

# CLASSIFICATION OF INDONESIAN STUDENTS' ABILITY TO READ AL-QUR'AN: THE ROLE OF EDUCATIONAL INSTITUTIONS

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**Abstract:** This research aims to classify the students' ability to read al-Qur'an in educational institutions. They play an essential role in improving their ability. It applied a qualitative descriptive method. Furthermore, the respondents were 1391 from 37 junior and senior high schools in Indonesia. The data then were analyzed using the Miles Huberman model with data condensation. The results showed that the classification of the ability to read al-Qur'an was divided into six indicators is 1) introducing *hijaiyah* letters; 2) *sifatul huruf*; 3) *makharijul huruf*; 4) *tajwid*; 5) *tartil*, and 6) the adab of reading al-Qur'an. The role of institutions in improving the competence of reading al-Qur'an based on existing indicators has different levels. Formal institutions contributed 15%, and non-formal institutions 16%. Informal institutions play more roles than other institutions. It was 26%. Thus, the development and strengthening of education based on a particular curriculum for learning the Qur'an is essential to align the standards of students' ability to read al-Qur'an. Hence, each educational institution can strengthen

its role in managing the learning of al-Qur'an better.

**Abstrak:** Penelitian ini bertujuan untuk mengklasifikasikan kemampuan membaca al-Qur'an peserta didik melalui peran lembaga pendidikan. Lembaga pendidikan mempunyai peranan penting dalam meningkatkan kemampuan membaca Al-Qur'an. Penelitian ini menggunakan metode deskriptif kualitatif. Jumlah responden adalah 1.391 dari 37 SMP dan SMA di Indonesia. Data tersebut kemudian dianalisis menggunakan model Miles Huberman dengan kondensasi data. Hasil penelitian menunjukkan bahwa klasifikasi kemampuan membaca al-Qur'an terbagi menjadi enam indikator, yaitu 1) mengenalkan *hijaiyah* huruf; 2) *sifatul huruf*; 3) *makharijul huruf*; 4) *tajwid*; 5) *tartil*, dan 6) adab membaca al-Qur'an. Sedangkan peran lembaga dalam meningkatkan kompetensi membaca al-Qur'an berdasarkan indikator yang ada memiliki tingkatan yang berbeda-beda. Lembaga formal memiliki peran 15%, lembaga non-formal sebesar 16%, dan lembaga informal memberikan peran lebih dibandingkan lembaga lain yaitu sebesar 26%. Dengan demikian, pengembangan dan penguatan pendidikan berbasis kurikulum tertentu untuk pembelajaran Al-Qur'an sangat diperlukan untuk menyelaraskan standar kemampuan membaca Al-Qur'an peserta didik, sehingga setiap lembaga pendidikan dapat memperkuat perannya dalam mengelola pembelajaran al-Qur'an dengan lebih baik.

**Keywords:** ability to read al-Qur'an; the role of the educational institution; formal; non-formal; in-formal

## INTRODUCTION

The al-Qur'an is a guide for humans, a great reward for reading, studying, and practicing. Seeing the importance of learning and improving the ability to read al-Qur'an, it becomes a must for the younger generation, which dominates the population in Indonesia with a Muslim majority. In this case, reading is generally defined as a process that includes cognitive and linguistic abilities. Reading is a word-to-word affair divided into two components, namely word recognition (decoding) and understanding<sup>1</sup>.

In addition, the ability to read is the first skill needed. Muslims must possess it in understanding the guidelines of life. Besides that, as a Muslim, understanding

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<sup>1</sup> William Peter Grabe and Fredricka L. Stoller, *Teaching and Researching: Reading, Teaching and Researching Reading, Second Edition*, Second Edi (London and New York: Routledge, 2013), <https://doi.org/10.4324/9781315833743>.

and memorizing al-Qur'an also starts from reading<sup>23</sup>. In this case, educational institutions as external factors become one of the maximum ways and facilitators to improve the quality of education, especially in learning al-Qur'an.<sup>4</sup> The importance of educational institutions as reinforcement in the competence to study the Qur'an is not only in the national but also international.<sup>5</sup> al-Qur'an learning innovations such as E-BBQ, which are known for their effectiveness in learning al-Qur'an at university, living Qur'an at the level of children to adults, and good institutional management can be a strength in managing competencies reading al-Qur'an<sup>6789</sup> That shows a significant impact compared to the role of

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<sup>2</sup> Ahmad dan Sudarsono Munir, *Ilmu Tajwid dan Seni Baca Al Qur'an* (Jakarta: Rineka Cipta, 2014).

<sup>3</sup> Fathiyah Mohd Fakhruddin et al., "Proses dan Kaedah Pembelajaran Tahfiz dalam Kalangan Murid di Sekolah Menengah Agama Kerajaan di Malaysia (Process and Method of Tahfiz Learning Among Students in Malaysian Government Religious Secondary Schools)," *Malaysian Journal of Learning and Instruction* 17, no. 2 (2020): 311–40, <https://doi.org/https://doi.org/10.32890/mjli2020.17.2.11>.

<sup>4</sup> Ali Imran Sinaga, Rusydi Ananda, and Hairani Ananda Putri, "The Role of the Manager of the Qur'an House 'Aisyah Radhiyallahu' Anha in Applying the Living Qur'an Method in Bangun Sari Village, Tanjung Morawa District, Deli Serdang Regency North Sumatra," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 3, no. 3 (July 2020): 1718–23, <https://doi.org/10.33258/birci.v3i3.1103>.

