

Strategies for Strengthening Quranic Literacy in Islamic Religious Education: A Case Study at State Senior High School 29 Garut

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Abstract: Quranic literacy is a fundamental competency in Islamic Religious Education (PAI) that encompasses the abilities to read, write, memorise, and understand the meaning of the Quran. However, previous research has generally focused on reading or memorisation skills in isolation; consequently, studies integrating all four literacy aspects into PAI instructional practices remain limited. This study aims to analyse strategies for strengthening Quranic literacy across these four aspects and to identify the factors supporting or hindering their implementation in PAI instruction. A qualitative approach with a case study design was employed. Data were collected through observation, in-depth interviews, and documentation involving PAI teachers and students, then analysed using the Miles and Huberman interactive model, comprising data reduction, data display, and conclusion drawing. The findings indicate that strengthening Quranic literacy does not rely on a single method but rather on a combination of complementary pedagogical strategies. The reading aspect is developed through *talaqqi* (direct oral instruction), immediate correction, peer tutoring, and reading enrichment; the writing aspect is reinforced via *imla' manqul* (transcription dictation) and *imla' ikhtibari* (testing dictation); memorisation is facilitated through *talqin* (guided oral repetition), *muraja'ah* (review), and individual recitation checks; and comprehension is built through vocabulary (*mufradat*) study, explanation of verse content, and contextualization with daily life. The effectiveness of these strategies is influenced by learning motivation, students' prior abilities, family support, and time constraints within the curriculum. This research contributes to the development of PAI instruction by offering a holistic and integrated framework for strengthening Quranic literacy, serving as a reference for designing lessons that foster a balanced development of Quranic reading, writing, memorisation, and comprehension skills.

Keywords: Quranic literacy, Islamic Religious Education (PAI), literacy strengthening, Quranic competence, PAI instruction.

Abstrak: Literasi Al-Qur'an merupakan kompetensi fundamental dalam Pendidikan Agama Islam (PAI) yang mencakup kemampuan membaca, menulis, menghafal, dan memahami makna Al-Qur'an. Namun, penelitian terdahulu umumnya masih berfokus pada kemampuan membaca

atau menghafal secara parsial, sehingga kajian yang mengintegrasikan keempat aspek literasi dalam praktik pembelajaran PAI masih terbatas. Penelitian ini bertujuan menganalisis strategi penguatan literasi Al-Qur'an pada keempat aspek tersebut serta mengidentifikasi faktor pendukung dan penghambat pelaksanaannya dalam pembelajaran PAI. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan guru PAI serta peserta didik, kemudian dianalisis menggunakan model interaktif Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penguatan literasi Al-Qur'an tidak berlangsung melalui satu metode tunggal, melainkan melalui kombinasi strategi pedagogis yang saling melengkapi. Aspek membaca dikembangkan melalui talaqqi, koreksi langsung, tutor sebaya, dan pengulangan bacaan; aspek menulis diperkuat dengan metode imla' manqul dan imla' ikhtibari; aspek menghafal dilaksanakan melalui talqin, muraja'ah, dan setoran hafalan individual; sedangkan pemahaman makna dibangun melalui pembelajaran mufradat, penjelasan kandungan ayat, dan kontekstualisasi dengan kehidupan sehari-hari. Efektivitas strategi tersebut dipengaruhi oleh motivasi belajar, kemampuan awal peserta didik, dukungan keluarga, serta keterbatasan alokasi waktu pembelajaran. Penelitian ini berkontribusi pada pengembangan pembelajaran PAI dengan menawarkan kerangka penguatan literasi Al-Qur'an yang bersifat holistik dan terintegrasi, sehingga dapat menjadi rujukan dalam merancang pembelajaran yang mengembangkan kemampuan membaca, menulis, menghafal, dan memahami Al-Qur'an secara seimbang.

Kata Kunci: Literasi Al-Qur'an, Pendidikan Agama Islam, Penguatan Literasi, Kompetensi Al-Qur'an, Pembelajaran PAI.

INTRODUCTION

Indonesia holds a crucial position as the country with the world's largest Muslim population, reflecting its role as a centre of global Islamic civilisation.¹ Normatively, the Qur'an should serve as a guide for the lives of Muslims; however, the reality of Qur'anic literacy in Indonesia reveals a significant gap. Approximately 60–70% of Indonesian Muslims are still unable to read the Qur'an, with the rate of Qur'anic illiteracy rising by 11% between 2015 and 2018.² The issue of Qur'anic literacy in Indonesia is multidimensional, encompassing the inability to read, reading without proper recitation (tartil), and a lack of understanding of the meaning.³ This phenomenon affects various age groups ranging from children and adolescents to adults and has a serious impact on the quality of religious observance, character formation, and the practice of

¹ D. Adiong, N. M., Mauriello, R., & Abdelkader, *Islam in International Relations: Politics and Paradigms*. (Routledge., 2018), doi:<https://doi.org/10.4324/9781315513577>.

² Sugiarto Sugiarto, Hanifudin Aminullah, and Siti Rochanah, 'Implementation Of The Al-Qur'an Literacy Education Program At The Darussalam Foundation, Cibubur Tourism City', in *International Conference On Digital Advanced Tourism Management And Technology*, 2023, 1, 231–42.

³ Husen Ghulam Al Muntazor, 'Manajemen Pembelajaran Berbasis Digital Dalam Meningkatkan Keterampilan Membaca Al-Qur'an' (Institut PTIQ Jakarta, 2024).

