Enhancing Quranic Literacy: The Role Teacher and Parental Involvement in Quran Learning

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Abstract

PAI teachers play an essential role in Islamic education, especially in developing students' Qur'an reading skills, including tajweed, Maharaj, and fluency, while fostering spiritual growth. This study examines the teaching strategies, challenges, and outcomes of the Qur'an literacy program at SMP Negeri 2 Pegajahan using a qualitative case study design. Data were collected through direct observation, semi-structured interviews with teachers, students, parents and school leaders, and document analysis such as lesson plans and student performance records. Data analysis was conducted based on the Miles and Huberman framework through the stages of reduction, presentation, and conclusion drawing, with the support of triangulation techniques to ensure data validity. The results showed that PAI teachers act as facilitators as well as spiritual mentors, using effective teaching methods such as iqra' and talaqqi to build Qur'anic literacy. The daily routine of reading the Qur'an before the lesson begins increases motivation, builds confidence, and encourages students' spiritual discipline. Collaboration with parents and support from school leaders, including the provision of additional study time and interactive media, significantly strengthened the effectiveness of the program. This research contributes to the discourse of holistic Islamic education by demonstrating the integration of intellectual, emotional and spiritual elements in pedagogy. The study also offers practical recommendations for teachers and policymakers in designing innovative Qur'ānic literacy programs, which ultimately benefit educational institutions and the wider community.
Keywords: Quranic literacy; iqra' method; talaqqi method; holistic pedagogy.

Introduction

Islamic education functions to shape individual character through teaching morals and ethics based on the teachings of the Qur'an and hadith and integrating religious knowledge with the formation of a solid moral foundation. As explained by John L. Esposito,[1] Islamic teaching in the context of education cannot be separated from teaching about the laws and rituals of daily life, which are derived from the principles contained in the Qur'an. In this case, Qur'anic principles transform divine teachings into rules of life that must be applied by Muslims, with the ultimate goal of forming individuals who are pious and noble and have a good understanding of life based on revelation.

One of the main challenges in Islamic education is how to teach the younger generation to read the Qur'an correctly, by paying attention to makhraj (pronunciation of letters) and tajweed (reading rules). Learning the Qur'an is not just a matter of being able to read but also involves a deep understanding of its content. This is a problem for most students who have difficulty reading the Qur'an correctly, especially in understanding the laws of tajweed and the difference between long and short letters. As found in preliminary research conducted by researchers at SMPN 2 Pegajahan, many students do not show interest in participating in learning that begins with reading the Qur'an.[2] In addition, facing obstacles in understanding and applying the correct tajweed in reading the Qur'an.

The role of Islamic Religious Education (PAI) teachers is vital. PAI teachers are not only tasked as teachers but also as motivators and facilitators who are able to foster students' interest in learning to read the Qur'an properly and correctly. PAI teachers are expected to create a conducive environment, motivate students, and provide practical assessment and evaluation in the learning process. As an inspirer, teachers are expected to be a good example and encourage students to be more active in learning the Qur'an and understanding its meaning.[3]

The importance of mastering the correct recitation of the Qur'an is increasingly felt along with the rapid development of technology and scientific progress. Technology, in

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[1] John l Esposito, *Ensiklopedi Oxford Dunia Islam Modern, Terj Eva Y Nukman Dan Edi Wahyu SM* (Bandung: Al-Mifta, 2019).

[2] Ayu Salsabilla, "Upaya Guru Pendidikan Agama Islam Dalam Mengatasi Perilaku Bullying Pada Siswa Mts n 3 Ponorogo," 2023.

[3] Edi Nurhidin, "Peran Guru Pendidikan Agama Islam Dalam Meningkatkan Kualitas Literasi Membaca Qur'an Siswa Sekolah Menengah Atas," *Edudeena : Journal of Islamic Religious Education* 6, no. 1 (2022): 1–11, https://doi.org/10.30762/ed.v6i1.136.

this case, can be used as an effective tool to support learning methods for reading the Qur'an. By utilising technology such as computers, applications, and other devices, the process of teaching and learning the Qur'an can become more interactive and engaging for students.[4] However, the essence of Islamic education remains unchanged, namely, instilling a deep understanding of the Qur'an and Islamic teachings as a whole.

