

## Strengthening al-qur'an literacy through islamic education for students at sd ashabul kahfi pk sidoharjo

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### ABSTRACT

*This research examines the strengthening of Al-Qur'an literacy through Islamic Religious Education (PAI) learning at SD Ashabul Kahfi PK Sidoharjo. Al-Qur'an literacy in this context goes beyond the mechanical ability to read Arabic script; it also includes the comprehension of meaning, internalization of Qur'anic values, and their application in everyday life. Employing a qualitative approach with data collected through interviews, observation, and document analysis, the study reveals that Qur'anic literacy reinforcement is primarily implemented through the habituation of reading the Qur'an before daily learning activities. This program is designed to prepare students' mental and spiritual readiness while embedding religious values into their daily routines, serving as a preventive measure against moral decline in the era of globalization. Key supporting factors in the implementation of the program include strong collaboration among school stakeholders—teachers, principals, and administrative staff—as well as active parental involvement. These elements contribute to a school environment that consistently promotes Qur'anic engagement and values-based education. However, a notable challenge remains: the lack of awareness among some students regarding the deeper significance of Qur'anic learning. This is reflected in the low intrinsic motivation and passive participation observed during Qur'an reading sessions. Despite this, the program has shown measurable effectiveness in enhancing students' Qur'anic reading fluency and comprehension, while also positively contributing to their character formation. The educational approach adopted by the school is oriented toward Rabbani values those centered on spiritual consciousness and moral excellence. Through consistent Qur'an-based character education, students are encouraged to develop noble traits such as discipline, humility, patience, and emotional regulation. In conclusion, the Qur'anic literacy program at SD Ashabul Kahfi PK Sidoharjo presents a valuable model for integrating religious instruction with holistic character education, contributing meaningfully to the school's broader mission of shaping spiritually resilient and morally upright individuals.*

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## Introduction

The Qur'an is a vital guide for Muslims, containing a wealth of life instructions and values. For every Muslim, having the ability to read, understand, and apply the teachings of the Qur'an in daily life is a fundamental skill that must be nurtured from an early age. (Wahyu Muh. Syata et al., 2023a).

Qur'anic literacy goes beyond merely being able to read Arabic script; it also encompasses comprehension, internalization of values, and application in daily life. Encouraging children to read the Qur'an from an early age has a particularly positive effect on their spiritual and mental development. (Wahyu Muh. Syata et al., 2023a)

The importance of Qur'anic literacy lies not only in its religious value but also in its role in shaping students' moral character, discipline, and cognitive development. A student who is literate in the Qur'an is more likely to develop a strong sense of identity, ethical awareness, and emotional balance (Supratama, 2024). These elements are crucial in preparing children to face the increasingly complex challenges of modern life while maintaining their Islamic values. Moreover, cultivating Qur'anic literacy contributes to the preservation and continuation of Islamic heritage, language, and cultural practices among the younger generation (Ismaraidha et al., 2024).

Low motivation and enthusiasm among students in learning the Qur'an remains a significant factor contributing to the low quality of education, particularly in Qur'anic studies. One strategy to enhance learning enthusiasm in Qur'anic reading and writing is through supplementary activities such as Qur'anic literacy programs. These programs, when properly designed and implemented, can bridge the gap between traditional rote learning methods and more interactive, student-centered approaches that align with contemporary educational best practices (Supratama et al., 2024).

Islamic Religious Education (PAI) is a compulsory component in Indonesia's educational curriculum system and plays a strategic role in increasing Qur'anic literacy among students. However, PAI instruction in elementary schools often faces several challenges, such as limited time, ineffective teaching methods, and minimal support from families. (Tahir et al., 2024). This situation often results in a disconnect between the intended goals of PAI and the actual learning outcomes achieved by students, particularly in rural or resource-limited school environments (Robbaniyah et al., 2024).

SD Ashabul Kahfi PK Sidoharjo, as an elementary educational institution with a primary goal of shaping a Qur'anic generation, is an interesting subject for research (Fitrianto et al., 2023). The school implements various innovative PAI teaching methods and programs to improve students' ability to read and understand the Qur'an. However, the effectiveness of these programs needs to be scientifically assessed to determine their contribution to students' ability to read, understand, and practice the Qur'an (Solehuddin, 2019).

