

# Implementation of the Qur'an Reading and Writing Program to Increase Children's Interest in Reading the Qur'an During the COVID-19 Pandemic

Muhammad Ghazali<sup>a,\*</sup>, Disniarti<sup>b</sup>, Putri Hana Pebriana<sup>c</sup>, Afif Alfiyanto<sup>a</sup>, & Fitri Hidayati<sup>a</sup>

<sup>a</sup>Universitas Islam Negeri Raden Fatah Palembang, Kota Palembang, South Sumatera, 30126, Indonesia

<sup>b</sup>STIT Pagur Alam, Pagur Alam City, South Sumatera, 31521, Indonesia

<sup>c</sup>Universitas Pahlawan Tuanku Tambusai, Bangkinang, Kabupaten Kampar, Riau, 28412, Indonesia

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## Abstract

This study aims to determine children's interest in the implementation of the RWA (Read-Write Al-Qur'an) program during the COVID-19 Pandemic at the Qur'anul Karim recitation center RT 09 Village 12 Ulu Palembang City. This study uses qualitative research with a descriptive approach which is research that seeks to describe the events and events that take place at the time of the study in accordance with what they are. Based on the results of the study it can be concluded from the RWA program using the *Iqra* method can increase the interest of students in reading the Qur'an and writing the letters of the Qur'an correctly and neatly. In addition, students can memorize a number of short letters, certain verses, and daily prayers. so they can read their prayers well and get used to living in an Islamic environment. Supporting factors in the implementation of the Qur'an Reading and Writing Program are 1) the policy of village administrators and community leaders in the 12 Ulu sub-district to allow researchers to use Balai as a place for program implementation; 2) The Al-Qur'anul Karim Study Center is equipped with three fans that cool the room so that teachers and children feel comfortable; 3) The Qur'an is available quite a lot; 4) A room that has several windows so that the lighting from the sun is perfect; 5) Availability of places to wash hands; 6) Cleaning tools such as brooms, shovels, buckets and so on are available to facilitate cleaning after using the Hall; and 7) Children who take part in the Al-Qur'an Reading and Writing Program often come on time. While the inhibiting factors are 1) fewer children are coming because children start the new school year by studying online at their respective homes. ; 2) some children are not fluent in reading the Qur'an or Iqra, and some have forgotten how to read the Qur'an or Iqra because they never repeat it at home; 3) When writing the letters that are exemplified, some of the children's writing is not neat, careless, irregular and sometimes wrong in writing.

*Keywords:* implementation, the Qur'an reading and writing program, increase children's interest

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## 1. Introduction

Community service is one component of academic activities that are part of the Tri Dharma of Higher Education and education and research. With the implementation of the dharma of community service, it is hoped that there will always be an interrelation between universities and the community. Lecturers at universities have an essential role in community service and empowerment to support the acceleration of national development in various fields (Sonjaya, 2021). Lecturers are academics who channel thoughts, research and scientific works that can be used to support academic activities in the form of research and community service. Lecturers at universities must practice the Tri Dharma of Higher Education. The third dharma is expected to produce integration between religious and social roles and various aspects of life in society (Priyono et al., 2020). To support the implementation of the tri dharma of higher education, research and community service can become a bridge between the community and universities so that people can immediately feel the benefits of the existence of universities.

This research was carried out from mid-2020 to mid-2021. This research was conducted based on the problem of learning the Qur'an for children experiencing difficulties in those two years. This is because a contagious virus attacks not only in Indonesia but throughout the world, so this virus is a pandemic. At the beginning of 2020, the world was

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\* Corresponding author.

