

Analysis of the Influence of the UP3AI Program on the Ability to Read the Qur'an and the Formation of USK Students' Morals

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Abstract

This study was conducted based on the fact that several USK students still cannot read the Quran and do not understand the correct Makhraj of letters and the laws of tajwid. Therefore. USK has a UP3AI (Islamic Religion Course Development Unit) program, a companion program development unit for Islamic religious courses aimed at forming a Quranic generation with noble character. This study aims to analyze the effectiveness of the UP3AI program in improving USK students' ability to read the Quran and its impact on moral formation. The research method uses a mixed approach (quantitative and qualitative). The results show that the program's effectiveness is not optimal due to constraints on time discipline, communication, and mentor abilities, and it is said to be effective if the learning process between mentors and students has gone well. Then there is the quality of teaching the Quran, both in the mosque and the Musalla; there is no stable teaching method, limited hours of teaching the Quran, the elimination of the teaching curriculum, the influence of television shows, and others that cause the success of this program not to be achieved. In addition, the impact on student morals is not significant.

Keywords: *UP3AI Program; ability to read the Koran; Morals*

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Introduction

Morals are a person's actions, behavior, and words when interacting with humans. If what a person does is in accordance with the values that apply in that society and is acceptable and pleasing to the community, then that person is considered to have good morals, and vice versa (Fang & Pan, 2017; Xu et al., 2020). Nowadays, people tend to understand the term moral education as one of the fields of study taught in schools or madrasas, such as Pancasila moral education (PMP), morals or ethics. The material is contained in certain packages and is provided using instructive methods, lectures, advice and sometimes discussions (Darwanto & Sari, 2020; Muyasaroh, 2022).

The choice of moral education as a separate field of study and the tendency of teachers who hold theoretical studies to avoid the formation of (moral) values in teaching and learning activities not only make our national education goals not realized, but also to a certain degree

will make human life miserable (Berglund & Gent, 2018; Hartono et al., 2019; Rafikov et al., 2021). Seoroyo emphasized that without exception education in general, moreover Islamic education is not just a process of transferring culture or transferring knowledge (transfer of knowledge) or transferring technology (transfer of technology), but also as a process of transferring values (transfer of values), namely moral values, because the aim of Islamic education is to make people who are pious: people who achieve *al - falāh*, namely eternal success in life in this world and the hereafter (C.Greene et al., 2006; Mondal, 2017; Shephard, 2015).

The author sees phenomena that occur nowadays, the morals of most people are starting to fade and are simply ignored, and they no longer even adhere to the Koran, especially some Syiah Kuala University students. Therefore, every Faculty of Syiah Kuala University organizes the UP3AI program. Before taking Islamic religion courses, each Faculty of Syiah Kuala University first held a selection of Syiah Kuala University students to take the UP3AI program. UP3AI is designed to instill the ability to read the Qur'an and Islamic morals in students as an effort to improve the quality of graduates.

Every student is required to take the UP3AI program with the aim of increasing knowledge of the Islamic religion, forming good morals and personality and strengthening faith and devotion to Allah SWT. It is said that it is mandatory to take the UP3AI program, because 50% of the grades are for the UP3AI program and the other 50% are for lecturers who hold Islamic religion courses (Mustanir, 2004). The UP3AI program can help Syiah Kuala University students gain deeper knowledge of the Islamic religion in life, especially regarding the Koran and morals. However, judging from the reality, there are still many Syiah Kuala University students who cannot pass the reading of the Koran. This is due to whether the UP3AI program or educators or students are having problems, and there are also Syiah Kuala University students who can read the Koran but don't apply it in everyday life, just want to get grades from educators. "Based on this problem, researchers are interested in analyzing the UP3AI program (Islamic religious course companion program development unit) on the ability to read the Al-Qur'an and its impact on *the morale of USK students*."

Methodology

This study is a mixed research (qualitative and quantitative). The mixed-methods approach in this study was chosen to provide a more comprehensive picture of the effectiveness of the UP3AI program on the ability to read the Qur'an and the moral formation of USK students. The combination of quantitative and qualitative methods allows researchers to obtain richer and more in-depth data. Quantitative data are used to identify patterns and levels of program effectiveness statistically, while qualitative data provide contextual insights through the exploration of individual experiences and phenomena underlying the quantitative results. This approach also supports the validation of findings through data triangulation, where quantitative results can be strengthened with narratives from qualitative data, thereby increasing the credibility of the study (Hamidi, 2004). This research was conducted at USK, the location of this study was chosen because of the discovery of phenomena and problems that occurred around the implementation of the Qur'an reading program for students at USK.