Islamic values in daily life.⁴ Quranic literacy is a fundamental skill in Islamic religious education that encompasses not only the ability to read and write Arabic script but also a deep understanding of the teachings contained within the Quran. In the modern era, strengthening Quranic literacy has become increasingly urgent, given the challenges posed by globalisation and the erosion of moral values among the younger generation.⁵

This is further supported by research conducted in 2016 by the Centre for Research and Development of Religious Literature and Heritage under the Ministry of Religious Affairs of the Republic of Indonesia regarding the Quranic literacy index of high school students. The study involved 3,710,069 public and private high school students out of a total population of approximately seven million students across Indonesia. The results indicate that the national Quranic literacy index for high school students falls into the moderate category, with an average score of 2.44 on a scale of 1 to 5. Of the four aspects assessed, reading ability (index 2.59) and writing ability (2.20) fell into the moderate category, while the ability to interpret Quranic text was classified as low (1.87); conversely, memorisation ability fell into the high category (3.03). These findings demonstrate that the issue of Quranic literacy lies not merely in the technical aspects of reading, but primarily in the comprehension of the Quran's meaning, which remains weak.

Gamar and Maliki state that, alongside the issues regarding Quranic literacy, education plays a central role in shaping the religious knowledge, attitudes, and skills that are essential for Muslims.⁶ Formal educational institutions, such as schools, provide a systematic and structured framework for achieving this goal. Beyond the mere transfer of knowledge, education also serves as a vital medium for cultivating strong religious character, which should form the foundation for sustained Quranic literacy.⁷ If Quranic literacy is problematic, education serves as the primary means to address it by ensuring the

⁴ M Sofyan Alnashr, 'Increasing Basic Quranic Literacy for Madrasah Ibtidaiyah in Indonesia During the New Normal Period', *At-Tarbiawi: Jurnal Kajian Kependidikan Islam*, 7.2 (2022), pp. 87–96.

⁵ J Jaswadi and I Junaris, 'Implementasi Fungsi Manajemen Pendidikan Islam Dalam Program Literasi Al Qur'an Untuk Penguatan Karakter Siswa Di Mts Al Huda Bandung', *COMMUNITY Jurnal Pengabdian Kepada Masyarakat*, 5.2 (2025), p. 400.

⁶ Nur Gamar and Putriani L Maliki, *Manajemen Lembaga Pendidikan Islam* (Penerbit NEM, 2025).

⁷ Muhammad Latif Fauzi, Halim Nurrohman, and Lusiana Indah Sari, *Inovasi Kurikulum Pendidikan Islam* (PT Arr Rad Pratama, 2025).

integration of values of moderation and digitalisation into Islamic Religious Education, thereby fostering an inclusive and civilised society.⁸

As stated by Vazari et al., Islamic Religious Education plays a strategic role in developing the spiritual and intellectual dimensions of learners. This role is realised through instruction focused on mastering the ability to read and write the Qur'an, fostering a love for and emotional connection to the holy scripture, and cultivating the habit of practising Qur'anic values in daily life.⁹ The study of the Qur'an and Hadith is normatively positioned as the foundation of Islamic education that should be introduced at an early age, with an initial emphasis on reading and writing skills as a form of basic literacy.¹⁰ Thus, Quranic literacy cannot be understood merely as a supplementary skill, but rather as an essential competence that forms an integral and inseparable part of the Islamic Religious Education (PAI) curriculum.¹¹ Based on the findings of Muryati and Hariyanti, this automatically places Islamic Religious Education (PAI) teachers in a strategic position, carrying both professional responsibility and a central role as key implementers in strengthening Qur'anic literacy within the school environment, thereby ensuring that students possess a solid foundation for understanding Islamic teachings and sustainably internalising their values.¹²

To date, extensive research has been conducted on Qur'anic literacy in school settings, demonstrating that various Qur'anic literacy programs contribute to improving students' reading abilities and fostering a religious culture within schools. However, these studies generally view Qur'anic literacy from a limited perspective, focusing primarily on reading skills and the general implementation of literacy programs. This focus indicates that the strengthening of Qur'anic literacy has not been widely examined as a multidimensional skill integrated into the Islamic Religious Education (PAI) learning process. In reality, Qur'anic literacy extends beyond reading skills to encompass writing,

⁸ Wirda Ningsih and Zalisman Zalisman, *Pembelajaran Pendidikan Agama Islam (PAI) Dalam Konteks Global* (PT. Sonpedia Publishing Indonesia, 2024).

⁹ Raudha T Vazari and others, 'PERAN PSIKOLOGI AGAMA DALAM PENGEMBANGAN SPIRITUAL PESERTA DIDIK', *Al-Furqan: Jurnal Agama, Sosial, Dan Budaya*, 4.3 (2025), pp. 1036–45.

¹⁰ Sopian Lubis, 'Konsep Pembelajaran Baca Tulis Al-Qur'an Pada Pendidikan Dasar (Tinjauan Normatif Pada Pendidikan Dasar SD/MI)', *Mubtada: Jurnal Ilmiah Dalam Pendidikan Dasar*, 3 (2020), pp. 64–82.

¹¹ Djeprin E Hulawa, 'Literasi Abad 21 Dalam Perspektif Islam Dan Implikasinya Terhadap Pembentukan Kompetensi Dan Kualitas Karakter Peserta Didik' (UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU, 2021).

¹² Muryati Muryati and Hariyanti Hariyanti, 'Mengembangkan Keterampilan Literasi Agama: Kontribusi Guru PAI Dalam Pengenalan Al-Qur'an Kepada Siswa Kelas I Sekolah Dasar', *Jurnal Inovasi Pendidikan*, 2.2 (2024), pp. 108–22.

memorisation, and comprehension of the Qur'an's meaning elements that are pedagogically interconnected in shaping students' Qur'anic competence.

