

The Activity Of Students in Study Club Activities Towards Their Qur'an Reading Ability in the Al-Mawaddah Area

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Abstract

This study examines the effect of student activeness in Study Club activities on their Qur'anic reading ability at the Al Mawaddah area of Nurul Jadid Islamic Boarding School. Motivated by persistent disparities in reading skills and low engagement in non-formal learning, this research employs a qualitative case study approach with data collection through in-depth interviews, participant observation, and documentation. The findings reveal that active participation in Study Clubs significantly enhances students' self-awareness in identifying and correcting reading errors, fosters reflective attitudes and personal responsibility for learning, and strengthens self-confidence that transfers to formal classroom contexts. The Study Club functions as a collaborative, non-pressuring space that enables intensive practice, immediate peer feedback, and the internalization of quality standards for Qur'anic recitation. This study concludes that non-formal learning activities based on student activeness can serve as an effective alternative model for improving Qur'anic learning quality in Islamic boarding schools. Theoretically, it shifts the focus from teaching methods to student engagement, while practically, it recommends integrating structured Study Clubs into the formal curriculum.

Keywords: *Study Club, student activeness, self-awareness, Qur'anic reading, non-formal learning.*

Abstrak

Penelitian ini mengkaji pengaruh keaktifan santri dalam kegiatan Study Club terhadap kemampuan membaca Al-Qur'an di kawasan Al Mawaddah Pondok Pesantren Nurul Jadid. Dilatarbelakangi oleh kesenjangan kemampuan membaca dan rendahnya partisipasi dalam pembelajaran non-formal, penelitian ini menggunakan pendekatan kualitatif dengan studi kasus, serta teknik pengumpulan data berupa wawancara mendalam, observasi partisipatif, dan dokumentasi. Temuan penelitian menunjukkan bahwa partisipasi aktif dalam Study Club secara signifikan meningkatkan kesadaran diri santri dalam mengenali dan memperbaiki kesalahan membaca, menumbuhkan sikap reflektif dan tanggung jawab belajar, serta memperkuat rasa percaya diri yang dapat ditransfer ke dalam pembelajaran formal di kelas. Study Club berfungsi sebagai ruang kolaboratif yang mendukung praktik intensif, umpan balik segera dari teman sebaya, dan internalisasi standar kualitas bacaan Al-Qur'an. Penelitian ini menyimpulkan bahwa aktivitas non-formal berbasis keaktifan santri dapat menjadi model alternatif yang efektif untuk meningkatkan kualitas pembelajaran Al-Qur'an di pesantren. Secara teoretis, penelitian ini menggeser fokus dari metode mengajar menuju keterlibatan santri, dan secara praktis merekomendasikan integrasi Study Club terstruktur ke dalam kurikulum formal.

Kata Kunci: Study Club, keaktifan santri, kesadaran diri, membaca Al-Qur'an, pembelajaran non-formal.

A. Introduction

Learning to recite the Qur'an is a fundamental foundation of Islamic education, serving not only as a form of worship¹ but also as an indicator of the quality of students' religious understanding of Islamic teachings comprehensively. This demonstrates that the ability to read the Qur'an fluently is a basic competency that every student in Islamic educational institutions must possess.² Socially, the phenomenon of low Qur'anic recitation quality among some students remains a recurring problem in various Islamic boarding schools,³ especially amidst the acceleration of digitalization, which has shifted the intensity of traditional *talaqqi*-based learning. This situation demonstrates a gap between the ideals of Qur'anic learning and the reality of practice in the field. Theoretically, constructivism in education asserts that learning success is largely determined by students' active participation in constructing knowledge through social interactions and meaningful learning experiences.⁴ Therefore, learning to read the Qur'an which only focuses on the teacher without involving the activity of students tends to produce less than optimal results.⁵ Thus, a learning model is needed that is able to integrate the activeness of students as the main subject in the learning process so that the quality of Qur'an reading can increase significantly.

