



Islamic Religious Education Lecturers' Strategies for Improving Students' Qur'an Reading Ability at Nahdlatul Ulama Islamic College of Purworejo

Hafiz Syahrizal^{a,1,} M. Nurul Huda^{b,2}

^{ab} Sekolah Tinggi Agama Islam Nahdlatul Ulama Purworejo, Indonesia;

¹ hafizsyahrizal19@gmail.com; ² alhuda0801@gmail.com;

*Correspondent Author; Email Author

ARTICLE INFO

Article history

30-05-2026

Revised:

14-06-2026

Accepted:

01-08-2026

Keywords

Qur'anic reading ability; lecturer strategy; Qur'anic learning; Islamic Religious Education; university students

ABSTRACT

The ability to read the Qur'an is a fundamental competency that must be possessed by students of Islamic Religious Education as prospective teachers. However, students' Qur'anic reading abilities vary considerably due to differences in educational background, prior learning experiences, and the intensity of Qur'anic instruction before entering higher education. This study aimed to explore the strategies employed by Islamic Religious Education lecturers to improve students' Qur'anic reading abilities at Sekolah Tinggi Agama Islam Nahdlatul Ulama (STAINU) Purworejo. A qualitative approach with a case study design was employed. The participants consisted of Islamic Religious Education lecturers, Qur'an Reading and Writing (BTQ) instructors, and students selected through purposive sampling. Data were collected through observations, in-depth interviews, and documentation, and analyzed using the Miles, Huberman, and Saldaña interactive model, including data reduction, data display, and conclusion drawing. Data validity was ensured through source and method triangulation. The findings indicate that the lecturers implemented a systematic strategy beginning with an initial assessment of students' abilities, followed by ability mapping, the application of the Jibril method, talqin, repetitive drills, peer tutoring, individual mentoring, and continuous evaluation. These strategies contributed to improvements in students' pronunciation accuracy (makharij al-huruf), understanding of tajwid, reading fluency, and habitual Qur'an reading. This study proposes a Cyclical Qur'anic Reading Development Strategy Model, integrating diagnostic assessment, staged instruction, reinforcement, and continuous evaluation into a comprehensive learning process. The proposed model provides a conceptual framework that may support Islamic higher education institutions in developing more systematic and sustainable Qur'anic reading development programs.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



ABSTRAK

Kemampuan membaca Al-Qur'an merupakan kompetensi dasar yang harus dimiliki oleh mahasiswa Pendidikan Agama Islam sebagai calon pendidik. Namun, kemampuan membaca Al-Qur'an mahasiswa masih menunjukkan tingkat yang beragam akibat perbedaan latar belakang pendidikan, pengalaman belajar, dan intensitas pembelajaran sebelum memasuki perguruan tinggi. Penelitian ini bertujuan untuk mendeskripsikan strategi dosen Pendidikan Agama Islam dalam meningkatkan kemampuan membaca Al-Qur'an mahasiswa di Sekolah Tinggi Agama Islam Nahdlatul Ulama (STAINU) Purworejo. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Informan penelitian terdiri atas dosen Pendidikan Agama Islam, pembimbing Baca Tulis Al-Qur'an (BTQ), dan mahasiswa yang dipilih secara purposive. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis menggunakan model Miles, Huberman, dan Saldaña melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan dengan uji keabsahan menggunakan triangulasi sumber dan metode. Hasil penelitian menunjukkan bahwa strategi dosen diawali dengan identifikasi kemampuan awal mahasiswa, dilanjutkan dengan pemetaan kemampuan, penerapan metode Jibril, talqin, latihan (drill), tutor sebaya, pendampingan individual, serta evaluasi berkala. Implementasi strategi tersebut berkontribusi terhadap peningkatan ketepatan makharijul huruf, pemahaman tajwid, kelancaran membaca, serta pembiasaan membaca Al-Qur'an. Penelitian ini menawarkan Model Strategi Pembinaan Membaca Al-Qur'an Berbasis Siklus yang menempatkan diagnosis kemampuan awal, pembinaan bertahap, penguatan, dan evaluasi berkelanjutan sebagai satu kesatuan proses pembelajaran. Model ini diharapkan dapat menjadi acuan bagi perguruan tinggi keagamaan Islam dalam mengembangkan program pembinaan membaca Al-Qur'an yang lebih sistematis dan berkelanjutan.

Kata Kunci: kemampuan membaca Al-Qur'an; strategi dosen; pembinaan Al-Qur'an; Pendidikan Agama Islam; mahasiswa.

Introduction

The ability to read the Qur'an is a fundamental indicator of religious literacy among students at Islamic Higher Education Institutions (HEIs). This competency extends beyond the ability to pronounce Arabic texts; it also requires mastery of proper recitation principles, including accurate *makharij al-huruf* (points of articulation), correct application of *tajwid* rules, fluency, and reading accuracy. Mastery of Qur'anic recitation is particularly essential for students majoring in Islamic Religious Education (PAI), as they are being prepared to become future Islamic educators who bear both academic and social responsibilities in transmitting Islamic values to learners and the wider community. Therefore, Qur'anic reading proficiency should be regarded not only as an aspect of personal religious competence but also as a professional competency that every PAI student is expected to possess.

Despite studying within an Islamic educational environment, numerous studies indicate that university students' Qur'anic reading proficiency remains a significant concern. Enrollment in religion-based academic programs does not necessarily ensure that all students are able to recite the Qur'an in accordance with established standards of correct recitation. Many students continue to encounter difficulties in letter pronunciation, the application of *tajwid* rules, and reading fluency (Alwi et al., 2023). This condition reflects a discrepancy between the ideal competencies expected of students in Islamic Higher Education Institutions and the actual level of their Qur'anic reading proficiency.

Differences in previous learning experiences and educational backgrounds prior to entering higher education are among the major factors contributing to these challenges. Some students have received intensive Qur'anic instruction from an early age through

family education, *madrasah*, or Qur'anic learning institutions. Others, however, have had only limited exposure to Qur'anic learning and therefore continue to require systematic guidance to improve their reading proficiency. Taklim et al. reported that students' difficulties in Qur'anic learning are influenced by several factors, including inadequate reading skills, limited instructional time, and insufficient motivation and commitment to improving their recitation (Taklim et al., 2024).

