A Community-Based Qur'anic Literacy Mentoring Model for Children in Sampe Cita Village, Kutalimbaru, Deli Serdang

Eca May Zahrach, Mutia Ramadhani, Manshuruddin

Abstract

This study aimed to formulate a community-based Qur'anic literacy mentoring model for children in Sampe Cita Village, Kutalimbaru Subdistrict, Deli Serdang. This study employed a descriptive qualitative approach within an interpretive paradigm. Data were collected through passive participant observation and semi-structured interviews with Qur'an teachers and mosque administrators at Al-Furqon Mosque. The findings showed that children's Qur'anic literacy abilities varied considerably. Some children were able to read Iqra' or the Qur'an but were not yet fluent in the articulation of Arabic letters (*makharijul huruf*), the application of long and short vowel rules, and basic tajwid. The main obstacles included children's limited attention spans, the influence of electronic devices, limited parental support, a shortage of Qur'an teachers, and less varied learning methods. Based on these findings, a competencycluster and community-synergy model was considered relevant. Children were grouped into small groups of five to seven members according to their reading ability rather than their age. Beginner learners were directed toward strengthening the Iqra' method, whereas more fluent learners were guided in basic *tahsin*, memorization of short surahs, and the habituation of daily prayers. The model also involved mosque youth as peer tutors, Qur'an teachers as primary mentors, mosque administrators as facility providers, and parents as home-learning companions. Weekly evaluations and communication books served as monitoring instruments to continuously track children's progress. This model may serve as an alternative approach to
Qur'anic literacy mentoring that is compatible with the social conditions of rural communities.

Keywords: *Qur'anic Literacy, Community-Based Mentoring, Competency Clusters, Peer Tutoring, Rural Children*

Eca May Zahrach[1]
[1]Islamic Religious Education, Universitas Pembangunan Panca Budi, Indonesia e-mail: ecamayzahrach@gmail.com[1]

Mutia Ramadhani[2], Manshuruddin[3]
[2,3]Islamic Religious Education, Universitas Pembangunan Panca Budi, Indonesia e-mail: ramadhanimutia006@gmail.com[2], manshuruddin@dosen.pancabudi.ac.id[3]
2nd International Conference on Islamic Community Studies (ICICS)
Theme: History of Malay Civilisation and Islamic Human Capacity and Halal Hub in the Globalization Era
https://proceeding.pancabudi.ac.id/index.php/ICIE/index

Introduction

Qur'anic literacy is a fundamental competency that Muslim children need to acquire from an early age. This competency is not limited to reading the Arabic *hijaiyah* letters but also includes familiarity with basic *tajwid*, habitual Qur'an reading, understanding religious values, and character development. During childhood, Qur'anic literacy needs to be developed through a structured, enjoyable, and continuous mentoring process [1]. Such mentoring is important because children still require guidance from Qur'an teachers, parents, religious leaders, and the surrounding community.

In rural communities, Qur'anic literacy learning often encounters various challenges. These challenges include a limited number of Qur'an teachers, inadequate availability of learning facilities, insufficient parental support at home, and children's unstable motivation to participate in Qur'an learning activities. In addition, the development of digital devices and entertainment has affected children's attention toward Qur'an learning activities. These conditions indicate that improving Qur'anic literacy cannot be achieved solely through conventional Qur'an learning activities but requires a mentoring model that actively involves various elements of the community.

Similar conditions were found in Sampe Cita Village, Kutalimbaru Subdistrict, Deli Serdang. Some children were still at the stage of recognizing *hijaiyah* letters and reading *Iqra'*, while others were able to read the Qur'an but were not yet fluent in the articulation of Arabic letters (*makharijul huruf*), the application of long and short vowel rules, and basic *tajwid*. Qur'an learning activities in the village still relied heavily on Qur'an teachers and mosque facilities. However, the limited number of educators, variations in children's abilities, and insufficient learning support at home have caused the learning process to remain suboptimal. Therefore, a mentoring model that is more responsive to children's needs and the social conditions of the village community is needed.