The main problem in this study lies in the suboptimal improvement of students' Qur'an reading abilities due to low activeness in additional learning processes outside of formal classes.⁶ Empirical facts in the Al Mawaddah Area of Nurul Jadid Islamic Boarding School indicate that there are disparities in Qur'an reading abilities among students, both in terms of *makhraj*, *tajwid*, fluency, and understanding of reading theory. This condition is caused by limited formal learning time, lack of training intensity, and minimal learning interaction space that allows students to ask questions and practice more freely. In addition, some students tend to be passive and lack confidence in participating in learning, so that reading errors are not immediately corrected. Pedagogically, this situation indicates a structural problem in the design

¹ D. S. Lubis, "Fundamentals of Islamic Education," *TABLIGH: Journal of Islamic Studies* 1, no. 1 (2024): 7–15

² Abdurrahman, A. Ikhwan, and S. Arifin, "The Tilawati Method in Qur'an Reading Learning to Enhance the Quality of Memorizing the Qur'an in Islamic Boarding Schools," *Al-Hayat: Journal of Islamic Education* 9, no. 3 (2025): 720–733

³ W. F. Ahmad, "Pesantren Revitalization as an Effort to Prevent Brain Rot in the Young Generation: A Neurological Approach," *Journal of Islamic Studies and Civilization* 2, no. 2 (2024): 181–214

⁴ N. R. Mishra, "Constructivist Approach to Learning: An Analysis of Pedagogical Models of Social Constructivist Learning Theory," *Journal of Research and Development* 6, no. 1 (2023): 22–29

⁵ H. M. Maula and A. D. N. Khalim, "Implementation of the STAD Type Cooperative Learning Model to Improve Students' Learning Motivation," *PrimEdu: Asian Journal of Primary Education* 1, no. 1 (2026): 49–61

⁶ Surmiyanti et al., "Obstacles and Development Strategies in Improving Qur'anic Reading Skills among Junior High School Students in a Pesantren Context," *Jurnal Iqra': Kajian Ilmu Pendidikan* 11, no. 1 (2026): 52–66

of Qur'an learning that does not fully provide participatory space for students.⁷ Therefore, an alternative approach is needed that can overcome this problem by strengthening student activity in a more flexible and collaborative learning environment.

Several previous studies have examined various strategies for improving Qur'an reading skills, but have not specifically linked them to students' active participation in collaborative, non-formal activities. Research by Umamah (2025) shows that the Umami method is effective in improving Qur'an reading skills through a systematic and tiered approach.⁸ Meanwhile, other studies confirm that the *talaqqi* and *musyafahah* methods can improve reading accuracy due to direct interaction between teachers and students. On the other hand, a study by Wahdatunnisa et al. (2025) emphasizes the importance of a supportive learning environment and intensity of practice as key factors for successful Qur'an learning.⁹ Research by Fitria Azzara (2023) and Sofiana (2025) also shows that small-group learning can significantly increase students' motivation and learning participation.¹⁰ However, these studies still focus on formal learning methods and have not yet examined in depth the role of additional activities such as Study Clubs in improving the ability to read the Qur'an.

Based on this review, a significant research gap exists: the lack of studies explicitly linking student engagement in Study Club activities to improved Qur'anic reading skills in a comprehensive manner. Most previous research has focused on teaching methods rather than the dynamics of student participation in non-formal learning spaces. However, from a social learning theory perspective, interactions between students in small groups play a crucial role in accelerating the internalization of knowledge and skills.¹¹ Therefore, this gap in research opens up an opportunity to present a new, more contextual and applicable perspective on developing Qur'anic learning in Islamic boarding schools.

The novelty of this research lies in the development of a Qur'anic reading development model based on student engagement through Study Club activities, a structured, non-formal learning strategy integrated with formal learning. Unlike previous research that focused on learning methods or media, this study emphasizes reconstructing the role of students as active

⁷ Rahmatullah, M. Suparta, and Ainurrafiq, "Implementing Student-Centered Learning Through Focus Group Discussion: A Strategic Approach to Educational Management in Al-Qur'an and Hadith Instruction," *Journal of Educational Management Research* 4, no. 4 (2025): 1682–1697

⁸ B. D. Kurniawan et al., "Improving the Quality of Qur'an Learning Through the Umami Method," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 16, no. 1 (2025): 1–13

⁹ M. Ruslan, A. Rahman, and S. Chapakiya, "Implementation of the 10 Quality Pillars in the Management of Qur'an Learning at Umami Foundation," *Journal of General Education and Humanities* 4, no. 4 (2025): 1995–2005

¹⁰ E. Rienovita et al., "Implementation of Interactive Peer Learning Environment Enhances Learners' Self-Esteem and Self-Efficacy," *International Journal of Learning Technologies and Learning Environments* 1, no. 1 (2018): 1–24

¹¹ Y. Shang et al., "Reassessing the Two-Stage Theory of Social Learning Development: A Discussion," *Frontiers in Psychology* 15 (2025): 1–7

subjects in the learning process through collaborative interactions, intensive practice, and direct feedback in small study groups. This approach is not only oriented toward improving technical Qur'an reading skills but also toward fostering an independent, proactive, and reflective learning attitude. Thus, this research offers theoretical and practical contributions to the development of a more humanistic and adaptive Qur'an learning model for students.

