

## STUDENT COMPETENCE IN READING THE AL-QUR'AN BASED ON EDUCATIONAL BACKGROUND

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### ABSTRACT

The objective of this study is to characterize Qur'anic reading proficiency among students according to their educational background. This study was carried out in MTs As'adiyah Putra I Sengkang, Class VII. Qualitative descriptive research using a field and literature approach is the research methodology employed. Inductive, deductive, and comparative methods of data analysis are employed in conjunction with observation, interviews, and documentation techniques for data collection. According to the research findings, students in class VII generally have high motivation and a high willingness to learn the Al-Qur'an, regardless of their educational backgrounds. This indicates that the students' motivation to read the Qur'an is similar. They are all enthusiastic about learning the Koran, whether from Madrasah Ibtidaiyah or religious schools, or from elementary schools or public schools. Students' fluency in reading the Al-Qur'an based on their educational background in class VII is generally the same; all of them are fluent in just reading without paying attention to their fluency and recitation. However, in particular, the new students I tested were more fluent in madrasahs than in elementary schools. Meanwhile, the student's ability to recite the Al-Qur'an is based on their educational background in class VII, namely reading the Al-Quran. Students with a background from Madrasah Ibtidaiyah are able to read the Al-Quran fluently with the correct makharijul letters, correct tajwid, waqaf wal proper ibtida', as well as the art and rhythm of good tartil in reading the Koran. Meanwhile, students with an elementary school background can read the Koran fluently but are still lacking in correct makharijul letters, tajwid (mad & qashar, gunnah & bila gunnah, waqaf wal ibtida'), and art. Apart from that, students still make mistakes with letters and with punctuation marks (al-Qur'an letters lined up in a row, dead/sukun marks, tasydid marks; don't understand mad and qashar, let alone waqaf wal ibtida').

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## 1. INTRODUCTION

The Qur'an is the word of Allah SWT, which was revealed to the Prophet Muhammad SAW through the angel Gabriel (Malinda & Djamduri, 2021). It contains miraculous

aspects, is narrated by consensus, and is used as a reading in several religious rites. Therefore, reading the Al-Qur'an is an obligation for every Muslim, at least during prayer, namely Surah al-Fatihah, which must be read when performing the five daily prayers. Of course, we find many orders to read the Koran in the propositions, including the word of Allah in Q.S. al-Ankabut/29:45.

Reading the Qur'an is a very noble deed and will be rewarded many times over (Sardar, 2017; Siregar et al., 2021). Because what he read was the holy book. The Koran is the best reading for a Muslim. Whether in good times or bad, happy or sad, reading the Koran is not only charity and worship but also medicine and an antidote for people whose souls are restless. You will get great benefits if you get into the habit of reading the Koran every day. Reading the Koran becomes food for the soul and spirituality of a believer.

Therefore, the habit of reading the Koran is something that is highly recommended for all Muslims, including students (Niyozov & Pluim, 2009). Allah SWT says in Q.S. al'Alaq/96:1-3, which means "Read by mentioning the name of your Lord who created; He has created humans from a clot of blood. Read, and your Lord is the Most Gracious."

The command to read in the first revelation is an indication of the importance of the knowledge to be studied and taught. The Al-Qur'an is the word of Allah, which is always actual in verses, always reality, and valid for all time (Sayska & Arni, 2016; Mukti et al., 2022). Read it; that is the word of Allah to the Prophet Muhammad SAW. A scientifically charged command is said to be scientifically charged because, starting with the activity of reading all the secrets of science, the gates of knowledge will be opened—knowledge that we never knew before. Reading is the beginning of divine revelation; this gives an idea and understanding to people who think that the activity of reading is very important before God. We can look at this: why did Allah reveal His word not in other words?, such as pray, fast, or work, but Allah prefers one word, namely read. Of course, the activity of reading provides tremendous meaning and benefits for people who get used to it.

