

## LITERACY OF AL-QUR'AN TAHFIDZ'S TEACHER

**Nur'ain Syafitri**

Program Studi Ilmu Perpustakaan, Fakultas Ilmu Budaya, Universitas Lancang Kuning  
Email : [syafitrinurain@gmail.com](mailto:syafitrinurain@gmail.com)\*

**Nining Sudiar**

Program Studi Ilmu Perpustakaan, Fakultas Ilmu Budaya, Universitas Lancang Kuning  
Email : [nining@unilak.ac.id](mailto:nining@unilak.ac.id)

**Triono Dul Hakim**

Program Studi Ilmu Perpustakaan, Fakultas Ilmu Budaya, Universitas Lancang Kuning  
Email : [triono@unilak.ac.id](mailto:triono@unilak.ac.id)

---

Receive : 24 Jan 2024  
Accepted : 25 Apr 2024  
Published : 31 May 2024  
DOI : 10.30829/jipi.v9i1.19204

### Abstract

*The objective of this research is to assess the extent of Qur'anic literacy among tahfidz teachers in Pekanbaru City. The investigation employed mixed research methods, including observation, interviews, questionnaires, and record-keeping. The sample consisted of 52 instructors, while the population of this study was 108 tahfidz teachers. The study revealed that the researchers had a good understanding of the first of the six indicators of Qur'anic comprehension based on the interviews. The second indicator, which measures fluency in reading the Qur'an among tahfidz teachers in Pekanbaru City, scored a maximum of 1040 with a total percentage of 88.75%, indicating a very high level of literacy. The third metric assesses the accuracy of Qur'an reading among tahfidz teachers in Pekanbaru City. The literacy level of tahfidz instructors in Pekanbaru City is very high, with a maximum score of 1040 and a total percentage of 87.30%. The literacy level of tahfidz instructors in Pekanbaru City is very high, with a maximum score of 1040 and a total percentage of 87.30%. The fourth indicator assesses whether reading with makhoriul letters is appropriate for these instructors. The fifth criterion evaluates their capacity to compose Qur'anic verses in Pekanbaru City, with a minimum literacy level of 780 and a total percentage of 54.74%. The sixth indication of communication methods for tahfidz instructors in Pekanbaru City demonstrates a very strong literacy level, with a maximum score of 520 and a total percentage of 87.11%.*

**Keywords:** Al-Qur'an, Literacy, Pekanbaru, Teacher

### INTRODUCTION

In simple terms, literacy can be said to be literacy. However, more specifically, literacy refers to a person's ability to write, read, speak, calculate, and solve everyday problems. Literacy is also a person's ability to utilize every ability he has in his life, not just the ability to read and write, but accompanied by the ability to learn and understand what is happening around him so that he can change his behavior for the better. If a person has the necessary abilities and life skills, then he can be considered literate. Awareness of learning, the ability to understand reality, and the ability to change their thoughts into daily behavior are characteristics of people who are empowered and empower situations (Yunus, 2020)

One of the strengths that can build and develop a person's knowledge capacity is mastery of information. Information literacy itself is a program to realize this capacity, so it requires a variety of concepts from a variety of information, including actions for managing, searching and optimizing information (Ritonga et al., 2023). Information literacy is also defined as a set of a person's skills to understand what they need to know about what they need, to know sources from which they can find the information, search, search, and understand methods to interpret and convey information in an ethical way to produce new information (Deden, 2014).

Much research has been conducted recently on literacy, including information literacy, media literacy, financial literacy, political literacy, digital literacy, and so on. However, from the results of a research survey conducted by researchers via Google Scholar. Researchers found that there are still few studies related to Al-Qur'an literacy in Indonesia. One of the previous studies that discussed Al-Qur'an literacy was Muhammad Shaleh Assingkiyly with the title "The Role of the Al-Qur'an Tahfiz and Tahsin Program in Improving Students' Al-Qur'an Literacy at Madrasah Ibtidaiyah Nurul Ummah Kotagede Yogyakarta" this previous research Likewise, the research that researchers are currently conducting is discussing the efforts made by madrasahs to increase Al-Qur'an literacy. Meanwhile, this research will examine the Al-Quran literacy of tahfidz and tahsin teachers in Pekanbaru, because as Koran teachers, the community indirectly thinks teachers have better literacy, so this is very interesting to study further.

