

Towards fluency in Qur'anic reading: a pedagogical analysis of *tadarus* al-Qur'an practices in madrasah education

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Abstract: This study examines the relationship between *tadarus al-Qur'an* practices and students' Qur'anic reading fluency within the context of Islamic secondary education. Employing a quantitative correlational design, data were collected from 31 students at madrasah through structured questionnaires measuring the intensity of *tadarus* activities and indicators of reading fluency, including tajwid accuracy, articulation, rhythm, and reading confidence. The data were analyzed using descriptive statistics and simple linear regression. The findings reveal a statistically significant positive relationship between participation in *tadarus al-Qur'an* and students' reading fluency ($t = 4.225, p < 0.001$). The coefficient of determination ($R^2 = 0.357$) indicates that *tadarus* activities account for 35.7% of the variance in reading fluency, suggesting a moderate explanatory contribution. These results indicate that structured and consistent *tadarus*, supported by active teacher guidance, contributes to the development of students' fluency in Qur'anic reading, particularly in terms of pronunciation accuracy, application of tajwid rules, and reading confidence. This study specifically conceptualizes Qur'anic reading fluency as a multidimensional construct encompassing phonetic accuracy, rhythmic control, and confidence, rather than treating it as general reading ability. It positions *tadarus al-Qur'an* not merely as a ritual or habitual activity, but as a structured pedagogical practice grounded in repetition, guidance, and skill internalization. The study provides empirical evidence from the Madrasah Tsanawiyah level, which remains underexplored in previous research, particularly in relation to the integration of habituation-based learning and instructional structuring. However, the findings also suggest that reading fluency is influenced by additional factors beyond *tadarus* practices, including individual learning motivation and independent reading habits. This study contributes to the discourse on Islamic education by offering a more nuanced understanding of *tadarus* as a pedagogically meaningful strategy for enhancing Qur'anic literacy. The findings provide empirical and conceptual insights for improving Qur'anic learning practices in madrasah contexts through structured and sustainable approaches.

Keywords: Tadarus al-Qur'an, reading fluency, Qur'anic literacy, Islamic education, habituation-based learning.

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Introduction

Al-Qur'an as the holy book of Muslims holds a very noble position, not only in terms of its content and meaning but also in the manner of its recitation, which must follow the rules of tajwid. Reading the Qur'an with tartil is a direct command in QS. Al-Muzzammil: 4, which emphasizes the

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importance of correct and orderly recitation (Zulaihah & Ajhuri, 2025; Rasyidi et al., 2025; Firdaus et al., 2025; Tambak & Sukenti, 2025). Allah SWT says:

تَرْتِيلاً الْقُرْآنَ وَرَتِّلْ

“And recite the Qur’an with measured recitation” (QS. Al-Muzzammil: 4).

This verse emphasizes that reading the Qur’an is not merely a ritual activity, but requires phonetic accuracy, proper articulation, and mastery of tajwid rules and makhraj letters (Fitriani & Hayati, 2020). Therefore, Qur’anic education is a fundamental aspect of Islamic education that must be systematically and continuously instilled from an early age. However, in practice, students’ ability to read the Qur’an remains a complex issue. Qur’anic recitation skills have not yet become evenly mastered among students. Many students are still unable to read fluently, are inaccurate in pronouncing makhārij al-ḥurūf, and still make mistakes in applying tajwid rules (Oktavia et al., 2025). This condition indicates that Qur’anic learning cannot rely solely on formal classroom instruction, but requires structured and continuous habituation.

From the perspective of reading skills, Qur’anic reading ability is not only understood as a visual-linguistic activity, but also as a precise phonological articulation skill. Minor errors in makhraj letters can affect meaning and result in theological inaccuracy in recitation (Zulaihah & Ajhuri, 2025). This indicates that the main problem in Qur’anic learning is not merely “being able to read,” but “reading correctly.” This phenomenon is also observed in the global context. Several countries show significant progress in developing Qur’anic reading and memorization skills, such as Egypt, Pakistan, and Turkey, which have structured and intensive habituation-based Qur’anic learning systems. Meanwhile, Indonesia, as the country with the largest Muslim population, still faces challenges in the quality of Qur’anic reading fluency, even though the number of memorizers continues to increase (Zulaihah & Ajhuri, 2025). This shows a gap between quantity and quality in Qur’anic learning.