The integration of quantitative and qualitative data was carried out through several stages. Data were collected quantitatively through questionnaires that measured students' and mentors' perceptions of the effectiveness of the program, and qualitatively through observations and in-depth interviews to explore challenges and opportunities in program implementation. Data analysis was conducted separately, where quantitative data was analyzed using frequency distribution techniques and percentage tables, while qualitative data was analyzed through data reduction, data presentation, and drawing conclusions. Furthermore, findings from both types of data were combined to provide a holistic interpretation. Quantitative results were used to validate qualitative findings, while qualitative data provided a narrative that explained the context behind the statistical results.

The final stage of integration was carried out in drawing conclusions, where the relationship between quantitative results and qualitative findings was combined to provide a more complete understanding of the effectiveness of the program and its supporting or inhibiting factors. This approach ensures that research findings are not only based on numbers but also understand the narrative behind the data, so that the results are relevant and applicable to the development of education policies and practices.

The population in this research is all students in the USK environment. Sampling uses a purposive sampling technique, *namely* a sampling technique with certain considerations (Sugiyono, 2022). So the sample for this research is UP3AI in the USK Faculty environment, as many as 67 respondents consisting of 15 Al-Qur'an Mentors, Chair of RKU, Chair of UP3AI and 50 students who have taken the Al-Qur'an reading program. The data collection techniques used in this research are: *first*, observation to observe symptoms and obtain data at the research site related to Al-Qur'an teaching methods, materials in Al-Qur'an learning, media used in learning the Al-Qur'an, the time period in the process of learning the Al-Qur'an, educational techniques in providing Al-Qur'an learning materials, students' interest in following Al-Qur'an learning materials. *Second*, interviews with respondents. *Third*, Documentation Study carried out on official documents, archives, photographs, operational technical manuals and so on. Among the documents that will be examined relate to the Chancellor's Decree, modules and curriculum. Document review is a way of collecting information obtained from documents, namely to look at data related to the mandatory program of being able to read the Koran and its impact on the morale of USK students. Then the data is processed using the tabulas+i percentage technique in table form with the formula proposed by Anas Sudjono as follows (Bungin, 2003):

$$p = \frac{F}{N} \times 100\%$$

Information	p	= percentage
	F	= frequency
	N	= frequency number
	100%	= fixed number.

Fourth, questionnaires were given to students who had taken the Al-Qur'an reading program at each faculty in the USK environment, as many as 50 people who would be selected by 6 faculties and 15 Al-Qur'an mentors. Data validity and validity were carried out using triangulation techniques. Triangulation is carried out by testing whether the process and results of the method used are running well. In this case the author conducted interviews with UP3AI leaders and made observations again. Triangulation can also be done by testing the researcher's understanding with the informant's understanding of the things informed by the informant in the research. Then the data analysis techniques used are qualitative data analysis and quantitative data analysis. Qualitative data analysis is carried out by collecting data, presenting data, reducing data, drawing conclusions and verifying (Sugiyono, 2016). Furthermore, the quantitative data analysis used is a presentation model in the form of distribution frequency and percentage tables.

Result and Discussion

The Effectiveness of Implementing the Program Requires Being Able to Read the Koran At USK

The implementation of the Al-Qur'an reading program is very well implemented in the USK environment, because in reality USK students still do not understand the makhraj letters and the laws of recitation and do not even know the hijaiyah letters at all. With this program, USK students can study and read the Al-Qur'an well. Based on the distribution of

questionnaires given to students, it was found that students agreed that the Al-Quran reading program was implemented in the USK environment, because students considered that this program was only implemented for one semester once a year, and this program was only implemented in USK and as a condition for taking Islamic religious courses. Apart from that, students are very confident that by implementing this program at USK they will gain more knowledge of the Qur'an than what was previously available and practice it in everyday life and provide knowledge that is useful for other people. Students who have taken the Al-Qur'an reading program will be trained by a designated Al-Qur'an reading mentor. The mentor is referred to as the coach and the student as the coachee.

Halaqah is a process of tarbiyah activities in group dynamics of between 5 and 10 people. The ideal time is once a week between 2-5 hours. Halaqah in another sense is also called recitation where the people taking part in the recitation sit in a circle. In other languages it is called a taklim assembly, or a scientific forum. The aim of halaqah in general is to form syakhshiyah Islamiyah da'iyah.

