

Semantic Analysis of Qur'anic Language Style on Literacy

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مستخلص

مصطلح محو الأمية على العموم يفهمه كثير من الناس بأنه يقتصر مدلوله على القراءة والكتابة فحسب، في الواقع قد نال شيئاً من التطور وفقاً لمتطلبات العصر ومواكبات الزمان، سواء أكان بمفهومه العام، أو بمفهومه الوارد في منظور القرآن مما يبدو أن له معنى واسعاً ومعقداً يتراوح حول مختلف الأشكال والتعبيرات الأسلوبية للقرآن. يهدف هذا البحث إلى الكشف عن تطور معنى الأدب بشكل عام والمصطلحات الأدبية المختلفة في القرآن الكريم باستخدام دلالات النص الوصفي التحليلي في آيات القرآن الكريم بمنهج تفسيري وسيميائي. يهدف هذا البحث إلى الكشف عن تطور معنى الأدب بشكل عام والمصطلحات الأدبية المختلفة في القرآن الكريم باستخدام دلالات النص الوصفي التحليلي في آيات القرآن الكريم بمنهج تفسيري وسيميائي. تهدف هذه الدراسة إلى العثور على تطور معنى محو الأمية عموماً ومصطلحاته المختلفة في القرآن. وباستخدام النص الوصفي التحليلي الدلالي من آيات القرآن ومع الانتفاع بمدخل التفسير والسيميائية، تستنتج هذه الدراسة. أن مصطلح محو الأمية لا يقتصر فقط على مجرد القراءة والكتابة ولكنه يتجاوزهما فيشمل القدرة على التفكير بشكل مطلق في مختلف المشكلات، والقدرة على تحويل النصوص عن طريق إنتاج كل ما هو جديد من نظريات واكتشافات وأعمال، وأنه في القرآن يتم التعبير عنه بألفاظ لغوية متنوعة مثل التلاوة، والتفكير، والتدبر، والتذكر، والتفقه، والترتيل، والتدريس، فلا يقتصر معناه على مجرد القراءة والكتابة، بل يشمل قراءة المكتوبة وغير المكتوبة والخطابات التي تنطوي على التأمل والتفكير العميق والتفكير النقدي والإبداع والابتكار. لقد توصلت الباحثة إلى أن القراءة لها معانٍ مختلفة في القرآن، مثل حسن القراءة بالمخرج والتجويد الصحيح بالفهم والتفكير النقدي والحلول والاستماع والتدبر وغير ذلك. وبشكل عام فإنه يؤدي إلى الذكاء الفكري والعاطفي والروحي في السعي لتحقيق السعادة والأمان في الدنيا والآخرة.

الكلمات المفتاحية: محو الأمية; أسلوب لغة القرآن; التحليل الدلالي.

Abstract

The term literacy is commonly understood by the public as being limited to reading and writing. The true meaning of literacy has evolved in response to the demands of the times, both in the general sense and the perspective of the Qur'an, where it appears to have a comprehensive and complex meaning in various forms and styles of Qur'anic language. This research aims to reveal the development of the meaning of literacy in general and various literacy terminologies in the Qur'an by using descriptive-analytic semantics of the text in the verses of the Qur'an with the approach of tafsir and semiotics. The study shows that the term literacy is not only limited to reading and writing but includes the ability to think critically, find solutions to various problems and the ability to transform texts by producing new theories, discoveries, and new works. In the Qur'an, literacy is interpreted through various language styles such as tilawah, tafakkur, tadabbur, tazakkur, tafaqquh, tartila, tadarrus. Its meaning extends beyond qirā'ah and kitābah, but includes the reading of both written and unwritten texts including discourses involving contemplation, deep thinking, critical thinking, creativity, and innovation. The researcher concludes that literacy in the Qur'an encompasses various meanings, such as reading well with the correct makhraj, good pronunciation, and phonetic alphabet, as well as gradually understanding, critical thinking, and solution-oriented approaches. All of these contribute to intellectual, emotional, and spiritual intelligence in pursuing happiness and salvation in this world and the hereafter.

Keywords: Literacy; Qur'anic Language Style; Semantic Analysis.

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INTRODUCTION

Literacy, in general, was initially understood as the ability to read and write. In contrast, in its development, literacy was then interpreted as the ability needed to take part in activities related to text and discourse. Literacy does not merely include reading and writing issues. However, it comes into contact with all aspects of human life, such as economics, politics, socio-culture, law, technology, education, and lifestyle. In the Qur'an, literacy is referred to by the term *qara'ah*, which is taken from a root word meaning "to gather". Hence, it does not always have to be interpreted as reading written texts with certain characters. However, from the meaning of "collecting" a variety of meanings are born, such as conveying, analyzing, exploring, researching, and knowing the characteristics of something, and reading both written and implied texts.¹ Literacy, which comes from the Latin *litteratus*, means being marked with letters, literate or educated.² Furthermore, the notion of literacy broadly

¹M. Quraish Shihab, *Wawasan Al-Qur'an Tafsir Maudhu'i atas Pelbagai Persoalan Umat*, Cet.XIII; Bandung, Mizan, 1417 H/ 1996 M, h. 5.