In Islamic religious learning, the source of religious education is the Al-Qur'an, because it contains complete teachings about faith, noble morals, rules of worship, human relations with Allah, human relations with humans, and everything related to life (Ajmian et al., 2022; Rahmawati et al., 2022; Mahmud, 2023). humans, because that is why the most important thing in religious education is understanding the Koran. Two important sources for followers of Islam are the Al-Qur'an and Hadith, so the introduction of Islam through these two sources must be done as independently as possible, including in elementary school education units from low to high grades.

Al-Qur'an education should be instilled in children as early as possible, especially in terms of reading, because learning the Al-Qur'an is a process that starts from spelling hijaiyah letters to reading thoroughly (Mufidah et al., 2022; Megawati et al., 2022). The Koran emphasizes the importance of the learning process. God's first commandment is to learn. Studying the Koran is fardhu kifayah; reading it according to the knowledge of recitation is fardhu'ain. To better understand and study the contents of the Al-Qur'an, a Muslim must have the ability to read the Al-Qur'an.

The problem that occurs is that when the Al-Qur'an must be understood, to just read it correctly according to the rules of reading the Al-Qur'an (Hatika et al., 2021; Daiyah et al., 2023), quite a few high-class elementary school students' reading abilities are still very low. The correct rules for reading the Qur'an are often also called reading with tartil. What is meant by tartil is by the rules of tajwid and makharijul letters (Fauzi et al., 2022), or how to pronounce letter by letter in reading the Qur'an, while what is meant by tajwid rules is the way read, which readings are lengthened, shortened, buzzed, and so on (Ibrahim et al., 2011; Supriadi et al., 2022).

It is very important to teach children to read the Koran as early as possible so that they become familiar with the source of life guidance, which they then try to understand (Risnawati, 2023; Saada, 2023). However, the reality is that even though there are quite a few elementary school-age children in high grades, there are still many who cannot read the Koran, let alone read it well.

In the teaching and learning process in Islamic Religious Education subjects between elementary schools and Madrasah Ibtidaiyyah, there are clear differences (Badriah et al., 2021; Haidir et al., 2021). In elementary schools, Islamic religious education material is provided globally, and in one week, the allocated time is only around three hours. Meanwhile, at Madrasah Ibtidaiyyah, Islamic religious education material is presented in more detail. Thus, Madrasah Ibtidaiyyah students receive Islamic religious education material more often than elementary school children (Muzakki & Nurdin, 2022; Nurfitriani & Hasibuan, 2023; Ahmad et al., 2023). So if you look at the differences above, there are lots of opinions from people who say that students who graduated from Madrasah Ibtidaiyyah are better at religious material than elementary school students. Especially in Islamic Religious Education subjects and in terms of the ability to read the Koran.

Based on the brief background description above, a problem was formulated, which will be used as a starting point in this research. The problem formulation in question is:

1. What is the motivation for students to read the Koran based on their educational background?
2. How fluently do students read the Qur'an based on their educational background?
3. What is the student's ability to recite the Koran based on their educational background?

## 2. METHOD

This type of research is descriptive and qualitative. Qualitative descriptive research is research whose data describes the form of words or verbal expressions of people or behavior (Merriam & Tisdell, 2015; Thorne, 2016; Merriam & Grenier, 2019). This research method seeks to apply qualitative descriptive research directed at individual settings as a whole. Individuals or organizations are not isolated into variables but are seen as part of a whole. This research was conducted in class VII of MTs As'adiyah Putra I Sengkang. Meanwhile, the research approach used is an educational and psychological approach.

The data collection methods in research are as follows:

a) Observation

Observation is a method and technique for collecting data by systematically observing and recording symptoms or phenomena that exist in the research object. Namely, the author made direct observations on students at MTs As'adiyah Putra I Sengkang.

b) Interview or interview

An interview is "a method for obtaining data from respondents by conducting direct interviews with the head of MTs As'adiyah Putra I, Qur'an Hadith teachers, supervisors, and students regarding research variables.

c) Documentation

Documentation is "a method of selective data collection that uses documents or research results that are available at the research location or related institution, relating to the objects and problems studied."

