Exploring the Effect of Reading Intensity in Mediating the Influence of Classical Reading and Listening Strategies and Self-Intelligence on Al- Qur'an Reading Ability in Junior High School: PLS SEM Analysis

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Abstract

This research aims to explore the role of reading intensity in mediating the influence of classical strategies and self-intelligence on the ability to read the Al-Qur'an. The method used in this research is purposive sampling with a random sampling method. The samples taken were 103 students at Madrasah Diniyah SMP PGRI Selur. Data collection in this research used a questionnaire in the form of a Likert scale with 4 alternative answers. Analysis in this research used PLS-SEM which aims to analyze data and test contextual models. From the results of the analysis, classical strategies do not have a significant effect on the reading intensity and ability to read the Al-Qur'an of students. From the results of this research, it was found that the dominant item determining the improvement in students' Al-Qur'an reading ability was self-awareness of 88.90%. So based on the results, reading intensity really mediates the influence of self-intelligence on the ability to read the Al-Qur'an and does not mediate classical strategies on the ability to read the Al-Qur'an. This research provides an illustration of how students' ability to read the Al-Qur'an can increase through their own intelligence and is also influenced by the level of intensity of reading it. Thus, this research can provide an in-depth picture of the influence of internal and external factors that can influence the level of success in improving the ability to read the Al-Qur'an in each student.

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Abstrak

Penelitian ini bertujuan untuk menggali peran intensitas membaca dalam memediasi pengaruh strategi klasikal dan kecerdasan diri terhadap kemampuan membaca Al-Qur'an. Metode yang digunakna dalam penelitian ini adalah purposive sampling dengan metode random sampling. Sampel yang diambil adalah 103 santri di Madrasah Diniyah SMP PGRI Selur. Pengumpulan data dalam penelitian ini menggunakan kuesioner berupa skala likert dengan alternatif jawaban sebanyak 4. Analisis dalam penelitian ini menggunakan PLS-SEM yang bertujuan menganalisis data serta menguji model kontekstual. Dari hasil analisis, strategi klasikal tidak berpengaruh secara signifikan terhadap intensitas membaca dan kemampuan membaca Al-Qur'an santri. Adapun dari hasil penelitian ini diperoleh butir yang dominan menentukan peningkatakan kemampuan membaca Al-Qur'an santri adalah kesadaran diri sebesar 88, 90%. Sehingga berdasarkah hasil intensitas membaca sangat memediasi pengaruh antara kecerdasan diri terhadap kemampuan membaca Al-Qur'an dan tidak memediasi strategi klasikal terhadap kemampuan membaca Al-Qur'an. Penelitian ini memberikan gambaran bagaimana kemampuan membaca Al-Qur'an santri dapat meningkat melalui kecerdasan diri dimiliki serta dipengaruhi juga oleh tingkat intensitas membacanya. Dengan demikian penelitian ini dapat memberikan gambaran secara mendalam mengenai pengaruh faktor internal maupun eksternal yang dapat mempengaruhi tingkat keberhasilan dari peningkatan kemampuan membaca Al-Qur'an dalam diri setiap santri.

Kata kunci: Strategi Klasikal; Kecerdasan Diri; Intensitas Membaca; Kemampuan membaca Al-Qur'an; PLS-SEM

A. Introduction

The Al-Qur'an is a holy book that contains the words of Allah SWT. which was revealed to the Prophet Muhammad SAW. through the intermediary of the angel Gabriel as a life guide for Muslims. This is in accordance with the purpose of the revelation of the Qur'an, namely as a guide for humans in organizing their lives so that they are happy in this world and in the afterlife. The content in the Al-Qur'an contains the values of human life so that it can be used as guidance in the lives of Muslims. These include laws regarding Islamic law, relationships between people, and other Islamic provisions that must always be implemented [1]. Another virtue of the Qur'an is that its readers are considered to worship Allah SWT. The content of each verse of the Qur'an cannot be understood without studying it both in terms of reading and the

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[1] Ellisa Fitri Tanjung, Isra Hayati, and M. Fauzi Hasibuan, "Application of Al-Quran Learning with the Tartila Method for Junior High School Students in Sibolga," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 2 (May 11, 2022): 1257–70.

meaning of the values contained in each verse of the Qur'an [2]. Thus, as a source of teachings and guidelines for Islamic life, guidance in thinking, and doing good deeds, every Muslim is advised to learn to know the Al-Qur'an and read the Al-Qur'an.

