



## REPETITION IN EDUCATIONAL PSYCHOLOGY: A STUDY OF THE QUR'AN SURAH AR-RAHMAN

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**Abstract:** Learning is a process of increasing knowledge. However, limited memory makes it easy for students to forget the material given by the teacher. Therefore, it is necessary to repeat the material to strengthen memory. The subject matter is repeated to recall and increase the understanding of the material that has been learned. The subject matter is repeated to recall and increase the understanding of the material that has been learned. Given the limitations of human memory that are easy to forget, the repetition of material is considered important to strengthen memory, as expressed in Surah Ar-Rahman. This study aims to describe the value of repetition in educational psychology. This research is a literature study with a qualitative approach, using maudhu'i (thematic) interpretation to analyse Surah Ar-Rahman. Repetition can increase a person's attention in the learning process, where generally individuals tend to imitate what others say. Through repetition, students will have a good and deep understanding.

**Keywords:** Repetition; Educational Psychology; Surah Ar-Rahman

### A. Introduction

Since ancient times, humans have been involved in a continuous learning process, either consciously or unconsciously. As intelligent beings created by Allah SWT, humans carry out this process from birth to death. Learning is a basic human need to increase knowledge that has been mastered or learn new things that have not yet been understood. In every type and level of education, learning is a process activity and an important element. However, one of the natural traits of humans is easy to forget and prone to mistakes. Therefore, humans need to be constantly reminded not to fall into forgetfulness and mistakes that can harm and hinder the right decision-making.

The learning process is inseparable from the phenomenon of forgetting and remembering, especially in processing learning results or information obtained so that it can be reused in the future. From an educational perspective, forgetting can be one of the disorders in the learning process, hindering a person from understanding and mastering knowledge. Therefore, the ideal learning seeks to overcome forgetfulness professionally and proportionately, so that the individual can become *'alim* (knowledgeable) and be closer to *al-'Alim* (the All-Knowing).<sup>1</sup>

On the other hand, although forgetfulness can help humans forget negative things that hinder self-development in the context of learning, forgetfulness is still a disorder. When a person forgets the material that has been learned, the new information obtained will not be stored in memory and cause the learning process to be ineffective. Forgetting is a natural phenomenon that is often part of an individual's experience and recurring events. When unwanted memory appears<sup>2</sup>, humans can remember the information obtained, but sometimes forget what has been learned before.

There are many types of forgetfulness, such as forgetting the teacher's name in elementary school, forgetting to put down the keys to the vehicle, or forgetting to make an appointment with a business partner. Things learned are often difficult to recall and easily forgotten, while certain experiences and lessons are easily stuck in memory. In the context of learning, students often experience forgetfulness and also learning boredom. When this happens, the learning process becomes less effective and feels like a waste of time and effort.

Remembering and forgetting are two contradictory traits that every human being possesses. Forgetting nature, on the other hand, can be a gift. When humans focus on one object, other objects are forgotten. If all objects that have been seen are remembered at the same time, humans will have difficulty in thinking and acting. To overcome forgetfulness that interferes

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<sup>1</sup> Muhammad Kosim, "Prinsip dan Strategi Pembelajaran Mengatasi Lupa Perspektif Psikologi Pendidikan Islam," *Jurnal At-Tarbiyah* 6, no. 1 (2015): 60–86, <https://doi.org/10.31227/osf.io/hc5n2>.

<sup>2</sup> Chris R. Brewin, "Memory and Forgetting," *Current Psychiatry Reports* 20, no. 87 (2018): 1–8, <https://doi.org/10.1007/s11920-018-0950-7>.

with learning, strong memory and the right learning strategies are needed. Memory is the process of storing information that takes place over time, and memory abilities can be optimized through appropriate stimulation. As creatures created by God, humans need repeated habits in carrying out their duties and obligations correctly and regularly.

Repetition in education is part of the essential learning process, especially because of the phenomenon of forgetting experienced by students, especially in cognitive lessons with verbal explanations. Students must be reminded of their duties or obligations as students. For example, for students to be able to carry out prayers correctly and regularly, it is necessary to make a habit from childhood. This is important so that they get used to it and do not feel heavy carrying it out as adults. Not only students, but adults also need to be reminded to carry out their duties and obligations.

If new material is given and mastered, but a few days later it is forgotten, repetition of the material through practice is necessary. The process of forgetting occurs when the impression received by the child settles in the subconscious. For these impressions to be easily recalled, it is necessary to repeat them frequently by utilizing the core of the material given.

