



Journal of Educational Sciences

Journal homepage: <https://jes.ejournal.unri.ac.id/index.php/JES>



P-ISSN
2581-1657

E-ISSN
2581-2203

A Qualitative Study on Extracurricular-Based Islamic Education Learning Methods for Qur'anic Reading and Writing at SMP Negeri 2 Lasem

Laila Jumanul Wad'iyyah*, Mohammad Zakki Azani

Islamic Religious Education Study Program, Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Surakarta 57162, Indonesia

ARTICLE INFO

Article history:

Received: 22 Nov 2025

Revised: 19 Des 2025

Accepted: 24 Des 2025

Published online: 05 Jan 2026

Keywords:

Extracurricular Activities, Islamic Religious Education, Qur'anic Literacy, Teaching Methods

* Corresponding author:

E-mail: g000220019@student.ums.ac.id

Article Doi:

<https://doi.org/10.31258/jes.10.1.p.1852-1865>

This is an open access article under the [CC BY-SA](#) license.



ABSTRACT

Qur'anic reading and writing skills remain a challenge for junior secondary school students with diverse religious backgrounds. This study examines the implementation of extracurricular-based Islamic Religious Education learning methods for Qur'anic reading and writing at SMP Negeri 2 Lasem, a public junior high school in Central Java, Indonesia. The study aims to identify the learning methods applied and their contribution to improving students' Qur'anic literacy skills. A descriptive qualitative approach was employed through classroom observations, interviews with Islamic Religious Education teachers, extracurricular instructors, and seventh-grade students, as well as documentation analysis. The findings show that Qur'anic Reading and Writing extracurricular activities function as supportive learning spaces beyond formal classroom instruction. Lecture methods introduce basic tajwid and letter articulation, while discussion and question-and-answer methods facilitate interactive correction of reading errors. Guided practice emerged as the most effective approach for improving reading accuracy and fluency. Despite challenges such as limited time, varied student abilities, and inconsistent motivation, the integrated use of these methods contributed to improvements in students' Qur'anic reading competence and religious character development. The study concludes that extracurricular-based Islamic Religious Education learning offers a practical model for enhancing Qur'anic literacy in public secondary schools.

1. Introduction

Islamic Religious Education plays a central role in the national education system in Indonesia, particularly in shaping students' faith, moral character, and religious competence. One of the fundamental competencies emphasized in Islamic Religious Education is the ability to read and write the Qur'an, as it serves as the

primary source of Islamic teachings that guide belief, worship, and ethical conduct. Qur'anic literacy is not merely a technical skill related to decoding Arabic letters, but a foundational religious practice that supports students' spiritual development and understanding of Islamic values. Therefore, schools are expected to provide learning environments that facilitate the acquisition of Qur'anic reading and writing skills in a structured and meaningful manner. Previous studies have highlighted that active student involvement and appropriate instructional strategies are essential to improving learning outcomes in religious education contexts (Hidayat, 2020).

In formal school settings, however, Qur'anic literacy instruction often faces practical limitations. Learning time allocated to Islamic Religious Education subjects in public junior high schools is relatively limited, while students come from diverse religious and educational backgrounds. As a result, many students enter secondary education with varying levels of Qur'anic reading ability, ranging from basic fluency to difficulties in recognizing hijaiyah letters (Rahmawati, 2021). These differences are influenced by factors such as family religious practices, previous educational experiences, and community environments (Mahfud, 2018). Such conditions pose challenges for teachers in delivering effective Qur'anic instruction within regular classroom hours and necessitate the development of complementary learning programs outside the formal curriculum.

One approach widely adopted by schools to address this issue is the implementation of extracurricular activities focused on Qur'anic reading and writing. Extracurricular programs are designed as structured educational activities conducted outside regular lesson hours to support students' interests, talents, and skill development (Wiguna, 2021). In the context of Islamic Religious Education, Qur'anic Reading and Writing extracurricular activities function as an extension of classroom learning, providing additional time and individualized guidance for students to practice reading accuracy, tajwid application, and Arabic writing skills. These activities also contribute to character formation by fostering discipline, responsibility, and religious awareness among students.

