

Zoom Application- Based Qur'an Learning Management For Employees and Lecturers of The Faculty of Social and Political Sciences, UHAMKA

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ABSTRACT

The low level of Quranic literacy among the academic community of Islamic higher education institutions is a pressing issue, especially in the context of the COVID-19 pandemic, which has eliminated face-to-face learning spaces. This study aims to analyze the implementation of Zoom-based Quranic learning management for lecturers and staff at the Faculty of Social and Political Sciences (FISIP) of Muhammadiyah University Prof. DR. HAMKA (UHAMKA). The approach used was descriptive qualitative. Data were collected through Quranic reading tests (pre-test and post-test), participatory observation in Zoom sessions, and documentation studies of achievement cards. The research subjects were 30 people consisting of 20 lecturers and 10 staff, determined through purposive sampling. Learning management was designed through four functions: baseline assessment-based planning, organization of differentiated classes (Beginner, Intermediate, Tahsin), implementation using the virtual talaqqi method, and control through seven-stage achievement cards. Data analysis used the interactive model of Miles, Huberman, and Saldana. The results showed that 10 employees (33.3%) achieved the Intermediate category with the ability to read hijaiyah letters, string together harakat, and understand the basic rules of tajweed. A total of 20 lecturers and employees (66.7%) achieved the Tahsin category, namely being able to read the Qur'an fluently, apply tajweed knowledge comprehensively, and master waqf and ibtida. There were no participants remaining in the Beginner category. This research contributes to the development of a contextual digital technology-based Qur'an learning management model for non-pesantren Islamic higher education environments.

Keywords: learning management, Al-qur'an, Zoom, Online learning, Islamic collages

INTRODUCTION

The Quran is a holy book and a guide to life for Muslims. It not only contains a spiritual dimension but also shapes the epistemological identity of Islamic civilization as a whole (Syaiikh Manna' Al-Qatthan, 2020). The ability to read the Quran correctly according to the rules of tajwid is an obligation that has direct implications for the quality of one's worship. In an institutional context, this ability should be the minimum standard for the entire academic community of Islamic higher education institutions that make Islamic values the foundation of institutional governance.

The reality on the ground shows a reality that is far from ideal. Data from the Indonesian Ministry of Religious Affairs' Institute for the Qu'ranic Revision (LPMQ), which mapped the Quranic reading and writing skills of students at 14 State Islamic Universities (UIN) in Indonesia, revealed that the average Quranic reading proficiency index only reached 3.19 on a scale of 5, while the writing index was 3.20. This means that almost two more points are needed to reach the maximum standard (Syakir, 2019). These LPMQ findings not only reflect weaknesses at the student level but also signal a broader systemic problem, including among the teaching and administrative staff of Islamic universities.

At Muhammadiyah University Prof. DR. HAMKA (UHAMKA), a similar situation was confirmed through the UHAMKA Bertadarus activity initiated based on Rector's Instruction Number 1423/F.08.06/2020. Of the 158 samples collected, 74 (47%) were still in the Beginner category, 71 in the Intermediate category, and only 13 in the Tahsin category. This figure indicates that nearly half of UHAMKA employees do not yet have adequate basic skills in reading the Quran. This fact further

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emphasizes the urgency of implementing a structured and evidence-based Quran learning program in Islamic higher education environments.

This situation has been further complicated by the spread of the COVID-19 pandemic since early 2020, forcing the suspension of all face-to-face learning activities. The online learning policy issued by the Ministry of Education and Culture (Kemdikbud, 2020) and reinforced by the findings of Herliandry, Nurhasanah, Suban, and Kuswanto (2020) in the JTP Journal of Educational Technology, which confirmed that the pandemic fundamentally changed the education ecosystem, pushed all institutions, including UHAMKA, to adapt to digital platforms. At the same time, the pandemic has opened up space for adult learners to study the Quran in a more structured manner (Ideharmidah, Solfema, & Irmawita, 2018).

Zoom has emerged as the most widely used platform in this context. Gunawan, Kristiawan, Risdianto, and Monicha (2021) in Education Quarterly Reviews confirmed that Zoom was the dominant application for online learning during the pandemic in Indonesia, with advantages such as stable video connections, breakout rooms, and easy multi-device access. These features are particularly relevant for Quranic learning, which relies on intensive audio-visual interaction and the need for individual supervision.