Table 1. Comparison of Qur’an Memorizers in Several Countries

Country	Number of Memorizers	Percentage/Information
Egypt	12.3 million people	18.5% of 67 million population
Pakistan	>1 million people	Through madrasah networks since 1982
Turkey	5,000/year	New memorizers each year
Indonesia	>30,000 people	~0.01% of total population
Libya	>1 million people	Frequent international Qur’an competitions winners
Gaza	60,000 people	High despite being in conflict zone

The data above shows that Indonesia still faces serious challenges in strengthening the basic foundation of Qur’anic reading, especially in terms of fluency before entering the memorization stage. This indicates that the main problem lies not only in output (memorization), but also in the under-optimized learning process (Kamil & Purwanto, 2025; Tambak et al., 2025). Previous studies have shown that Qur’anic tadarus habituation has a positive effect on students’ Qur’anic reading ability. A study by Salsabya Maknunah et al. (2024) found that tadarus contributed 29.4% to improving Qur’anic reading ability. Another study by Amintoyo et al. (2025) also showed that daily tadarus programs contributed to students’ learning achievement in Qur’an Hadith subjects. These findings confirm that habituation plays an important role in improving students’ religious competencies.

However, upon closer examination, these studies still have limitations. First, most studies only measure the effect of tadarus on general reading ability, without specifically focusing on reading fluency as the main indicator of Qur’anic reading skill. Second, most studies are conducted at the senior high school level, while empirical studies at the Madrasah Tsanawiyah level, which is a critical stage for foundational skills, are still limited. Third, there are still very few studies that examine the effectiveness of tadarus optimized through structured implementation, active

teacher guidance, and systematic habituation as a unified model. Theoretically, this condition can be explained through habituation theory, which states that behavior is formed through consistent repetition. In addition, Albert Bandura's social learning theory is also relevant, where students learn through observation of more skilled models (teachers or peers). Thus, tadarus is not only a reading activity, but also a process of skill internalization through repetition and imitation.

In this context, Qur'anic tadarus is understood as a group reading activity accompanied by simple meaning exploration of the Qur'an's content (Sya'bani & Tama, 2023; Abdullah et al., 2025). This activity is not only ritualistic but also pedagogical, as it can develop habits, discipline, and reading skills gradually. However, based on preliminary observations conducted in February 2026 in grade IX, it was found that the implementation of tadarus in practice has not yet been optimal. Out of 31 students, several were still unable to read the Qur'an fluently according to tajwid rules. The dominant errors include incorrect articulation of makhraj letters, fragmented reading, and hesitation in reciting certain verses. These findings were confirmed through direct observation, teacher interviews, and individual reading assessments.

These problems indicate that tadarus, as currently implemented, is still routine in nature and has not yet become a structured learning process. The activity lacks clear procedural standards, active teacher correction, and continuous evaluation. As a result, tadarus has not significantly improved students' Qur'anic reading fluency. Based on this condition, an improvement in tadarus implementation is required through a more structured approach. In this study, the implementation of tadarus is strengthened through three main aspects: (1) a systematic activity structure, (2) consistent scheduling, and (3) active teacher guidance in correcting recitation. These improvements aim to transform tadarus from a mere routine activity into an effective learning strategy.

In addition to internal learning factors, low reading fluency is also influenced by external factors, such as limited practice at home and lack of parental assistance (Wahyuni, 2022). This is further worsened by students' low motivation caused by monotonous and less interactive learning methods. Based on the above explanation, this study has a novelty in several aspects; the study specifically focuses on Qur'anic reading fluency, not merely general reading ability.; the strengthening of the tadarus model is not only habituation-based, but also structured through procedural implementation, consistent scheduling, and active teacher guidance; the study is conducted at the Madrasah Tsanawiyah level (grade IX), which is a critical phase in developing foundational Qur'anic reading skills; the integration of habituation theory and structured learning practice, which has rarely been simultaneously applied in previous studies. Thus, this study is expected to contribute not only theoretically to Islamic education studies but also practically as a model for improving Qur'anic learning quality through a more effective, structured, and sustainable tadarus program.