One of the learning methods that is considered effective is through repetition with habituation and practice. The Prophet also emphasized the importance of practice and habituation, such as teaching children to perform prayer at the age of seven and hitting it (without causing injury) at the age of ten if not performing it. In the implementation of this method, understanding, patience, perseverance, and example from parents and educators are needed for students or children.

The Prophet Muhammad (peace be upon him) once repeated it when he received the first revelation from the angel Gabriel in the Hira' Cave. This repetition shows the importance of repetition in conveying and understanding revelation. Another story from Abu Hurairah ra., Bukhari and Muslim narrated that there was a person who entered the mosque and prayed in the wrong way, then the Prophet (peace and blessings of Allah be upon him) told him to repeat the prayer until it was done correctly. This

repetition is important to ensure that worship is carried out according to the instructions of the Prophet Saw .

In prayer, some readings are monotheistic and function as a routine exercise to build a personal character who has a dynamic and progressive life orientation. This character in the language of the Qur'an is called the affirmation of the firm utterance (*al-qaulitstsabit*).<sup>3</sup> Educating children to pray requires patience and repetition of commands. Parents must constantly tell their children to perform prayers whenever the time comes.

Likewise in reading the Qur'an, a habituation method is needed to be fluent in reading it. Habituation is the process of forming attitudes and behaviours that are relatively sedentary and automatic through repetitive learning. In learning, effective repetition must be combined with illustrations or new things that are more productive than just boring repetition. Habituation in the Qur'an aims to strengthen the implementation of the teachings of the Qur'an itself .

In educational psychology, the habituation method is known as the condition passing, which teaches commendable behaviour, discipline, diligent study, hard work, sincerity, honesty, and responsibility for every task given <sup>4</sup>. This method of repetition is by one of the letters in the Qur'an, namely Surah Ar-Rahman which repeats the redaction of the same verse 31 times. This repetition not only strengthens memory but also contains the beauty of the language of the Qur'an.

This study seeks to examine one of the learning methods in the Qur'an about the repetition of redactions, both the similarity and the repetition of verses in several verses. The existing restrictions are so that the study focuses more on certain letters and the redaction of certain verses in the Qur'an. The researcher focused on the repetition of verses contained in the Qur'an surah Ar-Rahman. Where the repetition of the verse is repeated 31 times, each is found in verses: 13, 16, 18, 21, 23, 25, 28, 30, 32, 34, 36, 38, 40, 42, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75 and 77 . The

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<sup>3</sup> Aris Fauzan, "Membaca Fenomena Shalat Sebagai Sebuah Tanda," *Jurnal Dakwah dan Komunikasi STAIN Curup-Bengkulu* 2, no. 1 (2017): 54-72.

<sup>4</sup> E. Mulyasa, *Manajemen Pendidikan Karakter* (Jakarta: Bumi Aksara, 2011).

sounds of the verses that are repeated are: *"So which favour of your Lord are you lying about?"*

From this background, the researcher wants to study and try to reveal the meaning of repetition in educational psychology by examining Ar-Rahman's letter. The researcher provides the limitations or subject matter of the study of redaction repetition in the letter of Ar-Rahman with the main source based on the interpretation of the Qur'an of the Ministry of Religion of the Republic of Indonesia. The researcher uses the Qur'an and Tafsir al-Misbah by Quraish Shihab as secondary sources. Restrictions are made to focus more on certain letters and the redaction of certain verses in the Qur'an.

## **B. Methods**

This article uses a qualitative approach with a literature research method, using the Qur'an and the interpretation of the Ministry of Religion of the Republic of Indonesia as the main source. Secondary sources include a variety of works in other interpretations, books, research papers, and scientific journals that discuss the theory of repetition and education from the perspective of psychology and Islam.

Data collection in this study involves documenting various data sources, both primary and secondary. After collecting both forms of data, they are classified according to their respective sub-discussions. Furthermore, each sub-discussion is analyzed critically and comprehensively. Following the framework proposed by Miles & Huberman, the data analysis method consists of data reduction, data presentation, and formulation of findings or verification.<sup>5</sup>

## **C. Results and Discussion**

### **Repetition Method in Education**

There was a difference in learning between students who were given a review method and those who were not. Students who take English lessons using the review method achieve better results than students who do not use

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<sup>5</sup> Matthew B. Miles dan A. Michael Huberman, *Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru*, trans. oleh Tjetjep Rohendi Rohidi (Jakarta: UI Press, 2014).

it in their learning process. Using the iterative approach in the classroom, students' learning outcomes have increased. Students who are taught using this technique are more likely to answer test questions than students who do not use this technique.<sup>6</sup>

Repetition is an opportunity to search for learned words. Each time a term is encountered repeatedly, the learner can rediscover the meaning and form of the word for creative use. Teachers do not specify words and their definitions in recurring meetings to encourage searches. Students have direct access to mental lexicon word-related information. Baddeley and Barcroft point out that search opportunities strengthen the path of word connections in mind and positively affect subsequent searches. This suggests that encouraging learners to recall comments is something teachers can do with intentional vocabulary learning.<sup>7</sup> Subsequent iterations cause frustration wherever we see development, progress, or change.

