

The Axiology of Islamic Education in the Habitual Literacy of Qur'anic Reading at SMP Nurul HAQ Klaten

Mujiburrohman¹, Putri Firdaus Fahmi²

^{1,2}Institut Islam Mamba'ul Ulum Surakarta, Indonesia

Email: ajibmujiburrohman@gmail.com

ABSTRACT

This study focuses on the habitual literacy of Qur'anic reading at SMP Nurul Haq Klaten, aiming to understand the role of teachers, the impact on students' character, and the challenges of implementation from the perspective of Islamic educational axiology. The research questions include: (1) how teachers guide Qur'anic literacy in full-day and boarding school settings; (2) the impact of literacy habits on students' character and behavior; and (3) the challenges that arise and strategies employed to overcome them. This study uses a qualitative descriptive approach with a case study design. Informants were selected purposively, including the principal, Islamic Religious Education teachers, Qur'anic literacy facilitators, and students. Data were collected through observations, semi-structured interviews, and documentation studies, and analyzed interactively through data reduction, presentation, and conclusion drawing, with triangulation applied to ensure data validity. The results indicate that Qur'anic literacy habits are conducted intensively through halaqah sessions and integrated with both formal and non-formal activities, significantly shaping students' religious character and enhancing discipline, responsibility, honesty, and social awareness. Teachers play a crucial role as facilitators, motivators, and role models. Challenges such as differences in students' reading abilities, time management, and curriculum limitations can be addressed through adaptive strategies and the integration of non-formal activities. This study confirms that Qur'anic literacy serves as an effective means to internalize the values of Islamic educational axiology and provides an empirical foundation for developing literacy practices in other Islamic schools.

Keywords: *Islamic Educational Axiology, Qur'anic Literacy, Student Character, Literacy Habits, Holistic Education*

A. INTRODUCTION

Islamic educational axiology is a branch of the philosophy of education that examines the values underlying the goals, processes, and benefits of education, both ethical and practical. Axiology positions education not merely as a process of knowledge transfer, but also as a means of internalizing values to shape moral and cultured human beings (Hidayat & Aprison, 2025). In this context, knowledge is not considered value-free, but is bound by principles of goodness, propriety, and welfare (Aulia, Nisrina, &

Parhan, 2024; Manullang, 2025). Therefore, Islamic educational axiology is oriented toward shaping students' behavior and character to align with Islamic values in daily life.

Islamic educational axiology is also closely related to the goals and objectives of education, namely instilling noble values so that students can live meaningful and responsible lives (Rizzan, Supriadi, Suaningrat, & Subekti, 2024). Aulia, Nisrina, & Parhan (2024) and Salsabilah, Rianti, Anjani, Muhsonawawi, & El-Yunasi (2024) emphasize that Islamic education aims to produce individuals who are not only intellectually intelligent but also spiritually and morally mature. Accordingly, Islamic values must be integrated into all educational activities, including the practice of habitual literacy.

Reading is a fundamental component of the learning process. Through reading, students can acquire information, broaden their knowledge, and develop critical thinking skills (Hamzah, 2025). According to Manalu et al. (2025), reading activities serve as the main gateway for individuals to understand the world and achieve academic success. From an Islamic perspective, reading holds a very significant position, even being a direct command from Allah SWT, as reflected in Q.S. al-Isrā' [17]:13–14, which emphasizes that every human being will be asked to read the record of their deeds as a form of accountability before Allah SWT (RI, 2010).

Al-Qurṭubī, as cited in Ma'arif (2020), explains that the word *mansyūrā* in the verse means “opened,” indicating that all human deeds from the beginning to the end of life will be revealed clearly and can be read. This demonstrates that reading in Islam is not only an intellectual activity but also has spiritual and moral value, as it is directly related to self-awareness, responsibility, and the evaluation of human actions.

On the other hand, literacy among Indonesian adolescents remains a serious concern. The Indonesian government highlights the low literacy levels among youth as a national issue requiring ongoing attention. Low literacy is influenced by various factors, including limited reading interest, weak literacy culture, and both internal and external factors affecting students (Rahmadanita, 2022; Sinaga et al., 2021). The Ministry of Education and Culture of the Republic of Indonesia emphasizes that a strong literacy culture is a crucial prerequisite for developing critical, creative, communicative, and globally competitive citizens (Kemendikbud, 2022).

