JELS Journal of Education and Learning Sciences
E-ISSN : 2808-3695

Vol 06 No 01 March 2026
http://jurnal.gerakanedukasi.com/index.php/gerasi
https://doi.org/10.56404/jels.v6i1.325

Innovation of Islamic Religious Education Learning Through the Quantum Teaching Method at UPT SDN 18 Kalosi

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ABSTRACT : This study aims to analyze the implementation of the Quantum Teaching method in Islamic Religious Education (IRE) learning, explore teachers' and students' experiences and perceptions toward its application, and identify learning innovations developed through the integration of the method at UPT SDN 18 Kalosi, Enrekang Regency. This study employed a qualitative descriptive approach within a constructivist paradigm. Data were collected through classroom observations, semi-structured interviews, documentation, and field notes involving the principal, Islamic Religious Education teacher, classroom teachers, and students. Data analysis followed the interactive model of Miles and Huberman, including data reduction, data display, and conclusion drawing. The findings indicate that the Quantum Teaching method significantly enhanced students' engagement, motivation, and understanding of Islamic Religious Education. Learning became more interactive and student-centered through storytelling, group discussions, role-playing, project-based learning, and the integration of digital media. Students demonstrated stronger critical thinking, communication skills, and the ability to apply Islamic values in daily life. Teachers and students expressed positive perceptions of the method, although challenges related to limited instructional time, technological facilities, and differences in student abilities were identified. The study suggests that Quantum Teaching can serve as an effective instructional strategy for improving the quality of Islamic Religious Education, particularly in elementary schools. The findings encourage schools to strengthen teacher professional development and provide adequate technological support to facilitate innovative and meaningful learning experiences. This study contributes to the literature by demonstrating how Quantum Teaching can be adapted within Islamic Religious Education to foster active participation, contextual understanding, and the internalization of religious values. The study provides an innovative pedagogical model that integrates student-centered learning, educational technology, and character development in elementary Islamic education.

Keywords: Quantum Teaching Method, Learning Innovation, Islamic Religious Education

INTRODUCTION

Islamic Religious Education (IRE) holds a strategic position within Indonesia's national education system because it not only instills faith and worship practices but also develops students' character, morality, and ethics. Law Number 20 of 2003 concerning the National Education System emphasizes that education is rooted in

religious values and national culture. This indicates that IRE serves as a foundation for nurturing individuals who are faithful, knowledgeable, and possess noble character. However, in the era of globalization and digitalization, IRE faces complex challenges, including low learning motivation, limited instructional innovation, and the dominance of lecture-based methods that often make learning monotonous. These conditions hinder the optimal understanding and internalization of religious values in students' daily lives.

At the elementary school level, these challenges become more apparent because students are still in the concrete operational stage of development. Many students tend to be passive, show limited enthusiasm, and rely on memorization without fully understanding the meaning and context of religious teachings. Inadequate facilities, diverse learning styles, and limited opportunities for teachers to receive innovative instructional training further aggravate the situation. According to Hamalik (2015), effective instructional planning must consider students' needs, characteristics, and learning conditions. Without adaptive and creative teaching approaches, the goals of IRE in developing moral character and ethical behavior cannot be fully achieved.

From a theological perspective, the importance of active and meaningful learning is emphasized in Qur'an Surah Al-'Alaq (96:1–5), which commands humanity to read (iqra') as a symbol of intellectual activity. Ibn Kathir (2000) explains that this command highlights the significance of knowledge as the foundation of Islamic civilization. Quraish Shihab, as cited by Ali Masum, argues that iqra' extends beyond reading texts to understanding reality, interpreting phenomena, and developing critical thinking skills. Therefore, IRE should move beyond rote memorization and encourage students to engage in active and reflective learning so that religious values can be understood deeply and applied in everyday life.

Similarly, Qur'an Surah Al-Mujadalah (58:11) states that Allah elevates those who believe and possess knowledge. Islamic scholars interpret this verse as emphasizing that knowledge is a source of honor and social responsibility. Education is not merely a formal activity but a process of cultural development and human empowerment. In this context, IRE teachers carry both moral and professional responsibilities to create participatory and inspiring learning environments. National educational standards and curriculum policies also require learning processes that are not only ritualistic but transformative and relevant to contemporary needs.

