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# Application Of Qiraati Method to Improve Reading Ability Al-Qur'an

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**Abstract.** The ability to read the Qur'an is an important skill for junior high school students, but there are still many obstacles to achieving it. This study aims to measure the effectiveness of the Qiroati method in improving the ability to read the Qur'an in class VIII A students at State Junior High School 3 Palopo. This classroom action research uses the Kemmis and McTaggart model with four stages: planning, implementation, observation, and reflection. The instruments used are interviews, observation, and documentation. The results show that the *Qiroati* method significantly improves the ability to read the Qur'an, especially in pronouncing the *hijaiyah* letters correctly. In the second cycle (post-test), the success rate reached 90.30% with an average score of 80.2%. In conclusion, the Qiroati method is effective and practical in learning to read the Qur'an and is recommended for use in similar situations.

**Keywords:** Qiroati Method, Read the Qur'an.

## 1. Introduction

Education is a human effort to grow and develop talents and potentials that are born physically and spiritually through the values in social life and culture (Ristianah & Ma'sum, 2021). Education is an effort to help students to be able to perform their duties independently and carry out their responsibilities (Ichsan, 2021). Education affects the growth, change, and condition of every human being (Madani, 2019). The changes that occur are the development of students' potential, knowledge, skills, and attitudes.

Education must also always strive to build a better generation and achieve the values of an education that can form a pious, ethical, moral, honest, and responsible human being (Solihin et al., 2020). In simple and general terms, education is a human effort to grow and develop innate potential physically and spiritually based on the values of society and culture (Polemikou & Da Silva, 2022).

Islamic religious education is an effort made by educators to improve, understand, appreciate, and practice Islam (Saputra, 2022). Islamic religious education aims to increase understanding of Islam and devotion to God to become a better person and have noble character in family, community, and personal life (Muslimin & Ruswandi, 2022). Islamic religious education is very important for growing and shaping students' character because of the knowledge of faith, one of which is the cultivation of morals.

Islamic religious education can be interpreted as a planned effort to create a learning atmosphere for students to develop their potential (Wahyuni & Bhattacharya, 2021). With the development of this knowledge, they will experience changes in behavior and move in a better direction according to the guidance of the Qur'an and Sunnah to deal with society and the creator (Muhamad et al., 2020).

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In the world of education, human resources are known as educators. Educators play a strategic role in education, especially in shaping the nation's character through developing personality and desired values (Suri & Chandra, 2021). Viewed from the learning dimension, the role of educators (teachers, lecturers, instructors, tutors) in Indonesian society remains dominant even though the technology that can be utilized in the learning process is developing quickly (Rahmawati & Sujono, 2021). Educators are professional personnel tasked with planning and implementing the learning process, assessing learning outcomes, conducting mentoring and training, and conducting research and community service, especially for educators and universities.

The Qur'an is the holy book revealed by Allah to the prophet Muhammad Saw through the intermediary of the angel Gabriel and is the main source of teachings for Muslims (Ma'rifat et al., 2023). The Qur'an provides instructions and rules to humans on establishing a good relationship with the creator, fellow humans, and other living things to achieve salvation in the world and the hereafter (Mainiyo & Sule, 2023). Therefore, it is highly recommended that one study and understand the contents of the Quran because every word and deed should refer to the Quran as a guide and true guidance for human life.

The etymology of the Qur'an comes from the word "*qara'a*" which means reading (Anwar, 2020). In terminology, the Qur'an is the word of Allah, which is *mu'jiz* (can weaken those who oppose it), revealed to the Messenger of Allah Saw, written in the *mushaf* delivered mutawatir and reading it is worth worship (Munirah, 2023). The etymology of the Qur'an comes from the word "*qara'a*" which means reading. In terminology, the Qur'an is the word of Allah, which is mu'jiz (can weaken those who oppose it), revealed to the Messenger of Allah Saw, written in the *mushaf* delivered *mutawatir* and reading it is worth worship (Zulkarnaen et al., 2020).

Learning tajweed, in theory, is *fardu kifayah*, which means that if other Muslims are doing it, other Muslims are not obliged to do it (Alhafizh & Nugroho, 2023). Meanwhile, reading the Qur'an properly and correctly following the guidelines of tajweed science is fardhu 'ain, which means that it must be done and practiced by every Muslim, and if it is not done, it is sinful (Rozi et al., 2023).