Halaqah has activities such as reading the Al-Qur'an, memorizing the Al-Qur'an, understanding the contents of the Al-Qur'an and other Islamic religious knowledge. Apart from providing material, halaqah can also be done through rihlah and natural meditation with the aim of gaining knowledge as well as enjoying God's beautiful creation. Halaqah can be done in mosques, homes, prayer rooms and others (Khasanah & Nurhidayati, 2021).

The implementation of the Al-Qur'an reading program aims to ensure that all USK students can read the Al-Qur'an well and well. Apart from being implemented in the USK environment, students are strongly encouraged to take part in the program to achieve certain goals. This is a requirement for taking Islamic religious courses. However, some students do not understand how important it is to study Al-Qur'an knowledge, and only take part in Al-Qur'an reading programs to get grades from mentors.

The implementation of the mandatory program to be able to read the Al-Qur'an among USK students can be said to be effective or not yet effective. What is meant to be effective is that the learning process between the Mentor and the Student has gone well, this can be seen in terms of the teaching and learning process, the time used well, the methods used can be understood by the Student, and the teaching techniques. Meanwhile, what is meant by not being effective is lack of discipline, especially time, communication in teaching and learning is not good, and some mentors have not mastered the material.

The Al-Qur'an program implemented by a UP3AI institution in USK has just been developed. Students themselves, whether they like it or not, have to take part in the program, because it is a condition for taking Islamic religious courses. We can see the table of students who have taken the UP3AI program as follows:

Table 1. The Al-Qur'an reading program is implemented among students

Alternative answer	F	%
Yes	24	48
No	26	52
Amount	50	100

Data Source: Questionnaire Results

From the conclusion of the table above, 52% of students who have taken the Al-Qur'an reading program are said to have not been effective. This shows that students' seriousness in receiving material from Al-Qur'an Mentors has not been achieved optimally, so the learning process has not been effective. Meanwhile, some students stated that they were effective with 48%, because they were motivated to learn and understand the material presented by the Mentor. According to the Mentor, students' seriousness in receiving Al-Qur'an material is quite good. Based on the results of the questionnaire distribution given, the mentor's

seriousness in providing knowledge about the Al-Qur'an has reached 80%, this shows that the mentor has succeeded in providing knowledge to students, with the aim of students gaining knowledge about the Al-Qur'an. Meanwhile, 20% of mentors do not provide knowledge seriously, resulting in students who take part in the Al-Qur'an reading program missing out on material or not even gaining knowledge, so they suffer a lot of loss.

According to the Al-Qur'an Mentors, the implementation of the Al-Qur'an reading program has reached 93.3% effectiveness. Apart from that, the implementation of an effective or ineffective Al-Qur'an reading program can also be seen in terms of regulations and sanctions for mentors and students. The UP3AI program has regulations and sanctions for mentors and students with the aim of ensuring that the program can run well.

According to KomalaPontas, he stated that the UP3AI program has regulations and sanctions that have been set for Mentors and Students. The rules and sanctions between mentors and students are the same, namely entering on time before 15 minutes, wearing Muslim clothes, filling in attendance sheets (for students filling in absences by their respective mentors, for mentors absences have been provided by the UP3AI management). Meanwhile, the sanctions for Mentors are: if they are not present without notification, they will be subject to the sanction of depositing a letter in the Koran which has been determined by the UP3AI administrators. Meanwhile, if students are not present to take part in the UP3AI program, they can deposit the letters in the Al-Qur'an that have been determined to their respective mentors. The UP3AI management sets regulations and sanctions for mentors and students with the aim of training discipline both in the teaching-learning process and time discipline.

According to Suhaimi, it can be said that the implementation of the Al-Qur'an reading program has been effective and it can also be said that it has not been effective, this is caused by certain factors, including: students' lack of seriousness in participating in the Al-Qur'an reading program, in the learning process of the students. There are mentors who have not yet mastered the material, etc., but judging from eye notes, the implementation of the Al-Qur'an reading program has been effective. Komala Pontas further stated that the implementation of the Al-Qur'an reading program was a balance between effective and ineffective. Students taking the Al-Qur'an reading program at UP3AI study from Iqra 1 to Iqra 6 and the Al-Qur'an.

The duration of the Al-Qur'an learning process can only be done once a year for one semester. This shows that the implementation of the Al-Qur'an reading program is less effective, so that many students do not understand and cannot fully receive the material from the mentors, plus the time between students and mentors is not appropriate, if there is additional time to complete the material. In other ways, each student must study alone or repeat the material given, so that the time and learning process goes well.