The Qur'an is a source of life guidance for Muslims, which must be understood and practised in every aspect of life. Allah SWT commands His people to read the Qur'an with tartil (in the right way), as written in Surah Al-Muzzammil (73:4).[5] Learning to read the Qur'an correctly, both in terms of makhraj and tajweed, is very important so that Muslims can understand and practice the teachings of the Qur'an in accordance with the correct guidance. Given the importance of the Qur'an as a guide to life, correct and applicable Qur'an reading education must be a priority, with a relevant and adaptive learning approach according to student needs.

Several previous studies have discussed the importance of learning to read the Qur'an, primarily related to tajweed and makhraj, in the context of Islamic religious education. For example, Eko Titis Budiono's research at SMP Negeri 09 Masni Manokwari highlighted students' main difficulties in reading the Qur'an, such as stammering, word reversal, and lack of understanding of the laws of reading.[6] Andi Saputra's research showed that the role of PAI teachers is vital in providing guidance, motivation, and daily reading practice.[7] Devi Yusnila Sinaga's research at SMP Muhammadiyah 57 Medan focused on the effectiveness of the Qur'anic literacy program, which includes the habituation of reading the Qur'an before class begins.[8] Some research

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[4] Balkist Hanifiyat Gunawan, Tajuddin Noor, and Abdul Kosim, "Upaya Guru Pendidikan Agama Islam Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Bagi Siswa Sekolah Menengah Atas Negeri (SMAN)," *Jurnal Pendidikan Tambusai* 6, no. 2 (2022): 16214–20.

[5] Departemen Agama Ri, "Al-Qur'an Dan Tafsirnya," *Jakarta: Lentera Abadi* 220 (2010).

[6] Eko Titis Budiono, "Peran Guru Pendidikan Agama Islam Mengatasi Kesulitan Siswa Dalam Membaca Al- Qur ' an Kelas VII SMP N 09 Masni , Manokwari Keywords : Islamic Religious Education Teacher , Student Difficulty Learning to Rea the Qur ' an .," *AL-AMIN: Jurnal Ilmiah Pendidikan Agama Islam* 1, no. 1 (2022): 188–202.

[7] Andi Saputra et al., "Peran Guru Pendidikan Agama Islam Dalam Mengatasi Kesulitan Belajar Siswa Membaca Al- Qur ' an Kelas VII Dan VIII Di SMP Negeri 2 IV Koto," *Jurnal Ilmiah Multidisiplin* 1, no. 11 (2023): 795–801.

[8] D Y Sinaga and H R Setiawan, "Program Pembelajaran Literasi Al-Qur'an Dalam Peningkatan Kualitas Bacaan Al-Qur'an Siswa Di SMP Muhammadiyah 57 Medan," *... , Jurnal Pendidikan Dan Studi Islam* 10, no. 1 (2024): 27–38, http://www.jurnal.faiunwir.ac.id/index.php/Jurnal_Risalah/article/view/1167%0Ahttps://www.jurnal.faiu nwir.ac.id/index.php/Jurnal_Risalah/article/download/1167/466.

studies provide an overview that the program succeeded in improving students' ability to read and memorise the Qur'an but faced obstacles in the form of lack of parental involvement and limited time in implementing literacy outside the classroom. However, it does not explore in-depth individual teachers' strategies in dealing with students' diverse abilities and the role of family and community as learning supporters, although both have the potential to have a significant impact on learning success.

In contrast to the above studies, this research focuses on analysing the role of PAI teachers at SMPN 2 Pegajahan in improving students' letter makharijul and tajweed comprehension through an adaptive learning approach. Taking into account the heterogeneity of students' abilities, this study not only offers more specific individualised learning strategies but also integrates family and local community involvement to support Qur'anic learning. The output of this research is an individual adaptation-based learning model that can be implemented in other schools with similar contexts while enriching scientific discourse related to the role of teachers in Islamic religious education at the local and international levels.

Research Methods

This research uses a qualitative approach with a case study type,[9] Which aims to explore in depth the role of Islamic Religious Education (PAI) teachers in improving students' ability to read the Koran at SMP Negeri 2 Pegajahan. This approach allows researchers to understand holistically the phenomena that occur in the field, including learning dynamics, teaching strategies, and their impact on students. The research location was purposively selected based on the Quran reading program, which became the main focus of the study.

