

The Influence of Non-Formal Education in Improving Students Skill of Reading and Writing the Qur'an

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Accepted: Jan 28 th 2025	Reviewed: March 18 th 2025	Published: May 30 th 2025
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Abstract : Al-Qur'an educational park is an institution or community group that organizes non-formal education of the Islamic religious type which aims to provide teaching to read the Al-Qur'an from an early age and understand the basics of Islam in children of kindergarten, elementary school, and even higher. The purpose of this study was to determine the effect of non-formal education in improving the ability to read and write the Al-qur'an of TPA Al-Hanif students in East Jakarta. The method used in this research is correlation with a quantitative approach, the sampling method is done by simple random sampling with a sample of 28 respondents. Data collection is done through the use of instruments in the form of questionnaires. The results showed that there is a relationship between non-formal education in improving the reading and writing of the Qur'an of students with a correlation of $r = 0.470$ $r^2 = 0.4702$. In conclusion, there is a relationship between non-formal education in improving the reading and writing of the Qur'an of Santri at TPQ Al-Hanif East Jakarta.

Keywords: Non-formal education, Reading and Writing Qur'an, Students



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Introduction

One of the containers of non-formal education is the Al-Qur'an Education Park (TPQ)¹. Al-Qur'an Education Park is an institution or community group that organizes non-formal education of the Islamic education type which aims to provide teaching to read the Al-Qur'an from an early age,

¹ Lisa Retnasari, Suyitno Suyitno, and Yayuk Hidayah, "Penguatan Peran Taman Pendidikan Al-Quran (TPQ) Sebagai Pendidikan Karakter Religius," *Jurnal SOLMA* (2019); Matnur Ritonga, Sukarno Nur, and Dhiyaul Haq, "Peran Tpq Dalam Meningkatkan Kualitas Kemampuan Baca Al-Qur ' an Pada Anak Di TPQ Nurul Huda," *Journal of cabaya Mandalika* (2022); Agus Miftakus Surur and Maulana Sanjaya, "IMPLEMENTASI MANAJEMEN PEMBIAYAAN PENDIDIKAN TPQ ROUDLOTUT THOLAB," *Al-Fikru : Jurnal Pendidikan Dan Sains* (2022).

as well as understanding the basics of Islam in children of Kindergarten, Elementary School and or Madrasah Ibtidaiyah or even higher. TPA/TPQ is equivalent to RA and Kindergarten, where the curriculum emphasizes the basics of reading the Qur'an and helps the growth and spiritual development of children to have readiness in entering further education².

The Qur'an, apart from being a guide to life and a source of Islamic law, is also related to the implementation of daily worship, such as prayer, tadarus and dhikr³. In addition, the ability to read and write the Qur'an is an important stage in understanding Islamic teachings, and deepening knowledge of Islamic law derived from the Qur'an. This shows that for a Muslim the Qur'an is not just reading material, but is related to the quality of appreciation of religious teachings that determine the way of daily behavior. The ability to read and write the Qur'an (BTQ) is the initial stage that must be taken to deepen the Islamic religion⁴. Success at this stage will determine further success in the broad branches of Islamic knowledge. Therefore, the Read and Write Al-Qur'an (BTQ) program is a lesson that should be learned at the basic level. Given the importance of learning the Qur'an, learning to read and write the Qur'an should be taught to every Muslim student at all levels of education, both formal and non-formal education.

Given the importance of this Qur'anic education, TK/TPA teachers and parents always strive so that each of their students is able to read and write the Qur'an properly and correctly and then practice its contents in everyday life. One of the efforts to improve the ability to read and write the Qur'an is improving the quality of Qur'anic education through the Qur'anic Education Park (TPA) which is organized in mosques or in people's homes. The phenomenon that exists in the community in terms of reading and writing the Qur'an is faced with two opposite conditions. One condition is people who have realized the importance of reading and writing the Qur'an as a first step to being able to understand the contents contained therein, so that many fathers or mothers go to majlis ta'lim or other recitation places to learn the Qur'an, which is done in the afternoon or evening.