Several previous studies have shown that intensive mentoring can improve children's Qur'an reading skills and learning motivation [2]. The involvement of community members, Qur'an teachers, parents, religious leaders, and village government also plays an important role in strengthening the culture of Qur'an learning [3]. However, studies on community-based Qur'anic literacy mentoring models that specifically integrate competency-based grouping, the involvement of mosque youth as peer tutors, weekly evaluations, and parent communication books still need to be developed [4]. This gap is important to examine because Qur'anic literacy issues in rural areas are not only related to children's abilities but also to the mentoring system available within the community.

Based on the above description, this study aimed to formulate a community-based Qur'anic literacy mentoring model for children in Sampe Cita Village, Kutalimbaru Subdistrict, Deli Serdang. Specifically, this study sought to describe the condition of children's Qur'anic literacy, identify factors that hinder the learning process, explain the role of the community in mentoring activities, and formulate a mentoring approach that is appropriate to children's needs and the social potential of the village community.

Literature Review

1. Qur'anic Literacy and Children's Religious Learning

Qur'anic literacy is a fundamental component of Islamic education for children because it introduces them to the ability to interact with the Qur'an through reading, pronunciation, memorization, and religious habituation. In the context of children's learning, Qur'anic literacy is not limited to the mechanical recognition of hijaiyah letters, but also includes the ability to read Iqra' and the Qur'an fluently, pronounce Arabic letters according to makharijul huruf, apply basic tajwid rules, memorize short surahs, and develop regular Qur'an-reading habits. Ismaraidha, Harahap, and Hannum define Qur'anic literacy as the development of reading, writing, and memorizing skills in relation to the Qur'an [5]. Similarly, Supriadi, Supriyadi, and

Abdussalam emphasize that Qur'anic literacy requires structured learning steps because reading the Qur'an involves technical accuracy, repeated practice, and gradual improvement [6].

Children's Qur'anic literacy should also be understood as part of early religious character formation. Qur'anic learning introduces children not only to Arabic script and recitation, but also to discipline, patience, respect for teachers, religious motivation, and attachment to Islamic values. Inten and Agustina show that Qur'anic literacy activities involving children and parents can strengthen children's religious experience at home, particularly when parents participate directly in reading, listening, and guiding children's Qur'anic learning [7]. Therefore, Qur'anic literacy is closely related to the formation of a religious learning culture, rather than being merely a classroom-based reading activity.

2. Community-Based Religious Education and Family–Mosque Synergy

Community-based religious education emphasizes that education is not only the responsibility of formal institutions or individual teachers, but also a collective responsibility of families, religious leaders, mosque communities, and local society. MR et al. explain that community-based Islamic education democratizes learning by integrating local wisdom, community participation, and religious values into educational practices [8]. In Qur'anic literacy development, this approach is highly relevant because children's learning continuity depends on the collaboration between Qur'an teachers, mosque administrators, parents, religious figures, village institutions, and community volunteers.

The family and mosque are two important pillars in strengthening children's Qur'anic literacy. Parents can help children repeat Qur'an reading at home, remind them of learning schedules, monitor memorization, provide encouragement, and create a positive religious atmosphere. Ambarwati, Wulan, and Yetti emphasize that parental involvement is crucial in Qur'anic education for early childhood because parents contribute to children's moral and religious foundations [9]. Meanwhile, the mosque functions as a strategic community learning center where Qur'an teachers guide learning, mosque administrators provide facilities, religious leaders build awareness, and mosque youth help create a more active and supportive learning environment.

3. Mentoring, Competency Clusters, and Peer Tutoring in Qur'anic Learning

Mentoring is an educational approach that emphasizes guidance, personal attention, repetition, encouragement, and continuous monitoring. Unlike conventional teaching, which often focuses on delivering material to a group, mentoring pays closer attention to learners' individual progress and difficulties. Nofianti, Munisa, and Agustia found that youth mentoring programs can support young people's academic, social, emotional, and behavioral development when mentoring relationships are structured and supportive [10]. In Qur'anic learning, mentoring is important because children require patient correction, repeated listening, direct feedback, and emotional support to improve their pronunciation, tajwid, fluency, and memorization.