In processing and analyzing data, the author uses the following method:

a) Inductive method: the definition of inductive method is a writing method based on existing theory. About the symptoms observed from things that are specific to general things.

b) The deductive method is a method of writing or processing data that starts with special knowledge. From this understanding, it can be understood that the deductive method is used as a means of connecting theory and observation. This allows the writer to conclude general matters to specific matters.

c) The comparative method involves comparing two or more things and then choosing the one that is considered most appropriate.

### **3. RESULTS AND DISCUSSION**

#### **3.1 Motivation for Students' Reading the Qur'an Based on Educational Background**

In measuring the motivation to read the Al-Qur'an of class VII students at MTs As'adiyah Putra I Sengkang, the author used indicators of learning motivation, namely (i) students' activeness in following the lesson, (ii) students' activeness in listening to the teacher's explanation, and (iii) students' activeness in carrying out assignments.

##### **1. Students' activeness in taking part in Al-Qur'an Hadith lessons**

Based on the results of interviews with class 7 Tajwid Qur'an teachers, it is superior that class VII students are on average active in learning the Tajwid Qur'an, even though they are learning online. Even if there are only a small number of inactive people, they are hampered by cell phones or internet data. In class 7.1, they are generally active in participating in Al-Qur'an Hadith learning, even though they are studying online. Even if some are not absent, it is not that many students. Likewise, classes 7.2, 7.3, 7.4, 7.5, and 7.6 are on average like that.

Harnilawati also conveyed the same thing: class 7 from 1 to 7 actively participated in online learning; they diligently participated in the learning. For example, Arabic

subjects. Some were absent, but not that many. Less than ten per class. I think that 7th graders is actively participating in learning.

Likewise, what Teacher Nahwu Syaraf said was that specifically for class 7, starting from class 7 Superior to 7.6, all of them were diligent in following Nahwu Syaraf's learning. On average, attendance is above 70 percent for each class. Even though they study online.

Thus, class 7 students, from 7 Flagship to 7.6, actively participate in online Qur'an Hadith learning. Then, based on this indicator, they have high motivation to study Al-Qur'an Hadith.

## **2. Students are active in listening to the teacher's explanation**

Regarding the students' activeness in listening to the teacher's explanation in online learning, it is difficult to ascertain because the teacher does not see the students directly. Teachers teach from home, and students also study at home. Therefore, to ensure whether the material delivered by the teacher is in the form of lesson material or via video, the students pay attention to the voice recording. Usually we ask for proof when studying, namely by sending photos while studying or other evidence that shows you are studying. And based on this evidence, we conclude that, in general, students actively listen to explanations of lesson material from teachers.

Likewise, teacher Nahwu Syaraf said that in online learning, it is difficult to ensure that students are active in hearing explanations from the teacher. The problem is that teachers don't meet face-to-face in class. Teachers teach at home while students are at home too. The media used is classroom, or WA only. It's not Zoom that can monitor the condition of students while learning is taking place. So, to determine students' activeness in paying attention to the teacher while learning is taking place, only photos of them studying are uploaded, or they can only be seen in the absence of person A being present. From this evidence, the conclusion is that, in general, students pay attention to the teacher's explanation.

During the COVID-19 pandemic, with the online learning system of learning from home, it is difficult to ensure that students are serious about listening and paying attention to the teacher's explanations. Only evidence such as photos can be proof that students are learning. Based on this evidence, the teacher concludes that, in general, students pay attention to the teacher's explanation.

From several interviews with teachers who teach in classes 7 and above, it can be concluded that in general, students, even though they are studying online, still pay attention to the teacher's explanations accompanied by evidence that they are learning.

## **3. Students' activeness in carrying out assignments**

The activeness of grade 7 students at MTs As'adiyah Putra I in carrying out assignments both before and during the COVID-19 pandemic with the online learning system is quite easy to monitor. Based on the results of checking incoming

assignments, in general, students deposited their assignments even though some were late, and some did not deposit, but it was not much.

In reading the Al-Qur'an, in general, Class 7 students at MTs As'adiyah Putra I Sengkang have high motivation. Observations also proved during the online entrance exam that there were students who had high motivation for reading the Al-Qur'an, there were also those who had low motivation, and there were also those who were less motivated to read the Al-Qur'an. Based on this, new students from Madrasah Ibtidaiyah have higher motivation to read the Koran than students from public schools or elementary schools.