Repetition in education forgets what a student experiences, especially verbal explanations in the cognitive teaching process. If students can get and learn the material, they will forget it in a few days or weeks. Learning efficiency is affected by the number of correct memory attempts, but endurance depends on the speed of relearning. Improvements in early learning standards have shown a substantial impact on non-repeating retention. This effect is significantly reduced as a result of retraining. Retraining is more time-consuming and reduces the number of trials to meet early learning criteria.<sup>8</sup>

For Kierkegaard, repetition leads to joy. We have the future in mind to rethink the long term, learn from the past, and understand the possible

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<sup>6</sup> I Gede Nika Wirawan, "Effect of Repetition Method on Teaching English Process in Classroom," *International Journal of Social Sciences and Humanities* 3, no. 3 (2019): 143–46, <https://doi.org/10.29332/ijssh.v3n3.368>.

<sup>7</sup> Dewi Atikah dan Anita Rezki, "Repetition Facilitates Retrieval Opportunity in Vocabulary Learning," *IOP Conference Series: Earth and Environmental Science* 175 (2018): 1–6, <https://doi.org/10.1088/1755-1315/175/1/012148>.

<sup>8</sup> Katherine A. Rawson dan John Dunlosky, "Optimizing Schedules of Retrieval Practice for Durable and Efficient Learning: How Much Is Enough?," *Journal of Experimental Psychology: General* 140, no. 3 (2011): 283–302, <https://doi.org/10.1037/a0023956>.

consequences of the end.<sup>9</sup> Repeated effects can be in the form of responsiveness or heuristics. The repetitive impact depends on the transaction between the "bottom-up" and "top-down" structures. This extension suggests that replay improvements may occur if the jerky person is unexpected or if the considerations are consistent with the boost.<sup>10</sup>

Webb studies the impact of various word encounters on vocabulary learning. As a result, learners remember more common words than less common words. Baddeley (1990) proposes spatial iterations as safer and more informative than massive iterations to enhance student memory. In this case, knowledge of the word. By repeating, students can meet, access, and remember the meaning and shape of the exact word many times, making it easier to remember comments at other times. Each time a word is encountered repeatedly, the learner can remember the meaning and form and use them creatively.<sup>11</sup>

It takes repetition to achieve the ability. Our results show little correlation between final grades, repeated exercises, and sample exam questions. Andergassen et al. Multiple iterations can help you learn a particular task, as in the findings. Still, less accurate task iterations and more diverse tasks facilitate the transition to other tasks. Show that it is more beneficial to transfer what you have learned to a new job than to repeat it repeatedly. The course exercises and sample exam questions cover various tasks and facilitate sharing what you have learned in different studies. Correlation between topics-Other (representing multiple tasks) and final grades are higher than cases.<sup>12</sup>

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<sup>9</sup> David Blades, "Newsround: A Repetition," *Canadian Journal of Science, Mathematics and Technology Education* 20, no. 4 (2020): 780–83, <https://doi.org/10.1007/s42330-020-00122-6>.

<sup>10</sup> William J Matthews dan Ana I Gheorghiu, "Repetition, Expectation, and the Perception of Time," *Current Opinion in Behavioral Sciences* 8 (2016): 110–16, <https://doi.org/10.1016/j.cobeha.2016.02.019>.

<sup>11</sup> Atikah dan Rezki, "Repetition Facilitates Retrieval Opportunity in Vocabulary Learning."

<sup>12</sup> Monika Andergassen, Felix Mödritscher, dan Gustaf Neumann, "Practice and Repetition during Exam Preparation in Blended Learning Courses: Correlations with Learning Results," *Journal of Learning Analytics* 1, no. 1 (2014): 48–74, <https://doi.org/10.18608/jla.2014.11.4>.

Short-term memory (STM) plays a vital role in the repetition task, but familiarity with the language influences the performance in the nonword repetition (NWR) tasks. The NWR have been used in the past twenty years by psychologists and researchers to study the mechanism of phonological STM. The job requires participants to listen to a nonword and repeat it verbatim. The NWR task taps a widely acknowledged range of perceptual, cognitive, and motor processes. Evidence from monolingual and cross-linguistic studies on the performance of NWR tasks is related to linguistic knowledge, vocabulary knowledge, and grammatical knowledge. As argued in these studies, NWR is linked to language learning; typically, developing children can repeat nonwords more accurately than those with developmental delays or language impairments. Thus, it is reasonable to believe that NWR has the potential to identify children with language impairment.<sup>13</sup>

So iterative methods in education can be done in two ways: First, educators teach the same thing in the same way at different times. Second, educators are saying the same with other technologies simultaneously. Both can be used without changing the contents of the actual teaching materials. Through repetition, students will have a good and deep understanding.

