



## Qur'an Literacy in Children (Phenomenological Study at Um Hafidzah Integrated Islamic Elementary School)

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### ABSTRACT

*Al-Qur'an literacy is the ability to develop three main skills in interacting with the Al-Qur'an, these skills are the skills of reading, writing and memorizing the Al-Qur'an. This research aims to analyze the implementation of love for the Qur'an from an early age in children, until a Al-Qur'an literacy program was held at Sd It Ummu Hafidzah, Citarum Village, Kab. Deli Serdang. The focus of the study is on two things, namely the Implementation of Al-Qur'an Literacy in Children and the Usefulness of Al-Qur'an Literacy Methods. The research method used is qualitative based on a phenomenological approach. The information collection methods used were observation, interviews and documentation research. The information obtained was then analyzed using the Miles and Huberman methods, namely information reduction and conclusion drawing. The findings of the analysis show that the Al-Qur'an literacy program can improve students' skills in reading the Al-Qur'an. The pattern applied in this research is that students read the Qur'an together in the school field for 35 minutes and in the classroom. Full support is provided by the entire school community which includes the principal, educators, staff, and external supporting variables originating from the students' own conditions, for example the family in carrying out Al-Qur'an skills training.*

**Keywords:** Al-Qur'an literacy; implementation; interest in reading the Qur'an

### ABSTRAK

Abstrak Literasi Al-Qur'an merupakan keahlian kemampuan dalam menumbuh kembangkan tiga keahlian utama dalam berinteraksi dengan Al-Qur'an, kemahiran tersebut ialah keterampilan membaca, menulis serta menghafal Al-Qur'an. Riset ini bertujuan guna menganalisis implementasi rasa cinta Al-Qur'an semenjak dini pada anak, hingga diadakan program literasi Al-Qur'an di Sd It Ummu Hafidzah Desa Citarum, Kab. Deli Serdang. Fokus kajian pada dua perihal ialah Pelaksanaan Literasi Al-Qur'an Pada Anak serta Keberdaya- gunaan Metode Literasi Al-Qur'an. Metode riset yang digunakan yakni kualitatif berbasis pendekatan fenomenologi. Metode pengumpulan informasi yang digunakan yakni observasi, wawancara, serta riset dokumentasi. Informasi yang diperoleh setelah itu dianalisis memakai metode Miles serta Huberman, ialah reduksi informasi, serta penarikan kesimpulan. Penemuan analisis menampilkan kalau program literasi Al-Qur'an bisa menambah keterampilan siswa membaca Al-Qur'an. Pola yang diterapkan dalam riset ini merupakan siswa membaca Al-Qur'an secara beramai- ramai di dalam lapangan sekolah sepanjang 35 menit serta di ruangan kelas. Dukungan penuh yang diberikan oleh segala masyarakat sekolah yang meliputi kepala sekolah, pendidik, staf, dan variabel pendukung luar yang berasal dari kondisi siswa itu sendiri, misalnya keluarga dalam melangsungkan latihan keterampilan Al-Qur'an

**Kata kunci:** Literasi Al Qur'an; Implementasi; Minat Baca Al-Qur'an



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## A. INTRODUCTION

Literacy culture or also known as literacy or literacy is basically not just a reading and writing ability. However, currently literacy has a broad meaning, so that literacy no longer has a single meaning but contains various meanings (multi literacies). Along with the development of the times, it is found that many students in the school environment have begun to have a decrease in their interest in reading and writing, especially in the ability to read the Qur'an which is caused by a lack of familiarity in reading, so that it has an impact on student achievement in school. So that several schools implement literacy programs to make breakthroughs in restoring students' interest in reading and writing in their respective schools, one of which is in Qur'an literacy (Sinaga & Setiawan, 2024)

