

# Tadzkirah Model In Learning Islamic Religious Education

Sahri

Universitas Nahdlatul Ulama Sunan Giri

sahriunugiri@gmail.com

Accepted: Jan 13 <sup>th</sup> 2021	Reviewed: April 15 <sup>th</sup> 2021	Published: May 30 <sup>th</sup> 2021
--	--	---

**Abstract :** This article discusses the tadzkirah model in learning Islamic religious education. The purpose of this study is to determine the tadzkirah model that is implemented in the learning process of Islamic religious education. The approach used in this study uses library research or library research, by collecting various kinds of primary and secondary sources to support this research. Islamic education has been around since time immemorial and Rasulullah SAW has also taught directly to wives, friends and so on. In this era of industrial revolution 4.0, Islamic religious education must continue to be encouraged and not to fade, let alone confuse in the learning process. Therefore, the learning process must really be designed and designed to achieve a learning goal by applying the tadzkirah learning model. By using the tadzkirah learning model, it is hoped that learning for students both at school, at home or in other environments will help shape the child's personality so that it has the character and nature that has been given by Allah SWT since birth.

**keyword:** Models, Tadzkirah Learning, Islamic Education

## INTRODUCTION

Basically education can be said as an effort to provide value, so that the value can be used as a helper and as a provision in living life on the face of the earth, jaman it can also be used as an education to change rice and human civilization. It can be said that, education has an important influence on the progress of the nation and the State. And on the other hand education also has an influence on the civilization of society so that the civilization seems more advanced. Of course, education will be the spearhead in the face of existing civilizations. Even longer there will be more revolutions in life<sup>1</sup>. Therefore, in the process of education must be really designed in such a way that it can lead the students to be successful. The design of education must start from the vision and mission, objectives, strategies, learning methods, learning materials and last but not least is the learning model.

An educator must be able to design the learning model well and perfectly so that in the learning process can run well, so that the materials delivered to students can be received well and easily. So the learning model as a conceptual framework that describes the procedures in learning<sup>2</sup>. So a teacher must have a broader knowledge of the learning model so that in the learning process

<sup>1</sup> Suparman mannuhung dan andi mattingaragau tenrigau, *Peran Pendidikan Islam Dalam Mewujudkan Etika Politik*, Jurnal pendidikan, P-ISSN 2622-6537 dan E- ISSN 2622-8523, volume 1 nomor 1, agustus 2018, 27

<sup>2</sup> Agus martawijaya, *model pembelajaran berbasis kearifan local untuk meningkatkan karakter dan ketuntasan belajar* (Makassar: CV. masagena, 2016), 11

does not fail aka ambiguous<sup>3</sup>. More in the learning process based on Islam. Because Islamic-based learning is different from general subjects, so it must be able to really sort and choose a suitable learning model. Among the right and suitable learning models is the tadzkirah learning model. Tadzkirah learning model can be said as a learning model that combines from various methods into one model in learning. So this tadzkirah learning model is implemented in Islamic religious education is very appropriate. In addition, this method tadzkirah is a method that is neatly arranged and ideal and takes from a variety of sources one of which is the Qur'an. Therefore, seeing from the various facts that occur, that Islamic religious education needs to get high concern as an effort in demanding empowerment that must be donated, so that Islamic education and Islamic-based learning can be better. Therefore, the application of this tadzkirah learning model should be used and implemented in the learning of Islamic religious education, as an improvement of the model in learning.

### Learning Model

The learning model is very close to the learning strategy, but it is different. The understanding of the learning model is as a system that describes detailed procedures and the formation of conditions that allow students to interact with each other so that there will be changes or developments in the students. The learning model is not the only determinant of success in learning activities, but it is one of them that is used by educators to achieve a planned learning goal<sup>4</sup>. The learning model is very effective and appropriate as an effort to improve the quality and quantity in the teaching and learning process. Because basically in the learning process learners are required to be active in learning activities. Jaman is also, peserat didik is required to think high level, hone cohesion and cooperation in a group or team.