<sup>5</sup> Youcef Sai, "Teaching Qur'an in Irish Muslim Schools – Curriculum, Approaches, Perspectives and Implications," *British Journal of Religious Education* 40, no. 2 (May 2018): 148–57, <https://doi.org/10.1080/01416200.2016.1269723>.

<sup>6</sup> Yusuf Hanafi et al., "Student's and Instructor's Perception toward the Effectiveness of E-BBQ Enhances Al-Qur'an Reading Ability.," *International Journal of Instruction* 12, no. 3 (2019): 51–68.

<sup>7</sup> Wirawan Fadly et al., "Diagnostic Skill of Internalization-Interconnection Qur'ani With Science in Three Levels of Madrasah," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 18, no. 2 (December 2020): 267–89, <https://doi.org/10.21154/cendekia.v18i2.2178>.

<sup>8</sup> Lias Hasibuan, Kasful Anwar, and Abdul Mutalib, "Management of Ma ' Had Al-Mubarak Al-Islami Litahfizhil Qur ' an Al-Karim Tahtul Yemen in Improving the Memorization Ability of Santri in Jambi City," *International Journal of Progressive Sciences and Technologies (IJPSAT)* 23, no. 2 (2020): 32–41, <https://doi.org/10.52155>.

<sup>9</sup> Fata Asyrofi Yahya, "The Transformational Paradigm of The Pesantren Curriculum Innovation," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 19, no. 1 (June 2021): 109–25, <https://doi.org/10.21154/cendekia.v1i1.2975>.

internal factors, especially educational institutions (formal and non-formal educational institutions) can collaborate in achieving learning targets.<sup>10111213</sup>

However, based on the preliminary research results, the 1391 junior and senior high school students in Indonesia who filled out the questionnaire stated that the answers had competence in reading al-Qur'an. There were only three students who could not read al-Qur'an. But they did not understand the indicators of the ability to read al-Qur'an. Ironically, according to data Susenas, BPS in 2018, and online media, the ability to read al-Qur'an of Muslims in Indonesia is still fragile. A comparison of 50-60% Indonesian Muslims cannot read al-Qur'an. At the university level, students' ability to read al-Qur'an is also weak. The data is based on the results of student graduation exams at universities in Indonesia. Some students cannot read al-Qur'an properly. Several others need to be improved again.<sup>1415</sup>

It shows that not many people know and understand the indicators of the ability to read al-Qur'an. To achieve the competency standards of learning al-Qur'an, institutions such as educators can give attention to the ability and process of learning to read al-Qur'an students strictly so that the ability to read al-Qur'an students achieve the target with applicable rules such as 1) introducing *hijaiyah* letters; 2) *sifatul huruf*; 3) *makharijul huruf*; 4) *tajwid*; 5) *tartil*, and 6) the adab of reading al-Qur'an.<sup>16</sup> In addition, it will also have a positive impact on the balance of general material learning outcomes and al-Qur'an.<sup>17</sup> Based on the

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<sup>10</sup> Imam Shofwan et al., "Non-Formal Learning Strategy Based on Tahfidz and Character in the Primary School," *International Journal of Scientific and Technology Research* 8, no. 10 (2019): 1987–92.

<sup>11</sup> Alhamuddin Alhamuddin et al., "Developing Al-Quran Instruction Model Through 3A (Ajari Aku Al-Quran or Please Teach Me Al-Quran) to Improve Students' Ability in Reading Al-Quran At Bandung Islamic University," *International Journal of Education* 10, no. 2 (February 28, 2018): 95–100, <https://doi.org/10.17509/ije.v10i2.8536>.

<sup>12</sup> Ianatut Thoifah, "Pengaruh Gaya Belajar dan Strategi Pembelajaran Terhadap Hasil Belajar Al-Qur'an Mahasiswa UIN Maulana Malik Ibrahim Malang," *J-PAI: Jurnal Pendidikan Agama Islam* 4, no. 2 (June 16, 2018): 111–23, <https://doi.org/10.18860/jpai.v4i2.5405>.

<sup>13</sup> Wirdati et al., "The Student's Ability to Read the Qur'an at Islamic Education Program Universitas Negeri Padang (A Need Assessment Study)," in *Proceedings of the International Conference on Public Administration, Policy and Governance (ICPAPG 2019)*, vol. 125 (Paris, France: Atlantis Press, 2020), 370–76, <https://doi.org/10.2991/aebmr.k.200305.221>.

<sup>14</sup> Wirdati et al.

<sup>15</sup> Tedi Supriyadi and J. Julia, "The Problem of Students in Reading the Quran: A Reflective-Critical Treatment through Action Research," *International Journal of Instruction* 12, no. 1 (January 3, 2019): 311–26, <https://doi.org/10.29333/iji.2019.12121a>.

<sup>16</sup> Mohd Aderi Che Noh et al., "Strategic Management of Qur'anic Recitation Teaching Among Primary School Teachers in Malaysia," *Al-Hayat: Journal of Islamic Education* 3, no. 1 (June 28, 2019): 1, <https://doi.org/10.35723/ajie.v3i1.39>.

<sup>17</sup> Muhammad Harta, "Role of Al-Qur'an Read and Write Ability toward Achievement of Islamic Education for Students at SDN Inpres 12/79 Kampuno Attobaja Village Barebbo Sub-

problems, this study will explore the ability to read al-Qur'an of junior and senior high school students in Indonesia through the role of educational institutions.