Salafuddin and Darvis stated that the descent of peace, the outpouring of mercy, and the circumnavigation of the angels are due to the gathering of people to read and study the Qur'an with prayers of goodness for them. In addition, Allah is proud to mention them in the presence of the creatures who are by His side. Every Muslim believes wholeheartedly that Allah SWT guarantees the preservation of the Qur'an. The writing and reading are maintained and also protected from forgery, deviations, reductions or additions to the content. The Qur'an is a miracle of all time that was revealed to the chosen Messenger, and this is one of the clear proofs. Relying on the Qur'an begins with memorization in the chest, not in books and writings. This is a privilege that Allah has given to this people (Fetrimen, 2023). The Qur'an has always been memorized since it was first revealed in the time of the Prophet (peace be upon him) until now. In the history of the people of the Prophet PBUH was the first hafizh. The companions talaqqi (learning) from him and being talqin (dictated) the recitation of the Qur'an by him. (Ulfa Maghfirah, 2023).

Instructions for Muslims, even for all mankind, namely the Qur'an revealed by Allah SWT through the angel Gabriel to the Prophet Muhammad Saw. In addition to containing matters of worship, faith (aqidah) and history, the Qur'an also contains moral teachings (akhlaq) that are very useful for the salvation of humans in this world and in the hereafter. These moral teachings can then instill character in humans (Aisyah, 2020) The Quran is a guideline for human life, a holy book in which there is no doubt, even a cure for all liver diseases. Indeed, the Qur'an is an eternal miracle that is incomparable in al-bayan (explanation), balaghah (language style), itqan (wholeness), the strength of its style of expression and its solidity, the fluency of its words, the arrangement of its topics, the beauty of its harmony, the beauty of its arrangement of delivery, the constancy of its manhaj, the richness of its vocabulary, the miracles of scientific nature, calculations, medicine, the establishment of laws (codification of laws) as well as the description of supernatural things. The heart is calmed by reading and meditating on it. It can be said that the skill that can be learned and developed is Qur'an literacy. In general, Qur'an literacy is the ability of individuals to read, understand the messages, understand the goals conveyed by the Qur'an, as well as its history, and its teachings, including moral teachings (Solehuddin, 2018)

In its development, literacy studies have also increased to touch the spiritual realm (Aisyah, 2020). While today's children are still lacking in knowing and understanding reading the Qur'an, there are also children who are a bit stuttering in reading the Qur'an when viewed from a religious aspect. The knowledge of students who are still minimal in practicing reading the Qur'an when outside the school environment, and do not recite at home. The cultivation of religious culture by implementing Qur'an literacy is very necessary because of the high number of students who receive a decline in religiosity (Utami & Maharani, 2018)

Qur'an education is to concentrate on the Qur'an by using strategies including reading, compiling, weighing, investigating, conveying, exploring and knowing its properties (Ghori et al., 2023; Syafril et al., 2021) Al-Qur'an education is expected to be able to get closer to the Qur'an, then during learning exercises familiarize students with reading the Qur'an so that students are at an age that has commendable qualities in themselves (Imanudin, 2020; Zein et al., 2021) Reading, composing and understanding the Qur'an is something that every Muslim must do. However, each individual's ability to read, compose and understand the verses of the Qur'an has changed. There are people who are not very proficient in reading the Qur'an, but are able to compose parts of the Qur'an well. There are people who are good at reading the Qur'an but are not good at understanding the content of the Qur'an. Some are proficient in reading, good at composing, and ready to read the Qur'an precisely and accurately (Dewi & Putra, 2024; Salafudin & Darwis, 2023) The practice of the essence of the Qur'an is the main part in instilling steadfastness and virtue. Because the Qur'an is one of the mainstays of Islam, show the Qur'an from an early age so that the spirit of the younger generation develops on the nature and enlightenment of intelligence so that a devout person is formed. Therefore, the essential education of the Qur'an must be provided from an early age, considering that the Qur'an is the fundamental foundation of Muslims in living life (Tanjung et al., 2022)