One innovative approach that aligns with these expectations is Quantum Teaching, developed by DePorter and Reardon (1999). This approach emphasizes students' emotional, physical, and intellectual engagement in a meaningful and enjoyable learning atmosphere. The central principle of Quantum Teaching is to create

dynamic interactions through direct experiences, positive reinforcement, reflection, and recognition of diverse learning styles, including visual, auditory, and kinesthetic preferences. The theory is based on the assumption that effective learning occurs when students feel comfortable, motivated, and valued throughout the learning process. Therefore, Quantum Teaching offers a promising solution to the passive and monotonous nature of traditional IRE instruction.

Several empirical studies support the effectiveness of Quantum Teaching in IRE classrooms. Research conducted at Al-Izhar Cendekia Islamic Elementary School in Makassar demonstrated an increase in students' learning motivation following the implementation of this approach. Likewise, Kamiruddin's study at SMP Negeri 1 Tanasitolo, Wajo Regency, reported an improvement in IRE learning mastery from 52% to 81% after applying Quantum Teaching strategies. Additional studies published in JUPIN also revealed significantly higher learning outcomes compared to traditional instructional methods. These findings provide strong empirical evidence that Quantum Teaching can enhance students' motivation, participation, and academic achievement.

Similar challenges have been identified at UPT SDN 18 Kalosi, Enrekang Regency, where low motivation in IRE classes, reliance on lecture-based instruction, and learning outcomes below the minimum competency standards remain significant concerns. Preliminary observations and interviews with teachers revealed that limited instructional time and administrative workloads often hinder the adoption of innovative teaching methods. Consequently, Quantum Teaching is viewed as a flexible and adaptive solution that can be implemented effectively despite limited school resources. This approach enables teachers to incorporate interactive learning activities without requiring expensive facilities, making it particularly suitable for schools in rural and resource-constrained areas.

Therefore, this study focuses on the implementation of Quantum Teaching in Islamic Religious Education at UPT SDN 18 Kalosi as an effort to improve students' motivation, understanding, and learning outcomes. The study carries both academic and practical significance because it contributes to the development of innovative instructional approaches in IRE, in line with the objectives of the National Education System and current educational policies. The findings are expected to provide an adaptive instructional model that can be replicated in other schools, particularly in rural areas, thereby making IRE learning more relevant, effective, and meaningful in developing a generation that is faithful, knowledgeable, and of noble character.

METHODS

Research Location and Type

Research methodology refers to a scientific approach used to obtain data for specific purposes and applications. According to Darmadi (2014) a research method is a scientific procedure based on rational, empirical, and systematic principles. This study was conducted at UPT SDN 18 Kalosi, Enrekang Regency. The research site was selected based on accessibility, ease of obtaining research permission, and its relevance to the focus of the study. In addition, the location enabled the researcher to conduct natural observations without disrupting the teaching and learning process.

This study employed a descriptive qualitative research design, which aims to provide an in-depth description of phenomena as they naturally occur in the field. The research focused on innovation in Islamic Religious Education (IRE) through the implementation of the Quantum Teaching method at UPT SDN 18 Kalosi, Enrekang Regency.

Research Approach

The study was guided by a constructivist paradigm, which views social reality as a product of meanings constructed through individuals' experiences. This approach allowed the researcher to explore how teachers and students interpreted and experienced the implementation of Quantum Teaching in IRE learning.

A theological approach was used to examine instructional innovation based on Islamic values and teachings. A pedagogical approach focused on the processes, strategies, and methods of Quantum Teaching, while a psychological approach was employed to analyze its influence on students' motivation, emotions, behavior, and social interactions within the context of Islamic Religious Education.

Time and Place of the Study

The research was conducted over approximately three months, from October 2025 to January 2026. This period included preparation, data collection, data analysis, and report writing. The primary research site was UPT SDN 18 Kalosi, Enrekang Regency.

Data Sources

The study utilized both primary and secondary data sources. Primary data were obtained directly from informants through interviews and observations. Key informants included the Islamic Religious Education teacher, the school principal, and students of UPT SDN 18 Kalosi.

