

QURANIC RECITATION GUIDANCE IN IMPROVING THE QUALITY OF EDUCATION AT RAUDHATUL ATHFAL AL-ALIY KENDAL WARU TIMUR PAMEKASAN

Ahmad Wahyudi^{1*}, Kamilatul Mukarromah², Nasrul Hadi Bin Kusaini³

^{1,2}Sekolah Tinggi Ilmu Dakwah Dan Komunikasi Islam Al-Mardiyah Pamekasan, Indonesia

³Sekolah Menengah Islam Hira' & Maahad Tahfiz Al-Quran Hira', Jeram, Selangor, Malaysia

¹ahmadwahyudi83.konang@gmail.com, ²kamilatulmukarromah8@gmail.com

³nasrul384@gmail.com

*Corresponding Author

Article Info

Submitted: April 23, 2023

Revised: May 09, 2023

Accepted: June 21, 2023

Keyword:

Guidance

Reciting the Quran

Raudhatul Athfal

Abstract

Reciting the Qur'an nurtures students' spiritual, moral, and cognitive development, builds character, enhances worship, and fosters a connection with Allah from an early age. The purpose of this study is to explore and describe Qur'anic recitation guidance and its impact on quality at Raudhatul Athfal Al-Aliy Pamekasan. This research uses a qualitative method with a case study approach. Data collection techniques include observation, interviews, and documentation. Data analysis techniques involve data condensation, presentation, and conclusion drawing. Data validity techniques include credibility and confirmability tests. The findings of the study are as follows: (1) Qur'anic recitation guidance: (a) Pre-guidance: preparation of recitation tools, teaching method planning, and student motivation. (b) Guidance process: quizzes, transportation games, and recitation sessions. (c) Post-guidance: student performance assessment, journaling, and awarding recognition. (2) The impact of the Qur'anic guidance: (a) On the school: enhancement of learning facilities. (b) On teachers: improved teaching creativity. (c) On students: increased learning enthusiasm. (d) On parents: better understanding of students' progress. Conclusion: Qur'anic recitation guidance provides a positive impact on students, teachers, parents, and the school.

Copyright © 2023 Ahmad Wahyudi; Kamilatul Mukarromah; Nasrul Hadi Bin Kusaini

A. INTRODUCTION

Reciting the Qur'an is an act of worship that brings one closer to Allah, strengthens faith, enhances spiritual sensitivity, and sharpens cognitive abilities through memorization, comprehension, and recitation of the holy verses (Indra, 2014). The Mandatory Recitation Program consists of opening, core, and closing sessions, guided by tutors with adequate facilities to support Qur'an memorization, recitation, and understanding of tajwid rules (Annafi, 2023). The Qur'an Recitation Guidance Program is structured according to students' abilities, involves mentoring teachers, and contributes to improving recitation literacy, understanding

verse meanings, communication, and hijaiyah writing (Risky, 2022).

There is a simultaneous influence between Qur'an memorization levels and learning motivation on academic achievement, as well as the need for program system improvements and learning motivation development (Ifana, 2023). Qur'an reading guidance in schools has not significantly improved students' abilities due to unfocused methods, lack of comprehensiveness, and the absence of appropriate policies for all students (Hidayatulloh, 2023). This is because there is a positive and significant correlation between motivation in reading the Qur'an, time management, and the quality of students' Qur'an recitation, with motivation and time management contributing a total of 84.8% to recitation quality (Rahman, 2021).

The Qur'an reading literacy culture is implemented through habitual morning practices, supported by teachers, the community, and families, yet faces obstacles such as students' lack of awareness of the program's importance (Wulandari, 2021). To read the Qur'an correctly, one must master the fundamental rules of tajwid, such as the rules of nun mati, mim mati, idgham, and mad, as reading the Qur'an is a fardhu 'ain (obligatory act) (Oktarina, 2020). Improving Qur'an reading ability through tadarus (communal recitation) is effective, though challenges such as time allocation, lack of time appreciation, and environmental factors can be overcome with motivation, regulations, and rewards (Febriyanti et al., 2022).