However, academic studies on Quranic learning management specifically on the Zoom platform are still very limited. Existing research largely focuses on the development of Android-based applications (Suherma, 2019) or e-learning tahsin (Rifa'i & Sofyan, 2018), and does not explicitly analyze managerial functions (planning, organizing, implementing, controlling) in an online context. Furthermore, no research has specifically targeted lecturers and staff at Islamic universities as subjects, a group with unique andragogical characteristics and motivational challenges (Knowles, 1980).

This research gap serves as the main foundation of this study. The novelty offered includes three aspects: (1) a systematic analysis of four functions of Al-Qur'an learning management (POAC) in a Zoom-based online context that has never been specifically studied before; (2) application to the subject of lecturers and employees of non-pesantren Islamic higher education institutions who have andragogical profiles that differ from students; and (3) the combination of baseline assessment based on ability mapping with differentiated class design as a replicable structural innovation.

Based on this background, this study aims to: (1) describe the Zoom-based Qur'an learning management model at FISIP UHAMKA; (2) analyze the implementation process from the planning stage to evaluation; and (3) measure the achievement of participants' Qur'an reading abilities after participating in the program. The findings of this study are expected to serve as an empirical reference for the development of similar programs at other Islamic universities in Indonesia.

LITERATURE REVIEW

A. Learning Management: Concepts and Functions

Management etymologically comes from the English word "to manage," which means to take care of, administer, or control. In the context of education, Terry (in Badrudin, 2013) defines management as a distinct process consisting of planning, organizing, motivating, and controlling to achieve predetermined goals. These four functions are commonly referred to by the acronym POAC (Planning, Organizing, Actuating, Controlling) and have become an analytical framework widely used in studies of Islamic education management in Indonesia (Fatmawati, 2019; Efendy, 2018).

In the learning dimension, learning management is defined as the overall effort to manage the teaching and learning process, systematically designed to ensure the achievement of learning objectives (Haerana, 2016). Fatmawati (2019) in Islamic Education Management emphasizes that effective learning management is not merely technical administration, but rather a reflective and dynamic process that requires continuous adaptation to changing contexts. This perspective is particularly relevant in the pandemic, which has forced sudden and fundamental changes in learning formats.

In the context of community-based religious learning, Efendy (2018) found in a multi-site study at Pamekasan State Senior High School that the quality of learning management directly correlated with the achievement of educational quality standards. The implication of this finding for the current research is that the Islamic and Muhammadiyah quality standards mandated by the UHAMKA Bertadarus program can only be met through structured and measurable learning management.

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B. Learning the Qur'an for Adult Participants: Andragogical Dimension

Learning the Quran for adults is not the same as learning it for children. Knowles (1980) in his andragogical theory asserts that adults learn most effectively when learning is oriented towards real needs, values their lived experiences, provides autonomy in the learning process, and provides direct relevance to their social roles. These principles serve as an important foundation in designing Quran learning programs for lecturers and staff who already have established socio-professional roles.

Ideharmidah, Solfema, and Irmawita (2018) in their research at the Ash-Habul Qur'an Al-Qur'an Education Institute in Payakumbuh City found that the primary motivation for adults to learn the Qur'an stems from increased self-awareness along with increasing social and religious responsibilities. This finding confirms the relevance of the andragogical approach: programs that accommodate participant autonomy and are based on real needs will be far more effective than top-down instructional programs.

From a teaching methodology perspective, Srijatun (2017) in the Nadwa Journal of Islamic Education showed that the structured and tiered Iqra' method was proven to significantly improve Quranic reading and writing skills. This study confirmed that a gradual approach with measurable competencies at each level is an effective strategy, not only for early childhood, but can also be adapted for adult participants. Meanwhile, Rifa'i and Sofyan (2018) in the Journal of Educational Technology Innovation proved that e-tahsin technology can increase the accessibility and flexibility of Quranic learning, paving the way for the digitalization of tajwid learning which has previously been considered to have to be done face-to-face.

C. Zoom-Based Online Learning: Effectiveness and Challenges

In their comprehensive study in the JTP Journal of Educational Technology, Herliandry, Nurhasanah, Suban, and Kuswanto (2020) confirmed that the COVID-19 pandemic has fundamentally transformed the education ecosystem, driving a massive shift from conventional learning to various digital platforms. This shift is not simply a change in medium, but also requires a redesign of the entire pedagogical and managerial approach to learning.