Previous studies indicate that integrating Qur'anic instruction within the PAI subject can significantly strengthen students' reading and comprehension of the Qur'an. (Muryati & Hariyanti, 2024). Furthermore, (Surawan & Cindy Fatimah, 2021) in their research argue that the implementation of interactive and enjoyable learning approaches can encourage student engagement and motivation in the learning process. Such approaches may include storytelling, games, digital tools, and group discussions that foster a more meaningful connection with the Qur'anic content (Hidayat et al., 2021).

SD Ashabul Kahfi PK Sidoharjo, as a school committed to strengthening Qur'anic literacy through PAI learning, deserves special attention. This research aims to conduct a

deeper analysis of the strategies, methods, and programs implemented by the school to enhance students' understanding of the Qur'an. The findings of this research are expected to serve as a guide for other elementary schools in developing Qur'anic understanding programs through PAI instruction (Nadhrroh, 2022).

According to (Hasanah & Sukri, 2023), the main challenges in enhancing Qur'anic literacy at the elementary level include students' low interest in reading, lack of understanding of the importance of Qur'anic literacy, and limited support from families. Therefore, a comprehensive and systematic approach is needed to address these issues. SD Ashabul Kahfi PK Sidoharjo has developed various programs integrated with PAI instruction to increase students' interest in reading the Qur'an.

This research is important because strengthening Qur'anic literacy among elementary students will provide a solid foundation for facing future life challenges. With a sound understanding of the Qur'an, students are expected to become individuals with noble character, spiritual resilience, and high social sensitivity in accordance with the values contained in the Qur'an. Ultimately, strengthening Qur'anic literacy is not just a pedagogical goal but a long-term investment in shaping a generation that is intellectually competent, morally upright, and socially responsible in line with Islamic teachings.

## Method

This study employs a qualitative descriptive approach, aiming to explore and analyze in-depth information related to the reinforcement of Qur'anic literacy through Islamic Religious Education (PAI) instruction at SD Ashabul Kahfi PK Sidoharjo. The qualitative method is deemed appropriate for this research as it allows for a comprehensive understanding of the context, strategies, and experiences of both teachers and students involved in the implementation of Qur'anic literacy programs.

Data collection in this study was conducted through three main techniques: interviews, observation, and document analysis. Interviews were conducted with key informants, including PAI teachers, school administrators, and selected students, to obtain detailed narratives regarding their experiences, perceptions, and strategies in integrating Qur'anic literacy into classroom instruction (Supratama et al., 2023). Observations were carried out in the natural classroom setting, allowing researchers to directly witness how Qur'anic literacy is taught and practiced during PAI lessons, as well as to note classroom dynamics and student engagement (Anggito, 2018). Document analysis involved reviewing relevant materials such as lesson plans (RPP), student work, program booklets, and school reports to cross-verify findings and understand how Qur'anic literacy is formally embedded within the school curriculum and activities (Indra & Cahyaningrum, 2019).

Each data collection technique has its own strengths: interviews provide deep insights, observations capture real-time practices, and document analysis offers supporting evidence and context. The triangulation of these three methods enhances the credibility and trustworthiness of the findings. Data were then analyzed thematically by identifying recurring patterns, categorizing information, and drawing meaningful interpretations relevant to the research objectives (Husna Nashihin, 2023).

## Results And Discussion

Islam is a religion that encompasses not only the spiritual relationship between an individual and Allah, but also all dimensions of human life, including education. According to Zakiyah Drajat, disciplined Islamic education is an effort to guide the development of students, with the hope that after completing their education, they are able to internalize and deeply

understand the teachings of the Qur'an and make it the foundation of their daily lives. (Kartika Sari Putri, 2023)

A Muslim is obliged to be able to read the Qur'an as a foundation to delve into and understand the messages contained within it. Building the ability to read the Qur'an should ideally begin at an early age, with the hope that as they grow into adolescence and adulthood, they will not only be able to read but also comprehend the meanings of the verses and apply them properly and correctly in daily life. (Kartika Sari Putri, 2023)