Learning to read the Qur'an properly and correctly requires an educator who can teach reading the Qur'an in formal institutions such as schools (Arifudin et al., 2023). Islamic education teachers play a very important role in teaching students to read the Quran by Tajweed guidelines because it influences the growth and development of the quality of students' reading of the Quran at school, as it is known that the ability and quality of reading the Qur'an of an educator will affect the level of ability and quality of reading the Qur'an of students.

In addition to the quality of the Qur'anic reading of an educator being the main factor, the use of methods is also very important in improving the quality and ability of students to read the Qur'an (Sintiya et al., 2024). Therefore, teachers must have effective learning methods so that what is taught is easy for students to understand and achieve targeted educational goals. Learning is the interaction process between students and educators (Kennedy, 2019). Successful learning is due to synergistic collaboration between learners and educators (Jortveit & Kovač, 2022). So, the role of methods in a lesson is very influential on the course of a lesson, which can take place effectively and interestingly and provoke learners' motivation. The method will provide the educator's initiative to provide the subject matter in an interesting and not boring manner.

Methods are also very important because they support learning success (Al-Fraihat et al., 2020). Experts agree that a teacher given the task of teaching must be a professional who can understand a lesson with learning methods (Coenders & Verhoef, 2019; Backfisch et al., 2020; Bruggeman et al., 2021). One of the keys to successful learning is good communication between the receiver and sender of the message and the use of language that is easy for students to understand (Mustakim et al., 2024).

The existing methods have not provided enough gaps to optimize the learning process (Bottou et al., 2018). The assumption arises that the lack of maximizing the learning process is caused by teachers who are lacking in implementing learning methods, or indeed, these methods have less varied steps and are not in students' interests in this day and age (Lawson et al., 2019). Therefore, teachers are expected to be able to develop learning methods by core and basic competencies and

always have considerations for determining method development tailored to the conditions of students.

Looking at the situation today, many Muslims can read the Qur'an but do not pay attention to the laws of tajweed readings contained therein. Similarly, at the State Junior High School 3 Palopo, the lack of ability to read the Qur'an of students can be seen when the prospective researcher conducts an internship at the school by teaching in several classes to test the ability of students to read the Qur'an. After being noticed, there are still many students who are less able to read the Qur'an by the rules of tajweed, and there are even some students who are not at all able to recognize the hijaiyyah letters. Even though at the age that can now be said, they are baligh and should have been able to read the Qur'an properly and correctly. It can be influenced by several factors, such as the quality of an educator's reading of the Quran and the methods used by educators in teaching the Quran to students, whether effective and in the interests of students or not.

The problem in the junior high school of Negeri 3 Palopo is the lack of ability to read the Qur'an of students in class VIII A, where the minimum completion criteria standard is 75. After conducting an interview with the PAI teacher at State Junior High School 3 Palopo regarding the method used in teaching students to read the Qur'an, he said that he teaches the Qur'an to students several times a week but does not use the recitation method where the teacher calls one-on-one students forward to recite. This results in many students being unable to read the Qur'an properly and correctly and unable to distinguish the laws of reading in the Qur'an. Students who have not been able to read the Qur'an properly and correctly there are 21 students, and there are even 5 of the 21 students who do not know the hijaiyah letters.

The *Qiroati* method of reading the Qur'an directly practices reading the Qur'an in tartil according to tajweed rules (Farida et al., 2021). With this method, it is hoped that it can provide an increase in the ability to read the Qur'an of students properly and correctly by the rules of tajweed, where the *Qiroati* method is also expected to be able to be a provision for students so that students can manage the long and short time of reading the Qur'an according to the rules of tajweed.

Various previous studies have used similar methods (Ulfa, 2020) research showed that the application of the Qiroat method in the subject of the Qur'an Hadith class IV at MI Darussalam Merandung Jaya was very effective in improving students' ability to read the Qur'an, especially in the subject of the Qur'an Hadith, then (Nisa, 2019) research showed results that there was an increase in pages when the test was carried out to students who could read fluently and fluently. The volume increase test was carried out when students were able to master the prayer readings, and the khatam al-Qur'an test was carried out when students were able to read the Qur'an with tartil and tajwid. On this basis, the researcher was interested in applying the Qiraati method to improve the ability of students at State Junior High School 3 Palopo to read the Qur'an.

