



Qiraah science learning to enhance the religious competence of Al-Qur'an of Islamic Education students

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Abstract: This study aims to describe the process and results of qiraah science learning to improve the religious competence of the Al-Qur'an of Islamic Education (PAI) students of UIN Sunan Kalijaga Yogyakarta. This type of research is qualitative with field and descriptive research patterns. Data collection techniques are through observation, questionnaires, interviews, and documentation. The subjects of this research are students of the PAI study program at UIN Sunan Kalijaga class of 2021/2022 and lecturers teaching Living Al-Qur'an and Hadith courses. The data that has been collected is analyzed using data triangulation. The results of the study show that learning qiraah science with the lecture method, the Jibril practice method, and the discussion method is considered quite effective in improving the religious competence of Al-Qur'an in the form of pronunciation of the letters of Al-Qur'an with various sanad versions. Learning qiraah science uses the reference of Manba'ul Barakat Fi Sab'a al-Qiraat by K.H. Ahsin Sakho Muhammad with Whatsapp digital media. The obstacles faced include limited space and time, lack of learning media, and lack of understanding of tajweed and student motivation. Nevertheless, all respondents said that learning Qiraat Science is essential, and this knowledge's benefits can be felt in understanding everything related to Al-Qur'an. Recommendations that arise from the results of this study are the need to increase learning time and facilities, as well as the utilization of more innovative digital technology to support the learning process of qiraah science so that it can more effectively improve the religious competence of PAI students of UIN Sunan Kalijaga.

Keywords: Al-Qur'an religious competence; Islamic Education; students; qiraat science.

A. Introduction

Al-Qur'an is a holy book for Muslims that guides everyday life. Al-Qur'an contains many virtues, one of which, if read, will be of worship value for the reader. This worship aims to bring the servant closer to Allah Swt. The worship of reading the Al-Qur'an has

unique features, as in the following hadith of the Prophet Muhammad (An-Nawawi, 2014).

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا , لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَاَمٌ حَرْفٌ وَمِيمٌ حَرْفٌ" (رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ)

From Ibnu Mas'ud radhiyallahu' anhu said, the Messenger of Allah sallallahu 'alaihi wa sallam said, "Whoever reads one letter from the Book of Allah, for him it will be a good thing. One act of kindness is rewarded tenfold. I'm not saying alif laam miim is one letter, but aliif is one letter, laam is one letter, and miim is one letter." (HR. Tirmidzi, no. 2910) (At-Tirmidzi, 1988).

This hadith reveals that reading Al-Qur'an is the primary practice to bring double goodness. The goodness obtained can be in the form of peace of mind, ease in carrying out all affairs, smoothness, blessings of sustenance, physical and psychological health, happiness in the family, and will even always receive protection from the angels of Allah SWT (Aisyah, 2020). With these various blessings, Muslims are increasingly encouraged to read Al-Qur'an more and, more importantly, practice its contents.

Everyone's reading of Al-Qur'an is not always the same. There are differences in pronunciation, which sometimes make them judge each other. This condition was also found from a historical perspective when the presence of the Al-Qur'an amidst the diversity of society gave rise to differences in dialects or *lahjah* in its reading (Umar, 2019). In Al-Qur'an science, these differences have been studied in the Qiraah science branch. One example is in Surah Al-Fatihah verse 4 in the pronunciation of *مالك يوم الدين*, which some read with *maaliki* (long) and some read with *maliki* (short) (Fathurrozi, 2019). Differences are also found in other pronunciations, both in the *gunnah* aspect.

Differences in the reading of Al-Qur'an have broad implications, limited to legal interpretation and decision-making, and influence religious traditions (Irham, 2020). This difference can also give rise to two different perceptions for readers and listeners of Al-Qur'an. This difference is a source of knowledge for some people and makes it easier to read according to their dialect (Yahya et al., 2022). However, for some people who don't understand, this difference will cause misunderstandings and assume that other people's readings are wrong. This misunderstanding can even lead to the emergence of false statements about Al-Qur'an from both ordinary people and

religious figures ([Lajnah Pentashihan Mushaf Al-Qur'an Ministry of Religion of the Republic of Indonesia, 2020](#)).

