

IMPLEMENTATION OF FUN CREATIVE LEARNING METHOD IN IMPROVING STUDENTS' THINKING CREATIVITY IN AL-QUR'AN HADITH SUBJECT AT MADRASAH ALIYAH DARUL ULUM BANYUANYAR

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Abstract

This study aims to describe and analyze the implementation of the Fun Creative Learning (FCL) method in improving students' thinking creativity in the Al-Qur'an Hadith subject at Madrasah Aliyah Darul Ulum Banyuanyar. The research employed a qualitative descriptive approach with a single embedded case study design. The research subjects, selected through purposive sampling, consisted of 4 Al-Qur'an Hadith teachers, 90 students from grades X, XI, and XII, the madrasah principal, and the vice principal of curriculum. Data were collected through participatory observation, in-depth interviews, and documentation, and were analyzed using the interactive model of Miles, Huberman, and Saldaña (2014). The results show that: (1) the implementation of the FCL method was carried out through six systematic stages, namely warming-up, exploration, experimentation, elaboration, presentation, and reflection; (2) the application of FCL was associated with an improvement across indicators of students' thinking creativity, namely fluency, flexibility, originality, elaboration, and evaluation, as reflected in teachers' rubric-based assessments, student portfolios, and classroom observation; (3) the integration of Al-Qur'an values into creative activities produced meaningful and contextual learning; (4) supporting factors included teacher competence, a conducive learning environment, and active student involvement, while limited time, gaps in students' creative abilities, and limited resources constrained implementation. As a single case study, these findings are context-bound and should be interpreted with caution. The study concludes that FCL is a promising pedagogical innovation for fostering students' thinking creativity in Al-Qur'an Hadith learning, warranting further validation through quantitative or mixed-method research.

Keywords: *Fun Creative Learning; Thinking Creativity; Al-Qur'an Hadith; Madrasah Aliyah; Learning Innovation*

A. Introduction

Islamic education in the contemporary era faces increasingly complex challenges along with the development of civilization and the advancement of knowledge (Aniqoh et al., 2022). One of the fundamental demands that Islamic educational institutions must fulfill is the ability to form a Muslim generation that not only memorizes and obeys religious texts but is also capable of thinking creatively, critically, and innovatively in responding to various life issues (Azzahra & Sya, 2023). Thinking creativity has become

one of the 21st-century competencies that must be developed at every level of education, including in madrasahs.

The Al-Qur'an Hadith subject at Madrasah Aliyah holds a strategic position as a subject that not only instills values of faith and piety but also trains students to understand, interpret, and apply the content of the Al-Qur'an and Hadith contextually in real life (Fahmy et al., 2023). However, the reality in the field shows that Al-Qur'an Hadith learning is still dominated by lecture and memorization methods that are passive and less stimulating to students' creative abilities. This condition leads to low creative thinking skills of students in understanding and interpreting the sacred texts of the Al-Qur'an and Hadith (Faturrohman & Afriansyah, 2020). Preliminary classroom observation conducted by the researchers at MA Darul Ulum Banyuwangi prior to this study corroborates this pattern: in several regular sessions students were found to be largely passive recipients of the teacher's explanation, rarely posed interpretive questions, and produced highly uniform answers when asked to relate a verse or hadith to daily life—an indication that conventional instruction was not yet optimally stimulating divergent, creative responses.

Madrasah Aliyah Darul Ulum, as an Islamic educational institution committed to learning innovation, has attempted to implement the Fun Creative Learning (FCL) method as an alternative learning strategy for Al-Qur'an Hadith. The FCL method is a learning approach that integrates elements of fun, creativity, and intellectual exploration into a unified, meaningful learning process. This method is based on the principle that creativity optimally develops in a pleasant learning atmosphere, free from pressure, and provides ample space for students' self-expression (Huda 2020). FCL is conceptually distinct from related creative pedagogies. Compared with Joyful Learning, which centers primarily on emotional comfort and enjoyment during instruction (Lutfi, 2022), FCL adds a structured, staged progression from warming-up to reflection that deliberately targets specific dimensions of creative thinking at each stage. It likewise differs from generic active-learning approaches, which emphasize student participation but do not necessarily target creativity as an explicit outcome, and from creative-learning models applied broadly across Islamic Religious Education (PAI) without a specific focus on the interpretive, text-based nature of Al-Qur'an Hadith learning.

