Enhancing Qur'anic Reading through Tajweed Instruction: A Study of Grade 4 Students at MDTA Al-Falah

Alfia Nurohmah[1], Tajul Muttaqin[2], Dede Supendi[3]
[123]STAI DR. KH. EZ Muttaqien Purwakarta, Indonesia
Correspondent: anr34173@gmai.com[1]

ABSTRACT: Reading the Qur'an correctly and accurately is an obligation for every Muslim. One important aspect of Qur'anic recitation is Tajwid, which ensures the precise pronunciation of letters and adherence to proper articulation rules. However, many students at the Madrasah Diniyah Takmiliyah Awaliyah (MDTA) level still struggle to apply Tajwid rules when reading the Qur'an. This study analyzes the effectiveness of instructional assistance in improving the Qur'anic reading skills of fourth-grade students at MDTA Al-Falah, Desa Neglasari, Kecamatan Darangdan. The research employs a qualitative approach using the Participatory Action Research (PAR) method, which involves direct participation from researchers, teachers, and students in the learning process. The study follows four stages: planning, action, observation, and reflection. Data collection methods include participatory observation, in-depth interviews, and document analysis, while data analysis follows the Miles and Huberman model. The findings show a significant improvement in students' understanding and applying Tajwid rules. Before the intervention, only 40% of students had a basic knowledge of Tajwid, but this number increased to 85% after the assistance program. Students also demonstrated improved fluency in reading the Qur'an and greater confidence and enthusiasm for learning. This study highlights the crucial role of teachers and parents in supporting students' progress. It provides a model that other educational institutions can adapt to enhance the quality of Qur'anic education.

Keywords: Qur'anic Reading, Tajwid, Instructional Assistance, Participatory Action Research, MDTA.

INTRODUCTION

Reading the Qur'an correctly and accurately is a fundamental obligation for every Muslim, and one of the essential elements of proper recitation is the science of *Tajweed*. This discipline ensures that each letter is articulated precisely according to its designated *makhraj* and phonetic characteristics, preserving the integrity of the Qur'anic message as it was revealed. Mastery of Tajweed is an academic goal and a spiritual responsibility that enhances the quality and sanctity of one's worship. However, in many Islamic educational institutions, particularly at the Madrasah Diniyah

Takmiliyah Awaliyah (MDTA) level, students face considerable challenges in applying Tajweed rules consistently and correctly. These challenges often stem from limited instructional methods, insufficient individualized support, and a lack of engaging pedagogical models tailored to young learners.

Such difficulties are evident at MDTA Al-Falah, located in Neglasari Village, Darangdan District. Observations and preliminary assessments reveal that a significant number of fourth-grade students struggle with basic components of Tajweed, such as correct pronunciation of letters, appropriate elongation (*mad*), and the proper application of rules related to *nun sukun*, *tanwin*, and *sifat huruf*. These errors indicate gaps not only in students' cognitive understanding but also in the instructional strategies employed. The conventional teacher-centered approach focuses on rote memorization rather than conceptual understanding and practical application, limiting students' ability to internalize Tajweed rules and apply them fluently in their recitation.

Addressing this issue requires a more adaptive and learner-centered instructional model that can accommodate students' varying levels of readiness and learning styles. This study, therefore, seeks to analyze the effectiveness of structured Tajweed learning assistance in improving the Qur'anic reading abilities of fourth-grade students at MDTA Al-Falah. The goal is to enable students to grasp the principles of Tajweed more easily and apply them accurately, fluently, and confidently in their daily Qur'anic reading. In addition, the study aims to identify the specific teaching methods and contextual factors that influence the success of such interventions.

Although several previous studies have explored the application of teaching aids and techniques in Tajweed instruction—such as the use of multimedia (Mustafidah & Nurhidayah, 2010), guided note-taking (Hawai, 2012), and classical *bandongan* methods (Afifullah, 2021)—most of these are either focused on adolescent learners or conducted in non-formal education settings. There is a notable lack of research that examines structured, participatory models of Tajweed instruction in formal MDTA environments, particularly for early-grade students. Moreover, few studies have employed participatory action research (PAR) frameworks that actively involve teachers and students in learning assistance programs' design, implementation, and reflection processes.

