

THE EFFECTS OF LEARNING AL-QURAN HADITS AND TADARUS ACTIVITIES ON THE ABILITY TO READ THE AL-QURAN IN MADRASAH TSANAWIYAH STUDENTS: DOES THE MEDIATION OF READING INTENTION MATTER?

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Abstract

This research aims to investigate the influence of Al-Quran Hadith learning and tadarus activities on students' Al-Quran reading ability as well as the mediating role of reading intention in the relationship between these two variables. The research method used was a quantitative approach with a survey method, involving 78 students at MTs Muhammadiyah 3 Yanggong as participants. The data collection technique was carried out using a Likert scale with four main variables: Al-Quran Hadith learning, tadarus activities, ability to read the Al-Quran, and reading intention. Data analysis was carried out using the PLS-SEM technique by testing the validity, reliability, and goodness-of-fit of the model. The research results show that reading intention has a positive and significant influence in improving students' ability to read the Quran. Meanwhile, learning the Quran and Hadith has an insignificant effect. Reading intention also mediates the relationship between tadarus activities and students' ability to read the Quran. The implications of this research highlight the importance of integrating spiritual values in learning the Quran, Hadith, and Tadarus. Teachers can use this research as a foundation for designing learning experiences that strengthen students' spiritual intentions and connect them to academic learning. Recommendations include Collaboration between schools, parents, and communities can be an important factor in strengthening students' reading intentions. Parents can provide support and encouragement to their children to read the Quran with good intentions, while communities can provide a supportive environment for religious practice. By implementing these recommendations, it is hoped that we can improve the balance between Al-Quran hadith learning, tadarus activities, and reading intention to develop and improve students' Al-Quran reading abilities.

Keywords: Al-Quran Hadith Learning, Tadarus, Reading Intention, Al-Quran Reading Ability, PLS-SEM

Abstrak

Penelitian ini bertujuan untuk mengetahui pengaruh pembelajaran Al-Quran Hadits dan kegiatan tadarus terhadap kemampuan membaca Al-Quran siswa serta peran mediasi niat membaca dalam hubungan kedua variabel tersebut. Metode penelitian yang digunakan adalah pendekatan kuantitatif dengan metode survei, dengan melibatkan 78 siswa MTs Muhammadiyah 3 Yanggong sebagai partisipan. Teknik pengumpulan data dilakukan dengan menggunakan skala likert dengan empat variabel utama yaitu pembelajaran Al-Quran Hadits, kegiatan tadarus, kemampuan membaca Al-Quran, dan niat membaca. Analisis data dilakukan dengan menggunakan teknik PLS-SEM dengan menguji validitas, reliabilitas, dan goodness-of-fit model. Hasil penelitian menunjukkan bahwa niat membaca memiliki pengaruh positif dan signifikan dalam meningkatkan kemampuan membaca Al-Quran siswa. Sementara itu, pembelajaran Al-Quran dan Hadits

memiliki pengaruh yang tidak signifikan. Niat membaca juga memediasi hubungan antara kegiatan tadarus dan kemampuan membaca Al-Quran siswa. Implikasi dari penelitian ini menyoroti pentingnya mengintegrasikan nilai-nilai spiritual dalam pembelajaran Al-Quran, Hadits, dan Tadarus. Guru dapat menggunakan penelitian ini sebagai landasan untuk merancang pengalaman belajar yang memperkuat niat spiritual siswa dan menghubungkannya dengan pembelajaran akademis. Rekomendasi meliputi: Kolaborasi antara sekolah, orang tua, dan masyarakat dapat menjadi faktor penting dalam memperkuat niat membaca siswa. Orang tua dapat memberikan dukungan dan dorongan kepada anak-anak mereka untuk membaca Al-Quran dengan niat yang baik, sementara masyarakat dapat menyediakan lingkungan yang mendukung untuk praktik keagamaan. Dengan menerapkan rekomendasi ini, diharapkan dapat meningkatkan keseimbangan antara pembelajaran Al-Quran hadis, kegiatan tadarus, dan niat membaca untuk mengembangkan dan meningkatkan kemampuan membaca Al-Quran siswa.

Kata Kunci: Pembelajaran Al-Quran Hadis, Tadarus, Niat Membaca, Kemampuan Membaca Al-Quran, PLS-SEM



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INTRODUCTION

Al-Qur'an education is crucial for students' character development because character education has become a widespread issue in various countries. Despite receiving moral and religious education at school, student's behavior and conduct have not improved, leading to a crisis.^{1,2} The Quran emphasizes that good character involves not only reason but also moral awareness and purity of the soul. Therefore, understanding the Quran requires not just the ability to read it but also a good understanding of the science of recitation, makharijul letters, and the meaning of the verses.^{3,4}

According to Arsyad, students' ability to read the Al-Qur'an is an important factor in encouraging them to deepen their understanding of its content.^{5,6} However, researchers have

¹ Mukhlis Mukhlis, "Implementation of The Iqra Method in Teaching Early Childhood Quran Reading," *AL JAMI: Jurnal Ilmiah Keagamaan, Pendidikan Dan Dakwah* 7, no. 2 (June 12, 2023): 48–62, <https://doi.org/10.5281/zenodo.10628295>.

² Chandra Asri Windarsih, "AN IMPLEMENTATION OF PARTICIPATIVE IQRO METHOD IN THE ORIENTED OF AL-QURAN EDUCATION CENTER ON THE PURPOSE OF LEARNING GOAL AND OBJECTIVES FOR EARLY CHILDREN," *Empowerment : Jurnal Ilmiah Program Studi Pendidikan Luar Sekolah* 8, no. 1 (February 28, 2019): 25–29, <https://doi.org/10.22460/empowerment.v8i1p25-29.1146>.

³ Muhamad Ibnu et al., "Influence of the Talaqi and Tahsin Methods on the Al-Qur'an Reading Ability of Santri at the Al-Falah Islamic Boarding School Nagreg Bandung," *Journal of Modern Islamic Studies and Civilization* 1, no. 03 (September 27, 2023): 124–37, <https://doi.org/10.59653/jmisc.v1i03.280>.

⁴ Awal Kurnia Putra Nasution and Muhammad Hasyimsyah Batubara, "Development Of Sindro Application In Tahsin Al-Quran Lecture," *Cendikia : Media Jurnal Ilmiah Pendidikan* 13, no. 1 (September 23, 2022): 156–63.

⁵ Berti Arsyad et al., "IMPROVING THE ABILITY TO READ THE AL-QUR'AN WITH THE BITHAQATU AL-KALIMAH GAME METHOD," *Jurnal Ipteks Terapan* 15, no. 4 (2021): 437–40, <https://doi.org/10.22216/jit.v%vi%i.435>.

⁶ Rahmi Fadila Putri Bangko and Zailani, "Implementation of the Murottal Method in Improving the Quality of Reading for Al-Quran Tahfidz Program Students at SMP IT Nurul Azmi Medan," *Edumaniora : Jurnal Pendidikan Dan Humaniora* 1, no. 02 (October 11, 2022): 75–80, <https://doi.org/10.54209/edumaniora.v1i02.23>.

observed that many students struggle with reading the Quran due to various factors. For instance, some students may lack interest in learning activities related to the Al-Quran, while others may find it boring to learn Al-Quran Hadith.^{7,8} Additionally, students may have varying abilities in reading the Quran.

Researchers at MI Al-Kautsar have found that students' intention and interest in reading the Quran are influenced by many factors. Some students may still be unmotivated or lazy, while others may be too distracted by technology (such as smartphones).^{9,10} External factors such as parental support, peer behavior, and the teacher's methods when teaching the Quran can also impact students' intentions and desires. To address these challenges, teachers should strive to make their Quran teachings more varied and interesting.^{11,12}

Learning Al-Quran Hadith can also be a factor that influences students' ability to read the Quran. This is under research conducted by Imro'atul Chasanah who stated that their research hypothesis was accepted, namely that there was an influence of learning the Quran hadith on students' ability to read and write the Quran.^{13,14} Even in their research, Azlia Fasya Kintara, et al. said that the internal factor that influences students' ability to read the Quran is the student's willingness to learn the Quran and hadith. Thus, we know that learning the Quran Hadith is important to improve the ability to read the Quran. However, many students do not know and

⁷ Muhamad Ridwan Effendi, Ika Khoerunnisa, and Didin Syaprudin, "Improving the Ability to Read the Qur'an Through Qiro'ati Method," *Proceeding International Conference on Islam and Civilization (ICONIC)* 1, no. 1 (November 20, 2021): 319–30.

⁸ Mulya Samudra, Elvi Rahmi, and Yuli Sabri, "Al-Qur'an Learning in Religious Education Institutions Analysis of Proses Results and Problems," *Ahlussunnah: Journal of Islamic Education* 1, no. 3 (December 28, 2022): 93–101, <https://doi.org/10.58485/jie.v1i2.110>.

⁹ Hanif Cahyo Adi, "Improved the Ability to Read the Quran for Slow Learner Students in Yogyakarta: Single Case Research Approach," *Journal of Islamic Education and Innovation* 2, no. 1 (April 21, 2021): 59, <https://doi.org/10.26555/jiei.v2i1.1476>.

