

The Role of the Qur'an Literacy Completion Program in Enhancing Junior High School Students' Qur'an Reading Proficiency in the Digital Era

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Abstract

The ability to read the Qur'an is a fundamental competency that should be possessed by Muslim students. This study aims to analyze the implementation of the Qur'an Reading Completion Program (Tuntas Baca Al-Qur'an/TBQ) in improving the Qur'an reading skills of seventh-grade students at SMP Negeri 1 Tanjung Lago and to explain its urgency in the digital era. This research employed a descriptive qualitative approach using observation, interviews, and documentation techniques. The findings indicate that the TBQ program enhances students' reading fluency, pronunciation accuracy (makhrāj), understanding of tajwid rules, and self-confidence in reciting the Qur'an. The program also contributes to the development of religious character and a culture of religious literacy. In the digital era, understanding the Qur'an serves as an important moral and spiritual foundation for students in responding to information challenges and technological advancements.

Keywords: Qur'an Reading Completion Program (TBQ); Qur'an reading skills; religious literacy; digital era.

Abstrak

Kemampuan membaca Al-Qur'an merupakan kompetensi dasar yang penting bagi peserta didik Muslim. Penelitian ini bertujuan menganalisis pelaksanaan Program Tuntas Baca Al-Qur'an (TBQ) dalam meningkatkan kemampuan membaca Al-Qur'an siswa kelas VII SMP Negeri 1 Tanjung Lago serta menjelaskan urgensinya di era digital. Penelitian menggunakan pendekatan kualitatif deskriptif dengan teknik observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa Program TBQ mampu meningkatkan kelancaran membaca, ketepatan makhrāj, pemahaman tajwid, dan kepercayaan diri siswa. Program ini juga berkontribusi dalam pembentukan karakter religius dan budaya literasi keagamaan. Di era digital, pemahaman Al-Qur'an menjadi landasan moral dan spiritual yang penting bagi siswa dalam menghadapi berbagai tantangan informasi dan perkembangan teknologi.

Kata Kunci: Program Tuntas Baca al-Qur'an (TBQ); kemampuan membaca Al-Qur'an; literasi keagamaan; era digital.

1. Introduction

Islamic education plays a strategic role in shaping a generation that is devout, knowledgeable, and of noble character, as mandated by Law Number 20 of 2003 on the National Education System, which affirms that national education aims to develop students' potential so that they become human beings who believe in and are devoted to God Almighty (Indonesia, 2003). One of the foundational competencies that Muslim students must possess is the ability to recite the Qur'an correctly and accurately in accordance with the rules of tajwid and makhraj articulation. This ability pertains not only to ritual religious practice but also constitutes the foundation for understanding Islamic values that serve as life guidance (Al-Qaradhawi, 1999).

Empirical evidence, however, reveals a significant gap in Qur'anic recitation ability among junior high school students. Research indicates that difficulties in Qur'anic recitation at this educational level occur primarily in the areas of makhraj accuracy, mastery of tajwid rules, and reading fluency (Hasibuan, 2023). This situation is further compounded by the digital era, characterized by an increasing dependence of students on digital devices and social media platforms, which progressively reduces the time available for Qur'anic study (Khusna & Umam, 2025).

The development of information and communication technology in the digital era presents both opportunities and complex challenges. On the one hand, digital technology provides unlimited access to digital-based Qur'anic learning resources, such as recitation applications, online tartil platforms, and tajwid tutorial videos (Muntazor, 2024). On the other hand, uncontrolled exposure to digital content—ranging from Western popular culture and intolerant content to anti-religious narratives—threatens the faith and moral character of young Muslims who lack a strong religious foundation (Rabi'u et al., 2025).

In response to these challenges, SMP Negeri 1 Tanjung Lago, Banyuasin Regency, South Sumatra Province, established the Qur'anic Reading Completion (TBQ) Program. This program is a structured religious development initiative implemented through continuous learning of tahsin, tajwid, and practical Qur'anic recitation. The TBQ Program is supervised by three IRE teachers and encompasses seventh-grade students from five class groups, with a duration of 90 minutes per session. The program's implementation is consistent with the Ministerial Regulation on Religious Affairs Number 16 of 2010 on the Management of Religious Education in Schools, which mandates the development of religious culture in schools.

Relevant prior research includes a study by Ahmad Rifa'i, Baharudin, and Rudy Irawan Z., who concluded that the application of the tahsinul qiro'ah method had a significant effect on the Qur'anic recitation ability of eighth-grade students at SMP Negeri 1 Palas (Rifa'i & Baharudin, 2026). Similarly, Yanti et al. (2025) found that student activeness in tahsin programs was positively and significantly correlated with Qur'anic recitation ability. Taqiyudin et al. (2025), in their study at SMP Negeri 1 Modo Lamongan, demonstrated the effectiveness of Qur'anic tahsin activities in measurably improving students' recitation ability.