The purpose of this research is to analyze in-depth the influence of student engagement in Study Club activities on improving Qur'an reading skills in the Al Mawaddah area of Nurul Jadid Islamic Boarding School. Specifically, this study aims to identify the level of student engagement, analyze the current state of Qur'an reading skills, and evaluate the contribution of Study Club activities to improving the quality of student reading. Furthermore, this study aims to uncover supporting and inhibiting factors in the implementation of Study Club as a supplementary learning model. Therefore, the results of this study are expected to provide empirical and conceptual contributions to the development of more effective Qur'an learning strategies and serve as a reference for Islamic educational institutions in continuously improving the quality of learning.

B. Research Methods

This research uses a qualitative approach with an intrinsic case study design, aiming to deeply understand the process, dynamics, and meaning of students' active participation in the Al-Qur'an Study Club. This approach was chosen because it allows for a holistic, contextual, and naturalistic exploration of phenomena in a real-life setting without variable manipulation.¹ The research location is the Al Mawaddah area of Nurul Jadid Islamic Boarding School, Karanganyar Village, Paiton District, Probolinggo Regency, East Java, Indonesia, which was purposively selected because it has an active and structured Study Club program for fostering Al-Qur'an reading. Data collection techniques included participatory observation, in-depth interviews, and documentation.² The research subjects consisted of students participating in Study Club activities, selected using purposive sampling based on specific criteria: (1) students who regularly participate in Study Club activities, (2) students with varying Qur'anic reading abilities (high, medium, low), and (3) students who are able to express their experiences and perceptions communicatively. In addition to students, supporting informants included Study Club instructors and area administrators to strengthen data validity through source triangulation.

Data analysis was conducted systematically and continuously from the initial data collection stage to the conclusion drawing stage using the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing or verification.³ The first stage was data reduction, namely the process of filtering, grouping, and

focusing data according to the research theme, such as student activity, the learning process, and the results of Qur'anic reading guidance. The second stage was data presentation in the form of descriptive narratives, matrices, and relationship patterns between categories to facilitate data interpretation. The third stage was verification, or drawing conclusions, which was carried out by testing the consistency of the findings through triangulation of sources and techniques, as well as cross-checking with informants to ensure data validity. Thus, the research results are expected to have a high level of credibility, dependability, and confirmability.

C. Discussion

1. The Role of Study Clubs in Enhancing Students' Self-Awareness of Quranic Reading

The findings of this study indicate that active participation in Study Club activities significantly contributes to the enhancement of students' self-awareness regarding their Quranic reading abilities. This transformation is not merely technical but also metacognitive, as students begin to recognize, identify, and correct their own errors in pronunciation (makhraj) and tajweed rules. As one student participant stated, "I used to read the Quran just to finish it, not paying much attention to the tajweed, but after joining Study Club, I realized where my mistakes were." This statement reflects a shift from passive recitation to active self-evaluation, a key indicator of developing self-awareness. Observations confirmed that students who were consistently active in the Study Club demonstrated a greater capacity to self-correct without waiting for instructor intervention. This finding aligns with the constructivist view that meaningful learning occurs when learners actively construct knowledge through reflection and social interaction.¹²

Furthermore, the study club environment provides a safe and non-judgmental space for students to confront their weaknesses in Quranic reading. In contrast to formal classroom settings, where students may feel embarrassed or anxious about making mistakes in front of a teacher, the peer-based learning atmosphere of the Study Club reduces psychological barriers. One informant noted, "Now, when I read, I immediately realize if there's a mistake in the grammar or the length, so I want to fix it right away." This statement underscores the development of immediate self-monitoring skills, which are essential for long-term learning autonomy. The data also revealed that students who initially displayed low confidence gradually became more open to feedback and more critical of their own reading techniques. This process is consistent with the principles of

¹² N. R. Mishra, "Constructivist Approach to Learning: An Analysis of Pedagogical Models of Social Constructivist Learning Theory," *Journal of Research and Development* 6, no. 1 (2023): 22–29