²Uus et al. Toharudin, *Membangun Literasi Sains Peserta Didik*, (Bandung: Humaniora), 2011, h. 1.

developed into the ability to read,³ write, listen, speak, see, tune in, and think critically, which even including visual, auditory, and spatial elements, then became the term multiliteracy, which implies the skill of using various ways to express and understand ideas and information, using conventional text forms as well as innovative texts, symbols, and multimedia.⁴

Most studies on literacy tend to look from the perspective of literacy itself, which focuses on two things: first, literacy skills, and second, literacy improvement,⁵ digital literacy skills.⁶ Issues related to how people understand the meaning of literacy contained in the Qur'an should be discussed more by scholars. Therefore, the understanding develops and influences the community.

This research aims to complement the lack of literature studies that have been shown above. In accordance with that, three questions can be formulated: (a) How is the development of understanding of literacy? (b) What are the forms of literacy disclosure in the Qur'an? The two questions above will be the focus of discussion in this paper.

This paper argues that first, the word literacy is generally understood by the community as an expression of activities involving the five senses related to text and discourse and relying on a person's cognitive process that is autonomous and independent of context. However, in later developments, it was expanded as an effort to respond to various sectors of human life. Second, the Qur'an uses various terminologies in expressing these literacy activities involving intellectual, logical, critical thinking, and *zikr*.

Literacy is also defined as the ability to process and understand information when reading and writing.⁷ Nowadays, the term literacy is used in a broader sense and has penetrated cultural practices related to social and political issues. With the advent of digital technology, media awareness has become very important. Media literacy, information literacy, and digital literacy are the three most common concepts that

³Nadezhda Anatolyevna Antonova, 'Formation of Reading Literacy by Means of Project Activities', *Вестник Шадринского Государственного Педагогического Университета*, 2021 <https://doi.org/10.52772/25420291_2021_1_8>.

⁴Yunus Abidin at all, *Pembelajaran Literasi; Strategi Meningkatkan Kemampuan Literasi Matematika, Sains, Membaca dan Menulis*, h. 3.

⁵Seden Eraldemir-Tuyan, 'An Emotional Literacy Improvement (ELI) Program for EFL Teachers: Insiders' Views', *European Journal of Educational Research*, 2019 <<https://doi.org/10.12973/eujer.8.4.1113>>.

⁶Burcu Umut Zan and others, 'A Study on Digital Literacy Skills of Faculty of Letters Students: Use of University Library', *International Journal of Emerging Technologies in Learning*, 2020 <<https://doi.org/10.3991/IJET.V16I01.16567>>.

⁷Tarwotjo, 'Pengertian Literasi menurut Para Ahli', *May 19,2017*, 2017.

focus on a critical approach to media messages.⁸ Information literacy is an essential skill in the age of information explosion. An analysis of 104 studies on information literacy showed that Information Literacy is an essential skill in today's society. The review suggests that the only solution to reduce the digital divide gap between information-rich and information-poor citizens is information literacy. Many initiatives have been started in India to bridge this gap. Many organizations and Associations like UNESCO, IFLA, American Library Associations, Society of Colleges, National and University Libraries (SCONUL) have framed various standards and models of Information Literacy for different types of information users.⁹

From the perspective of the Qur'an, literacy is interpreted as the activity of reading, studying, and writing related to what is contained in QS. al-'Alaq verses 1-5, which emphasizes the importance of having knowledge that begins with reading.¹⁰ At MI Hidayatul Mubtadiin Tasikmadu Malang, research was conducted on the Problematics of Learning to Read and Write Al-Qur'an in Low-Grade Al-Qur'an Hadith Subjects. They study al-Qur'an Hadith, which is the essential subject to enter the gates of knowledge related to Islam, especially in Madrasah Ibtidaiyah institutions. Therefore, a teacher must be able to implement effective and efficient learning in order to make it easier for students to read and write the Qur'an.¹¹ Teaching and learning literacy for boys-only takes place on weekends class at a mosque in a midwestern city in the United States of America. Literacy practices in this community are motivated by love and piety for God, strong ties to their cultural background, and the preservation of faith and cultural identity.¹²

METHOD

This research is qualitative research namely exploratory library research that focuses on the meaning of literacy in the context of global understanding and the perspective of the Qur'an with the study of semantic analysis of *uslub* and language style of the Qur'an, with the application of Toshihiko Itzuzu's semantic analysis.¹³ Data and

⁸Tibor Koltay, 'The Media and the Literacies: Media Literacy, Information Literacy, Digital Literacy', *Media, Culture and Society*, 2011 <<https://doi.org/10.1177/0163443710393382>>.

⁹N. B. Nisha and Rekha Rani Varghese, 'Literature on Information Literacy: A Review', *DESIDOC Journal of Library and Information Technology*, 2021 <<https://doi.org/10.14429/DJLIT.41.4.16405>>.