Although these studies provide a positive picture of the impact of tahsin programs on Qur'anic recitation ability, research specifically examining the TBQ Program at SMPN 1 Tanjung Lago—particularly in the context of digital era challenges—remains very limited. This study aims to address that gap by: (1) describing the implementation of the TBQ Program at SMP Negeri 1 Tanjung Lago; (2) analyzing its contribution to improving the Qur'anic recitation ability of seventh-grade students; and (3) articulating the urgency of Qur'anic comprehension in confronting the challenges of the digital era.

2. Method

This study employed a qualitative approach with a descriptive method. The qualitative approach was selected because it enables the researcher to gain an in-depth understanding of the TBQ Program's implementation process and its impact on students' Qur'anic recitation ability in its natural context (Moleong, 2016). Consistent with the perspective of Creswell and Poth, this approach is appropriate when the research objective is to explore and understand the meaning of a complex socio-educational phenomenon (Creswell & Poth, 2016).

The study was conducted at SMP Negeri 1 Tanjung Lago, Tanjung Lago District, Banyuasin Regency, South Sumatra Province. The selection of this location was based on: (1) the distinctive nature of the TBQ program, which has been running in a structured manner; (2) its representation of the context of a public junior high school in South Sumatra where the majority of students are Muslim; and (3) the accessibility and completeness of available data for the researcher.

Research informants were selected through purposive sampling and consisted of: three IRE teachers who serve as supervisors of the TBQ Program, and seventh-grade students from five class groups selected based on variation in Qur'anic recitation ability level (high, moderate, and low). The total number of student informants was 15 (three students per class group with varying ability levels). The maximum variation sampling approach was employed to obtain a comprehensive and representative perspective (Sugiono, 2013).

Data collection techniques included: (1) passive participatory observation—direct observation of the TBQ learning process without intervention, encompassing teaching methods, student responses, and classroom dynamics; (2) in-depth interviews—using a semi-structured interview guide to elicit teachers' perceptions of program effectiveness and students' experiences in participating in TBQ; and (3) documentation—encompassing activity schedules, attendance records, student progress notes, and school IRE curriculum documents.

Data analysis employed the Miles, Huberman, and Saldaña interactive analysis model, consisting of three stages: (1) data condensation—selecting, focusing, simplifying, and transforming raw data; (2) data display—organizing information in a format that enables conclusion drawing; and (3) conclusion drawing/verification—formulating conclusions supported by strong and consistent evidence (Miles et al., 2014).

Data validity and trustworthiness were established through source triangulation (comparing data from teachers, students, and documents) and technique triangulation (comparing data from observation, interviews, and documentation), as well as member checking with key informants to verify the accuracy of the researcher's interpretations (Sugiono, 2013).

3. Results and Discussion

3.1 Theoretical Foundations of Qur'anic Learning and Literacy in the Digital Era

Tilawah of the Qur'an etymologically derives from the Arabic root *talā-yatlū*, meaning to read or to follow attentively and with deep appreciation (Holipah et al., 2026). In the terminology of Qur'anic sciences, *tilawah* encompasses three interrelated dimensions: first, the technical dimension (*al-adā'*)—the accurate pronunciation of letters according to their *makhraj*; second, the normative dimension (*al-tajwīd*)—the application of *tartil* rules in recitation; and third, the semantic dimension (*al-tadabbur*)—the contemplation and comprehension of the meaning of verses (ISA, 2026).

Tahsin derives from the Arabic root *ḥassana-yuḥassinu*, meaning to beautify or improve. In the context of Qur'anic learning, *tahsin* refers to the systematic process of improving and beautifying Qur'anic recitation through the guidance of a competent teacher (K. Kadir, 2025). The

Qur'anic Reading Completion (TBQ) Program constitutes an institutional implementation of tahsin and tilawah activities within the school setting. TBQ is not merely a ceremonial Qur'anic reading activity but rather a structured learning program with planned objectives, methods, materials, and evaluations (Nasution, 2025).

Various methods have been developed and tested for their effectiveness in improving Qur'anic recitation ability. The talaqqi method is the most authoritative classical approach, wherein a student receives recitation directly from a teacher in a face-to-face musyafahah (lip-to-lip) setting (Rahman & Shohib, 2026). The primary advantage of this method lies in real-time error detection and correction. The drill method, or structured repetition, has been proven effective in consolidating the articulatory motor skills required for hijaiyah letters (Febriningtyas, 2025).

