



The Role of Majelis Ta'lim Rusydatul Azizah in Overcoming Quran Illiteracy in Early Childhood in Sibanggor Tonga Village, Mandailing Natal Regency

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ABSTRACT

Rusydatul Azizah is one of the ta'lim assemblies that has great potential to overcome Quran illiteracy in childhood. With non-formal education, Majelis Ta'lim Rusydatul Azizah can be an effective place to improve Quran literacy from an early age. The purpose of this study is to examine and analyze the role of Majelis Ta'lim Rusydatul Azizah in overcoming the problem of Quranic illiteracy in early childhood in Sibanggor Tonga Village, Mandailing Natal Regency. Child illiteracy poses a serious challenge to the development of community education, and Majelis Ta'lim Rusydatul Azizah is considered a non-formal institution that focuses on Islamic religious education and daily life. This research was conducted at Majelis Ta'lim Sibanggor Tonga Village from February 7-18, 2024. The method used in this research is qualitative method. Data analysis techniques refer to data reduction, data presentation, and conclusion drawing/verification. The result of this research is the role of the Ta'lim Assembly in overcoming Quran illiteracy in early childhood by using the Baghdadiyah method, the Tilawati method and the Qiroati method to help and overcome Quran illiteracy in early childhood. Rusydatul Azizah's students are divided into 2 parts, namely: Juzz Amma and the Quran. The Tilawati method focuses on Bayati Rhythm. Qiroati method by pronouncing the memorization in reading the Quran in accordance with tajweed. The inhibiting factors experienced during the program are the lack of enthusiasm and motivation of students, excessive joking that can lead to uncondusive during the learning process.

INTRODUCTION

In general, the population of Indonesia is Muslim, but in reality there are still many people who are illiterate in reading the Quran, starting from children, the younger generation, and even the elderly. Rusydatul Azizah is one of the Ta'lim Assemblies which is one of the places where Islamic education takes place and carries out Islamic preaching in Sibanggor Tonga Village. The aim is that Islamic values can be passed on to everyone and become part of their character and personality. This can be achieved through daily actions.

Education is a teaching and learning process to develop the potential of a person to have knowledge about religious spirituality, to be themselves, to be someone who is intelligent, has noble morals, and is beneficial to the Nation and State (Harahap, 2021). Rupert C Lodge in the book Philosophy Of Education quoted by Aini explains that education

includes all experiences. Simple education centered on the Quran is called Quran recitation. Basically this education is reading or understanding the letters of the Koran first (Aini, 2021).

The Qur'an is the word of Allah SWT. which can be contemplated, revealed to the Prophet Muhammad SAW. and conveyed to us mutawatir, and is considered an act of worship when studying it (Nisak, 2021). The Quran is a guide in preaching. The Quran has a generating spirit and functions as a reinforcement, a place to stand, a guardian, a guide, and a light. The Quran is a worldwide law and concept, and is the only place where da'wah seekers become reference materials in carrying out da'wah activities and preparing the concept of the next da'wah movement (Sulaiman & Putra, 2021). Studying the Quran is obligatory for every Muslim and is very important as a human guide to achieve a happy life in this world and the hereafter (Imam Fauji, Eni Fariyatul Fahyun, 2020).

Reading the Quran is the ability to read the Quran correctly and accurately according to predetermined rules (Mutia Sari, Dimas Assyakurrohimi, 2023). The Quran uses the mashdar form which means to collect and gather. It is said so because in this opportunity, the Quran collects several letters, words, and sentences in a productive way so that they are well coordinated and precise. Thus, the Quran should be considered appropriately in understanding with the makhras and properties of letters, as well as understood, practiced in the standard of life with the point of what people put to revive the Quran both literary, oral and social.

Learning to read the Quran is the source of all Islamic teachings that are included in all aspects of life. The problem that many Muslims experience is Quran illiteracy, which results in a person not being able to read or write the Quran. Reading is the beginning of knowing about the Quran, then understanding the content of the Quran, then someone will get the guidance contained therein. Reading is a requirement for building civilization Learning to read and write the Quran is taught from an early age with the aim of adjusting learning to the level of education. Every Muslim is obliged to learn the Quran, being able to read it fluently is a gift for Muslims. Basically, learning the Quran is not something difficult, if it is based on a willingness to learn the Quran, In Sya Allah it will be made easier. As Allah SWT says in QS. Al-Qamar verse 17:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

Meaning: "And indeed we have made easy a lesson in the Qur'an, so who wants to learn?"

