

**ENHANCING QUR'ANIC READING PROFICIENCY: EXPLORING THE EFFECTS OF  
'WARSYAH QIRO'AH' ON QUR'ANIC RECITATION SKILLS AT MA'HAD SUNAN AMPEL  
AL-'ALY UIN MALANG**

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**Abstract.** The 'warsyah qiro'ah' Al-Qur'an program is one of the specialized programs at the religious educational institution focused on Qur'anic studies, acting as a pivotal solution to enhance the Qur'an reading proficiency of students at Ma'had Sunan Ampel Al-'Aly, Universitas Islam Negeri (UIN) Malang, by providing intensive guidance. This initiative also reflects the institution's (MSAA UIN Malang) concerted attention towards its students' overall Qur'anic reading capability, which necessitates further improvement. Consequently, the essence of the 'warsyah qiro'ah' Al-Qur'an is supplementary to other Qur'anic programs. In other words, this workshop is a supportive mechanism for students to augment their skills in reading the Qur'an, in conjunction with their participation in other Qur'anic programs (such as Qur'anic studies and recitation correction, among others). Therefore, this discourse explores the involvement of 'warsyah qiro'ah' Al-Qur'an, which inherently operates as a supplement or support in enhancing the Qur'anic reading abilities of students at MSAA UIN Malang, focusing on female students. The implications of the 'warsyah qiro'ah' Al-Qur'an for these female students include An enhancement in distinguishing between various Hijaiyyah letters, an improvement in the capacity to apply the rules of Tajwid in recitation, a boost in the fluency of reading the Qur'an (eliminating hesitancy and stuttering), an increase in successful recitation corrections (tashih).

**Keywords:** Warsyah Qiro'ah; Qur'anic Studies; Qur'anic Reading Proficiency

## **A. INTRODUCTION**

Universitas Islam Negeri (UIN) Malang, as an institution inherently bearing an Islamic identity, predominantly enrolls Muslim students. This university's distinctive educational model integrates the conventional university system with the ma'had or Islamic boarding school (pesantren) tradition. Ideally, students pursuing their education at such an Islamic institution should already be competent to read the Al-Qur'an. However, reality presents a contrary scenario. On the other hand, the ma'had of UIN Malang (MSAA) offers five comprehensive programs related to Al-Qur'an studies, encompassing ta'lim al-Qur'an, tashih al-Qur'an, tahsin al-Qur'an, tahfizh al-Qur'an, and 'warsyah qiro'ah' al-Qur'an, the latter commonly referred to as the Qur'anic reading workshop within MSAA (Al Faruq, 2020, p. 314). The essence of the 'warsyah qiro'ah' Al-Qur'an acts as a supplement to the other Qur'anic programs. In essence, it supports students in enhancing their Qur'anic reading skills, alongside participation in other Qur'anic programs (such as ta'lim al-Qur'an, tashih, and so forth). The existence of the 'warsyah qiro'ah' Al-Qur'an program can be perceived as the ma'had's awareness of its students' Qur'anic reading abilities, which are not universally at a moderate or even advanced level. Therefore, this article discusses the role of 'warsyah qiro'ah' Al-Qur'an, which

fundamentally functions as a supportive element in improving the Qur'anic reading skills of students at MSAA UIN Malang, specifically emphasising female students.

Addressing the discrepancy between the expected proficiency in Qur'anic recitation and the actual capabilities of students at UIN Malang, the 'warsyah qiro'ah' Al-Qur'an emerges as a pivotal remedial measure. This workshop, translating to "Qur'an reading workshop," is designed to refine students' recitation skills, focusing on aspects like *tahqiq* (precise articulation), *tartil* (measured recitation), *tadwir* (moderate pacing), and *hadr* (proficient reading) (Mahmud Abdullah, 2021, p. 63). The program aligns with the ma'had's comprehensive curriculum, supplementing existing modules like ta'lim al-Qur'an and tashih. It underscores the institution's commitment to nurturing versatile Qur'anic proficiency, acknowledging the diverse entry-level competencies of its students, particularly females. The workshop not only corrects reading inaccuracies but also elevates the reciter's confidence and fluency, addressing Islamic education's spiritual and academic dimensions.