## RESEARCH METHOD

This study employed a qualitative descriptive approach. As explained by Raco that qualitative research is research that originates from participants to describe and analyze a social phenomenon, both individually and in the group.<sup>18</sup> The researcher classified students' abilities in reading al-Qur'an in Indonesia at the junior and senior high school levels through 37 schools with 1391 respondents. These respondents were taken based on the distribution of National Internship students' collaboration with the Tarbiyah Laboratory of the Islamic Education Program, University of Muhammadiyah Malang. In the process, the researchers collected initial data as preliminary research by distributing questionnaires via google form to each practicing teacher in 37 schools and collecting research data in the same way. The instrument consisted of 7 questions developed from research variable indicators. Data obtained from the field were analyzed using Miles and Huberman data analysis. It involved data collection, data display, data condensation, and conclusion (verifying). It meant that the data would be adjusted according to needs, simplified into percentages to facilitate reading literature<sup>19</sup>

## THEORETICAL FRAMEWORK

The ability to read al-Qur'an is a person's mastery of what is read, starting from recognizing *hijaiyah letters*, *sifatul huruf*, *makharijul huruf*, and being able to read in word order (composition of hijaiyah letters) with tajwid<sup>20</sup>, according to that opinion, the ability to read al-Qur'an correctly and adequately can be

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District Bone Regency," *Journal of Islam and Science* 7, no. 1 (June 30, 2020): 49–54, <https://doi.org/10.24252/jis.v7i1.15035>.

<sup>18</sup> J.R Raco, *Metode Penelitian Kualitatif: Jenis, Karakteristik, Dan Keunggulannya*, ed. Arita L, 1st ed. (Jakarta: Grasindo, 2010).

<sup>19</sup> Johnny Saldaña Matthew B. Miles, A Micahael Huberman, *Qualitative Data Analysis: A Methods Sourcebook*, Third edit (United States of America Library, 2014).

<sup>20</sup> Laudria Nanda Prameswati, "Analisis Kemampuan Baca Tulis Al-Qur'an Siswa Mts Dalam Perspektif Taksonomi Bloom," *Edudeena* 3, no. 2 (2003): 69–78, <https://doi.org/https://doi.org/10.30762/ed.v3i2.1736>.

measured by several indicators including the understanding of *tajwid*, *makharijul huruf*, *sifatul huruf* and reading fluency.<sup>21,22,23</sup>

Another opinion states that the ability to read al-Qur'an is classified into 3, namely high, medium and low abilities, by considering the assessment based on mastery of *makharijul letters*, *tajwid*, and rhythm.<sup>24</sup> Another opinion states that the ability to read al-Qur'an is classified into 3, namely high, medium, and low abilities, by considering the assessment based on mastery of *makharijul letters*, *tajwid*, and rhythm. According to Kurnia that the ability to read al-Qur'an is 1) fluency in reading al-Qur'an; 2) the compatibility of reading al-Qur'an with the rules of *tajwid*; 3) The reading with *compatibility of makharijul huruf*.<sup>25</sup>

Fauji said the competency standards for reading the al-Qur'an are classified into four categories: 1) not fluent, where students do not know the *hijaiyah* letter; 2) below the standard, is students can read but are not fluent, and the *makhraj* is not correct; 3) fluent, is that students can read fluently, correctly and understand of *tajwid*; 4) very fluent, students can read and pronounce al-Qur'an fluently and correctly (*tajwid*) and can read *tartil*.<sup>26</sup> According to Darajat, several steps must be taken in teaching al-Qur'an, including 1) introducing *hijaiyah* letters; 2) *sifatul huruf*; 3) *makharijul huruf*; 4) *tajwid*; 5) *tartil*, and 6) the adab of reading al-Qur'an.<sup>27</sup>

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<sup>21</sup> Nanang Khosim and Ianatut Thoifah, "Pembelajaran Al-Qur'an Untuk Generasi Millennial Di Universitas Muhammadiyah Malang," *Al-Muaddib* 2, no. 2 (2020): 165–77, <https://doi.org/10.46773/muaddib.v2i2.89>.

<sup>22</sup> Ianatut Thoifah, "Accelerate Pembelajaran Al-Qur'an Berbasis Neurologi (Pola Metode Al-Barqy Dan Wafa)," *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 1 (December 29, 2020): 24–31, <https://doi.org/10.18860/jpai.v7i1.10467>.

<sup>23</sup> Manna Al-Qattan, *Studi Ilmu-Ilmu Al-Qur'an* (Surabaya: CV Rasma Putra, 2009).

<sup>24</sup> Aquami Aquami, "Korelasi Antara Kemampuan Membaca Al-Qur'an dengan Keterampilan Menulis Huruf Arab Pada Mata Pelajaran Al-Qur'an Hadits di Madrasah Ibtidaiyah Quraniah 8 Palembang," *JIP: Jurnal Ilmiah PGMI* 3, no. 1 (August 30, 2017): 77–88, <https://doi.org/10.19109/jip.v3i1.1379>.

<sup>25</sup> Alaika M Bagus Kurnia and Mochamad Abdul Ghofur, "Membangun Kemampuan Membaca Al-Qur'an Mahasantri Melalui Pembelajaran Al-Qur'an di YPPP. An-Nuriyah Surabaya," *Risalah, Jurnal Pendidikan dan Studi Islam* 6, no. 1 (October 15, 2019): 92–104, [https://doi.org/10.31943/jurnal\\_risalah.v6i1.111](https://doi.org/10.31943/jurnal_risalah.v6i1.111).

