



# Beyond Reading Outcomes: Unpacking the Implementation Dynamics of Qur'anic Literacy Programs in Islamic Junior High Schools

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## ABSTRACT

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This study aims to analyze the implementation of the Qur'an Reading and Writing (BTQ) program in improving students' Qur'anic reading skills. This research employed a qualitative approach using a case study design. Data were collected through observations, interviews, and documentation involving the school principal, BTQ teachers, and students. The data were analyzed using the Miles and Huberman interactive model, including data reduction, data display, and conclusion drawing, while triangulation was applied to ensure data credibility. The findings reveal that the BTQ program was implemented systematically through demonstration and imitation methods, in which teachers modeled Qur'anic recitation and students repeated it. This approach effectively improved students' reading fluency, accuracy in applying tajwid rules, and mastery of makhārij al-ḥurūf. Furthermore, the program fostered students' self-confidence, established regular Qur'an reading habits, and strengthened their religious character. Despite challenges such as differences in students' initial abilities and limited learning facilities, the program demonstrated significant positive outcomes. These findings imply that the BTQ program should be sustained and further developed as an effective strategy for enhancing Qur'anic literacy and supporting students' religious character development.

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## INTRODUCTION

The urgency of this research is rooted in a fundamental societal crisis: the progressive decline of spiritual literacy among the younger generation (Almaghfiroh et al., 2023; Prihatiningtyas et al., 2025). In an era dominated by digital distractions and a pervasive secular culture, the transmission of religious values from one generation to the next is facing unprecedented challenges

(Habibah, 2021; Susanto et al., 2021). The erosion of basic religious competencies, particularly the ability to read and understand the Qur'an, is not merely an educational issue but a societal one with profound implications for the moral and spiritual fabric of the nation (Supriadi et al., 2022). The mastery of Qur'anic reading is a cornerstone of Islamic identity and personal piety. Without proficient reading skills, a Muslim's connection to the divine guidance and the foundational texts of their faith is significantly weakened, which in turn impacts their ability to practice their religion correctly and understand its ethical and moral teachings. Research consistently highlights a widespread deficiency in Qur'anic literacy among Indonesian students, a problem that threatens the continuity of Islamic values and communal harmony (Habibah, 2021). Consequently, a comprehensive investigation into educational models designed to address this deficiency is not just beneficial but essential for the preservation and strengthening of Indonesia's religious culture, making this research critically important for society at large (Belle & Chemen, 2025).

The primary problem confronting the educational system is the acute shortage of effective and engaging pedagogical models for teaching Qur'anic literacy in formal schooling. For many Indonesian Muslim students, the time allocated to Islamic Religious Education within the standard national curriculum is often insufficient to develop a high level of proficiency in reading the Qur'an (Habibah, 2021). This limitation is compounded by a pervasive lack of intensive reading practice and reinforcement at home, where parents are either occupied with other duties or lack the pedagogical skills necessary to guide their children's reading. As a result, students often graduate from junior high school with only a rudimentary or flawed understanding of tajwid and makhārijul huruf, thereby failing to meet the expected standards of literacy (Herlambang et al., 2024). This problem is further exacerbated by the diverse academic backgrounds of the students entering these schools, with some possessing a strong foundation from early childhood education, while others are complete beginners. This heterogeneity presents a significant pedagogical challenge for teachers, who must accommodate various skill levels within a single classroom setting, risking the disengagement of advanced learners or the discouragement of slower ones (Wasehudin et al., 2023).

Observations at the field level reveal a stark disparity in the Qur'anic reading abilities of students, reinforcing the severity of the general problem. At SMP Islam Bustanul Ulum Pakusari, an initial assessment of the student body demonstrates that their reading capabilities are highly heterogeneous and, overall, unsatisfactory. While a minority of students display commendable fluency and a grasp of the basic rules of tajwid, a significant majority struggle with fundamental aspects of reading. These difficulties manifest as errors in

articulating specific letters due to the incorrect application of makharijul huruf, an inability to accurately distinguish between the length of long and short vowels, and a notable lack of fluency that leads to stuttering when reading longer verses (Asmendri et al., 2024). This situation is often a direct consequence of a lack of consistent practice, low student motivation, and, critically, the use of pedagogical methods that fail to capture the interest of adolescent learners. The existing learning environment appears insufficiently conducive to fostering the necessary discipline and habituation for mastering this complex skill, highlighting the urgent need for a strategic pedagogical intervention like the Baca Tulis Al-Qur'an (BTQ) program, which must be carefully evaluated for its effectiveness.

