

CONTRIBUTIONS OF MADRASAH DINIYAH TAKMILIAH AWALIAH TO ADVANCING QUR'ANIC LITERACY

Yanti Helena, Syamsu Nahar, Wahyudin Nur Nasution

Universitas Islam Negeri Sumatera Utara Medan

Email: yantihelena@gmail.com, syamsunahar@uinsu.ac.id, wahyuddinnurnasution@uinsu.ac.id

How to cite:

Helena, Y., Nahar, S., Nasution, W.N. (2024). Contributions of Madrasah Diniyah Takmiliyah Awaliyah to Advancing Qur'anic Literacy. *Fitrah: Journal of Islamic Education*, 5(2), 3252-270. <https://doi.org/10.53802/fitrah.v5i2.1437>

ABSTRACT

Al-Qur'an literacy is a significant challenge in Indonesia, where most students have low reading and comprehension skills. This phenomenon is exacerbated by changes in learning culture, such as children's preference for gadgets and digital entertainment, which reduces the time available for reading the Al-Qur'an. This study aims to analyze the contribution of Madrasah Diniyah Takmiliyah Awaliyah as a driver of Quran literacy in Padangsidempuan City, as well as to explore learning strategies, supporting factors, and obstacles to its implementation. The method used is multisite qualitative, with data collection through participatory observation, interviews, and documentation in two madrasahs. The results show that the Qur'an literacy program at Madrasah Diniyah Takmiliyah Awaliyah, including tahsin, tahfiz, and tilawah competitions, is effective in improving reading and comprehension skills, as well as fostering a love for and internalization of the values of the Qur'an. The success of the program depends on teacher competence, parental involvement, and a conducive learning environment. The implications of this study confirm the strategic role of Madrasah Diniyah Takmiliyah Awaliyah as a non-formal institution that strengthens Al-Qur'an literacy, shapes religious character, and prepares a generation of Muslims with noble character and Qur'anic competence.

KEYWORDS

Al-Qur'an Literacy, Madrasah Diniyah Takmiliyah Awaliyah, Non-Formal Education

ABSTRAK

Literasi Al-Qur'an menjadi tantangan penting di Indonesia, di mana sebagian besar peserta didik memiliki kemampuan membaca dan memahami Al-Qur'an yang masih rendah. Fenomena ini diperparah oleh perubahan budaya belajar, seperti preferensi anak-anak terhadap gawai dan hiburan digital, yang mengurangi waktu untuk kegiatan membaca Al-Qur'an. Penelitian ini bertujuan menganalisis kontribusi Madrasah Diniyah Takmiliyah Awaliyah sebagai penggerak literasi Al-Qur'an di Kota Padangsidempuan, serta menelusuri strategi pembelajaran, faktor pendukung, dan hambatan implementasinya. Metode yang digunakan adalah kualitatif multisitus, dengan pengumpulan data melalui observasi partisipatif, wawancara, dan dokumentasi di dua Madrasah. Hasil penelitian menunjukkan bahwa program literasi Al-Qur'an di Madrasah Diniyah Takmiliyah Awaliyah, termasuk tahsin, tahfiz, dan lomba tilawah, efektif meningkatkan kemampuan membaca, memahami, serta menumbuhkan kecintaan dan internalisasi nilai-nilai Al-Qur'an. Keberhasilan program bergantung pada kompetensi guru, keterlibatan orang tua, dan lingkungan belajar yang kondusif. Implikasi penelitian ini menegaskan peran strategis Madrasah Diniyah Takmiliyah Awaliyah sebagai lembaga nonformal yang memperkuat literasi Al-Qur'an, membentuk karakter religius, dan menyiapkan generasi Muslim berakhlak mulia serta kompeten Qur'ani.

KATA KUNCI:

Literasi Al-Qur'an, Madrasah Diniyah Takmiliyah Awaliyah, Pendidikan Nonformal

INTRODUCTION

Literacy is the main foundation in the journey of Islamic civilization. The first revelation sent down to the Prophet Muhammad, namely the command to read, emphasizes that reading is the gateway to understanding, knowledge, and wisdom. This command to read does not only mean the technical act of reciting text, but also the process of learning, understanding, observing, and bringing spiritual awareness through the phrase *bismi rabbik*, which reminds us that literacy activities should be based on the values of divinity (Romdhoni, 2015; Said, 2016). This tradition of literacy became the source of the revival of Islamic science during the classical golden age, when Muslims established major centers of learning such as the University of al-Qawariyyin in 859 AD and Al-Azhar in 975 AD. This progress is proof that literacy—especially Qur'anic literacy—is a major pillar in the birth of Islamic sciences and the growth of an advanced civilization (Shafira et al., 2021; Wisda, 2023).

In the context of modern education, Quran literacy has become an important part of the School Literacy Movement and the strengthening of character education as stated in the Minister of Education and Culture Regulation Number 23 of 2015. Every student is required to have a good reading culture, including religious literacy that fosters morality, character, and faith. However, various research findings show that the Qur'an literacy skills of

students in Indonesia are still in the low to moderate category (Ministry of Education and Culture of the Republic of Indonesia, 2015; Sauri, 2017). A report by the Research and Development Center for Religious Literature and Heritage (Puslitbang Lektur dan Manajemen Organisasi, 2016) reveals that the Qur'an literacy of high school students in Indonesia shows weak reading skills, which is the main basis for literacy development. Not only that, research by the Jakarta Institute of Qur'anic Sciences also shows that around 65% of Indonesians are in the category of Qur'anic illiteracy. This phenomenon shows that even though Indonesia is the country with the largest Muslim population in the world, the ability to read and understand the Qur'an is still a fundamental problem (Sauri, 2017; Shafira et al., 2021).

The lack of Quran literacy among students is also influenced by changes in learning culture. Children and adolescents tend to spend their time playing with gadgets, watching television, or playing games rather than participating in religious studies such as tahsin, tafsir, or regular Qur'an reading activities (Adib, 2019; Jannah et al., 2024; Tri et al., 2024). A lack of understanding about the importance of reading the Qur'an has caused students to become increasingly distant from interacting with the holy book, resulting in a decline in their ability to read, write, and understand the messages of the Qur'an. Research conducted by the Semarang Religious Research and Development Center (2016) shows that

although the reading and memorization skills of junior high school students are quite good, their ability to understand the contents of the Qur'an is still low. Interestingly, the study also concluded that students who attend religious education at Madrasah Diniyah have better Qur'an literacy than students who do not attend such educational institutions. This finding indicates the significant contribution of non-formal educational institutions in strengthening Qur'an literacy skills.

