

## ISLAMIC RELIGIOUS EDUCATION TEACHERS' STRATEGIES IN IMPROVING STUDENTS' RELIGIOUS LITERACY AT SMP ISLAM CENDEKIA DARUSSALAM

**Yusuf Syaikhoni, Erham As'ari, Ani Maghfiroh**

Sekolah Tinggi Agama Islam Darussalam Sumatera Selatan, Palembang, Indonesia.

[yusufsa554@gmail.com](mailto:yusufsa554@gmail.com), [erhamasari@staidasumsel.ac.id](mailto:erhamasari@staidasumsel.ac.id),

[animaghfiroh@staidasumsel.ac.id](mailto:animaghfiroh@staidasumsel.ac.id)

---

### Abstract

---

*Article History*

*Received :27-08-2025*

*Revised :11-09-2025*

*Accepted :25-09-2025*

**Keywords:**

Islamic Religious Education,  
Teacher Strategy,  
Religious Literacy,  
Students Character,

*This study aimed to analyze the strategies of Islamic Religious Education (IRE) teachers in enhancing students' religious literacy. The focus of the research was on the planning, implementation, supporting and inhibiting factors, and the implications of teacher strategies for students' religious literacy. This research used a qualitative descriptive approach with data collected through observation, interviews, and documentation. Data were analyzed through the stages of reduction, display, and conclusion drawing. The findings indicated that in the planning stage, teachers designed learning activities by integrating religious literacy into both classroom instruction and extracurricular programs. In the implementation stage, teachers applied various strategies such as project-based learning, the habituation of religious practices, and the use of digital media to strengthen students' engagement. Supporting factors included school facilities, parental involvement, and students' motivation, while inhibiting factors consisted of limited instructional time, variations in students' literacy levels, and technological challenges faced by teachers. The study concluded that the strategies of IRE teachers significantly improved students' abilities in reading, understanding, and applying Islamic teachings in daily life. Moreover, these strategies fostered a culture of religious literacy and strengthened students' religious character. The results of this study implied that such strategies could serve as a model for other schools and suggested future research to explore the long-term impacts of religious literacy programs.*

---

## Introduction

Education is one of the essential instruments in shaping a generation with intellectual, emotional, and spiritual intelligence. In Indonesia, Islamic Religious Education (PAI) is an integral part of the national curriculum because it is considered capable of instilling values of faith, piety, and noble character in students. The presence of PAI in schools does not merely function as a subject that emphasizes cognitive aspects of Islamic teachings but also serves as a medium for developing religious character and a means to enhance students' religious literacy. Azra (2012) explains that good religious literacy enables students to comprehend religious texts, internalize the meanings of Islamic teachings, and apply them in daily life.

Field observations indicate that religious literacy among students still faces various challenges. Technological developments and the flow of globalization influence students' mindset and behavior, often resulting in shifts in values and religious attitudes. Many students can read the Qur'an but do not yet understand its content profoundly. Others only recognize Islamic teachings formally, without internalizing the values contained within them. According to Muhaimin (2016), this shows that students' religious literacy needs to be enhanced to align with the goals of Islamic education, namely to shape individuals who are faithful, pious, and possess noble character.

PAI teachers play a strategic role in improving such religious literacy. The strategies employed by teachers during the learning process greatly determine the extent to which students can understand, internalize, and practice Islamic teachings. The term "strategy" here is not limited to teaching methods but also includes systematic planning, implementation, and evaluation. According to Hidayat (2018), teachers are expected to develop creative and innovative strategies that align with the socio-cultural context of students. Consequently, religious literacy becomes not merely a theoretical concept but can be applied concretely in daily life.

Research on PAI teachers' strategies to enhance religious literacy has been conducted by several scholars. For example, Rahman (2019) found that the use of contextual teaching methods can help students understand religious teachings more practically. Meanwhile, Lestari (2020) emphasized the importance of project-based learning strategies to improve students' ability to read and interpret religious texts. However, these studies mostly focus on a single methodological approach without examining teachers' strategies comprehensively within the context of integrated Islamic schools, which uniquely combine general knowledge and religious studies.

