

**STRATEGIES OF QUR'AN-HADITH TEACHERS IN  
ENHANCING STUDENTS' INTEREST IN  
READING THE QUR'AN AT STATE ISLAMIC  
SENIOR HIGH SCHOOL 1 SAROLANGUN**

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**Abstrak**

Penelitian ini membahas strategi guru Al-Qur'an Hadis dalam meningkatkan minat membaca Al-Qur'an di kalangan siswa kelas VIII Madrasah Aliyah Negeri 1 Sarolangun. Latar belakang penelitian ini berangkat dari fenomena rendahnya minat baca Al-Qur'an secara mandiri di kalangan remaja madrasah, meskipun secara institusional sudah banyak program keagamaan yang diterapkan. Tujuan penelitian adalah menganalisis efektivitas berbagai strategi pembelajaran dan solusi yang digunakan guru serta kontribusi lingkungan sekolah dan keluarga dalam membangun budaya literasi Qurani. Metode penelitian menggunakan pendekatan kualitatif fenomenologis dengan teknik observasi, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa minat baca siswa cenderung tumbuh seiring rutinitas, motivasi, keteladanan guru, dan dukungan keluarga serta budaya madrasah. Strategi pembiasaan, penghargaan, pendekatan kontekstual, kegiatan keagamaan, dan kolaborasi dengan orang tua menjadi faktor dominan. Namun, masih ditemukan kendala pada motivasi intrinsik siswa serta pengaruh media sosial yang memerlukan solusi berkelanjutan. Penelitian ini menegaskan pentingnya sinergi guru, madrasah, dan keluarga dalam menciptakan generasi Qurani yang adaptif di era modern.

Kata Kunci: Minat membaca Al-Qur'an, strategi guru, pembiasaan, motivasi, budaya madrasah, kolaborasi keluarga

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### Abstract

This study examines the strategies of Qur'an Hadith teachers in increasing the interest in reading the Qur'an among eighth-grade students at Madrasah Aliyah Negeri 1 Sarolangun. The research is motivated by the low interest in independent Qur'an reading among madrasah adolescents, despite the institution's implementation of various religious programs. The aim is to analyze the effectiveness of instructional strategies and solutions applied by teachers, as well as the role of school and family environment in building a culture of Qur'anic literacy. A qualitative phenomenological approach with observation, in-depth interviews, and documentation was employed. Results show that students' reading interest tends to develop through routines, motivation, teacher role modeling, and support from both family and the madrasah culture. Main factors include habitual practice, recognition, contextual learning, religious activities, and collaboration with parents. Barriers remain regarding students' intrinsic motivation and the influence of social media, highlighting the need for sustainable solutions. The research emphasizes the importance of synergy among teachers, madrasah, and families to foster a Qur'anic generation that is adaptive in the modern era.

Keywords: Qur'an reading interest, teacher strategy, habituation, motivation, madrasah culture, family collaboration

### INTRODUCTION

Education plays a fundamental role in shaping human character and the quality of human resources, including within the context of Islamic education, which focuses on forming individuals with Qur'anic moral character. In both the national education system and Islamic education, the ability to read and understand the Qur'an is a crucial component, as the Qur'an serves as the primary source of Islamic teachings and the guiding principle for Muslims (Rahman et al., 2020; Sari & Suyadi, 2021). However, empirical observations reveal a decline in students' interest in reading the Qur'an, including among those studying in madrasahs (Hidayatullah et al., 2022; Sari et al., 2022). Many students have yet to establish Qur'an reading as a spiritual necessity or a part of their daily routine (Mulyani et al., 2021). This phenomenon is academically significant as it relates to the effectiveness of Qur'an-Hadith learning in schools, while practically, low reading interest weakens the internalization of Islamic values in students'



daily lives (Sari & Suyadi, 2021; Rahman et al., 2020). Therefore, strategic efforts from teachers are required to rekindle students' interest in reading the Qur'an through contextual, creative, and meaningful learning approaches (Sari et al., 2022; Sari & Suyadi, 2021; Mulyani et al., 2021).