Several studies have discussed the role of extracurricular religious activities in strengthening students' religious character and literacy. For instance, Dartim (2022) reported that Qur'anic extracurricular programs can enhance students' understanding of makhraj al-huruf and tajwid through continuous practice. Similarly, Suryani (2020) emphasized that well-designed Islamic education learning methods can create a more systematic and effective learning atmosphere aligned with students' developmental needs. Other research has focused on the roles of Islamic Religious Education teachers as facilitators, motivators, and role models in promoting students' engagement in religious activities (Azani, 2024). These studies collectively indicate that extracurricular-based learning has the potential to support Qur'anic literacy development.

However, existing literature tends to emphasize the normative importance and ideal outcomes of Qur'anic extracurricular activities rather than examining how specific learning methods are implemented in practice, particularly in public junior high school settings. Many studies discuss extracurricular programs as complementary

activities without providing detailed analysis of the instructional methods used, such as lectures, discussions, guided practice, or question-and-answer techniques, and how these methods address students' diverse abilities. Moreover, limited attention has been given to the challenges faced by teachers in applying these methods, including time constraints, student motivation, and classroom management issues. This indicates a research gap regarding the practical implementation of extracurricular-based Islamic Religious Education learning methods and their contribution to improving Qur'anic reading and writing skills.

SMP Negeri 2 Lasem, a public junior high school in Central Java, Indonesia, provides an appropriate context for exploring this issue. As a non-religious public school, SMP Negeri 2 Lasem accommodates students with diverse religious competencies while maintaining a commitment to strengthening students' religious literacy through Islamic Religious Education and extracurricular Qur'anic programs. The school regularly organizes Qur'anic Reading and Writing extracurricular activities for seventh-grade students as part of its efforts to support students who require additional guidance beyond classroom instruction. Despite these initiatives, teachers continue to encounter challenges related to students' varied reading abilities and the effectiveness of instructional methods used during extracurricular sessions.

Based on these considerations, there is a need for empirical research that examines the implementation of extracurricular-based Islamic Religious Education learning methods in real school contexts and identifies how these methods contribute to students' Qur'anic literacy development. Therefore, the objective of this study is to examine the learning methods applied in extracurricular-based Islamic Religious Education for Qur'anic reading and writing at SMP Negeri 2 Lasem and to analyze the challenges encountered in their implementation.

2. Methodology

This study employed a descriptive qualitative research design to examine the implementation of extracurricular-based Islamic Religious Education learning methods for Qur'anic reading and writing at SMP Negeri 2 Lasem, Central Java, Indonesia. A qualitative approach was selected to obtain in-depth and contextual understanding of teaching methods, learning processes, and challenges experienced by teachers and students during extracurricular activities.

Research Setting and Participants

The research was conducted at SMP Negeri 2 Lasem, a public junior high school that implements Qur'anic Reading and Writing extracurricular activities for seventh-grade students. The participants were selected using purposive sampling to ensure the relevance and depth of the data. Informants consisted of one Islamic Religious Education teacher for grade VII, one extracurricular instructor responsible for Qur'anic reading and writing activities, and one seventh-grade student actively participating in both classroom learning and extracurricular

programs. These informants were chosen because they were directly involved in the planning, implementation, and experience of the extracurricular-based learning process, allowing the study to capture perspectives from instructional and learner viewpoints.

Research Instruments

The primary research instruments were semi-structured interview guides, observation checklists, and documentation sheets. Interview guides were designed to explore teaching methods, instructional strategies, learning challenges, and student engagement during extracurricular activities. Observation instruments were used to record teaching–learning interactions, instructional techniques, and student participation during classroom and extracurricular sessions. Documentation included lesson plans, extracurricular schedules, learning materials such as the Qur'an, Juz Amma, and Iqra' books, as well as school-related documents relevant to Islamic Religious Education activities.

