



## Qur'anic Literacy Practices in Islamic Religious Education Learning at Senior High Schools from *Lafdziyyah* to *Amaliyah*

\*Fadhilah Sukmawati Tanjung<sup>1,a</sup>, Aceng Kosasih<sup>2,b</sup>, Cucu Surahman<sup>3,c</sup>

<sup>1,2,3</sup> Master's Program in Islamic Religious Education, Faculty of Social Science Education, Universitas Pendidikan Indonesia, Bandung, West Java, Indonesia

Email: <sup>a</sup> [fadhilahsukmawati@upi.edu](mailto:fadhilahsukmawati@upi.edu); <sup>b</sup> [acengkosasih@upi.edu](mailto:acengkosasih@upi.edu); <sup>c</sup> [cucusurahman@upi.edu](mailto:cucusurahman@upi.edu)

### DOI:

<https://doi.org/10.46963/asatiza.v7i2.3687>

### Cite this Article:

Tanjung, F. S., Kosasih, A., & Surahman, C. (2026). Qur'anic literacy practices in Islamic religious education learning at senior high schools from lafdziyyah to amaliyah. *Asatiza: Jurnal Pendidikan*, 7(2), 323-339. <https://doi.org/10.46963/asatiza.v7i2.3687>

### Keywords:

Qur'anic Literacy; Character Development; Digital Learning; Islamic Religious Education, Living Qur'an, Critical Thinking

### ABSTRACT

A gap exists between senior high school students' ability to read the Qur'an and their capacity to understand and apply its values in daily life, particularly within Islamic Religious Education (IRE) at the identity formation stage. While previous studies have focused on program evaluation or habituation, limited research has directly examined how Qur'anic literacy practices unfold in intracurricular classroom learning. This study aims to explore various Qur'anic literacy practices and examine their implementation in IRE learning. Employing a qualitative descriptive approach, this study was conducted in three public senior high schools involving three IRE teachers and 60 tenth-grade students. Data were collected through interviews and document analysis of lesson plans and learning materials. The findings reveal that Qur'anic literacy practices are implemented diversely and contextually through recitation habituation, contextual verse interpretation, and experiential learning activities. The learning process progresses from reading and writing abilities (*lafdziyyah*) to understanding (*maknawiyah*), and begins to move toward application (*amaliyah*), although this progression remains uneven among students. Notably, while some students demonstrate the ability to relate Qur'anic values to daily behavior, others remain at the comprehension level without consistent practice. These practices are strengthened by school culture (Living Qur'an) and students' capacity to connect verses to real-life situations (critical thinking). This study contributes empirical evidence on the continuum of Qur'anic literacy from *lafdziyyah* to *amaliyah* in Indonesian secondary IRE contexts, an area previously underexplored in the literature.

### Article History:

Submitted:

07/04/2026

Revised:

28/04/2026

Accepted:

02/05/2026

Published:

30/05/2026

### \*Corresponding

Author

[fadhilahsukmawati@upi.edu](mailto:fadhilahsukmawati@upi.edu)



©Authors (2026). This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License ([CC BY SA](https://creativecommons.org/licenses/by-sa/4.0/))

## INTRODUCTION

Creating a Qur'an-literate society has long been a government concern. Through the Decree of the Minister of Religious Affairs No. 150 of 2013 concerning the Guidelines for the Maghrib Mengaji Community Movement (GEMMAR Mengaji), the government emphasized the importance of Qur'anic learning in society, which continues to be

### Editorial Office

STAI Auliaurasyidin, Kampus Panam (Parit Enam)  
Jl. Gerilya No. 12 Tembilahan Barat, Riau, Indonesia, 29213  
[asatiza@stai-tbh.ac.id](mailto:asatiza@stai-tbh.ac.id)

implemented in various regions, although its implementation varies depending on local conditions (Maharestu, 2021). This demonstrates that the government's attention to Qur'anic literacy, particularly in basic aspects such as reading and writing, has become part of a sustainable policy. As stated by Iswanto et al. (2018), basic Qur'anic literacy is a crucial stage that must be mastered before achieving a deeper understanding of the Qur'an.

Although these efforts have been made, their implementation has not yet been fully optimized, both in schools and in the community. Research shows that the level of Qur'anic literacy among students in Indonesia remains in the moderate to low category, with reading scores of 2.59, writing 2.2, and understanding only 1.87 on a scale of 1-5 (Iswanto et al., 2018). Although this data is relatively outdated, it is used as a reference point to describe the condition of Qur'anic literacy in Indonesia in the past, given the limited availability of recent large-scale national assessments. This finding indicates that the ability to understand the Qur'an remains the weakest aspect compared to other dimensions. Other studies show that Qur'anic learning in Indonesia has experienced significant development, but still faces various challenges in educational practice, particularly in improving the quality of students' Qur'anic literacy (Kusnadi et al., 2025). This requires serious attention, considering that Indonesia, with a Muslim population of approximately 240 million, should ideally be a center of excellence in understanding and practicing the Qur'an.