Previous studies have widely examined the importance of Qur'an-Hadith learning in fostering students' religiosity and cultivating interest in reading the Qur'an (Rahman et al., 2020; Sari & Suyadi, 2021; Hidayatullah et al., 2022). These studies highlight the teacher's role as a motivator, the use of diverse learning media, and methods such as tilawah, tahsin, and memorization (Mulyani et al., 2021; Sari et al., 2022; Sari & Suyadi, 2021). Nonetheless, most research remains focused on technical reading skills rather than exploring in depth the strategies employed by teachers to enhance Qur'an reading interest among middle-level madrasah students (Rahman et al., 2020; Sari & Suyadi, 2021). In addition, there is limited understanding of how environmental factors, teachers' emotional approaches, and innovations in digital learning media influence student interest (Hidayatullah et al., 2022; Sari et al., 2022; Sari & Suyadi, 2021). This research gap indicates the need for a more comprehensive study on learning strategies that effectively integrate religious, pedagogical, and psychological dimensions to sustainably increase students' Qur'an reading interest within the madrasah environment (Rahman et al., 2020; Sari & Suyadi, 2021; Mulyani et al., 2021).

This study aims to address these gaps by conducting an in-depth analysis of the strategies used by Qur'an-Hadith teachers to enhance students' Qur'an reading interest at Madrasah Aliyah Negeri 1 Sarolangun. Specifically, this research seeks to identify teacher strategies ranging from instructional approaches and teaching methods to the use of learning media and supporting programs that can foster student engagement with the Qur'an (Sari et al., 2022; Hidayatullah et al., 2022). Moreover, the study investigates students' responses to these teaching strategies and examines the extent to which teachers play a role in creating an active, enjoyable, and spiritually relevant learning atmosphere (Rahman et al., 2020; Sari & Suyadi, 2021; Mulyani et al., 2021). Through this inquiry, the study is expected to produce practical recommendations for effectively and contextually enhancing Qur'an reading interest within madrasahs (Sari et al., 2022; Sari & Suyadi, 2021).

Conceptually, this study is grounded in the assumption that Qur'an-Hadith teachers' learning strategies have a significant influence on students' interest in reading the Qur'an (Rahman et al., 2020; Sari & Suyadi, 2021; Hidayatullah et al., 2022). Creative, varied, and learner-centered strategies are believed to increase students' intrinsic motivation to read and understand the content of the Qur'an (Mulyani et al., 2021; Sari et al., 2022).



In other words, the more appropriate and innovative the teacher's strategies, the higher students' interest in Qur'an reading activities (Rahman et al., 2020; Sari & Suyadi, 2021). The causal relationship examined in this study concerns the extent to which teachers' approaches, methods, and learning media can stimulate students' interest in the Qur'an—both within classroom instruction and in their independent reading practices outside formal learning hours (Sari et al., 2022; Hidayatullah et al., 2022). The initial argument of this research asserts that increasing students' interest in reading the Qur'an depends heavily on the teacher's ability to design learning strategies that harmoniously integrate cognitive, affective, and spiritual components (Mulyani et al., 2021; Sari & Suyadi, 2021).

### LITERATURE REVIEW

Research on teacher strategies and students' interest in reading the Qur'an has shown significant responses in addressing the issue of improving the quality of Qur'anic learning and cultivating students' reading interest in madrasahs. In general, the literature emphasizes the relationship between teachers' instructional strategies, learning outcomes, and student motivation (Basir et al., 2024; Sukmawati & Inayati, 2025; Hakim et al., 2022). Several major trends can be identified: first, studies focusing on improving technical Qur'anic reading skills through traditional and conventional methods; second, research highlighting the role of teacher motivation and the use of innovative teaching methods to enhance students' reading interest; and third, studies integrating technology and learning media as tools to increase students' participation and interest in reading the Qur'an (Sahfitri et al., 2024; Sahmat & Zamri, 2024; Rabbani et al., 2025). These tendencies illustrate the efforts within Islamic education to address the challenges of Qur'anic instruction in the modern era using multiperspective approaches (Afriani et al., 2023; Silalahi & Harfiani, 2025).

The first tendency is found in studies emphasizing the technical aspects of Qur'anic reading skills, such as fluency, mastery of tajwid, and memorization ability. These studies employ quantitative and qualitative approaches to measure students' improvement in reading skills through traditional teaching methods such as Iqra', Wafa, and Tilawati (Hasibuan et al., 2025; Khasanah & Wahyuningsih, 2025; Bz et al., 2024). The thematic focus lies in skill development and repetitive reading drills to refine accuracy (Anoum et al., 2022; Rabbani et al., 2025). Such studies often evaluate learning outcomes and the teacher's role as an instructor who directly corrects reading errors, yet they rarely address psychological and motivational dimensions of reading in depth (Hakim et al., 2022; Hasibuan et al., 2025).