In general, based on online exams where new students send videos of reciting the Koran or reading the Koran, the average motivation of new students or class 7 MTs As'adiyah Putra I Sengkang for the 2020/2021 academic year is high, meaning they are enthusiastic about reading the Koran both from public schools and madrasas. They entered MTs Putra I Sengkang to study religion, so they have a strong motivation to study Islam. From several new students I faced during the Koran exam, I concluded that all of them had high motivation to read the Koran.

Based on online exams where new students are given the task of reciting the Koran by videoing it, on average, students have high participant motivation who enter MTs As'adiyah Putra I Sengkang for the 2020/2021 academic year, in the sense of being enthusiastic about reading the Al-Qur'an, both from public schools and madrasas. They entered MTs Putra I Sengkang ready to study the Koran. Thus, they have high and quite good motivation to read the Qur'an. From several new students who sent videos of their Koran to my WA, it was concluded that based on their educational or school background, all of them had high motivation to read the Koran.

Meanwhile, according to Yunus Makka, in general, based on the videos sent by new students to my WA, all students' motivation to read the Koran based on their educational background, whether from MI or elementary school, has high motivation, namely having high enthusiasm for reading the Koran; everyone has a high desire to read the Koran.

The motivation to read the Qur'an is based on educational background, namely from Madrasah Ibtidaiyah and from elementary school; that is, they tend to be the same; all of them have high motivation. This is based on my observations as a teacher of the Tajweed Al-Qur'an in Class VII, starting from VII Unggulan until VII.6; they all have a high willingness to learn the Koran. They are all enthusiastic about learning the Koran, whether from Madrasah Ibtidaiyah or religious schools, elementary schools, or public schools.

### **3.2 Students' fluency in reading the Koran based on educational background**

The problem of fluency in reading the Qur'an Students based on educational background in class VII MTs As'adiyah Putra I Sengkang are generally fluent in the sense of just reading without paying attention to the tajwid, although some don't, especially those from public schools. Therefore, the school's task is to identify who is

not fluent and who is fluent, and then the school will guide them so that these students can read the Qur'an fluently. MTs As'adiyah Putra I Sengkang has carried out a memorandum of understanding (MoU) with Ma'had Aly As'adiyah to foster Al-Qur'an reading for MTs As'adiyah Putra I Sengkang students.

Regarding the fluency in reading the Al-Qur'an for class VI students at MTs As'adiyah Putra I Sengkang based on their educational background, whether from Madrasah Ibtidaiyah or elementary school, specifically, it is more fluent from Madrasah Ibtidaiyah or religious schools than from public schools or elementary schools. The indicator is simply reading the Koran without paying attention to the Maharijal khuruf, tartil, and tajwid.

From yesterday's online exam, where new students were given the task of reciting the Koran by videoing it and then sending it to the testing team, on average, the students were fluent in reading the Koran; some were not, but not too many. Even though his fluency is just fluent without paying attention to his eloquence and recitation, If reading fluency is based on school origin or educational background from MI or elementary school, then for me, it is more fluent than Madrasah Ibtidaiyah.

In general, students' fluency in reading the Al-Qur'an based on their educational background, namely from Madrasah Ibtidaiyah or elementary school, is generally the same; all of them are fluent in just reading without paying attention to their fluency and recitation. However, in particular, the new students I tested were more fluent in madrasahs than in elementary schools.

Observing the video or recording of reading the Al-Qur'an sent by new students during the selection to enter new students at MTs As'adiyah Putra I Sengkang some time ago, the fluency in reading the Al-Qur'an of these students without paying attention to their fluency and recitation was not very good. There is a big difference between students who come from madrasahs or public schools; the fluency is almost the same. It's just that students from madrasahs are a little more fluent than those from public schools, perhaps because in madrasahs there are special Al-Qur'an subjects so that students read more fluently than those from elementary schools that are integrated with PAI for the Al-Qur'an.

