Intellecta: Journal of Education and Teaching
https://ejournal.unuja.ac.id/index.php/ifei

E-ISSN: xxxx-xxxx
P-ISSN: xxxx-xxxx

Differentiated Qur'an Instruction through Mapping Students' Reading Abilities: The Tartila Approach in a School Setting

Jauarotul Makniyah
Institut Dirosat Islamiyah Al-Amien, Indonesia

Abstract:
tudents' varying levels of Qur'an reading proficiency present a challenge for schools in organizing effective and responsive instruction. This study examines the implementation of the Tartila approach through the mapping of students' reading abilities at SMP Bhakti Pertiwi, Sukodadi, Paiton, Probolinggo, Indonesia. It focuses on how students' initial reading competencies are identified and used to organize differentiated learning activities. Employing a qualitative case study design, data were collected through observations and interviews with the principal, vice principals, and teachers. The data were analyzed through data reduction, data display, and conclusion drawing, while credibility was strengthened through prolonged observation, triangulation, and the use of supporting references. The findings indicate that the implementation of the Tartila approach involves three interconnected stages: planning, instruction, and evaluation. During the planning stage, students' initial Qur'an reading abilities are assessed and mapped into groups according to their respective Tartila levels, which range from Volume One to Volume Six. This mapping informs the preparation of learning materials, instructional resources, class groupings, and teacher assignments. The instructional stage combines classical practice, in which teachers model recitation before students practice collectively, with individual recitation sessions in which teachers provide corrections and guidance. The evaluation stage consists of daily assessments and level-progression assessments to determine students' readiness to proceed to the next stage. These practices illustrate how the mapping of students' abilities can serve as a basis for organizing differentiated Qur'an instruction within a general school setting. This study highlights the importance of initial assessment, structured learning stages, individualized guidance, and continuous evaluation in the implementation of the Tartila approach.

Article History
Received: August 2026
Revised: September 2026
Accepted: Oktober 2026

Keywords
differentiated instruction; Qur'an reading; students' reading abilities; Tartila approach; qualitative case study

Corresponding Author: nia87@gmail.com
DOI: -
Cite in APA style as:
Makniyah, J. (2026). Differentiated Qur'an Instruction through Mapping Students' Reading Abilities: The Tartila Approach in a School Setting. *Intellecta: Journal of Education and Teaching, 1*(1), 1-12.

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E-ISSN: xxxx-xxxx
P-ISSN: xxxx-xxxx

INTRODUCTION

Difficulties in learning to read the Qur'an have been felt and experienced by many Muslims. This happens because of the weight of their pronunciation in reading the Qur'an, but over time efforts and habits encourage slowly reading difficulties to become light and easy to pronounce (Astuti & Nugraheni, 2021; Sapuroh, 2022). Knowing the Qur'an from an early age is the first and most important step before other learning. Many Religious Teachers admit that so far, the learning methodology of Islamic Religious Education applied in schools still maintains the old (conventional) methods such as memorization, lectures and demonstrations of worship practices that seem dry, especially in learning the Qur'an (Imron et al., 2022; Zulherman et al., 2021).

As an initial effort to produce a generation of Muslims with Qur'an insights, educating and instilling from an early age is a good thing and must be done (Azizah & Ali Riyadi, 2020; Hariyadi et al., 2022). In addition to the difficulty of learning to read the Qur'an, the factor of the digitalization era is one of the causes of children's lack of interest in learning to read the Qur'an (Bariyah et al., 2021). This is a challenge for various parties such as parents, teachers, ustadz, kiai, and even mass organizations such as Nahdlatul Ulama and Muhammadiyah. Of course, these various parties do not want this to continue as the times develop for the sake of the sustainability of the glory of Islam and the bright future of Muslims (Nurochmah et al., 2022).

Furthermore, attention in learning to read the Qur'an needs and must be carried out through complex methods and methods that can increase children's desire and enthusiasm (Asmawandi, 2021). Various methods and best methods have been realized by various government parties, in this case the Ministry of Religion and Islamic organizations. The methods that are commonly known include; Baghdadiyah method, iqra' method, al barqy method, qiraati method, dirosati method and tartila method. With the emergence of these methods, it is hoped that it will make it easier for children to learn to read the Qur'an (Tanjung et al., 2020). The low interest of children in learning to read the Qur'an is also felt and is the main concern of the educational institution of Bhakti Pertiwi Junior High School. This low interest is due to the difficulty of children in reciting letters and the difficulty of understanding the laws of tajweed of the Qur'an.