The first thing that gave researchers interest in Al-Qur'an literacy was the phenomenon of the rapid growth of tahfidz houses or al-Quran houses. Researchers were able to based on surveys in the field through the head office of Donation Rumah Tahfidz (DRT) which is on Jalan Soekarno Hatta, Gardenia shophouse complex number 16, Pekanbaru city, has around 32 tahfidz houses with 108 teachers and has  $\pm$  2000 students who have been registered and are under the guidance of Donation Rumah Tahfidz (DRT) itself. There are around 6 Quran and tahfidz houses around campus, namely in the Rumbai and Rumbai Pesisir sub-districts in particular. This condition has become a very interesting phenomenon because of the increasing concern of the public who want their children not only to have the ability to read and write the Qur'an but to be able to memorize the Al-Quran and read the Al-Quran according to the mahkrajal letters and recitation (Syam, 2021).

Tahfidz teachers, in this case called ustad and ustdazah, have a big role in developing children's skills in studying and understanding the Koran well. Because the understanding they gain from the Koran is what they convey to their students. In the opinion of the community, a teacher in a tahfidz house or Al-Qur'an house certainly has good literacy. If literacy is generally defined as a person who is literate with information, he knows that he needs information, knows how to find information, knows how to use devices to find information, and knows how to apply and utilize the information obtained. In other words, someone who is considered to have Al-Quran literacy is of course considered to have a good understanding of the Al-Quran, whether reading, writing, understanding the content in terms of the meaning of the Koran and applying the Al-Quran in everyday life. Based on this, all researchers are interested in studying the level of Al-Qur'an literacy among these teachers (Adawiyah et al., 2023).

Studies on literacy as we have seen have been carried out a lot by other researchers. However, studies on Al-Qur'an literacy itself are still lacking. Researchers found that this research was similar to other research, such as research by Uthi Kurnia et al (Kurnia et al., 2019). Research objective: To evaluate the level of media literacy among students at the Faculty of Islamic Religion, Riau Islamic University. The research results show that the overall new media literacy of UIR students in each indicator can be categorized as very good. Second, Muhammad

Shaleh Assingkily's research. This research aims to see the contribution of the Al-Qur'an tahfiz and tahsin programs to improving students' Al-Qur'an reading skills at Madrasah Ibtidaiyah Nurul Ummah Kotagede (Assingkily, 2019). The study shows that the program can increase Al-Qur'an literacy and foster religious enthusiasm in students.

The third research was conducted by Vivi Juliana BR.Sirait (BR.Sirait, 2018). This research aims to identify the ability to read the Bible in teenagers at the Huria Kristen Batak Protestant Church (HKBP) Perawang. This research shows that the Bible literacy of teenagers at the HKBP Perawang Church has a sufficient level of Bible literacy with a percentage of 32.9%. With Bible literacy as an indicator of Bible understanding, it is sufficient with a percentage of 45%, Bible interpretation is very high with a percentage of 45%, searching for the content/context of the Bible is a percentage of 46.3%, evaluation and application in daily life is low with a percentage of 30%.

The three previous studies above have similarities with this research, namely that they both study literacy. However, of the three studies above there is only one that discusses Al-Qur'an literacy, and the other studies examine different literacies. Therefore, this research is interesting and important to carry out considering that Al-Qur'an literacy in Pekanbaru City still needs to be improved and there is a great desire from every parent for their children to be more familiar with the Al-Qur'an from an early age (Simatupang & Syam, 2021). Apart from that, the researcher wants to find out the abilities of the ustadz and ustdzah regarding their Al-Qur'an literacy, because an educator who teaches indirectly is considered to be more literate than the students who are taught, so this research needs to be carried out to prove this (Fauziah et al., 2024).