Research by Wulandari et al. (2026) at SMP Islam Al-Ikhlâs Kota Jambi affirmed that tahsin learning methods integrating individual and group approaches can optimize learning outcomes, as they allow teachers to attend to each student's specific needs while simultaneously leveraging the dynamics of cooperative learning.¹⁷ Similarly, Irawa & Anggalia (2026) found that the consistent and sustained application of the tahsin method produced significant and measurable improvements in Qur'anic recitation skills.

Researchers and practitioners in Qur'anic education generally employ four primary indicators to measure Qur'anic recitation ability: (1) reading fluency—the ability to read without interruption; (2) makhraj accuracy—precision in the position and manner of pronouncing hijaiyah letters according to their points of articulation; (3) tajwid mastery—comprehension and application of recitation rules such as idzhar, idgham, ikhfa', iqlab, mad, and qalqalah; and (4) tartil—the ability to read with a melodious rhythm and appropriate pace (Hilmiyati, 2024).

Quantitative research conducted by Ahmad Rifa'i et al. at SMP Negeri 1 Palas, using an assessment instrument based on these four indicators, found significant average improvements across all indicators following the application of the tahsinul qiro'ah method for one semester (Rifa'i & Baharudin, 2026). These findings reinforce the validity of the four-indicator assessment instrument as a representative measurement tool.

The digital era, characterized by the proliferation of social media platforms, streaming content, and artificial intelligence, has fundamentally transformed the social interaction patterns, identity formation, and value systems of young people (Brym et al., 2018). In the context of Islamic education, Nata (2018) emphasizes that the ability to comprehend the Qur'an is not merely a ritual obligation but constitutes an epistemological necessity that determines a Muslim's capacity to critically filter and interpret received information through an Islamic value framework.

Threats facing young Muslims in the digital era include: (a) value de-radicalization through entertainment content that erodes moral character; (b) religious disinformation from unauthorized sources; (c) radicalism recruitment through online platforms; and (d) spiritual alienation resulting from the dominance of a secular-materialistic paradigm (S. Kadir, 2025). These challenges demand a proactive response from Islamic education institutions, including through innovation and adaptation of religious learning to remain relevant and effective in the Society 5.0 era (Zainuddin et al., 2024). Comprehensive Qur'anic literacy—encompassing the ability to read, comprehend, and practice its teachings—serves as the most effective primary defense against these threats (Pangesti, 2026).

3.2 Improvement of Seventh-Grade Students' Qur'anic Recitation Ability

Observational findings obtained during the study period indicate a marked improvement in the reading fluency of seventh-grade students. At the commencement of the program, the majority of students—particularly those without prior TPQ (Qur'anic education center) backgrounds—read

very slowly and frequently halted to spell out letters one by one. Following consistent participation in the TBQ Program, reading fluency improved progressively.

This finding aligns with research by Efendi (2026), who concluded that habitual Qur'anic reading conducted consistently and continuously through the tahsin method produces progressive and measurable improvements in recitation skills. The psychological mechanism underlying this phenomenon is the formation of procedural memory through repetition—whereby the reading skill that initially requires conscious effort (controlled processing) gradually becomes automatic (automatic processing) (Taylor & Workman, 2021).

The makhraj aspect represents the greatest challenge for students, particularly concerning letters that share similar sounds but differ in their points of articulation, such as the pairs ح-حش-س-ث, ه-هز-ذ, and ع-ع. Interview findings from all three IRE teachers were consistent: the first teacher stated that 'the most common makhraj errors involve ض and ظ, which are frequently pronounced similarly, and ع, which is often pronounced like a regular hamzah.' The second teacher added that 'with intensive talaqqi guidance, the majority of students are able to correct their makhraj errors within three to four weeks of regular practice.'

These findings are corroborated by research from Muttaqin (2025), who found that the application of the tahsinul qiro'ah method significantly improved makhraj accuracy, with the most pronounced effects observed on throat letters (huruf halq) and letters requiring precise tongue articulation.

The TBQ Program at SMPN 1 Tanjung Lago incorporates systematic tajwid instruction, commencing with the rules of nun sukun and tanwin (idzhar, idgham, iqlab, ikhfa'), followed by mim sukun rules, mad rules, and other associated rulings. A spiral curriculum approach was employed—material was introduced in simplified form at the program's outset and subsequently repeated and deepened in successive sessions (Bruner, 1960).

Alimron et al. (2022) found in their research that student engagement in tahsin programs had a positive and significant correlation ($r = 0.672$, $p < 0.01$) with the ability to apply tajwid rules in recitation.³⁵ Taqiyyudin et al. (2025), in their study at SMP Negeri 1 Modo Lamongan, found similar results, demonstrating that effectively implemented tahsin programs significantly improve students' tajwid mastery.