E-mail address: [muhammadghazali\\_uin@radenfatah.ac.id](mailto:muhammadghazali_uin@radenfatah.ac.id)

shocked by the outbreak of a new virus, namely the new type of coronavirus (SARS-CoV-2) and a disease called Coronavirus disease 2019 (COVID-19). It is known the origin of this virus came from Wuhan, China. They were discovered in late December 2019. Coronaviruses (CoV) are a large family of viruses that cause illnesses ranging from mild to severe symptoms. Coronavirus (2019-CoV) is a new type of virus that has never been previously identified in humans and has no known animal transmission. It is suspected that animals to humans because the cases that emerged in Wuhan all had a history of contact with the Huanan animal market (Yuliana, 2020).

The spread of COVID-19 is fast and widespread because it can be transmitted through human-to-human contact. Until now, news about COVID-19 is still the primary concern of all countries to be vigilant and stay alert to face COVID-19, for which a cure and vaccine have not been found. So far, it has been confirmed that 29 countries have been infected with this virus, including Indonesia (Febriyanta, 2020). Thus, all face-to-face activities that create crowds and potentially spread the COVID-19 virus are stopped or turned into online or online meetings. The learning process previously carried out face-to-face must also be changed to online learning (Utaminingsy & Evitasari, 2022). This condition makes researchers interested in researching the implementation of the Al-Qur'an reading and writing program to increase children's interest in reading the Qur'an during the COVID-19 pandemic.

This research was conducted through a learning program for children, including teaching and learning, named "Rafa's Guidance". This tutoring is carried out after obtaining permission from the village head and well-known community leaders. This tutoring program includes reading and writing the Koran and religious lessons, which are conducted every Monday, Tuesday, and Wednesday. This tutoring program will be carried out at the Al-Qur'anul Karim Study Center, Kelurahan 12 Ulu on Monday to Wednesday starting from July 7, 2020, to July 22, 2021, which is calculated to be carried out for one year, and of course, carried out according to health protocols.

## 2. Literature Review

### 2.1. Understanding the Qur'an

Several scholars with diverse expertise in the language, Kalam science, Fiqh proposals and so on have several definitions of the Qur'an. These definitions differ because the stressing (emphasis) is different due to differences in their expertise (Kristina, 2022). Even on the issue of the origin of the word from the Qur'an, there are also many opinions of scholars from various disciplines. Imam Al-Shafi'i, one of the well-known madhhab imams (150-204 H.), argues that the word al-Qur'an is written and read without a hamzah (al-Qur'an, not al-Qur'an) and not taken from other talks. It is a name used explicitly for the Holy Scriptures given to the Prophet Muhammad, as the name of the Bible and the Torah are expressly used for the books of Allah given to Prophet Isa and Prophet Moses, respectively (Fayyadl, 2020). Al-Farra 'a, famous linguist and author of the book *Ma'anil Qur'an* does not use hamzah and is taken from the plural Qur'an, which means indicator or (instruction).

This is because some of the verses of the Qur'an are similar, so it is as if some verses are indicators of what other similar verses mean. While the terminology of the Qur'an is understood, scholars from various groups put forward multiple definitions (Asmuni, 2017). Scholars have put along many reports regarding the meaning of the Qur'an (Ajahari, 2018). Among them were proposed by the scholars of suggestion; "The Qur'an is the word of God that contains miracles, revealed to the Prophet Muhammad Sallallahu 'alaihi wa Sallam, written in manuscripts that are delivered mutawatir and when read becomes worship."

Subhi al-Salih formulated a definition of the Qur'an which is seen as an acceptable definition by scholars, especially linguists, fiqh experts, and scholars of Usul Fiqh: as proof of the truth of the prophethood of Muhammad, which was revealed to the Prophet Muhammad, which is written in the manuscripts, which is quoted/narrated by way of mutawatir, and who is considered to be worshipping read it (Az-Zuhairy, 1996).