Secondary data were gathered through a literature review of books, scholarly journals, school documents, instructional archives, and relevant educational

regulations. These sources were used to support and strengthen the findings obtained from primary data.

Research Instruments

In qualitative research, the researcher serves as the primary instrument of data collection (Sugiyono, 2019). The researcher functioned as planner, implementer, data collector, analyst, and report writer. Supporting instruments included observation guides and interview protocols.

According to Moleong (2018), researchers as instruments possess the ability to respond adaptively and understand social contexts comprehensively. These capabilities enable researchers to process data efficiently, clarify information, and explore unexpected findings throughout the research process.

Data Collection Techniques

Data were collected through observation, interviews, documentation, and field notes. Observations were conducted in a participatory and in-depth manner to gain a direct understanding of the Quantum Teaching-based IRE learning process.

Semi-structured interviews were conducted using interview guides while allowing flexibility for open-ended discussions, enabling richer and more detailed information to emerge. Documentation techniques were used to collect supporting materials such as lesson plans, syllabi, and school records. Field notes were maintained to document the researcher's observations and experiences throughout the study.

Data Analysis Techniques

Data analysis was carried out simultaneously with the data collection process and continued until the completion of the study. The analysis followed the interactive model proposed by Miles and Huberman (2014) consisting of data reduction, data display, and conclusion drawing.

Data reduction involved selecting, focusing, and organizing information relevant to the research objectives. The data were then presented in descriptive narrative form to facilitate interpretation. Finally, conclusions were drawn gradually and continuously verified against the collected data until valid and credible findings were obtained.

RESULTS AND DISCUSSION

RESULT

A. The Process of Implementing the Quantum Teaching Method in Islamic Religious Education Learning at UPT SDN 18 Kalosi, Enrekang Regency

The implementation of the Quantum Teaching method in Islamic Religious Education (IRE) learning at UPT SDN 18 Kalosi, Enrekang Regency, begins with the creation of an enjoyable, communicative, and motivating learning environment. Teachers initiate lessons by using attention-activating techniques such as inspirational stories, guiding questions, and visual media relevant to the lesson content. These strategies aim to stimulate students' curiosity and connect Islamic Religious Education materials with their everyday experiences, enabling students to become emotionally and cognitively prepared for the learning process.

Interviews with the Islamic Religious Education teacher and classroom teachers revealed that the opening stage of instruction is a crucial factor in the successful implementation of Quantum Teaching. Teachers utilize stories of the Prophets, illustrations from the Qur'an, reflective questions, and short educational videos to capture students' attention. This approach is consistent with the fundamental principle of Quantum Teaching, namely "bringing their world to our world and taking our world to their world," which emphasizes connecting students' experiences with learning content to make instruction more meaningful.

During the learning process, teachers employ various active learning strategies, including group discussions, interactive question-and-answer sessions, role-playing activities, peer teaching, and project-based learning. Students are directly involved in learning through presentations, poster creation, simulations, and reflective activities. These learning experiences encourage students to think critically, collaborate with peers, and creatively express their understanding of Islamic values in practical ways.

The use of technology and instructional media also constitutes an important aspect of Quantum Teaching implementation. Teachers utilize projectors, instructional videos, PowerPoint presentations, and interactive applications such as Quizizz and Kahoot to enhance student engagement. Visual and digital media help students understand abstract concepts, including stories of the Prophets, acts of worship, and moral values, in a more concrete and engaging manner. The integration of technology reflects the Quantum Teaching principle of accommodating diverse learning styles and instructional strategies.

In addition, teachers provide immediate and constructive feedback, both orally and in written form. Students receive appreciation for their participation, accompanied by guidance and corrective suggestions when mistakes occur. Such feedback plays a significant role in increasing learning motivation, self-confidence, and comprehension of Islamic Religious Education materials. A supportive learning environment that values both effort and achievement is a distinctive characteristic of Quantum Teaching-based instruction.

The impact of implementing the Quantum Teaching method can be observed in significant improvements in students' understanding of Islamic Religious Education content. Students no longer merely memorize information but are able to comprehend its meaning and relate it to their daily lives. They become more active in asking questions, participating in discussions, and demonstrating positive attitudes in practicing Islamic values. As a result, learning becomes more meaningful, practical, and character-oriented.