It is in this context that Madrasah Diniyah Takmiliah Awaliah has a strategic position. As a non-formal educational institution under the guidance of the Ministry of Religious Affairs, Madrasah Diniyah Takmiliah Awaliah provides basic religious education to children outside of formal school hours. The curriculum at Madrasah Diniyah Takmiliah Awaliah includes lessons on the Qur'an and Hadith, faith and morals, fiqh, Arabic, and practices that support the ability to read and understand the Qur'an. Some Madrasah Diniyah Takmiliah Awaliah also organize tahsin and tahfiz programs as compulsory extracurricular activities. This provides an opportunity for Madrasah Diniyah Takmiliah Awaliah to help overcome the low level of Qur'an literacy among students, while strengthening the function of religious education at the community level.

Initial research data obtained through observation and interviews with teachers at Madrasah Diniyah Takmiliah Awaliah in Padangsidempuan City shows that many

students have difficulty reading the Qur'an with tartil and understanding the basics of tajwid, thus hindering their ability to memorize and participate in religious competitions. Madrasah Diniyah Takmiliah Awaliah teachers also emphasized that low Quran literacy skills directly affect students' academic and non-academic achievements. This shows the need for systematic and structured efforts to improve Quran literacy through diniyah educational institutions.

Conceptually, Qur'anic literacy encompasses not only the technical ability to read Hijaiyah letters, but also involves understanding the meaning, interpretation, and internalization of the values of the Qur'an in life. The levels of Qur'anic literacy include the ability to read (*qira'ah*), write (*kitabah*), memorize (*hifdz*), understand basic meanings (*fahm*), and the reflective ability to practice the values of the Qur'an (Bandura, 1986; Supriadi et al., 2022; Syamsuddin, 2015; Yusuf & Rasyid, 2019). This theoretical framework of religious literacy is in line with the functional literacy approach, which emphasizes that reading must provide practical benefits in daily life. Thus, the role of Madrasah Diniyah Takmiliah Awaliah in strengthening Al-Qur'an literacy cannot be understood merely as teaching reading skills, but also as shaping the religious character of students who are able to appreciate and practice the teachings of the Al-Qur'an.

Previous studies have shown that Al-Qur'an literacy programs can improve reading

skills, reading interest, and character building among students. Studies by Tri et al. (2024) and Mawardani (2023) emphasize the effectiveness of literacy programs in formal schools, while Izzi(2020) shows the success of Al-Qur'an reading training at the community level. Romdhoni(2015) highlights the role of the Qur'an in eradicating illiteracy, and Supriadi et al. (2022) develops strategies to improve Qur'an reading skills through action research. However, most of these studies focus on formal schools or general training. Only Wisda (2023) mentions the role of Madrasah Diniyah Takmiliyah Awaliyah, but it is limited to character building. The distinction of this research lies in its focus on comprehensively analyzing the role, strategies, and contributions of Madrasah Diniyah Takmiliyah Awaliyah in improving Al-Qur'an literacy, both through intracurricular and extracurricular activities, thereby filling the gap in studies on community-level diniyah institutions.

This study aims to analyze the contribution of Madrasah diniyah takimiliyah awaliyah in achieving the Al-Qur'an literacy program in Padangsidempuan City. The main focus is on the form and direction of the Al-Qur'an literacy program designed to improve students' ability to read and understand the Al-Qur'an. This study also examines how the learning process is implemented in the classroom, including the methods and strategies used by teachers in guiding students. In addition, this study explores the factors that

support and hinder the implementation of the program, both from the internal aspects of the institution and the conditions of the students. This study also aims to reveal various efforts made to overcome these obstacles so that the Qur'an literacy program can run more optimally. Through this description of the objectives, the study is expected to contribute to strengthening the practice of Qur'an literacy learning at the Madrasah Diniyah level.

The theoretical contribution of this research lies in affirming the position of Madrasah Diniyah Takmiliyah Awaliyah as an institution that not only functions as a complement to formal education, but also as a pedagogical actor that has a strategic role in strengthening Qur'anic literacy at the basic level. This research offers a new perspective on how the Qur'an literacy program in Madrasah Diniyah Takmiliyah Awaliyah can be understood as a value-based learning model that integrates pedagogical, spiritual, and character-building approaches. Through a more in-depth analysis of learning mechanisms, supporting factors, obstacles, and strategies for overcoming them, this study contributes conceptually to the development of religious literacy theory in the context of Islamic non-formal education.

In practical terms, this study provides applicable recommendations for Madrasah Diniyah Takmiliyah Awaliyah administrators, teachers, and policy makers in designing Qur'an literacy programs that are more adaptive to the needs of students and the demands of the times.

The findings of this study indicate concrete steps that can be taken to improve learning effectiveness, strengthen teacher competence, and improve program management to be more focused and sustainable. The novelty of this research lies in its positioning of Madrasah Diniyah Takmiliah Awaliah as a strategic partner in the development of a Qur'anic literate society, not only as an institution that fills religious learning time, but as a main pillar in shaping a Muslim generation that is textually intelligent, spiritually mature, and socially ethical.

THEORY DESCRIPTION

Qur'anic literacy in Islamic education studies is understood as an ability that encompasses technical and cognitive processes in reading, understanding, and internalizing the messages of the Qur'an (Aisyah, 2020; Dewi & Putra, 2024; Sinaga & Setiawan, 2024). Etymologically, literacy is related to the activities of reading and writing, but in a religious context, it acquires a broader meaning because it involves a process of spiritual appreciation and behavioral transformation. The concept of Qur'anic literacy cannot be separated from the principle of *iqra'*, which is the basis of the epistemology of Islamic education. *Iqra'* implies that reading is not merely reciting text, but a process of searching for meaning that activates all of human intellectual and spiritual potential. Thus, Qur'anic literacy is understood as a multidimensional ability that includes mastery

of Hijaiyah symbols, application of tajwid rules, understanding of verse meanings, and the ability to embody Qur'anic values in daily actions. In functional literacy theory, reading ability is considered useful if it can shape life competencies, so that Qur'anic literacy should enable students to respond to moral, social, and spiritual challenges in life (Mawardani, 2023; Suhadi & Zakariyah, 2021; Zazak et al., 2023).

