Enhancing Students' Qur'anic Literacy through Islamic Educational Values at TPA Salafiyah Syafi'iyah An-Nahdhoh School Bintuni

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ABSTRACT

Qur'anic literacy is an essential dimension of Islamic education that integrates reading and writing competence with religious values and character development. This study explores how Islamic educational values are experienced and enacted in Qur'anic literacy instruction at TPA Salafiyah Syafi'iyah An-Nahdhoh School in Teluk Bintuni, Southwest Papua, Indonesia. Employing a qualitative phenomenological approach, the study involved 20 purposively selected participants: four teachers, two foundation representatives, two administrators, four students, four alumni, two Ministry of Religious Affairs representatives, and two community or religious leaders. Data were collected through semi-structured interviews, non-participant observations, and document analysis from March 2025 to April 2026. Phenomenological thematic analysis focused on participants' experiences, significant statements, meaning formulation, and the identification of shared and divergent themes. The analytical framework highlights three interconnected dimensions: technical Qur'anic literacy, the enactment of Islamic educational values, and institutional and community support. Discipline, responsibility, perseverance, and respect provide a conceptual basis for examining how values may be integrated into reading and writing instruction. The study contributes a context-sensitive phenomenological framework connecting literacy competence, lived religious values, and educational environments. Its practical implications include differentiated instruction, constructive feedback, progress monitoring, teacher development, and stronger stakeholder collaboration. These interpretations require verification against the original empirical data.

Keywords: Islamic educational values; phenomenology; Qur'anic literacy; Qur'anic education; Teluk Bintuni.

INTRODUCTION

Qur'anic literacy is a fundamental component of Islamic education because it connects the ability to read and write the Qur'an with the development of religious understanding, moral awareness, and everyday conduct [1]. In Islamic educational settings, learning the Qur'an is not merely a technical activity involving Arabic letters, pronunciation, and writing accuracy; it is also a process through which students encounter religious values, develop spiritual discipline, and construct their understanding of appropriate behaviour [2]. Consequently, Qur'anic education requires pedagogical approaches that integrate literacy competencies with the ethical and spiritual purposes of Islamic teaching. This integration is particularly relevant to non-formal Islamic educational institutions, including *Taman Pendidikan Al-Qur'an* (TPA), which provide foundational Qur'anic instruction for children and young learners. At TPA Salafiyah

[1] Muhammad Tang, H. Hasbullah, and S. Sudirman, "Cultural Diversity in Al-Qur'an Perspective," *International Journal on Advanced Science, Education, and Religion* 1, no. 2 (2018): 27–34, https://doi.org/10.33648/ijoaser.v1i2.11.

[2] Rt Bai Rohimah et al., "Tren Metode Pembelajaran Al-Qur'an Di Indonesia Tahun 2019-2023: Sebuah Systematic Review," *Jurnal Pendidikan Abad Ke-21* 1, no. 2 (2023): 85–94, https://doi.org/DOI.%2010.53889/jpak.v1i2.329.

Syafi'iyah An-Nahdhoh School in Bintuni, examining the relationship between Islamic educational values and Qur'anic literacy offers an opportunity to understand how religious learning is experienced, interpreted, and practised within a specific educational community [3]; and [4].

Qur'anic literacy encompasses several interrelated competencies, including recognising Arabic letters, connecting letters within words, applying appropriate pronunciation, reading verses accurately, and writing Arabic letters and Qur'anic passages correctly [5]. Depending on students' developmental stages and instructional objectives, these competencies may also involve understanding basic meanings and applying selected Qur'anic teachings to everyday situations. However, these dimensions do not necessarily develop simultaneously. Students may progress in recognising letters while still struggling with pronunciation, fluency, or writing accuracy [6]. Similarly, learners who can recite short surahs may not consistently translate the discipline cultivated during Qur'anic lessons into their everyday behaviour. These possibilities indicate that Qur'anic literacy should be investigated as a multidimensional educational process rather than measured exclusively through reading speed or the completion of memorisation targets. An integrated perspective enables researchers to examine both the acquisition of practical literacy skills and the educational values through which those skills are taught and experienced [7]; and [8].

Islamic educational values provide an important conceptual foundation for understanding this process. Values such as sincerity (*ikhlas*), discipline, responsibility (*amanah*), respect for teachers, perseverance, cooperation, and the practical embodiment of good character can influence the atmosphere in which Qur'anic learning takes place [9]. Teachers may express these values through their instructional practices, students' participation, the organisation of learning activities, and interactions among teachers, students, and families. For example, discipline may be reflected in regular attendance and sustained reading practice, while responsibility may be expressed through completing writing exercises and maintaining learning materials [10]. Respect and cooperation may also foster a supportive environment where students feel encouraged to practise and correct their mistakes. Nevertheless, the presence of religious values in an educational institution does not automatically demonstrate that these values improve literacy outcomes. Their educational significance must therefore be examined

[3] Muhammad Rifaldi and Azhar Kholifah, "Analysis of the Effectiveness of Learning Methods in Improving the Ability to Read Al Qur'an in Elementary School Age in Indonesia," *International Journal of Instruction, Technology & Social Sciences* 3, no. x (2024): 20–31.

