



## RESEARCH ARTICLE

# Wahdah method for madrasah teacher professionalism: Is it effective for improving al-Qur'an reading skill?

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**Abstract:** Many research has been carried out on reading skills of the Qur'an, but it has not been found involving the *wahdah* method in madrasa context. This study aims to determine the effect of the *wahdah* method in developing the skill to read the Qur'an in *aliyah* madrasa students. Using data collected from the *wahdah* method intervention program, this study used a quasi-experimental method to assess how the *wahdah* method had an effect on the Qur'an reading skills of *aliyah* madrasa students. The sample of this study was 170 students, of which 82 were for the experimental class and 88 students were for the control class. Data was collected using tests and analyzed using t-test. The results of this study are that the *wahdah* method has an effect on developing students' ability to read the Qur'an. This is proven where there is a difference between the use of the *wahdah method* and the conventional method in developing the ability to read the Qur'an for students at *aliyah* madrasa. Thus, this research contributes to the development of the theory of the ability to read the Qur'an by involving the *wahdah* method. This research is limited to the sample size, which only applies to public *aliyah* madrasa and only one variable is involved, namely the *wahdah* method, while there are still many variables that influence the Qur'an reading skill, and this is a great opportunity for future research.

**Keywords:** *Wahdah* method, madrasa teacher, Qur'an reading skill, teacher professionalism, teaching and learning.

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## 1. Introduction

Islamic education is one of the most important pillars in building human resources, and teachers are the most important part of it. One of the most important aspects of Islamic education that a Muslim must have the ability to read al-Qur'an, because it is the basic foundation and is related to one's faith (Husna, Zayyadi, & Wirendri, 2022; Howard-Snyder, & McKaughan, 2022). Thus, the skill to read the Qur'an for a Muslim is a must because it

is related to an understanding of the holy book of the Qur'an which contains Islamic teachings that must be understood, practiced, and propagated (Yusri, 2022; Abdillah, & Churrahman, 2022; Tambak, & Sukenti, 2020). The building of literature shows that the ability to read al-Qur'an for a Muslim is a must because it is related to the perfection of worship and even people who read it will get rewards from Allah SWT (Sciati, 2018; Wardani, & Samsu, 2022). Al-Qur'an as the holy book of Muslims contains fundamental teachings that must be learned because it is related to one of the pillars of Islam that must be believed (Rosmiarni, Mawaddah, & Nurdin, 2023). Reading al-Qur'an is also a worship, reward and in the hereafter, it will become intercessor for its readers (Supriadi, Supriyadi, & Abdussalam, 2022).

So far, there have been several studies examining the ability to read the Qur'an in Islamic education discourse. Sinora's (2017) research, which revealed that the ability to read al-Qur'an for some students in learning is still low, so the use of drill methods and demonstration methods is very appropriate to be applied in learning. Difficulties in reading the Qur'an are also found in various students at school, especially reading long verses so that the teacher's strategy becomes very crucial to be implemented in order to be able to understand and practice al-Qur'an (Hariandi, 2019). Ali's (2017) research shows that there are still many people who read the Qur'an who do not pay attention to the rules and *makhraj* (where the letters come out) so that they are messy when reading it, so the application of the *qiroati* method is a crucial part to implement. On the other hand, Agustina's (2019) research sees that students' ability to read the Qur'an is still problematic while it is one part of the pillars of faith that every Muslim must believe in, so it needs to be addressed by having a good school principal work program to that matter. The same thing was also found that there were a number of students in schools who were still unable to read the Qur'an fluently, in accordance with *makhraj* and recitation, so this was overcome by encouraging the family environment to apply the habit of reading the Qur'an (Fatimah, 2018), good teachers teach the Qur'an, and school programs that support the love of al-Qur'an.