The novelty of this research lies in its application of PAR to create a responsive, collaborative, and iterative Tajweed learning intervention tailored to the needs of young learners. Integrating action and reflection cycles within the classroom context provides opportunities for the continuous refinement of instructional methods based on real-time feedback and observations. It also emphasizes the development of students' affective and behavioral engagement with the Qur'an, including motivation, confidence, and enthusiasm—dimensions often overlooked in traditional Tajweed instruction.

This study holds both practical and theoretical significance. Practically, it offers a model for Tajweed learning assistance that can be replicated in similar educational institutions facing comparable challenges. Theoretically, it contributes to the discourse on pedagogical innovation in Islamic education by demonstrating how participatory, student-centered approaches can enhance religious literacy. Furthermore, the findings are expected to provide educators, curriculum designers, and policymakers insight into designing more effective and context-sensitive Qur'anic education programs that integrate both the technical and spiritual aspects of learning.

METHOD

This study employs the Participatory Action Research (PAR) method with a qualitative approach. The PAR method was chosen because it allows researchers to actively participate in providing guidance in Tajwid learning while involving teachers and students as active subjects in the research.

The study was conducted at MDTA Al-Falah, located in Neglasari Village, Darangdan District. The research subjects were fourth-grade students who experienced difficulties reading the Qur'an with proper Tajwid rules. Additionally, the Al-Qur'an and Tajwid subject teacher participated in the research.

The PAR method in this study was implemented through four main stages: planning, identifying problems in Tajwid learning, designing a guidance program based on discussions with teachers and students, and determining appropriate teaching methods and strategies to improve students' Qur'anic reading abilities. Action: Implementing Tajwid learning assistance activities using various teaching methods such as demonstrations, hands-on practice, and joint evaluations, as well as providing intensive guidance to students facing difficulties. Observation: Monitoring students' progress in reading the Qur'an using proper Tajwid rules, documenting improvements in students' abilities, and identifying challenges encountered during the learning process. Reflection: Evaluating the effectiveness of the guidance program, discussing research findings with teachers and students, making improvements, and planning the next cycle to optimize Tajwid learning.

Data for this study were collected through several techniques, including participatory Observation. The researcher was directly involved in the learning activities and documented both the process and the results. In-depth Interviews were conducted with teachers and students to gain insights into the effectiveness of the guidance program. Documentation: Learning records and students' practice results were used to support data analysis.

Data analysis followed the Miles and Huberman model, which consists of data Reduction: Filtering data obtained from observations, interviews, and documentation to identify relevant patterns. Data Presentation: Organizing data in descriptive narrative form to understand the development of Tajwid learning. Conclusion Drawing: Analyzing the impact of the guidance program on students' Qur'anic reading abilities.

By employing the Participatory Action Research (PAR) method, this study is expected to provide practical solutions to improve the quality of Tajwid learning at MDTA Al-Falah and serve as a model for other educational institutions in implementing effective Qur'anic learning.

This research uses a qualitative approach, utilizing the Participatory Action Research (PAR) method. This method emphasizes a collaborative process between researchers, teachers, and students to enhance Qur'anic reading proficiency through Tajwid learning. This approach enables repetitive cycles of reflection and action to improve the effectiveness of the guidance program.

RESULTS AND DISCUSSION

This study aims to analyze the effect of learning assistance on students' ability to apply Tajweed rules in reading the Qur'an using the Participatory Action Research (PAR) method. The findings are presented and analyzed based on four major outcomes: improvement in Tajweed understanding, improvement in recitation fluency, increased student motivation, and the role of parents and teachers.