Qur'anic literacy is a person's ability not only to read, but also to deeply understand the messages contained in the Qur'an. This ability involves the process of interpreting the holy verses based on the background knowledge possessed by the reader. (Solehuddin, 2018)

As a skill, Qur'anic literacy can be continuously developed through ongoing learning and study. The importance of developing this ability lies in how the teachings of the Qur'an can shape and influence culture and human life, enabling individuals to draw wisdom and implement Qur'an-centered values in their daily lives. (Solehuddin, 2018)

In today's era, literacy is an indicator of how much information and knowledge is consumed. Clearly, the ability to read greatly affects today's standards of success. The progress of a country is highly determined by its literacy level, while in Indonesia, the low interest in and ability to read remains a significant challenge. (Hasanah & Sukri, 2023)

Literacy, both in Western and Islamic traditions, is a crucial foundation for the advancement of civilization. In Islam, the first revelation which contains the command to read in Surah Al-Alaq reflects the importance of knowledge, which later became a catalyst for the rise of Islamic civilization. This fact shows that in the Islamic tradition, students are expected to develop a spirit of literacy. (Hasanah & Sukri, 2023)

The era of globalization has brought rapid technological advancement in various aspects of life. These developments have both positive and negative effects, particularly for students. One of the concerning negative impacts is the moral decline affecting the character formation of the younger generation (Ismaraidha et al., 2024).

Observable forms of moral decline include a weakening of spiritual sensitivity, disrespect toward parents and teachers, and the increasing prevalence of behaviors that deviate from Islamic ethical norms. Among students, this decline is also evident in the reduced interest in religious practices such as reading the Qur'an, memorizing its verses, and understanding its teachings (Fathuloh & Toyyib, 2024).

One of the underlying causes of this phenomenon is the excessive and uncontrolled exposure to digital media and entertainment, which often promotes instant gratification, superficial content, and values that conflict with Islamic teachings. Without proper guidance and strong foundational literacy particularly Qur'anic literacy students may become passive consumers of such content, rather than active seekers of meaningful knowledge and values (Fitriani, 2022).

In light of these challenges, schools play a pivotal role not only in delivering academic instruction but also in shaping students' moral and spiritual identity. Educational institutions, especially those with Islamic foundations, must take proactive steps to counteract the moral erosion by integrating Qur'anic values into daily learning and school culture (Nurhidin, 2022).

Qur'anic literacy, when developed early and nurtured consistently, can serve as an anchor for character development. It helps students internalize values such as honesty, patience, humility, respect, and social responsibility principles that are urgently needed in today's fast-paced, morally ambiguous world (Wahyu Muh. Syata et al., 2023b).

Therefore, efforts to strengthen Qur'anic literacy in schools must not be limited to technical reading skills but should also involve comprehension, reflection, and real-life application. This holistic approach will ensure that students are not only literate in the literal

sense but also spiritually resilient and morally grounded. It is within this context that SD Ashabul Kahfi PK Sidoharjo emerges as a relevant case to explore, given its commitment to fostering Qur'anic literacy through structured Islamic Religious Education (PAI) and various integrative programs designed to respond to both spiritual and intellectual needs of its students.

Observable forms of moral decline include reduced interest in reading among students, decreased awareness of the importance of reading the Qur'an, and limited understanding of its content. As a result, interaction with the Qur'an is often limited to mere recitation without comprehension. This condition is further worsened by environmental influences and exposure to social media content. Forms of Qur'anic Literacy Reinforcement at SD Ashabul Kahfi PK Sidoharjo:

## **1. Forms of Qur'anic Literacy Reinforcement at SD Ashabul Kahfi PK Sidoharjo**

### **a. Routine Qur'an Reading During Breaks Between Lessons**

Based on interviews and observations conducted at the school, the implementation of a routine program of reading short surahs from the Qur'an during breaks between lessons was identified. (Interview, May 20, 2025). The aim is to prepare students mentally and emotionally to be more receptive to the lessons that follow.