The study of religious literacy is also based on constructivism theory, which emphasizes that knowledge is not passive, but is constructed by learners through interaction with their environment and learning experiences. In the context of Al-Qur'an learning, constructivism asserts that the ability to read and understand sacred texts will develop optimally when learners experience a meaningful learning process through teacher guidance, repeated practice, and reinforcement of values (Amahorseya & Mardliyah, 2023). Active involvement in reading, memorizing, writing, and discussing the meaning of verses is part of the process of constructing religious knowledge. Thus, institutions such as Madrasah Diniyah Takmiliah Awaliah serve as learning environments that provide educational experiences based on social interaction, internalization of values, and habitual worship that support the gradual formation of Qur'anic literacy.

Pedagogically, Quranic literacy is closely related to value-based learning theory.

This theory is based on the assumption that religious education aims not only to develop cognitive abilities, but also to instill moral and spiritual values. Al-Qur'an learning is seen as a medium for character building, where students are not only guided to become proficient readers, but also encouraged to explore the ethical teachings inherent in each verse. This framework strengthens the position of madrasah diniyah as an institution that emphasizes Islamic character education through worship practices, the application of morals, and the habit of positive behavior derived from the Al-Qur'an. The integration of cognitive, psychomotor, and affective aspects makes Qur'an literacy a multidimensional process that shapes both intellectual and moral competence.

Within the framework of non-formal education, educational ecology theory provides an understanding that children's literacy skills are shaped by interactions between family, school, community, and religious institutions. Madrasah Diniyah Takmiliah Awaliyah serves as an environment that provides additional educational stimulation that is not fully met in formal schools. This institution is unique because it intervenes in the areas of spiritual strengthening and intensive Quran reading skills through structured learning time, a specific religious curriculum, and emotional closeness between teachers and students. The presence of madrasah diniyah expands

children's religious literacy through more flexible, contextual, and needs-based learning practices (Ardat et al., 2022; Inten et al., 2023).

With this conceptual description, an understanding of Qur'anic literacy and the position of Madrasah Diniyah Takmiliah Awaliyah can be used as a theoretical basis for examining how this institution contributes to strengthening basic religious competence, shaping religious character, and fostering a culture of Qur'anic literacy at the community level. This theoretical description forms the basis for empirical analysis of the models, processes, and strategies of Qur'anic literacy in the context of diniyah education.

METHOD

This study used a qualitative approach with a multisite design conducted at two Madrasah Diniyah Takmiliah Awaliyah in Padangsidempuan City, namely Madrasah Diniyah Takmiliah Awaliyah Al-Amin Panyanggar and Madrasah Diniyah Takmiliah Awaliyah Al-Abror. These two madrasahs were deliberately selected based on their large number of students and teachers, as well as the continuity of their Qur'an literacy program for more than five years. This research lasted for one year, from June 2024 to May 2025, covering the stages of instrument preparation, data collection, analysis, verification, and report writing. During this period, the researchers made regular visits to observe the learning process, teacher-student interactions,

and literacy activities that took place outside the classroom.

The main data sources were obtained from madrasah principals, teachers, students, and parents who had direct experience or were involved in al-Qur'an learning activities. Informants were selected based on the principles of purposive and snowball sampling, so that each informant selected was considered capable of providing relevant and in-depth information about al-Qur'an literacy

practices in their respective madrasahs. Secondary data was obtained from madrasah documents in the form of institutional profiles, learning schedules, teaching tools, meeting archives, monitoring records, activity photos, and other supporting documents (Bogdan & Biklen, 1992).

The following table shows the primary and secondary data sources along with the number of informants or documents collected:

Table 1. Primary and secondary data sources for the study

Type of Data	Data Source	Number
Primary	Head of Madrasah	2 people
	Teachers	8 people
	Students	30 people
	Parents	14 people
Secondary	Official madrasah documents	15 documents
	Activity documentation	30 files

Data was collected through participatory observation, in-depth interviews, and documentation. Observations were conducted systematically in classrooms, teachers' rooms, madrasah offices, prayer rooms, and the surrounding environment to record literacy activities, interactions, and learning practices. All observation results were recorded in daily field notes, supplemented with photographs and recordings when necessary. Semi-structured interviews were conducted with the madrasah principal, teachers, and parents to explore experiences, learning strategies, obstacles, and students' responses to the Qur'an literacy program. All interviews were recorded and transcribed for further analysis. Documentation included the

collection of official and unofficial madrasah documents, such as decrees, learning schedules, student attendance lists, activity records, and documents showing the progress of the Qur'an literacy program.

Data analysis was conducted in two stages. First, a single site analysis, in which all data from observations, interviews, and documentation were condensed, categorized, and organized into descriptive narratives based on the main themes of Qur'an literacy implementation, supporting factors, obstacles, and teacher strategies. Second, cross-site analysis was conducted to compare findings from Madrasah Diniyah Takmiliah Awaliyah Al-Amin and Madrasah Diniyah Takmiliah Awaliyah Al-Abror. This comparison

allowed researchers to identify similarities in practices, differences in context, distinctive implementation patterns, and compile a

comprehensive picture of the contribution of Madrasah Diniyah Takmiliyah Awaliyah to al-Qur'an literacy at the community level.

