

ANALYSIS OF THE READING ABILITY OF THE QUR'AN OF UIN AR-RANIRY ISLAMIC RELIGIOUS EDUCATION STUDY PROGRAM THROUGH MAQRA TAHSIN AL-QUR'AN

Muhammad Faiz¹, Jailani²

Universitas Islam Negeri Ar Raniry Banda Aceh¹²

mfaiz060903@gmail.com

ABSTRACT

This study aims to analyze the level of mastery of Qur'an reading by students of the Islamic Religious Education Study Program (PAI) UIN Ar-Raniry Banda Aceh using the maqra tahsin method. The focus of the research includes three main aspects: (1) the ability to apply tajweed, (2) the understanding of tahsin reading, and (3) the influence of educational background on Qur'anic reading competence. The research uses a descriptive quantitative method with a data collection technique through direct tests using validated maqra tahsin instruments. The research sample consisted of 40 students of the class of 2021 who were selected by purposive sampling, representing four categories of educational backgrounds: tahfiz Islamic boarding schools, non-tahfiz Islamic boarding schools, aliyah madrasahs, and public schools. The results of the study showed that overall, PAI UIN Ar-Raniry students had the ability to read the Qur'an with an average score of 161.25 (category B). Comparative analysis revealed significant differences based on educational background, where students graduating from tahfiz Islamic boarding schools obtained the highest scores (188.2), followed by non-tahfiz boarding schools (182.7), aliyah madrasah (171.6), and public schools (155.7). Another important finding is the weakness in mastering gharib recitation (especially imalah, saktah, and naql) and fawatihu suwar in students with public school backgrounds. Based on these findings, this study recommends several improvement strategies, including: (1) an intensive coaching program based on campus ma'had, (2) the development of structured tahsin learning modules, (3) an integrated remedial system, and (4) a more comprehensive integration of the tahsin curriculum. The implications of this research are not only important for improving the quality of learning in the PAI Study Program, but also as a basis for the development of a more inclusive Islamic education policy.

Keywords: Ability to read the Qur'an, tajweed science, maqra tahsin, Islamic Religious Education.

INTRODUCTION

According to the language, the word al-Qur'an is a basic noun (masdar) which is synonymous with the word "al-Qira'ah" meaning reading. While according to the term, the Word of Allah SWT, which was revealed to the Prophet Muhammad PBUH., is written in several mushafs, conveyed to us in mutawatir, reading it is rewarding and is a challenge even in the shortest letter. Salim Muhaisin (2000). According to Hitami Mundzir (2012), the Quran is the kalamullah revealed by the prophet Muhammad PBUH who is the Prophet of the last days, with the intermediary of the angel Jibril as a miracle. The Qur'an is a source of knowledge for Muslims which is the basis of law that covers everything, both related to religious law and social aspects in daily life.

The Qur'an is a sacred kalam that Allah revealed to the prophet Muhammad through the intermediary of the angel Gabriel and came down gradually for about 23 years. The way to read the Qur'an is not the same as reading Arabic texts in general. The Qur'an has its own special rules and rules which must be read properly and correctly so that the Qur'an is worth a reward if it is read in accordance with the special rules and rules contained by the Qur'an itself, in order to be able to read well and correctly, it certainly takes effort to want to learn the science of tajweed and the science of tahsin. As stated by Allah in the revelation that was first revealed by Allah to the prophet of the last days through the intermediary of the angel Gabriel, it is found in surah Al-Alaq verses 1-5, where

Allah commanded the Prophet to deliver a treatise to mankind to always seek knowledge, especially in the field of teaching and development of the Qur'an.