[4] Kalsumi Rumatumia and Fardan Abdillah, "Analisis Efektivitas Metode WAFA Dan Pembiasaan Tahsin Terhadap Peningkatan Kemampuan Tahfidzul Qur'an Santri Orang Asli Papua (OAP) Di Rumah Qur'an Fakfak (RQF) Kabupaten Fakfak," *TRANSFORMASI: Jurnal Kepemimpinan & Pendidikan Islam* 8, no. 1 (2024): 62–84,

[5] Mubaidi Kusnadi, Sulaeman and Eko Zulfikar, "Systematic Literature Review (SLR) on Qur'anic Learning in Indonesia (2014-2024)," *QURANICA: International Journal of Quranic Research* 17, no. December (2025): 28–60, https://doi.org/https://doi.org/10.22452/quranica.vol17no2.28.

[6] Sopian Kamil Muttaqin, Ahmad Fajri Asshdiqi, and Aulia Rizki, "The Qur'anic Learning Methods for Primary School Pupil in Indonesia: A Systematic Literature Review," *Journal of Education Method and Learning Strategy* 3, no. 02 (2025): 172–84, https://doi.org/https://doi.org/10.59653/jemls.v3i02.1510.

[7] Abd Aziz, Ahmad Zain Sarnoto, and Muhammad Daffa, "Multisensori Al- Qur'an : Model Pembelajaran Al- Qur ' an Bagi Siswa Tunagrahita," *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 3, no. 5 (2025): 6059–79, https://doi.org/https://doi.org/10.61104/alz.v3i5.2225.

[8] Muttaqin, Asshdiqi, and Rizki, "The Qur'anic Learning Methods for Primary School Pupil in Indonesia: A Systematic Literature Review."

[9] Muhammad Satir and Hasbullah Akidah, Sri, "Integration of Soft Skills Strategy in Teaching Akidah Akhlak at State Madrasah Aliyah," *Scaffolding* 7, no. 3 (2025): 742–56, https://doi.org/10.37680/scaffolding.v7i3.8247.

[10] Junaidin, "Problem-Based Learning Strategy Based on Local Wisdom in PAI Learning in Bima," *FiTUA : JURNAL STUDI ISLAM* 6, no. June (2025): 115–26, https://doi.org/https://doi.org/10.47625/fitua.v6i1.1080.

through teachers' and students' actual experiences, the meanings they attribute to their learning activities, and how these values become embedded in classroom practices [11].

Despite the central position of Qur'anic learning in Islamic education, several problems warrant investigation. *First*, reading and writing instruction may prioritise the completion of lessons, memorisation, and correct recitation without sufficiently connecting these activities to the values that give Qur'anic education its broader educational purpose [12]. *Second*, differences in students' initial abilities, learning pace, confidence, and practice opportunities may create unequal progress in reading and writing [13]. *Third*, the effectiveness of value-oriented teaching may depend on how teachers translate abstract religious principles into consistent, observable learning practices. *Fourth*, relationships between the learning environment at the TPA and support from students' families may influence the continuity of Qur'anic practice beyond scheduled lessons [14]; [15]. These are research problems to be investigated rather than established characteristics of TPA Salafiyah Syafi'iyah An-Nahdhoh School. Identifying their presence, forms, and educational consequences requires direct engagement with the experiences of the school community.

Addressing these problems requires more than introducing additional instructional techniques. Teachers need to understand how students experience Qur'anic learning [16], what motivates or discourages their participation [17], and how religious values shape their responses to difficulty and correction [18]. A value-oriented pedagogical approach could connect technical instruction with modelling, habituation, encouragement, reflection, and constructive feedback. Teachers might, for instance, demonstrate patience when correcting pronunciation, encourage students to persevere when practising difficult letter combinations, and cultivate responsibility through regular reading and writing exercises. Such practices may help create meaningful connections between religious education and literacy development [19]; [20].

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[12] Kusnadi, Sulaeman and Zulfikar, "Systematic Literature Review (SLR) on Qur'anic Learning in Indonesia (2014-2024)."

[13] Surahman Amin, "Behaviorisme Pembelajaran Al-Qur'an Di Papua (Studi Kasus SDIT Al-Izzah, Kota Sorong)," *Al-Fikr: Jurnal Pendidikan Islam* 10, no. 1 (2024): 43–52, https://doi.org/https://doi.org/10.47945/alfikr.v10i1.386.

[14] Alif Istiadatir Rohmah and Dyah Nawangsari, "Integration of Wafa Method with Quantum Teaching Learning Model: The Smart Way to Educate Learners to Memorize the Quran," *International Journal ofMultidisciplinary Research of Higher Education(IJMURHICA)* 8, no. 3 (2025): 538–48, https://doi.org/https://doi.org/10.24036/ijmurhica.v8i3.388.

[15] Choirul Azimin and Wiwin Narti, "Implementing the Wafa Five-Stage (5P) Right-Brain Method in Qur'an Memorization at an Indonesian Primary School: A Qualitative Case Study of Pedagogical Adaptation," *PIJAR: Jurnal Pendidikan Dan Pengajaran* 3, no. 2 (2025): 373–81, https://doi.org/10.58540/pijar.v3i2.1606.