The second tendency highlights teachers' roles in motivating and fostering students' interest in reading the Qur'an by adopting learning approaches that create engaging and interactive classroom environments (Asmuni, 2023; Munzir, 2023; Amiruddin et al., 2021). These studies use qualitative and descriptive methods to explore teachers' strategies for overcoming students' boredom and leveraging participatory learning techniques such as group discussions, praise, and affirmative approaches (Afriani et al., 2023; Rabbani et al., 2025). Research in this category also examines the roles of intrinsic and extrinsic motivation in fostering love for the Qur'an, as well as the teacher's function as a role model through exemplary behavior and personal interaction with students (Huda et al., 2022; Sahfitri et al., 2024).

The third tendency focuses on the use of technology and digital learning media as innovative tools in Qur'anic instruction. These studies show that integrating visual, audio, and interactive media – such as digital Qur'an apps, instructional videos, and educational games – significantly enhances students' interest and engagement (Sukmawati & Inayati, 2025; Sutarmi et al., 2025; Md Yusup et al., 2025). This approach aligns with the learning styles of today's digitally oriented students, making Qur'anic learning more enjoyable and contextually relevant (Silalahi & Harfiani, 2025; Sahmat & Zamri, 2024). The methods employed are mostly qualitative, relying on observation and interviews to measure the effectiveness of digital media and students' responses (Sutarmi et al., 2025; Basir et al., 2024).

Although these three research tendencies provide meaningful contributions, previous studies tend to separate their focus on technical skills, teacher motivation, and technological integration, without comprehensively synthesizing the three within the context of cultivating sustainable Qur'anic reading interest at the madrasah level (Afriani et al., 2023; Silalahi & Harfiani, 2025; Md Yusup et al., 2025). Additionally, most studies do not sufficiently address how teacher strategies are adapted to the characteristics of students at the Madrasah Aliyah level, nor how these strategies create a learning environment that is not only cognitively effective but also supportive of students' affective and spiritual development (Basir et al., 2024; Hanafi & Pohan, 2024).

These limitations underscore the need for a more holistic and contextual study. The present research focuses on integrating teacher strategies that combine instructional approaches, psychological motivation, and the use of innovative learning media within the context of Madrasah Aliyah Negeri 1 Sarolangun (Afriani et al., 2023). The study examines how Qur'an-Hadith teachers can holistically increase students' sustained interest in reading the Qur'an by taking into account learners' psychological



characteristics, social context, and spiritual needs (Basir et al., 2024; Khasanah & Wahyuningsih, 2025). Through this perspective, the study aims to formulate effective, contextual, and adaptive learning strategies capable of addressing the challenges of modern Qur'anic education and contributing practically to the development of Qur'anic instruction at the upper-secondary madrasah level (Sukmawati & Inayati, 2025; Sahmat & Zamri, 2024).

## RESEARCH METHODS

In this study, the analytical focus is directed toward the subjective experiences and meanings that emerge from the learning strategies employed by Qur'an-Hadith teachers, as well as students' perceptions of efforts to enhance Qur'anic reading interest within the environment of Madrasah Aliyah Negeri 1 Sarolangun (Afriani et al., 2023; Basir et al., 2024; Sugiarto, 2025). The research adopts a qualitative approach with a phenomenological design, which positions individual lived experience as the central point for understanding religious educational phenomena in depth (Hasibuan et al., 2025; Trisusanto et al., 2024; Ulfah, 2023). This approach seeks to uncover the meanings and perceptions expressed by research subjects to obtain a holistic understanding of their experiences, both in the context of the learning process and their motivation to learn (Munzir, 2023; Amiruddin et al., 2021; Purwanti & Mukminin, 2021). Thus, the emphasis is not on the quantity of data but on the depth and meaning contained within their narratives, providing a comprehensive picture of the dynamics of teaching and learning Qur'anic studies and the strategies used by teachers to increase students' reading interest (Khasanah & Wahyuningsih, 2025; Firdaus et al., 2025).