A thorough review of the literature reveals that prior research on BTQ programs has provided valuable insights but remains limited in scope, creating a significant research gap (Bahri & Najiburrahman, 2024). Many previous studies have primarily focused on the quantitative outcomes of these programs (Aly & Bustomi, 2022). For instance, one study reported that 91% of students achieved excellent grades after participating in BTQ, while another categorized the majority of students as having good or excellent abilities (Basir et al., 2024). These findings are encouraging and demonstrate the potential of BTQ to improve proficiency. However, they often do not explain the underlying pedagogical processes that led to such success. Similarly, other research has established a positive correlation between BTQ and reading improvement but tends to treat the program as a 'black box,' focusing on the input and output rather than the transformation process (Susanto et al., 2021). This focus on quantitative outcomes leaves a crucial gap in our understanding of the specific strategies, teaching techniques, and classroom dynamics that make a BTQ program either succeed or fail in a specific context.

Furthermore, the existing literature frequently overlooks the crucial contextual factors that influence a BTQ program's success, particularly the unique organizational culture and student demographics of a specific school. Previous studies have often been conducted in controlled or ideal settings, neglecting the real-world challenges of implementing such a program in a typical Indonesian junior high school (Suryana et al., 2024). There is a distinct gap in research that examines how a BTQ program is integrated with the broader religious culture of a school and how it interacts with the diverse educational backgrounds of the students. Moreover, prior investigations have failed to provide a detailed, qualitative account of the implementation process itself. Most of the studies mentioned are either purely quantitative or descriptive, lacking the depth required to analyze the nuances of teacher-student interactions, the dynamic adjustment of strategies, and the specific challenges teachers face, such

as student demotivation or infrastructural hurdles (Ayyusufi et al., 2022). This oversight prevents the development of a holistic model for successful implementation and leaves educators without a practical guide for navigating the complex realities of Qur'anic literacy instruction in a diverse classroom. Therefore, there is a distinct need for research that moves beyond mere outcome measurement to provide a rich, contextualized understanding of the implementation process.

The novelty of this research lies in its holistic, process-oriented investigation, which distinguishes it from the prevailing outcome-centric studies in the field. This study aims to transcend the simple measurement of student achievement to unpack the intricate operational dynamics of the BTQ program at SMP Islam Bustanul Ulum Pakusari. We will dissect the entire learning process, from the opening activities and the teacher's modeling of correct recitation to the classical repetitions and the individual, random checks of student reading. This granular approach will also include an analysis of supplementary activities like writing Qur'anic verses, which are often neglected in previous studies. Crucially, this research introduces an innovative theoretical lens by applying a behaviorist perspective to analyze the stimulus-response mechanisms at play, exploring how the teacher's specific actions act as stimuli to produce desired student responses. This novel framework, combined with a qualitative exploration of the impact on student confidence and religious habits, will provide a groundbreaking and comprehensive model for evaluating and improving Qur'anic literacy programs. It promises to offer much deeper insights into the specific teacher-student interactions that facilitate or hinder learning.

Based on the identified gaps and the novelty of the proposed approach, this research formulates two central problems: (1) How is the BTQ program implemented at SMP Islam Bustanul Ulum Pakusari? and (2) What is the program's impact on improving students' Qur'anic reading skills, and what are the supporting factors and challenges encountered? We argue that the success of the BTQ program is not guaranteed by its mere existence but is highly contingent on the teacher's pedagogical strategies and the student's responsiveness to them. The temporary answer or hypothesis suggests that the program's effectiveness is significantly mediated by the teacher's ability to create a supportive learning environment and consistently apply the principles of repetition and correction, which are central to the behaviorist approach. This argument is crucial as it shifts the focus from evaluating a static program to understanding a dynamic process. The contribution of this research is therefore twofold: it will provide a practical, detailed guide for educators on implementing BTQ and offer a robust theoretical contribution by applying behaviorist theory to a real-world educational challenge, ultimately helping to enhance the quality of Islamic education in Indonesia.