The data in this study were obtained through several exploratory collection techniques. Observation was used to directly observe the implementation of Quran reading activities, record interactions between teachers and students, and understand the guidance patterns applied. Semi-structured interviews were conducted with PAI teachers, students, principals, and parents to gain in-depth insights into the experiences, challenges, and outcomes of these activities. In addition, documents such as lesson plans, learning

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[9] Sugiyono, *Kuantitatif, Kualitatif, Dan R&D*, ed. Alfabeta (Bandung, 2019).

outcome records, and school work programs were analysed to enrich the context and validate the findings.[10]

Data analysis was conducted using Miles and Huberman's interactive approach, which involves data reduction, presentation, and conclusion drawing. Data reduction filters relevant information, presentation helps compile a systematic narrative, and conclusion drawing identifies patterns and meanings in research findings.[11] Data validity is guaranteed through triangulation by comparing information obtained from various data collection techniques and different informant sources.[12]

Implementation of Al-Quran Reading Activities at the Beginning of Learning

The routine of reading the Quran at the beginning of the lesson can help students recognise letters, words, and sentences in the Quran. This activity is implemented by PAI teachers, as observed in the case of Mr Zulfikri Ahmad, who starts every lesson by reading the Quran for 10 minutes. The activity is used as a tool to conduct an initial assessment of students' abilities, including in the aspects of tajweed, makhraj, and reading fluency. Students who were actively involved in this activity experienced significant improvement in their reading skills, especially in the mastery of tajweed. However, students who were less involved in this activity needed additional guidance, especially in recognising hijaiyah letters and long punctuation marks (mad).

May Linda Putri's research findings also emphasise the importance of reading routines in building literacy habits and increasing students' interest in religious learning.[13] These findings are also supported by Erliani Siagian's research, which shows that routine activities such as reading the Quran can improve mastery of tajweed and reading fluency through habituation and consistent repetition.[14] In addition, Joni's study also emphasises

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[10] Robert K. Yin, *Studi Kasus: Desain Dan Metode* (Jakarta: Rajawali Pers, 2015).

[11] Matthew B. Miles and A. Michael Huberman, *Analisis Data Kualitatif*, ed. Tjetjep Rohendi Penerjemah (Jakarta: Penerbit Universitas Indonesia (UI -Press), 1992).

[12] Amir Hamzah, *Metode Penelitian Studi Kasus: Single Case, Instrumental Case, Multicase & Multisite* (Malang: Literasi Nusantara, 2020).

[13] May Linda Putri and Nurul Latifatul Inayati, "Penanaman Karakter Religius Melalui Pembiasaan Membaca Al-Qur'an Di Smp Negeri 2 Colomadu Tahun Pelajaran 2019/2020" (Universitas Muhammadiyah Surakarta, 2020).

[14] Erliani Siagian, "Evaluasi Program Pelaksanaan Tahfizh Al-Quran Di Pondok Pesantren Basilam Baru," *Maslahah: Jurnal Pengabdian Masyarakat* 3, no. 1 (2022): 39–47.

that reading habituation in class has a significant influence on increasing student confidence.[15]

Students have confidence in reciting Quranic verses after this routine has been carried out for one semester. One student stated that the reading activity at the beginning of the lesson facilitated the process of mastering tajweed and reduced nervousness when reading in front of his friends. The teacher also recognises this activity as a foundation in building students' religious literacy. Increased student interest in reading the Quran outside of class hours was also reported as one of the positive impacts of implementing this routine. This phenomenon is in line with the description of habit-based learning theory described by Bandura in his social learning theory, where behaviors that are repeated in a supportive context tend to become sustainable habits.[16]

The impact of this activity is not only limited to technical reading skills but also influences the formation of students' spiritual discipline. With the start of learning through reading the Quran, positive habits in accordance with religious values can be formed. This activity is also used to instil adab values in reading the Quran, such as maintaining cleanliness before reading and starting with prayer. The implementation of this activity is in line with the principles of Islamic education that emphasise character building through spiritual practices. Thus, the activity of reading the Quran at the beginning of learning is an implementation of the holistic approach in educating students cognitively, affectively, and spiritually initiated by Miller.[17]

Students' Quran Reading Skill Level

Examining field phenomena shows that there are variations in the level of students' reading skills. Some students still experience difficulties in fundamental aspects such as the recognition of long punctuation marks (mad) and the pronunciation of letter makhraj. For example, one student revealed that he could not read long verses without stammering, reflecting the need for more focused learning methods. This indicates a learning gap that needs to be addressed through a more structured strategy.