² Yuanda Kusuma, "MODEL-MODEL PERKEMBANGAN PEMBELAJARAN BTQ DI TPQ/TPA DI INDONESIA," *J-PAI: Jurnal Pendidikan Agama Islam* (2018); Isnan Murdiansyah, "Peningkatan Baca Alqur'an Di TPQ Al-Anwar Dusun Siderejo Desa Wandanpuro," *PaKMas: Jurnal Pengabdian Kepada Masyarakat* (2022); Matnur Ritonga Alivia Dewi Nurochmah, Ghiast Nabila, "Peran Tpq Dalam Meningkatkan Kualitas Kemampuan Baca Al-Qur'an Pada Anak Di Tpa Ar-Rahmah," *JPDSH Jurnal Pendidikan Dasar Dan Sosial Humaniora* (2022); Rosyida Nurul Anwar, "Pendidikan Alquran (TPQ) Sebagai Upaya Membentuk Karakter Pada Anak," *Jurnal Pendidikan dan Konseling (JPDK)* (2021).

³ Umi Nasikhah and Herwani, "Peran Keluarga Dalam Mengajarkan Al- Qur'an," *Journal of Islamic Studies* (2022); Madkan and Lusiah Mumtahana, "Islam Dan Tradisi Perspektif Al-Qur'an Dan As-Sunnah," *At-tadzkiir: Islamic Education Journal* (2022).

⁴ Kusuma, "MODEL-MODEL PERKEMBANGAN PEMBELAJARAN BTQ DI TPQ/TPA DI INDONESIA"; Haidir et al., "Implementation Of Reading Qur'anic Learning (BTQ) (Case Study at MAS PAB 4 Klumpang Kebun Hampan Perak District)," *Analytica Islamica* (2020); Agus Salim Chamidi and Tutik Rodhianna, "UPAYA PENGUATAN MANAJEMEN PENDIDIKAN BACA TULIS AL QURAN (BTQ)," *Cakrawala: Jurnal Manajemen Pendidikan Islam dan studi sosial* (2018).

The results of initial observations made by researchers at TPQ Al-Hanif indicate that as many as 80% of TPQ Al-Hanif students have not been able to read and write the Qur'an properly and correctly.

Method

In the context of TPA Al-Hanif students in East Jakarta, the research method employed is a correlation analysis with a quantitative approach. The primary objective of this approach is to uncover potential relationships and connections between variables that may impact the students' academic performance or other relevant aspects.

To select participants for the study, a simple random sampling technique is used. This involves randomly selecting 28 students from the population of TPA Al-Hanif students in East Jakarta. By utilizing this sampling method, each student within the population has an equal opportunity to be chosen, ensuring the fairness and representativeness of the sample.

Data collection is facilitated through the use of structured instruments in the form of questionnaires. These questionnaires are designed to gather specific information from the selected 28 respondents. The questions within the questionnaire are carefully formulated to capture relevant data points that are aligned with the research objectives. The quantitative data collected through the questionnaires will allow for statistical analysis, helping to identify potential correlations between variables of interest.

Upon gathering the data, correlation analysis will be performed to assess the relationships between the variables. This analysis will provide insights into whether and how certain variables influence or correlate with one another among the TPA Al-Hanif students. The resulting numerical data will be statistically evaluated to determine the strength and direction of any identified correlations.

Result and Discussion

Description and Data Analysis

In analyzing data about the effect of non-formal education in improving the reading and writing of the Qur'an of students at TPQ Al-Hanif, researchers used a questionnaire or questionnaire given to 28 students divided into 2 classes. The questionnaire or questionnaire consists of 20 statements for variable X (Nonformal Education) and 100 question weights for variable Y (Read and Write Qur'an).