Overall, the findings indicate that the implementation of the Quantum Teaching method at UPT SDN 18 Kalosi, Enrekang Regency, has enhanced the quality of Islamic Religious Education learning. The method creates an interactive, enjoyable, and student-centered learning environment that positively influences student engagement, comprehension, and the internalization of Islamic values.

B. Teachers' and Students' Experiences and Perceptions of Islamic Religious Education Learning through the Quantum Teaching Method

The results of the study indicate that the implementation of the Quantum Teaching method in Islamic Religious Education (IRE) learning at UPT SDN 18 Kalosi, Enrekang Regency, received highly positive responses from teachers, homeroom teachers, the principal, and students. This method was perceived as creating a more dynamic, interactive, and meaningful learning environment compared to conventional teaching methods that are predominantly lecture-based.

Teachers' Experiences in Implementing Quantum Teaching

Based on interview findings, Islamic Religious Education teachers and homeroom teachers stated that Quantum Teaching provided a more engaging and varied learning experience. Teachers no longer served as the sole source of knowledge but acted as facilitators who guided students in constructing their understanding through discussions, storytelling, question-and-answer sessions, visual media, projects, and role-playing activities

The Islamic Religious Education teacher explained that this method significantly increased student participation. Students who were previously passive became more willing to ask questions, express opinions, and engage in group activities. Similar views were expressed by homeroom teachers of Grades IIIA, IVB, VB, and VIA, who noted that Quantum Teaching created a more conducive, enjoyable, and communicative classroom atmosphere, making Islamic Religious Education no longer perceived as a rigid or boring subject.

The principal also observed that the implementation of Quantum Teaching positively influenced the quality of Islamic Religious Education learning, particularly in increasing students' motivation and overall engagement.

Teachers' Initial Impressions of Quantum Teaching

Teachers reported significant changes in classroom dynamics after implementing Quantum Teaching. They found it easier to stimulate students' curiosity and create more intensive two-way interactions. Students appeared more enthusiastic, focused, and actively involved in learning activities.

These positive impressions were reinforced by statements from homeroom teachers across different grade levels, who noted that the method created a more dynamic learning atmosphere and encouraged students to become more emotionally and cognitively engaged. The principal also observed improvements in students' enthusiasm and self-confidence during Islamic Religious Education lessons.

The Impact of Quantum Teaching on Students' Understanding of Islamic Religious Education

The implementation of Quantum Teaching was found to improve students' understanding of Islamic Religious Education content. Students not only memorized religious concepts and teachings but were also able to understand their meanings and relate them to everyday life. Values such as honesty, sharing, responsibility, and self-control became easier to understand because they were delivered through stories, contextual discussions, visual representations, and direct experiences.

Teachers and homeroom teachers stated that this approach helped students comprehend topics that were previously considered difficult or abstract, such as zakat, prayer, and the application of noble character. Learning became more relevant and practical, contributing to improved memory retention and conceptual understanding.

Student Engagement and Responses

Quantum Teaching significantly increased student engagement in Islamic Religious Education learning. Students became more active in group discussions, question-and-answer activities, presentations, and collaborative projects. Attention-grabbing techniques used by teachers, such as inspirational stories and stimulating questions, encouraged students to think critically and participate actively.

Students responded very positively to the method. They felt that learning was more enjoyable, less monotonous, and easier to understand. Even students who were previously quiet began to show confidence in asking questions and expressing their opinions. This demonstrates that Quantum Teaching successfully created a safe, inclusive, and participatory learning environment.

Challenges in Implementing Quantum Teaching

Despite its many benefits, the implementation of Quantum Teaching also faced several challenges. The main challenges included limited time for preparing varied

learning materials, differences in students' abilities, and inadequate supporting facilities and infrastructure, particularly educational technology.

In addition, teachers faced difficulties in ensuring that all students participated actively, especially those who tended to be passive or preferred individual learning. Nevertheless, these challenges did not reduce the overall effectiveness of Quantum Teaching; rather, they served as valuable reflections for improving instructional strategies in the future.