Self-Determination Theory, which posits that autonomy, competence, and relatedness are crucial for intrinsic motivation.¹³

The improvement in self-awareness was not instantaneous but developed through repeated cycles of practice, feedback, and reflection over three months of Study Club activities. Documentation of reading evaluation notes showed consistent progress, particularly in correcting long-standing errors in tajweed and fluency. For instance, students who previously struggled with the articulation of certain Arabic letters demonstrated marked improvement after receiving targeted corrections from peers and instructors. This finding supports the idea that self-awareness is a gradual and cumulative outcome of structured, iterative learning processes.¹⁴ Moreover, the Study Club facilitated what researchers call “dialogic teaching,” where students learn through questioning, explaining, and discussing errors with one another. This dialogic interaction not only sharpens technical skills but also deepens metacognitive awareness of one’s own learning processes.¹⁵

From a theoretical perspective, these findings extend the concept of self-regulated learning (SRL) to the context of non-formal Quranic education. According to Zimmerman’s cyclical model of SRL, learners go through forethought, performance, and self-reflection phases.¹⁶ The Study Club environment naturally integrates all three phases: students prepare before meetings (forethought), practice reading aloud (performance), and receive feedback for correction (self-reflection). This structure enables students to internalize quality standards for Quranic recitation and apply them independently. In contrast to previous studies that focused primarily on formal teaching methods such as talaqqi or the Umami method, this research highlights how non-formal peer learning can serve as a catalyst for self-awareness. The difference lies in the active role of students as co-constructors of knowledge rather than passive recipients of teacher-centered instruction.

In conclusion, the Study Club functions as a catalyst for building internal awareness of Quranic reading quality. It transforms students from being dependent on instructors to becoming self-correcting learners. This finding carries important implications for Islamic educational institutions: fostering self-awareness should be an explicit goal of Quranic

¹³ . Carden, R. J. Jones, and J. Passmore, “Defining Self-Awareness in the Context of Adult Development: A Systematic Literature Review,” *Journal of Management Education* 46, no. 1 (2022): 140–177.

¹⁴ E. Panadero and J. Alonso-Tapia, “How do Students Self-Regulate? Review of Zimmerman’s Cyclical Model of Self-Regulated Learning,” *Anales de Psicología* 30, no. 2 (2014): 450–462

¹⁵ M. Hajhosseiny, “The Effect of Dialogic Teaching on Students’ Critical Thinking Disposition,” *Procedia - Social and Behavioral Sciences* 69 (2012): 1358–1368

¹⁶ Panadero and Alonso-Tapia, “How do Students Self-Regulate?,” 452

learning programs, not merely an incidental outcome. Therefore, integrating structured, reflective, and collaborative activities like Study Clubs into the broader Quranic curriculum is highly recommended. Future research should explore how digital tools might further enhance self-awareness in similar non-formal learning contexts.¹⁷

2. Formation of Reflective Attitudes and Responsibility for Learning Through Study Clubs

Beyond technical improvement, the Study Club activities fostered the development of reflective attitudes and a heightened sense of responsibility for learning among students. This was evident in how students began to take ownership of their learning progress, practicing independently outside of scheduled Study Club sessions. One student revealed, “Before joining Study Club, I rarely practiced on my own, but now I feel responsible for improving my reading every day.” This statement reflects a shift from external regulation (waiting for teacher instructions) to internal self-regulation, a hallmark of mature learning behavior. Observations supported this finding, as many students were seen conducting murojaah (review) sessions independently or in small groups without instructor supervision. Such behaviors indicate that the Study Club had successfully internalized the value of consistent practice and self-improvement.

The development of reflective attitudes was also evident in how students responded to corrections. Instead of feeling defensive or discouraged, students in the Study Club demonstrated a willingness to discuss their errors openly and learn from them. One informant stated, “In Study Club, I feel more confident in reading, even when I make mistakes, because we learn from each other.” This indicates that the collaborative learning environment reduced the fear of making mistakes and encouraged a growth mindset. According to social constructivist theory, learning is most effective when it occurs within a community of practice where members share experiences and provide mutual support.¹⁸ The Study Club embodies this principle by creating a space where students are both teachers and learners, thereby normalizing the process of error correction as part of learning rather than as a failure.