Actually the learning model has a very deep meaning ranging from approaches, strategies, methods and techniques. In general, good learning models have the following characteristics or characteristics<sup>5</sup>:

1. Has systematic steps. So, a teaching model is a systematic procedure for modifying student behavior, which is based on certain assumptions.
2. Determination of learning outcomes specifically. As well as the implementation of learning activities in the classroom, the education must determine the objectives in detail so that the results can be obtained to the maximum.
3. Apply specifically to the environment in the learning model
4. Achievement of success. Visualizing the learning outcomes of students who have been taken and completed by students during the learning.
5. Interaction with the surrounding environment. The learning model that has been chosen and applied by educators must be able to change students for the better, especially having to be able to interact with the environment.

---

<sup>3</sup> Lefudin, *belajar dan pembelajaran dilengkapi dengan model pembelajaran, strategi pembelajaran, pendekatan pembelajaran dan metode pembelajaran*, (Yogyakarta: Deepublish, 2014), 174

<sup>4</sup> Sutiah, *pengembangan model pembelajaran pendidikan agama islam*, (siodarjo: Nizamia Learning Center, 2018), 44

<sup>5</sup> Suyanto dan asep jihad, *menjadi guru profesional strategi meningkatkan keulifkasi dan kualitas guru di era global*, (Jakarta: erlangga, 2013), 137

The characteristics of the defense model, among others are as follows:

1. In accordance with the theory of education and the theory of experts on learning
  2. There has to be a mission and a goal.
  3. Used as a guide in improving learning activities in the classroom
  4. Has parts of the model called 1) sequence of learning steps (syntax), 2) the existence of reaction principles, 3) social system and 4) support system.
  5. It has an influence as a result of applied learning models. The effect has 1) the impact of learning, namely the measurable learning outcomes, 3) the impact of the driver is the long-term learning outcomes.
1. Prepare the learning design (instructional design) by using the learning model guide it chooses<sup>6</sup>.

## METHODS

### Tadzkirah Learning Model

The meaning of tadzkirah contained in the Tafsir al-Qur'an has a reminder meaning, al-qur'an is not like they are cited. The Qur'an is not a magic to learn, but a direct warning from Allah SWT, so no one can escape the responsibility to Allah SWT in the future. whereas the verses of the Qur'an relate to tadzkirah, are as follows:<sup>7</sup>

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْفَى (3) إِلَّا تَذَكُّرَةً لِمَنْ يَخْشَى (4)

1. Q. S Thaha:2-3

*We have not sent down to you the Qur'an that you be distressed, But only as a reminder for those who fear [Allah] ( Q.S at Thaha: 2-3)*

2. Q.S al Muddtasir:54-55

كَلَّا إِنَّهُ تَذَكُّرَةٌ (54) فَمَنْ شَاءَ ذَكَرْهُ (55)

*No! Indeed, it [i.e., the Qur'an] is a reminder, Then whoever wills will remember it (Q.S al Muddtasir:54-55)*

3. Q.S Al Dzariyat: 55

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ (55)

*And remind, for indeed, the reminder benefits the believers. (Q.S Al Dzariyat: 55)*

## Result And Discussion

Tadzkirah model can be seen from two sides, namely etymological meaning and terminology meaning. According to etymological tadzkirah derived from arabic "dzakkara" means warning. While in terminology has the meaning of learning code derived from a theory of Islamic education<sup>8</sup>. As can be seen the following image:

---

<sup>6</sup> Nur chanifah, *model pembelajaran pendidikan agama islam berbasis direct experience-multidisciplinary*, (Banyumas: CV. Pena Persada, 2020), 78

<sup>7</sup>Hasnawati, *implementation of tadzkirah learning model on the lessons of aqidah akhlak in madrasah ibtidaiyah (mi) nurul jibad subdistrict tembilaban bulu*, Journal of Education "PENDIDIKAN" ISSN: 2087-0310 E-ISSN: 2721-7728 Vol.8, No.1, 2020, 65

<sup>8</sup> Ani nur aeni, *pendidikan karakter untuk mahasiswa PGSD*, (bandung : UPI Press, 2014), 93