Moreover, the 'warsyah qiro'ah' Al-Qur'an program reflects a broader pedagogical strategy. Recognizing that enhancement ('peningkatan') is an ongoing process (Hasanah et al., 2020, p. 3), the initiative employs varied methodologies such as, qiro'ati, iqro', tilawati (Ulfah et al., 2019, p. 59-69), ummi, yanbu'a (Palufi & Ahkmad Syahid, 2020, p. 34-35), and bil qolam methods. While teaching techniques are carried out using from traditional 'sorogan' one-on-one sessions (Hafidh et al., 2022). to more contemporary group practices, adapting to the unique learning curves and emotional landscapes of students (Fitriani & Hayati, 2020, p. 19). This approach resonates with the holistic educational ethos of UIN Malang, which harmonizes conventional academic rigours with the enriching communal wisdom of the pesantren tradition. Thus, while remedial, the program also celebrates the diverse tapestry of learners' backgrounds, fostering an environment where each student, irrespective of their initial proficiency, is steered towards a resonant engagement with the Holy Qur'an.

## **B. METHODS**

This research uses a type of qualitative research which according to Denzin and Lincoln uses a natural setting and in Bogdan and Bikler's view it is descriptive in nature (Anggito & Setiawan, 2018, p. 7). This descriptive type is to systematically describe and explain the facts of the problems related to the implications of the 'warsyah qiro'ah' of the Al-Qur'an on increasing the ability to read the Al-Qur'an of MSAA UIN Malang students (Mukhtazar, 2020, p. 10). Research occurs in the field (field research) and involves researchers directly (R. Semiawan, 2010, p. 9). Data in qualitative research is in the form of primary data (obtained directly) and secondary data (obtained through intermediaries). The form is in the form of field notes, interview transcripts, official documents, pictures and so on. Data collection uses observation, interviews and documentation techniques (Mukhadis, 2018, p. 47). Data analysis was carried out inductively (Siyoto & Ali Sodik, 2015, p. 121). Meanwhile, according to Miles and Huberman (1984), the data analysis stages are used, namely interactive analysis with three stages: data reduction, data display, and conclusions (Sugiyono, 2020, p. 321). Finally, ensuring the validity of the data using data triangulation techniques according to Sugiyono, namely triangulation of sources, techniques and time (Sugiyono, 2020, p. 368).

## **C. RESULT AND DISCUSSION**

### **1. Efforts to Enhance the Qur'anic Reading Proficiency of Female Students through 'Warsyah Qiro'ah' Al-Qur'an at Ma'had Sunan Ampel Al-'Aly UIN Malang**

The effort in question encompasses all endeavours undertaken to execute this program to

enhance the Qur'anic reading skills of female students at MSAA. Students are divided into several groups or classes based on test results that align with their capabilities. This placement test is conducted upon the initial entry of female students into the ma'had. There are various levels of groups or classes, namely tafsir, tartil, qiro'ah, asasi, and I'dad classes. Female students in the I'dad class must attend the workshop or 'warsyah qiro'ah' Al-Qur'an class.

Learning to read the Al-Qur'an necessitates the presence of teachers or Muslim/ah in the process, considering the Qur'an was revealed through a narration process, meaning it is taught through musyafahah and talaqqi (Hasyim & dkk, 2018, p. 7). For the selection of workshop class mu'allimah, the ma'had sets qualifications that include: the mu'allimah must have completed the Al-Qur'an (memorized 30 Juz), and their scores during the tahfidz student recruitment are among the top-ranked (by the ma'had). The mu'allimah are sourced from the tahfidz students of UIN Malang.

The ma'had grants mu'allimah the freedom to employ various methods and techniques when teaching Qur'anic reading, provided they are suitable for the workshop class of female students. The methods utilized by mu'allimah vary, including the Qiro'ati Method, where the mu'allimah provides Qur'anic reading examples for students to emulate; (Nur'aini, 2020, p. 27) the UMMI Method, introducing the Hijaiyyah letters before delving into tajwid; (Hernawan & Muthoifin, 2018, p. 29) and Bil Qolam, involving three processes: talqin, ittiba', and urdlah or drill (Rohmad & Muslimin, 2017, p. 91-99).

As for the teaching techniques, most employed the Classical Individual Technique during the first semester, where female students read together following the mu'allimah's example. In the second semester, all mu'allimah implemented the sorogan technique with a talaqqi model. Fundamentally, this involves female students coming forward one by one in front of their mu'allimah and reading the Qur'an according to their tashih acquisition.

## 2. Supporting and Hindering Factors in the Effort to Improve Qur'anic Reading Skills of Female Students through 'Warsyah Qiro'ah' Al-Qur'an at Ma'had Sunan Ampel Al-'Aly UIN Malang

Generally, factors influencing an individual's ability to read the Al-Qur'an comprise internal and external elements (Mahdali, 2020, p. 43-68). Internal factors, such as physical (bodily) attributes, intelligence, interest (Maesaroh, 2013, p. 150-168), and motivation (Suprihatin, 2015, p. 73-82), originate within an individual. Conversely, external factors stem from outside an individual, like the social environment (parents, teachers, and peers), prior education, or the setting where they learn to read the Al-Qur'an. Throughout the implementation of 'warsyah qiro'ah' Al-Qur'an at MSAA UIN Malang for female students, two influencing factors have been identified: supporting and hindering factors, detailed as follows: Self-awareness (Jariah, 2019, p. 55), Interest, Ma'had Facilities, Time (Wahidaty, 2021, p. 1884), Quantity in one group (workshop class), Consistency and inconsistency of location, Teaching Techniques.