¹⁰Ayu Nurvita Asri, 'Literasi dalam Al-Qur'an (Studi Komparatif Tafsir Ibnu 'Ashur dan Al-Biq'a'i terhadap Surah Al-'Alaq Ayat 1-5)', *Universitas Islam Negeri Sunan Ampel Surabaya*, 2019.

¹¹Suri, Dewi E., Dkk, 'Problematika Pembelajaran Baca Tulis Al-Qur'an pada Mata Pelajaran Al-Qur'an Hadist Kelas Rendah di MI Hidayatullah Mubtadiin Tasikmadu Malang', *Jurnal Pendidikan Madrasah Ibtidaiyah*, 2019.

¹²Irfan Rifai and Fadillah Sandy, 'Faith, Love, and Literacy Practices: The Teaching and Learning of Qur'an and Arabic Language of Multicultural Muslims in a Single Sex Class', *International Journal of Education, Language, and Religion*, 2019 <<https://doi.org/10.35308/ijelr.v1i1.1769>>.

¹³Salah Al-Din Al-Zaral, 'Applied Semantics and the Qur'an: Izutsu's Methodology as a Case Study', *Journal of Qur'anic Studies*, 2012 <<https://doi.org/10.3366/jqs.2012.0047>>.

information obtained through several literatures were analyzed using an interpretive science approach that used as an attempt to understand and explain the meaning of the Qur'an and the content of the holy verses of the Qur'an which are relevant in the discussion of this research, especially regarding the term literacy in the Qur'an, and also using thematic methods. In interpreting data, researchers use various interpretation techniques, namely: textual interpretation techniques, linguistic interpretation, socio-historical interpretation, systemic interpretation, teleological interpretation and logical interpretation.

The data sources in this research are taken from primary and secondary data. The primary source is the expression of literacy with various terms that are used in the Qur'an. At the same time, the secondary sources are books, journals, and Islamic literature as relevant to this research.

RESULT AND DISCUSSION

The Developments of Literacy Meanings

Literacy in Indonesian is defined as 'the ability to write and read'. Since the late 19th century, it has come to mean 'the ability to read and write texts'. The word 'literacy' comes from the English word 'literacy', which means literate.¹⁴ In Latin, "*litteratus*" means one who learns. In this case, literacy is closely related to the process of reading and writing as a form eradicating illiteracy.¹⁵ In terms of literacy, it is a community to take part in all activities related to text and discourse or includes all the abilities that a person needs.

The early definition of literacy refers to the ability to read and write. More recently, the term literacy has been used in a broader sense and has extended to cultural practices related to social and political issues. One who is literate means being able to participate independently and actively in textual communication, including communicating using print, analogue, visual and digital media.¹⁶ As Elizabeth Sulzby points out in Fadhol Safina, literacy is the language ability possessed by a person in communicating "reading, speaking, listening and writing" in different ways according to their purpose.¹⁷ The new definition of literacy leads to a new paradigm in efforts to interpret literacy and its learning. Currently, the expression literacy has many

¹⁴John M. Echols dan HasanShadily, 'An English Indonesian Dictionary' (Cornell University Press, 1997), p. 361.

¹⁵Ulfa Nurul Masruroh and Achmad Maimun, 'The Concept of Eradication Illegal Literacy of the Qur'an Perspective K.H. Hamim Thohari', *JIIIP - Jurnal Ilmiah Ilmu Pendidikan*, 2023 <<https://doi.org/10.54371/jiip.v6i7.2322>>.

¹⁶Allan Luke and Peter Freebody, *Introduced the Four Resources Model in Literacy*, 2003.

¹⁷Fadhol Sevima, 'Pengertian Literasi menurut Para Ahli, Tujuan, Manfaat, Jenis dan Prinsip', 2020.

variations, such as media literacy, science literacy and many other terms. Tarwotjo¹⁸ defines literacy as the ability to process and understand information during the reading and writing process.

The idea of literacy has evolved to meet the challenges of the times. Through the advent of digital technology, media literacy has become very significant. Media literacy, information literacy and digital literacy are the three most common concepts that focus on a critical approach to media messages. Information literacy is an important skill in the era of the information explosion.¹⁹ Based on the analysis of various studies on information literacy, it shows that Information Literacy is an essential skill in today's society. The review suggests that the only solution to reduce the digital divide gap between information-rich and information-poor citizens is information literacy.

The nature of critical literacy in a democratic society is summarized in five verbs: thinking, understanding, analyzing, using, and transforming texts. They all refer to competencies or abilities that go beyond reading and writing. Briefly stated the definition of literacy is the ability to write and read. Thus, literacy has three categories.

First, technical literacy, refers to those who are technically literate but functionally and culturally illiterate. The reason for this could be a lack of reading material or a job that leaves them with no time to practice their reading skills. Hence, they are merely literate. It is urgent to priority the process of learning to read for children by starting to practice at home, especially for parents who are busy with their office work.²⁰

Second, functional literacy, refers to those who are classified as reading and writing as a function to perform *due* to work consequences. However, reading and writing as a habit for expression and communication needs to be improved. It means that if you have the habit of reading, but the books you read are only those related to your job or profession, It means that you are technically and functionally literate but culturally illiterate.