Other research has revealed that madrasa, which have the same religious curriculum as in Islamic boarding schools, still use little recitation programs of the Qur'an so that the implementation of recitation programs becomes very urgent to implement (Ishak (2017). Teachers play an important role in the learning process which must master various strategies in learning to improve students' ability to read the Qur'an. The use of new methods in learning the Qur'an is urgently needed to improve students' ability to read the Qur'an. Rasyid (2018) revealed in his research that in learning the Qur'an and Hadith, in which there is material for reading the Qur'an, students at school find it difficult to read and understand it. Therefore, a new method is urgently needed that is able to develop students' ability to read the Qur'an. On the other hand, it was found that students only finished reading the Qur'an, but did not pay attention to the rules of recitation as expected in terms of reading the Qur'an and only reading fluently, but not reading correctly (Lubis, 2020). Handayani & Suisanto's (2018) research saw that the ability to read the Qur'an in children was still low because it used a monotonous method so that the use of new methods in implementing al-Qur'an learning was urgently needed. Research Amirudin, & Tabroni (2022) recommends applying the *wahdah* method in overcoming various weaknesses of students in reading al-Qur'an.

So, this research examines the ability to read the Qur'an with the application of the *wahdah* method in learning at *aliyah* madrasa. The application of the quality *wahdah* method in learning is part of the professionalism of madrasa teachers so that they are able to develop students' al-Qur'an reading skills in learning. The application of the *wahdah* method in developing the ability to read the Qur'an of students at *aliyah* madrasa is a new thing and has never been studied by others. This research is very urgent to do because the ability to read the Qur'an is part of one's faith and upholds one's Islam. According to Syah (2006) one of the factors that influence the ability to read the Qur'an is realizing the maximum role of the teacher through the use of appropriate methods in learning the Qur'an so that it encourages students to have good reading skills of the Qur'an. In addition, according to Tanjung & Isnaini (2023) the *wahdah* method is a method for studying the Qur'an which provides easy, fast and quality solutions for learning al-Qur'an.

This study aims to analyze the effect of the *wahdah method* on students' ability to read the Qur'an at madrasa *tsanawiyah*. So, the focus of this research is: how does the *wahdah method* affect the ability to read the Qur'an of students at *aliyah* madrasa?

## 2. Literature review

The theory used to study the *wahdah* method is Rosmiarni, Mawaddah, & Nurdin (2023) theory which reveals that the *wahdah method* is a method of reading the Qur'an which directly incorporates and practices *tartil* reading in accordance with the rules of *tajwid* science using a mother tongue approach. According to Syafitri, Hasibuan, & AR (2024) the approach to using the mother tongue consists of direct methods, repetition and affection. The direct method approach is a direct approach and not much explanation, meaning that the teacher teaches how to read the Qur'an directly to the letters of the Qur'an which are the subject of discussion in learning. Furthermore, on the repetition approach, which is an approach that is carried out by repeating learning material, so that students remember past learning and can provide strong memory to students so that Qur'an material will be quickly understood (Nurfitrani, Hidayat, & Musradinur, 2022). Then the affection approach, in this case the affection approach taken by the teacher reflects the affection given by the mother to her child. Sincere affection in providing al-Qur'an learning to students will have a positive influence on them. Sincere affection will purify the heart and bring forth sincerity, so that it is easy to teach and students are easy to accept.

The ability to read the Qur'an is defined as the ability to recite the Qur'an and to pronounce the letters/sentences of the Qur'an one by one clearly, regularly, slowly and without rushing or mixing them up, in accordance with the laws of *tajwid* (Suwarno et al., 2023). The ability to read the Qur'an is the process of understanding the reading text by utilizing the ability to see possessed by the reader of the Quran which is done aloud or silently in the heart properly and correctly in accordance with the rules of *tajwid* science, so that its meaning can be understood and practiced. Reading the Qur'an is the main obligation of Muslims because the Qur'an contains everything that humans need to live their lives in this world and in the hereafter (Alhamuddin, Surbiyantoro, & Erlangga, 2023). After humans are able to read the Qur'an according to the applicable rules, the next task for humans is to read the meaning and understand the meaning contained in the Qur'an to be used as a guide for life. In the Qur'an there are answers to various problems that arise in the world and the signs of Allah's power are all in the Qur'an, humans just have to find the meaning and intent contained in the Qur'an (Sholihah, Rifaldi, & Kholifah, 2023).