## RESEARCH METHOD

In the research that the researcher conducted this time, he used a mixed type of research, which means that the author used a mix method where quantitative and qualitative methods were used in one process. Mixing research can be carried out on a problem or its aspects simultaneously or sequentially. This is done to get precise and more comprehensive answers about the phenomenon or problem being studied (Yusuf, 2014: 248). In this study, researchers used a questionnaire in their quantitative research. However, the questionnaire in this study was filled out by an expert in the field, where the respondent here only needed to answer and practice what the researcher asked. Also, brief interviews that the researcher conducted as qualitative research. This research discusses all tahfidz teachers in the city of Pekanbaru, totaling 108 people, and 52 of them are samples.

According to Arikunto in (Ulva, 2021) the research object is a problem in research so that this research has an object, namely the Al-Qur'an literacy of tahfidz teachers in Pekanbaru City and research subjects, namely teachers who teach at tahfidz homes and the Al-Qur'an which is in Pekanbaru City. Meanwhile (Sugiyono, 2013) a variable is something that has been determined by researchers so that it can be studied in order to get research answers so that conclusions can be drawn. So the variable of this research is the Al-Qur'an Literacy of Tahfidz Teachers in Pekanbaru City. Meanwhile, the indicators in this research that the researcher obtained from (Aini, 2021) are 6 indicators, namely understanding reading fluency, reading accuracy according to the rules of recitation science, reading suitability by paying attention to correct pronunciation of letters, writing skills. Al-Qur'an verses, and communication strategies. In this research, validators who are competent in their field can check the contents of the researcher's questionnaire. Factors to consider when selecting validators are because they

understand the scope, content, and objectives of the research. The validator is a hafidz of the 30 juz Qur'an who has been given the title Al-Hafidz. Apart from that, a large number of certificates for winning musabaqah tilawatil Qur'an have been obtained at the national level.

## RESULT AND DISCUSSION

### Explanation of Responses to Understanding Indicators

Researchers obtained indicators of understanding of the holy book in tahfidz teachers in Pekanbaru City through observations and interviews in which the researcher conducted interviews and in these interviews the researcher asked several additional questions that the researcher got and spontaneously during the interview. Through the results of interviews conducted by researchers, it shows how well the informants understand the content and purpose of the revelation of the Al-Quran.

According to Informant 1, "The Qur'an is a word of Allah revealed by Allah which aims to provide direction to humans to keep their existence on the right track. according to Allah's command." According to Informant 4, he stated: "The Koran is the word of Allah given to mankind as a guide in living our daily lives, where in the Qur'an we are regulated from when humans wake up until they go back to sleep, everything has been regulated by Allah SWT. neatly stated in the Qur'an."

Meanwhile, according to informants 15 and 16, they stated that: "When we talk about the Koran, we are talking about the miracles of Allah SWT to one of His prophets who have guided us from darkness to a situation full of light like now. So the word of God is a miracle that will never become extinct or disappear from the face of this earth. This is because from the beginning of the Qur'an we have been taught about knowledge which is still being talked about today, namely about "Reading" and until the end of life we are also taught in the Qur'an even about our daily lives. has been taught through the Koran"

From Ali said: Rasulullah shallallahu 'alaihi wa sallam once said that "the best of you are those who study the Koran and teach it" (Muhammad Amin Suma, 2014). Apart from that, Shaykh Muhammad Salih Al-'utsaimin Rahimullah explained "The Koran was revealed for three purposes: worship by reading it, understanding its meaning and practicing it." So studying the Koran and teaching it includes two things at once, studying its meanings and teaching its meanings is more noble than studying the letters and teaching the letters alone (Muslim, 2021). Therefore, a teacher is also required to achieve the 3 objectives of the revelation of the Qur'an above.

From the results of the interviews above that researchers conducted with tahfidz teachers in Pekanbaru City, it can be concluded that the first indicator regarding understanding of the Al-Qur'an can be said to be good. This can be seen from half of the informants who stated that the Al-Qur'an is not only a book but also a guide and guidance for human beings who want to truly study it, understand it and practice it which will one day lead them to eternal happiness, namely Heaven.