Moreover, the Study Club encouraged students to engage in regular self-evaluation and reflection on their learning strategies. For example, students began keeping notes of common errors and practicing specific verses repeatedly until they achieved fluency. This

¹⁷ M. Saqr et al., “Transferring Effective Learning Strategies Across Learning Contexts Matters: A Study in Problem-Based Learning,” *Australasian Journal of Educational Technology* 39, no. 3 (2023): 35–57

¹⁸ R. Azizah, P. I. Ulayya, and E. Fauziati, “Exploring Social Constructivist Practices: Collaborative Learning Challenges and Strategies in TEFL Classrooms at Islamic Boarding Schools,” *Journal of English Language Teaching* 12, no. 1 (2025): 228–241

behavior aligns with the concept of reflective learning, where learners consciously evaluate their own performance and adjust their strategies accordingly¹⁹ Documentation from attendance records and activity logs showed that students who attended Study Club sessions regularly demonstrated more consistent progress compared to those who attended sporadically. This pattern suggests that the reflective process requires sustained engagement over time to produce meaningful change. Furthermore, the peer feedback mechanism within the Study Club provided multiple perspectives on each student's reading, enriching the reflection process.

The responsibility for learning extended beyond individual practice to include collective accountability. In small groups, students felt a sense of responsibility toward their peers' progress as well, often helping one another correct errors and encouraging consistent attendance. This finding is consistent with research on cooperative learning, which demonstrates that group cohesion and mutual goals enhance individual effort and persistence.²⁰ One instructor noted that students who were initially passive became more proactive after several weeks of Study Club participation, often asking questions and requesting additional practice sessions. This transformation underscores the importance of social dynamics in shaping learning attitudes, particularly in religious education contexts where spiritual motivation also plays a role.

From a pedagogical standpoint, these findings suggest that non-formal activities like Study Clubs can effectively complement formal Quranic instruction by fostering attitudes that are difficult to cultivate in traditional teacher-centered classrooms. Formal classes often emphasize correctness and completion, whereas Study Clubs emphasize process, reflection, and collaboration.²¹ Therefore, Islamic boarding schools should consider integrating structured reflection sessions into their Quranic learning programs. Additionally, training instructors to facilitate reflective discussions rather than merely correcting errors could further enhance the impact of Study Clubs. Future research could explore how different group compositions (e.g., mixed-ability vs. same-ability groups) affect the development of reflective attitudes.

In summary, the Study Club not only improves technical reading skills but also instills reflective learning attitudes and a strong sense of personal responsibility. These

¹⁹ A. Yaacob et al., "Empowering Learners' Reflective Thinking through Collaborative Reflective Learning," *International Journal of Instruction* 14, no. 1 (2021): 709–726

²⁰ N. M. Webb, "Student Interaction and Learning in Small Groups," *Review of Educational Research* 52, no. 3 (1982): 421–445

²¹ Surmiyanti et al., "Obstacles and Development Strategies in Improving Qur'anic Reading Skills among Junior High School Students in a Pesantren Context," *Jurnal Iqra': Kajian Ilmu Pendidikan* 11, no. 1 (2026): 52–66

internal changes are crucial for sustainable learning beyond formal education. Thus, the Study Club serves not merely as an additional program but as a transformative pedagogical space that nurtures autonomous, reflective, and responsible learners.

3. Strengthening Self-Confidence and Transfer of Learning to Formal Contexts

A third major finding of this study is that active participation in Study Clubs significantly strengthens students' self-confidence in reading the Quran, which in turn facilitates the transfer of learning outcomes to formal classroom settings. Initially, many students reported feeling anxious or embarrassed about reading aloud, especially in front of teachers or larger audiences. One informant confessed, "At first, I was afraid to read in front of my friends, but now I'm actually happy because I can learn from my mistakes." This transformation from fear to enjoyment indicates that the Study Club creates a psychologically safe environment where students feel accepted and supported. According to educational psychology, psychological safety is a prerequisite for risk-taking in learning, which is essential for skill development.²² The Study Club's small-group, peer-based format reduces evaluative pressure, allowing students to practice repeatedly without fear of harsh judgment.

