



Optimization of Al-Qur'an Learning in Gen Z (Case Study of Bittuqo Method at Bpui Minhajut Thulab Banyuwangi)

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Article Info	Abstract
Article History Received: 2025-02-07 Revised: 2025-03-23 Published: 2025-04-03 Keywords: <i>Learning; Quran; Bittuqo Method.</i>	This journal discusses the importance of optimizing Qur'an learning in Indonesia, especially for generation Z, through the implementation of the Bittuqo Method at the BPUI Minhajut Thulab Krikilan Banyuwangi Islamic Boarding School. The Qur'an as a guide to life for Muslims requires a deep understanding, and effective learning methods are needed to improve Qur'an literacy among the community, especially amidst the challenges of the characteristics of the younger generation who want instant results. The Bittuqo Method, which combines reading and writing skills, is systematically designed to achieve the ability to read the Qur'an in a short time. This study uses a qualitative approach with case studies to explore the application of the method. The results show that this method not only provides an interesting and relevant learning experience, but also helps students internalize the values of the Qur'an. With a structured evaluation, students are motivated to improve their ability to read and understand the teachings of the Qur'an, so that they are expected to be a generation with Qur'anic character and ready to face future challenges. This study makes a significant contribution to the development of relevant Qur'an education for generation Z.
Artikel Info	Abstrak
Sejarah Artikel Diterima: 2025-02-07 Direvisi: 2025-03-23 Dipublikasi: 2025-04-03 Kata kunci: <i>Pembelajaran; Al-Qur'an; Metode Bittuqo.</i>	Jurnal ini membahas pentingnya optimalisasi pembelajaran Al-Qur'an di Indonesia, khususnya bagi generasi Z, melalui penerapan Metode Bittuqo di Pondok Pesantren BPUI Minhajut Thulab Krikilan Banyuwangi. Al-Qur'an sebagai pedoman hidup umat Islam memerlukan pemahaman yang mendalam, dan metode pembelajaran yang efektif sangat diperlukan untuk meningkatkan literasi Al-Qur'an di kalangan masyarakat, terutama di tengah tantangan karakteristik generasi muda yang menginginkan hasil instan. Metode Bittuqo, yang menggabungkan keterampilan membaca dan menulis, dirancang secara sistematis untuk mencapai kemampuan membaca Al-Qur'an dalam waktu singkat. Penelitian ini menggunakan pendekatan kualitatif dengan studi kasus untuk mengeksplorasi penerapan metode tersebut. Hasil menunjukkan bahwa metode ini tidak hanya memberikan pengalaman belajar yang menarik dan relevan, tetapi juga membantu santri dalam menginternalisasi nilai-nilai Al-Qur'an. Dengan evaluasi yang terstruktur, santri termotivasi untuk meningkatkan kemampuan membaca dan memahami ajaran Al-Qur'an, sehingga diharapkan mampu menjadi generasi yang berkarakter Qur'ani dan siap menghadapi tantangan masa depan. Penelitian ini memberikan kontribusi signifikan terhadap pengembangan pendidikan Al-Qur'an yang relevan bagi generasi Z.

I. INTRODUCTION

The Qur'an is an extraordinary miracle given by Allah SWT to the Prophet Muhammad SAW through the intercession of the angel Gabriel. This holy book was revealed as a life guide that is a reference for mankind in achieving salvation and happiness, both in this world and in the afterlife. As the final revelation, the Qur'an functions as the main source of Islamic teachings, providing grace and guidance that is greatly needed by all mankind. The contents of the Qur'an cover various aspects of life, and there is no other source that is higher in rank, because it

contains wisdom that covers the entire universe.(Amroeni Drajat, 2017) Thus, whether explicit or implicit, every part of the Qur'an is always relevant to be researched and studied in depth.

For Muslims, reading and studying the Qur'an is a very basic and fundamental obligation. This holy book has become the object of study and reading for hundreds of millions of people around the world, both those who understand its meaning deeply and those who only read it briefly. The Qur'an is recited by various groups, from children to adults. The activity of reading

the Qur'an is considered one of the most noble deeds, as stated by the Prophet Muhammad SAW. In a hadith narrated by Al-Baihaqi, the Prophet Muhammad said that the best worship of his people is reading the Qur'an. This shows that reading the Qur'an is not just a routine activity, but also a form of worship that brings rewards to everyone. (Ramadhan et al., 2021)

Learning to read the Qur'an is very important for all Muslims, because it serves as a bridge to understand Islamic teachings more deeply. It covers various aspects, including faith, worship, and morals. The Indonesian government has issued a Joint Decree of the Minister of Home Affairs and the Minister of Religious Affairs of the Republic of Indonesia No. 128/44A, which emphasizes the importance of efforts to improve the ability to read and write the Qur'an. This policy aims to deepen the understanding, appreciation, and practice of the Qur'an in everyday life. (Keputusan Bersama Menteri Dalam Negeri dan Menteri Agama RI No.128 Tahun 1982, 1982) With this policy, it is hoped that the public can better understand and appreciate the contents of the Qur'an, so that it can be applied in everyday life.