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[15] Rama Joni, Abdul Rahman, and Eka Yanuarti, "Strategi Guru Agama Desa Dalam Meningkatkan Kemampuan Membaca Al Quran Warga Desa," *JOEAI (Journal of Education and Instruction)* 3 (2020): 59–74.

[16] Razieh Tadayon Nabavi and Mohammad Bijandi, "Bandura's Social Learning Theory & Social Cognitive Learning Theory," January 1, 2012.

[17] Rohan Miller and Gwyneth Howell, "A Test of the Theory of Planned Behavior in Underage Lottery Gambling," in *ANZMAC 2005 Conference: Broadening the Boundaries*, 2005, 211–18.

The individualised approach implemented by PAI teachers has shown positive results. Students who were given exceptional guidance reported significant improvement in a relatively short period. This finding is consistent with Vygotsky's theory of the zone of proximal development, where support provided by teachers can help students achieve abilities that they previously had difficulty achieving independently.[18]

The iqra' method, which is used to provide a basic introduction to the hijaiyah letters and tajweed, is complemented by the talaqqi method to ensure correct pronunciation. The talaqqi approach, which involves direct interaction between teacher and student, allows errors in pronunciation to be corrected immediately. Research by Erliani Siagian and Zailani supports the effectiveness of the talaqqi method in improving the ability to read the Quran through direct guidance.[19] Students trained with the talaqqi method improved their accuracy in tajweed and reading fluency by up to 30% faster than students trained with traditional learning methods.

Conceptually, the talaqqi approach is in line with constructivist learning theory, which emphasises the importance of interaction in the learning process. Through this interaction, students are not only given good examples but also receive specific and direct feedback related to their abilities. This supports research by Nasution, who found that direct interaction-based learning provides better results in the context of Quranic learning.[20]

The findings suggest that variations in students' reading ability levels can be addressed through a combination of individualised approaches, the iqra' method, and talaqqi. With the support of technology and more adaptive learning strategies, the effectiveness of teaching Quran reading can be significantly improved. This approach not only supports the improvement of students' technical skills but also helps them build greater confidence and interest in learning the Quran.

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[18] L Vygotsky and M Cole, "Learning and Social Constructivism," *Learning Theories for Early Years Practice. UK: SAGE Publications Inc*, 2018, 68–73.

[19] Erliani Siagian and Zailani Zailani, "Metode Tahsin Dalam Memperbaiki Bacaan Al-Quran," *Ar-Rasyid: Jurnal Pendidikan Agama Islam* 1, no. 2 (2021): 114–20.

[20] Mardiah Kalsum Nasution, "Penggunaan Metode Pembelajaran Dalam Peningkatan Hasil Belajar Siswa," *STUDIA DIDAKTIKA: Jurnal Ilmiah Bidang Pendidikan* 11, no. 01 (2017): 9–16.

Parent Involvement in the Learning Process

Parental involvement is a key factor in the success of learning to read the Quran. Data shows that students who get parental support at home tend to master reading skills faster. As many as 70% of students whose parents accompanied them showed significant improvement, while the other 30% faced obstacles due to lack of support. This shows that the family environment plays a vital role in the formation of students' learning habits, especially in the context of religious learning.

PAI teachers have taken proactive steps by involving parents through regular meetings and giving relevant homework assignments. Parents are also encouraged to introduce their children to non-formal learning environments such as the Quranic Recitation Center (TPQ). This reflects the community-based approach that emphasises the importance of collaboration between family, school and community in the education process. These findings are consistent with Nurianna and Nurhafizah's research, which emphasises the importance of parental involvement in improving children's learning motivation.[21]

Bronfenbrenner's theory of developmental ecology provides a relevant framework for understanding how microenvironments, such as the family, can influence student learning outcomes.[22] In this context, parents' role as mentors at home is considered one of the key elements in creating a supportive learning environment. Research by Ilang Achmad Marzuki also shows that parents' active involvement in their children's religious education can improve students' competence in religious literacy.[23]

Parental support, such as supervision and repetition of material at home, helps students strengthen their understanding of the material taught at school. This approach supports Piaget's constructivism learning theory, which emphasises that students construct their knowledge through active interaction with the environment, including the role of parents as facilitators in the learning process at home.[24]

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[21] Nurianna Nurianna and Nurhafizah Nurhafizah, "Peran Orangtua Terhadap Motivasi Anak Dalam Belajar Al-Quran Di Taman Kanak-Kanak," *SELING: Jurnal Program Studi PGRA* 6, no. 1 (2020): 18–26.
[22] Urie Bronfenbrenner, "Ecological Systems Theory (1992).," 2005.
[23] Gilang Achmad Marzuki and Agung Setyawan, "Peran Orang Tua Dalam Pendidikan Anak," *Jurnal Pendidikan, Bahasa Dan Budaya* 1, no. 4 (2022): 53–62.
[24] Jean Piaget, "Development and Learning," *Reading in Child Behavior and Development*, 1972, 38–46.