### Respondents' Explanation of Reading Fluency Indicators

Indicators of fluency in reading the Al-Qur'an in this study, the researcher asked respondents for permission to recite selected surah verses that the researcher had previously prepared. Also, the researcher did not forget to record it so that during the validation test the validator could clearly hear the reading of the Al-Qur'an. At this stage the researcher chose Surah An-Naba' and Surah Al-Kahf as the surahs to be read and tested.

The Prophet sallallaahu 'alaihi wa sallam said: "People who read the Qur'an skillfully will one day have a place in heaven together with the noble and good Messengers. Meanwhile, a person who reads the Koran but is not proficient, reads it stunned, not fluently, then he will get two rewards." History of Bukhori and Muslim from Siti A'isyah ra (Abdullah Asy'ari BA., n.d.). Fluency in reading the Al-Qur'an is a person's accuracy in pronouncing each letter in the Al-Qur'an, this is because when we pronounce just one letter incorrectly the meaning will be different. Apart from that, we also have to be fluent in our recitation. So from the explanation above we can tabulate the indicators as follows:

**Table 1. Tabulation of Al-Qur'an Reading Fluency Indicators**

Evaluation	Score	Frequently	(S) X (F)	Percentage%
Very Good	5	111	555	60,13
Good	4	77	308	33,40
Enough	3	20	60	6,50
Not Good	2	0	0	0
Very Not Good	1	0	0	0
Total		208	923	100
Maximum Score				
Total Percentage			1040	
(S) X (F)			88,75%	

Based on the tabulation table above, it can be concluded that the indicator of the level of fluency in reading the Al-Qur'an among tahfidz teachers in Pekanbaru City can be said to be very good with a frequency of 111 and a percentage of 60.13%. Meanwhile, the rating is good with a frequency of 77 and a percentage of 33.40%. For assessment, a frequency of 20 and a percentage of 6.50% is sufficient. As well as unfavorable ratings with a frequency of 0 and a percentage of 0%. And the assessment is very bad with a frequency of 0 and a percentage of 0%.

### **Respondents' Explanation of Indicators of Accuracy in Reading the Al-Qur'an in Accordance with the Rules of Tajwid Science**

Discussing the accuracy of reading the Al-Qur'an according to the rules of tajwid science is the third indicator of this research. In the language of tajwid it means to beautify, and in terms it means giving rights to each letter and new regulations that arise after the determination of letter rights. such as exit (makhrāj), drone (ghunnah nature), tarqiq (thin), tafkīm (thick), and so on which are related to the laws of the science of tajwid (Mu`abbad, 2020). Therefore, the science of tajwid studies how to sound the hijaiyah letters correctly in accordance with the rights contained in the Al-Qur'an.

This indicator is the same as the second indicator where the assessment of this indicator is taken from voice recordings of respondents reading selected surahs and verses that the researcher has prepared. Therefore, during this assessment, the validator listens to a recording of the reading of the surah and verse and then the validator assesses the abilities of each respondent.

**Table 2. Tabulation of Indicators for Accuracy in Reading the Al-Qur'an by Following Tajwid Rules**

Evaluation	Score	Frequently	(S) X (F)	Percentage%
Very Good	5	94	470	51,76
Good	4	96	384	42,30
Enough	3	18	54	5,94
Not Good	2	0	0	0

Very Not Good	1	0	0	0
Total		52	908	100
Maximum Score				
Total Percentage			1040	
(S) X (F)			87,30%	

Based on the tabulation table above, it can be concluded that the indicator for the level of accuracy in reading the Al-Quran in accordance with the principles of tajwid for tahfidz teachers in Pekanbaru City can be said to be good, namely 96 with a percentage of 42.30%. Meanwhile, the rating is very good, namely 94 (51.76%). For assessment, a frequency of 18 and a percentage of 5.94% is sufficient. As well as unfavorable ratings with a frequency of 0 and a percentage of 0%. And the assessment is very bad with a frequency of 0 and a percentage of 0%.

