

The Mandatory Program is Able to Read the Quran and its Impact on The Morale of Syiah Kuala University (USK) Students Banda Aceh

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Abstract

This research raised the topic of the mandatory program to be able to read the Quran and its impact on the morale of USK students. This research was conducted based on the fact that there are still a number of USK students who cannot read the Quran. In addition, there were also some obstacles for USK students in reading the Quran, it seems that they have not understood the correct *makhraj* letters and laws in tajwid. Therefore, the university of Shia Kuala (USK), organizes a program, namely UP3AI (the unit of development of a companion program for Islamic religious courses). This program, it can help students in reading the Quran. This program must be followed by all USK students as a condition of taking Islamic courses. The UP3AI program aims to form a generation that is Qurani and has a charitable character. This method uses qualitative and quantitative methods. The results of the student's research are that they have not been able to read the Quran properly. This program has not been implemented effectively, due to factors of lack of discipline, especially time, communication in teaching and learning is not good, and some mentors have not mastered the material and are said to be effective, namely the learning process between mentors and students has gone well, this can be seen in terms of the teaching and learning process, the time used is good, the methods used can be understood by students and techniques in teaching well. The success rate has not reached well due to the decline in the ability to not be able to read the Quran decreased quality of Quranic teaching in both mosques and *Musalla*, no stable teaching methods, limited hours of Quranic teaching, the elimination of teaching curricula, the influence of television shows and others. The implementation of the Quran reading program does not experience moral changes for students, but by practicing the Quran students will form good morals.

Keywords: Program, Read the Quran, Morals, Students, USK

Introduction

The ability to read is the most important thing for human life, especially in the current era of globalization. Everyone needs to be able to read to get information. All can be required to be able to read, especially reading the Quran for Muslims. The study of the Quran is an obligation that must be carried out and grown for every individual Muslim because it is directly related to ritual worship such as prayer, hajj, and prayer. This is the fundamental argument for the establishment of reading skills as the first and foremost priority in Islamic education. As in the word of Allah swt in the Quran surah Al- 'Alaq verses 1-5:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢ أَلَمْ نَكُنْ مِنْ عَلَقٍ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥

“Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous Who taught by the pen. Taught man that which he knew not”

From the above verse, it has been explained that Allah SWT commanded all his people to learn to read the Quran because the Quran is the apostolic proof of the Prophet Muhammad SAW as an eternal miracle and became the holy book of Muslims and as a *hujjah* and guide to live until the end times. In this life, the Quran is also inseparable from morals. In the Quran, also discusses the morals to create a peaceful and prosperous life. The word Moral comes from the Latin word "mos" which means habit. Moral comes from the Latin word Morality is the term human refers to a human being or another person in actions that have positive values. A human being who has no morals is called immoral meaning that he is immoral and has no positive value in the eyes of other human beings. So that morals are an absolute thing that must be possessed by man. Morals explicitly are things related to the process of socialization of the individual without human morals cannot carry out the process of socialization.

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Morals today have implicit value because many people have morals or immoral attitudes from a narrow point of view. Morals are a basic trait taught in schools and man must have morals if he is to be respected by his fellow man. Morals are the value of absolutes in the life of society as a whole. The assessment of morals is measured by the culture of the local community. Morals are actions, behaviors, and speech of a person in interacting with humans if what a person does is in accordance with the values of taste prevailing in that society and is acceptable and pleasing to the environment of his community, then that person is considered to have good morals, and vice versa. Morals are the product of culture and Religion. Moral can also be interpreted as attitudes, behaviors, actions, or behaviors that a person does when trying to do something based on experience, interpretation, conscience, as well as advice, and others. Nowadays, the term moral education tends to be understood by people as one of the fields of study taught in schools or madrasahs, such as Pancasila moral education (PMP), morals or ethics. The material is already contained in certain packages and is given by instructive methods, lectures, advice and sometimes discussions.

Teachers holding theoretical studies such as: mathematics, economics, and other social sciences tend to avoid or forget to imply such moral education. The theoretical sciences are believed to be "neutral". Neutral in this context means value-free or not concerning the moral dimension at all. And the practice of passing on those sciences is practice of passing on those sciences is intellectual practice and not moral. The selection of moral education as one of its own fields of study and the tendency of teachers who hold theoretical studies to avoid the formation of values (morals) in teaching and learning activities not only makes the goals of our national education not realized, but also in some degree will harm the life of mankind.