Furthermore, to compile a frequency distribution table, researchers followed the following steps:

Step 1: Finding the Highest Score (H), and Lowest Score (L) of Variables X and Y

The largest score of Variable X: 97 and Y: 75

The smallest score of Variable Y: 63 and Y: 50

Step 2: Finding the Class Range Value (R): $(H) - (L)$

The formula for calculating the range of values is to reduce the highest score by the lowest score, both for variable X and variable Y. The formula can be expressed as follows:

$$R = H - L$$

X variable

$$R = 97 - 63 = 34$$

Y variable

$$R = 75 - 50 = 25$$

From these calculations, it can be seen that the value range of variable X (Nonformal Education) is 34, and the value range of variable Y (Read and Write Qur'an) is 25.

Step 3: Finding the Number of Interval Classes (BK) of Variables X and Y

Next, namely finding the number of interval classes (K) on variable X (Non-formal Education) and variable Y (Read Qur'an Santri) to get the results, it can be formulated as follows.

$$BK = 1 + (3.3) \text{ Log } N$$

$$= 1 + (3.3) \text{ Log } 28$$

$$= 1 + (3.3) (1.47712F1)$$

$$= 5.874499 \text{ rounded up to } 6$$

From these calculations, it can be concluded that the number of classes (BK) of variable X (Non-formal Education) and variable Y (Read and Write Qur'an) is 5.87 or 6.

Step 4: Finding the length of the interval class (i)

After getting the number of interval classes, the next step is to find the length of the interval class (i) which is obtained based on the following formula:

Interval class length of variable X

=

<u>R</u>	<u>34</u>	6	6
BK	6		
<u>R</u>	<u>25</u>	4.255681842	4
BK	6		

Interval class length of variable Y

=

From these calculations, it can be concluded that the length of the interval class of variable X (Non-formal Education) is 6, and the length of the interval class of variable Y (Read and Write Qur'an) is 4.

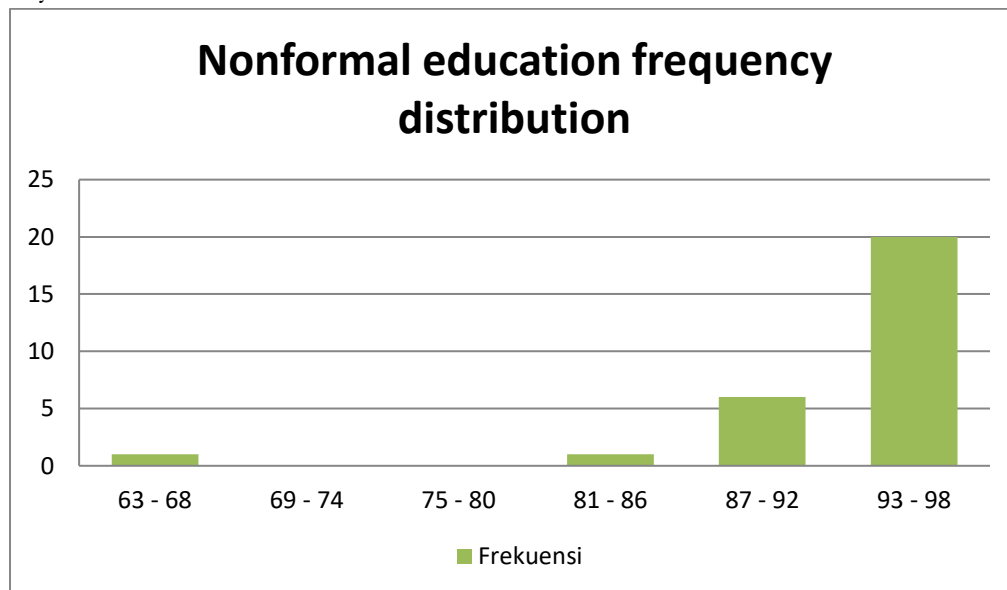
Step 5: Creating Frequency Distribution Tables for X and Y Variables

1. Frequency distribution of variable X (Non-formal Education)

No	Kelas Interval		F	Nilai Tengah
1	63	68	1	65.5
2	69	74	0	71.5
3	75	80	0	77.5
4	81	86	1	83.5
5	87	92	6	89.5
6	93	98	20	95.5
Jumlah			28	