Data Collection Techniques

Data were collected through observations, interviews, and documentation. Observations were conducted during Islamic Religious Education classroom sessions and Qur'anic Reading and Writing extracurricular activities to capture real learning practices. Semi-structured interviews were carried out with teachers and students inside and outside classroom settings to obtain detailed explanations of instructional methods and learning experiences. Documentation was used to support observational and interview data and to provide contextual information related to learning materials and activity planning.

Data Analysis Techniques

Data analysis followed an interactive qualitative analysis model consisting of data reduction, data display, and conclusion drawing. Data reduction involved selecting, categorizing, and simplifying data obtained from observations, interviews, and documentation. The reduced data were then organized and presented in narrative form to facilitate interpretation. Finally, conclusions were drawn by identifying patterns and relationships related to the implementation of extracurricular-based Islamic Religious Education learning methods.

Data Validity

To ensure data validity and trustworthiness, this study applied triangulation of sources and methods. Data obtained from interviews were cross-checked with observational findings and documentation to confirm consistency and accuracy. This triangulation process strengthened the credibility of the findings and minimized potential researcher bias.

3. Results and Discussion

Results

Islamic Religious Education Teaching Methods at SMP Negeri 2 Lasem

Based on classroom observations and interviews, Islamic Religious Education (PAI) learning at SMP Negeri 2 Lasem for seventh-grade students is implemented using several instructional methods, including lectures, discussions, question-and-answer sessions, and assignments. According to the PAI teacher, there is no specific learning model formally applied; however, various learning methods are used depending on the instructional objectives and classroom conditions. The lecture method is primarily employed to explain core materials, while discussions and question-and-answer sessions are used to encourage student participation and assess understanding (Interview, October 23, 2025).

Observational data indicate that the PAI teacher applies a student-centered approach during classroom learning. Students are encouraged to actively respond to questions, participate in discussions, and present answers in front of the class. For example, during lessons on *thaharah*, students were asked to explain procedures and demonstrate their understanding either individually or in groups. Students who actively participated were given additional points as part of formative assessment. Evaluation of student learning was conducted through written, oral, and practical assessments. Written assessments included multiple-choice and essay questions administered during midterm and final examinations. Oral assessments were carried out through spontaneous questioning during lessons, while practical assessments involved direct practice of religious rituals, such as funeral prayers. Classroom observations showed that student engagement during PAI lessons was generally active and conducive to learning.

Extracurricular-Based Islamic Religious Education Learning Methods

The Qur'anic Reading and Writing extracurricular activity at SMP Negeri 2 Lasem serves as an extension of classroom-based Islamic Religious Education. This activity is designed to improve students' ability to read and write the Qur'an according to tajwid rules and correct letter articulation. Based on interviews with the extracurricular supervisor, students are grouped according to their reading proficiency levels, including Iqra', Juz Amma, and the Qur'an, to ensure instruction matches individual abilities (Interview, November 15, 2025). The primary learning method applied in this extracurricular program is the *qiraati* method, which emphasizes direct reading practice and immediate correction by instructors. Students are required to submit memorization tasks and reading exercises, such as reciting short surahs from *Surah An-Nas* to *Ad-Dhuha*. Learning materials used in the activity include the Qur'an, Juz Amma, and Iqra' books. Extracurricular sessions are conducted on Saturdays on a rotational schedule across grade levels.

Observational findings indicate that participation in the extracurricular program positively influenced students' Qur'anic reading abilities. Students who initially

struggled with basic reading demonstrated gradual improvement in fluency and accuracy. Teachers also reported observable changes in students' discipline and religious behavior both inside and outside the classroom.

Constraints in the Implementation of Qur'anic Reading and Writing Extracurricular Activities

Despite its benefits, several constraints were identified in the implementation of the extracurricular program. Teachers reported difficulties in managing large groups of students with diverse reading abilities within limited instructional time. Student behavior, such as noise and lack of focus during sessions, also posed challenges. To address these issues, teachers provided verbal guidance and reminders to maintain classroom discipline. The extracurricular supervisor expressed expectations for future improvements, including better grouping strategies and time management to enhance learning effectiveness (Interview, November 15, 2025).