Through this routine, students are expected to become accustomed to reading the Qur'an not only at school but also at home. Consistency in this practice is believed to significantly enhance students' fluency and ability in reading the Qur'an.

This consistent routine is part of a character education strategy aimed at instilling religious values in students' daily lives, as well as strengthening their spiritual foundation amid modern-day challenges.

## **2. Supporting and Inhibiting Factors in the Implementation of Qur'anic Literacy Programs at SD Ashabul Kahfi PK Sidoharjo**

### **a. Supporting Factors:**

#### **1) School Stakeholder**

School stakeholders at SD Ashabul Kahfi PK Sidoharjo, including the principal, teachers, and administrative staff, play a strategic role in supporting the success of Qur'anic literacy programs. Strong collaboration among these parties serves as the foundation for effective implementation. Each stakeholder contributes through their respective roles: the principal as policy leader and motivator, teachers as facilitators and implementers of learning strategies, and administrative staff as logistical and operational supporters.

Intense coordination among stakeholders supports the practice of Qur'an reading before class begins and the development of overall Qur'anic education. Harmonious communication fosters productive collaboration in program implementation, where feedback and suggestions from all parties are accommodated and responded to promptly.

This unified movement is strengthened by periodic meetings, collaborative program planning, and the presence of shared spiritual values among the stakeholders. With a shared vision and clearly defined roles, the literacy program is carried out systematically and sustainably, achieving its goal of shaping students with strong ties to the Qur'an. As one teacher stated, "The Qur'an is not just a subject here; it's the heart of our school culture". (Interview, May 20, 2025)

This alignment of vision and mission among school personnel demonstrates that institutional support is a crucial factor in the successful reinforcement of Qur'anic literacy. When the entire school ecosystem embraces Qur'anic values, students are more likely to absorb and reflect them in their daily attitudes and behavior, both inside and outside the classroom.

#### **2) Parents**

During meetings with the school, parents expressed significant appreciation and



support for the Qur'anic education programs at SD Ashabul Kahfi PK Sidoharjo. Their enthusiasm reflects a positive response to the school's initiative in enhancing Qur'anic literacy, indicating that the program aligns well with their expectations regarding their children's religious and moral development.

This support is based on the understanding that the program aims to develop not only basic reading and memorization skills but also a deeper connection to the Qur'anic values that can guide students in daily life. Many parents shared hopes that the program would positively impact their children's Qur'anic competencies, enabling them to recite fluently, memorize key surahs, and gradually comprehend the meanings behind the verses.

Beyond the academic aspect, parents recognize that Qur'anic literacy serves as a vital tool in shaping their children's character, discipline, and spirituality. Several parents mentioned behavioral improvements in their children at home, such as increased interest in prayer, greater respect for others, and a heightened sense of responsibility attributes that they associate with the spiritual influence of Qur'anic engagement at school.

The synergy between school and parents demonstrates a collective awareness of the importance of religious education as a foundation for building students' character and spiritual connection. This partnership is reinforced through regular communication, parental involvement in school activities, and shared monitoring of student progress. As expressed by one parent, "We feel like we are not just sending our children to school, but becoming part of a bigger mission to shape their hearts with the Qur'an" (Interview, May 20, 2025).

Such strong collaboration between the school and families enhances the sustainability and impact of Qur'anic literacy programs, ensuring that the values taught at school are consistently reinforced at home. This alignment creates a holistic educational environment that supports the child's growth as a Qur'an-literate individual who embodies Islamic values in thought, word, and deed.

b. Inhibiting Factors:

1) Students

Although the Qur'anic education program is specifically designed for their benefit, there is a noticeable gap in students' awareness of its significance. Observations indicate that many students lack optimal understanding of the importance of learning the Qur'an not only as an academic task but as a guiding framework for moral and spiritual life. This gap suggests that for some students, Qur'anic learning is still perceived as a routine obligation rather than a meaningful, value-driven activity.

In an interview, Miss Assifa Khoirunisa, a teacher at SD Ashabul Kahfi PK Sidoharjo, mentioned that some students show reluctance and lack focus during Qur'an reading activities. This includes inattentiveness during sessions, minimal participation, and limited initiative to engage further with Qur'anic content outside the classroom. The issue of low participation also extends to a general disinterest in activities such as tahfidz and murajaah at home, pointing to the challenge of cultivating consistent motivation.