The ability to read the Al-Qur'an well and correctly is a must that a Muslim must master in order to understand the book [3]. In this case, researchers are interested in seeing how the ability to read the Al-Qur'an is possessed by Madrasah Diniyah students at PGRI Selur Middle School. The ability to read the Al-Qur'an it self is an individual skill in reading the Al-Qur'an well and correctly in accordance with applicable reading rules. A person is said to be proficient in reading the Al-Qur'an if they meet the indicators, including being proficient in Mahrijul letters, mastering the rules of recitation, being fluent, and being proficient in understanding the nature of the letters[4]. In this case, each individual's ability to read the Al-Qur'an is definitely different By having high reading skills, every Muslim will easily understand the meaning conveyed by Allah SWT. through his book. In general, the ability to read the Al-Qur'an will make it easier and increase the depth of the contents of the Al-Qur'an regarding Islamic teachings.

The educational environment is something that is really needed in learning [5]. As is the case in teaching reading the Al-Qur'an. The educational environment itself is divided into three, namely formal, non-formal, and informal education environments. In learning to read, reading the Al-Qur'an is often done in non-formal institutions. Meanwhile, learning in formal institutions, which in fact is general education, is still very rarely implemented. For example, at PGRI Selur Middle School, which is a formal educational institution, Madrasah Diniyah has been implemented which is a sub-system of the current school curriculum. In its implementation, this institution optimizes several aspects to support learning. One aspect that is problematic and needs to be

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[2] Ervika Dewi Wahyuni, "The Students' Interest Towards Reading Al-Qur'an," *JARES (Journal of Academic Research and Sciences)* 3, no. 2 (September 10, 2018): 10–19.

[3] Nur Holidah, Waqiatul Masrurah, and Selfi Lailiyatul Iftitah, "Teacher Strategies for Improving the Ability to Read the Qur'an in Early Childhood," *GENIUS: Indonesian Journal of Early Childhood Education* 3, no. 2 (December 31, 2022): 91–104.

[4] Jumarni Jumarni, "Teacher's Strategy in Improving the Ability to Read and Write the Qur'an of TPA Santri during the Covid-19 Pandemic," *Journal of Indonesian Islamic Studies* 1, no. 2 (April 30, 2022): 62–69.

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

optimized is the limited number of teaching strategies used by ustadz and ustadzah. The quality of the ustadz and ustadzah is the driving force for the implementation of learning activities [6]. In formal institutions, there are usually only one or two religious teachers so there will be difficulties and unevenness when listening to students one by one. The strategy used to answer the problem of teacher shortages is the classic strategy of reading and listening. This strategy is carried out together during class learning.

Every student's ability to read the Al-Qur'an is greatly influenced by their intelligence. In reality, each individual has different intelligence so one individual's abilities cannot be compared with each other. Self-intelligence is a measure of each individual's ability to respond to something regarding three aspects, namely Intelligence Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ). IQ embodies an individual's intelligence in the field of knowledge [7]. Then, EQ embodies individual intelligence in the emotional sphere. Lastly, SQ embodies self-intelligence in the form of an individual's spiritual attitude [8]. This self-intelligence will be one of the factors that influences the level of ability to read the Al-Qur.anin students. This self-intelligence does not experience stagnation. Most people's way of looking at their own intelligence has been determined by the Almighty so they believe that is their only intelligence. In fact, intelligence can be improved. Self-intelligence can be improved. Things that can increase self-intelligence come from both internal and external self. Internal factors that can increase self-intelligence include self-encouragement or motivation, mental self-esteem, emotional intelligence, self-confidence regarding one's abilities, willingness to learn, and the ability to manage oneself well. Apart from that, external factors that can influence self-intelligence include a supportive educational environment, the role and encouragement of the family and social environment, ease of accessing existing learning media, the quality of learning carried out (teaching strategies), and not

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[6] Mahsyar Idris et al., "The Use of Collaborative Education-Strategies in Learning Al-Qurâ€™an and Hadist to Engage All Elementary School Learners," *Jurnal Basicedu* 6, no. 5 (September 3, 2022): 9070–78.

[7] Winda Novianti, "Relationship between Learning Interest and Cognitive Ability with Learning Outcomes of Al-Qur'an and Hadith at MtsN Binjai," *International Journal of Cultural and Social Science* 4, no. 2 (June 30, 2023): 121–27.