Islamic Education (PAI) teachers have successfully helped students who initially did not recognize hijaiyah letters to understand and identify them despite internal obstacles and limited facilities (Sari et al., 2020). Teachers play roles as mentors, motivators, and evaluators in fostering interest in Qur'an reading, using strategies such as morning murojaah (review), motivation, rewards, and inter-class competitions, which have proven effective in increasing Qur'an reading interest (Opisia, 2023). Recitation teachers act as motivators, demonstrators, facilitators, and evaluators in encouraging students to learn Qur'an reading through grading, praise, rewards, and parental support with adequate facilities (Iriyanti, 2022). The role of teachers in improving Qur'an reading skills is well-executed through mentoring, supervision, and gradual material delivery, supported by parents, though hindered by electronic media and disruptive peers (Meisyaroh, 2020).

The objective of this research is to examine and describe the implementation of recitation guidance at Raudhatul Athfal Al-Aliy Pamekasan and its impact on the quality of education at the institution. This study aims to explore how the applied recitation guidance methods influence students' learning process, their comprehension of the material, and their contribution to educational development at RA Al-Aliy. The impact of this research is expected to provide insights into the effectiveness of recitation guidance in enhancing educational quality, both in academic and character aspects, at this Islamic educational institution.

B. RESEARCH METHOD

This study employs a qualitative approach to explore the phenomenon of Qur'an recitation guidance, aiming to provide an in-depth explanation presented in clear and easily understandable language. The research type used is a case study, focusing on Qur'an recitation guidance conducted by teachers at RA Al-Aliy. The recitation program is considered a case requiring in-depth investigation to determine its impact on students and educational quality. Data collection methods include interviews, observation, and documentation. Interviews were

conducted to gather detailed information from informants, such as teachers and students; observation was carried out to directly monitor recitation guidance activities; and documentation was used to collect data from reports or guidance records. Data validity was ensured through three techniques: Method triangulation, combining multiple data collection methods to ensure consistency. Source triangulation, cross-verifying data with different sources. Confirmability testing, ensuring the data can be verified by informants. Data analysis was conducted through: Data condensation (simplifying and categorizing data), clear data presentation, and drawing conclusions to address the research focus on how Qur'an recitation guidance enhances educational quality at RA Al-Aliy.

C. RESULTS AND DISCUSSION

1. Quranic Recitation Guidance

Guidance is a process of assisting individuals in overcoming difficulties to achieve their intended goals (Hikmah, 2021). It involves providing motivation, delivering material, engaging in discussions, and conducting evaluations to help others improve and attain specific objectives (Nurizzati & Nurul, 2022). Therefore, guidance can be understood as a series of activities directed at individuals to support them through motivation, material delivery, discussion, and evaluation to help them reach their goals. Quranic recitation, or *mengaji*, refers to the act of articulating Arabic letters or Quranic verses. Quranic recitation guidance is the practice of offering direction and motivation to enhance students' interest and focus during Quranic learning, ensuring that the recitation process is calm, orderly, and effective. This guidance aims to build students' concentration and focus throughout the stages of Quranic learning. According to Listari & Wulandari (2022), such programs can significantly increase learning motivation, especially for students struggling to understand the material.

The implementation of Quranic recitation guidance involves several stages and methods observed in the field:

a. Pre-Guidance

Pre-guidance refers to the preliminary steps taken by teachers before the actual Quranic guidance begins. These steps occur well before class starts and include:

1) Providing Recitation Materials and Tools

Facilitating tools for Quranic recitation means that teachers provide various materials used in the recitation process, such as progress charts, Qurans, origami, and daily assessments. The *progress chart* is a form of student recitation assessment that is made known to the parents. It indicates whether the student can progress from one page to the next or needs to repeat, which is marked with "repeat" or "almost." The Qurans used are based on practical recitation methods, namely *At-Tanzil* and *Juz Amma*. These are prepared by the school to make it easier for students and parents, especially when students transition from one level to the next. Students who have completed *At-Tanzil* volumes 1 through 6 will then move on to *Juz Amma*, after which they can participate in the *Juz Amma* memorization program. *Origami* refers to colorful paper used by the teacher in class to assign queue numbers for boarding the "train" or "airplane" as part of the activity to go to Quran class. Proper control and implementation of an activity are achieved when school inventory is well-

equipped. This reflects the school's responsibility toward its students (Dzaki et al., 2022).