Discussion

Islamic Education Teaching Methods at SMP Negeri 2 Lasem

According to Wina Sanjaya, a method is a way to implement a plan in order to achieve a goal in the most efficient manner. The learning method approach is a solution adopted by teachers so that students can achieve the learning objectives set out in the curriculum (Ilyas, M., Armizi, A. 2020). The learning method functions as a strategy or technique used by teachers in interacting with students so that learning objectives can be achieved efficiently. Nana Sudjana further explains that the learning method is a way used by teachers to build relationships with students throughout the learning process in order to achieve teaching objectives (Nana Sudjana: 2010). Teachers conduct learning activities to prepare students to become responsible individuals who participate in society (Rohmah, 2014). Through learning, teachers not only teach school subjects, but also support students in developing the attitudes, values, and social skills needed to live and interact with society in a positive manner. Therefore, learning and teaching are important ways to build students' character and personality so that they are ready to contribute as best as possible to their social environment and community.

A learning method is a method that discusses something that applies effort and hard work, preparation, and things that need to be determined through other abilities. The word method has two explanations. From a linguistic point of view, the term method is composed of two words, namely meta, which means through, and hodos, which means path or method. The combination of these two words forms the term metahodos, which means the path that must be taken or the way to go through something. Overall, a method is understood as a specific way that requires effort, preparation, and ability in order to be implemented.

In Arabic, method is defined as thariqah, which is a systematic series of steps to be prepared in carrying out a task. Meanwhile, in English, the word method also means a way. The term thariqah indicates that method is related to a person's strategic

actions in preparing for their work. In the context of strategic steps, this concept describes the existence of a system, techniques, and planned actions used to achieve success in a task. In general, when viewed from an etymological perspective, methods or approaches can be understood as several strategic aspects used in performing work. (Syahrini, 2014)

At Lasem Public Junior High School 2, specifically in the seventh grade, the teacher and advisor, who is also the PAI subject teacher, stated that "there is no learning model in this school, but we still use learning methods. For example, the lecture method, where the teacher explains the material, and students are able to be good listeners when the teacher explains the material and pay attention to the teacher when explaining the material so that they can understand the material presented and explained by the teacher. The discussion method involves the teacher engaging in responsive conversation with students by presenting problems to obtain answers or solutions from students to encourage critical thinking in answering the teacher's questions. Then, there is a question and answer method where the seventh-grade teacher provides learning material in the form of questions designed to elicit answers from students in order to achieve the set objectives. Questions can come from the teacher or students who are active in learning activities. Next is the assignment method, where the teacher gives assignment instruments to students to work on and find the answers, either individually or in groups. (Interview, October 23, 2025).

Ms. Fitria, as a PAI teacher in seventh grade, uses active learning methods in teaching Islamic education with a student-centered approach so that students are able to actively participate during class. For example, she explains the material on thaharah and the teacher asks questions about the procedures for thaharaf, and students can discuss or answer these questions either in a group or individually. The seventh-grade Islamic Education teacher at SMP Negeri 2 Lasem also provides opportunities for students who are able to express themselves by guessing or answering questions by coming to the front of the class and writing their answers on the blackboard. The teacher will give extra points for this during the learning process. Essay tests are used to assess students' ability to convey their thoughts and ideas related to the problems given by the teacher. In the process, the teacher usually gives concrete problems related to the learning material to measure the extent of the students' understanding, so that the answers given reflect their mastery of the material that has been explained. (Inayati N, 2023).

Student engagement during PAI lessons in the classroom was good and effective. Ms. Fitria, the PAI teacher, encouraged students to be active during lessons in the classroom. Evaluation or assessment took the form of written tests, oral tests, and practical tests. An example of a written test during the midterm and final exams is that students are given multiple-choice questions, essays, , and descriptive questions to be answered in writing, i.e., manually on the exam sheet. Oral tests may be conducted during direct teaching activities in the classroom, or incidentally, the teacher may ask questions to reinforce the material and assess the extent to which students understand it so that they can be active and earn additional points in oral exercises in the classroom during the learning process. and practical learning

assessments where students are able to practice the material taught in class, such as the material on funeral prayers, where students can practice funeral prayers with the recitations and prayers that have been explained by the teacher and memorized in class.