## 3. Method

This is quasi-experiment research that adapt pre-test and post-test of non-equivalent comparison group design by Johnson & Christensen (2014) which is used to analyze the ability to read the Qur'an of students using the *wahdah method* in madrasa tsanawiyah learning. Quasi-experimental research was used to determine students' ability to read the Qur'an between classes using the *wahdah method* and classes using conventional methods at madrasa *aliyah*.

This research was conducted at four public madrasa Aliyah in Pekanbaru City, namely: public Madrasa Aliyah 1, public Madrasa Aliyah 2, public Madrasa Aliyah 3, and public madrasa aliyah 4. The four madrasas were selected based on a stratified random sampling technique; schools with categories: high, medium, and low based on the average score of the 2020 madrasa national exam for the Qur'an Hadith subject. Al-Qur'an reading material is part of the Qur'an and Hadits subject. Sampling was taken randomly from two classes in the ninth grade in each madrasa, one class as the treatment class and one class as the control class. The two classes were selected based on their similarities: teachers, learning resources, number of students, the proportion of student gender, class conditions, and study hours. To determine which class is the treatment class or the control class is done randomly. In the treatment class, the partner teacher organizes learning to read the Qur'an using the *wahdah method*. Whereas in the control class, the partner teacher organizes learning to read the Qur'an as usual. In research, researchers act as research observers.

Data collection was carried out using the test method, which was given to 182 students. Measurement of students' Al-Qur'an reading ability is carried out by administering an oral test, in which

the test items are properly arranged in a true-false form which contains all student competencies regarding the accuracy of the *makharijul huruf* and conformity with the science of recitation. The empirical validation results of the Qur'an reading ability test show that the item value is corrected – the total correlation (*r* count) is greater, namely the critical value is  $r = 0.274$  and Cronbach's Alpha = 0.976 which means that the test item for reading the Qur'an is valid and has a very high reliability value. The validity test was carried out by considering the content and construct aspects. Content and construct validity is based on scientific assessment. The results of the reliability test showed that the reliability coefficient in the pre-test was 0.783 and in the post-test was 0.792. This means that both the pre-test and post-test have a high reliability value. The results of the analysis of the difficulty level of each pre-test and post-test item showed that the index values were respectively between 0.36 to 0.62 and 0.44 to 0.67 included in the medium category. Meanwhile, the results of the analysis of discriminatory power for each of the pre-test and post-test items showed an index value of respectively between 0.41 to 0.60 and 0.50 to 0.65 which were categorized as good. Furthermore, the results of the distractor analysis on the pre-test and post-test showed that each alternative answer for each item selected was at least 6.4%. Therefore, every item in the pre-test and post-test is a good item.

**Table 1: The number of research subject**

Subject	Experiment Class	Control Class	Total	Note
Al-Qur'an Hadits	82	88	170	Sample

Because this study adapted the pre-test and post-test of non-equivalent comparison group design by Johnson & Christensen (2014) by including three treatment classes and three control classes in three different schools, the data on students' al-Qur'an reading ability illustrated by the final score of each student from both tests. So that the data analysis technique used is an independent sample t-test to test the effectiveness of the *wahdah method* on the basic competencies of *makharijul huruf* (science of where to pronounce letters) and *tajwid* (knowledge about how to improve the reading of the Qur'an) carried out by comparing the learning outcomes of the ability to read the Qur'an between the treatment class and the control class before and after the learning process (Santoso, & Salahuddin, 2022).

#### 4. Result

After analyzing the data and giving a score for each, Table 2, Table 3, and Table 4 shown the data score for the control group's pre-test experiments and control group, such as descriptive data, results of normal data distribution test, and test of mean differences of pre-test for experimental and control group.

