, secara ngga langsung <i>Qur'an Journaling</i> membuat kita inget tentang bagaimana seharusnya hubungan kita dengan Allah, bagaimana hubungan kita seharusnya dengan sesama manusia bahkan.

Name Code : A

Job : Member of Sahal Qur'an Journaling Community

Date : Monday, March 3, 2025

Time : 16.00

Location : Zoom Meeting

No	Question	Answer
1	Bagaimana Anda pertama kali	Pertama kali taunya itu dia lewat di fyp TikTok. Jadi, waktu itu saya

	mengetahui dan mulai mengikuti Qur'an Journaling di komunitas ini?	memang lagi di masa kayak udah lama ngga berinteraksi sama Al-Qur'an. Jadi, setelah udah lama, udah selesai kuliah, udah kerja itu mikir, ih kok kayaknya kosong banget, ya. Jadi, sambil cari-cari, mungkin karena sering di TikTok nyari sumber belajar atau sumber ceramah pendek-pendek gitu. Nah, lewatlah fypnya yang Sahal Qur'an. Terus dia fyp dan masih bisa waktu itu daftar dan ikutin dari awal Sahal Qur'an yang batch 2.
2	Bagaimana pengalaman yang Anda rasakan setelah mempraktikkan Qur'an Journaling secara rutin?	Sebenarnya lebih tenang aja, sih, ketika menghadapi suatu masalah atau apa, gitu. Jadi, di masa-masa waktu awal kemarin ikut Qur'an Journaling itu, saya juga lagi ngalami kegagalan. Nah, gara-gara sering ngejurnal jadi makin tahu setiap apa yang udah ditakdirkan itu yang terbaik untuk kita. Kayak misal ada suatu masalah, yakin aja pasti nanti ada jalan keluarnya. Alhamdulillah jadi kayak sadar gitu. Nggak apa apa nyalahin keadaan. Langsung koreksi, oh saya mungkin ada salah di sini.
3	Bagaimana Qur'an Journaling dapat membantu Anda memahami dan menghayati ayat-ayat Al-Qur'an?	Selama journaling ini sih saya jadi sedikit demi sedikit mulai paham dan mulai jadi kayak termotivasi untuk lebih belajar lagi. Memancing diri untuk belajar terus. Cari pemahaman dari ayat itu. Kayak sebatas cerita Nabi Musa yang ada di surah-surah gitu

		pun nggak tahu cerita lengkapnya. Setelah journaling tuh di ringkasan tafsir tuh ada gitu sepenggal ceritanya tu lengkap. Jadi tahu dan bisa diterapin di masa yang sekarang, gitu, seharusnya.
4	Apakah Qur'an Journaling mempengaruhi hubungan Anda dengan Al-Qur'an dan Allah? Jika iya, bisakah dijelaskan?	Karena setiap harinya minimal pastinya ada satu ayat yang akan dibaca maknanya, dibaca terjemahannya, jadi tahu makna isinya itu seperti apa, dan dia cara penerapan di kehidupan saat ini seperti apa, di kehidupan saya seperti apa. Dari situlah saya bisa ngerasa lebih dekat dengan Al-Qur'an. Dan bisa mendekatkan diri sama Allah, kan. Jadi, setiap ayat tu kadang-kadang mirip-mirip gitu teguran-tegurannya, atau kayak penerapan di kehidupan sehari-hari. Mungkin tentang sabar, tentang motivasi diri, tentang perilaku-perilaku saya yang pokoknya sebenarnya udah beberapa lama ini ngikutin Sahal isinya tu jadinya lebih ke kayak beneran memotivasi diri ini untuk terus-terusan beribadah sama Allah.
5	Catatan Tambahan	Jadi, harus melihat dan mendengar. Kalau cuma ngedenger aja, kadang kurang ngeh mau nulis apa. Kalau cuma baca aja juga kadang mau ngeringkaskannya agak sulit. Kadang kalau diajarin langsung pakai papan tulis kan udah berupa poin-

		poinnya, sisanya tinggal penjabarannya
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Appendix 4

TRANSCRIPT OF QUESTIONNAIRE

SPIRITUAL ASPECT		
Question	Code Name	Answer
Apakah Qur'an Journaling membuat kakak merasa lebih dekat kepada Allah?	MAP	Sangat
	A	Iya
	S	Iyaa
	AH	Belum sih, baru mulai
	IK	Iya
	TDGR	Ya dengan adanya Qur'an journaling ini membuat saya benar benar merasa dekat dengan Allah.
	DSP	Ya
	R	Tentu saja
	CH	Alhamdulillah Saya sangat merasa dekat dengan Allah saat dan setelah Journaling Alquran
	AL	Iya
	SF	Ya
	IRA	Serasa komunikasi sama Allah yaa.. Jadi merasa Allah bener bener ada disamping terus bicara langsung tentang ayat itu. Sebenarnya masih belajar, supaya journaling ini bisa menjadikan aku semakin dekat sama Allah
	RAZ	Iya sangat terasa
Bagaimana journaling mempengaruhi rasa cinta, takut,	MAP	Semakin dipelajari semakin berpengaruh dan berdampak banget, karena sering diterapkan dari beberapa action to plan/apply to life dari journaling pribadi

