

Evaluating the Impact of the Qur'anic Literacy Program on Students' Reading, Writing, and Understanding of the Qur'an

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Abstract

This study aims to analyze the impact of the Qur'anic literacy program on students' skills in reading, writing, and understanding the contents of the Qur'an. The background of this research is based on the importance of mastering Qur'anic literacy as a means to strengthen religious character and enhance students' spiritual competence in Islamic educational settings. The study employed a quantitative approach using a quasi-experimental design involving two groups: an experimental group that participated in the Qur'anic literacy program and a control group that did not. Data were collected through Qur'anic reading and writing tests, questionnaires assessing comprehension of Qur'anic content, and classroom observations. The results revealed significant differences between the two groups, with students who participated in the Qur'anic literacy program showing higher improvement in reading fluency, accuracy in Arabic writing, and comprehension of Qur'anic meanings compared to the control group. These findings indicate that the Qur'anic literacy program positively influences students' religious literacy competence. Therefore, it is recommended that the Qur'anic literacy program be continuously developed and integrated into Islamic education curricula.

Keywords:

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INTRODUCTION

Information is delivered through various channels, and literacy is seen as crucial. Given that literacy is one of the benchmarks of a nation's development, Indonesia aims to create a culture of literacy to produce a better generation in various fields. A culture of literacy is seen as a successful strategy to increase children's interest and learning capacity as they practice speaking, listening, writing, and reading. By fostering a reading culture, students are believed to be able to learn independently from books and other information sources. However, in reality, written literacy such as books and the Quran is rare among today's young generation. Teenagers often forgo written literacy training because they prefer to use technology to find useful information. To address this, establishing a culture of literacy requires students to study the Quran before starting classes. By getting children into the habit of reading the Quran, increasing their enthusiasm and comprehension of reading, and helping develop Islamic character, this step aims to reduce students' bad behavior. The study "Quran Literacy Learning Program in an Effort to Improve the Quality of Students' Quran Reading" was conducted to address this situation. Because understanding the Quran is one component of language skills that include reading, writing, speaking, listening, and thinking, this understanding is also included in the definition of literacy. Consequently, there is a close relationship between literacy and the Quran, and understanding the Quran is seen as requiring literacy. The message of Allah SWT conveyed to the Prophet Muhammad SAW and his companions is known as the Quran. Another name for



the Quran is Al-Furqan, an Arabic term meaning distinction (Ash-shiddieqy, 2014). Regarding nomenclature, academics offer various interpretations of the Quran based on their respective perspectives and expertise. Here are some definitions of the Quran given by academics:

1. Imam Jalaluddin al-Suyuthy, an expert in Tafsir, described the Quran as the word of God revealed to the Prophet Muhammad SAW in his work "Itmam al-Dirayah" with the intention of weakening those who have different opinions.
2. Muhammad Ali al-Shabuni argues that the Quran is the incomparable word of God and was revealed to the last Prophet and Messenger, Muhammad SAW, by the angel Gabriel a.s. The Quran was written in manuscripts and then revealed to us mutawatir. Reading and studying Surah Al-Fatihah through Surah An Nas is considered an act of worship.
3. The Qur'an is the word of Allah SWT written in Arabic which was revealed rationally to the Prophet Muhammad SAW, according to Usul al-Fiqh by As Sheikh Muhammad al-Khudhary Beik. Furthermore, we accept the Qur'an as

Mutawatir and recorded in the Mushaf, starting with Surah Al-Fatihah and ending with Surah An-Nas (Daulay, 2023). The Quran and literacy have a long history together in Islamic history. The word "ikra," meaning "to read," appears in the first revelation, al-Alaq. This mandate became the foundation for the development of a culture of literacy among Muslims, particularly the ability to read and write. According to Mujib, this foundation allows us to trace the origins of literacy culture in Islam to the Prophet Muhammad (peace be upon him), who collected and wrote the Quran, ultimately producing the Mushaf (the Quran). (Mujib, 2017). The richness and depth of Islam are accessible to those who cultivate a culture of literacy. Since its inception, Islam has been a knowledge-based religion that prioritizes harmony between life in this world and the hereafter (Minarti, 2022). Learning to recite the Quran can be done at home, in mosques, madrasas, and other educational institutions, as well as at other times and places in Indonesia. However, unlike in public schools, Quranic instruction is still minimal, resulting in low moral knowledge and low student awareness of the importance of reading and studying the Quran. As future leaders of the nation, students must be aware of this scenario, as it can negatively impact their learning outcomes due to low morality and a lack of reading comprehension. In Indonesia, low literacy rates are associated with school dropout rates, poverty, and unemployment, all indicators of a low Human Development Index (Darma, 2022). Therefore, to complement a broader culture of literacy, society must immediately establish a scientific culture, namely a tradition of literacy, to instill the habit of reading and understanding the Quran. Quranic literacy programs can be used to promote a culture of Islamic literacy among students. This seeks to encourage students to read the Quran consciously and study it as a guide for life so that they can use the moral guidelines derived from the Quran. Quranic literacy plays a significant role in fostering a reading culture in schools and in developing high levels of faith, piety, and morals. The government has established a national education system that fosters faith, piety, and noble morals in accordance with relevant laws and regulations, as stipulated in Article 31 paragraph (3) of the 1945 Constitution (Nur, 2021). Therefore, Quranic literacy training is used to foster student character development, particularly noble morals, which are considered important. By enacting laws related to Quranic literacy