From the perspective of Islamic philosophy, the goal of literacy is not merely pragmatic but also transcendental, namely to know Allah SWT and draw closer to Him. This value aligns with the first principle of Pancasila, Belief in One Supreme God, which subsequently implies the realization of just and civilized humanity as outlined in the second principle. Low literacy, particularly among adolescents, can lead to moral degradation and increased deviant behavior, as reflected in various juvenile delinquency phenomena in society.

Based on this context, habitual literacy of Qur'anic reading becomes critically important, especially for middle school students. This practice aims not only to improve reading skills but also to develop religious character, strengthen spiritual closeness to Allah SWT, and equip students to face contemporary challenges critically and ethically. Moreover, the Qur'an is the holy book of Islam containing fundamental values that serve as a guide for life.

However, studies on habitual Qur'anic literacy from the perspective of Islamic educational axiology, particularly in schools with full-day and boarding school systems, remain relatively limited. Therefore, this study focuses on habitual Qur'anic literacy at SMP Nurul Haq Klaten. The objectives of this research are: (1) to describe the role of teachers in the process of habitual Qur'anic literacy; (2) to analyze the impact of Qur'anic literacy habits on students; and (3) to identify the challenges faced in implementing habitual Qur'anic literacy from the perspective of Islamic educational axiology.

B. METHOD

This study employed a qualitative descriptive approach aimed at gaining an in-depth understanding of the process, meaning, and values embedded in the habitual practice of Qur'anic reading literacy from the perspective of Islamic educational axiology (Hidayat & Aprison, 2025). A qualitative approach was chosen because the research seeks to explore educational and social phenomena holistically and contextually, emphasizing participants' experiences, perceptions, and interactions rather than numerical measurement (Aulia, Nisrina, & Parhan, 2024). As stated by Moleong (2008), qualitative research generates descriptive data in the form of written or spoken expressions and observable behaviors.

The research design adopted was a case study, focusing intensively on a single research setting, namely SMP Nurul Haq Klaten. This design was selected due to the

school's distinctive characteristics as an institution implementing both full-day school and boarding school systems, which creates a unique context for the habituation of Qur'anic literacy. The case study design enabled the researcher to explore the processes, values, and dynamics of literacy practices in their real-life educational context in a comprehensive manner.

The research was conducted over one academic semester, from January to June 2025, allowing sufficient time to observe the continuity of literacy habituation and its impact on students' character development. The population of this study consisted of all members of the SMP Nurul Haq Klaten academic community. Informants were selected using purposive sampling, based on their relevance and direct involvement in the planning, implementation, and evaluation of Qur'anic literacy activities.

The study involved three key informants with different institutional roles:

- (1) a boarding school teacher and Informatics teacher (28 years old),
- (2) a homeroom teacher (24 years old), and
- (3) the vice principal for student affairs (28 years old).

These informants were chosen because they play strategic roles in guiding, integrating, and monitoring Qur'anic literacy activities and student character development within the school environment.

Data were collected using three main techniques: observation, semi-structured interviews, and document analysis. Observations were conducted directly to examine the implementation of habitual Qur'anic literacy activities, teacher–student interactions, and the learning atmosphere during literacy sessions. Semi-structured interviews were employed to obtain in-depth yet flexible data regarding the role of teachers, perceived impacts on students' character, and challenges encountered during implementation. Document analysis was used to support and enrich the data by reviewing relevant school documents, including literacy program guidelines, activity schedules, curricula, and institutional reports.

Data analysis was carried out interactively, following the stages of data reduction, data display, and conclusion drawing or verification. During data reduction, information was selected, focused, and organized according to the research objectives. The reduced data were then presented in narrative form to facilitate interpretation. Conclusions were drawn gradually through continuous comparison and reflection on the relationships

among data. To ensure the credibility and trustworthiness of the findings, this study applied source triangulation and technique triangulation by cross-checking data obtained from observations, interviews, and documentation.

C. RESULT AND DISCUSSION

1. Results

Research Object Profile

SMP Nurul Haq Klaten is a formal junior high school institution under the Nurul Haq Klaten Foundation, located at Jalan Al Madinah No. 354, Ngemplak, Prawatan, Jogonalan, Klaten. Established in 2020, the school implements a dual educational system, namely full-day school and boarding school, which allows for continuous supervision and integration of academic and religious activities. Since its establishment, the school has graduated more than 200 students, several of whom have continued their engagement in Qur'anic and Hadith studies at Pondok Pesantren Al Madinah.