Talqin is the first method in learning the Qur'an and even the classical method. The method that Allah taught the Prophet Saw through the angel Gabriel who mentalqin the Qur'an to him (An-Naml: 6; Al-Qiyamah: 17-18; Al-A'la: 6). The method of the Prophet Saw in teaching the Qur'an to the companions who initially did not know how to read and write (Al-Jumu'ah: 2). Thus the Qur'an was "taught" from generation to generation. Talqin is an approach in learning the Qur'an which is a method applied by Gabriel in teaching and conveying the Qur'an to the Prophet (peace be upon him). Thus from time to time the Qur'an is taught until now and until the end of time (Salafudin & Darwis, 2023; Ulfa Maghfirah, 2023)

Good literacy can help students be skilled in speaking, especially Qur'an literacy guides students in reading the Qur'an properly and correctly because this is very important as the quote of Shaykh Muhammad bin Shalih Al-Uthaymeen (may Allah have mercy on him) said: "Indeed, the Qur'an was revealed for three things: for ta'abbud (worship) and recitation (reading), to understand its meanings, and for it to be practiced. Literacy cultivation must be realized as early as possible because it is the main capital in realizing an intelligent and cultured nation, in this case students are a generation that is able to bring change to the nation, the importance of mastering literacy to increase achievement in achieving success (Syata, Indriani, & Sabillah, 2023).

Efforts to improve the quality of al-Quran literacy are carried out by academics, but have not fully received a positive response from various parties. This can be seen from the existence of literacy facilities that have not been fully fulfilled properly, such as libraries and the provision of books. Currently, only schools are located in urban areas because they have adequate resources, but they are different from schools in remote and outermost areas as well as for schools in rural areas. Since 2013, the literacy movement has been moved by the Ministry of Education and Culture. Finally, it gave birth to high social concern, especially in the world of literacy with the existence of various inequalities. (Suflawiyah, 2021).

Hafidzah Integrated Islamic Elementary School, there are several main problems related to Qur'an literacy that must be addressed. First, many students show a lack of enthusiasm for Qur'anic literacy lessons, which negatively impacts their participation and comprehension levels. This lack of interest causes the learning process to be less effective. In

addition, the techniques and approaches used in teaching Qur'an literacy have not been optimal to meet the learning needs of students. The current methods are not able to maximize learning outcomes, so that educational achievement is not in accordance with expectations. In addition, there are significant challenges in relating Qur'an material to students' daily situations and experiences. These difficulties hinder the practical application and relevance of the teachings in their lives, making it difficult for students to understand and apply the lessons in real contexts.

This research contributes to providing in-depth insights into children's experiences in learning the Qur'an. These findings help to develop more effective and relevant teaching methods, as well as to formulate better Islamic education policies. In addition, this research enriches academic literature and provides guidance for parents and the community to support children's Qur'an literacy. Thus, this research plays an important role in improving the quality of Qur'an education at the elementary level.

## B. METHOD

This type of research uses qualitative research, an approach used by phenomenological studies. Starting from the lack of children's religious knowledge and the unique efforts implemented in Citarum Village, Deli Serdang Regency, the main reason for establishing the phenomenological study approach. This research was carried out in Citarum Village, Deli Serdang Regency with the reason to find out the literacy carried out in this village. This research was carried out for 3 days from June 12 to 14.

The source of data for this research comes from research informants, namely teachers and students at Sd It Ummu Hafidzah. In addition, the source of data is also from documents related to educational activities carried out in the village. In this case, the data collection techniques used are observation, interviews, and documentation. Observation is used to observe directly and in-depth the efforts of teachers in fostering children with Qur'an literacy. Interviews to dig deeper information related to the observations made. Documentation was carried out to analyze all documents related to the Qur'an literacy activities carried out in Citarum Village. Data analysis uses the Miles and Huberman technique which consists of data reduction, data appearance, and conclusion drawn. Furthermore, to ensure the validity of the data that has been obtained, efforts are made with data triangulation techniques.