programs in schools, local governments are also striving to establish moral boundaries among students and make Quranic reading a tradition and habit. The School Literacy Movement (GLS), an effort to improve reading culture and shape student character, includes Quranic literacy as a fundamental component. This aligns with Regulation Number 23 of 2015 concerning Character Development issued by the Minister of Education and Culture (Labudasari, 2019). The primary goal of this regulation is to foster a positive reading culture in schools by encouraging students to set aside 15 minutes before class to read a book other than their textbook. Muslims also read the Quran, and their rituals follow similar principles.

Here, Quranic literacy is promoted through various religious activities, thanks to seminars and outreach programs conducted by the South Sulawesi Education Office (Muslim, 2022). Quranic outreach by the Lajnah Pentashih Al-Quran is one method of increasing Quranic literacy from an Islamic perspective. Quranic literacy initiatives have also been implemented in several schools in South Sulawesi, both state and Islamic. Improving students' Quranic literacy is the goal of all these programs (Salim, 2023).

In this regard, understanding Quranic literacy is crucial because it can be an effective tool for studying and teaching the Quran in academic and cultural contexts. In this regard, the contribution of parents and teachers to their students' Quranic literacy culture is highly beneficial. Research on Quranic literacy programs is needed to determine the types of activities included in the program and their impact on students, with the ultimate goal of improving the Quranic reading culture.

The goal of this program is to help students develop their morals by teaching them how to read, understand, and explain the meaning of the Quran. This aims to help students become accustomed to reading the Quran and develop an understanding of its contents through Quranic literacy exercises. This is intended to equip students for life by helping them internalize the Quran's teachings as moral guidelines and spiritual principles for the afterlife.

Referring to the background information above, we can conclude that the main focus of this research is the Qur'an literacy program to help readers understand the various factors involved.

LITERATURE REVIEW

1. The Influence of Al-Quran Literacy on Students

Research by **Raodhah (2020)** shows that Quranic literacy can improve students' understanding of religious values. Students involved in literacy programs also experience increased self-confidence and motivation to study religion. This finding is in line with studies **Faradina (2017)**, which shows that Al-Quran literacy plays a role in increasing students' interest in reading in general.

2. Obstacles in the Implementation of Al-Quran Literacy

Some identified obstacles include the lack of Quranic literacy guidebooks to support the learning process (Zulaiha & Busro, 2020). This highlights the need to develop materials tailored to student needs.

3. Strategy for Implementing the Al-Quran Literacy Program Research from **Only (2021)** highlights the importance of integrating the Quranic literacy

program into the Islamic Religious Education (PAI) curriculum. This strategy involves shared reading activities, the use of repetition methods, and a tajwid approach to improve students' reading fluency.

4. Implications of Al-Quran Literacy in Character Development The Al-Qur'an literacy program has a significant impact on the formation of students' Islamic character. According to **Mujib (2017)**, the habit of reading the Qur'an can foster deep spiritual awareness, while strengthening social sensitivity and empathy.

