

ASSESSMENT OF THE ABILITY TO READ THE QUR'AN IN THE LEARNING OF THE QUR'AN AND HADITH AT STATE TSANAWIYAH MADRASAH 4 LANGKAT

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Abstract

This study aims to describe the types of assessments and techniques used in assessing the ability to read the Qur'an, the aspects tested in the ability to read the Qur'an in class VII-E, and how the assessment of the ability to read the Qur'an is carried out by the Qur'an Hadith teacher of class VII-E at MTs 4 Langkat in Qur'an Hadith learning. The research method used was descriptive qualitative. The data collection techniques used were observation and practical assessment techniques for reading the Qur'an, interviews, and documentation. All data obtained was then analyzed using the Miles and Huberman technique, which consists of data reduction, data presentation, and conclusion drawing. The results of the study showed that the students of MTs Negeri 4 Langkat class VII-E were divided into three groups of criteria, where there were students who were still in the stage of getting to know the Qur'an (iqro'), there were also students who were able to read the Qur'an but not fluently, and finally, there were students who were able to read the Qur'an well and correctly in accordance with the rules of reading the Qur'an.

Keywords: *Assessment, Ability to Read the Qur'an, Qur'an Hadith*

INTRODUCTION

The Qur'an, which is known as the holy book for Muslims, is the word of Allah which was revealed through the angel Gabriel to the Prophet Muhammad SAW, written in mushaf starting from surah Al-Fatihah to surah An-Nas. Reading the Qur'an is an act of pious deeds and obtains grace and benefits for those who do it (Ro'up & Maliki, 2022). The purpose of reading the Qur'an is not only to understand its contents, but also to build a spiritual relationship with Allah through reading the Qur'an. (Ruslan et al., 2024). For Muslims, studying and studying the Al-Qur'an is very important, because the Al-Qur'an is a guide and source of Islamic law to provide guidance in carrying out daily life in a way that can improve world welfare and happiness in the afterlife. According to the opinion of (Mahfud & Ghazal, 2022). For a Muslim to study and understand the contents of the Qur'an, he must first have proficiency in reading the Qur'an, because if an error occurs when reading the Qur'an, even just one letter can change the meaning of the reading of the Qur'an.

Understanding the Qur'an requires the skill to read the Qur'an correctly and effectively. This ability encompasses a person's skill, capacity, and perseverance in striving to understand the Qur'an independently. In this case, reading is the act of understanding the written text and expressing the meaning contained therein. Based on this definition, it can be concluded that a person's ability to read the Qur'an well and correctly must comply with applicable regulations and can be considered the ability to read the Qur'an. This is in accordance with QS. Al-Muzzammil (73): 1–6, which emphasizes the obligation of every Muslim to read the Qur'an, especially the need to read it carefully and with the highest dedication. (Rahmawati et al., 2024). One of the key components of learning the Qur'an and Hadith in an Islamic religious education environment is the ability to read the Qur'an. It is crucial for students to be able to study the Qur'an in order to better understand the substance of the Hadith and the overall Islamic context. (Maulidin & Janah, 2025). Students will have difficulty understanding the teachings of the Qur'an and Hadith and applying Islamic teachings correctly if they cannot read the Qur'an properly and correctly. When reading the Quran, every student must pay attention to their reading, such as the length and shortness of the recitation, Tajweed, and the pronunciation of the letters. Paying attention to these factors will make the Quran recitation more accurate and fluent. Reading the Quran properly and correctly according to

its rules requires knowledge of Tajweed. Having knowledge of Tajweed can make it easier for someone to read the Quran properly and correctly. According to (Hasanah & Habibi, 2024) Tajweed is one of the study materials in the Al-Qur'an Hadith subject at the Madrasah Tsanawiyah level which explores the laws of Tajweed reading. Based on the results of observations conducted by researchers in class VII-E of Madrasah Tsanawiyah Negeri 4 Langkat, there is a significant problem, namely that out of 32 students in the class, only 7 students have the ability to read the Qur'an well and correctly. This problem shows a mismatch between the actual abilities of students in the field with the ideal goals of learning the Qur'an and Hadith. In addition, this poor proficiency in reading the Qur'an has an impact on students' understanding and appreciation of Islamic teachings in general and the learning objectives of the Qur'an and Hadith course. Students' difficulties in reading the Qur'an fluently can be seen from several things, such as their inability to pronounce the letters correctly and the incorrect application of the rules of tajweed. This is due to several factors, including students who are still at the iqro learning stage, students' backgrounds coming from public schools that do not receive intensive Qur'an learning and the lack of student involvement in attending Quranic lessons at home.