## C. RESULTS AND DISCUSSION

### **Application of Qur'an Literacy in Children**

Based on the results of observations and interviews, an overview was obtained that in learning early Qur'an literacy at SD IT Um Hafidzah, there are several important aspects that are the main focus. The learning includes practice in pronouncing makharijul letters correctly, which is an important basis in reading the Qur'an. In addition, students are also taught to recite recitations, short verses, and short surahs from the Qur'an with intensive guidance. This learning process is carried out with a method that is adapted to the child's ability, using a gradual approach and effective repetition. Teachers play an important role in ensuring that each student can master the correct pronunciation of hijaiyyah letters before moving on to a more complex level of learning. In addition to the technical aspect of pronunciation, students' motivation to love and understand the reading of the Qur'an is also a goal to be achieved in

every learning session.

The results of the interview at SD IT Um Hafidzah showed that the Qur'an literacy teaching method involves hands-on practice and discussion between teachers and students. This method makes it easier for students to pronounce makhraj hijaiyyah letters and read short words and surah Al-Qur'an. Students learn by listening to and practicing readings from teachers, which improves their understanding and skills. Discussion and improvisation of the art of reading the Qur'an also facilitates the development of critical and creative thinking skills. These findings are in line with previous research that shows that direct interaction and active learning are effective in improving literacy skills. The learning environment at SD IT Ummu Hafidzah is supportive, because children are used to hearing and reading the Qur'an on a daily basis, which helps them in understanding and applying the teachings of the Qur'an (Fetrimen, 2023; Inten, Aziz, Mulyani, & Nurhakim, 2023; Mubin, Alsharbi, & Novoa, 2020) and (Sukino & Muttaqin, 2019).

The Qur'an which has another name as As-sifa or the cure for all diseases, one of which is liver disease, with the habit of reading the Qur'an in childhood has its own influence on the development of the child's soul because it is able to have an extraordinary effect on calming the soul when listening to it. The habit of reading the Qur'an repeatedly will greatly affect receiving information or lessons at school, home and society, as well as for thinking or memory about the information received gradually, one of which will change the mindset. The mindset that is manifested in the habit of reading the Qur'an and the positive effects that are caused in the habit of reading the Qur'an will train memory in managing information to hone one's thinking skills. Fadli (2018), In pursuing Islamic knowledge, he also always educates his people to always learn and be active. Those who realize their knowledge and then practice it are good humans, just as the best humans are those who are willing to study the Qur'an and practice it and then teach it to others. (Wahyu Muh. Syata et al., 2023, p. 119)

Information conveyed is seen as important through various channels, and literacy. Considering that literacy is one of the benchmarks for the development of a country, in order to give birth to a better generation in various fields, Indonesia wants to create a literacy culture. Literacy culture is seen as a successful strategy to increase children's capacity and interest in learning as they practice reading, writing, speaking, and listening. Students are believed to be able to learn independently from books and other sources of information by fostering a reading culture. (Sinaga & Setiawan, 2024, p. 28)

The supporting factors include the readiness of planning and preparing the program, the competence and quality of the tahfizh teachers, the activeness and creativity of the tahfizh teachers in mentalqin, the enthusiasm of the students in participating in the program, a comfortable learning room, the creation of a school environment that is conducive to memorizing and maintaining memorization, support and the role of parents in the implementation of the program. (Sekolah et al., 2023, p. 37)

Based on the results of interviews conducted with teachers at Sd It Um Hafidzah Citarum Village, the implementation of the Qur'an literacy movement at Sd It Um Hafidzah consisted of reading and writing the Qur'an, as well as memorizing the letter of yaasiin, and juz 30. For grade 2, you must be able to read iqra' up to volumes 3 and 4, memorize yaasiin up to verse 30, and juz 30 starting from Surah Al-Humazah to Al-Bayyinah. In learning tahfizhul Qur'an, the role of the teacher in this talqin method is very dominant. The quality of the teacher greatly affects the quality of the reading of the students who are mentally interested in reading to him. If the teacher who teaches the talqin method does not have adequate competence, it



will have an impact on the quality of the students' reading that the Qur'an is talqin to him. Likewise, if the talqin given is really correct in accordance with the rules of tajwid, then the students who imitate it will also read it correctly (Lubis, Hanafiah, Sartika, Hasibuan, & Nawawi, 2019).