Schools play a crucial role in fostering Qur'anic literacy, yet implementation remains suboptimal due to multiple challenges. Internal factors include low student motivation, uneven reading abilities, and weak early habituation. External factors include limited instructional time, large class sizes, inadequate facilities, and minimal parental guidance (Basir et al., 2024; Hidayat & Asad, 2025). These findings indicate that issues related to Qur'anic literacy persist in formal educational settings, including at the secondary school level.

This condition reflects a persistent gap between the goals of Islamic education, shaping students who actualize religious knowledge in daily life (Harmashi, 2020), and classroom reality, where basic reading skills remain incomplete. At the senior high school

level, students are in a critical phase of identity formation and require Qur'anic literacy as a moral guide (Branje, 2022). Thus, deeper development of Qur'anic literacy is essential.

Islamic Religious Education (IRE) is a subject that strongly supports the practice of Qur'anic literacy in schools. In this context, learning is not merely oriented toward the transmission of religious knowledge, but also toward the internalization of Islamic values through ethical and value-based learning processes, as emphasized by Taja et al. (2021). IRE integrates several important elements of religious knowledge, including the Qur'an–Hadith, Aqidah, Akhlak, Fiqh, and the History of Islamic Civilization. The characteristics of Qur'anic literacy include *lafdziyyah* literacy, which focuses on reading skills; *maknawiyah* literacy, which focuses on interpreting and understanding Qur'anic verses; and *amaliyah* literacy, which focuses on applying the verses in daily (Bulut, 2023; Hanafi et al., 2022; Saiful Máarif et al., 2024). These three types of literacy are understood as sequential stages, where reading ability forms the basis for understanding, and understanding becomes the basis for practicing Qur'anic values. Each element includes basic Qur'anic literacy that is further developed into meaning and practice. However, in this context, the Qur'an–Hadith component provides a deeper exploration of Qur'anic verses, within which literacy develops from the basic to the most advanced level.

Various researchers have examined the issue of Qur'anic literacy in schools using different approaches. Supriadi et al. (2022) showed that the LITERAT method is effective in improving students' *lafdziyyah* literacy skills through a practice-based learning approach. Meanwhile, Sulianti et al. (2018) found that consistent Qur'anic reading habits can develop into a literacy culture in schools, especially when supported by a positive and non-coercive learning environment. Rostina et al. (2022) found that a systematically designed and implemented Qur'anic literacy program can enhance students' reading interest, Qur'anic reading skills, and religious achievement. However, these studies tend to focus on program implementation, habituation, or evaluation, and primarily rely on program-based analysis rather than directly examining classroom learning processes, particularly at the senior high school level. In fact, the issue of Qur'anic literacy does not end with what is designed, habituated, or evaluated, but lies in how these practices are actually carried out in classroom learning. In other words, there are still limited studies

that specifically describe Qur'anic literacy practices in Islamic Religious Education learning at the senior high school level.

This study is motivated by the importance of Qur'anic literacy in Islamic Religious Education learning, particularly at the senior high school level. Therefore, this study aims to examine various Qur'anic literacy practices in Islamic Religious Education learning at public senior high schools and to identify how these practices are implemented in the learning process. Qur'anic literacy practices are examined through student engagement, the process of understanding verses, and the application of Qur'anic values in learning. This study goes beyond curriculum, habituation, or program evaluation aspects as in previous studies, and instead seeks to contribute novelty by focusing on intracurricular classroom practices.

## **METHOD**

This study employed a qualitative approach with a descriptive method to gain an in-depth understanding of Qur'anic literacy practices in Islamic Religious Education (IRE) learning. As explained by Creswell and Clark (2017), qualitative research explores and understands the meanings that individuals or groups assign to social phenomena.

This study was conducted in three public senior high schools in Bandung City, involving three IRE teachers and 60 tenth-grade students. The three schools were purposively selected to represent different contexts, including variations in student characteristics and Qur'anic literacy practices. Participants were selected using purposive sampling based on their direct involvement in the learning process (Campbell et al., 2020). All students were involved in data collection to obtain a general overview, while a subset was purposively selected for in-depth interviews regarding their learning experiences and expectations in the Qur'an Hadith component.