This gap highlights the need for research that not only identifies the existence of Qur'anic literacy programs but also analyses how Islamic Religious Education (PAI) instructional strategies are employed to integratively strengthen the four aspects of Qur'anic literacy: reading, writing, memorising, and comprehending meaning, while also examining the factors that facilitate or hinder their implementation. Consequently, this study offers a novel analytical focus by integrating these four aspects into the strengthening of literacy through PAI instruction. This approach is expected to provide a more comprehensive overview of the Qur'anic literacy strengthening process and broaden the scope of Qur'anic literacy studies, which have traditionally tended to prioritise reading proficiency. Thus, this research is significant for making an empirical contribution to the development of PAI instruction, shifting the focus from mere mastery of subject matter toward the holistic development of students' Qur'anic literacy competencies.

LITERATURE REVIEW

Quranic Literacy

Quranic literacy is the ability to engage with the Quran through activities such as reading, writing, memorising, understanding, and internalising its contents. Ali Romdhoni views Quranic literacy as a culture that encompasses not only reading and writing but also listening, processing information, and internalising the teachings of the Quran.¹³ In line with this, Syarifuddin et al. define Quranic literacy as the process of learning the Quran through the ability to read, write, and understand its contents.¹⁴ In the context of education, this concept indicates that Quranic literacy cannot be limited to the ability to read; rather, it needs to be developed as a competency encompassing the aspects of reading, writing, memorising, and understanding the meaning of the Quran. Therefore, these four aspects serve as the focus of Quranic literacy in this study.

¹³ Firmansyah Firmansyah, Mukti Ali, and Romli Romli, 'Pelatihan Membaca Al-Quran Dengan Metode Tahsin Tilawah Untuk Meningkatkan Kualitas Bacaan Bagi Siswa SMA Muhammadiyah 1 Palembang', *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan*, 22.1 (2022), pp. 133–48.

¹⁴ Ahmad Syarifuddin, *Mendidik Anak: Membaca, Menulis Dan Mencintai Al-Quran* (Gema Insani, 2004).

Islamic Religious Education Instruction

Instruction is a process designed consciously and systematically to help learners achieve established learning objectives.¹⁵ In the context of Islamic Religious Education (PAI), learning is not only aimed at providing religious knowledge, but also guiding students to be able to understand, appreciate and practice Islamic teachings in everyday life.¹⁶ Given these characteristics, Islamic Religious Education (PAI) holds a strategic position in strengthening Quranic literacy, as its content and learning activities provide a space to develop skills in reading, writing, and memorising the Quran, as well as understanding its meaning. This strengthening process requires learning strategies tailored to the students' prior abilities and characteristics.

Previous research indicates that Quran literacy activities in schools have a positive impact, particularly on reading proficiency and the cultivation of a religious culture. Amrullah's research¹⁷ indicates that Quran literacy activities contribute to enhancing interest in and the ability to read the Quran. Meanwhile, research by Fathuloh and Toyyib found that routine activities prior to instruction can foster a religious culture within the madrasa.¹⁸ However, these studies tend to focus primarily on reading skills or program implementation.

Based on this synthesis, a research gap exists regarding the limited number of studies analysing the strengthening of Quranic literacy as a multidimensional competence within Islamic Religious Education (PAI) instruction. Research that integratively links the aspects of reading, writing, memorising, and comprehending meaning with the teaching strategies employed by educators remains relatively scarce. This study addresses that gap by analysing the process of strengthening these four aspects of Quranic literacy in PAI instruction, including the strategies used as well as the supporting and inhibiting factors. Consequently, this study contributes to the development of PAI instruction that views Quranic literacy more comprehensively, not merely as a reading skill, but as a competence encompassing both textual mastery and the comprehension of meaning.

¹⁵ Bambang Warsita, 'Teknologi Pembelajaran Landasan Dan Aplikasinya', 2008.

¹⁶ Tsaniyatus Sa'diyah, 'Penerapan Pembelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Pribadi Yang Islami', *KASTA: Jurnal Ilmu Sosial, Agama, Budaya Dan Terapan*, 2.3 (2022), pp. 148–59.

¹⁷ Amrullah, 'Efektivitas Kegiatan Literasi Al-Qur'an Dalam Meningkatkan Minat Dan Kemampuan Membaca Al-Qur'an Siswa Sma Negeri 2 Pangkep', 2024, pp. 1–23.

¹⁸ Fathuloh Fathuloh and Toyyib Toyyib, 'Aktualisasi Gerakan Literasi Al-Qur'an Pada Madrasah Aliyah Negeri: Peluang Dan Tantangan', *Indonesian Journal of Teaching and Learning (INTEL)*, 3.2 (2024), pp. 91–99.

RESEARCH METHOD

This study employs a qualitative approach with a case study design to gain an in-depth understanding of the process of strengthening Quranic literacy within Islamic Religious Education (PAI) instruction at SMA Negeri 29 Garut. This approach was selected because it enables the researcher to understand the phenomenon based on natural conditions in the field¹⁹; meanwhile, case studies are used to examine phenomena within a specific and real-world context.²⁰ The research data consist of primary and secondary data. Primary data were obtained through observation, semi-structured interviews, and documentation. Informants were selected using purposive sampling, comprising Islamic Religious Education (PAI) teachers. Informant selection was based on their involvement and relevance to the research focus. Secondary data were obtained from school documents, books, and relevant journals.

Data trustworthiness was ensured through credibility achieved via source triangulation, technique triangulation, and member checking, as well as dependability, maintained through systematic documentation of the research process, and confirmability, ensured by grounding findings in field data. Ethical considerations were also addressed through the acquisition of research permits, informed consent from participants, and the protection of identity confidentiality. Data analysis employed the Miles and Huberman model, comprising data reduction, data display, and conclusion drawing and verification.²¹ The data were coded and categorised based on four aspects of Quranic literacy: reading, writing, memorising, and understanding meaning, as well as the themes of strategies, supporting factors, and inhibiting factors.