Competency-based grouping is an important strategy within a mentoring model because children's Qur'anic abilities are often heterogeneous. Some children may still struggle to recognize hijaiyah letters, while others may already read the Qur'an but still need improvement in makharijul huruf, long and short vowel rules, or basic tajwid. Rangkuti, Ependi, and Amin explain that differentiated instruction allows teachers to adapt learning materials, processes, and support according to learners' readiness and needs [11]. Peer tutoring can also strengthen Qur'anic literacy mentoring by involving mosque youth as learning assistants [12]. Alifatin and Manshuruddin found that peer tutoring generally has positive effects on academic achievement, and this principle is relevant to Qur'anic mentoring because peer tutors can assist beginner groups, reduce waiting time, provide repetition, and create a more interactive learning atmosphere [13].

Research Methodology

This study employed a descriptive qualitative approach within an interpretive paradigm [5]. This approach was selected to understand the condition of children's Qur'anic literacy and to formulate a mentoring model that aligns with the needs of the community in Sampe Cita Village, Kutalimbaru Subdistrict, Deli Serdang Regency. The study was conducted over one month and focused on children's Qur'an reading abilities, learning barriers, community roles, and mentoring approaches relevant to the social conditions of the village.

Data were collected through passive participant observation, semi-structured interviews, and documentation. Observation was conducted by observing Qur'an learning activities without direct involvement as an instructor, with particular attention to children's reading abilities, learning engagement, instructional methods, teacher–child interactions, and supporting facilities. Interviews were used to obtain information regarding barriers to Qur'anic literacy, community roles, and mentoring needs, while documentation was used to supplement the data through activity records, photographs, Qur'an learning schedules, and other relevant documents.

Informants were selected purposively based on their direct involvement in children's Qur'anic literacy mentoring activities. The informants consisted of Qur'an teachers and mosque administrators who were familiar with the implementation of Qur'an learning activities in the village. Qur'an teachers were responsible for teaching *Iqra'*, Qur'an reading, basic *tahsin*, memorization of short surahs, and daily prayers, whereas mosque administrators were responsible for providing learning spaces, managing activities, and supporting learning facilities.

Data were analyzed through data reduction, data presentation, and conclusion drawing. The findings were presented thematically based on children's Qur'anic literacy conditions, inhibiting factors, community roles, and appropriate mentoring models. Data trustworthiness was ensured through source and methodological triangulation by comparing information obtained from Qur'an teachers, mosque administrators, observations, interviews, and documentation. Research ethics were maintained through informed consent from participants, protection of informants' confidentiality, and the use of data solely for academic purposes.

Results

1. Children's Qur'anic Literacy in Sampe Cita Village

The findings showed that children's Qur'anic literacy abilities in Sampe Cita Village varied, ranging from recognizing *hijaiyah* letters and reading *Iqra'* to reading the Qur'an. However, some children still experienced difficulties with the articulation of Arabic letters (*makharijul huruf*), the application of long and short vowel rules, and basic *tajwid*. Therefore, Qur'anic literacy should not be measured solely by the ability to spell letters but also by pronunciation accuracy, reading fluency, the habit of *muroja'ah*, and sustained interest in learning.

These differences in ability indicate that mentoring cannot be conducted using the same approach for all children. Beginner learners require simple learning media, consistent repetition, and an enjoyable learning environment, whereas children at the advanced *Iqra'* or Qur'an-reading stage require reinforcement in basic *tahsin*. In addition, children's unstable learning motivation, the influence of digital devices and games, and limited support at home indicate that improving Qur'anic literacy requires the collective support of Qur'an teachers, parents, and the wider community.

Based on these findings, children's Qur'anic literacy in Sampe Cita Village reflects heterogeneous levels of ability, ranging from recognition of *hijaiyah* letters and *Iqra'* reading to Qur'an reading that still requires improvement in *makharijul huruf*, long and short vowel rules, and basic *tajwid*. This finding is consistent with the concept of differentiated learning, which emphasizes that differences in learning readiness, prior ability, and learner needs cannot

be addressed through uniform instruction; teachers need to adapt content, processes, learning time, and forms of mentoring according to each child's development. [14]

In this context, grouping children according to their abilities is not merely an administrative division of classes but a pedagogical strategy. Children at the initial stage can receive instruction on letter recognition and reading symbols through simple exercises and enjoyable repetition, whereas children at the advanced *Iqra'* and Qur'an-reading stages can receive *tahsin* guidance, *talaqqi*, and direct correction of reading errors. These findings are consistent with the study by Hanafi and Pohan, which emphasized that Qur'anic literacy includes accuracy in *tajwid*, *makhraj*, and reading fluency and can be strengthened through the *Iqra'* and *talaqqi* methods, enabling teachers to provide direct feedback. [15]