The purpose of this study is not only to examine how far students are able to read the Qur'an in accordance with the rules contained in it, but far from it, this study also looks at how well students' understanding of tajweed in the Qur'an is. Because when you are able to recite the Qur'an properly and correctly, it will affect the spiritual aspect of a Muslim. When mentioning Islamic Religious Education, this will not be far from the issue of the Qur'an, Education and matters related to the quality of religion owned. It is appropriate that when we have chosen to become students of Islamic Religious Education, we already have a strong desire to master scientific aspects such as the science of studying the Qur'an. According to Suwarno (2016). The term Tahsin is often associated with the activity of reading the Qur'an. This term has found a place in the hearts of the public, especially those who realize how important it is to carry out the routine of reading the Qur'an with all its perfection. This term appears as a synonym of a word that has been familiar to the ears of Muslims, namely tajweed which is often understood as a science that discusses the procedure of reading the Qur'an properly and correctly and all its demands for perfection. Linguistically, the term tajweed, which is equated with Tahsin, has the same meaning, namely to improve.

The science of Tajweed is the knowledge that is the basis for reading the Qur'an well, correctly and fluently. The science of Tajweed can also be interpreted as the science that studies how to hide or pronounce the letters in the Qur'an. Vadiya Maarif (2018)., Tajweed is a discipline that discusses and learns how to read the Qur'an properly and correctly, for example such as the pronunciation of letters (makharijul letters), the nature of letters (sifatul letters) and several other reading laws, while the science of Tahsin is more about how a person practices what has been learned previously through theory in the discipline of tajweed. The science of Tajweed is one of the sciences that is very useful to master for Muslims, the law of studying tajweed is also at the level of Fardhu Kifayah where the law is that if no one is willing and able to learn tajweed in a group, then all people in the group are sinning and vice versa if in the group there are already representatives to be able to learn the science of tajweed, Then the obligations that exist to other people in the group are lost. If it is related to this Islamic Religious Education Study Program, then there must be people who care about things related to testing the quality of the reading of the Qur'an for students of the Study Program itself, this is not only a matter of testing the quality of reading, but more than that, this is a shared responsibility in maintaining the values of the Qur'an in every person who is studying knowledge of the world and the hereafter on the campus of UIN Ar-Raniry Banda Aceh.

Qiraat scholars argue that if the Qur'an is read not in accordance with the science of tajweed, it will have an impact on the error of the pronunciation and will also have an impact on the mistakes that occur such as *the mistakes of khafiy* (small) and even *jaliy* (big). In order to be able to read the Qur'an properly and correctly, of course, it must be by applying the methods of tajweed. So for some people, learning the Qur'an is seen as a complicated and time-consuming learning. Ibn Rushd, Raisya Maula (2019). In the scope of formal education, the learning material of the Qur'an has begun to be introduced even since kindergarten and then continues at the Ibtidaiyah madrasah level / equivalent, if we look at it in accordance with the applicable curriculum structure then this tajweed reading material already exists when the student enters the Madrasah Tsanawiyah level / equivalent, so that the student seems to have begun to know the initial meaning of Tajweed reading, various Tajweed

readings, how to read Tajweed readings and examples of Tajweed readings in the Qur'an, then when entering the Madrasah Aliyah level / equivalent students have begun to be able to read the Tajweed reading section with a good level. According to M Amri Amir (2019)., Tajweed in language means correcting a reading, while in terms of tajweed is pronouncing every letter of the makhraj. Although as we realize that to be able to read this Tajweed reading is not enough time for one or two months because indeed this tajweed reading has a language style that is a little difficult to understand, but if students have a serious intention to learn it, then mastering Tajweed material should not be difficult.

In this test, the researcher saw a gap between students with a public school background and students who had a background in religious education, especially the study of the Qur'an. Many of them students from public schools have a level of understanding of the science of tajweed of the Qur'an such as the reading of gharib which is still very lacking, finding variations in the level of students' ability to read the Qur'an. The majority of these students come from high school backgrounds that are not given too much religious education compared to some others who have a background in Islamic boarding schools where they are quite qualified in terms of the ability to master reading the Qur'an. Therefore, there are still many students who are not fully able to read the Qur'an in accordance with the rules and rules contained in the Qur'an.