From several definitions expressed by the scholars above, it can be concluded first that the Qur'an is the word of God revealed to Muhammad Sallallahu 'alaihi wa Sallam. That is if Kalamullah and not exposed to the Prophet Muhammad Sallallahu 'alaihi wa Sallam then it is not called the Second Qur'an (Nurhidayat, 2017). The Qur'an was revealed in Arabic. This provision means that the translation of the Qur'an in foreign languages other than Arabic is not the Qur'an. Therefore, the translations of the Qur'an do not have the characteristics of the Qur'an. It is not called a holy book, so we do not sin if we touch it without ablution first (Hakim, 2015). And it does not function as a miracle because the translation is artificial. Third, reading the Qur'an can be used as an act of worship. And fourth, the last characteristic of the Qur'an, which is considered a caution for scholars to distinguish the Qur'an from other books, is

that the Qur'an begins with Surah al-Fatihah and ends with Surah an-Fatihah. Nas. Everything before the letter al-Fatihah or after the letter an-Nas is not called the Qur'an.

## 2.2. Reading and writing the Qur'an

### 2.2.1. Understanding Read and Write Al-Qur'an

Reading in Indonesian comes from the primary word “read”, which can be interpreted as saying spoken language lafadz according to specific rules (Jana, 2015). Reading includes several aspects, namely: a) Visual activities, which involve the eyes as the senses; b) Organized and systematic activities, which are composed from the beginning to the end; c) Something abstract (theoretical) but meaningful; d) Something related to a particular language and society. Furthermore, as mentioned above in the reading process there are two main interrelated aspects, namely the reader and reading material.

From the perpetrator's perspective, reading is one of one's language skills (mastery). Other language skills include the ability to listen (listen), speak, and write (Muslich, 2022). Listening and speaking skills are grouped into oral communication, while reading and writing skills are included in written communication. The conclusion from some of the descriptions above is that learning or fostering reading and writing the Qur'an is a reading and writing learning activity that emphasizes efforts to understand information but is at the stage of memorizing (solving) symbols and making habits in reciting them and how to write them. . The purpose of coaching or learning to read and write the Qur'an is to be able to read words in simple sentences smoothly and orderly and be able to write Arabic letters and symbols neatly, smoothly and correctly.

### 2.2.2. Method of Teaching Reading and writing the Qur'an

In the learning process, the method is vital in achieving learning objectives. In studying the Qur'an, especially reading and writing the Qur'an, a suitable way is needed to achieve the goals quickly, directed and efficiently. In the past, if people wanted to read the Qur'an, it would take years and even learning from childhood to adulthood was only able to read the Qur'an correctly (Rudjiono et al., 2020). But often, it also only guarantees a short time. Sometimes they have studied the Qur'an for years but still need to read the Qur'an correctly. From the above, various methods of teaching the Qur'an have emerged (Qiptiyah & Soflianti, 2021). Compiled by scholars and leaders from Islamic boarding schools to facilitate, accelerate and attract attention to training in the Qur'an. But in some of these methods, there are some advantages and disadvantages. According to Human, these methods include:

#### a. Qawaid Baghdadiyah Method

Qowaidul Baghdadiyah came from Iraq to the city of Baghdad, without a year, without preparation and without instructions on how to teach it (Amri, 2020). This method is used by Muslims almost all over the Islamic world. Through this method, many Muslims are proficient in reading the Qur'an, although teaching it takes a relatively long time. The Baghdadiyah method received less attention, so the Muslims who lived in the 20th century did not know the Baghdadiyah methodology properly and perfectly.

#### b. Jibril Method

M. Bushori Alwi, the originator of the Jibril method, said that the basic technique of the Jibril method begins with reading one verse or waqf and then imitated by people who recite the Qur'an (Fitriyah, 2008). The teacher reads one or two more times, then imitates all the people who recite the Koran. And so on so that they can replicate the teacher's reading correctly.

#### c. Qiro'aty Method

Qiroaty method was discovered in 1963, totalling ten volumes, then refined in 1986 to 6 books. The qiroaty method was first introduced by H. Dachlan Salim Zarkasyi from Semarang (Ayub, 2019). This method has a characteristic in how to read the Qur'an, namely directly entering and practising partial readings according to the rules of recitation.