However, the findings in Sampe Cita Village extend these previous findings by demonstrating that the challenges of Qur'anic literacy are not limited to technical reading abilities but also involve the stability of children's motivation and learning habits. Children's interest in learning the Qur'an with their peers can serve as positive social capital, whereas their tendency to lose focus easily indicates the need for more varied, interactive, and nonmonotonous learning activities. Furthermore, the limited learning support provided at home indicates that efforts to improve Qur'anic literacy cannot be placed solely on Qur'an teachers at the mosque but require collaboration among families, teachers, and the community. Therefore, Qur'anic literacy mentoring in Sampe Cita Village should be directed toward flexible learning groups, the habituation of *muroja'ah*, the use of methods appropriate to children's ability levels, and the strengthening of parents' roles in supporting reading practice at home.

2. Factors Inhibiting Children's Qur'anic Literacy

The factors inhibiting children's Qur'anic literacy in Sampe Cita Village can be viewed from three main aspects: child-related factors, family environmental factors, and instructionalmethod factors. Child-related factors are associated with limited attention spans, differences in the ability to recognize *hijaiyah* letters, and difficulties in distinguishing the articulation of Arabic letters (*makharijul huruf*) and reading symbols. During childhood, learning requires repetition, patience, and approaches that are appropriate to children's developmental characteristics. When instruction is overly rigid, children may easily become bored and lose interest.

The family environment also affects children's Qur'anic literacy abilities. Parents are the primary companions at home; however, some parents have limited time because of work commitments. As a result, children do not always receive additional guidance after attending Qur'an learning activities at the mosque. In fact, reading practice at home is essential for strengthening memory, fluency, and habitual Qur'an reading. Without family support, Qur'an learning activities at the mosque alone may be insufficient to establish consistent learning habits.

Instructional methods and the availability of teachers also constitute important barriers. The limited number of Qur'an teachers means that intensive mentoring cannot yet be provided to every child. Furthermore, less varied instructional methods may reduce children's active engagement. Learning activities that focus solely on the teacher and require children to wait for their turns to read tend to make them passive. Therefore, Qur'an teachers need support from other mentors, such as mosque youth, so that the learning process can become more interactive, structured, and aligned with children's ability levels.

The findings indicate that barriers to children's Qur'anic literacy in Sampe Cita Village stem not only from reading abilities but also from children's developmental characteristics. Limited attention, differences in the mastery of *hijaiyah* letters, and difficulties in distinguishing *makharijul huruf* and reading symbols indicate that children need gradual, repetitive, and enjoyable learning activities. This finding is consistent with Ursache, Blair, and Raver, who explained that children's ability to regulate attention and learning behavior is still developing; therefore, children require guidance appropriate to their developmental stage [16]. In addition,

parents' limited time to accompany children at home may affect the habit of *muroja'ah*, making the role of the family essential in reinforcing Qur'an reading practice.

In addition to child- and family-related factors, the limited number of Qur'an teachers and the lack of varied instructional methods also constitute barriers. Children tend to be less active when learning is centered solely on the teacher and requires them to wait for their turn to read. This finding is consistent with Nusroh and Luthfi, who emphasized the importance of using varied learning methods and media to reduce learning boredom [17]. Therefore, Qur'an learning in Sampe Cita Village needs to be supported through ability-based grouping, collaborative reading practice, and the involvement of mosque youth as mentors so that the learning process becomes more interactive and effective.

3. The Role of the Community in Qur'anic Literacy Mentoring

Community-based Qur'anic literacy mentoring in Sampe Cita Village requires collaboration among Qur'an teachers, parents, and mosque youth. Qur'an teachers play the primary role in guiding children in reading *Iqra'*, reading the Qur'an, basic *tahsin*, memorizing short surahs, and practicing daily prayers. Meanwhile, parents are responsible for strengthening learning habits at home by monitoring *muroja'ah*, reminding children of Qur'an learning schedules, providing learning materials, and offering encouragement. Mosque youth can also be involved as peer tutors to assist beginner learners and create more active learning activities through educational games, quizzes, and collaborative reading practice.