There are several factors that cause students to experience difficulties in reading the Qur'an, including family factors that do not understand how to read the Qur'an, teacher factors in teaching students with limited abilities and not using any methods during the Qur'an learning process and students who rarely learn to read the Qur'an but are busy playing with their friends, as well as the teacher's ability to carry out appropriate assessments. (Alvin et al., 2020) Assessment is an element to determine how well students meet learning objectives. (Agustianti et al., 2022). Furthermore, assessment is a key component of curriculum implementation tools used to measure and evaluate competency level achievement. In addition to functioning as a diagnostic and remedial tool that ensures a systematic, structured, and sustainable assessment system, assessment also helps identify the strengths and weaknesses of the learning process. (Rosidah et al., 2021) Information and assessments regarding the success rate of learning activities can be obtained through assessments. The results of these assessments can also be used to identify opportunities and determine the best steps to take. (Phafiandita et al., 2022). In the context of learning the Qur'an and Hadith, assessment is an important component in determining the extent to which students have mastered the ability to read the Qur'an and provides a basis for implementing appropriate learning interventions.

Several previous studies have been conducted by Neni, which The focus of this research is to examine and map the level of Qur'an reading ability (literacy) among elementary school students in several regions. The results show that the level of Qur'an literacy is still low. (Hermita et al., 2024) Furthermore, Abdul's research focused on creating a measuring tool or instrument to evaluate Quranic reading ability. This tool covers assessment topics such as tajweed, fluency, gharib, and etiquette, and has undergone validity and reliability testing. (Basir et al., 2022) This study differs from a number of previous studies. Most of these studies focused on evaluating students in non-formal institutions using specific systems or identifying problems in students' understanding of the Quran. Furthermore, other studies focused on the theoretical development of assessment tools rather than classroom assessment procedures. On the other hand, this study details how Quran and Hadith teachers at MTs Negeri 4 Langkat implement assessment in the classroom, including the techniques and aspects assessed. Rather than emphasizing specific techniques or the development of new tools, the emphasis is placed on integrating the curriculum with the formal educational framework. Consequently, this study fills a gap in the literature by describing the assessment procedures actually used by teachers when teaching Quran and Hadith in the classroom. From the problems found, this study aims to find out what types of assessments and techniques are used by the Al-Qur'an Hadith teachers in the ability to read the Al-Qur'an in class VII-E students, find out what aspects are tested in the ability to read the Al-Qur'an in class VII-E, and how the implementation of the assessment of the ability to read the Al-Qur'an carried out by the Al-Qur'an Hadith teachers of class VII-E at MTs 4 Langkat in learning the Al-Qur'an Hadith. Thus the researcher took the title of the study "Assessment of Students' Al-Qur'an Reading Ability in Learning the Al-Qur'an Hadith at State Islamic Junior High School 4 Langkat".

THEORITICAL REVIEW

A. Assessment in Education

In general, the term assessment is a process used to collect data in making decisions related to students, curriculum, programs, educational policies, methods, or other educational tools managed by a field, agency, organization, or official institution that carries out certain activities. (Munaroh, 2024) Assessment is a process of integrating data and