Third, cultural literacy, which is people who, as well as having technical and functional literacy, make reading and writing a necessity of daily life by reading and writing

¹⁸Tarwotjo. 'Pengertian Literasi menurut Para Ahli', *May 19, 2017*, 2017

¹⁹Ahmad Sukarno & Zainuri, 'Does Qur'an and Science Literacy Interrelated?', *Talent Development & Excellence*, 2020.

²⁰Dinar Nur Inten and Susanti Agustina, 'Qur'an Literacy Activities for Children and Parents during Children's Study at Home', *Al-Athfal: Jurnal Pendidikan Anak*, 2022 <<https://doi.org/10.14421/al-athfal.2022.81-02>>.

things that are not only limited to work.²¹ In this third category, the need to listen and speak is sometimes greater than the need to read and write.

The urgency of literacy was proven to be able to transform the Arabs, who were not previously familiar with writing and only reproducing memorization, into an advanced nation that *was* able to defeat the superpowers of its time, namely the Roman, Persian and Greek empires. Moreover, in the following decades, Islamic Civilization was able to reach the peak of glory and became the center of world civilization for centuries. It was all due to the spirit of literacy.

Epistemology of Literacy in The Qur'an

The first commandment mentioned by Allah in the Qur'an is "*iqra*", the command to read, rather than the commandments of prayer, fasting, zakat and hajj. For this reason, in the opinion of experts, Islam is the religion of literacy. This means that wherever it is, Islam always teaches people to be able to read. Moreover, the most important reading is by involving the intellectual and spiritual. Since if we can apply it, then we are confidently capable of mastering the world and being happy in His afterlife.²² Several forms of literacy are mentioned in the Qur'an as follows:

Table. 1. Qur'anic Language Style with Reading Orientation

NO	The Language Style of Al-Qur'an	Verse & Surah	Coding
1	Qara'ah (قرأ)	QS. Al-'Alaq: 1-5; QS. Al-Isra/17:14, 45; QS. Yunus/10:94	Reciting revelations or other sources, both written and unwritten.
2	Tilawah (تلاوة)	QS. Al-Jumuah/62:2	Reading by realizing the result of the recitation. The Prophet recited a verse to his people
3	Tartil (ترتيل)	QS. Al-Muzammil/73:4	Reciting slowly and clearly

Thus, to achieve serenity and happiness in life, each Muslim can perform the following activities: *qara'ah*, *tafakur*, *tadabbur*, and *tasyakur*.

²¹Gol A Gong & Agus M. Irkham, *Gempa Literasi, Kepustakaan Populer Gramedia* (Jakarta, 2012).

²²Akmal Ridho Gunawan Hasibuan, *Menyinari Kehidupan dengan Cahaya Al-Qur'an* (Jakarta: PT.Gramedia, 2017).

1. Qara'ah (قرأ)

Qara'ah (قرأ) is *fiil madhi* which is derived from the root words *qaf, ra* and *alif hamzah* (أ-ر-ق), which means reading. Reading in this case is reading everything, whether the written texts are in the form of God's revelation or ordinary reading that comes from all disciplines.

Reading and writing are the principal acts of worship in Islam. Muslims generally understand that the first revelation of Surah Al-Alaq 1-5 contains the command to read and write. The command to read is mentioned twice in this first revelation. This is where the birth of science began.²³ The reading referred to in the verse is not only reading something written, but also something unwritten. Moreover, the command to read implies researching and thinking as long as the purpose of reading is in the name of Allah to achieve the goodness and benefit.

The word *قرأ* in the Qur'an is repeated 81 times in 41 surah in the Qur'an. It can be interpreted as *فهم (fahima)*, '*allama*, which refers to teaching or understanding. In other books, it is also explained that the meaning of *qara'a* is similar to the meaning of *talā*, reading, as well as *sigat* from the word which carries the same meaning.²⁴ *قرأ* initially defined as 'to gather'. When a string of letters or words is assembled and pronounced, it means that it has been read. Thus, the command to read in its application does not require the existence of a written text as an object of reading, neither should it be spoken in order to be heard by others. Therefore, the dictionaries found a variety of meanings of the word. Among other things; convey, examine, read, explore, research, know the characteristics of something, and others, which all come to compile the meaning of reading.²⁵

The observation of the object of reading in the verses containing the word '*Iqra*' (read) implies the idea of communication awareness. Whether with sound or not, reading must presuppose an understanding of the words and ideas received from outside sources. Reading in the real meaning is reading the Qur'an,²⁶ as mentioned in QS. Al-Anqabut /: 45; QS. Al-Isra'/: 106; QS. Al-Muzammil /: 4 and 20 and reading in the *majazi* as mentioned in QS. Al-Isra'/: 14 and 78 is reading the record of charity and the morning prayer time. The functions of reading specified in the Qur'an are to remember (QS. Al-Isra':41; to never forget QS. Al-A'la:6; to give an explanation QS. Al-Hijr:1; and the Prophets, reading the Taurat and the Injeel and reciting in a broader sense, which

²³Ayu Nurvita Asri, Literasi dalam Al-Qur'an (Studi Komparatif Tafsir Ibnu 'Ashur dan al-Biqā'i terhadap Surah al 'Alaq ayat 1-5) 2019, Universitas Negeri Sunan Ampel Surabaya.