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[17] Umwari Aripin, Moh.; Khoiruddin Nasution; Mufrod, Teguh; Yvette, "The Impact of the Wafa Method in Tahfidzul Qur'an on Student Motivation and Learning Interest," *AT-TARBIYAT: Jurnal Pendidikan Islam* 8, no. 1 (2025), https://doi.org/https://doi.org/10.37758/jat.v8i1.1193.

[18] Hanafi; Hernisawati; Choirudin Irsyad, "The Influence of the Wafa Method on the Qur'an Reading Ability of Seventh Grade Students of SMP Cendekia Madani Metro," *Journal of Research in Islamic Education* 8, no. 1 (2026): 376–96, https://doi.org/10.25217/jrie.v8i1.7704.

[19] Sukarno Putra Putra, "Misconception Tendency of Differentiated Instruction in Publicly Shared Teaching and Learning Videos on Youtube : A Mixed-Methods Exploration Study," *Jurnal Penelitian Dan Evaluasi Pendidikan* 27, no. 2 (2023): 189–200, https://doi.org/https://doi.org/10.21831/pep.v27i2.60233.

[20] Rizdki Elang and Gumelar Dedeh, "The Integration of Islamic Educational Values from the Qur ' an and Hadith into English Language Teaching: A Literature Review," *JEES: Journal of English Education Studies* 8, no. 1 (2025): 43–48, https://doi.org/https://doi.org/10.30653/005.202581.140.

However, their implementation must be understood in relation to the institution's existing teaching traditions, available resources, students' learning needs, and teachers' interpretations of Islamic educational principles. The central concern is therefore not simply whether values are mentioned during lessons, but how they are enacted and experienced in ways that may support students' Qur'anic literacy [21]; [22]; [23].

Previous research on Qur'anic education can be approached through several interconnected areas, including instructional methods for teaching Arabic letters, strategies for improving recitation, memorisation practices, literacy assessment, and character formation through religious education [24]; [25]. These areas provide valuable foundations, but they do not necessarily explain how students and teachers experience the integration of Islamic educational values with reading and writing instruction in a particular institutional context. The research gap addressed by this study is therefore the need for a context-sensitive, experience-based understanding of the relationship between value-oriented educational practices and Qur'anic literacy. Rather than assuming that the integration of values produces measurable improvement, the study investigates how the integration is understood, enacted, and perceived by participants, what educational processes appear to support literacy development, and what difficulties remain [26]. A final literature review should substantiate this gap by critically comparing recent empirical studies of Qur'anic literacy, Islamic values-based pedagogy, and qualitative research in non-formal Islamic education.

The study adopts a phenomenological approach to explore the lived experiences of participants involved in Qur'anic learning at TPA Salafiyah Syafi'iyah An-Nahdhoh School in Bintuni. Phenomenology is appropriate because the inquiry concerns not only instructional activities but also how teachers and students experience, interpret, and assign meaning to the relationship between Islamic educational values and literacy development. Through in-depth interviews, observations of learning activities, and relevant instructional documentation, the research can examine participants' understandings of effective Qur'anic teaching, their experiences of encouragement and difficulty, and their perceptions of changes in reading and writing competence. The analysis should identify recurring experiential themes while preserving differences in participants' perspectives. Rather than treating individual accounts as proof of causal effectiveness, the study will interpret them in relation to observed educational practices and the institutional context. This approach provides a basis for understanding how value-oriented Qur'anic instruction is experienced and how participants believe it contributes to their learning.

The novelty of this study lies in its phenomenological examination of Islamic educational values as lived pedagogical practices associated with students' Qur'anic literacy in a specific TPA setting in Bintuni. Its contribution is to connect three dimensions that are often examined separately: students' reading and writing experiences, teachers' enactment of Islamic educational values, and the institutional conditions shaping Qur'anic learning. The study seeks to develop a context-sensitive interpretive framework explaining how values such as discipline,

[21] Noor Halidah, "Implementasi Pembelajaran Al-Qur'an Dengan Metode Wafa Pada Mata Pelajaran Pendidikan Agama Islam Di SDIT Nurul Fikri Banjarbaru," *JSIM: Jurnal Ilmu Sosial Dan Pendidikan* 4, no. 6 (2024): 788–92.

[22] Muttaqin, Asshdiqi, and Rizki, "The Qur'anic Learning Methods for Primary School Pupil in Indonesia: A Systematic Literature Review."

[23] Kusnadi, Sulaeman and Zulfikar, "Systematic Literature Review (SLR) on Qur'anic Learning in Indonesia (2014-2024)."

[24] Kusnadi, Sulaeman and Zulfikar, "Systematic Literature Review (SLR) on Qur'anic Learning in Indonesia (2014-2024)."

[25] Rani et al., "Implementation of the Wafa Method in Learning to Memorize the Qur'an at Integrated Islamic Junior High School."

[26] Lukman Karman, Anwar, Rosihan, Hakim, "The Qur'anic Learning Based on Islamic Eco-Theology at Pesantren," *Jurnal Pendidikan Islam* 9, no. 2 (2023): 169–86, https://doi.org/10.15575/jpi.v9i2.24933.

responsibility, perseverance, and respect may become educational resources within literacy instruction. Its findings may inform teachers' reflective practice, institutional programme development, and future research on Qur'anic education in comparable settings. Accordingly, this study addresses the following research questions: (1) How do teachers and students experience the integration of Islamic educational values into Qur'anic reading and writing instruction? (2) How are these values enacted in everyday teaching and learning practices? (3) What opportunities and challenges do participants identify in connecting value-oriented instruction with the development of Qur'anic literacy? By answering these questions, the research aims to produce an empirically grounded understanding of Qur'anic literacy as both a practical learning process and an experience of Islamic education.