Improvement in Tajweed Understanding

The most salient outcome of the intervention was the marked improvement in students' comprehension and application of Tajweed rules, specifically in the domains of makhārij al-ḥurūf (points of articulation), ṣifāt al-ḥurūf (characteristics of letters), nūn sākinah, and tanwīn, as well as the various forms of madd (elongation). Empirical observations revealed that before the intervention, only 40% of the participants demonstrated a foundational understanding of these core Tajweed principles. Following multiple cycles of pedagogical assistance, this proportion significantly increased to 85%, indicating substantial cognitive gains among learners.

From a developmental psychology standpoint, this progression aligns with Lev Vygotsky's Zone of Proximal Development (ZPD), which posits that learners can perform tasks beyond their independent capacities when guided by a more knowledgeable individual (Vygotsky, 1978). In this study, the structured assistance sessions functioned as instructional scaffolds, gradually transferring the cognitive responsibility from teacher to student. This scaffolding facilitated the internalization of complex phonetic concepts foundational to the mastery of Tajweed, thereby expanding students' developmental level.

Albert Bandura's Social Learning Theory complements this constructivist framework, which underscores the role of modeling, imitation, and reinforcement in behavioral acquisition (Bandura, 1977). In this study, teacher-led demonstrations of proper Tajweed articulation—particularly through repeated vocal modeling and corrective feedback—were observable behaviors that students could emulate. This process reinforced correct pronunciation habits and encouraged self-efficacy and motivation through observed success.

Integrating cognitive and social learning theories provides a robust theoretical justification for the observed pedagogical efficacy. Additionally, the findings are corroborated by prior empirical studies such as Mustafidah and Nurhidayah (2010), who found that structured, multimedia-based Tajweed instruction significantly improved students' retention and procedural application of Tajweed rules. Their study underscores the value of multimodal reinforcement and repetition in Qur'anic pedagogy.

The enhanced student comprehension observed in this study can be attributed to a coherent blend of instructional design, theoretically grounded methodologies, and consistent reinforcement strategies. These findings highlight the importance of employing an evidence-based, scaffolded approach in Tajweed education—especially in formative learning contexts such as the Madrasah

Diniyah Takmiliyah Awaliyah level—where foundational mastery is critical in lifelong Qur'anic literacy.

Figure 1. Students explaining the rules of **nun sukun** and **tanwin**

Improvement in Fluency of Qur'an Recitation

In terms of fluency, the intervention yielded observable and measurable improvements in students' Qur'anic recitation performance. Before implementing the program, many students demonstrated fragmented reading behaviors characterized by hesitation, frequent pauses, and misapplication of essential Tajweed components such as *madd* (elongation) and *makhārij* (articulation). However, through iterative cycles of teacher modeling, guided practice, and structured peer-learning activities, students gradually developed smoother and more confident recitation abilities. This progression underscores the effectiveness of systematic instructional reinforcement in fostering oral fluency in Qur'anic reading.

From a pedagogical perspective, the improvement in fluency can be analyzed through the lens of Bloom's Revised Taxonomy, particularly the progression from the *understanding* level to the *application* stage of cognitive learning (Anderson & Krathwohl, 2001). Initially, students exhibited the ability to recall and comprehend Tajweed rules in an abstract context. By the conclusion of the intervention, however, they demonstrated the ability to apply these rules dynamically within authentic recitation scenarios, reflecting the internalization and operationalization of knowledge into functional skill. This movement from theoretical understanding to practical application signifies a deeper level of cognitive engagement and mastery.

Furthermore, the development of recitation fluency aligns with the principles of *Automaticity Theory* as articulated by LaBerge and Samuels (1974). According to this theory, with sufficient and focused practice, learners can transition from effortful decoding to automatic execution of complex reading behaviors, thereby freeing cognitive resources for higher-order tasks such as comprehension, prosody, and meaning-making. Within the scope of this study, the repetitive instructional format— including consistent recitation, immediate corrective feedback, and error correction—functioned as mechanisms that supported automatization of Tajweed patterns. As students became more familiar with the phonological constructs, their articulation and rhythm improved, allowing for a more fluid and accurate Qur'anic reading experience.