RESEARCH RESULTS AND DISCUSSION

A. Quranic Literacy

1. Understanding Literacy

The word literacy comes from English, Literacy, which is defined as the ability to read and write. Literacy also has various words, including literare, literature, literary, and letter. In Greek, it is called "littera," which means "writing" and other systems (Ahmadi & Ibda, 2018: 14). Etymologically, the word literacy comes from Latin, *litteratus*, which means "marked with letters," or can be said to be able to read letters, or educated. Meanwhile, the word literacy according to the KBBI can be interpreted as a writing activity (Nurchaili, 2016). The word literacy or literer in the current context has a universal term and meaning. Literacy is better known as an object that must be literate in technology, politics, and critical thinking as well as must be responsive to the surrounding environment. Simply put, the cultivation of literacy can be interpreted as the ability to write and read that exists in a nation and also a country (Nurchaili, 2016). The meaning of literacy in relation to The combination with the School Literacy Movement (GLS) is an ability to open, understand, and use something wisely through various fields of activity, including reading, then seeing what is read, listening to reading and also writing in the form of notes, or speaking. All of these activities have been continuously carried out and implemented by each particular school from the Elementary School/Madrasah ibtdaiyah level, Junior High School or Madrasah iTsanawiyah, and Junior High School or Aliyah level. This is intended so that children are accustomed to always reading and also understanding the contents of books, from these activities children are also accustomed to public.

speaking in front of teachers and friends (Ministry of Education and Culture, 2016: 2). Furthermore, literacy is generally defined as someone's ability to process and understand information while reading and writing. The National Institute for Literacy also defines literacy as "an individual's ability to read, write, speak, calculate, and solve problems, reaching the level of expertise needed for work, family, and society" (Himayah, 2021).

Literacy is understood to be the activity of reading and writing, all of which are relevant to a person's life, both at home and in their immediate environment. Because literacy encompasses how a person can communicate effectively in their daily lives, literacy learning

teaches a person in a social environment that generates knowledge, language, and culture.

2. The goal of Al-Quran literacy

Essentially, it aims to expand all aspects of the human self, including reason, soul, intuition, and social empathy. Therefore, the goal of Quranic literacy can be stated as follows:

- a) Gaining and developing knowledge.
- b) Improve one's critical and analytical thinking skills.
- c) Generating new ideas from each reading.
- d) As a social builder and strengthening Islamic civilization.
- e) Sharpen intellectual, spiritual, emotional and social intelligence by conducting riyadhah and muhasabah regularly.
- f) It creates a sense of sincerity and strengthens the bond with Allah SWT. (Mansur, 2005).

Based on the above opinion regarding the purpose of Quranic literacy, there are various purposes for conducting a study based on literacy. According to the 1998 National Literacy Strategy study, there are various goals related to literacy that play a role in developing a person's basic abilities. The goals of literacy, both general and specific, include: The general goal of literacy is to increase the ability to think and understand each individual through the habit of reading and writing, thus forming an understanding and appreciation that lasts throughout their lives.

Meanwhile, the specific goal of literacy is to strengthen the culture of literacy in the surrounding environment, increase awareness of literature for all levels of society, create a society capable of developing aspects of a knowledge-based literacy culture, so as to maintain sustainable learning. (Budiharto, 2018). If one does not read the Qur'an for just one day, he will feel something is missing, this is because reading the Qur'an can foster a sense of love and compassion within him. As explained in the Qur'an, Surah

Al-A'raf verse 204 which means: "And when the Qur'an is recited, then listen carefully, and pay attention calmly that you may receive mercy. (Qs. Al A'raf/7:204) From the explanation above regarding the purpose of Al-Qur'an literacy, namely by having Al-Qur'an literacy, a person can hone their intellectual abilities, their ability to think and understand the verses of the Al-Qur'an that are read, as well as increase faith and piety in humans.

3. The virtue of reading the Quran

Every Muslim who believes in and loves the Qur'an will certainly be inspired by studying the Qur'an at all times, studying its contents and understanding each verse, which will then lead to practicing the Qur'an in their daily lives. As quoted from the translation of Imam Nawawi's book "At Tibyaan fii Aadaabi Hamalatil Qur'an" (Abu Zakariyah, 1984), the virtues of reading and studying the Qur'an include:

- a) Allah will elevate the status of those who read the Qur'an. It is narrated from Umar bin Al-Khattab radhiyallahu 'anhu, that the Messenger of Allah SAW said:

On the authority of Umar ibn al-Khattab, may God be pleased with him, who said: The Messenger of God, may God's prayers and peace be upon him, said: "God raises up some people by this Book and lowers others by it." (Narrated by Muslim)

(Meaning: "Indeed, Allah SWT elevates the status of some groups of people with this word and lowers the status of other groups" (HR. Muslim, 1 No. 817).