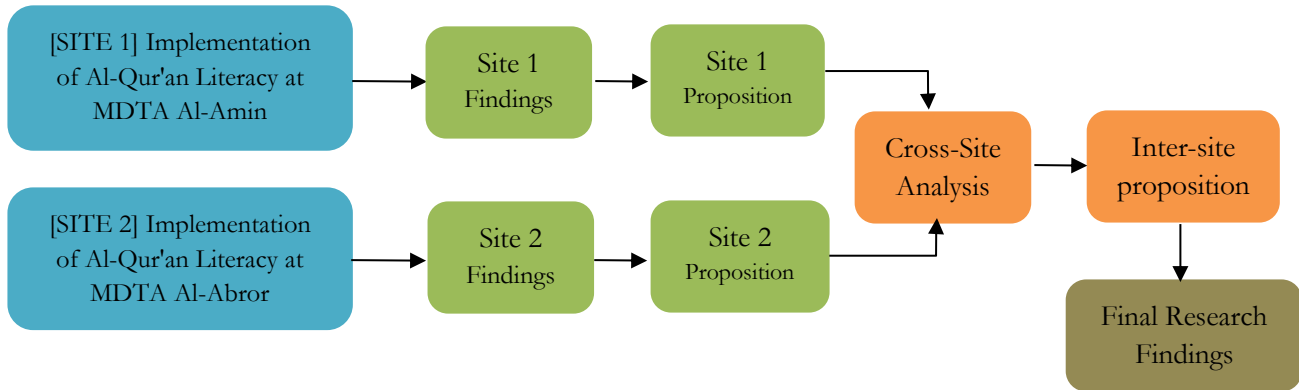


Figure 1. Multi-Site Data Analysis

Data validity is ensured through extended observation periods, triangulation of sources and data collection techniques, and member checking with key informants. Researchers ensure that all data corresponds to the informants' actual experiences and accurately reflects field practices. The research process was also audited by the promoter team to ensure consistency of procedures, quality of analysis, and credibility of findings. With this multi-site design, the study was able to provide a more comprehensive understanding of the role, strategies, and contributions of Madrasah Diniyah Takmiliyah Awaliyah in strengthening Qur'an literacy among students.

RESULTS AND DISCUSSION

Al-Qur'an literacy at Madrasah Diniyah Takmiliyah Awaliyah

Research conducted at Madrasah Diniyah Takmiliyah Awaliyah Al-Amin and Al-Abror shows that Quran literacy plays an

important role as the main foundation of religious education. Quran literacy not only teaches technical skills in reading Hijaiyah letters and tajwid, but also shapes the character, morals, and religious mindset of students from an early age. At Madrasah Diniyah Takmiliyah Awaliyah, Quran literacy is developed through a structured learning program, including introduction to Hijaiyah letters, tahsin, tasmī', muroja'ah, and Quran-based competitions. This program aims to ensure that Quran literacy does not stop at reading and writing, but develops into an understanding and practice of Quranic values in everyday life.

The findings at Al-Amin show variations in the reading abilities of students. Some are already fluent and understand basic tajwid, while others still have difficulty with long and short pronunciation (*mad*), *ghunnah*, and certain letter *makbraj*, thus requiring intensive guidance. Support programs such as regular muroja'ah and cooperation with parents are

believed to be able to improve Al-Qur'an literacy skills in a sustainable manner. The head of the madrasah, teachers, and parents hope that Al-Qur'an literacy will not only produce a generation that is proficient in reading, but also a generation that loves the Al-Qur'an and is able to practice its teachings in life.

Site II, Al-Abror, emphasizes Quranic literacy as a strategic means of building a religious foundation and protecting students from the negative influences of the times. Programs such as tahsin, tahfizh, muroja'ah, tilawah competitions, kultum, and tahfizh graduation ceremonies are aimed at fostering an emotional love for the Quran. Although students' reading abilities vary, overall progress shows positive results. The hope at both sites is the same, namely to produce a Qur'anic generation that understands, internalizes, and practices the values of the Qur'an as a guide for life and a moral fortress.

Cross-site results show that both Madrasah Diniyah Takmiliah Awaliyah have a strategic position in the development of Al-Qur'an literacy. These institutions not only emphasize reading skills, but also play a role in shaping Islamic morals and character. The Al-Amin site places more emphasis on the systematic development of reading skills, starting from the introduction of the Hijaiyah alphabet to Al-Qur'an-based competitions, as well as intensive cooperation with parents. The Al-Abror site highlights Quran literacy as a strategic tool for building a religious foundation

and protecting students from the tide of globalization, with appreciative activities that foster a sense of pride in the Quran.

Al-Qur'an literacy in Madrasah Diniyah Takmiliah Awaliyah is an important component in Islamic education, emphasizing the ability to read, understand, and practice the teachings of the Al-Qur'an from an early age. Madrasah Diniyah Takmiliah Awaliyah is a strategic place to instill Islamic values and Qur'an reading skills before students continue to higher levels of formal education. This is in line with Adib's (2019) view that Madrasah Diniyah Takmiliah Awaliyah, as a non-formal institution, provides structured Islamic education to complement formal education, so that students can broaden and deepen their religious understanding.

Qur'an literacy is not only a technical skill, but also includes understanding its meaning, appreciating its values, and practicing it in daily life. The objectives of literacy at Madrasah Diniyah Takmiliah Awaliyah include the ability to read the Qur'an correctly and fluently, instilling love for the Qur'an, encouraging appreciation and practice of its teachings, shaping Islamic character, and strengthening children's Islamic identity. With these comprehensive objectives, Qur'an literacy becomes the foundation for shaping a generation of Muslims who are spiritually intelligent, have noble character, and are able to face global challenges (Abdullah, 2018; Wisda, 2023).

The challenges of Al-Qur'an literacy in Madrasah Diniyah Takmiliah Awaliyah arise from disparities in teacher competence, limited infrastructure, and diverse learning environment support. Some teachers still rely on traditional methods, while others utilize multisensory approaches such as audio-visual media, Hijaiyah letter games, and the Iqra' method. Research by Yusuf and Rasyid (2019) shows that multisensory methods can increase students' interest and motivation to learn. Other supporting factors are the role of parents and local communities, such as majelis taklim and Al-Qur'an education parks, which can strengthen the Al-Qur'an literacy environment.

Lack of teacher training, limited facilities, and minimal government support are the main obstacles. Some Madrasah Diniyah Takmiliah Awaliyah lack mushaf, guidebooks, and modern learning media, while cramped classrooms and limited ventilation affect learning comfort. However, teacher creativity and community support, for example through fundraising or the use of residents' homes as additional learning spaces, help overcome these limitations.

Assessment at Madrasah Diniyah Takmiliah Awaliyah is conducted through regular formative evaluations and summative assessments through Al-Qur'an reading tests. Reading assessment is relatively effective, but measuring understanding of the meaning of verses is still not systematic. Family support has been proven to improve literacy progress;

children who are guided by their parents show faster progress, while children without support progress more slowly.