Table 1. Aspects of Improvement in Seventh-Grade Students' Qur'anic Recitation Ability

Aspect of Ability	Initial Condition	Condition After TBQ	Primary Method
Reading Fluency	Halting, slow	Fluent and flowing	Drill & murāja'ah
Makhraj Accuracy	Numerous articulation errors	Significantly reduced	Talaqqi & musyāfahah
Tajwid Rules	Basic rules not yet mastered	Basic rules mastered	Spiral curriculum
Self-Confidence	Low, reluctant to read aloud	Significantly increased	Affirmative evaluation

In addition to cognitive and psychomotor dimensions, the TBQ Program also produced a significant impact on the affective dimension of students. Interview findings with students indicated

that following TBQ participation, they felt more confident in reciting the Qur'an before others, whether in school religious activities, at home, or in community events.

This increased self-confidence correlates positively with improvements in self-efficacy in religious learning more broadly—a phenomenon known in educational psychology as the generalization effect of success in one domain to related domains (Zimmerman, 2000). These findings are consistent with Bandura's self-efficacy theory, which posits that mastery experience constitutes the primary source of self-belief formation (Bandura, 1997).

3.3 Contribution of the TBQ Program to Character Formation

Beyond its impact on Qur'anic literacy competency, the TBQ Program also contributes significantly to students' character development. Based on observations and interviews, the most prominent dimensions of character influenced by TBQ are as follows:

Religiosity: Students who actively participate in TBQ demonstrate greater adherence to congregational prayer at school, increased engagement in religious activities, and heightened moral sensitivity in daily interactions. This aligns with the concept of *ta'dīb* in Islamic education as articulated by al-Attas, whereby true education involves the internalization of *adab* through knowledge and practice (Al-Attas, 1980).

Discipline: Regular attendance at TBQ sessions and a commitment to consistently practicing Qur'anic recitation cultivates a *habitus* of discipline among students. The third teacher remarked: 'We observe a clear correlation between students who are disciplined in attending TBQ and students who are disciplined in completing assignments for other subjects.'

Culture of Religious Literacy: The TBQ Program contributes to the formation of a religious literacy culture within the school environment, wherein Qur'anic recitation is perceived as a valuable and commendable activity rather than a burden. This constitutes important socio-cultural capital for the program's sustainability (Coleman, 1988).

3.4 The Urgency of Qur'anic Comprehension in the Digital Era: An In-Depth Analysis

The findings of this study cannot be separated from the macro context of the digital era within which they are situated. Data from Kominfo indicate that 88.9 million Indonesian internet users are young people aged 13–30, and the average daily social media usage time reaches 8–10 hours (Asosiasi Penyelenggara Jasa Internet Indonesia, 2024). This situation implies that the majority of young people's productive time is spent in digital spaces replete with stimuli that compete with religious values.

In this context, the Qur'an functions as a *mīzān* (scale/standard of truth) that provides an evaluative framework for assessing information and values received from digital spaces. The ability to recite the Qur'an is a prerequisite for the ability to comprehend it, and comprehension of the Qur'an is a prerequisite for the ability to employ it as a *mīzān* (Al-Qaradhawi, 1999). Accordingly, the TBQ Program—in building students' Qur'anic recitation ability—is fundamentally constructing the foundation of the entire edifice of religious literacy.

These findings are supported by neuropsychological research demonstrating that Qur'anic recitation can reduce cortisol levels (the stress hormone) while simultaneously improving biological indicators associated with psychological well-being. In the context of the increasing risk of mental health disorders among young people resulting from high-intensity digital media use, the Qur'anic Reading Completion (TBQ) Program therefore possesses not only pedagogical and religious relevance but also potential therapeutic value for the mental health development of students (Thowseaf et al., 2025).

4. Conclusion

Based on the findings and discussion presented above, the following conclusions may be drawn:

First, the Qur'anic Reading Completion (TBQ) Program at SMP Negeri 1 Tanjung Lago is implemented in a structured and systematic manner, with a duration of 90 minutes per session, supervised by three IRE teachers, and encompassing seventh-grade students from five class groups. The program structure—comprising murāja'ah, tajwid instruction, tahsin practice using the talaqqi and musyafahah methods, and individual evaluation—provides a comprehensive learning framework.

Second, the TBQ Program makes a significant contribution to improving the Qur'anic recitation ability of seventh-grade students across all four primary dimensions: reading fluency, makhraj accuracy, tajwid comprehension and application, and student self-confidence. The program also contributes to the formation of religious character, discipline, and a culture of religious literacy within the school environment.

Third, in the context of the challenge-laden digital era, Qur'anic comprehension assumes a manifold urgency: as the foundation of faith and Islamic identity, as a mīzān (evaluative standard) for filtering digital information, as a protective factor against radicalism and harmful content, and as a source of mental health and psychological well-being. The TBQ Program constitutes a strategic investment in cultivating a Qur'an-literate generation that is adaptive, moderate, and of strong character..

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