In addition, mosque administrators, religious leaders, village government, and community members play important roles in creating a supportive learning environment. Mosque administrators can provide venues, schedules, and facilities for Qur'an learning activities, while religious leaders can offer guidance and motivation to the community. Village government can contribute through facility support, program coordination, and the strengthening of children's religious activities. With the involvement of all parties, Qur'anic literacy becomes not only the responsibility of Qur'an teachers but also a collective movement that supports children in learning regularly and continuously.

Table 1. Community Roles in Children's Qur'anic Literacy Mentoring in Sampe Cita Village

No	Community Element	Primary Role	Form of Involvement
1	Qur'an teachers	Primary mentors	Teaching *Iqra'*, basic *tahsin*, memorization, and daily prayers
2	Parents	Home-learning companions	Reviewing recitations, reminding children of schedules, and providing motivation
3	Mosque youth	Peer tutors	Assisting beginner groups and creating interactive learning activities
4	Mosque administrators	Facility managers	Providing venues, schedules, facilities, and activity support
5	Religious leaders	Religious guides	Providing motivation and fostering community awareness
6	Village government	Program facilitators	Supporting coordination, facilities, and program sustainability
7	Surrounding community	Environmental supporters	Reminding, supervising, and encouraging children to participate in Qur'an learning activities

The findings presented in Table 1 emphasize that Qur'anic literacy mentoring in Sampe Cita Village needs to be implemented collaboratively. Qur'an teachers serve as primary mentors, while parents reinforce the habit of *muroja'ah* at home, and mosque youth can help create more interactive learning activities. This is consistent with Retnawati and Lestari [18], who emphasized the importance of teachers' roles and parental involvement in the success of Qur'an learning. Furthermore, the involvement of mosque administrators, religious leaders, village government, and the community can strengthen program sustainability, as demonstrated by Riyanto [19], who found that mosque-based approaches and community participation can support sustainable Qur'anic literacy classes.

4. Community-Based Qur'anic Literacy Mentoring Model

The Qur'anic literacy mentoring model in Sampe Cita Village can be implemented through competency clusters and community synergy. Children are grouped according to their reading abilities rather than their age so that Qur'an teachers can provide appropriate guidance. The implementation stages include identifying initial abilities, dividing children into small groups of 5–7 members, and delivering instruction tailored to beginner and advanced levels. The beginner cluster focuses on the recognition of *hijaiyah* letters and *Iqra'*, whereas the advanced cluster is directed toward *tahsin*, reading fluency, memorization of short surahs, and daily prayers.

The implementation of this model is supported by mosque youth as peer tutors, weekly evaluations, and communication books between Qur'an teachers and parents to monitor children's progress and *muroja'ah* assignments at home. Qur'an teachers are responsible for guiding instruction, parents reinforce learning habits at home, while mosque administrators, religious leaders, village government, and community members support facilities and program sustainability. Thus, Qur'anic literacy can develop as a collective movement within the village community.

Table 2. Community-Based Qur'anic Literacy Mentoring Model

No	Model Stage	Main Activities	Implementers	Expected Outputs
1	Initial ability identification	Assessing children's mastery of *hijaiyah* letters, *Iqra'*, Qur'an reading, and basic *tajwid*	Qur'an teachers	A map of children's abilities
2	Cluster grouping	Dividing children into groups of 5–7 based on their abilities	Qur'an teachers and mosque youth	Learning groups suited to children's needs
3	Learning mentoring	Teaching *Iqra'*, basic *tahsin*, short surah memorization, and daily prayers	Qur'an teachers and peer tutors	Improved reading fluency and accuracy
4	Weekly evaluation	Monitoring recitation, memorization, attendance, and discipline	Qur'an teachers	Records of children's progress

5	Communication book	Linking learning outcomes at the mosque with mentoring at home	Qur'an teachers and parents	Consistent reading practice
6	Community support	Providing facilities, motivation, and program sustainability	Mosque administrators, religious leaders, village government, and community members	A sustainable mentoring program

The findings presented in Table 2 indicate that the Qur'anic literacy mentoring model in Sampe Cita Village needs to apply ability-based grouping of children. This cluster model enables Qur'an teachers to adapt *Iqra'*, *tahsin*, memorization, and daily prayer materials to children's needs, in line with the principles of differentiated learning [14]. The involvement of mosque youth as peer tutors is also important for assisting beginner groups and making learning activities more active [12], while the role of parents is needed to reinforce *muroja'ah* at home.