Overall, Quran literacy at Madrasah Diniyah Takmiliah Awaliyah plays a strategic role in equipping students with the ability to read, understand, and practice the Quran. The literacy program runs systematically and continuously despite facing challenges, with teachers playing a key role in its success. Madrasah Diniyah Takmiliah Awaliyah not only teaches technical skills in reading Hijaiyah letters according to tajwid, but also instills religious attitudes, encourages daily recitation, and fosters moral awareness based on Qur'anic values. The literacy program consists of regular lessons and special activities such as tahfizh, recitation competitions, mass khataman, and tahsin training, which together shape a Qur'anic generation that is characterful, religious, and able to face the challenges of the times. The dimensions of Qur'anic literacy include technical reading skills, understanding of meaning, appreciation of values, and practice of teachings, where the technical aspects are already quite good, while understanding and appreciation still need to be strengthened to achieve comprehensive educational goals (Solehuddin, 2019; Supriadi et al., 2022).

Implementation of Al-Qur'an Literacy Learning at Madrasah Diniyah Takmiliah Awaliyah

The results of research at Madrasah Diniyah Takmiliah Awaliyah Al-Amin and Al-

Abror show that Al-Qur'an literacy learning is implemented using a comprehensive approach, covering the technical aspects of reading, understanding meaning, memorization, and internalization of Qur'anic values. Teachers at both madrasahs participated in Al-Qur'an literacy training organized by the Ministry of Religious Affairs, the Qur'an recitation development institute, and the teachers' forum. This training equipped teachers with mastery of the Iqra', Qiraati, Tilawati, talaqqi, musyafahah methods, as well as tahfizh strategies, which improved their pedagogical competence and reading quality. Teachers also prepared teaching materials, learning media, and mental and spiritual readiness, demonstrating their seriousness in creating an optimal and blessed learning process.

The learning methods applied are varied and adaptive, tailored to the students' ability levels, from beginner to advanced. These include the Iqra', talaqqi, sorogan, musyafahah, group tadarus, and demonstrative approaches. The teaching materials cover tajwid, makharijul huruf, tahfizh, understanding verses, reading etiquette, and Qur'anic stories. This approach emphasizes not only technical aspects, but also spiritual values and morals, reflecting a holistic character education. The media used include standard mushaf, Iqra' books, audio murattal, tajwid posters, hijaiyah cards, and other visual media, which make learning more interesting, interactive, and effective.

Al-Qur'an literacy is evaluated continuously through formative and summative assessments. Assessments cover recitation, tajwid accuracy, memorization, and student attitude and manners. Evaluation results are used as a means of guidance, not merely measurement, so that teachers can provide individual guidance and adjust teaching strategies. Teachers also create a conducive classroom environment through communal prayer, Islamic motivation, an emotional approach, and flexible, adaptive, and communicative classroom management. Differences in student abilities are addressed through initial mapping, learning groups, individual guidance, collaboration between students, and parental involvement, making learning inclusive and sustainable.

The differences between the two sites were found in the emphasis on training, teaching preparation, methods, materials, media, evaluation, and classroom management. At Al-Amin, training emphasizes mastery of technical teaching methods, teacher preparation is balanced between pedagogical and spiritual aspects, materials are holistic, and the media used are functional and conventional. Evaluation is conducted directly, focusing on reading and memorization, and the classroom approach is more humanistic. Meanwhile, at Al-Abror, training focuses on learning planning and strategies, preparation is more systematic, methods are combined with contextual and demonstrative approaches, materials are

arranged in stages up to simple interpretations, media are more innovative and digital, evaluation is more comprehensive and personal, and the classroom approach is more structural and collaborative with parents.

Research findings show variations in students' literacy skills. Most are able to read the Qur'an fluently, but some have difficulty pronouncing certain letters due to a lack of practice at home. This confirms Vygotsky's theory about the importance of social support in learning. In addition to technical reading and memorization, Qur'anic literacy learning also emphasizes the practice of Qur'anic values in daily life, such as greeting others, maintaining cleanliness, and respecting others, in line with al-Ghazali's view that Qur'anic learning should lead to moral improvement.

Teachers are central to the success of Qur'anic literacy. Continuous, contextual, and practice-oriented training has been shown to enhance teaching performance and foster methodological innovation. Careful lesson planning—such as formulating indicators, objectives, methods, and assessments—is closely linked to students' achievement in Qur'anic reading skills. A variety of teaching methods, including *Iqra'*, *Tilawati*, *Qiraati*, and *talaqqi*, must be integrated with creative learning approaches to prevent student boredom and to support their comprehension of Qur'anic meaning. This aligns with behaviorist, cognitivist, and constructivist learning theories.

Learning facilities and media play a significant role in the success of Al-Qur'an literacy. Madrasah Diniyah Takmiliah Awalayah, which has complete classrooms, mushaf, blackboards, audio tilawah, and visual media, shows better literacy achievements than those with limited facilities. The use of digital technology is still limited, but Quran learning applications, projectors, and audio recitations can accelerate competency achievement. Digital media enables teaching to be more engaging and tailored to the learning styles of both visual and kinesthetic learners.

Systematic and data-driven assessments, such as memorization portfolios, tajwid observation sheets, and student progress notebooks, are important for measuring the learning process and outcomes. Adaptive, communicative, and empathy-based classroom management increases students' intrinsic motivation and creates a warm learning atmosphere. In addition to madrasahs, family and community involvement supports literacy success, for example through home tutoring, parenting training, and collaborative activities with mosques or Al-Qur'an Education parks.

The government, religious institutions, and civil society have an important role to play in strengthening Al-Qur'an literacy. Teacher training, distribution of facilities, affirmative policies, and the integration of formal and non-formal education can ensure that Al-Qur'an literacy becomes an integral part of early childhood education. Overall, Quran literacy in

Madrasah Diniyah Takmiliyah Awaliyah requires the integration of technical reading skills, understanding of meaning, memorization, and internalization of values, in order to produce students who are not only technically skilled, but also have a strong Quranic character.

Supporting and Hindering Factors in the Implementation of Qur'anic Literacy Learning

The results of research at Madrasah Diniyah Takmiliyah Awaliyah Al-Amin and Al-Abror show that the success of Quran literacy learning is influenced by various supporting factors that complement each other. The main factors are teacher competence and commitment, which are demonstrated through patience, perseverance, and the ability to manage classes with students of varying abilities. Teachers play a role not only as educators, but also as spiritual mentors who set an example of good character and worship. Teachers' examples in reading the Qur'an and managing the classroom in accordance with the principles of social learning encourage students to imitate positive behavior and increase their motivation to learn.