¹⁰ Rahmi Fadila Putri Bangko and Zailani, "Implementation of the Murottal Method in Improving the Quality of Reading for Al-Quran Tahfidz Program Students at SMP IT Nurul Azmi Medan," *Edumaniora: Jurnal Pendidikan Dan Humaniora* 1, no. 02 (October 11, 2022): 75–80, <https://doi.org/10.54209/edumaniora.v1i02.23>.

¹¹ Awal Kurnia Putra Nasution and Muhammad Hasyimsyah Batubara, "Development Of Sindro Application In Tahsin Al-Quran Lecture," *Cendikia : Media Jurnal Ilmiah Pendidikan* 13, no. 1 (September 23, 2022): 156–63.

¹² Chandra Asri Windarsih, "AN IMPLEMENTATION OF PARTICIPATIVE IQRO METHOD IN THE ORIENTED OF AL-QURAN EDUCATION CENTER ON THE PURPOSE OF LEARNING GOAL AND OBJECTIVES FOR EARLY CHILDREN," *Empowerment : Jurnal Ilmiah Program Studi Pendidikan Luar Sekolah* 8, no. 1 (February 28, 2019): 25–29, <https://doi.org/10.22460/empowerment.v8i1p25-29.1146>.

¹³ Chasanah, Imro, "Pengaruh Pembelajaran Al-Quran Hadist Terhadap Kemampuan Baca Tulis Qur'an Di M Ts Darul Ulum Waru," *Tsaqafatuna: Jurnal Ilmu Pendidikan Islam* 5, no. 2 (2023): 153–61.

¹⁴ Muhammad Zulazizi Mohd Nawawi and Muhamad Amirul Mohamed Noor, "Enhancing the Skills of Memorizing the Five Basics of Tajweed in Holy Quran Recitation:," *Journal of Humanities and Social Sciences (JHASS)* 3, no. 1 (April 15, 2021): 23–32, <https://doi.org/10.36079/lamintang.jhass-0301.200>.

understand and even underestimate the study of the Quran hadith, as if learning and the study of the Quran hadith are not important.^{15,16}

Apart from learning the Quran hadith at school, school activity and cultural factors also influence students' ability to read the Quran.^{17,18} According to observations made by researchers, the Al-Quran Tadarus activity has a moderate or sufficient relationship with students' ability to read the Quran. Two factors influence this, namely the background of the students, the majority of whom come from elementary school and those from MI who are a minority. The second is the teacher factor, where the teacher has not been optimal in directing and guiding the habituation activities of reciting the Al-Quran.^{19,20}

According to research conducted by Meliyana Febriyanti, et al. stated that the habitual activity of reciting the Quran also influences students' ability to read the Quran. This has proven to be effective in improving students' ability to read the Quran.^{21,22} By applying various methods, for example by reading short surahs, reading daily prayers, and then memorizing several selected verses and surahs. Teachers' attention to motivating students is also no less important to improve students'

¹⁵ Kintara, Azlia Fasya et al., "Efektivitas Pembelajaran Al-Quran Hadis Dalam Meningkatkan Kualitas Membaca Al-Quran Siswa Kelas VII Di MTs Tanjung Kasau," *Jurnal Ekonomi Bisnis Manajemen Dan Akuntansi* 4, no. 1 (2023).

¹⁶ Samudra, Rahmi, and Sabri, "Al-Qur'an Learning in Religious Education Institutions Analysis of Proses Results and Problems."

¹⁷ Naqiyah Naqiyah, "A Tafseer Study on Qur'ân Reading in the Tradition of the Banyumas Muslim Community," *IBDA': Jurnal Kajian Islam Dan Budaya* 19, no. 1 (June 4, 2021): 190–204, <https://doi.org/10.24090/ibda.v19i1.4719>.

¹⁸ Dian Kusuma Wardani and Muhammad Abdul Rofiq, "The Influence of Yanbua Method in Learning Al-Quran at Junior High School," *SCHOOLAR: Social and Literature Study in Education* 1, no. 1 (June 8, 2021): 33–36.

¹⁹ Agussari Henny et al., "Enhancing Religiosity: Tadabbur Al-Quran Tahfidz Model for English Learning in Vocational Schools," *Journal of World Englishes and Educational Practices* 6, no. 1 (January 5, 2024): 14–34, <https://doi.org/10.32996/jweep.2024.6.1.2>.

²⁰ Muhammad Sulaiman, Lianasari, and Rujito Dwi Julianto, "The Effect of Tahsin Al-Quran Mentoring on Increasing Al-Quran Reading Competence of the Muhammadiyah Palembang Institute of Health Science and Technology Employees," *European Journal of Education and Pedagogy* 4, no. 1 (February 20, 2023): 154–58, <https://doi.org/10.24018/ejedu.2023.4.1.570>.

²¹ Febriyanti, Meliyana, Hindun, and Juliana, Rina, "Implementasi Program Metode Pembiasaan Tadarrus Al-Quran Terhadap Peningkatan Kemampuan Membaca Al-Quran Siswa Sekolah Menengah Pertama," *Jurnal Islamic Education Studies* 5, no. 1 (2022): 15–29.

²² Najmiah Omar et al., "Errors in Reciting the Al-Quran during the Tilawah Al-Quran and Criteria for Evaluation," *International Journal of Academic Research in Business and Social Sciences* 9, no. 3 (November 13, 2019), <https://doi.org/10.6007/IJARBS/v9-i11/6598>.

ability to read the Quran by creating punishment and rewards so that students don't get bored and are more interested, as well as creating a comfortable and innovative learning atmosphere.^{23,24}

Of the factors above, there is one factor that greatly influences students' ability to read the Quran, namely their intention or will. This factor comes from oneself which is influenced again by many factors. Research conducted by Nur'ani Aziz, et al. explains several factors that become obstacles in the child. For example, laziness, technological developments that are increasingly sophisticated but not balanced with good education, the influence of a bad environment, and also the role of parents in motivating, reminding, and teaching the Quran.^{25,26}

Based on the factors behind students' ability to read the Quran, researchers focused on four factors which were also variables in this research, namely Al-Quran Hadith Learning, Al-Quran tadarus activities, reading intention, and students' ability to read the Quran. Apart from that, based on phenomena and reviews from several studies, the author believes that several aspects can influence improving the ability to read the Quran, such as learning Al-Quran Hadith, Al-Quran tadarus activities, and reading intention. This raises questions for the author to conduct research related to the influence of Al-Quran Hadith learning, and Al-Quran Tadarus activities on the ability to read the Al-Quran with reading intention as an intervening variable in MTs.

LITERATURE REVIEW AND DEVELOPMENT HYPOTHESIS

The Effect of Learning Al-Quran Hadith on Reading Intention and Ability to Read the Al-Quran

Learning the Quran and Hadith has a positive impact on students' ability to read the Quran correctly. The Quran and Hadith are considered sacred texts with rich meanings, and learning them can gradually improve a person's reading ability, including pronunciation and comprehension of words.^{27,28} Furthermore, Quran learning usually includes training in the proper pronunciation and

²³ Fitri Fitri, Kamaruddin Kamaruddin, and Idhan Idhan, "Teachers Strategy in Solving Students Ability to Read and Write Qur'an at Government Schools," *INTERNATIONAL JOURNAL OF CONTEMPORARY ISLAMIC EDUCATION* 3, no. 2 (October 31, 2021): 59–76, <https://doi.org/10.24239/ijced.Vol3.Iss2.39>.

²⁴ Ilham Tumanggor, Hasbi Ramadani, and Candra Gunawan, "Talaqqi and Takrir Methods in Improving the Quality of Reading & Memorizing the Qur'an," *Al-Arkhabii: Jurnal Pengabdian Masyarakat* 2, no. 2 (September 5, 2022): 19–27, https://doi.org/10.51590/jpm_assunnah.v2i2.284.

²⁵ M. Kharis Fadillah, "Alqur'an Reading Quality of The Santri : An Experimental Study Toward the Usage of An-Nahdliyah Method," *Journal of Research in Islamic Education* 1, no. 1 (June 23, 2019): 11–20, <https://doi.org/10.25217/jrie.v1i1.423>.

²⁶ Nur'ani, Azis et al., "The Role of Parents in Fostering Children's Interest in Reading the Koran in Makassar City," *Tarbawi: Jurnal Pendidikan Agama Islam* 6, no. 1 (2021).

²⁷ Bangko and Zailani, "Implementation of the Murottal Method in Improving the Quality of Reading for Al-Quran Tahfidz Program Students at SMP IT Nurul Azmi Medan."

²⁸ Hikmatuwaida et al., "Implementation of Al-Quran Learning on the Development of Religious and Moral Values in Early Childhood," *The International Conference on Education, Social Sciences and Technology (ICESST)* 1, no. 1 (November 25, 2022): 99–108, <https://doi.org/10.55606/icesst.v1i1.173>.

application of tajwid, which can enhance a student's skills in reading the Quran accurately and proficiently.^{29,30}

Learning the Quran and Hadith helps individuals understand the meaning and context of the verses of the Quran. By understanding the context, readers will be better able to relate the meaning of Al-Quran verses to everyday life.^{31,32} Learning the Quran and Hadith does not only focus on the technical aspects of reading but also brings a spiritual dimension. This can motivate readers to read with good intentions, increase their connection with God, and deepen religious understanding. In addition, the Quran and Hadith often contain deep moral and ethical teachings.^{33,34} This can shape individual character and teach positive moral values.