Data were collected through semi-structured interviews (30–45 minutes each) and document analysis of teaching modules and lesson plans. Interviews covered lesson planning, implementation, evaluation, student learning experiences, teacher challenges, and school support. Interview questions were reviewed and refined prior to data collection. The researcher acknowledged potential bias regarding ideal Qur'anic literacy

practices and maintained reflexivity by focusing on participants' perspectives (Rumary et al., 2023).

Data analysis followed the stages of data reduction, data display, and conclusion drawing (Miles et al., 2018). The analysis involved organizing data into categories and identifying key themes from interviews and documentation. To ensure data validity, this study employed source triangulation and member checking. Triangulation was conducted by comparing data between teachers and students; discrepancies were analyzed by identifying similarities and differences to better understand the learning context. Member checking was conducted on a limited basis (three participants) due to time constraints and participant availability.

## **RESULT AND DISCUSSION**

### **Results**

#### ***Planning Al-Quran Literacy in Islamic Religious Education Learning***

Qur'anic literacy planning in IRE encompasses content alignment, learning objectives, instructional models, and media selection. Interview data indicate that Grade 10 teachers perceive the prescribed materials as highly relevant to students' lives, particularly Chapter 1 ("Achieving Success through Competition in Goodness and Work Ethic") and Chapter 6 ("Avoiding Free Association and Adultery to Protect Human Dignity") from the 2021 Ministry of Education textbook.

Document analysis of teaching modules confirms that all teachers consistently included learning objectives related to Qur'anic reading skills and moral understanding, indicating clear alignment between instructional planning and literacy goals. Students confirmed behavioral changes resulting from these materials, stating they had become "*more diligent in doing good deeds*" and "*more mindful of interactions with the opposite sex*," including regular congregational prayer.

Regarding learning resources, all three schools use Ministry of Education textbooks as the primary source, supplemented by exegesis books and internet resources. A notable planning strategy is the incorporation of digital literacy, where teachers encourage students to independently explore learning materials online. Students

confirmed this approach, noting that teachers use PowerPoint and YouTube videos to teach IRE.

In terms of evaluation and media planning, teachers reported intentions to utilize digital platforms such as Kahoot, Quizizz, Wordwall, and YouTube. However, document analysis revealed discrepancies between planned and actual implementation. While teaching modules idealized Problem-Based Learning (PBL) and digital media integration, some teachers still employed traditional, teacher-centered methods in practice. One student reported, "Very rarely [do we use digital media]; the teacher only relies on textbooks." This finding indicates that while instructional planning appears progressive, its execution remains partially constrained by conventional teaching habits.

### ***Implementation of Qur'anic Literacy in Islamic Religious Education Learning***

The implementation of Qur'anic literacy in Grade X IRE learning encompasses diverse practices: recitation habituation, verse interpretation, learning activities, media use, assessment, and supporting school programs. Based on observations and teacher interviews, learning typically begins with Qur'anic recitation as a foundational habituation.

Teachers guide students using motivational strategies and spontaneous reading assessments. Additionally, they involve peer tutors, a practice highly appreciated by students. Through programs such as Jumat Mengaji, students confirmed that peer mentoring significantly improved their recitation and tajwid skills. Structured morning recitation, led by IRE teachers via loudspeaker, further fosters reading habits, though teachers noted challenges such as student absences and lack of consistency.

To develop verse comprehension, lesson plans indicate diverse approaches, particularly connecting verses to contextual issues like promiscuity and social media use. Students validated this approach, reporting that discussing real-life issues made it easier to grasp and apply Qur'anic meanings. Teachers also emphasized gentleness in teaching, reflecting the concept of *linta lahum* (being gentle toward students), which students highly appreciated. They expressed deep appreciation for teachers who were open and willing to listen to their personal problems (*curhatan*), creating a safe and engaging learning atmosphere. However, despite these positive pedagogical traits, students admitted

struggling with deep understanding when teaching focused excessively on dictation, tajwid, and rote memorization. Many expressed a strong desire for less dictation and more critical, detailed explanations connecting the Qur'an to contemporary issues.

Experience-based activities and Project-Based Learning (PBL), such as creating video projects on youth issues, are outlined in teaching modules. While teachers highlight PBL's advantages, students offer a more nuanced perspective. Although students acknowledged that video projects helped them learn firsthand and collaborate with peers, a significant number expressed reluctance due to uneven workload distribution among group members. Thus, despite progressive instructional design, group dynamics remain a practical challenge.

Media utilization varies considerably across schools. In some institutions, students reported active use of PowerPoint and YouTube videos, making learning interactive. Conversely, students in other schools stated, "Very rarely; the teacher only uses textbooks," indicating that conventional methods still dominate despite available facilities.