The verse means that Allah shows that learning the Quran is very easy, in the sentence "then is there anyone who wants to take lessons" Allah says it will make it easy for people who have the will to learn it. So, there is no reason for Muslims not to be able to read the Quran or be illiterate.

If Muslims do not know how to read and write the Quran, then they will not know the benefits of practicing it, memorizing it, and reciting it. Without the habit of reading the Quran, it is difficult to instill in a person a love for the Quran, a person has not been accustomed to reading the Quran so of course a person does not feel close to the Quran. No one thinks that he does not know the benefits of studying the Quran. Such a person does not come to the conclusion that the more important something is, the more effort is required to encourage it

(Hidayatulloh, 2023). Therefore, in order to educate and prosper the community, illiteracy must be eradicated. Therefore, Majelis Ta'lim Rusydatul Azizah is conducting a program to eradicate Quranic illiteracy. The author recognizes that the need for teaching can be a very real problem. If an uninformed person cannot examine or sort through the Quran, he will have problems in his life. Efforts are being made to address the lack of Quranic education through the Tarim Assembly's teaching and instruction procedures from an early age. Usually because children can hold and get it faster the substance of the Quran.

Reading the Quran is also a cure for the disease experienced. Where it is found in Q.S Al-Isra Verse 82:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

Meaning: We have sent down something from the Qur'an that is a salvation and a mercy for those who believe, but only a loss for those who are unjust.

The meaning of the content of the surah above is that the Quran is a medicine for believers, the Quran is a source of healing both from physical and mental illnesses. Allah has reminded that if someone is sick then ask Allah in the hope of healing.

There is also a Hadith that explains the Quran as a medicine for the heart. From Abu Said Al-Khudri Rasulullah ﷺ : " The Quran is a very powerful medicine, the medicine of the heart. There is nothing more beneficial than the Quran in the treatment of liver diseases" (HR Muslim). This Hadith confirms that the Qur'an is not only a cure for physical ailments, but also for spiritual ailments, especially diseases of the heart and inner fears. In this regard, reading, understanding and meditating on the Qur'an can bring peace and healing to distressed souls.

According to Piaget, early childhood may be a brilliant phase, where they are able to make something extraordinary to deal with their environment, children begin to recognize images in certain challenges (Susilawati, 2020). Early childhood marks the beginning of life's journey through what we first know and what we are taught (Faisal et al., 2020).. Children who are organized with Quranic data from an early age will be created into extraordinary human beings and have sincere character (Aliyyah et al., 2023). Learning to research and sort through the Quran as a foundation for learning the Quran from an early age will produce an extraordinary affinity and will instill a sense of appreciation in the hearts and minds of children. By learning to read and write the Quran, children will be able to recognize the Hijaiyah script, memorize letters, and read Arabic words and sentences. Forms of eradication in overcoming Quranic illiteracy must be carried out with methods provided by majelis ta'lim teachers and coaching starting from an early age. Most children at an early age absorb and memorize the letters of the Quran more quickly. In addition to young children, the younger generation and the elderly must also be taught how to read the Quran. Therefore, as a researcher, I will examine the role of Majelis Ta'lim Rusydatul Azizah in overcoming illiteracy in early childhood in Sibanggor Tonga Village, Mandailing Natal Regency.

METHODS

This research uses a type of qualitative method that aims to understand the role of Majelis Ta'lim Rusydatul Azizah in overcoming Quran illiteracy in early childhood in

Sibanggor Tonga Village, Mandailing Natal Regency. The main subjects of this research are the teachers/Ustadz and Ustazah at Majelis Ta'lim Rusydatul Azizah. Which was held on February 7-18, 2024 which took place in Sibanggor Tonga Village, Mandailing Natal Regency. The data collection strategy uses interviews and observations. The data examination method implies data reduction, data presentation, and conclusion drawing/verification. This subjective approach that follows the school of phenomenology and centers on consistent questions is almost successful by using the description and understanding of the observed social magic. Understanding is not because it comes from the researcher's point of view, but through observation where understanding the phenomena and facts observed comes from the point of view of the research subject (Hardani, Helmina Andriani, Jumari Ustiaty, 2020).