Extracurricular-Based PAI Learning Method at SMP N 2 Lasem

The PAI teaching method at SMP N 2 Lasem is designed as a school that strengthens students' religious competence through a practical and applicable approach. The flagship program with the Al-Qur'an reading and writing extracurricular activity (BTA) serves as a forum for religious habits as well as improving skills in reading the Al-Qur'an and writing according to the rules in the tajwid science guidelines. This activity expands the scope of PAI learning, which previously only took place in the classroom (Hidayat, 2020). Interactive and practical learning methods have a significant impact on improving students' ability to read and write the Qur'an (Ayuni & Ritonga, 2025).

SMP Negeri 2 Lasem was established as a junior high school in Lasem, Rembang Regency, Central Java. As a public school, it is strongly committed to providing education for all teenagers in the surrounding area, regardless of their economic background. With a spirit of inclusiveness and equality, SMP Negeri 2 Lasem strives to be a place where every student can develop their academic and non-academic potential in a balanced manner. In the school environment, there is a strong sense of togetherness and mutual cooperation. Teachers at SMP Negeri 2 Lasem are not only educators, but also guides and mentors for students. They support the development of self-confidence, creativity, and positive character traits such as discipline, mutual respect, and responsibility. The school environment is characterized by formal teaching and learning activities, extracurricular activities (such as sports, arts, religious activities, or student organizations), and social interactions that are tailored to the potential of each student to prepare them for the ups and downs of the next level of schooling.

SMP Negeri 2 Lasem also plays a role as part of the local community. The school is a gathering place for young people, where they interact with the community and participate in local activities, thereby strengthening social bonds and unity among the residents of Lasem. Parents and the general public see this school as a center of hope for their children's future. Despite challenges such as limited facilities, transportation access, and resources, the entire academic community at SMP Negeri 2 Lasem strives to support each other so that the learning process can continue.

With a spirit of togetherness and dedication, this school has become a symbol of hope: that education is the right of all children, and that every child deserves the opportunity to grow, learn, and contribute to society. With a dedication to fair education, good character, and a spirit of togetherness, SMP Negeri 2 Lasem hopes to nurture the young talents of Lasem to not only be academically smart, but also strong, sensitive, and actively involved in their surrounding environment.

In Islamic Religious Education, it is important to consider the following aspects: the ability to improve students' thinking skills, content that is relevant to the current context and its usefulness, as well as the ability to foster students' creativity and hone their skills. In this context, Islamic Religious Education based on an independent curriculum should be tailored to the needs of students. Thus, it is hoped that critical, creative, communicative, collaborative, and self-confidence thinking skills will be created or further improved (Azani, M. Z., 2023).

The PAI learning method is a strategy or technique with a specific approach used by teachers to deliver material and help students achieve learning objectives effectively. The purpose of this method is to create an efficient, effective, and enjoyable teaching and learning process. At SMP Negeri 2 Lasem, the methods applied include discussion, lectures, and question and answer sessions. In PAI subjects, learning is tailored to the material being taught, namely through lectures summarizing the material for grade VII, interactive discussions in class with students, and question and answer sessions to address material that has not been understood. In addition, PAI learning methods also consider the needs of students through group learning activities and the assignment of calligraphy tasks.

The method focuses on the potential and characteristics of students by ensuring that they fully understand the material presented by the teacher, are skilled at solving problems, writing and summarizing material, and memorizing the Quran along with the teacher pointing out students' ability to understand the material. Extracurricular activities such as reading and writing the Quran are not part of the Islamic education learning plan, but daily activities for students include the Duha prayer, congregational prayers at the mosque at noon, and recitation of Asmaul Husna before lessons begin. As a government-run school, SMP Negeri 2 Lasem also has subjects such as PAI and several extracurricular activities, one of which is reading and writing the Quran.