Interviews with boarding school teachers revealed that the establishment of SMP Nurul Haq Klaten was motivated by concerns over declining manners and the lack of Qur'anic reading habits among students from the LDII community attending external schools. Consequently, the foundation designed an integrated educational model emphasizing character formation, discipline, and habitual Qur'anic literacy as core institutional values.

Research Informants

This study involved three primary informants with different roles at SMP Nurul Haq Klaten: the Pondok teacher who also serves as an Informatics teacher, the Homeroom teacher, and the Vice Principal for Student Affairs. These informants were selected purposively due to their direct involvement in fostering habitual Qur'anic literacy at the school.

Table 1. Research Informants

No	Name	Age	Position	Role in Qur'anic Literacy
1	Awil Pujiyanto	28	Pondok Teacher & Informatics Teacher	Guides Qur'anic reading literacy, evaluates reading, serves as a motivator
2	Nurul Fadhillah	24	Homeroom Teacher	Integrates Qur'anic literacy into prayers and classroom learning

3	Arif Rifanan	28	Vice Principal for Student Affairs	Monitors the impact of literacy on students' worship, attitudes, and behavior
---	--------------	----	------------------------------------	---

Based on interviews with the three main informants at SMP Nurul Haq Klaten, the habituation of Qur'anic reading literacy is conducted intensively through various methods, such as guided reading (*baca simak*), teacher mentoring, reading evaluation, and integration into daily prayers and morning literacy sessions. Teachers act as guides and motivators to help students become accustomed to reading the Qur'an, even though they initially face difficulties. Gradually, students begin to take independent initiative in practicing literacy before lessons, although challenges arise, including students' greater interest in other activities, differences in reading abilities, and variations in arrival times between teachers and students.

The impact of this literacy habituation is evident in improvements in students' discipline, behavior, and worship practices. The frequency of *dhuha* prayers has increased, the timeliness of *dhuhr* prayers has improved, and polite language is more consistently applied. Furthermore, students have become more orderly, mentally calmer, and more enthusiastic in participating in lessons. Other challenges related to synchronizing boarding school and full day school students have been successfully addressed through adaptive management and strategies implemented by teachers, allowing Qur'anic reading literacy to be consistently carried out and positively affecting students' character, spiritual development, and academic growth.

Implementation of Qur'anic Reading Literacy

Based on interview and observation data, habitual Qur'anic literacy at SMP Nurul Haq Klaten is implemented intensively and systematically through guided reading (*baca simak*), teacher mentoring, continuous evaluation, and integration into daily religious routines. Teachers act not only as instructors but also as facilitators who gradually cultivate students' independence in practicing Qur'anic literacy.

Although students initially experienced difficulties—particularly due to varying reading abilities and competing interests—consistent habituation encouraged students to take initiative in reading the Qur'an independently before formal lessons began. This finding indicates that sustained habituation plays a significant role in transforming externally guided practices into internally motivated behavior.

Habituation of Qur'anic Reading Literacy

The habituation of Qur'anic reading literacy has been conducted at SMP Nurul Haq Klaten for approximately one semester. This activity involves all teachers, who take turns guiding students in their respective classes, including both those who are still developing reading skills and those who are already proficient in reading the Qur'an. Literacy activities are carried out daily from 07:15 to 07:45 a.m. and are organized in a halaqah (circular) format, in which teachers are responsible for guiding, evaluating, and monitoring the progress of the activities.

Data from Interviews with Three Informants

Interviews with three key informants-the Pondok Teacher cum Classroom Teacher, Classroom Teacher, and Vice Principal for Student Affairs-revealed that Qur'anic reading literacy is integrated into all aspects of school activities. This includes formal classroom learning as well as non-formal activities, such as routine worship.

Pondok Teacher Awi Pujiyanto explained that Qur'anic literacy emphasizes practical application so that students not only understand the theory but also implement the values of the Qur'an in their daily lives. Classroom Teacher Nurul Fadhilah added that learning is always linked to manners, moral values, and discipline. Meanwhile, Vice Principal for Student Affairs Arif Rifanan stated that worship activities such as congregational prayers, Qur'an recitation, and collective du'a play a crucial role in reinforcing students' discipline and piety.