RESEARCH METHODOLOGY

Research Design

This study employed a qualitative phenomenological design to explore participants' lived experiences and interpretations of integrating Islamic educational values into Qur'anic literacy instruction [27]; [28]. The research was conducted from March 2025 to April 2026 at TPA Salafiyah Syafi'iyah An-Nahdhoh School in Teluk Bintuni, Southwest Papua, Indonesia. The phenomenology was how participants experienced, interpreted, perceived, and understood the relationship between Islamic educational values and students' Qur'anic reading and writing competence. Therefore, this study focused on instructional practices, value internalisation, learning experiences, institutional support, and challenges encountered in Qur'anic education [29]; [30].

Participants

Twenty participants were selected purposively based on their roles, experiences, and knowledge of Qur'anic education.

Table 1. Selected participants

No.	Participant category	Number	Profile
1	Teachers	4	Two males and two females
2	Foundation representatives	2	Institutional leadership
3	School administrators	2	Administrative management
4	Students	4	Two males and two females
5	Alumni	4	Former students
6	Ministry of Religious Affairs representatives	2	Religious education stakeholders
7	Community or religious leaders	2	Local community representatives
Total		20	

Source: Documents of research 2026.

The study included 20 participants purposively selected for their involvement in, experience with, or knowledge of Qur'anic education. They included four teachers (two males and two females), two foundation representatives, two administrators, four students (two males and two females), four alumni, two representatives of the Ministry of Religious Affairs, and

[27] Mahyudin Ritonga, Hendro Widodo, and Talqis Nurdianto, "Arabic Language Learning Reconstruction as a Response to Strengthen Al-Islam Studies at Higher Education," *International Journal of Evaluation and Research in Education (IJERE)* 10, no. 1 (2021): 355–63, https://doi.org/10.11591/ijere.v10i1.20747.

[28] Mohammad Rindu Fajar Salsabila, Shavira; Firmansyah, Mokh. Iman; Islami, "Strengthening Literacy Competencies through Islamic Religious Education Learning in Elementary Schools," *Jurnal Elementaria Edukasia* 7, no. 4 (2024): 3325–43, https://doi.org/10.31949/jee.v7i4.11770.

[29] Ayu Sadewi and M. Makhrus, "Pembelajaran Pendidikan Agama Islam Dan Budi Pekerti Di Sekolah Minoritas Muslim Di SMP Negeri 26 Kabupaten Sorong Papua," *WISSEN : Jurnal Ilmu Sosial Dan Humaniora* 2, no. 1 (2024): 11–25, https://doi.org/10.62383/wissen.v2i1.39.

[30] John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th Editio, ed. Vicki; Jessica Young; Kalie Koscielak; Brittany Bauhaus; Megan Markanich; Rae-Ann Goodwin Knight (London, United Kingdom: SAGE Publications Ltd. London, 2018).

two community or religious leaders from around the school. These participants provided complementary perspectives on teaching practices, students' learning experiences, institutional policies, alumni experiences, and community expectations. For student participants, appropriate parental or guardian consent and child assent were obtained [31].

Data Collection Procedures

Three techniques were employed. *First*, semi-structured interviews explored participants' experiences of Qur'anic learning, instructional practices, Islamic values, perceived literacy development, institutional support, and learning challenges. Interviews were conducted individually using guiding questions and follow-up prompts, audio-recorded with permission, and transcribed verbatim. *Second*, non-participant observations documented teaching strategies, reading and writing exercises, teacher–student interactions, feedback, participation, and observable expressions of discipline, responsibility, perseverance, and respect. An observation guide and field notes captured instructional processes and contextual conditions. *Third*, document analysis examined available lesson plans, learning materials, assessment records, attendance records, and institutional programme documents. Data collection involved institutional permission, purposive recruitment, informed consent, interviews, classroom observations, document examination, and preliminary data verification. Parental or guardian consent and student assent were obtained for minors [32]; [33].

Phenomenological Data Analysis

The data were analysed using a phenomenological approach informed by thematic interpretation. The analytical procedure involved six steps: (1) familiarisation, repeatedly reading transcripts and field notes; (2) reflexivity, recording and suspending, as far as possible, the researcher's preconceptions; (3) significant statements, identifying expressions directly related to participants' experiences; (4) meaning formulation and coding, interpreting relevant statements while preserving their contextual meanings; (5) thematic clustering, grouping related meanings into themes concerning values, teaching practices, literacy experiences, and challenges; and (6) textural and structural description, describing what participants experienced and how institutional and instructional contexts shaped those experiences, followed by a synthesis of shared meanings and variations [34].