In assessment, document analysis of evaluation rubrics shows teachers employ both formative and summative approaches. They assess cognitive outcomes through written tests, skills through memorization and tilawah, and attitudes through discipline and peer interaction. Thus, assessment focuses on both content mastery and character development.

Beyond classroom activities, Qur'anic literacy is supported through extracurricular and habituation programs such as "Twenty Mubarak," Rohis, and IRMA. Students consistently reported profound positive changes in their religious behavior, including greater diligence in congregational prayers, increased proactive good deeds, and more conscious boundaries in cross-gender interactions.

Although similar Qur'anic literacy practices were identified across the three schools, variations emerged. One school demonstrated stronger integration of contextual learning and digital media, while another relied more on direct instruction with limited media use. This variation indicates that Qur'anic literacy practices are heavily influenced by teachers' pedagogical choices, school context, and available resources.

### ***Implications of Qur'anic Literacy in Islamic Religious Education Learning***

The implementation of Qur'anic literacy has generated diverse impacts on students' attitudes and understanding. According to teachers, positive behavioral changes remain uneven, strongly influenced by internal factors such as personal motivation and family support. An analytical observation from teacher interviews noted that female students tended to show greater improvement in religious habits, such as consistency in congregational prayers and reduced use of inappropriate language. However, this gender-related observation relies solely on teachers' subjective perceptions and should be interpreted as tentative rather than definitive.

From the students' perspective, Qur'anic values are perceived as applicable to daily life. However, triangulation with teaching modules reveals a gap in depth of understanding. One student noted, "I can understand the meaning of the verses, but the explanations are sometimes not in-depth, so I still feel dissatisfied." Others complained that learning "focuses too much on memorization and dictation," preventing them from fully understanding the critical essence of the Qur'an or connecting it to real-life phenomena.

Document analysis and interviews reveal practical limitations in the learning process. Time constraints and limited instructional variation remain significant barriers. Notably, a discrepancy emerged between the ideal curriculum and student reality in PBL implementation. While teachers and modules framed PBL (such as creating anti-promiscuity videos or posters) as highly successful, a majority of students explicitly voiced reluctance due to unequal group participation.

Regarding expectations, teachers emphasized the need for stronger institutional support, including additional teaching staff, increased instructional time, and improved facilities. Students expected teachers to shift away from dictation and rote memorization toward deeper, critical explanations of verses. Interestingly, students specifically requested improvements in teachers' own Qur'anic recitation and tajwid via school loudspeakers, indicating critical awareness of teacher competencies. Finally, students highly recommended maintaining a pleasant and open learning atmosphere, specifically praising ice-breaking activities, rhymes (pantun), and willingness to listen to students' personal problems (curhatan).

Overall, these findings indicate that Qur'anic literacy learning in IRE has had a significant impact on students' understanding and attitudes. However, further strengthening is critically needed in instructional depth, equal participation in group-based learning, and pedagogical delivery to achieve more optimal outcomes. These findings, particularly those related to students' learning experiences and teaching practices, were confirmed by several participants during member checking, while general and aggregated findings were not specifically validated.

### **Discussion**

The findings confirm that lesson planning considers students' initial Qur'anic reading abilities, including those still unable to read the Qur'an, through both intracurricular and extracurricular follow-up. This alignment with student characteristics reflects principles of instructional design (Dick et al., 2022) and is highly relevant to Indonesia's *Kurikulum Merdeka*. As Aulia et al. (2024) emphasize, mapping Qur'anic literacy components: Recitation, writing, memorization, and meaning making is critical for ensuring IRE materials align with students' developmental stages. Thus, analyzing initial abilities and mapping literacy components are essential prerequisites for effective Qur'anic literacy learning.

At the initial stage, Qur'anic literacy focuses on strengthening reading skills, the *lafdziyyah* dimension: the ability to read and recite verses accurately according to *tajwid* and *qira'ah* (Bulut, 2023). Practices such as *tilawah* habituation, group reading, and *Jumat Mengaji* demonstrate systematic efforts to build this foundation. However, varying fluency levels among students indicate the need for differentiated learning strategies. Consistent with Ardenlid et al. (2025), differentiated instruction is essential for addressing diverse classroom abilities and achieving more equitable *lafdziyyah* literacy outcomes.

Peer tutoring further strengthens literacy development at this stage. Students with stronger reading skills assist peers experiencing difficulties, reflecting Vygotsky's zone of proximal development, where skills not yet mastered can be achieved with peer assistance (Zaretsky, 2021). Machimana & Genis (2025) found that peer tutoring

enhances student engagement and collaborative knowledge construction. When combined with differentiated learning strategies, peer tutoring helps equalize students' *lafdziyyah* literacy abilities.