Misunderstanding of qiraat variations is often due to a lack of understanding of qiraah science or differences in Al-Qur'an dialects. Given these conditions, learning qiraah science must be taught to minimize possible errors. Not only that, learning qiraah science is also the first step in studying the Al-Qur'an. By reading correctly, efforts to learn and interpret the contents of the verses will become easier and will continue into practice in life.

Learning qiraah science to the community closely relates to PAI educators' role in teaching the Al-Qur'an and its Qiraah science material ([Huda et al, 2023](#)). Learning qiraah science is also related to Islamic Education students, considering they are prospective PAI educators. PAI students are educated to have an in-depth understanding of the teachings of the Islamic religion, including understanding and mastery of the Al-Qur'an. In this context, understanding and religious competence related to the Al-Qur'an through various reading methods is an essential aspect of the scientific development of PAI students.

Based on observations of PAI students, the level of understanding and mastery of qiraah science (the science of various variations of Al-Qur'an reading) is still relatively limited. Many students do not understand the variations in reading the Al-Qur'an, writing methods, and the principles underlying qiraah. There are two causes of limited mastery of qiraah science by PAI students. The internal cause is that the curriculum implemented in the PAI study program at UIN Sunan Kalijaga does not yet provide qiraah science learning ([UIN Sunan Kalijaga, 2020](#)). The external cause is that PAI UIN Sunan Kalijaga students have different educational backgrounds, such as high school or senior high school, madrasa, and Islamic boarding school ([Hidayah, 2022](#)). Therefore, efforts are needed to improve the religious competence of PAI students through learning qiraah science.

Learning qiraah science helps improve the religious competence of PAI students by deepening their understanding of the Al-Qur'an, respecting variations in Al-Qur'an readings ([Kristina, 2021](#)), improving the quality of their reading, and interpreting the deeper meaning of the holy text of the Al-Qur'an 'an. It also strengthens the spiritual connection with Al-Qur'an and increases awareness of the importance of accuracy in reading and understanding the holy text of Al-Qur'an ([Mustafa, 2021](#)). For prospective PAI teachers, like PAI students, paying attention to all aspects of Al-Qur'an, including

reading quality, understanding reading variations, and accuracy and caution in teaching, is very important (Wahyudi, 2021). Therefore, Islamic Education Department students must study qiraah science to prepare for the future.

This research provides a unique contribution in the context of Qiraah science research, which is still limited in Indonesia. Most previous research focuses on the history, comparison, and other theories about Qiraah science, while the learning process generally occurs in particular religious institutions such as Islamic boarding schools. Qiraah science learning at the Murattalul Qur'an Nurul Huda Tasikmalaya Islamic Boarding School uses the Ramadan Market Recitation system with a combination of *sorogan* and *bandongan* methods (Ajj, 2019). A similar method was also carried out at the Al-Wahid Bener Weding Bonang Demak Islamic Boarding School, as the results of Nabilah (2022) research highlighted learning strategies, including lectures, demonstrations, and discussions. Apart from Islamic boarding schools, the Qiraah science learning process is also carried out at LPTQ. Mustafa (2021) revealed that LPTQ Aceh Jaya carried out the Qiraah science learning process using the *talaqqi* and Jibril methods, which were also influenced by various factors.

Learning Qiraah science in Malaysia has become the main focus in many higher education institutions that study Islam. It has been proven in various studies, such as research by Daud et al. (2019), who studied the learning of Qiraah science at the Faculty of Al-Qur'an and Sunnah Studies, Universiti Sains Islam Malaysia with the result that undergraduate students of Al-Qur'an and Sunnah Studies already have a good understanding of Qiraah science. Still, their motivation needs to be further developed. Another research by Yusoff et al. (2021) at the Sultan Ismail Petra International Islamic College (KIAS) emphasizes the importance of learning Qiraah science, which is influenced by various factors.