Students' difficulties in reading the Qur'an are generally reflected in several technical aspects of recitation. Common errors include inaccurate pronunciation according to the correct *makharij al-huruf*, limited understanding of *tajwid* rules, incorrect application of vowel length (*madd*), and inadequate fluency when reciting Qur'anic verses. Ideally, Qur'anic reading proficiency should not be assessed solely on the ability to recognize the Arabic alphabet (*huruf hijaiyah*), but also on the quality of recitation in accordance with the principles of *tajwid*. Yanti, Risnawati, and Asmuri identified three primary indicators of Qur'anic reading proficiency: reading fluency, accurate *makharij al-huruf*, and proper application of *tajwid* rules (Yanti et al., 2025).

This issue has also become a major concern in the development of Islamic Religious Education students at Nahdlatul Ulama Islamic College of Purworejo (STAINU Purworejo). Initial observations of the learning process revealed considerable variation in students' Qur'anic reading abilities. Some students demonstrated fluent recitation, whereas others still required intensive guidance, particularly in improving pronunciation accuracy, applying *tajwid* correctly, and developing confidence while reciting the Qur'an. These conditions underscore the need for lecturers to implement instructional strategies that accommodate students' diverse needs and varying levels of competence.

Lecturers' instructional strategies play a crucial role in determining the effectiveness of efforts to improve students' Qur'anic reading proficiency. The challenge of Qur'anic literacy cannot be addressed solely through the provision of instructional programs; it also requires educators to possess the pedagogical competence necessary to select instructional approaches, methods, and techniques that correspond to students' learning characteristics and needs. Nurhasanah et al. define an instructional strategy as a systematic plan employed by educators to organize learning activities in order to achieve specific educational objectives (Nurhasanah et al., 2019). Within the context of Qur'anic instruction, lecturers' strategies involve diagnosing students' reading errors, modeling accurate recitation, providing immediate corrective feedback, establishing consistent practice routines, and continuously evaluating students' learning progress.

One instructional approach that can be adopted to improve Qur'anic reading proficiency emphasizes direct practice accompanied by continuous guidance. This approach may incorporate *talqin* (teacher-guided recitation), Qur'anic reading and writing instruction (*Baca Tulis Al-Qur'an* [BTQ]), repetitive practice (*drill*), and individualized tutoring. Through *talqin*, students receive accurate models of Qur'anic recitation before practicing independently. Repetitive practice (*drill*) strengthens students' reading skills through continuous and systematic repetition, while individualized tutoring enables lecturers to provide differentiated guidance based on each student's specific learning difficulties.

Previous studies on improving university students' Qur'anic reading proficiency generally fall into three major research trends. Rizal and Iqbal examined institutional strategies designed to improve students' Qur'anic reading skills through structured development programs, ability-based grouping, and continuous assessment of learning progress (Iqbal & Rizal, 2020). Mustaqim and Jazuli demonstrated that the implementation of the *tahsin* method contributed to improving the quality of students' Qur'anic recitation (Mustaqim & Jazuli, 2021). Similarly, Efendi and Fahrudin found that Qur'anic Reading

and Writing (BTQ) instruction effectively enhanced students' recitation skills (Efendi & Fahrudin, 2024). Meanwhile, Taklim et al. focused on the challenges encountered by students in Qur'anic learning, including low learning motivation, limited opportunities for practice, and other barriers affecting instructional effectiveness (Taklim et al., 2024).

Although these studies have provided valuable insights, they have predominantly conceptualized improvements in Qur'anic reading proficiency as the outcome of implementing specific instructional programs or methods. Existing research has largely concentrated on evaluating instructional effectiveness, the implementation of learning programs, and students' achievement after participating in Qur'anic instruction. Comparatively little attention has been devoted to examining lecturers' pedagogical strategies as the primary agents responsible for correcting students' recitation. In practice, instructional processes such as identifying reading errors, providing immediate corrective feedback, offering individualized guidance, and monitoring students' progress constitute essential components of successful Qur'anic instruction.

The novelty of the present study lies in shifting the analytical focus from evaluating instructional programs to exploring lecturers' pedagogical strategies for improving students' Qur'anic reading proficiency. Rather than merely investigating whether students' reading abilities improve, this study seeks to examine how lecturers systematically identify students' reading weaknesses, determine appropriate instructional techniques, provide corrective feedback, and cultivate proper Qur'anic reading habits.

Based on this background, the present study aims to describe the instructional strategies employed by Islamic Religious Education lecturers to improve the Qur'anic reading proficiency of students at Nahdlatul Ulama Islamic College of Purworejo (STAINU Purworejo). Furthermore, it seeks to analyze the impact of these strategies on students' Qur'anic reading development, particularly in terms of the accuracy of *makharij al-huruf*, the application of *tajwid* rules, reading fluency, and the enhancement of students' motivation and self-confidence in reciting the Qur'an.

Method

This study employed a descriptive qualitative approach using a case study design. A qualitative approach was selected because the study sought to gain an in-depth understanding of the strategies employed by Islamic Religious Education (PAI) lecturers to develop students' Qur'anic reading proficiency. Through this approach, the researchers explored the meanings, instructional processes, and experiences emerging throughout the implementation of Qur'anic reading instruction, thereby providing a comprehensive understanding of the pedagogical strategies adopted by lecturers to enhance students' Qur'anic reading competence. Qualitative research emphasizes the interpretation of meaning within natural settings, with the researcher serving as the primary instrument for data collection and analysis (Abdussamad, 2021).

The study was conducted in the Islamic Religious Education (PAI) Study Program at Nahdlatul Ulama Islamic College of Purworejo (STAINU Purworejo). This site was selected because STAINU Purworejo provides structured Qur'anic reading development through the *Tahsin Al-Qur'an* course and the *Baca Tulis Al-Qur'an* (BTQ) guidance program, both of which are designed to strengthen students' Qur'anic reading competencies. The investigation focused on the instructional strategies implemented by lecturers to assess students' initial reading abilities, facilitate instructional guidance, provide corrective feedback on reading errors, and evaluate students' progress in Qur'anic reading proficiency. This focus is consistent with the primary objective of the study, namely to

examine lecturers' pedagogical strategies for developing students' Qur'anic reading skills.

Research participants were selected through purposive sampling based on their direct involvement in the Qur'anic reading development program. The participants consisted of Islamic Religious Education lecturers responsible for teaching the *Tahsin Al-Qur'an* course, BTQ instructors, and students enrolled in the Qur'anic reading development program. These three participant groups were selected because they were able to provide comprehensive information regarding the implementation of instructional strategies, the learning process, challenges encountered during instruction, and students' responses to the learning activities.