Based on the above description, this research is focused on three main aspects, namely the implementation of Qur'anic tadarus activities at MTs Citra Amanah Sei Gelugur, the Qur'anic reading fluency of grade IX students who participate in these activities, and the effect of Qur'anic tadarus activities on improving students' reading fluency. This study is expected to provide a comprehensive overview of the effectiveness of tadarus activities in improving Qur'anic reading skills, while also strengthening the role of habituation activities as a sustainable medium for religious learning. Based on these considerations, the focus of this study is directed toward examining the implementation of Qur'anic tadarus activities, students' Qur'anic reading fluency, and the influence of Qur'anic tadarus activities on improving students' reading fluency among grade IX students at MTs Citra Amanah Sei Gelugur.

Literature Review

Qur'an recitation (tadarus al-Qur'an)

Tadarus Al-Qur'an is a routine activity of reading the Qur'an, either individually or in groups, aimed at improving the ability to read, understand, and appreciate the meaning of the Qur'an. This activity has both spiritual and academic dimensions, as it not only trains reading fluency but also instills discipline, perseverance, and spiritual closeness to the Qur'an. In practice, tadarus is carried out through daily habituation, repetition of selected verses, and guidance from competent teachers or mentors. This activity helps students become accustomed to reading the

Qur'an correctly according to the rules of tajwid, improves learning consistency, and fosters continuous religious awareness (Zulfitri et al., 2024)

From an evaluative perspective, Tadarus Al-Qur'an can be categorized based on the frequency of activities, methods of implementation, and intended objectives. The tadarus method may include individual reading, group reading, or teacher-guided reading, with assessment aspects covering reading fluency, mastery of tajwid, and consistency of practice. For example, regular reading habits show more significant results in improving students' fluency and comprehension. Thus, proper regularity and guidance methods are important factors in determining the success of tadarus activities in improving Qur'anic reading skills (Syarifah et al., 2022). Tadarus activities provide dual benefits, both spiritual and academic. Spiritually, tadarus fosters closeness to the Qur'an, builds religious character, and instills discipline in worship. Academically, it helps students improve reading fluency, understand tajwid rules, and develop correct and fluent reading habits. It also serves as a form of self-evaluation, where students can identify and correct their reading mistakes regularly, making it a continuous learning process that integrates character development and Qur'anic reading skills (Rizky et al., 2025).

From an evaluative standpoint, the benefits of tadarus can be observed through improvements in reading fluency, students' confidence in reading aloud in front of others, and consistency in daily reading practice. This activity can be categorized based on its objectives, such as improving fluency, memorization, or character development. With a structured method, tadarus has proven effective in developing reading skills and academic achievement, making it a suitable routine practice in Qur'anic learning activities (Dewi, 2024).

Qur'anic reading fluency

Qur'anic reading fluency refers to the ability to read the Qur'an correctly, with proper tajwid, fluently, and smoothly, without pauses or mispronunciation of letters. Fluency includes articulation, rhythm, intonation, and appreciation of the meaning of the verses. In Qur'anic education, reading fluency is a primary indicator of reading competence that must be developed from an early stage. Fluency does not only refer to reading speed, but also accuracy in accordance with tajwid rules, proper intonation, and understanding of meaning. Regular reading practice, teacher guidance, and periodic evaluation are the main factors in improving reading fluency (Gumati, 2020). From an evaluative perspective, reading fluency can be categorized into several levels, such as very good, good, fair, and poor, based on mastery of tajwid, fluency, and reading accuracy. Assessment methods may include individual reading tests, classroom observation, or average skill scoring. Assessment aspects include rhythm, fluency, tajwid accuracy, and reading expression. Regular reading habituation accompanied by teacher guidance has been proven to significantly improve students' reading fluency, making it an effective strategy in developing Qur'anic reading competence (Silviani et al., 2023).