Based on the description provided, this research aims to explore how learning Qiraah science enhances the religious competence of Islamic Education students in the Living Al-Qur'an and Hadith course. Through this research, the researcher aims to describe the learning outcomes of Qiraah science among Islamic Education students at UIN Sunan Kalijaga Yogyakarta. The study addresses the gap in existing literature, which lacks specific focus on Qiraah science aimed at enhancing the religious competence of Al-Qur'an among Islamic Education students. This research provides an overview of the Qiraah science learning process and its impact on the students' perception of their religious competence in understanding Al-Qur'an.

B. Method

This research is field research carried out by directly observing the research object to obtain relevant and appropriate data. Field research is qualitative research where researchers are involved in small-scale social research through direct observation and participation (Maros, 2016). This type of research uses descriptive research to provide an overview of the process and results of learning Qiraah science in improving the religious competence of the Al-Qur'an of Islamic Education students. A qualitative approach is used to reveal the Qiraah science learning process in enhancing the religious competence of Al-Qur'an, which is personal and centered on the experiences of each respondent. Personal experiences and results are more accessible with a descriptive qualitative approach.

This research uses a population of students from the Islamic Education Study Program at UIN Sunan Kalijaga class 2021/2022 who took Living Al-Qur'an and Hadith courses in the odd semester of the 2022/2023 academic year with 104 students. The sample used was 10% per the sample rule for populations greater than 100 (Arikunto, 1999). The sample used was 11 people, with details of 10 PAI students and one lecturer in the Living Al-Qur'an and Hadith course who taught Qiraah science as part of the course. The sampling techniques used were purposive sampling and snowball sampling to ensure the relevance of the results to the research objectives, namely that students were actively involved in learning Qiraah science. This research was conducted in the period from October 2022 by taking research data from the beginning of the Qiraah science learning process in the Living Al-Qur'an and Hadith course until November 2022, where the Qiraat Science learning ended to see the results, continuation, and experiences of respondents during the learning period. Based on this, this research functions to understand and reveal the phenomena that occur (need to know) regarding the process and results of learning Qiraah science in improving the religious competence of Al-Qur'an (Sugiyono, 2014).

This research applies several data collection techniques, including observation, questionnaires, interviews, and documentation. First, observations were carried out in a participatory manner, where the researcher made observations by actively participating in the research location and context, namely during the Qiraah science learning process (Rachmawati, 2017). Second, a questionnaire describes the student's

condition before, during, and after learning. Third, interviews were conducted to strengthen the questionnaire results and obtain more detailed explanations from respondents. Questionnaires and interviews were conducted to get information about the results of Qiraah science learning from before it was implemented to after it ended. Interviews were conducted in-depth and semi-structured by taking informants using purposive sampling. Fourth, documentation is carried out to find information using the personal documents of research informants.

The data analysis technique in this research refers to the Miles and Huberman model: data reduction, data presentation, concluding, and verification (Miles & Huberman, 1994). After the data was collected using various techniques, the researcher then carried out data reduction by sorting the data, then presented it for analysis and conclusions, with a focus on descriptive analysis of Qiraah science learning in improving PAI students' Al-Qur'an religious competence (Sugiyono, 2014). As with Creswell's model, data analysis consists of preparing and organizing data for analysis, reducing themes through code compression, and presenting them (Creswell & Poth, 2016). Next, triangulation of these four techniques was carried out to ensure the validity of the data received. Data triangulation was carried out through comparison tests between (1) observation data and interview data and (2) research subject interview data with relevant documents.

C. Result and Discussion

1. The urgency of learning qiraah science for Islamic Education study program students

The science of Qiraah linguistically comes from the word *masdar* from the basic words *qara'a-yaqra'u-qiraatan wa qur'anan*, which means reading (Jamal & Putra, 2020). In terms of terms, Qiraah science, according to Ibnu Al-Jauzi, means a scientific discipline regarding the procedures for pronouncing the words in Al-Qur'an and the differences in each reading attributed to the *imam* (Ajahari, 2018). Another opinion from Al-Zarqasyi states that Qiraat Science is the differences that exist in the procedures for reciting the Al-Qur'an, whether differences in letters or pronunciation techniques such as *takhfif* (lighten), *tasqil* (burden), or others (Wathoni, 2021). Al-Shabuni also mentioned qiraah as a school of reciting Al-Qur'an, followed by one of the imams referring to the sanad connected to the Messenger of Allah (Romdloni, 2010).

