

## **Implementation of Qur'anic Reading and Writing Learning Strategies at MDTA Al-Hasanah Aek Tampang Padangsidempuan**

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### **ABSTRACT**

This study analyzes the implementation of Qur'anic Reading and Writing learning strategies, referred to as BTQ, at MDTA Al-Hasanah Aek Tampang Padangsidempuan, including its supporting factors, inhibiting factors, and teacher responses to learning obstacles. The study employed a descriptive qualitative approach. Data were collected through classroom observation, semi-structured interviews with the madrasah head, BTQ teachers, and selected students, as well as documentation of learning activities and institutional records. Data were analyzed through data condensation, data display, and conclusion drawing, supported by triangulation and member checking. The findings show that BTQ learning is implemented through religious habituation, classical instruction, the Iqra' method, talaqqi-based guidance, drill and practice, demonstration, individualized assistance, writing exercises, and periodic evaluation. Drill and demonstration are the dominant strategies because they enable students to listen, imitate, repeat, and correct Qur'anic pronunciation under teacher supervision. Supporting factors include leadership support, student enthusiasm, a religious environment, learning media, and parental involvement. Obstacles include varied reading ability, limited time, insufficient home practice, and student concentration. The study concludes that BTQ learning requires adaptive, repetitive, and teacher-guided strategies supported by institutional commitment and family collaboration.

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## **Introduction**

The ability to read and write the Qur'an is a fundamental foundation in Islamic education. Qur'anic reading is not merely a technical activity of pronouncing Arabic letters, but also a religious practice that reflects obedience, spiritual discipline, and attachment to Islamic teachings. In Islamic educational thought, education is directed not only toward cognitive achievement but also toward moral, spiritual, and social formation (Halstead, 2004). Therefore, Qur'anic Reading and Writing learning, commonly known in Indonesia as Baca Tulis Al-Qur'an (BTQ), occupies a strategic position in introducing students to hijaiyah letters, makharij al-huruf, tajwid rules, Arabic writing, and proper etiquette in interacting with the Qur'an from an early age.

In the Indonesian educational context, BTQ learning is closely related to the role of non-formal Islamic educational institutions, especially Madrasah Diniyah Takmiliah Awaliyah (MDTA). Madrasah Diniyah Takmiliah is legally positioned

as a non-formal Islamic religious education institution that complements formal education and provides religious subjects such as Qur'an, hadith, aqidah, akhlak, fiqh, Islamic history, and Arabic (Kementerian Agama Republik Indonesia, 2014). Through this institution, children receive systematic religious learning outside formal school hours. Thus, MDTA becomes an important space for strengthening Qur'anic literacy, particularly for students who still require basic guidance in reading and writing the Qur'an.

The urgency of BTQ learning becomes stronger when viewed from the reality that children's Qur'anic reading abilities are often heterogeneous. Some students are already able to read Qur'anic verses fluently, while others still struggle to recognize hijaiyah letters, distinguish similar letter forms, pronounce difficult sounds, or apply basic tajwid rules. This condition requires teachers to design learning that is adaptive rather than uniform. Differentiated instruction emphasizes that students' readiness and learning needs should be considered so that teaching can respond to variation in ability (Tomlinson, 2014). In BTQ learning, this principle is essential because students who are still at the beginning level require different forms of assistance from those who have already reached the mushaf-reading stage.

Previous studies indicate that Qur'anic reading instruction is more effective when it combines teacher guidance, repetition, individual correction, student motivation, institutional support, and parental involvement. The Iqra' method, for instance, has been reported to help beginning learners progress gradually because the material is arranged from simple to more complex levels (Srijatun, 2017; Umroni & Romelah, 2025). Research on students' difficulties in reading the Qur'an also shows that teachers need to provide monitoring, motivation, repeated practice, and direct assistance for students who experience difficulties in tajwid and makharij al-huruf (Taslim, 2022). These findings suggest that BTQ learning cannot depend on one method only; rather, it needs an integrated pedagogical pattern that combines method, correction, habituation, and evaluation.