dan harap kakak kepada Allah?	A	Sangat besar, salah satunya menjadikan diri ini semakin dekat dan menghilangkan rasa takut itu
	S	Dengan memaknai dan refleksi ayat-ayat Alquran menumbuhkan kesadaran aku betapa Allah mencintai menyayangi dan menginginkan yang terbaik untuk hamba-Nya
	AH	Belum
	IK	Semakin merasa takut Allah dan dekat kak..
	TDGR	Sebelum journaling tuh diri ini rasanya jauh sekali dari Allah sampai pada titik dimana aku bertanya kpd diriku sendiri apa yg terjadi padaku hingga tak kudapati rasa tenang, pada akhirnya aku memutuskan untuk mencoba journaling sedikit demi sedikit aku merasa bahwa allah tuh menguji aku agar aku lebih dekat padanya dan aku menemui ayat yang benar2 sangat nampar aku banget dan itu bikin aku yakin allah tuh gak akan menguji hambanya diluar batas kemampuannya dan allah selalu ada bersama hamba2 nya lalu kenapa aku harus ragu akan takdir indah Allah.
	DSP	Jadi lebih memahami Al Quran
	R	Lebih banyak harapan muncul karena tahu kalau kita disayang Allah
	CH	Dengan Journaling Alquran atau tadabbur saya bisa membaca pesan Allah yang tersirat/ tidak bisa kita

		pahami jika hanya membaca ayat atau terjemah. Karena proses tadabbur bukan hanya membaca dengan indra fisik. Tetapi menyertakan hati dan berpikir mendalam menggunakan alat bantu seperti nahwu, shorof, tafsir dll
	AL	Dengan menuliskan ayat ayatnya otak jadi berpikir, hati ikut merasa dan jiwa terbangun dengan makna yg tersingkap dalam pembelajaran ayat AlQuran
	SF	Tidak bisa dijelaskan dengan kata kata
	IRA	Arti dari Al Qur'an itu ketika di tadabur, jadi semakin lebih paham apa yang disampaikan Allah, dari situ seolah olah beneran komunikasi sama Allah. Jadi seakan akan Allah itu ngucapin rasa cinta, nasehat, peringatan, kasih sayang lewat Ayat ayat Nya
	RAZ	Dengan journaling membuat saya lebih jujur dengan hati sendiri. Jadi lebih menyenangkan rasa cinta takut dan berharap kepada Allah.
Apakah setelah mengikuti kegiatan journaling, kakak menjadi lebih sering berdzikir dan mengingat Allah?	MAP	Iya
	A	Betul
	S	Tentu saja
	AH	Ya
	IK	iya kak
	TDGR	Alhamdulillah sejauh ini iya aku jadi lebih sering mengingat Allah.
	DSP	Iya
	R	Ya
	CH	Alhamdulillah atas izin Allah iya
	AL	iya

	SF	Ya
	IRA	Kadang masih suka terlena melakukan hal yang kurang berfaedah, karena masih belajar konsisten untuk journaling dan masih belum terlalu paham journalingnya. Tapi alhamdulillah, inget sama dzikir sama Allah setiap harinya iya, walaupun waktunya belum konsisten dan harus bener bener memaksa diri sendiri.
	RAZ	Iyaa, karna tanpa sadar saat journaling membuat diri ini spontan untuk mengucapkan subhanallah, dan mengagungkan nama-nama Allah.
Bagaimana journaling berdampak pada ketaatan Kakak dalam menjalankan perintah Allah?	MAP	Setelah journaling penerapan yg biasa dilakukan mendapat pondasi dari hasil tafsir yang dipelajari dari para mufassir
	A	Dengan semakin memahami ayat-ayat Alqur'an menjadikan diri semakin dekat
	S	Dengan quran journaling, saya bisa jadi lebih teringat akan ayat-ayat Allah, paham apa yg harus saya lakukan dan hindari, sedikit demi sedikit
	AH	Alhamdulillah
	IK	Insyaaallah semakin berusaha meluangkan waktu membaca alquran setiap hari
	TDGR	Sekarang aku lg mencoba untuk sholat lebih tepat waktu lagi lebih khusyu lagi dan lebih tenang
	DSP	Karena lebih paham jadi bisa bersikap lebih baik

	R	Lebih mindful dalam ibadah
	CH	Dengan Journaling saya merasa lebih mudah untuk taat. Karena setelah Journaling, ayat yang saya tadabburi dalam Quran Journaling menjadi lebih mudah diingat dan menjadi inner voice/self reminder ketika hampir melakukan hal yang tidak baik
	AL	Jadi lebih sadar dengan setiap aktifitas karena tercatat dalam jurnal pribadi, lebih sadar bahwa hanya Allah yg layak untuk disembahi
	SF	Sangat berpengaruh terhadap aktivitas sehari hari
	IRA	Kalau ketemu ayat Al Qur'an yang jleb banget, terus semakin di tadabur i, diulik lagi, itu bener bener berdampak, karena bisa dijadikan quote pengingat yang bisa diliat tiap hari dan bisa jadi pengingat untuk menjalani perintah Allah
	RAZ	Saya jadi lebih menyadari akan sebuah niat yang terus perlu diperbarui, tentang ilmu yang masih banyak belum dipahami, akhlak adab dan ilmu lainnya yang semua ada pada Al-Qur'an.
Apakah kegiatan ini memberikan ketenangan atau rasa tentram di hati Kakak?	MAP	Alhamdulillah iya, jadi susah buat galau lagi..
	A	Iya
	S	Iya
	AH	Alhamdulillah ya
	IK	sangat kak