RESULT AND DISCUSSIONS

Result

Reading the Qur'an

Research findings indicate that the strengthening of Qur'an reading skills is achieved through the talaqqi method, repetition, direct correction, peer tutoring, and the provision of motivation. Observations revealed that the teacher first demonstrates the recitation, after which the students follow along. When errors regarding makhraj (articulation points), vowel duration, or the application of tajwid (rules of recitation) are detected, the teacher provides

¹⁹ Sugiyono, 'Metode Penelitian Kualitatif dan R&D', *Alfabeta, Bandung*, 2013.

²⁰ John W Creswell and J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2017).

²¹ Ahmad Rijali, 'Analisis Data Kualitatif', *Albadharah: Jurnal Ilmu Dakwah*, 17.33 (2018), pp. 81–95.

immediate corrections and asks the students to repeat the section that was incorrect. The Islamic Religious Education (PAI) teacher explained:

“I usually demonstrate the recitation first, and then the students follow. If anything is incorrect, I correct it immediately.”

The talaqqi method is implemented through activities involving listening to, imitating, and repeating the recitation under the teacher's guidance. During this process, the teacher pays close attention to the accuracy of makhraj (articulation points), the duration of sounds (long and short vowels), and the rules of tajwid (recitation rules). Based on observations, students who make errors are directed to repeat the recitation until they achieve greater accuracy. The teacher stated:

“If the recitation is still incorrect, I ask them to repeat it until it is right, especially if the errors involve tajwid or vowel duration.”

In addition to direct guidance from the teacher, reading skills are also reinforced through peer tutoring. Students with stronger reading abilities are asked to assist classmates who are still struggling. The teacher explained:

“Sometimes, I ask students who have already mastered the material to help their peers who are still having difficulty reading.”

Observations also revealed differences in the students' initial proficiency in reading the Quran. Some students read with greater fluency, while others still required guidance regarding the application of tajwid (rules of recitation) and reading accuracy. Consequently, the intensity of the guidance provided by the teacher varied from student to student. Beyond technical reading skills, the learning process also highlighted aspects of student motivation and self-confidence; when asked to read aloud, some students still exhibited shyness or a fear of making mistakes. The Islamic Religious Education (PAI) teacher noted:

“There are students who, when called upon to read, still feel shy or afraid of making mistakes, so they need constant encouragement to build their confidence.”

Based on these findings, the strengthening of Quranic reading skills in this study was achieved through an integrated approach combining talaqqi (direct oral instruction), practice and repetition, immediate correction, peer tutoring, and motivational support. These activities were implemented within the PAI learning process, taking into account the students' individual abilities and circumstances.

Writing the Qur'an

Research findings indicate that strengthening Qur'anic literacy in the area of writing is achieved through the gradual application of *imla manqul* (transcription dictation) and *imla ikhtibari* (testing dictation) methods. Observations show that instruction begins with copying provided text, followed by writing words or verse segments based on the teacher's dictation, without referring to a visual example. The Islamic Religious Education (PAI) teacher explained:

"I usually start by having the children copy the text first; afterwards, I dictate a few words or verse segments to see if they can write without looking at a reference."

During the *imla manqul* stage, students copy Arabic text provided by the teacher. This activity involves writing hijaiyah (Arabic alphabet) characters, observing correct letter positioning, and applying harakat (vowel marks). Observations revealed that the teacher provides a written example for the students to copy. Following the copying activity, the lesson proceeds to *imla ikhtibari*. At this stage, students write words or verse segments based on the teacher's dictation without looking at a written example. The PAI teacher stated:

"I do not dictate a full verse right away; I usually start with just a few words. Once they become accustomed to it, I increase the amount."

Observations indicate that writing exercises were structured with gradually increasing difficulty. Students were not immediately asked to write a full verse; instead, the process began with individual words or segments of verses. During implementation, variations were observed in students' abilities to transcribe letters and diacritics based on auditory input; some students still made errors when writing the letters or diacritics dictated by the teacher. When errors were identified, the teacher provided immediate corrections and instructed students to rectify and rewrite the incorrect sections. The teacher explained:

"If there are still errors in the letters or diacritics, I correct them immediately, and then they rewrite the work so they understand their mistakes."

In addition to immediate correction, observations showed that students were allowed to redo work containing errors. This process continued until the students' writing became accurate. Thus, the research findings demonstrate that strengthening Quranic literacy in the area of writing was carried out through a sequence involving copying text (*imla manqul*), writing from dictation (*imla ikhtibari*), progressive practice, immediate correction, and rewriting sections that contained errors.

Memorising the Qur'an

Research findings indicate that the strengthening of Qur'an memorisation skills is achieved through memorisation assignments integrated with Islamic Religious Education (PAI) material, the talqin method, repetition (muraja'ah), and individual recitation sessions. Observations show that memorisation tasks are assigned in stages, taking into account the students' capabilities. Before the individual recitation session, students are guided to read and repeat the material together. The PAI teacher explained:

“The memorisation load isn't heavy right from the start; it is adjusted to the children's abilities. Before the recitation session, the material is usually read and repeated together.”

The talqin method involves the teacher providing a model recitation, which the students then follow and repeat. During this process, the teacher corrects any errors in the recitation. Repetition activities (muraja'ah) are conducted before the recitation session to reinforce the verses or sections that have been memorised. The teacher stated:

“Before the recitation session, we usually repeat the material together so the children can recall the parts they have already memorised.”

Following the practice phase, students individually recite their memorised passages to the teacher. Based on observations, the teacher listens to the students' recitations and corrects any errors. The teacher explains:

“The recitation session reveals which students have achieved fluency and which ones still need further practice.”

The research findings also indicate variations in students' memorisation abilities. Some students are able to recite fluently, while others require additional practice before reciting. Furthermore, the limited time available for Islamic Religious Education (PAI) is a key factor in the implementation of memorisation activities, as the curriculum also covers other PAI topics. Consequently, memorisation tasks are assigned in stages and tailored to the students' capabilities. Based on these findings, the strengthening of Quranic memorisation skills within PAI instruction is carried out through a process comprising the assignment of memorisation tasks, talqin (guided oral repetition), muraja'ah (review), individual recitation, correction, and further practice for passages not yet mastered.