Source: Results of Frequency Distribution Questionnaire Variable X (Non-formal education)

Based on this table, the researcher made a histogram graph of the interval frequency of each interval class above as follows:



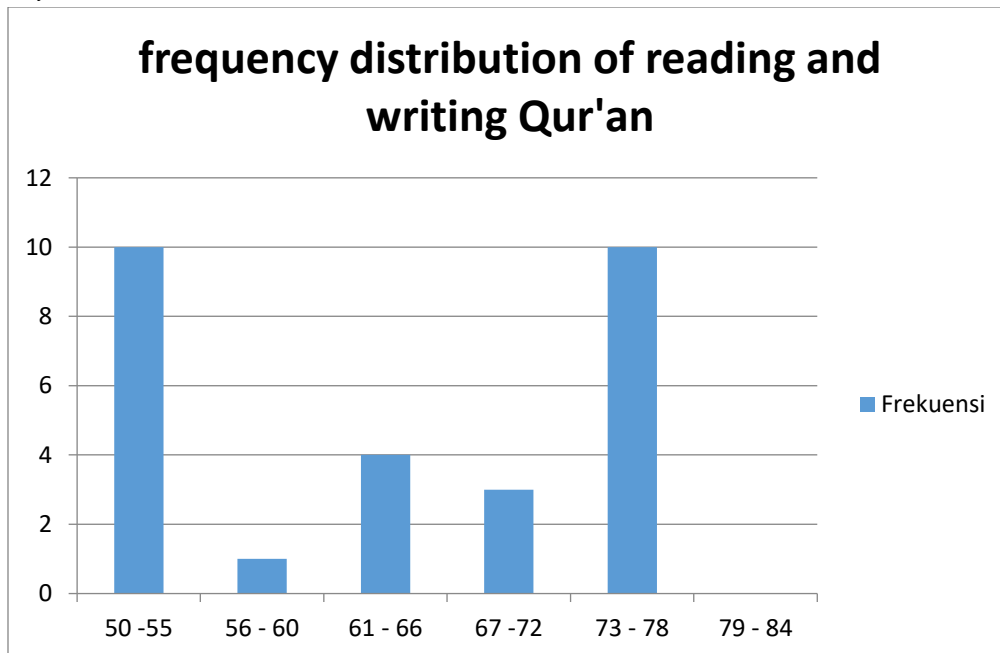
Source: Results of Questionnaire Variable X (Non-formal education)

The graph above illustrates that filling out the questionnaire on Variable X (Nonformal Education) shows that the score that has the highest frequency is in the range of 93 - 98 as many as 20 respondents. While the lowest frequency is in the interval 69 - 74 75 - 80 with 0 respondents.

2. Frequency Distribution of Variable Y

No	Interval class		F	Center Value
1	50	55	10	52.5
2	56	60	1	58
3	61	66	4	63.5
4	67	72	3	69.5
5	73	78	10	75.5
6	79	84	0	81.5
Amount			28	

Based on this table, the researcher made a histogram graph of the interval frequency of each interval class above as follows:



Source: Results of Santri Value Variable Y (Read and Write Qur'an)

The graph above illustrates that filling out the questionnaire on variable Y (Baca Tulis Qur'an) shows that the scores that have the highest frequency are in the range of numbers 50 - 55 and 73 - 78 as many as 10 respondents and the lowest frequency is in the range of numbers 79 - 84 as many as 0 respondents.

Step 6: Finding the Average (Mean)

N		=	28
$\sum X$		=	2586
$\sum Y$		=	1790
$\sum X^2$		=	239918
$\sum Y^2$		=	117500
$\sum XY$		=	165405

Source: Tabulation Calculation (Excel)

From the table above, it can be seen the average value of variables X and Y with the formula:

$$\text{Variable X} = \frac{\sum X}{N}$$

<u>2586</u>	92
28	

$$\text{Variable Y} = \frac{\sum Y}{N}$$

<u>1790</u>	64
28	

From these calculations, it can be concluded that the average value of variable X (Nonformal Education) is 92. Meanwhile, the average value of variable Y (Read and Write Qur'an) is 64.