Nevertheless, the implementation of BTQ learning in local MDTA contexts remains important to examine because each institution has different learning realities. In some madrasahs, teachers face limited instructional time, varied student ability, simple learning facilities, and inconsistent parental support at home. These conditions require a learning strategy that does not merely answer the question of "which method is used," but also explains how teachers organize the learning flow, diagnose student ability, provide correction, conduct evaluation, and build collaboration with families. Therefore, research on BTQ learning strategies must move beyond the description of methods toward a deeper analysis of instructional governance and classroom adaptation.

MDTA Al-Hasanah Aek Tampang Padangsidempuan is one of the non-formal Islamic educational institutions that implements BTQ learning as a core religious activity. Based on field findings, the program is conducted consistently and receives attention from the madrasah. Students at the beginning level use Iqra' books, while students at a more advanced level are directed to read from the mushaf Al-Qur'an. Writing exercises are also provided to strengthen students' recognition of hijaiyah letters and Arabic script. However, the learning process

still faces several challenges, particularly students' varied reading ability, limited learning time, and the need for more intensive individual guidance.

The research gap addressed in this study lies in the limited discussion of how BTQ teachers integrate several strategies within one learning process in a local MDTA setting. Many discussions on Qur'anic reading instruction focus on one method, such as Iqra', Qira'ati, or talaqqi. However, the reality of classroom practice often requires a combination of several strategies, including religious habituation, classical instruction, teacher demonstration, repetitive practice, individualized correction, media use, writing exercises, and continuous evaluation. This study argues that effective Qur'anic literacy learning emerges from the interaction of these strategies, not from the use of a single method. This argument is in line with principles of effective instruction, which emphasize teacher modeling, guided practice, checking understanding, review, and feedback before students are expected to perform independently (Rosenshine, 2012).

Thus, this study aims to analyze the implementation of BTQ learning strategies at MDTA Al-Hasanah Aek Tampang Padangsidempuan, identify supporting and inhibiting factors, and explain teacher efforts to overcome instructional obstacles. The study is expected to contribute to the development of Qur'anic literacy pedagogy in non-formal Islamic education and provide practical insights for BTQ teachers, madrasah administrators, and parents in strengthening students' Qur'anic reading and writing competence.

## **Methods**

This study employed a descriptive qualitative approach to obtain a contextual understanding of BTQ learning strategies at MDTA Al-Hasanah Aek Tampang Padangsidempuan. A qualitative approach was selected because this research focused on instructional processes, teacher experiences, student responses, institutional support, and learning obstacles in a natural educational setting without manipulating variables (Creswell & Poth, 2024). With a descriptive design, the study sought to present a factual and systematic account of BTQ learning implementation, including methods used, learning dynamics, supporting factors, inhibiting factors, and teacher responses.

The research was conducted at MDTA Al-Hasanah Aek Tampang Padangsidempuan. This location was selected because BTQ learning is one of the main programs in the madrasah and because students' Qur'anic reading abilities vary, making it relevant for examining teacher strategies. The participants consisted of the madrasah head, BTQ teachers, and selected students who participated in BTQ learning. The madrasah head provided information related to institutional support, learning schedules, and facilities. BTQ teachers served as key informants because they directly implemented the learning strategies. Students provided additional information regarding learning experiences, difficulties, and responses to the BTQ learning process.

Data were collected through three techniques: observation, interviews, and documentation. Classroom observation was conducted to examine the implementation of BTQ learning, including opening activities, teacher explanation, reading practice, writing exercises, correction of pronunciation, classroom

interaction, and evaluation. Semi-structured interviews were conducted with the madrasah head, BTQ teachers, and selected students to obtain deeper information about strategies, supporting factors, obstacles, and teacher efforts. Documentation was used to verify field data through schedules, institutional records, learning documentation, student data, and other supporting materials. The use of multiple data sources is important in qualitative research because it allows the researcher to build a more complete and credible understanding of the phenomenon being studied (Creswell & Poth, 2024).