RESULT

1.1 Overview of Majelis Ta'lim Rusydatul Azizah

From the results of the interview, Ustadz Abdul Muis said that this ta'lim assembly had been established since 2012. Where the objectives to be achieved by the Rusydatul Azizah Ta'lim Assembly in the community are:

1. Developing Islamic religious education istikomah.
2. Increase faith and piety to Allah SWT.
3. Getting used to praying in congregation and praying sunnah.
4. Read the Quran in tartil.
5. Behave well.
6. Develop the talents and interests of each learner, especially in areas related to the Quran such as being able to follow tahfiz in children.

With the aim of the Ta'lim Assembly, it is hoped that it can improve children's understanding of reading the Koran. Where is the role of Majelis Ta'lim Rusydatul Azizah in efforts to eradicate Quran illiteracy in early childhood in order to produce a generation capable of continuing the struggle of the scholars.

1.2 Description of Research Results

The results of the interview on the role of the Rusydatul Azizah ta'lim assembly, Ustadz Abdul Muis said that the role of the ta'lim assembly in the community is very important in creating a generation of Quran lovers. In the running program, learning is carried out every day except Sunday nights which are held ba'da magrib until 20:00. Learning is carried out using the *Baghdadiyyah*, *Tilawati* and *Qiroati* methods. Learning begins with reciting prayers. The students are divided into two parts, namely: Juz Amma and Quran.

1.2.1 Learning Methods of Majelis Ta'lim Rusydatul Azizah in Overcoming Quran Illiteracy

1) *Baghdadi* Method

This *Baghdadi* method is a method born in Baghdad which is the oldest method in Indonesia (Abror, 2022). This method is also known as Juz Amma which is widely used in Southeast Asia, especially in Tajelis Ta'lim Rusydatul Azizah. The basis of learning in this baghdadiyah method is to memorize and memorize the hijaiyyah letters first. Then learn by word until learning by multiplication or what is commonly called spelling letters one by one with the aim that students can recognize and be able

to read the Koran fluently. Learning to read with the baghdadiyah method is done starting with introducing the hijaiyyah letters first starting from the letters *alif* to *ya*. Then proceed with teaching the signs of harkat (reading) as well as reading such as alif fathah a, alif kasroh i, alif dhammah u so that the reading is a, i, u and so on. After students know the hijaiyyah letters, they continue to learn Juz Amma which is the 30th juz in the Quran. Ustazah listens as the child reads Juz Amma and teaches the student if the reading is not correct. If the student has not been able to read on that page then do not move to the next page. After the student is able to read the Juz Amma, they continue to learn the Quran starting from the first juz from surah Al-Fatihah, Al-Baqoroh until the end of the Quran in addition to learning to write the Quran.

In Juz Amma, there is an approach which is carried out by telling stories, memorizing short surahs, learning to write the Quran, worship practices such as prayer and ablution practices, and for men learning the call to prayer. In this worship practice, students memorize prayer recitations and wudu recitations. This method is done so that the student does not get or feel pressure in doing learning so that the student does not feel bored so that it creates a sense of home and wants to learn continuously. This method can create confidence and courage in the student so that the ustaz and ustazah can find out the talents and skills of these students.

2) *Tilawati* Method

The *Tilawati* method is a method of learning the Quran that is taught by reading while contemplating the meaning contained in the Quran by using reading, listening and listening skills. From the results of the interview, Ustaz Abdul Muis said that the teaching and learning process is carried out in groups, which aims to make it easier for students to remember what has been taught and students are also accustomed to reading the Quran. The ustaz said that the *Tilawati* method uses 4 techniques, namely the 1st classic technique where this classic technique of individual reading and listening is a teaching and learning approach that is carried out by alternating between reading and listening. For example, the ustaz reads while the students listen carefully. The 2nd classical technique where the Ustaz and Ustazah read and the students directly imitate it. The 3rd classical technique where Ustaz or Ustazah and students read together. And the 4th technique is the reading and listening technique where one of them reads and the other listens.

Ustazah Samsidah said that the Quran class approach is divided into two areas, first *Binadzor* (seeing) where reading by looking at the Quran and second *Bilghoib* (memorizing) which is reading the Quran by closing the Mushaf. The use of this approach is intended to make students confident, know their own abilities, and be able to continue to develop and maintain their memorization.

Ustaz Abdul Muis also said that the implementation of the Rusydatul Azizah Ta'lim Assembly focused on the Bayati rhythm. Where the type of Bayati rhythm is the same as a slow chant with a soft voice at the time of successive ups and downs. This rhythm is usually used as an opening or closing recitation when reading the Quran.