There are diverse definitions of qiraah, but general conclusions can be drawn in three (3) meanings of qiraath. First, qiraah is a science with a systematic structure and method. Second, the qiraah of Al-Qur'an refers to the reading of the qiraah imam who has a *mutawattir sanad* to the Prophet Muhammad Saw. (Yusup, 2019). Third, qiraah consists of several versions of the procedures for reading the Al-Qur'an, which originate from the readings of the Prophet Muhammad SAW or from friends who have received the approval of the Prophet (Hastuti & Hasan, 2020).

The science of Qiraah includes reading rules and methods, studying the meaning, and application in worship and teaching Al-Qur'an. Regarding reading law, Qiraah science studies the rules and regulations relating to reading Al-Qur'an, such as pronouncing letters, giving tajwid, emphasis, and valid reading variations. Regarding methods, Qiraah science studies various reading methods developed in history, such as the qiraah hafs method, qiraah warsh, etc. (Bazith, 2020).

If detailed, there are many variations in the method of reading Al-Qur'an. Some of them are, first, Hafs 'an 'Asim. This method is based on the reading taught by 'Asim bin Abi al-Najud, taught by Hafs bin Sulaiman. This method is the most common and widely used throughout the Muslim world. Second, Warsh 'an Nafi'. This method is based on the reading taught by Nafi' bin 'Abd al-Rahman taught by Warsh bin Sa'id. This method is popular in Morocco, Tunisia, and some regions of North Africa. Third, Qalun 'an Nafi'. This method is also based on the reading taught by Nafi' bin 'Abd al-Rahman but taught by Qalun bin Bukair. This method is commonly used in Libya (Umam & Tengan, 2019).

Fourth, Al-Duri 'an Abu 'Amr. This method is based on the reading taught by Abu 'Amr bin al-'Ala,' taught by Hamzah bin Habib al-Zayyat al-Duri. This method is mainly used in Sudan. Fifth, Khalaf 'an Hamzah. This method is based on the reading taught by Hamzah bin Habib al-Zayyat al-Duri, taught by Khalaf bin Hisham. This method is popular in some areas of West Africa. Sixth, Al-Susi 'an Abu 'Amr, this method is based on the reading by Abu 'Amr bin al-'Ala,' taught by 'Abdullah bin 'Amir al-Susi. This method is generally used in Egypt. Apart from the six variations of imam qiraah above, several other versions are also recognized and applied in various regions (Suarni & Bahari, 2018).

The science of qiraah has differences in pronunciation inherited from previous priests. In terms of studying meaning, the science of qiraah pays attention to understanding the meaning of Al-Qur'an verses by studying the historical context

interpretation of the verses and the implications and messages contained therein. Then, regarding the application of worship and teaching, the science of qiraah has practical applications in worship, such as prayer and recitations of Al-Qur'an. The science of qiraah also plays a vital role in teaching Al-Qur'an to others, such as in the role of a teacher who teaches recitation and guides students in reading Al-Qur'an correctly.

Students' low interest and ability in reading and studying the Al-Qur'an is a problem caused by cultural shifts and technological advances (Sari, 2020). It diverts students' attention from studying and studying the Al-Qur'an, including the science of qiraah which is rarely studied. Students are less interested in reading and studying Al-Qur'an, even though studying the science of qiraah can help them improve the pronunciation of the letters of Al-Qur'an, understand the laws and techniques of reading, and appreciate the diversity in pronunciation of Al-Qur'an well and correct.

The results of interviews with several PAI students show that a lack of education and training in recitation and correct reading methods causes a low ability to read and study the Al-Qur'an. Many PAI students have been unable to research recitation in-depth and practice it consistently. Therefore, consistent learning is needed to improve their abilities. Learning the science of qiraah in the Living Al-Qur'an Hadith course is an effort to enhance students' abilities in studying and studying the Al-Qur'an. The science of qiraah attracts PAI students because it is rarely taught in universities. This learning helps students understand the differences in reading the Al-Qur'an and prepares them to teach the correct reading of Al-Qur'an to the community.