Trustworthiness and Ethics

Credibility was supported through triangulation of interviews, observations, and documents, alongside participant verification where appropriate. Reflexive notes and an audit trail enhanced analytical transparency, while contextual descriptions supported transferability. Participation was voluntary, confidentiality was maintained, and data were securely stored. The analysis interpreted perceived contributions to literacy development without assuming that participants' accounts alone established causal effects [35].

RESULTS AND DISCUSSION

Result

Participants' Understandings of Qur'anic Literacy and Islamic Educational Values

The analysis was organised around four interconnected themes: the meaning of Qur'anic literacy, the enactment of Islamic educational values, perceived factors influencing

[31] Matthew B. A. Michael Huberman; Johnny Saldana Miles, *Qualitative Data Analysis: A Methods Sourcebook*, 3 Edition (California: SAGE Publications Inc., 2014).

[32] Miles, *Qualitative Data Analysis: A Methods Sourcebook*.

[33] Muhammad Ishtiaq, "Book Review Creswell , J . W . (2014). Research Design: Qualitative, Quantitative and Mixed Methods Approaches (4th Ed.). Sage," *English Language Teaching* 12, no. 5 (2019): 40–41, https://doi.org/10.5539/elt.v12n5p40.

[34] Amirullah Abduh et al., "Multicultural Engagement Activities to Support Internationalization of Bilingual Higher Education Programs," *Qualitative Report* 26, no. 10 (2021): 3296–306, https://doi.org/10.46743/2160-3715/2021.5022.

[35] Azimin and Narti, "Implementing the Wafa Five-Stage (5P) Right-Brain Method in Qur'an Memorization at an Indonesian Primary School: A Qualitative Case Study of Pedagogical Adaptation."

literacy development, and institutional and community support. The phenomenological interpretation focused on how participants understood their experiences and how their perspectives converged or differed [36]. Teachers and students were positioned to explain classroom experiences, whereas foundation representatives and administrators could illuminate institutional priorities. Alumni offered retrospective perspectives, while Ministry of Religious Affairs representatives and community or religious leaders contributed broader educational and social interpretations. These perspectives were analytically complementary but could not be assumed to be identical [37].

Teachers' perspectives centred on the relationship between reading and writing competence and everyday instructional practice. From this perspective, Qur'anic literacy involves recognising Arabic letters, connecting letters into words, pronouncing verses correctly, and writing Qur'anic passages accurately. Islamic educational values provide a framework for cultivating discipline, patience, responsibility, and respect during learning. Students' perspectives, by contrast, concern their direct experiences of practising, receiving corrections, and responding to instructional expectations. Their accounts are particularly important for identifying whether teaching approaches are experienced as encouraging, demanding, or difficult.

Foundation representatives and administrators potentially interpret Qur'anic literacy in relation to institutional objectives, programme continuity, teacher responsibilities, and educational quality [38]. Alumni may understand literacy development retrospectively, relating earlier learning experiences to their subsequent religious practices. Ministry representatives may emphasise instructional quality and alignment with religious education objectives, while community and religious leaders may foreground the social significance of Qur'anic competence and moral development. These differences indicate that Qur'anic literacy can be understood simultaneously as a practical skill, an educational responsibility, an institutional objective, and a community aspiration.

Similarities and Differences in Participants' Perspectives

The participant groups offer distinct analytical positions for examining the relationship between Islamic values and literacy development.

Table 2. The relationship between Islamic values and literacy development

Participant group	Principal analytical focus	Potential difference in interpretation
Four teachers	Teaching methods, reading accuracy, writing practice, and student participation	May prioritise instructional progress and practical learning difficulties.
Four students	Learning experiences, feedback, confidence, and practice	May emphasise personal difficulties, encouragement, and relationships with teachers.
Two foundation representatives	Educational vision, resources, and programme sustainability	May prioritise institutional mission and long-term continuity.
Two administrators	Scheduling, attendance, records, and programme implementation	May focus on operational consistency and learning management.

[36] Azimin and Narti, "Implementing the Wafa Five-Stage (5P) Right-Brain Method in Qur'an Memorization at an Indonesian Primary School: A Qualitative Case Study of Pedagogical Adaptation."

[37] Said; Suwendi Muamar; Hasani Ahmad, "Implementation of the Wafa Method in Taḥsīn Qirāʾah Al-Qurʾān at SMP Insan Cendekia Madani," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 6, no. 1 (2025): 637–49, https://doi.org/10.62775/edukasia.v6i1.1469.

[38] Putri Intan Permatasari and Lukmanul Hakim, "Penerapan Metode Wafa Dalam Pembelajaran Al- Qur ' an Bagi Siswa Di SDIT Samawa Cendekia Sumbawa Besar The Implementation of the Wafa Method in Al-Qur ' an Learning for Students at SDIT Samawa Cendekia , Sumbawa Besar," *Empiricism Journal* 5, no. 2 (2024): 321–39, https://doi.org/https://doi.org/10.36312/ej.v5i2.2385.

Four alumni	Retrospective learning experiences and continuing Qur'anic practice	May evaluate the lasting relevance of earlier instruction.
Two Ministry representatives	Educational standards, teacher development, and programme quality	May emphasise accountability and systematic improvement.
Two community or religious leaders	Religious identity, moral development, and community expectations	May stress the wider social meaning of Qur'anic education.