Understanding the Meaning of the Qur'an

Research findings indicate that strengthening the ability to understand the meaning of the Qur'an is achieved through vocabulary instruction,

explanations of the verses' content, and by connecting the verses' messages to Islamic Religious Education (PAI) material and daily life. Observations show that the teacher begins the lesson by explaining the meanings of specific words found in the verse before discussing its overall content. The PAI teacher explains:

“I usually explain the meanings of the words first; only then do I discuss the verse's intended meaning and relate it to daily life.”

After the students received an explanation regarding the meaning of the words, the teacher proceeded to discuss the content or intent of the verse. Observations revealed that this explanation involved connecting the verse's message to the Islamic Religious Education (PAI) material currently being studied, as well as to situations relevant to the students' daily lives. The teacher stated:

“Once the meaning is understood, I try to relate it to their lives, for instance, how the verse can be applied in their daily behaviour.”

Research findings also indicate that comprehending the meaning of the Qur'an remains a challenging area for some students. Observations showed that certain students required further explanation when dealing with longer verses or those conveying more abstract concepts. During the learning process, the teacher provided explanations in a step-by-step manner and allowed students to ask questions and participate in discussions regarding the content of the verse. Thus, the research findings indicate that strengthening the ability to comprehend the meaning of the Qur'an is carried out through stages involving the introduction of vocabulary, the explanation of the verses' content, the linking of the verses' messages to Islamic Religious Education (PAI) material and daily life, and the provision of explanations and guidance whenever students encounter difficulties in understanding the verses.

Obstacles to Strengthening Quranic Literacy in Instruction

Research findings indicate that strengthening Quranic literacy within Islamic Religious Education (PAI) instruction faces several interconnected obstacles, particularly regarding students' varying foundational abilities, motivation, and self-confidence, as well as family support and limited instructional time. These obstacles impact efforts to strengthen skills in reading, writing, and memorising the Quran, as well as understanding its meaning. Disparities in foundational ability constitute a primary obstacle; while some students are already proficient in reading and writing the Quran, others still require guidance in recognising Arabic letters, applying tajwid (rules of

recitation), writing Arabic script, memorising, and comprehending the meaning of verses. A PAI teacher explained:

“The children’s abilities do indeed vary; some are already fluent, while others still need guidance starting from the basics.”

These differences require teachers to tailor their guidance to the students' initial proficiency levels. Beyond basic skills, motivation and self-confidence also influence student engagement. Some students remain passive and lack the confidence to read aloud or recite memorised passages in front of the teacher. The teacher noted:

“There are those who are actually capable but lack confidence when asked to read in front of the class.”

This situation demonstrates that strengthening literacy requires not only academic ability but also the courage and motivation to practice. Family support presents another challenge, as not all students are accustomed to reading the Quran at home. The teacher stated:

“When reading is a habit at home, children usually progress faster. However, not all children benefit from the same kind of routine.”

Meanwhile, the limited time available for Islamic Religious Education (PAI) restricts the intensity with which teachers can provide in-depth guidance. A teacher explained:

“Time is limited because the PAI curriculum is extensive, so it is impossible to provide in-depth guidance to every student during every session.”

These findings indicate that the sustained strengthening of Quranic literacy requires habituation and support that extend beyond the school environment to the family setting.

Discussion

Reading the Qur'an

Research findings indicate that strengthening Quranic reading skills is achieved through the integration of talaqqi, recitation repetition, direct correction, peer tutoring, and motivation. Through talaqqi, students listen to, imitate, and repeat recitations under a teacher's guidance to refine articulation (makhraj), vowel duration, and rules of recitation (tajwid). These findings align with those of Rizalludin²² as well as Aziz dan Sitorus²³, demonstrating the

²² Azis Rizalludin, 'Implementasi Metode Talaqqi Dalam Pembelajaran Tahsin Dan Tahfiz Al-Qur'an', *Khazanah Pendidikan Islam*, 1.1 (2019), pp. 33–37.

effectiveness of talaqqi in improving Quranic recitation skills. However, this study indicates that the effectiveness of talaqqi lies not only in the process of imitation but also in continuous individual correction, particularly given the varying initial proficiency levels of the learners. Repetition and immediate correction help establish correct reading habits. From the perspective of B.F. Skinner's behaviourism, practice and reinforcement play a role in shaping learning behaviour.²⁴ These findings align with Suyadi²⁵ dan Supriadi et al.²⁶, who emphasise the importance of practice, habituation, and guidance in learning to read the Quran.

Peer tutors also serve as learning facilitators when time constraints prevent teachers from providing individual guidance to all students. Temuan ini sejalan dengan These findings align with Ridawati's²⁷ findings, which show that peer tutoring can improve motivation and learning outcomes in Quranic reading. Meanwhile, providing positive motivation and correction helps increase students' courage in reading and correcting errors, aligning with Emda's²⁸ perspective on the importance of motivation for successful learning. Thus, strengthening Quranic reading proficiency is not achieved through a single method but rather through a combination of technical, social, and affective strategies. These findings indicate that the success of enhancing reading literacy is determined not only by the talaqqi method but also by tailoring strategies to learners' initial proficiency, peer support, and individual circumstances.

Writing the Quran

Research findings indicate that strengthening Quranic literacy regarding writing skills is carried out in stages through imla manqul and imla ikhtibari.

²³ Mursal Aziz and Irma Yanti Sitorus, 'Implementasi Pembelajaran PAI Menggunakan Metode Talaqqi Dan Musyafahah Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Siswa', *ELSE (Elementary School Education Journal): Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar*, 9.1 (2025).