Departing from the above problems, school leaders and teachers try to try, apply and implement a method in learning to read the Qur'an, in order to make it easier for children to learn to read and understand the laws of tajweed of the Qur'an. School leaders and teachers believe that the application and implementation of this method is considered good and suitable for children's learning. The parents also appreciate this implementation movement because in addition to providing general knowledge, the role of the school is also to provide guidance and support to children to learn to read the Qur'an, so that it can ease the burden on parents/guardians of students.

In the early stages of fostering children's interest in learning to read and recite

E-ISSN: xxxx-xxxx
P-ISSN: xxxx-xxxx

at Bhakti Pertiwi Junior High School, input and motivation need to be given to children in order to introduce that learning to read the Qur'an is a must that every child must take and that the Qur'an contains the sharing of sources of Islamic teachings and on the other hand can bring happiness, get rewards and rewards prepared by Allah for the reader of the Qur'an. With the delivery of these inputs of course, it can instill a child's mindset and with the implementation of the learning method of reading the Qur'an

Samu'ah, (2020) in his research said that the benefits of the tartila method in improving the competence of reading the Qur'an are very large. Because it has been proven by significant student learning outcomes. According to research by Aini & Supandi, (2020) that learning the Qur'an using the tartila method has several advantages compared to existing methods such as the number of pages of each volume in the tartila method is less than the method and the existence of learning using the dril method. As said by Putra et al., (2020) that the Tartila method can improve the ability of students to read the Qur'an properly and correctly and enthusiastically and appreciate this method in practicing the ability to read the Qur'an. Maulana et al., (2019) in their research explained that the application of learning the Qur'an through the tartila method has a supporting factor, namely using the Qur'an which is complete with the laws of reading and ghorib, making it easier for students to read and know the laws of reading.

In reading the Qur'an there are certain rules. Reading the Qur'an is one of the worships that will receive rewards from Allah SWT, therefore in reading the Qur'an it is required to be correct, fluent, and fluent in the sense in accordance with the science of tajweed, so as not to experience misunderstandings of meaning that will result in sin for the readers (Ni'mah et al., 2021). Thus, reading the Qur'an from learning the letters is mandatory, because the ability and love for reading the Qur'an is the first step as an effort to understand and practice the content of the Qur'an in daily life (Mustafa, 2021). So central is the position of the Qur'an in Islam, that there is not a single reading other than the Qur'an that is studied, read, and maintained with a variety of readings, as well as the standard rules for reading it. In fact, furthermore, attitudes and ethics in reading also have their own rules.

As explained in a hadith narrated by Ath-Thabrani narrated from Ali RA that the Prophet Muhammad (PBUH) said:

آدِّبُوْا اَوْلَادَكُمْ عَلَى ثَلَاثِ خِصَالٍ : حُبِّ نَبِيِّكُمْ وَ حُبِّ اَهْلِ بَيْتِكُمْ وَ تِلَاوَةِ الْقُرْآنِ ، فَاِنَّ حَمَلَةَ الْقُرْآنِ فِى ظِلِّ عَرْشِ اللّٰهِ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّهُ مَعَ أَنْبِيَائِهِ وَ اَصْفِيَائِهِ (رواه الطبرانى)

It means:

Educate your children in three things: love your prophet, love his temple, and recite the Qur'an, for those who keep the Qur'an are under the protection of the throne of Allah on the Day of Resurrection except His protection and His Prophets and the holy ones. (HR. Ath. Thabrani).

According to research by Yakin et al., (2022) that the application of the tartila method provides an increase in early childhood's basic ability to hijaiyah letters,

E-ISSN: xxxx-xxxx
P-ISSN: xxxx-xxxx

makhorijul letters, and basic ways of writing the Quran more effectively, efficiently and balanced between reading and writing skills. Hasanah et al., (2023) explained in their research that Learning the Qur'an through the tartila method is a way of learning the Qur'an through the function of letters or a voice-based approach, namely by learning to read Arabic letters directly on the shakal, as well as using the production method of reading from letters to words, from sentence to verse. As said by Fitri Tanjung et al., (2022) that the implementation of the tartila method in improving the ability to read and write the Qur'an at MTs Muhammadiyah 04 Sibolga. Furthermore, according to Umar's research, (2023) that the wrong concept of school development at Mts Miftahul Midad in increasing competitiveness is by implementing the tartila method in understanding the Qur'an.

