



THE EFFECTIVENESS OF QUR'AN CULTURE IN IMPROVING THE QUALITY OF QUR'AN READING IN STUDENTS MAS AL WASHLIYAH 22 TEMBUNG

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Article Info

ABSTRACT

Keywords:

Effectiveness, Culture, Qira'atul Qur'an, Reading Quality

In the current generation of young people, someone who cannot read and understand the Qur'an is a problem. This study aims to examine the effectiveness of the Qira'atul Qur'an culture in improving the quality of Al-Qur'an reading in students of MAS Al Washliyah 22 Tembung. Qualitative research uses a field approach or (field research). Qualitative research is conducted by collecting data through observation, interviews and documentation. Furthermore, using data analysis techniques by collecting data, reducing data, presenting data and drawing conclusions. The results of the study indicate that the Qira'atul Qur'an culture implemented through routine activities of reading and memorizing the Qur'an is effective in improving the quality of student reading. This study recommends the implementation of the Qira'atul Qur'an culture as an effective strategy in improving the quality of Al-Qur'an reading in educational institutions, by paying attention to teaching methods, teacher support, student motivation, and a supportive social environment.

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1. INTRODUCTION

As a Muslim, especially Islamic religious education, the demand for knowledge is an obligation that must be lived and applied in every day of our lives. Islam requires us to learn more, especially about the Qur'an, because the Qur'an is a holy book that must be used as a guideline and studied as a guide for Muslims. In each verse of the Qur'an there is a meaning and content that can add knowledge in each reading. However, to understand its content, we must first be able to read, study and be able to deduce the meaning of each verse of the Qur'an, in order to be able to implement it in our daily lives according to the method (Khairunisa & Nasution, 2024).

If we read the Qur'an in an inappropriate way, then the reading is considered less than perfect, and can even be considered invalid. Reading the Qur'an itself is part of the process of learning it. Therefore, it is very important to learn at any time, both activities in school and outside of school. The lack of ability of the younger generation to read and understand the Qur'an is a significant challenge today. Because this can be used as a basic understanding and practice. By instilling faith and devotion, it begins by providing lessons in the form of reading and understanding the laws of reading the Qur'an (Hosen, 2022). The above statement is in line with the words of Allah in Q.S. Fatir verse 29:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ ۚ ٢٩

Meaning: *Indeed, those who recite the Book of Allah (the Qur'an), perform prayers, and invoke some of the sustenance that We bestow upon them in secret and openly, they expect a trade that will never be lost* (Kementerian Agama RI, 2019).

In this verse, Ibn Kathir said that Allah Almighty tells about His faithful servants who always read His book, believe in it and do what is contained in it, such as performing prayers and giving some of the sustenance that Allah Almighty has bestowed upon them at the times that are sharia, both at night and during the day, either secretly or overtly (Syakir, 2016). Rasulullah *Shallallahu 'alaihi wa sallam* said:

عن عثمان بن عفان رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : « خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ » رواه البخاري

Meaning: *From Uthman bin Affan ra, the Prophet (peace and blessings of Allaah be upon him) said, "It is best for you to study the Qur'an and teach it."* (Mukhtashar Shahih Bukhari, 2013).

The meaning of the above hadith emphasizes the virtue of those who recite the Qur'an, establish prayers and perform infidels secretly or openly, they will receive a great reward. Likewise, the meaning of the hadith is that it states that the best human being is the one who actively interacts with the Qur'an: learning and teaching it, indicating the importance of the role of a Muslim as a student as well as an educator. In other words, Islam highly honors seekers of knowledge and disseminators of knowledge, especially the knowledge of the Qur'an.

In educational activities that can be used as the key to the success of the education process, including intracurricular, co-curricular and extracurricular. School is not only a forum for developing knowledge, but also a forum for developing a student's interests and talents. For additional activities such as extracurricular activities in the school environment, one of which is the Qira'atul Qur'an activity is an activity that can increase students' insight outside of class hours. Because the Qira'atul Qur'an activity can introduce students to the recitation of the Qur'an as well as tajweed and the laws in it (Lenny et al., 2023).

MAS Al Washliyah 22 Tembung is a Madrasah that runs extracurricular Qira'atul Qur'an. The competence of a student to read the Qur'an today is relatively declining, making the Madrasah make a push through Qira'atul Qur'an activities as an effective way to continue to apply good reading quality to students. This lesson is carried out outside of student class hours which does not interfere with other subject activities at all. This activity is carried out regularly and from these activities it has a very advanced effect on the development of students.