Regarding the continuity between the concept and the results of previous research, we formulate the following hypothesis:

H-DIR1: Learning the Quran Hadith has the effect of improving students' reading skills

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Learning the Quran and Hadith can provide holistic benefits, not only in improving reading skills but also in individual spiritual and moral development.^{35,36} Learning the Quran and Hadith can guide individuals to understand the value and priority of reading the Quran as worship. This can strengthen a person's intention to read the Quran with the aim of worship and getting closer to Allah. A supportive learning environment, such as a recitation group or community focused on the

²⁹ Laili Nadifatil Magfiroh, "ACCELERATION OF THE ABILITY TO READ THE QURAN THROUGH THE QURANI SIDOGIRI METHOD," *PROCEEDING OF INTERNATIONAL CONFERENCE ON EDUCATION, SOCIETY AND HUMANITY* 1, no. 1 (November 4, 2023): 1533–37.

³⁰ Nawī and Noor, "Enhancing the Skills of Memorizing the Five Basics of Tajweed in Holy Quran Recitation."

³¹ Syauqu Rofiq Arrohmān, Meti Fatimah, and Uswatun Khasanah, "Implementation Of The Learning Model With The 'Ali Method To Improve The Ability To Read The Qur'an Of Students Of The Special Program For Tahfizhul Qur'an (PKTQ) Sukoharjo 2022/2023 State Madrasah Ibtidaiyah," *AL-WIJDĀN Journal of Islamic Education Studies* 7, no. 2 (2022): 304–21, <https://doi.org/10.58788/alwijdn.v7i2.2651>.

³² Ahmad Wildan Fauzi et al., "Al-Quran Reading Training Using the Tartil Method in Improving Students' Reading Ability at MI Faser Panglungan," *The 4th International Conference on University Community Engagement (ICON-UCE 2022)* 4, no. 3 (November 8, 2022): 56–65.

³³ Hafidzotul Azizah, "Analysis of Learning of the Quran Based on Tahsin, Tartil, and Tilawah Methods in TPQ Al-Muttaqin Kunir," *Proceeding International Conference on Religion, Science and Education* 1, no. 2 (February 22, 2022): 83–91.

³⁴ Masithah Ulfah, "Efforts of Islamic Religious Teachers to Increase Interest in Reading the Quran in Al Jihad Sunggal Private Madrasah Ibtidaiyah Students: Upaya Guru Agama Islam Untuk Meningkatkan Minat Membaca Al-Qur'an Pada Siswa Madrasah Ibtidaiyah Al Jihad Sunggal," *Education Specialist* 1, no. 1 (April 7, 2023): 7–13, <https://doi.org/10.59535/es.v1i1.3>.

³⁵ Ra'ed M. Al-Khatib et al., "An Efficient Holy Quran Recitation Recognizer Based on SVM Learning Model," *Jordanian Journal of Computers and Information Technology* 6, no. 5 (December 1, 2020): 392–414, <https://doi.org/10.5455/jjcit.71-1593380662>.

³⁶ Ellisa Fitri Tanjung, Isra Hayati, and M. Fauzi Hasibuan, "Application of Al-Quran Learning with the Tartila Method for Junior High School Students in Sibolga," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 2 (May 11, 2022): 1257–70, <https://doi.org/10.35445/alishlah.v14i2.1187>.

Quran and Hadith, can provide additional encouragement for reading the Quran. Interaction with people who have similar intentions can strengthen reading intentions and habits.^{37,38}

Regarding the continuity between the concept and the results of previous research, we formulate the following hypothesis:

H-DIR3: Learning the Quran Hadith has the effect of increasing students' intention to read the Quran (reading intention)

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The Influence of Tadarus Activities on Reading Intention and Ability to Read the Quran

Tadarus is the activity of reading the Quran periodically and regularly, this has a positive influence on a person's ability to read the Quran.^{39,40} Tadarus activities require high concentration, especially when someone tries to memorize or improve how to read the Quran. This can help improve a person's overall concentration abilities. Through this periodic tadarus, students can improve their reading and their skills in tajwid.^{41,42}

By continuously reading the Quran in tadarus activities, a person will improve the technique of reading and memorizing the Quran well.^{43,44} Tadarus is not only about reading but also about

³⁷ Dedi Sulaeman et al., "Arabic Sound Changes by Local Language Speakers in Indonesia in Reciting Alquran: Phonetic and Phonological Study," *Journal of Positive School Psychology* 6, no. 7 (September 2, 2022): 1160–1306.

³⁸ Udin Supriadi, Tedi Supriyadi, and Aam Abdussalam, "Al-Qur'an Literacy: A Strategy and Learning Steps in Improving Al-Qur'an Reading Skills through Action Research," *International Journal of Learning, Teaching and Educational Research* 21, no. 1 (January 30, 2022): 323–39.

³⁹ Berti Arsyad et al., "IMPROVING THE ABILITY TO READ THE AL-QUR'AN WITH THE BITHAQATU AL-KALIMAH GAME METHOD," *Jurnal Ipteks Terapan* 15, no. 4 (2021): 437–40, <https://doi.org/10.22216/jit.v%vi%oi.435>.

⁴⁰ Henny et al., "Enhancing Religiosity."

⁴¹ Mohammad Sabarudin et al., "The Effect of Contextual Teaching and Learning Models on Al-Quran and Hadith Subjects," *At-Tadzkir: Islamic Education Journal* 2, no. 2 (August 26, 2023): 129–42, <https://doi.org/10.59373/attadzkir.v2i2.43>.

⁴² Muhammad Rizal Zanjabila et al., "The Role of Islamic Education Teachers in Improving Students Abilities Reciting Al-Quran," *Arfannur* 4, no. 3 (December 31, 2023): 219–30, <https://doi.org/10.24260/arfannur.v4i3.2079>.

⁴³ Siti Muzayinah and Novi Mayasari, "Implementation Of The PQ4R Strategy (Preview, Question, Reading, Reflect, Recite, And Review) In Learning The Qur'an Hadith At Ma Al-Ikhsan Beji Kedungbanteng Banyumas," *International Conference of Early Childhood Education in Multiperspectives* 7, no. 3 (December 29, 2022): 340–53.

⁴⁴ Agus Miftakus Surur et al., "Implementation of Drill Method in Learning to BTQ (Baca Tulis al-Qur'an) in TPQ (Taman Pendidikan al-Qur'an)," *IJUS | International Journal of Umranic Studies* 6, no. 1 (October 12, 2023): 19–27, <https://doi.org/10.59202/ijus.v6i1.714>.

understanding the meaning of the Quran.^{45, 46} Through tadarus, someone can deepen their understanding of the teachings of the Quran, so that they don't just read, but also understand the messages contained in it.

Regarding the continuity between the concept and the results of previous research, we formulate the following hypothesis:

H-DIR2: Tadarus activities have the effect of improving students' reading skills

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Tadarus can help form the habit of reading the Quran regularly. When someone is used to doing tadarus every day or at certain time intervals, the intention to continue reading the Quran will become stronger because it has become part of their daily routine. Involving in tadarus activities is usually done in groups or communities.^{47,48} This environment can provide positive social support and strengthen a person's intention to continue reading the Quran. When someone sees that their friends or community members are also consistent in Tadarus, this can be additional motivation to maintain the intention to read the Quran. By continuously being involved in tadarus activities, a person will increasingly understand and appreciate the religious values contained in the Quran.^{49,50} This can motivate someone to read the Quran more often and dig deeper into the teachings of the Islamic religion.

Regarding the continuity between the concept and the results of previous research, we formulate the following hypothesis:

H-DIR4: Tadarus activities have the effect of increasing students' intention to read the Quran (reading intention)

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⁴⁵ Eka Yuni Purwanti and Amir Mukminin, "Efforts of the Diniyah Takmiliah Communication Forum in Increasing Interest in Reading the Qur'an," *EDUKASI : Jurnal Pendidikan Islam (e-Journal)* 9, no. 2 (December 4, 2021): 184–202, <https://doi.org/10.54956/edukasi.v9i2.34>.

⁴⁶ Didin Sirojudin and Rofiq Hidayat, "Strategy for Development of Al-Qur'an Hadith Learning in Improving Student Achievement," *SCHOOLAR: Social and Literature Study in Education* 2, no. 2 (October 3, 2022): 104–7, <https://doi.org/10.32764/schoolar.v2i2.1371>.

⁴⁷ Muhamad Ali Anwar, "Revitalizing the Method of Repetition in the Recitation of the Qur'an," *Istawa : Jurnal Pendidikan Islam* 4, no. 2 (November 11, 2019): 156–67, <https://doi.org/10.24269/ijpi.v4i2.1995>.

⁴⁸ Azlisham Abdul Aziz and Et Al, "Analysis Of Literature Review On Spiritual Concepts According To The Perspectives Of The Al-Quran, Hadith And Islamic Scholars," *Turkish Journal of Computer and Mathematics Education (TURCOMAT)* 12, no. 9 (April 20, 2021): 3152–59.