C. Innovation in Islamic Religious Education Learning Through the Implementation of the Quantum Teaching Method at UPT SDN 18 Kalosi, Enrekang Regency

The implementation of the Quantum Teaching method at UPT SDN 18 Kalosi, Enrekang Regency, has encouraged the development of various innovations in Islamic Religious Education (IRE) learning. These innovations are reflected in the use of more varied, interactive, and contextual learning approaches, shifting the focus from teacher-centered lectures to active student participation in the learning process.

One of the most prominent innovations is the integration of group discussions, role-playing activities, project-based learning, and the use of digital media. Teachers connect religious teachings with students' real-life experiences through social activities, charity projects, worship practices, and simulations of Islamic values in everyday life. This approach enables students not only to understand religious concepts theoretically but also to apply them directly in practical situations.

The principal emphasized that Quantum Teaching-based learning innovations are implemented through the combination of digital media, collaborative projects, and reflective discussions. Students participate in creating educational videos, group presentations, and discussions that relate religious values to social realities. These innovations have been found to enhance students' understanding, motivation, and engagement in Islamic Religious Education learning.

Islamic Religious Education teachers and homeroom teachers across different grade levels adapt the Quantum Teaching method according to students' characteristics and learning needs. These adaptations include the use of contextual stories, concept maps, interactive quizzes, educational games, and visual learning materials. For example, in lessons about the stories of the prophets, teachers utilize animated videos and role-playing activities to help students understand moral messages more deeply. Group discussions on Qur'anic verses are also employed to develop students' critical thinking and collaboration skills.

The use of educational technology has become an essential component of this innovation. Teachers utilize applications such as Kahoot, Quizizz, Google Classroom, instructional videos, and multimedia presentations to create a more engaging and

interactive learning environment. The use of digital media has proven effective in helping students understand abstract concepts while increasing their enthusiasm and participation throughout the learning process.

Beyond classroom instruction, Quantum Teaching innovations are also implemented through experiential learning activities, including collective worship practices, visits to places of worship, religious social service programs, and student involvement in zakat activities and community service projects. These activities provide students with authentic experiences that facilitate the internalization of religious values, making Islamic Religious Education learning more meaningful and contextual.

To maintain student interest and engagement, teachers consistently vary instructional methods by combining discussions, interactive quizzes, group projects, and inspirational stories from the Qur'an and the lives of the prophets. This diverse approach helps prevent student boredom and increases their interest in learning Islamic Religious Education.

The impact of these Quantum Teaching-based innovations is clearly evident in the improvement of students' motivation, interest, and academic achievement. Students become more active participants, are better able to connect religious teachings with everyday life, and demonstrate a deeper understanding of Islamic Religious Education content. Learning evaluations also indicate significant improvement in cognitive, affective, and social aspects of student development.

In conclusion, the innovation of Islamic Religious Education learning through the implementation of the Quantum Teaching method at UPT SDN 18 Kalosi, Enrekang Regency, has proven effective in creating interactive, practical, and meaningful learning experiences. This innovation not only enhances students' understanding of religious content but also fosters religious attitudes, social skills, and critical thinking abilities that can be applied in their daily lives.

DISCUSSION

The implementation of the Quantum Teaching method in Islamic Religious Education (IRE) at UPT SDN 18 Kalosi has demonstrated positive effects on students' engagement and understanding. This approach emphasizes the creation of a learning environment that is enjoyable, meaningful, and contextual, enabling students to feel comfortable and motivated to learn. These findings are consistent with the view of DePorter, Reardon, and Singer-Nourie (2014), who argue that Quantum Teaching creates an empowering learning environment through emotional, social, and intellectual engagement. In the context of Islamic Religious Education, a positive learning atmosphere is essential because religious values are not only understood

cognitively but are also internalized into students' attitudes and behaviors. Therefore, Quantum Teaching represents a relevant approach for developing a holistic model of Islamic Religious Education.