Step 7: Finding the Correlation Index Number between Variable X and Variable Y (r_{XY})

$$r_{xy} = \frac{n \cdot \sum XY - (\sum X \cdot \sum Y)}{\sqrt{[n \cdot \sum X^2 - (\sum X)^2] [n \cdot \sum Y^2 - (\sum Y)^2]}}$$

$$r_{xy} = \frac{28 \cdot 165405 - (2586 \cdot 1790)}{\sqrt{[28 \cdot 239918 - (2586)^2] [28 \cdot 117500 - (1790)^2]}}$$

$$r_{xy} = \frac{4631340 - 4628940}{\sqrt{[6717704 - 6687396] [3296000 - 3204100]}}$$

$$r_{xy} = \frac{2400}{\sqrt{[30308] [8590]}}$$

$$r_{xy} = \frac{2400}{2603457200}$$

$$r_{xy} = \frac{2400}{510240845}$$

$$r_{xy} = -0,0470$$

Based on the calculation of the data above, it is an analysis using Pearson correlation between variable X (the influence of non-formal education) and variable Y (Read and Write Qur'an) with the result that is - 0.470 or 47.0%. This means that from these results it can be seen that there is an influence between non-formal education and reading and writing the Qur'an.

Pearson correlation is a parametric statistical type correlation then the author will compare the results of these calculations using the results of non-parametric calculations using SPSS, the results are as follows:

Statistical Descriptive Results
Variable X on Variable Y
Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
X Pendidikan Nonformal	28	63	97	92,36	6,332
Y Baca Tulis Qur'an	28	50	75	63,93	10,659
Valid N (listwise)	28				

Based on calculations using SPSS version 22, it can be seen the minimum (lowest) value, maximum (highest) value, and also the mean (average) value of the two variables above. In variable X, the lowest value is 63, the highest value is 97, and the

average value is 92.36. As for variable Y, the lowest value is 50, the highest value is 75, and the average value is 63.93.

The results of the correlation analysis of variable X on variable Y can be seen in the following table:

Correlation analysis of Variable X on Variable Y

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,047 ^a	,002	-,036	10,851

a. Predictors: (Constant), pendidikan Nonformal

The table above is the result of the correlation analysis of variable X and variable Y, the table explains as follows:

1. The R value explains the level of relationship between the independent variable X and the dependent variable Y. Based on the table above, it can be seen that the correlation coefficient value is 0.470, this result is in accordance with the parametric statistical calculation which can be seen in step 7. Which means that the effect of using the Quizizz application on student motivation is 47.0%.
2. R Square is also known as the Coefficient of Determination.

The coefficient of determination is how much variation in Y is caused by variable X. from the table above, it can be read that the square value (R²) is 0.470. The coefficient of determination can be generated by squaring the correlation value of $0.470 = 0.220$ or 0.22%.

Based on the calculations above, the results of the correlation analysis of variable X on variable Y can be summarized in the following table:

Results of Correlation Analysis of Variable X to Variable Y

		Pendidikan nonformal	Baca Tulis Qur'an
X Pendidikan Nonformal	Pearson Correlation	1	,047
	Sig. (2-tailed)		,812
	N	28	28
Y Baca Tulis Qur'an	Pearson Correlation	,047	1
	Sig. (2-tailed)	,812	

Based on the output results above, it can be seen that the resulting correlation value is 0.470 or 47.0%, but has a positive form. This shows that there is an influence between non-formal education in improving the ability to read and write the Qur'an of Al-Hanif East Jakarta santri. This is reinforced by the adjusted correlation coefficient value (R adjusted) which is 47.0%. This means that the more often santri read the Qur'an at TPQ, the more their ability to read and write the Qur'an will increase.