The main objectives of the Qur'an literacy method are to: (1) improve skills and reading, as well as assist students in learning the makharaj of letters and tajweed to read the Qur'an correctly; (2) understanding the meaning, encouraging a deep understanding of the verses of the Qur'an through contextual interpretation and explanation; (3) memorizing the Qur'an, providing effective memorization techniques to help students memorize the verses of the Qur'an; (4) practicing the teachings, helping the application of the values and teachings of the Qur'an in daily life. (hasanah, Hadi, Sudrajat)

Qur'an literacy has an important role in building religious culture in schools, the same challenges experienced by schools in procuring Qur'an literacy as a school program and implementing Qur'an literacy in the hope of instilling religious culture in students. An individual can create a positive religious culture in his life, by getting used to literacy of the Qur'an. This culture can help individuals become closer to Allah Swt, a quality person, and provide more benefits to others (Dewi & Putra, 2024; Tanjung et al., 2022).

By looking at the phenomenon of the current situation, the influence of technological developments, the environment, and westernization causes the increase in juvenile delinquency that is not properly sorted or filtered. With such a situation, it is a good opportunity to provide education on religious understanding and it is necessary to introduce the Qur'an by habituating Qur'an Literacy as an effort to increase the value of religious character. By them learning together, indirectly learning will be fun for children, so they will understand religious understanding (Aisyah, 2020).

### **The Usefulness of the Qur'an Literacy Method**

Students are required to read the Qur'an, before the core subject starts for 15 minutes accompanied by an educator in each subject. Reading the Qur'an is an inseparable unit with the learning process. The Qur'an reading program aims to foster a culture of reading and writing the Qur'an so that it has an impact on students' insight and knowledge, the culture of reading the Qur'an must be instilled in students from an early age so that students' sensitivity and mindset have a high sense of confidence. Strengthening the character of curiosity, to encourage interest and continue to provide motivation about the importance of Qur'an literacy. In addition, the main target of the activity is to create students with character, religion, discipline and responsibility (Colina & Listiana, 2021; Zazak, Rahmawati, & Al Abid, 2023).

The pattern of implementation of the talqin method in learning Qur'an Literacy at SDIT Um Hafidzah Citarum Village. Learning Qur'an Literacy by applying the talqin method has certain steps. Based on the results of interviews, surveys and observations conducted directly in the field, the pattern of implementation of the talqin method in learning Qur'an Literacy in children at SD It Um Hafidzah can be described, namely:

1. Conditioning the atmosphere of the classroom. This is very important for the implementation of the tahfizhul Qur'an program. The step taken by the pentalqin teacher is to start a greeting full of appreciation and enthusiasm so that the same answer is obtained from the students. This will affect the student's concentration to follow the memorization program.

2. Repeat (muraja'ah) memorize the verses that have been talqin at the previous meeting. This is intended so that the verses (surahs) that have been memorized previously through the talqin method are not forgotten. Likewise, to unite (combine) with new memorization, because the memorization of the Qur'an is a unit.
3. Mentalqin the verse pieces gradually. So the pattern of decapitating the verse into short pieces is used, if one verse is relatively long to be talqin separately.

Method is the method used by teachers when carrying out their functions, namely during the teaching and learning process (Dewi & Putra, 2024; Tanjung et al., 2022) Method is also one of the tools in learning to achieve learning goals. Usually, the method is used by teachers to create a learning sphere that specializes in the activities of the teacher and students involved during the learning process. The talqin method is mentalqin reading or dictating the reading to the talqin (child), then the talqin follows and repeats the reading that has been talqin. Of course, the talqin method can not only be used to teach the Qur'an. But other lessons such as verses, hadiths and Arabic can also be taught using this method. (Salafudin & Darwis, 2023).