3) *Qiroati* Method

The *Qiroati* method is a method of learning the Quran by pronouncing the memorization in reading the Quran in accordance with tajweed, which is done little by little. Ustaz said that the qiroati method carried out at the Rusydatul Azizah Ta'lim Assembly in reading the Koran by directly combining tartil reading and adjusted to the rules of tajweed science where students will not move to the next page if the student cannot read it well. This method uses general and specific strategies. General (Global) Strategy To implement this strategy a classical approach is used. The teacher reads and the students follow the teacher's reading. In applying this strategy, attention is paid to the meaning or makhrojul letters, reading fluency and rhythm in reading the Quran. This particular strategy is almost the same as the classical approach where the understudies are checked one by one and the other understudies listen. The difference is that this particular strategy not only pays attention to tajweed and dynamic checking, but also tapping and waqaf. The goal is to make it easier for students to recite the Quran and follow a certain rhythm in reciting the Quran.

Based on the explanation above, it can be concluded that overcoming Quran illiteracy is an activity in order to reduce and eradicate Quran illiteracy in the Muslim generation so that they can read, understand and practice the Quran in their daily lives.

1.2.2 Obstacles in Overcoming Quran Illiteracy

According to the ustaz and ustazah, the inhibiting factors when the program to overcome Quran illiteracy takes place are the lack of enthusiasm and motivation where the student is not serious in following the learning such as joking too much so that it can lead to unconduciveness during the learning process, low motivation from students or laziness resulting in students being late and even absent, the emergence of shyness in some students which results in the student experiencing a lack of confidence so that fear and worry arise if they make mistakes in reading, and the emergence of despair in the student because his friends have continued to the next lesson while this student has not been able to continue to the next lesson so that the student feels hopeless and easily gives up.

1.2.3 Supporting Factors in Overcoming Quran Illiteracy

According to Ustad Abdul Muis, the supporting factors in overcoming Quranic illiteracy in Majelis Ta'lim Rusydatul Azizah are: getting support from the local government in providing funds and programs that support overcoming Quranic illiteracy, providing individual guidance for students who need in-depth and focused guidance in overcoming illiteracy, working with religious leaders in raising awareness and preventing Quranic illiteracy.

1.2.4 The Role of Majelis Ta'lim Rusydatul Azizah in Overcoming Quran Illiteracy

Ustaz Abdul Muis and Ustazah Samsidah said that the role of majelis ta'lim in overcoming Quran illiteracy is:

- 1) Guidance in the introduction of hijaiyyah letters. Where after attending this ta'lim assembly students can recognize hijaiyyah letters well.
- 2) Guidance in reading the Quran. So that students can read the Quran according to makhrojul huruf, students can recite the Quran fluently (clearly, smoothly and without hesitation).
- 3) As a place to study religion. So that it can create a generation of Muslims who understand and practice the Koran.
- 4) Building harmony among people.

It can be concluded that the role of Majelis Ta'lim Rusydatul Azizah in overcoming Quran illiteracy in early childhood in Sibanggor Tonga Village, Mandailing Natal Regency is very important where it can foster the introduction and reading of hijaiyyah letters so that children can recite the Koran fluently, children can also understand and practice the Koran. And can build harmony between people.

1.2.5 Relevant Research

Overcoming or alleviating illiteracy in several regions in Indonesia has produced varying results.

First, the eradication of Quranic illiteracy in the Suku Anak Dalam (SAD) community, where it can be concluded that this research has not been maximized because the Snsk tribe is predominantly new converts, and the distance to learn religion, learn to read and write the Quran is very far and there are limited teachers to teach the Quran (Muklisin Muklis Mukidi, 2019).

Second, efforts to overcome Quranic illiteracy in Tanete Riattang Timur Subdistrict, Bone Regency This activity shows that the form of government-community cooperation in efforts to eradicate Quranic illiteracy in Tanete Riattang Timur Subdistrict, Bourne Regency includes: government-community cooperation in contributing labor, government-community cooperation in contributing ideas is very well implemented (Abidin & Husein, 2022).