	TDGR	Ya, aku jadi lebih tenang lagi bener2 yang tenang setenang tenangnya
	DSP	Ya
	R	Ya
	CH	Alhamdulillah sangat
	AL	Iya
	SF	Kedua duannya
	IRA	Kadang masih ada rasa janggal, seperti ada yang kurang tapi ngga tau penyebab dan cara ngatasinnya. Mungkin baru beberapa hari? Itu pengaruh ngga ya? Atau mungkin kesalahan yang ada di saya yang belum sesuai mempraktekkan dan menyerapi
Apakah setelah melakukan journaling, hati kakak menjadi lebih mudah ridha dan ikhlas terhadap segala pemberian Allah?	RAZ	Maa syaa Allah iyaa banget.. Dengan menulis hati menjadi lebih tenang, damai, dan merasa lebih yakin bahwa semua akan baik-baik saja.
	MAP	Alhamdulillah Iyaa
	A	Iya
	S	Iya
	AH	Ya
	IK	iya kak
	TDGR	Insyallah iya sedang diusahakan walaupun agak berat ya namun sejauh ini dititik dmn aku sdg mencoba ikhlas dengan sebuah keadaan awalnya aku marah namun seiring berjalan nya waktu aku mulai menerima dan ridho menerima segala ketetapan darinya
	DSP	Ya
	R	Ya
	CH	Alhamdulillah iya

	AL	Iya
	SF	Ya, meskipun belum sepenuhnya
	IRA	Alhamdulillah iyaa. ayat ayat yang dipilih sahal itu yang kayak kok pas gitu sama kondisi aku sekarang. Insecure, merasa ga bisa, dsbnya, terjawab di ayat kemarin itu.
	RAZ	Iyaa, karna dengan journaling membuat saya lebih ikhlas dan ridho untuk setiap takdir dan hal-hal yang datang tanpa kita sangka. Dan berusaha untuk selalu positif thinking pada setiap perjalanan yang Allah tetapkan.
Apakah aktivitas ini mendorong kakak untuk lebih mempersiapkan diri menghadapi kehidupan akhirat?	MAP	Belum sampai sejauh itu sih, tapi sekarang masih ditahap memperbaiki diri jadi pribadi baik sesuai Al Quran, meskipun berat bgt.. hihi
	A	Iya
	S	Iyaa
	AH	Ya
	IK	Iya kak
	TDGR	Iya dari journaling ini aku jadi sering berpikir bekal apa yg sdh kupunya ketika tiba masanya aku berpulang, sementara selama ini aku sdh jauh dari Allah, padahal allah sdh memberiku begitu banyak kenikmatan manakalanya aku terlena dengan kenikmatan duniawi yg melalaikan, aku tak pernah tahu ntah kapan tiba masanya aku akan berpulang kpd nya dan bekalku blm cukup, bismillah aku mulai membenahi

		diri lebih dekat lagi dgn Allah, sholatnya tak tertinggal, mengaji dan lain hal nya, semoga aku bisa menjadi pribadi yg lebih baik lagi dan beristiqomah.
	DSP	Ya
	R	Ya
	CH	Alhamdulillah sangat
	AL	iya
	SF	Ya
	IRA	Saya berharapnya iya, saya berharap dengan ini bisa membantu saya lebih memahami dan mendalami Al Qur'an sehingga bisa membantu saya di akhirat nanti. Karena kalau waktu luang biasanya digunakan scrol atau aktivitas lain yg kurang bermanfaat sekarang bisa digunakan untuk journaling
	RAZ	Iyaa. Saat menemukan ayat tentang kematian, kehidupan rasanya membuat diri lebih menyadari akan dunia yang sifatnya memang hanya sementara.

COGNITIVE ASPECT		
Question	Code Name	Answer
Apakah Qur'an Journaling membantu kakak memahami ayat-ayat Al-Qur'an dengan lebih mendalam?	MAP	Alhamdulillah iyaaaa
	A	Iya
	S	Iyaa
	AH	Agak kurang sih,, Karna cuma dikasih materi mentah nya aja... tida di terangkan & di bimbing
	IK	Iya

	TDGR	Sangat2 membantu
	DSP	Ya
	R	Ya
	CH	Alhamdulillah iya
	AL	Iya
	SF	Ya sangat membantu
	IRA	Iya kak, soalnya awalnya kan hanya baca artinya aja yaa, tapi setelah di tafsir, ternyata makna nya sedalam itu, dan ga cuman di baca atau dipahami aja, tapi biar inget terus dan bisa dibaca ulang lewat journaling inii kan surat yang udah di baca terus ditulis dan di posting yang bisa dibaca ulang
	RAZ	Iyaa, dengan journaling jadi lebih paham akan makna dari setiap ayat yang dibaca.
Bagaimana Qur'an Journaling membantu kakak memahami ayat-ayat Al-Qur'an secara kontekstual (sesuai kehidupan saat ini)?	MAP	Melalui mendengar kajian, menulis manual, lalu di ketik.. melalui 3x proses belajar jadi lebih paham.
	A	Dengan memfokuskan setiap ayatnya dalam 1 permasalahan
	S	Lewat tafsir-tafsir yang saya baca, memberikan pemahaman baru dalam dirin
	AH	Sebenarnya malah paham nya bkn karna komunitas ini, tapi karna cari sendiri dan memahami sendiri
	IK	Melalui tafsir nya kak
	TDGR	Ketika menulis ayat lalu mencari tafsir dan makna apa yg terkandung dlm ayat tersebut membuat saya lebih memahami makna dalam sebuah ayat dan menjadi pegangan dalam hidup