According to Mr. Mughni, the supervisor of the Quran reading and writing extracurricular activity at SMP N 2 Lasem, "the process is carried out by students submitting their memorized readings or the parts they have to learn from the extracurricular activity, which includes reading, memorizing, and writing. For example, if a student is assigned the memorization part, they can submit their memorization of the surah in the Qur'an, namely Surah An-Nas to Ad-Dhuha. Students who are not yet fluent in reading the Qur'an will be taught the book "Jilid" or " ' Iqra'" so that they can read the Hijaiyah letters in the book." (Interview, November 15, 2025).

The learning method used in the Quran reading and writing extracurricular activity is the qiraati method. This is a method where students are encouraged to read, and if a student reads something incorrectly, the instructor corrects their reading. Extracurricular activities at SMP Negeri 2 Lasem are held or scheduled on Saturdays and are carried out in turns, for example, week one for seventh grade, week two for eighth grade, week three for ninth grade, and so on. The method is adjusted to the students' abilities by grouping them according to their level of proficiency in Iqra', Juz Amma, and the Quran to improve their reading skills and

their ability to understand and practice the words of Allah. (Interview, November 15, 2025). Teachers employ multiple methods to enhance memorization, such as correcting students' recitations, modeling accurate pronunciation, applying memorization techniques like direct learning and repetition or drilling, as well as encouraging consistent Quran review (Hasan & Inayati, 2025).

The learning tools used in the extracurricular activities of reading and writing the Quran are Juz Amma, the Quran, and Iqra'. Thus, the assessment process of students' potential in reading and writing the words of Allah is categorized into excellent, good, and not yet good in reading and writing the Quran. The activity of reading and writing the Qur'an has an impact on students' behavior and discipline in their daily lives, both at school, at home, and in the community. For example, students who were initially unable to read the Qur'an are now able to read and write the Qur'an in class. Qur'anic Education Parks (TPA) serve not only as religious learning facilities, but also as strategic institutions for shaping children's character and personality from an early age (Saputra & Hafidz, 2025).

Constraints of the Quran Reading and Writing Extracurricular Activity at SMP Negeri 2 Lasem.

The issue arises with how the BTA extracurricular-based Islamic Education teaching method is implemented at SMP N 2 Lasem. The teaching method used in the program is a lecture followed by an interactive discussion between the seventh-grade Islamic Education teacher, Mrs. Fitri, the students, and the school community. During the learning process, when introducing a new topic, the teacher explains the Islamic Religious Education () concisely and interestingly, such as regarding sujud syahwi. If there are students who do not understand, students who already understand are asked to help explain to their friends who do not understand, with guidance from the Islamic Religious Education (PAI) teacher.

The obstacle to the Al-Qur'an reading and writing extracurricular activity at State Junior High School 2 Lasem is that the children are difficult to control and are influenced by their friends (other friends who have finished or not finished cause a commotion in the classroom, playing and sometimes being noisy). The teacher overcomes this problem by advising and gently reprimanding the students so that they will obey and be able to participate well in the Quran reading and writing extracurricular activity. The supervisor hopes that in the future, the extracurricular activities of reading and writing the Qur'an can be grouped according to ability, the timing can be adjusted, and hopefully in the future, students will be able to read and write the Qur'an quickly and easily. (Interview, November 15, 2025). Teachers face a number of obstacles in terms of implementation, such as low basic Arabic reading skills (Iqra), limited supporting facilities, and lack of learning motivation from students (Nufus et al., 2025).

Challenges and obstacles in the PAI learning method through the Quran reading and writing extracurricular activity at SMP Negeri 2 Lasem

1. Differences in Potential or Ability to Read and Write the Quran

Differences in Qur'an reading skills are a major issue in the implementation of the Qur'an Reading and Writing Extracurricular Activity at SMP Negeri 2 Lasem. Students vary in their fluency in reading, from those who already understand tajwid to those who still have difficulty recognizing Hijaiyah letters. This situation requires teachers to provide different teaching methods for each ability group, which clearly requires more time and energy (Fauzi, 2020).

2. Limited Time for Extracurricular Activities

BTA activities are only carried out during extracurricular time, so the available time is less than that for learning in class. Methods such as talaqqi and sorogan require a lot of time and repeated practice, so the limited time means that the improvement in students' reading skills is slow and uneven (Rahmawati, 2020).