The need for learning the science of qiraah for students of the Islamic Education Department stems from efforts to prepare a profile of PAI teacher graduates who are not only academically proficient but also superior in character following the PAI study program's vision of "Excellence: the best in creating professional school/madrasah teachers" (PAI UIN Sunan Kalijaga, n.d.). To achieve this vision, prospective PAI teachers should be equipped to fulfill five competencies: professional, pedagogical, personality, social, and leadership. Of the five competencies, PAI students must pay attention to and prepare for professional competencies. In professional competence, the religious competence of Al-Qur'an is the main thing. Prospective PAI teachers are responsible for conveying Islamic teachings to students, so knowledge and skills regarding the Al-Qur'an are essential in their preparation.

The need for learning Qiraah science for students is not only about the cognitive understanding of theory but also must be mastered in the form of skills. Prospective PAI teachers are not only able to read well and correctly, but must know the laws and techniques and have a deep understanding of the text of the Al-Qur'an. They must know interpretation, structure, *asbabun nuzul*, differences in reading, and even conveying a clear message or meaning to students.

As future teacher candidates, learning Qiraat Science is useful for PAI students. Qiraat science has benefits in teaching the Al-Qur'an to avoid misunderstandings regarding differences in how to read the Al-Qur'an in certain verses. The science of qiraah benefits PAI students regarding valid reading variations that previous scholars have established. Not only that, but the science of qiraah can also help improve reading skills according to clear guidelines and rules in pronouncing letters and reading the Al-Qur'an. Apart from that, by studying the science of qiraah, students can understand the meaning of the verses of Al-Qur'an in terms of history, interpretation, and application in daily worship.

2. Qiraah science learning practices in the Islamic Education study program at UIN Sunan Kalijaga

Learning the science of qiraah for students of the Islamic Education Department at UIN Sunan Kalijaga takes place from October to November 2022, every Monday from 14.30-16.10 WIB. Initially, learning was carried out in the Tarbiyah Faculty classrooms. However, due to the large number of participants and limited space capacity, learning was moved to the Theatrical Room. Participants in learning the science of qiraah are students from the Department of Islamic Education (PAI) classes A and B, 2021 (Minan, personal communication, October 17, 2023).

Learning the science of qiraah uses surah Al-Fatihah verses 1-7 because this Surah is a special surah that must be read in prayer and is one of the pillars of prayer. This Surah is also known as Al-Hamdu and Ash-Shalah. It was revealed that this Surah is considered the key to a servant's closeness to Allah SWT, which gives him the strength and ability to face challenges and achieve happiness in this world and the hereafter (Andy, 2019). Therefore, this Surah is considered important to study first in learning the science of Al-Qur'an.

The integrative learning scheme for qiraah science combines theory and practice. The methods used include lectures, Gabriel methods, and discussions. In one learning session, material on the theory of qiraah science is presented through lectures at the

beginning, followed by practice until the end of the meeting. The basic material studied includes the history of the science of qiraah, the basic concept of qiraah and its urgency, the history of the development of the science of qiraah, an understanding of the figures of qiraah imams and the principles of their reading, as well as the importance of increasing the religious competence of Al-Qur'an for PAI teachers (Minan, personal communication, October 17, 2023).

Practical learning of the science of qiraah is carried out using Jibril's practical method. The Jibril method, commonly known as talqin-taqlid (imitation), is one of the methods the Prophet Muhammad SAW used in learning Al-Qur'an. This method appeared when the Prophet Muhammad saw. Imitating the reading of revelation in the form of Al-Qur'an read by Jibril. The application of this method continues to be used in teaching Al-Qur'an to friends as the kuttab method (Sa'adah, 2019).

Applying this method in learning Qiraah science refers to the teaching method of the Prophet Muhammad. to friends. The form of use is shown by educators reading verses from Al-Qur'an with variations in qiraah and students following the reading. This form of practice has also been explained in the words of Allah SWT following (Ma'mun, 2019),

فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ (١٨)

"When We have finished reciting it, then follow the recitation" (Q.S. Al-Qiyamah [75]: 18) (Department of Religion of the Republic of Indonesia, 2005).