#### Repetition in Surah Ar-Rahman

Repetition is closely related to affirmation and assurance. Affirmation is a calculation that supports the adherence to the intellect of the human soul and mind. Guarantee value by making the language continuous and constantly rehashing. It is memorable when something is repeated and quickly confirmed.<sup>14</sup> The Qur'an shows that due to the negligence of Allah SWT due to human Kuffel, evil and shameless deeds, redundancy can be the framework of the claim. Therefore, we are not ready

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<sup>13</sup> Chai Ping Woon, Ngee Thai Yap, dan Hui Woan Lim, "Performance in Nonword Repetition Tasks among Mandarin- English Bilingual Children in Malaysia," *Pertanika Journal of Social Sciences and Humanities* 28, no. 4 (2020): 3125-43, <https://doi.org/10.47836/pjssh.28.4.35>.

<sup>14</sup> Ahmad Ahmad Badawi, *Min Balaghah Al-Qur'an* (Cairo: Dâr al-Nahdhah li al-Haba' wa an-Nasyr, t.th.).



to immediately accept the Tawhid citation. Many Qurans usually reveal the "character of the heart".<sup>15</sup>

Among the learning principles used by the Qur'an in providing educational material is through habits that are carried out in stages. This includes changing negative habits. The essence of habituation is repetition. If the teacher enters the class every time he greets, it can be interpreted as an effort to get used to it.<sup>16</sup> The repetition of a verse cannot be separated from the existence of causes, namely: first, that the Qur'an is a book of da`wah, not a book that is arranged as a scientific book or law.<sup>17</sup> Second, the same editorial is repeated, but not the same information, especially an implicit message.<sup>18</sup>

The repetition of Surah ArRahman's editorial is in a poem that means, "Then, what benefits of your Lord do you deny?" This is a new iterative pattern found only in Surah Ar Rahman and Al Mursalat. All of these are contained in Surah ArRahman at verses 13, 16, 18, 21, 23, 25, 28, 30, 32, 34, 36, 38, 40, 42, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75 and 77.<sup>19</sup>

Of course, there is a secret to editing Surah Ar-Rahman's editorial. The secret is the independence of each favour before and after the poem mentioned. This constitutes a repeat of the poetry contained in this Surah Ar-Rahman. Many Koran talks about blessings in different letters, but not repeatedly. As in verses 32-34 of Surah Ibrahim, there is a reference to the grace of God contained in Surah Ar-Rahman, that is, related to the creation of heaven and earth. This is also seen in Surah An-Nahl Verse 15-17, which mentions the Mother of All Blessings. However, the benefits of the two surahs do not include poems that are repeated as delimiters. The secret

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<sup>15</sup> Muhammad Utsman Najati, *Psikologi Qurani : Dari Jiwa Hingga Ilmu Laduni* (Bandung: Marja', 2010).

<sup>16</sup> T. Saiful Akbar, "Manusia dan Pendidikan Menurut Pemikiran Ibn Khaldun dan John Dewey," *Jurnal Ilmiah Didaktika* 15, no. 2 (2015): 222-43, <https://doi.org/10.22373/jid.v15i2.582>.

<sup>17</sup> M. Quraish Shihab, *Mukjizat Al-Qur'an* (Bandung: Mizan, 2007).

<sup>18</sup> M. Quraish Shihab, *Fatwa-Fatwa* (Bandung: Mizan, 1999).

<sup>19</sup> Nashruddin Baidan, *Metode Penafsiran al-Qur'an: Kajian Kritis Terhadap Ayat-Ayat yang Beredaksi Mirip* (Yogyakarta: Pustaka Pelajar, 2002).

behind the repetition of the Koran's Surah Ar Rahman's poetry is not to reinforce the purpose but to determine its meaning.<sup>20</sup>

#### Repetition in Educational Psychology Studying Qur'an Surah Ar-Rahman

Educational activities involve two parties, educators and students.<sup>21</sup> Education is one of the basic human needs for self-development and self-fulfilment in life, society, nations and nations. Without education, it will be challenging to solve life's problems. Simply put, education is defined as the process of influencing others and harmonising themselves and perhaps their environment.