Active parental involvement is also an important factor. Children who are guided at home, either through direct assistance or additional guidance, show higher literacy achievement compared to students who do not receive support at home. This confirms Syamsuddin's (2015) finding that positive

interaction between the home and madrasah environments strengthens learning success. A conducive, religious, and value-rich madrasah environment, including Islamic decorations, a prayer room, Hijaiyah letter boards, and visual aids, also creates a supportive learning atmosphere. A systematic learning approach using methods such as *Iqra'*, *Tilawati*, *Yanbu'a*, or *Qira'ati* is also effective for children aged 7–12 years because it suits their cognitive characteristics (Piaget, 1977). The phonetic and repetition methods make it easier for students to read the Qur'an with correct tajwid, supported by the principle of direct instruction.

Adequate facilities such as mushaf, guidebooks, comfortable classrooms, and teacher training from the Ministry of Religious Affairs, the Qur'an recitation development institute, and other religious institutions improve the quality of learning. Institutional support, both from the government and religious institutions, also strengthens Qur'an literacy through curriculum policies, facility assistance, and activities such as the Qur'an recitation competition. The difference between the two sites is evident in their focus: Al-Amin emphasizes a collective movement to shape a Qur'anic generation, while Al-Abror emphasizes technical strengthening and additional media support such as audio murattal.

However, the implementation of learning faces various obstacles. Students' varying initial abilities, difficulties in reading Hijaiyah letters, pronunciation of makhraj, and

application of tajwid are the main technical obstacles. Limited learning time at madrasahs due to formal school activities and students' physical fatigue also affect learning effectiveness. Low motivation to learn, lack of practice at home, and some parents who do not actively support their children are also obstacles. The inadequate physical conditions of madrasahs, including limited classroom space, a lack of teaching aids, and a lack of prayer rooms, exacerbate the situation.

Pedagogical factors are also important. Not all teachers have adequate pedagogical competence, including an understanding of children's different learning styles and the use of varied learning media. The traditional approach without lesson planning causes students to lack enthusiasm and does not significantly improve their ability to read the Qur'an. Therefore, an integrative strategy is needed that combines teacher competence, parental support, adequate facilities, structured learning methods, and student motivation to ensure the success of Qur'an literacy in Madrasah Diniyah Takmiliah Awaliyah.

Efforts to Overcome Obstacles in Implementing Qur'an Literacy Learning

Research findings at Madrasah Diniyah Takmiliah Awaliyah Al-Amin and Al-Abror reveal several strategies implemented to address challenges in Qur'anic reading and writing instruction. At Madrasah Diniyah Takmiliah Awaliyah Al-Amin, these efforts include

intensive collaboration between the principal, teachers, and parents to create a supportive learning environment. The principal and teachers provide special remedial classes for students who are still struggling, while also strengthening regular communication with parents to ensure continued support at home. Additional initiatives include cultivating students' love for the Qur'an through activities such as recitation, memorization, and Islamic-themed art competitions, all carried out within an enjoyable, pressure-free, and motivating atmosphere. Teachers employ individualized and adaptive approaches by assessing students' abilities, offering personalized and small-group guidance, and using *Iqra'*, *talaqqi*, *tikrar*, and drill methods tailored to students' learning styles. Emotional support, praise, and positive reinforcement are also provided to help students overcome psychological barriers such as shyness or low self-confidence.

The role of parents is very important. Parents should set aside time to accompany their children as they read the Qur'an, correct any mistakes in their recitation, provide encouragement and motivation, and create a religious atmosphere at home, such as by playing recordings of the Qur'an being recited, so that children's interaction with the Qur'an becomes part of their daily lives.

At Madrasah Diniyah Takmiliah Awaliyah Al-Abror, efforts are made in line with Al-Amin, but with more emphasis on collective habits and social activities. Strategies include

strengthening religious social interaction among students, varied and enjoyable learning, and daily programs such as muroja'ah and tadarus together. The madrasah regularly holds Syahril Qur'an competitions to improve students' ability to read and understand the contents of the Qur'an and to foster a sense of pride in the holy book. Teachers apply structured and adaptive pedagogical strategies, identify students' abilities, and provide additional individual guidance. Flexible learning methods are used, including *Iqra'*, *talaqqi*, *tikrar*, and digital media to strengthen mastery of Hijaiyah letters, makhraj, and tajwid. A supportive learning atmosphere, praise, and motivation are applied so that students are confident and diligent. Parents are actively involved by setting aside special time to guide their children at home, monitoring their progress, and instilling religious habits, such as listening to murattal regularly.

Cross-site analysis shows similarities in strategy between the two madrasas, namely: (1) collective commitment between the madrasa and parents, (2) a strategic institutional approach, (3) adaptive and varied learning strategies by teachers, and (4) an active role for parents at home. The difference is that Al-Amin emphasizes strengthening students' emotional and psychological well-being, while Al-Abror places more emphasis on joint activities and social habits such as daily Quran recitation and Quran literacy competitions.

Additional efforts include regular training for teachers by the Ministry of Religious

Affairs and the Qur'an recitation development institute to improve pedagogical and methodological competencies, including training in *Iqra'*, *Tilawati*, and technology-based techniques. Collaborative strategies with parents are also implemented, such as the "One Day One Verse" or "*Muroja'ah* Together at Home" programs, which integrate learning at madrasahs and habits at home.

Interactive, project-based, and peer teaching approaches are also used to increase student engagement, build confidence, foster a spirit of collaboration, and instill Islamic values. Tartil, calligraphy, or drama competitions based on the stories of the Prophet serve as meaningful means of Quranic literacy, combining cognitive, social, and cultural aspects. With this strategy, Quranic literacy learning is more effective, sustainable, and relevant to children's daily lives.

Key Findings and Novelty of the Research

The results of this study reveal findings that differ significantly from previous studies. These differences are not only evident in the main aspects of the study, but also in the supporting variables that influence the overall results. To facilitate understanding and analysis, these differences in findings are presented systematically in the table below, allowing readers to directly compare and assess the variations in research results in a clear and structured manner.