Apart from Jibril's lecture and practice methods, a discussion method is also applied in learning the science of qiraah. The discussion method can provoke students to think and express their opinions (Zaenuri, 2019).

Qiraah science learning uses two media, including non-electronic and electronic media. The grouping of media is based on the techniques used during the learning process of qiraah (Sihombing, 2021). Non-electronic media in the form of the book *Manba' al-Barakat min Sab'a Al-Qiraat* by K.H. Ahsin Sakho. Lecturers use this media as a reference for teaching qiraah science material. Based on the results of interviews with teaching lecturers, this book was chosen because the writing in the book is more detailed and makes it easier to study the science of qiraah. This book is prepared systematically by combining theoretical and practical aspects. The theoretical aspects of qiraah science are explained in the opening chapter or *muqaddiman* and continued with practical elements in the contents chapter. The book contains the peculiarities of

K.H.'s learning. Ahsin Sakho Muhammad, namely that there are no special requirements for anyone who wants to learn it, different from previous learning which required participants to have memorized the Al-Qur'an (Asy'ari, 2019).

Non-electronic media is used in learning the science of qiraah by lecturers and students of the Islamic Education Department using their cellphones. The cellphone media is used to share qiraah material you want to study via the WhatsApp application in the form of photos of books. That way, students can still access material using technology to increase effectiveness and efficiency in learning. Using technology makes the distribution of materials faster, the funds spent are more economical, and the energy expended is less (Rizqullah & Kharnolis, 2021).

The strategies in the learning process are divided into three (3) strategies, including explanation, practice, and discussion. First, the lecturer explains the learning material through lectures. Second, the practice of qiraat is carried out, which lecturers and students start by imitating the reading given. The lecturer repeatedly reads one verse from Surah Al-Fatihah, and then the participants follow the reading. This practice follows the sequence of contents of the book "Manba' al-Barakat min Sab'a Al-Qiraat," starting with reading the Al-Fatihah version of Imam 'Ashim's Hafsh version, which is common in Indonesia, followed by reading the Al-Fatihah surah in various qiraah versions other.

The practical strategy for reading Surah Al-Fatihah in various versions is carried out through several stages.

1. The practice stage of *mufradat*, where the reading begins with one verse of the Surah from each version of the qiraah from each imam separately, without taking turns with other narrators. The goal is for participants to understand and practice the special characteristics of each narrator (An-Nahdliyah & Chofifah, 2022).
2. In the practice stage of *jama' sughra*, the qiraah reading combines the qiraah versions of two narrators sequentially and alternately.
3. The practice stage of *jama' kubra* is carried out after the practice of *mufradat* and *jama' sughra*. At this stage, reading is done by combining all versions. The reading order in the practice of *jama' kubro* follows the arrangement in the section *thariqat al-jami'* in kitab *Manba' al-Barakat min Sab'a Al-Qiraat* (Zainab, 2018).

In the third strategy, the lecturer applies a discussion method where students can ask, answer, and respond to qiraah science. Discussions involve questions regarding unacknowledged qiraah and other related topics. Besides lecturers, students also

actively respond and answer fellow students' questions. The discussion is held at the end of the meeting after practicing qiraah or before learning qiraah science for that weekend.

3. Qiraah science learning results in the Islamic Education study program at UIN Sunan Kalijaga

At the final stage of learning qiraah science, there is a reflection from the lecturer and students. The purpose of this reflection is to evaluate the impact of learning on increasing the religious competence of Al-Qur'an for students majoring in Islamic Education. Most students stated that this learning provided an improvement, even if only slightly. Factors such as short duration of learning and not regularly scheduled may cause a lack of learning effectiveness.