Psychological learners are organisms that grow and have a variety of potentials, including talent, interests, social needs, and personal emotional and physical abilities. Existing possibilities are developed through education and education to grow into a mature and mature person and grow ideally. Student learning success is a cognitive aspect and a complete change in values (mental, emotional, psychomotor). The overall assessment aims to provide feedback on the planning and learning process to keep track of learning progress. Existing reviews offer a medium for assessing education policymakers to improve the learning process.

The steps to apply the value of learning can be done in several ways. It looks like this: a) Get used to daily learning routines to understand the knowledge learned effectively; b) Explore and enhance academic potential using quality, up-to-date reading sources; c) Raise awareness of developing writing and critical and creative thinking skills; d) Raise awareness of the importance of inspiring experiences when writing ideas and ideas; e) Use the work of others to add sources of inspiration to motivate them; f) Instill an optimistic attitude through positive activities; g) Perform a self-

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<sup>20</sup> Muhammad Yunus dan Uswatun Hasanah, "Rahasia Pengulangan (Repitisi) Ayat Dalam Surah Ar-Rahman (Kajian Kitab Tafsir Ruh al-ma'ani Karya Al-Alusi)," *Jurnal al Irfani: Ilmu Al Qur'an dan Tafsir* 1, no. 2 (2020): 1–19, <https://doi.org/10.51700/irfani.v1i02>.

<sup>21</sup> Muhibbin Syah, *Psikologi Pendidikan Dengan Pendekatan Baru* (Bandung: Remaja Rosdakarya, 2010).

assessment after the activity<sup>22</sup>; h) Repeat the materials you receive so as not to forget them.

Surah Ar-Rahman has an educational advantage and shows that the educator's qualities are generous, compassionate, kind, polite and noble to students and everyone (personal ability). Teachers need to have good educational skills, just as Allah taught the Prophet the Koran. The Koran shows that the material given to students is God's truth or knowledge (professional ability). The success of an educator is to receive and develop the education provided by the student, enabling the student to become a generation of spiritual and intellectual intelligence.<sup>23</sup>

The reviews given to students are reviews of previous learning and therefore affect the student's ability to absorb the lessons discussed. If the educator is accustomed to reviewing what was taught, the student will be accustomed to revising the materials provided in the class. Using the iterative method in the learning process allows students to understand the lesson better.<sup>24</sup>

The abilities that an educator must have are First, personality ability. Surah Ar-Rahman's first poem means that both believers and unbelievers love his creatures without exception. Educators must always have a compassionate nature for intelligent, diligent, lazy, quiet, cheerful, and passive students. Ar-Rahman shows that the educator is always loving and does not favour his students or reflect his character by being fair and attentive like his child.<sup>25</sup> Teachers must have some personal abilities: 1) A consistent, stable and mature personality. 2) Discipline, wisdom, charisma. 3) Become a student role model. 4) Being noble.<sup>26</sup>

Teachers' personality traits that effectively strengthen personality education include behaving like friends, being a role model, understanding

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<sup>22</sup> Roli Abdul Rokhman dkk., *The Al-Fatihah Character: Aktualisasi Nilai-nilai Al-Fatihah sebagai Best Practice Pendidikan* (Yogyakarta: Bildung, 2020).

<sup>23</sup> Ainun Rida Nasution, Sumarsih Sumarsih, dan Amrin Saragih, "Figures of Speech in Surah Ar-Rahman," *Linguistik Terapan* 15, no. 1 (2018): 1–7, <https://doi.org/10.24114/lt.v15i1.11270>.

<sup>24</sup> Wirawan, "Effect of Repetition Method on Teaching English Process in Classroom."

<sup>25</sup> Zakiah Daradjat, *Kepribadian Guru* (Jakarta: Bulan Bintang, 1990).

<sup>26</sup> Mulyasa, *Menjadi Guru Profesional* (Bandung: Remaja Rosdakarya, 2003).

learning, discipline, respect for students, sanctions, and fairness to students in terms of patience. Calmness, motivation to pursue lifelong learning, proficiency, and personality development are not known as combative teachers but are recognised as fun teachers.<sup>27</sup> Teachers with good personality skills indirectly influence their learning outcomes by making them more comfortable and motivated to learn with sound and fun personality skills. Conversely, teaching activities performed with better teacher personality abilities. Still, the lack of professional skills of the teacher leads to a decline in literacy and a lack of acquisition of the materials owned by the teacher.