2) The Exemplary Method

The exemplary method is a strategy used by teachers so that students in school have someone to look up to as a role model — namely, the teacher. Teachers are expected to arrive at school at least 15 minutes before lessons begin. Since students start at 7:30 a.m., teachers are encouraged to arrive by 7:00 a.m. because students tend to imitate what their teachers do. The time between 7:00 and 7:30 is used to play *murottal* (recitations) of the Qur'an. The implementation of education in schools is the responsibility of all school members, but teachers play a key role in achieving educational goals. Therefore, the success of education in school depends greatly on how far the teacher can become a role model for their students. To shape students who are well-behaved and disciplined, teachers must also possess strong character (Sutisna, 2019).

3) Encouraging Students to Draw Closer to Allah

One of the strategies used by teachers to encourage and motivate students to enjoy reciting the Qur'an is by guiding them to always draw closer to their Creator Allah. This is done by beginning every activity with the recitation of Surah Al-Fatihah, which is recited during morning assembly before entering the classroom. Surah Al-Fatihah is recited using the *bayati* method of melodic recitation to make it more appealing to the students. Before reciting Al-Fatihah, the teacher begins with *tawassul* (a form of supplication). The first *tawassul* is dedicated to Prophet Muhammad, his companions, and the *tabi'in* (followers). The second is offered for the school elders, the fighters, and the teachers of RA Al-Aliy. The third *tawassul* is specifically for the students, with hopes that they will quickly understand the lessons taught and be granted humility and focus during Qur'an recitation. After hearing Surah Al-Fatihah, students' emotions tend to stabilize, they become calmer, their concentration improves, and they become more intelligent. They interact better, show more independence, are more cheerful, cry less often, have more positive attitudes, and even experience improved immune systems (Wulan & Musyarapah, 2022). Reciting Surah Al-Fatihah is also seen as a form of seeking protection from distractions and as a means of boosting enthusiasm and strength in order to focus solely on the noble intention and meaning of worship, especially when starting to recite the Qur'an (As'ad, 2020).

4) The Proximity Method

The *proximity method* involves building closeness with students through various media, such as visual aids, songs (both Islamic-themed and general), clapping activities, and most importantly, creating an atmosphere that encourages students to be more focused and sincere (*khusyu'*) during Qur'anic recitation rather than prioritizing play. An effective teaching strategy includes helping students understand the norms of right and wrong in order to develop their conscience. As a result, students begin to express good things and reject bad ones, and this is reflected not only in their speech but also in their actions (Fudyartanta, 2011).

b. The Guidance Process

The *guidance process* refers to a series of activities carried out by the teacher during the *At-Tanzil* Quranic recitation sessions, which begin once the students are in the classroom. This process is commonly known as T2M, which stands for Tebak-tebakan (Guessing Game), Transportasi (Transportation), and Mengaji (Recitation). Tebak-tebakan (Guessing Game) is a series of questions posed by the teacher to the students to determine the order of Quran recitation. The student who correctly answers the first question receives the first number in the queue, followed by others in sequence. Transportasi (Transportation) is a game introduced by the teacher involving modes of transport such as trains, airplanes, buses, and cars. Each student joins the activity while carrying the queue number obtained during the guessing game. Students line up and follow the transportation theme as part of the fun learning process. Mengaji (Recitation) is the core activity of the guidance session where students take turns reciting the Qur'an. The teacher listens attentively to each student's recitation, and the order of recitation strictly follows the queue numbers, ensuring there is no rushing or competition to go first or last. Teachers are expected to provide quality instruction, create a conducive learning environment, and creatively and innovatively use engaging learning media so that students can understand the lesson content and the learning objectives can be effectively achieved (Wartulas, 2021).

c. Post-Guidance Activities

Post-guidance refers to a series of activities carried out by the teacher after the Quranic recitation guidance session. These include:

1) Performance Assessment

Performance assessment is conducted by the teacher after each student completes their recitation. The assessment includes:

- a) **L (Lanjut/Continue):** The student is allowed to move on to the next page of recitation. This is the highest level of achievement, with a score range of 90–95.
- b) **H (Hampir/Almost):** The student is almost fluent and needs to repeat the recitation the following day. The student cannot yet progress to the next page. This score ranges from 80–85.
- c) **K (Kurang/Less):** The student is not fluent and must repeat the recitation the next day. The score falls between 70–75.
- d) **U (Ulang/Repeat):** This is the lowest assessment level, indicating the student struggles significantly with recognizing letters in *At-Tanzil*. The score range is 60–65.

These assessments are not only known to the teacher but are also taken home by the students to inform their parents of their progress. This type of assessment is planned and integrated into the learning process, ongoing, and balanced across the domains of attitude, knowledge, and skills, and it is aligned with the students' competencies (Hidayani et al., 2015).