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The UP3AI program can help students of Syiah Kuala University to gain deeper Islamic knowledge in this life, especially regarding the Quran and morals. In this life, the Quran is inseparable from morals. The Quran also discusses morals to create a life of peace and prosperity. However, judging from reality, many students of Syiah Kuala University did not pass the Quran, only some students graduated. This is because whether the UP3AI or Educator program or students have problems, and there are also Syiah Kuala University students who can read the Quran but are not applied in everyday life just want to get grades from educators.

Literature Review

The Qur'an comes from the *lafadz* Qara`a which means to collect and collect, and *qira`ah* means to gather letters and words with each other in a neatly arranged utterance. The Qur'an has the same word as *qira`ah*, namely *masdar* from the word *qara`* which then becomes *qira`atan* or *qur`anan*. As in the word of Allah SWT:

"Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. So, when We have recited it [through Gabriel], then follow its recitation. (Al-Qiyamah :17-18).

Al-Qur'an Al-Karim is a book that is so famous that it no longer needs to be defined. Those who are most concerned with it have traditionally defined it with comprehensive and prescriptive definitions. However, the definitions they provide vary in pattern, even though they are close in meaning. They say:

1. Al-Qur'an is an upright word by the essence of Allah swt, which is recited to us between the two envelopes *mush-haf* a way that *mutawatir*.
2. The Qur'an is what is inside *mush-haf* existing among Muslims in the East and the West and between the two, from the Ummul-Qur'an (surah Al-Fatihah) until the end *Mu'awidzatain* (chapter 113 and 114). Word of God 'Azza wa Jalla and His revelation that He revealed to the heart of His Prophet Muhammad peace be upon him. Whoever disbelieves even one letter from Him, then he has disbelieved (Hazm, 1996).
3. Al-Qur'an is the book of God that was revealed to Rasulullah saw, which is written in *mush-haf*, which is conveyed to us in a way that *mutawatir* without a doubt.
4. Al-Qur'an is the book of God that was revealed to His Messenger Muhammad, peace be upon him, and recorded between the two *mush-haf*, which begins with Al-Fatihah and ends with the letter An-Nās (Al-Qadir, 1959)
5. The words in Arabic that were revealed to Muhammad peace be upon him, which were conveyed to us in *mutawatir* (Ummu, 2007).

The scholars stated a special definition, different from others, that the Al-Qur'an is the word of Allah revealed to Muhammad Saw, the reading of which is a form of worship. So, the word "*kalam*" in this definition is a group of types that includes all types of *kalam*, and its reliance on Allah which makes it *kalamullah*, shows it specifically as His word, not the word of humans, jinn or angels (Syaikh, 2006).

Etymologically, moral means:

1. All the rules of morality and customs that apply to a particular group.
2. Moral teachings, in other words, teachings about moral principles and rules which are studied systematically in ethics (KBBI, 1989).

In terms of moral terminology, it is interpreted by various figures and sects who have different points of view:

1. Franz Magnis Suseno explained that morality is the whole set of norms, values and attitudes of a person or a society. According to him, morality is the attitude of the heart that is revealed in external actions (remembering that actions are the full expression of the heart), morality exists when people take a good attitude because they are aware of their obligations and responsibilities and not looking for profit. Morality as an attitude and good deeds that are truly selfless (Franz, 1993).
2. W. Poespoprodjo, morals are qualities in human actions which state that actions are right or wrong, good or bad or in other words morals include an understanding of the good and bad of human actions (Poerpopidjo, 1988).
3. Durkheim said, morals are a system of rules or norms regarding rules that determine behavior. These rules state how we should act in certain situations, and act appropriately according to the rules that have been set (Durkheim, 1986).

The command to "read" in that verse is mentioned twice, the command to the Messenger of Allah. And then the order to all his people. Reading is a means for learning and the key to knowledge, both etymologically in the form of reading letters written in books, and in terminology, namely reading the universe (*ayatul-kaun*).

Kalamullah is the greatest miracle that was revealed to Prophet Muhammad peace be upon him. through Angel Jibril gradually for 22 years 2 months 22 days. Al-Qur'an as a guide for believers. The attitude of Muslims requires a respect for the Qur'an, both reading it, carrying it and listening to it. Because it is feared that at the end of time Muslims in particular and mankind in general will equate it with books or books made by humans such as magazines, newspapers, newspapers and other forms of books.