## 2. Method

This type of research is classroom action research; classroom action research is a real step or action taken by researchers in applying the Qiroat method to improve the quality of reading the Qur'an at State Junior High School 3 Palopo. Researchers are directly involved in the research, from planning, action, and observation to reflection. This class action research means that researchers and educators are directly and actively involved in class action research. The steps of this class action research were carried out in 2 cycles. Each cycle consists of 4 stages: planning, action, observation, and reflection (Kemmis, 2009). The subjects in this study were students of class VIII A at State Junior High School 3 Palopo, as many as 30 students from one class with one Islamic religious education teacher who accompanied them during the trial process. The object of the research is the *Qiroati* method in improving the ability to read the Qur'an of students in class VIII A at State Junior High School 3 Palopo. This study's data collection techniques were interviews, observations, and tests. In Classroom Action Research, researchers use a qualitative approach. To determine

whether the learning process has improved, researchers use the percentage formula to calculate the improvement. The formula used in this study is:

a. Find the average (mean)

$$mean = \frac{sum\ of\ student\ grades}{number\ of\ students}$$

b. Find the percentage

$$presentation = \frac{number\ of\ students\ who\ completed}{total\ number\ of\ students} X\ 100\%$$

## 3. Result

This study aims to improve the ability to read the Qur'an of students in class VIII A through 2 cycles of class action research, with each cycle having four stages: planning, action, observation, and reflection. Progress in each cycle is measured through the recitation test.

**Table 1.** of Students' Pree-Text Result Score

| No | Score interval | F | % | Description |
|---|---|---|---|---|
| 1 | >75 | 12 | 50.85% | Completed |
| 2 | <75 | 19 | 49.15% | Not Completed |
| | Total | 31 | 100% | |

It can be concluded that in this pre-text activity, the ability of students out of 31 who reached the completeness value was only 12 people. The other 19 learners are still below the minimum completeness average that must be obtained by each learner, namely 75 for reading the Qur'an. Then, of the 19 students, five do not know the *hijaiyah* letters.

**Table 2.** Percentage Results of Students' Al-Qur'an Reading Ability in Cycle I

| No | Score interval | F | % | Description |
|---|---|---|---|---|
| 1 | >75 | 22 | 80,63% | Completed |
| 2 | <75 | 9 | 19,37% | Not Completed |
| | Total | 31 | 100% | |

Based on the test results on the ability to read the Qur'an of students carried out in cycle I, using the *Qiroati* method, the average score is 72.45 out of 31 students, the lowest score is 25, and the highest score is 93.

**Table 3**. Post-Test/ Cycle II Result Score of Students

| No | Score Interval | f | % | Description |
|---|---|---|---|---|
| 1 | >75 | 26 | 90,30% | Completed |
| 2 | <75 | 5 | 9,70% | Not Completed |
| | Total | 31 | 100% | |

From the table above, it is stated that the value of students has increased better than in cycle I because the average value of students has met the minimum completeness average, namely 80.2%. Twenty-six students completed the minimum completeness average, and five did not complete the minimum completeness average. Of the five students, they have experienced an increase in their ability to read the Qur'an. Namely, students have been able to distinguish *hijaiyyah* letters, but in this post-test, the five students were still declared not to have passed the post-test carried out. The highest score in this cycle was 96, and the lowest was 45.

## 4. Discussion

Implementing teaching and learning process activities by applying the *Qiroati* method is an effort to improve students' ability to read the Koran. Applying the *Qiroati* method helps students read the Quran properly and correctly by *makhroj* and tajweed. Applying this method can also increase the motivation of students to learn (Hasan & Wahyuni, 2018; Mulyani & Maryono, 2019; Zuhri et al., 2024). Students are also more active and enthusiastic in the learning process of reading the Qur'an (Rasyidi, 2019; Safitri et al., 2023).

Classroom Action Research was conducted in class VIII A of State Junior High School 3 Palopo. This research was conducted in two cycles. Cycle I was conducted on April 16-18, 2024, and cycle II was conducted on April 24-26, 2024.

In cycle I, the first meeting was pre-research because the pre-test was taken at that meeting. Cycle I is the learning process using the *Qiroati* method, explaining the *Qiroati* method and explaining material about the laws of reading the Qur'an. In this cycle, students are curious about this method, but many students are still busy chatting with their classmates, so the teacher reprimands busy students, and the class is active again and continues learning. For students to better understand the material that has been explained, researchers and educators invite students to read the Quran using the Qiroati method, followed by students. In this first cycle, students' understanding of the *Qiroati* method was quite good, and the way of teaching was better than the pre-test score because, in the first cycle, the way of teaching was good in mentioning the *makhroj*.