<sup>26</sup> Imam Fauji et al., "Implementing Child-Friendly Teaching Methods to Improve Qur'an Reading Ability," *Jurnal Pendidikan Islam* 6, no. 1 (June 30, 2020): 69–78, <https://doi.org/10.15575/jpi.v6i1.8078>.

<sup>27</sup> Zakiyah Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2012).

## The Role of Educational Institutions in Improving the Ability to Read the Al-Qur'an

The importance of the ability to read al-Qur'an affects students' achievement, interest, learning motivation, behavior, and character.<sup>28</sup> In addition, the ability to read al-Qur'an is also a requirement for school graduation and university<sup>29</sup> because the low ability to read al-Qur'an will affect the process of lecturing religious material. However, according to Febriyarni<sup>30</sup>, the student's ability to read al-Qur'an is still very lacking compared to 50% able and 50% requiring intensive guidance. The factors for the lack of ability to read al-Qur'an are previous educational background, family, and the selection process for college admissions that must have a severe standard of reading al-Qur'an. In addition, the demands of society that require their generation to read al-Qur'an make various Islamic-based institutions active in contributing to developing an ability to read al-Qur'an and adding to the content of al-Qur'an lessons or madin programs in schools.<sup>31,32,33,34</sup> According to that is to Improving the ability to read al-Qur'an is influenced by many factors, one of which is external factors, school, and community (formal education such as elementary, junior, senior high school and university), non-formal education is always shown in the community is

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<sup>28</sup> Harta, "Role of Al-Qur'an Read and Write Ability toward Achievement of Islamic Education for Students at SDN Inpres 12/79 Kampuno Attobaja Village Barebbo Sub-District Bone Regency."

<sup>29</sup> Arif Wahyudi and Mohd Aderi Che Noh, "Mandatory Application of Diniyah Madrasah (Basic Islamic Studies) at Formal Schools: Regional Government Policy Studies," *Istawa: Jurnal Pendidikan Islam* 4, no. 1 (March 21, 2019), <https://doi.org/10.24269/ijpi.v4i1.1668>.

<sup>30</sup> Busra Febriyarni, "Upaya Dosen Tahsin Al-Qiraah dalam Meningkatkan Kemampuan Membaca Al-Quran Mahasiswa Jurusan Syari'ah Institut Agama Islam Negeri Curup," *FOKUS Jurnal Kajian Keislaman dan Kemasyarakatan* 3, no. 2 (February 5, 2019): 103, <https://doi.org/10.29240/jf.v3i2.564>.

<sup>31</sup> Panatut Thoifah, "Internalization Management of Religion Values Through Islamic Extracurricular Activities for The Establishment of Characters of Students of SMAN 1 MALANG," *J-PAI: Jurnal Pendidikan Agama Islam* 5, no. 1 (December 30, 2018): 59–65, <https://doi.org/10.18860/jpai.v5i1.5432>.

<sup>32</sup> Afiful Ikhwan et al., "Innovation of Islamic Education Through the Implementation of Mandatory Program Madrasah Diniyah (Non-Formal Religious Education Institutions) In Formal Institution," in *Proceedings of the 1st International Conference on Life, Innovation, Change and Knowledge (ICLICK 2018)*, vol. 203 (Paris, France: Atlantis Press, 2019), 320–23, <https://doi.org/10.2991/iclick-18.2019.66>.

<sup>33</sup> Ahmad Royani, "Eksistensi Pendidikan Pesantren Dalam Arus Perubahan," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 16, no. 2 (November 22, 2018): 375, <https://doi.org/10.21154/cendekia.v16i2.1242>.

<sup>34</sup> Tian Wahyudi, "Peran Pendidikan Islam Dalam Membangun World View Muslim," *Cendekia* 15, no. 2 (2017): 319–40, <http://jurnal.iainponorogo.ac.id/index.php/cendekia/article/view/1053>.

*TPQ*, *TPA*, *Madin* which is carried out in mosques or integrated with formal institutions and informal is a family environment and community, etc.<sup>3536</sup>

### Formal Educational Institution

The role of institutions is shown in their respective functions. Mahdali states that formal institutions provide their role through Islamic education learning. The research results show that the value of learning al-Qur'an correlates with the value of Islamic Education learning.<sup>3738</sup> According to Winata, teachers also have an essential role as a transmitter of religious knowledge. It is to improve the ability to read al-Qur'an. The use of methods is also essential to successfully improve the ability to read al-Qur'an.<sup>394041</sup>

### Non-formal Educational Institution

The non-formal institutions such as Islamic boarding schools and foundations have an essential role in deepening the understanding of Islamic development, especially learning al-Qur'an through *tahsin* activities (improving and perfecting readings with *tajwid*) and *tartil*, but the obstacle in implementation is too much class capacity, limited study time, the absence of attendance and educator journals and the learning targets that must be achieved have not been formulated,<sup>4243</sup> as

<sup>35</sup> Harta, "Role of Al-Qur'an Read and Write Ability toward Achievement of Islamic Education for Students at SDN Inpres 12/79 Kampuno Attobaja Village Barebbo Sub-District Bone Regency."