The etiquette for reading, carrying and listening to the reading of the Qur'an is as follows (Ummu, 2007):

1. Muslims when they are going to read the Qur'an are required to be in a state of purity from *hadast*, both small and large. Explained in the words of the Messenger of Allah, peace and blessings be upon him, the meaning of which is as follows: "The reader who is in a pure state of *hadast* gets a reward from Allah swt, for each letter 25, while the one without ablution gets a reward of 10.
2. Wearing perfumes, neat clothes are necessary to create comfort both when alone or in front of a crowd. In this connection, the Messenger of God, may God bless him and grant him peace, affirmed in his speech that was explained that Abdullah bin Mas'ud ra. Wear nice and clean clothes and wear perfume when you want to pray and read the Qur'an. And Abdullah bin Mas'ud was the reader of the Qur'an who was most liked by the Messenger of Allah.
3. In order for the mouth to remain clean and comfortable, it needs to be cleaned both through *siwak* and others to add perfection and respect to the recitation of the Qur'an. A Hadith that is closely related as narrated by Al-Bazar, the Prophet said: clean your mouth when you are going to read the Qur'an because the mouth is where the voice of the Qur'an reads
4. As much as possible face the Qibla when reading the Qur'an. As the Prophet's Hadith narrated by Tarbani namely "*the best way to sit in a mosque or worship service is to face the Qibla, while the way to sit is like sitting in prayer*".
5. Reading *basmalah* before reading the Qur'an is very necessary. And the law of reading the Qur'an before reading the Qur'an is divided into 4 (four), namely: obligatory, circumcision, *haram*, *jaiz*.
6. For a reader of the Al-Qur'an, peace of mind is needed in reading it, because he will worship God through the reading of the Al-Qur'an. As the Word of God means "*from this is the only way to create the effect of dzuq (feeling) and adaptation of the mimic with the verse he reads*".
7. So that you stay away from anything that can diminish the honor of the Qur'an and its sanctity, such as: laughing, playing around, wandering your eyes and so on.
8. When carrying the Qur'an, it should be placed at the center so that there is some kind of difference from man-made books.
9. Listening to the recitation of the Qur'an from the reader also requires politeness, such as: pursuing the meaning contained in it, listening to its reading in order to receive a reward from Allah Swt (Quraish, 1996).

Learning difficulties are conditions where a student finds it difficult to study lessons because it is caused by obstacles both from outside and within the student. In learning activities at school, we are faced with a number of diverse characteristics of students. Students can carry out their learning activities smoothly and successfully without experiencing difficulties, but on the other hand there are quite a few students who actually experience various difficulties in their learning (Mulyono, 1999). Students' learning difficulties are indicated by the existence of certain obstacles to achieving learning outcomes, and can be psychological, sociological or physiological, so that in the end they can cause their learning achievements to be below what they should be (Abinm 2003).

The first definition of learning difficulties was put forward by *The United States Office of Education (USOE)* in 1977 known as *Public Law (PL) 91-142*, which is almost identical to the definition proposed by *The National Advisory Commite on Handicapped Children* in 1967. The definition is as follows:

"Specific learning difficulties are disorders in one or more of the basic psychological processes that include the understanding and use of spoken or written language. These disorders may manifest themselves in the form of difficulty listening, thinking, speaking, reading, writing, spelling or arithmetic. These limitations include conditions such as perceptual disorders, brain injuries, dyslexia, and developmental aphasia. "Children who have

learning problems whose main cause originates from visual, hearing or motor impairments, impairments due to visual impairment, emotional disturbances, or environmental, cultural or economic poverty." (Mulyono, 1999)

As a consequence of the various criticisms of the definition of PL 94-142, then the national joint committee for learning disabilities (NJCLD) put forward the following definition:

"Learning difficulties refer to a group of difficulties that are manifested in the form of real difficulties in the proficiency and use of listening, conversation, reading, writing, reasoning, or abilities in the field of mathematics. These disorders are intrinsic and are thought to be caused by a dysfunction of the central requirements system, although a learning difficulty may occur simultaneously with other interfering conditions (for example cultural differences, inappropriate learning, psychogenic factors, these various obstacles are not a direct cause or influence." (Mulyono, 1999)

Then Betty B Osman stated that: "*learning disability* or abbreviated as LD, meaning learning weakness has become a common term for parents, just like ADD. After all, there have been children who have had problems at school for centuries. Several figures turned out to be weak in learning, including Thomas Alfa Edison, Albert Einstein, and Hans Christian Anderson (Betty, 2002). Robert D Carpenter also expressed an opinion regarding learning difficulties like others, namely:

"Learning disabilities, mental illness, mental retardation are different, even unrelated. For years, experts have tried to link learning problems with psychological or emotional disorders. In various cases it has been found that children who experience learning disorders do not necessarily experience psychological disorders. Sometimes parents often think that their children suffer from psychological disorders, even though they don't. It is indeed acceptable among parents who do not have a high level of education". (Robert, 2003)

Weiner IB also states that learning difficulties are conditions where children with average or above average intelligence abilities, but have inabilities or failures in learning related to obstacles in the processes of perception, conceptualization, language, memory, and concentration of attention, mastery. self, and sensory motor integration function (Weiner, 2003). Students as the objects of this research apparently also experience learning difficulties which have an impact on the ups and downs in their intellectual, emotional and spiritual conditions. Some students are still not aware of the three conditions that befell them.