Education is the development of the possibility of assessing people based on the nature of love, essentially reflecting the nature of Ar Rahman. The educator must have the ability to be realised as an individual educator like Ar Rahman. This ability is a unique religious ability of an educator's personality, such as trust, honesty, and compassion. The educator's character is that the person is a good educator for the student, or the student's future, incredibly still at the elementary school level.<sup>28</sup>

Second professional ability. Professionalism is an attitude born of a belief in work and is considered of great value to be consciously loved. This is reflected in our ongoing and ongoing efforts to improve continuously. Teacher professionalism is the state, direction, value, purpose and quality of expertise and authority in education and teaching related to human life. Professional teachers are an essential part of a quality educational process. To become professionals, they need to find their identity and realise themselves. In recent decades, the very low priorities of education development have negatively impacted national and state life. The indicators of teacher professionalism are: Having special skills, maximising skills, have an identity.<sup>29</sup>

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<sup>27</sup> Lukman dkk., "Effective Teachers' Personality in Strengthening Character Education," *International Journal of Evaluation and Research in Education (IJERE)* 10, no. 2 (2021): 512–21, <https://doi.org/10.11591/ijere.v10i2.21629>.

<sup>28</sup> Daradjat, *Kepribadian Guru*.

<sup>29</sup> Mochamad Hatip dkk., "Competence, Professionalism, and Spiritual Intelligence of The Impact on Learning Motivation," *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)*, 10, 24, no. 2 (2019): 84–91, <https://doi.org/10.9790/0837-2401108491>.

Professional abilities acquire the characteristics of broad and deep teaching materials and the structure and methods of the taught subject. Materials are managed not only according to the subject taught at the school and the leaflets of the school curriculum but also by comprehensive materials.<sup>30</sup> Teacher abilities can be explained in a general framework: research ability, curriculum ability, lifelong learning ability, sociocultural ability, emotional ability, communication ability, information and communication technology (ICT), and environmental ability. Teachers can influence grades, behaviour, communication, school practice goals, professional development, and curriculum. Therefore, teacher abilities are essential for improving the teaching and learning process.<sup>31</sup> By mastering the subject and other related material, educators are expected to explain it clearly and in detail and relate it to their daily lives. This is to help students understand what they are teaching and not cause difficulties or doubts.

Third, academic ability. Pedagogical ability is an individual's ability to achieve the efficiency and effectiveness of pedagogy using a coordinated synergistic combination of tangible and intangible resources. One of the essential and frequently discussed factors related to the quality of education is the teacher.<sup>32</sup> For teachers, academic ability is a full-fledged and responsive upbringing behaviour that emphasises concerns about the teacher-student relationship on the artistic side and changes student behaviour.<sup>33</sup> The primary purpose of a teacher's academic ability is to find and solve student problems in the classroom and improve student performance. Teachers and students will benefit from this. Therefore,

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<sup>30</sup> Pahrudin, Trisno Martono, dan Wiedy Murtini, "The Effect of Pedagogic Competency, Personality, Professional and Social Competency Teacher to Study Achievement of Economic Lesson in State Senior High School of East Lombok District Academic Year 2015/2016," *Proceeding The 2nd International Conference On Teacher Training and Education Sebelas Maret University* 2, no. 1 (2016): 332–45.

<sup>31</sup> Kiyemet Selvi dan Peter Lang, "Teachers' Competencies," *Cultura International Journal of Philosophy of Culture and Axiology* 7, no. 1 (2010): 167–75, <https://doi.org/10.5840/cultura20107133>.

<sup>32</sup> Sreedhar Madhavaram dan Debra A. Laverie, "Developing Pedagogical Competence: Issues and Implications for Marketing Education," *Journal of Marketing Education* 32, no. 2 (2010): 197–213, <https://doi.org/10.1177/0273475309360162>.

<sup>33</sup> Eva Zygmunt dkk., "Loving Out Loud: Community Mentors, Teacher Candidates, and Transformational Learning Through a Pedagogy of Care and Connection," *Journal of Teacher Education* 69, no. 2 (2018): 127–39, <https://doi.org/10.1177/0022487117751640>.

teachers are encouraged to explore educational abilities when students struggle with the classroom teaching and learning process.<sup>34</sup>

Educational competence is reflected in several indicators, including the teaching method used by teachers to engage with students or students in the learning process. Appropriate methods of the learning process enhance the student's spirit and achieve maximum learning outcomes. Similarly, school abilities are reflected in the teacher's teaching style during learning and change the teaching and learning situation to achieve the learning goals. You can get the student's learning outcomes from the assessment to determine if the learning goals have been completed. This assessment is intended to determine a student's ability to master the materials provided by the teacher.<sup>35</sup> The pedagogical implications of the effectiveness of iteration as feedback on direct student learning improvement. It is considered more valuable and effective for student learning and enhances critical thinking skills. Repetition is performed as a learning modification technique that positively impacts revenue, enabling students to learn better and achieve the expected results.