²⁴Ibrahim Madzkur, 'Mu'jam Li Alfadz Al-Qur'an Al-Karim (Kairo: Majma' Al-Lughat Al-Arabiyyah' (Kairo: Majma' al-Lughat al-Arabiyyah, 1988), p. 888.

²⁵M. Quraish Shihab, *Tafsir Al-Misbah*, Volume 15 (Jakarta: Lentera Hati, 2002).

²⁶Udin Supriadi, Tedi Supriyadi, and Aam Abdussalam, 'Al-Qur'an Literacy: A Strategy and Learning Steps in Improving Al-Qur'an Reading Skills through Action Research', *International Journal of Learning, Teaching and Educational Research*, 2022 <<https://doi.org/10.26803/ijlter.21.1.18>>.

includes all written objects both in the form of books or holy book, *kitab* (al-Qur'an) and unwritten ones including the natural world, the situation and conditions of the surrounding environment and the state of being itself.²⁷ The first revealed verses of the Quran indicate that the foundation of a culture and society is based on the act of reading and writing,²⁸ besides the research and the use of communication technology to transmit knowledge and information. Thus, Sardar states, "A society that fails to demonstrate this behaviour cannot be called an ideal society in Islam."

2. Tilawah (تلاوة)

The word *tilawah* comes from the word *تلا* *tala*, which refers to the meaning of following, abandoning, or neglecting. The word *tala* can also be interpreted as 'reciting the holy book that comes from Allah swt.' Initially, the word *tala* also meant following or accompanying (*ittaba'a*). The word *Tilawah* in its various forms is repeated 64 times.²⁹ Linguistically, the word *tilawah* is a *masdar* form which means to follow something for something. Previously, the word *tilawah* was used to show glory and honour.³⁰ *Tilawah* means a reading accompanied by the practice of what is read. (تلاوة) *Tilawah* is basically a command from Allah as stated in the verse *utlu ma uhiya ilaka* ('recite what your Lord reveals to you'. Refer to QS. al-Ankabut: 45). The Muslim religious teachers understand *tilawah* as a recitation of the Qur'an in a proper, beautiful and correct manner.

The word *tilawah* originated from the word *tala* which means following when there are two objects. Meanwhile, it means reciting specifically to *kitab*, al-Qur'an or revelations. Such as, *Yatlu 'alaihim ayatih* is reading aloud to them the verses of the Qur'an.³¹ The word *tala* is used to read something great, holy, and comes from Allah swt, and it is not used for reading human works or natural phenomena. The verses that use the word *tala* and related words are enough to inform people that what is read are the verses of Allah (QS Ali 'Imran/3: 58), al-Kitab, the Qur'an (QS al-Baqarah/2: 121), the Taurat (QS A'li'Imran/3: 193), and others that are sourced from Allah such as the story of Ibrahim (QS al-Syu'ara'/26: 69 and the story of Nuh (QS Yunus/10: 71), unless it is found in QS al-Baqarah/2: 102).

²⁷Cecep Castrawijaya, 'Da'i Technology Literacy in Perspective of the Qur'an', *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 2023 <<https://doi.org/10.15575/idajhs.v17i1.25807>>.

²⁸Andi Miswar and others, 'Qur'anic Interpretation of Ashura Day Celebrations in Mappasagena Culture of Buginese Community of South Sulawesi - Indonesia', *Cogent Arts and Humanities*, 9 No.1 (2022), 1-14 <<https://doi.org/10.1080/23311983.2022.2033383>>.

²⁹Muhammad Fu'ad Abd. Baqi, 'Muja'm Mufahras li Alfadz Al -Qur'an' (Dar al Kutub al Misriyyah).

³⁰Muhammad Yas Khudr al-Duri, *Daqaiq Al - Furuq Al - Lughawiyah fi Al - Bayan Al Qur'an* (Beirut: Dar al-Kutub al-'Ilmiyah, 2005).

³¹Elsje van Bergen and others, 'Literacy Skills Seem to Fuel Literacy Enjoyment, Rather than Vice Versa', *Developmental Science*, 2022 <<https://doi.org/10.1111/desc.13325>>.