Qur'anic learning progresses from reading to meaning making (*maknawiyah*), where students interpret verses' messages (Hanafi et al., 2022). This understanding develops by linking verses to students' life realities, making learning more meaningful. This stage reflects higher-order thinking skills: Analyzing, evaluating, and contextualizing meaning, moving beyond memorization (Kosasih et al., 2022). Contextual learning plays a crucial role here, as learning becomes more meaningful when connected to students' experiences (Reddy & Revathy, 2024). Beyond contextual approaches, an affective approach, teachers' gentle attitudes also foster meaningful literacy. Students confirmed that friendly, approachable teachers created a more comfortable learning environment, reflecting QS Ali Imran [3]: 159's concept of *linta lahum* (being gentle toward students). Teacher affective support positively contributes to students' engagement, motivation, and emotional responses (Sakiz, 2017). Thus, developing *maknawiyah* literacy requires both contextual relevance and teachers' gentleness and empathy.

Learning has also progressed toward *amaliyah* literacy, the stage where Qur'anic values are actualized in daily behavior, reflecting the integration of *'ilm* (knowledge) and *'amal* (action) (Kirabaev, 2023). This is evident in experience-based activities: poster creation, video projects, and reflective exercises. Both teachers and students reported that these activities encourage application of Qur'anic values, though with varying consistency. Direct experience develops meaningful understanding (Hughes et al., 2025), and project-based learning strengthens value understanding while actualizing it in action (Herlina et al., 2025). Thus, project-based activities serve as a bridge connecting *maknawiyah* to *amaliyah* literacy.

However, the development of *amaliyah* literacy remains inconsistent due to varying reading abilities, limited program consistency, and uneven student engagement. Learning remains in a transitional phase from *lafdziyyah* toward *maknawiyah* and *amaliyah*. Value internalization cannot be achieved through classroom learning alone; it requires support from the school

ecosystem. A positive, integrated learning environment is crucial for shaping consistent value practices (Martinson et al., 2023). Such continuity requires integration between learning processes, school culture, and reflective activities (Ruyadi et al., 2026), as well as involvement from family and the wider community.

The varied use of digital resources indicates multimodal IRE learning. At the *lafdziyyah* stage, digital Qur'an applications facilitate access to the Qur'an (Saiful Máarif et al., 2024) and improve memorization effectiveness and motivation (Aldagaishi et al., 2025), making students more independent and interactive (Nazari et al., 2021). At the *maknawiyah* stage, digital resources such as news and social media help interpret verses within broader social contexts (Amirudin et al., 2025). Thus, diverse learning resources enrich access to information and expand contextual interpretation of the Qur'an, shifting the teacher's role from sole knowledge source to facilitator.

Digital spaces also serve as both learning media and assessment tools: Kahoot, Quizizz, Wordwall, and instructional videos enhance student engagement. Different digital media support distinct literacy dimensions: digital Qur'an applications develop *lafdziyyah*; interactive quizzes support *maknawiyah*; and project-based digital products (videos, presentations) support *amaliyah*. This multimodal approach aligns with Rajabalee (2023), who argues that combining visual and verbal modes makes learning more effective. Interactive digital media also support authentic assessment, comprehensive evaluation of knowledge, skills, and attitudes (Raja et al., 2021; Villarroel et al., 2018). Thus, digital media integration optimizes comprehensive Qur'anic literacy development.

Extracurricular and co-curricular activities further strengthen Qur'anic literacy practices. These programs: *Jumat Mengaji*, IRMA, DKM, and *Rohis* represent the hidden curriculum: values, attitudes, and behaviors formed through social interactions and school culture (Abdurrohman et al., 2025). Such programs vary across schools, with some school-initiated and others student-driven. Practices outside the classroom indicate development toward the *amaliyah (tatbiqiyah)* dimension. Living Qur'an-based programs encourage reading and memorization habits, enhance religious motivation, and strengthen students' connection to Qur'anic values (Mukhtar et al., 2023). Thus,

extracurricular activities support all three dimensions of Qur'anic literacy as part of sustainable school culture.

Overall, this study contributes empirical evidence on how Qur'anic literacy develops from *lafdziyyah* to *amaliyah* in high school IRE learning. Whereas previous research often treats these three dimensions as separate skills, these findings reinforce that they form an inseparable continuum. The transition from reading (*lafdziyyah*) to deep understanding (*maknawiyah*) to actual practice (*amaliyah*) requires more than cognitive instruction—it demands contextual learning, affective teacher support (the *linta lahum* approach), and digital media integration. By illustrating this dynamic, this study extends current theoretical frameworks, emphasizing that achieving true Qur'anic literacy where students actively apply values in daily life, relies heavily on a supportive learning ecosystem rather than isolated classroom activities.