information to analyze performance, needs, strengths, and describe improvements in student learning development.(Agustianti et al., 2022). It can be concluded that assessment is a systematic process for collecting and integrating data and information to support decision-making related to students, learning, and educational policy. Assessment not only assesses student performance and needs but also aims to identify strengths and design improvements in the learning process, managed by an authorized institution or party. Assessment is divided into three types: formative assessment, summative assessment, and diagnostic assessment. Formative assessment is the assessment process that occurs during the learning process. Formative assessment is one element of a comprehensive assessment system. Comprehensive means a coordinated assessment system consisting of various types of assessments, each valid and reliable for its intended purpose and for the population to be used to organize information about the learning process and the developmental context of children to assist educators in making informed decisions about the learning process.(Simanjuntak et al., 2019)The purpose of this assessment is to observe student development, provide criticism, and improve the learning process.(Sintawati & Rusmining, 2024). In addition, the objectives of formative assessment according to(Anggraena et al., 2022)to determine the learning needs, obstacles, or challenges faced by students, and to collect data on their development. This data serves as feedback for teachers and students.

Summative assessment isA process of assessing the achievement of learning objectives or student learning outcomes conducted at the end of a learning period. The results of this summative assessment determine whether students will move up a class or graduate from an educational unit.(Sintawati & Rusmining, 2024)Summative assessment is used to evaluate and assess certain subjects using student learning outcomes.(Utami et al., 2023)At the elementary and secondary school levels, this summative assessment is carried out by comparing students' learning outcomes with the requirements to meet learning objectives.(Sintawati & Rusmining, 2024). According to the opinion of(Nugraha, 2022)Summative assessments are typically conducted in schools after all lesson material has been delivered. These assessments produce scores that are used to determine students' understanding of a lesson. The results of these summative assessments are used to determine student reward categories at the end of the lesson. Summative assessments are systematically designed to document students' overall performance.

Diagnostic assessment is an assessment used to determine a student's competencies, strengths, weaknesses, and learning needs. This diagnostic assessment is conducted at the beginning of the learning process to determine the student's initial condition so that learning can be tailored to their needs.(Sintawati & Rusmining, 2024)The design of this diagnostic assessment involves interviews and tests. The results of this diagnostic assessment provide information on students' weaknesses. With this information, teachers can design learning that will help students more easily understand the material.(Firmanzah & Sudibyo, 2021)There are two types of diagnostic assessment: cognitive diagnostic assessment and non-cognitive diagnostic assessment. The purpose of cognitive diagnostic assessment is to identify students' basic knowledge in a subject and adjust classroom teaching methods to maximize learning outcomes.(Death, 2022). Meanwhile, the aim of non-cognitive diagnostic assessment according to(Miftakhuddin et al., 2022)aims to measure the psychological and emotional aspects of students before the learning process begins, including the students' background and basic competencies in an effort to create learning that is appropriate to the students' learning preferences, interests, abilities and daily circumstances.

B. Ability to Read the Qur'an

With the prefix "ke" and the suffix "an," the abstract noun "abilitas," meaning ability or skill, is formed from the word "mampu," meaning skill or capability. Reading is the act of seeing and understanding what is written, either verbally or silently.(Sugono, 2008)Reading is a complex activity because it requires the ability to arrange visual symbols into meaningful phrases and sentences, remember the sounds of these symbols, and remember graphic symbols in the form of letters.(Jamaris, 2014). It can be concluded that reading is a complex activity because it requires not only the ability to see and understand written language, but also the mental and linguistic capacity to organize and remember visual symbols into whole sounds and meanings. The ability to read the Qur'an is based on the ability to pronounce each letter by giving the correct letter rights (such as qolqolah, for example) and mustahak (changes in the sound of a letter when connected with the sound of another letter, such as ghunnah, idgham, and so on)(Astuti, 2013). The Word of Allah SWT in QS. Al-Baqarah verse 121

الَّذِينَ اتَّبَعُهمُ الْكِتَابَ يَتْلُوهُ حَقَّ تِلَاوَةٍ اُولَئِكَ يُؤْمِنُوْنَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَاُولَئِكَ هُمُ الْخٰسِرُوْنَ ؕ

It means: "Those to whom We have given the Scripture, who recite it as it should be recited, those are the ones who believe in it. And whoever disbelieves in it, they are the losers." (Ministry of Religion of the Republic of Indonesia, 2015)

In the Tafsir Al-Mishbah, this verse highlights the nature and characteristics of those who truly utilize the holy book that Allah has given them. The phrase "yatlūnahu ḥaqqā tilāwatih" (reading it with the correct reading) also refers to understanding the meaning and applying the book's contents as a whole. Therefore, the reading in question has three main components: first, accurate understanding; second, pronunciation according to the rules of the original language; and third, applying the teachings in everyday life. (Shihab, 2002a).