Data were obtained from primary sources in the form of subjective experiences of Qur'an-Hadith teachers and students, collected through in-depth interviews and participatory field observations (Sutarmi et al., 2025; Hakim et al., 2023; Saripuddin, 2025). Semi-structured interview guides were used to explore participants' perceptions, experiences, and meanings related to learning strategies and Qur'anic reading interest (Nisak et al., 2024; Sandi Kurniawan, 2025). Secondary data were collected from academic documentation and school records, such as reports on teaching activities and documentation of Qur'anic literacy programs (Nugroho & Astutik, 2024; Aziz et al., 2024). Triangulation techniques were employed to ensure data validity by comparing various data sources and methods



(Tasbih et al., 2023; Hidayah et al., 2024). Data analysis was conducted inductively and interpretively through the stages of data reduction, narrative presentation, and in-depth conclusion drawing, following the procedures of Miles and Huberman as well as phenomenological principles in analyzing subjective experiences (Basir et al., 2024; Sugiarto, 2025).

The data analysis process began with compiling interview transcripts, observational notes, and documentation, which were subsequently reduced to identify major themes and patterns (Afriani et al., 2023; Firdaus et al., 2025). The next stage involved presenting the data in descriptive narrative form to depict the respondents' subjective experiences and expressed meanings (Munzir, 2023; Trisusanto et al., 2024). Interpretation was carried out inductively, with close attention to the social and cultural contexts surrounding the research subjects (Sukmawati & Inayati, 2025; Sugiarto, 2025). Data interpretation and analysis were conducted iteratively throughout the data collection process to ensure comprehensive understanding (Hasibuan et al., 2025; Hidayah et al., 2024). Data quality was verified through source and method triangulation, as well as member checking with experts and respondents to ensure credibility (Tasbih et al., 2023; Purwanti & Mukminin, 2021). The final outcome is an in-depth understanding of participants' experiences, perceptions, and the strategic meanings embedded in Qur'anic learning within the context of enhancing students' interest in Qur'anic reading at the madrasah (Basir et al., 2024; Afriani et al., 2023; Sugiarto, 2025).

## RESULTS AND DISCUSSION

### Results

The first finding indicates that the Qur'anic reading interest of Grade VIII students at Madrasah Aliyah Negeri 1 Sarolangun remains at a moderate level and is strongly influenced by motivation, habituation, and teacher guidance. Observational data show that some students enthusiastically participate in morning *tadarus*, Friday *Yasinan*, and Qur'an-Hadith learning sessions, yet their independent reading habits at home remain limited. This is illustrated through student interview excerpts such as: *"I enjoy reciting Qur'an in class, especially when the teacher guides us. It makes me more enthusiastic and helps me correct my mistakes"* (Rafhi). The restatement of this response highlights students' dependence on external motivation: their interest increases during collective activities with direct guidance but weakens when reliant on self-motivation. Three patterns emerge: strong



enthusiasm during collective activities, weak motivation at home, and the central role of teachers/madrasah in shaping reading habits.

The second tendency reflects the need for habituation and role-modeling strategies to develop consistent reading routines. Evidence is shown through a teacher's statement: *"We require students to read the Qur'an for 15 minutes every morning before class begins. At first, many were reluctant, but gradually they became accustomed"* (Ibu Nurimami, S.Ag), as well as student testimony: *"At first I was reluctant because we had to read every morning, but over time I got used to it."* These changes can be visually represented through a trend graph of increasing participation in morning *tadarus*. The data demonstrate that habituation and teacher modeling encourage students to imitate positive behaviors, making reading a routine and spiritual need. The restatement underscores the effectiveness of modeling and habituation in addressing low intrinsic motivation. The identified patterns are: routine activities cultivate habits, teacher example increases motivation, and reading becomes a spiritual necessity.

Further evidence shows that continuous motivational strategies and rewards used by teachers significantly enhance students' interest in reading the Qur'an. Interview excerpts illustrate this: *"I often remind students that reading even one letter brings ten rewards. I also give simple appreciation, such as praise or small certificates"* (Ibu Nurimami, S.Ag). Similarly, students stated: *"I feel motivated when the teacher praises my recitation. Sometimes she gives small rewards like stickers or congratulations for those who recite diligently. It's simple, but it motivates me."* These findings can be visualized through weekly reward lists and the number of students receiving recognition. Restatement reveals that spiritual motivation combined with symbolic rewards effectively transforms reading from a mere obligation into an enjoyable habit. The emerging patterns include: spiritual reinforcement, symbolic incentives, and internalization of Qur'anic values.