	DSP	Dengan membaca tafsir dari berbagai ahli jadi lebih mengerti
	R	Banyak kisah yang akhirnya membantuku melihat POV lain
	CH	Karena sejatinya Alquran selalu related dengan kehidupan kita. Jadi dengan Quran Journaling atau tadabbur kandungan ayat random pun bisa jadi relevan dengan perasaan atau kejadian yang saya alami saat ini.
	AL	Dengan merefleksikan dengan kehidupan sehari-hari setiap kajian ayat berupa tafsir atau tadabbur dari ustadz/guru/ahli
	SF	Perlahan-lahan membaca arti ayat per ayat
	IRA	Kan banyak yaa ayat yang membahas permasalahan kita, keseharian kita, karakter kita. Lewat Qur'an Journaling itu jadi bisa tahu ternyata kalau dalam kehidupan sehari-hari harus gimana, akibatnya dll
	RAZ	Melalui journaling saya belajar bahwa setiap keadaan yang membuat kita lelah ada jawabannya pada ayat-ayat Allah. Seperti saat kita butuh sabar, kita bisa memaknai ayat-ayat tentang sabar. Adapun ketika ingin menyerah, terdapat ayat Allah yang membuat kita lebih tegar lagi.
Bagaimana cara Kakak merefleksikan ayat-ayat yang	MAP	Aku buat bercermin aja si kak, pasti relate kok dengan kehidupan sehari-hari.
	A	Bermuhasabah diri

dipelajari terhadap pengalaman hidup pribadi?	S	Dengan merenungi tafsir ayat dan apa yang sedang atau pernah dialami
	AH	Alhamdulillah
	IK	Merenungkan kak ato mem- <i>backdate</i> ke masa lalu
	TDGR	Menghubungkan dengan pengalaman pribadi, mengambil pelajaran dan menerpkannya dalam kehidupan
	DSP	Menyesuaikan dengan situasi dan tafsir bacaan
	R	Memberikan POV lain terhadap masalah hidup, jadi gak mudah putus asa, gak merasa masalahku adalah yg terberat
	CH	Pertama tentu saya memohon petunjuk kepada Allah untuk bisa memahami kandungan ayat dan dibukakan hati saya untuk bisa merefleksikannya. Dengan berdoa hati terbuka menerima ayat yang saya tadabburi, secara otomatis pertolongan Allah itu bisa saya rasakan
	AL	Dengan muhasabah diri dan mengingat perbuatan dan kegelisahan yg menggajal di hati
	SF	Mengamalkan nilai-nilai yang terkandung, seperti berbuat baik serta menjaga hubungan antar sesama
	IRA	Setelah journaling itu ditulis, terus di gabungkan dengan pengingat dalam kehidupan sehari hari dan belajar pengalaman baru yg bermanfaat

	RAZ	Biasanya dengan merefleksikan diri, keadaan apa yang lagi dirasakan. Kalau lagi butuh motivasi karna Ingin menyerah coba buka ayat yang dimana Allah berikan penjelasan mengenai jawaban bagi hambanya yang lelah. Setelah itu direnungkan, dipahami semua itu menjadi bagian dari jawaban untuk bisa bangkit kembali.
Apakah hasil refleksi dari Qur'an Journaling sudah Kakak terapkan dalam kehidupan sehari-hari?	MAP	Masih beberapa.. hihhi
	A	Baru belajar
	S	Beberapa poin sudah, tapi masih belajar untuk istiqomah
	AH	Masih sedikit"
	IK	InsyaaAllah kak
	TDGR	Belum sepenuhnya tetapi sdg dicoba
	DSP	Ya, sudah mulai
	R	Terus diusahakan
	CH	Insyaallah bertahap
	AL	Iya
	SF	Sedikit demi sedikit sudah
	IRA	Masih pelan pelan kak, belum bisa semuanya langsung, satu persatu masih berusaha buat diterapkan
	RAZ	Alhamdulillah sedikit demi sedikit jadi lebih berusaha untuk bisa gimna caranya. Seperti untuk selalu bisa memperbarui niat, dan memulai segala aktivitas dengan mengingat Allah.

SOSIAL ASPECT		
Question	Code Name	Answer
Apakah kakak pernah membagikan hasil journaling kakak kepada orang lain, baik secara langsung maupun melalui media sosial?	MAP	Secara langsung pernah pas lagi kumpul temen" ngopi. aku obrolin semua insight yang aku dapet lalu bertukar pikiran sama mereka.. Alhamdulillah seru banget. kalau melalui medsos biasanya aku kirim link ke temen yg sl tafsir quran, minta dia koreksi atau diskusi hal" yang aku kurang paham
	A	Iya
	S	Pernah
	AH	Iya
	IK	Pernah kak
	TDGR	Ya, pernah
	DSP	Pernah Sekali
	R	Selalu
	CH	Pernah
	AL	Iya
	SF	Ya pernah
	IRA	Pernah, tapi baru 1 juli pas day 1 di sahal itu. Itu lewat medsos, dan saya bagikan ke story ig
	RAZ	Iya pernah
Bagaimana tanggapan orang lain terhadap isi journaling yang kakak bagikan?	MAP	Ada suka dukanya.. Sukanya ya banyak yg support.. Dukanya pernah dipojokin orang terus gara-gara action plan/apply to life nya aku tulis amalan-amalan dari kyaiku sendiri, terus di hina-hina sampe dibilang "jadi kyai kamu lebih tinggi dari nabi muhammad? sampai-sampai nurut kyai-mu?"
	A	Sangat antusias