[8] Mastura Ab. Wahab, "Islamic Spiritual and Emotional Intelligence and Its Relationship to Eternal Happiness: A Conceptual Paper," *Journal of Religion and Health* 61, no. 6 (December 1, 2022): 4783–4806.

forgetting through strong motivation[9]. Individuals get it from other people so that they are inspired to learn. In this case, the ability to read the Al-Qur'an is also seen from how high each student's intelligence is. This includes how high their religious enthusiasm is to improve their reading ability, how strong their memory and understanding are, and how enthusiastic the individual is to study the Al-Qur'an.

Increasing the ability to read the Al-Qur'an is the fluency, and accuracy of a Muslim individual in reading the Al-Qur'an [10]. The ability to read the Al-Qur'an in students cannot be obtained instantly but through a learning process[11]. In reality, there are still many students who are teenagers who have difficulty reading the Al-Qur'an. Even those at a young age are taught when they are teenagers that it is difficult to read again. This is problematic, as teenagers should already have a greater ability to read and be able to understand the rules of reading, but at night they actually experience a decline. It is often found that teenage students are reluctant to take part in learning at TPQ institutions. Apart from that, many teenagers actually spend their time on activities that are not useful. This requires a solution to the problem. In this case, it is like what was done at the PGRI Selur Middle School, which included Madin institutions in its curriculum system. This Diniyah Madrasah is a forum for teenage students to deepen their ability to read the Al-Qur'an. This institution applies classical strategies in its learning due to teacher limitations and learning optimization. The aim of the ustadz and ustadzah and all parties in this school institution is to provide instructtion to their students so that they know and are fluent in reading the Al-Qur'an[12].

In this study, researchers wanted to see whether the classical strategy of reading and listening to the Al-Qur'an was an appropriate and significant strategy for the student's ability to read the Al-Qur'an[13]. Apart from that, we also look at the self-intelligence of students based on their different self-intelligence. These two things are accompanied by whether or not they read often. The ability to read the Al-Qur'an here

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[9] Wahab.

[10] Sri Safrina and Muhammad Irfan, "Ability To Read Quran And Understanding Of Tajwid For Sriwijaya University Students," *Conciencia* 20, no. 2 (December 31, 2020): 77–84.

[11] Ellya Suriyani and Desi Desi, "Motivation to Learn to Read Al-Qur'an Students," *Jurnal Pendidikan Agama Islam Indonesia (JPAII)* 4, no. 2 (June 24, 2023): 43–48.

[12] M. Kharis Fadillah, "Alqur'an Reading Quality of The Santri : An Experimental Study Toward the Usage of An-Nahdliyah Method," *Journal of Research in Islamic Education* 1, no. 1 (June 23, 2019): 11–20.

[13] N. Juni Triastuti and Intan Kusuma Dewi, "The Relationship between Listening to Religious Music and Reading Al-Qur'an to Anxiety Levels of Medical Students," *International Journal of Research in Medical Sciences* 7, no. 1 (December 26, 2018): 125.

can be seen through the correct pronunciation of letters, the ability to use tajwid rules correctly, as well as fluency and fluency in reading. In this case, it can be measured how high the students' ability to read the Al-Qur'an is seen from the perspective of the learning strategies used, the self-intelligence of each student, and how often the students hone their reading skills through independent practice[14].

In this study, researchers wanted to see whether the classical strategy of reading and listening to the Al-Qur'an was an appropriate and significant strategy for the student's ability to read the Al-Qur'an. Apart from that, we also look at the self-intelligence of students based on their different self-intelligence. These two things are accompanied by whether or not they read often. The ability to read the Al-Qur'an here can be seen through the correct pronunciation of letters, the ability to use tajwid rules correctly, as well as fluency and fluency in reading[15]. In this case, it can be measured how high the students' ability to read the Al-Qur'an is seen from the perspective of the learning strategies used, the self-intelligence of each student, and how often the students hone their reading skills through independent practice.

B. Literatur Review and Hypothesis Development

1. The Influence of the Classical Strategy of Reading to the Al-Qur'an on Reading Intensity and Ability to Read the Al-Qur'an

The classical strategy of reading and listening to the Al-Qur'an is one of the learning strategies used in developing the ability to read the Al-Qur'an. The classical strategy of reading and listening to the Al-Qur'an itself is an activity of learning to read the Al-Qur'an which is carried out together or classically, then students read in turns either individually or in groups and other students are instructed to listen[16]. Classical strategies carried out at school can motivate students to learn to read at home. The knowledge gained through classical learning can be used as a reference by students when studying independently at home. This classical reading activity will continue on an ongoing basis. In this case, students are instructed to study and understand the rules

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[14] Nisa Nurzanah, Chaerul Rochman, and Maslani, "The Ability of Students in Aplicating Tajwid While Reading the Holy Quran," *EDUKASI : Jurnal Pendidikan Islam (e-Journal)* 7, no. 1 (June 5, 2019): 62–68.