²⁴ S Prambudi and Nur Hoiriyah, 'Penerapan Teori Operant Conditioning BF Skinner Dalam Pembelajaran Pendidikan Agama Islam (PAI) Di Sekolah', *Al-Hikmah: Jurnal Studi Islam*, 1.2 (2020), pp. 58–66.

²⁵ Suyadi Suyadi, 'Penerapan Teori Belajar Behavioristik Skinner Dalam Pembelajaran Baca Tulis Al-Qur'an: Di SDIT Alam Nurul Islam Yogyakarta', *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman*, 11.2 (2021), pp. 177–92.

²⁶ Udin Supriadi and Muhamad Parhan, 'Implementasi Program Literasi Dalam Pembelajaran PAI Di Sekolah', *Tadbir: Jurnal Manajemen Pendidikan Islam*, 13.1 (2025), pp. 187–206.

²⁷ Ridawati Ridawati, 'Penerapan Metode Tutor Sebaya Untuk Meningkatkan Motivasi Dan Hasil Belajar Peserta Didik Pada Kompetensi Membaca Alquran', *Tazkiya: Jurnal Pendidikan Islam*, 11.1 (2022), pp. 1–13.

²⁸ Amna Emda, 'Kedudukan Motivasi Belajar Siswa Dalam Pembelajaran', *Lantanida Journal*, 5.2 (2018), pp. 172–82.

This pattern demonstrates that writing skills are developed from foundational abilities toward greater independence. Conceptually, *imla manqul* serves as an initial stage that helps learners recognise and internalise written forms through observation and imitation.²⁹ These findings are consistent with Zulfa and El Syam,³⁰ demonstrating that *imla manqul* can enhance Arabic script writing skills through gradual and structured copying activities. In this study, the copying process does not stop at mere reproduction of the text but serves as a foundation for developing writing skills based on auditory input through *imla ikhtibari*.

At the *imla ikhtibari* stage, students are required to integrate the skills of hearing, remembering, and changing sounds into written symbols.³¹ This is consistent with the research of Nurul Juhriyah,³² which demonstrates that dictation exercises can help improve writing skills through practice and the review of written work. The gradual implementation of dictation in this study indicates that the difficulty level of the exercises needs to be adjusted to the learners' readiness, particularly given the varying levels of their initial proficiency in writing the Quran.

Repetition and teacher feedback help reinforce writing skills. From the perspective of B.F. Skinner's behaviourism, practice, response, feedback, and reinforcement play a role in shaping learning behaviour.³³ In the context of this study, repetition and correction help learners recognise and rectify writing errors, thereby fostering greater writing accuracy. These principles of repetition and reinforcement are also consistent with Arafah's findings³⁴ regarding the importance of repetitive practice and the provision of feedback in the gradual development of skills. These research findings are further consistent with

²⁹ Nur Fadilah Amaliyah, 'Penerapan Metode Imla'dalam Meningkatkan Keterampilan Menulis Bahasa Arab Siswa Kelas V MI Muhammadiyah Lumajang' (Universitas Islam Negeri Maulana Malik Ibrahim, 2019).

³⁰ Indana Zulfa and Robingun Suyud El Syam, 'Implementasi Metode Imla'manqul Dalam Meningkatkan Kemampuan Menulis Huruf Arab Di TPQ Tanwirut-Thullab Panikel, Kampung Laut, Cilacap', *Jurnal Manajemen Dan Pendidikan Agama Islam*, 2.4 (2024), pp. 240–48.

³¹ Azizah, 'Penerapan Metode Imla'Al-Ikhtibari Dalam Meningkatkan Kompetensi Menulis Bahasa Arab Pada Siswa Kelas X Dayah Erpadu Al-Muslimun', *Al-Madaris Jurnal Pendidikan Dan Studi Keislaman*, 3.2 (2022), pp. 61–71.

³² Novy Trisnani and others, *Pembelajaran Berdiferensiasi Dalam Kurikulum Merdeka* (PT. Mifandi Mandiri Digital, 2024).

³³ Siti Nur Adhilah Mohamed Nawi and Mohd Norazmi Nordin, 'BF Skinner's Learning Theory and Teaching Strategies for Special Education Students', *Special Education [SE]*, 3.1 (2025), pp. e0043–e0043.

³⁴ Muhammad Yusril Arafah, 'Peningkatan Kemampuan Menulis Melalui Penerapan Teknik Discrete Trial Training (DTT) Pada Murid Autis Kelas Dasar III Di SLB C YPPLB Makassar', 2022.

Rahma Nabilah,³⁵ which demonstrates that the dictation method can improve writing accuracy while integrating listening and writing skills.

Thus, the uniqueness of this study's findings lies in the application of imla manqul and imla ikhtibari as a staged strategy adapted to the diverse initial proficiency levels of the learners. Imla manqul serves to establish a foundation for recognising written forms, while imla ikhtibari develops writing skills based on auditory input. Both methods are reinforced through repetition and correction, ensuring that instruction in writing the Qur'an moves beyond mere copying to foster the ability to write more independently. This pattern demonstrates that strengthening Qur'anic writing literacy involves the gradual integration of visual, auditory, cognitive, and psychomotor skills.

Memorising the Quran

Research findings indicate that strengthening Quran memorisation skills is achieved through memorisation integrated with Islamic Religious Education (PAI) material, the talqin method, repetition (muraja'ah), and individual recitation sessions. This approach demonstrates that the strengthening of memorization prioritizes a gradual and continuous process over achieving a specific volume of memorisation within a short timeframe. The talqin method is implemented through a process of listening to, imitating, and repeating the recitation under the guidance of a teacher.³⁶ In this study, talqin not only aids the process of memorising verses but also ensures accuracy in pronunciation and tajwid. These findings align with those of Luthfi and Wiza,³⁷ which indicate that talqin supports the reinforcement of memorisation through direct guidance.