Empirical studies in the field further support the effectiveness of this pedagogical model. For instance, Wahyuni (2015) and Nursang (2011) both highlight that sustained practice, coupled with direct feedback and corrective repetition, are among the most influential factors in enhancing fluency in Qur'anic recitation. These studies affirm that the approach utilized in this intervention— particularly small group settings that enabled personalized feedback and close monitoring— optimized learning outcomes. Thus, the intervention's structure and delivery were both theoretically sound and empirically validated, resulting in significant gains in students' recitation fluency.

Figure 2. Students improving their fluency in reading the Qur'an

Student Motivation and Enthusiasm

Another noteworthy outcome of the intervention was the marked increase in students' intrinsic motivation and overall enthusiasm toward Qur'anic recitation. Observations during the program indicated heightened engagement, increased confidence, and a more proactive attitude among students, particularly in classroom discussions and recitation practices. This behavioral shift signifies cognitive improvement and affective development—an essential dimension in religious and language learning contexts.

This finding aligns closely with Self-Determination Theory (SDT) proposed by Deci and Ryan (1985), which posits that learner motivation is most effectively fostered when three fundamental psychological needs are satisfied: autonomy, competence, and relatedness. Within the framework of this intervention, these needs were met through multiple channels. Students developed a sense of competence by experiencing success in mastering Tajweed rules, thereby boosting their self-efficacy. The program structure promoted autonomy, as learners were actively involved in their own learning processes through participatory and peer-driven activities. Moreover, the classroom environment nurtured relatedness by fostering a sense of belonging and mutual support among students and between students and teachers. This triadic satisfaction contributed to the development of a learning climate where motivation was sustained not by external pressure but by internalized value and self-regulated drive.

In addition to SDT, the observed motivational growth can also be explained through the lens of constructivist learning theory, particularly the works of Piaget (1952) and Bruner (1996). Both theorists emphasize that learning is most effective when students actively construct meaning through interaction with their social and material environments. The collaborative and dialogical

aspects of the intervention—such as paired recitations, group discussions, and reflective feedback—offered learners meaningful opportunities to co-construct understanding. Such socially situated learning environments naturally enhance learners' motivation, as knowledge is not imposed but discovered, negotiated, and internalized through active engagement.

Empirical evidence further reinforces this interpretation. For instance, Nurhayah (2020) found that affective engagement, including emotional encouragement and a supportive instructional environment, plays a crucial role in sustaining students' interest and perseverance in Tajweed learning. Her findings affirm that motivation in Qur'anic education is not merely a cognitive phenomenon but is intricately tied to emotional and relational dynamics within the classroom. The presence of empathetic teacher guidance, positive peer reinforcement, and celebrating small learning successes were instrumental in cultivating an effective climate conducive to sustained motivation.

In summary, the motivational gains observed in this study were not incidental but rather the product of a carefully designed learning environment grounded in well-established motivational and learning theories. By fostering competence, autonomy, and relatedness—while simultaneously encouraging collaborative meaning-making—the intervention succeeded in enhancing students' enthusiasm and commitment to Tajweed mastery, with implications for broader Qur'anic literacy development.

Figure 3. Students receiving motivation from their mentor

The Role of Teachers and Parents

The effectiveness of the intervention was significantly bolstered by the active involvement of both teachers and parents, whose coordinated efforts created a stable and reinforcing learning ecosystem. Teachers provided structured, pedagogically sound instruction within the classroom and maintained ongoing communication with parents to encourage consistent reinforcement of Tajweed principles in the home environment. This dual-channel support system ensured that students experienced a coherent and continuous learning process, minimizing contextual discontinuities that often hinder educational progress.