Data were collected through classroom observations, semi-structured interviews, and document analysis. Observations were conducted to obtain first-hand information regarding the implementation of Qur'anic reading instruction, lecturer-student interactions, instructional strategies, and students' responses throughout the learning process. Semi-structured interviews were conducted with PAI lecturers, BTQ instructors, and students to obtain in-depth information concerning instructional strategies, the rationale underlying the selection of these strategies, challenges encountered during implementation, and efforts undertaken to improve students' Qur'anic reading proficiency. Documentation served as supporting evidence, including course schedules, instructional materials, BTQ administrative documents, and other relevant institutional records related to the research focus. The integration of these three data collection techniques enabled the researchers to obtain complementary evidence, thereby producing a more comprehensive understanding of the phenomenon under investigation.

The collected data were analyzed using the interactive analysis model developed by Miles, Huberman, and Saldaña, which consists of data reduction, data display, and conclusion drawing or verification (Abshor et al., 2024). Data reduction involved selecting, classifying, and simplifying information obtained from observations, interviews, and documentation in accordance with the research objectives. Subsequently, the data were presented in narrative form to facilitate the identification of patterns, relationships among categories, and emerging themes. The final stage consisted of drawing conclusions, which were continuously verified throughout the research process to ensure that the findings accurately reflected the empirical realities observed in the field. This analytical model allows data analysis to occur continuously from the beginning of data collection until the completion of the study.

To ensure the trustworthiness of the findings, source triangulation and methodological triangulation were employed. Source triangulation involved comparing information obtained from PAI lecturers, BTQ instructors, and students to establish consistency across participants. Methodological triangulation was conducted by comparing findings generated through observations, interviews, and documentation concerning the same phenomenon. The application of these complementary validation techniques enhanced the credibility of the findings while minimizing researcher subjectivity during data interpretation (Abdussamad, 2021).

The study was conducted during the second semester of the 2025/2026 academic year. Data collection was carried out through observations, interviews, and documentation within the academic environment of STAINU Purworejo. Following data collection, the researchers organized and analyzed the data before preparing the final research report.

Results and Discussion

1. RESULTS

a. Initial Condition of Students' Qur'anic Reading Proficiency

The interview findings revealed that the Qur'anic reading proficiency of students in the Islamic Religious Education (PAI) Study Program at Nahdlatul Ulama Islamic College of Purworejo (STAINU Purworejo) varied considerably. According to the lecturer responsible for Qur'anic reading instruction, most students were able to read the Qur'an adequately, particularly those who had previously studied in Islamic boarding schools (*pesantren*), Islamic senior high schools (*Madrasah Aliyah* [MA]), or State Islamic senior high schools (*Madrasah Aliyah Negeri* [MAN]). In contrast, students graduating from general senior high schools (SMA) or vocational schools (SMK) generally required further instructional support because their Qur'anic reading proficiency remained below the expected standard.

To assess students' initial competence, the lecturer administered an individual Qur'anic reading assessment at the beginning of the *Tahsin Al-Qur'an* course. In addition to evaluating Qur'anic recitation, the lecturer also assessed compulsory prayers recited during *ṣalāh*, including *Sūrah al-Fātiḥah* and the *tashahhud*, before documenting each student's performance as the basis for subsequent instructional planning.

According to Lecturer ZM:

"We assess the students individually. Each student is evaluated one by one to determine their level of proficiency. In addition to assessing Qur'anic recitation, we also examine the obligatory recitations performed during prayer and record the results for each student." (Muttaqin, 2026).

The interview data further indicated that the most common difficulties encountered by students included interrupted or fragmented recitation when connecting Arabic letters, errors in applying vowel length (*madd*), and inaccurate pronunciation of *makharij al-huruf*. The lecturer explained that many students struggled to distinguish between letters with similar points of articulation, such as *dāl* (د), *ḍād* (ض), and *zā'* (ظ), as well as *ḥā'* (ح) and *khā'* (خ). These pronunciation errors were observed not only during Qur'anic recitation but also while students recited the obligatory prayers.

These findings were corroborated by interviews with students. Participants reported that the greatest challenges they experienced involved the pronunciation of *makharij al-huruf*, the application of *tajwid* rules, distinguishing between short and long vowel sounds, and correctly producing nasalized sounds (*ghunnah*).

One student stated:

"The most difficult aspects are the pronunciation points (*makhraj*), *tajwid*, distinguishing between short and long vowels, and nasalized sounds. Sometimes a short vowel is pronounced as a long one, or the nasalized pronunciation is not produced correctly because we are not yet accustomed to it." (Yahya, 2026).

Classroom observations further demonstrated that the lecturer invited students to recite Qur'anic verses individually before the class. During each recitation, careful attention was given to the accuracy of *makharij al-huruf*, the application of *tajwid* rules, reading fluency, and appropriate vowel length. Students who made errors received immediate corrective

feedback, whereas those who demonstrated stronger reading proficiency were assigned to assist their peers within small learning groups throughout the instructional process.

Documentation analysis also showed that the initial assessment results served as the basis for mapping students' levels of Qur'anic reading proficiency. Students were subsequently classified into several competency groups, enabling lecturers to design instructional interventions that corresponded to each group's learning needs. Interview documentation with the Head of the Islamic Religious Education Study Program further indicated that the department had planned to classify newly admitted students into three proficiency categories—high, moderate, and low Qur'anic reading ability. This classification system was intended to facilitate the implementation of more structured and targeted mentoring programs.

Table 1.
Findings on the Initial Condition of Students' Qur'anic Reading Proficiency

Aspect	Research Findings
Initial reading proficiency	Varied according to students' educational backgrounds
Students with high proficiency	Predominantly graduates of <i>pesantren</i> , MA, and MAN
Students requiring additional guidance	Generally graduates of SMA or SMK
Major reading difficulties	<i>Makharij al-huruf</i> , <i>tajwid</i> , vowel length (<i>madd</i>), and reading fluency
Identification process	Individual Qur'anic reading assessment and evaluation of obligatory prayer recitations
Follow-up action	Competency mapping as the basis for instructional guidance

b. PAI Lecturers' Strategies for Improving Students' Qur'anic Reading Proficiency

The findings indicate that the strategies employed by Islamic Religious Education (PAI) lecturers to improve students' Qur'anic reading proficiency consist of several interconnected stages, including the assessment of students' initial reading ability, ability-based grouping, the implementation of the Jibril method combined with *tahsin* instruction, repetitive reading practice (*drill*), Qur'anic reading assignments, individualized mentoring, and periodic evaluation of students' reading performance. These strategies were implemented progressively and adjusted to the level of proficiency demonstrated by each student.