Table 1. Increasing religious competence based on the results of questionnaires and respondent interviews

Respondent	Religious Competence of Al-Qur'an	Achievement
F.H.	Become more aware of the various ways of reading and be able to practice them.	Yes
MKN	Just repeating material that has been studied previously.	No
R.S.	It is better to know that there are priests other than the ones currently used, namely Imam Ashim.	Yes
ABP	Know more about the form of reading that comes out of the mouth and practice it. Previously, I only knew that qiraah contained different readings.	Yes
QALR	It's just repeating material.	No
KAM	Be more aware that the science of qiraah not only contains several differences in reading methods, but also differences in terms of recitation. Apart from that, you can also practice even a little.	Yes
MAB	Know and understand more about the narrators in detail than previously who only knew and heard. Apart from that, you can also understand better through direct practice during learning.	Yes
RI	Be more aware of the differences in reading which can even be considered wrong for those who have not studied it.	Yes
DSR	Increased knowledge regarding the path of transmission of the Al-Qur'an, previously only known by Imam 'Ashim	Yes
ZZ	More trained in the practice of qiraah science	Yes
YRF	Know more about the pronunciation and differences between <i>imams</i> in the science of qiraah with their respective characteristics.	Yes
I.S.	Know more about the laws of <i>makharijul huruf</i> and tajwid from each imam's seven (7) qiraah histories. Previously only knew a few <i>imams</i> .	Yes
D.N.	Know more and be able to practice qiraah other than the history of Imam 'Ashim in several verses that have been studied.	Yes
A.F.	Know and understand the differences in reading Al-Qur'an in detail from the narrator and the points of difference.	Yes
F.K.	Know more about the method of reading Al-Qur'an in the science of qiraah from the order of priests that needs to be read first and where the differences lie.	Yes

Based on [Table 1](#), it can be seen that almost all students experienced an increase in their religious competence in Al-Qur'an. However, some realized that this increase

was not significant. Constraints such as limited learning time and the large volume of material, with 30 juz and 114 surahs, may be factors causing the lack of significant improvement.

The results of learning the science of qiraah show several important notes. First, this learning is considered effective in increasing the religious competence of Al-Qur'an through the material and practices carried out. Students can understand material about imam rawi and related principles and practice reading qiraat in frequently read surahs of Al-Qur'an. Thus, they can apply it in daily worship, strengthening their spiritual connection with Allah.

Second, learning the science of qiraah increases the enthusiasm of PAI students in studying Al-Qur'an. They realize the importance of improving their understanding because knowledge is still low. Students also recognize Al-Qur'an as an unlimited and valuable source of knowledge. It strengthens their faith and awe as Muslims who are blessed with Al-Qur'an.

Learning the science of qiraah trains student collaboration, who work together when practicing in groups in applying the rules of qiraah. Before practicing, they discussed the principles of qiraah science and equalizing perceptions. This process strengthens the *hablun minannas* ties between them.

4. Supporting and inhibiting factors for learning qiraah science in the Islamic Education Study Program at UIN Sunan Kalijaga

The process of learning the science of qiraah for students majoring in Islamic Education cannot be separated from supporting and inhibiting factors. Two supporting factors were obtained from observations and interviews with informants: a reminder for the qiraah science schedule and using technology as a learning tool (Minan, personal communication, October 17, 2023).

First, there is a reminder or schedule reminder from the person in charge of the Living Al-Qur'an and Hadith course. The remainder was distributed on H-1 via Whatsapp Group so students could prepare to participate in the learning process by repeating the material presented at the previous meeting. That way, the qiraah science material taught will continue and improve with each meeting.

Second, the use of technology as a learning tool. The process of learning the science of qiraah for students of the Islamic Education Department uses technology in the form of WhatsApp. This technology is used as a forum for disseminating reminders

and distributing the material explained. It can make it easier for students to access books that require fees.

The inhibiting factors in learning the science of qiraah for students majoring in Islamic Education are as follows. The first inhibiting factor is the lack of understanding of the science of recitation among PAI students. It is demonstrated by the attitude of PAI students who are silent and show expressions of confusion when asked questions related to the science of tajwid, such as material on *idgham mutamatsilain*, *idgham mutajanisain*, and *idgham mutaqaribain* (Minan, personal communication, October 17, 2023). Some students have never studied it, and some have forgotten about the material even though the science of recitation is the primary science in the religious competence of Al-Qur'an. The two have a directly proportional relationship, and have been proven in research by [Nimah et al. \(2021\)](#) that there is a moderate or sufficient correlation between the ability to read the Al-Qur'an and understanding the science of recitation. Efforts to overcome these obstacles were made by teaching lecturers by providing explanations of several *tajwid* rules before learning the science of qiraah was carried out.