3. Tartil (ترتيل)

The term *Tartil* in its various forms is repeated 2 times.³² *Tartilan* ترتيلا The word *tartilan* is drawn from the word *ratila*, which means regular. Language dictionaries use example of the word's usage to describe 'well-groomed teeth' or 'a solid fortress'. Meanwhile, Muslim religious teachers understand the word here (QS al-Furqan/25: 32) as describing the state of the Qur'an as it was revealed in the sense that Allah revealed it very harmonious, organized and beautiful in its pronunciation and meaning, and it is not piled up because it did not descend at once, but gradually. The verses are neatly arranged and very harmonious, even though they were revealed at different times, their harmony and arrangement make it seem like they were revealed all at once. Another meaning is to be able to read, which is indicated by the word *tartil*, which means reading correctly and slowly, not in a hurry, and paying attention to the *makhraj* and *tajweed* rules.³³ In the Qur'an, it is mentioned (أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْفُرْآنَ تَرْتِيلًا ﴿٤﴾) *Warattil al-Qur'an tartila* ('read the Qur'an in truth'. In QS.Muzammil: 4). Qur'an experts understand that *tartil* is reading the Qur'an with correct reading based on the rules of *tajweed* knowledge. It is also understood in the sense of an order to read it slowly and regularly, in line with His words QS al-Muzammil/73: 4 *Warattililil Qur'ana tartilan*. The command to read the Qur'an carefully is an order to clarify the pronounced letters. Further, to start and stop at their respective places so that readers and listeners can understand and appreciate the content of the messages.

Table. 2. Qur'anic Language Style with the Orientation of Learning, Teaching and Study

NO	Language Style	Verse-Surah	Coding
1	<i>Allama</i> (علم)	QS. al-Baqarah: 30-33	Teaching Adam the names of objects
2	<i>Tadarrus</i> (تدرس)	QS.Ali Imran/3; 79	Reading and learning together
3	<i>Tafaqquh</i> (تفقح)	QS. At-Taubah, 9: 122	Understanding, knowing, and learning.

1. Ta'lim

The term of *Ta'lim* (تعليم) was rooted in the words *عَلَّمَ - يُعَلِّمُ - تَعْلِيمًا* "allama - yuallimu - ta'liman", with the meaning as teaching, labeling or marking. The term *al-muallim* also has a particular connotation in the sense of "knowledge" (*al-"ilm*), so the concept

³²Muhammad Fu'ad Abd. Baqi. 'Muja'm Mufahras Li Alfadz Al -Qur'an' (Dar al kutub al Misriyyah)

³³Ee Widyawati and Sri Nurhayati, 'Practical Implementation Strategies of Tartila Method for Improving Early Childhood's Al Qur'an Reading Literacy', *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 2023 <<https://doi.org/10.31004/obsesi.v7i6.4616>>.

of *al-muallim* or *al-ta'lim* has the meaning of "teaching knowledge", or a person becomes knowledgeable as Allah says;

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

"He who teaches men what they do not know" (Q.S. *al-Alaq* : 5)

'*aallama* عَلَّمَ means teaching. Therefore, it is more about giving comprehension and sharing knowledge and skills. *At-Ta'lim* is the process of transferring knowledge that produces a proper understanding in order to create positive traits and attitudes in daily life. In the learning process to acquire knowledge and transfer knowledge and literacy skills in various aspects of life, every person has the opportunity, not only limited to men but also women to have considerable competence to express and reflect their intellectual abilities.³⁴

The positive traits and attitudes are meant to be sincerity, confidence, obedience, sacrifice, and determination. The word of Allah SWT in QS *Al-Baqoroh* verse 31 is as follows:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

"And He taught Adam the names – all of them. Then He showed to the angles and said, "Inform Me of the names of these, if you are truthful."

This verse explains the giving (teaching) of knowledge from Allah SWT to Adam a.s. related to the creation of humans who have the duty to become *khalifah* on earth,³⁵ it informs that God endows humans with the potential to know the names or characteristic functions of objects, including the potential for language.

2. *Tadarrus*

The word *tadarus* comes from the word "درس – يدرس *darasa yadrusu*", which means to study, research, analyze, examine, and take lessons. Through the addition of the letter *ta'* in front of it, the meaning is expanded into learning from each other, or learning in a deeper way.³⁶ Generally speaking, *tadarrus* is an activity of reading, studying, understanding and reviewing all together. The form of the word *tadarus* implies that two parties are interacting in the *daras*. *Tadarus* is performed to understand and remind each other about what is read and studied. Thus, from this point on, the word

³⁴Andi Miswar, et,al, 'Qur'anic Narratives of Women Competencies and The Consequences of Islamic Law on Their Involvement in Society', *Samarah*, 7, No.3 (2023) <<https://doi.org/DOI: http://dx.doi.org/10.22373/sjhk.v7i3.17945>>.

³⁵Muhammad Fu'ad Abd. Baqi.

³⁶Ibrahim Anis at all, '*Al-Mu'jam Al-Washit*', 1972, p. 303.

is also understood in the sense of discussing something to conclude; any issues are discussed.