Every believer has a great responsibility to study and teach the Quran, as narrated by Bukhari, no. 5027.

وَعَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (رواه البخاري)

Meaning: "Uthman bin 'Affan radhiyallahu 'anhu said that the Messenger of Allah sallallahu 'alaihi wa sallam said, "The best among you are those who learn the Qur'an and teach it." (Narrated by Bukhari, Number 5027) (Bukhari, 1992).

The above hadith explains that a believer who believes in the Quran has two obligations: to study the Quran and to teach it to others, even if only one verse. This is because teaching and studying the Quran is a noble and important obligation. It is important to share what has been learned with others as much as possible. The Prophet Muhammad (peace be upon him) did this when he received revelations from Allah; he shared them with his followers and companions at that time.

Reading the Quran is an act of worship. This worship is not merely reading the text, but rather a manifestation of a servant's obedience in drawing closer to Allah. Therefore, learning the Quran, including the hijaiyah letters or tajwid, from an early age is an obligation for every Muslim, as it is a crucial first step in understanding and understanding its contents. (Khudori et al., 2019). Muslims will receive rewards for reading the Quran. Because the Quran is Allah's holy book, reading it is a noble deed. Beyond reading the Quran itself, Islam teaches that listening to it read aloud is a form of worship and an act that brings rewards and blessings. (Aliya et al., 2024). The Word of Allah SWT in QS. Al-A'raf verse 204.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

Meaning: "When the Koran is recited, listen (carefully) and be silent so that it you are blessed." (Ministry of Religion of the Republic of Indonesia, 2015).

According to Ibn Kathir's interpretation, this verse commands Muslims to remain silent and listen to the recitation of the Quran both outside of prayer and during congregational prayer. Furthermore, this instruction is intended to enable the human heart to receive mercy from Allah, attain tranquility, and receive guidance. A person will more easily understand divine guidance and be inspired to apply it in their daily lives if they listen to and pay attention to the recitation of the Quran. (Muhammad, 2003). For every believer, reading the Koran is a very special act of worship. This is because the Qur'an is the word of Allah which is full of wisdom, mercy and blessings for humans. Reading just one letter will get a reward, this is in accordance with what was mentioned by Rasulullah SAW in his hadith narrated by Imam Tirmidhi (2835) in his book Sunan Tirmidhi.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ عَنْ أَبِي يُونُسَ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ كَعْبٍ الْقُرَظِيَّ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ الْفَاءُ حَرْفٌ وَمِيمٌ وَرَوَاهُ أَبُو الْأَحْوَصِ عَنْ ابْنِ مَسْعُودٍ رَفَعَهُ بَعْضُهُمْ وَوَقَّعَهُ بَعْضُهُمْ عَنْ ابْنِ مَسْعُودٍ قَالَ أَبُو حَرْفٌ وَيُرْوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ ابْنِ مَسْعُودٍ عَنِ ابْنِ مَسْعُودٍ قَالَ سَمِعْتُ قُتَيْبَةَ يَقُولُ بَلَغَنِي أَنَّ مُحَمَّدَ بْنَ كَعْبٍ الْقُرَظِيَّ وَلَدَ فِي حَيَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُحَمَّدُ بْنُ كَعْبٍ يَكْنَى أَبَا حَمْزَةَ