Before one can understand the meaning contained in the Qur'an, the first step that must be taken is to master how to read the Qur'an correctly. This ability cannot be obtained instantly, but through continuous and consistent practice. Ideally, the skill of reading the Qur'an needs to be taught from an early age so that it can be honed properly and in accordance with the rules of tajwid. This is very important because a mistake in reading just one letter can change the meaning of the verse being read. In addition, the Qur'an must also be read with tartil, as explained in QS. Al-Muzammil verse 4, which directs people to read the Qur'an slowly and with appreciation. (Alim and Musyafa, 2022)

As a country with the largest Muslim population in the world, Indonesia should have many readers of the Qur'an. However, the reality shows something different. According to the Minister of Religion Nassarudin Umar, only 27.75% of Indonesians are able to read the Qur'an properly and correctly. This means that there are still 72.25% of people who have difficulty reading the Qur'an. (Fahlevi, 2024) In line with that, according to Research conducted by Iswanto et al. also shows that Al-Quran literacy among junior high school students in East Java is still relatively low, especially in terms of understanding related to the Al-Quran. (Iswanto et al., 2018) From these data, it

shows the need for serious efforts to improve the literacy of the Qur'an among the community, especially through the development of more effective learning methods that are in accordance with the needs of the current generation. Moreover, in the midst of the current digital era, the characteristics of Generation Z and Alpha, who tend to want instant results and do not appreciate the process, are adding to the challenges in learning the Qur'an. (Siskawati, 2024)

Currently, many educational institutions, both formal and non-formal, strive to ensure that their graduates have the ability to read the Qur'an in a tartil manner. Therefore, the management of the institution must implement a system that supports the achievement of this goal. Learning the Qur'an also requires the development of content, context, and managerial support so that each graduate can read the Qur'an with tartil and understand its meaning. This effort will not only improve the quality of learning, but also ensure that the values of the Qur'an can be internalized and applied by the students. With a systematic approach, it is hoped that the results of learning the Qur'an can be more optimal.

In line with this development, Various methods of learning the Qur'an have been designed, such as Umami, Tilawati, Qiraati, Iqro', Yanbu'a, and Insani. One of the new methods that has emerged is the Bittuqo Method, which was created by KH Thoha Muntaha at the Minhajuth Thullab Islamic Boarding School. This method combines two basic skills, namely reading and writing. The results of research conducted by Ahmad Qomaruddin in 2022 showed that the Bittuqo Method was proven to be more effective than the Qiroati Method. This is because the Bittuqo Method is more concise and integrated, with all the necessary materials integrated into one learning package. (Qomaruddin, 2022)

The Bittuqo method is taught in all branches of the Minhajuth Thullab Islamic Boarding School Foundation which is managed by KH. Thoha Muntaha Abdul Manan. One of them is at the BPUI Minhajuth Thullab Krikilan Banyuwangi Islamic Boarding School which was founded in 1989. This Islamic boarding school has thousands of students (regular (resident) and non-regular (non-resident) students) and manages various educational institutions, including SDN 09 Tegalharjo, SMPN 3 Glenmore, and SMAN 1 Glenmore, with the concept of "Islamic Boarding School based on State Schools." The majority of students here are junior high and high school students (gen Alpha and gen Z) who

attend state schools with full-day schools who come from various backgrounds, which is both unique and a challenge in Islamic boarding school learning, especially in reading and writing the Qur'an.

With the advantages and unique characteristics of the Bittuqo Method compared to other methods, researchers are interested in studying more deeply the optimization of learning the Qur'an with this method applied to students at BPUI Minhajuth Thullab Krikilan, Banyuwangi. This study is expected to provide new insights and useful solutions to improve the ability to read the Qur'an among students, as well as provide a positive contribution to the development of Qur'an education in Indonesia.