These perspectives suggest several areas of potential convergence. First, all groups may recognise Qur'anic literacy as important to religious education, although their reasons and responsibilities differ. Second, Islamic educational values can provide a shared language for discussing desirable learning behaviour. Third, sustained cooperation between teachers, institutional leaders, families, and the community may be important for maintaining learning opportunities.

Nevertheless, agreement about the importance of Qur'anic education should not be interpreted as agreement about how it should be delivered. Teachers may prioritise structured practice and correction, while students may value encouragement and opportunities to practise without embarrassment. Institutional representatives may focus on programme implementation, whereas community leaders may place greater emphasis on moral and religious outcomes. Alumni may also assess educational experiences differently from current students because their interpretations are shaped by subsequent experiences. These contrasts provide a basis for investigating differences between institutional intentions and participants' lived experiences [39].

The Enactment of Islamic Educational Values in Learning

A second analytical theme concerns how Islamic educational values may be expressed through everyday teaching and learning. Discipline can be examined through attendance, regular practice, and completion of exercises. Responsibility may be reflected in students' preparation and commitment to learning tasks. Perseverance becomes relevant when students encounter unfamiliar letter combinations, pronunciation difficulties, or writing errors. Respect may be expressed through teacher–student interactions and the manner in which corrections are given and received [40].

Teachers' accounts are particularly relevant for understanding the intentions behind these practices, while student interviews can reveal how the same practices are experienced. Foundation representatives and administrators can clarify whether institutional expectations support consistent implementation. Alumni may provide additional perspectives on which practices they remember as meaningful, while Ministry representatives and community or religious leaders can help contextualise expectations concerning religious learning.

A key interpretive distinction concerns the difference between teaching values explicitly and embodying them pedagogically. Teachers may explain patience as a religious value, but students may experience that value more directly when teachers provide supportive feedback and allow sufficient time for repeated practice. Similarly, responsibility may be taught as a principle and simultaneously reinforced through manageable learning tasks. The relationship between stated values and enacted practices therefore constitutes an important focus for the final analysis.

[39] Noor Khalisah, "Journal of Multicultural Education Studies The Role of the Wafa Method in Optimizing Learning Tajwid Al-Qur'an: Normative , Pedagogical, Psychological and Sociological Analysis," *Journal of Multicultural Education Studies* 1, no. 1 (2025): 24–35, https://doi.org/https://doi.org/10.67899/ar-rahim.v1i1.292.

[40] Rohmah and Nawangsari, "Integration of Wafa Method with Quantum Teaching Learning Model: The Smart Way to Educate Learners to Memorize the Quran."

Perceived Challenges and Opportunities for Improvement

A third theme concerns the conditions that may facilitate or constrain Qur'anic literacy development. Relevant issues for examination include differences in students' initial abilities, the frequency of individual practice, the availability of learning materials, feedback practices, attendance, and continuity of learning outside scheduled sessions. These should be treated as analytical questions until confirmed by interviews, observations, and documents [41]; [42].

Teachers may be able to identify instructional difficulties, while students can explain how those difficulties affect their participation. Administrators and foundation representatives can clarify organisational constraints and available support. Alumni can describe the perceived usefulness of previous learning experiences, and external stakeholders can offer perspectives on teacher development and community participation.

The central interpretive issue is whether participants understand literacy difficulties primarily as individual learning challenges, instructional challenges, institutional limitations, or broader questions of educational cooperation. Comparing these explanations can help distinguish immediate classroom needs from structural issues requiring institutional or community responses.

Integrated Phenomenological Interpretation

Across the proposed themes, Qur'anic literacy emerges as a phenomenon that must be understood through the interaction of practical competence, educational relationships, religious values, and institutional context. The participant groups provide different perspectives on these dimensions, making comparison essential to a comprehensive interpretation [43].

The phenomenological analysis should ultimately establish which meanings are genuinely shared, which experiences differ, and which contextual factors explain those differences. Interview findings should be compared with classroom observations and available institutional documents rather than relying solely on participants' stated opinions. Such integration can clarify whether Islamic educational values are experienced as abstract expectations, practical teaching principles, sources of motivation, or combinations of these meanings [44].

The resulting interpretation can inform context-sensitive improvements in Qur'anic instruction and identify questions for future research. However, claims about actual literacy improvement, the effectiveness of particular teaching practices, or differences between participant groups must be supported by the study's original evidence. The final results should therefore retain only themes, interpretations, and contrasts demonstrated by the collected data.

DISCUSSION

Qur'anic Literacy as an Integration of Competence, Religious Values, and Educational Experience

The findings presented in this study suggest that Qur'anic literacy should be understood as a multidimensional educational process that extends beyond the technical ability to read and write Arabic script. At TPA Salafiyah Syafi'iyah An-Nahdhoh School in Teluk Bintuni, the relationship between Qur'anic literacy and Islamic educational values provides an analytical framework for understanding how literacy instruction may be connected with students' religious development, learning discipline, and moral formation. This interpretation positions Qur'anic learning as an educational experience in which cognitive competencies, social relationships, and spiritual commitments can interact. However, the precise nature of these relationships must be established through the participants' actual accounts and observed learning practices.

[41] Muttaqin, Asshdiqi, and Rizki, "The Qur'anic Learning Methods for Primary School Pupil in Indonesia: A Systematic Literature Review."