The first stage involved assessing students' initial Qur'anic reading competence through individual reading tests. Each student was required to recite Qur'anic passages individually before the lecturer, who then documented the student's level of proficiency as the basis for subsequent instructional planning. In addition to evaluating Qur'anic recitation, the lecturer also assessed obligatory prayer recitations, including *Sūrah al-Fātiḥah* and the *tashahhud*, to obtain a comprehensive profile of each student's reading ability. The results of these assessments were subsequently used to classify students according to their level of Qur'anic reading proficiency.

As explained by Lecturer ZM:

"We assess the students individually. Each student is evaluated one by one to

determine their level of proficiency. Besides assessing Qur'anic recitation, we also evaluate the obligatory recitations performed during prayer and document the results." (Muttaqin, 2026).

After students' reading abilities had been identified, the lecturer grouped them according to their level of proficiency. Students who demonstrated advanced Qur'anic reading skills were appointed as peer tutors to assist classmates who continued to experience reading difficulties. Instruction was then conducted in small learning groups, allowing students to receive more intensive guidance from peers with stronger reading competence.

Lecturer ZM further explained:

"Students who are already proficient become peer tutors. Those who are still developing their reading skills are grouped with them so they can learn from their classmates." (Muttaqin, 2026).

This finding was supported by interviews with students, who confirmed that, following the initial assessment, several students with strong Qur'anic reading proficiency were assigned to mentor classmates who still struggled with reading. Students explained that most participants encountered difficulties related to *makharij al-huruf*, the application of *tajwid* rules, and the distinction between short and long vowel sounds. Consequently, the presence of peer tutors provided valuable opportunities for additional practice beyond direct supervision from the lecturer.

During classroom instruction, the lecturer implemented the Jibril method integrated with a *talqin* approach. The lecturer first recited a Qur'anic verse two or three times as a model. Students then repeated the verse collectively before reciting it individually in front of the lecturer. Throughout this process, both the lecturer and peer tutors provided immediate corrective feedback whenever reading errors were identified. This instructional sequence was repeated until students were able to produce accurate recitation.

As Lecturer ZM described:

"I recite one verse two or three times. After that, the students recite it together, and then they read it individually. Any mistakes are corrected immediately, either by me or by the peer tutors." (Muttaqin, 2026).

In addition to whole-class instruction, the lecturer employed repetitive reading practice (*drill*) to improve students' pronunciation of *makharij al-huruf*. Students repeatedly practiced pronouncing individual Arabic letters until they were able to distinguish the unique phonetic characteristics of each letter accurately. The lecturer explained that practice focused primarily on letters that students frequently confused, and students were required to master one sound before progressing to another.

Lecturer ZM stated:

"We ask students to repeat the pronunciation continuously. For example, they repeat the letter *zā'* several times until it is pronounced correctly. Once they master one letter, only then do we compare it with other similar letters." (Muttaqin, 2026).

The instructional strategy also incorporated Qur'anic reading assignments within both

the *Tahsin Al-Qur'an* and *Ke-NU-an* courses. Students were required to maintain a maximum of five reading errors during assessment. Those who exceeded this limit were required to repeat their recitation until they met the predetermined standard. This system functioned not only as a learning exercise but also as an ongoing evaluation of students' reading proficiency.

Lecturer ZM explained:

"Students are expected to read the Qur'an correctly. If they make more than five mistakes, they must repeat the recitation until they achieve the required standard." (Muttaqin, 2026).

For students who continued to experience difficulties after classroom instruction, the lecturer provided individualized mentoring outside regular class hours. This additional support was offered either through face-to-face meetings or online sessions conducted via Zoom, depending on students' needs. Furthermore, peer tutors were encouraged to assist classmates who required additional practice beyond formal instructional sessions.

As Lecturer ZM noted:

"Students who are not yet proficient are welcome to meet me either on campus or at my home. We have also organized study groups through Zoom, and we encourage peer tutors to continue helping their classmates." (Muttaqin, 2026).

Documentation obtained from interviews further demonstrated that the strategy for improving students' Qur'anic reading proficiency extended beyond the efforts of individual course lecturers and received institutional support from the Islamic Religious Education Study Program. According to the Head of the Study Program, the department plans to begin with an initial mapping of incoming students' Qur'anic reading abilities, followed by differentiated mentoring based on proficiency level, the development of sequential instructional modules, and a final *tashih* (recitation verification) conducted by course lecturers. In addition, the department intends to integrate Qur'anic reading and writing competence into academic requirements through the *Surat Keterangan Pendamping Ijazah* (SKPI; Diploma Supplement) and as a prerequisite for students to undertake the *munaqashah* (thesis defense examination).

Table 2.
PAI Lecturers' Strategies for Improving Students' Qur'anic Reading Proficiency

Strategic Stage	Implementation
Initial assessment	Individual assessment of Qur'anic recitation and obligatory prayer recitations
Competency mapping	Classification of students according to their level of reading proficiency
Peer tutoring	Proficient students mentor classmates with lower reading proficiency
<i>Talqin</i> and Jibril method	Lecturer models the recitation, students imitate collectively, and subsequently recite individually
<i>Drill</i>	Repetitive practice of <i>makharij al-huruf</i> and Qur'anic recitation until accurate

Immediate corrective feedback	Lecturers and peer tutors provide direct correction during recitation practice
Assignments	Qur'anic reading tasks with a maximum tolerance of five reading errors
Individual mentoring	Face-to-face guidance, peer tutoring, and Zoom-based learning sessions
Evaluation	Periodic reading assessments and final <i>tashih</i> conducted by lecturers

c. Supporting and Inhibiting Factors Affecting the Qur'anic Reading Development Strategy

The findings indicate that the implementation of the Qur'anic reading development strategy in the Islamic Religious Education (PAI) Study Program at Nahdlatul Ulama Islamic College of Purworejo (STAINU Purworejo) was influenced by a range of supporting and inhibiting factors originating from students, lecturers, and institutional policies. These factors were identified through interviews with Qur'anic reading lecturers, students, and the Head of the Islamic Religious Education Study Program and were further corroborated by classroom observations and institutional documentation collected during the research process.

One of the primary supporting factors identified in this study was students' intrinsic motivation to improve their Qur'anic reading proficiency. The lecturer responsible for Qur'anic reading instruction emphasized that the success of the instructional program largely depended on students' willingness to learn and continuously improve their recitation. Students with stronger learning motivation tended to participate more actively in instructional activities, demonstrated greater openness to corrective feedback, and regularly practiced Qur'anic reading independently outside scheduled class sessions.

As Lecturer ZM explained:

"The most important supporting factor comes from the students themselves. Their motivation to improve is the key determinant of successful learning." (Muttaqin, 2026).