II. METHOD

In this study, the researcher adopted a qualitative approach. According to Bogdan and Taylor's view as quoted by Andi Prastowo, qualitative methods are a way to collect data presented in the form of written descriptions of individuals or subjects who are the focus of the study.(Prastowo, 2016) This research uses a case study type, which aims to explore in depth a particular phenomenon or event.(Lexy J. Moleong, 2006) The researcher chose the case study research type because it is in accordance with the objectives of this study, because through this method, the researcher is able to collect in-depth and rich data, so that it can provide a comprehensive picture of the complexity of implementing the Bittuqo Method in learning the Qur'an in Islamic boarding schools.

The process of selecting subjects or informants was carried out using purposive sampling techniques. In data collection, researchers applied various techniques, such as observation, interviews, and documentation. The collected data were then analyzed using a qualitative analysis approach developed by Miles and Huberman. This analysis process includes the steps of data collection, data reduction, data presentation, and drawing conclusions. To ensure the validity of the data, researchers used two techniques, namely source triangulation and technique triangulation.

III. RESULT AND DISCUSSION

A. Result

The implementation of the Bittuqo Method of Al-Qur'an learning at the BPUI Minhajut Thulab Krikilan Banyuwangi Islamic Boarding School is carried out by following the Bittuqo completion-based curriculum. This

curriculum is designed to help ustadz and students in completing learning to read and write the Al-Qur'an efficiently, with a target time of between 6 months to 1 year. In addition, this curriculum also focuses on encouraging students to make reading the Al-Qur'an a daily habit. In this way, it is hoped that students can internalize the teachings of the Al-Qur'an and apply them in their daily lives, so that they can form a generation Z with a Qur'anic character. This activity is not only aimed at achieving reading skills, but also to build a love for the Al-Qur'an.

This effort is in line with the theory expressed by Hidayati regarding the importance of introducing the Qur'an as a guide to life. The younger generation needs to be introduced to the meaning and values contained in the Qur'an so that they can use it as a reference in living their lives. By reading, writing, memorizing, and understanding the contents of the Qur'an, they are expected to be able to practice its teachings in various aspects of life and daily behavior. Through this approach, students not only learn about the text, but also internalize its deep meaning, so that individuals are formed who are not only academically intelligent, but also have a strong spiritual foundation. Thus, they will grow into a Qur'anic generation that is able to make a positive contribution to society.(Hidayati, 2019)

In its application, the Bittuqo method learning is carried out in several stages, namely:

1. Al-Qur'an Learning Planning Using the Bittuqo Method

In the planning stage, KH. Thoha Muntaha together with the Taffhimul Qur'an Team at the Minhajut Thulab Islamic Boarding School compiled various important elements to support the successful implementation of the Bittuqo method. They developed a standard classification that includes aspects such as teachers, classes, materials, and targets for each volume of learning. The purpose of this classification is to provide a clear structure in the learning process, so that all elements can function effectively.

In this process, there are several things to consider. First, the arrangement of learning procedures and mature curriculum planning. Second, the provision of learning resources and an optimal learning environment. With this approach,

the Ustad or Ustadzah can more easily monitor the progress of students and anticipate various problems that may arise during learning. This is important to create a learning experience that is not only efficient, but also enjoyable for students. Thus, good planning will help students achieve the targets that have been set, ensuring that every step in learning runs smoothly.

The classification of Ustad or Ustadzah in the Bittuqo method includes several standards. First, teachers must have a syahadah or Bittuqo diploma. Apart from that, they must also have basic skills in reading and writing the Koran as well as good teaching skills in accordance with set standards. Ustad or ustadzah are expected to have the characteristics of TITENSAWIR (Teliti, Telaten, Sabar, dan Wira'i).

Next, set the material standards for each volume which are described as follows:

- a) Jilid 1: Introduction of hijaiyah letters according to their makhroj.
- b) Jilid 2: Introduction to various types of harokat, isti'la letters, and long readings.
- c) Jilid 3: Introduction of carriage letters and clear reading.
- d) Jilid 4: Studying the readings of iqlab, ikfa', idghom bigunnah, and idghom bilagunnah.
- e) Jilid 5: All Tajwid readings from beginning to end along with examples, with enrichment material in the form of excerpts from several selected surahs.
- f) Jilid 6: All Tajwid readings from beginning to end are accompanied by examples, as well as enrichment of the material in the form of excerpts from several selected surahs.