Table I: Supporting and Hindering Factors

No.	Supporting Factors	Hindering Factors
1.	Self-awareness	Time
2.		Interest
3.	Ma'had Facilities	Unsuitable Teaching Techniques
4.		Quantity in One Group
5.	Location Consistency	Location Inconsistency

### **3. Implications of 'Warsyah Qiro'ah' Al-Qur'an on Enhancing Qur'anic Reading Skills of Female Students at Ma'had Sunan Ampel Al-'Aly UIN Malang**

It was found that the application of 'warsyah qiro'ah' Al-Qur'an at this MSAA has seen improvements, albeit not significant. The lack of significant progress is due to various reasons, such as challenges or obstacles encountered during the process and the inherent nature of learning, which requires a process and customary practice.

Generally, the forms of improvement in the Qur'anic reading abilities of female students after attending the workshop class can be summarized into four points, firstly, Improvement in the Ability to Distinguish Hijaiyyah Letters The primary foundation in reading the Al-Qur'an is recognizing Hijaiyyah letters, and to read them correctly, these letters must be thoroughly memorized. After participating in the 'warsyah qiro'ah' Al-Qur'an workshop, female students began to differentiate letters they previously thought were similar or differed only by a dot, such as the *wawu* and *fa'* letters or *tho'* and *dho'* letters.

Secondly, Enhancement in the Ability to Apply Tajwid Rules in Recitation. Initially, most female students in the workshop class needed to be more precise in reading the Al-Qur'an according to the rules of recitation and tajwid. However, after attending the Al-Qur'an workshop class, students began to understand the rules of recitation and could apply the tajwid of the verses they read. Additionally, in terms of the pronunciation of makahrijul letters, which were often confused, such as the pronunciation of the letters ث, ش, س, all of which are articulated from the tongue but at different positions (ث is at the middle of the tongue, س is at the tip of the tongue, and ش is at the gum line), they began to gradually notice these differences by reading carefully.

Thirdly, Increase in Fluency of Qur'anic Reading (eliminating stuttering). Initially, most female students in the workshop class stuttered or had to spell out words while reading the Al-Qur'an. It was common for them to stop mid-recitation due to breathlessness or confusion about the subsequent verses. Additionally, their recitation had occasional errors, and they tended to read too quickly (*tadwir* or even *hadr*). However, after attending the workshop, they began to read without stuttering, managed their breathing (not stopping mid-recitation), and made fewer mistakes. Achieving fluency in Qur'anic reading requires a process that necessitates habitual practice or '*kudu kulino*.'

Fourthly, Increase in the Number of Tashih Acquisitions. The 'warsyah qiro'ah' Al-Qur'an program has had an impact, namely (being able to help accelerate the increase in tashih acquisition), provided that these female students maintain a balance in practising Qur'anic reading (diligence) and regularly attend tashih submissions in the morning.