Weekly evaluations and communication books can be used to monitor progress in recitation, memorization, attendance, and communication between teachers and parents. This strategy is consistent with the concept of formative assessment, which emphasizes the importance of feedback throughout the learning process [20], as well as the use of communication books as a medium for communicating children's development [21]. With the support of teachers, parents, mosque youth, mosque administrators, and village government, Qur'anic literacy mentoring can be implemented in a more structured and sustainable manner.

Conclusion

This study confirms that improving children's Qur'anic literacy in Sampe Cita Village cannot be achieved solely through uniform Qur'an learning activities that rely exclusively on Qur'an teachers. Variations in reading abilities, children's limited attention spans, suboptimal family support, and the limited number of teachers demonstrate the need for a more adaptive and collaborative mentoring system. A competency-cluster and community-synergy model represents a relevant alternative because it enables children to receive guidance according to their ability levels while positioning Qur'an teachers, parents, mosque youth, mosque administrators, religious leaders, village government, and community members in complementary roles.

The implication is that Qur'anic literacy should be positioned as a socio-religious educational movement at the village level rather than merely as a routine activity conducted at the mosque. The success of this model depends on consistent evaluation of children's progress, communication between teachers and parents through communication books, the involvement of peer tutors, and institutional and facility support from the community. Therefore, the implementation of this mentoring model should be sustained and evaluated periodically to foster Qur'an reading habits that are more accurate, fluent, and deeply embedded in the daily lives of children in Sampe Cita Village.

References

[1]. Tafsir A. Ilmu Pendidikan Dalam Perspektif Islam. Bandung: Remaja Rosda Karya; 2003.

[2]. Maspuroh, Tantrayana S, Suhendi U, Nursiva A. Pemberantasan Buta Huruf Al-Qur'an Melalui Metode Al-Jabari dan Tahsinul Qur'an. al-Azhary [Internet]. 2022;8(2):12–8. Available from: https://jurnal.stai-alazhary-cianjur.ac.id/asset/files/02__Maspuroh.pdf

[3]. Fitriana WNP, Faridah ES. Peningkatan Literasi Al-qur'an Lintas Generasi: Pendampingan Belajar Mengaji bagi Anak-anak dan Lansia di Desa Rangkapan Jaya Pancoran Mas Depok. FALSAFA J Multidisiplin Pengabdi Kpd Masy [Internet]. 2026;1(3):13–26. Available from: https://albaayaninstitute.org/index.php/falsafa/article/view/613

[4]. Ahmadi A, Ismail I, Suprayitno K. Menggali Kearifan Lokal : Pendampingan Masyarakat untuk Meningkatkan Literasi Al-Qur ' an dan Bahasa Arab. BERNAS J Pengabdi Kpd Masy. 2024;5(1):1256–68. doi:https://doi.org/10.31949/jb.v5i1.7941

[5]. Ismaraidha, Harahap MY, Hannum L. Pendidikan Karakter Religius Melalui Budaya Literasi Al-Qur'an Di Madrasah Aliyah Swasta Amaliyah Sunggal. J Keislam. 2024;7(2):349–62.

[6]. Supriyadi T. Al- Qur ' an Literacy : A Strategy and Learning Steps in Improving Al- Qur ' an Reading Skills through Action Research. Int J Learn Teach Educ Res. 2022;21(1):323–39. doi:https://doi.org/10.26803/ijlter.21.1.18

[7]. Inten DN, Agustina S. Qur ' an Literacy Activities for Children and Parents during Children ' s Study at Home. Al-Athfal J Pendidik Anak. 2022;8(1):13–26. doi:https://doi.org/10.14421/al-athfal.2022.81-02

[8]. Fahmi MI, Anam AM, Agustinova DA, Yogyakarta SK, Maulana UIN, Ibrahim M, et al. Community-Based Islamic Education : Democratizing Learning Through Local Wisdom. J Ilm WUNY. 2024;6(2):1–13. doi:https://doi.org/10.21831/jwuny.v6i1