Meaning: "Tell us Muhammad bin Bassyar told us Abu Bakr Alhanapi told us Addhohhak bin Uthman from Ayyub bin Musa said he: "I heard Muhammad bin Ka'ab Alqurozhi say he: "I heard Abdullah bin Mas'ud, he said: Rasulullah SAW said: "Whoever reads one letter of the book of Allah SWT, for him one hasanah (goodness), one hasanah is ten times the reward, I don't saying alif lam miim is one letter, but alif is one letter,

lam is one letter and mim is one letter. Apart from this route, this hadith was also narrated from several routes from Ibn Mas'ud's friends. Abul Ahwas has narrated this hadith from Ibn Mas'ud, some of the narrators have narrated it (connected it to the Prophet) and some others have narrated it from Ibn Mas'ud's friends. Abu Isa said: This hadith hasan shahih gharib from this line, I have heard Qutaibah say: news has reached me that Muhammad bin Ka'ab Al Quradli was born when the Prophet sallallaahu 'alaihi wa sallam was still alive, and Muhammad bin Ka'ab was nicknamed Abu Hamzah". (HR Tirmidhi, No. 2835), (Al-Albani, 2006)

The hadith above explains that a believer who reads one letter of the Quran will be granted a reward, which will be multiplied tenfold. Certainly, knowing this multiplication of rewards will increase one's motivation and enthusiasm to improve their ability to read the Quran.

The ability to read the Qur'an is a person's ability to recite the verses of the Qur'an correctly and well, which is in line with the sharia law regulated in tajwid. (Annuri, 2009) Reading the Quran is not just about reading; it also involves understanding, knowing how to read it correctly, and being able to practice the teachings contained in the Quran. To read the Quran well, one must first be able to recognize its letters and then be able to pronounce them clearly and correctly according to the rules of pronunciation. As Allah says in Surah Al-Muzammil, verse 4.

أَوْزُدْ عَلَيْهِ وَرْتًا

Meaning: "or more than (half) that, and read the Qur'an with tartil (slowly)." (Ministry of Religion of the Republic of Indonesia, 2015).

In the commentary on Al-Misbah, the Prophet Muhammad is commanded in this verse to recite the Qur'an with tartil, that is, to recite it slowly and thoughtfully, with each letter clearly pronounced. Reciting with tartil is only one aspect of reciting the Qur'an; another aspect is allowing the heart to reflect on its meaning. This verse also emphasizes that when reciting the Qur'an, quality is more important than quantity. It is better to recite a small number of verses with full awareness, soulfulness, and deep understanding than to recite a large number of verses quickly without reflection. (Shihab, 2002). The ability to read the Koran includes the ability to pronounce or pronounce each letter correctly, and accuracy in recitation. Correct pronunciation of the letters of the Qur'an requires special knowledge and understanding in order to read the Qur'an well and correctly (Febriyanti et al., 2022). It can be concluded that the ability to read the Qur'an is a person's ability to read the verses of the Qur'an correctly according to the rules of tajwid, which include correct pronunciation of letters, application of reading guidelines such as qalqalah and ghunnah, as well as understanding the rules of reading in order to achieve good and correct reading in accordance with Islamic law.

RESEARCH METHODS

This study uses a qualitative method with a descriptive type to describe the types and techniques used by Al-Quran Hadith teachers, the aspects tested in the ability to read the Al-Quran, and the implementation of the assessment of the ability to read the Al-Quran in class VII-E MTs Negeri 4 Langkat. According to (Sugioyono, 2017) Qualitative research methods are based on post-positivism philosophy, with the aim of exploring and understanding objects in their natural state. Data in this study were collected using observation and assessment techniques for Quranic reading practices, interviews, and documentation. This study used data collection from informants. According to (Moleong, 2018) Research informants are people who provide information regarding the circumstances, background, and context related to the research problem. Informants are people who can provide information to researchers regarding the circumstances and conditions of the research background. The research sample consisted of Al-Qur'an Hadith teachers and class VII-E students. Data were obtained through observation and assessment techniques for Al-Qur'an reading practices, interviews, and documentation. The data analysis technique used was the Miles and Huberman technique, which consists of data reduction, data presentation, and drawing conclusions. In ensuring the validity of the data, source triangulation, technical triangulation, and time triangulation were used.