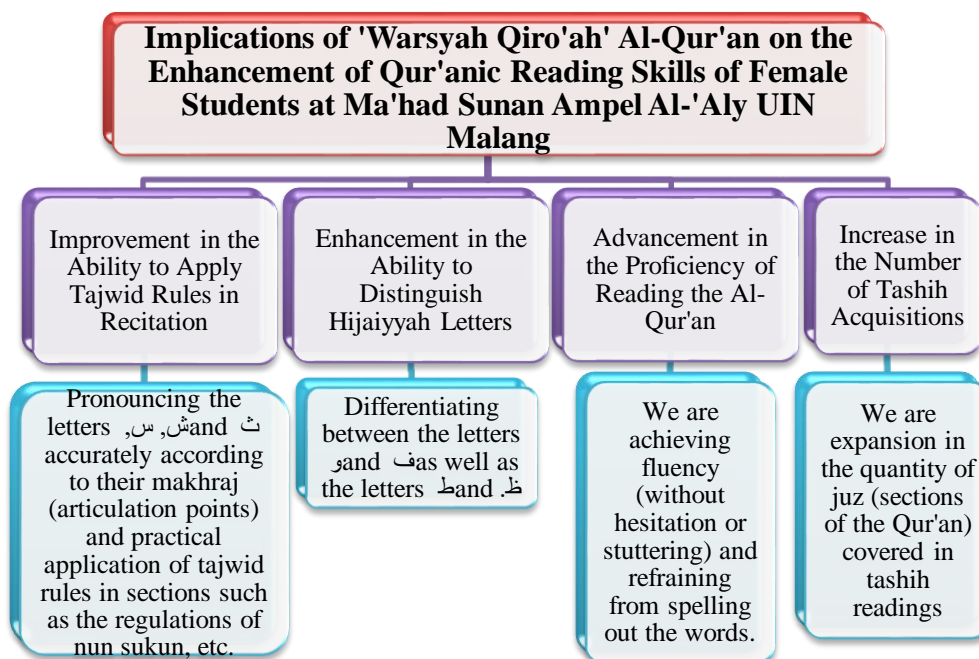


Figure 1. Implications of 'Warsyah Qiro'ah' Al-Qur'an on the Enhancement of Qur'anic Reading Skills of Female Students at Ma'had Sunan Ampel Al-'Aly UIN Malang

Based on the preceding discussion, the research conducted at Ma'had Sunan Ampel Al-'Aly UIN Malang concerning the 'Warsyah Qiro'ah' Al-Qur'an program reveals several critical implications for enhancing Qur'anic reading skills among female students. Here is an in-depth analysis of the research findings: firstly, Mastery of Tajwid Rules. The ability to correctly apply Tajwid rules is fundamental in properly reciting the Al-Qur'an, preserving the sanctity and consistency of its recitation from generation to generation. The research indicates a marked improvement in the student's understanding and application of these rules. This progress is about preserving the oral tradition and deepening the students' connection with the divine text. The correct pronunciation of the letters ث, ش, and س, and the proper execution of the rules of nun sukun, for instance, are crucial in avoiding misinterpretations of the scriptural text, thereby maintaining the intended meanings and guidance of the Qur'an.

Secondly, Discernment of Hijaiyyah Letters. The capability to distinguish nuanced differences between similar Hijaiyyah letters is crucial. Mistaking one letter for another can lead to mispronunciations, which, in turn, can alter the meaning of verses. The noted improvement in distinguishing between letters like و and ف or ط and ظ underscores the success of the program in bolstering the foundational knowledge of the students. This enhanced discernment aids in preserving the Qur'an's linguistic integrity, ensuring its recitation remains true to the original revelation.

Thirdly, Fluency in Qur'anic Reading. The observed advancements in reading fluency—characterized by smooth, uninterrupted recitation without needing to spell words—indicate a growing familiarity and comfort with the text. This fluency is vital not only for personal readings but also for communal prayers and teaching scenarios. It suggests that the students are moving beyond the mechanical aspects of reading and beginning to engage with the Qur'an more fluidly and naturally, indicative of deeper comprehension and internalization.

Fourthly, Growth in Tashih Acquisitions. The program's effectiveness in improving students' accuracy in recitation is evidenced by the rise in Tashih acquisitions, which denote the successful corrections made during Qur'anic recitation. This growth is particularly significant

because it reflects the students' ability to self-correct and internalize the feedback they receive, which is a critical aspect of independent learning and spiritual growth.

In conclusion, the 'Warsyah Qiro'ah' Al-Qur'an program at Ma'had Sunan Ampel Al-'Aly UIN Malang demonstrates substantial success in enhancing the Qur'anic recitation skills of its female students. The improvements noted across various aspects of their recitation reflect a comprehensive approach to learning, where students are not merely taught to read but to engage deeply with the Qur'an's linguistic, theological, and spiritual dimensions. These advancements underscore the importance of tailored, skill-level appropriate education and the significant role of consistent practice and knowledgeable instruction in cultivating religious scholarship and personal spiritual development.

#### D. CONCLUSION

The 'Warsyah Qiro'ah' Al-Qur'an initiative at Ma'had Sunan Ampel Al-'Aly UIN Malang has proven to be a pivotal educational tool in enhancing Qur'anic recitation among female students. The program's structured approach, which encompasses the mastery of Tajwid rules, discernment of Hijaiyyah letters, fluency in reading, and increase in Tashih acquisitions, demonstrates a comprehensive method of instruction that extends beyond mere theoretical understanding. The significant improvements in the students' recitation skills underscore the program's success and reaffirm the necessity for such targeted immersive educational experiences. These advancements support linguistic and theological proficiency and foster a deeper spiritual connection with the Qur'anic text, facilitating a more profound understanding and continuous engagement with the divine scripture. The program, therefore, stands as a testament to the power of dedicated educational frameworks that cater to the specific needs of students, further highlighting the importance of such initiatives in religious and cultural preservation.

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