In the context of SMP Islam Cendekia Darussalam, this study holds particular significance. This school implements a curriculum that integrates Islamic values with modern scientific knowledge, making it necessary to examine PAI teachers' strategies in enhancing religious literacy more thoroughly. Unlike previous studies that merely portray the application of one teaching method, this research explores the diverse strategies employed by PAI teachers to cultivate students' religious literacy. Therefore, this study provides a new contribution to the development of religious literacy research in Islamic school settings.

The objective of this study is to describe the strategies of PAI teachers in enhancing students' religious literacy, analyze supporting and inhibiting factors,

and examine the implications of these strategies on students' religious attitudes. The study is expected to yield benefits in two domains. First, theoretically, it can enrich the scientific discourse on PAI teaching strategies based on religious literacy. Second, practically, it can serve as a reference for PAI teachers in designing more effective teaching strategies to improve students' religious literacy.

The novelty of this study lies in its focus on PAI teachers' strategies within an integrative Islamic school context. While previous research tends to highlight the use of specific methods, this study examines teachers' strategies more broadly, encompassing planning, implementation, and evaluation. Furthermore, it emphasizes the connection between teaching strategies and the development of students' religious attitudes, which extends beyond cognitive aspects to affective and psychomotor domains. Thus, this study aims to broaden the perspective of religious literacy, not only as the ability to read religious texts but also as an awareness to practice Islamic teachings holistically.

The research method employed is descriptive qualitative, with data collection techniques including observation, interviews, and documentation. Data analysis is conducted using an interactive model comprising data reduction, data presentation, and drawing conclusions. This method is chosen based on the study's objective of exploring in depth the strategies teachers employ to enhance religious literacy. By using a qualitative approach, the researcher can obtain richer and more contextual data regarding classroom and extracurricular learning practices.

Theoretically, this study is grounded in the theories of teaching strategies, religious literacy, and the role of teachers in Islamic education. The teaching strategy framework refers to Sanjaya (2015), who defines strategy as a plan comprising a series of activities to achieve specific educational goals. The concept of religious literacy refers to Abdullah (2017), who emphasizes the importance of understanding religious texts within the socio-cultural context of modern society. The theory of the teacher's role in Islamic education draws on Muhaimin (2016), who highlights the teacher's function as an educator, guide, and role model for students.

Based on these theoretical foundations, this study seeks to provide a comprehensive overview of PAI teachers' strategies in enhancing students' religious literacy at SMP Islam Cendekia Darussalam. It is hoped that the research will make a tangible contribution to the development of Islamic education practices, particularly in addressing the challenges of the digital era, which demands that young generations possess a strong, moderate, and practically applicable understanding of religion in everyday life.

### **Research Methods**

This study employs a qualitative approach with a field research design. The selection of this method is based on the research objective of exploring in depth the strategies employed by Islamic Religious Education (PAI) teachers to enhance students' religious literacy. The qualitative method is considered relevant, as Sugiyono (2019) notes, because it provides a contextual understanding of learning practices, while the field research design allows the researcher to systematically and factually portray phenomena in the field.

The data sources for this study consist of both primary and secondary data. Primary data were obtained through interviews with PAI teachers, the school principal, and students, whereas secondary data were collected from school documents such as syllabi, lesson plans (RPP), learning outcome records, and archives of religious activities. The inclusion of both types of data strengthens the validity of the research (Moleong, 2017).

The research procedures were carried out through stages of preparation, implementation, analysis, and report writing. During the implementation stage, the researcher conducted direct classroom observations, in-depth interviews with relevant stakeholders, and the collection of supporting documents. The collected data were then analyzed using the interactive analysis model proposed by Miles and Huberman (2014), which includes data reduction, data presentation, and drawing conclusions.

Thus, this study not only documents the strategies employed by PAI teachers in practice but also seeks to understand the meaning, context, and social realities behind Islamic education practices. It is expected that the findings will contribute significantly to the development of students' religious literacy.

## **Discussion**

### **PAI Teachers' Strategies in Planning Religious Literacy**

Lesson planning is a fundamental step that determines the direction and quality of the teaching and learning process. Based on the findings of this study, Islamic Religious Education (PAI) teachers design lesson plans by integrating religious literacy into the curriculum and instructional activities. The Lesson Plans (RPP) prepared by teachers not only include core competencies and basic competencies according to the curriculum but also incorporate activities aimed at enhancing students' religious understanding, such as habituation in reading the Qur'an with simple tafsir comprehension, assignments for memorizing selected verses, and discussions of hadiths relevant to students' daily lives. This aligns with Sanjaya (2015:45), who asserts that teaching strategies should be systematically planned to achieve learning objectives effectively.