2) Journal Assessment

Journal assessment is carried out by all teachers after the Quranic recitation

guidance session. Teachers evaluate each student's learning progress, especially in their Quranic recitation development. This assessment is done at the end of the school day and recorded in the teacher's daily journal, which later serves as a reference for report card evaluations. Through this process, teachers also identify students who struggle with recitation and schedule additional special guidance sessions three times a week until the students become fluent. Assessment serves to identify any difficulties students may be facing and helps teachers develop strategies to assist them in understanding the material more easily (Hadiana, 2015).

3) Rewards

Rewards are given to students in recognition of their Quranic recitation achievements. There are four types of rewards:

- a) **Daily Rewards:** Given by the teacher every day after the recitation session. These rewards include colorful origami papers with 3–5 stars, depending on the fluency of the student's recitation. Other forms include verbal praise, stickers, written notes, or small gifts to encourage students to maintain their performance (Anggraini, 2019).
- b) **Weekly Rewards:** Given every Friday after physical activity sessions. These are awarded in front of the class to recognize the week's achievements.
- c) **Semester Rewards:** Given by the school at the end of each semester for outstanding Quranic performance. These are awarded in front of the parents during report distribution and class meeting celebrations.
- d) **Annual Rewards:** Presented during the *Haflatul Imtihan* event, these are the highest-level recognitions for Quranic recitation achievements over the year.

These rewards serve as positive reinforcement and motivation, encouraging students to continue their efforts and strive for better performance (Kompri, 2016).

2. The Impact of Quranic Recitation Guidance

The impact of Quranic recitation guidance refers to the effects experienced by various stakeholders at school, including the institution itself, teachers, students, and parents. These impacts are explained as follows:

For the School, Quranic recitation guidance positively impacts the school. School facilities are well-maintained and organized. For instance, the classroom walls remain clean and free from graffiti, as students are more focused and spiritually engaged in their lessons. Teachers' daily journals are consistently filled out due to ongoing learning evaluations. Additionally, the school's sound system is properly utilized to play Quranic *murottal* (recitations). For the Teacher, Teachers benefit greatly from the guidance method. They are able to apply fairness by identifying which students need extra assistance without showing favoritism toward only high-achieving students. As a result, teachers become more enthusiastic about teaching, especially as students also show increased interest and enthusiasm for learning in the classroom. Justice, in this context, means assigning tasks based on students' needs and abilities, avoiding inappropriate behavior, consistently acting with propriety, thinking carefully about fairness, and making decisions without bias. A just attitude also includes fair distribution of responsibilities and the avoidance of partiality (Fathurrahman, 2017).

For the Students, Students experience several positive outcomes, such as increased

motivation to study and recite the Quran at home due to the rewards system at school. They also become more focused during class, attentive to the teacher's instructions, and are less likely to change seats or become distracted because they are engaged in the learning process. For the Parents, The structured methods and concepts of Quranic recitation guidance allow parents to monitor their children's progress. This encourages them to offer support, protection, and advice instead of fully relying on the school to educate their children. As stated by Iskardah in Mukti Amini's research, the role of parents in a child's development includes: a) Maintaining the physical and emotional health of the child, b) Instilling a strong foundation of good character, c) Providing support and encouragement for self-development, d) Offering adequate facilities to foster personal growth, e) Creating a safe and comfortable environment that supports the child's overall development (Amini, 2015).

D. CONCLUSION

The development of the times brings changes in various aspects, and education plays a vital role in providing positive effects amid these changes—especially religious education for early childhood students by instilling a love for the Quran through Quranic recitation guidance. The recitation process can run effectively when the methods and concepts of guidance are well-structured. Quranic recitation guidance requires thorough preparation, including the provision of learning tools, the selection of appropriate teaching methods, and spiritual approaches tailored to the students. During the process, teachers are encouraged to be as creative as possible by incorporating engaging activities such as riddles, games involving students' favorite forms of transportation, and the actual Quran recitation. Evaluation is a necessary part of the guidance process, conducted through performance assessments and teacher journals. In addition to assessments, student achievements are recognized through various forms of rewards. This structured approach to Quranic recitation guidance has proven to yield positive impacts for the school, teachers, students, and parents alike.