The meaning of the hadith above is that the Qur'an will accompany those who read it, some of whom Allah will elevate in this world and the hereafter, and others whom Allah will humble with the Qur'an in this world and the hereafter. For those who practice the Qur'an because they believe in its message, and carry out all its commands, avoid its prohibitions, follow its guidance, and the morals it brings are all the main morals, then indeed Allah will elevate them with the Qur'an. Because the Qur'an is the source of knowledge, the origin of knowledge, and all knowledge.

- b) Allah will reward goodness for those who read the Quran. As narrated by Abdullah bin Mas'ud, the Messenger of Allah (peace and blessings of Allah be upon him) said:

On the authority of Abdullah ibn Mas'ud, who said: The Messenger of Allah, may God's prayers and peace be upon him, said: "Whoever recites a letter from the Book of God will have a reward for it, and the reward is multiplied tenfold. I do not say that the letter 'alif' is one letter, but 'alif' is a letter, 'lam' is a letter, and 'mim' is a letter."

Meaning: "Whoever reads one letter of the book of Allah, then he gets the reward of one good deed while one good deed is rewarded tenfold. I do not say Alif Lam Mim one letter, but Alif, one letter and Lam one letter and Mim one letter." (HR. At-Tirmidhi, 4 No. 2910). Reading the Holy Quran has many advantages, each letter can make the goodness multiplied for its readers and also as an appreciation that does not harm one party as stated in the Quran. Because through the reading of the Quran, Allah will perfect the reward multiplied for His servants and can increase the grace of Allah SWT. (Abdul Aziz, 2002: 502).

- c) Allah SWT will intercede for those who read the Qur'an. It was narrated from Abu Umamah al-Bahili (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said:

Read the Quran, for it will come on the Day of Resurrection as an intercessor for its companions.

Meaning: Be diligent in reading the Qur'an, because it will be an intercessor for those who memorize it on the Day of Resurrection (HR. Muslim, 2 No. 1910).

From the hadith according to Imam An-Nawawi in the book *Riyadhus Shaalihiin*, the Quran is considered a healer because of the 18 benefits obtained both in this world and the hereafter and also as a helper for those who read it. This means reading the Quran by considering the meaning and content, then practicing its teachings. and which ones contain commands to be done and prohibitions to be avoided so that later you will get help from Allah.

It is clear that, of these three virtues, the Quran offers many benefits in daily life. One of them is that if someone frequently reads and practices it, their status will be elevated. After being elevated, someone who reads the Quran will be given a tenfold reward by Allah SWT and will be granted intercession for those who regularly read the Quran. Certainly, as a person of faith, it is truly noble if this is often applied in one's life.

The importance of reading and understanding the Quran, according to a book by Mahmud Al-Dausary (Mahmud, 2016), he explains the importance of people who read the Quran as follows:

- a. Giving peace, mercy and the Angels will descend because of the recitation of the Quran. From Abu Hurairah Radhiyallahu 'anhu, he said: "The Messenger of Allah (peace and blessings of Allah be upon him) said:

And no people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, mercy envelops them, the angels surround them, and Allah mentions them to those with Him. Artinya: "Tidaklah berkumpul suatu kaum disebuah irumah Allah (masjid), mereka membaca kitab iAllah, dan mempelajarinya di antara mereka, terkecuali akan turun ketentraman kepada mereka, hati-hati mereka dipenuhi rahmat, I have no choice but to pray to Allah, I will only give you the reward." (HR. Muslim, 4 No. 2699).

In his book *Fathul Baari*, Imam Nawawi states that tranquility comes from gatherings of knowledge while reciting the Qur'an, and tranquility of the heart comes from reading the Qur'an. This is the Qur'an's reason for the revelation of mercy and the presence of angels (Abu Zakariyah, 1984).

- b. Reciting the Quran will be accompanied by angels. Allah SWT promises extraordinary rewards for those who follow the Quran and practice its teachings. Furthermore, Allah will also increase their virtues and honor, and only Allah SWT knows this, for He is the One Who possesses great virtues. As told by Abdullah bin Mas'ud Radhiyallahu 'anhu, Rasulullah SAW

said in his hadith: مَنْ لَزِيَ يَقْرَأُ الْقُرْآنَ وَهُوَ بِقُرْآنِهِ يَفْرَأُ may Allah bless him and give him peace and blessings بِقُرْآنِهِ The one who reads and memorizes the Qur'an will be with the noble angels. And the one who reads the Qur'an and tries to memorize it, and it becomes a burden for him, will have a double reward. (Narrated by Bukhari, 4: No. 4937)

The explanation in the book Fadhilah Amal (Fadhilah Amal) explains that someone who reads the Quran is accompanied by angels and is included in the category of those who carry the Quran and the Preserved Tablet (Lauh Mahfudz). This is because they convey the message contained therein through their reading. Meanwhile, those who strive to memorize and carry the burden are not included in this category, but they will also receive rewards for goodness (Mahmud, 2016).