Impact of Qur'anic Reading Literacy Habituation

The results demonstrate that habitual Qur'anic literacy contributes positively to students' discipline, worship practices, emotional stability, and learning motivation. Observable changes include increased consistency in dhuha prayer, improved punctuality in dhuhr prayer, more frequent use of polite language, and higher classroom engagement. These findings suggest that Qur'anic literacy functions not merely as a reading activity, but as a behavioral regulation mechanism that influences students' daily conduct.

Challenges related to coordinating boarding school and full-day school students were mitigated through adaptive scheduling and collaborative teacher management, enabling the program to be implemented consistently across different student groups.

Challenges in Implementing Qur'anic Reading Literacy

Despite its positive impact, several challenges arise in implementing Qur'anic literacy habituation. First, students' reading abilities vary, requiring individualized approaches from teachers. Second, time management is a concern due to differing schedules between boarding school and full day school students. Third, the limited time in a dense curriculum restricts formal literacy practice. To address these issues, teachers integrate Qur'anic reading literacy into non-formal activities outside class hours, maintaining program consistency and continuity. Effective communication between teachers and students, along with adaptive strategies, is key to overcoming these challenges.

2. Discussion

Integration of Islamic Educational Axiology in the Habituation of Qur'anic Reading Literacy

The findings show that the habituation of Qur'anic reading literacy at SMP Nurul Haq Klaten is implemented in a structured and consistent manner through halaqah-based learning, integration with school routines, and rotational teacher supervision. This implementation reflects the principles of Islamic educational axiology, which view education as a value-oriented process connecting knowledge acquisition with moral formation and practical life application (Hidayat & Aprison, 2025; Rizzan et al., 2024). In this sense, Qur'anic literacy functions not merely as an academic exercise, but as a strategic medium for cultivating discipline, responsibility, and piety among students.

From an axiological standpoint, education is not limited to mastery of content but also involves the internalization and enactment of ethical and spiritual values (Akbar et al., 2021; Salsabilah et al., 2024). This perspective is evident in the literacy practices at SMP Nurul Haq Klaten, where students are encouraged to interpret Qur'anic messages and translate them into daily behavior. Such practices demonstrate a holistic educational orientation that integrates intellectual understanding with moral and spiritual development.

Furthermore, the integration of Qur'anic literacy into both formal learning activities and non-formal religious practices-such as congregational worship and collective du'a-strengthens the continuity between learning and lived experience. This

approach is consistent with previous studies emphasizing that literacy in Islamic education is most effective when embedded in everyday school life (Manalu et al., 2025). Consequently, Qur'anic literacy at SMP Nurul Haq Klaten operates as a comprehensive educational instrument aimed at forming individuals who are not only knowledgeable but also ethically grounded and socially responsible.

The Role of Teachers in Qur'anic Reading Literacy Habituation

The findings indicate that teachers play a pivotal role in the habituation of Qur'anic reading literacy at SMP Nurul Haq Klaten. Their involvement extends beyond providing technical instruction to modeling ethical conduct, discipline, and proper manners, which are essential components of value-based literacy. This finding supports previous studies highlighting teachers' central role in fostering a sustainable literacy culture within educational institutions (Hamzah, 2025).

From an axiological perspective, teachers function as mediators between knowledge and moral practice. At SMP Nurul Haq Klaten, educators guide students in translating Qur'anic teachings—such as piety, responsibility, and self-discipline—into everyday behavior. This reflects the fundamental principle of Islamic education that learning is not solely cognitive but also oriented toward character formation and moral development (Akbar et al., 2021; Fatimah Tur Rizqi et al., 2025).

Furthermore, teachers' adaptive use of differentiated instructional strategies demonstrates sensitivity to students' diverse reading abilities. By adjusting methods and guidance according to individual needs, teachers create an inclusive learning environment that upholds axiological values such as fairness, respect, and student dignity. This approach aligns with Manalu et al. (2025), who emphasize that adaptive pedagogy is crucial for effective literacy development in heterogeneous classrooms.

Overall, the study underscores teachers as key agents in operationalizing Islamic educational axiology within daily literacy practices. Their dual role as instructors and moral exemplars enables Qur'anic literacy to function not only as a reading activity but also as a meaningful process of value internalization..

Impact of Qur'anic Reading Literacy on Students' Character

The observed improvements in students' discipline, honesty, responsibility, and social awareness indicate that Qur'anic reading literacy serves as an effective medium for character development rather than merely an academic exercise. This finding supports value-based learning theory, which emphasizes that literacy becomes transformative when moral understanding is consistently translated into daily behavior (Fatimah Tur Rizqi et al., 2025).