	S	Tanggapan positif dan beberapa izin untuk mencatat ulang
	AH	Bagus
	IK	Cukup berkesan kak
	TDGR	Sebagian besar mereka suka
	DSP	Tanggapan baik, ikut mendukung dan memberi saran
	R	Menginspirasi untuk ikut "membuka" Qur-an
	CH	Alhamdulillah pernah ada 1 orang yang komen, dia bilang "Jadi belajar agama lagi, dan memikirkan lagi kalau Allah tidak pernah meninggalkanku." Dan aku merasa sangat terharu. Tidak menyangka membagikan hasil Journaling akan bisa berdampak sebaik itu pada orang lain
	AL	Jadi ikut belajar
	SF	Terharu dan mulai ikut journaling
	IRA	Ngga tau kak, di story ada beberapa yang lihat tapi tidak komentar
	RAZ	Alhamdulillah mereka sangat antusias untuk mau membacanya dan ikut merenungi maknanya.
Menurut kakak, apakah hasil journaling yang kakak tulis dapat memberikan inspirasi atau pengaruh positif bagi orang lain?	MAP	Alhamdulillah pernah ada yang feedback lewat wa, dia cerita kalo suka banget baca journalingku sampai ditulis ulang tiap hari. Alhamdulillah
	A	Iya
	S	Iyaa, pasti
	AH	Insyaallah
	IK	Mudah mudahan kak
	TDGR	Insyaallah bisa

	DSP	Bisa jadi, tapi saya malu jika dishare karena saya masih awam
	R	Ya
	CH	Iya, insyaallah
	AL	Iya
	SF	Menurut saya, iya
	IRA	Saya berharapnya begitu kak, tapi pengikut saya di ig baru 1 hehe, jadi masih belum menggapai banyak yang lihat
	RAZ	In syaa Allah
	MAP	Jadi merasa ilmu yang aku pelajari bisa dipelajari oarang lain, bukan aku aja yg tau.. Alhamdulillah.
Apa manfaat yang kakak rasakan setelah berbagi hasil journaling kepada orang lain?	A	Menjadi bisa lebih bermanfaat
	S	Merasa bermanfaat bagi orang lain
	AH	Senang
	IK	lebih semangat mentadaburi Alquran
	TDGR	Orang lain dapat memberikan umpan balik yang konstruktif dan membantu saya memahami perspektif mereka tentang pengalan saya.
	DSP	Ikut senang
	R	Memiliki teman yang sefrekuensi
	CH	Saya merasa tidak ada salahnya berbagi hasil Quran Journaling. Tidak lagi takut dianggap sok karena berbagi kebaikan. Karena banyak orang yang suka, tertarik. Saya jadi merasa percaya diri untuk berbagi lagi
	AL	Jadi saling mengingatkan jika ada kesalahan atau kekurangan
	SF	Ada pahala amal jariyah yang mengalir

	IRA	Saya lebih santai saja, karena tidak banyak juga yang melihat hasil journaling nya, saya merasa lega, karena sebenarnya saya malu sama hasilnya
	RAZ	Tentunya bahagia, karna secara tidak langsung bisa mengajak mereka juga untuk sama-sama merefleksikan ayat-ayat Allah.

Appendix 5

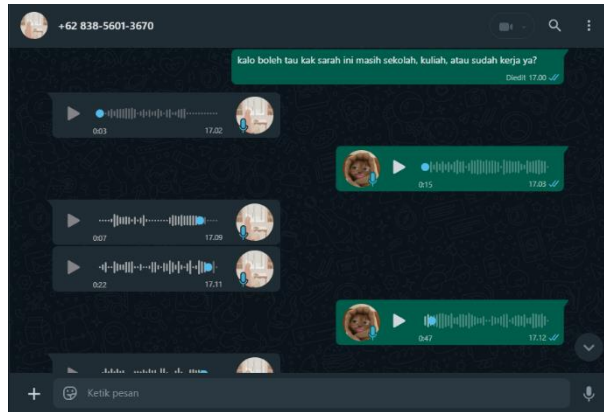
RESEARCH DOCUMENTATION



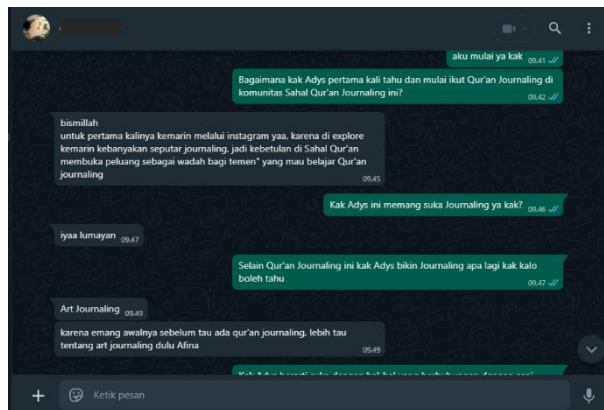
Documentation of the number of community members from PPT of Qur'an journaling orientation on Thursday, February 27, 2025.



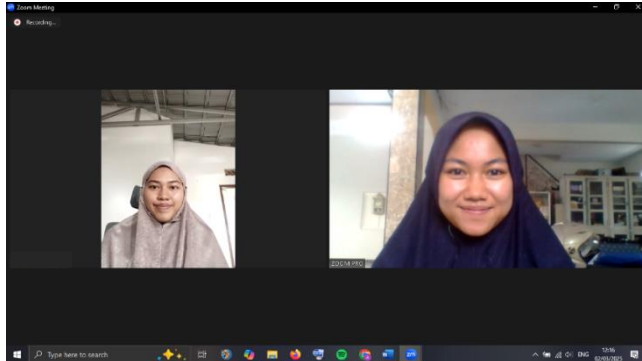
Interview with Ari Lathifah, Sahal Qur'an Journaling Community Manager, on Saturday, February 22, 2025, at 15.00.