**Table 2: Description of the pretest score data for reading the Qur'an for control and experiment class**

Descriptive Data					
	Class	N	Mean	Std. Deviation	Std. Error Mean
Skill of Reading al-Qur'an	<i>Wahdah method</i>	89	30.00	8.944	2.697
	Conventional Method	93	30.91	8.312	2.506

**Table 3: Data normality test results for control and experiment class**

Tests of Normality							
	Class	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	Df	Sig.
Skill of Reading al-Qur'an	<i>Wahdah method</i>	.232	11	.101	.795	11	.008
	Conventional Method	.227	11	.120	.819	11	.017

Based on table 2 and table 3, the data for both experimental class and control class are normally distributed. This can be seen in the significant value of the experimental class  $\text{Sig} = 0.101 > 0.05$  and the significant value of the control class  $\text{Sig} = 0.120 > 0.05$ . Furthermore, in table 4 shows the average difference test for the experimental class and the control class. The table shows  $\text{Sig} = 0.807 > 0.05$ , meaning that there is no difference in the mean for the experimental class and the control class. Furthermore, the results of the post test data for the experimental class and control class can be seen in table 5, table 6 and table 7.

**Table 4: Result of pretest of independent sample t test**

**Independent Samples Test**

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Skill of Reading al-Qur'an	Equal variances assumed	.112	.741	-.247	20	.807	-.909	3.682	-8.589	6.770
	Equal variances not assumed			-.247	19.893	.807	-.909	3.682	-8.591	6.773

**Table 5: Data description of posttest reading the Qur'an scores for control and experiment class**

**Descriptive Data**

		Class	N	Mean	Std. Deviation	Std. Error Mean
Skill of Reading al-Qur'an	Wahdah method	Conventional	89	76.36	12.060	3.636
	Method		93	60.00	11.832	3.568

**Table 6: Posttest data normality test results for control and experiment class**

**Tests of Normality**

		Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
		Statistic	Df	Sig.	Statistic	df	Sig.
Skill of Reading al-Qur'an	Wahdah method	.200	11	.200*	.928	11	.389
	Conventional Method	.165	11	.200*	.947	11	.609

Based on table 5 and table 6, the data for both experimental class and control class are normally distributed. This can be seen in the significant value of the experimental class  $\text{Sig} = 0.200 > 0.05$  and the significant value of the control class  $\text{Sig} = 0.200 > 0.05$ . In addition, in table 7 it can be seen that the value of  $\text{Sig} = 0.004 < 0.05$ , means that there are differences in the ability to read the Qur'an between the experimental class and the control class. After carrying out the normality test and the independent sample t-test in both the experimental and control classes, a paired sample t-test will then be carried out which is used to determine differences in the ability to read the Qur'an in the experimental class and the control class and the effectiveness of using the *wahdah method* in ability to read the Qur'an.

**Table 7: Posttest results independent sample t test**

**Independent Samples Test**

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2- tailed)	Mean Difference	Std. Error Differ ence	95% Confidence Interval of the Difference	
									Lower	Upper
Skill of Rading al- Qur'an	Equal variances assumed	.012	.912	3.212	20	.004	16.364	5.094	5.737	26.990
	Equal variances not assumed			3.212	19.993	.004	16.364	5.094	5.737	26.990

**Table 8: Paired samples t test results**

**Paired Samples Statistics**

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pretest Effectivity	30.00	89	8.944	2.697
	Posttest Effectivity	76.36	93	12.060	3.636

**Table 9: Paired samples t test results**

**Paired Samples Test**

		Paired Differences			95% Confidence Interval of the Difference		T	df	Sig. (2- tailed)
		Mean	Std. Deviation	Std. Error Mean	Lower	Upper			
Pair 1	Pretest Effectivity								
	Posttest Effectivity	-46.364	16.293	4.912	-57.309	-35.418	-9.438	10	.000

Based on tables 8 and 9 above, it can be illustrated that the *wahdah method* is very effective in improving students' al-Qur'an reading skills. Therefore, there is a significant difference in the pre-test and post-test applied in the ability to read the Qur'an with a value of Sig = 0.000, meaning that students' ability to read the Qur'an in the use of the *wahdah* method has increased at pre- -test and post-test.