Another important facilitating factor was the implementation of the peer tutoring system. Classroom observations showed that students with advanced Qur'anic reading proficiency actively assisted classmates who continued to experience reading difficulties throughout the instructional process. This mentoring was conducted in small learning groups, allowing students to practice more frequently than would have been possible through lecturer supervision alone. Interviews with students further revealed that peer tutors provided more intensive corrective feedback because communication occurred within a more familiar and comfortable learning environment, thereby reducing students' hesitation to ask questions and practice their recitation.

Documentation obtained from interviews with the Head of the Islamic Religious Education Study Program also demonstrated strong institutional support for the Qur'anic reading development program. This support includes plans to assess the Qur'anic reading proficiency of incoming students, develop sequential *Baca Tulis Al-Qur'an* (BTQ) instructional modules, establish structured mentoring programs, and integrate Qur'anic reading and writing competence into academic requirements through the *Surat Keterangan*

Pendamping Ijazah (SKPI; Diploma Supplement) and eligibility requirements for the *munaqashah* (thesis defense examination). Furthermore, the Study Program is committed to providing additional academic support for students who have already achieved advanced levels of Qur'anic reading proficiency.

Despite these supporting conditions, the study also identified several factors that hindered the implementation of the Qur'anic reading development strategy. The first challenge concerned the substantial variation in students' initial reading abilities. The initial assessment demonstrated that students entered the program with diverse educational backgrounds, requiring lecturers to differentiate instructional approaches according to individual learning needs. Students who had previously studied in *pesantren* generally demonstrated stronger Qur'anic reading competence than those graduating from general senior high schools (SMA) or vocational schools (SMK). Consequently, lecturers were required to adopt different instructional strategies for students with different levels of proficiency.

Another significant obstacle was the limited frequency of independent Qur'anic reading practice outside scheduled instructional sessions. Interviews with students indicated that reading difficulties could not be overcome through only a few classroom meetings. Several participants acknowledged that although they had participated in the instructional program, noticeable improvements in their reading fluency had not yet been achieved because they still required more intensive and continuous independent practice.

One student explained:

"The improvement is not yet very noticeable because we have only attended a few mentoring sessions. Listening to the lecturer has certainly helped, but I still need much more practice to become fluent in reading the Qur'an." (Yahya, 2026).

Another challenge identified in this study was students' lack of self-confidence when reciting the Qur'an in front of lecturers or classmates. Several students admitted that they still felt anxious when asked to recite individually because they feared making mistakes in pronunciation or in the application of *tajwid* rules. This anxiety often resulted in hesitant and fragmented recitation despite previous participation in instructional activities.

This finding was reflected in one student's statement:

"I still don't feel confident. During the reading assessment, I was nervous because I was afraid of making mistakes while reciting." (Yahya, 2026).

Interviews with the lecturer also revealed that additional mentoring opportunities offered outside regular class hours had not been fully utilized by all students. Although face-to-face consultations and online mentoring through Zoom were available, only a limited number of students participated in these supplementary learning opportunities. According to the lecturer, some students remained reluctant to seek additional assistance despite the availability of various forms of academic support.

Table 3.
Supporting and Inhibiting Factors Affecting the Qur'anic Reading Development Strategy

Factor	Research Findings
Supporting Factors	Students' motivation to improve their Qur'anic reading proficiency

	Peer tutoring and collaborative learning
	Lecturers' pedagogical competence and active involvement in mentoring
	Institutional support and Study Program policies
	Planned development of BTQ modules and mentoring programs
Inhibiting Factors	Differences in students' initial Qur'anic reading proficiency
	Inconsistent independent reading practice
	Low self-confidence during Qur'anic recitation
	Underutilization of supplementary mentoring opportunities

d. Impact of the Instructional Strategy on Students

The findings demonstrate that the instructional strategies implemented by the lecturers had a positive influence on students' Qur'anic reading development, affecting both their reading proficiency and their learning behaviors throughout the instructional process. Evidence from interviews with lecturers and students, supported by classroom observations and documentation, indicated gradual improvements in students' reading abilities that corresponded to the intensity and continuity of the instructional activities in which they participated.

Classroom observations revealed that students who participated in the instructional program gradually improved the accuracy of their *makharij al-huruf* after engaging in repetitive reading practice accompanied by immediate corrective feedback from the lecturer. During each instructional session, the lecturer first modeled the correct recitation, after which students repeated the verses collectively before performing individual recitations. Reading errors were corrected immediately, enabling students to refine both their pronunciation and their application of *tajwid* rules during the learning process.

Observations also indicated that students who initially read hesitantly became progressively more fluent after participating in several sessions of guided reading practice.

In addition to improvements in pronunciation accuracy, interview findings suggested that students developed a better understanding of the practical application of *tajwid* rules. The lecturer explained that instruction did not focus exclusively on recitation practice but began with an explanation of relevant *tajwid* principles before students were asked to identify examples within Qur'anic verses and apply the rules directly during recitation. Once students had acquired the necessary theoretical understanding, they practiced reading while receiving immediate corrections whenever errors occurred.

As Lecturer ZM explained:

"We begin by explaining the theory first, for example, the rules governing *nūn sākinah* and *tanwīn*. After that, students identify examples in the Qur'an and immediately apply the rules during recitation practice." (Muttaqin, 2026).

The instructional strategies also contributed to positive changes in students' learning habits. Interviews revealed that students became more accustomed to listening carefully to correct models of Qur'anic recitation and repeatedly practicing passages whenever mistakes were identified. Students serving as peer tutors assisted their classmates by identifying inaccurate pronunciations and encouraging them to repeat the recitation until it was performed correctly. This collaborative learning process occurred not only during formal classroom instruction but also when students practiced together outside scheduled

class hours.

A student serving as a peer tutor stated:

"Whenever someone makes a mistake, we point it out and ask them to repeat the recitation until it is correct." (Amri, 2026).

Despite these positive developments, interview findings also indicated that improvements in Qur'anic reading proficiency were not yet fully perceived by all participants during the relatively short duration of the instructional program. Several students explained that noticeable progress had not yet been achieved after attending only one to three instructional sessions because mastering Qur'anic recitation requires continuous and sustained practice. They also acknowledged that they still experienced anxiety when asked to recite individually before the lecturer, suggesting that their self-confidence had not yet developed optimally.

As one student participant commented:

"The improvement is not yet very noticeable because we have only attended a few mentoring sessions. During the assessment, I was still nervous and afraid of making mistakes while reciting." (Yahya, 2026).