Data analysis followed the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing. In the data condensation stage, the researcher selected and summarized data related to BTQ learning strategies, such as the Iqra' method, talaqqi, drill and practice, demonstration, individual guidance, writing exercises, supporting factors, obstacles, and evaluation. In the data display stage, the data were organized into thematic narratives to identify patterns of implementation. In the final stage, conclusions were drawn by interpreting the relationship between teacher strategies, student needs, learning constraints, and institutional support (Miles et al., 2020).

Data trustworthiness was ensured through source triangulation, technique triangulation, prolonged engagement, persistent observation, member checking, and documentation review. Source triangulation was conducted by comparing information from the madrasah head, teachers, and students. Technique triangulation was carried out by comparing observation, interview, and documentation data. Member checking was conducted by confirming important findings with informants to ensure that the researcher's interpretation was consistent with their intended meaning. These procedures were used to strengthen credibility and dependability in the qualitative research process.

## **Results and Discussion**

### ***Implementation of BTQ Learning Strategies at MDTA Al-Hasanah Aek Tampang Padangsidimpuan***

The findings show that BTQ learning at MDTA Al-Hasanah Aek Tampang Padangsidimpuan is implemented in a structured and integrated manner. The learning process does not rely on a single strategy, but combines several approaches according to students' learning needs. The implementation begins with religious habituation, such as prayer, short surah recitation, and repetition of previously learned Qur'anic material. This opening stage functions not only as a classroom routine but also as a way to prepare students spiritually and psychologically before entering the core learning activities. In Islamic education, learning is closely connected to moral and spiritual formation, not merely knowledge transmission (Halstead, 2004). Therefore, religious habituation in BTQ learning has both pedagogical and spiritual significance.

After the opening activity, the teacher applies classical instruction by explaining the material to all students. At this stage, the teacher introduces or reviews hijaiyah letters, Arabic words, short verses, makhraj, and basic tajwid rules. Classical instruction is useful because it enables the teacher to deliver

general material efficiently to the whole class. However, the teacher does not stop at collective explanation. Students are then guided to read individually so that the teacher can identify specific errors in pronunciation, fluency, vowel length, and tajwid application. This learning flow demonstrates the combination of general instruction and individual diagnosis, which is consistent with effective instruction principles emphasizing explanation, guided practice, and checking for understanding (Rosenshine, 2012).

The Iqra' method is used as the main learning medium for students who are still at the beginning level. The method helps students recognize hijaiyah letters gradually and move from simple forms to more complex reading units. Teachers use Iqra' because its structure allows students to learn according to their level of mastery. Previous research has shown that the Iqra' method is widely used in Qur'anic learning because it provides gradual stages for beginner learners (Srijatun, 2017; Umroni & Romelah, 2025). At MDTA Al-Hasanah, students who are already fluent in Iqra' are directed to read directly from the mushaf Al-Qur'an, while students who still face difficulties are given repeated guidance.

The most dominant strategies found in this study are drill and practice and demonstration. Drill and practice are implemented by asking students to repeat hijaiyah letters, words, or Qur'anic verses until they can read them correctly and fluently. The teacher usually reads first, students imitate together, and then students read individually. When a student makes a mistake, the teacher provides correction and asks the student to repeat the reading. This strategy is relevant because Qur'anic reading requires accuracy, consistency, and habituation. Students at the beginning level often confuse letters with similar shapes or sounds, such as *ث, ت, ب* or *خ, ح, ج*, and may also struggle with long-short vowels or basic tajwid. Repeated practice helps students internalize correct pronunciation patterns and develop reading fluency. Research on Qur'an reading difficulties in MDTA contexts similarly shows that repeated practice and direct teacher monitoring are needed to help students overcome difficulties in tajwid and makharij al-huruf (Taslim, 2022).