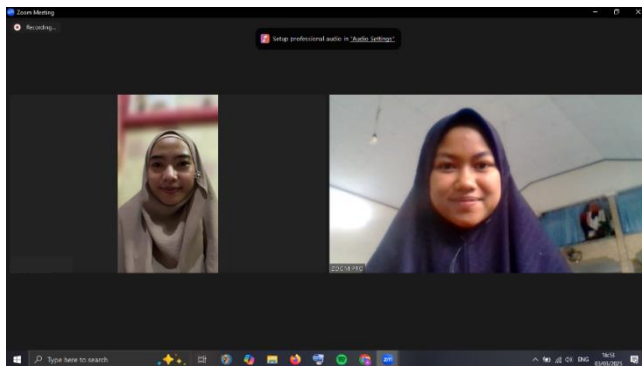
Interview with informant S, Sahal Qur'an Journaling Community member, on Saturday, February 22, 2025, at 17.00.



Interview with informant G, Sahal Qur'an Journaling Community member, on Sunday, March 2, 2025, at 09.41.



Interview with informant Z, Sahal Qur'an Journaling Community member, on Sunday, March 2, 2025, at 11.30.



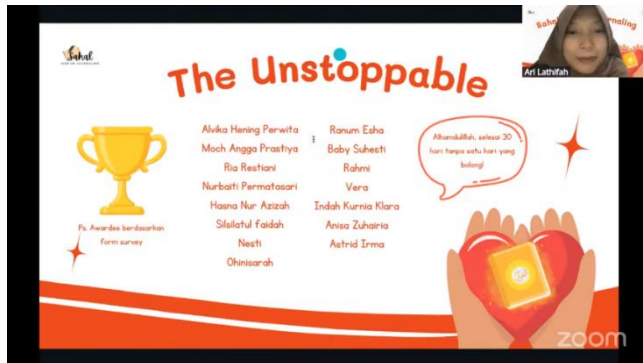
Interview with informant A, Sahal Qur'an Journaling Community member, on Monday, March 3, 2025, at 16.00.



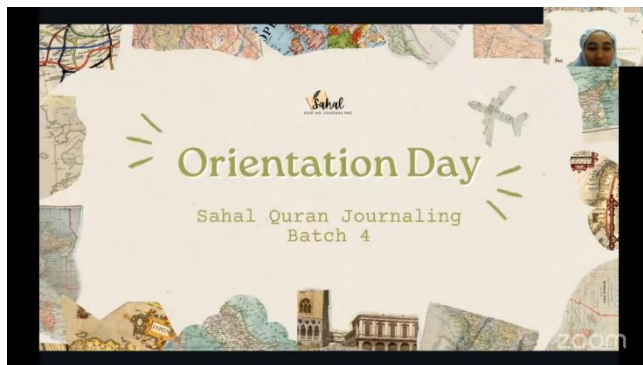
Orientation of Qur'an Journaling Batch 3 activity on Saturday,
January 11, 2025.



Members' interaction in the WhatsApp group.



Closing of Qur'an Journaling Batch 3 activity on Saturday,
February 15, 2025.



Orientation of Qur'an Journaling Batch 4 activity on Thursday,
February 27, 2025.

Appendix 6

QURAN JOURNALING BATCH 4 VERSES LIST

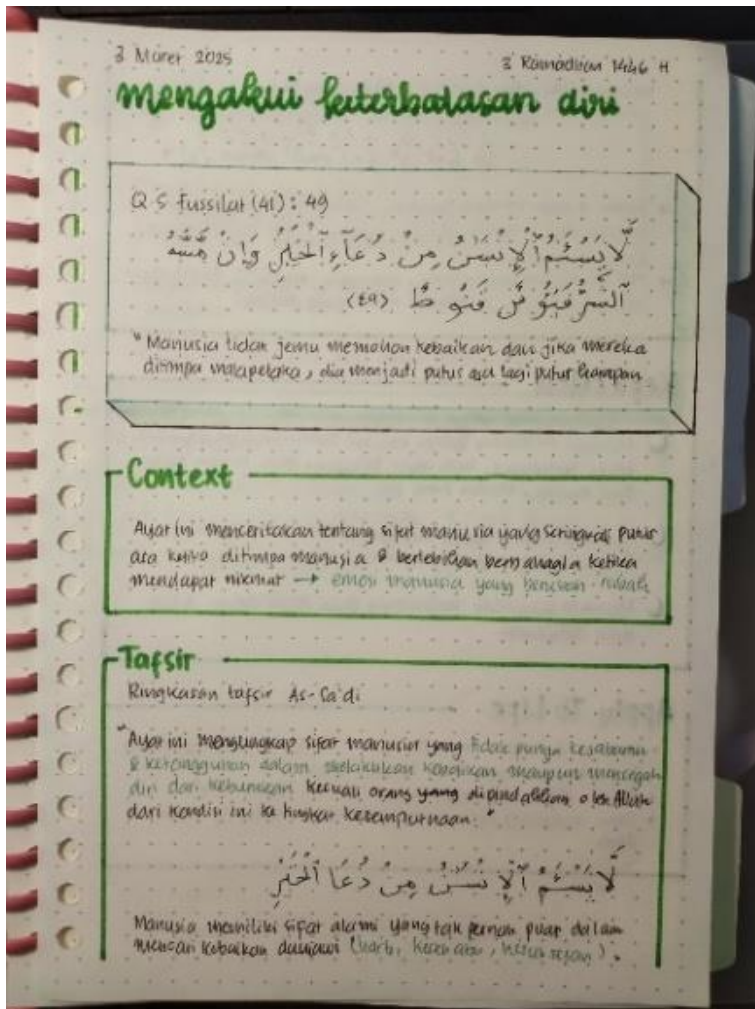
Chapter 1: Accepting and Acknowledging Weaknesses		
Day	Daily Topics	Verses List
1	Embarking on self-discovery	Q.S. Al-Fatiha: 1
2	Realizing one's weaknesses	Q.S. Al-Fatir: 15 Q.S. Al-Balad: 4 Q.S. Al-Isra: 11
3	Recognizing one's limitations	Q.S. Fussilat: 49 Q.S. Al-Alaq: 6-7 Q.S. Al-Kahfi: 54
4	Accepting His embrace	Q.S. Al-Baqarah: 186 Q.S. Adh-Dhuha: 7 Q.S. Az-Zumar: 53
5	Seeking His guidance	Q.S. Al-Fatiha: 6 Q.S. Asy-Syu'ara: 78 Q.S. Al-Qashash: 22
Chapter 2: Explore Your Potential		
Day	Daily Topics	Verses List
6	Remember your origins	Q.S. Al-Insan: 1 Q.S. Maryam: 67 Q.S. Al-Mursalat: 20
7	Appreciate the process of creation	Q.S. Al-Insan: 2 Q.S. Al-Mu'minin: 14 Q.S. As-Sajdah: 9
8	Loving the whole self	Q.S. At-Tin: 4 Q.S. Al-Hijr: 29 Q.S. An-Nisa: 32
9	Realizing His grace	Q.S. Al-Alaq: 1-5 Q.S. Ar-Rahman: 1-4 Q.S. Al-A'raf: 179