3. Low Motivation Among Some Students

Some students lack sufficient internal motivation to participate in BTA activities. They think that these activities are only an obligation, not a necessity. This lack of motivation results in low active involvement, little practice at home, and slow progress in Al-Qur'an reading skills at school (Syafii, 2019). Wordwall significantly contributed to increasing students' motivation and learning outcomes (Hidayati et al., 2026).

4. Mismatch Between the Number of Teachers and Students

The number of students participating in BTA is quite large, while the number of teachers or mentors is limited. This imbalance between teachers and students makes it difficult to apply the sorogan method, which requires individual reading for the assessment of each student. This results in the teacher's attention not being evenly distributed and the coaching process not being optimal (Mahfud, 2018).

5. Lack of Supporting Facilities and Equipment

Some equipment, such as mushaf, special rooms, and audio devices for qiraati and talaqqi learning, are still minimal. These limitations hinder the learning process and prevent learning from running optimally. Inadequate facilities also make it difficult to group students based on their abilities (Kurniawan, 2021).

6. Unstable Student Attendance

Student attendance rates in BTA events are still inconsistent. Some students are often absent due to personal reasons, conflicts with other activities, or lack of discipline. This instability forces teachers to repeat the material repeatedly, resulting in uneven student development (Suryana, 2019).

7. Lack of Support from Families

Another problem is the lack of support from families at home. Not all students receive encouragement or motivation to practice reading and writing the Qur'an outside of school hours. As a result, practice can only take place during extracurricular activities, so that students' reading skills develop slowly (Hidayat, 2020).

4. Conclusion

This study aimed to examine the implementation of extracurricular-based Islamic Religious Education learning methods for Qur'anic reading and writing at SMP Negeri 2 Lasem and to identify the challenges encountered in their application. The findings show that the learning methods applied in both classroom instruction and Qur'anic Reading and Writing extracurricular activities include lectures, discussions, question-and-answer sessions, and guided reading practice. These methods are used complementarily to address students' diverse levels of Qur'anic literacy.

Lecture methods function as a foundation for introducing conceptual knowledge related to tajwid, letter articulation, and reading rules, while discussion and question-and-answer methods support interactive learning and immediate correction of reading errors. Guided practice, particularly through the *qiraati* method in extracurricular activities, emerged as the most effective approach for improving students' reading accuracy and fluency. Despite constraints such as limited instructional time, varied student abilities, and inconsistent motivation, the integrated use of these methods contributed to gradual improvements in students' Qur'anic reading competence and religious character development. The findings imply that Islamic Religious Education practices can be strengthened by integrating structured extracurricular Qur'anic programs with classroom learning, particularly in public schools with limited instructional time. For future research, further studies are recommended to involve a larger number of participants, apply mixed-method or quantitative approaches, and examine the long-term impact of extracurricular Qur'anic learning on students' academic achievement and religious behavior.

References

- Akbar, Z. N., & Azani, M. Z. (2024). Peran Guru Pendidikan Agama Islam dalam Menanamkan Nilai-Nilai Karakter Islami di SMA Muhammadiyah PK Kotta Barat Surakarta. *Didaktika: Jurnal Kependidikan*, 13(2 Mei), 2057-2068. <https://doi.org/10.58230/27454312.670>
- Ayuni, A., & Ritonga, A. A. (2025). The Role of Madrasah Diniyah Takmiliah Awaliyah (MdtA) Al-Furqon in Improving Al-Qur'an Reading and Writing Literacy for Students in Pematangsiantar. *Journal of Educational Sciences*, 9(5), 4058-4068. <https://doi.org/10.31258/jes.9.5.p.4058-4068>
-