[15] Vina Prabaningtyas and Imam Tabroni, "Improving the Ability of Tajwid Science in Reading the Qur'an," *Jurnal Pengabdian Masyarakat Bestari* 1, no. 8 (December 1, 2022): 835–46.

[16] M. Asep Fathur Rozi and Arina Nur Laili, "Al-Qur'an Learning Strategy Through the Wafa Method in Elementary Schools," *EDUKASI : Jurnal Pendidikan Islam (e-Journal)* 8, no. 2 (December 4, 2020): 212–21.

of reading the Al-Qur'an properly and correctly so that at the next meeting their reading ability will increase[17].

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

H-DIRT 1: *The classical strategy of reading and listening to the Al-Qur'an influences the intensity of students' reading of the Al-Qur'an.*

Based on previous research in learning using this strategy, students must maintain their focus because the teacher will randomly appoint who will read in turn. Apart from that, the ustadz/ustadzah will correct when students experience errors in reading ,[18]. The teacher also emphasizes and deepens tadjwid, makharijul letters, and other rules for reading the Al-Qur'an.

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

H-DIRT 3: *The classical strategy of reading and listening to the Al-Qur'an has the effect of improving students' Al-Qur'an reading skills.*

2. The Influence of Self-Intelligence on Reading Intensity and Ability to Read the Al-Qur'an

Every human being's intelligence is divided into three aspects, namely Intelligence Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ). In this case, humans are seen as special creatures which is reflected in the gift of reason, language, culture, and ethics. In this regard, the educational process does not only prioritize IQ aspects but also needs to develop EQ and SQ aspects [19]. So these three aspects must work in synergy for maximum results. As in reading the Al-Qur'an, it always involves IQ, having EQ awareness, and having a reference to SQ. It can be understood that reading is not just a physical activity but a spiritual activity [20]. The level of knowledge, high will, and awareness of the commandments of the Islamic

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[17] Hanifudin Hanifudin and Khoirotul Idawati, "Strategy for Improving the Quality of Al-Qur'an Learning Using the WAFA Method in Integrated Islamic Elementary Schools," *Global International Journal of Innovative Research* 2, no. 3 (March 14, 2024): 672–84.

[18] Hanifudin and Idawati.

[19] Siti Romlah and Et Al, "Intelligence of Ûlû Al-Albâb in Transpersonal Psychology Perspective," *Turkish Journal of Computer and Mathematics Education (TURCOMAT)* 12, no. 11 (May 10, 2021): 7118–24.

[20] Siti Shofiyah et al., "Religious Feelings and Motivation of Adolescents in Learning Al-Qur'an: A Case Study at Pondok Pesantren Al-Hasan Ciamis," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 8, no. 2 (December 30, 2022): 363–76.

religion have a significant influence on the intensity of students' reading of the Al-Qur'an.

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

H-DIRT 2: *Self-intelligence has the effect of increasing the intensity of students' reading of the Al-Qur'an.*

Self-intelligence is a fundamental thing that influences students' ability to read the Al-Qur'an [21]. It has been previously mentioned that students' ability to read the Al-Qur'an is influenced by three aspects of self-intelligence, including the IQ aspect which influences their knowledge, the EQ aspect which influences the emotional drive of each student, and the SQ aspect which also greatly influences the students' confidence [22]. So the higher the student's intelligence level, the faster and more precise the response and speed in developing the ability to read the Al-Qur'an. On the other hand, when the intelligence level is low, reading ability will lag behind.

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

H-DIRT 4: *Self-intelligence has the effect of increasing students' ability to read the Al-Qur'an.*

The Effect of Reading Intensity on the Ability to Read the Al-Qur'an. The ability to read the Al-Qur'an can be seen through the skills possessed by students related to the ability to pronounce letters (characteristics and makharijul letters) and to pronounce reading sounds in accordance with the rules of tajwid science well and correctly. In order to improve, the students' ability to read the Al-Qur'an requires stages and processes to achieve reading perfection [23]. It is at this stage that high reading intensity is very necessary. There are many aspects that drive students' reading intensity, such as frequency, duration a steady time period, and a large number of

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[21] Romlah and Al, "Intelligence of Ûlû Al-Albâb in Transpersonal Psychology Perspective."