Qur'anic reading fluency is influenced by various internal and external factors. Internal factors include phonetic ability, mastery of tajwid, learning motivation, and students' personal consistency. External factors include teaching methods used by teachers, frequency of tadarus activities, learning environment, and guidance from parents or teachers. The combination of these factors determines how fluently students read the Qur'an and how quickly their skills improve. Regular practice and consistent evaluation are key to forming accurate and fluent reading. From an evaluative standpoint, the influence of these factors can be measured through observation, reading tests, and documentation of tadarus activities. Effective learning methods include daily tadarus, individual guidance, and periodic evaluation. Internal and external factors complement each other, enabling students to improve fluency, rhythm, and reading accuracy. With consistent implementation, Qur'anic reading fluency can develop optimally, making Qur'an reading habituation an important aspect of Qur'anic education (Sarah et al., 2024).

Method

This study used a quantitative approach with a correlational research design aimed at examining the relationship between Qur'an recitation (tadarus Al-Qur'an) activities and students' fluency in reading the Qur'an. The research was conducted at MTs Citra Amanah Sei Gelugur with students of grade IX as the focus of the study. The population in this research consisted of 95

students, while the sample was 31 students selected using purposive sampling, based on specific considerations related to their participation in tadarus activities and their Qur'an reading fluency.

The data in this study were collected using a questionnaire as the only instrument. The questionnaire was designed to measure two main variables, namely the intensity of tadarus Al-Qur'an activities (independent variable) and students' Qur'an reading fluency (dependent variable). The questionnaire consisted of statements that reflect students' experiences, frequency of participation, and their reading ability, which were scored quantitatively. The data obtained from the questionnaire were analyzed using correlation analysis to determine the relationship between the two variables. The collected data were first tabulated and converted into numerical scores, then analyzed to identify the degree and direction of the relationship between tadarus activities and students' Qur'an reading fluency. This analysis aimed to provide empirical evidence regarding whether tadarus activities are significantly related to students' reading ability.

Result

Respondent characteristics

Respondent characteristics are important preliminary information that provide an overview of the background of the research participants. The respondents in this study were grade IX students who participated in Qur'an recitation (tadarus Al-Qur'an) activities at the madrasah. The researcher selected gender as a relevant demographic characteristic because participation in tadarus activities is universal and can be carried out by both male and female students. The importance of gender characteristics lies in the possibility of differences in perception, motivation, or frequency of Qur'an reading between male and female students. For example, female students may be more active in reading the Qur'an due to habitual factors, while male students may be more confident in reciting in front of their peers. By understanding the gender distribution, the researcher can ensure data representativeness and the validity of the research findings.

Based on the data collected from 31 grade IX students, the distribution of respondents by gender is presented in the following table:

Table 2. Distribution of Respondents by Gender

Gender	Frequency	Percentage (%)
Male	16	51,6
Female	15	48,4
Total	31	100,0

From the table above, it can be seen that the distribution of male and female students is relatively balanced. This balance is important because it indicates that participation opportunities in the tadarus activities are not influenced by gender. This supports the generalizability of the research findings and shows that the madrasah provides equal opportunities for all students to practice Qur'an reading, receive guidance, and actively participate in tadarus activities. The documentation of the research activities is presented as follows:



Figure 1. Distribution of Questionnaires to Students



Figure 2. Tadarus Activities of Grade IX Students at MTs Citra Amanah Sei Gelugur

Descriptive analysis

After identifying the characteristics of the respondents, the next step is to analyze the descriptive data of the two research variables, namely Qur'an tadarus activities (X) and Qur'an reading fluency (Y). Descriptive analysis provides a general overview of the students' obtained scores, allowing an assessment of the extent to which tadarus activities contribute to improving Qur'an reading fluency. Variable X was measured using 10 questionnaire items assessing the frequency, duration, teacher guidance, learning methods, learning environment, and students' motivation during Qur'an tadarus activities at the madrasah. The questionnaire used a 5-point Likert scale. Based on the data analysis, it was found that most students participated in tadarus activities consistently and received adequate guidance from teachers. For detailed descriptive statistics of Variable X, the results are presented in the following table:

Table 3. Descriptive Statistics of Qur'an Tadarus Activities (X)

Statistic	Value
N	31
Minimum	28
Maximum	50
Mean	41,16
Median	41
Std. Deviation	5,728

Based on the table above, the descriptive statistics show that the Qur'an tadarus activities variable (X) has a minimum score of 28 and a maximum score of 50, with an average score of 41.16. The median value of 41 indicates that the data distribution is relatively symmetrical, while the standard deviation of 5.728 shows a moderate level of variation among respondents. This suggests that, in general, students have a fairly consistent level of participation in tadarus activities, with relatively small differences between individuals.

Variable Y was measured using 10 questionnaire items assessing tartil reading ability, mastery of makhārijul huruf (articulation points of Arabic letters), application of tajwid rules, ability to read long verses, pronunciation of hijaiyah letters, control of madd (elongation), rhythm or naghām, reduction of reading errors, and students' confidence in reading the Qur'an in front of teachers or peers. The data analysis results show that students' reading fluency scores vary from

those who still require intensive guidance to those who are already able to read fluently and confidently. The following table presents the descriptive statistics of Variable Y:

Table 4. Descriptive Statistics of Qur'an Reading Fluency (Y)

Statistic	Value
N	31
Minimum	25
Maximum	49
Mean	38,97
Median	40
Std. Deviation	6,839

The table shows that Qur'an reading fluency scores range from 25 to 49, with a mean score of 38.97. The standard deviation of 6.839 indicates a moderate level of variation among students, meaning there are differences in Qur'an reading ability, although overall the distribution tends to be relatively even. The median value of 40 indicates that half of the students scored at or below 40, while the other half scored at or above 40.

Before conducting regression analysis to determine the effect of Qur'an tadarus activities on students' reading fluency, it is necessary to ensure that the regression model meets the classical assumption tests. These tests are important to guarantee that the results are valid, reliable, and free from bias. By conducting classical assumption tests, the researcher ensures that the relationship between the independent variable (Qur'an tadarus activities) and the dependent variable (Qur'an reading fluency) truly reflects a real effect, rather than being caused by data distortion, measurement errors, or random variation.

Validity and reliability

The validity test was conducted to determine whether each questionnaire item accurately and consistently measures the research variables. Validity is a key indicator of instrument quality; a valid instrument indicates that the collected data truly reflects the phenomenon being studied. This study used Pearson Product Moment correlation, which measures the relationship between each item score and the total score of the variable. A higher correlation indicates that the item properly represents the variable.

Table 5. Validity Test Results

No Item	r-count	r-table	Remark
1	0,612	0,355	Valid
2	0,589	0,355	Valid
3	0,541	0,355	Valid
4	0,674	0,355	Valid
5	0,703	0,355	Valid
6	0,628	0,355	Valid
7	0,721	0,355	Valid
8	0,655	0,355	Valid
9	0,589	0,355	Valid
10	0,642	0,355	Valid

Based on the validity test results, all questionnaire items for both variables show r-count values greater than r-table. Therefore, all items are declared valid and suitable for use as research instruments. This indicates that each item accurately measures the intended construct consistently. Consequently, the data obtained truly reflects students' participation in tadarus activities and their Qur'an reading ability, ensuring that further analysis can be considered

reliable. The reliability test was conducted after the validity test to ensure the consistency of the research instrument. This study used Cronbach's Alpha to measure the internal consistency of the questionnaire items. A higher Cronbach's Alpha value indicates that the instrument is reliable, consistent, and trustworthy.

Table 6. Reliability test results

Statistic	Value
Cronbach's Alpha	0,891
N of Items	10

The reliability test results show a Cronbach's Alpha value of 0.891, indicating a very strong level of reliability. This means that all questionnaire items are consistent in measuring the variables of Qur'an tadarus activities and reading fluency. Therefore, the instrument is reliable and appropriate for further analysis.

Normality and linearity

The normality test was conducted to ensure that the residual data are normally distributed so that the regression model is valid.