10	Preserve the glory of His gift	Q.S. Al-Isra': 70 Q.S. Luqman: 20 Q.S. Fussilat: 53
Chapter 3: Finding Purpose in Life		
Day	Daily Topics	Verses List
11	Remembering pain	Q.S. Al-A'raf: 172 Q.S. Al-Ma'idah: 7 Q.S. Al-Ikhlas: 1-4
12	Showing submission	Q.S. Al-Baqarah: 131 Q.S. Al-A'raf: 143 Q.S. An-Naml: 44
13	Straightening the intention	Q.S. Az-Zumar: 14 Q.S. Al-An'am: 162 Q.S. An-Nisa: 146
14	Living the mission of life	Q.S. Az-Zariyat: 56 Q.S. Al-An'am: 165 Q.S. Hud: 61
15	Hoping for His pleasure	Q.S. Asy-Syu'ara: 109 Q.S. Al-Insan: 9 Q.S. At-Taubah: 72
Chapter 4: Maximizing the Role		
Day	Daily Topics	Verses List
16	Realizing nothing is wasted	Q.S. Ali Imran: 191 Q.S. al-Mu'minun: 115 Q.S. Ad-Dukhan: 38
17	Optimizing unique roles	Q.S. Al-Isra': 84 Q.S. Al-Lail: 4 Q.S. Az-Zukhruf: 32
18	Exerting best effort	Q.S. Al-Mulk: 2 Q.S. At-Taubah: 105 Q.S. Al-Kahfi: 7
19	Stepping out in kindness	Q.S. Al-Baqarah: 148 Q.S. an-Nahl: 97 Q.S. Ar-Rahman: 60
20	Expanding the benefits	Q.S. Al-Baqarah: 261 Q.S. An-Nisa: 85 Q.S. Al-Asr: 3

Chapter 5: Preparing Provisions with Earnestness		
Day	Daily Topics	Verses List
21	Forgiving the past	Q.S. At-Taghabun: 11 Q.S. Al-Hadid: 23 Q.S. Yunus: 107
22	Transform yourself with awareness	Q.S. Adz-Dzariyat: 20-21 Q.S. Al-Hasyr: 19 Q.S. Ar-Ra'd: 11
23	Understanding the meaning of life	Q.S. Al-Hadid: 20 Q.S. Al-Ankabut: 64 Q.S. Ghafir: 39
24	Contemplating the end of the journey	Q.S. Yunus: 45 Q.S. Al-Baqarah: 281 Q.S. Al-Insyiqaq: 6
25	Seeking the good of the hereafter	Q.S. Al-Qashash: 77 Q.S. Al-A'raf: 156 Q.S. Al-Baqarah: 201
Chapter 6: Becoming a Piety Person		
Day	Daily Topics	Verses List
26	Building piety awareness	Q.S. Ali-Imran: 102 Q.S. Al-Hujurat: 13 Q.S. Al-Maidah: 35
27	Following the guidance of the Qur'an	Q.S. Al-Baqarah: 2 Q.S. Al-Baqarah: 185 Q.S. Taha: 113
28	Practicing piety	Q.S. Al-Baqarah: 177 Q.S. Al-Baqarah: 183 Q.S. Ali-Imrran: 133-134
29	Maintaining the consistency of piety	Q.S. Al-A'raf: 201 Q.S. Ali-Imran: 200 Q.S. Al-Hasyr: 18
30	Achieving blessings through piety	Q.S. Al-A'raf: 96 Q.S. Al-Hadid: 28 Q.S. Ali-Imran: 15

Appendix 7

QUR'AN JOURNALING EXAMPLE



Manusia tidak ada puasannya selamanya lagi.

وَلَنْ مَسَّةَ الشَّرَفِ قَبْلَ قَبْطِ

- Ketika diuji manusia kesulitannya, manusia sering lupa akan nikmat Allah, merasa tidak ada bantuan, dan berprasangka buruk akan Allah.
- Hal ini menunjukkan bahwa manusia memiliki keterbatasan dalam dirinya, dibekali ujian yang dia alami.