⁴⁹ Eska Perdana Prasetya, Salati Asmahasanah, and Tohir Solehudin, "The Implementation of English Creative Writing Learning Based on Al Quran and Hadith," *JPG: Jurnal Pendidikan Guru* 5, no. 1 (January 5, 2024): 87–102, <https://doi.org/10.32832/jpg.v5i1.15850>.

⁵⁰ Muhammad Teguh Saputra, "Al-Quran Education Park Teacher Learning Model in Supporting Student Achievement," *Devotion : Journal of Research and Community Service* 3, no. 1 (July 14, 2021): 1–8, <https://doi.org/10.36418/dev.v3i1.85>.

The Influence of Reading Intention on the Ability to Read the Quran

A strong intention to read the Quran is an important source of motivation. When someone has a sincere and strong intention to read the Quran, they will be more motivated to study and practice reading the Quran more seriously and diligently.^{51,52} They will pay more attention to tajwid (rules for reading the Quran) and correct mistakes in reading the Quran. This will have a positive impact on the ability to read the Quran well and correctly. A firm intention will help someone to remain consistent in reading the Quran. This consistency is important to improve your ability to read the Quran gradually. The more consistently someone reads the Quran, the better their reading ability will be.^{53,54}

A sincere intention to read the Quran encourages a person to continue learning and improving their reading ability. They will be more open to new learning and strive to continue improving their Quran reading skills.^{55,56} The intention to read the Quran which is based on spiritual goals, such as getting closer to Allah or seeking guidance in life, will provide additional motivation for someone to read the Quran diligently. The spiritual benefits felt from reading the Quran can also increase a person's desire to continue improving their reading skills.^{57,58} Thus, the intention to read the Quran has a very important role in improving a person's ability to read the Quran. The more sincere and stronger the intention, the greater a person's motivation and consistency in reading the Quran, which in the end will help improve his overall reading ability.

Regarding the continuity between the concept and the results of previous research, we formulate the following hypothesis:

H-DIR5: Intention to read the Quran (reading intention) has the effect of improving students' reading abilities

⁵¹ Nurul Hikmah, "Implementation of Learning to Read Writing The Quran (BTQ) Qutab System and Their Relevance in Early Children's Education," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 01 (February 28, 2022): 247–58, <https://doi.org/10.30868/ei.v11i01.2252>.

⁵² Universitas Islam Nahdlatul Ulama Jepara, Indonesia et al., "Al-Quran Digitalization: Adolescent View on the Value of the Digital Al-Quran Application," *Jurnal Komunikasi: Malaysian Journal of Communication* 39, no. 1 (March 31, 2023): 92–106, <https://doi.org/10.17576/JKMJC-2023-3901-06>.

⁵³ Azizah, "Analysis of Learning of the Quran Based on Tahsin, Tartil, and Tilawah Methods in TPQ Al-Muttaqin Kunir."

⁵⁴ Mukhlis Mukhlis, "Implementation of The Iqra Method in Teaching Early Childhood Quran Reading," *AL JAMI: Jurnal Ilmiah Keagamaan, Pendidikan Dan Dakwah* 7, no. 2 (June 12, 2023): 48–62, <https://doi.org/10.5281/zenodo.10628295>.

⁵⁵ Effendi, Khoerunnisa, and Syaprudin, "Improving the Ability to Read the Qur'an Through Qiro'ati Method."

⁵⁶ Ulfah, "Efforts of Islamic Religious Teachers to Increase Interest in Reading the Quran in Al Jihad Sunggal Private Madrasah Ibtidaiyah Students."

⁵⁷ Tanjung, Hayati, and Hasibuan, "Application of Al-Quran Learning with the Tartila Method for Junior High School Students in Sibolga."

⁵⁸ Windarsih, "AN IMPLEMENTATION OF PARTICIPATIVE IQRO METHOD IN THE ORIENTED OF AL-QURAN EDUCATION CENTER ON THE PURPOSE OF LEARNING GOAL AND OBJECTIVES FOR EARLY CHILDREN."

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The mediating role of Reading Intention on the influence of Al-Quran Hadith Learning and Al-Quran Tadarus Activities on the Ability to Read the Al-Quran

The mediating role of intention to read the Quran on the influence of learning the Quran and hadith on the ability to read the Quran is very significant. Mediation of the intention to read the Quran includes deep desires and goals to obtain spiritual benefits, religious knowledge, and a deeper understanding of Islamic teachings through reading the Quran and hadith.^{59,60} Mediation of the intention to read the Quran will influence the quality of a person's learning. They will be more focused, persistent, and determined to understand the contents of the Quran and hadith because of their strong goal of gaining spiritual benefits and religious knowledge.^{61,62}

Mediation on the intention to read the Quran also helps in forming a positive habit of reading the Quran regularly.^{63,64} This habit will help a person continue to improve their Quran reading skills over time as they will continue to practice and deepen their understanding of the Quran and hadith. Apart from that, it also provides strong motivation for someone to be involved in learning the Quran and hadith.^{65,66} A sincere desire to gain spiritual benefits and religious knowledge will motivate a person to actively study and understand the contents of the Quran and hadith.

The intention to read the Quran in depth will also influence the quality of one's tadarus activities.^{67,68} They will be more serious about reciting, understanding, and contemplating the meaning of the Quran when doing tadarus, which will ultimately help improve their ability to read the Quran. Thus, the mediation of intention to read the Quran plays an important role in influencing the influence of learning the Quran and hadith on the ability to read the Quran. The stronger the

⁵⁹ Alhamuddin Alhamuddin, Eko Surbiyantoro, and Revan Dwi Erlangga, "Learning Al-Qur'an with the Syafi'i Method for Improving Reading Skill," *KnE Social Sciences* 6, no. 2 (October 30, 2023): 421–32, <https://doi.org/10.18502/kss.v8i18.14241>.

⁶⁰ Surur et al., "Implementation of Drill Method in Learning to BTQ (Baca Tulis al-Qur'an) in TPQ (Taman Pendidikan al-Qur'an)."

⁶¹ Muzayinah and Mayasari, "Implementation Of The PQ4R Strategy (Preview, Question, Reading, Reflect, Recite, And Review) In Learning The Qur'an Hadith At Ma Al-Ikhsan Beji Kedungbanteng Banyumas."

⁶² Zanjabila et al., "The Role of Islamic Education Teachers in Improving Students Abilities Reciting Al-Quran."

⁶³ Adi, "Improved the Ability to Read the Quran for Slow Learner Students in Yogyakarta."

⁶⁴ Fadillah, "Alqur'an Reading Quality of The Santri."

⁶⁵ Prasetya, Asmahasanah, and Solehudin, "The Implementation of English Creative Writing Learning Based on Al Quran and Hadith."

⁶⁶ Tumanggor, Ramadani, and Gunawan, "Talaqqi and Takrir Methods in Improving the Quality of Reading & Memorizing the Qur'an."

⁶⁷ Naqiyah, "A Tafseer Study on Qur'an Reading in the Tradition of the Banyumas Muslim Community."

⁶⁸ Saputra, "Al-Quran Education Park Teacher Learning Model in Supporting Student Achievement."

intention, the greater the possibility for a person to achieve significant progress in reading and understanding the Quran and hadith.^{69,70}

Regarding the continuity between the concept and the results of previous research, we formulate the following hypothesis:

H-IND1: Reading Intention Mediates the Positive Influence on the Effect of Learning Al-Quran Hadith on the Ability to Read the Al-Quran

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Mediation of the intention to read the Quran has an important influence on the influence of tadarus activities on the ability to read the Quran.^{71,72} Mediation of the intention to read the Quran includes a deep desire and determination to obtain spiritual benefits, religious knowledge, and a deeper understanding of Islamic teachings through tadarus of the Quran. Mediation of the intention to read the Quran provides strong motivation for someone to be involved in Al-Quran tadarus activities.^{73,74} A sincere desire to gain spiritual benefits and religious knowledge through Tadarus Al-Quran will motivate a person to be actively and diligently involved in these activities. The intention to read the Quran which is based on spiritual goals and understanding of religion will help a person to remain consistent in reciting the Quran. This consistency is important to make significant progress in your ability to read the Quran over time.^{75,76}

Mediation of the intention to read the Quran will influence the quality of a person's tadarus activities.^{77,78} A person who has a strong intention to read the Quran to gain spiritual benefits will be more serious and focused on reciting, understanding, and contemplating the meaning of the

⁶⁹ Arfan Mu'amar, "Implementation of Habituation Program of Tadarus Al-Qur'an in Love Building of Al-Quran At Students of SMP Muhammadiyah 9 Bojonegoro," *Studia Religia : Jurnal Pemikiran Dan Pendidikan Islam* 3, no. 1 (July 25, 2019), <https://doi.org/10.30651/sr.v3i1.2940>.

⁷⁰ Sabarudin et al., "The Effect of Contextual Teaching and Learning Models on Al-Quran and Hadith Subjects."

⁷¹ Arrohman, Fatimah, and Khasanah, "Implementation Of The Learning Model With The 'Ali Method To Improve The Ability To Read The Qur'an Of Students Of The Special Program For Tahfizhul Qur'an (PKTQ) Sukoharjo 2022/2023 State Madrasah Ibtidaiyah."