<sup>36</sup> (Elih, 2011)

<sup>37</sup> Fitriyah Mahdali, "Analisis Kemampuan Membaca Al-Qur'an dalam Perspektif Sosiologi Pengetahuan," *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis* 2, no. 2 (August 28, 2020): 143–68, <https://doi.org/10.15548/mashdar.v2i2.1664>.

<sup>38</sup> Erlina Farida, "Kemampuan Baca-Tulis Al-Qur'an dan Penguatan Agama Siswa Madrasah Tsanawiyah di 8 Kota Besar di Indonesia," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 11, no. 3 (December 1, 2013): 350–67, <https://doi.org/10.32729/edukasi.v11i3.419>.

<sup>39</sup> Koko Adya Winata et al., "Peningkatan Kemampuan Peserta Didik Terhadap Baca Tulis Al-Qur'an Melalui Guru Pendidikan Agama Islam," *J-PAI: Jurnal Pendidikan Agama Islam* 6, no. 2 (June 12, 2020): 90–100, <https://doi.org/10.18860/jpai.v6i2.8035>.

<sup>40</sup> Ahmad Hariandi, "Strategi Guru dalam Meningkatkan Keterampilan Membaca Al-Qur'an Siswa di SDIT Aulia Batanghari," *Jurnal Gentala Pendidikan Dasar* 4, no. 1 (June 13, 2019): 10–21, <https://doi.org/10.22437/gentala.v4i1.6906>.

<sup>41</sup> Husni Nurhayati, Teti, Euis Cici Nurunnisa, "Upaya Meningkatkan Kemampuan Membaca al-Qur'an Anak Usia Dini Melalui Penerapan Metode Iqra' (Penelitian Tindakan Kelas di Raudhatul Athfal Daarul Hikmah Kecamatan Cijeungjing Kabupaten Ciamis)," *Tarbiyat Al-Aulad* 3, no. 1 (2018): 1–6, <https://riset-iaid.net/index.php/TA/article/view/123>.

<sup>42</sup> M. Falikul Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments," *QIJIS (Qudus International Journal of Islamic Studies)* 8, no. 1 (June 22, 2020): 65, <https://doi.org/10.21043/qijis.v8i1.5629>.

<sup>43</sup> Kurnia and Ghofur, "Membangun Kemampuan Membaca Al-Qur'an Mahasantri Melalui Pembelajaran Al-Qur'an di YPPP. An-Nuriyah Surabaya."



well as TPQ which has a vital role in improving the ability to read al-Qur'an. Still, many tutoring institutions offer Guidance facilities, including al-Qur'an literacy, making people convert to course institutions than TPQ. In addition to being constrained by the class of full-day school time with TPQ, the quality and quantity of teachers and facilities are adequate at the course institution.<sup>44</sup>

### **Informal Educational Institution**

Informal educational institution provides an important role where parents are the first school for their children, the importance of the role of the family can be seen from the problems of parents of migrant workers who are far from their children, to get Islamic education for children, depending on TPQ, TPA, Madin, and madrasah,<sup>45</sup> Even though family guidance is needed to process children's growth and development in internalizing the values and ability to read al-Qur'an.<sup>46,47,48</sup>

External factors in improving the ability to read al-Qur'an show a significant influence of 51.01% compared to internal factors. The percentage is divided into three factors: family factor with 43.3%, schools 31.57%, and community 24.96%. Based on these data, family factors have the highest role in influencing

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<sup>44</sup> Azizah Maulina Erzad, "The Influence of School Subjects' Courses To the Public Interest in Tpq," *QIJIS (Qudus International Journal of Islamic Studies)* 4, no. 1 (2016): 19–34, <https://doi.org/http://dx.doi.org/10.21043/qijis.v4i1.1548>.

<sup>45</sup> Suciati Suciati, "Islamic Education of Children With Parents as Indonesian Migrant Workers (Case Study in Karangwotan Village, Pati, Central Java)," *QIJIS (Qudus International Journal of Islamic Studies)* 4, no. 2 (November 29, 2016): 137, <https://doi.org/10.21043/qijis.v4i2.1767>.

<sup>46</sup> Rahmadian dan Hasan Maksum, "The Contribution of Family Environment and Learning Motivation in Online Learning towards Learning Outcomes," *JET: Journal of Education and Technology* 4, no. 4 (2020): 385–91, <https://doi.org/http://dx.doi.org/10.23887/jet.v4i4.29700>.

<sup>47</sup> Afiful Ikhwan, Oktio Frenki Biantoro, and Ali Rohmad, "The Role of the Family in Internalizing Islamic Values," *Dinamika Ilmu* 19, no. 2 (2019): 323, <https://doi.org/10.21093/di.v19i2.1746>.

<sup>48</sup> Mihayati Shaleh, "Pengaruh Motivasi, Faktor Keluarga, Lingkungan Kampus dan Aktif Berorganisasi Terhadap Prestasi Akademik," *Phenomenon : Jurnal Pendidikan MIPA* 4, no. 2 (February 22, 2016): 109–41, <https://doi.org/10.21580/phen.2014.4.2.122>.

the learning outcomes of al-Qur'an.<sup>49505152</sup> Differing opinion with Sawawa in his research results indicates that external factors (social environment/community) have the most significant influence.<sup>53</sup>

The influence of the role of educational institutions as an external factor becomes one of the strategies for improving the quality of education, especially in the process of learning al-Qur'an, seeing the impact given is very significant compared to the role of internal factors, this is an excellent opportunity for educational institutions to improve its role in improving the ability to read al-Qur'an, especially if educational institutions (formal and non-formal) can collaborate in achieving learning targets and having a positive impact on the balance of learning outcomes in the national curriculum and Islamic boarding schools which focuses on learning al-Qur'an.<sup>54555657</sup>