The Level of Success of The Program of Being Able to Read the Koran Towards Overcoming Not Being Able to Read The Koran Among USK Students

The level of success of the program of being able to read the Al-Qur'an can be seen from the activeness of the Mentors in providing material, Students are motivated to take part in and learn the Al-Qur'an reading program, the method used is very easy, the media is good, students' interest in participating in the program and good teaching and learning processes, as well as the success of students in reading the Koran.

According to KomalaPontas, good Al-Qur'an Mentors have the following characteristics: Getting to know the participants well, being familiar with and respecting the participants and knowing exactly what they need, understanding the material being presented well. using an approach method that is appropriate to the material and conditions of the participants, including their level of thinking ability, age, maturity and insight. monitor the development of participants' behavior outside of meetings, this can be done with biodata sheets, observations at each meeting, visiting homes and giving questionnaires.

In teaching and learning activities the role of motivation is very necessary. Motivation for students can develop activities and initiative to direct and maintain persistence in learning

activities. There are several factors that influence learning motivation, including: maturity, purposeful effort, knowledge of the results in motivation, participation, rewards and punishment. Likewise, according to the Mentors, students who have participated in the program will be motivated to learn the Koran.

Every student must know the principles of motivation to achieve a goal, namely enthusiasm for learning. The principles of motivation consist of: meaningfulness, knowledge and skills, models, open communication, authenticity and challenging tasks, appropriate and active practice, task assessment, pleasant conditions and consequences, developing a variety of abilities, involving as many senses as possible, balance in the organization of learning experiences.

The level of success of the mandatory program of being able to read the Al-Qur'an can also be seen from the method used by Mentors in teaching the Al-Qur'an to students, namely the Iqra method. With the Iqra method, students learn more easily and can be understood quickly. The Iqra method is a method of reading the Koran that emphasizes direct reading practice. The I QRA guidebook consists of 6 volumes starting from a simple level, step by step up to a perfect level.

According to Komala Pontas, you can use the Iqra book to study the Koran using the Iqra method. In the community, the Iqra book is known as the "Iqra Method" and is compiled concisely in small books measuring $\frac{1}{4}$ (quarter folio) and is divided into six volumes. These volumes are arranged based on the order and order of the material which each student must go through in stages, so that volume 2 is a continuation of volume 1. Volume 3 is a continuation of volume 2, and so on until the completion of volume 6.

Each volume has an average of 43 pages, with each cover color being different. Volume 1 is red, volume 2 is green, volume 3 is light blue, volume 4 is turmeric yellow, volume 5 is purple, and volume 6 is brown. After the revision, the Iqra book came packaged in one book containing volumes 1 to volume 6. In the revised edition of August 2000, the Iqra book was equipped with juz 'amma and was not equipped with teaching instructions per volume. The revised edition of October 2000 is not equipped with juz 'amma but in each volume it is accompanied by teaching instructions. By using this Iqra book, students can learn and understand it quickly.

According to the Al-Qur'an Mentors, the Al-Qur'an teaching method they use is the Iqra method, this aims to help students learn the Al-Qur'an rather than other methods, for example the Baghdahdi method. According to Suhaimi, he also stated that a good method to use for studying the Al-Qur'an is the Iqra method, because this method is very easy for students to learn. Likewise with the media used in learning the Koran.

According to Komala Pontas, the UP3AI program does not come from the curriculum at the faculty, but the status of the UP3AI program is under a unit and there is no connection between each faculty, but the faculty and the UP3AI program collaborate in matters regarding Islamic religious subjects. The UP3AI program was issued a decree from the Chancellor of USK, meaning this program is under the Chancellor. UP3AI is just in the development stage. All funds needed really depend on the Chancellor of USK.

According to Suhaimi, he stated that the media used to learn the Al-Qur'an is very poor, because the facilities are limited so that the teaching and learning process is hampered. RKU is a place for public lectures including Islamic religious courses, therefore there is limited media, students take turns attending each other's lectures. Public lectures at USK are not Islamic religious courses, but other general courses such as PKN, ISBD and IAD.

According to the Mentors, students' interest in learning the Qur'an can be seen from the success rate of the Al-Qur'an reading program. With an interest in learning to read the Al-Qur'an, students are motivated and enthusiastic to follow and study it.