## 5. Discussion

The results of the data analysis show that the *wahdah method* is more effectively used to improve the ability to read the Qur'an compared to the conventional method. The *wahdah method* is a method in learning the Qur'an that teaches how to read the Qur'an quickly and with quality in accordance with the rules of *tajwid* science which is based on a mother's method of teaching her child with love and sincerity (Supriadi, Supriyadi, & Abdussalam, 2022; Rosmiarni, Mawaddah, & Nurdin, 2023). With this al-Qur'an learning method, students are trained to recognize *hurful hizaiyah* (Arabic letter) and pronounce letters according to the rules of *tajwid* science, and to understand the laws of reading contained in reading the Qur'an (Mufridha, & Istikomah, 2022; Rahmi & Tabroni, 2022; Arif, Uyuni, & Oktapiani, 2022; Santoso, & Salahuddin, 2022). In learning the Qur'an, the *wahdah method* not only emphasizes students to understand the recitation of the Qur'an, but students are also trained to memorize surahs in the Qur'an, so that learning al-Qur'an with the *wahdah method* will increasingly attract the attention of students in learning the Qur'an (Herawati, 2022; Tambak, Ahmad, & Sukenti, 2020).



The steps in learning the Qur'an using the *wahdah method* are: (1) Opening, the teacher creates the readiness of students to start learning and optimally attracts the attention of students so that they are focused on the lesson to be presented; (2) Apperception, the teacher guides students by repeating learning material and memorization that has been learned before; (3) Planting the concept, the teacher provides an explanation of the material or subject matter to be taught during the lesson; (4) Understanding the concept, the teacher provides students with an understanding of new material and improves the procedure for reciting the correct reading to students; (5) Exercise or skill, the teacher trains students to smooth reading by repeating material on the subject page and providing exercises in the form of material that has been studied; (6) Evaluation, the teacher gives an assessment through achievement books on the ability and quality of students' reading; (7) Closing, the teacher reads the closing prayer together and ends with greetings. In learning Al-Qur'an the *wahdah method* is one of the methods of learning the Al-Qur'an which is very concerned about the development of students. With the steps of learning the Qur'an which are systematically arranged, it can be an advantage in learning the *wahdah method* compared to other methods, because with the steps in learning the Qur'an it will make it easier for the teacher of the Qur'an to convey learning material and students do not easily feel bored in learning the Qur'an (Zahra et al., 2025; Farida, Maarif, & Kartiko, 2021; Supriadi, Supriyadi, & Abdussalam, 2022).

The results of this study are in line with research conducted by Fajriani (2019) who applied the *wahdah method* to improve the ability to read the Qur'an. The application of the *wahdah method* can improve students' ability to read the Qur'an. The ability to read the Qur'an is a skill in reciting readings in the form of letters expressed in utterances or words (*makharijul huruf*) and *tajwid* in accordance with applicable rules (Aquami et al., 2024; Santoso, & Salahuddin, 2022). According to Djaluddin (2012) the ability to read the Qur'an properly and correctly requires certain stages, this is in accordance with the theory which reveals that the ability to read the Qur'an can be possessed through several stages, namely the stage of being able to pronounce the letters well. and true, in accordance with *makharijul huruf* and its nature. That is, reciting the letters of the Qur'an by understanding the characteristics of the *hijaiyah* letters and being able to pronounce the letters in accordance with the rules of reading the Qur'an (Astuti, 2013; Supriadi, Supriyadi, & Abdussalam, 2022).