After conducting direct testing on 40 samples of students of the Islamic Religious Education Study Program, researchers found that not a few students did not know what types of tajweed readings or even did not know how to read the verses in the Qur'an that contained the tajweed readings, be it those who had a background in public schools, religious schools or even some of them who had completed boarding school for 6 years. Therefore, the researcher sees this as one of the problems that is a joint task between the academic community in the Islamic Religious Education Study Program and the students themselves in order to improve the quality of students in reading the Qur'an to their ministry in this Islamic Religious Education Study Program. In fact, when these students join the Islamic Religious Education Study Program, they have been given such as a test chart for reading maqra Tajweed and Tahsin, plus there is a campus program called ma'had which aims to select students into two groups, namely those who are classified as able to read the Qur'an and some are those who are not fluent in reading the Qur'an; an, so that the campus gives the burden of responsibility to students to be able to complete memorization and readings related to the Qur'an itself. Looking at this initial observation, the researcher is interested in further looking directly, testing and analyzing the extent of the ability level of students of the Islamic Religious Education Study Program in reading the Tajweed Al-Qur'an reading in the maqra Tahsin that the researcher will test later.

RESEARCH METHODS

According to Priyono (2016). Research Method is a way of doing things by using the mind carefully to achieve a goal. Meanwhile, according to Sugiyono (2018), Quantitative Research is research that is carried out by collecting data that can be measured numerically, or processing secondary data. The data that has been collected is then analyzed using statistical methods to obtain objective and reliable conclusions. And in a different quote Sugiyono. (2022)., states that quantitative research methods can be interpreted as philosophical research methods used to study certain populations or samples, data collection using research instruments, and quantitative/statistical data

analysis. Based on the views of the experts above, it can also be concluded that qualitative research is a scientific method or method used to produce data about a research object that aims to solve problems. The type of research used is field research which uses a quantitative approach that aims to collect data and want to find out how high the ability of students of the Islamic Religious Education Study Program, at Ar-Raniry State University Banda Aceh in reading maqra Tahsin Al-Qur'an, then data is collected through tabulation of the results of the maqra Tahsin reading progress test from the results of the reading recordings of the research subjects in this article are Students of the Islamic Religious Education Study Program Batch 2021.

By taking samples by purposive sampling. According to Sugiyono (2018), purposive sampling, also known as targeted sampling, allows researchers to select respondents who can provide relevant and significant information related to the research problem. Descriptive research is the study of knowing the value of each variable, whether one or more variables are independent without making relationships or comparisons with other variables". V. Wiratna Sujarweni (2015). Where in this study, the researcher conducted a test with a maqra tahsin reading sheet which contained various types of readings in the Qur'an such as tajweed readings such as imalah, isyamam, saktah, tashil, naql, then there were also fawatihu suwar readings and several other types of readings.

RESULTS AND DISCUSSION

A brief history of the formation of Maqra Tahsin Al-Qur'an and the profile of the Islamic Religious Education Study Program

The results of the researcher's interviews with two figures who are still active as lecturers at the faculty of Tarbiyah, postgraduate and the Mah'ad Jami'ah office of the UIN Ar-Raniry campus got a bright spot. The researcher's meeting with one of the Postgraduate lecturers, who currently also serves as the head of the Postgraduate quality assurance group, stated "that the idea of why Maqra Tahsin wants to be presented in the Islamic Religious Education Study Program is because of the difficulties in the lecturer environment of this Study Program in determining the assessment instruments for students in the Tahsin exam which will be one of the graduation requirements at the UIN Ar-Raniry campus, There is no principle of justice When a lecturer gives a test to students with different questions among students, so that the student's ability level cannot be said to be feasible/unfeasible after the old test model was held in the Tahsin test," said Dr. Jailani, one of the Postgraduate officials of UIN Ar-Raniry (Jailani, interview, July 13, 2025).