In the implementation that runs at SMP Bhakti Pertiwi through the motede tartila, school leaders and teachers provide a focal point for mastering the pronunciation of the letters furuf and makhroj, then focusing on the mastery of sentence structure between one letter and another, as well as the mastery of short sentence length. This is in line with the theory, practice, and working procedures of the tartila method itself, so that the learning that the students go through runs sequentially. In line with the opinion according to the experts above, that the tartila method is very good and good to be applied in improving the quality of reading the Qur'an for students.

On the other hand, it is stated that many implementations take place in the school environment under the auspices of Islamic educational institutions and Islamic Islamic boarding schools, this is a common thing to encounter and find. In contrast to the opinion of the experts above, this research has a uniqueness that not many public educational institutions, especially private ones, have and implement it. The uniqueness of this study is the implementation of the tartila method in private educational institutions, Bhakti Pertiwi Junior High School, which is classified as a public institution.

Implementation needs to be a mecca and a mirror for other educational institutions in shaping the quality of children's reading of the Qur'an. Also, the implementation of this method is general and certainly not fixated on the status of the educational institution itself, both Islamic educational institutions under the Ministry of Religion and public institutions under the Ministry of Education and Culture. At the stage of implementing the tartila method in improving the quality of reading the Qur'an, which occurs, it is divided into three things: implementation planning, implementation implementation, and implementation evaluation.

RESEARCH METHOD

This research will reveal, explain, and describe the implementation of the tartila method in improving the quality of reading the Qur'an among students. In this case, the researcher uses a qualitative approach with a case study type. The research took place at the Bhakti Pertiwi Junior High School in Sukodadi Village, Paiton District,

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Probolinggo Regency. The researcher in this case used data collection techniques by means of field observation and interviews with the principal, curriculum waka, student waka, and teaching board.

Furthermore, it adopts the opinions of experts and practitioners from national journals who have an understanding of the implementation of the tartila method in improving the quality of reading the Qur'an. The data analysis used is data reduction, data display, and conclusion drawing. The research has been carried out from September to October. The validity test of the data uses data credibility tests by means of observation extension, triangulation (source triangulation, technical triangulation, and time triangulation), and by using reference materials.

In this study, the theory of the determination of the tartila method was adopted which had been initiated by Jamiyatul Qurro' wal Huffadz Nahdlatul Ulama (JQHNU). The results of the research found were: planning the implementation of the tartila method, the implementation process of the tartila method, and the evaluation of the implementation of the tartila method.

RESULT AND DISCUSSION

The implementation of the tartila method at SMP Bhakti Pertiwi has gone well. The main purpose of this implementation is to improve the quality of reading the Qur'an for students as a whole. Based on the results of data collection and analysis that has been carried out comprehensively, the following is a description of the findings and discussions related to the implementation:

Tartila Method Implementation Planning

Running a program certainly will not be missed without careful planning and goals. The same applies in planning the implementation of the tartila method at SMP Bhakti Pertiwi. This planning has gone through a comprehensive deliberation process and has been well conveyed to school leaders, students, and students' guardians. All parties agree that this implementation planning will have a positive impact on the quality of reading the Qur'an.

As a first step in the form of implementation planning, the school ranks of teachers and related parties have determined that the implementation of the tartila method has been integrated with the school curriculum. It can be understood that the tartila method is a subject that must be passed and faced by students. This initial step is a problem of low interest and competence in reading the Qur'an among students. With the existence of a priority form of Qur'an learning in the educational institution, it can minimize the low quality of reading the Qur'an.

In implementation planning, it is important to plan programs, stages, goals, time allocation, and impacts that may arise in the future. The presence of these elements is the key to carrying out implementation in a structured and organized manner, as well as facilitating the evaluation and assessment process of implementation development.

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Furthermore, the determination of goals, impacts, and time allocation needs to be realized in a mature and measurable manner in planning the implementation of the tartila method. Because with the absence of goals and time allocation, this implementation will not be carried out properly and perfectly.

In the initial stage of implementation planning, school leaders and teachers have assessed the competence of reading the Qur'an in each student. They map these abilities into several levels and sections in accordance with the rules of the tartila method through an initial test process in mapping student groups. The group assignment was carried out consisting of fifteen group students.