- c. Reading the Qur'an is all good. This is based on a hadith narrated by Aisha, may God be pleased with her, from the Messenger of God, peace and blessings be upon him: On the authority of Aisha, may God be pleased with her, she said: The Messenger of God, peace and blessings be upon him, said: "The one who reads the Qur'an and is skilled in it will be with the noble and righteous scribes."

Meaning: From Aisyah ra, she said; that the Messenger of Allah SAW said, "Whoever is skilled in reading the Qur'an will be with the honored angels (HR. Muslim, 1: 550).

B. Program Teaching Methodology

The integration of the practice of reading the Qur'an with a 15-minute time allocation does not conflict with the literacy implementation policy in schools, which stipulates a minimum time, not an ideal time, for reading before learning begins. According to Faradina, Nindya (2017), the most important aspect to motivate students in reading is the frequency of reading activities, not just the time aspect. Scheduling reading time also does not have to be limited to before lessons, but can be done before starting learning or after learning. The most important thing in habituation activities is a consistent schedule. The integration of reading literacy in the Islamic Religious Education (PAI) learning process can be implemented in schools because the implementation of literacy can be linked to extracurricular and co-curricular activities. The practice of integrating literacy into the learning process in the classroom allows for the alignment of all learning. Therefore, the role of PAI teachers in integrating reading activities in the Qur'an, in line with the time allocation, is in accordance with the school literacy policy that considers the objective conditions of students' problems in reading the Qur'an. Quranic reading literacy exercises in the first Islamic Religious Education (PAI) lesson are often conducted in three steps, as revealed by the PAI teacher during the interview. The learning process begins with the first step and continues as usual. This includes entering the classroom,

listening to the teacher greet the class, and praying together before starting the lesson. The PAI teacher asks the class to open the Quran, which is expected to be brought to each class upon arrival. The teacher guides the class in reading the Quran together as the second step. The PAI teacher acts as both a listener and a monitor as the students recite the Quran. The PAI teacher invites students to reread the verses after making corrections, ensuring that each student is truly engaged in reading the Quran. The PAI teacher will approach or pause to ensure that students are truly reading if they appear to be pretending. After recitation, they should pray together in the third step, hoping to receive blessings from the Quranic verses they have read. The PAI teacher uses the Quranic recitation method to assist students in learning to read the Quran. The Quranic text used in each class is Juz 'Amma, which is selected by the teacher.

Islamic Religious Education (PAI) balances the teaching of the Quran to each student while still considering their varying reading levels. Juz 'Amma is recited several times, so that after students have finished reading it, they will start reading it from the beginning again. They will read the next surah at the next meeting if the time allotted is only half of Juz 'Amma. One way to classify the learning process of the Quran literacy program and the selection of reading materials is as a type of religious literacy program implemented in the classroom.

Therefore, the contribution of Islamic Religious Education (PAI) teachers to the Quranic learning process demonstrates a concrete manifestation of the school literacy movement linked to Islamic Religious Education learning in the classroom. The use of Juz 'Amma as a teaching tool also aligns with literacy principles that emphasize the importance of reading books other than textbooks, particularly holy books like the Quran.

This decision was presented as an effort to support and facilitate educational efforts. To improve the utilization of learning resources, the content must be enhanced. This finding aligns with research by Zulaiha and Busro, who emphasized that the lack of specific guidebooks for rapid Quran reading that teachers can use to help students read the Quran quickly is one of the contributing factors to the low level of Quran learning (Zulaiha & Busro, 2020).

The Islamic Religious Education teacher explained that the practice of literacy in reading the Qur'an involves stages, methods, and learning materials that have been adapted to the students' ability to read the Qur'an and several reasons that determine the direction of learning in stages:

1. Initial Stage: Improving the Ability to Read the Quran Fluently

This first stage aims to help students read the Quran fluently. Learning begins with the basics, namely an introduction to the hijaiyah letters and correct pronunciation. Students are encouraged to read short chapters from Juz 'Amma as a simple introduction. Repetition methods are often used, where students read the same verses over and over until fluent. The main goal of this stage is to ensure students have a strong foundation in reading the Quran, so they will be more confident moving on to the next stage.