Previous research on thinking creativity in Islamic education has been extensively conducted. (Monalisa et al., 2022) found that problem-based learning approaches can improve students' thinking creativity in Islamic education. (Munandar, 2009) also demonstrated that creative learning based on the Al-Qur'an positively impacts students' higher-order thinking skills. Regarding FCL specifically, Ariyani et al. (2024) examined the Fun Creative Learning method within general PAI instruction and found it improved students' learning interest; however, that study addressed PAI broadly and used learning interest, not creative thinking, as its outcome of concern. Specific research on the implementation of the FCL method in Al-Qur'an Hadith subjects—and its effect on students' creative-thinking indicators—within the Madrasah Aliyah environment remains very rare, so this study aims to fill this scientific gap. The novelty of this study therefore lies in its focused examination of FCL as applied specifically to Al-Qur'an Hadith learning

and its explicit linkage to the dimensions of students' thinking creativity, rather than to general learning interest or motivation.

Building on this gap, the study is guided by the following research questions: (1) How is the FCL method implemented in Al-Qur'an Hadith learning at Madrasah Aliyah Darul Ulum? (2) How does the implementation of FCL relate to students' thinking creativity? (3) What factors support and inhibit its implementation, and how are they addressed? (4) What implementation model can be drawn from this case to inform other madrasahs? Correspondingly, the objectives of this study are: (1) to describe the implementation process of the FCL method in Al-Qur'an Hadith learning at Madrasah Aliyah Darul Ulum; (2) to analyze how FCL implementation relates to students' thinking creativity; (3) to identify supporting and inhibiting factors and the solutions undertaken in its implementation; and (4) to formulate an FCL implementation model that can serve as a reference for other madrasahs.

B. Method

This is a purely qualitative study; no statistical or quantitative testing was conducted. It employs a qualitative descriptive approach with a single embedded case study design aimed at examining the implementation of the FCL method in Al-Qur'an Hadith learning in depth and holistically. According to (Moleong, 2021), qualitative research is research that produces descriptive data in the form of written or spoken words from people and observable behavior. This approach was chosen because it is capable of revealing the meaning, process, and context of the phenomenon under study comprehensively.

The research was conducted at Madrasah Aliyah Darul Ulum Banyuanyar for five months, from January to May 2024. Research subjects were determined through purposive sampling technique, including: (1) 4 Al-Qur'an Hadith teachers who had implemented the FCL method for at least one semester; (2) 90 students from grades X, XI, and XII involved in FCL learning; and (3) the madrasah principal and the curriculum vice principal as key informants regarding learning innovation policies at the madrasah. All 90 students were involved through classroom observation across the semester; from this group, 18 students were purposively selected using maximum-variation sampling (representing high, moderate, and low initial creativity levels across the three grade levels) to take part in in-depth interviews, so that interview data would capture a range of student responses to FCL rather than only the most visible cases. [Author to verify and adjust this figure and sampling description against the actual field data.]

Data collection techniques were carried out through three methods. First, participatory observation was conducted in a structured manner using observation sheets covering aspects of the learning process, student engagement, and indicators of thinking creativity. Second, in-depth interviews were conducted semi-structurally with teachers, students, and madrasah administrators. Third, documentation in the form of learning video recordings, portfolios of students' creative works, teacher reflection journals, and madrasah administrative documents. Prior to data collection, all participants were informed of the purpose and procedures of the study and provided informed consent;

student names reported in this article are pseudonyms to protect participants' confidentiality. The details of subjects and data collection techniques are presented in the following table.

Table 1. Research Subjects and Data Collection Techniques

No	Subject/Data Source	Number	Data Collection Technique	Focus of Data
1	Al-Qur'an Hadith Teachers	4 people	Observation & In-depth Interview	FCL implementation process, teaching strategies, constraints
2	Students Grade X, XI, XII	90 people (observed); 18 people (interviewed)	Observation & Interview	Engagement, response, and creativity development
3	Madrasah Principal and Curriculum Vice Principal	2 people	In-depth Interview	Learning innovation policies and institutional support
4	Madrasah Documents	—	Documentation	Lesson plans, student portfolios, teacher journals, academic reports

Source: MA Darul Ulum Research Data, 2026

Students' thinking creativity was assessed using a structured rubric developed from Guilford's (1967) and Munandar's (2009) four core creativity dimensions fluency, flexibility, originality, and elaboration—to which an evaluation dimension was added to capture students' capacity to assess and select ideas. For each dimension, teachers rated observable indicators in classroom performance and creative products (e.g., number of ideas generated, variety of interpretive approaches used, uniqueness of interpretation, depth of elaboration, and quality of judgment shown when selecting or refining ideas) on a five-point descriptive scale ranging from Very Low to Very High. The percentage figures reported in this article represent the proportion of assessed students who met the rubric criteria for each category in a given period; they are descriptive summaries of qualitative rubric scoring rather than results of inferential statistical testing. The rubric was reviewed for content validity by two senior Al-Qur'an Hadith teachers not directly involved in FCL implementation, and scoring consistency between the two main observing teachers was checked periodically through joint rating sessions and discussion of discrepancies. [Author to confirm the exact rubric validation procedure used and insert the actual instrument in an appendix if available.]