Criteria for success in learning the Qur'an

Learning is the core and estuary of the entire education management process. The quality of an educational institution is essentially measured by the quality of the learning process, besides output and outcome resulting from. Therefore, the criteria for quality and learning success should be made in detail, so that they can truly be measured and observed (Muhadjir, 1995). However, in reality, creating criteria for learning success is not as easy as measuring productivity and quality in other fields of work. Learning involves elements of students with all their characteristics, starting from family background, environment, economy, abilities, motivation, and so on. Apart from that, the changes that occur in students after going through a learning process are also invisible and difficult to measure, especially in the dimensions of values and attitudes. Clarity of criteria and indicators of learning success will not only clarify targets at each learning stage, but also improve the accountability educator. Ideally, every educator and school principal have the ability to develop criteria and success of learning according to their respective areas of work. Success criteria are benchmarks for measuring the level of learning achievement that refers to basic competencies and established competency standards that characterize mastery of concepts or skills that can be observed and measured. In general, the criteria for successful learning are:

1. Students successfully complete a series of tests, both formative tests, summative tests and skills tests, achieving an average success rate of 60%.
2. Each success is linked to competency standards and basic competencies set by the curriculum, the level of achievement of these competencies is ideally 75%.
3. Achievement of vocational or practical skills depends on the level of risk and level of difficulty. Ideally set at 75% (Conny, 1982).

The factors that influence the success of the problem are as follows (Mursel et al., 1997):

1. Objective

Objectives are targets to be achieved in teaching and learning activities. Achieving goals is the same as learning success. Because as a guideline as well as a target to be achieved in every teaching and learning activity, educators are always required to formulate learning objectives. Educators only formulate Specific Learning Objectives (TPK) because general learning objectives (TPU) are already available in GBPP. These Special Learning Objectives (TPK) must be formulated operationally by fulfilling the following requirements:

- a. Specifically states the behavior to be achieved.
- b. Limiting the circumstances in which behavior change is expected to occur (behavior change conditions).
- c. Specifically stating the criteria for behavior change in the sense of describing minimum standards of behavior as the results achieved. And this success can be known after a formative test is carried out at the end of the teaching.

2. Educators

Educators are educators who provide a certain amount of knowledge to students in schools and people who are experienced in their professional field. Educators can make students into intelligent people (Ramayulis n.d).

There are several aspects that determine the success of educators in the learning process, namely:

1. Personality. This aspect greatly influences the leadership patterns of educators show it when carrying out assignments in class.
2. Views on students. The learning process of educators who view students as individual creatures or as social creatures will be different, different in the process and in the results.
3. Educator's background and experience

Beginner educators with a teacher education background find it easier to adapt to the school environment, because they are equipped with a set of theories to support their service. The level of difficulty encountered by educators decreases in certain aspects as experience increases. Vice versa. Therefore, to create a bridge, the deed 4 and deed 5 programs were created.

1. Deed 4 program (replaced with an educational program. If you have completed a bachelor's degree in education at UIN, you automatically get a certificate) and deed 5 (after graduating from a non-educational bachelor's degree).

2. Learners

Aspects of students that influence the success of teaching and learning include:

1. Student psychology.
2. Biology of students.
3. Intellectual students.
4. Enjoyment of learning.

The for aspects above are some of the reasons why students differ from one another. So identify the maximum (special), optimal (excellent), minimum (good) and less success levels for each material mastered by students in the report card (Ramayulis n.d).

Method

This research is a field study using qualitative and quantitative methods. This research uses a descriptive approach, which is used to describe the actual condition of the research subject based on the object of concern in the study. Data collection techniques are observation, interviews, documentation, and questionnaires. The population in this study is the entire students in the USK environment. Sampling uses a designated sample technique (side purposive), which is a technique for determining samples with a certain consideration. So, the sample from this study is UP3AI within the Faculty of Unsyiah, as many as 67. Then the data is processed using percentage tabulation techniques in the form of tables with the formula presented by Anas Sudjono as follows:

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

Ket: P = persentase
 F = Frequency
 N = frequency number
 100% = fixed number.