Based on interviews with teachers, they admitted that the talqin method they used was very efficient for several reasons: (1) It was efficient because it was free and did not take up hours; (2) It is easy to apply because there is no need to learn complicated and difficult concepts and theories that require many and up-to-date references; (3) Cheap because it does not require money, where teachers to deliver children are able to read the Qur'an; (4) Simple because it does not require teaching aids except for the oral statements of educators and students; (5) Flexible can be used at school or at home; (6) Practical because it is directly practiced by children; (7) Fun and easy for children because it is considered a fast-growing word/language game in children.

Based on interviews with teachers at SD IT Um Hafidzah, the talqin method is considered efficient because it does not require additional costs, long time, or special teaching aids, and is easy to apply and flexible to use at school and at home. This method is practical because it allows children to immediately practice what they learn and is fun because it is in the form of word games that are suitable for the child's language development. These findings are in line with previous research that shows that simple, cost-effective, and practical teaching methods tend to be more effective in the context of learning with limited resources. In addition, the simplicity of the talqin method can reduce the burden on teachers and increase student engagement, according to the results of the study that emphasizes the importance of simplicity and flexibility in teaching. Further research can explore the effectiveness of these methods in a broader context and their impact in the long term.

The talqin method emphasizes more on imitating children to the teacher who recites each letter and then the child imitates it. In the teaching that needs to be used in teaching the reading of the Qur'an, it begins by listening to the reading of the Qur'an to students, part by part. After that, students will listen and repeat the reading slowly so that it leads to a perfect reading. The talqin method in daily life can be equated with the habituation method, which is generally done by habituation that is adjusted to the child's condition. Ibn Sina acknowledged that there is an influence in imitating or following in learning. Because in thabiiyah, children tend to imitate or follow what they see and what they hear. The key is in the teacher. Because the teacher will recite each verse in detail to be imitated. In this method, the teacher's efficiency will later be followed by students. So that the students can recite perfectly. This means that this one method is suitable for any age. Even children can. People who cannot read the Qur'an can

do it. You have seen young children under the age of ten being able to memorize the Qur'an. On average, his mother has used this method since childhood (Ulfa Maghfirah, 2023; Utami & Maharani, 2018).

According to Imanuddin, the stages of learning the Qur'an talqin method are described as follows:

1. The opening, the opening itself is a conditioning activity for the students to be ready to learn, followed by the opening greetings and reading the opening prayer for learning the Qur'an together.
2. Penalqin/tahfidz teachers exemplify the recitation to the person who is talqin or to the student.
3. The talqin/student imitates the reading exactly as the talqin is given to him.
4. If there is a mistake, the penalqin/teacher must immediately correct the mistake of the person who is talqin.
5. If the verse is long, then one verse can be cut into several pieces.
6. Repetition of each piece.
7. Combine all the verses into one memorization and repeat them 7 times
8. The decapitated sentence must be intact and have a unity of meaning.
9. Read the fragment as it is.
10. Read without songs.
11. Pay attention to the similarity of words in verses (Imanudin, 2020).

#### D. CONCLUSION

Based on the results of research and discussions related to the implementation of the talqin method in learning Qur'an Literacy at Sd It Um Hafidzah, Citarum Village, it can be concluded that the implementation of the talqin method in learning Qur'an Literacy carried out at Sd It Um Hafidzah went as expected. The learning experience of the Qur'an students is more obtained from parents, the community and the school. Parents play a very important role in introducing the Qur'an to children. The implementation of the talqin method is carried out in stages of several patterns, namely conditioning the classroom atmosphere for the proper implementation of the Qur'an tahfizhul program, repeating (muraja'ah) memorizing verses that have been talqin at the previous meeting, mentalqining the verses in stages with the number of repetitions of each sentence (verse pieces) at least three times, fragments of verses that have been talqin put together and talqin again in their entirety and the implementation of deposits Readings. The development of the implementation of Al-Quran Literacy has been running quite optimally, judging from the design, implementation and evaluation results of activities where the purpose of implementing Al-Quran literacy is to create students who are Quranic, can read, write, memorize and implement the values of interpretation of Quranic verses in daily life. So that from the habit of implementing Qur'an Literacy, the values of religious character, honesty, discipline and responsibility can be strengthened and formed as the character of students optimally.



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