On the other hand, students who are not interested in studying the Al-Qur'an are due to laziness, learning difficulties, and not being curious about learning the Al-Qur'an. In addition, there are other factors that influence interest in learning, namely: physical factors

including: health, disability, psychological factors including: intelligence, attention, talent, motivation, maturity and fatigue, physiological factors, family factors, school factors, community factors .

The level of success of the Al-Qur'an reading program can also be seen from the good teaching and learning process. According to the Mentor, the teaching and learning process has principles, namely activity, the principle of motivation, the principle of individuality, the principle of demonstration, the principle of example, the principle of habituation, the principle of correlation, the principle of interest and attention. With this principle of the teaching and learning process, students will reach the level of learning the Koran (Maryam Sarkhanloo, 2018).

According to KomalaPontas, the good teaching and learning process in the Al-Qur'an reading program has been successful. With this program, many students can read the Al-Qur'an and many have even taken part in MTQ (Musabaqah Tilawatil Qur'an) and become Al-Qur'an Mentors at home, mosques, Islamic boarding schools. Then Suhaimi stated that the teaching and learning process in the Al-Qur'an reading program had been successful, because with the added value between UP3AI and MKU Islamic religion at RKU USK, students became more active in learning about the Al-Qur'an. In addition, the success rate of students in the Al-Qur'an reading program has not yet reached 100%. This can be seen from the table as follows:

Table 2. Student success in the Al-Qur'an reading program

Alternative answer	F	%
Yes	16	32
No	34	68
Amount	50	100

Data Source: Questionnaire Results

From the conclusion of the table above, only 32% of students were successful in the Al-Qur'an reading program. This shows that students have studied the Koran well and are not bored of repeating the material presented by the mentor. Meanwhile, 68% of students' success was not successful due to poor acceptance of the material, lack of confidence in interacting with the Mentor directly.

According to the Mentor, the reasons for the decline in the ability to read the Al-Qur'an are the decline in the quality of Al-Qur'an teaching in the Mosque, Musalla, there is no stable teaching method, limited hours of Al-Qur'an lessons, the elimination of the teaching curriculum, the influence of television programs and others, therefore Mentors must have high ability and credibility. Such as reading the Koran well and correctly, mastering the material, having akhlakul karimah (good deeds). So that students' success in reading the Koran increases.

According to Mr Komala Pontas, many students cannot read the Koran and many do not pass this program because they do not follow and study the Koran and do not care about this program, they do not know that this program is requirements for taking religious courses at USK.

It is said that they cannot read the Koran because the makhraj letters of the Koran that they study are difficult to understand or can also be seen from their respective places of birth. It is customary for parents to teach the Baghdadi method, and some even teach it using their respective regional languages. This is very difficult for students studying the Koran.

The process of learning to read the Koran can be seen from student activity. The Mentors, before starting the lesson, give students a test first one by one in the Al-Qur'an reading program, such as repeating the reading of the hijaiyah letters, long and short to the rules of tajwid in the next meeting. This aims to ensure that their memories are not lost.

The process of learning to read the Al-Qur'an can be carried out using the CBMA model (active student learning method), where the mentor's pattern or system of coaching learning

activities is high, active and completely successful. The character of CBMA involves individual Mentors (thinking and feeling) in teaching and learning activities related to cognitive assimilation in achieving knowledge, forming attitudes, skills through habits and practice.

The level of success in the Al-Qur'an reading program can also be seen in terms of the curriculum which is appropriate to the student's abilities. A good curriculum can be used by Mentors, if the learning objectives, methods, techniques and teaching media are appropriate and appropriate. Teaching techniques include the level of success in the Al-Qur'an reading program. There are several teaching techniques for Al-Qur'an Mentors, including: educating through example, educating through habits, educating through advice and stories, educating through discipline, educating through participation, and educating through maintenance. By applying teaching techniques to students, they will achieve a good level of learning success (Ramadani et al., 2021; Suraydi et al., 2018).

The Influence of Being Able to Read the Koran on the Moral Formation of USK Students

Students who take the Al-Qur'an reading program have had a positive impact on their daily lives. Students who previously couldn't read the Al-Qur'an after participating in this program can now read the Al-Qur'an. This can be seen from the table as follows:

Table 3. The Al-Qur'an reading program has a good impact on the development of students' Al-Qur'an reading skills

Alternative answer	F	%
Yes	50	100
No	-	-
Amount	50	100

Data Source: Questionnaire Results

From the conclusion of the table above, after participating in the Al-Qur'an reading program, students had a 100% good impact. This has been successfully implemented. According to Suhaimi, there are other factors that have a good impact on developing the ability to read the Al-Qur'an, namely cognitive, affective and linguistic factors.