The second main result shows that contextual and thematic learning serves as an effective approach to attracting students' interest by linking Qur'anic verses to contemporary youth issues. A student expressed, *"When the teacher explains the verses using real-life examples, I understand better and don't get bored easily"* (Vika). This can be visualized through a matrix connecting Qur'anic verses with themes such as social media ethics, friendship, or adolescent behavior. Restatement demonstrates that students become more enthusiastic when they see the Qur'an as a practical guide relevant to their daily lives. Patterns include: understanding verses through current issues, increased enthusiasm, and strengthened reading interest due to personal relevance.

The utilization of religious programs in the madrasah is found to reinforce Qur'anic literacy culture. Evidence comes from the principal's



statement: *"We strive to create a religious environment rooted in Qur'anic values... morning tadarus, Yasinan, the One Day One Ayat program, and various religious competitions"* (Salimin, S.Pd). Visualization may include documentation of these activities. Restatement indicates that religious routines intensify reading habits and shape a sense of pride in religious identity. The key patterns include: a conducive school environment, increased self-confidence through competitions, and Qur'anic reading becoming embedded in students' character.

Efforts to enhance Qur'anic reading interest outside school involve collaboration with parents and the One Day One Ayat program. A teacher noted, *"We often communicate with parents. School alone cannot achieve optimal results."* A student added, *"My mother now reminds me to read Qur'an. Sometimes we read together, and it makes me more motivated."* Visualization includes daily *tadarus* journals and parent involvement matrices. Restatement shows that school-family synergy fosters sustainable reading interest. The main patterns are: active parental engagement, family-based motivation, and consistent reading routines at home, which together strengthen Qur'anic literacy culture.

## Discussion

This study examines the strategies employed by Qur'an-Hadith teachers in enhancing the Qur'anic reading interest of Grade VIII students at Madrasah Aliyah Negeri 1 Sarolangun. Through observations, interviews, and documentation, it was found that students' reading interest falls into the moderate category yet demonstrates positive development due to teacher strategies and madrasah programs (Afriani et al., 2023; Basir et al., 2024; Kurniawan et al., 2023). The primary strategies used include habituation and modeling, motivation and reward systems, contextual teaching approaches, and the utilization of religious activities (Thoifah et al., 2023; Suriadi et al., 2020; Herlina et al., 2021). Furthermore, teachers implemented solutions such as home-based reading routines, personalised mentoring, spiritual value reinforcement, linking Islamic teachings to the digital era, and collaboration with parents (Rabbani et al., 2025; Arrohman et al., 2023; Safi'i & Mahariah, 2023). The findings indicate that students' reading interest is more influenced by external stimuli and the learning environment than by intrinsic motivation, and that the madrasah plays a central role as a facilitator of Qur'anic literacy culture (Munawwarah & Darlis, 2025; Ro'is & Rokhman, 2021).

The relationships examined underscore the importance of interaction among teacher strategies, madrasah programs, and students' reading interest. Reinforcement provided by teachers and the learning environment proves effective in fostering externally driven reading interest, whereas



students' intrinsic motivation remains low due to family influence and social media exposure (Sukamad et al., 2023; Rahayu et al., 2020; Mardiah et al., 2020). Continuous habituation-based religious activities successfully encourage the formation of routines that eventually become positive habits (Salim & Hasanah, 2021; Khasanah & Wahyuningsih, 2025). Teacher role-modeling, religious motivation, the use of digital technology, and collaboration with parents are significant contributors to shaping reading interest in the context of modern learning (Sugiarto, 2025; Tasbih et al., 2023; Atika et al., 2025). These findings explain why educational ecosystem interventions are crucial for developing students' spiritual interest and Qur'anic literacy (Basir et al., 2024; Rizki, 2023).

Compared with previous studies on Qur'anic literacy in madrasahs and pesantrens, this research demonstrates several similarities and distinctions. Similarities include the widespread use of habituation strategies, spiritual motivation, and religious activities as common approaches in Qur'anic literacy programs (Thoifah et al., 2023; Herlina et al., 2021). However, the novelty of this study lies in its integration of collaborative solutions between teachers and parents, as well as the incorporation of digital technology and thematic approaches that connect Qur'anic verses to contemporary youth issues (Sugiarto, 2025; Rabbani et al., 2025; Sukamad et al., 2023). Previous studies tended to emphasize institutional or formal pedagogical strategies without addressing family-environment synergy or the adaptation to digital-era challenges as part of literacy strategies (Munawwarah & Darlis, 2025; Ro'is & Rokhman, 2021).