#### d. Al-Barqi Method

This method was compiled by Muhajir Shulton Surabaya and designed in 1965 for his circles because it was deemed successful in teaching how to learn the Qur'an (Khasanah, 2016). This method 1983 began to be used in general in al-Qur'an education, and then it was first printed in 1990. This method is not in volume but in the form of one book. This method is not teaching but encourages the teacher to “Tutwuri handayani.”

e. Iqra' Method

The Iqra method is a system of systematically learning how to read the Qur'an, starting from the simple to the more difficult stages. The Iqra book, compiled by As'ad Human, consists of six volumes. This method is very well known to the public because it spreads it in many ways. Such as through the Ministry of Religion or through branches that are the centre of Iqra'. The Iqra method, in practice, does not go through various tools because it only emphasizes reading the letters of the Qur'an fluently. The nature of the Iqra method is direct reading without spelling. This means that the names of hijaiyah letters are not introduced using active student learning and are more individual. Students are grouped by ability/volume if they have to be classical. The teacher only explains the subject matter classically by using props, and students are randomly asked to read the exercise material.

f. An-Nahdliyah Method

The an-Nahdliyah method is a system of learning how to read the Qur'an compiled by L.P. Maarif NU Tulungagung branch in 1990, and this method is also called the fast-responsive method of learning the Qur'an. This method is similar to the Qiro'ati and Iqra methods. The an-Nahdliyah method emphasises the suitability and regularity of reading with a beat or, more precisely, learning the Qur'an. This method emphasizes the code "knock".

### 2.3. Children's Interest in Reading the Qur'an

Interest is one of the psychological factors that help and encourage individuals to provide a stimulus for an activity carried out to achieve goals (Kambuaya, 2015). Regarding language, interest is "a high inclination of the heart towards something; excitement; desire". Based on the statement above, it can be concluded that interest is a tendency in the heart that is expected to be high for something, so it creates a passion or desire for something. Something done with interest will produce something good.

While interest, according to the term, is a tendency closely related to individual feelings, especially feelings of pleasure (favourable) towards something considered valuable or by needs and gives satisfaction to him (Sholehatin & Wirdati, 2021). Something considered practical can be in the form of activities, people, experiences, or objects that can be used as stimuli or stimuli that require a directed response. Someone interested in an activity will pay attention to that activity consistently with pleasure.

In other words, interest is a sense of preference and connection to a thing or activity without anyone telling. Interest is the acceptance of a relationship between oneself and something outside oneself (Agustina & Yuliana, 2018). The stronger or closer the relationship, the greater the interest. Interest is not only expressed through statements indicating that students prefer something over others but also implemented through active participation in an activity. Students interested in something tend to pay more attention to something they are interested in and completely ignore something else.

Interest is not brought from birth but acquired later. Interest is the feeling you get from being in touch with something. Interest in something is learned and can affect further learning and the acceptance of new interests. So interest in something is the result of knowledge and tends to support the next learning activity. Interest has a significant influence on learning activities (Rusmiati, 2017). Students interested in a subject will study it seriously because he is attracted to it. Students easily memorize lessons that interest them. The learning process will run smoothly if accompanied by interest. Interest is the primary motivational tool that can arouse students' enthusiasm for learning within a specific period. Therefore, a teacher needs to stimulate students' interest so that students easily understand the lessons.

### 3. Research Method

The approach used in this study is qualitative. The researcher tries to explain, explain and describe the main issues to be discussed in this study and then draws conclusions deductively (Annur, 2013). In this study, the author uses a descriptive type of research that seeks to describe, interpret, describe or explain objects, events or events that occur at the time of the study according to what they are (Sukardi, 2007). To collect data in this study, the author uses several data collection techniques, namely observation, documentation and interview techniques.