The level of the tartila method is divided into six volumes, namely volumes one to six. This mapping is the basis for the procurement of books, teaching aids, deposit forms, attendance, and other facilities that are in accordance with the level of each volume. Furthermore, the results of this mapping will be used by the Curriculum Waka, who is the head of the Bhakti Pertiwi Junior High School, to fill in the necessary teachers and teaching boards. In the process of filling in teachers, the requirements, prerequisites, and criteria must be met properly. Given the importance of proficiency and competence in the implementation of the tartila method, teachers and lecturers must undergo various supporting trainings to achieve the goals of implementing this method.

In line with the topic above, Ichsan & Hadiyanto, (2021) said that a plan will greatly affect the success or not of an activity. Therefore, good work is one that is planned and carried out according to what has been planned. Furthermore, according to Riyanto et al., (2021) in their research that with good planning, a school principal will be able to provide good supervision, because he can deal with the situation in the school firmly, steadily and flexibly.

According to Yuni Masruroh (2023) as the curriculum waka, group mapping is a stage that is carried out in the early stages of implementation planning to evaluate students' Qur'an reading competence. The next stage is the fulfillment of supporting facilities and infrastructure. With the alignment of the above planning, a positive impact on the implementation process occurs, as well as achieving the main goal of implementation, which is to improve the quality of reading the Qur'an for students.

Wulogening & Timan, (2020) in their research explained that in an implementation/implementation, planning has a very strategic position, because through planning activities, implementation goals can be determined and the process of selecting future actions to achieve goals can be carried out. As explained by Akilah, (2019) that planning before the process of something occurs, plays an important role in the organization because it will be the determinant as well as the direction of the goals to be achieved.

Implementation of the Tartila Method Implementation

After stepping over the planning of the implementation of the tartila method, implementation is the next stage in this process. The implementation of

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implementation is a process of learning the Qur'an of the tartila method. In line with the expression of Aisah et al., (2021) that the implementation of implementation begins with the goal of a policy, to achieve this goal, a policy requires policy inputs, one of which is in the form of a budget.

In its implementation, before starting learning, the teachers guide students to practice and habituously recite letters according to the fashohah and sifatul of the letters. The practice and habit of pronouncing letters refers to the book of speech development. The reading practice activity lasts for thirty minutes. This practice aims to familiarize students with pronouncing letters and sentences according to the rules listed. In this practical activity, students are required to pronounce letters and sentences correctly, according to what has been practiced by the previous teachers.

After the end of the practice time, students will deposit/break the reading of consecutive sentences and pieces of verses to the teachers in accordance with the chapters and pages that have been determined alternately. The guidelines for deposit/repetition refer to the books that have been given according to their respective volumes. The teachers are responsible for evaluating the students' readings, as well as providing directions to continue to the next page or repeat on the same page. This stage of deposit/repetition of reading has targets and achievements that must be completed within a predetermined time, from this the emphasis of deposit

Reading must be improved, so that students are expected to complete the reading deposit on the specified page with time according to the existing plan.

At this reading stage, teachers are expected to actively correct errors in students' reading, making it easier for students to complete reading on the specified page more smoothly. The deposit/deposit process runs for two hours with details of the deposit time ratio of fifteen minutes per student. Furthermore, after the completion of the deposit process, the teachers conduct a process assessment of each student, by providing a complete assessment (T) for students who are smooth, correct and correct in the reading deposit, and assessment (BT) for students whose readings are wrong and incorrect.

According to Muhammad Diini's explanation, Asmoyo (2023) as the principal explained that the pressure point for the implementation that runs in boosting the quality of students' reading of the Qur'an is at the stage of students' reading deposits to teachers. The reading deposit taken by students is in the form of a one-page reading deposit in each meeting. At this stage, students are required to be correct and correct in the pronunciation of the deposit made, so that students who have errors in their pronunciation, will not continue the material on the next page. With this emphasis, it has a positive impact on the quality of reading the Qur'an for students. The stage of reading the Qur'an deposit is carried out as the main wall to improve the reading quality of students. Students are required to always try and train themselves to be correct, accurate, and fluent in the pronunciation of sentences. So that with regular effort and practice in reading the Qur'an, by following the course of the material that has been determined the quality of reading Al- The Qur'an of the students can be seen.