### Respondents' Explanation of Indicators of Reading Suitability with Makhoriul Letters

This indicator is a continuation of indicators two and three, where in this indicator the researcher wants to know the suitability of the respondents' reading of the Al-Qur'an with the accuracy of the makhoriul letters. Apart from that, in the assessment the validator still listens to the recorded results of the respondents reading selected surahs and verses which will later be listened to and assessed by the validator to determine the suitability of the respondents' letters when reading the Qur'an. To avoid mispronouncing the Qur'an, it is very important for a teacher to understand the makhoriul or where the hijaiyah letters come out according to the type of letter. Because if someone mispronounces the verses then this can change the actual meaning.

**Table 3. Tabulation of Reading Correspondence with Makhoriul Letters**

Evaluation	Score	Frequently	(S) X (F)	Percentage%
Very Good	5	80	400	44,70
Good	4	111	444	49,60
Enough	3	17	51	5,70
Not Good	2	0	0	0
Very Not Good	1	0	0	0
Total		208	895	100
Maximum Score				
Total Percentage			1040	
(S) X (F)			86,10%	

Based on the tabulation table above, it can be concluded that the indicator of the level of conformity of reading with makhoriul letters among tahfidz teachers in Pekanbaru City can be said to be good (111) and the percentage is 49.60%. Meanwhile, the assessment is very good, namely 80, namely 44.70%. For assessment, a frequency of 17 with a percentage of 5.70% is sufficient. As well as unfavorable ratings with a frequency of 0 and a percentage of 0%. And the assessment is very bad with a frequency of 0 and a percentage of 0%.

### Respondents' Explanation of Indicators of Ability to Write Al-Qur'an Verses

The fifth indicator is the ability to write verses of the Koran. In this indicator, researchers ask questions to respondents about the extent of the respondent's abilities in calligraphy writing skills, skills in writing seven types of calligraphy rules, as well as imla' skills in writing verses of the Qur'an. Al-Qur'an literacy is a science that contains the art of reading the Al-Qur'an. In Al-Qur'an literacy, you don't just have to read it, you can also write and understand the meaning of



the verses you read (Firdaus, 2021). In this indicator, the researcher also asked respondents for permission to be willing to write one verse without looking at the Al-Qur'an itself. After that, the researcher showed the results of the writing of the Al-Qur'an verse to the validator to then check the accuracy and goodness of the writing.

**Table 4. Tabulation of Skill Indicators for Writing Al-Qur'an Verses**

Evaluation	Score	Frequently	(S) X (F)	Percentage%
Very Good	5	2	10	2,34
Good	4	28	112	26,22
Enough	3	53	159	37,23
Not Good	2	73	146	34,20
Very Not Good	1	0	0	0
Total		208	923	100
Maximum Score				
Total Percentage			1040	
(S) X (F)			54,74%	

From the tabulation results in the table, it can be concluded that the indicator of the level of proficiency in writing Al-Qur'an verses among tahfidz teachers in Pekanbaru City can be said to be not good with a frequency of 73 and a percentage of 34.20%. Meanwhile, the assessment is very good with a frequency of 2 and a percentage of 2.34%. For good ratings with a frequency of 28 and a percentage of 26.22%. And for assessment, a frequency of 53 and a percentage of 37.20% is sufficient. And the assessment is very bad with a frequency of 0 and a percentage of 0%.

### Respondents' Explanation of Communication Strategy Indicators

The sixth indicator in this research is communication strategy. This indicator discusses the strategies of tahfidz teachers for teaching and educating current students. In this communication strategy indicator, the researcher conducted interviews with the teachers in which the researcher asked several questions related to what kind of communication strategies the teachers used. In this communication strategy, many teachers use audio-visual tools, where later in one session students will be given the opportunity to watch videos which are lessons to improve their ability to learn the Koran. Researchers also observed teachers while teaching. This is done so that researchers can conduct research that is relevant to the situation in the field. Although when the researcher was in the field there was a slight problem, when the researcher arrived there were only teachers while the students were not there.