RESULTS AND DISCUSSION

Types of Assessment and Techniques Used in Quran Reading Ability

In a learning environment, teachers must conduct assessments in the classroom to determine their students' learning strengths and weaknesses. From a conceptual perspective, assessment is a systematic and ongoing process or activity in collecting data on student learning outcomes and processes in order to make decisions based on certain standards and factors. Assessment results are used to determine what students must do in their learning activities to achieve predetermined learning objectives. In addition to assessing academic achievement, assessments can also be used to determine students' learning preferences, identify their areas of strength and weakness, and monitor their learning progress over time.(Muktamar et al., 2024)Teachers play a crucial role in helping students develop their ability to read the Quran. Besides being educators, teachers also act as assessors, assessing the extent to which students have mastered the necessary reading skills. Therefore, teaching strategies alone do not guarantee successful Quran reading; teachers

need to conduct assessments throughout the learning process.(Zuchdi, 2008). Likewise, in learning the Al-Qur'an and Hadith, to determine students' ability to read the Al-Qur'an, an assessment is needed by the teacher. From the statement obtained by the Al-Qur'an Hadith teacher of class VII-E, that the teacher uses formative assessment as a method to determine the ability to read the Al-Qur'an in class VII-E students. The purpose of using this formative assessment is to find out how deep the students know how to read the Al-Qur'an from the material studied and to provide feedback to students carried out by the Al-Qur'an Hadith teacher to improve student learning achievement. According to(Fuadia et al., 2023)Providing feedback to students on their understanding of the subject matter and providing them with opportunities to improve before final exams is the purpose of formative assessment. Teachers can identify areas for improvement and regularly monitor student progress by utilizing formative assessment. This allows educators to design more efficient lesson plans and help students develop a deeper understanding of the subject matter. Formative assessment, also known as assessment for learning, is the process of collecting data or information about the extent to which students have mastered competencies and selecting the best learning activities to help each student achieve their optimal level of mastery of the material.(Altika et al., 2023).

When teaching grade VII-E students to read the Qur'an, the Al-Qur'an Hadith teacher uses formative assessment to measure students' abilities in various skills. Through this assessment, the Al-Qur'an Hadith teacher can determine appropriate learning strategies and obtain actionable information regarding each student's Qur'an reading ability. According to their learning needs, formative assessment helps students achieve the best understanding of the Al-Qur'an Hadith subject matter. This formative assessment is carried out using the practice technique of reading the Qur'an, namely an oral test, this is in line with the opinion(Sintawati & Rusmining, 2024)In designing formative assessments that can provide benefits for students, of course a teacher must pay attention to the design of the formative assessment, namely formative assessment can be used with techniques or instruments such as oral tests. The Al-Qur'an Hadith teacher also stated that the implementation of formative assessments in knowing students' ability to read the Qur'an by using a reading practice assessment technique sheet in the form of a 1-4 scale assessment with information 1 (less), 2 (sufficient), 3 (good), 4 (very good). This means that teachers do not only rely on written assessments, but also assess students directly when they read the Qur'an.

Aspects of the Ability to Read the Qur'an

One of the basic skills a Muslim student must possess within the framework of Islamic Religious Education is the ability to read the Quran. Reading the Quran is not merely learning how to pronounce Arabic letters correctly; it also includes mastering the rules of tajweed, reading fluently, and developing a spiritual understanding of the meaning of the Quran's holy verses. (Syarifuddin, 2004). Therefore, assessing a student's ability to read the Qur'an is an important step in determining how successful they are in learning the Qur'an and Hadith. Students who are transitioning from elementary school to junior high school, especially in grades VII-E, certainly have significant differences in their ability to read the Qur'an, some are already proficient in reading, while others still need a lot of guidance. Because of the differences in students' ability levels in reading the Qur'an, educators must conduct a thorough and objective evaluation to accurately identify each student's areas of strength and weakness. A comprehensive assessment of the ability to read the Qur'an must include several aspects. In assessing the ability to read the Qur'an, there are several aspects, namely the accuracy of the makhrijul huruf, fluency in reading the Qur'an, and the rules of mad reading.