LITERATURE

- Anggraini, S., Siswanto, J., & Sukamto, S. (2019). Analisis Dampak Pemberian Reward And Punishment Bagi Siswa SD Negeri Kaliwiro Semarang. *MIMBAR PGSD Undiksha*, 7(3). <https://doi.org/10.23887/jipgsd.v7i3.19393>
- Annafi, S. R. (2023). *Implementasi program wajib mengaji untuk meningkatkan kualitas bacaan Al-Qur'an bagi anak di "Bimbingan Belajar Rumah Ilmu" Kecamatan Kalikotes, Kabupaten Klaten* (Skripsi, Universitas Islam Negeri Raden Mas Said Surakarta). UIN Raden Mas Said Repository. <https://eprints.iain-surakarta.ac.id/7928/1/193111086%20NASKAH%20SKRIPSI%20FULL.pdf>
- As'ad. (2020). Keutamaan Surah Al-Fatihah Dalam Tafsir Al-Maraghi. *Laporan Penelitian*, Fakultas Ilmu Tarbiyah Dan Keguruan Universitas Islam Negeri Sumatera Utara.



- Fathurrohman, P., & Suryana. (2017). *Pengembangan Pendidikan Karakter*. Bandung: Refika Aditama
- Febriyanti, M., Hindun, & Juliana, R. (2022). Implementasi program metode pembiasaan tadarus Al-Qur'an terhadap peningkatan kemampuan membaca Al-Qur'an siswa sekolah menengah pertama. *Islamic Education Studies: An Indonesian Journal*, 5(1), 15-29. <http://ies.ftk.uinjambi.ac.id/index.php/ies>
- Hadiana, D. (2015). Penilaian Hasil Belajar Untuk Siswa Sekolah Dasar. *Jurnal Pendidikan Dan Kebudayaan*, 21(01), 15-25. <https://doi.org/10.24832/jpnk.v21i1.173>
- Hidayatullah, R. (2023). *Manajemen program bimbingan mengaji dalam meningkatkan kemampuan membaca Al-Qur'an peserta didik SMK Nufa Citra Mandiri Depok Jawa Barat* (Tesis, Institut PTIQ Jakarta). Program Pascasarjana, Magister Manajemen Pendidikan Islam. <https://repository.ptiq.ac.id/id/eprint/936/1/2023-RIYAN%20HIDAYATULLOH-2020.pdf>
- Hikmah, N. (2021). Mengajar Bahasa Inggris di Masa Pandemi Covid-19: Refleksi di MI NU Rowolaku Kabupaten Pekalongan. *Jurnal Pengabdian Bareleng*, 03(01), 73–80. <https://doi.org/10.33884/jpb.v3i01.2704>
- Ifana, S. R. N. (2023). The influence of Al-Qur'an memory level and learning motivation on student academic achievement. *Journal of Islamic Education and Ethics*, 1(2), 109–124. <https://doi.org/10.18196/jiee.v1i2.11>
- Indra, D. (2014). Pelaksanaan Manajemen Program Gerakan Masyarakat Magrib Mengaji di Provinsi Sumatera Barat (Study Komparatif Di Tiga Daerah). *Jurnal Al-Fikrah*, 02(02), 101-113. <https://doi.org/10.31958/jaf.v2i2.375>
- Iriyanti. (2022). *Peranan guru mengaji dalam memotivasi santri belajar membaca Al-Qur'an di TPA Nurul Syafa'at Kec. Pattalassang Kab. Gowa* (Skripsi). Fakultas Tarbiyah dan Keguruan, UIN Alauddin Makassar. <http://repository.uin-alauddin.ac.id/21811/1/Peranan%20Guru%20Mengaji%20dalam%20Memotivasi%20Santri%20Belajar%20Membaca%20Al-Quran%20di%20TPA%20Nurul%20Syafa%27at%20Kec.%20Pattalassang%20Kab.%20Gowa.pdf>
- Kompri. (2016). *Motivasi Pembelajaran Perspektif Guru dan Siswa*. Bandung: PT Remaja Rosdakarya.