Fourth is social skills. Social capacity arises from a lengthy development structure with age and environmental requirements. Social abilities themselves can be understood as the ability of teachers to effectively communicate and interact with learners, other educators, educational staff, parents/guardians, and the communities around them. This is the ability of teachers as part of the community to communicate at least: 1) verbally, in writing and gestures; 2) to use information and communication technology; 3) to learn and interact with fellow teachers, the educational staff, learner parents/guardians; and 4) who cooperate are polite to the surrounding community. This social ability has the following sub-competencies:

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<sup>34</sup> Nur Fadila Faidal, Rafi'ah - Nur, dan Suriani Suriani, "The Teachers' Pedagogic Competence in Teaching English through Online and Offline Setting," *ELT Worldwide: Journal of English Language Teaching* 7, no. 1 (2020): 41–53, <https://doi.org/10.26858/eltww.v7i1.13294>.

<sup>35</sup> Pahrudin, Martono, dan Murtini, "The Effect of Pedagogic Competency, Personality, Professional and Social Competency Teacher to Study Achievement of Economic Lesson in State Senior High School of East Lombok District Academic Year 2015/2016."

Teachers must interact effectively with the learner, interact effectively with the educator and other educational staff, and interact effectively with the learner's parents/guardians. Communicate and create a community around you. This ability is demonstrated by interacting with students in providing topics that can support scholarly communication.

The ability to speak is an essential human potential and an aspect that distinguishes him from other creatures. From the Qur'an's point of view, the ability to say is not the ability of a real human being but the ability to think and communicate with others. Human language can be explained; what he hears can lead to some understanding or digestion of what he hears, and what he sees is worth distinguishing through the functions of the five senses. It's a set of human thinking. Thinking is one of the human choices to get information to convey through speaking what is in his head .

Fifth is mental ability. Spiritual competencies can be understood as cultural competencies dealing with spirituality and religion, especially the client's individually constructed spiritual worldview.<sup>36</sup> Psychic is the ability or ability of a person to solve good problems in the form of thoughts, feelings, spirits, and souls that are always connected to God. They are lighter and even afraid to find a solution in the face of these problems . Spiritual competencies can be defined as dynamic processes that feature three interrelated aspects. Ability to design and implement intervention strategies that are relevant, relevant and sensitive to the client's spiritual worldview.<sup>37</sup>

Mental abilities can be developed over time using a variety of self-assessments, reflections, and religious norms, especially the epistemology of humility. As the three aspects of mental capacity are interrelated, the strategies described below should be understood as a mutually strengthening approach that promotes the development of mental capacity, not as independent. Cognitive abilities influence the behaviour of the

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<sup>36</sup> David R. Hodge, "Spiritual Competence: What It Is, Why It Is Necessary, and How to Develop It," *Journal of Ethnic & Cultural Diversity in Social Work* 27, no. 2 (2018): 124–39, <https://doi.org/10.1080/15313204.2016.1228093>.

<sup>37</sup> David R. Hodge, "Spirituality and People with Mental Illness: Developing Spiritual Competency in Assessment and Intervention," *Families in Society: The Journal of Contemporary Social Services* 85, no. 1 (2004): 36–44, <https://doi.org/10.1606/1044-3894.257>.

student's learning process to approach God, making it a significant foundation of learning and worship, helping students become more focused and well-behaved.<sup>38</sup>

Mental abilities are not limited to assessing the implementation of formal religious teachings of students. However, existing expertise becomes meaningful in spiritual life, as it gives meaning and can relate that knowledge to the religious teachings it believes in. If this ability works well, students will apologise for the mistake. Mental abilities will be the last bastion and provide each student with a strong fence. Thus, the generation that does not separate science from religion or secular people creates a balanced educational era between science and technology with faith and faith.

Educator leadership is the process of influencing others and involves a series of specific actions or actions towards those who control them. Educator management includes students, other educators, and teachers who guide and interact with the environment to achieve educational goals. Teachers are accountable for learning and learning outcomes related to the learning process. Educators must direct, manage, and critique the education and teach it well during classroom learning. To become a leading educator, you need knowledge, experience, skills, thinking, discipline, personality, and leadership.

Leadership in the learning process emphasises elements related to learning, curriculum, teaching and learning processes, evaluation and communication. Educators must have leadership abilities: (1) Formulation of learning goals. (2) Guidance and guidance of student learning. (3) Evaluation of student learning outcomes. (4) Development of student potential. In terms of leadership, educators are fair. They do not endorse all students, maintain a balance of learning in the classroom, manage all learning activities, grow continuously, and encourage the possibility of being well-guided.