Results and Discussion

The implementation of the Quran reading program is very well applied in the USK environment, because seeing the reality that USK students do not understand the *makhraj* letters and tajwid laws and even do not recognize the *hijaiyah* letters at all. With this program, Unsyiah students can learn and read the Quran well. We can see from the table as follows:

Table 1. The Quran reading program is applied by the Faculty in the USK environment

No	Alternative Answers	F	%
a	Agree	40	70
b	Disagree	-	-
c	Totally Agree	10	30
Sum		50	100

Data Source: Questionnaire Results

From the conclusions of the table above, 70% agreed and 30% strongly agreed, this shows that 70% agreed, because students considered that this program was only implemented for one semester once a year and subsequently was not sustainable, even though this program was only applied in USK and as a condition for taking Islamic religious courses. According to some other students with 30% expressing strong approval, they are very confident that by implementing the program at USK, they will get more Quranic knowledge than what has been found before and practice it in daily life and provide useful knowledge for others. student who has taken the Quran reading program, they will be *halaqah* with mentor read the Quran that has been determined. The mentor is named as the coach and the student students as the foster child.

Halaqah is a process of tarbiyah activity in a group dynamic between 5 to 10 people. The ideal time is once every 1 week between 2-5 hours. Halaqah in another sense is also called recitation where the people who participate in the recitation sit in a circle. In other languages it is called the *taklim* assembly, or forum of a scientific nature. The purpose of halaqah in general is to form *shakhshiyah islamiyah da'iyah*. Halaqah has activities such as reading the Quran, memorizing the Quran, understanding the content in the Quran and other Islamic religious sciences. In addition to providing material, halaqah can also be done through *rihlah* and *tafakur* alam with the aim of gaining knowledge as well as enjoying God's beautiful creation. Halaqah can be done in mosques, houses, *musalla* and others. The implementation of the Quran reading program aims to enable all USK students to read the Quran well and *tartil*. In addition to the Quran reading program applied 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 courses. We can see the table as follows.

Table 2. Students are encouraged to take part in the Quran reading program

No	Alternative Answers	F	%
a	Yes	35	82
b	Not	15	28
	SUM	50	100

Data Source: Questionnaire Results

From the conclusions of the table above 82% stated yes. This is an opportunity for student in the Unsyiah environment to learn to read the Quran, compared to student who stated that it was not as much as 28%. This shows that some students do not understand how important it is to learn the knowledge of the Quran, but only to follow the Quran reading program to get a score from the mentor. The implementation of the mandatory program of being able to read the Quran among unsyiah students can be said to have been effective and has not been effective. What is intended to be effective is that the learning process between mentor and student has gone well, this can be seen in terms of the teaching and learning process, the time used is good, the method used can be understood student, and techniques in teaching. Meanwhile, what is intended to be ineffective is the factor of lack of discipline, especially time, communication in teaching and learning is not good, and some mentors have not mastered materi.

The implementation of the effective Quran reading program has the following steps:

1. Reading is understanding.
2. Reading is interpreting.
3. Reading is broadening horizons and enriching perspectives.
4. The love of reading is the love of learning.
5. We must love to read in order to read well.
6. To read well is to eat "ruhani food" regularly.
7. Reading is one of the most important activities throughout life.

The Quran program implemented by a UP3AI institution in USK has just developed. From student himself inevitably has 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 follow:

Table 3. The Quran reading program is carried out among student

No	Alternative Answers	F	%
a	Yes	28	21
b	Not	22	79
	SUM	50	100

Data Source: Questionnaire Results

From the conclusions of the table above, 79% of students who have taken the Quran reading program are said to have not been effective. This shows that the seriousness of student in receiving material from the Quran Mentora n has not been achieved optimally, until the learning process has not been effective. Meanwhile, some students stated that they were effective with 21%, because they were motivated to learn and understand what material was delivered by the Mentor. According to the mentor, the seriousness of student in receiving quranic material is quite good. This can be seen from the table as follows.