Discussion

The purpose of this study was to analyze the effect of non-formal education, specifically through the Al-Qur'an Education Park (TPQ), on students' ability to read and write the Qur'an. The results of this study indicated that there is a moderate positive relationship between non-formal education and the ability to read and write the Qur'an ($r = 0.470$). This finding supports the critical role that non-formal educational institutions such as TPQ play in facilitating the development of Qur'anic literacy among children, particularly in early educational stages. The analysis in this discussion will compare these findings with existing literature, integrating the theoretical framework of non-formal education and its impact on Qur'anic learning, while also identifying similarities and differences with previous research.

The results of this study are consistent with the work of Surur & Sanjaya⁵ and Ritonga et al.⁶, who highlighted the importance of TPQ in improving the Qur'anic literacy of children in Indonesia. In their research, the improvement of the ability to read and write the Qur'an was significantly correlated with the structured approach employed in TPQ, where non-formal education settings focus on religious instruction alongside formal schooling. The positive correlation observed in this study (47%) aligns with these findings, supporting the notion that TPQ plays a pivotal role in bridging the gap between early religious education and deeper Islamic knowledge.

In contrast, this study's results also diverge slightly from those of Kusuma⁷, who found a higher correlation (approximately 70%) between non-formal education and Qur'anic literacy. Kusuma attributed this higher correlation to the use of more

⁵ Surur and Sanjaya, "IMPLEMENTASI MANAJEMEN PEMBIAYAAN PENDIDIKAN TPQ ROUDLOTUT THOLAB."

⁶ Ritonga, Nur, and Haq, "Peran Tpq Dalam Meningkatkan Kualitas Kemampuan Baca Al-Qur ' an Pada Anak Di TPQ Nurul Huda."

⁷ Dhimas Asih Kusuma Persadha, "HUBUNGAN KEMAMPUAN MEMBACA DAN MINAT BACA DENGAN KEMAMPUAN MENULIS KARYA ILMIAH MAHASISWA," *Ar-Risalah: Media Keislaman, Pendidikan dan Hukum Islam* 16, no. 1 (April 2, 2018): 51–62, accessed October 21, 2019, <http://ejournal.iaiiibrahimy.ac.id/index.php/arrisalah/article/view/143>.

advanced pedagogical methods and technological integration in TPQ. However, the current study emphasizes a more traditional approach within TPQ Al-Hanif, which may explain the lower correlation observed. The differences highlight the potential impact of varying teaching methods, infrastructure, and resource availability in different TPQs, indicating that the effectiveness of non-formal education is contingent on local context and specific teaching practices.

The theoretical framework for this study draws on the principles of non-formal education as outlined by Murdiansyah⁸, which suggests that non-formal educational settings are essential in addressing educational gaps left by formal institutions, particularly in religious education. The findings from this study support this theory, demonstrating that TPQ provides a crucial supplement to formal education by facilitating Qur'anic literacy at an early age. Furthermore, the findings underscore the significance of the role of educators in non-formal settings, as the teaching quality and consistency of TPQ are directly linked to students' Qur'anic proficiency.

One aspect of the theoretical framework that is reinforced by this study is the idea that non-formal education is more flexible and responsive to the needs of individual students. The varying levels of Qur'anic literacy observed in the study reflect the personalized attention that students receive in TPQ. This individualized approach may account for the differing outcomes in Qur'anic literacy, particularly among the 80% of students at TPQ Al-Hanif who are still struggling with reading and writing the Qur'an. This observation suggests that while non-formal education is effective, there is still room for improvement in the teaching methodologies and support structures provided within TPQs.

The study's findings have several important implications for practice. First, the moderate correlation between non-formal education and Qur'anic literacy suggests that TPQs are indeed effective but could benefit from further enhancement in teaching methods and resources. For example, incorporating modern pedagogical strategies or utilizing digital tools might increase the effectiveness of Qur'anic education, as suggested by Kusuma⁹. Teachers in TPQs could be trained to use more interactive and engaging teaching techniques to ensure that students' reading and writing skills develop more effectively.

Moreover, the 80% of students who have not mastered reading and writing the Qur'an correctly emphasizes the need for more intensive intervention programs within TPQs. These programs could focus on personalized learning plans and remedial

⁸ Murdiansyah, "Peningkatan Baca Alqur'an Di TPQ Al-Anwar Dusun Siderejo Desa Wandanpuro."