According to Abdul Madjid that the model of learning has its own meaning, including<sup>9</sup>:

### **T : Showing the Good Behaviour**

The meaning of the example is to follow the circumstances of a person who follows the way of life of others in all forms, either following the things that are commanded and avoiding His prohibitions. It can be said that the example is divided into two categories, the example is good and the example is ugly. A good example is to follow the path and way of life of others with a praiseworthy path and a noble attitude. While the bad example is to follow the way of life of the wicked in all things contrary to Islamic law, both following as a course and overall<sup>10</sup>.

On the other hand the example or example in Arabic is *qudwah*. Exemplifying or exemplifying is to follow a work or tindakan according to what it is. In this case, the accuracy discussed is a good transparency in Islam that *qudwah* is divided into 2 kinds, among them: *first Qudwah hasanah* is absolute, which means a good motivation is not at all mixed with a bad example because the status is really good as an example that has been taught by the Prophet Saw. *Second, Qudwah hasanah nisbi*, which weighs encouragement or example in accordance with the prescribed by Allah SWT, because this exemplary status of ordinary people is not derived from the Prophet<sup>11</sup>. In the study of Islamic religious education of course this is common but many are ruled out. Because as a teacher or a parent must be able to be modeled and set an example for students or their children. Do not let our students become brutal children and do not have good character. Therefore, set a good example to our students so that they follow in the footsteps and steps we exemplify to them.

### **A : Ordering The Direct (Give Guidance)**

Guidance is a process carried out by people to provide assistance to individuals, such as children, students, parents in order to be able to develop the skills contained in the individual by utilizing skills, skills and media.<sup>12</sup>. indeed the child created by Allah SWT goes according to his nature or fitrah, is leading to goodness. Let's say we can belajar from the habits that a baby does. All babies will wake up from their sleep at dawn, it is remarkable how God prepares his servant to perform one of His commands, namely the dawn prayer. However, very little was known about it so that the baby woke up and changed his habits by his parents. The little boy was with all his might to be put back to sleep by his parents. These are the things that parents or educators should know. As the verses of the Qur'an about it explained in surah ar rum verse 30:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا....

*So direct your face [i.e., self] toward the religion, inclining to truth. [Adhere to] the fitrah[1145] of Allah upon which He has created [all] people. No change should there be in the creation of Allah.[1146] That is the correct religion, but most of the people do not know. ( Q.S Ar Rum: 30)*

As learners must always get guidance and direction from educators to have a variety of knowledge so that in doing all behaviors or actions that are not contrary to Islamic teachings. Providing assistance in the form of guidance to students is carried out continuously so that the learners know who is he, so that he is able to direct himself to behave appropriately, in accordance

<sup>9</sup> Abdul Madjid, *Belajar dan Pembelajaran PAI*, (), hlm. 136

<sup>10</sup> Syaikh Abdurrahman Ya'qub, *Pesona akhlak Rasulullah SAW*, (Mizan Pustaka, tt), 254

<sup>11</sup> Tata Taufik, *Dakwah era digital: Sejarah, metode dan perkembangan*, (Kuningan: Putska Al Ikhlas, 2020), 92

<sup>12</sup> Abu bakar M. Luddin, *dasar-dasar konseling tinjauan teori dan praktik*, (Bandung: citapustaka Media perintis, 2010), .15

with the demands and circumstances of the school environment, family, community and life in general<sup>13</sup>. Direction and guidance are always needed and needed whenever and wherever they are. Because as an educator not only provide guidance and direction when in the classroom, but also outside the classroom.