Moreover, the integration of Qur'anic literacy into both formal learning contexts and non-formal religious practices enhances the internalization of Islamic values. By aligning instructional content with lived religious experiences, students develop coherence between knowledge, practice, and moral conduct. This condition reflects the core objective of Islamic education, which places character formation at the center of the educational process (Aulia et al., 2024)..

Challenges in Implementing Qur'anic Reading Literacy

Although the Qur'anic reading literacy program has shown positive outcomes, its implementation encounters several structural challenges, particularly variations in students' reading proficiency, limited instructional time, and the demands of a dual schooling system. These constraints are consistent with prior research identifying learner heterogeneity and time management as persistent barriers in school-based literacy initiatives (Manalu et al., 2025).

Nevertheless, the adoption of adaptive measures—such as embedding literacy activities within non-formal religious practices and applying flexible scheduling—reflects the school's institutional commitment and pedagogical adaptability. These findings suggest that the long-term sustainability of Qur'anic literacy programs is shaped not solely by formal curricular provisions, but also by teachers' responsiveness and the institution's capacity to integrate literacy meaningfully into daily educational routines.

Implications for Theory and Practice in Islamic Education

The findings of this study reaffirm the relevance of Islamic educational axiology as a theoretical framework for understanding Qur'anic reading literacy as a value-oriented educational practice. Education, from this perspective, extends beyond cognitive

attainment to include the internalization of moral and spiritual values, positioning literacy as a medium for integrating intellectual, ethical, and social dimensions of learning (Akbar et al., 2021; Hidayat & Aprison, 2025).

From a practical standpoint, the study highlights the importance of designing Qur'anic literacy programs as institution-wide cultural practices rather than isolated instructional activities. Systematic implementation, collective teacher involvement, and the integration of literacy into both formal instruction and non-formal religious activities are essential for ensuring the effective transmission of Islamic values. Furthermore, the application of differentiated and adaptive pedagogical strategies is necessary to accommodate students' diverse abilities and to sustain meaningful literacy engagement.

D. CONCLUSION

This study demonstrates that the systematic habituation of Qur'anic reading literacy at SMP Nurul Haq Klaten functions not merely as a technical skill-building activity, but as an effective medium for internalizing the axiological values of Islamic education. Implemented through structured halaqah and reinforced across formal and non-formal school activities, Qur'anic literacy contributes to the formation of students' religious character, particularly in strengthening discipline, responsibility, honesty, and social awareness. The findings further highlight the strategic role of teachers as facilitators, motivators, and moral exemplars who bridge cognitive mastery of Qur'anic reading with the lived application of ethical and spiritual values. Despite challenges related to heterogeneous reading abilities, time constraints within a dense curriculum, and the dual system of boarding and full-day schooling, adaptive instructional strategies and the integration of literacy practices into non-formal settings proved effective in sustaining program consistency. These results empirically affirm the principles of Islamic educational axiology, which emphasize the balanced integration of intellectual, moral, and spiritual dimensions in education. Consequently, this study offers a contextual contribution to the development of Qur'anic literacy practices in Islamic schools and provides a transferable framework for institutions seeking to optimize literacy habituation as a foundation for character education and value internalization.