The findings of this study were strengthened by other research which revealed that by using the learning steps of the *wahdah method* carried out in teaching and learning activities it was able to develop the ability to interpret letters, *tahsin* and fluency in reading the Qur'an. Therefore, a madrasa teacher must master the steps of the *wahdah method* in learning. The steps of the *wahdah method* are divided into several parts, namely: (1) Opening, which is an activity carried out by the teacher to create readiness for students to start learning and optimally attract the attention of students so that they are focused on the lesson to be presented; (2) Apperception, is an activity of repeating learning material and memorizing previously learned; (3) Planting Concepts, is an explanation of the material or subject matter that will be taught during learning; (4) Understanding the concept, which is giving students an understanding of new material and improving the correct reading procedures for students; (5) Exercise or Skill, is a technique to facilitate students' reading by repeating material on the subject page and providing exercises in the form of material that has been studied; (6) Evaluation, is an observation as well as an assessment of achievement books on students' ability and reading quality; (7) Closing, is the closing part in learning the Qur'an which is carried out by the teacher by reading the closing prayer together and ending with greetings (Zahra et al., 2025; Tambak et al., 2021; Farida, Maarif, & Kartiko, 2021; Supriadi, Supriyadi, & Abdussalam, 2022).

The use of the *wahdah method* is significantly able to develop the ability to read the Al-Qur'an as stated by Aquami et al (2024) consisting of two parts, namely the accuracy of the *makharijul huruf* and conformity with the science of recitation. Annuri (2010) revealed that there are several places where *makharijul huruf* come out, including the mouth cavity and open throat cavity, throat, tongue, two lips, and nasal cavity. In addition to the accuracy of the *makharijul huruf* in reading the Qur'an, it is necessary to pay attention to the compatibility of the reading with the science of recitation, in this case according to Tanjung & Isnaini (2023) the science of recitation is divided into several parts, one of which is *ahkamul huruf* (the laws of reading letters) include several laws for reciting *tajwid*, including the law for *nun sukun* or *tanwin*, law for dead *mim*, law for reading *qalqalah*, law for *ghunnah*, and law for reading *mad* (Santoso, & Salahuddin, 2022; Zahra et al., 2025; Farida, Maarif, & Kartiko, 2021; Supriadi, Supriyadi, & Abdussalam, 2022; Tambak, 2021). Another study conducted by Azhari (2019)

found that the use of the *wahdah* method in learning was very effective in increasing students' abilities to understand the Qur'an, including in the process of reading properly and correctly. The *wahdah* method is also able to improve students' ability to memorize short letters in learning. The memorization ability of students has increased significantly with the use of the *wahdah* method in learning. Students are stimulated to maximize their potential with the application of the *wahdah* method implemented in the learning process. Not only that, the use of the *wahdah* method in learning is also able to increase students' motivation to read the Qur'an. Students feel compelled to learn, easily understand the material being taught, and are moved in carrying out learning to understand the Qur'an.

## 6. Conclusion

The results of this study indicate that the *wahdah* method can improve students' ability to read the Qur'an compared to the conventional method. Based on the results of research conducted in two stages of testing (before using the *wahdah* method and after using the *wahdah* method) it can be concluded that the *wahdah* method can improve the ability to read the Qur'an. The *wahdah* method is a method in learning the Qur'an that teaches students with a fast and quality method, equipped with several steps in the learning process that are arranged systematically so that students have enthusiasm in learning the Qur'an. The results showed that there were significant differences between the groups using the *wahdah* method and the conventional method. In addition, the *wahdah* method has also proven effective in learning the Qur'an which shows a significant difference (sig .000) between the pre-test and post-test. Thus, this research contributes to the development of the theory of the ability to read the Qur'an by involving the *wahdah* method. This research is limited to the sample size, which only applies to state *aliyah* madrasa and only one variable is involved, namely the *wahdah* method, while there are still many variables that influence the Quran reading skill, and this is a great opportunity for future research.

## Author Contribution Statement

Contributions of the authors in this article: Muhammad Muthi'ul Haqq bin Fatah Yasin and Dilla Restyani contributed as concepts and drafters of the article; Mawardi Ahmad and Sara Abdel-Latief, contributed as data analyzers and interpreters; Elfridawati Mai Duhani and Yanu Ismawan, as the drafter of the manuscript; Ridhahani, contributed in collecting data and critically revising the article. All authors agree to take responsibility for all aspects of this work.

## Disclosure of Interests

We have no conflict of interest to declare.

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