⁷² Zanjabila et al., "The Role of Islamic Education Teachers in Improving Students Abilities Reciting Al-Quran."

⁷³ Muzayinah and Mayasari, "Implementation Of The PQ4R Strategy (Preview, Question, Reading, Reflect, Recite, And Review) In Learning The Qur'an Hadith At Ma Al-Ikhsan Beji Kedungbanteng Banyumas."

⁷⁴ Wardani and Rofiq, "The Influence of Yanbua Method in Learning Al-Quran at Junior High School."

⁷⁵ Henny et al., "Enhancing Religiosity."

⁷⁶ Sulaeman et al., "Arabic Sound Changes by Local Language Speakers in Indonesia in Reciting Alquran."

⁷⁷ Muhamad Ibnu et al., "Influence of the Talaqi and Tahsin Methods on the Al-Qur'an Reading Ability of Santri at the Al-Falah Islamic Boarding School Nagreg Bandung," *Journal of Modern Islamic Studies and Civilization* 1, no. 03 (September 27, 2023): 124–37, <https://doi.org/10.59653/jmisc.v1i03.280>.

⁷⁸ Omar et al., "Errors in Reciting the Al-Quran during the Tilawah Al-Quran and Criteria for Evaluation."

Quran when doing tadarus.^{79,80} By involving the mediation of the intention to read the Quran, a person will be more diligent and enthusiastic about improving their ability to read the Quran through tadarus activities. This will help them to improve their Quran reading techniques, improve tajwid, and improve their overall reading skills.

Mediation on the intention to read the Quran also helps in forming a positive habit of reading the Quran regularly through Tartarus.^{81,82} This habit will help a person continue to improve their Quran reading skills over time as they will continue to practice and deepen their understanding of the Quran.

Regarding the continuity between the concept and the results of previous research, we formulate the following hypothesis:

H-IND2: Reading Intention Mediates the Positive Influence on the Effect of Tadarus Activities on the Ability to Read the Al-Quran

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RESEARCH METHOD

Research Design and Participants

This research applies a quantitative approach with survey research methods.^{83,84,85} The survey method was chosen because, in this study, we wanted to examine retrospectively the events that will be studied regarding the construction of the academic procrastination behavior variable. This research design uses an explanatory and correlational approach using Partial Least Squares Structural Equation Modeling (PLS-SEM), an approach used to explore the relationship between variables in a conceptual model. PLS-SEM is a multivariate statistical method used to analyze the relationship between latent or measured variables in a structural model. By using this approach, this

⁷⁹ Mu'amar, "Implementation of Habituation Program of Tadarus Al-Qur'an in Love Building of Al-Quran At Students of SMP Muhammadiyah 9 Bojonegoro."

⁸⁰ Sulaiman, Lianasari, and Julianto, "The Effect of Tahsin Al-Quran Mentoring on Increasing Al-Quran Reading Competence of the Muhammadiyah Palembang Institute of Health Science and Technology Employees."

⁸¹ Mustaqimah Hikam, "Ngadi Wunu Wunungo: Islamic Acculturation and The Culture Of Gorontalo in Tadarus Al-Quran," *Al-Ulum* 20, no. 2 (December 14, 2020): 499–511, <https://doi.org/10.30603/au.v20i2.1337>.

⁸² Nawi and Noor, "Enhancing the Skills of Memorizing the Five Basics of Tajweed in Holy Quran Recitation."

⁸³ Fatwa Dewi Apriliani et al., "The Influence of Fashion Knowledge, Fashion Selection Factor, and Dress Etiquette on Dress Look," *Jurnal Pendidikan Dan Pengajaran* 56, no. 1 (April 19, 2023): 194–207, <https://doi.org/10.23887/jpp.v56i1.53677>.

⁸⁴ Kadek Arief Jayadie Putra, Mochamad Bruri Triyono, and Rihab Wit Daryono, "The Influence of Entrepreneurship Competency and Leadership Challenge to Principals' Leadership Solutions," n.d.

⁸⁵ Luthfi Dhimas Widayanto et al., "Implementation of the Education and Training Program Seen from the CIPPO Perspective," *Journal of Education Research and Evaluation* 5, no. 4 (August 4, 2021): 614, <https://doi.org/10.23887/jere.v5i4.36826>.

research combines explanatory and correlational elements to better understand the complexity of the relationships between variables in a conceptual model. PLS-SEM allows researchers to test models holistically, including identifying cause-and-effect relationships and correlation relationships between variables, thereby providing a deeper understanding of the observed phenomena. This research uses probability sampling using disproportionate stratified sampling techniques. The sample in this study was 78 respondents from a population of 97 students at MTs Muhammadiyah 3 Yanggong.

Measures

This research uses data collection techniques with 4 variables, namely the Al-Quran hadits learning variables, tadarus activities, reading intention, and the ability to read the Al-Quran. This research uses a Likert scale, which consists of 4 alternative answers from strongly agree, agree, disagree, to strongly disagree.^{86,87} Data collection using survey method via questionnaire. The instrument variables in this research can be seen in Table 1, below:

Table 1. The Construct of the Research Variables

No	Variable	Indicators	Construct	References
1	Alquran Hadits Learning (X ₁)	Understanding verses	AHL1	(Saputra 2021; Fadillah 2019; Aziz and Al 2021; Tanjung, Hayati, and Hasibuan 2022; Purwanti and Mukminin 2021)
		Translating verses	AHL2	
		Translating verses	AHL3	
		Read writing verses	AHL4	
		Read writing verses	AHL4	
		Implementing the content	AHL5	
		Implementing the content	AHL6	
2	Alquran Tadarus Activities (X ₂)	Obedient	ATA1	(Naqiyah 2021; Henny et al. 2024; Omar et al. 2019; Mu'amar 2019; Alhamuddin, Surbiyantoro, and Erlangga 2023)
		Consistent	ATA2	
		Consistent	ATA3	
		Receive Teacher Guidance	ATA4	
		Sincere	ATA5	
		Sincere	ATA6	
		Seriousness	ATA7	
		Understanding the point of Alquran	ATA8	
3	Reading Intention (Z)	Feeling Happy	RI1	(Magfiroh 2023; Fauzi et al. 2022; Al-Khatib et al. 2020; Azizah 2022; Damanik 2019)
		Feeling Happy	RI2	
		Attention	RI3	
		Feeling Of Interest	RI4	
		Feeling Of Interest	RI5	

⁸⁶ Rihab Wit Daryono et al., "Factor Analysis: Competency Framework for Measuring Student Achievements of Architectural Engineering Education in Indonesia," *REID (Research and Evaluation in Education)* 6, no. 2 (December 31, 2020): 98–108, <https://doi.org/10.21831/reid.v6i2.32743>.

⁸⁷ M R A Setyadi, M B Triyono, and R W Daryono, "The Influence of Industrial Work Practices and Workshop Infrastructure Facilities on Work Readiness of Students," *Journal of Physics: Conference Series* 1833, no. 1 (March 1, 2021): 012029, <https://doi.org/10.1088/1742-6596/1833/1/012029>.

4	Reading Ability Alquran (Y)	Active Learning	RI6	(Samudra, Rahmi, and Sabri 2022; Windarsih 2019; Nasution and Batubara 2022; Nawi and Noor 2021; Mukhlis 2023)
		Active Learning	RI7	
		Understand Punctuation	RAA1	
		Understand Punctuation	RAA2	
		Understand the Law of Reading	RAA3	
		Tajweed Science	RAA4	
		Makharijul Letters	RAA5	
		Character Traits	RAA6	
		Read With Interest and Fluency	RAA7	

Data Analysis

Statistical analysis of this research uses the PLS-SEM measurement technique. The outer model testing stage is a measurement model testing stage that aims to prove the validity and estimate the reliability of indicators and constructs. Several requirements that must be met are the indicator loading factor ($\lambda > 0.70$), and the reflective construct AVE (> 0.50).^{88,89} Reliability estimates use Cronbach Alpha, Rho_A, and CR values (> 0.70). The goodness of fit model testing stage aims to test the predictive power of the model and the feasibility of the model. The criteria that must be met include predictive relevance to see the predictive power of the model on the blindfolding output.^{90,91} The inner model testing stage tests the significance of the direct (H-DIR₁₋₅) and indirect effects (the mediating role of H-IND₁₋₂).

PLS-SEM Analysis: Evaluation of Structural Model (Inner Model)

Evaluation of measurement models is very important to ensure that the indicators used to measure latent constructs or variables are by the research objectives and have good quality. Examining construct validity is the primary goal of measuring model evaluation. Analyzing the relationship between the indicator and the measured construct can ensure that the indicator truly reflects the intended aspect of the construct. By analyzing factor loadings, reliability, and

⁸⁸ Azhar Fauzan et al., "The Effect of Internship and Work Motivation on Students' Work Readiness in Vocational Education: PLS-SEM Approach," *Journal of Innovation in Educational and Cultural Research* 4, no. 1 (January 10, 2023): 26–34, <https://doi.org/10.46843/jiecr.v4i1.413>.