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<sup>38</sup> Aini Yurisa, "Correlation between Spiritual Competence and Self-Expression with Student Learning Behavior," *Educare: International Journal for Educational Studies* 12, no. 1 (2019): 69–76, <https://doi.org/10.2121/edu-ijes.v12i1.1247.g1079>.



Not all of the many teaching methods offered by educators apply to all learning. Technology affects the completeness of the information. To get a deep understanding and avoid forgetting, learning activities are repeated. Even though the repetition period is only brief, the subject matter is repeated better than studying it for a long time but not repeatedly. Something that is remembered is more accessible to form if done according to time division. So learning by repetition will be more effective than learning continuously without stopping at a time. The more repetitions of the lesson material, the better the memory results obtained.

Human memory is real and vivid, but it can be less accurate. Symptoms of human memory inaccuracies are assessed by Schacter and classified as the same as the seven deadly sins: immortality, distraction, confusion, misunderstanding, the following examples, prejudice, and what is seen. The sin of temporary stupor and chaos is a form of oblivion.<sup>39</sup> Repeating has a wide range of effects. Make decisions accurately and accurately, identify objects more accurately, and improve human memory. Continuous iterations produce suboptimal results, but iterations rarely lead to memory degradation.<sup>40</sup>

The learning iterations are performed as complete learning of each step.<sup>41</sup> Educator behaviour implies the principle of repetition through the design of learning activities. For example, handling practice questions, developing various iterations and evaluating tools for iterative activities. In addition, for students, repetition means the willingness to practice and get used to solving problems repeatedly. The current understanding is that students should not be bored.<sup>42</sup>

In educational and learning activities, repetition is performed for two purposes. One is to check the material because it is not understandable.

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<sup>39</sup> Marnio Pudjono, "Teori-Teori Kelupaan," *Buletin Psikologi Fakultas Psikologi Universitas Gadjah Mada* 16, no. 2 (t.th.): 89–93.

<sup>40</sup> Michael C. W. English dan Troy A. W. Visser, "Exploring The Repetition Paradox: The Effects of Learning Context and Massed Repetition on Memory," *Psychonomic Bulletin & Review* 21, no. 4 (2014): 1026–32, <https://doi.org/10.3758/s13423-013-0566-1>.

<sup>41</sup> Ramayulis, *Metodologi Pendidikan Agama Islam* (Jakarta: Kalam Mulia, 2012).

<sup>42</sup> St. Hasniyati Gani Ali, "Prinsip-Prinsip Pembelajaran dan Implikasinya Terhadap Pendidik dan Peserta Didik," *Jurnal Al-Ta'dib* 6, no. 1 (2013): 31–42, <http://dx.doi.org/10.31332/atdb.v6i1.288>.

Next, check to confirm the recall of the lesson provided despite understanding the material. Ahmad Tafsir stated that the repetitive material must be adequately and appropriately understood for the second purpose. The repetitive material that is understood is more accessible than the redundant material that is not understood. The repetition should not be too long. The frequency of repeating a lot in a short amount of time is better than talking a little for a long time. This follows Jost's "person in charge" theory that  $4 \times 2$  is better than  $2 \times 4$ , and he understands that four times in 2 hours is better than two times in 4 hours increase.<sup>43</sup>

The reviews given to students are reviews of previous learning and therefore affect the student's ability to absorb the lessons discussed. If the educator is accustomed to reviewing what was taught, the student will be accustomed to revising the materials provided in the class. Using the iterative method in the learning process allows students to understand the lesson better.<sup>44</sup>

#### **D. Conclusions**

Teachers with good personality skills indirectly influence their learning outcomes by making them more comfortable and motivated to learn with sound and fun personality skills. Teacher abilities can be explained in a general framework in many ways: research ability, curriculum ability, lifelong learning ability, sociocultural ability, emotional ability, communication ability, information and communication technology (ICT), and environmental ability. Achievement of learning goals can be seen from the student's learning outcomes from the student's assessment of learning outcomes.

Teachers are accountable for learning and learning outcomes related to the learning process. Educators must have leadership abilities: (1) Formulation of learning goals. (2) Guidance and guidance of students' learning. (3) Evaluation of student learning outcomes. (4) Development of

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<sup>43</sup> Ahmad Tafsir, *Metodologi Pengajaran Agama Islam* (Bandung: Remaja Rosdakarya, 2013).

<sup>44</sup> Wirawan, "Effect of Repetition Method on Teaching English Process in Classroom."

student potential. In terms of leadership, educators are fair. They do not endorse all students, maintain a balance of learning in the classroom, manage all learning activities, grow continuously, and encourage the possibility of being well-guided.

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