Additional findings emerged from documentation of interviews with the Head of the Islamic Religious Education Study Program. The Study Program plans to strengthen the sustainability of Qur'anic reading development by integrating Qur'anic reading and writing competence into the *Surat Keterangan Pendamping Ijazah* (SKPI; Diploma Supplement) and making it a prerequisite for students to undertake the *munaqashah* (thesis defense examination). Furthermore, students who have already attained advanced levels of Qur'anic reading proficiency are expected to participate in advanced competency development activities, including digital publication projects and *tilawah* recording initiatives. Meanwhile, students with basic and intermediate reading abilities will continue to receive structured internal mentoring tailored to their respective levels of proficiency.

Table 4.
Impact of the Qur'anic Reading Development Strategy on Students

Impact Aspect	Research Findings
Reading proficiency	Improvement in the accuracy of <i>makharij al-huruf</i> through repetitive practice and immediate corrective feedback
Understanding of <i>tajwid</i>	Students developed a better understanding of <i>tajwid</i> principles through the integration of theoretical instruction and practical application
Learning habits	Students increasingly engaged in repeated reading practice and collaborative learning with peer tutors
Mentoring support	Face-to-face guidance, peer tutoring, and online mentoring were available to support students' learning
Self-confidence	Some students continued to experience anxiety during individual Qur'anic recitation
Program sustainability	The Study Program plans to integrate BTQ competence into the SKPI and <i>munaqashah</i> requirements

2. DISCUSSION

a. Variation in Students' Qur'anic Reading Proficiency Highlights the Importance of Initial Diagnostic Assessment

The findings indicate that the Qur'anic reading proficiency of students enrolled in the Islamic Religious Education (PAI) Study Program at STAINU Purworejo is highly heterogeneous. Students who graduated from *pesantren* and Islamic secondary schools generally demonstrated stronger reading competence than those from general senior high schools (SMA) and vocational schools (SMK). The most frequently identified difficulties involved the accurate articulation of *makharij al-huruf*, the application of *tajwid* rules, the distinction between short and long vowel sounds (*madd*), and overall reading fluency.

This variation suggests that Qur'anic reading instruction in Islamic higher education cannot be implemented using a uniform instructional approach. Differences in students' educational experiences prior to university create diverse learning needs that require differentiated instructional interventions. Consequently, assessing students' initial competence becomes an essential prerequisite before lecturers determine appropriate instructional strategies and learning support.

These findings are consistent with the concept of diagnostic assessment, which emphasizes identifying learners' prior knowledge and competencies as the foundation for instructional planning. Effective instructional strategies require educators to understand learners' characteristics before selecting teaching approaches, instructional methods, and assessment procedures, thereby ensuring that learning activities are responsive to students' needs (Nurhasanah et al., 2019). In the present study, the initial diagnostic assessment served not merely to determine students' Qur'anic reading proficiency but also to inform instructional grouping and the design of differentiated mentoring strategies.

The findings also corroborate the study conducted by Taklim et al., which reported that students' Qur'anic reading proficiency is influenced by educational background, learning motivation, and the frequency of practice (Taklim et al., 2024). However, the present study extends these findings by demonstrating that diagnostic assessment functions not only as a means of identifying students' competence but also as the starting point for designing a progressive and individualized instructional strategy. In other words, assessing students' initial competence should be regarded not simply as an evaluative procedure but as the pedagogical foundation upon which effective Qur'anic reading instruction is built.

From a practical perspective, these findings suggest that Islamic higher education institutions should implement systematic Qur'anic reading assessments for newly admitted students. Such competency mapping would enable instructional programs to be tailored to students' actual proficiency levels, thereby improving the effectiveness of Qur'anic reading instruction while reducing disparities in reading competence among university students.

b. Lecturers' Strategies Establish a Sustainable Cycle of Qur'anic Reading Development

The second major finding demonstrates that lecturers' efforts to improve students' Qur'anic reading proficiency are not confined to the implementation of a single instructional method. Rather, they comprise a sequence of interconnected pedagogical activities beginning with diagnostic assessment, followed by ability-based grouping, implementation of the Jibril method integrated with *talqin*, repetitive reading practice (*drill*),

peer tutoring, individualized mentoring, structured Qur'anic reading assignments, and continuous evaluation.

These findings suggest that Qur'anic reading instruction should be conceptualized as a continuous developmental cycle rather than the isolated application of individual teaching methods. Each instructional component fulfills a distinct pedagogical function while complementing the others. Initial assessment identifies students' learning needs; the *Jibril* method and *talqin* provide accurate recitation models; repetitive practice strengthens articulation skills; peer tutoring expands opportunities for guided practice; and continuous evaluation enables lecturers to monitor students' progress and adjust instruction accordingly.

This interpretation is consistent with instructional strategy theory, which conceptualizes instructional strategies as systematic decisions and actions designed to achieve specific learning objectives (Nurhasanah et al., 2019). Accordingly, instructional strategy encompasses the entire teaching process—from planning and implementation to assessment—rather than merely the selection of instructional methods.

The present findings also support previous studies conducted by Rizal and Iqbal, who emphasized the importance of grouping students according to their Qur'anic reading proficiency (Iqbal & Rizal, 2020). Likewise, Mustaqim and Jazuli demonstrated that Qur'anic reading instruction becomes more effective when instructional activities are adapted to students' levels of competence (Mustaqim & Jazuli, 2021). Nevertheless, the present study extends these earlier investigations by illustrating the interdependence among various instructional strategies. Previous studies generally discussed these strategies independently, whereas the present findings reveal that they collectively constitute a coherent and sustainable instructional process.

An additional noteworthy finding concerns the integration of peer tutoring into the instructional strategy. This approach demonstrates that learning occurs not only through lecturer–student interaction but also through collaborative interaction among students themselves. Such a process reflects the concept of scaffolding, whereby learners receive temporary instructional support from more capable peers until they gradually become independent learners. Consequently, Qur'anic reading development is not exclusively dependent upon lecturers but also benefits from students' active participation within a collaborative learning community.

The principal theoretical contribution of this study is the development of a Cycle-Based Qur'anic Reading Development Strategy Model, consisting of five interconnected stages: initial diagnostic assessment, competency mapping, instructional implementation, reinforcement through guided practice and mentoring, and continuous evaluation. This conceptual model expands existing scholarship on Qur'anic instruction, which has traditionally focused on individual teaching methods rather than the broader instructional process.

c. Successful Qur'anic Reading Development Depends on the Synergy Between Individual and Institutional Factors

The findings demonstrate that the success of Qur'anic reading development is influenced by students' learning motivation, lecturers' pedagogical competence, peer tutoring, and institutional support provided by the Islamic Religious Education Study Program. Conversely, inconsistent independent practice, differences in students' initial competencies, and limited self-confidence emerged as major obstacles to successful instruction.