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Evaluation of the Implementation of the Tartila Method

The evaluation used in this tartila method has two types of evaluations, including:

a. Daily Evaluation

Daily evaluations are carried out and carried out by teachers in each group through individual individuals, which aims to determine the quality of reading in each student and determine the chapter to be taken the next day, as well as the chapter at that time, if the student has mastered it. As the name implies, this evaluation is carried out every day, if the student gets a B grade, he continues on the next page in the same volume. However, if the grade is If it is a C, the student must repeat it the next day until he gets a B grade.

Based on the results of the researcher's observations in the field, the researcher sees that in the daily evaluation, namely the evaluation per page, where the teacher requires students to study the page according to their ability then the teacher listens and corrects when there is a wrong reading. In this test, the teacher has the right to raise or move the page when the student can read fluently without any mistakes. However, when the student's reading has several errors, the teacher has the right not to raise or move to the next page until the reading practice is really smooth without error.

b. Level Evaluation

Level evaluation is carried out by the principal or teacher who is appointed and has the ability to assess, when the student has completed the process in a certain target, as well as completing it in one of the volumes. In the level evaluation or volume increase evaluation, teachers will evaluate the readability of the student's ability that has been declared complete and has completed the material and practice in one particular volume. Furthermore, if declared feasible, then the student has the right to continue to the next volume and if it is declared not feasible, the teacher will require the student to repeat the material where the student has not mastered the material in the volume.

The evaluation of the implementation carried out by the teacher is in accordance with the group of each volume. The example of the information is volume 1 the introduction of makhroj letters and harokat both fathah "a", kasroh "i" and dhommah "u. Then in volume 2 begins to introduce conjoined letters and letters that are read long (mad thabi'i). The next evaluation is to assess the extent to which students are able to pronounce the reading fluently and tartil in accordance with the makhorijul of letters and sifatul of letters without informing about the law of tajweed.

Evaluation includes measuring and assessing. Evaluation is a process of assessing student growth in the teaching and learning process (Magdalena et al., 2020). Evaluation can be a benchmark for students to be more active in continuous learning and also as a driver for teachers to further improve the quality of the learning process and encourage schools to further improve student learning facilities and quality (Akmalia et al., 2023). One of the important influences for the

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effectiveness of a learning is the evaluation factor both on the learning process and on learning outcomes (Idrus, 2019).

The benefits obtained from daily evaluation and level evaluation Between: For students, this allows them to evaluate the extent of their achievement in following the lessons with the tartila method that has been given by the teacher. For teachers, this evaluation helps them to find out the level of students' mastery of the subject matter and practice taught. Teachers can assess whether the material presented is appropriate and in accordance with the needs of students, as well as ensure whether the method applied is effective or still needs to be adjusted.

For schools, this evaluation provides an overview of the learning conditions that occur in the school environment. The information obtained from the teacher's evaluation can be considered for future school planning. The results of the evaluation from year to year can be used as a guideline to assess the extent of the school's achievement in meeting the standards that have been set. The success in meeting the standards can be reflected in the good achievement in the evaluation figures obtained.

CONCLUSION

After conducting research at Bakti Pertiwi Junior High School and discussion on the Implementation of the Tartila Method in Improving the Quality of Reading the Qur'an for Students, the following conclusions were obtained.

The success of a program, especially teaching in the teaching and learning process, cannot be separated from the choice of methods and using the method itself. There are many teaching methods by Islamic education, because with this method many Qur'anic teaching educational institutions such as TPA, TPQ have been established, all of which aim to provide teaching to children in reading the Qur'an. Among them is the Tartila method, and this method is established at SMP Bakti Pertiwi, because this method emphasizes more approach to children in accordance with children's psychology.

The conclusions of the research on the Implementation of the Tartila Method in Improving the Quality of Qur'an Reading for Students at SMP Bakti Pertiwi are:1). Planning: a. Teachers prepare the material to be given in learning, b. Prepare learning tools. 2) Implementation: a. adjusting to the abilities of the students who have been divided into each volume, b. starting by using the classical method which begins with the teacher reading first and then continues with the students together, c. continues with the individual sorogan method until they understand the tajweed of each page read. 3) Evaluation: a. Daily evaluation, b. Level evaluation.

E-ISSN: xxxx-xxxx
P-ISSN: xxxx-xxxx

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