While this study provides an in-depth overview of Qur'anic literacy practices in IRE learning, several limitations should be acknowledged. This study was conducted within a relatively limited timeframe and focused only on interview data and document analysis, so it does not fully capture the longitudinal dynamics of learning. In addition, this study did not include the perspectives of parents or students' social environments, which may also influence the development of Qur'anic literacy outside the school context. Therefore, future research is recommended to adopt a more comprehensive and long-term approach to obtain a broader understanding.

## **CONCLUSION**

Qur'anic literacy learning in Islamic Religious Education (IRE) at the senior high school level demonstrates diverse and contextual practices across planning, implementation, and evaluation. The selection of materials relevant to students' lives, the use of varied learning models, and the integration of digital media indicate that learning has been designed to support student engagement and deeper understanding. However, the use of digital media remains potential rather than fully realized, depending on teacher readiness and facility availability.

In practice, Qur'anic literacy develops beyond reading skills (*lafdziyyah*) toward understanding (*maknawiyah*) and begins to lead toward application (*amaliyah*) through

contextual learning, experience-based activities, and habituation programs. Nevertheless, this progression remains uneven among students. Limited instructional time, differences in students' initial abilities, and inconsistent implementation of supporting programs remain key challenges in optimizing Qur'anic literacy development.

This study has several limitations. It was conducted within a relatively short timeframe and focused on school-based data without incorporating perspectives from parents or the broader social environment. Additionally, the findings rely on self-reported perceptions rather than direct behavioral observation.

Based on these findings, several recommendations are proposed. For schools, structured time should be allocated for Qur'anic literacy activities, including peer tutoring and habituation programs. Continuous teacher training in integrating digital media according to the dimensions of literacy (*lafdziyyah*, *maknawiyah*, and *amaliyah*) is essential. For future research, scholars should examine the effectiveness of various learning models in achieving the *amaliyah* stage more consistently among students. Longitudinal approaches or pre-post measurements are recommended to verify behavioral changes, rather than relying solely on perceptions. Further studies should also explore the role of family environment, school culture, and sustained support for habituation programs.

## REFERENCES

- Abdurrohman, A., Pageh, I. M., Mudana, I. W., & Margi, I. K. (2025). The role of the hidden curriculum in fostering tolerance: A case study of public high schools in Mataram City. *Educational Process: International Journal*, 15. <https://doi.org/10.22521/edupij.2025.15.160>
- Aldagaishi, S. S. A., Yahya Al-Alawi, E., Aborujilah, A., & Zayid Alsubhi, H. K. (2025). Enhancing Quran memorization with AI: Efficiency and engagement in the Tarteel app. *Proceedings-2025 10th International Conference on Information and Communication Technology for the Muslim World (ICT4M 2025)*. <https://doi.org/10.1109/ICT4M68001.2025.11363564>
- Amirudin, A., Suyono, S., Soeprijanto, S., & Hudri, M. (2025). Digital religious literature and its role in shaping religious moderation among Indonesian university students. *Jurnal Lektur Keagamaan*, 23(2), 432–461. <https://doi.org/10.31291/jlka.v23i2.1444>
- Ardenlid, F., Lundqvist, J., & Sund, L. (2025). A scoping review and thematic analysis of differentiated instruction practices: How teachers foster inclusive classrooms for