Abdul madjid has quoted in his book irwan prayitno that his guidance by giving some advice is needed in various ways, including:

1. The method of giving advice is more weighty and important than the content or message of advice to be delivered
2. Maintaining a harmonious relationship between parents and children, teachers with students, because with a harmonious relationship advice is easier to catch.
3. Give advice as necessary and do not get too much. The advice given should not be directly *to the point* and do not be too rambling also so that the child does not feel saturated.
1. Offer a motivation and support so that the child can have a sense of responsibility and be able to carry out the content of the advice<sup>14</sup>

#### **D : Encouragement**

Encouragement is a very deep passion to achieve a certain goal. This motivation or motivation becomes one of the strong hopes for glory and brilliance. Motivation also refers to the urges of the heart and the instincts that move a person to make an action that aims to achieve something that is intended in this life<sup>15</sup>. Motivation gives birth to changes that occur in a person who arises with the symptoms of feelings, feelings, and emotions that encourage the individual to perform or an action caused by need, desire and purpose<sup>16</sup>. Motivation has a significant role in the teaching and learning process between educators and students. For teachers, learning motivation from students is needed to maintain and elevate students' learning enthusiasm. For learners learning motivation can increase learning so that students can do learning deeds<sup>17</sup>.

In this case children aged 3-54 years are very vulnerable and on initiative-feeling conditions of guilt. Children at this age already have skills, with the skills they have encouraged to do some activities, but because the ability possessed by the child is still limited, it will always experience failure. With such failure the child will have guilt.

At the age of 6-11 years the child has an *industri-inferiority* nature. When children aged 6-11 years have started to be active to learn what is around the leingkungannya. At this age, the orongan owned by the child to know and do something is very powerful. However, in some other factors there are limitations of ability and knowledge so that it experiences difficulties, obstacles and even up to failure. Such difficulties, obstacles and failures make the child humble.

At the age of 12-18 years the child already has a *self-division identity -role diffusion*. In preparation for maturity supported by his knowledge, abilities and skills, he struggled to show his identity. However, in adolescence this is often very extreme and excessive attitude, so many people who see that it is an aberration.

---

<sup>13</sup>Rukaya, *aku bimbingan dan konseling*, (Guepedia, 2019), 8

<sup>14</sup> Abdul Madjid, *belajar dan pembelajaran Pendidikan Agama Islam*, 139

<sup>15</sup> Sharifah akmam syed zakaria, *panduan danstrategi motivasi diri*, (Kuala Lumpur: Sanon printing corporation SDN BHD, 2005), 13

<sup>16</sup> Shilpy, *motivasi belajar dalam perkembangan remaja*, (Yogyakarta:Deepublish, 2020), 53

<sup>17</sup> Ending titik lestari, *cara praktis meningkatkan motivasi siswa skeolah dasar*, (Yogyakarta: Deepublish, 2020), 2

By looking at the various conditions above, that the motivation and motivation should be given to children and students. So that the children do not necessarily have guilt, inferiority even to frustration when facing failures and obstacles. Motivation bears a very important function to elevate the quality and quantity of an individual. With the motivation of human beings can be bright and successful in passing through his life. Goals or goals can be realized when pocketing a strong motivation in you. Without any motivation, it is very difficult to be able to achieve what he aspires to. But it is undeniable, it is very difficult to create motivation in yourself, more or less may not understand how to build motivation<sup>18</sup>.

### **Z : Zakiyah**

In the book of learning and learning PAI by abdu majid, that'sannya: In every part of us there is zakat that must be issued as proof of our obedience to Allah SWT. Zakat heart by applying the greatness of God, policy, power of argument, guidance, grace and taufik Allah SWT. Subjugating desire and taking lessons is one of the zakat done by the zakat of the eyes. One way to give Zakat ear by listening to things that can bring us closer to Allah SWT. Zakat hands are done by not stealing, not beating and pulling it from evil deeds and reaching out for the good of others. The alms of the feet are done by walking to something that will bring good to your heart and the salvation of your religion.

Value is a measure of meaning, virtue, price or validity that can be an idea or an action. Islam commands that one of them compete with each other in terms of good, one of which is purifying himself. As an educator instilling the value of self-purity, purity and reaching the pleasure of God to the learners is done as thin as the moment. In fact, the soul in the learner is still very unstable, and sometimes there is a shame that is so excessive that there is a growing lack of confidence. There is also, An uneasy family, an unfly environment is one of the causes of the appearance of lack of confidence in learners, more or less some ridicule from friends who are so severe. Surely such a thing should not be forgotten by the educators so that the learner does not lose his sense of self and always optimistic in doing something. If it is forgotten what is the difference with the snowball that rolls so that it erodes morals and morals so that the child kruang accept himself, his family and the surrounding community<sup>19</sup>.