Table 4. The seriousness of the quranic education giver

No	Alternative Answers	F	%
a	Yes	10	90
b	Not	5	10
SUM		15	100

Data Source: Questionnaire Results

From the conclusions of the table above, the seriousness of mentor giving knowledge to the Quran has reached 90%, this shows that mentor has succeeded in giving knowledge to m ahasiswa, which aims to make m ahasiswa get knowledge about the Quran, while the seriousness of the mentor gives knowledge with 10%, this causes m entor to be absent a lot. As a result of the studentswho participated in the Quran reading program. Missed the material did not even get knowledge, so a lot of time was harmed. According to the mentor the Quran states that for mahasiswa who have taken the program of reading the Quranan can be seen the table as follows:

Table 5. The implementation of the Quran reading program runs effectively

No	Alternative Answers	F	%
a	Yes	15	95,5
b	Not	0	4,5
SUM		15	100

Data Source: Questionnaire Results

From the conclusions of the table above for mentor who teaches the Quran to students states that the implementation of the Quran reading program has been effective with 95,5 %. In addition, in the implementation of an effective or ineffective Quran reading program, it can also be seen in terms of regulations and penalties for mentor and students. The UP3AI program has rules and penalties for students and students so that the program can run well. According to Mr. Faturrahmi, he stated that the UP3AI program has rules and penalties that have been set for students and students. The rules and penalties between mentor and students are the same.

The rules for Mentors and Students are as follows:

1. Log in on time before 15 minutes.
2. Dress Muslim.
3. Filling in attendance absences.
4. For Students fill in absences by their respective Mentors.
5. For absentee Mentors, it has been provided by the UP3AI board.

The penalty for the Mentor is: if you do not attend without notice, you will be charged. Mentors can deposit letters in the Quran that have been determined by UP3AI administrators. Meanwhile, for students if they are not present to take part in the UP3AI program, they can deposit letters in the Quran that have been set to their respective Mentors, but from the fact that for students who are not present, some students are lazy to attend the Quran reading program because of the penalty. The administrators of UP3AI set rules and penalties for Mentors and Students aimed at practicing discipline both in the teaching and learning process and time discipline.

According to Mr. Muttaqim stated that the implementation of the Quran reading program can be said to have been effective and can also be said to have not been effective, this is due to certain factors, including: the seriousness of students in participating in the Quran reading program, in the learning process of the Mentors there are those who have not mastered the material and others, but judging from the eye notes the implementation of the Quran reading program has been effective.

According to Mr. Komala Pontas stated that the implementation of the Quran reading program balances between effective and ineffective. Students take the Qur'an reading program at UP3AI to learn from Iqra 1 to Iqra 6 and the Quran.

The period of time in the process of learning the Quran can only be done once a year in one semester. This shows that the implementation of the Quran reading program is less effective, so many students do not understand and have not been able to receive material from the Mentors fully, plus the time between students and mentors is not appropriate, if there is additional time to complete the material. In another way, each student must study alone or repeat the material given, so that the time and learning process run well. The success rate of the compulsory program to be able to read the Quran can be seen from the activeness of the Mentors providing material, students are motivated to follow and learn the Quran reading program, the methods used are very easy, good media, student interest in participating in the program and a good teaching and learning process, as well as the success of students reading the Quran.

Table 6. The activeness of the Mentors in providing material for the Quran reading program

No	Alternative Answers	F	%
a	Yes	20	75
b	Not	10	15
SUM		30	90

Data Source: Questionnaire Results

For students for mentors, they have actively provided material with 75%, because with the activeness of the Mentors, students are more enthusiastic about learning about the Quran and have a deeper insight into the Quran. The learning materials for reading the Quran include: tajwid science, makhrijul letters, nun and mim breadfruit laws, various idgham, mad laws, tafkhim tarqiq, waqaf, several terms in the Quran, hamzah washal, and things that must be considered in tilawah. According to Mr. Komala Pontas stated that the good Quran Mentors have characteristics including:

1. Know well, be familiar and respectful of participants and know exactly what they need.
2. Understand well the material presented.
3. Using the approach method in accordance with the material and conditions of the participants, both their level of thinking ability, age, maturity, and insight.
4. Monitoring the development of participants' behavior outside the meeting, this can be done with biodata sheets, observations at each meeting, visiting homes and providing questionnaires or questionnaires.

Table 7. Motivation for students to take part in Quran reading program

No	Alternative Answers	F	%
a	Yes	15	98
b	Not	0	2
SUM		15	100

Data Source: Questionnaire Results

From the conclusions of the table above, the motivation for students in participating in the Quran reading program has achieved quite well with yes answers as much as 98% compared to no answers as much as 2%. This shows that students have followed and studied the Quran well. While students who are not motivated to learn, each Mentor must provide motivation and enthusiasm to them by paying more attention to be willing to learn.