⁸⁹ Rihab Wit Daryono, Muhammad Bachrawi Luthfi, and Yayan Adrianova Eka Tuah, "RELEVANCE ANALYSIS OF CIVIL ENGINEERING COMPETENCY ACCORDING TO THE CONSTRUCTION INDUSTRY NEEDS IN VOCATIONAL HIGH SCHOOL," *Jurnal Evaluasi Pendidikan* 13, no. 2 (July 24, 2022): 93–102, <https://doi.org/10.21009/jep.v13i2.26746>.

⁹⁰ Rihab Wit Daryono et al., "An Empirical Study to Evaluate the Student Competency of Vocational Education," *International Journal of Evaluation and Research in Education (IJERE)* 12, no. 2 (June 1, 2023): 1079, <https://doi.org/10.11591/ijere.v12i2.22805>.

⁹¹ Valentinus Lilik Hariyanto et al., "A Framework for Measuring the Level of Achievement of Vocational Students Competency of Architecture Education," *Journal of Technology and Science Education* 12, no. 1 (March 21, 2022): 157, <https://doi.org/10.3926/jotse.1188>.

discriminant validity, researchers can decide which indicators should be included in the analysis and which should be omitted.

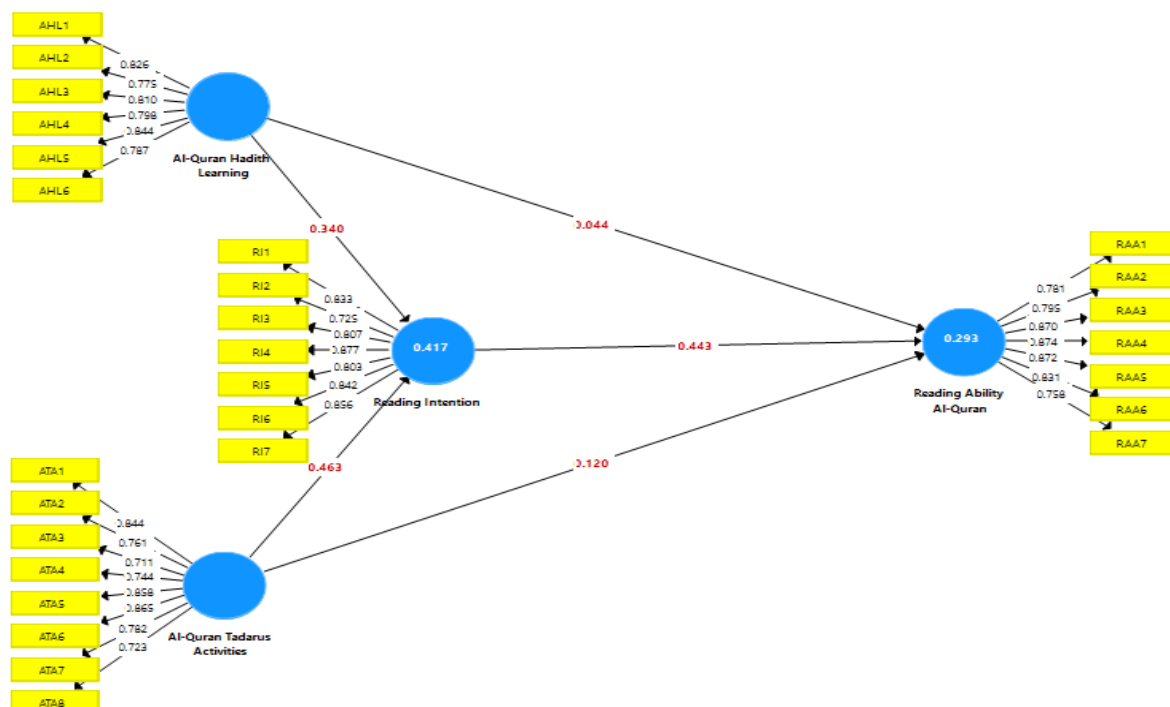


Figure 1. Evaluation of the Measurement Model

The convergent validity measurement uses a factor loading value limit of 0.70. Based on Table 2, the overall loading factor value for each sub-variable is >0.70 (0.711 – inconsistent Tadarus to 0.877 – feelings of interest). Based on this, it can be interpreted that the level of correlation between sub-variables and variables can be explained with a percentage of 71.10% to 87.70%. The Average Extracted Variance (AVE) value for each variable has a value of >0.50 (0.621 – Al-Quran Tadarus Activities (X2) up to 0.684 – Al-Quran Reading Ability (Y). So, it can be concluded that each sub-variable and variable in the instrument in this research model have supported convergent validity requirements. Based on the loading factor coefficient value, the most dominant statement item in measuring students' ability to read the Quran is the construct of feelings of interest of 0.877 (RI4). This can be interpreted as meaning that this construct can measure teacher professional competence by 87.70%. Meanwhile, the weakest item is the tadarus inconsistent construct of 0.711 (ATA3) or 71.10%.

Table 2. Outer Model: Convergent Validity and Reliability

No	Variable	Indicator	Conver Validity		Consistency Reliability		
			FL ($\lambda > 0.70$)	AVE (> 0.50)	CA ($\alpha > 0.70$)	Rho_A ($\phi > 0.70$)	CR ($\delta > 0.70$)
1.		AHL1	0.826	0.651	0.893	0.903	0.918
2.		AHL2	0.775				

3.	Alquran Hadits Learning (X ₁)	AHL3	0.810	0.621	0.913	0.940	0.929
4.		AHL4	0.798				
5.		AHL5	0.844				
6.		AHL6	0.787				
7.	Alquran Tadarus Activities (X ₂)	ATA1	0.844				
8.		ATA2	0.761				
9.		ATA3	0.711				
10.		ATA4	0.744				
11.		ATA5	0.858				
12.		ATA6	0.865				
13.		ATA7	0.782				
14.		ATA8	0.723				
15.	Reading Intention (Z)	RI1	0.833	0.675	0.920	0.928	0.936
16.		RI2	0.725				
17.		RI3	0.807				
18.		RI4	0.877				
19.		RI5	0.803				
20.		RI6	0.842				
21.		RI7	0.856				
22.	Reading Ability Alquran (Y)	RAA1	0.781	0.684	0.923	0.929	0.938
23.		RAA2	0.795				
24.		RAA3	0.870				
25.		RAA4	0.874				
26.		RAA5	0.872				
27.		RAA6	0.831				
28.		RAA7	0.758				

The Fornell-Larcker test is one of the methods used in Partial Least Squares Structural Equation Modeling (PLS-SEM) to evaluate the discriminant validity of the constructs in a model. This test aims to ensure that the different constructs in the model can be distinguished from each other. This is done by comparing the variance explained by the construct with the variance explained by other constructs in the model. If the variance explained by a construct is greater than the variance explained by another construct, then the construct has good discriminant validity. Based on Table 3, the correlation value of Reading Ability Al-Quran (Y) → Reading Ability Al-Quran has a value of 0.827, which is greater than the correlation value of Al-Quran Hadith Learning (X₁) with other variables (Al-Quran Tadarus Activities → 0.788; Reading Intention → 0.822; and Al-Quran Hadith Learning → 0.807. And so on for the assessment of correlation with other variables.

Table 3. Discriminant Validity: The Fornell Larcker

Variable	X1	X2	Y	Z
Alquran Hadits Learning (X ₁)	0.807			
Alquran Tadarus Activities (X ₂)	0.273	0.788		
Reading Ability Alquran (Y)	0.284	0.378	0.827	
Reading Intention (Z)	0.467	0.556	0.530	0.822

One of the main purposes of HTMT testing is to measure discriminant validity in the model. HTMT is used to examine the extent to which the constructs measured by different indicators represent the same or different constructs in the model. HTMT is also useful for assessing multicollinearity between constructs in the model. Multicollinearity can occur when constructs are strongly interrelated, which can cause problems in the estimation and interpretation of results in SEM analysis. The PLS-Algorithm test results in Table 4 show that the HTMT value in all dimensions has a value of <0.90 (0.280 to 0.568). So it can be concluded that Fornell-Larcker and HTMT in the correlation of all variables in this research data instrument fulfill the discriminant validity test in measuring the increase in students' ability to read the Quran.

Table 4. Discriminant Validity: The HTMT

Variable	X1	X2	Y	Z
Alquran Hadits Learning (X_1)				
Alquran Tadarus Activities (X_2)	0.280			
Reading Ability Alquran (Y)	0.301	0.387		
Reading Intention (Z)	0.493	0.568	0.547	

PLS-SEM Analysis: Evaluation of Structural Model (Inner Model)

Structural evaluation in testing on PLS-SEM has the main objective, namely to assess the prediction accuracy of the proposed model. This is done by evaluating the extent to which the model can explain variations in empirical data and predict endogenous variables well. Overall, structural evaluation aims to improve understanding of the phenomenon studied in the research context. By analyzing the relationships between variables, researchers can identify the factors that contribute to the phenomenon and develop deeper insight into the dynamics involved.