Thus an educator must provide good reinforcement and teaching, especially in the spiritual field. In addition, in the process of learning to teach the functions and roles of learners must contribute in the form of bathiniah value. Hearts that are often touched by goodness, religious lectures and never defects with despicable abuse will be born and have sincere and happy intentions.

### **K : Continuity**

Continuity is the same as with *istiqomah*. The concept of continuity is related to the process of habituation of learners. Continuity referred to here is the habit done by students in accordance with the values of the character that has been taught. Understanding the knowledge of an attitude

---

<sup>18</sup> Indri dayana dan juliaster marbun, *motivasi kehidupan menjalani proses kehidupan untuk kualitas hidup yang lebih baik*, (Guepedia, 2018), 15

<sup>19</sup> Abdul Madjid, *belajar dan pembelajaran Pendidikan Agama Islam*, 146

will produce good habits so as to provide tauladan and control bad behavior<sup>20</sup>. Habituation of morality, morals, character should be used to learners whenever and wherever they are. With the habits that have been running, unwittingly and spontaneously moral, moral and character can put a comfortable and ideal position without having to change with hard work. Techniques, strategies and models are used as a habit, because habits do not immediately change but through several stages so that the habit becomes good and can eliminate bad habits. From an early age the habit must begin without having to wait for adolescence or adulthood<sup>21</sup>.

### **I : Remind**

Remind here means reminding when a child commits delinquency. Participants will be reminded by educators if they make mistakes and mischief. Students will never repeat mistakes and mischief let alone despicable acts because of the effects of an educator's warning. The warning has a tremendous influence on learners.<sup>22</sup>. Therefore, a Teacher tries to remind his students that we are always observed and seen by Allah SWT in terms of words and actions both still in the mind or that have been done, so that the participants are always trying to remember Him and keep his actions from things that are deplorable. And finally came faith in his heart and then actualized in the form of deeds.

### **R : Repetition**

Conducting teaching and learning activities repeatedly will result in an education that is so effective that the material is also easy to understand and understand. Any material when done in a repeating secra will be quickly captured and memorized. In practice, the teacher will repeat some materials according to the needs, not necessarily all materials are done seacra over and over again but there are exceptions. Most in repetition is the material that needs to be memorized so that in reciting and reciting there will be no mistakes and it also requires time and practice.<sup>23</sup>. in addition, the teacher repeats the material to the student so that the student is better off remembering the material both before and the material that is being and will be studied. The human brain can receive repetitive thoughts and behaviors and will automatically connect to those patterns or habits. Constructive thoughts and actions can run in depth, faster and more automatically due to repeated continuity<sup>24</sup>.

### **A : Apply/organization**

The pinnacle of science is charity. Not a few people who study, gain knowledge, but when faced directly in the field feel confused. Therefore, an educator must be able to visualize science to the practical world, or be able to think laterally to develop the application of science in various areas of life. Students who have gained knowledge and experience from an educator must be able to organize outside the school. The delivery of information by educators to students can be

---

<sup>20</sup> Ridwan, *model tadzkiarah dalam menumbuhkan dan mengembangkan nilai nilai karakter anak usia dini*, Jurnal Nomor 29 Mei Tahun 2017, kediri: UPN Kediri, 48

<sup>21</sup> Abdul Gafur, *Nilai-Nilai Pendidikan Karakter Di Sekolah Dasar Melalui Model Tadzkiarah*, majalah ilmiah sriwijaya, tahun 2018, 5

<sup>22</sup> Widhiya Ninsiana, *kontribusi model tadzkiarah dalam pengajaran dan pembelajaran bahasa inggris berkarakter pada anak usia dini*, jurnal elementary: jurnal ilmiah pendidikan dasar 2 (1), edisi 2 juli 2016., 7