REFERENCES

- Abidin, Y., dkk. (2020). *Pembelajaran literasi: Strategi meningkatkan kemampuan literasi matematika, sains, membaca, dan menulis*. Bandung: Bumi Aksara.
- Akbar, I., Arif, M., & Arfaizar, J. (2021). Aksiologi pendidikan Islam. *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah*, 6(1), 13–22. <https://doi.org/10.48094/raudhah.v6i1.107>
- Aulia, M. H., Nisrina, P., & Parhan, M. (2024). Kontribusi aksiologi dalam filsafat dan ilmu pengetahuan terhadap solusi masalah etis di era modern. *Jurnal Pendidikan Sejarah dan Riset Sosial Humaniora (KAGANGA)*, 7(2), 1698. <https://doi.org/10.31539/kaganga.v7i2.12695>
- Darma, Y. A., & Astuti, S. (2022). *Pemahaman konsep literasi gender*. Langgam Pustaka.
- Fatimah Tur Rizqi, F., Hidayat, R., & Aprison, W. (2025). [Tambahkan judul artikel jika ada].
- Hamzah, N. M. (2025). Peran strategi pembelajaran dalam meningkatkan kemampuan pemahaman bacaan siswa sekolah dasar. *Karimah Tauhid*, 4(5), 3070–3078. <https://doi.org/10.30997/karimahtauhid.v4i5.19158>
- Hidayat, R., & Aprison, W. (2025). Perspektif Islam dan Barat dalam paradigma aksiologi pendidikan Islam. *Jurnal Pendidikan Tambusai*, 9(1), 4389–4399. <https://doi.org/10.31004/jptam.v9i1.26894>
- Jalaluddin. (2011). *Filsafat pendidikan Islam*. Jakarta: Kalam Mulia.
- Karman. (2018). *Tafsir ayat-ayat pendidikan*. Bandung: PT Remaja Rosdakarya.
- Ma'arif, C. (2020). Aspek ushul fiqih dalam Tafsir Al-Qurtubī: Studi analisis Q.S. an-Nūr: 31. *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam*, 1(1). <https://ejournal.iaifa.ac.id/index.php/takwiluna>
- Manalu, M. T. M., Tarihoran, M., Tambunan, E., Harahap, L. H., & Lubis, F. (2025). Antara lembaran buku dan layar gadget: Analisis preferensi membaca mahasiswa UNIMED. *Jurnal Pendidikan Tambusai*, 9(3), 30203–30213. Retrieved from <https://jptam.org/index.php/jptam/article/view/31905>
- Manullang, S. M. (2025). Systematic literature review: Filsafat dalam aksiologi ilmu. *Journal of Innovation in Teaching and Instructional Media*, 5(2), 565–579. <https://doi.org/10.52690/jitim.v5i2.996>
- Minarti, S. (2022). *Ilmu pendidikan Islam: Fakta teoretis-filosofis dan aplikatif-normatif*. Jakarta: Amzah.
- Moleong, L. J. (2008). *Metode penelitian kualitatif*. Bandung: PT Remaja Rosdakarya.
- Mujib, A. (2017). Literasi dalam Al-Qur'an dan kontribusinya terhadap pengembangan epistemologi ilmu pendidikan Islam (Disertasi). IAIN Ponorogo. <http://etheses.iainponorogo.ac.id/2019/1/Ahmad%20Mujib.pdf>
- Munip, A. (2024). Ilmu dalam tinjauan filsafat: Ontologi, epistemologi, dan aksiologi. *Al-Aulia: Jurnal Pendidikan dan Ilmu-Ilmu Keislaman*, 10(1), 49–58. <https://doi.org/10.46963/aulia.v10i1.1875>

- Nur, M. I. (2021). Implementasi program literasi Al-Qur'an dalam membina religiusitas peserta didik di SMA Negeri 2 Palopo (Tesis). IAIN Palopo.
- Rauf, A. (2019). Implementasi budaya literasi Al-Qur'an di SMA Negeri 14 Makassar. Universitas Islam Negeri Alauddin Makassar.
- Rizzan, R., Supriadi, S., Suaningrat, S., & Imam Subekti. (2025). Aksiologi pendidikan Islam dan landasan filosofis pendidikan secara umum. *ULIL ALBAB: Jurnal Ilmiah Multidisiplin*, 4(2), 763–770. <https://doi.org/10.56799/jim.v4i2.7161>
- Salsabilah, S. A., Rianti, I., Anjani, A. A., Muhsonawawi, M., & El-Yunasi, M. Y. (2024). Konsep aksiologi dalam meningkatkan nilai pendidikan Islam. *Al-Fatih: Jurnal Pendidikan dan Keislaman*, 7(1). <https://doi.org/10.61082/alfatih.v7i1.292>
- Sholihah, M. A., Aminullah, A., & Fadlillah, F. (2019). Aksiologi pendidikan Islam (Penerapan nilai-nilai aqidah dalam pembelajaran anak di MI). *Auladuna: Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah*, 1(2), 63–82. <https://doi.org/10.36835/au.v1i2.233>
- Summa, M. A. (2013). *Ulumul Qur'an*. Jakarta: PT Raja Grafindo Persada.
- Tarmizi, M. (2018). Upaya guru dalam meningkatkan kemampuan membaca dan menghafal Al-Qur'an di TPA Masjid Al Muslimin Kelurahan Pahoman Kecamatan Enggal Kota Bandar Lampung. UIN Raden Intan Lampung.