The significance of drill and practice in this study does not lie merely in repetition, but in repetition accompanied by direct correction. In other words, drill becomes pedagogically meaningful when teachers identify the specific point of error and guide students toward correct pronunciation. This is important because repeated reading without correction may reinforce inaccurate articulation. In the context of MDTA Al-Hasanah, the teacher's guidance prevents students from repeating errors in makhraj, harakat, and tajwid. Thus, drill functions not only as a fluency-building strategy, but also as a corrective and formative learning process.

Demonstration is applied when the teacher models how to pronounce hijaiyah letters, read verses, and apply tajwid rules correctly. Demonstration is essential because many aspects of Qur'anic recitation cannot be taught effectively through verbal explanation alone. Students need to listen to the correct sound, observe the teacher's articulation, and imitate the model. This is consistent with social learning theory, which explains that learners acquire skills partly through observing and imitating models (Bandura, 1977). In BTQ learning, the teacher's

demonstration helps students distinguish between correct and incorrect pronunciation, especially for letters that require specific articulation, such as ح, ع, ق, خ, and غ. The teacher's correction also functions as feedback that directs students toward better performance. Feedback is effective when it helps learners understand the gap between current performance and expected performance (Hattie & Timperley, 2007).

The combination of demonstration and drill is one of the strongest aspects of BTQ learning at MDTA Al-Hasanah. Demonstration provides the correct model, while drill gives students repeated opportunities to imitate and internalize that model. Demonstration without practice may not produce mastery, while repetition without correct modeling may reinforce errors. Thus, both strategies are complementary and necessary in developing Qur'anic reading competence. This pattern indicates that the teacher serves not only as a transmitter of material, but also as a model, corrector, motivator, and evaluator in the learning process.

In addition to reading, BTQ learning at MDTA Al-Hasanah also includes writing exercises. Teachers ask students to copy hijaiyah letters, Arabic words, and short Qur'anic verses into their notebooks. The teacher writes examples on the board, and students imitate them individually. Writing exercises strengthen students' recognition of Arabic letter forms, especially because Arabic letters change shape depending on their position in a word. In the broader framework of Qur'anic literacy, writing is not a secondary activity but a complementary skill. Reading strengthens oral-aural competence, while writing strengthens visual-motor competence. The use of the blackboard also supports visual learning because students can directly observe the shape of letters and imitate them. Multimedia learning theory explains that students learn more effectively when verbal explanation and visual representation are organized to support understanding (Mayer, 2020). Although the media used at MDTA Al-Hasanah are simple, they remain pedagogically functional for basic BTQ instruction.

Evaluation is also part of the BTQ learning process. Teachers conduct daily and monthly evaluations through reading tests, tajwid questions, writing exercises, and observation of student participation. Evaluation allows teachers to identify students who have progressed and students who still need additional guidance. Students who have mastered certain materials are directed to the next stage, while students who still face difficulties receive repetition and individual assistance. Thus, evaluation in BTQ learning functions not merely as scoring but as a diagnostic and developmental tool. Through evaluation, teachers can determine whether students need enrichment, remedial practice, or continued repetition at the same level.

Overall, BTQ learning at MDTA Al-Hasanah is implemented through an adaptive pattern. The teacher combines religious habituation, classical explanation, the Iqra' method, talaqqi-based guidance, drill and practice, demonstration, individualized assistance, writing exercises, and evaluation. This pattern shows that BTQ learning is not merely a routine religious activity, but a structured Qur'anic literacy process that integrates cognitive, psychomotor, affective, and spiritual dimensions. The main strength of this implementation lies in the teacher's ability to combine collective learning with individual correction so

that students with different levels of ability can still receive relevant learning support.