This collaborative framework aligns with Bronfenbrenner's Ecological Systems Theory (1979), which asserts that the dynamic interaction of nested environmental systems shapes a child's development. At the core are microsystems—immediate environments such as the family and

school—whose influence is most direct and profound. The interplay between these microsystems, termed the mesosystem, becomes particularly salient when positive, reciprocal relationships are established. In the case of this intervention, the alignment and mutual reinforcement between school-based instruction and home-based practice enhanced the stability and efficacy of the learning environment. This systemic coherence contributed significantly to students' progress in mastering Tajweed rules and developing confidence in recitation.

Empirical literature lends further support to this interpretation. Hawai (2012) emphasizes that collaborative engagement between parents and educators significantly enhances students' retention and application of Qur'anic reading skills in early childhood education. Similarly, Alauddin and Abidin (2023) affirm that sustained parental involvement in faith-based learning contexts—particularly those emphasizing Qur'anic literacy—directly and positively affects student motivation, discipline, and achievement. These findings underscore the importance of maintaining strong communication channels and shared educational goals between home and school settings.

Moreover, the role of teachers extends beyond mere instructional delivery to encompass characteristics associated with transformational mentorship. In this capacity, teachers modeled exemplary behavior, set high academic and spiritual expectations, and offered individualized support tailored to the learners' unique needs. This pedagogical orientation is consistent with the qualities identified in effective religious educators, as highlighted in studies by Afifullah (2021) and Supendi and Bumi (2023). These studies illustrate that such educators are instrumental in conveying religious knowledge and shaping students' moral character and motivation through relational and inspirational teaching methods.

In sum, the synergistic collaboration between teachers and parents formed a cornerstone of the intervention's success. Grounded in ecological and educational theory and reinforced by empirical evidence, this partnership cultivated a nurturing and consistent environment that supported students' cognitive, emotional, and spiritual growth in their Tajweed learning journey.

CONCLUSION

This study has demonstrated that structured Tajweed learning assistance significantly improves students' comprehension, fluency, and motivation in Qur'anic recitation. Key findings highlighted the effectiveness of instructional scaffolding grounded in Vygotsky's Zone of Proximal Development, the impact of observational learning through Bandura's Social Learning Theory, and the cognitive transition from understanding to application based on Bloom's Taxonomy. The development of automaticity in Tajweed articulation, as explained by LaBerge and Samuels' Automaticity Theory, further reinforced the observed gains in fluency. Self-determination theory and constructivist principles also helped elucidate how increased autonomy, competence, and relatedness contributed to heightened student motivation. Finally, the success of the intervention was amplified by a holistic support system involving both teachers and parents, as conceptualized through Bronfenbrenner's Ecological Systems Theory and supported by transformational teaching models.

Despite its promising results, the study has certain limitations. First, the scope was limited to a single educational institution, which may affect the generalizability of the findings to other settings or age groups. Second, the study relied primarily on qualitative observations and descriptive statistics, which, while insightful, may benefit from triangulation with standardized assessments or longitudinal data to strengthen the evidence base. Additionally, the study did not explicitly account for individual learner differences, such as prior exposure to Tajweed, learning styles, or home literacy environments, all of which may influence outcomes.

Based on these limitations, future research should adopt mixed-methods or longitudinal designs to evaluate the sustained impact of Tajweed learning interventions over time. Expanding the study across multiple institutions or regions would enhance external validity and allow for comparative analyses. Furthermore, integrating technology-based instructional tools and assessing their differential impact on student outcomes may offer innovative pathways for Tajweed education. Lastly, exploring the role of socio-emotional factors, such as learner anxiety or spiritual engagement, could deepen the understanding of motivational and affective dimensions in religious learning.

REFERENCES

Afifullah, A. (2021). Eksistensi metode bandongan dalam pembelajaran tafsir pada pesantren di era kontemporer. *REVELATIA: Jurnal Ilmu al-Qur'an dan Tafsir*, *2*(2), 162–180.