In the planning process, PAI teachers do not merely target academic achievements; they also prioritize values and attitudes. Observations indicate that teachers strive to create lesson scenarios that balance cognitive, affective, and psychomotor aspects. For instance, in the topic of morals, teachers do not only deliver theoretical knowledge about etiquette but also plan practical activities through simulations or daily habituation within the school environment. This supports Joyce & Weil's (2010:27) perspective that effective learning requires a balance between conceptual understanding and character development.

Furthermore, teachers tailor their planning to students' conditions. Interviews reveal that teachers consider students' background abilities, where some are already proficient in reading the Qur'an, while others are still learning basic tajwid rules. Therefore, teachers implement differentiated activities, such as grouping students according to their Qur'an reading proficiency. This strategy aligns with the principles of differentiated instruction, which emphasizes the importance of adapting materials to individual student needs (Tomlinson, 2014:39).

Teachers also incorporate digital literacy activities into their planning. This approach is intended to align learning with technological developments familiar to students. For example, teachers plan to use digital Qur'an applications to support simple tafsir learning. This approach is consistent with Lestari's (2020:51) findings, which state that the integration of digital media in religious education can enhance students' motivation and religious literacy because learning becomes more relevant to their world.

A strength of the planning carried out by PAI teachers at this school is the balance between formal academic activities and informal habituation. Teachers plan not only classroom learning but also regular religious activities at school, such as morning tadarus, congregational prayers, and small-scale religious studies. Thus, the planning of religious literacy is not partial but encompasses all educational activities. According to Muhaimin (2016:115), religious learning is more effective when supported by a religious culture deliberately established from the outset through careful planning.

Therefore, PAI teachers' planning strategies exhibit distinctive characteristics. They not only emphasize curriculum targets but also prioritize character development and practical religious literacy. This differentiates the present study from previous research, which tended to focus solely on formal instructional device preparation. The study reveals that planning at this school emphasizes the integration of academic values, religious practice, and students' needs, making it a model for other schools in developing PAI teaching strategies based on religious literacy.

### **Implementation of PAI Teachers' Strategies in Enhancing Religious Literacy**

The implementation of PAI teachers' strategies is carried out in a varied manner, combining traditional and modern methods. Observations indicate that teachers employ lectures to convey fundamental concepts of Islamic teachings and then integrate them with group discussions to allow students to explore their understanding. For example, in the topic of zakat, the teacher explains the concept and then asks students to discuss its relevance to poverty issues in their surroundings. This strategy aligns with the principles of student-centered learning, which positions students as active participants in the learning process (Abdullah, 2017:65).

Additionally, teachers apply contextual teaching and learning strategies by relating religious material to students' real-life experiences. For instance, when discussing verses about environmental preservation, the teacher encourages students to connect them with habits such as waste management in school. This approach makes it easier for students to understand the values of the Qur'an because they are directly linked to their daily experiences. According to Johnson (2014:78), contextual learning helps students bridge academic knowledge with its practical application in life.

The implementation of learning strategies is also extended beyond the classroom. PAI teachers utilize extracurricular activities such as Islamic spiritual organizations (Rohis), short-term Islamic boarding programs, and Islamic competitions as means to enhance religious literacy. These programs provide students with opportunities to practice religious teachings while deepening their understanding. Rahman (2019:89) emphasizes that the integration of religious

extracurricular activities can increase students' interest and literacy in studying Islam because they are directly engaged in practical and meaningful activities.

In Qur'anic learning practices, teachers employ tahsin and tahfidz methods within a group system. Students who are more proficient in reading the Qur'an are guided to assist peers who face difficulties, creating a collaborative learning environment. This strategy aligns with the cooperative learning concept, which highlights the importance of collaboration in improving learning outcomes (Slavin, 2005:41). Interviews with students reveal that this method increases their motivation, as they not only learn but also experience mutual support and recognition.