From the results of observations and practical techniques for reading the Qur'an, it was found that the aspects assessed in the Qur'an reading ability of class VII-E students were adjusted to the students' conditions. The aspects assessed were fluency in reading the Qur'an, the rules of mad, and the accuracy of the hijaiyah letters. However, the main focus of this Qur'an reading ability assessment was on the length of the reading or the application of mad guidelines when reading the Qur'an. The types of mad assessed were: mad thabi'i, **mad jaiz munfashil** and mad wajib muttashil. This statement indicates that the assessment is tailored to meet the desired learning objectives. As part of the competency of reading with tajweed, teachers assess students' ability to pronounce Qur'anic verses with appropriate length and shortness of pronunciation based on the type of mad (such as mad thabi'i, mad jaiz munfashil, and mad wajib muttashil). The emphasis on consistent mad rules reflects an effort to improve proficiency in tajweed, which is crucial for maintaining precision and accuracy in reading the Qur'an. According to (Marzuki & Ummah, 2020), the law of mad is the science of tajweed which is related to the length and shortness of the recitation of the Qur'an which must be observed to avoid mistakes when reading the holy verses of the Qur'an. Therefore, mastering mad is very important to improve the ability to read the Qur'an, because the fluency, accuracy of tajweed, and beauty in reading the Qur'an are all influenced by a person's accuracy in lengthening or shortening the recitation of the Qur'an.

Implementation of the Al-Qur'an Reading Ability Assessment in Class VII-E

To determine the extent to which learning objectives have been achieved, assessment is a crucial component of the educational process. In the context of learning the Qur'an and Hadith, students' ability to read the Qur'an is crucial because it is a basic competency that all students must possess. Assessment encompasses the methods, techniques, and procedures teachers use to comprehensively test students' abilities. Teachers have a significant responsibility to ensure that all students can meet the competency level in reading the Qur'an during the classroom learning process. To objectively measure student success, a robust, accurate, and comprehensive assessment system is needed. Assessment of Qur'an reading ability includes not only reading fluency but also the application of tajweed rules, understanding the contents of the verses being read, and the accuracy of makharijul huruf (letter pronunciation). In grade VII-E, the assessment used in Qur'an reading ability is a formative assessment. The purpose of this formative assessment is to provide feedback to students. This is in line with the opinion (Anggraena et al., 2022) This formative assessment aims to provide feedback to students so that teachers can improve the learning process. Formative assessment is carried out during the learning process.

According to the statement of the Qur'an Hadith teacher of class VII-E, the assessment of the ability to read the Qur'an is a formative assessment conducted at the third meeting during the learning process. In accordance with the opinion (Sintawati & Rusmining, 2024) Formative assessment is conducted during the learning process. This assessment is administered verbally by students. The assessment is conducted directly and individually. Each student is asked to come forward to read three different verses from the Quran. Formative assessment conducted by the Quran and Hadith teacher plays an important role in assessing the extent to which students understand the material taught. According to (Arifin, 2012) Formative assessment is used to monitor student learning progress before, during, and after the learning process, provide feedback to improve learning programs, and determine what changes are needed to improve student learning outcomes and teacher learning stages to identify existing weaknesses.

The Qur'an Hadith teacher stated that this formative assessment was carried out using a Qur'an reading practice assessment sheet with a rating scale, one of which covers aspects of the material taught (mad), reading fluency, and accuracy of letter pronunciation. Furthermore, the use of a scale assessment tool indicates that the teacher conducted the assessment based on predetermined indicators or criteria, rather than subjectively. This demonstrates an effort to identify a person's ability to read the Qur'an using the concepts of objectivity and systematicity. As stated in the opinion of (Nurmawati, 2021) When assessing Qur'an reading techniques, a teacher must align them with the basic competencies of the material being taught. Therefore, using a scale-based Qur'an reading assessment sheet, the teacher provides objective assessments. The teacher assesses students' Qur'an reading abilities through their understanding of the rules of mad reading, letter pronunciation, and fluency. These aspects are tailored to the students' needs, and the teacher has accommodated the principles of adaptive learning. As explained by (Arta, 2024) Assessment results can provide insight into students' individual needs and learning preferences. With this information, educators can adjust teaching strategies, select appropriate materials, and develop relevant learning activities. This helps create a more focused and rewarding learning environment for each student.