Cognitive factors are metacognitive factors that explain a person's knowledge about the characteristics of his thinking process and the organization of his thoughts. If someone has metacognitive awareness, then reading will become an active thinking process and understanding will be easily achieved. Another term used to describe this cognitive function is schemata (plural word for schema). Schemata are functions in the brain that interpret, organize and retrieve information. In other words, schemata are mental frameworks. These schemata are very important for the process of learning to read because schemata store past data (knowledge and experience) in memory, which can be recalled at any time if necessary.

Affective factors that influence reading ability include: self-concept, autonomy, mastery of the environment, perception of reality and anxiety. In the context of cognition, memory aspects are very important in the development of reading abilities. This memory consists of short-term memory and long-term memory.

Linguistic factors are language skills. Because reading depends on language, a person's language ability will affect their reading ability. Reading is more demanding on the reader because he or she must rely on reading material alone or on written words alone, and written language is often more complex than spoken language. In addition, reading requires a reader to master phonological and semantic rules.

The process of learning to read the Al-Qur'an does not form morals in students, but practicing the Al-Qur'an can shape students' morals. By studying the Koran, a person's morals will become good. Based on the results of the questionnaire distribution given, learning the Al-Qur'an has influenced the moral formation of USK students by 90%. According to Komala Pontas, the influence of being able to read the Koran on the moral formation of students can,

for example, be seen in the UP3AI program. There are three UP3AI programs, namely the Iqra and Al-Qur'an programs, worship practices, and mentoring.

After students study Iqra 1 to 6 and the Al-Qur'an, students want to know more deeply the scope of the Al-Qur'an in all aspects of life. In the practice of worship, students do more movements, for example performing prayer movements and memorizing and understanding verses of the Koran. Then mentoring is a type of Islamic study material, or you could say halaqah material. For example, material about Allah, the Messenger, Islam, and so on. Therefore, these three programs can be practiced and applied in everyday life and have an influence on student morale.

Suhaimi also stated that there are factors that influence moral formation in the process of learning to read the Al-Qur'an, namely: *firstly*, Instinct (Instinct), namely the pattern of reflection of human attitudes, actions and deeds motivated by the will driven by one's Instincts. Psychologists explain that instinct functions as a driving motivator that drives behavior. *Second*, custom or habit, every action and deed of a person that is carried out repeatedly in the same form so that it becomes a habit. Abu Bakar Zikir is of the opinion: human actions, if they are done repeatedly so that they are easy to do, are called customs. *Third*, heredity is the transfer of certain traits from parents to children. The basic characteristics of children are a reflection of the basic characteristics of their parents. Sometimes the child inherits most of one of the parents' traits. *Fourth*, the environment influences and determines a person's behavior, in the environment, especially in relationships, they will influence each other's thoughts, traits and behavior.

According to the Mentors, many changes in student behavior after participating in the Al-Qur'an reading program have not changed. The mentor stated that 60% of students had not changed their behavior after participating in the Al-Qur'an reading program. This is caused by the student himself not wanting to change, just wanting to get grades from the mentor. Then 40% of students have shown changes in behavior after participating in the program, they have gained knowledge and awareness to change for the better and can be applied in everyday life. So the Al-Qur'an reading program does not shape student morals, but by practicing the Al-Qur'an, student behavior will form good morals.

Conclusion

The mandatory Al-Qur'an reading program at USK exhibits both strengths and weaknesses. On the positive side, it features effective teaching methods, a structured learning process, and user-friendly techniques. However, challenges such as discipline issues and limited program development, given its recent implementation, hinder its success. Many students have yet to participate, and the program's impact on moral development is minimal, as its focus remains on technical proficiency rather than moral growth. This study contributes significantly to Islamic education literature and practice, emphasizing the necessity of integrating technical learning with moral formation. It highlights that while the Iqra method effectively teaches Qur'an reading, structural support and resources must improve for optimal outcomes. It also underscores the gap in aligning Qur'an learning with students' character building. Practical implications include enhancing mentor capacity, developing better learning materials, and extending study time to ensure students understand and internalize Qur'anic values. The study advocates integrating moral development with Qur'an education through reflective activities, aiming to create a generation that embodies Islamic values. Overall, the research suggests a long-term strategic approach, requiring collaboration among stakeholders, to foster intellectual, emotional, and spiritual growth. This provides actionable insights for improving Islamic education programs, bridging theory and practice.

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