Thus, based on the results of the interviews from both Al-Qur'an subject teachers and from the selection team for entering new students for 2020-2021, MTs As'adiyah Putra I Sengkang, it is based on the educational background of new students who come from Madrasah Ibtidaiyah (MI). have more fluency in reading or reciting the Koran than those from elementary school (SD) or public school. This happens because Madrasah Ibtidaiyah has a special lesson, namely Al-Qur'an Hadith, while in elementary school it is only integrated with PAI subjects. These study habits influence the level of reading fluency of madrasah students.

### **3.3 Students' Ability to Read Al-Qur'an Tajwid Based on Educational Background**

Student's ability to read the Al-Qur'an tajwid based on an educational background in class 7 MTs As'adiyah Putra I Sengkang fluently with correct makharijul letters, correct

tajwid, and correct waqaf wal ibtida', as well as good tartil art and rhythm, generally have MI backgrounds, but there are also some from elementary school backgrounds.

There is a slight difference in the students' tajwid abilities based on their educational background, namely from MI or SD. Students with madrasa backgrounds are generally good at tajwid, maharijul letters are correct (mad & qashar, gunnah & bila gunnah, waqaf wal ibtida') and art is good. Meanwhile, from elementary school, they are a bit confused about makhaharijul letters, tajwid (mad & qashar, gunnah & bila gunnah), and waqaf wal ibtida') and art, but in general, they are also quite good at tajwid.

Based on video observations or recordings that we received during the Al-Qur'an Reading and Writing Ability Test for new students in 2020/2021, the recitation ability of students from madrasas is higher than from public schools or elementary schools. Madrasah students can differentiate between what should be long or short, when to stop and when to continue, as well as the maharijul letters. Meanwhile, in elementary school, it is still lacking.

In other words, tajwid reads the Koran. Students from Ibtidaiyah madrasah backgrounds can read the Koran fluently with the correct makharijul letters, correct tajwid, correct waqaf wal ibtida', as well as good tartil art and rhythm in reading the Koran. . Meanwhile, students with an elementary school background can read the Koran fluently but are still lacking in correct makhaharijul letters, tajwid (mad & qashar, gunnah & bila gunnah, waqaf wal ibtida'), and art. Students still make mistakes with letters, with punctuation marks (al-Qur'an letters lined up in a row, dead/sukun marks, tasydid marks, don't understand mad and qashar, let alone waqaf wal ibtida').

#### **4. CONCLUSION**

Based on the findings and discussion, it is possible to conclude that students in class VII MTs As'adiyah Putra I Sengkang are motivated to read the Al-Qur'an because of their educational backgrounds. Specifically, they are motivated to read the Al-Qur'an because they are either from Madrasah Ibtidaiyah or elementary schools, and they are all highly motivated. Based on my experiences teaching Tajwid Al-Qur'an in Class VII, I can say that every student, from VII Unggulan to VII.6, has a strong desire to learn the Al-Qur'an. Whether from Madrasah Ibtidaiyah or religious institutions, from public or elementary schools, they are all excited about studying the Qur'an.

Based on their educational backgrounds, namely from Madrasah Ibtidaiyah or elementary school, the student's fluency in reading the Al-Qur'an in class VII MTs As'adiyah Putra I Sengkang is essentially the same; they are all proficient readers without giving their reading or recitation any thought. On the other hand, the new pupils I assessed in particular were more proficient in madrasas than in elementary schools.

Students from the Ibtidaiyah madrasah background can read the Al-Quran fluently with the correct makharijul letters, correct tajwid, and correct waqaf wal ibtida', as well as good tartil art and rhythm in reading the Koran. This is contingent upon their educational background in class VII, MTs As'adiyah Putra I Sengkang. While elementary school pupils can read the Koran fluently, they still struggle with art, tajwid (mad & qashar, gunnah & bila gunnah, waqaf wal ibtida'), and accurate makhaharijul letters. Pupils continue to make errors

with letters and punctuation (e.g., incorrect alignment of al-Qur'an letters, dead/sukun marks, tasydid markings, and a lack of understanding of mad and qashar, much less waqaf wal ibtida).

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