In conducting this assessment, the Al-Qur'an Hadith teacher provides feedback after students read the verses of the Qur'an. This feedback takes the form of error correction or praise for students after reading the verses of the Qur'an. Feedback is an essential part of formative assessment. Any information, procedure, or action used to accelerate the student's learning process related to learning and based on the results of student learning progress is referred to as feedback. The use of effective feedback and student understanding of the subject matter have a positive correlation. In line with the opinion (Eliza, 2019), providing feedback by teachers to students can increase motivation and help students correct mistakes in learning. The Al-Qur'an Hadith teacher also planned a follow-up program in the form of additional classes held on Fridays after school hours. These additional classes are for students who are not fluent in reciting the Al-Qur'an, especially those still in the Iqro' stage. This is an implementation of remedial teaching, as explained by (Masbur, 2012) Remedial teaching is an educational service program in the implementation of learning with special treatment provided by teachers to students who experience difficulties in learning activities. With the additional classes provided by Al-Qur'an Hadith teachers as a form of teacher responsibility to ensure all students receive optimal learning rights. Therefore, in accordance with the purpose of holding these additional classes to help students who have difficulties

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reading the Qur'an correctly and fluently, it can help students improve their reading ability. After the assessment was carried out, it was found that there were five aspects to measure the ability to read the Qur'an in students, namely makhrajul huruf, reading fluency, mad thabi'i, mad jaiz munfasil, and mad wajib muttasil. There are categories in the assessment scale, namely 1 (less), 2 (sufficient), 3 (good), and 4 (very good). In the makhrijul huruf aspect, there were 28 students who were able to pronounce the letters well, in the reading fluency aspect, there were 27 students who were fluent in reading the Qur'an, in the mad thabi'i and mad jaiz munfashil aspects, there were 29 students who had read it correctly according to the rules, and in the mad wajib muttashil aspect, there were 26 students who were able to read long according to the rules of reading. It can be concluded that the results of the assessment carried out on class VII-E students already had good to very good reading skills in almost all aspects. With careful attention to letter pronunciation, reading fluency, and the use of the rules of mad, this indicates that students are now capable of reading the Quran. However, a small number of students still require additional guidance, particularly regarding reading fluency and consistent application of the rules of mad.

CONCLUSION

From the results of observations and practical techniques of reading the Qur'an and interviews conducted by researchers with Al-Qur'an Hadith subject teachers, it can be concluded that, Al-Qur'an Hadith teachers use formative assessment types and practical techniques in the ability to read the Qur'an in MTs Negeria 4 Langkat class VII-E. Aspects assessed in the practical techniques of the ability to read the Qur'an are the understanding and application of tajwid especially the mad law, fluency in pronouncing the hijaiyah letters, and fluency in reading the Qur'an as a whole. The implementation of the assessment of the ability to read the Qur'an in learning the Qur'an Hadith uses a formative assessment approach which is carried out at the third meeting in the learning process. This assessment is carried out through oral and individual tests, with students being asked to read three different verses of the Qur'an. The assessment focuses on aspects of understanding the law of mad reading, pronunciation of hijaiyah letters, and fluency in reading the Qur'an. The instrument used was a Qur'an reading practice assessment technique sheet with a scale adapted to the needs and abilities of students in line with the principles of adaptive learning. Teachers provided direct feedback after students read, both in the form of error correction and appreciation of student performance. Providing this feedback plays a crucial role in increasing motivation and helping students correct reading errors, as is an essential part of formative assessment. In addition, as a form of follow-up, teachers also provided a remedial program in the form of additional classes after school hours, especially for students who were not yet fluent in reading the Qur'an. This action reflects the teachers' commitment to providing inclusive educational services oriented towards improving learning outcomes, while ensuring that each student receives optimal learning opportunities. Based on the results of the assessment that has been conducted, students in grade VII-E have mastered the recitation of the Qur'an in almost all aspects, including makhrajul huruf, reading fluency, and the use of mad thabi'i, mad jaiz munfashil, and mad wajib muttashil. Although a small number of students still require guidance or additional classes, especially in the consistency of reading fluency and the application of mad laws, most students can read according to the established standards.

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