[42] Amin, "Behaviorisme Pembelajaran Al-Qur'an Di Papua (Studi Kasus SDIT Al-Izzah, Kota Sorong)."

[43] Amin, "Behaviorisme Pembelajaran Al-Qur'an Di Papua (Studi Kasus SDIT Al-Izzah, Kota Sorong)."

[44] Rohmah and Nawangsari, "Integration of Wafa Method with Quantum Teaching Learning Model: The Smart Way to Educate Learners to Memorize the Quran."

The distinction between literacy competence and broader educational outcomes is particularly important. Recognising Arabic letters, reading connected words, pronouncing verses accurately, and writing Qur'anic passages require specific instructional practice and feedback. Meanwhile, developing responsibility, perseverance, and respect involves behavioural expectations and educational relationships. Although these dimensions may reinforce one another, they should not be treated as interchangeable outcomes [45]. A student's improved attendance, for example, does not necessarily demonstrate improved reading accuracy. Similarly, positive attitudes toward religious learning do not automatically establish writing proficiency. This distinction supports a more rigorous understanding of Qur'anic literacy in which technical progress and value development are examined as related but analytically separate dimensions [46].

Islamic Educational Values as Enacted Pedagogical Practices

A second important interpretation concerns the difference between communicating Islamic values and embodying them in everyday teaching. Values such as *ikhlas* (sincerity), discipline, *amanah* (responsibility), perseverance, and respect can be presented as explicit religious principles. Their pedagogical significance, however, depends partly on how teachers translate these principles into learning activities and interpersonal relationships. Patience, for instance, may become visible through repeated pronunciation practice, constructive correction, and opportunities for students to overcome difficulties without humiliation. Responsibility may be encouraged through regular exercises, preparation, and consistent engagement with learning tasks [47].

This perspective suggests that values-based Qur'anic education should not be evaluated exclusively by the frequency with which religious principles are mentioned during lessons. It should also be examined through the consistency between instructional messages and teachers' actions. When teachers model patience and provide supportive feedback, students may experience Islamic values as practical principles governing the learning environment [48]. Conversely, if classroom expectations emphasise discipline without sufficient attention to students' different learning needs, discipline may be experienced primarily as compliance rather than as an internalised commitment to learning.

For this reason, the relationship between values and literacy development is best interpreted as a pedagogical possibility rather than an established causal relationship. The study's phenomenological orientation is useful because it can reveal how participants understand this relationship, what experiences they consider meaningful, and how they interpret particular teaching practices. Evidence from student interviews and classroom observations is especially important for determining whether the intended educational values are experienced in ways consistent with teachers' intentions.

Differences in Participant Perspectives and Their Educational Significance

The different participant groups provide opportunities to understand Qur'anic education from classroom, institutional, and community perspectives. Teachers may focus on instructional procedures, students' progress, and difficulties encountered during reading and writing exercises. Students, meanwhile, may interpret the same educational environment through their experiences of encouragement, correction, confidence, and participation. Comparing these accounts can reveal whether instructional intentions correspond with students' actual experiences.

[45] Muttaqin, Asshdiqi, and Rizki, "The Qur'anic Learning Methods for Primary School Pupil in Indonesia: A Systematic Literature Review."

[46] Rifaldi and Kholifah, "Analysis of the Effectiveness of Learning Methods in Improving the Ability to Read Al Qur'an in Elementary School Age in Indonesia."

[47] Amin, "Behaviorisme Pembelajaran Al-Qur'an Di Papua (Studi Kasus SDIT Al-Izzah, Kota Sorong)."

[48] Irsyad, "The Influence of the Wafa Method on the Qur'an Reading Ability of Seventh Grade Students of SMP Cendekia Madani Metro."

This comparison is significant because educational quality cannot be understood solely through institutional objectives or teachers' accounts. A teacher may consider repeated exercises an effective means of developing fluency, while a student may experience the same exercises as difficult without individual guidance. Such a difference would not necessarily indicate that either participant is incorrect. Instead, it would identify an area requiring closer examination, including the suitability of instructional pacing, the accessibility of learning materials, and the quality of feedback [49].

Foundation representatives and administrators contribute another dimension by illuminating programme priorities, organisational arrangements, and institutional support. Their perspectives can help explain whether teachers have sufficient time, resources, and opportunities for professional development. Alumni can add retrospective insights into the perceived relevance of earlier Qur'anic instruction, although their accounts should be interpreted in light of their subsequent experiences. Ministry representatives and community or religious leaders can situate institutional practices within wider expectations concerning religious education and community participation.

The analytical value of these perspectives lies not in assuming consensus among all groups but in examining convergence and divergence systematically [50]. Shared views may identify common educational priorities, whereas contradictory accounts may expose differences between institutional expectations, classroom implementation, and students' lived experiences. A phenomenological interpretation should preserve these differences rather than forcing all accounts into a single explanation.

Institutional and Community Support for Sustainable Qur'anic Learning

The inclusion of foundation representatives, administrators, alumni, government stakeholders, and community or religious leaders broadens the discussion beyond classroom instruction. Qur'anic literacy develops within an educational environment shaped by institutional arrangements, relationships, and opportunities for continued practice. Teachers can provide instruction and feedback, but sustained learning may also depend on the availability of materials, appropriate scheduling, family encouragement, and opportunities for students to practise outside formal lessons [51].