2. Second Stage: Developing the Habit of Reading the Quran Regularly

Once students begin to read fluently, the next focus is on developing a consistent Quran reading habit. Teachers typically create a daily or weekly schedule for Quran reading, either individually or in groups. Through this practice, students not only improve their reading skills but also instill a love for the Quran. By practicing regular reading, students become more connected to the spiritual meaning contained in their reading.

3. Third Stage: Improving the Quality of Quran Recitation

At this stage, attention is focused on improving the quality of students' reading, such as in-depth application of tajwid and tartil practice. Teachers use the **talaqqi** method where students read directly in front of the teacher, so that corrections can be made in real-time. More complex letters are selected as learning materials to improve fluency and beauty of reading. This stage ensures that students are able to read the Qur'an with tartil, follow all the rules of tajwid, and read with deeper appreciation.

Ensuring that they are able to read in accordance with the rules of tajweed, achieving fluency, and practicing tartil. In this regard, Islamic Religious Education (PAI) teachers do not provide detailed explanations of the contents of a verse of the Qur'an that has been read. This is because the discussion of the material is still adjusted to the PAI subject curriculum, following the sequence of material at each grade level. So far, PAI teachers have assessed the improvement in the quality of students' Qur'an reading. According to them, the implementation of Qur'an literacy activities for students has been carried out well, then this is because the main priority now is ensuring that students can read the Qur'an without obstacles. The purpose of this approach is to train students to read the Qur'an through direct practice, so that over time, they can read the Qur'an fluently, regularly, in accordance with tajweed and tartil. This explanation shows that the first and second stages in the approach to learning Qur'an reading literacy are interrelated and complementary, creating a tradition of Qur'an reading in the school environment.

C. Factors that influence reading the Koran

In the process of reading the Qur'an, this is fundamental and requires development and habituation. In this regard,

Several factors can influence Quran reading skills or the habit of reading them. These factors can influence an individual's Quran reading skills, both internal and external. In this case, the internal factors that influence Quran reading are as follows:

1. Interest

According to the Big Indonesian Dictionary (KBBI), the word "interest" means desire, liking, and willingness to carry out an activity (KBBI, 2014: 823). Enthusiasm has a significant influence on reading activities, whether reading books or reading the Quran. Through interest, a person will be motivated to continue reading, and having enthusiasm in reading the Quran will feel easier and become a habit.

2. Motivation

Motivation is a force or desire that arises from within a person that can influence human behavior to achieve a specified goal. (KBBI, 2014: 931) Everyone always reads the Qur'an, and this can provide encouragement to increase interest in reading the Qur'an.

3. Habituation and Repetition: Repetition is a method that can be used when providing practice or repetitive activities to each individual. Implementing this repetition technique can have a positive impact on developing Quranic recitation skills.

D. External factors in reading the Qur'an include the following:

Reading the Quran is not just an individual activity, but is also greatly influenced by external factors surrounding the individual. These factors include family, school, and community, each of which plays a crucial role in shaping the habit of reading the Quran. Here is a complete description:

1. Family

The family is the primary and closest factor influencing the habit of reading the Quran. As the smallest unit in society, the family plays a crucial role in instilling Islamic values and good habits, including the culture of reading the Quran. When families have a good understanding of the importance of religious knowledge, they are more likely to provide guidance and direction to their children. Parents, in particular, are responsible for introducing their children to the Quran from an early age and cultivating the habit of reading regularly.

By guiding their children in reading the Quran, parents not only help them recognize the letters and verses of the Quran but also instill a deep spiritual awareness. Activities such as reading together, discussing verses, or creating a home atmosphere that supports religious activities will strengthen children's relationship with their holy book. In families that care about religious education, children tend to be more motivated to read the Quran. A harmonious and supportive family environment also helps create a sustainable tradition of Quranic literacy.

2. School

Schools serve as formal settings for strengthening the culture of Quranic recitation. Within the educational system, schools not only teach general subjects but also integrate religious education, including Quranic literacy, into the curriculum. Through Quranic literacy programs in schools, students are taught to read, understand, and internalize the values contained within the Quran.

For example, many schools implement a 15-minute Quran reading routine before classes begin. This activity not only helps improve students' reading skills but also fosters positive character. Furthermore, Islamic Religious Education (PAI) teachers play a crucial role in providing guidance to students. They also develop extracurricular programs such as religious study groups or tartil classes to strengthen the Quranic reading habit among students. This approach aims to create an educational environment that

supports the development of Islamic morals and a strong Quranic literacy culture.