## RESEARCH METHODS

This research employs a qualitative approach with a case study design, which is selected to provide an in-depth and systematic description of the phenomenon under investigation based on the factual realities found in the field (Lavarda & Bellucci, 2022). The case study design is particularly appropriate for this research because it allows for a comprehensive, contextualized exploration of a bounded system in this instance, the implementation of the BTQ program at SMP Islam Bustanul Ulum Pakusari. This design enables the researcher to investigate the program not as an isolated variable but as a complex social and educational phenomenon embedded within the specific cultural, organizational, and pedagogical context of the school. The qualitative approach was deliberately chosen over quantitative methods because the primary focus of this study is not on measuring outcomes or establishing statistical correlations, but on understanding the intricate processes, interactions, and meanings that constitute the implementation of the BTQ program. By employing this approach, the researcher can gain deep insights into how the program is actually delivered, how teachers and students interact during the learning process, and how various contextual factors influence the program's effectiveness in improving students' Qur'anic reading abilities. This methodological choice is grounded in the recognition that the success of educational interventions like BTQ is shaped by numerous dynamic and interrelated factors that cannot be adequately captured through numerical data alone.

The research is conducted at SMP Islam Bustanul Ulum Pakusari, an Islamic educational institution that has integrated the BTQ program as an integral component of its religious learning activities. This location was purposively selected based on several considerations: first, the school demonstrates a strong institutional commitment to enhancing students' religious competencies, particularly in Qur'anic literacy; second, the BTQ program at this school has been implemented for a sufficient duration to allow for meaningful observation and evaluation; and third, the school presents a diverse student population with varying levels of Qur'anic reading ability, making it an ideal setting for examining the program's implementation and impact across different student profiles (Sabono et al., 2024). The research is conducted during the even semester of the current academic year, a timing chosen because the BTQ learning process is actively ongoing during this period, thereby enabling the researcher to collect optimal and comprehensive data. The research subjects, who serve as the primary sources of information, include the school principal, the BTQ teachers, and the students of SMP Islam Bustanul Ulum Pakusari. The research object

encompasses both the implementation of the BTQ program in improving students' Qur'anic reading abilities and the broader impact of the program on students' religious development.

The data collection techniques employed in this research consist of three main methods: observation, interviews, and documentation. Observation is conducted during the active BTQ program sessions to capture real-time classroom dynamics, teacher-student interactions, and the application of specific pedagogical strategies (Sabono et al., 2024; Sibbald et al., 2021). In-depth interviews are conducted with the school principal, BTQ teachers, and students to gather diverse perspectives on the program's implementation, challenges, and perceived impacts. Documentation complements these primary techniques by providing supporting evidence, such as lesson plans, student assessment records, and program guidelines, which enrich the data corpus. The data analysis follows the Miles and Huberman interactive model, which consists of three concurrent activities: data reduction, data display, and conclusion drawing (Agilan, 2026; Cleland et al., 2021). Data reduction involves selecting, focusing, simplifying, and transforming the raw data gathered from observations, interviews, and documentation. Data display presents the condensed information in an organized, accessible format, such as narrative descriptions or matrices, to facilitate interpretation and pattern identification. Conclusion drawing and verification involve interpreting the displayed data to derive meaningful findings, which are continuously validated throughout the research process. To ensure the credibility and trustworthiness of the findings, the researcher employs triangulation, utilizing both source triangulation comparing data from the principal, teachers, and students and technique triangulation cross verifying data obtained through observation, interviews, and documentation (Sibbald et al., 2021).

## **RESULTS AND DISCUSSION**

### **Results**

#### **Implementation Model of the BTQ Program**

The BTQ program at SMP Islam Bustanul Ulum Pakusari has been implemented for nine years, having been established in 2017 as one of the school's flagship programs. The program was initiated in response to the identification of students who were still unable to read the Qur'an fluently upon their initial enrollment at the school. The school administration determined that a structured and systematic solution was required to address this problem, which ultimately materialized in the form of the BTQ program conducted once a week for each class.

The implementation model of the BTQ program at SMP Islam Bustanul Ulum Pakusari operates through a planned and systematic process designed to improve students' ability to read and write the Qur'an in stages, beginning from recognizing hijaiyah letters to achieving proficient reading and writing skills. The learning process within the classroom commences with an opening activity conducted by the teacher. Subsequently, the teacher provides an example of Qur'anic recitation, which is then followed by all students collectively to practice fluency and accuracy in reading. Following this, the teacher randomly selects several students to repeat the recitation individually as a means of evaluating each student's ability and enhancing their confidence in reading the Qur'an. In addition to reading activities, BTQ learning also incorporates writing practice, where the teacher writes the studied verses on the blackboard for students to copy into their respective notebooks.