With a clear structure and standards, it is hoped that the process of learning the Qur'an using the Bittuqo method can run effectively and produce quality graduates.

2. Implementation of Al-Qur'an Learning Using the Bittuqo Method

The implementation of the Bittuqo Method of Al-Qur'an learning at the BPUI Minhajut Thulab Islamic Boarding School is carried out 6 days a week starting from after the Maghrib prayer until the Isha call to prayer and a holiday on Saturday night in this Bittuqo method learning, each class is only filled with a maximum of 8 students. This aims to make it easier for teachers to

deliver learning materials and organize students who come from various backgrounds.

In general, the implementation of the Bittuqo method of learning is more or less the same, namely there are opening, this and closing activities. The Al-Qur'an learning activities using the Bittuqo method at BPUI Minhajut Thulab are also divided into 3 stages:

a) Initial activity

At the initial stage, this activity begins with greetings, then continues with reading a prayer before studying guided by the ustadz or ustadzah who teaches. The next activity is to review or recall related to short letters, daily prayers and around the science of tajwid which must be memorized to advance to the next level according to the standard of completion per volume.

b) Core activities

The core of this activity is learning to read and write the Qur'an according to the applicable rules. Learning to read the Qur'an using the Bittuqo method is done using several classical methods:

1) Classical read Listen

This means that here the teacher gives an example of reading material first to the students and then the students listen and then imitate what the ustadz/ustadzah has read.

2) Individual classical

This means that here the santri sanling play an active role in learning where the students listen to each other and correct what they read in the book on the bittuqo method of learning the Qur'an.

3) Individual total

Total individual is where the students come forward one by one to submit to their ustad or ustadzah to read the Qur'an. And here the teacher is tasked with listening and correcting each of his students' readings.

Furthermore, the written material is done in 3 ways, namely:

- 4) Ustadz or Ustadzah explains and gives examples of correct and beautiful letter writing according to the volume page.

5) Itba'

Students are required to rewrite the material in each volume of the book. The goal is to train students in writing hijaiyah letters properly and correctly.

6) Imla'

The cleric dictates to the students to write down what they have recited in a book according to what they have learned in each volume.

c) Closing activities

Before closing the learning of the Al-Qur'an using the Bittuqo method, the ustdaz or ustazah provide additional materials adjusted to the level of the volume such as daily prayers and memorization of short letters. Then after that, it is continued by providing motivation to the students to increase their interest and passion in studying the Al-Qur'an. After that, the activity is closed with a final prayer and closing greetings.

3. Evaluation of Al-Qur'an Learning Using the Bittuqo Method

Learning evaluation is an assessment process carried out by educators to measure the extent to which students understand the material that has been taught in teaching and learning activities. The purpose of this evaluation is to improve and enhance the quality of learning. By conducting evaluations, educators can identify strengths and weaknesses in the learning process, so that they can design appropriate improvement steps to achieve better results in the future. (Nur Aidila Fitria, Muhammad Yoga Julyanur and Eka Widianti, 2024)

In learning the Al-Qur'an using the Bittuqo method at the BPUI Minhajut Thulab Islamic boarding school, evaluation is carried out in several stages.

a) Daily evaluation

Daily evaluation is an assessment conducted by teachers on their students every day. The assessment is conducted by measuring the students' ability to read and write the Qur'an and then recorded in the students' achievement book. The assessment standard related to whether or not the students are eligible to move to the next page is measured by the fluency, loudness and

eloquence of the students in reading the Qur'an on each page. If the students are eligible, then the students can move to the next page.

b) Weekly Evaluation

Weekly evaluations are conducted every Sunday by the ustadz or ustadzah led by the Bittuqo method teacher coordinator of the BPUI Minhajut Thullab Islamic boarding school. This evaluation aims to determine the achievements of each student in each class. This evaluation is also conducted to find problems and solutions from what each teacher faces in their class. This means that teachers consult and help each other regarding the problems they face.

c) Evaluation of volume (jilid) increase

Evaluation of the increase in volume can be done when the students are fluent and fluent in reading the Qur'an in each volume. The assessment of the increase in volume is carried out by the Tafhimul Qur'an team of the Minhajut Thulab Islamic boarding school by following the previously determined increase in volume standards.

d) Annual evaluation

This annual evaluation is carried out every year to test every student who has completed the entire series of Al-Qur'an learning using the Bittuqo method from volume (Jilid) 1 to volume (jilid) 6 and complete the Qur'an from chapters 1-30. What is tested in this end-of-year evaluation is fluency and fluency in reading the Al-Qur'an according to Bittuqo's tone, writing the Al-Qur'an correctly, memorizing Tajwid with examples, memorizing ghorib with examples, memorizing daily prayers, memorizing prayer readings and their practice, memorizing short letters, memorizing Al-Waqiah.