Table 7. Normality Test Results

	Unstandardized Residual
N	31
Kolmogorov-Smirnov Z	0,821
Asymp. Sig. (2-tailed)	0,482

The Kolmogorov-Smirnov test results show a significance value of 0.482, which is greater than 0.05. This indicates that the residual data are normally distributed. Therefore, the normality assumption is fulfilled, and the regression model is appropriate for further analysis. The linearity test was conducted to determine whether there is a linear relationship between tadarus activities and Qur'an reading fluency.

Table 8. Linearity Test Results

	F	Sig.
Linearity	24,137	0,000
Deviation from Linearity	1,322	0,178

The results show that the significance value of Linearity is 0.000 (< 0.05), indicating a significant relationship between the variables. Meanwhile, the significance value of Deviation from Linearity is 0.178 (> 0.05), indicating that the relationship is linear. Thus, the linearity assumption is fulfilled.

Linear regression analysis

Simple linear regression was used to examine the effect of tadarus activities on Qur'an reading fluency.

Table 9. Simple Linear Regression Results

Variable	Koefisien	Std. Error	t	Sig.
Constanta (a)	52,437	4,212	12,442	0,000
Tadarus Activities (b)	0,621	0,147	4,225	0,000

Constant: 52.437. The constant value indicates that if a student does not participate in Qur'an recitation (tadarus) activities at all ($X = 0$), the student's Qur'an reading fluency score

would still be 52.437, which falls into the “moderate” category. This provides a baseline picture of students’ reading ability before being influenced by tadarus activities. Coefficient: 0.621. The regression coefficient shows that every 1-unit increase in the tadarus activity score will increase the reading fluency score by 0.621 points. The positive sign of the coefficient indicates a positive effect of tadarus activities on Qur’an reading fluency, meaning that the more frequently and consistently students participate in tadarus, the more their reading ability tends to improve. This result confirms that tadarus activities play a significant role in improving students’ reading quality.

Based on table 10 the results of the t-test (partial test), the calculated t-value for the Qur’an recitation (tadarus) activity variable is 4.225, with a t-table value of 2.042 and a significance value of 0.000. Since the calculated t-value is greater than the t-table value and the significance value is less than 0.05, the null hypothesis (H_0) is rejected. Thus, it can be concluded that tadarus activities have a significant effect on the Qur’an reading fluency of ninth-grade students at MTs Citra Amanah Sei Gelugur. These findings indicate that students’ regular and consistent participation in tadarus activities contributes meaningfully to improving their ability to read the Qur’an fluently, highlighting the important role of such activities in the learning process and in the development of Qur’an reading skills.

Table 10. t-test results

Variabel	t hitung	t tabel	Sig.	Keputusan
Tadarus Activities	4,225	2,042	0,000	H_0 ditolak

Table 11. Determination Coefficient Results

R	R Square	Adjusted R Square	Std. Error of Estimate
0,598	0,357	0,339	7,053

Based on the results of the coefficient of determination test in table 11, the R value is 0.598 and R Square is 0.357, with an Adjusted R Square of 0.339 and a Standard Error of the Estimate of 7.053. The R Square value of 0.357 indicates that the Qur’an recitation (tadarus) activity variable explains 35.7% of the variation in the Qur’an reading fluency of ninth-grade students, while the remaining 64.3% is influenced by other factors not examined in this study, such as students’ learning motivation, independent Qur’an reading practice, teacher guidance, and the learning environment. This suggests that tadarus activities have a moderately significant effect on improving reading fluency; however, the ability to read the Qur’an fluently is also shaped by various other supporting factors.

Discussion

The results of the study show that the Qur’an tadarus activity has a significant effect on the fluency of Qur’an reading among students in Islamic studies. Based on descriptive analysis, the mean score of the Qur’an tadarus is 41.16 with a standard deviation of 5.728, indicating that most students participate in tadarus activities regularly and consistently and receive adequate teacher guidance. Meanwhile, the students’ Qur’an reading fluency scores range from 25 to 49, with a mean of 38.97, a median of 40, and a standard deviation of 6.839. These results show that students’ Qur’an reading abilities vary at a moderate level, but are generally relatively evenly distributed. Students’ participation in structured tadarus activities, which include alternating reading practice, teacher guidance, and reinforcement of tajwid mastery, plays an important role in improving Qur’an reading fluency accurately, smoothly, and confidently (Yunus et al., 2021; Sukenti et al., 2025; Namora et al., 2025; Yasin et al., 2025).