Zoom has proven to be the most adaptable platform in this context. Gunawan, Kristiawan, Risdianto, and Monicha (2021) identified that Zoom's competitive advantage lies in its ability to accommodate synchronous learning with adequate audio-visual quality, its breakout room feature for small group discussions, and its ease of use across devices and operating systems. Their research, conducted in Bengkulu, also identified key obstacles: dependence on a stable internet connection and limited data quotas for participants in regions with unequal digital infrastructure.

Zoom's relevance for Quranic learning lies specifically in its two-way audio-video feature, which allows for the virtual implementation of the talaqqi method. Talaqqi, which traditionally requires physical presence for the correction of makhraj and fashohah, can be implemented on the Zoom platform while maintaining the essence of its interaction, albeit with some adaptations (Syaiikh Manna' Al-Qatthan, 2020). This opens up a significant theoretical possibility: that authentic Quranic transmission can continue even under conditions that prohibit physical meetings.

RESEARCH METHOD

A. Research Approach and Type

This study employed a qualitative approach with a descriptive approach. This approach was chosen because the primary objective was to gain a comprehensive and contextual understanding of the implementation of Zoom-based Quranic learning management, rather than to generate statistical generalizations. Sugiyono (2019) emphasized that descriptive qualitative methods are appropriate when researchers seek to understand phenomena naturally and in-depth in their actual context.

B. Location and Research Subjects

The research was conducted at the Faculty of Social and Political Sciences (FISIP) of Muhammadiyah University Prof. Dr. HAMKA (UHAMKA), Jakarta. The location was selected based on the consideration that FISIP UHAMKA has actively implemented a Zoom-based Quran learning program as part of the Al-Islam and Muhammadiyah Quality Standards.

The research subjects were 30 people consisting of 20 lecturers and 10 employees of FISIP UHAMKA who participated in the program. The determination of subjects used a purposive sampling technique based on two criteria: (1) active involvement in the program of at least 75% of the total meetings, and (2) completeness of achievement card data from the beginning to the end of the program.

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C. Data Collection Techniques

Data were collected through three complementary techniques. First, two Quran reading tests were administered: a pre-test before the program began to map initial abilities and determine groupings, and a post-test at the end of the program to measure achievement. The test instruments covered three aspects: correct pronunciation, application of Tajweed rules, and reading fluency. Second, participant observation was conducted by the researcher during the Zoom sessions to document the dynamics of learning interactions, participant participation patterns, and the effectiveness of the methods used. Third, a documentation study of achievement cards (control sheets) containing records of each participant's progress across the seven stages of the material was conducted, which were updated by the instructor at each meeting.

D. Data Analysis Techniques

Data analysis used the interactive analysis model of Miles, Huberman, and Saldana (2014) which consists of four components: (1) simultaneous data collection from various sources; (2) data reduction, namely the process of selecting and focusing data on information relevant to the research question; (3) data presentation in the form of descriptive narratives, achievement tables, and comparison matrices; and (4) drawing conclusions and verification. Data validity was guaranteed through source triangulation (instructors, participants, and program leaders) and technical triangulation (tests, observations, and documentation).

RESULTS AND DISCUSSION

A. Planning: Data- and Policy-Based Foundations

The Quranic learning program at the Faculty of Social and Political Sciences (FISIP) of the University of Muhammadiyah Malang (UHAMKA) was systematically designed by the Coordinator of Al-Islam and Muhammadiyah Affairs, along with the Vice Dean for Al-Islam, Muhammadiyah Affairs, and Cooperation (VP IV). The planning is based on four main, integrated components.

The first component is the institutional policy foundation. This program is rooted in UHAMKA Rector's Instruction No. 1423/F.08.06/2020 concerning the UHAMKA Tadarus Movement, which mandates the entire academic community to actively practice Quranic recitation. The legitimacy of this policy is crucial because it ensures participation and resource support from the institution, which are prerequisites for the success of adult learning programs (Knowles, 1980).

The second component is a baseline assessment based on ability mapping. Based on data from the UHAMKA Bertadarus activity, participants are grouped into three categories: (a) Beginners, namely participants who cannot yet recognize and arrange the hijaiyah letters; (b) Intermediate, namely participants who can already read the Qur'an but do not yet understand the rules of tajwid systematically; and (c) Tahsin, namely participants who are already fluent in reading but need to improve their fashohah and application of tajwid knowledge. This mapping model is a form of differentiating instruction that allows material to be delivered at the right level of difficulty for each group.