#### 4. Results and Discussion

Al-Qur'an reading and writing are learning activities to read and write that emphasise efforts to understand information, but are at the stage of memorizing (solving) the symbols and making habituation in reciting them and how to write them down. The purpose of coaching or learning to read and write the Qur'an is to read words in simple sentences smoothly and orderly and be able to write Arabic letters and symbols neatly, smoothly and correctly. In addition, the purpose of the Al-Qur'an Reading and Writing (BTA) program is to increase individual interest in reading the Qur'an.

Each program certainly has a goal to be achieved. To that end, the objectives of the Qur'anic reading and writing program are:

- 1) Can read the Qur'an correctly, according to *makhorijul* letters and with the rules of the science of recitation.
- 2) Can write the letters of the Qur'an correctly and neatly.
- 3) Memorize several short letters, selected verses, and daily prayers so that they can read prayers well and get used to living in an Islamic atmosphere.

The purpose of teaching the Qur'an is so that, as Muslims, we can understand and practice the contents of the Qur'an in our daily lives, maintain and maintain both by studying and teaching others so that teaching and education can be carried out continuously from generation to generation until the end of time because the Qur'an is a guide and guidance for Muslims in this world. Educating is not just a transfer of knowledge, but more than that, giving commendable values to others. In this case, students are to have al-Qur'an characters. Most parents begin to provide the al-Qur'an education, the most basic and essential symbol of Islam, to uphold Islamic spiritual values.

The Al-Qur'an Reading and Writing Program is carried out or starts every morning and stops before Zuhur, which is held every Monday to Wednesday. This program or activity of reading and writing the Qur'an is generally followed by children aged 8-15 years with various levels of reading, starting from Iqra 1 to Al-Qur'an Juz 10. When viewed from an educational perspective, they have educated children from elementary to junior high school who participate in the Al-Qur'an Reading and Writing Program at the Al-Qur'an Study Center Karim RT 09 Kelurahan 12 Ulu Palembang.

To achieve the expected goals, the stages of activities as described below are carried out:

- 1) Stage I: Preparation
  - ✓ Presence of Children participating in the BTA Program
  - ✓ Every child brings an Iqra 'book or the Koran
- 2) Phase II: Implementation
  - ✓ Day: Monday to Wednesday
  - ✓ Time: 09.00-11.30 (Morning until before noon)
  - ✓ Place: Al-Qur'anul Karim Study Center RT 09 Kelurahan 12 Ulu.
  - ✓ Participants: Children aged 8-15 years in Kelurahan 12 Ulu.
  - ✓ Method: The method used in this Qur'an Reading and Writing Program is the Iqra 'Method

The Al-Qur'an Reading and Writing Program, which was held at the Al-Qur'anul Karim Study Center, was a training or learning of the Qur'an that had been running since researchers conducted research there during the COVID-19 Pandemic in 12 Ulu Village. Before the existence of researchers, the program had not run during this COVID-19 pandemic. Based on interviews conducted by the author with children, during this Pandemic period, children were given a day off to study at home, and some did not receive any lessons at all at school. With Rafa's Tutoring that researchers run, it can fill children's spare time the empty one.

However, after a few days of teaching, the children started to go to school for class distribution but were sent home to study online. Because of this, many children died in the tutoring that we run because our tutoring runs from 09.00-11.30, at which time several students are doing online lessons at their respective schools. Even so, our tutoring continues to be filled by several children. Based on interviews, the children who came were those whose online learning started after noon, so they could still attend our tutoring in the morning. We hold this Al-Qur'an Reading and Writing Learning for free, so the students who follow it are not charged a penny to join Rafa's Tutoring.

This free Al-Qur'an Reading and Writing Program makes children interested and interested in following it. While teaching, the researchers saw their enthusiasm for participating in our BTA Program. It was seen that they brought the

equipment we asked for, ranging from pencils/pens, notebooks and Iqra/Al-Qur'an. We divided into several groups: the Iqra group based on their level and the Al-Qur'an group. Each group has a mentor brother who teaches reading and writing verses of the Qur'an. It can be seen from their reading that some are already good, and some are still spelling slowly. With the Iqra method, we apply, we gradually teach the children from simple to difficult stages. Through this program, students can also be interested in reading and writing the Qur'an, writing the letters of the Qur'an correctly and neatly. In addition, students can memorize several short letters, selected verses, and daily prayers so that they can read prayers well and are accustomed to living in an Islamic atmosphere.