The word *tadarus* has a *wazan* or equivalent to the word *tafa'ala*, a verb that has such a scale is a verb that implies complementarity and practice. This means that if we interpret *tadarus* Qur'an, we are learning about the Qur'an from each other. The fundamental meaning of *tadarus* Quran is to gather a number of people who have the ability to read and understand the Al-Quran properly. Several people who do *tadarus* activities have approximately the same ability. Thus, they can share the knowledge of reading and sharing the understanding of the Al-Quran.

3. *Tafaqquh*

The word *tafaqquh* means to acquire something, namely knowledge.³⁷ *Tafaqquh* is etymologically derived from the word *faqiha*. It means to understand or comprehend. According to al-Raghib al-Ashfahani, *al-fiqh* attempts to figure out the knowledge preserved by using perceptible knowledge.³⁸ According to Ibnul Mandhur in *Lisan al-Arab*, *Fiqh* is knowledge and comprehension of something. For instance, understanding the witness of women, *nusyus*, and the dividing of inheritance.³⁹ Later, the word *fiqh* is used explicitly to refer religious knowledge. Furthermore, Ahmad Musthafa al-Maraghi defines *tafaqquh* as an effort to explore and understand something with the effort to obtain it.

Allah swt commands all humans who have a healthy mind to do *tafaqquh*. The command of *tafaqquh* is not clearly stated. The Qur'an compares people who do not want to do *tafaqquh* to livestock and that is even more misguided. Moreover, the command of *tafaqquh* can be aligned with the command to fight in the name of Allah because the position is equally important.

Fighting in the sight of Allah serves to confront the enemy. At the same time, people who stay in the country and learn religious knowledge play a role in maintaining the stability of the State.⁴⁰

Table 3. Qur'anic Language Style with Orientation of Thinking

NO	Language Style	Surah- Verses	Coding
1	<i>Tadabbur</i>	QS.Sad/38: 29	Thinking, noticing and appreciating

³⁷Abi Husain Ahmad bin Faris bin Zakaria, *'Mu'jam Maqayis Al-Lughah'* (Dar al-Fikr, 1979), p. 442.

³⁸Abu al-Qasim al-Husain Ibnu Muhammad Al-Ragib Al-Asfahaniy, *Al-Mufradat fi Gharib Al-Qur'an*, Juz I (Beirut: Dar al-Qalam).

³⁹Andi Miswar, et.al.

⁴⁰Muhammad Aroka Fadli, *Konsepsi Tafaqquh dalam Al-Qur'an* (Jakarta, 2017).

	(تدبر)		
2	Tazakkur (تذكر)	QS.Ali Imran 190-191	Zikr/remembrance
3	Tafakkur (تفكر)	QS.Al-Rad/ :3; QS.Al-Nahl :14; QS.Al-Baqarah/ 2: 266; QS.Ali Imran 190-191	1. Thinking about God's creation in the universe 2. Increasing gratitude and fostering fear.

1. Tadabbur

The word تدبر *tadabbur* is derived from the root دبر *dabbara* that means the end of something,⁴¹ it may also mean behind or after. The word *dubur*, which means buttock, was also derived from here. Some Muslim religious teachers understand this word as meaning to think about the end or conclusion of something. Some also understood it as thinking about something after something else or the command to pay attention after having previously paid attention. This proves the truth of the Qur'an.⁴² The command to *tadabbur* shows how much the Qur'an challenges any person. Furthermore, the prophet Muhammad saw (peace be upon him), who was commanded to convey this command, was very confident and believed in the truth of the Qur'an. Indeed, once a person commands others to pay attention, it is an order to use one's full potential to find the truth. However, if a person does not believe in the truth of something, then he will not conceal it nor expose it, then instruct others to pay attention to it, compare it with others, and repeat the observation multiple times. This commandment includes everything related to the Qur'an, its words and content, its guidance and miracles.

Among the many things we are commanded to pay attention to is the absence of contradictions in them. This command is a recommendation to observe every ruling that it applies, the advice it conveys, and so forth. The command to read the Qur'an with *tadabbur* is stated in the Qur'an, including in QS Shad/38: 29

اِكْتَابٌ اَنْزَلْنَاهُ اِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ اُولُو الْاَلْبَابِ ﴿٢٩﴾

"(This is Al-Qur'an) a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded."

⁴¹Abi Husain Ahmad bin Faris bin Zakaria, 'Mu'jam Maqayis Al-Lughah' (Dar al-Fikr, 1979), p. 324.

⁴²Iwan Hermawan, 'Tadabur al-Qur'an sebagai Upaya Literasi Beragama di Era Digital', *Wahana Karya Ilmiah Pendidikan*, 2023 <<https://doi.org/10.35706/wkip.v7i01.8998>>.

Tadabbur has urgency in the sense of thinking and appreciating the verses contained in the Qur'an to gain understanding for wisdom and lessons. This is because there is tremendous kindness and knowledge in our holy book.