<sup>23</sup> Rusman, *belajar dan pembelajaran berorientasi standar proses pendidikan*, (Jakarta: Kencana, 2017), 102

<sup>24</sup> Widhiya Ninsiana, *kontribusi model tadzkiarah dalam pengajaran dan pembelajaran bahasa inggris berkarakter*, 7



captured quickly and appropriately if the organization is systematic and organized. Once the information is received, the information is brought into the classroom and used as feedback in the learning process.<sup>25</sup> one of the activities that is usually instituted by the school is to hold study tours and recreation. This is where students must practice in dealing with problems.

## H : Heart

The method that is akhir is with a soft touch of heart and love sayang as described in the Quran surah al Hadiid verse 16:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

Artinya: *Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.* (Q.S al Hadiid:16)

The life of the heart is done by faith and the death of the heart because of disbelief. Healthy heart due to obedience and heart can be hurt due to committing sin<sup>26</sup>. There are some experts who equate about the liver, that the liver is like a container or a glass. And if the container or glass is upside down, it cannot be filled with water, nor will the inverted heart receive any good from the unbelievers. From the understanding that has been presented above can be concluded that the learning model tadzkirah is a learning model nuanced Islamic that provides examples and improves behavior by associating the student's experience in daily life<sup>27</sup>.

## Stages of Implementation of Tadzkirah Learning Model

The stages in the implementation of tadzkirah learning model according to Abdul Majid are:

Phase one: formulation of final performance

1. Identify the behavior that is the main focus.
2. Formulation in particular of final behavior.
3. Outline stalling plans and document behavior.

The second stage: establishing the position

1. Find the point where there is apparent destruction of behavior on the basis of obtained.
2. Provides the desired consequences of the chosen position.
3. The use of the parable process to clear up behavioral conflicts

Stage three: increase priority

1. Comparing behavior with others with the aim of setting priorities
2. The priority of daily behavior that has been done is stated by the students.

Stage four: clearing and testing students' standing

1. Behavior that has been done by students must make a statement and make a rational

<sup>25</sup> Widhiya Ninsiana, *kontribusi model tadzkirah dalam pengajaran dan pembelajaran bahasa inggris berkarakter*, 7

<sup>26</sup> Siti asdiqoh, *implementasi pendidikan karakter pada siswa madrasah aliyah negeri 1 boyolali*, (salatiga: IAIN Salatiga, 2020), 19

<sup>27</sup> Hasnawati, *implementasi model pembelajaran tadzkirah pada pelajaran aqidah akhlak di madrasah ibtidaiyah (mi) nurul jibad*, . 70

2. The students are cleared by educators regarding the problematika value of the behavior carried out.

Stage five: retention and reinforcement

1. With different methods, participants are encouraged to improve their behavior.
2. Behavior conducted by students is always analyzed by teachers with the aim of providing awareness for the better.

Stage six: authentic assessment

1. At the beginning of the activity, the consequences set by the educator can be estimated and can be tested for validity from the prescribed behavior<sup>28</sup>.

## CONCLUSION

To plan effective classroom learning, a good learning model is needed. The use must be adapted to the needs of the material, will be able to help achieve a learning goal, one of which is islamic religious education material. The delivery of Islamic religious education materials to students is done well, so that it is easily accepted, applied in social life. The implementation of islamic religious education learning can be done by applying the model of tadzkirah learning. In this *model of tadzkirah* learning includes showing examples, guidance, encouragement, zakiiyyah, continuity, reminding, repetition, application or organization and heart or heart. Tadzkirah method gives good results in the formation of character and morality in accordance with human nature. And of course, this model of defense must be understood by an educator so as not to be mistaken in the implementation of defense. Therefore, a teacher must master various models of defense according to needs, not the origin of using the learning model.