[22] Siti Maulidia, Syahabuddin Nur, and Dony Ahmad Ramadhani, "The Effect of Memorying The Qur'an on Emotional Intelligence," in *Proceedings of the 5th International Conference on Learning Innovation and Quality Education*, vol. 3, ICLIQE '21 (New York, NY, USA: Association for Computing Machinery, 2022), 1–5.

[23] Ridwan and Noer Sari Fanny, "Teacher's Efforts In Improving Al-Qur'an Reading Ability For Students Of Class V At Mi Nurul Haramain Narmada," *El Midad* 15, no. 1 (June 1, 2023).

verses that will provide greater understanding and fluency in readin[24]g. So this reading intensity has a significant influence on students' reading ability.

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

H-DIRT 5: *Reading Intensity has the effect of improving students' Al-Qur'an reading skills.*

3. The Mediating Role of Reading Intensity on the Classical Strategy of Reading and Listening to the Al-Qur'an and Self-Intelligence on the Ability to Read the Al-Qur'an

Mediation has a role in influencing the classical strategy of reading and listening to the Al-Qur'an on the ability to read the Al-Qur'an [25]. Purpose of the study: Motivation to learn to read the Qur'an is a driving force that arises both from outside and from within a person or student who encourages them to carry out noble worship activities whose rewards are multiplied by Allah if they read them seriously and play an important role in giving enthusiasm, enthusiasm and pleasure in learning to read Al-Qur'an. The purpose of this study was to determine the motivation to learn to read the Qur'an of students at Madrasah Nurul Jihad, indicators of learning motivation. Originality of this study: This research presents findings that illustrate how the madrasah environment, family support, and students' internal factors influence their motivation to master the skill of reading the Al-Qur'an. By understanding these motivations, this research provides valuable insights into the development of more effective and in-depth learning approaches in the madrasa context, which can increase interest and quality of Al-Qur'an learning for students (Suriyani & Desi, 2023). The role of the mediator, in this case, is to mediate the strategy implemented by the teacher regarding the student's ability to read the Al-Qur'an. In this case, the teacher provides strategies as a consistent way to develop students' Al-Qur'an reading skills. In this case, the mediator has the role of maximizing the ability to read the Al-Qur'an through

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[24] Pipit Soesilowati Tri Indrijaningrum and Muhammad Hamdan, "Correlation Between Frequency and Curation on Reading The Qur'an with Cognitive Function at Elderly," *International Journal of Psychosocial Rehabilitation* 24, no. 02 (2020): 4062–71.

[25] Triastuti and Dewi, "The Relationship between Listening to Religious Music and Reading Al-Qur'an to Anxiety Levels of Medical Students."

intensive reading strategies [26]. So in this case, using the classical strategy of reading and listening as an intense strategy will affect the students' ability to read the Al-Qur'an.

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

H-IND 1: *Reading intensity mediates a positive influence on the influence of classical strategies on the ability to read the Al-Qur'an.*

The mediator has the role of bridging the gap between self-intelligence and the ability to read the Al-Qur'an. In this case, students who have a high IQ will have a strong will and continue to be intense in learning to read[27]. Apart from that, supported by EQ and SQ intelligence which is reflected in the encouragement of a strong positive attitude, it will further increase the intensity of reading so that it will improve students' reading abilities[28].

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

H-IND 2: *Reading intensity mediates a positive influence on the influence of classical strategies on the ability to read the Al-Qur'an*

C. Research Method

1. The Method and Instrument

This research uses a quantitative approach using data collection techniques in the form of questionnaires [29]. This research has an expo facto design using a causal-comparative research approach, namely to determine the influence of the independent variables (classical strategy and self-intelligence), the mediator (reading intensity), and the dependent variable (ability to read the Al-Qur'an). In collecting data, researchers used a technique in the form of a questionnaire which was distributed to 103 students at Madrasah Diniyah SMP PGRI Selur. The data collection technique used in this research

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[26] Hudzaifah Al Ayyubi, Mundir Mundir, and Mu'niah Mu'niah, "Taḥsīn And Taḥfīz Al-Qur'an Learning Methods: Case Study At Al Furqan Junior High School Jember," *International Journal of Educational Research & Social Sciences* 4, no. 4 (August 30, 2023): 651–63.