### ***Supporting and Inhibiting Factors in BTQ Learning and Teacher Efforts to Overcome Them***

The implementation of BTQ learning strategies at MDTA Al-Hasanah is supported by several important factors. The first supporting factor is leadership support from the madrasah head. The madrasah head provides support by arranging the learning schedule, giving direction to teachers, and supporting the availability of learning facilities. Institutional support is important because BTQ learning requires consistency, coordination, and basic facilities. In the context of MDTA, structured religious education is part of the institution's function as a non-formal Islamic educational unit (Kementerian Agama Republik Indonesia, 2014).

The second supporting factor is student enthusiasm. Field findings show that students generally respond positively to BTQ learning. They participate in collective reading, listen to teacher explanations, and take part in individual reading activities. Student motivation is important because Qur'anic reading requires patience, repetition, and courage to make corrections. Without motivation, repeated practice can feel burdensome. Studies on Qur'an reading difficulties also indicate that teacher encouragement and student motivation are important factors in improving Qur'anic reading ability (Taslim, 2022). In the context of this study, students' enthusiasm becomes a psychological asset that supports the success of teacher-guided repetition and correction.

The third supporting factor is the religious environment of the madrasah. Routine religious practices such as prayer before learning, Qur'anic recitation, and Islamic moral guidance create a learning atmosphere that supports Qur'anic habituation. This environment helps students understand BTQ not merely as a subject, but as part of their religious identity and daily practice. This is consistent with the view that Islamic education integrates knowledge, moral formation, and religious conduct (Halstead, 2004). Therefore, the religious climate of the madrasah strengthens the internalization of Qur'anic values beyond the technical skill of reading and writing.

The fourth supporting factor is the availability of learning media, including Iqra' books, mushaf Al-Qur'an, and the blackboard. Iqra' books support beginner learners, the mushaf is used for students who have reached a more advanced level, and the blackboard helps teachers explain letter forms and writing examples visually. The use of Iqra' as a structured learning medium has been reported in previous Qur'anic learning studies (Srijatun, 2017; Umroni & Romelah, 2025). Although the learning media at MDTA Al-Hasanah remain simple, they are relevant to the basic needs of BTQ learning.

The fifth supporting factor is parental involvement. Some parents remind and assist children to repeat Qur'anic reading at home. This support is important because classroom time is limited and Qur'anic literacy development requires continuity. School-family-community partnership theory emphasizes that student learning is strengthened when schools and families share responsibility and coordinate support for children's development (Epstein, 2018). Therefore, BTQ learning should be understood as a shared responsibility between the madrasah

and the family. Without home-based reinforcement, students' progress may be slower because Qur'anic reading requires frequent repetition.

Despite these supporting factors, BTQ learning at MDTA Al-Hasanah also faces several obstacles. The most prominent obstacle is the difference in students' initial reading ability. Some students are already fluent in reading Qur'anic verses, while others are still learning to recognize hijaiyah letters. This heterogeneity makes it difficult for teachers to apply one uniform strategy. If the teacher moves too quickly, weaker students may be left behind; if the teacher moves too slowly, more advanced students may lose interest. This condition reinforces the need for differentiated instruction in classrooms where students have different readiness levels (Tomlinson, 2014).

The second obstacle is limited instructional time. BTQ learning requires individual correction, but the available time is not always sufficient to guide all students intensively. This becomes challenging when many students need direct assistance. Limited time forces teachers to combine collective explanation with individual correction. Effective instruction requires adequate opportunities for guided practice, feedback, and independent performance; therefore, limited instructional time can reduce the depth of correction and practice (Rosenshine, 2012). In this study, time limitation is not merely a technical issue; it directly affects the intensity of teacher-student interaction and the continuity of individual correction.

The third obstacle is insufficient reading practice at home. Some students do not repeat Qur'anic reading outside class, which slows their progress. Qur'anic reading competence requires continuity, and students who practice only during madrasah hours may forget previous material or progress more slowly. Research on school-family partnerships confirms that learning outcomes are strengthened when families actively support learning beyond the classroom (Epstein, 2018). In Qur'an learning contexts, lack of parental support has also been identified as one factor affecting students' difficulty in reading the Qur'an (Taslim, 2022). Therefore, parental involvement is not only a supporting factor but also a potential source of learning gaps when it is absent.