Parental involvement not only improves students' technical ability in reading the Quran but also builds intrinsic motivation and positive learning habits. PAI teachers can continue to strengthen collaboration with parents through effective communication and programs that encourage active participation in the learning process.

Effective Integration of Iqra' and Talaqqi Methods in Quranic Education

The iqra' and talaqqi methods applied by the teacher showed very effective results. Observations show that the iqra' method provides a basic understanding of alphabets and tajweed, while the talaqqi method helps students improve pronunciation through direct interaction with the teacher. Real-time feedback provided by the teacher is proven to accelerate the learning process and correct students' mistakes immediately. The combination of these two methods provides a balanced structure between introduction to theory and hands-on practice.

Students are more motivated when using the talaqqi method due to the teacher's individual attention. This approach facilitates students' in-depth understanding of the laws of tajweed and provides a personalised learning experience. M Fazil's research supports these findings, stating that the combination of iqra and talaqqi methods improves students' abilities compared to conventional methods.[25]

The effectiveness of the talaqqi method can also be explained through constructivist learning theory, which emphasises the importance of social interaction in Vygotsky's learning process.[26] In this context, direct interaction between teachers and students allows for scaffolding, where teachers provide support that suits students' needs until they are able to reach a higher level of understanding. This is also in line with the findings of Nurhalima Tambunan,[27] This shows that the talaqqi method provides significant results in improving students' tajweed pronunciation accuracy through intensive guidance.

The iqra' method provides a solid foundation in recognising the hijaiyah letters and punctuation marks, which are key elements in learning the Quran. The method supports Skinner's behavioristic approach, where learning is done through repetition and

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[25] M Fazil, "Efektivitas Penggunaan Metode Iqra'Untuk Meningkatkan Kemampuan Membaca Al-Qur'an Bagi Siswa Muallaf," *Tadabbur: Jurnal Peradaban Islam* 2, no. 1 (2020): 85–103.
[26] Vygotsky and Cole, "Learning and Social Constructivism."
[27] Nurhalima Tambunan, "Efektivitas Efektivitas Pembelajaran Tahfidz Al-Qur'an Di SMPIT An-Naas Binjai," *Al-Munawwarah: Jurnal Pendidikan Islam* 14, no. 2 (2022): 57–68.

reinforcement.[28] With structured repetition, students can build a solid foundation of Quran literacy before moving on to more complex learning stages.

The effectiveness of the iqra' method depends on the consistency of its implementation. Students who were actively involved in both methods showed significant improvement, while students who did not get access or sufficient time for additional practice faced difficulties in mastering correct pronunciation. The study by Muhammad Ridwan also shows that consistency in the use of the talaqqi method contributes to the success of Quran learning, especially in the aspect of mastering the laws of tajweed.[29]

Principal Support in Improving Students' Quran Reading Competency

The principal's support plays a strategic role in creating a conducive learning environment. Interview results show that the additional hours of Quran reading lessons had a positive impact on students' abilities. Students who previously struggled with reading reported significant improvement after receiving additional time for practice. This finding supports Glickman's learning management theory, which emphasises that school leaders play a role in creating conditions that enable student success through the effective allocation of resources and time.[30]

The principal also initiated the use of creative learning media such as interactive video and audio. These media not only increase students' interest but also accelerate their understanding of tajweed. These interactive learning media serve as visual and auditory aids that can clarify the abstract concept of tajweed, in accordance with Mayer's multimodal learning theory, which states that learning becomes more effective when it involves multiple sensory channels.[31]

The study by Joni, supports the effectiveness of interactive media in improving student engagement and learning outcomes. The study showed that the use of learning videos can increase student motivation, while interactive audio helps improve tajweed pronunciation by providing direct examples that can be repeated.[32] This is relevant to the

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[28] B F Skinner, "Herrnstein and the Evolution of Behaviorism.," 1977.