The meaning of these findings demonstrates the urgency of adaptive and integrative Qur'anic teaching approaches within modern social, historical, and ideological contexts (Basir et al., 2024; Sugiarto, 2025). Holistic teacher strategies do not merely build Qur'anic literacy as an academic competence but also develop character, religiosity, and spiritual resilience among students in navigating contemporary challenges (Khasanah & Wahyuningsih, 2025; Rabbani et al., 2025). The implementation of these strategies in the madrasah reflects the transformation of Islamic education from traditional methods toward a model that is responsive to technological developments and the needs of adolescents (Thoifah et al., 2023; Atika et al., 2025). More broadly, the integration of madrasah, family, and community education represents a new paradigm of Islamic character education (Munawwarah & Darlis, 2025; Rizki, 2023).

The implications of the findings show that effective Qur'anic literacy strategies strengthen religious culture, enhance discipline, and foster students' confidence and pride in reading the Qur'an (Basir et al., 2024; Kurniawan et al., 2023). However, dysfunctional outcomes may arise if



students' reading interest remains externally driven, potentially declining when teacher or madrasah stimuli are reduced (Suriadi et al., 2020; Mardiah et al., 2020). Failure to build intrinsic motivation can affect the sustainability of reading habits outside school (Salim & Hasanah, 2021; Safi'i & Mahariah, 2023). Therefore, sustained interventions within the family environment and continuous innovation in instructional strategies are vital to ensuring that students' Qur'anic reading interest remains consistent and continues to develop (Tasbih et al., 2023; Sugiarto, 2025).

Recommended follow-up actions include strengthening Qur'anic literacy programs through active involvement of families and the surrounding community (Munawwarah & Darlis, 2025; Atika et al., 2025). Policies may include teacher training on innovative pedagogical methods, Qur'anic literacy parenting education, development of digital support applications, and the enhancement of collaborative religious activities across environments (Thoifah et al., 2023; Khasanah & Wahyuningsih, 2025). The madrasah must transform from a formal institution into a center for cultivating Qur'anic literacy that integrates psychological, social, and spiritual aspects in a sustainable manner (Basir et al., 2024; Rizki, 2023). Consequently, students' interest in reading the Qur'an will not only persist but grow into a foundational element of the character of modern Muslim adolescents capable of navigating the digital era (Sugiarto, 2025; Rabbani et al., 2025).

## CONCLUSION

The central insight of this research is that enhancing students' interest in reading the Qur'an in madrasah settings cannot be achieved solely through technical or administrative measures. Instead, it requires a combination of habituation strategies, role modeling, spiritual motivation, and sustained social interaction among teachers, students, the madrasah, and their families. Field findings indicate that students' interest in Qur'anic reading grows not merely from academic obligations but from the stimulation of a religious environment, appreciation, and the relevance of Qur'anic values to contemporary adolescent issues. An important lesson derived from this study is the necessity of a collaborative educational ecosystem: teachers as inspirers, the madrasah as a facilitator, and families as primary supporters of Qur'anic literacy. Through integrated and adaptive strategies, reading habits can develop into a spiritual need and a lasting character trait among young people.

This study makes a significant contribution to Islamic education research, particularly in the context of Qur'anic literacy strategies at the upper secondary madrasah level. Its primary contributions include in-depth field data on reading patterns, identification of intrinsic and extrinsic



motivational factors, and mapping of effective teaching strategies for cultivating a Qur'an-reading culture. Furthermore, the study advances the concept of integrating motivation, habituation, and digital innovation in shaping students' character. New questions arising from this research include how to optimize the roles of families and technology so that Qur'anic reading becomes an intrinsic need for students, as well as how to design developmental models that are responsive to the digital era without compromising Islamic values. These findings provide a foundation for policy development and innovative Qur'anic literacy programs that are more relevant and sustainable.

The primary limitations of this study lie in the restricted scope of participation, which involved only one madrasah and focused specifically on Grade VIII students. As such, generalization to other madrasahs or educational levels remains limited. In addition, intrinsic motivation and the influence of family environments were not explored in sufficient depth due to time constraints and limited access to non-formal data outside the school. The use of digital technology to enhance reading interest was also not tested in an integrated manner within the madrasah program. Future research should incorporate more variables, participants, and research sites, as well as longitudinal approaches to track the long-term development of Qur'anic reading interest. Studies examining the implementation of digital media, the role of families, and comparative analyses across various madrasahs in different regions would enrich future findings and provide a more comprehensive understanding.

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