Third, the service at the Al-Mubarak mosque recitation in Tegalrejo village, where it can be concluded that the participants who participated in carrying out this activity already knew and could read hijaiyyah letters in accordance with makhrojul huruf. So that this program has the results of the ability to read hijaiyyah letters and the eradication of illiteracy for worshipers at the Al-Mubarak mosque can be said to have increased (Fauziah & Putri, 2021).

From some of the research conclusions above as well as the results of this study will strengthen that majelis ta'lim is a community need in strengthening religious knowledge and to enlighten the soul through Islamic teachings. Where majelis ta'lim plays a role in eradicating illiteracy in the community so that they can read and write the Koran.

In general, it cannot be denied that the role of the ta'lim assembly for the life of the Muslim community in Indonesia. Besides being close to the congregation or the community, the Ta'lim Assembly is real in dealing with the problems of the Muslims in the field. Especially in overcoming Quran illiteracy in the community. Thus the role of majelis ta'lim is not escaping the attention of the government.

DISCUSSION

Role is a complex of human perceptions of how a person should act and behave in certain situations based on their social status and role (Herdianta, 2020). This role is very important especially to overcome Quran illiteracy in early childhood. According to Rangkuti in (Ananda Setiawan, 2022) The role of Malis Ta'lim is very large in overcoming Quran illiteracy in early childhood by providing a place to learn the Quran. Through this Ta'lim Assembly, early childhood can learn the Quran together, so that they can read, write, understand and memorize the Quran from an early age. In addition, children can be taught to be able to practice religious values in everyday life.

In addition to the role of Majelis Ta'lim, the role of parents is also very significant to teach their children to read and understand the Quran, because parents have a very deep duty. Parents can provide moral support and motivation. In addition, the gatekeepers can also allow an admirable outline of the examination of the Quran to their children. Parents can also organize a special time to learn the Quran with their children and can create an environment conducive to learning the Quran.

The word Assembly and the word Ta'lim are the two syllables of Majelis Ta'lim. In Arabic, the word Assembly can be the isim makan form of the verb Jalasa which means to organize, listen, committee. The word ta'lim in Arabic is a masdar form derived from the verb (*allama, yu allimu, ta'liman*) which means "to educate" (Marzuki, 2016). In the Big Indonesian Dictionary, majelis can mean meetings, or gatherings of people, or buildings where people gather. Agree with Muhsin in the book (Heni Ani Nuraeni, 2020) Majelis Ta'lim provides a place for teaching, organizing, and running performances and learning that aims to consider, expand, and understand the data that Islam provides as well as the undoubted results that are priceless for the congregation and society. By attending a ta'lim assembly, one can learn to read and write the Qur'an, deepen and understand religious knowledge, and the ta'lim assembly can be used as a venue for various activities that benefit the community.

Illiteracy is people who cannot read and write. This is a problem faced by society (Charles Rangkuti, 2021). Phonological Deficit Theory is a theory that discusses difficulties in the learning process which discusses reading, pronunciation and writing difficulties. According to Pringle-Morgan quoted by Nofitasari, it explains that people who have difficulty reading have weaknesses about sound so that it is difficult to pronounce something (Anggun Nofitasari, 2014). As a result of the low understanding of reading the Quran, Quran illiteracy has become a tradition that is passed down from generation to generation in Muslim societies. (Muklisin Muklis Mukidi, 2019). If this situation is not controlled, it will have a tragic impact and the continued diversity of understanding of Islam in society will have an impact on moral deterioration, because the Koran is a source of guidance for life. If someone cannot read and write the Quran, it is impossible to understand the meaning and instructions in the Quran.

CONCLUSION

Early childhood is a golden phase, where they are able to develop something good to deal with the environment, children begin to recognize symbols in a particular object. Overcoming Quranic illiteracy is an activity which can reduce and eradicate Quranic

illiteracy in the Muslim generation so that they can read, understand and practice the Quran in their daily lives. The learning used at the Rusydatul Azizah Ta'lim Assembly in Sibanggor Tonga Village, Mandailing Natal Regency uses the *Baghdadiyah method*, the *Tilawati method* and the *Qiroati method*. The students are divided into two parts, namely: Juz Amma and the Quran. The Tilawati method focuses on the Bayati rhythm. Qiroati method by pronouncing the memorization in reading the Quran in accordance with tajweed. The obstacles experienced during the program are the lack of enthusiasm and motivation where the student is not serious in following the learning such as joking too much so that it can lead to unconduciveness during the learning process. And with low motivation from students, it results in students being late and even absent.

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