Data analysis used the interactive analysis model of Miles, Huberman, & Saldaña (2014), which includes four components: (1) data collection; (2) data condensation, in which interview transcripts and observation notes were coded and grouped into recurring themes (e.g., stages of FCL implementation, manifestations of each creativity indicator, supporting and inhibiting factors); (3) data display; and (4) conclusion drawing and verification. Data validity was ensured through four techniques: credibility (triangulation of sources, methods, and time; member checking with teacher and student informants;

extended observation), transferability (thick description of context), dependability (audit trail), and confirmability (confirmation audit).

C. Finding and Discussion

Research Findings

Concept and Stages of the Fun Creative Learning Method at MA Darul Ulum

The first finding of this study reveals that the FCL method implemented at Madrasah Aliyah Darul Ulum is a synthesis developed from several existing theories and creative learning approaches. The Al-Qur'an Hadith teachers, together with the madrasah curriculum development team, adapted the principles of Creativity-Based Learning from Craft (2005), the Flow approach conceptualized by Csikszentmihalyi (1996), and creativity theory (Guilford 1967) into the context of Al-Qur'an Hadith learning. The FCL method at Madrasah Aliyah Darul Ulum Banyuanyar is implemented in six interconnected stages, each of which is designed to target specific dimensions of students' thinking creativity. The following are the details of these stages::

Table 2. Stages of Fun Creative Learning Method Implementation in Al-Qur'an Hadith Learning

No	Stage	Learning Activities	Time Allocation
1	Warming-Up	Creative opening: imaginative games, free brainstorming, and Al-Qur'an reflection	10-15 minutes
2	Exploration	Students explore the meaning of verses/hadith through various media and sources	15-20 minutes
3	Experimentation	Students try various methods of interpretation, analogy, and contextual application	20-25 minutes
4	Elaboration	Idea development into works: mind maps, creative essays, or Islamic posters	20-25 minutes
5	Presentation	Students present their works and discuss collaboratively	15-20 minutes
6	Reflection	Evaluation of creative thinking processes and internalization of Al-Qur'an values	10-15 minutes

Source: MA Darul Ulum Research Data, 2026

The warming-up stage is designed to create a pleasant learning atmosphere and build students' curiosity, thereby priming the fluency and flexibility that later stages build upon. Teachers use various creative techniques such as Al-Qur'an verse-based word games, storytelling of the Prophet's companions' stories, and free brainstorming about the relevance of the material to students' lives (Aiyetoro et al., 2024). These techniques proved effective in reducing learning anxiety and creating optimal psychological conditions for the creative process (Aziz et al., 2021).

The exploration stage provides students with opportunities to explore the meaning of verses or hadith through various diverse sources and media, not limited to conventional interpretations alone, which extends their flexibility and begins to cultivate originality.

Students are allowed to use digital Arabic dictionaries, classical and contemporary tafsir books, academic journal articles, and even connect the content of verses with modern scientific phenomena. This multi-source exploration approach aligns with the Multiple Intelligences principles proposed by (Dorisno et al., 2023).

Impact of FCL Implementation on Students' Thinking Creativity

A central finding of this study is that the implementation of the FCL method was associated with improvement across all assessed indicators of students' thinking creativity. Thinking creativity in this study was measured based on four main dimensions proposed by Guilford and developed by Munandar (2009) fluency, flexibility, originality, and elaboration together with the evaluation dimension described in the Method section. The following table presents the rubric-based comparison of students' thinking creativity data before and after FCL implementation.

Table 3. Comparison of Students' Thinking Creativity Indicators Before and After FCL Implementation

Creativity Indicator	Description	Before FCL	After FCL
Fluency	Ability to generate many ideas	Low (39%)	Very High (88%)
Flexibility	Ability to change approaches/perspectives	Low (41%)	High (84%)
Originality	Ability to generate new and unique ideas	Very Low (33%)	High (82%)
Elaboration	Ability to develop and detail ideas	Medium (47%)	Very High (87%)
Evaluation	Ability to assess and select the best ideas	Medium (50%)	High (85%)

The data in Table 3 suggest that the originality indicator experienced the most notable increase, from very low (33%) to high (82%). This pattern is consistent with the study by (Hasnawati, 2022), which found that originality is the dimension of creativity most responsive to a free and supportive learning environment. When students are given the freedom to produce their own personal interpretations of Al-Qur'an content within a framework consistent with the principles of tafsir, their originality appears to develop more readily, as illustrated by one teacher's reflection: "[Author: insert an illustrative, verbatim excerpt from a teacher's interview or reflection journal describing a specific instance of a student's original interpretation.]"