This condition poses a challenge for educators in fostering intrinsic motivation and building collective awareness among students about the fundamental value of Qur'anic education in shaping character and spiritual development. The effectiveness of the program, therefore, is not only determined by its structure or routine, but also by the extent to which it connects with students on a personal and emotional level.

Despite these challenges, analysis of the observations and interview findings suggests that the Qur'anic literacy program implemented at SD Ashabul Kahfi PK Sidoharjo still demonstrates strong potential in the character development of students. Initiatives such as routine Qur'an reading before learning activities, the integration of Qur'anic themes into

daily lessons, and the consistent implementation of tahfidz and adab teachings have proven effective in addressing behavioral issues and spiritual gaps. These include issues such as low motivation to study the Qur'an at home, lack of repetition (murajaah), and difficulties in memorizing short surahs.

This character education approach, which is oriented toward divine (Rabbani) values, is designed to develop students' spirituality by instilling noble traits such as humility, patience, discipline, and emotional regulation. In essence, it helps students to control worldly desires, manage anger, and respond to life with Qur'an-based wisdom. Over time, the strategy of habituating Qur'an reading and internalization has produced measurable improvements in students' behavior and attitudes both within the classroom and beyond.

In conclusion, the Qur'anic literacy program at SD Ashabul Kahfi not only contributes to cognitive religious competencies but also plays a transformative role in shaping the emotional and moral dimensions of the students. This dual impact supports the school's broader educational mission to nurture a generation that is not only intellectually capable, but spiritually grounded and morally upright in accordance with the values of the Qur'an.



Pic. 1. Documentation of Murajaah Activities at between lesson

## Conclusion

The Qur'anic Literacy Program at Ashabul Kahfi PK Elementary School in Sidoharjo, Wonogiri is a strategic initiative aimed at addressing moral degradation among students in the current era of globalization. Amid increasing exposure to negative influences from digital media and declining interest in religious values, this program offers a preventative and constructive solution by emphasizing early spiritual development. It is implemented through the daily habituation of Qur'an reading prior to classroom instruction, with the objective of mentally preparing students and embedding Qur'anic values in their everyday behavior.

The implementation of this program is supported by several key factors, particularly the commitment of school stakeholders principals, teachers, and staff as well as strong encouragement from parents. This collaborative synergy fosters a supportive ecosystem for the development of Qur'anic literacy among students. Regular coordination between the school and families helps ensure consistency between the values taught at school and those practiced at home.

However, the program also faces challenges, notably the gap in students' intrinsic

awareness regarding the significance of Qur'anic learning. Observations and teacher interviews reveal that some students exhibit reluctance, inattentiveness, and lack of motivation during Qur'anic reading sessions. These behavioral patterns indicate the need for a more engaging and personalized approach to foster deeper appreciation and connection with the Qur'an.

Despite these challenges, the Qur'anic literacy program at Ashabul Kahfi PK Elementary School has proven to be effective in addressing various behavioral and spiritual issues. It has positively influenced students' discipline, emotional control, and motivation to engage with religious practices. Specific impacts include improved habits in murajaah (reviewing Qur'anic memorization), increased effort to memorize short surahs, and greater interest in reciting the Qur'an both at school and at home.

This character education model, grounded in Rabbani (God-centered) values, serves as the core of the school's educational philosophy. It aims to develop students' spirituality by cultivating noble character traits such as patience, humility, honesty, and emotional resilience. By reinforcing Qur'anic reading as a daily practice, the program contributes significantly to the holistic development of students—spiritually, morally, and intellectually.

In conclusion, the Qur'anic literacy program at Ashabul Kahfi PK Elementary School not only fulfills its role as a religious education initiative but also functions as a powerful tool for character formation. Its integrated, values-based approach aligns closely with the institution's educational mission: to nurture a generation of students who are not only academically capable but also morally upright and spiritually grounded in the teachings of the Qur'an.

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