- all students, including gifted students. *International Journal of Educational Research Open*, 8, 100439. <https://doi.org/10.1016/j.ijedro.2025.100439>
- Aulia, M. H., Fakhruddin, A., & Surahman, C. (2024). Pemetaan capaian pembelajaran dan materi ajar PAI dan Budi Pekerti elemen Al-Quran dalam kurikulum merdeka. *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, 16(1), 103–117. <https://doi.org/10.47498/tadib.v16i1.3138>
- Basir, A., Tamjidnor, T., Suraijiah, S., Karoso, S., Saidi, S., & Sholihah, M. (2024). Enhancing Qur'an reading proficiency in madrasahs through teaching strategies. *Nazhruna: Jurnal Pendidikan Islam*, 7(2), 373-389. <https://doi.org/10.31538/nzh.v7i2.4985>
- Branje, S. (2022). Adolescent identity development in context. *Current Opinion in Psychology*, 45. <https://doi.org/10.1016/j.copsyc.2021.11.006>
- Bulut, H. (2023). The effect of making joining (vasl) on the purpose of stopping (waqf) in the Holy Qur'an according to Sajawandi. *Cumhuriyet Ilahiyat Dergisi*, 27(1), 120–135. <https://doi.org/10.18505/cuid.1250338>
- Campbell, S., Greenwood, M., Prior, S., Shearer, T., Walkem, K., Young, S., Bywaters, D., & Walker, K. (2020). Purposive sampling: Complex or simple? Research case examples. *Journal of Research in Nursing*, 25(8), 652–661. <https://doi.org/10.1177/1744987120927206>
- Creswell, J. W., & Clark, V. L. P. (2017). *Designing and conducting mixed methods research*. SAGE Publications
- Dick, W., Carey, L., & Carey, J. O. (2022). *The systematic design of instruction* (9th ed.). Pearson.
- Hanafi, Y., Saefi, M., Diyana, T. N., Ikhsan, M. A., Faizin, N., Thoriquattyas, T., & Murtadho, N. (2022). Students' perspectives on religious moderation: A qualitative study into religious literacy processes. *HTS Teologiese Studies / Theological Studies*, 78(1). <https://doi.org/10.4102/hts.v78i1.7638>
- Harmashi, A. I. (2020). Applying Quranic guidance in improving the quality of education and curriculum. *Quranica*, 12(1), 268-308. <https://doi.org/10.22452/quranica.vol12no1.18>
- Herlina, L., Hadisaputra, P., Yaqin, L. N., & Zulkifli, M. (2025). Analysis of student product quality in integrative, collaborative, and project-based learning viewed from Islamic Religious Education in higher education. *Ulumuna*, 29(2), 1099-1134. <https://doi.org/10.20414/ujis.v29i2.1295>
- Hidayat, M. N., & Asad, A. (2025). Problematika peningkatan kemampuan baca tulis Al-Quran siswa di SMP Negeri 1 Percut Sei Tuan. *Kamaya: Jurnal Ilmu Agama*, 8(3), 436-448. <https://doi.org/10.37329/kamaya.v8i3.4745>
- Hughes, J. K., Layne, K., Kolbfleisch, D., & Misciagno, S. A. (2025). Experiential learning theory. *Routledge Companion to Occupational Therapy* (pp. 698-710). Routledge.

- Iswanto, A., Oetomo, S. B., Noviani, N. L., Samidi, S., Atmanto, N. E., & Rachmadani, A. (2018). Literasi Al-Quran siswa SMP di Jawa Timur: Capaian serta partisipasi orang tua dan masyarakat. *Suhuf*, 11(1), 1–28. <https://doi.org/10.22548/shf.v11i1.306>
- Kirabaev, N. S. (2023). “Knowledge” and “action”: Al-Ghazali and Arab Muslim philosophical tradition in the context of interrelationship with the philosophical culture of Byzantium. *RUDN Journal of Philosophy*, 27(2), 201–215. <https://doi.org/10.22363/2313-2302-2023-27-2-201-215>
- Kosasih, A., Supriyadi, T., Firmansyah, M. I., & Rahminawati, N. (2022). Higher-order thinking skills in primary school: Teachers’ perceptions of Islamic education. *Journal of Ethnic and Cultural Studies*, 9(1), 56–76. <https://doi.org/10.29333/ejecs/994>
- Kusnadi, K., Sulaeman, M., & Zulfikar, E. (2025). Systematic literature review (SLR) on Qur’anic learning in Indonesia (2014–2024). *Quranica: International Journal of Quranic Research*, 17(2), 28–60. <https://doi.org/10.22452/quranica.vol17no2.28>
- Machimana, P. N. N., & Genis, G. (2025). Language learners as co-creators of knowledge through constructivist peer tutoring interaction. *South African Journal of Education*, 45(2). <https://doi.org/10.15700/saje.v45n2a2437>
- Maharestu, R. (2021). *Implementasi Peraturan Daerah Kabupaten Indragiri Hilir Nomor 2 Tahun 2016 tentang gerakan masyarakat maghrib mengaji (Studi Kecamatan Tembilahan)* [Skripsi Sarjana, Universitas Islam Riau]. <https://repository.uir.ac.id/13374/>
- Martinsone, B., Di Sano, S., D’elia, P., & La Salle-Finley, T. (2023). A conceptual framework for sustainable promotion of a positive school climate: Context, challenges, and solutions. *Journal of Teacher Education for Sustainability*, 25(1), 64–85. <https://doi.org/10.2478/jtes-2023-0005>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2018). *Qualitative data analysis: A methods sourcebook*. SAGE Publications.
- Mukhtar, K., Kubro, K., & Minan, M. A. (2023). Senin bersinar tasmi’ Al-Qur’an program (A study of living Al-Qur’an at MAN 2 Sleman, Yogyakarta). *Jurnal Pendidikan Agama Islam*, 20(1), 150–168. <https://doi.org/10.14421/jpai.v20i1.6488>
- Nazari, B., Hussin, A. R. B. C., & Niknejad, N. (2021). Connectivism: Promising constructs for e-learning systems success. *2021 International Congress of Advanced Technology and Engineering (ICOTEN 2021)*. <https://doi.org/10.1109/ICOTEN52080.2021.9493566>
- Raja, P., Setiyadi, A. B., & Riyantika, F. (2021). The correlation between perceptions of the use of online digital interactive media and reading comprehension ability. *International Journal of English Language and Literature Studies*, 10(4), 292–319. <https://doi.org/10.18488/journal.23.2021.104.292.319>
- Rajabalee, Y. B. (2023). Aligning interactive multimedia development practices with Mayer’s split-attention effect principle. In *Implementing Rapid E-Learning through*