[27] Maulidia, Nur, and Ramadhani, "The Effect of Memorying The Qur'an on Emotional Intelligence."

[28] Baharuddin Baharuddin et al., "Assessment of Al Qur'an Reading and Writing Program for Islamic Character Development in Higher Education," *IJECA (International Journal of Education and Curriculum Application)* 7, no. 1 (March 20, 2024): 1–13.

[29] Rihab Wit Daryono et al., "The Development of a Competency Framework for Architectural Engineering Graduates: Perspectives by the Construction Industry in Indonesia," *JOTSE* 14, no. 2 (2024): 274–90.

was purposive sampling using the random sampling method. Filling out the questionnaire is carried out by students using the questionnaire sheet provided.

The data collection technique in this research uses a questionnaire with a focus on four variables, namely the independent variables Classical Strategy (X1) and Self-intelligence (X2), the dependent variable Al-Qur'an Reading Ability (Y), and the intervening variable reading intensity (Z). The measurement and analysis of this research use a Likert scale consisting of 4 alternative answers, namely points 1 = disagree to 4 = strongly agree. Research instrument variables are shown in Table 1:

Table 1:
The Construct of the Research Variables

No	Variable	Indicators	Construct	References
1	Classic Strategy (X1)	Reading Method	CS1	(Hanifudin & Idawati, 2024; Holidah et al., 2022; Idris et al., 2022; Jumarni, 2022; Rozi & Laili, 2020; 2018; Zahroh, 2022)
2		Listen	CS 2	
3		Individual Reading ask	CS 3	
4		Makhrajul Letters	CS 4	
5		Tadjwid Rules	CS 5	
6		Note down points	CS 6	
7		Ask	CS7	
8	Self-Intelligence (X2)	Memory	SI1	(Amin & Pratama, 2022; Hasbi et al., 2022; Maulidia et al., 2022; Novianti, 2023; Romlah & Al, 2021;; Wahab, 2022)
9		Linguistic Ability	SI2	
10		Phonetic Ability	SI3	
11		Self-awareness	SI4	
12		Emotional and spiritual connection	SI5	
13		Willingness	SI6	
14		Emotional self	SI7	
15		Enthusiastic	SI8	
16		Social skills	SI9	
17	Reading Intensity (Z)	Reading period	RI1	
18		Reading Duration	RI2	
19		Many Verses	RI3	
20		External Motivation	RI4	
21		Involvement of Al-Qur'an educational	RI5	

No	Variable	Indicators	Construct	References
		institutions		
22		Perseverance	RI6	
23		Concentration	RI7	
24		Consistency	RI8	
25	Ability to Read the Al-Qur'an (Y)	Suitability of Makhraj Letters	ARQ1	
26		Compliance with Tadjwid Rules	ARQ2	
27		Smoothness	ARQ3	
28		Tempo	ARQ4	
29		Tone Mastery	ARQ5	
30		Letter pronunciation	ARQ6	
31		Letter Differentiation	ARQ7	

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2. Data Analysis

Statistical analysis of this research uses the PLS-SEM measurement technique .The outer model testing stage is a measurement model testing stage that aims to prove the validity and estimate the reliability of indicators and constructs. Several requirements that must be met are the indicator loading factor >0.70, and the reflective construct AVE >0.50 . Reliability estimates use Cronbach Alpha, Rho_A, and CR values >0.70. The goodness of fit model testing stage aims to test the predictive power of the model and the feasibility of the model. The criteria that must be met include predictive relevance to see the predictive power of the model on the blindfolding output. Model Fit is to see whether the model and data are suitable for testing the influence of variables. The conditions are SRMR <0.10 and NFI >0.50 [30]. The inner model testing stage is to test the significance of the direct (H1-5) and indirect effects (H-IND1- 2)[31].[3233343536]

[30] Rihab Wit Daryono et al., "An Empirical Study to Evaluate the Student Competency of Vocational Education," *Int J Eval & Res Educ* 12, no. 2 (2023): 1077–84.
[31] Puspa Widyastuti et al., "The Mediation Role of University Environment in the Relationship between Self-Efficacy and Family Environment on Entrepreneurial Education Interest: A PLS-SEM

Approach," *Indonesian Journal on Learning and Advanced Education (IJOLAE)* 5, no. 3 (2023): 295–310.