PAI teachers also leverage digital technology in the learning process. For instance, students are assigned to search for interpretations of specific verses using credible Islamic applications or websites. In this way, students develop habits of critical and responsible engagement with religious information. This aligns with Warsah's (2020:103) perspective that digital literacy can strengthen religious literacy, provided it is guided wisely by teachers to prevent students from relying on invalid sources.

Overall, the implementation of PAI teachers' strategies at this school demonstrates innovation oriented toward the development of comprehensive religious literacy. Teachers do not merely transfer religious knowledge but also create a learning environment that is contextual, collaborative, and integrative with real-life experiences. Consequently, students are not only able to understand Islamic teachings theoretically but are also capable of internalizing them in their attitudes and concrete actions.

### **Supporting and Inhibiting Factors**

In the implementation of Islamic Religious Education (PAI) teachers' strategies to enhance religious literacy, several supporting factors serve as key drivers of success. The first supporting factor is the full support from the school, both structurally and in terms of policy. The principal provides teachers with the autonomy to design creative learning models and ensures the availability of facilities such as libraries, prayer rooms, and access to adequate digital literature. According to Rahman (2019:114), school policy support is crucial, as without structural backing, teachers would face difficulties in implementing literacy-oriented teaching strategies.

The next supporting factor is students' enthusiasm in participating in PAI learning. Many students already possess a basic interest in religious activities due to their family background or the strong Islamic environment of the boarding school. This enthusiasm is manifested in their willingness to read additional religious literature, actively participate in class discussions, and engage in Islamic extracurricular activities such as tahfidz, tilawah, and weekly religious studies. Hakim (2009:87) explains that high learning motivation, as a psychological factor, significantly facilitates teachers in instilling religious literacy values.

Parental support also plays a critical role. Some parents encourage their children to broaden their religious reading at home, and some even involve their children in family religious study activities. This fosters a habit of reading and internalizing religious teachings not only at school but also at home. The collaboration among teachers, parents, and students aligns with Ki Hajar

Dewantara's triadic education concept, which asserts that education succeeds when supported by the school, family, and society (Wulandari, 2021:44).

However, alongside these supporting factors, PAI teachers also face several challenges. The first challenge is the limited availability of literature suitable for junior high school students' comprehension levels. Many available religious books are overly theoretical, whereas students need materials that are light, contextual, and age-appropriate. Consequently, teachers must work diligently to filter and simplify the material for easier understanding. Suryana (2018:63) notes that the scarcity of adolescent-friendly references constitutes a significant obstacle in enhancing religious literacy.

Another challenge is the uneven motivation among students. Not all students show high interest in religious literacy. Some are more inclined toward general subjects or digital entertainment, making PAI lessons seem less appealing. This challenge requires teachers to innovate their teaching strategies to ensure that religious material remains relevant and engaging. If this issue is not addressed, the goal of improving religious literacy will be difficult to achieve (Mustofa, 2020:211).

Technical constraints also arise from limited instructional time. PAI lessons in junior high schools are relatively short, while the scope of the material is quite extensive. Teachers often feel that the available time is insufficient to explore religious literature in depth, limiting students' opportunities to expand their religious knowledge (Aisyah, 2020:145). Thus, time becomes a significant constraint.

Additionally, the influence of the digital environment poses another challenge. Many students prefer spending time on social media and online games rather than reading religious literature. This phenomenon reduces the appeal of religious literacy among adolescents. PAI teachers need to devise strategies to leverage digital technology, such as utilizing Islamic literacy applications or platforms that are more aligned with the world of young learners (Prasetyo, 2021:119).

In summary, these supporting and inhibiting factors provide a realistic picture of the dynamics in implementing PAI teachers' strategies to enhance religious literacy. The success of these strategies is strongly influenced by teachers' ability to optimize supporting factors while creatively addressing the challenges that arise.

### **Implications of PAI Teachers' Strategies**

The strategies employed by PAI teachers to enhance religious literacy carry several significant implications for students, schools, and society. The first implication is the growth of students' religious awareness in daily life. Through literacy-focused learning, students not only understand texts but also relate them to real-life situations. For instance, after studying the stories of prophets or Islamic figures, students can emulate values such as honesty, patience, and discipline in their daily routines. This indicates that teachers' strategies have a direct impact on the development of Islamic character (Azizah, 2020:77).