Cycle II, namely, still discusses material about the Qiroati method and the laws of reading the Qur'an, and cycle II emphasizes reciting activities together using the Qiroati method so that students are even better at teaching from the results of the cycle I score. In cycle II, the researcher also listens to how to recite using the *Qiroati* method to students using a mini speaker so that students understand more about this *Qiroati* method and how to teach it better and correctly. In cycle II, the ability to recite students is even better than in cycle I, and the average score obtained by students has met the minimum completeness average.

The results of the research on the application of the Qiroati method are before entering the cycle stage, the researcher first conducts a pree test to students to find out their initial ability before applying the Qiroati method, and the results of the pree test can be seen that students who have completed meeting the minimum completeness average are 12 students and those who are not complete are 19 students. From the results of this pre-test, the average value is 60.71, with a percentage of completeness of 50.85%. After educators and researchers provide material by applying the *Qiroati* method in reading surah *al-hadid* verses 1-5, the cycle I research results show that students actively participate in learning activities. It is shown by students being able to read the Qur'an by following the reading using the *Qiroati* method and being able to answer the questions the researchers gave. After the recitation test in cycle I, the average value obtained was 72.45, and the percentage of completeness was 80.63%. Of the students who completed it, there were 15 and 16 students who did not complete it. From the average value produced, it has shown an increase.

In cycle II, this shows an increase in learning in learning. It can be seen from the enthusiasm of students to participate in learning. In cycle II, students learn more about the Qiroati method and how to teach it, which is much better than in cycle I. This can be seen in the post-test results, where the average value obtained was 80.2%, with a percentage of completeness of 90.30%. This can be seen in the results when doing the post-test, where the average value obtained was 80.2%, with a percentage of completeness of 90.30%. The number of students who completed as many as 26 and did not complete as many as five students. This cycle II research results show that the ability to read the Qur'an students was very good before and has met the minimum completeness average value.

This study's results indicate that applying the Qiroati method in class VIII A of SMP Negeri 3 Palopo has significantly improved students' ability to read the Qur'an. This finding aligns with the theory of active learning, which emphasizes the importance of student participation in the learning process (Piaget, 2013). With the Qiroati method, students can practice reading the Qur'an correctly according to the rules of tajwid and makhroj.

This study is supported by various previous studies that show the effectiveness of the Qiroati method. One of them is a study by (Hidayah & Zumrotun, 2023), which found that applying the Qiroati method in schools improved students' reading skills. The average student score increased significantly after applying the Qiroati method, with students better-recognizing makhroj and the laws of tajwid.

The increase in learning outcomes from cycle I to cycle II supports the behaviorism theory put forward by (Skinner, 1965). This theory states that repetition and positive reinforcement can improve students' abilities. In cycle II, more intensive teaching and using aids such as mini speakers provide significant encouragement, helping students understand the material better.

In addition, school research (Juhaeriah, 2022) shows that the Qiroati method can increase students' learning motivation. Students become more enthusiastic and excited about participating in Qur'an reading lessons. This finding supports the finding that the Qiroati method not only improves technical skills but also encourages students to be more active in the learning process.

Another study (Fitriani & Hayati, 2020) found that the Qiroati method significantly improves Qur'an reading skills. Students showed clear progress, especially in terms of fluency and understanding of tajwid. These results align with research at SMP Negeri 3 Palopo, where students' reading abilities increased from cycle I to cycle II, indicating a positive effect of implementing this method.

Thus, applying the Qiroati method has proven effective in improving students' Qur'an reading abilities and fostering student motivation and involvement in the learning process. These findings not only reinforce the importance of interactive learning methods but also show the great potential of Qiroati in religious education. Therefore, it is recommended that this method be applied and developed in various educational institutions so that more students can feel its benefits.

## 5. Conclusion

The steps of applying the Qiroati method contain four stages. Namely, the first stage of planning, after planning, proceeds to the next stage, the implementation stage, and then the observation stage. The implementation and observation stages occur simultaneously; the last stage is reflection. The *Qiroati* method is very effective in learning the Koran because it is practical and can improve students' ability to mention *hijaiyah* letters properly and correctly, and they already know the laws of reading the Koran. So, it can be said that it can improve students' ability to read the Koran. The Qiroati method is effective because students do not feel burdened by the material provided gradually. Using this Qiroati method, students can pronounce the tajweed and makhorijul letters well and correctly.

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