The fourth obstacle is varied student concentration during the learning process. Some students are less focused, talk with friends, or need repeated reminders from the teacher. This is common in children's learning, but it becomes a challenge in BTQ because reading accuracy requires attention. From the perspective of self-regulated learning, students' ability to manage attention, effort, and learning behavior is important for successful skill acquisition (Zimmerman, 1990). Therefore, the teacher must manage classroom discipline while also providing individual correction. This dual role makes BTQ teaching pedagogically demanding because the teacher must simultaneously maintain class order, monitor reading accuracy, and provide feedback.

Teachers respond to these obstacles through several strategies. First, they provide individual guidance for students who experience difficulty. Students are called one by one to read in front of the teacher, allowing the teacher to identify mistakes and provide immediate correction. Second, teachers repeat learning materials when students have not mastered them. They do not immediately move

to new material if students still make basic errors. This shows that mastery is prioritized over speed. Third, teachers provide motivation so that students do not feel afraid or ashamed when making mistakes. This emotional support is important because students who are not fluent may feel nervous when asked to read in front of others. Fourth, teachers conduct periodic evaluation to identify student progress and determine follow-up actions.

These findings indicate that the success of BTQ learning is not determined solely by the method chosen, but by the way teachers manage learning as a whole. Effective BTQ learning requires mapping students' ability, applying appropriate strategies, providing repeated practice, giving direct feedback, involving parents, and creating a safe learning environment. The case of MDTA Al-Hasanah shows that Qur'anic literacy learning in MDTA needs to be understood as adaptive pedagogy: a learning process that responds to student diversity while maintaining the spiritual purpose of Qur'anic education.

From an academic perspective, this study strengthens the argument that BTQ learning in MDTA should be developed as a structured literacy program rather than as a routine recitation activity. The integration of habituation, demonstration, drill, individual correction, writing practice, and evaluation shows that Qur'anic literacy requires both pedagogical planning and religious commitment. From a practical perspective, the findings suggest that madrasahs need to strengthen student grouping based on reading level, provide additional practice for students with weak foundational ability, record student progress more systematically, and build stronger communication with parents. These steps are necessary so that BTQ learning outcomes become more evenly distributed across students.

## **Conclusion**

Based on the findings, it can be concluded that BTQ learning at MDTA Al-Hasanah Aek Tampang Padangsidempuan is implemented through an integrated and adaptive strategy. The learning process combines religious habituation, classical instruction, the Iqra' method, talaqqi-based guidance, drill and practice, demonstration, individual assistance, writing exercises, and periodic evaluation. The most dominant strategies are drill and practice and demonstration because they directly support students' mastery of Qur'anic pronunciation, makhraj, tajwid, and fluency through repeated imitation and correction. The implementation of BTQ learning is supported by leadership support, student enthusiasm, a religious madrasah environment, the availability of basic learning media, and parental involvement. However, the program still faces obstacles such as differences in students' initial reading ability, limited instructional time, insufficient practice at home, and varied student concentration. Teachers respond to these obstacles through individual guidance, repeated practice, motivational support, and periodic evaluation. Thus, the strength of BTQ learning at MDTA Al-Hasanah lies in its adaptive instructional pattern, which combines technical Qur'anic literacy development with religious habituation. Theoretically, this study contributes to the development of Qur'anic literacy pedagogy in non-formal Islamic education by emphasizing that BTQ learning requires the integration of modeling, repetition, correction, differentiation, and evaluation. Practically, BTQ

learning in MDTA should be strengthened through student grouping based on reading level, systematic progress records, additional practice for students who experience difficulty, and stronger collaboration between teachers and parents so that Qur'anic literacy development becomes more even, sustainable, and meaningful.

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