[29] Muhammad Ridwan, "Proses Pembelajaran Tahfidz Al-Qur'an Menggunakan Metode Talaqqi Di Smp It Baitul Muslim," *Jurnal Pengembangan Profesi Guru (JPPG)* 1, no. 1 (2022): 43–62.

[30] Carl D Glickman, *Supervision in Transition: 1992 Yearbook of the Association for Supervision and Curriculum Development.* (ERIC, 1992).

[31] Richard Mayer, Susan Veronikas, and Michael F Shaughnessy, "An Interview with Richard Mayer," *Educational Psychology Review*, 2005, 179–89.

[32] Maya Ayu Arieska et al., "Efektivitas Strategi Pembelajaran Active Learning Melalui Media Pembelajaran Dick Games Untuk Meningkatkan Prestasi Belajar Pada Mata Pelajaran BTQ (Baca Tulis

findings at SMP Negeri 2 Pegajahan, where learning using interactive media showed faster improvement in the ability to read the Quran than students who only relied on traditional methods.

The principal's support is not limited to providing media or increasing learning time but also includes strengthening collaboration with parents, training teachers, and implementing adaptive managerial strategies. These steps demonstrate the importance of visionary school leadership in creating a holistic and sustainable learning environment to improve students' Quran reading competency.

Furthermore, in the context of scientific development, this research contributes to the development of Islamic religious education literature, especially in the context of learning to read the Quran. Some of the main contributions can be described as follows:

1. Provides In-depth Empirical Data on the Effectiveness of Iqra' and Talaqqi Combination Methods This study provides empirical evidence that the combination of iqra' and talaqqi methods is able to improve students' Quran reading skills significantly. In Vygotsky's theory of constructivism, the combination of these two methods creates a zone of proximal development (ZPD), where students can develop optimally with competent teacher guidance.

2. Identifying the Importance of Reading the Quran Routine at the Beginning of Learning Reading the Quran routine at the beginning of learning was found to be an effective strategy for building students' religious literacy. The habit of reading consistently builds learning discipline and improves students' religious understanding. From the perspective of Skinner's behaviourism theory, repetition done systematically can strengthen positive behaviour, such as the skill of reading the Quran.

3. Highlighting the Central Role of Parents in Supporting Home Learning This study emphasises the importance of parental involvement as one of the key factors for successful learning to read the Quran. Children's learning motivation increases significantly with parental support. In this context, Bronfenbrenner's ecological theory of education also supports the importance of parental involvement in creating a learning environment that supports student development.

Al-Qur'an) Siswa Kelas XI SMK Dewantoro Purwosari," *Risalah, Jurnal Pendidikan Dan Studi Islam* 9, no. 4 (2023): 1793–1803.

4. Presenting Empirical Evidence on the Positive Impact of Principal Support Principal support was found to contribute to student motivation and learning outcomes significantly. The addition of class hours, the use of interactive media, and collaboration with student guardians are effective strategic steps. In this context, the principal acts as a change agent to ensure the implementation of learning strategies is optimised.

This research provides practical guidelines that can be applied to improve the quality of learning to read the Quran in secondary schools. The proposed approach is relevant not only for improving students' technical competence but also for forming a stronger spiritual character. This is in line with Miller's holistic education theory (2005), which emphasises the importance of an approach that includes intellectual, emotional, and spiritual dimensions in the education process.

Conclusion

This study reveals that Islamic Religious Education (PAI) teachers have a central role in improving students' ability to read the Quran at SMPN 2 Pegajahan. The teacher acts not only as a learning facilitator but also as a spiritual guide who supports the mastery of Quran reading techniques, including tajweed, makhraj, and fluency. The approaches used, such as the iqra' and talaqqi methods, proved effective in building students' Quran literacy foundation by providing intensive guidance and real-time feedback. In addition, the routine of reading the Quran at the beginning of learning serves as an effort to build spiritual discipline while increasing students' motivation and confidence in reading the Quran.

The PAI teacher's collaboration with parents and the principal's support strengthened the success of this program. Teachers not only integrate Quran reading activities as part of the curriculum but also encourage parental involvement through homework and community-based programs. The principal supports by increasing learning time and utilising interactive learning media to accelerate student mastery. This implementation reflects a holistic education approach aligned with Islamic principles, which emphasises student character-building through the integration of spiritual, emotional and intellectual values in the learning process.

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