The fluency indicator also showed a marked increase, from 39% to 88%. This was evidenced through analysis of student work portfolios showing an increase in the average number of ideas generated per student from 3.2 ideas (before FCL) to 11.7 ideas (after FCL) in one learning session. This pattern is consistent with the findings of (Nuraprilia et al., 2024), who reported that thinking fluency tends to correlate positively with the frequency and quality of intellectual stimulation received by students. A representative example from the observation notes illustrates this shift: "[Author: insert an illustrative

observation-note excerpt or example of a student's creative product, e.g., a mind map or short essay produced during the elaboration stage.]”

Dynamics of the Creative Process in Al-Qur'an Hadith Learning

In-depth observation during the research revealed interesting dynamics of the creative process in Al-Qur'an Hadith learning using the FCL method. One of the most prominent phenomena was the emergence of what Csikszentmihalyi called the flow experience, namely a condition when a person is completely absorbed in an activity and experiences deep intrinsic pleasure. This flow condition was observed when students worked on their creative elaboration projects, where class time limits were often extended because students were deeply engrossed in their creative process. Another interesting dynamic was the emergence of spontaneous and highly productive discussions among students when they shared their exploration results. These discussions generated new understandings that were, according to the teachers interviewed, sometimes unanticipated, reflecting what (Pangestu & Rozaq, 2023) called reflective thinking the thinking process triggered by confusion (perturbation) and resolved through systematic and creative investigation. As one student interview excerpt illustrates: “[Author: insert an illustrative, verbatim student-interview excerpt describing this experience.]”

Supporting and Inhibiting Factors in FCL Implementation

The research identified several supporting factors for the successful implementation of FCL at Madrasah Aliyah Darul Ulum Banyuanyar. First, teacher competence and creativity were the most determining factors. The Al-Qur'an Hadith teachers involved had strong educational backgrounds in Al-Qur'an sciences as well as strong interest in pedagogical innovation. Their ability to design fun yet substantive learning activities was key to the success of the FCL method (Aniqoh et al., 2022). Second, a conducive and supportive learning environment: Madrasah Aliyah Darul Ulum provides flexible learning spaces with seating arrangements that can be changed according to the needs of learning activities. The availability of an Islamic reading corner, language laboratory, and outdoor learning garden provides space variations that support students' creative exploration (Fahmy et al., 2023) Third, active student involvement built through a student-centered learning approach, which is the basic philosophy of the FCL method (Ariyani et al., 2024).

Meanwhile, inhibiting factors found included: (1) limited learning time that was sometimes insufficient to complete all FCL stages optimally; (2) gaps in creative abilities among students demanding more intensive learning differentiation; (3) resistance from some students accustomed to passive learning methods, related to uneven teacher readiness in facilitating a shift away from lecture-based habits; and (4) limited references and Al-Qur'an Hadith learning resources relevant to supporting students' creative exploration (Lutfi, 2022).

D. Results and Discussion

FCL within the Framework of Islamic Education Creativity Theory

The implementation of the FCL method in Al-Qur'an Hadith learning at Madrasah Aliyah Darul Ulum finds strong relevance within the framework of contemporary educational creativity theory, and these findings align with several strands of the international literature on creativity. Guilford (1967), in his Structure of Intellect theory, distinguishes between convergent thinking, which produces one correct answer, and divergent thinking, which produces many possible answers. The FCL method is specifically designed to stimulate students' divergent thinking abilities in understanding and interpreting the content of the Al-Qur'an and Hadith. The findings of this study also align with the Investment Theory of Creativity developed by Sternberg and Lubart (in Kaufman and Sternberg 2010), which holds that creative individuals are those who dare to take perspectives or approaches that others have not explored toward a problem, then develop them until their value is recognized. In the context of Al-Qur'an Hadith learning, this manifests when students dare to propose fresh contextual interpretations of verses or hadith that have previously been understood textually.

The fun aspect of the FCL method contributes to creating optimal psychological conditions for creativity. Florida (2002), in his study of the creative class, found that creativity thrives most in an ecosystem that is open, tolerant of experimentation, and provides freedom of exploration. This aligns with the pedagogical principles developed by Munandar regarding conditions that support creativity, namely psychological safety, freedom of expression, and appreciation for new ideas – principles that resonate across the Western creativity literature cited above and the Islamic pedagogical values underpinning this study.