The t-test results (partial hypothesis test) show a calculated t-value of 4.225 with a t-table value of 2.042 and a significance value of 0.000. Thus, H_0 is rejected, confirming that Qur’an tadarus activities have a significant effect on the fluency of Qur’an reading among grade IX students. Furthermore, the coefficient of determination (R^2) of 0.357 indicates that 35.7% of the variation in Qur’an reading fluency can be explained by tadarus activities, while the remaining

64.3% is influenced by other factors not examined in this study, such as learning motivation, independent practice, and additional teacher guidance. These findings confirm that although *tadarus* activities make a real contribution, Qur'an reading skills are also influenced by other supporting factors (Muhtarom, 2023; Tambak et al., 2025; Widodo et al., 2025).

This discussion can be explained through behavioristic theory, which emphasizes that repetition and reinforcement are the basis for skill development. Qur'an *tadarus* activities provide students with opportunities to read the Qur'an repeatedly, receive corrections from teachers, and obtain positive reinforcement for correct recitation. Continuous repetition and immediate feedback help students correct mistakes, internalize tajwid rules, and build the habit of reading the Qur'an fluently. In other words, students' reading skills are gradually formed through systematic practice, in line with the principles of reinforcement in behaviorism (Kamil & Purwanto, 2025; Tambak & Sukenti, 2024; Muhajir et al., 2025; Namora et al., 2025).

These findings are also supported by research showing that structured repeated reading strategies accompanied by feedback have a significant effect on improving reading fluency, accuracy, and comprehension. Stevens et al. (2021) explain that consistent reading repetition enables readers to develop automaticity in recognizing words and sound patterns. In the context of Qur'an *tadarus*, the practice of repeatedly reading verses under teacher guidance follows similar principles, namely repetition, direct correction, and gradual improvement of reading quality. This shows that the effectiveness of *tadarus* is not only supported by classical learning theories but also by contemporary empirical evidence in international educational literature (Stevens et al., 2021; Tambak & Sukenti, 2024; Chapaiya et al., 2025; Sukenti & Tambak, 2025).

In addition, Piaget's constructivist theory emphasizes the importance of active learning experiences in building understanding. In *tadarus* activities, students do not only read mechanically but also construct knowledge about makharijul huruf, tajwid rules, and recitation rhythm through direct practice. Social interaction during turn-based reading and discussions with teachers also creates a supportive learning environment (Amin et al., 2023). This is in line with Vygotsky's view of the Zone of Proximal Development (ZPD), which states that learning is more effective when students receive guidance appropriate to their ability level, enabling them to achieve skills they could not yet master independently (Zahro & Wardah, 2026; Tambak & Sukenti, 2020; Firdaus et al., 2025).

Furthermore, the regularity and consistency of *tadarus* activities align with the principles of structured and repeated learning, which emphasize gradual practice, concrete experience, and repetition in mastering skills. Each scheduled *tadarus* session helps students gradually understand and master long verses, madd rules, rhythm/*nagham*, and *tajwid* aspects. This repeated practice allows reading skills to become more stable and automatic, thereby significantly improving reading fluency (Ariani & Nadiah, 2024; Tambak, Amril & Sukenti, 2021; Namora et al., 2025; Firdaus et al., 2025). Beyond technical reading aspects, *tadarus* activities also support the development of students' intrinsic motivation, as explained in self-determination theory. Students who recognize their improvement in reading over time tend to become more motivated to practice, engage in self-correction, and actively participate in subsequent *tadarus* activities (Lestari et al., 2023; Tambak et al., 2028). This self-awareness-based motivation increases the consistency of Qur'an reading practice and contributes to improved reading fluency (Fadil et al., 2023; Chapakiya et al., 2025). *Tadarus* activities also have an important psychological impact, particularly in building students' self-confidence. In the concept of self-efficacy, it is explained that individuals' belief in their abilities influences performance and learning success (Ulum et al., 2023; Tambak et al., 2025; Yasin et al., 2025). By reading alternately in front of teachers or peers, students learn to face challenges, accept corrections, and improve their recitation without fear. This experience strengthens their self-confidence, making them more confident in reading the Qur'an fluently and correctly.