Some previous research has indeed been carried out and is quite in accordance with this research, such as the research of Rica Anita & Didik Himmawan. (2022). This research is entitled "The Effectiveness of the Qiroati Method in Improving the Reading Ability of the Qur'an for TPQ Hidayatul Ihsan Sindang Indramayu Students". Published in the journal: *Journal of Islamic Pedagogia* 2(2) 100-105 (Anita & Himmawan, 2022). Then further research was also carried out with Ika Ika, Atik Rohayati & Lia Hermawati. (2024). This research is entitled "Implementation of the Qiroati Method in Improving Qur'an Reading at TPQ Darul 'Izzah". Published in the journal: *Intellectuals: Student Scientific Journal* 2(5) 290-301 (Ika et al., 2024).

Based on the results of previous research, several similarities and differences were found that will be discussed in this study. The similarity lies in the focus of the study, which is both discussing qira'ah. Meanwhile, the difference lies in the implementation aspect of the program. Previous research only focused on the description of activities and observation results, while this study will further examine the implementation of the program. So this is an update from the previous research. In today's education, there are many challenges faced in the world of education, this is what makes learning Qira'atul Qur'an a culture that is often done to improve the quality of Qur'an reading. In this study, it will be discussed specifically about the implementation of the Qira'atul Qur'an culture in improving the quality of Qur'an reading in students and how the effectiveness of the Qira'atul Qur'an culture in improving the quality of Qur'an reading in students.

2. RESEARCH METHODS

In this study, the type of research used by the researcher is qualitative research with a field approach or (field research). Qualitative research is a research process that is carried out to find something new, then develop and test existing knowledge (Elvera & Astarina, 2021). The qualitative research method is carried out by collecting data in the form of words, sentences, or pictures, which means that this data is not in the form of numbers (Abubakar, 2021).

In this study, the data sources used by the researcher are primary and secondary data sources. What is meant by primary data sources is the collection of data carried out from several techniques, namely surveys, observations and interviews with relevant sources, then the collection of documentation to support these activities. While secondary data sources are data collected from printed sources, where this data has been done from previous researchers, for example books, journals, research and others (Ahmad et al., 2024).

The first step taken by the researcher is through observation first where the researcher sees the incident directly in the field, then conducts an interview related to the event that the researcher has found in the field. The researcher gave several questions to several resource persons to get information, then documentation, namely the researcher collected data such as activities carried out, guidebooks, learning processes and others related to these activities to strengthen the research. The next step in this study is to use data analysis techniques by collecting the data that has been obtained after which reducing the data, then presenting the data and drawing conclusions from the overall activity.

3. RESULT AND ANALYSIS

3.1. Implementation of Qira'atul Qur'an Activities in Improving the Quality of Qur'an Reading in Students MAS Al Washliyah 22 Tembung

Based on the data that has been obtained from the deputy head of the Madrasah curriculum section, namely Mr. Ngadirin S.E., that the Qira'atul Qur'an activity at MAS Al Washliyah 22 Tembung aims to familiarize students in reciting the Qur'an properly and correctly then applied before learning begins and at the end of learning, the culture that has been implemented also certainly has an impact on the community environment because it is implemented around it in order to improve the quality of Qur'an reading in students. This activity is not only reciting the Qur'an together, but each student is also given the task of memorizing the Qur'an at least Juz 30. During the Qira'atul Qur'an subject, students deposit their memorization by bringing a special book to prove that they have memorized it (Ngadirin, March 17, 2025). The same opinion was also expressed in the journal Nurintan Salim, Saprijal & Yurmaini entitled "The Effectiveness of the Qur'an Literacy Program in Improving the Spirituality of Grade VIII Students at MTs. IKIP Lab Al Washliyah", it is known that the activity is not only to improve students' reading but also to instill religious values and has a tendency to deepen the teachings of the Qur'an (Salim et al., 2024).

As a result of observations, documentation and interviews that have been carried out to Andini Raisa, one of the 10th grade students who participated in the Qira'atul Qur'an activity, explained that this activity is very helpful for students in facilitating student reading. This cultural habituation can have implications for students' habits in reading, even the memorization applied provides a comfort effect and feels calm (Andini, March 19, 2025). In reading the Qur'an, proficiency is needed when reading so that the quality of reading can be said to be good and correct because if you make a mistake in pronouncing even one letter, it will change the meaning of the reading of the Qur'an (Lestari et al., 2023).

Qira'atul Qur'an activities at MAS Al Washliyah 22 Tembung are always carried out 3 times a week, namely Tuesday, Wednesday and Thursday. This culture is carried out during the first and closing hours of learning. This culture aims to facilitate students' memorized reading. In this study, the researcher focuses on grade 10 who routinely carry out qira'at in the classroom according to the memorization they do so that when reading the Qur'an is in accordance with their tajweed (Lioni Kurnia Sari, April 15, 2025). Reading with the knowledge of tajweed is also explained in Q.S Al-Muzammil verse 4:

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝

Meaning: *or more than (one-half) of it. Read the Qur'an slowly* (Kementarian Agama RI, 2019).