**Figure 1. BTQ (Read and Write Al-Qur'an) Activity**

Figure 1 presents the BTQ activity conducted by the teacher and students. In this activity, the teacher demonstrates the correct recitation of the Qur'an according to the rules of tajwid, which is then followed by all students in the classroom. The learning atmosphere is depicted as conducive and orderly, indicating the students' seriousness in participating in the BTQ program.

The BTQ program utilizes the tilawati method in its instructional approach. During the learning sessions, the teacher first models the Qur'anic recitation, after which the students repeat it simultaneously. This procedure is repeated continuously until the learning session concludes. Beyond reading practice, the teacher also assigns students to write Qur'anic passages, with the purpose of training the students' psychomotor skills. One recurring inhibiting factor is that students sometimes forget to bring their tilawati books when the BTQ session takes place.

## Impact of the BTQ Program

Observations conducted during the program implementation reveal a systematic process, beginning with the teacher modeling the recitation, followed by students imitating it, and continuing with the random selection of students to individually recite what was demonstrated. The observations also depict several impacts of this program, specifically regarding students' Qur'anic reading abilities and their religious attitudes.

Conceptually, the BTQ program at SMP Islam Bustanul Ulum Pakusari is designed as a structured learning activity with the objective of enabling students to read and write the verses of the Qur'an correctly, adhering to the rules of tajwid and proper articulation of letters. The learning process extends beyond mere pronunciation of hijaiyah letters to encompass a deeper engagement requiring precision in articulation, regulation of vowel length (*mad*), and compliance with applicable recitation rules. At this school, BTQ serves as the primary tool to ensure that every student understands the fundamentals of interacting with the holy book as a guide in their lives.

**Table 1. Observation Results of the BTQ Program's Impact**

No.	Aspect of Qur'anic Reading Ability	Observed Changes	Observable Indicators
1	Reading Fluency	Students read the Qur'an more fluently and with fewer pauses or hesitations.	Reading becomes faster, with minimal unnecessary interruptions.
2	Self-Confidence	Students become more confident when reciting the Qur'an in front of the class or during religious activities.	Students willingly volunteer or respond when asked to recite the Qur'an without showing fear or hesitation.
3	Qur'an Reading Habit	A consistent habit of reading the Qur'an is established.	Students read the Qur'an independently without being prompted by teachers or parents.
4	Religious Attitude	Students demonstrate greater respect for and appreciation of the Qur'an.	Students maintain proper etiquette ( <i>adab</i> ) when handling and reciting the Qur'an.

Table 1 presents the observation results regarding the impact of the BTQ program on students' Qur'anic reading abilities. The data demonstrates that the program produces measurable changes across four key aspects: reading fluency, self-confidence, reading habits, and religious attitudes. Each aspect shows visible indicators of improvement, indicating the program's comprehensive effect on student development.

The BTQ program has been demonstrated to produce significant improvements in students' Qur'anic reading abilities. Through learning

conducted in stages—beginning from the introduction of hijaiyah letters, makharijul huruf, to the application of tajwid rules—students experience notable enhancement in both fluency and accuracy. The regularly scheduled BTQ activities help students establish daily habits of Qur'anic reading. Direct mentoring by teachers plays a crucial role in individually correcting students' reading errors, such as vowel length (mad), nasalization (ghunnah), and commonly confused letter articulations. Periodic evaluations through reading tests or recitation submissions further encourage students to continuously practice and improve their abilities. Additional impacts are evident in the increased self-confidence of students when asked to read the Qur'an in front of the class or during school religious activities.

Beyond technical skills, the BTQ program also contributes to shaping students' religious character. Students become more disciplined, develop awareness to regularly interact with the Qur'an, and demonstrate respectful attitudes toward the holy book. Thus, the BTQ program at SMP Islam Bustanul Ulum Pakusari not only enhances the technical quality of students' Qur'anic recitation but also instills Islamic values that positively impact their daily behavior.

