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.


**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. 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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and memorizing al-Qur'an also starts from reading. 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. The importance of educational institutions as reinforcement in the competence to study the Qur'an is not only in the national but also international. 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. That shows a significant impact compared to the role of

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internal factors, especially educational institutions (formal and non-formal educational institutions) can collaborate in achieving learning targets.\textsuperscript{10111213}

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.\textsuperscript{1415}

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.\textsuperscript{16} In addition, it will also have a positive impact on the balance of general material learning outcomes and al-Qur’an.\textsuperscript{17} Based on the


\textsuperscript{11} 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,” \emph{International Journal of Education} 10, no. 2 (February 28, 2018): 95–100, https://doi.org/10.17509/ije.v10i2.8536.


\textsuperscript{16} 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.\(^{18}\) 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\(^{19}\)

**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\(^{20}\), according to that opinion, the ability to read al-Qur’an correctly and adequately can be

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measured by several indicators including the understanding of *tajwid*, *makharijul huruf*, *sifatul huruf* and reading fluency.212223

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.24 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*.25

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.26 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.27


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.28 In addition, the ability to read al-Qur’an is also a requirement for school graduation and university29 because the low ability to read al-Qur’an will affect the process of lecturing religious material. However, according to Febriyarni30, 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.31323334 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

28 Harta, “Role of Al-Qur’an Read and Write Ability toward Achievement of Islamic Education for Students at SDN Inpres 12/79 Kampuno Atrobaja Village Barebo Sub-District Bone Regency.”
TPQ, TPA, Madin which is carried out in mosques or integrated with formal institutions and informal is a family environment and community, etc.\textsuperscript{35-36}

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.\textsuperscript{37-38} 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.\textsuperscript{39-41}

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 tahlisin 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,\textsuperscript{42-43} as...

\textsuperscript{35} 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.”

\textsuperscript{36} (Elih,2011)


\textsuperscript{43} 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.\textsuperscript{44}

**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,\textsuperscript{45} Even though family guidance is needed to process children’s growth and development in internalizing the values and ability to read al-Qur’an.\textsuperscript{46}4\textsuperscript{7}4\textsuperscript{8}

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


\textsuperscript{45} 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.


the learning outcomes of al-Qur’an.\textsuperscript{49} Differing opinion with Sawawa in his research results indicates that external factors (social environment/community) have the most significant influence.\textsuperscript{53}

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.\textsuperscript{54} \textsuperscript{55} \textsuperscript{56} \textsuperscript{57}

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


\textsuperscript{54} Shofwan et al., “Non-Formal Learning Strategy Based on Tahfidz and Character in the Primary School.”

\textsuperscript{55} 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.”

\textsuperscript{56} Thoifah, “Pengaruh Gaya Belajar dan Strategi Pembelajaran Terhadap Hasil Belajar Al-Qur’an Mahasiswa UIN Maulana Malik Ibrahim Malang.”

\textsuperscript{57} 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.\textsuperscript{58,59}

At the level of non-formal institutions such as pesantren, madrasah diniyah is a strengthening institution in religion.\textsuperscript{60,61} 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.\textsuperscript{62}

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.\textsuperscript{63,64} 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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makhrajul 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 Prameswati65, 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.666768 According to Kurnia and Fauzi,7071 there are four standard competencies in reading al-Qur’an. They are 1) not fluent, where students do not know the hijaiyah letter;

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67 Thoifah, “Accelerate Pembelajaran Al-Qur’an Berbasis Neurologi (Pola Metode Al-Barqy Dan Wafa).”
68 Al-Qattan, Studi Ilmu-Ilmu Al-Qur’an.
69 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.”
71 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, 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, 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%.

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72 Daradjat, Ilmu Pendidikan Islam.
73 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.”
74 (Elith,2011)
The times have made both formal and non-formal institutions integrated.75 *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.76 However, the lack of human resource development in non-formal institutions requires the local government to provide intensive training to achieve better services.77

**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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