These findings indicate that the effectiveness of Qur'anic reading instruction cannot be

attributed solely to the quality of lecturers' instructional strategies. Rather, successful learning also depends upon students' readiness to engage in continuous practice and the availability of a supportive academic environment. Even well-designed instructional strategies are unlikely to produce optimal outcomes unless students demonstrate sufficient motivation and have adequate opportunities to practice regularly.

These findings are consistent with those reported by Taklim et al., who identified learning motivation and students' commitment as critical determinants of successful *tahsin* programs (Taklim et al., 2024). However, the present study contributes an additional dimension by highlighting the importance of institutional support. The Study Program functions not merely as the provider of instruction but also as the developer of institutional policies through competency mapping, the preparation of BTQ instructional modules, structured mentoring programs, and the planned integration of Qur'anic reading competence into the Diploma Supplement (SKPI) and *munaqashah* requirements.

These findings suggest that Qur'anic reading development is most effective when implemented through a systemic approach involving lecturers, students, peer tutors, and institutional leadership. Consequently, responsibility for improving students' Qur'anic reading proficiency extends beyond individual lecturers and becomes part of the broader academic culture of Islamic higher education institutions.

Practically, these findings underscore the need for institutional policies that position Qur'anic reading development as a sustainable academic program rather than a learning activity limited to a single course. Such an approach enables students to continue improving their reading proficiency throughout their academic studies until the expected competency standards are achieved.

d. The Instructional Strategy Contributes to the Development of a Qur'anic Literacy Culture in Higher Education

The findings demonstrate that the instructional strategy improved students' pronunciation accuracy, strengthened their understanding of fundamental *tajwid* principles, promoted regular reading practice, and increased their engagement in learning activities. Nevertheless, improvements in reading fluency and self-confidence were not fully achieved by all participants during the relatively short duration of the study.

These findings indicate that the development of Qur'anic reading proficiency is inherently gradual and requires continuous practice over an extended period. The impact of the instructional strategy extends beyond technical reading skills by fostering productive learning habits through repetitive practice, peer mentoring, and active student participation throughout the instructional process.

The present findings are consistent with those reported by Efendi and Fahrudin, who found that BTQ instruction effectively improved students' Qur'anic reading proficiency, particularly in relation to *tajwid* and *makharij al-huruf* (Efendi & Fahrudin, 2024). However, this study extends previous research by demonstrating that improvements in reading competence do not occur immediately. Students require sufficient time, consistent practice, and continuous mentoring before substantial improvements in reading fluency can be achieved.

These findings further imply that the objective of Qur'anic reading instruction in higher education should extend beyond course completion or academic achievement. When implemented systematically and continuously, such instructional programs have the potential to cultivate a sustainable culture of Qur'anic literacy within the university environment, where Qur'anic reading becomes an integral component of academic life and

the professional preparation of future Islamic Religious Education teachers.

Overall, the findings indicate that lecturers' strategies for improving students' Qur'anic reading proficiency constitute a systematic and sustainable instructional process. The process begins with diagnostic assessment, continues through competency mapping and the implementation of complementary instructional strategies, is reinforced through repetitive practice and individualized mentoring, and concludes with continuous evaluation. This study therefore contributes a conceptual Cycle-Based Qur'anic Reading Development Strategy Model, which conceptualizes instructional strategy as an integrated sequence of interconnected pedagogical processes rather than the isolated application of specific teaching methods.

From a practical perspective, this model may serve as a useful framework for Islamic Religious Education Study Programs and Islamic higher education institutions in designing more systematic, adaptive, and sustainable Qur'anic reading development programs. Nevertheless, this study has several limitations. It was conducted within a single study program over a relatively short period, limiting the generalizability of the findings to other institutional contexts. Future studies are therefore encouraged to examine the implementation of this conceptual model across diverse Islamic higher education institutions with different student characteristics and to evaluate its effectiveness using mixed-methods research designs.

Conclusion

This study successfully describes the instructional strategies employed by Islamic Religious Education (PAI) lecturers to improve the Qur'anic reading proficiency of students at Nahdlatul Ulama Islamic College of Purworejo (STAINU Purworejo). The findings reveal that students' Qur'anic reading abilities remain heterogeneous, primarily due to differences in their educational backgrounds prior to entering higher education. To address this diversity, lecturers implemented a systematic and progressive instructional process consisting of initial diagnostic assessment, competency mapping, the application of the Jibril method integrated with *talqin*, repetitive reading practice (*drill*), peer tutoring, individualized mentoring, and continuous evaluation. Rather than functioning as isolated instructional techniques, these strategies formed an integrated cycle of Qur'anic reading development that contributed to improvements in students' pronunciation of *makharij al-huruf*, application of *tajwid* rules, and the development of accurate and consistent Qur'anic reading habits. Accordingly, the study achieved its objective of describing lecturers' instructional strategies and explaining their contribution to the development of students' Qur'anic reading proficiency.

From a theoretical perspective, this study contributes to the literature on Qur'anic instruction within Islamic Religious Education by demonstrating that the effectiveness of Qur'anic reading development depends not on the application of a single instructional method but on the integration of multiple complementary pedagogical strategies into a coherent developmental process. Building upon previous studies that have primarily examined the effectiveness of individual instructional methods or programs, this research proposes a Cycle-Based Qur'anic Reading Development Strategy Model, comprising five interconnected stages: initial diagnostic assessment, competency mapping, instructional implementation, reinforcement through guided practice and mentoring, and continuous evaluation. This conceptual model provides a broader framework for understanding Qur'anic reading instruction as a systematic and sustainable pedagogical process rather than a collection of discrete teaching techniques.

The findings also emphasize that Qur'anic reading development in Islamic higher

education should not be regarded merely as a component of individual courses but should instead be cultivated as part of the institution's academic culture. Sustainable improvement in students' Qur'anic literacy requires institutional commitment through systematic competency assessment for newly admitted students, structured mentoring programs aligned with students' levels of proficiency, and the integration of Qur'anic reading and writing competencies into broader academic quality assurance systems. Such institutional support has the potential to strengthen not only students' religious literacy but also the professional competencies expected of future Islamic Religious Education teachers.

Despite these contributions, the present study has several limitations. First, the research was conducted within a single Islamic higher education institution, limiting the transferability of the findings to other institutional contexts. Second, the participants were limited to Islamic Religious Education lecturers, BTQ instructors, and students involved in the Qur'anic reading development program, without incorporating the perspectives of other stakeholders such as institutional leaders or academic policymakers. Third, the relatively short duration of the study did not permit a longitudinal examination of students' development in Qur'anic reading proficiency. Future research is therefore encouraged to examine the implementation of the proposed conceptual model across multiple Islamic higher education institutions with diverse student populations and to employ mixed-methods or longitudinal research designs in order to provide a more comprehensive understanding of the effectiveness and sustainability of Qur'anic reading development strategies.