**Table 5. Tabulation of Communication Strategy Indicators**

Evaluation	Score	Frequently	(S) X (F)	Percentage%
Very Good	5	37	185	40,83
Good	4	67	268	59,16
Enough	3	0	0	0
Not Good	2	0	0	0
Very Not Good	1	0	0	0
Total		208	923	100
Maximum Score				
Total Percentage			1040	
(S) X (F)			87,11%	

Based on the tabulation table above, it can be concluded that the communication strategy indicators for tahfidz teachers in Pekanbaru City can be said to be good with a frequency

of 67 and a percentage of 59.16%. Meanwhile, the assessment is very good with a frequency of 37 and a percentage of 40.83%. For assessment, a frequency of 0 and a percentage of 0% are sufficient. As well as unfavorable ratings with a frequency of 0 and a percentage of 0%. And the assessment is very good with a frequency of 0 and a percentage of 0%.

## CONCLUSION

Al-Qur'an literacy among tahfidz teachers in Pekanbaru City was evaluated based on six indicators involving 52 respondents. For the first indicator, namely understanding of the Al-Qur'an, the interview results showed that the tahfidz teacher was at a good level of understanding. In the second indicator, which measures fluency in reading the Al-Qur'an, the tabulation results of all the questions in this indicator show that the fluency in reading the Al-Qur'an by tahfidz teachers reaches a maximum score of 1040, with a total percentage of 88.75%. The literacy level of tahfidz teachers in terms of fluency in reading the Al-Qur'an can be considered very high. Furthermore, in the third indicator, namely the accuracy of reading the Al-Qur'an in accordance with the rules of the science of Tajweed, the tabulation results show that the accuracy of reading the Al-Qur'an in accordance with the rules of the science of Tajwid reached a maximum score of 1040, with a percentage of 87.30%. The literacy of tahfidz teachers in terms of accuracy in reading the Al-Qur'an in accordance with the rules of the science of tajwid can also be considered very high. For the fourth indicator, namely the indicator of suitability for reading with makhoriul letters for tahfidz teachers in Pekanbaru City, through the tabulation results of all the questions in the indicator, it was found that the suitability reading with makhoriul letters has a maximum score of 1040 with a total percentage of 86.10% and it can be said that the suitability indicator for reading with makhoriul letters is very high. For the fifth indicator, namely the indicator of the ability to write Al-Qur'an verses in tahfidz teachers in Pekanbaru City, through the tabulation results of all the questions in the indicator, it was found that the ability to write Al-Qur'an verses had a maximum score of 780 with a total percentage of 54.74% and could It is said that the indicator of the level of ability to write Al-Qur'an verses is sufficient. For the sixth indicator, namely the communication strategy indicator for tahfidz teachers in Pekanbaru City, through the tabulation results of all the questions in the indicator, it was found that communication strategy had a maximum score of 520 and a total percentage of 87.11% and it could be said that the communication strategy indicator was very high.

## SUGGESTION

This research is only limited to measuring tahfidz teachers. as a recommendation for further research not only for tahfidz teachers, but also for religious teachers as a whole.

## THANK YOU-NOTE

The researcher would like to thank the tahfidz teachers in Pekanbaru City for allowing the researcher to carry out this research. This research could be carried out well thanks to the help and support of various related parties

## REFERENCES

- Adawiyah, R., Sayekti, R., & Syam, A. M. (2023). Analisis Kompetensi Literasi Informasi Siswa Madrasah Aliyah Negeri 2 Model Medan. *TSAQOFAH*, 3(6), 1219-1236.
- Annisya, A., Sayekti, R., & Syam, A. M. (2023). Persepsi Pustakawan Universitas Sumatera Utara