The third component is the development of a tiered curriculum in seven sessions. This design is presented in Table 1. This material systematization reflects the principle of step-by-step learning planning proposed by Kurniadin and Machali (2016), which states that effective planning must build competencies cumulatively and measurably.

Table 1. Structure of Material and Competencies of the Zoom-Based Al-Qur'an Learning Program

Session	Subject matter	Targeted Competencies	Target Group
1	Hijaiyah letters & Arabic-Latin transliteration	Recognize, pronounce, and write the 29 Hijaiyah letters	Beginner
2	Breaking Punctuation (Fathah, Kasrah, Dhammah)	Reading basic syllables and arranging hijaiyah letters	Beginner

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3	Double Punctuation (Tanwin)	Distinguishing and pronouncing tanwin correctly	Beginner-Intermediate
4	Breadfruit & Tasydid	Reading words with consonants and double consonants	Intermediate
5	Mad Ashli (Alif, Ya Sukun, Wau Sukun)	Applying the law of long reading of two harakat	Intermediate
6	Mad Far'i, Qalqalah, Law of Alif Lam	Applying advanced long reading and qalqalah	Intermediate-Tahsin
7	Nun Sukun, Tanwin, Waqaf, Fawatih-Suwar	Read the Koran with proper recitation and waqf	Tahsin

The fourth component is platform and schedule determination. The program is scheduled every Wednesday from 5:30–6:30 a.m. WIB (Western Indonesian Time) via Zoom. Zoom was selected based on its ability to support audio-visual interaction essential for reading correction, its availability of breakout rooms for parallel classes, and its dominance as the most widely used online platform during the pandemic (Gunawan et al., 2021).

B. Organizing: Class Differentiation and Evaluation Instruments

The program is organized around the principle of differentiated classes. Each group (Beginner, Intermediate, and Tahsin) is guided by an instructor from the Al-Islam and Muhammadiyah (AIK) Lecturer Department of the Faculty of Islamic Studies, UHAMKA. The appointment of an AIK lecturer as instructor ensures that the guidance meets academically sound standards. The relatively small instructor-to-participant ratio (1:10) allows for personalized and responsive guidance.

Zoom's breakout rooms feature forms the technical backbone of this organization. Each group practices in a separate virtual room, while instructors can move between rooms to provide individual guidance. This technological architecture effectively addresses the classic weakness of online learning, the lack of individualized attention, identified by Gunawan et al. (2021) as a major obstacle to implementing Zoom for learning.

The evaluation instrument developed is a performance card (control card) containing seven columns of material stages with a three-level rating scale: Poor (Beginner), Adequate (Intermediate), and Good (Tahsin). This instrument serves a dual function: as a tool for monitoring individual development and as a portfolio that serves as a basis for managerial decisions, such as promoting participants to higher groups or providing remedial materials.

C. Implementation: Virtual Talaqqi Method

The implementation process takes place over seven weekly sessions, each lasting 60 minutes. Each session is structured into three phases: an opening (joint prayer and muraja'ah), the delivery of new material using a combination of drill and talaqqi methods, and formative evaluation through oral quizzes or individual reading exercises.

The virtual talaqqi method is the most critical and innovative element of this program. Talaqqi traditionally requires the physical presence of the teacher and student for direct makhraj correction (Syaiikh Manna' Al-Qatthan, 2020). Its implementation on Zoom is carried out through alternating listening-imitating-correcting sessions per participant in small groups. An instructor-controlled mute/unmute feature allows one participant to practice while the others listen, creating a digital cooperative learning model.

Challenges encountered during implementation included signal instability that disrupted audio transmission, the absence of some participants due to scheduling conflicts, limited internet data quotas, and reduced non-verbal communication. These findings align with Gunawan et al.'s (2021) identification of the main barriers to Zoom use in the Indonesian context, particularly the unequal distribution of digital infrastructure.

D. Control: Dual-Layer Monitoring

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Program control is implemented through two layers of mechanisms. The first layer is real-time control by instructors during each Zoom session, which includes direct reading corrections and updates to each participant's achievement card records. The second layer is periodic control by WD IV through aggregate analysis of achievement card data at the end of each month to evaluate the program's overall effectiveness.

This dual-layer mechanism accommodates the two dimensions of supervision proposed by Badrudin (2013): operational (technical-procedural) supervision and strategic (results-oriented) supervision. The existence of achievement card data as a basis for control ensures that managerial decisions are not intuitive but rather based on empirical evidence, which is one of the prerequisites for quality learning management according to Fatmawati (2019).