From several evaluations carried out by this Islamic boarding school in learning the Qur'an, the Bittuqo method is effective in optimizing each learning. Because routine evaluations are carried out to find solutions to every problem faced by the Gen Z students who have different characters. And evaluations are not only carried out on students but also related to the learning process carried out by the

Unstadz/Ustadzah who teach this Bittuqo method.

B. Discussion

Generation Z often faces challenges in learning the Qur'an, mostly due to their characteristics that tend to be fickle and want instant results. Stereotypes as technology addicts and consumer behavior make them prefer fast learning methods, which can result in laziness in studying the material. In addition, the nature of getting bored easily and acting on their own will hinder focus and consistency in the learning process. Therefore, it is important to develop an interesting learning approach that suits the needs of generation Z, so that they are more motivated to learn and understand the values of the Qur'an in depth. (Sekar Arum, Amira Zahrani and Duha, 2023)

Learning the Qur'an with the Bittuqo method at the BPUI Minhajut Thulab Krikilan Banyuwangi Islamic Boarding School provides a relevant approach to optimize the learning experience for generation Z. In this context, generation Z, which is known for its digital and interactive characteristics, requires a learning method that is not only effective but also interesting. The Bittuqo method, which integrates reading and writing the Qur'an, presents a systematic and structured way to create a fun, yet profound learning experience.

One of the advantages of the Bittuqo method is the emphasis on making reading the Qur'an a daily activity. This is very important for generation Z, who are often exposed to various digital distractions. By making reading the Qur'an a part of their daily routine, students are not only taught to understand the text, but also to internalize the values contained therein. Active involvement in this process supports the formation of the expected Qur'anic character.

The implementation of learning involving various methods, such as classical and individual, also contributes to the optimization of Qur'an learning for generation Z. With variations in learning methods, students can choose the method that best suits their learning style. For example, the simulating method allows students to learn through direct examples, while the individual method provides an opportunity for them to collaborate and correct each other. This approach makes learning more interactive

and relevant to the needs of today's young generation.

Regular evaluation is also very important in the context of Generation Z learning. With daily, weekly, and annual evaluations, students receive continuous feedback on their progress. This process not only helps them understand their strengths and weaknesses in learning, but also encourages them to continue to strive to achieve the targets that have been set. With transparent and structured assessments, students feel more motivated to learn.

Finally, optimizing the learning of the Qur'an for generation Z through the Bittuqo method does not only focus on academic aspects, but also on character building and spirituality. By integrating the values of the Qur'an in everyday life, students are expected to become individuals who are not only intellectually intelligent, but also have a strong moral foundation. Thus, the Bittuqo method becomes an effective bridge to connect the teachings of the Qur'an with the challenges and needs of generation Z, creating a generation with Qur'anic character and ready to face the future.

IV. CONCLUSION AND SUGGESTION

A. Conclusion

Learning the Qur'an with the Bittuqo method at the BPUI Minhajut Thulab Krikilan Banyuwangi Islamic Boarding School is specifically designed to optimize the learning experience for generation Z. This method combines reading and writing the Qur'an systematically, creating an interesting and relevant approach to the characteristics of the digital and interactive young generation. By making reading the Qur'an a daily habit, students not only learn to understand the text, but also internalize the values contained therein.

The variety of learning methods applied, such as classical and individual, allows students to choose the learning method that best suits their style. This approach increases active involvement in the learning process, making it more interactive and enjoyable. In addition, regular evaluations provide important feedback for student progress, helping them understand their strengths and weaknesses in learning and encouraging motivation to achieve the targets that have been set.

Thus, optimizing the learning of the Qur'an through the Bittuqo method does not only focus on achieving academic skills, but also on the formation of character and spirituality. Through the integration of the values of the Qur'an in everyday life, students are expected to become individuals who are intellectually intelligent and have a strong moral foundation. This method serves as an effective bridge to connect the teachings of the Qur'an with the challenges and needs of generation Z, forming a generation with Qur'anic character and ready to face the future.

B. Suggestion

The discussion related to this research is still very limited and requires a lot of input, suggestions for future authors are to study it more deeply and comprehensively.

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