- Interactive Materials Development* (pp. 11–26). IGI Global. <https://doi.org/10.4018/978-1-6684-4940-0.ch002>
- Reddy, P. J. K., & Revathy, K. (2024). Contextual learning. In P. Kaliraj, G. Singaravelu, & T. Devi (Eds.), *Digital Skill Development for Industry 4.0* (pp. 83–104). Auerbach Publications. <https://doi.org/10.1201/9781003504894-8>
- Rostina, R., Muchtar, I., & Getteng, A. R. (2022). Program literasi Al-Qur'an di SMA Negeri 6 Bulukumba (Studi evaluasi model context, input, process, dan product). *Risalah: Jurnal Pendidikan Dan Studi Islam*, 8(4), 1212–1227. [https://doi.org/10.31943/jurnal\\_risalah.v8i4.347](https://doi.org/10.31943/jurnal_risalah.v8i4.347)
- Rumary, K. J., Goldspink, S., & Howlett, P. (2023). Exiting the elephant: hearing the participant voice in qualitative data collection. *International Journal of Research and Method in Education*, 46(3), 248–259. <https://doi.org/10.1080/1743727X.2022.2128742>
- Ruyadi, Y., Nugraha, D. M., Supriyono, S., Juliana, J., Ryadi, N. F., & Qudratov, I. (2026). Recontextualizing Pancasila-based citizenship education through an instructional design model: A design-based study in Indonesian elementary schools. *International Journal of Learning, Teaching and Educational Research*, 25(2), 379–403. <https://doi.org/10.26803/ijlter.25.2.18>
- Saiful Máarif, B., Rahmat, M., & Suryana, E. (2024). Al-Qur'an literacy on religious moderation: Critical communicative action research in IRE learning in the digital era. *Journal of Ecohumanism*, 3(3), 1408–1426. <https://doi.org/10.62754/joe.v3i3.3597>
- Sakiz, G. (2017). Perceived teacher affective support in relation to emotional and motivational variables in elementary school science classrooms in Turkey. *Research in Science and Technological Education*, 35(1), 108–129. <https://doi.org/10.1080/02635143.2017.1278683>
- Sulianti, A., Djuliawati, E., & Sulasman, S. (2018). Habits of a happy brain to develop the culture of Qur'an literacy. *IOP Conference Series: Materials Science and Engineering*, 434(1). <https://doi.org/10.1088/1757-899X/434/1/012131>
- 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>
- Taja, N., Nurdin, E. S., Kosasih, A., Suresman, E., & Supriyadi, T. (2021). Character education in the pandemic era: A religious ethical learning model through Islamic education. *International Journal of Learning, Teaching and Educational Research*, 20(11), 132–153. <https://doi.org/10.26803/ijlter.20.11.8>
- Villarroel, V., Bloxham, S., Bruna, D., Bruna, C., & Herrera-Seda, C. (2018). Authentic assessment: Creating a blueprint for course design. *Assessment and Evaluation in Higher Education*, 43(5), 840–854. <https://doi.org/10.1080/02602938.2017.1412396>
- Zaretsky, V. K. (2021). One more time on the zone of proximal development. *Cultural-Historical Psychology*, 17(2), 37–49. <https://doi.org/10.17759/chp.2021170204>

Zidni, A. M. I., & Rojudin, D. (2023). Nilai-nilai pendidikan dalam Al-Qur'an Surah Ali 'Imran ayat 159 dan Al-Qur'an Surah At-Taubah ayat 128-129: Kajian perspektif tafsir Ibnu Katsir. *Asatiza: Jurnal Pendidikan*, 4(2), 65–75. <https://doi.org/10.46963/asatiza.v4i2.785>