Based on the discussion, it can be concluded that formal, informal, and non-formal institutions are essential factors in the learning outcomes of al-Qur'an. As in higher education institutions that are strengthened based on *pesantren*, have characteristics in scientific integration as an effort to strengthen the ability

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<sup>49</sup> Widia Hapnita, "Faktor Internal Dan Eksternal Yang Dominan Mempengaruhi Hasil Belajar Menggambar Dengan Perangkat Lunak Siswa Kelas Xi Teknik Gambar Bangunan Smk N 1 Padang Tahun 2016/2017," *CIVED (Journal of Civil Engineering and Vocational Education)* 5, no. 1 (2018): 2175–82, <https://doi.org/10.24036/cived.v5i1.9941>.

<sup>50</sup> Nurjannah Ramli, Pudji Muljono, and Farit M Afendi, "External Factors, Internal Factors and Self-Directed Learning Readiness," *Journal of Education and E-Learning Research* 5, no. 1 (2018): 37–42, <https://doi.org/10.20448/journal.509.2018.51.37.42>.

<sup>51</sup> Oktaviani Pratiwi Wijaya and Imam Bukhori, "Effect of Learning Motivation, Family Factor, School Factor, and Community Factor on Student Learning Outcomes on Productive Subjects," *Jurnal Pendidikan Bisnis dan Manajemen* 3, no. 3 (October 1, 2017): 192–202, <https://doi.org/10.17977/um003v3i32017p192>.

<sup>52</sup> Wahyuni Ambarwati, "Influence of Parents Attention, Emotional Intelligence and Learning Motivation to Learning Outcomes," *JETL (Journal Of Education, Teaching and Learning)* 3, no. 1 (March 30, 2018): 72, <https://doi.org/10.26737/jetl.v3i1.467>.

<sup>53</sup> Danur Sawawa, Agus Solehudin, and Sabri Sabri, "Pengaruh Faktor Internal dan Eksternal Siswa Terhadap Hasil Belajar Pada Mata Pelajaran Mekanika Teknik dan Elemen Mesin," *Journal of Mechanical Engineering Education* 5, no. 1 (August 23, 2018): 21–26, <https://doi.org/10.17509/jmee.v5i1.12615>.

<sup>54</sup> Shofwan et al., "Non-Formal Learning Strategy Based on Tahfidz and Character in the Primary School."

<sup>55</sup> Alhamuddin et al., "Developing Al-Qur'an Instruction Model Through 3A (Ajari Aku Al-Quran or Please Teach Me Al-Quran) To Improve Students' Ability In Reading Al-Quran At Bandung Islamic University."

<sup>56</sup> Thoifah, "Pengaruh Gaya Belajar dan Strategi Pembelajaran Terhadap Hasil Belajar Al-Qur'an Mahasiswa UIN Maulana Malik Ibrahim Malang."

<sup>57</sup> Wirdati et al., "The Student's Ability to Read the Qur'an at Islamic Education Program Universitas Negeri Padang (A Need Assessment Study)."

to read the Qur'an, besides that education to read al-Qur'an is one indicator of creating graduates who are competitive and have life skills.<sup>5859</sup>

At the level of non-formal institutions such as *pesantren*, *madrasah diniyah* is a strengthening institution in religion.<sup>6061</sup> *Madrasah diniyah* is also very significant compared to formal institutions. Research conducted by Priatna that *madrasah diniyah* in Bandung amounted to 1,134 institutions. In comparison, elementary schools amounted to 545 institutions. It shows that non-formal institutions have a role and great opportunity in strengthening the ability to read the Qur'an.<sup>62</sup>

Informal institutions are in control so that parents, apart from being an institution, also play an essential role in teaching religion, shaping personality, stimulating intelligence, and developing children's abilities.<sup>6364</sup> Some of these processes can be carried out by identifying the achievement of learning the Qur'an through the role of each institution in implementing the learning al-Qur'an based on *makharijul huruf*, *sifatul huruf*, *tajwid*, and *tartil*.

## FINDINGS AND DISCUSSION

### The Ability to Read Al-Quran Indonesian Student

Based on the results of research on 37 junior and senior high schools in Indonesia classified based on the abilities that are most mastered is the level of ability to read al-Qur'an Indonesian students is classified into six classifications can memorize the *hijaiyah* letters with a percentage of 33%, being able to read al-Qur'an with

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<sup>58</sup> Amirudin Amirudin and Iqbal Amar Muzaki, "Life Skill Education and It's Implementation in Study Programs Islamic Religious Education," *Jurnal Tarbiyah* 26, no. 2 (December 25, 2019): 278–93, <https://doi.org/10.30829/tar.v26i2.485>.

<sup>59</sup> Mashudi Mashudi, "Pesantren-Based Higher Education Institutions: The Format of Modern Islamic Education," *Ta'dib: Jurnal Pendidikan Islam* 25, no. 2 (January 1, 1970): 119–35, <https://doi.org/10.19109/td.v25i2.6826>.

<sup>60</sup> Agus Setiawan and Ahyar Rasyidi, "Contribution of Pondok Pesantren Tahfiz Al-Qur'an in Responding to the Digital Era in South Borneo," *Borneo International Journal of Islamic Studies* 2, no. 2 (May 30, 2020): 155–75, <https://doi.org/10.21093/bijis.v2i2.2260>.