Table 2. Main Findings and Novelty of the Research

No	Discussion	Key Findings	Theoretical Support
1	Al-Qur'an Literacy	Reading, understanding, and practicing the Qur'an; shaping morals and character; variations in student abilities; tahsin, tahfizh, competitions, and muroja'ah programs.	Adib (Adib, 2019) Structured non-formal madrasah; Vygotsky (1978): Social support; Al-Ghazali (1990): Learning focused on character.
2	Implementation of Learning	Varied methods: Iqra', talaqqi, sorogan, musyafahah; audio-visual media; formative & summative evaluation; active involvement of teachers and parents.	Bandura (1977): Teacher role models; Behaviorism, Cognitivism, Constructivism: Active & interactive methods; Piaget (1977) : Suitable for the cognitive development of children aged 7–12 years.
3	Supporting Factors and Obstacles	Supporters: competent teachers, parents, facilities, conducive environment, structured methods. Obstacles: students' varying initial abilities, limited resources, low motivation, lack of practice at home.	Syamsuddin (2015) Home-school interaction is important; Zakiyah (2021) Traditional methods are less effective; Yusuf & Rasyid (2019) Multisensory methods increase motivation.
4	Efforts to Overcome Obstacles	Strategies: teacher-parent collaboration, tutoring classes, Islamic competitions and activities, adaptive methods, peer teaching, home-school programs, digital media; Al-Amin focuses on individual emotions, Al-Abror on collective social aspects.	Vygotsky (1978): Social support; Bandura (Bandura, 1986): Positive reinforcement; Principles of Islamic education: collaboration, ukhuwah, practice of Qur'anic values.

The study highlights that the core of Qur'an literacy in Madrasah Diniyah Takmiliah Awaliyah extends beyond technical reading skills to encompass understanding, internalization, and application of Qur'anic values, which are essential for character and moral development. Findings show significant variation in students' reading abilities, necessitating structured programs such as tahsin, tahfizh, muroja'ah, and Qur'an competitions to foster both competence and love for the Qur'an. The implementation of literacy learning employs diverse methods— Iqra', talaqqi, sorogan, and musyafahah— supported by multimedia tools, with continuous

formative and summative evaluation. The active role of teachers and parents emerges as pivotal, aligning with Vygotsky's social learning theory and Al-Ghazali's principle that learning should culminate in ethical behavior.

A key insight is that effective Qur'an literacy relies on the integration of pedagogical strategies, adaptive learning methods, and consistent social reinforcement. Teachers serve as role models, while parental engagement strengthens learning continuity at home. Multimedia and interactive approaches enhance motivation and accommodate varying cognitive levels, as Piagetian theory suggests for ages 7–

12. Overall, the research indicates that literacy development is not merely reading proficiency but a holistic process intertwining cognitive, social, and spiritual dimensions. This underscores the necessity of structured, collaborative, and contextually responsive teaching approaches to nurture Qur'anic competence and character in early education.

CONCLUSION

The research findings indicate that Quran literacy in Madrasah Diniyah Takmiliah Awaliyah does not only focus on the technical ability to read Hijaiyah letters and tajwid, but also includes understanding the meaning, appreciating Qur'anic values, and practicing its teachings in daily life. Literacy programs such as tahsin, tahfizh, muroja'ah, tilawah competitions, and other Islamic activities have been proven to improve reading skills while fostering an emotional love for the Qur'an. The varying abilities of students are addressed through adaptive and varied learning methods, such as Iqra', talaqqi, sorogan, musyafahah, and the use of audio-visual and digital media. The success of Qur'anic literacy greatly depends on the competence of teachers, the active role of parents, and a conducive learning environment. Teachers act as role models and facilitators, while parental involvement strengthens learning at home. Formative and summative evaluations help tailor individual guidance, supporting continuous literacy development. Efforts to overcome literacy barriers are carried out through teacher-parent collaboration, mentoring programs, collective emotional or social

approaches, peer teaching, and Qur'an-based appreciative activities. The results of the study confirm that Qur'anic literacy is a holistic process of " " which integrates cognitive, social, and spiritual aspects, preparing a Qur'anic generation that is competent, noble in character, and able to face global challenges from an early age.

REFERENCES

- Abdullah, I. (2018). Religious Literacy and Character Formation in Indonesian Schools. *Journal of Indonesian Islam*, 12(2), 173–190. <https://doi.org/10.15642/JIIS.2018.12.2.173-190>
- Adib, A. (2019). *Madrasah Nonformal Terstruktur: Strategi dan Implementasi Pendidikan*. Pustaka Pendidikan.
- Aisyah, S. (2020). Literasi Al-Qur'an dalam Mempertahankan Survivalitas Spritualitas Umat. *Al Iman: Jurnal Keislaman dan Kemasyarakatan*, 4(1), 203–228. <https://ejournal.kopertais4.or.id/madura/index.php/aliman/article/view/3960>
- Al-Ghazali. (1990). *Ihya' Ulum al-Din*. Dar al-Kutub al-'Ilmiyah.
- Amahorseya, M. Z. F. A., & Mardiyah, S. (2023). Implikasi Teori Konstruktivisme Vygotsky dalam Penerapan Model Pembelajaran Kelompok dengan Sudut Pengaman di TK Anak Mandiri Surabaya. *Jurnal Buah Hati*, 10(1), 16–28. <https://doi.org/10.46244/buahhati.v10i1.2024>
- Ardat, A., Haidir, H., & Khairuddin, Y. M. (2022). Modernisasi lembaga pendidikan Islam Nonformal: Studi fenomenologi pada Madrasah Diniyah Takmiliah Awaliyah. *Fitrah: Journal of Islamic Education*, 3(2), 195. <https://doi.org/10.53802/fitrah.v3i2.195>
- Bandura, A. (1977). *Social Learning Theory*. Prentice-Hall.
- Bandura, A. (1986). *Social Foundations of Thought*