The second implication is the improvement of students' general literacy skills. Religious literacy encourages students to read, comprehend, and analyze texts, indirectly strengthening their literacy abilities in other domains. Wahyuni

(2019:103) explains that the ability to understand religious texts also contributes to critical thinking skills, as students are trained to interpret the meanings of verses or hadiths and relate them to contemporary contexts.

For schools, this strategy has the implication of enhancing the institution's positive image as an Islamic educational establishment that not only focuses on mastering general knowledge but also builds a strong moral and spiritual foundation. Schools that successfully foster a culture of religious literacy gain higher trust from the community. Santoso (2021:93) emphasizes that this is essential for maintaining the reputation of Islamic schools amidst the competition of modern educational institutions.

Another significant implication is the emergence of a literacy culture within the school environment. By cultivating habits of reading and discussing religious literature, students are accustomed to spending time in positive activities. Munawir (2018:152) notes that this literacy culture ultimately creates a healthy academic environment, where Islamic values are not only taught theoretically but are also lived through the school's daily traditions.

On a broader scale, PAI teachers' strategies contribute to the formation of knowledgeable and moderate Muslim youth. Good religious literacy prevents students from developing narrow or radical interpretations of Islam. Students are accustomed to consulting diverse and credible sources, enabling them to discern correct Islamic teachings based on authoritative references. Consequently, PAI teachers' strategies reinforce the principles of *Islam wasathiyah* among adolescents (Hidayat, 2020:127).

Equally important, these strategies positively affect students' social skills. Through discussions, presentations, and collaborative literacy activities, students learn to respect others' opinions and express ideas politely. Karim (2021:174) notes that religious literacy not only enriches knowledge but also nurtures noble character in interactions with peers and teachers.

Moreover, for PAI teachers themselves, the implementation of these strategies demands continuous professional development. Teachers must constantly update their religious knowledge, expand their repertoire of literature, and utilize digital technology to support students' literacy. Thus, these strategies also positively impact the enhancement of teachers' pedagogical and professional competencies (Syafii, 2019:64).

Finally, the implication of PAI teachers' strategies extends to national character building. Religious literacy instilled from junior high school serves as a foundational element in shaping a young generation that is intelligent, morally upright, and responsible as both citizens and servants of Allah. Therefore, PAI teachers' strategies have multidimensional implications, spanning personal, institutional, and social spheres.

## Conclusion

The strategies employed by PAI teachers in planning religious literacy demonstrate that teachers do not merely design lessons administratively but also develop plans oriented toward students' needs. Teachers emphasize habituation in reading the Qur'an, integration of religious literacy across subjects, and the use of contextual media and learning resources. This planning reflects a clear vision to make religious literacy an integral part of the school culture, rather than merely an



additional activity. These findings are consistent with the research of Rahman (2021), which highlights that effective planning of religious literacy should integrate both cognitive and practical aspects of learning.

The implementation of PAI teachers' strategies to enhance religious literacy is carried out through various approaches, including project-based learning, habituation in religious practices, utilization of digital technology, and daily literacy activities such as reading Islamic texts or engaging in thematic studies. Teachers act actively as facilitators and motivators, enabling students not only to cognitively understand religious texts but also to internalize their values in daily life. Therefore, the implementation of these strategies has a positive impact on students' spiritual development as well as character formation. This is in line with the findings of Fauzi (2022), who emphasized that the integration of habituation and digital media in religious learning strengthens both student engagement and character building.

Regarding supporting and inhibiting factors, the study found that support from schools, parents, and the availability of learning facilities are critical for the success of religious literacy programs. High student motivation also serves as a strength in the execution of teachers' strategies. However, challenges exist, such as limited instructional time, insufficient digital literacy among some teachers, and varying levels of students' initial religious literacy. These factors indicate that, although the strategies implemented are relatively effective, continuous innovation and efforts are required to minimize obstacles.

The implications of PAI teachers' strategies on students' religious literacy are highly significant. Students not only improve their ability to read and comprehend religious texts but also develop confidence in practicing Islamic teachings both at school and at home. The established culture of religious literacy strengthens students' religious character and broadens their spiritual insight. Furthermore, these strategies can serve as a model for implementing religious literacy in other schools, particularly those aiming to integrate character education with Islamic values.