Reflection

- Manusia cenderung hanya melihat keadaannya yang sekarang, ketika beribadah, lupa akan kehadiran Allah namun ketika diuji manusia mudah putus asa.
- Manusia terbalut dalam memahami nikmat dibekali ujian. Manusia tidak memegang kendali atas hidupnya.
- Manusia sangatlah bergantung pada Allah dalam setiap detik kehidupannya.

Apply To Life

- Melatih diri agar selalu bersyukur terhadap apa yang dimiliki.
- Selalu berprasangka baik kepada Allah.
- Ambisi lebih, tapi tetap harus bertawakal kepada Allah.
- Selalu memasang niat untuk beraktivitas untuk mengharap ridho Allah.



Qur'an Journaling Surah Fussilat: 49 (Source: Threads of Indakurr_)

Appendix 8

THESIS SUPERVISOR APPOINTMENT LETTER



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI WALISONGO
FAKULTAS ILMU TARBIYAH DAN KEGURUAN
JURUSAN PENDIDIKAN AGAMA ISLAM
Jl. Prof. Hamka (Kampus 2), Ngaliyan, Semarang 50185, Indonesia

Phone : +62 24 7601295
Fax : +62 24 7615387
Email :
s1.pai@walisongo.ac.id
Website:
<http://ftik.walisongo.ac.id/>

Nomor : 3461/Un.10.3/D/KM.05.02/IX /2024 Semarang, 19 September 2024
Lamp. :
Perihal : **Penunjukan Pembimbing Skripsi.**

Kepada
Yth. Prof. Dr. H. Moh. Erfan Soebahar, M. Ag.
Dr. Kasan Bisri, MA.
di Semarang

Assalamu 'alaikum wr. wb.

Berdasarkan hasil pembahasan usulan riset skripsi di Jurusan Pendidikan Agama Islam, kami menyetujui rancangan yang akan ditulis oleh:

1. Nama lengkap : Alfina Nur Latifah
2. NIM : 2103016059
3. Semester ke- : Tujuh (7)
4. Program Studi : Pendidikan Agama Islam
5. Judul : Nilai Pendidikan Islam Dalam Novel *Kitab Cinta Yusuf Zulaikha* sebagai Kritik dan Alternatif Solusi atas Normalisasi Pacaran pada Remaja.

Sehubungan dengan hal tersebut, kami mohon kesediaan Bapak/Ibu sebagai dosen pembimbing dalam penulisan skripsi dimaksud. Bapak/Ibu memiliki kewenangan untuk memberikan arahan, bimbingan, koreksi dan perubahan judul yang diperlukan untuk kesempurnaan penulisan hasil riset skripsi tersebut.

Kemudian atas perhatian dan kerja samanya kami sampaikan terima kasih.

Wassalamu 'alaikum wr.wb.

A.n. Dekan
Ketua Jurusan PAI,



Dr. Fihris, M.Ag.
NIP 197711302007012024

Appendix 9

FINAL PROJECT RESEARCH PERMISSION LETTER



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG
FAKULTAS ILMU TARBIYAH DAN KEGURUAN
Jl. Prof. Dr. Hamka Km 2 (024) 7601295 Fax. 7615387 Semarang 50185
Website: <http://litk.walisongo.ac.id>

Nomor : 0751/Un.10.3/K/KM.08.11/02/2025

Semarang, 10 Februari 2025

Lamp : -

Hal : Izin Riset/Penelitian

Kepada Yth.
Pengurus Komunitas Sahal Qur'an Journaling
Di Tempat

Assalamu'alaikum Wr.Wb.,

Diberitahukan dengan hormat, bahwa dalam rangka memenuhi tugas akhir skripsi mahasiswa Prodi Pendidikan Agama Islam Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang, bersama ini kami sampaikan bahwa mahasiswa tersebut di bawah ini:

Nama : 'Afina Nur Latifah
NIM : 2103016059
Semester : 8

Judul Skripsi : Pembelajaran Al-Qur'an melalui Qur'an Journaling pada Komunitas Sahal Qur'an Journaling

Dosen Pembimbing : 1. Prof. Dr. H. Moh. Erfan Soebahar, M.Ag.
2. Dr. Kasan Bisri, M.A.

untuk melakukan riset/penelitian di Komunitas Sahal Qur'an Journaling yang Bapak/Ibu pimpin, sehubungan dengan hal tersebut mohon kiranya yang bersangkutan diberikan izin riset dan dukungan data dengan tema/judul sebagaimana tersebut diatas, yang akan dilaksanakan pada tanggal 12 Februari 2025 sampai dengan tanggal 25 Februari 2025

Demikian, atas perhatian dan terakulnya permohonan ini disampaikan terima kasih.

Wassalamu'alaikum Wr.Wb.



Dekan,
Fakultas Ilmu Tarbiyah dan Keguruan

Khotimah

Tembusan :
Dekan Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang

CURRICULUM VITAE

A. Personal Identity

1. Full Name : 'Afina Nur Latifah
2. Place & Birth Date : Semarang Regency, August 9, 2003
3. Home Address : Kupang Kidul, Kupang Village, Ambarawa District, Semarang Regency
Phone : 085728113925
Email : afinanurlatifah@gmail.com

B. Educational Background

1. Formal Education:
 - a. MIN Ambarawa (2009-2015)
 - b. MTsN Salatiga (2015-2018)
 - c. MAN 2 Kudus (2018-2021)
 - d. UIN Walisongo (2021-Present)
2. Non-Formal Education:
 - a. Yasin Islamic Boarding School Kudus (2018-2021)
 - b. Ma'had Al-Jami'ah UIN Walisongo Semarang (2021-2023)

Semarang, June 4, 2025



'Afina Nur Latifah
NIM. 2103016059