2. *Tadzakkur*

Tadzakkur is a derivation of the root word *dhakara*, that means to remember. Meanwhile, *dhikr* means everything that is pronounced verbally. The Qur'an contains approximately 256 verses containing the word *dhikr* with all its derivations. In some of these verses contain different meanings. However, the different meanings in these verses do not contradict each other. On the other hand, the meanings are mutually reinforcing to form a strong and complex field of meaning to be explained in depth. Some of these verses can be examined lexically and grammatically. Among the lexical meanings of the root word *dhikr* are the Qur'an, praying (*al-shalah*), glorifying (*at-tasbih*), asking (*ad-du'a'*), and guarding (*al-hifz*).

Ibn Mandzur states that *Tadzakkur* is an attempt to keep something he once remembered or understood. Meanwhile, Ar-Raghib al-Ashfahany divides the meaning of *dhikr* into two, namely *Dhikr bi al-Qalb* (thinking with the heart) and *Dhikr bi al-Lisan* (remembering with the verbal). He further emphasized that each of them contains meaning as a process of recalling what has been forgotten and remembering to understand new things or new knowledge for those in thought. Remembering verbally in this case can be in the form of memorizing verses of the Qur'an using various methods that have been applied in various Qur'an houses today.⁴³

Other than that, *Tadzakkur* also has lexical meanings, including *darasa* (to study), word derivative from *tadarasa* which means to restudy or study repeatedly to remember. The opposite word of *dhikr* is *nisyan* (forgetting). This means that *Tadzakkur* maintains existing knowledge ('ilm) to avoid the disease of forgetting. Thinking activity is a manifestation of the heart's work function. The heart is an organ that is able to understand the meaning of Allah's verses, hence if the organ is locked, closed and unable to function correctly, people will not be able to understand the verses.

This *tadzakkur* is a special trait for people who are willing to think and be reasonable, as He says: "Only those who are reasonable can take lessons" (QS Ar-Ra'd: 19).

3. *Tafakkur*

Tafakur is formed from the root word *tafakur*; they are *fakara - yafkiru - fakran - tafakkuran* فـكـر - يـفـكـر - فـكـر - تـفـكـر which contains the meaning of contemplating, thinking,

⁴³Sri Bulan, M. Yunus Abu Bakar, and Ah. Zakki Fuad, 'Excellent Madrasah Education: How Do Learning Motivation and Al-Qur'an Literacy Synergize Tahfidzul Qur'an Acceleration?', *Southeast Asian Journal of Islamic Education*, 2023 <<https://doi.org/10.21093/sajie.v5i2.6148>>.

repeating something in the heart / remembering, and memorizing.⁴⁴ *Tafakkur* is remembering something, as opposed to forgetting, thinking in the heart about Al-Khaliq and all His creatures.

Thinking, contemplating, and remembering Allah through all His creations scattered in the heavens and the earth are all included in the category of *tafakkur*. This applies even to human beings themselves. The word *tafakkur* is found in 17 verses in the Qur'an scattered in 12 letters using all forms of derivation along with the virtues of *tafakkur*.

Tafakur can be defined as the activity of contemplating, thinking, or remembering various kinds of symptoms that occur in the universe. *Tafakur* is a way for humans to gain knowledge about God. Therefore, *tafakur* activities are concerned not only with the symptoms of the universe but also with what is within humans. *Tafakkur* is aimed at creating awareness,⁴⁵ within oneself of the power of God and greatness over all His creations by paying attention to and contemplating the creations of Allah swt. Starting from self *tafakkur* by recognizing the nature of creation towards oneself, the recognition of God must start from oneself as the highest intellectual and spiritual instrument. As stated in QS. Adz Dzariyat verse 21:

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ (٢١)

"And in yourselves. Then will you not see?"

Furthermore, *tafakkur* on the phenomenon of nature to contemplate the signs of His power as mentioned in QS. Ali Imran: 190-191;

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding, who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire."

⁴⁴Abi Husain Ahmad bin Faris bin Zakaria, *'Mu'jam Maqayis Al-Lughah'* (Dar al-Fikr, 1979), p. 446.

⁴⁵Andi Miswar, 'Semantic Analysis on the Use of Hijab and Jilbab Based on Qur'an Perspective', *Jurnal Adabiyah*, 2019 <<https://doi.org/10.24252/jad.v17i119i1a3>>.

CONCLUSION

The discussion of literacy both in the general view and the perspective of the Qur'an occupies an essential position in the life of mankind, in the form of social life, religion, nation and state. Religion recognizes the urgency of literacy and even requires its people to be well-literate. Knowledge gained through literacy activities greatly influences all aspects of human life. Moreover, reading is commanded for the first time, rather than prayer, fasting, *zakat* and *hajj*. Experts state that Islam is the religion of literacy which means that whoever, whenever and wherever, are always taught to read with intellectual and spiritual involvement.

Literacy has various meanings in the Qur'an, such as reading well with the correct *makhraj* in a beautiful pronunciation and phonetic alphabet by gradually understanding, listening, contemplating, henceforth and critical thinking and solutif. The whole things lead to intellectual, emotional and spiritual intelligence in pursuing happiness and salvation in this world and the hereafter.

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