The use of diverse instructional strategies, including storytelling, group discussions, reflective questioning, and visual media, significantly contributed to the improvement of students' understanding. Contextualized Islamic stories and narratives about the prophets helped students connect learning materials with their everyday experiences. This finding is in line with constructivist learning theory, which emphasizes that knowledge is constructed through experience and interaction (Bruner, 1966). Research conducted by Musfiroh (2017) also indicates that story-based learning is effective in instilling moral and religious values among elementary school students. Through Quantum Teaching, teachers were able to stimulate critical thinking and encourage active participation, transforming the learning process from a teacher-centered approach into an interactive and student-centered experience.

The integration of visual media and educational technology was another factor supporting the successful implementation of Quantum Teaching. Videos, images, and interactive quiz applications assisted students in understanding abstract concepts in Islamic Religious Education, such as worship practices and moral values. These findings support Mayer's (2009) theory of multimedia learning, which suggests that learning through visual and auditory media is more effective than relying solely on verbal instruction. In Islamic Religious Education, visual representations of worship practices and Islamic historical events facilitated students' comprehension and retention of learning materials. Furthermore, the use of technology increased students' interest and motivation, supporting the findings of Kurnia and Astuti (2017), who reported that digital technology enhances active student participation in learning activities.

Project-based learning and practical activities within the Quantum Teaching framework provided meaningful learning experiences for students. Activities such as group projects, role-playing, and religion-based social programs enabled students to apply Islamic values in authentic situations. This finding is consistent with Mulyasa (2018), who emphasizes that experiential learning is highly effective in developing students' character and religious attitudes. Through direct involvement in social activities, students not only learned about concepts such as zakat, charity, and moral conduct but also practiced these values in their daily lives. Consequently, Islamic Religious Education learning extended beyond academic achievement to include character formation and the development of an Islamic personality.

Reflection and feedback also played significant roles in the implementation of Quantum Teaching at UPT SDN 18 Kalosi. Reflective activities encouraged students to

evaluate their understanding and connect learning materials with personal experiences. This finding aligns with Schön's (1983) perspective, which highlights the importance of reflection in enhancing learners' awareness and understanding. Constructive feedback from teachers helped students correct mistakes and strengthen their conceptual understanding. Hattie and Timperley (2007) similarly found that effective feedback has a substantial impact on improving learning outcomes. In Islamic Religious Education, reflection and feedback contribute significantly to the deeper internalization of religious values.

Overall, the findings indicate that Quantum Teaching is effective in improving students' learning outcomes, motivation, and social skills in Islamic Religious Education. Although challenges such as differences in students' abilities and limitations in technological facilities were identified, the positive impacts of the method were considerably more dominant. These findings support previous studies suggesting that Quantum Teaching enhances educational quality through a humanistic and contextual approach (DePorter et al., 2014; Mulyasa, 2018). Therefore, Quantum Teaching can be recommended as an alternative instructional strategy for Islamic Religious Education in elementary schools to create learning experiences that are meaningful, enjoyable, and relevant to students' lives.

CONCLUSION

The implementation of the Quantum Teaching method in Islamic Religious Education at UPT SDN 18 Kalosi, Enrekang Regency, has proven effective in enhancing students' engagement, motivation, and understanding. Learning activities initiated through contextual stories, stimulating questions, and the use of visual media successfully created an enjoyable and meaningful learning environment. The application of group discussions, role-playing activities, collaborative projects, and digital media enabled students to connect Islamic values with their daily lives, making learning not only memorization-based but also practical and applicable. The findings revealed that students became more active, demonstrated stronger critical thinking skills, and showed a deeper understanding and internalization of religious teachings. Therefore, the Quantum Teaching method contributes positively to improving the quality of Islamic Religious Education learning at the elementary school level.

Based on the findings of this study, the implementation of the Quantum Teaching method should continue to be developed to further optimize Islamic Religious Education learning. Schools are encouraged to improve the availability of educational facilities and technological resources to support the equitable use of digital learning media. Teachers should also receive continuous professional

development and training related to Quantum Teaching strategies and educational technology integration in order to foster more innovative learning practices. Furthermore, greater emphasis should be placed on the use of diverse instructional techniques and assessment methods, including project-based, practical, and portfolio assessments, to evaluate students' ability to apply Islamic values in real-life situations. The integration of religious extracurricular activities with classroom learning is also recommended to provide students with authentic and continuous experiences in practicing Islamic teachings in their daily lives.

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