## **Discussion**

The findings of this research reveal that the implementation model of the BTQ program at SMP Islam Bustanul Ulum Pakusari follows a systematic and structured approach that aligns with established pedagogical principles for Qur'anic instruction. The program's nine-year duration since 2017 demonstrates institutional commitment to addressing the persistent challenge of Qur'anic literacy among students. This finding is consistent with the research conducted by Maulidah et al., which reported significant improvements in Qur'anic reading competence, with 91% of BTQ participants achieving excellent or good predicate (Lestari et al., 2024). Similarly, Gymnastiar et al. found that the majority of students participating in Qur'anic literacy programs fell within the very good and good categories (Noviani et al., 2024). However, the present study extends these findings by providing a detailed procedural account of how such success is achieved, revealing that the implementation process involves specific, replicable stages including opening activities, teacher modeling, classical repetition, random individual evaluation, and writing practice. This comprehensive description of the implementation process addresses the research gap identified by Barat, who noted that previous studies predominantly focused on outcomes without adequately examining the pedagogical strategies that produce those outcomes (Farida et al., 2021). The systematic nature of the BTQ implementation

at this school suggests that program effectiveness is not merely a function of its existence but is contingent upon the consistent application of structured teaching procedures that engage students cognitively and psychomotorically.

The use of the tilawati method, characterized by teacher modeling followed by simultaneous student repetition, represents a pedagogical approach that fundamentally aligns with behaviorist learning theory. This finding is theoretically significant as it provides empirical support for the application of Watsonian behaviorism in religious education contexts (Mujahid, 2021). According to behaviorist principles, learning is understood as observable behavioral change resulting from stimulus-response associations, with repetition serving as the primary mechanism for habit formation. In the BTQ implementation observed, the teacher's recitation functions as the stimulus, while the students' repetition constitutes the response. The consistent application of this stimulus-response pattern throughout each session, combined with positive reinforcement through praise and correction through constructive feedback, creates an environment conducive to the development of automatic and accurate reading habits. This theoretical alignment is further reinforced by the regular scheduling of BTQ activities, which ensures sufficient practice frequency to strengthen neural pathways associated with correct recitation. The practical implication of this finding is significant for Islamic educators and curriculum developers, suggesting that Qur'anic literacy programs should prioritize structured, repetitive practice with immediate corrective feedback rather than relying solely on theoretical instruction. Moreover, the incorporation of writing activities as a complement to reading practice addresses the psychomotor dimension of learning, ensuring that students develop both recognition and production skills related to Qur'anic text, thereby supporting more comprehensive literacy development.

The identification of specific implementation challenges, particularly the issue of students forgetting to bring their tilawati books, reveals important practical considerations for program sustainability. This finding resonates with Bugis's observation that inadequate habituation and minimal home support represent significant obstacles to Qur'anic literacy development (Habibah, 2021). The logistical challenge of book availability may appear minor but has substantial implications for learning continuity and student engagement. When students arrive without their learning materials, they are unable to participate fully in the reading activities, potentially leading to disengagement and slower progress compared to their prepared peers. This finding suggests that program effectiveness is contingent not only on pedagogical quality but also on operational factors including resource availability and student preparedness. The implication for school administrators is the need to develop systems that ensure

consistent material availability, possibly through measures such as providing loaner copies, implementing digital alternatives, or establishing clear consequences for missing materials. Additionally, the challenge of diverse student ability levels, as noted by Fitriyah, underscores the importance of differentiated instruction within the BTQ framework (Siregar et al., 2022). Students with weaker foundational skills require more intensive support to keep pace with their peers, suggesting that schools should consider implementing tiered instruction or peer tutoring systems to address varying proficiency levels effectively.

The findings regarding the impact of the BTQ program demonstrate comprehensive improvements across multiple dimensions of student development, extending beyond technical reading skills to encompass affective and behavioral outcomes. The observation results presented in Table 1 reveal that students experienced meaningful gains in reading fluency, self-confidence, reading habits, and religious attitudes. The improvement in reading fluency aligns with the findings of Millah et al., who similarly reported that BTQ programs effectively enhance Qur'anic reading capabilities through systematic exposure and practice (Manurung et al., 2024). The development of reading fluency is particularly significant because it represents the transition from conscious, effortful decoding to automatic, fluent processing, which is essential for meaningful engagement with Qur'anic text. The enhancement of self-confidence observed among students reflects the positive impact of successfully mastering a challenging skill in a supportive learning environment, consistent with the research of Maknun and Annisa on the relationship between religious habituation and character formation (Almaghfiroh et al., 2023). This finding carries practical implications for educators, suggesting that Qur'anic instruction should intentionally incorporate opportunities for public recitation in a supportive context to build students' confidence gradually.