Integration of Al-Qur'an Values in the Creative Process

One of the original contributions of this study is the finding on how the FCL method integrates Al-Qur'an values organically into the creative learning process. Unlike conventional Al-Qur'an Hadith learning approaches that tend to separate cognitive aspects (text comprehension) from affective aspects (value internalization), the FCL method facilitates integration between these two aspects through creative activities centered on contextual meaning-making. Al-Qur'an Hadith teachers at Madrasah Aliyah Darul Ulum Banyuwangi design creative elaboration activities that aim not only to sharpen thinking creativity but also to strengthen the internalization of Al-Qur'an values. For example, when studying verses about justice, students are asked to create comic strips, poems, or short scenarios depicting the application of justice in the context of modern adolescent life. This approach engages students' creative elaboration abilities while simultaneously strengthening their understanding of the relevance of the Al-Qur'an in modern life (Laila, 2024).

Pedagogical Implications for Al-Qur'an Hadith Education

This study has pedagogical implications for the development of Al-Qur'an Hadith learning in madrasahs. First, the FCL method offers a paradigm in Al-Qur'an Hadith learning that positions students less as passive recipients of sacred texts and more as active

thinkers engaged in creative dialogue with Islamic sources. Second, the findings of this study indicate that thinking creativity and internalization of Al-Qur'an values are not contradictory but rather mutually reinforcing dimensions within this case. Third, the case of FCL at Madrasah Aliyah Darul Ulum Banyuanyar illustrates that an Islamic educational institution can innovate and adapt to the demands of 21st-century education without sacrificing its Islamic identity (Ridha & Saleh, 2021).

Limitations of the Study

This study has several limitations that should be considered when interpreting its findings. First, as a single embedded case study conducted at one madrasah over one semester, its findings are context-bound and not intended to be statistically generalized to other institutions. Second, the limited class time available sometimes constrained the full and consistent execution of all six FCL stages, which may have introduced variation in implementation quality across sessions. Third, differences among students' initial creative abilities meant that the same activities did not necessarily produce uniform gains for all students, a factor that a case-study design cannot fully disentangle. Fourth, uneven readiness among teachers in facilitating creative, student-centered activities – particularly for those accustomed to lecture-based instruction – may have affected the consistency of implementation. Fifth, limited availability of Al-Qur'an Hadith teaching resources designed specifically for creative learning constrained the range of activities that could be offered. Future research using experimental, quasi-experimental, or mixed-method designs across multiple sites is needed to examine the extent to which these findings hold under more controlled conditions.

E. Conclusion

Based on the findings and discussion presented, this study draws several conclusions specific to this case. First, the implementation of the Fun Creative Learning method in Al-Qur'an Hadith learning at Madrasah Aliyah Darul Ulum is carried out systematically through six interconnected stages: warming-up, exploration, experimentation, elaboration, presentation, and reflection, designed in an integrated manner to create a learning experience that is both enjoyable and substantive. Second, the implementation of the FCL method was associated with improvement across all rubric-based indicators of students' thinking creativity, including fluency (from 39% to 88%), flexibility (from 41% to 84%), originality (from 33% to 82%), elaboration (from 47% to 87%), and evaluation (from 50% to 85%). The most pronounced change occurred in the originality dimension, suggesting that the FCL method may provide a conducive space for developing the ability to generate new and unique ideas; because this is a qualitative case study, these figures should be read as descriptive rubric-based observations rather than statistically generalizable effects.

Third, the implementation of FCL in this case was supported by several factors: teacher competence and creativity, a conducive and flexible learning environment, active student involvement, institutional support, and the organic integration of creative activities with Al-Qur'an values – while being constrained by limited time, gaps in student

ability, uneven teacher readiness, and limited resources, as discussed above. Fourth, this study suggests that methodological innovation in Al-Qur'an Hadith learning is both possible and worth pursuing further to address the challenges of Islamic education in the contemporary era, though this claim should be substantiated through further research across broader contexts.

Based on these conclusions, and in keeping with the contextual nature of a single case study, this study offers the following recommendations with appropriate caution: (1) the FCL method may be considered as an alternative pedagogical model for Al-Qur'an Hadith learning, subject to further validation in broader educational contexts, rather than being immediately adopted as a mandated national model; (2) Islamic teacher-training institutions (LPTK) may consider integrating creative-learning method training into their PPG programs; (3) further research using experimental or quasi-experimental methods is needed to examine the effectiveness of FCL more rigorously and across multiple sites; and (4) the development of Al-Qur'an Hadith teaching materials specifically designed to support FCL-based learning would be a valuable next step

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