3. Public

The community environment has a significant influence on a person's Quran reading habits. In communities that uphold Islamic values, Quran reading habits are often reinforced through various socio-religious activities. Activities such as regular Quran recitation, youth groups at mosques, or Madrasah Diniyah Takmiliah (MDTA) programs can serve as a platform to encourage community members, especially children and adolescents, to read and understand the Quran regularly.

A positive environment active in religious activities will positively impact the individuals who live there. Conversely, an environment that does not support religious values can negatively impact the habit of reading the Quran. Therefore, it is important for the community to continue creating activities that encourage Quranic literacy, such as maghrib recitation programs, religious seminars, or Quranic interpretation studies. Through these activities, the community not only helps individuals improve their reading skills but also builds a deeper spiritual bond with their holy book.

4. Teacher

In addition to family and the community, teachers as educators are also a crucial factor in improving students' Quranic reading skills. Teachers serve not only as instructors but also as guides and motivators. Teachers who are competent in teaching the Quran, both technically and in its moral values, can have a significant impact on students. Creative, interactive teaching methods tailored to students' needs will enhance the effectiveness of Quranic literacy learning.

5. Facilities and Amenities

Adequate facilities and equipment also play a significant role. Guidebooks, Quranic manuscripts, comfortable classrooms, and learning aids such as audiobooks to aid tartil (recitation) all contribute to the success of Quranic literacy programs. With adequate facilities, students will be more motivated to learn and develop their Quranic reading skills.

Overall, external factors such as family, school, community, teachers, and infrastructure contribute significantly to encouraging the habit of reading the Quran. With effective synergy from all parties, the culture of Quranic literacy can be continuously improved, thus creating a generation capable not only of reading but also of understanding and practicing the noble values contained within the Quran.

E. In community activities, other external factors that support Al-Quran literacy activities are:

1. Teachers are the human element in education. Their presence is essential. If there are only students in a class but no teacher, there will be no teaching and learning activities at that school. Furthermore, a shortage of teachers is already a problem. Such teacher shortages often occur in regional educational institutions. The most important factor in reading the Quran is the teacher, but also the teacher's attitude and

personality, the teacher's level, and the way he or she teaches the knowledge to his or her students also determine how learning outcomes can be achieved.

2. Teaching methods

According to Hamiyah in her research (Raodhah, 2021), a method is a means to implement a prepared plan in the form of activities to be carried out, freeing the heart and memory from anything that disturbs concentration, monitoring students carefully so that one can understand the psychology of each student and thus be able to determine the most appropriate method, perhaps in teaching has its own characteristics through other methods. This, of course, has an influence on learning because the teaching method is the main way to convey knowledge, so if it is not good then there will be no results. Teaching methods should be studied and adapted to the circumstances of the students, in addition it is also necessary known student psychology.

3. Facilities and Amenities

Facilities play a crucial role in learning activities, serving as direct tools for achieving educational goals. For example, buildings serve as strategic locations for teaching and learning activities within the community. Without a learning environment, any activity will inevitably encounter numerous obstacles, including difficulties in reading comprehension. Furthermore, facilities are a key consideration. Both the availability of books and a complete Quran will determine the quality of learning success.

F. Islamic Views on Quranic Literacy

The Qur'an itself actually contains verses or meanings that discuss literacy. The meaning of literacy here is in the form of encouragement to read (iqra'), then write (al-Qalam), bookkeeping (kataba), and instructions to seek and deepen knowledge. For example, in the Qur'an there are verses that express terms regarding reading and writing which implicitly indicate that the Qur'an basically wants to say that reading and writing is very urgent for humans. Therefore, there are several literacy terms that are found and mentioned in the Qur'an, Surah at-Thur (52): 2-3 which reads:

And a book inscribed on parchment unrolled.

Meaning: "And a Book written on an open page." Islam views literacy as a crucial part of seeking knowledge, as knowledge is acquired through reading. Literacy has existed since the Prophet Muhammad first received his first revelation, Surah al-Alaq, verses 1-5, which reads:

Read in the name of your Lord who created. 1 Created man from a clinging substance. 2 Read, and your Lord is the Most Generous. 3

He who taught by the pen, taught man that which he did not know.