E. Evaluation and Achievement of Learning Outcomes

The program employs two evaluation models. Formative evaluation is conducted at the end of each session in the form of an oral quiz. Summative evaluation is conducted at the end of the program (EBTA), assessing three aspects: correct pronunciation, tajweed application, and reading fluency.

The final evaluation results showed achievements that exceeded initial expectations. Of the 30 participants, 10 employees (33.3%) reached the Intermediate category, marked by the ability to read the hijaiyah letters with correct makhraj, string together harakat, and understand the rules of length and shortness and nun sukun-tanwin. A total of 20 lecturers and employees (66.7%) reached the Tahsin category, marked by the ability to read the Qur'an fluently, apply all the rules of tajwid, and master waqf and ibtida. Not a single participant remained in the Beginner category. The distribution of these achievements is presented in Table 2.

Table 2. Distribution of Al-Qur'an Reading Ability Achievements of Program Participants

Category	Number of participants	Percentage (%)	Competency Indicators
Beginner	0	0%	Not familiar with the Hijaiyah letters
Intermediate	10	33.3%	Harakat, makhraj, basic laws of tajweed
Tahsin	20	66.7%	Fluent, comprehensive recitation, waqaf-ibtida
Total	30	100%	-

From a comparative perspective, these achievements significantly exceed the baseline. Before the program, 47% of UHAMKA employees were in the Beginner category. After the program, all participants reached at least the Intermediate category, and 66.7% achieved Tahsin. This represents a substantial leap in quality within seven sessions. These achievements also exceed the average findings of similar studies: Rifa'i and Sofyan (2018) reported that 40-50% of participants reached the Advanced level within one cycle of the e-tahsin program, while this program achieved 66.7% in the highest category.

This success can be explained by the integration of four management functions. Baseline assessment-based planning avoids the uniform approach that often leads to ineffective adult learning. Differentiated classroom organization allows for targeted instruction at every ability level. Consistent implementation of the virtual talaqqi method maintains the pedagogical essence of Quranic learning even when conducted online. And achievement card-based control allows for responsive, data-driven correction of learning paths (Fatmawati, 2019; Haerana, 2016).

From an andragogical perspective, this success also reflects the fulfillment of Knowles' (1980) principles: a program that is oriented towards real needs (improving worship and meeting UHAMKA quality standards), respecting participants' experiences through grouping based on initial abilities, and providing direct and measurable feedback through formative evaluation of each session.

This study also confirms the findings of Herliandry et al. (2020) and Gunawan et al. (2021) that Zoom has been proven to facilitate quality learning even when conducted remotely. In the specific context of Quranic learning, this study extends this argument by proving that even the talaqqi method,

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traditionally considered to require physical presence, can be effectively adapted to a virtual format, provided the instructional design and management are implemented appropriately.

These findings have relevant policy implications for Islamic higher education institutions in Indonesia. In the post-pandemic context, the Zoom-based Quranic learning model, which has proven effective, has the potential to be developed into a hybrid format, combining Zoom sessions for routine practice with periodic face-to-face meetings for more in-depth makhraj correction. This hybrid approach would optimize the advantages of both formats while minimizing the limitations of eac

CONCLUSIONS

This study concludes that the Zoom-based Quran learning management implemented at FISIP UHAMKA has proven effective in improving the Quran reading skills of lecturers and staff. Of the 30 participants, 20 (66.7%) achieved the Tahsin category and 10 (33.3%) achieved the Intermediate category, with none remaining in the Beginner category. This effectiveness is the result of the synergy of four management functions: planning based on baseline assessment data, organizing differentiated classes reinforced by Zoom's breakout rooms feature, implementing consistent virtual talaqqi methods, and layered control through achievement cards and periodic leadership supervision.

This study also demonstrates that the talaqqi method, which historically required physical presence, can be effectively adapted to the Zoom platform, as long as instructors actively utilize the two-way audio-video feature for individual recitation correction. This finding has theoretical significance: it demonstrates that there are no fundamental technological barriers preventing the transmission of authentic Quranic recitations in digital format.

The limitations of this study lie in the relatively small number of subjects (30) and its limited scope within a single faculty. Further research involving larger samples across institutions, using mixed-methods designs to strengthen validity, and examining hybrid models (online and face-to-face) is highly recommended. The development of a standardized tajwid proficiency assessment instrument is also an urgent research agenda to strengthen the accountability of similar programs in the future.

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