[32] Fatwa Dewi Apriliani et al., "The Influence of Fashion Knowledge, Fashion Selection Factor, and Dress Etiquette on Dress Look for Members of Dharma Wanita: PLS-SEM Analysis," *Jurnal Pendidikan Dan Pengajaran* 56, no. 1 (2023); Daryono et al., "The Development of a Competency Framework for Architectural Engineering Graduates"; Kadek Arief Jayadie Putra, Mochamad Bruri Triyono, and Rihab Wit Daryono, "The Influence of Entrepreneurship Competency and Leadership Challenge to Principals' Leadership Solutions," *Jurnal Pendidikan Dan Pengajaran* 55, no. 2 (2022): 385–97; Widyastuti et al., "The Mediation Role of University Environment in the Relationship between Self-Efficacy and Family Environment on Entrepreneurial Education Interest."

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[36] Ayyubi, Mundir, and Mu'niah, "Taḥsīn And Taḥfīz Al-Qur'an Learning Methods"; Baharuddin et al., "Assessment of Al Qur'an Reading and Writing Program for Islamic Character Development in Higher Education"; Fadillah, "Alqur'an Reading Quality of The Santri"; Nuzul Fitriansyah, "Literary Discourse on Quranic Studies: A Historical Study on The Model of Literary Interpretation to The Quran," *Thaqafiyyat : Jurnal Bahasa, Peradaban Dan Informasi Islam* 21, no. 2 (May 12, 2023): 121–35; Septi Gumiandari, Ayu Sabrina, and Ilman Nafi'a, "The Correlation between Verbal Linguistic Intelligence and Reading the Qur'an in an Islamic Perspective," *Journal Corner of Education, Linguistics, and Literature* 2, no. 4 (March 6, 2023): 318–29; Indahyati Indahyati, Fidya Arie Pratama, and Rifni Asmilasti, "Teachers and Community Efforts to Motivate Students in Learning to Read and Write the Qur'an in Early Childhood Education," *Action Research Journal Indonesia*, 2020, 67–78, https://www.neliti.com/publications/341024/; Indrijaningrum and Hamdan, "Correlation Between Frequency and Curation on Reading The Qur'an with Cognitive Function at Elderly"; Hadi Muhaini, Afifah Afifah, and Noor Insani Maulidiya, "The Influence of Al-Qur'an Learning Methods 'Ummi' on the Ability to Read the Qur'an: A Quantitative Study," *International Journal of Islamic Thought and Humanities* 2, no. 2 (September 23, 2023): 264–78; Hanjany Indy Mutiarawati and Dinil Abrar Sulthani, "Pengaruh Intensitas Membaca Al-Qur'an Terhadap Sikap Religius Pada Siswa Di Smk Negeri 7 Jakarta Timur," *Jurnal Ilmiah Mandala Education* 9, no. 3 (August 1, 2023): 12–29; Triastuti and Dewi, "The Relationship between Listening to Religious Music and Reading Al-Qur'an to Anxiety Levels of Medical Students."