A supporting factor in the implementation or implementation of the Al-Qur'an Reading and Writing Program is the policy of the administrators and cousins in the 12 Ulu sub-district in allowing researchers to use the Balai as a place for the Rafa Learning Guidance that the researchers run. In addition, based on the results of observations made, there are supporting facilities in the implementation of the Al-Qur'an Reading and Writing program at the Al-Qur'anul Karim Study Center, which is equipped with three fans that cool the room so that teachers and students feel comfortable, Al-Qur' with a sufficient number, a room that has several windows so that the lighting from the sun is perfect, hand washing containers and soap bars are prepared for people who enter the hall, cleaning tools such as brooms, shovels, buckets and so on to facilitate cleaning after using the Hall. Other supporting factors are the students who take part in the Al-Qur'an Reading and Writing Program who regularly come on time during the learning process, and their enthusiasm in participating in the BTA program such as reciting, writing and reading short suras and daily prayers so that the program can running smoothly.

The challenge in implementing or implementing the Al-Qur'an Reading and Writing Program is the number of students who begin to decline from the beginning to the end of teaching activities because they start the new school year by studying online at their respective homes, so researchers must accept the fact that the students we teach continue to decrease. In addition, in guiding reading Iqra or the Qur'an, the students often fight to get the first turn, so the atmosphere is not conducive. Researchers need help managing them, and some students do not remember reading Iqra at all, which has been a long time. He didn't read it, so the reading seemed a lot wrong and sometimes inconsequential, so we had to be patient in guiding them to learn slowly with the Iqra method that was applied. Then when they wrote the letters that were exemplified, some of their writings could have been more neat, careless, and irregular, and sometimes they wrote the letters wrong.

In addition, when writing, some children are nosy to disturb their friends who are writing or just pacing, so this also makes us have to be patient in guiding and teaching them to write the correct letters and be polite. Another challenge is that students sometimes need to remember to use masks when studying, even though they have been repeatedly reminded. Researchers must always prepare masks or remind them constantly to use covers when leaving the house. Another factor is the Balai facilities which do not have a litter box, so during break time, the students find it challenging to dispose of the garbage, which causes a commotion among them, and we have to arrange it by providing a box to dispose of the trash. Liquid soap is replaced with bar soap. Some of them are difficult to clean. Washing hands with bar soap, where soap often falls on the floor, we always have to prepare hand sanitiser to spray their hands one by one, which sometimes causes a stir.

## 5. Conclusion

The Al-Qur'an reading-writing program is a reading and writing learning activity that is emphasized efforts to understand information but is at the stage of memorizing (solving) symbols and making habits in reciting them and how to write them. The purpose of coaching or learning to read and write the Qur'an is to read words in simple sentences smoothly and orderly and be able to write Arabic letters and symbols neatly, smoothly and correctly. The purpose of teaching the Qur'an is so that, as Muslims, we can understand and practice the contents of the Qur'an in our daily lives, maintain and maintain both by studying and teaching others so that teaching and education can be carried out continuously from generation to generation until the end of time because the Qur'an is a guide and guidance for Muslims in this world. The program, which is running and has been followed by students from 09.00 until before Zuhur, has received an extraordinary response from the children in the neighbourhood around the 12 Ulu Village, located at the Al-Qur'anul Karim Study Center RT 09 while still implementing the health protocols. Apply. With the implementation of the Al-Qur'an Reading and Writing program, God willing, it can increase individual interest in reading the Qur'an as a practice to fill life in this world with Islamic guidance and, God willing, remain safe in the hereafter.

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