- and Action: A Social Cognitive Theory. Prentice-Hall.
- Bogdan, R. C., & Biklen, S. K. (1992). *Qualitative Research for Education. An Introduction to Theory and Methods*. Allyn and Bacon.
- Dewi, N. F. R., & Putra, H. R. (2024). Implementasi Literasi Al-Qur'an Sebagai Upaya Peningkatan Karakter Religius Siswa Sma Muhammadiyah 2 Surakarta. *Modeling: Jurnal Program Studi PGMI*, 11(1), 662–681. <https://doi.org/10.69896/modeling.v11i1.2313>
- Inten, D. N., Aziz, H., & Mulyani, D. (2023). Pendampingan guru Madrasah Diniyah dalam melaksanakan pembelajaran literasi Al-Qur'an melalui Model Paikem. *Jurnal Pendidikan Tambusai*, 7(1), 2259–2266. <https://doi.org/10.31004/jptam.v7i1.5552>
- Izzi, M. N. L. A. (2020). *Internalisasi nilai-nilai akhlak dalam proses pembinaan seni baca Al Quran di Lembaga Pendidikan Tilawatil Quran As Saidiyah Kota Mojokerto*. UIN Sunan Ampel Surabaya.
- Jannah, Z., Safitri, J., & Huda, U. (2024). Peningkatan Kemampuan Literasi Membaca dan Menulis Ayat Al-Qur'an Siswa Madrasah Diniyah Takmiliah Awaliah (MDTA) Nagari Sawah Tengah. *Praxis: Jurnal Pengabdian Kepada Masyarakat*, 3(2), 159–170. <https://doi.org/10.47776/praxis.v3i2.1423>
- Kementerian Pendidikan dan Kebudayaan Republik Indonesia. (2015). *Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 23 Tahun 2015 tentang Penumbuhan Budi Pekerti*. <https://jdih.kemdikbud.go.id>
- Mawardani, S. (2023). Pengembangan Budaya Literasi Membaca Al-Qur'an di (Madrasah / Sekolah). *Fikrotuna: Jurnal Studi Pendidikan Agama Islam*.
- Piaget, J. (1977). *The Development of Thought: Equilibration of Cognitive Structures*. Viking Press.
- Puslitbang Lektur dan Manajemen Organisasi, K. (2016). *Pemetaan Kemampuan Baca Al-Qur'an Siswa Sekolah Menengah di Indonesia*. Badan Litbang dan Diklat Kementerian Agama Republik Indonesia. <https://balitbangdiklat.kemenag.go.id>
- Romdhoni, A. (2015). Al-Qur'an: Memerangi Illiteracy, Mencipta Peradaban Ilmu Pengetahuan. *Journal of Qur'an and Hadith Studies*, 1(1), 3–22. <https://doi.org/10.15408/quhas.v1i1.1318>
- Said, C. (2016). Paradigma Pendidikan dalam Perspektif Surah Al-Alaq Ayat 1-5. *Hunafa: Jurnal Studia Islamika*, 13(1), 91. <https://doi.org/10.24239/jsi.v13i1.415.91-117>
- Sauri, S. (2017). Peta Problematika Literasi Al-Qur'an di Indonesia. *Jurnal Pendidikan Islam*, 6(1), 45–60. <https://doi.org/10.14421/jpi.2017.61.45-60>
- Shafira, A., Syaidah, A. M., Tamara, N. H., & Khatibah, K. (2021). Peran MDTA dalam Implementasi Pendidikan Agama Islam pada Masa Covid-19 di Yayasan Al Yahdi Kelurahan Tanjung Gusta Kec. Medan Helvetia. *Edumaspul: Jurnal Pendidikan*, 5(2), 1–7. <https://doi.org/10.33487/edumaspul.v5i2.1993>
- Sinaga, D. Y., & Setiawan, H. R. (2024). Program Pembelajaran Literasi Al-Qur'an dalam Peningkatan Kualitas Bacaan Al-Qur'an Siswa di SMP Muhammadiyah 57 Medan. *Risalah, Jurnal Pendidikan dan Studi Islam*, 10(1), 27–38. https://doi.org/10.31943/jurnal_risalah.v10i1.1167
- Solehuddin, S. (2019). Keefektifan Program Literasi Alquran di Sekolah-Sekolah Swasta Non-Agama Dalam Kerangka Penguatan Karakter (Kajian di Jawa Barat). *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir*, 3(2). <https://doi.org/10.15575/al-bayan.v3i2.3790>
- Suhadi, S., & Zakariyah, Z. (2021). Implementasi Budaya Literasi Pada Pembelajaran Al Qur'an Hadits di Madrasah Aliyah. In *Chalim Journal of Teaching and Learning* (Vol. 1, Issue 2, pp. 121–128). Institut Pesantren Kh. Abdul Chalim Pact Mojokerto.

<https://doi.org/10.31538/cjotl.v1i2.116>

- Supriadi, U., Supriyadi, T., & Abdussalam, A. (2022). Al-Qur'an Literacy: A Strategy and Learning Steps in Improving Al-Qur'an Reading Skills through Action Research. *International Journal of Learning, Teaching and Educational Research*, 21(1), 323–339. <https://doi.org/10.26803/ijlter.21.1.18>
- Syamsuddin, S. (2015). *Peran interaksi rumah dan madrasah dalam pendidikan karakter*. Pustaka Ilmu Pendidikan.
- Tri, Y., Yunani, A., & Salsabila, N. (2024). The Effect of Madrasah Diniyah Takmiliyah Awaliyah Learning on the Understanding of Islamic Education Subject in Elementary School. *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(3), 339–355. <https://doi.org/10.32729/edukasi.v22i3.1829>
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press. <https://www.hup.harvard.edu>
- Wisda, R. S. (2023). Peran Madrasah Diniyah Takmiliyah Awaliyah dalam Pembentukan Karakter. *Tadbir Mubahhid*, 7(2), 279–293. <https://doi.org/10.30997/jtm.v7i2.9868>
- Yusuf, M., & Rasyid, A. (2019). *Metode multisensori dalam meningkatkan motivasi belajar Al-Qur'an*. Pustaka Islam.
- Zakiyah, N. (2021). *Evaluasi efektivitas metode tradisional dalam pembelajaran Al-Qur'an*. Al-Madinah Press.
- Zazak, S., Rahmawati, L., & Al Abid, A. A. (2023). Penguatan Pendidikan Karakter Melalui Literasi Al-Qur'an. *Jurnal Perspektif*, 16(2), 199–208. <https://doi.org/10.53746/perspektif.v16i2.120>