Ahmad, M. (2018). *Kajian ilmu tajwid pada kitab Tuhfatul Athfal karya Syaikh Sulaiman bin Husain bin Muhammad bin Syalabi al-Jamzury dan relevansinya dengan materi ajar Al-Qur'an Hadits kelas VI Madrasah Ibtidaiyah* (Doctoral dissertation, IAIN Ponorogo).

Alauddin, H., & Abidin, Z. (2023). *Peran guru PAI dalam meningkatkan kemampuan membaca Al-Qur'an siswa kelas VIII di SMPN 1 Ngargoyoso Kabupaten Karanganyar tahun pelajaran 2022/2023* (Doctoral dissertation, Universitas Muhammadiyah Surakarta).

Alwan-Nim, M. (2010). *Usaha guru Quran Hadits dalam meningkatkan kemampuan penerapan ilmu tajwid siswa kelas VII MTsN Tempel Sleman Yogyakarta* (Doctoral dissertation, UIN Sunan Kalijaga Yogyakarta).

Andiko, W. (2022). *Pembelajaran ilmu tajwid buku Syarah al-Muqaddimah al-Jazariyyah dalam membaca Al-Qur'an santri Rumah Peradaban Qurani Rajabasa Kota Bandar Lampung* (Doctoral dissertation, UIN Raden Intan Lampung).

Anggraeni, A. (2021). *Pengaruh bimbingan agama terhadap kemampuan menghafal Al-Qur'an santri Mathla'ul Anwar Pusat Menes*.

Annuri, H. A. (2020). *Panduan tahsin tilawah Al-Qur'an & ilmu tajwid*. Pustaka Al-Kautsar.

Farida, E. (2013). Kemampuan baca-tulis Al-Qur'an dan penguatan agama siswa madrasah tsanawiyah di 8 kota besar di Indonesia. *Edukasi*, *11*(3), 294671.

Fauzi, M. R. (2020). *Fungsi Al-Qur'an di sekolah (Studi kasus di MA Syamsul'ulum Kota Sukabumi)* (Bachelor's thesis).

Hawai, Z. (2012). *Penerapan strategi pembelajaran guided note taking dan peta konsep untuk meningkatkan hasil belajar siswa dalam mata pelajaran Al-Qur'an-Hadits bidang ilmu tajwid kelas VIII semester II Madrasah Tsanawiyah Swasta Cerdas Murni Tembung* (Doctoral dissertation, Pascasarjana UIN Sumatera Utara).

Hilmiyati, F., Supendi, D., & Akib, A. (2023). *Evaluasi pendidikan.*

Hurul'In, H. I. (2015). *Peningkatan hasil belajar ilmu tajwid materi hukum nun sukun/tanwin melalui metode index card match pada santri jilid VI di TPQ Ribathul Mubtadl'in Terban Warungasem Batang* (Doctoral dissertation, STAIN Pekalongan).

Jailani, M. S. (2023). Teknik pengumpulan data dan instrumen penelitian ilmiah pendidikan pada pendekatan kualitatif dan kuantitatif. *IHSAN: Jurnal Pendidikan Islam, 1*(2), 1–9.

Khadafi, I. (2020). *Upaya meningkatkan kemampuan membaca Al-Qur'an mahasiswa di UPT Ma'had Al Jami'ah UIN Raden Intan Lampung* (Doctoral dissertation, UIN Raden Intan Lampung).

Kholidia, A. N. (2024). *Implikasi pemahaman tajwid dalam kitab Hidayatus Sibyan terhadap kemampuan membaca Al-Qur'an santri di kelas Ula Tsalist Madrasah Diniyah Sunan Ampel Kecamatan Punggur* (Doctoral dissertation, IAIN Metro).

Lestari, E. (2023). *Implementasi metode TARSANA dalam meningkatkan kemampuan membaca Al-Qur'an orang dewasa di Yayasan Darul Muhtadyn Wungu Kabupaten Madiun* (Doctoral dissertation, IAIN Ponorogo).