- Terhadap Program Sertifikasi Uji Kompetensi. *Triwikrama: Jurnal Ilmu Sosial*, 2(2), 83-93.
- Creswell John, W. (2016). *Desain Penelitian Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran*. Edisi Keempat. Yogyakarta: Pustaka Pelajar.
- Danuri, PP, Maisaroh, S., & Prosa, P. (2019). *Metodologi Penelitian Pendidikan*. Samudra Biru (Anggota Biru).
- Endarti, S. (2022). Perpustakaan Sebagai Tempat Rekreasi Informasi. *ABDI PUSTAKA: Jurnal Perpustakaan Dan Kearsipan*, 2(1), 23-28.
- Fauziah, S., Harahap, N., & Syam, A. M. (2024). Pengaruh Minat Baca terhadap Kemampuan Literasi Media Siswa SMK Swasta Sri Langkat Tanjung Pura. *Jurnal Sadewa: Publikasi Ilmu Pendidikan, pembelajaran dan Ilmu Sosial*, 2(2), 75-100.
- Gunawan, A. (2017). Pemanfaatan Media Sosial di Perpustakaan. *Jurnal Pari*, 3(1), 49-52.
- Hardani, H., Andriani, H., Ustiawaty, J., & Utami, E.F. (2020). *Metode penelitian kualitatif & kuantitatif*. Pustaka Ilmu.
- Hermadilla, EJ, & Salim, TA (2022). Tinjauan literatur sistematis digitalisasi koleksi antikuariat di perpustakaan khusus. *Berkala Ilmu Perpustakaan Dan Informasi*, 18(1), 128-143.
- Iswati, I., Aribowo, H., & Ignatius, J. (2018). Peran Pustakawan Pada Perpustakaan Khusus Dalam Menunjang Kinerja Internal Lembaga Konsultan Manajemen. *Jurnal Eksekutif*, 15(1), 42-52.
- Kuswatun Kasanah. (2016). *Evaluasi Implementasi Standar Nasional Perpustakaan (SNP) 003:2011 Dalam Pengelolaan Perpustakaan Umum Kabupaten Bantul*.
- Novianingsih, D. (2020). Hubungan pengawasan pimpinan dengan semangat kerja pegawai Badan Pendidikan dan Pelatihan Provinsi Sumatera Barat. *Jurnal Bahana Manajemen Pendidikan*, 1(1).
- Peraturan Perpustakaan Nasional. (2022). *Peraturan Perpustakaan Nasional Republik Indonesia Nomor 7 Tahun 2022 Tentang Standar Perpustakaan Khusus*.
- Riski, MA (2021). Strategi promosi perpustakaan khusus: studi di Perpustakaan Museum Sonobudoyo Yogyakarta. *Al-Kuttab: Jurnal Kajian Perpustakaan, Informasi Dan Kearsipan*, 3(2), 23-31.
- Ritonga, A. R., Education, I. R., Zein, A., Syam, A. M., & Ohorella, N. R. (2023). Misconceptions of Jihad: A Constructivist Review of the Meaning of Struggle in Islam in the Modern Era: Analysis of the verses al-Amwaal wa al-Nafs.
- Saputro, BI, & Amir, C. (2018). Kompetensi pustakawan perpustakaan khusus: studi kasus diperpustakaan Kementerian Pendidikan dan Kebudayaan. *Baca: Jurnal Dokumentasi Dan Informasi*, 39(2), 207-2018.
- Simatupang, A. R., & Syam, A. M. (2021). Kelas Literasi Sebagai Upaya Meningkatkan Kemampuan Menulis Mahasiswa Universitas Kristen Duta Wacana Yogyakarta. *Maktabatuna*, 3(1), 65-79.
- Susanto, SE (2010). *Desain dan Standar Perpustakaan Digital*. *Jurnal Pustakawan Indonesia*, 10(2).
- Syam, A. M. (2016). Koleksi Audio-Visual Sebagai Alat Promosi Budaya: Studi Kasus Perpustakaan Korean Culture Center. *JIPI (Jurnal Ilmu Perpustakaan dan Informasi)*, 1(1), 1-11.
- Syam, A. M. (2021). Dissemination Of Dakwah Literacy Among Young People Through Social Media. *International Journal of Cultural and Social Science*, 2(1), 30-33.
- Undang-undang. (2007). *Undang-undang Republik Indonesia Nomor 43 Tahun 2007 Tentang Perpustakaan*.

Zurika Sintia Putri. (2018). Analisis Standar Nasional Perpustakaan Khusus Berdasarkan Peraturan Kepala Perpustakaan Nasional Republik Indonesia Nomor 14 Tahun 2017 (Studi Pada Perpustakaan Balai Penelitian Tanaman Aneka Kacang dan Umbi, Kendalpayak Malang).