## REFERENCES

- Abdurrahman Ya'qub, Syaikh. *Pesona akhlak Rasulullah SAW*. Bnadung: Mizan Pustaka, ttt
- Aeni, Ani nur. *Pendidikan karakter uuntuk mahasiswa PGSD*. bandung : UPI Press, 2014
- Asdiqoh, Siti. *Implementasi pendidikan karakter pada siswa madrasah aliyah negeri 1 boyolali*. Salatiga:IAIN Salatiga, 2020
- Chanifah, Nur. *Model pembelajaran pendidikan agama islam berbasis direct eperience-multidisciplinary*. Banyumas: CV. Pena Persada, 2020.
- Dayana, Indri dan juliaster marbun. *Motivasi kehidupan menjalani proses kehidupan untuk kualitas hidup yang lebih baik*. Tkt: Guepedia, 2018.
- Gafur, Abdul. *Nilai-Nilai Pendidikan Karakter Di Sekolah Dasar Melalui Model Tadzkirah*, majalah ilmiah Sriwijaya, 2018.
- Hasnawati. *Implementasi model pembelajaran tadzkirah pada pelajaran aqidah akhlak di madrasah ibtidaiyah (mi) nurul jibad kecamatan tembilaban bulu*. Jurnal Pendidikan "EDUKASI" ISSN : 2087-0310 E-ISSN : 2721-7728 Vol.8, No.1, 2020
- Lefudin. *Belajar dan pembelajaran dilengkapi dengan model pembelajaran, strategi pembelajaran, pendekatan pembelejaran dan metode pembelajaran*. Yogyakarta: Deepublish, 2014.

---

<sup>28</sup> Hasnawati, *implementasi model pembelajaran tadzkirah pada pelajaran aqidah akhlak di madrasah ibtidaiyah (mi) nurul jibad*, 73

- Lestari, Ending titik. *Cara praktis meningkatkan motivasi siswa sekolah dasar*. Yogyakarta: Deepublish, 2020.
- M. Luddin, Abu bakar. *Dasar-dasar konseling tinjauan teori dan praktik*. Bandung: citapustaka Media perintis, 2010.
- Madjid, Abdul. *Belajar dan Pembelajaran Pendidikan Agama Islam*. Bandung: PT. Remaja Rosdakarya, ttt.
- Mannuhung, Suparman dan andi mattingaragau tenrigau. *Peran Pendidikan Islam Dalam Mewujudkan Etika Politik*, Jurnal pendidikan, P-ISSN 2622-6537 dan E- ISSN 2622-8523, volume 1 nomor 1, agustus 2018.
- Martawijaya, Agus. *Model pembelajaran berbasis kearifan local untuk meningkatkan karakter dan ketuntasan belajar*. Makassar: CV. Masagena, 2016.
- Ninsiana, Widhiya. *Kontribusi model tadzkiyah dalam pengajaran dan pembelajaran bahasa inggris berkarakter pada anak usia dini*, jurnal elementary: jurnal ilmiah pendidikan dasar 2 (1), 2016
- Ridwan, *Model tadzkiyah dalam menumbuhkan dan mengembangkan nilai nilai karakter anak usia dini*, Jurnal Nomor 29 Mei Tahun 2017, kediri: UPN Kediri hlm. 48
- Rukaya. *Aku bimbingan dan konseling*. Tkt: Guepedia, 2019.
- Rusman. *Belajar dan pembelajaran berorientasi standar proses pendidikan*. Jakarta: Kencana, 2017
- Shilpy. *Motivasi belajar dalam perkembangan remaja*. Yogyakarta: Deepublish, 2020.
- Sutiah. *Pengembangan model pembelajaran pendidikan agama islam*. siodarjo: Nizamia Learning Center, 2018.
- Suyanto dan asep jihad. *Menjadi guru professional strategi meningkatkan kuelaiifikasi dan kualitas guru di era global*. Jakarta: erlangga, 2013
- Syed zakaria, Sharifah akmam. *Panduan dan strategi motivasi diri*. Kuala Lumpur: Sanon printing corporation SDN BHD, 2005.
- Taufik, Tata. *Dakwah era digital: Sejarah, metode dan perkembangan*. Kuningan: Pustaka Al Ikhlas, 2020.