<sup>61</sup> Jenny Berglund and Bill Gent, "Qur'anic Education and Non-Confessional RE: An Intercultural Perspective," *Intercultural Education* 30, no. 3 (May 4, 2019): 323–34, <https://doi.org/10.1080/14675986.2018.1539305>.

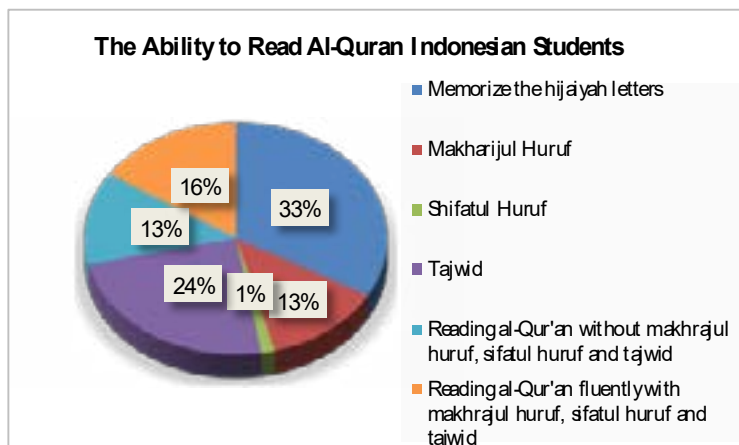
<sup>62</sup> Tedi Priatna, "Demography of Madrasah Diniyah Takmiliyah and Revitalizing the Institutional Function of Islamic Education," *Journal of Southwest Jiaotong University* 55, no. 1 (2020): 1–11, <https://doi.org/10.35741/issn.0258-2724.55.1.54>.

<sup>63</sup> Annisa Arsyah Wardani and Toto Suharto, "Optimizing the Role of Informal Learning in the Perspective of Islamic Education during the Covid-19 Pandemic," *Journal of Educational Management and Instruction (JEMIN)* 1, no. 1 (2021): 28–39, <https://doi.org/10.22515/jemin.v1i1.3456>.

<sup>64</sup> Anisatun Nur Laili, "Konsep Pendidikan Informal Perspektif Ibnu Sahnun (Telaah Kitab Adab Al-Muallimin)," *Indonesian Journal of Islamic Education Studies (IJIES)* 3, no. 1 (June 15, 2020): 31–47, <https://doi.org/10.33367/ijies.v3i1.1133>.

*makharijul huruf* 13%, able to pronounce *hijaiyah* letters based on *sifatul huruf* 1%, able to read al-Qur'an with *tajwid* of 24%, able to read al-Qur'an without *makhrajul huruf*, *sifatul huruf* and *tajwid* 13%, and able to read al-Qur'an fluently with *makhrajul huruf*, *sifatul huruf* and *tajwid* of 16%.

As illustrated in the following diagram:



The data shows that the ability to read al-Qur'an properly and correctly only gets 16%. The most significant percentage is memorizing the *hijaiyah* letters of 33%. It shows that students' ability to read al-Qur'an fluently and correctly in Indonesia is categorized as needing improvement and need strengthening to reach the level of reading al-Qur'an fluently and correctly based on applicable rules. According to Prameswati<sup>65</sup>, the ability to read al-Qur'an is a person's ability to recognize hijaiyah letters, sound them, and read in the composition of *hijaiyah* letters and *tajwid*. It must also be fluent in reading and rhythm.<sup>66676869</sup> According to Kurnia and Fauzi,<sup>7071</sup> there are four standard competencies in reading al-Qur'an. They are 1) not fluent, where students do not know the *hijaiyah* letter;

<sup>65</sup> Prameswati, "Analisis Kemampuan Baca Tulis Al-Qur'an Siswa Mts Dalam Perspektif Taksonomi Bloom."

<sup>66</sup> Nanang Khosim and Ianatut Thoifah, "Pembelajaran Al-Qur'an Untuk Generasi Millenial Di Universitas Muhammadiyah Malang," *Al-Muaddib* 2, no. 2 (2020): 165–77, <https://doi.org/10.46773/muaddib.v2i2.89>.

<sup>67</sup> Thoifah, "Accelerate Pembelajaran Al-Qur'an Berbasis Neurologi (Pola Metode Al-Barqy Dan Wafa)."

<sup>68</sup> Al-Qattan, *Studi Ilmu-Ilmu Al-Qur'an*.