The day after, the researcher continued the interview by interviewing one of the lecturers in the Islamic Religious Education Study Program at the office of Ma'had Jami'ah UIN Ar-Raniry, ustadz Murtadha in line with what Dr. Jailani said, he also added that the brain of this idea was the initiation of Mr. Dr. Jailani who then this idea received a positive reaction from the Study Program at his time, namely the head of the Islamic Religious Education Study Program, Dr. Bahtiar Ismail, and also the presence of Ustadz Rahmadyansyah as a lecturer in the Islamic Religious Education Study Program and became a team of experts in collecting readings that later became Maqra Tahsin. We gathered in the PAI laboratory around March-April 2017 and began to collect readings that were necessary and worthy of inclusion in the Tahsin testing component in the Islamic Religious Education Study Program, until finally the Study Program succeeded in taking care of the file for the issuance of Intellectual Property Rights (IPR) with the IPR code 02419. (Murtadha, interview, 14 Jul 2025). The

Islamic Religious Education Study Program is one of the Study Programs that came together with the establishment of PTAIN Ar-Raniry, for more than half a century the Islamic Religious Education Study Program has produced national figures as well as scholars who are able to make the name of Aceh and the campus of UIN Ar-Raniry proud, especially in the national arena, such as Prof. Farid Wajdi Ibrahim, who during his life has had a lot of impact on the political stability in Indonesia with criticism and his advice is so vocal against the government. Then there is Prof. Syahrizal Abbas, who takes a role in formulating Islamic education policies in Aceh and integrating the PAI curriculum with the existing local wisdom values. (*Brochure for new student admissions of UIN Ar-Raniry for the 2024/2025, 2024 Academic Year*).

Analysis of the quality of Qur'an reading by students of the Islamic Religious Education Study Program in an effort to create innovations in the Islamic Religious Education Study Program

As an effort to innovate, Maqra Tahsin Al-Qur'an is presented in an effort to test the ability of students of the Islamic Religious Education Study Program to read and understand how the rules should exist in the Qur'an. This Maqra Tahsin is also used as a teaching material for lecturers to students, to be able to support the ability to read the Qur'an for students of the Islamic Religious Education Study Program. The ability to read the Qur'an properly and correctly (according to the rules of tajweed) is a basic competency that should be mastered at the student level, especially for those in the Islamic Religious Education Study Program (PAI). Reality is not in line with idealism. The data samples that have been collected by the researcher show that there are still many students who have difficulties and have not understood the rules listed in Maqra Tahsin so that the goal will be to be able to read the Qur'an fluently according to the rules of tajweed.

This article wants to analyze the extent of the Qur'an reading ability of PAI students that they have learned from the tsanawiyah level to today's lecture by using the Maqra' Tahsin Al-Qur'an approach. a learning method that aims to improve the reading of the Qur'an through intensive guidance. Iskandar Wassid (2011)., in his writing, stated that the definition of learning method is a systematic way of working to facilitate the implementation of various learning activities to achieve the desired or determined goals. This maqra is presented with the aim of explaining what is the recitation of gharib such as naql, saktah, imalah, ismam, tashil and how to read the recitation of fawatihi suwar in the Qur'an. This also aims to make students able to explain the meaning of tajweed and how the rules have been made in reading the Qur'an.

At the initial meeting, the researcher gave a random test of 40 Islamic Religious Education students batch 21 with an equal number by being given a rare/unheard reading of the Qur'an, after getting an initial overview of the quality of reading comprehension that Islamic Religious Education students have, then the researcher held a second meeting to bring the maqra of Tahsin and then conducted a test on the same 40 students at the previous meeting to see how much score can be obtained from the Islamic Religious Education student. The following are the results of the test at the second meeting between the researcher and 40 students with different and equal educational backgrounds such as 10 students are graduates of the tahfiz boarding program, 10 are non-tahfiz boarding graduates, 10 students are graduates of Madrasah Aliyah and 10 students are graduates of public schools/equivalent (SMA/SMK), so the following scores are obtained:

| No. | Student Testimonials | Tahsin Readings (1-168) | The Sound of Fawcetti (1-13) | Bacaan Gharib (1-25) | Final Score A: 200-175, B: 174-150 C: 149-125, D: 124-100 E: 100-0 |
|-----|----------------------|-------------------------|------------------------------|--|---|
| 1. | HK Initials | 168 | 13 | 25 | 200 |
| 2. | Initials HA | 163 | 13 | 25 | 195 |
| 3. | Initial N | 163 | 11 | 25 | 193 |
| 4. | LM Initials | 155 | 12 | 25 | 192 |
| 5. | Initial N | 156 | 11 | 25 | 192 |
| 6. | Initials AB | 158 | 13 | 20 | 191 |
| 7. | Initial D | 157 | 13 | 20 | 190 |
| 8. | Initials MR | 148 | 11 | 25 | 188 |
| 9. | Initials AA | 156 | 12 | 20 | 188 |
| 10. | Initials MA | 158 | 9 | 20 | 187 |
| 11. | RS Initials | 154 | 13 | 25 | 186 |
| 12. | Initial H | 154 | 12 | 20 | 186 |
| 13. | Inisial NA | 152 | 10 | 20 | 182 |
| 14. | PA Initials | 157 | 10 | 15 | 182 |
| 15. | Initial AK | 157 | 9 | 15 | 180 |
| 16. | SU Initials | 152 | 12 | 15 | 179 |
| 17. | RR Initials | 49 | 11 | 20 | 178 |
| 18. | Initial M | 152 | 11 | 15 | 178 |
| 19. | AF Initials | 152 | 12 | 15 | 177 |
| 20. | Initial N | 151 | 10 | 15 | 176 |
| 21. | Initials MA | 142 | 9 | 25 | 176 |
| 22. | Initial M | 157 | 8 | 10 | 175 |
| 23. | UR Initials | 149 | 11 | 15 | 175 |
| 24. | Initials AE | 148 | 10 | 15 | 173 |
| 25. | Initial TA | 157 | 11 | 15 | 173 |
| 26. | Initial R | 151 | 7 | 15 | 173 |
| 27. | Initials I | 152 | 10 | 10 | 172 |
| 28. | US Initials | 146 | 11 | 15 | 172 |
| 29. | Initials AR | 155 | 12 | 5 | 172 |
| 30. | RS Initials | 143 | 9 | 20 | 171 |
| 31. | U.S. Initials | 145 | 10 | 15 | 170 |
| 32. | U.S. Initials | 148 | 12 | 10 | 170 |
| 33. | Initials SI | 150 | 10 | 10 | 170 |
| 34. | RS Initials | 137 | 9 | 15 | 161 |
| 35. | Initial M | 142 | 8 | 5 | 155 |
| 36. | Initial F | 134 | 8 | 10 | 152 |
| 37. | GS Initials | 133 | 7 | 10 | 150 |
| 38. | Initial MF | 134 | 9 | 5 | 148 |
| 39. | Initials AJ | 129 | 7 | 10 | 146 |
| 40. | RM Initials | 101 | 7 | 0 | 108 |
| | | | | Final average score = (total score: number of samples) | 6451: 40 = 161,2 |

Information; A = Special, B = Good, C = Sufficient, D = Less, E = Very Less

Based on the results of the test and the following order of score ranking, we can see that students of the Islamic Religious Education Study Program Class of 2021 have the ability to read tahsinul Qur'an using maqra Tahsin with an average score of 161.275 with a predicate of B (Good). If you want to look further, how the significant difference that occurs in the abilities of students who have a religious education background (boarding school) is slightly more than some other students who have a public school background such as high school/vocational school, the following table can be produced:

| No. | Lulusan Boarding Tahfiz | Lulusan Boarding non-Tahfiz | Graduates of Madrasah Aliyah | Public School Graduates |
|---------|-------------------------|-----------------------------|------------------------------|-------------------------|
| 1. | 200 | 192 | 180 | 176 |
| 2. | 195 | 190 | 176 | 175 |
| 3. | 193 | 188 | 173 | 175 |
| 4. | 192 | 188 | 173 | 172 |
| 5. | 191 | 186 | 172 | 155 |
| 6. | 187 | 182 | 171 | 152 |
| 7. | 186 | 179 | 170 | 150 |
| 8. | 182 | 177 | 170 | 148 |
| 9. | 178 | 173 | 170 | 146 |
| 10. | 178 | 172 | 161 | 108 |
| Average | 188,2 | 182,7 | 171,6 | 155,7 |