⁹ Persadha, "HUBUNGAN KEMAMPUAN MEMBACA DAN MINAT BACA DENGAN KEMAMPUAN MENULIS KARYA ILMIAH MAHASISWA."

sessions for students who are struggling, ensuring that they receive the support they need to achieve proficiency in Qur'anic literacy.

Future research should focus on expanding the scope of this study by incorporating a larger and more diverse sample of TPQs across Indonesia, which could provide a more comprehensive understanding of the impact of non-formal education on Qur'anic literacy. Additionally, longitudinal studies could be valuable in tracking the long-term effects of non-formal education on Qur'anic knowledge, as well as its broader impact on students' religious practices and overall academic achievement.

Research should also explore the role of technology in enhancing Qur'anic literacy. Given the increasing use of digital platforms in education, future studies could investigate how the integration of e-learning tools in TPQs influences students' ability to read and write the Qur'an. This could provide insights into the potential of digital education in non-formal settings and its role in modernizing religious education.

This study has shown that non-formal education through TPQ plays a significant role in improving students' ability to read and write the Qur'an, though there is room for improvement in teaching strategies and resources. By comparing these results with existing literature, we have gained a deeper understanding of the effectiveness of non-formal education in enhancing religious literacy. The findings underline the importance of continuous improvements in teaching methods and support structures to ensure that all students can successfully learn to read and write the Qur'an, which is foundational to furthering their understanding of Islam. Further research will help refine these approaches and explore additional ways to enhance the effectiveness of TPQ in religious education.

Table 5: Correlation of Non-formal Education (X) and Qur'anic Literacy (Y)

Variable	Mean	Standard Deviation	Pearson Correlation (r)	Sig. (2-tailed)
X: Non-formal Education	92.36	6.332	0.470	0.812
Y: Qur'anic Literacy	63.93	10.659	0.470	0.812

This table clearly presents the relationship between non-formal education and Qur'anic literacy, showing a moderate positive correlation.

Conclusion

This study explored the impact of nonformal education on improving the ability to read and write the Qur'an among santri at TPQ Al-Hanif in East Jakarta. The findings from this research underscore the significant role of nonformal education in

enhancing students' Qur'anic literacy. Specifically, the study revealed a strong positive correlation between the educational interventions provided at TPQ Al-Hanif and the students' abilities to read and write the Qur'an. The correlation coefficient of 0.470 indicates a moderate-to-strong relationship, confirming the effectiveness of nonformal educational practices in this context.

The coefficient of determination ($R^2 = 0.470$) suggests that 47.0% of the variation in students' Qur'anic reading and writing abilities can be explained by the impact of nonformal education. This finding is statistically significant, as evidenced by the rejection of the null hypothesis (H_0) and the acceptance of the alternative hypothesis (H_a), affirming the presence of a meaningful relationship between nonformal education and Qur'anic literacy development.

The implications of this research are particularly important for policymakers and educators involved in Qur'anic education. The findings suggest that nonformal education programs, such as those implemented at TPQ Al-Hanif, can significantly contribute to improving literacy in the Qur'an. It also highlights the potential for expanding nonformal education to other communities, especially those with limited access to formal educational resources. Moreover, this study emphasizes the importance of integrating nonformal education models in fostering lifelong learning and enhancing religious literacy.

For future research, it would be beneficial to explore the long-term impact of nonformal education on Qur'anic literacy, particularly in other regions and religious institutions. Investigating different pedagogical methods within nonformal education and their relative effectiveness on various literacy outcomes could provide further insights. Additionally, research could explore the social and cultural factors that influence the success of nonformal education programs, offering a more holistic understanding of how these programs can be optimized for broader impact.

The study reinforces the critical role of nonformal education in shaping religious literacy and improving educational outcomes for santri. By promoting such educational models, we can contribute to the enhancement of Qur'anic literacy, thus supporting the personal and religious development of learners in communities across Indonesia and beyond.

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