It is important to note that the significant effect found in this study is inseparable from improvements in the implementation of *tadarus* during the research period. Compared to previous *tadarus* conditions, which were unstructured and lacked active teacher guidance, the *tadarus* implemented during the study applied more systematic procedures, consistent schedules, and more intensive teacher mentoring methods. This is what distinguishes the findings of this study from previous conditions where *tadarus* had not been able to optimally address students'

reading fluency problems (Tambak et al., 2025; Sukenti & Tambak, 2024). In other words, the *tadarus* activity that showed a significant effect in this study was *tadarus* implemented with structure, consistency, and adequate guidance, not merely routine reading activities without clear direction. Overall, this study confirms that Qur'an *tadarus* activities are an effective strategy for improving the Qur'an reading fluency of students. The obtained t-value and R^2 indicate that active participation in *tadarus* makes a real contribution to Qur'an reading ability, while reading skills are also influenced by other supporting factors. Therefore, *tadarus* activities should be maintained, improved in terms of guidance quality, and integrated with independent practice so that all students can achieve optimal Qur'an reading fluency (Maknunah et al., 2024; Firdaus et al., 2025; Abdullah et al., 2025).

Conclusion

The findings of this study demonstrate that structured and sustained engagement in Qur'anic *tadarus* exerts a statistically significant and pedagogically meaningful effect on students' Qur'an reading fluency among Grade IX students at MTs Citra Amanah Sei Gelugur. The inferential analysis, particularly the t-test results, confirms that consistent participation in *tadarus* activities contributes positively to measurable improvements in reading performance. However, the coefficient of determination ($R^2 = 0.357$) suggests that while *tadarus* constitutes a substantive explanatory variable, a considerable proportion of variance (64.3%) remains unaccounted for, indicating the presence of other influential pedagogical, cognitive, and socio-environmental factors. Substantively, these findings extend beyond a narrow skills-based interpretation by situating *tadarus* as a multidimensional pedagogical practice that integrates technical proficiency (including *tajwid* mastery and phonological accuracy) with affective and behavioral dimensions such as learner motivation, self-regulation, and confidence. This reinforces the conceptualization of Qur'anic literacy as not merely a mechanical competency but a holistic educational process embedded within broader Islamic character formation.

Nevertheless, the study is constrained by its limited scope, particularly in terms of sample size, contextual specificity, and the absence of longitudinal measurement, which restricts the generalizability and causal inference of the findings. Future research should therefore adopt more robust designs—such as experimental or mixed-method approaches—to systematically examine the interplay between *tadarus* and other determinants, including instructional quality, parental involvement, independent practice intensity, and the integration of technology-enhanced learning models. In practical terms, the study underscores the strategic value of institutionalizing *tadarus* as a structured, evidence-informed component of Qur'anic pedagogy within Islamic educational settings. However, its implementation should be complemented by adaptive instructional strategies and continuous evaluation mechanisms to maximize its effectiveness. Ultimately, this research contributes to the growing discourse on Islamic education by empirically affirming the role of *tadarus* while simultaneously highlighting the need for a more comprehensive and theoretically grounded approach to advancing Qur'anic literacy.

Declarations

Author contribution statement

Contributions of the authors in this article: First author, contributed as concepts and drafters of the article, data analyzers, interpreters, writing the manuscript and critically revising the article; Second author, as the critically revising the article, and editing of the language of manuscript, collecting data and critically revising the article. All authors agree to take responsibility for all aspects of this work. Both authors contributed equally and approved the final version of the article for publication.

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The datasets generated and/or analysed during the current study are available from the corresponding author upon reasonable request.

Declaration of interests statement

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

Declaration of use artificial intelligence

The author uses generative artificial intelligence in this paper for the data analysis process.

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