Table 5. Measurement of Structural Model: R^2 , F^2 , Q^2

Variable	R^2		F^2		Construct Cross-Validated (Q^2)				
	Value	Decision	Value	Decision	Redundancy		Communality		Predictive Power
					SSE	Q^2	SSE	Q^2	
Alquran Hadits Learning (X_1)	-	-	0.002	Small	327	-	229.713	0.509	Strong
Alquran Tadarus Activities (X_2)	-	-	0.014	Small	624	-	302.149	0.516	Strong
Reading Intention (Z)	0.417	Moderate	0.162	Medium	405	0.257	240.310	0.560	Strong
Reading Ability Alquran (Y)	0.293	Weak	-	-	449	0.176	235.139	0.569	Strong

Based on the table above, the R^2 coefficient on the professional competency variable obtained a value of 0.417. This can be interpreted as learning the Quran Hadith, tadarus activities, and reading intention have an influence on the student's ability to read the Quran by 41.70% and the remaining 58.30% is influenced by other variables outside the research model. So the output effect size shows that the most dominant variable in influencing students' ability to read the Quran is reading intention ($f^2 = 0.163$) in the medium category and the weakest variable is learning the Quran hadith ($F^2 = 0.002$) in the small category.

The next test by looking at the predictive relevance value (Q^2) aims to validate the predictive ability of the model according to the reality in the field. Based on the table above, all Q^2 values exceed the cut point (greater than zero). The results of calculating the predictive relevance of Q^2 obtained values of 0.176 to 0.257 on the Redundancy Construct Crossvalidated and 0.509 to 0.569 on the Communality Construct Crossvalidated. So the model in measuring students' Al-Quran Reading Ability as a whole can explain the model analysis by 17.60% to 56.90% of the phenomenon studied. The results of these two procedures show that students' Al-Quran Reading Ability has strong predictive power.

Path Analysis and Hypothesis Testing

One of the main goals of hypothesis testing is to examine the relationships between variables in a proposed model. This is done by analyzing the strength and significance of the relationships between the variables identified in the model. Direct effect evaluation allows researchers to test the consistency between empirical findings and the theory that supports the model. Apart from that, this test analyzes the significance of the mediation effect in the research model. This is important for understanding the mechanisms underlying relationships between variables and how certain variables can mediate or change relationships between other variables.

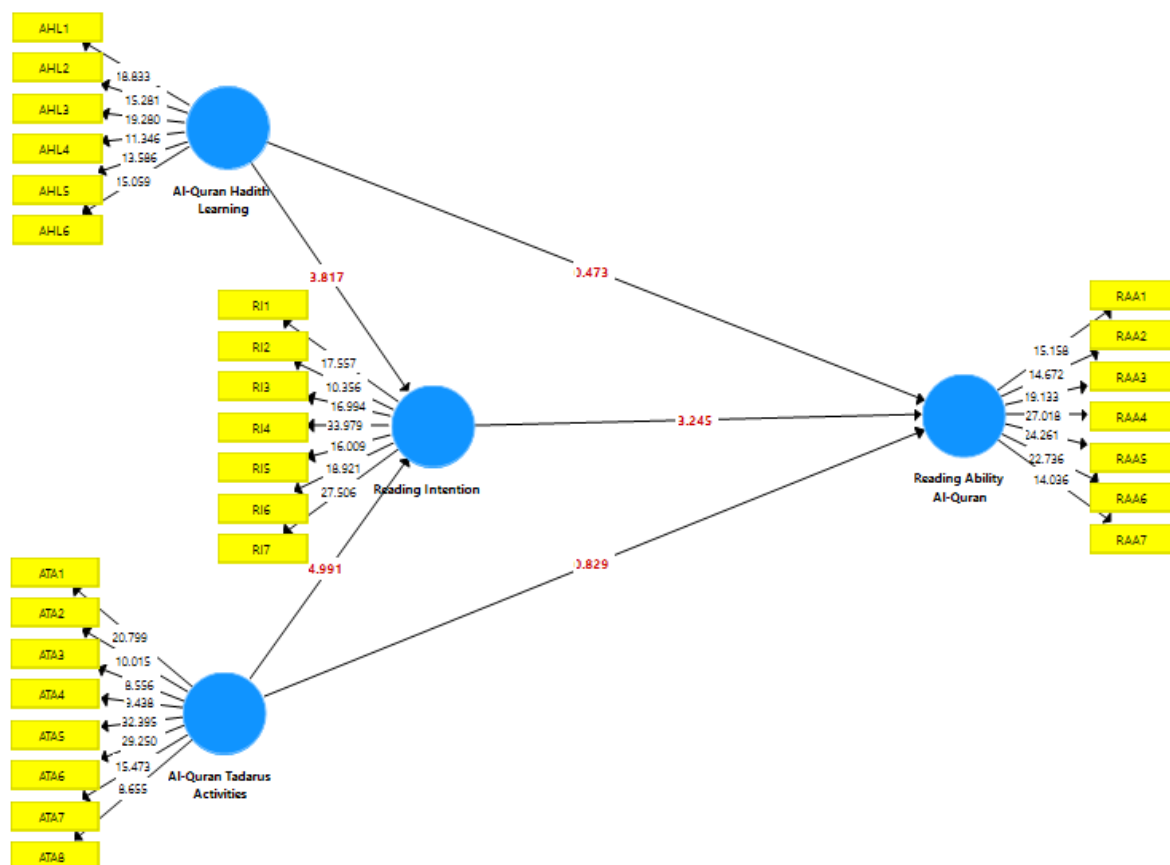


Figure 2. Evaluation of Structural Model

A hypothesis can be accepted with significant criteria if it has a T statistic value above 1.96. Meanwhile, the hypothesis can be accepted with positive or negative influence if the B-value coefficient value shows the direction of positive or negative influence. Based on the table below, the hypothesis H1 (Al-Quran Hadith Learning (X1) → Reading Ability Al-Quran (Y) obtained β -values = 0.044 and P values = 0.640 (0.05). This shows that the Al-Quran Hadith Learning (X1) variable has a positive but not significant effect on Al-Quran Reading Ability (Y). This can be interpreted as meaning that when the Al-Quran Hadith Learning variable (X1) increases, the Al-Quran Reading Ability variable will also increase, but not significantly.

Table 6. Results of Path Coefficients: Direct Effect

Hypothesis	Path Analysis	β -Values (+/-)	Sample Mean	SDV	T-Statistics (>1,96)	P-Values (<0,05)	Decision
H-DIR ₁	AHL → RAA	0.044	0.041	0.094	0.467	0.640	Rejected
H-DIR ₂	ATA → RAA	0.120	0.121	0.153	0.786	0.433	Rejected
H-DIR ₃	AHL → RI	0.340	0.345	0.097	3.500	0.001	Accepted
H-DIR ₄	ATA → RI	0.463	0.474	0.097	4.788	0.000	Accepted
H-DIR ₅	RI → RAA	0.443	0.445	0.145	3.053	0.002	Accepted

In hypothesis H3 (Alquran Hadith Learning (X1) → Reading Intention (Z)) the β -values = 0.340 and P values = 0.001 (0.05). This shows that the AlQuran Hadith Learning (X1) variable has a positive effect, and is significant to Reading Intention (Z). This can be interpreted that when the Al-Quran Hadith Learning variable (X1) increases, the Reading Intention variable will also increase and be significant.

In the hypothesis H2 (Alquran Tadarus Activities (X2) → Reading Ability Alquran (Y)) obtained β -values = 0.120 and P values = 0.433 (0.05). This shows that Alquran Tadarus Activities (X2) has a positive effect but no significant impact on Al-Quran Reading Ability (Y). This can be interpreted as meaning that when the Al-Quran Tadarus Activities (X2) variable increases, the Al-Quran Reading Ability variable will also increase and vice versa.

In hypothesis H4 (Alquran Tadarus Activities (X2) → Reading Intention (Z)) obtained β -values = 0.463 and P values = 0.000 (0.05). This shows that Alquran Tadarus Activities (X2) has a positive and significant effect on Reading Intention (Z). This can be interpreted as meaning that when the Al-Quran Tadarus Activities (X2) variable increases, the Reading Intention variable will also increase and vice versa.

Hypothesis H5 (Reading Intention (Z) → Reading Ability Al-Quran (Y)) obtained β -values = 0.443 and P values = 0.002 (0.05). This shows that Reading Intention has a positive and significant effect on Reading Ability Al-Quran (Y). This can be interpreted that when the Reading Intention variable increases, the Al-Quran Reading Ability variable will also increase and vice versa.

Table 7. Results of Path Coefficient: Indirect Effects

Hypothesis	Path Analysis	β -values (+/-)	SDV	T-Statistics (>1,96)	P-values	Decision	Mediating Role
H-IND ₁	AHL → RI → RAA	0.151	0.066	2.274	0.023	Accepted	Full Mediation
H-IND ₂	ATA → RI → RAA	0.205	0.083	2.481	0.013	Accepted	Full Mediation

Based on Table 7, in the H-IND1 hypothesis, the results of testing the mediating effect of the Reading Intention (Z) variable can be concluded that there is a positive (β -values = 0.151) and significant influence (T statistic 2,274 > 1.96 and P values 0.023 < 0, 05) between the Al-Quran Hadith Learning factor (X1) and Al-Quran Reading Ability (Y). So H-IND1 states "There is a positive and significant influence on the role of reading intention in mediating Al-Quran Hadith Learning on Al-Quran Reading Ability".