Every student must know the principles of motivation to achieve a goal, namely the spirit of learning. The principle of motivation consists of: meaningfulness, knowledge and skills, models, open communication, authenticity and challenging tasks, appropriate and active practice, assessment of tasks, pleasant conditions and consequences, developing diverse abilities, engaging as many senses as possible, balancing the regulation of learning experiences.

The success rate of the compulsory program to be able to read the Quran can also be seen from the method used by the Mentors in teaching the Quran to students, namely the Iqra method. With the Iqra method, students are easier to learn and can be understood quickly. We can see from the table as follows:

Table 8. Student Success in the Quran reading program

No	Alternative Answers	F	%
a	Yes	16	32
b	Not	34	68
SUM		50	100

Data Source: Questionnaire Results

From the conclusions of the table above, only 32% of students succeeded in participating in the Qur'an reading program. This shows that students have learned the Quran well and do not get tired of repeating the material presented by the Mentor. Meanwhile, the success of students with 68% unsuccessful is due to lack of material acceptance, lack of confidence in interacting with mentors directly. According to the Mentor, the cause of the decline in the ability to not be able to read the Qur'an is the decline in the quality of Quran teaching in mosques, *Musalla*, there is no stable teaching method, limited Qur'an class hours, the elimination of the teaching curriculum, the influence of television shows and others, therefore mentors must have high ability and credibility. Such as good and correct reading of the Quran, mastering the material, *akhlakul karimah* (good deeds). So that the success of reading the Quran to students increases.

According to Mr. Komala Pontas stated that many students cannot read the Quran and many do not graduate in this program because they do not follow and study the Qur'an and do not care about this program, they do not know that this program is a requirement to take religious courses at USK. It is said that they cannot read the Quran because the *makhraj* letters of the Quran they learn are difficult to understand or can also be seen from their respective birthplaces. There are parents' habits that teach the Baghdad method, and some even teach by using their respective regional languages. This is very difficult for students to study the Quran.

According to the Mentors that the success rate of reading the Quran in the learning process is good, this can be seen from the table as follows:

Table 9. The learning process of the Quran reading program has gone well

No	Alternative Answers	F	%
a	Good	13	95,5
b	not Goot Enough	2	4,5
c	Very Good	-	
SUM		15	100

Data Source: Questionnaire Results

From the conclusions of the table above, the Mentors said that the success of the learning process has reached well with 95,5%. This shows that the Mentors have succeeded in achieving 80% of 100% in the learning process and providing material about the Quran to students, therefore each Mentor must improve their mastery of the Quran Material. So that students better understand and add broad insight to the Quran. The learning process of reading the Quran can be seen from the activeness of students. The Mentors before starting the lesson, give test exams first one by one students in the Quran reading program such as repeating the reading of *hijaiyah* letters, long-short to the law of tajwid in the next meeting. This is so that their memories are not lost.

The learning process of reading the Quran can be done using the CBMA model (active student learning method), where the pattern or system of coaching Mentor learning activities is high, active and works well completely. The character of CBMA involves individual Mentors (thought and taste) in teaching and learning activities related to cognitive assimilation in achieving knowledge, attitude formation, skills through habits, and practice. The success rate in the Quran reading program can also be seen in terms of the curriculum that is in accordance with the abilities of students, this can be seen from the table as follows:

Table 10. The teaching technique of the Quran reading program has gone well

No	Alternative Answers	F	%
a	Yes	12	80
b	Not	3	20
SUM		15	100

Data Source: Questionnaire Results

From the conclusions of the table above, according to the Mentors, the teaching techniques in the Quran reading program have been good and managed to reach 80%, with good teaching techniques the students became enthusiastic to learn the Quran plus the Mentors who were super active in the classroom. There are several teaching techniques for Quran Mentors: educating through example, educating through habits, educating through advice and stories, educating through discipline, educating through participation, and education through maintenance. With teaching techniques applied to students, this will achieve a good level of learning continuity. According to Mr. Komala Pontas, the Mentor technique provided material including:

1. Before starting to teach: ask what their wishes are achieved.
2. Deliver it well.
3. Choosing a good way.
4. Stimulating in truth.
5. Using wisdom and mau'izhah hasanah.
6. Argue in a good way, take into account the situation and conditions.
7. Using the best modern means of publication and means.
8. Use easy language.
9. Use acceptable logic according to the level of thought and reason.
10. Find the right time to instill beliefs and shape change.
11. Have self-integrity.
12. Not arrogant and arrogant.
13. Ensuring that lessons and learning processes provide performance of oneself and circumstances globally. Double-check whether the participants understand and understand what has been conveyed before ending the problem.