The increase in self-confidence was not limited to the Study Club context but transferred to formal learning activities as well. Several students reported feeling more confident participating in regular Quranic reading classes after consistently attending Study Club sessions. One informant added, "After frequently participating in Study Clubs, I've become more confident reading in formal classes as well." This phenomenon, known as transfer of learning, occurs when skills or attitudes developed in one context are applied effectively in another context. In this case, the confidence and technical proficiency gained in the informal, supportive environment of the Study Club equipped students to perform better in the more formal, evaluative setting of the classroom. Observations confirmed that students who were active in Study Clubs were more likely to volunteer to read in formal classes and demonstrated better fluency and tajweed application.

This transfer effect can be explained through the lens of Bandura's social cognitive theory, particularly the concept of self-efficacy. Self-efficacy refers to an individual's belief in their ability to succeed in specific situations.²³ The Study Club provides mastery experiences—repeated successful practice and positive feedback which are the most

²² C. J. Hermansen-Kobulnicky et al., "Examining Change in Confidence: A Unique Approach to Interprofessional Education Evaluation," *Health, Interprofessional Practice & Education* 3, no. 3 (2018): 1–15

²³ A. Bandura, *Self-Efficacy: The Exercise of Control* (New York: Freeman, 1997), 3–5

powerful source of self-efficacy. As students experience success in the Study Club, their belief in their Quranic reading ability strengthens, enabling them to tackle more challenging reading tasks in formal settings. Additionally, vicarious learning occurs when students observe peers successfully correcting errors and receiving praise, further boosting their confidence.²⁴ Therefore, the Study Club acts as a self-efficacy building intervention, with effects that generalize beyond the immediate learning context.

Furthermore, the collaborative nature of the Study Club encourages students to internalize higher standards of Quranic recitation. In formal classes, teachers may not have sufficient time to provide individualized feedback to every student. However, in Study Clubs, students receive detailed, immediate, and repeated feedback from both peers and instructors. This intensive practice leads to automaticity in applying tajweed rules, freeing cognitive resources for more advanced aspects of recitation.²⁵ As students become more fluent and accurate, their confidence naturally increases. The documentation of reading progress reports showed that students who attended Study Clubs for at least three months demonstrated significant improvement not only in reading quality but also in their willingness to read publicly during religious events and assessments.

The implications of these findings for Islamic education are substantial. First, they suggest that non-formal learning spaces can serve as powerful complements to formal instruction, particularly for building affective outcomes like confidence. Second, they highlight the importance of designing learning activities that deliberately facilitate transfer. Simply practicing in a Study Club is not enough; students need opportunities to apply their improved skills in varied contexts. Therefore, instructors should create bridges between Study Club activities and formal classroom expectations, such as by inviting Study Club participants to lead recitations in class. Finally, future research should investigate the long-term sustainability of confidence gains and transfer effects, as well as the potential for scaling Study Club models to larger populations.

In conclusion, the Study Club not only improves Quranic reading ability but also builds the confidence necessary for students to perform well in formal educational settings. This dual effect—skill improvement and affective transformation makes Study Clubs a uniquely effective intervention. By fostering self-efficacy and enabling transfer,

²⁴ Y. Shang et al., "Reassessing the Two-Stage Theory of Social Learning Development: A Discussion," *Frontiers in Psychology* 15 (2025): 1–7

²⁵ M. Ruslan, A. Rahman, and S. Chapakiya, "Implementation of the 10 Quality Pillars in the Management of Qur'an Learning at Umami Foundation," *Journal of General Education and Humanities* 4, no. 4 (2025): 1995–2005

Study Clubs prepare students not only to read the Quran correctly but also to do so with confidence and joy, both inside and outside the classroom.

D. Conclusion

This study concludes that student activeness in Study Club activities significantly improves the quality of Qur'anic reading learning in the Al Mawaddah area of Nurul Jadid Islamic Boarding School, primarily by enhancing self-awareness, fostering reflective learning attitudes and personal responsibility, and strengthening self-confidence that transfers to formal classroom contexts. The findings demonstrate that active participation in collaborative, non-formal learning spaces enables students to identify and correct their own reading errors, internalize consistent practice habits, and develop the courage to read publicly, thereby transforming learning from a mechanical, teacher-dependent process into a meaningful and self-directed one. Theoretically, this research enriches the study of Islamic education by shifting the focus from teaching methods to student engagement as a key variable, while practically, it recommends that Islamic boarding schools integrate Study Clubs as a structured, sustainable component of their Qur'anic curriculum rather than an optional add-on. However, given the study's limitations namely its single-site qualitative case study design future research should employ mixed methods across multiple pesantren to further validate and generalize these findings.

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