Second, the inhibiting factor in the learning process of qiraah science is the lack of learning space that can accommodate many qiraah science participants. Qiraah science learning was attended by two lecturers with a total number of 50 students. It makes the learning process less conducive and ineffective (Burhani, personal communication, October 17, 2023).

Even though a conducive atmosphere is closely related to the quality of learning ([Arianti, 2019](#)). The teaching lecturer immediately overcame this obstacle by moving the learning room from the classroom to the theatrical room at FITK UIN Sunan Kalijaga, with a capacity of up to 100 people.

Third, the inhibiting factor in learning qiraah science is the lack of allocated learning time. The 80 minutes of learning time makes it difficult for lecturers to ensure that each student has received and understood the material presented (Khoiriyah, personal communication, October 17, 2023).

In this way, the lecturer's learning control process becomes limited, less comprehensive, and only has classical results. To overcome this, the teacher gives independent assignments to read the material being studied, record the voice, and then upload it to the Google Drive link provided.

Fourth, the inhibiting factor in learning the science of qiraah is the lack of student motivation to participate in understanding the science of qiraah. Based on the results of interviews with qiraah science participants, it was stated that students were less enthusiastic about taking part in the learning, one of which was due to the lack of student attendance. As a result, many students are too lazy to participate in learning, and some even skip classes. This condition can impact and influence other students' enthusiasm for learning. The way to overcome this problem is interspersed with advice on enthusiasm for learning in learning; apart from that, the teacher explains the importance and benefits of studying the science of qiraah.

Fifth, the inhibiting factor in the Qiraah science learning process is the limited media and Qiraah science learning materials. The limitations of media in learning are shown by the existence of the book *Manba' al-Barakat min Sab'a Al-Qiraah*, which only amounts to one (1) book. Therefore, the book is only used by teaching lecturers. This obstacle was overcome by using cellphone media with the Chat Group feature on the WhatsApp application to share material in the form of book photos. That way, every student will still be able to receive the material without having to use the book directly.

Sixth, the inhibiting factor in the learning process of Qiraah science is the misuse of technology in learning. Inappropriate use of technology can hurt education (Alaby, 2020). In learning Qiraah science, the use of cellphone media by students is sometimes uncontrolled and improper. Students often switch to different chat rooms, social media, and other applications. It makes students unfocused and distracted from studying. As a result, the Qiraat Science material delivered by lecturers is not absorbed and not understood by students. Efforts to minimize these obstacles are carried out by lecturers using monitoring strategies by going around and monitoring students during the learning process.

D. Conclusion

Qiraah science is the knowledge needed in studying the Al-Qur'an, both in learning and teaching. Qiraah science learning is carried out to prepare the profile of PAI teacher graduates who are academically proficient and superior in character. This learning will be helpful to avoid misunderstandings regarding the differences in how to read the Al-Qur'an in certain parts.

The learning of Qiraah science in the Islamic Education study program at UIN Sunan Kalijaga is carried out by integrating the theory of qiraah in the book Manba' Al-Barakat min Sab'a Qiraat and the practical application of Surah Al-Fatihah, with several methods including the lecture method, Jibril's practice method, and discussion methods. Learning Qiraah science is felt to improve the religious competence of Al-Qur'an, both in cognitive and skill aspects. Students feel changes, even though small, are supported by reminders from those in charge of the course and the use of technology that makes it easier to access material. The obstacles students feel are related to the place and time is too short, lack of learning materials and media for Qiraah science, students' understanding of the laws of Tajweed science, lack of motivation to learn, and misuse of technology during learning. Even so, all respondents said that learning Qiraah science was essential, and the usefulness of this knowledge could be felt in understanding everything related to the Al-Qur'an.

The limitations of this research relate to the research subject, which only includes Islamic Education students in one generation, and only one letter is practiced. Thus, there is a need for further research related to learning Qiraat Science which is applied to other surahs using more varied and effective methods.

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