From the sample of the classification of score rankings above, it can be seen that the educational background of each student can affect their ability to read and understand the knowledge of tajweed in the Qur'an. In the final results of this study, it can be revealed that the students of Islamic Religious Education Class of 2021 have weaknesses in mastering the readings and knowledge contained in the Qur'an, and this is a joint task, synergy with students and the academic community to work hand in hand and improve each other for the progress of the nation's children rather than the scientific side of understanding the science of the Qur'an.

CONCLUSION

This study has revealed data on the ability of students of the Islamic Religious Education Study Program in reading the Qur'an with a final average score of 161.25 with a score of B, but if viewed from the background of education, it can be seen that there is a fairly large gap between those students who come from Islamic boarding school graduates and those who come from public school graduates with a gap in score difference between them reaching more than 30 (boarding tahfiz 188.5 and school general 155.7), this indicates the need for assistance to some students who still have weaknesses in reading the Qur'an such as intensive mentoring, study groups, remedial programs and also synergy between the Study Program and the campus in order to maximize the role of campus ma'had in improving the quality of reading the Qur'an. This research can also affirm the importance of integrating tajweed and tahsin in the Islamic Religious Education curriculum, as well as the need

for learning innovation in order to answer the challenge of diversity of student education backgrounds. This can also be the basis for developing more inclusive and effective academic policies.

BIBLIOGRAPHY

- Amir, M. A. (2019). *The Science of Practical Tajweed*. Baitul Hikmah Library Harun Ar-Rasyid.
- Brochure for new student admissions of UIN Ar-Raniry for the 2024/2025 Academic Year, (2024).
- Jailani. 2025. "Maqra Tahsin Al-Qur'an". Results of personal interview: June 13, 2025, Postgraduate of UIN Ar-Raniry.
- Maarif, V. (2018). The Essence of Tajweed in the Reading of the Qur'an: A Theoretical Study. *Journal of Quranic Studies*, 12(3), 45-62.
- Muhaisin, S. (2000). Al-Qur'an bayna al-masdar wa al-istilah: Dirasah lughawiyah. *Journal of Quranic Linguistics*, 5(2), 112-130.
- Mundzir, H. (2012). Introduction to Al-Quran Studies" Theory and Approach. *Yogyakarta: LkiS Yogyakarta*.
- Apostasy. 2025. "Maqra Tahsin Al-Qur'an". Results of personal interview: June 14, 2025, Ma'had Jami'ah UIN Ar-Raniry.
- Priyono. (2016). Basic concepts of scientific research methodology. *Scientific Journal of Education and Research*, 12(3), 45-56.
- Rusyd, R. M. I. (2019). *A Practical & Complete Guide to Tahsin, Tajweed, Tahfiz for Beginners*. Laksana.
- Subhaktiyasa, P. G. (2024). Determining populations and samples: Quantitative and qualitative research methodological approaches. *Scientific Journal of the Education Profession*, 9(4), 2721-2731.
- Voice. (2016). Tahsin Al-Qur'an as a method of improving the quality of reading: A theoretical and practical review. *Journal of the Study of Qur'an and Tafsir*, 12(2), 45-60.
- Sugiyono. (2018). Quantitative approaches in social research: A conceptual review. *Journal of Research Methodology*, 15(2), 112-125.
- Sugiyono. (2022). Quantitative research paradigm in the social sciences: A philosophical review. *Scientific Journal of Research Methodology*, 18(1), 45-60.
- Sujarweni, V. Wiratna. (2015) *Business & Economic Research Methodology*, First Edition. Yogyakarta: Pustaka Baru Press.
- Wassid, I. (2011). The basic concept of learning methods in education. *Journal of Educational Sciences*, 18(2), 145-160.