Students who take the Quran reading program have made a good impact in daily life. Those who used to be unable to read the Quran after participating in the program, students can already read the Qur'an. This can be seen from the table as follows:

Table 11. The Quran reading program has a good impact on the development of Quran reading skills for students

No	Alternative Answers	F	%
a	Yes	50	100
b	Not	-	-
SUM		50	100

Data Source: Questionnaire Results

From the conclusions of the table above, after participating in the Quran reading program, students have a good impact of 100%. This has been successfully implemented. According to Mr. Muttaqim, there are other factors that have a good impact on the development of qur'anic reading skills, namely cognitive, affective and linguistic factors. Cognitive factors are metacognitive that explain a person's knowledge of the features of his thought processes and the regulation of his thinking. If a person has metacognitive awareness, then reading will be an active thought process and understanding will be easily achieved. Another term used to describe this cognitive function is schemata (the plural word for scheme).

The schemata is a function inside the brain that interprets, organizes and retrieves information in other words, the schemata is a mental framework. These schemata are very important for the process of learning to read because they store past data (knowledge and experience) in memory, which can be retracted at any time if needed. Affective factors that affect reading ability include: self-concept, autonomy, mastery of the environment, perception of reality and anxiety. In the context of cognition, aspects of memory are essential in the development of reading ability. This memory consists of short-term memory and long-term memory.

The linguistic factor is language ability. Because reading depends on language, a person's language skills will affect their reading ability. Reading is more demanding of the reader because he has to rely on reading material only or on written words only, and written language is often more complex than spoken language. In addition, reading requires a reader to master phonological and semantic rules. The learning process of reading the Quran does not form morals towards students, but by practicing the Qur'an can form the morals of self-help students. By studying the Qur'an one's morals will arise to be good. This can be seen from the table as follows:

Table 12. The learning process of the Qur'an can affect the moral formation of students

No	Alternative Answers	F	%
a	Yes	40	80
b	Less	6	12
c	Not	4	8
SUM		50	100

Data Source: Questionnaire Results

From the conclusions of the table above, the learning process of the Quran has influenced the moral formation of USK Students by 80%. According to Mr. Komala Pontas stated that the influence of mandatory ability to read the Quran on the moral formation of students as an example can be seen in the UP3AI program. There are three UP3AI programs, namely the Iqra and Quran programs, worship practices, and mentoring. After student's study Iqra 1 to 6 and the Quran, students want to know more deeply the scope of the Quran from all aspects of life. In the practice of worship, students do more movements, for example doing prayer movements and memorizing and understanding verses of the Quran. Mentoring is a kind of Islamic study material, or it can be said to be *halaqah* material. For example, material about Allah, Messengers, Islam, and so on. Therefore, the three programs can be practiced and applied in everyday life and have an influence on student morale. According to the Mentors, many changes in student behavior after participating in the Quran reading program have not changed. We can see from the table as follows:

Table 13. Change in students' behavior after participating in the al-Quran reading program

No	Alternative Answers	F	%
a	Yes	20	30
b	Not	30	70
SUM		50	100

Data Source: Questionnaire Results

From the conclusions of the table above, the Mentors stated that some students have not changed their behavior after participating in the Quran reading program with 70%. This is due to the factor of the student himself who does not want to change just wants to get a grade from the Mentor alone. Even students who change behavior by 30% after joining the program, they get the knowledge and awareness to change for good and can be applied in everyday life. So, the Quran reading program does not form the morals of students, but by practicing the Quran student behavior will form good morals. According to Mr. Muttaqim stated that students who have participated in the Quran reading program and got scores from the program, then moral formation towards students has been seen to reach 80%. Many students who have participated in the program apply it in their daily lives.

Conclusion

The implementation of the mandatory program to be able to read the Quran among USK students can be said to have been effective and has not been effective. Effective aspects such as a good learning process, the methods used are very easy, and good teaching techniques. Meanwhile, aspects that have not been effective are disciplinary factors and also other factors where it is mandatory to be able to read the Quran an UP3AI institution in USK has just been implemented and has not developed rapidly. The success rate of the mandatory program to be able to read the Quran from the results of research has not reached the maximum, because the program has just developed and there are many students who do not take the program. Based on the results of research, students who have participated in the mandatory program to be able to read the

Quran have not changed in terms of morals, this is because the substance and the UP3AI program have nothing to do with the formation of student morals.

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