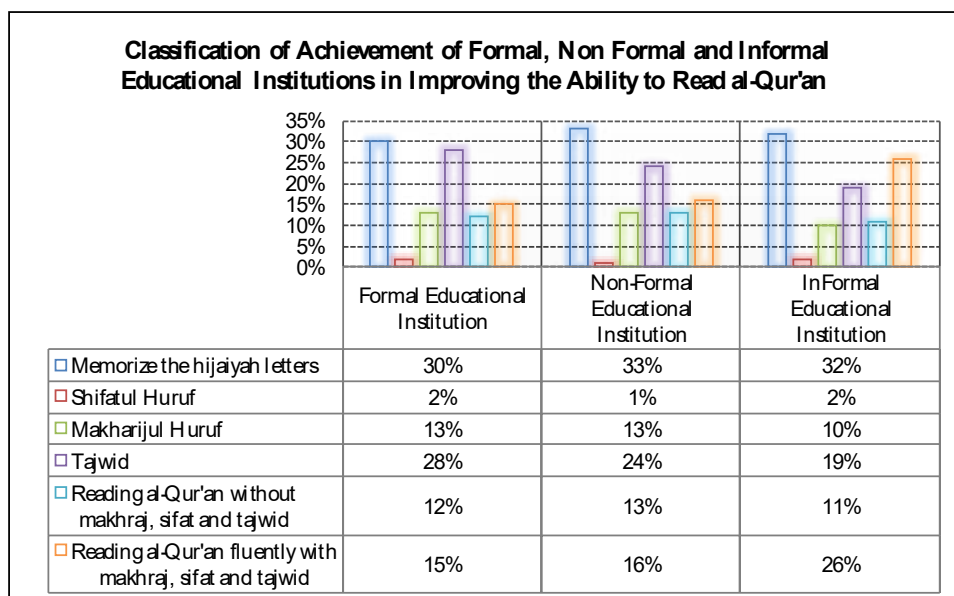
<sup>69</sup> Aquami, "Korelasi Antara Kemampuan Membaca Al-Qur'an Dengan Keterampilan Menulis Huruf Arab Pada Mata Pelajaran Al-Qur'an Hadits Di Madrasah Ibtidaiyah Quraniah 8 Palembang."

<sup>70</sup> Kurnia and Ghofur, "Membangun Kemampuan Membaca Al-Qur'an Mahasantri Melalui Pembelajaran Al-Qur'an di YPPP. An-Nuriyah Surabaya."

<sup>71</sup> Fauji et al., "Implementing Child-Friendly Teaching Methods to Improve Qur'an Reading Ability."

2) below the standard, is students can read but are not fluent, and the *makhraj* is not correct; 3) fluent, is that students can read fluently, correctly and understand of *tajwid*; 4) very fluent, students can read and pronounce al-Qur'an fluently and correctly (*tajwid*) and can read *tartil*. According to Darajat,<sup>72</sup> several steps must be taken in teaching al-Qur'an, including 1) introducing *hijaiyah* letters; 2) *sifatul huruf*; 3) *makharijul huruf*; 4) *tajwid*; 5) *tartil*, and 6) the adab of reading the Qur'an.

In this case, the role of institutions is crucial,<sup>73,74</sup> as the role of formal, non-formal, and informal institutions in improving students' reading ability of reading al-Qur'an is shown in the following graph:



The graph shows that the ability to read al-Qur'an of Indonesian students through educational institutions is varied. Informal educational institutions have a role higher than other of 26% as according to Hapnita, Ramli, Wijaya, and Ambarwati. It contributes a more significant role than other institutions. It is followed the role of non-formal institutions of 16% and formal institutions of 15%.

<sup>72</sup> Daradjat, *Ilmu Pendidikan Islam*.

<sup>73</sup> Harta, "Role of Al-Qur'an Read and Write Ability toward Achievement of Islamic Education for Students at SDN Inpres 12/79 Kampuno Attobaja Village Barebbo Sub-District Bone Regency."

<sup>74</sup> (Elih,2011)

The times have made both formal and non-formal institutions integrated.<sup>75</sup> *Pesantren* (Islamic boarding schools) with religious subjects as a priority has now included general subjects in their curriculum and a madrasa by providing a 30% proportion of Islamic subjects. It shows that attention in teaching religious knowledge is starting to become a separate concern.<sup>76</sup> However, the lack of human resource development in non-formal institutions requires the local government to provide intensive training to achieve better services.<sup>77</sup>

## CONCLUSION

The classification of the ability to read al-Qur'an of Indonesian students through the role of institutions is very varied, including six indicators is 1) introducing *hijaiyah* letters; 2) *sifatul huruf*; 3) *makharijul huruf*; 4) *tajwid*; 5) *tartil*, and 6) the adab of reading al-Qur'an. The role of institutions in improving the competence of reading al-Qur'an based on existing indicators has different levels. Formal institutions contributed 15%, and non-formal institutions 16%. Informal institutions play more roles than other institutions. It was 26%. In addition, the role of informal institutions seems to dominate formal and non-formal institutions. Therefore, formal, non-formal, and informal institutions need to the development and strengthen education based on a particular curriculum for learning the Qur'an is very necessary as an effort to align the standards of students' ability to read al-Qur'an, so that each educational institution can strengthen its role in managing the learning of al-Qur'an better.

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<sup>75</sup> Fatmawati Fatmawati, "The Contribution of Syekh Abdul Karim Amrullah'S Thoughts in Islamic Education and Its Relevance to Current Issues," *Ta'dib* 20, no. 1 (April 11, 2017): 10, <https://doi.org/10.31958/jt.v20i1.601>.

<sup>76</sup> Imam Bahroni, "The Principle of Integrated Islamic Education," *At-Ta'dib* 9, no. 1 (2014): 1–22, <https://doi.org/http://dx.doi.org/10.21111/at-tadib.v9i1.308>.

<sup>77</sup> Wiji & Astuti and Tatsuya Kusakabe, "Comparative Study on Teacher Training Education Policy and Practices in Qur'anic Schools: Case of Semi- Urban Rural and Remote Rural Settings in Banjarnegara Regency," in *ICTTE*, vol. 1 (FKIP UNS, 2016), 239–44, <https://jurnal.fkip.uns.ac.id/index.php/ictte/article/view/7602>.

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