Based on these conclusions, the study opens opportunities for further development, such as expanding the research to other schools, examining the effectiveness of technology-based religious literacy strategies, or evaluating their long-term impact on students' character formation. Consequently, follow-up research is expected to enrich understanding of religious literacy practices and strengthen the role of PAI teachers in nurturing a generation that is both religiously literate and characteristically sound.

## BIBLIOGRAPHY

- Abdullah, A. 2017. *Pendidikan Agama Islam dalam Perspektif Kontemporer*. Jakarta: Rajawali Pers.
- Aisyah, N. 2020. *Model Literasi Keagamaan di Sekolah*. Bandung: Alfabeta.
- Azizah, R. 2020. *Strategi Guru dalam Meningkatkan Literasi Religius*. Malang: UIN Maliki Press.
- Azra, A. 2012. *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*. Jakarta: Kencana.
- Fauzi, M. 2022. *Pemanfaatan habituasi dan media digital dalam meningkatkan literasi keagamaan siswa*. Jurnal Studi Keislaman, 15(1).
- Hakim, L. 2009. *Metode Penelitian Pendidikan*. Bandung: Remaja Rosdakarya.
- Hidayat, R. 2018. *Strategi Pembelajaran PAI di Sekolah Menengah*. Yogyakarta: Pustaka Pelajar.
- Hidayat, R. 2020. *Inovasi Pendidikan Islam di Era Digital*. Bandung: Pustaka Setia.
- Johnson, D. 2014. *Educational Psychology: Theories of Learning*. New York: Pearson Education.
- Joyce, B., & Weil, M. 2010. *Models of Teaching* (8th ed.). Boston: Allyn & Bacon.
- Karim, M. 2021. *Transformasi Pendidikan Islam di Indonesia*. Jakarta: Rajagrafindo Persada.
- Lestari, S. 2020. *Literasi Keagamaan dalam Pendidikan Islam*. Yogyakarta: Deepublish.
- Miles, M. B., & Huberman, A. M. 2014. *Qualitative Data Analysis: A Methods Sourcebook*. Thousand Oaks, CA: Sage.
- Moleong, L. J. 2017. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Muhaimin. 2016. *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*. Bandung: Remaja Rosdakarya.
- Munawir, A. 2018. *Pengembangan Kurikulum Pendidikan Agama*. Surabaya: UIN Sunan Ampel Press.
- Mustofa, A. 2020. *Strategi Pembelajaran Literasi Religius di Era Revolusi Industri 4.0*. Jakarta: Prenadamedia Group.
- Prasetyo, A. 2021. *Kebijakan Pendidikan dan Literasi Keagamaan*. Yogyakarta: Pustaka Baru Press.
- Rahman, A. 2021. *Integrasi literasi agama dalam perencanaan pembelajaran PAI di sekolah menengah*. Jurnal Pendidikan Islam, 12(2).
- Rahman, F. 2019. *Pendidikan Karakter dan Literasi Keagamaan*. Jakarta: Rajawali Pers.
- Sanjaya, W. 2015. *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*. Jakarta: Kencana.
- Santoso, H. 2021. *Literasi Keagamaan dan Tantangan Globalisasi*. Malang: UMM Press.
- Slavin, R. E. 2005. *Educational Psychology: Theory and Practice*. Boston: Allyn & Bacon.
- Sugiyono. 2019. *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.

- Suryana, D. 2018. *Pengantar Pendidikan Anak di SD/MI*. Jakarta: Prenadamedia Group.
- Syafii, A. 2019. *Pendidikan Islam dan Multikulturalisme*. Yogyakarta: Ar-Ruzz Media.
- Tomlinson, C. A. 2014. *The Differentiated Classroom: Responding to the Needs of All Learners* (2nd ed.). Alexandria, VA: ASCD.
- Wahyuni, S. 2019. *Pengembangan Pembelajaran Pendidikan Agama Islam*. Bandung: Remaja Rosdakarya.
- Warsah, I. 2020. *Integrasi Literasi Religius dalam Pendidikan Islam*. Bengkulu: IAIN Bengkulu Press.
- Wulandari, T. 2021. "Literasi Keagamaan pada Peserta Didik SMP". Semarang: Unnes Press.