Repetition (muraja'ah) serves to maintain the memorisation that has been acquired. These findings align with those of Maulana and Latifah,³⁸ which emphasise the importance of repetition in maintaining memorisation. However, the need for muraja'ah (review) varies according to the learners' abilities and

³⁵ Rahma Nabilah and others, 'Pengaruh Metode Imla' untuk Meningkatkan Keterampilan Menulis Bahasa Arab (Maharah Kitabah) Siswa Kelas VII MTs Masyariqul Anwar Caringin', *JURNAL ILMIAH NUSANTARA*, 2.1 (2025), pp. 543–54.

³⁶ Candra Candra Wiwin, Sutarto Sutarto, and Ridwan Rifanto Bin Ridwan, 'Penerapan Metode Talqin Dengan Menggunakan Media Audio Dalam Program Tahfidz Al-Qur'an Siswa SMPIT Rabbi Radhiya Curup' (INSTITUT AGAMA ISLAM NEGERI CURUP, 2023).

³⁷ Alqori Luthfi and Rahmi Wiza, 'Implementasi Metode Talqin Dalam Program Tahfidz AlQur'an Di Sekolah Menengah Pertama 31 Padang', *Islamika*, 4.4 (2022), pp. 609–20.

³⁸ Anwar Dwi Maulana and Ami Latifah, 'Strategi Guru Tahfidz Melalui Metode Pengulangan Dalam Meningkatkan Hafalan Al-Qur'an Santri Di Pondok Pesantren Hidayatul Mubtadiin Lampung Selatan: Penelitian', *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 3.4 (2025), pp. 4085–93.

consistency. This aligns with the views of Putri and Harfiani³⁹ as well as Jiryanita and Salamah.⁴⁰ This indicates that poor memory retention, mental fatigue, and a lack of consistent practice can hinder the maintenance of memorised material. Individual recitation sessions serve as both a means of evaluation and reinforcement, allowing the teacher to assess the level of mastery, provide corrections, and identify sections requiring review. At SMA Negeri 29 Garut, this strategy is tailored to the students' capabilities and the time constraints of Islamic Religious Education (PAI) lessons. Consequently, the reinforcement of memorisation relies not solely on talqin (guided oral repetition), but on a combination of talqin, muraja'ah (review), individual recitation, and the adjustment of memorisation targets to ensure the process remains realistic and sustainable.

Understanding the Meaning of the Qur'an

Research findings indicate that strengthening the ability to comprehend the meaning of the Qur'an is achieved through vocabulary instruction, explanations of the verses' content, and by linking the verses' messages to Islamic Religious Education (PAI) material and daily life. This pattern demonstrates that comprehension is built incrementally, progressing from the mastery of word meanings to an understanding of the verses' messages. Vocabulary serves as the linguistic foundation for recognising word meanings and the relationships between words within a verse, supported by explanations and repetition tailored to the learners' capabilities.⁴¹ Relating the content of the verses to daily life demonstrates that instruction shifts from textual understanding toward contextual interpretation. This aligns with the principles of Contextual Teaching and Learning, which connect the subject matter to the learners' real-life experiences.⁴² Thus, the message of the Qur'an does not stop at mere knowledge but is intended to be understood and applied in life.

Research findings also indicate that comprehending meaning is a relatively more complex aspect than reading, writing, and memorising. In

³⁹ Anggita Deswina Putri and Rizka Harfiani, 'Problematika Kegiatan Siswa Menghafal Al-Qur'an Di SMP IT Al Munadi Medan', *Edu Society: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat*, 2.3 (2022), pp. 796–806.

⁴⁰ Rindi Putri Jiryanita and Ummidlatu Salamah, 'Implementation of Emotional Qur'anic Learning in Improving Memorization Ability and Love of the Qur'an in Al-Quran Hadith Learning', *Community: Jurnal Hasil Penelitian Dan Pengabdian Masyarakat*, 5.1 (2026), pp. 655–78.

⁴¹ Dini Amalia, 'Pendekatan Linguistik Dalam Tafsir Al-Qur'an Untuk Memahami Makna Ayat-Ayat Akhlak Dan Moral', *Journal of Quranic Interpretation and Meaning*, 1.1 (2026), pp. 44–56.

⁴² Damayanti Nababan and Christofel Agner Sipayung, 'Pemahaman Model Pembelajaran Kontekstual Dalam Model Pembelajaran (CTL)', *Jurnal Pendidikan Sosial Dan Humaniora*, 2.2 (2023), pp. 825–37.

Bloom's taxonomy, the ability to comprehend falls under level C2 and can progress to level C3 when learners are able to connect or apply the message they have understood.⁴³ Therefore, merely providing a translation is insufficient; learners require explanations and the linking of new knowledge to prior knowledge, in accordance with Ausubel's principle of meaningful learning.⁴⁴

These findings are consistent with Iswanto et al.;⁴⁵ this indicates that the ability to understand and translate the Qur'an tends to be lower than the ability to read it. However, the study reveals that the strengthening of comprehension is also influenced by the context of Islamic Religious Education (PAI) instruction, specifically, time constraints and the extensive scope of the material. Consequently, efforts to enhance Qur'anic literacy regarding comprehension must be carried out consistently by focusing on vocabulary (mufradat), explanations of the verses' meanings, and connecting the Qur'an's message to the students' own lives.

Obstacles to Strengthening Quranic Literacy in Instruction

Research findings indicate that obstacles to strengthening Quranic literacy are influenced by differences in initial proficiency, psychological factors, family support, and limited instructional time. Variations in foundational ability require teachers to tailor their strategies and guidance to the specific circumstances of each learner. This aligns with the findings of Dilonia and Melki,⁴⁶ which emphasise the importance of instruction tailored to the characteristics of the learners. Motivation and self-confidence also influence student engagement in reading, writing, and memorising the Qur'an. Learners with low self-confidence tend to be more passive, whereas low motivation can reduce the consistency of practice. These findings align with Suhardi et al.⁴⁷ and

⁴³ Hikmatu Ruwaida, 'Proses Kognitif Dalam Taksonomi Bloom Revisi: Analisis Kemampuan Mencipta (C6) Pada Pembelajaran Fikih Di Mi Miftahul Anwar Desa Banua Lawas', *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 4.1 (2019), pp. 51–76.