This perspective highlights the importance of distinguishing individual learning needs from institutional challenges. Where students struggle with particular letters or writing conventions, differentiated exercises and individual feedback may be appropriate. Where inconsistent attendance or limited learning resources are identified, institutional coordination may be more relevant. Where students have insufficient opportunities to practise outside the classroom, cooperation with families and community members may help strengthen continuity.

Nevertheless, community involvement should complement rather than replace professional teaching. Effective collaboration requires clear responsibilities, realistic expectations, and respect for the developmental needs of learners. Institutional leaders may support this process by facilitating teacher collaboration, maintaining appropriate learning records, reviewing instructional materials, and creating opportunities to discuss students'

[49] Rumatumia and Abdillah, "Analisis Efektivitas Metode WAFA Dan Pembiasaan Tahsin Terhadap Peningkatan Kemampuan Tahfidzul Qur'an Santri Orang Asli Papua (OAP) Di Rumah Qur'an Fakfak (RQF) Kabupaten Fakfak."

[50] Halidah, "Implementasi Pembelajaran Al-Qur'an Dengan Metode Wafa Pada Mata Pelajaran Pendidikan Agama Islam Di SDIT Nurul Fikri Banjarbaru."

[51] Ipa Salma Alhamid; Indria Nur; Hasbullah, "Internalisasi Nilai-Nilai Pendidikan Islam Dalam Pembentukan Karakter Pada Peserta Didik Di SD Inpres 2 Wagom," *TRANSFORMASI: Jurnal Kepemimpinan Dan Pendidikan Islam* 7, no. 2 (2024): 29–56.

progress. Such measures offer practical directions for investigation and programme improvement, provided they respond to difficulties documented in the actual research setting.

Implications for Qur'anic Education and Future Research

The study offers a framework for examining Qur'anic literacy through three interconnected dimensions: technical competence, enacted Islamic educational values, and institutional context [52]. This framework can help educators avoid reducing Qur'anic learning either to mechanical reading performance or to general moral instruction without systematic attention to literacy skills. Instead, it encourages the deliberate integration of reading and writing exercises with supportive educational relationships and explicit reflection on religious values.

For practice, TPA educators could consider combining structured reading and writing activities with individual feedback, manageable practice targets, and regular review of students' progress. Reflection on teaching practices may help teachers determine whether values such as patience, responsibility, and respect are expressed consistently in classroom interactions. Institutional leaders could facilitate periodic discussions among teachers, administrators, and other relevant stakeholders to identify instructional needs and strengthen programme continuity. These suggestions should be adapted to the actual challenges documented by participants rather than implemented as universal solutions [53].

Future research could extend this phenomenological inquiry through longitudinal observation of students' learning experiences or a mixed-methods design that combines qualitative accounts with reading and writing assessments. Such approaches could investigate whether perceived improvements correspond with documented changes in literacy competence. Comparative studies across TPAs in different Indonesian regions could also examine how local educational contexts influence the enactment of Islamic values. Further research should distinguish between participants' perceptions of improvement and independently assessed learning outcomes.

In conclusion, the central interpretive contribution of this study is the proposition that Qur'anic literacy is best examined through the interaction of practical reading and writing skills, the lived experience of Islamic educational values, and the institutional and community conditions surrounding learning. The phenomenological approach provides a means of understanding how these dimensions are experienced and interpreted by different stakeholders. Establishing their actual relationship, however, requires systematic engagement with participants' original accounts and corroborating evidence. Such an approach can provide a stronger foundation for context-sensitive educational improvement and more rigorous future research on Qur'anic literacy.

CONCLUSION

This study identifies three principal dimensions of Qur'anic literacy at TPA Salafiyah Syafi'iyah An-Nahdhoh School in Teluk Bintuni: technical reading and writing competence, the enactment of Islamic educational values, and institutional and community support. The analysis highlights discipline, responsibility, perseverance, and respect as values that can be integrated into daily instruction through structured practice, constructive feedback, and supportive teacher–student interactions. Differences among teachers', students', institutional representatives', alumni's, and community stakeholders' perspectives demonstrate the importance of connecting instructional objectives with learners' experiences and institutional priorities. The study's specific contribution is a phenomenological framework that interprets

[52] Rahmat Hidayat et al., "Cultural Communication in Papua's Muslim Community Perspective of Religious Moderation Introduction □," *International Conference on Engineering, Applied Science And Technology*, 2024, 1–8.

[53] Abdul Rakhman; Alhamid et al., "The Mosque Welfare Agency's Strategy in Developing the Leadership of Muslim Youth in Sorong City," *Al-Ishlah: Jurnal Pendidikan Islam* 23, no. 2 (2025): 110–22, https://doi.org/https://doi.org/10.35905/alishlah.v23i2.14938.

Qur'anic literacy as an interaction between practical skills, lived religious values, and educational context, rather than merely technical recitation. Practically, teachers should provide differentiated reading and writing exercises and monitor individual progress, while administrators should strengthen teacher development and stakeholder collaboration. These interpretations require verification against original interview, observation, and assessment data before being presented as established empirical findings.

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