- Listari, M. (2022). Membangun Motivasi Anak Mengaji Melalui Program Bimbingan Belajar Di Masjid Al-Hikmah Desa Benteng. *Jurnal Pengabdian Kepada Masyarakat Sakai Sambayan*, 6(3), 145-147. <https://doi.org/10.23960/jss.v6i3.369>
- Meisyaroh, T. (2020). *Peranan guru pendidikan agama Islam dalam meningkatkan kemampuan membaca Al-Qur'an siswa SMP N 2 Kotagajah Lampung Tengah tahun pelajaran 2019/2020* (Skripsi). Institut Agama Islam Negeri (IAIN) Metro. <https://repository.metrouniv.ac.id/id/eprint/3125/1/TUTI%20MEISYAROH%20NPM.%201501010225.pdf>
- Nurizzati, Y., & Nuril F. (2022). Kegiatan Bimbingan Belajar Dan Maghrib Mengaji Pada Masa Pandemi Di Desa Balong. *DIMASEJATI*, 04(01), 1-10. <https://doi.org/10.24235/dimasejati.v4i1.10813>
- Oktarina, M. (2020). Faedah mempelajari dan membaca Al-Qur'an dengan tajwid. *Serambi Tarbawi*, 8(2), 147-162. <https://doi.org/10.32672/tarbawi.v8i2.5072>
- Opisia, S. (2023). *Peran guru dalam menumbuhkan minat membaca Al-Qur'an di MI Al-Islam 2, Tanjungsari, Ngresip, Ngemplak, Boyolali tahun ajaran 2022/2023* (Skripsi). Fakultas Ilmu Tarbiyah, Universitas Islam Negeri Raden Mas Said Surakarta. <https://eprints.iain-surakarta.ac.id/7910/1/163141025%20skripsi%20full.pdf>
- Rahman, A. (2021). *Pengaruh motivasi membaca Al-Qur'an dan manajemen waktu dalam meningkatkan kualitas bacaan Al-Qur'an santri Kareem Bil Qur'an Depok Jawa Barat* (Tesis, Institut PTIQ Jakarta). Program Pascasarjana, Magister Manajemen Pendidikan Islam. <https://repository.ptiq.ac.id/id/eprint/619/1/2021-ARIF%20RAHMAN-2017.pdf>
- Rica P, Lia, Priyantoro, & Eka, D. (2017). Manajemen Pendidikan Karakter AUD. *Ilmiah Pendidikan Islam Siswa Usia Dini*, 02(01), 35-46.
- Risky, F. (2022). *Implementasi program bimbingan mengaji Al-Qur'an dalam meningkatkan budaya literasi siswa di MAN 1 Situbondo tahun pelajaran 2021/2022* (Skripsi, Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember). UIN KHAS Jember Repository. http://digilib.uinkhas.ac.id/11224/1/FATHIYATUR%20RISKY_T20181332.pdf
- Saleh, M. (2017). Peran Guru Dalam Menanamkan Pendidikan Karakter Siswa Usia Dini Di Paud Se-Kecamatan Limboto. *Laporan Penelitian*. FIP Universitas Negeri Gorontalo.
- Sari, R. M., Mahfuz, & Wanto, E. (2020). Peran guru PAI dalam meningkatkan kemampuan membaca Al-Qur'an siswa di sekolah umum. *Jurnal Al-Mau'izhoh*, 2(2), 1-

16. <https://doi.org/26849410>

- Sutisna, D., Indraswati, D., & Sobri, M (2019). Keteladanan Guru sebagai Sarana Penerapan Pendidikan Karakter Siswa. *Jurnal Pendidikan Dasar Indonesia*, 04(02), 29 – 33. <https://doi.org/10.26737/jpdi.v4i2.1236>
- Wartulas, S. (2021). Metode Pembelajaran Yang Efektif Guna Meningkatkan Motivasi Belajar Siswa di Masa Pandemi Covid-19. *Jurnal Dialektika Jurusan PGSD*, 11(01), 580 – 597.
- Wulan, D. A., & Musyarapah. (2022). Studi Living Qur'an Tentang Pengaruh Pembacaan Surat Al-Fatihah Bagi Siswa Yang Sering Tantrum. *Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 16(02), 694-702. <https://doi.org/10.35931/aq.v16i2.931>
- Wulandari, D. M. (2021). *Efektivitas budaya literasi membaca Al-Qur'an sebagai upaya meningkatkan kemampuan dan minat membaca Al-Qur'an siswa di SMP Negeri 1 Jogoroto Jombang* (Skripsi, Institut Agama Islam Negeri Ponorogo). Jurusan Pendidikan Agama Islam, Fakultas Tarbiyah dan Ilmu Keguruan. https://etheses.iainponorogo.ac.id/13921/1/PERPUSTAKAAN%202021_210317279_DINDA%20MEI%20WULANDARI.pdf