[9]. Ambarwati R, Wulan S, Yetti E. Keterlibatan Orang Tua dalam Pendidikan Al- Qur ' an untuk Anak Usia Dini. PAUDIA J Penelit dalam BidangPendidikan Anak Usia Dini. 2025;14(1):116–28. doi:10.26877/paudia.v14i1.1203

[10]. Nofianti R, Munisa, Rahayu Agustia N. Partisipasi Orang Tua dalam Implementasi Pembentukan Karakter Terhadap Perkembangan Anak Usia Dini. J Kewarganegaraan. 2022;6(2):4733–8. doi:https://doi.org/10.31316/jk.v6i2.4012

[11]. Charles Rangkuti, Ependi R, Amin N. Evaluasi Mengembangkan Metode Menghafal AlQur'an Pendekatan Kecerdasan Majemuk Pada Madrasah Aliyah Swasta Tarbiyah Islamiyah Kec. Hamparan Perak Kabupaten Deli Serdang. Innov J Soc Sci Res [Internet]. 2023;3(2):4865–74. Available from: https://j-innovative.org/index.php/Innovative/article/view/888

[12]. Alegre-Ansuategui FJ, Moliner L, Lorenzo G, Maroto A. Peer Tutoring and Academic Achievement in Mathematics : A Meta- Analysis. EURASIA J Math Sci Technol Educ. 2018;14(1):337–54. doi:10.12973/ejmste/79805

[13]. Alifatin SR, Manshuruddin. Strategi Pengelolaan Rumah Tahfidz Al- Qur ' an Di Rumah Tahfidz Intensive Center Medan. Innov J Soc Sci Res. 2024;4(7):12850–60. doi:https://doi.org/10.31004/innovative.v4i1.9151

[14]. Smale-Jacobse AE, Meijer A, Helms-Lorenz M, Maulana R. Differentiated Instruction in Secondary Education: A Systematic Review of Research Evidence. Front Psychol. 2019;10:1–23. doi:10.3389/fpsyg.2019.02366

[15]. Hanafi M, Pohan S. Enhancing Quranic Literacy: The Role Teacher and Parental Involvement in Quran Learning. FIKROTUNA J Pendidik dan Manaj Islam. 2024;3(2):189–202. doi:10.32806/jf.v14i2.611

[16]. Ursache A, Blair C, Raver CC. The Promotion of Self-Regulation as a Means of Enhancing School Readiness and Early Achievement in Children at Risk for School Failure. HHS Public Access. 2020;6(2):122–8. doi:10.1111/j.17508606.2011.00209.x.The

[17]. Nusroh S, Ahsani ELF. Analisis Kesulitan Belajar Pendidikan Agama Islam (PAI). Belajea. 2020;5(01):157–64. doi:10.29240/belajea.v4i2.891

[18]. Retnawati RHN, Lestari S. Pembelajaran Baca Al Quran dengan Metode Qiroati pada

Masa Pandemi. Belajea J Pendidik Islam. 2022;7(1):19–44. doi:10.29240/belajea.v7i1.4220

[19]. Riyanto R. Mosque-Based Community Empowerment in Improving the Quality of Reading and Writing the Qur ' an at Al-Insaf Mosque , Glinggangan Village. IMPACT J Innov Mission Community Serv. 2025;1(2):49–62. doi:https://doi.org/10.52640/jt07yn26

[20]. Ismail SM, Rahul DR, Patra I, Rezvani E. Formative vs Summative Assessment : Impacts on Academic Motivation, Attitude toward Learning, Test Anxiety, and Self-Regulation Skill. Lang Test Asia. 2022;12(40):1–23. doi:10.1186/s40468-022-00191-4

[21]. Khasanah NR. IMPLEMENTASI PENGGUNAAN BUKU PENGHUBUNG SEBAGAI SARANA KOMUNIKASI GURU DAN ORANG TUA DI TAMAN KANAK-KANAK MASJID. Hanata Widya J Educ Adm Leadership, Manag [Internet]. 2017;6(5):69–77. Available from: https://journal.student.uny.ac.id/index.php/fipmp/article/view/7691