Mursyid, A., & Mustautina, I. (2019). Tajwid di Nusantara: Kajian sejarah, tokoh dan literatur. *El-Furqania: Jurnal Ushuluddin dan Ilmu-Ilmu Keislaman, 5*(1), 75–104.

Mustafidah, H., & Nurhidayah, N. (2010). Rancangbangun multimedia pembelajaran ilmu tajwid guna peningkatan pemahaman cara membaca Al-Qur'an. *JUITA: Jurnal Informatika, 1*(2).

Nashruddin, A. M. (n.d.). *Praktik pembacaan ayat-ayat Al-Qur'an pada Hizb Nawawi di Majelis Malam Minggu Haji Nawi Jakarta Selatan* (Bachelor's thesis, FU).

Nelita, N. (2015). *Upaya meningkatkan kemampuan membaca Al-Qur'an melalui metode Iqro' pada santriwan/santriwati di TPQ Nurul Islam Karang Pule Sekarbela Kota Mataram tahun pelajaran 2014/2015* (Doctoral dissertation, Universitas Islam Negeri Mataram).

Nurhayah, N. (2020). *Implementasi metode Tilawati dan metode Iqro' dalam meningkatkan kemampuan membaca Al-Qur'an siswa (Studi perbandingan di SD Islam Al-Azhar dan SDIT Nur El-Qolam Kota Serang)* (Doctoral dissertation, UIN SMH Banten).

Nursang, N. (2011). *Fungsi pembelajaran ilmu tajwid dalam meningkatkan kemampuan baca Al-Qur'an pada Majelis Taklim Nurul Hidayah Kecamatan Bupon Kabupaten Luwu* (Doctoral dissertation, IAIN Palopo).

Sitorus, M. (2011). *Metodologi penelitian pendidikan Islam.*

Sulaeman, D. (2020). Bacaan Al-Qur'an berdasarkan Imam 'Asim riwayat Hafsh thariq Asy-Syathibiyyah. *El-Moona: Jurnal Ilmu Pendidikan Islam*, *2*(1), 1–18.

Supendi, D. (2021). Pengaruh aktivitas menghafal Al-Qur'an terhadap kecerdasan spiritual peserta didik kelas X di MA Al-Huda Jatiluhur. *Paedagogie: Jurnal Pendidikan dan Studi Islam*, *2*(2), 77–93.

Supendi, D. (2024). Pengaruh model pembelajaran quantum learning terhadap hasil belajar siswa pada mata pelajaran Al-Qur'an. *Paedagogie: Jurnal Pendidikan dan Studi Islam*, *5*(1), 79–104.

Supendi, D., & Bumi, A. R. (2023). Pendampingan menghafal Al-Qur'an dengan menggunakan metode Ummi di Pengajian Qurrata A'yun. *Dedicate: Journal of Community Engagement in Education*, *2*(1), 1–12.

Syafa'ah, N. (2016). *Implementasi pembelajaran kitab Tuhfatul Athfal karya Syekh Sulaiman bin Husain bin Muhammad Al Jamzuri dalam kefasihan membaca Al-Qur'an pada santri* (Doctoral dissertation, STAIN Kudus).

Syah, N. A. Z. (n.d.). *Implementasi pembelajaran ilmu tajwid melalui kajian kitab Jazariyah di Pondok Pesantren Al-Falah Mislakhul Muta'alimin.*

Triani, W. (2020). *Upaya guru Al-Qur'an dalam mengatasi kesulitan belajar baca tulis Al-Qur'an pada anak di Madrasah Diniyah Darul Falah Desa Kebojongan Dukuh Kebukuran Kecamatan Comal Kabupaten Pemalang* (Doctoral dissertation, IAIN Pekalongan).

Umagapa, R. (2023). *Implementasi pembelajaran ilmu tajwid dalam membaca Al-Qur'an pada peserta didik kelas VIII MTs Hasyim Asy'ari Ambon* (Doctoral dissertation, IAIN Ambon).

Yusuf, K. M., & Zirzis, A. (2014). *Studi Al-Qur'an.*