In the H-IND2 hypothesis, the results of testing the mediating effect of the Reading Intention (Z) variable can be concluded that there is a positive (β -values = 0.205) and significant (T

statistic $2.481 > 1.96$ and P values $0.013 < 0.05$) influence between Al-Quran Tadarus Activities factor (X2) on Al-Quran Reading Ability (Y). So H-IND2 states "There is a positive and significant influence on the role of Reading Intention in mediating Al-Quran Tadarus Activities on Al-Quran Reading Ability".

RESULTS AND DISCUSSION

The results of testing the H1 hypothesis show that the T statistic value is 0.647, meaning it is not significant because the T statistic value is > 1.96 , so the first hypothesis is rejected. Learning the Quran hadith has a positive influence on students' ability to read the Quran. However, it does not have a significant effect because learning the Quran hadith is more about students' ability to understand verses and apply them in daily life rather than students' ability to read the Quran. This is in line with research by Fauzi et al. which states that learning the Quran hadith cannot improve students' ability to read the Quran without special guidance in reading the Quran by the teacher.^{92,93}

However, this is not in line with research by Zanjabila et al. which states that learning the Quran and Hadith can improve the ability to read the Quran because learning the Quran and Hadith makes students understand the meaning of the verses and propositions contained in the Quran and Hadith.^{94,95} This makes students more enthusiastic about improving their reading of the Quran. Thus, in implementing Al-Quran Hadith learning, teachers should pay attention to students' reading. Apart from that, understanding the translation of verses will also help students in reading the Quran. The reason is that Indonesian is also an absorption of Arabic, which is none other than the language of the Quran. By knowing the translation of Quranic verses and hadiths, students can improve their ability to read the Quran. This is in line with research conducted by Tanjung et al. which states that Al-Quran and Hadith learning activities are effective in improving students' ability to read the Quran by understanding the translation of the meaning of verses in the Quran and Hadith.^{96,97}

⁹² Arrohman, Fatimah, and Khasanah, "Implementation Of The Learning Model With The 'Ali Method To Improve The Ability To Read The Qur'an Of Students Of The Special Program For Tahfizhul Qur'an (PKTQ) Sukoharjo 2022/2023 State Madrasah Ibtidaiyah."

⁹³ Fauzi et al., "Al-Quran Reading Training Using the Tartil Method in Improving Students' Reading Ability at MI Faser Panglungan."

⁹⁴ Zanjabila et al., "The Role of Islamic Education Teachers in Improving Students Abilities Reciting Al-Quran."

⁹⁵ Prasetya, Asmahasanah, and Solehudin, "The Implementation of English Creative Writing Learning Based on Al Quran and Hadith."

⁹⁶ Tanjung, Hayati, and Hasibuan, "Application of Al-Quran Learning with the Tartila Method for Junior High School Students in Sibolga."

⁹⁷ Muzayinah and Mayasari, "Implementation Of The PQ4R Strategy (Preview, Question, Reading, Reflect, Recite, And Review) In Learning The Qur'an Hadith At Ma Al-Ikhsan Beji Kedungbanteng Banyumas."

Participating in tadarus activities can be an important factor in improving students' ability to read the Quran. This statement is supported by research by Hikam that tadarus activities can improve students' ability to read the Quran.^{98,99} With continuous habituation, you can improve your reading of the Quran. The feeling of joy in participating in tadarus will make students enjoy and enjoy the activity more. However, research by Ayyubi et al. said that Taurus activities did not improve students' ability to read the Quran without any explanation from the teacher about the reading. Students tend to follow the tadarus in a perfunctory manner, some don't even follow the tadarus, are late, and just daydream.^{100,101}

The compulsion to take part in tadarus activities is also an obstacle to improving students' ability to read the Quran. In line with the research of Omar et al. without compulsion, voluntarily participating in tadarus will make students focus on following tadarus.^{102,103} Research conducted by Fitri also said that tadarus has an important point in improving students' ability to read the Quran. Having tadarus activities that are fun and not boring makes students want to take part in tadarus without any coercion.^{104,105}

The presence of intention in students also influences students' ability to read the Quran. Based on this research, the highest factor in student intentions is willingness. Many students read the Quran only when they want. This is supported by research by Windarsih where students' willingness to read becomes an encouraging factor in students' intention to read the Quran.^{106,107} Having a high level of will will influence intentions and have an impact on students' ability to read the Quran. However, this is different from the research by Mukhlis which states that intention does

⁹⁸ Hikam, "Ngadi Wunu Wunungo."

⁹⁹ Alhamuddin, Surbiyantoro, and Erlangga, "Learning Al-Qur'an with the Syafi'i Method for Improving Reading Skill."

¹⁰⁰ Hudzaifah Al Ayyubi, Mundir Mundir, and Mu'niah Mu'niah, "Tahsīn And Tahfīz Al-Qur'an Learning Methods: Case Study At Al Furqan Junior High School Jember," *International Journal of Educational Research & Social Sciences* 4, no. 4 (August 30, 2023): 651–63, <https://doi.org/10.51601/ijersc.v4i4.693>.

¹⁰¹ Wardani and Rofiq, "The Influence of Yanbua Method in Learning Al-Quran at Junior High School."

¹⁰² Omar et al., "Errors in Reciting the Al-Quran during the Tilawah Al-Quran and Criteria for Evaluation."

¹⁰³ Henny et al., "Enhancing Religiosity."

¹⁰⁴ Fitri, Kamaruddin, and Idhan, "Teachers Strategy in Solving Students Ability to Read and Write Qur'an at Government Schools."

¹⁰⁵ Tumanggor, Ramadani, and Gunawan, "Talaqqi and Takrir Methods in Improving the Quality of Reading & Memorizing the Qur'an."

¹⁰⁶ Nasution and Batubara, "Development Of Sindro Application In Tahsin Al-Quran Lecture."

¹⁰⁷ Windarsih, "AN IMPLEMENTATION OF PARTICIPATIVE IQRO METHOD IN THE ORIENTED OF AL-QURAN EDUCATION CENTER ON THE PURPOSE OF LEARNING GOAL AND OBJECTIVES FOR EARLY CHILDREN."

not affect students' ability to read the Quran.^{108,109} Because it turns out there are those who have the intention of getting praise from other people. This makes reading the Quran only an image. This statement is confirmed by research conducted by Adi where intention does not have a significant effect on the ability to read the Quran.^{110,111} According to this research, reading the Quran can reduce levels of confidence, lack of self-confidence, or can reduce self-confidence. This incident has an impact on students' ability to read the Quran.

Based on the research results above, it can be concluded that learning the Quran hadith will not have a significant effect without special guidance from the teacher on the ability to read the Quran. Learning the Quran hadith by understanding the meaning and translation of the verses will make it easier for students to read the Quran. On the other hand, Tadaru's activities will not have a significant impact if they are not balanced by feelings of joy, enthusiasm, and motivation from students. The compulsion to participate in Tadarus activities becomes an obstacle in implementing Tadarus.

Learning the Quran, Hadith and tadarus activities will have a significant effect if it is balanced with the intention and willingness of the students. With strong intention and encouragement, it will be easier for students to understand their reading of the Quran. Students can learn from mistakes in reading the Quran and of course, this has an impact on the quality of their reading. Apart from that, the presence of intention and willingness mediates a significant influence on students' ability to read the Quran.

CONCLUSION

This research can provide a basis for developing Al-Quran hadith learning programs that specifically emphasize developing the intention to read the Al-Quran. These programs can be designed to help students understand the importance of reading the Quran with good intentions and help them strengthen those intentions. The implications of this research highlight the importance of integrating spiritual values in learning the Quran, Hadith, and Tadarus. Teachers can use this research to design learning experiences that strengthen students' spiritual intentions and connect them to academic learning. Encouraging teachers to use a psychological approach in Islamic religious education with a focus on student motivation, intentions, and behavior. This approach can help teachers understand the psychological factors that influence students' reading intentions and

¹⁰⁸ Mukhlis, "Implementation of The Iqra Method in Teaching Early Childhood Quran Reading."

¹⁰⁹ Bangko and Zailani, "Implementation of the Murottal Method in Improving the Quality of Reading for Al-Quran Tahfidz Program Students at SMP IT Nurul Azmi Medan."

¹¹⁰ Adi, "Improved the Ability to Read the Quran for Slow Learner Students in Yogyakarta."

¹¹¹ Effendi, Khoerunnisa, and Syaprudin, "Improving the Ability to Read the Qur'an Through Qiro'ati Method."

design strategies to increase them. Apart from that, it can encourage the development of relevant learning materials and resources that strengthen students' reading intentions. These materials can be designed to inspire and motivate students to read the Quran, and Hadith, and perform Tadarus with sincere intentions.

Learning the Quran and Hadith must also include the development of good ethical values. Teachers and supervisors can emphasize the importance of having an honest, sincere, and responsible reading intention and connecting it with moral teachings in Islam. Teachers and counselors can use various motivational techniques to increase students' reading intentions. This includes giving praise, awards, or recognition for students' efforts and achievements in reading the Quran with good intentions. Apart from academic learning, spiritual development must also be a focus in Islamic religious education. Teachers and mentors can guide students in strengthening their spiritual ties to the Quran through prayer, dhikr, and spiritual reflection. Collaboration between schools, parents, and communities can be an important factor in strengthening students' reading intentions. Parents can support and encourage their children to read the Quran with good intentions, while communities can provide a supportive environment for religious practice.

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