Meaning: "Read in the name of your Lord who created, He created man from a clot of blood, Read, and your Lord is the Most Gracious, Who teaches (mankind) by means of the pen, He teaches man that which he did not know." (QS. Al-Alaq, 96: 1-5)

From the word of Allah above, there is a meaning contained in it, one of which is an important meaning that is related to literacy from its basic

meaning "write" which is from the word Iqra' (read) and the word kalam (pen, writing). Quoting based on the opinion of Quraish Shihab in the interpretation of the Qur'an, the interpretation of the verses of short surahs from the order of revelation, is taken from the root term, namely collecting, based on the term collecting, the meaning of explaining, understanding, studying, digging, and witnessing something is born, as well as reading based on the writings listed and those not listed.

The five verses above are the first revelation. The verses above do not specify what should be read, because the Qur'an has instructed its followers to read, anything that can be read as long as the reading is *bi iismi irabbika* (in the name of your Lord), which means useful for humanity. Therefore, *iqro* means read, examine, understand, understand the characteristics of something, indications based on time and history, both written and unwritten, so because the word *iqro* does not specify the object of the reading.

Therefore, the command to read *iqro* is to encompass everything within reach (Quraish Shihab, 2020). Meanwhile, the word *kalam* means a writing instrument, such as a pen. However, it can also be interpreted as writing, because what is written by the tool (*kalam*). In this fourth verse, there is an indirect command to write using a *kalam* (pen). This verse shows the importance of the pen, both in the simple sense of the pen and in the sophisticated pen with digital tools until now. Thus, with the pen, a writing is born. With this writing, a generation can transfer knowledge to future generations. Because writing in various forms, both digital and non-digital, will immortalize a history of knowledge forever (Quraish Shihab, 2020). This command implies that to become a prime human being, the main foundation is the spirit of literacy. Because, a literate person will ultimately be a person who has a capable personality in his knowledge and broad insight. Meanwhile, cultivating a literate attitude will consequently lead people to a critical paradigm, thereby fostering a passion for learning. According to Romdhoni, Quranic literacy can be divided into four aspects: motivation to read and write, encouragement to acquire knowledge, and the practice of organizing and implementing Quranic language, which is a hallmark of the literacy tradition (Roudah, 2020).

From the understanding of the literacy of the Qur'an, it can be seen that Islam has already introduced the Muslim community to the literacy of the Qur'an, because in the Qur'an all of that has been explained, so that in the Islamic view, literacy activities can not only improve intellectual abilities alone, but must also be balanced with the purity of the heart and soul. In the concept of literacy of the Qur'an, there are lessons about balance and continuity between the mind and heart, and actions.

CONCLUSION

In conclusion, the Quranic literacy program implemented in student learning includes a phased approach designed to improve technical reading skills, form positive habits, and deepen understanding of Quranic values. The first stage focuses on improving fluency in reading. Here, students are invited to recognize hijaiyah letters, read short letters, and understand basic tajwid such as correct letter pronunciation and punctuation. This approach provides an important initial foundation to build student confidence before moving on to the next stage.

The second stage aims to instill the habit of regularly reading the Quran. In this stage, the focus goes beyond technical aspects to developing discipline and consistency through continuous reading. Teachers play a crucial role in motivating students through activities such as reading together or rewarding consistent students. This habit is expected to make reading the Quran an integral part of students' routines, both at school and outside of school.

Next, the third stage is aimed at improving the quality of Quranic recitation. At this stage, students are not only taught how to read with correct tajweed, but also with tartil reading slowly, with feeling, and understanding each word. Methods such as talaqqi, where the teacher guides directly, are an important element in ensuring that students read correctly and meet the expected quality standards. This stage allows students to not only read the Quran fluently, but also to do so with full spiritual appreciation.

This gradual process is designed based on educational principles that consider individual student abilities and needs. Furthermore, this approach aims to have a broader impact, namely building Islamic character, enhancing discipline, and awakening students' spiritual awareness. By integrating Quranic literacy into their learning, students not only gain technical skills but also understand the importance of Quranic values as a holistic guide to life.

With these systematic stages, the Quranic literacy program not only aims to improve individual reading skills but also contributes to the formation of a sustainable reading culture within the school environment. This aligns with the government's goal of strengthening character education, as stated in the regulation on Strengthening Character Education. Overall, this approach demonstrates that Quranic literacy can be a solution to improving the quality of religious education while simultaneously shaping a generation that is not only literate but also understands and practices the teachings of the Quran in everyday life.

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