⁴⁴ Emira Hayatina Ramadhan and Hindun Hindun, 'Penerapan Model Pembelajaran Berbasis Proyek Untuk Membantu Siswa Berpikir Kreatif', *Protasis: Jurnal Bahasa, Sastra, Budaya, Dan Pengajarannya*, 2.2 (2023), pp. 43–54.

⁴⁵ Agus Iswanto and others, 'Literasi Al-Quran Siswa SMP Di Jawa Timur Capaian Serta Partisipasi Orang Tua Dan Masyarakat', *SUHUF: Jurnal Pengkajian Alquran Dan Budaya*, 11.1 (2018), p. 30.

⁴⁶ Ananda Dilonia and Refa Ayunda Melki, 'Strategi Pembelajaran PAI Berbasis Karakteristik Peserta Didik Di Era Digital', *Dewantara: Jurnal Pendidikan Sosial Humaniora*, 3.4 (2024), pp. 210–19.

⁴⁷ Suhardi Suhardi, Sutrisno Sutrisno, and Maisalamah Maisalamah, 'Peran Guru Dalam Meningkatkan Motivasi Belajar Siswa Pada Mata Pelajaran Qur'an Hadis Di Madrasah Ibtidaiyah', *Bunayya: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 4.2 (2023), pp. 66–75.

Safitri,⁴⁸ which demonstrate the importance of motivation and self-confidence in the process of learning the Qur'an.

Family support is a crucial factor because strengthening literacy requires practice outside of school. A lack of guidance at home can hinder the continuity of the practice initiated at school. This aligns with the findings of Maufur and Puadah⁴⁹ as well as Risma and Hanif⁵⁰ regarding the importance of the family's role in supporting learning abilities and motivation. Limited time for Islamic Religious Education (PAI) instruction also restricts the intensity of practice, as teachers must cover various topics within the available timeframe. These findings align with those of Nisak and Nugroho⁶, which identify time constraints as one of the obstacles to strengthening Quranic literacy. Consequently, the barriers to enhancing literacy are interconnected, necessitating adaptive teaching strategies, effective time management, and family support to ensure the sustained strengthening of skills in reading, writing, memorising, and understanding the Quran.

CONCLUSION

The research findings indicate that strengthening Quranic literacy within Islamic Religious Education (PAI) instruction occurs through the integration of distinct strategies addressing the aspects of reading, writing, memorising, and comprehending the meaning of the Quran. Talaqqi (direct oral instruction), repetition, immediate correction, and peer tutoring support the strengthening of reading skills; imla' manqul (transcription dictation) and imla' ikhtibari (testing dictation) build writing skills incrementally; while talqin (guided oral repetition), muraja'ah (review), and individual recitation sessions are employed to reinforce memorisation. Regarding the comprehension of meaning, vocabulary instruction and the contextualization of Quranic verses within daily life assist students in progressing from word-level understanding to grasping the deeper meaning of the verses. However, comprehending meaning and retaining memorisation remain challenging, as they require more intensive cognitive processing, repetition, and guidance.

⁴⁸ A Y U E K A SAFITRI, 'HUBUNGAN ANTARA INTENSITAS MEMBACA AL QUR'AN DENGAN TINGKAT KEPERCAYAAN DIRI PADA MAHASISWA FAKULTAS AGAMA ISLAM' (Universitas Islam Sultan Agung, 2025).

⁴⁹ Syibli Maufur and Anis Puadah, 'Pengaruh Bimbingan Orang Tua Terhadap Kemampuan Membaca Siswa Kelas Rendah Di Sd Negeri Cimohong 02 Kecamatan Bulakamba Kabupaten Breb', *Al Ibtida: Jurnal Pendidikan Guru MI*, 2.1 (2015).

⁵⁰ Ma'mun Hanif, 'Motivasi Dan Minat Belajar Sebagai Faktor Penentu Keberhasilan Belajar Dalam Kajian Psikologi Pendidikan', *Jurnal Psikologi Pendidikan Dan Pengembangan SDM*, 13.2 (2025), pp. 52–60.

From a scholarly perspective, this study contributes by broadening the understanding of Quranic literacy; it is positioned not merely as a reading skill but as a multidimensional competence encompassing reading, writing, memorising, and comprehending meaning. The findings also demonstrate that strengthening these four aspects cannot be achieved through a single strategy; rather, it requires a combination of pedagogical approaches, habituation, social interaction, and guidance tailored to the learners' abilities. Thus, this study reinforces the view that the development of Quranic literacy in PAI instruction should be directed toward a process that is gradual, adaptive, and sustainable.

In practical terms, the research findings imply a need for teachers to assess students' initial proficiency, provide scaffolded practice, and offer feedback and guidance tailored to individual student needs. Sustained reinforcement also requires family support through the cultivation of Quranic literacy habits at home. Meanwhile, the limited time available for Islamic Religious Education (PAI) instruction highlights the necessity for effective time management and the integration of Quranic literacy activities into both classroom lessons and school religious programs. This study has limitations, as it was conducted at a single school focusing on the process of strengthening Quranic literacy within PAI instruction; consequently, the findings cannot be generalised to broader school contexts. Future research could expand the scope to include multiple schools with diverse characteristics, incorporate the perspectives of parents and the community, and quantitatively evaluate the effectiveness of Quranic literacy reinforcement strategies. Further studies could also develop a model for strengthening Quranic literacy that more systematically integrates the school, the family, and the community.

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