- Fauzi, A. (2020). *Strategi Pengelompokan Peserta Didik dalam Pembelajaran Al-Qur'an*. Jakarta: Prenadamedia.
- Hasan, F., & Inayati, N. L. (2025). Efforts of Tahfizh Teachers in Improving Students' Ability to Memorize The Quran at Muhammadiyah Al-Kautsar PK Kartasura Junior High School. *Journal of Educational Sciences*, 9(4), 3157-3170. <https://doi.org/10.31258/jes.9.4.p.3157-3170>
- Hasan, M. (2022). *Penguatan Karakter Religius di Sekolah Melalui Literasi Al-Qur'an*. Bandung: Alfabeta.
- Hidayat, A., Sa'diyah, M., & Lisnawati, S. (2020). Metode pembelajaran aktif dan kreatif pada madrasah diniyah takmiliyah di kota bogor. *Edukasi Islami: Jurnal Pendidikan Islam*, 9(01), 71-86. <https://doi.org/10.30868/ei.v9i01.639>.
- Hidayat, R. (2020). *Inovasi Pembelajaran PAI di Sekolah Menengah*. Yogyakarta: Pustaka Pelajar.
- Hidayati, T. N., Lubis, M., & Bahri, H. (2026). The Effectiveness of Utilizing Wordwall Educational Game Media in Al Quran Hadith Lessons to Enhance Student Motivation and Learning Outcomes. *Journal of Educational Sciences*, 10(1), 226-237. <https://doi.org/10.31258/jes.10.1.p.226-237>
- Kurniawan, B. (2021). *Manajemen Sekolah Berbasis Religius*. Surabaya: CV Media Edukasi.
- Mahfud, S. (2018). *Metode Sorogan dan Bandongan dalam Pendidikan Al-Qur'an*. Semarang.
- Noor, I. H., Izzati, A., & Azani, M. Z. (2023). Implementasi Kurikulum Merdeka pada mata pelajaran Pendidikan Agama Islam. *Iseedu Journal of Islamic Educational Thoughts and Practices*, 7(1). DOI: 10.23917/iseedu.v7i1.22539.
- Nufus, H., Husnan, H., Nurjannah, N., & Nasarudin, N. (2025). Teachers' Experiences in Teaching Arabic in Madrasah: A Multisite Study. *Journal of Educational Sciences*, 9(4), 2028-2037. <https://doi.org/10.31258/jes.9.4.p.2028-2037>
- Nurbaiti, L. (2019). *Evaluasi Pembelajaran Pendidikan Agama Islam*. Malang: UMM Press.
- Rahmawati, I. (2020). *Pendekatan Drill dalam Pembelajaran Al-Qur'an*. Bandung: Remaja Rosdakarya.
- Saputra, D. A. S. W. A., & Hafidz, H. (2025). The Role of the Taman Pendidikan Al-Qur'an Al-Ikhlas in Character Formation of Children in Mojo Wetan Village, Sragen. *Journal of Educational Sciences*, 9(4), 3031-3040. <https://doi.org/10.31258/jes.9.4.p.3031-3040>
- Suryana, D. (2019). *Penguatan Literasi Keagamaan di Sekolah*. Jakarta: Kencana.
- Syafii, M. (2019). *Peran Guru PAI sebagai Pembimbing Spiritual*. Solo: Tiga Serangkai.
- Widiyanto, A., & Inayati, N. L. (2023). Penerapan Evaluasi Pembelajaran Tes Dan Non-Tes Pendidikan Agama Islam di Sekolah Menengah Kejuruan. *Munaddhomah Jurnal Manajemen Pendidikan Islam*, 4(2), 307–316. <https://doi.org/10.31538/munaddhomah.v4i2.439>
- Yuliana, I., & Dartim, D. (2022). Peran Ekstrakurikuler Rohis Dalam Pembentukan Akhlak Siswa Sma Negeri 1 Tayan Hilir. *Iseedu Journal of*
-

Islamic Educational Thoughts and Practices, 6(1), 108–120. DOI: 10.23917/iseedu.v6i1.20542.

Yunus, F. (2021). *Metode Talaqqi dalam Pembelajaran Al-Qur'an*. Makassar: Alauddin University Press.

How to cite this article:

Wad'iyah, L. J., & Azani, M. Z. (2026). A Qualitative Study on Extracurricular-Based Islamic Education Learning Methods for Qur'anic Reading and Writing at SMP Negeri 2 Lasem. *Journal of Educational Sciences*, 10(1), 1852-1865.