In this verse, Ibn Kathir interprets it as saying that, read it slowly; because it will be more helpful in understanding the Qur'an and understanding it, and that is how the Messenger of Allah (peace and blessings of Allaah be upon him) used to read it. Aisha said, "He read a letter and then wrote it, until it became longer than a letter that was longer than it." (Syakir, 2016). Rasulullah *Shallallahu 'alaihi wa sallam* said:

عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ"

Meaning: From Aisha RA, she said, the Prophet PBUH said, "Those who recite the Qur'an fluently and fluently will be grouped with noble people. Whoever recites the Qur'an fluently, but still manages to recite it, then he will have two rewards." (Mukhtashar Shahih Muslim, 2013).

The above explanation can be concluded that it is important to read the Qur'an slowly and with appreciation, so that its meaning can be understood and practiced correctly. Many other benefits include getting greater rewards, easily understanding the meaning of verses, improving pronunciation and reading, fostering peace of mind and practicing patience and focus.

3.2. The Effectiveness of Qira'atul Qur'an Culture in Improving the Quality of Qur'an Reading in Students MAS Al Washliyah 22 Tembung

After observing and conducting research directly in the field by participating in students' activities reading the Qur'an and collecting their memorization. It can be seen directly that the enthusiasm of students participating

in this activity which is carried out routinely three times a week in order to help facilitate student memorization. Students become fluent in reciting verses of the Qur'an with appropriate tajweed because they are listened to directly by the teacher. In memorizing this, it is not just memorizing it for a short period of time, but it is applied to daily life and instilled in oneself throughout life. Therefore, to memorize it, if done in a hurry, to finish it quickly, is not a good thing. It would be good to memorize and learn the existing reading laws (Siti Lutfiyah, 2024).

Based on the focus of this research study, the researcher conducted an analysis of the activities carried out directly in grade 10 led directly by Mrs. Lioni Kurnia Sari S.Pd., it is known that the coach of the Qira'atul Qur'an lesson is also a teacher at the Aliyah Madrasah. Based on the results of interviews with the coaches, this activity has been going on for a long time until now. The learning is carried out on Tuesdays, Wednesdays and Thursdays, starting at the first and second lesson hours. All students read together and then after that deposit memorization by bringing a special book as proof that the student has memorized it. This book functions to be able to monitor every student's progress in the memorization process and the existence of a guidebook means that students can take part in this activity and run according to the rules (Wijaya et al., 2024).

In this study, researchers found an obstacle that occurred in the field, namely that there was still a student who could not read the Qur'an. With the culture of Qira'atul Qur'an, a teacher can foster student reading through the Talaqqi method which can lead students to be able to read the Qur'an. Talaqqi is a method used to memorize by listening directly to a teacher reading the Qur'an (Waliko, 2022).

In an activity, of course, there are internal and external factors that can be obstacles and supporters in developing students' potential. As the researcher found, the internal factor that a student can inhibit or develop the potential of students is self-motivation in order to complete memorization on time. Self-motivation is an internal force that drives a person to do or avoid an action. Self-motivation is not only an encouragement to do or not to do it, but can be an encouragement on how to do it according to one's own desires because an activity can happen because of one's own ways and choices (George Thien, 2023). Then the external factors are the environment and friendships. The environment can be an obstacle if you are in an environment that does not support a student to apply memorization in daily life, but if a student is in an environment that supports memorization, this can be an encouragement for a student to be more enthusiastic about memorizing and applying it in the daily environment. Not only the environment, friendship is also a factor that inhibits and drives student memorization. As has been done in interviews with the supervisors of Qira'atul Qur'an activities, many students were found who made friends in groups. If they are in an ambitious group, it has a positive impact so that there is encouragement from friends to continue memorizing, on the other hand, if students have a group of friends who are not ambitious, they will look relaxed in the memorization activity (Lioni Kurnia Sari, April 22, 2025). Support from friends is likened to the emotional and social support received from friends in any circumstance to have an impact on personal change or desired social change (Nurayani, 2024).

Therefore, to see the success of the Qira'atul Qur'an culture depends on the right teaching methods, teacher support, motivation for students, and a supportive social environment. This activity is not only to improve students' memorization but can also shape the character of every student who loves the Qur'an as a whole

4. CONCLUSION

In all the explanations above, it can be concluded that the culture of Qira'atul Qur'an that has been implemented in MAS Al-Washliyah 22 Tembung is very useful. In reality, in the field, it is known that there are still students who cannot read the Qur'an, and environmental factors and grouping in friends can affect the speed and slowness of a student to memorize. Thus, the existence of Qira'atul Qur'an which is used as a culture applied at MAS Al Washliyah 22 Tembung is very effective in improving the reading of the Qur'an and student memorization. The Talaqqi method is present as a solution to overcome students' delay in reading and memorizing the Qur'an. Through this research, it is hoped that it can contribute to educators and prospective educators in developing the culture of Qira'atul Qur'an in educational institutions.

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