Conclusion should be written concisely as an answer to the research questions or as evidence supporting the research hypothesis. Ideally, the conclusion reflects the relationship between the research questions, objectives, results, and discussion.

References

- Abdussamad, Z. (2021). *Metode Penelitian Kualitatif* (P. Rapanna, Ed.). Syakir Media Press.
- Abshor, M. U., Wafiati, I., Sorfina, N. S., & Ma'arif, S. (2024). Applying the CIPP Model to Assess the Impact of the Tahfidz Class Program on Quranic Retention. *Journal of Islamic Education Management Research*, 2(2), 97–103. <https://doi.org/10.14421/jiemr.2024.22-01>
- Afifah, A. R., Azizah, F., Firdausy, R. S., Firmansyah, M. I., & Nasrudin, E. (2025). *The effectiveness of the Qur'anic reading guidance program on students' ability to read the Qur'an*. *Indonesian Journal of Islamic Religious Education*, 3(1), 61–70. <https://doi.org/10.63243/a0tpyz69>
- Afriandi, J. F., Anwar, F., & Wirdati. (2023). *Tashih recitations of the Qur'an program in improving the competence of reading the Qur'an for students of Islamic Studies*. *International Journal of Multidisciplinary Research of Higher Education*, 6(2), 51–64. <https://doi.org/10.24036/ijmurhica.v6i2.41>
- Al-Ghifaari, F., Shalahudin, & Madyan. (2025). *Kompetensi pedagogik guru Pendidikan Agama Islam dalam meningkatkan kemampuan membaca Al-Quran siswa*. *Pendas: Jurnal Ilmiah Pendidikan Dasar*. <https://doi.org/10.23969/jp.v10i04.39369>
- Alwi, T., Badaruddin, K., & Febriyanti. (2023). Pelaksanaan Pembelajaran Tahfidz Al-Qur'an Dalam Membentuk Karakter Islami Siswa. *Munaddhomah*, 4(3), 756–766. <https://doi.org/10.31538/munaddhomah.v4i3.466>
- Amri, Y. (2026). *Interview with Yusuf Amri on Student Peer Tutor* (p. 22 Juny 2026).
- Arifin, Z. (2020). *Evaluasi Pembelajaran*. PT Remaja Rosdakarya.
- Basir, A., Tamjidnor, Karoso, S., Saidi, S., & Sholihah, M. (2024). *Enhancing Qur'an reading*

- proficiency in madrasahs through teaching strategies. Nazhruna: Jurnal Pendidikan Islam*, 7(2). <https://doi.org/10.31538/nzh.v7i2.4985>
- Efendi, M. Y., & Fahrudin, A. H. (2024). Peningkatan Kemampuan Membaca Al-Qur'an Mahasiswa Menggunakan Al Qur'an Model Waqfi Wal Ibtidak Melalui Metode Pembelajaran Tahsin. *Journal of Applied Linguistics and Literature*, 1(1), 4–6.
- Hafidz, & Hidayati, I. A. (2025). *The strategy of Islamic Religious Education teachers in overcoming students' difficulties in reading the Qur'an at SMP IT Masjid Syuhada Yogyakarta. Al-Afkar: Journal for Islamic Studies*, 8(1). <https://doi.org/10.31943/afkarjournal.v8i1.2190>
- Hanafi, M. A., Somad, M. A., Romli, U., & Almasi, M. (2024). *Strategy to improve Al-Quran reading and writing skills in public schools. Journal of Islamic Education Research*, 5(3), 239–252. <https://doi.org/10.35719/jier.v5i3.450>
- Iqbal, M., & Rizal, M. (2020). Strategi Lembaga Pusat Pengembangan Studi Islam (Lp2Si) Dalam Meningkatkan Kemampuan Baca Al-Qur'an Terhadap Mahasiswa Universitas Almuslim. *Jurnal Ilmiah Sains, Teknologi, Ekonomi, Sosial Dan Budaya*, 4(1), 38–45.
- Majid, A. (2021). *Strategi Pembelajaran*. PT Remaja Rosdakarya.
- Maya, R., Sarbini, M., & Muharam, A. (2025). *Strategy of Islamic College (STAI) Al-Hidayah Bogor in improving students' Al-Qur'an reading ability. Edukasi Islami: Jurnal Pendidikan Islam*. <https://doi.org/10.30868/ei.v14i04.8425>
- Muhaimin. (2020). *Paradigma Pendidikan Islam*. PT Remaja Rosdakarya.
- Mustaqim, & Jazuli, M. (2021). Implementasi Program Bimbingan Mengaji dalam upaya Meningkatkan Kemampuan Membaca AL-Qur'an Mahasiswa. *JIIP: Jurnal Ilmiah Ilmu Pendidikan*, 4, 253–260. <http://jiip.stkipyapisdompu.ac.id>
- Muttaqin, Z. (2026). *Interview with Zainal Muttaqin on Lecture Strategy* (p. 16 June 2026).
- Nurhasanah, S., Jayadi, A., Sa'diyah, R., & Syafrimen. (2019). *Buku Strategi Pembelajaran*. In *Edu Pustaka* (Number April, pp. 1–107). Edu Pustaka.
- Sanjaya, W. (2021). *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*. Kencana.
- Sugiyono. (2023). *Metode Penelitian Kualitatif*. Alfabeta.
- Taklim, N., Dewi, S. S., Deli, Fitriyani, & Priska, I. (2024). Problematika Program Tahsin Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Mahasiswa Di Iain Curup. *Jurnal Ilmiah Research Student*, 1(4), 184–187.
- Yahya, M. (2026). *Interview with Muh. Yahya on Qur'an Guidance Participants* (p. 17 June 2026).
- Yanti, Y., Risnawati, & Asmuri. (2025). Pengaruh Metode Qira'ati Dan Metode Tahsin Terhadap Kemampuan Membaca Al-Qur'an Siswa Sman 11 Mandau Duri. *Research and Development Journal Of Education*, 11(2), 1348–1361.
- Zanjabila, M. R., Hunaida, W. L., Huda, S., & Kharisma, R. (2023). *The role of Islamic education teachers in improving students' abilities reciting Al-Quran. Arfannur: Journal of Islamic Education*, 4(3), 219–230. <https://doi.org/10.24260/arfannur.v4i3.2079>