The formation of consistent Qur'anic reading habits represents one of the most significant long-term contributions of the BTQ program, as habit formation ensures the sustainability of literacy development beyond the classroom environment. The observation that students began reading the Qur'an independently without external prompting indicates successful internalization of the practice, which is consistent with the research on habituation theory (Ok et al., 2023). This finding suggests that the BTQ program functions not merely as an instructional intervention but also as a mechanism for character development, effectively embedding religious practice into students' daily routines. The practical implication is that Qur'anic literacy programs should prioritize frequency and consistency over intensity, recognizing that regular, shorter

practice sessions may be more effective for habit formation than longer, infrequent sessions. Additionally, the observed development of religious attitudes, including increased respect and proper etiquette when handling the Qur'an, indicates that the program contributes to the cultivation of Islamic values that extend beyond reading skills to encompass broader religious character. This finding is consistent with Abdillah et al., who emphasized that Qur'anic reading instruction is considered fundamentally important and must be maintained regardless of circumstances due to its role in spiritual development (Prihatiningtyas et al., 2025).

The novelty of this research lies in its comprehensive, process-oriented approach that transcends the outcome-focused paradigm characterizing most previous BTQ studies. While prior research by Yandi et al. and Maulidah et al. has established the effectiveness of BTQ programs in improving reading outcomes, these studies have generally treated the program as a black box without adequately examining the internal mechanisms that produce success (Nasrullah et al., 2023). The present study addresses this significant research gap by providing detailed documentation of the complete implementation process, from opening activities through teacher modeling, classical repetition, individual evaluation, and writing practice. This granular analysis reveals that BTQ success is not monolithic but is shaped by specific pedagogical choices, including the sequencing of activities, the balance between group and individual practice, and the integration of reading and writing components. Furthermore, this research introduces theoretical innovation by explicitly applying behaviorist theory to interpret the implementation process, thereby connecting classroom practice to established learning principles and providing a conceptual framework for understanding why specific pedagogical strategies are effective. The application of this theoretical lens distinguishes the present study from previous research that has typically lacked explicit theoretical grounding, offering both practitioners and researchers a more robust basis for program design and evaluation. The contributions of this research are significant for multiple stakeholders in Islamic education, as the detailed documentation of the BTQ implementation model provides a replicable framework that can be adapted to various institutional contexts, including specific guidance on structuring learning sessions, managing diverse student abilities, and addressing common implementation challenges. The identification of factors supporting program success, including teacher dedication, consistent scheduling, and immediate corrective feedback, offers practical guidance for program improvement, while

the application of behaviorist theory to Qur'anic instruction represents a theoretical contribution that can guide future research design and interpretation, ultimately contributing to the broader goal of improving Islamic education quality by demonstrating how systematic, theoretically grounded instructional programs can effectively develop students' religious competencies and character.

## CONCLUSION

The most important finding of this research is the revelation that the systematic implementation of the BTQ program through the teacher-modeling and student-imitating method, grounded in behaviorist principles of stimulus-response and reinforcement, effectively enhances students' Qur'anic reading abilities across multiple dimensions including fluency, confidence, habitual engagement, and religious attitudes, thereby demonstrating that structured, repetitive practice with immediate corrective feedback constitutes a pedagogically sound approach for developing Qur'anic literacy at the junior high school level. The scholarly contribution of this research lies in its comprehensive, process-oriented analysis that moves beyond the outcome-focused paradigm of previous studies by providing detailed documentation of the complete implementation stages, from opening activities through teacher modeling, classical repetition, random individual evaluation, and writing practice, while simultaneously introducing theoretical innovation through the explicit application of behaviorist theory to interpret Qur'anic instruction, thus offering both practitioners and researchers a robust conceptual framework for understanding why specific pedagogical strategies are effective. However, this research has several limitations, including its focus on a single educational institution, which limits the generalizability of findings to other school contexts with different student demographics, teacher competencies, and institutional cultures, as well as its qualitative design that, while providing rich descriptive data, does not permit statistical generalization or quantitative comparison of pre- and post-program reading proficiency levels. Additionally, the relatively short observation period may not fully capture the long-term sustainability of the reading habits and religious attitudes developed through the program, nor does it adequately examine the differentiated impact on students with varying initial proficiency levels. Consequently, future research is recommended to conduct multi-site comparative studies across various Islamic schools to examine how contextual factors influence BTQ program effectiveness, implement longitudinal studies tracking student progress over extended periods to assess the durability of program impacts, develop and validate quantitative instruments for measuring Qur'anic reading proficiency that can complement qualitative findings, and investigate the integration of technology-based learning tools to

address challenges such as material availability and differentiated instruction, ultimately contributing to the continuous improvement of Qur'anic literacy education in Indonesia.

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