D. Result and Discuccion

1. Evaluation of the Measurement Models

Figure 1.
Evaluation of the Measurement Model
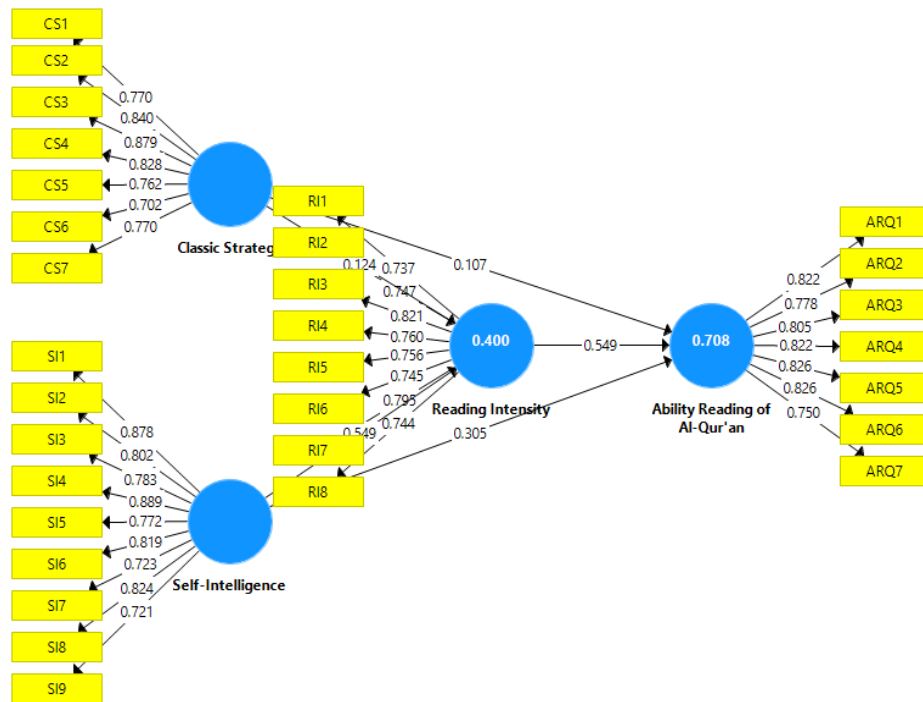
The convergent validity measurement uses a factor loading value limit of 0.70. In Table 2, the overall loading factor value for each sub-variable is > 0.70 (0.702 – recording points up to 0.889 – Self-awareness). From this, we can understand that the level of influence of the variable can be explained by 70, 20% to 88.90%. Apart from that, the Average Extracted Variance (AVE) value for each variable is > 0.50 (0.583 - Reading Intensity (Z) to 0.647 - Reading Ability of the Qur'an (Y). So it can be concluded that each sub-variable and variable In the instrument in this research model, has supported the requirements of convergent validity. Judging from the factor loading coefficient, the most dominant question item in measuring students' Al-Qur'an reading ability is the construct of self-awareness, namely 0.889 (SI4). So, the highest value of the item that can measure the ability to read the Al-Qur'an of students is the item.

Table 2.
Outer Model: Convergent Validity and Reliability

No	Variable	Indicator	Conver Validity		Consistency Reliability		
			FL (λ>0.70)	AVE (>0.50)	CA (α>0.70)	rho_A (φ>0.70)	CR (δ>0.70)
1	Classic Strategy (X1)	CS1	0.770	0.632	0.902	0.909	0.923
2		CS 2	0.840				
3		CS 3	0.879				
4		CS 4	0.828				
5		CS 5	0.762				
6		CS 6	0.702				
7		CS7	0.770				
8	Self-Intelligence (X2)	SI1	0.878	0.645	0.931	0.940	0.942
9		SI2	0.802				
10		SI3	0.783				
11		SI4	0.889				
12		SI5	0.772				
13		SI6	0.819				
14		SI7	0.723				
15		SI8	0.824				
16		SI9	0.721				
17	Reading Intensity (Z)	RI1	0.737	0.583	0.898	0.901	0.918
18		RI2	0.747				
19		RI3	0.821				
20		RI4	0.760				
21		RI5	0.756				
22		RI6	0.745				
23		RI7	0.795				
24		RI8	0.744				

No	Variable	Indicator	Conver Validity		Consistency Reliability		
			FL ($\lambda>0.70$)	AVE (>0.50)	CA ($\alpha>0.70$)	rho_A ($\varphi>0.70$)	CR ($\delta>0.70$)
25	Ability to Read the Al-Qur'an (Y)	ARQ1	0.822	0.647	0.909	0.910	0.928
26		ARQ2	0.778				
27		ARQ3	0.805				
28		ARQ4	0.822				
29		ARQ5	0.826				
30		ARQ6	0.826				
31		ARQ7	0.750				

Apart from conducting validity tests, this research also conducted reliability tests. A reference for measuring variables so that they are declared reliable is seen from the CA, Rho_A, and CR values > 0.70. The SmartPLS output in the table below shows that all variables have CA values (0.898 to 0.931) rho_A (0.901 to 0.940) and CR (0.918 to 0.942). Thus, it can be concluded that the internal consistency of the instrument's reliability in 3 aspects has a value of >0.70, so it has good reliability in measuring the ability to read the Al-Qur'an for students.

The Fornell Larcker value is explained by looking at the correlation value of the latent variable itself with the correlation variables of other latent variables. Based on Table 3, the correlation value of Al-Qur'an Reading Ability (Y) → Reading Intensity has a value of 0.805, which is greater than the correlation value of Classical Strategy (Z) with other variables (Classical Strategy → 0.540; Self-Intelligence → 0.712; and Reading Intensity → 0.788. And so on for the assessment of correlation with other variables.

Table 3.
Discriminant Vaidity: The Fornell Larcker

Variable	Y	X1	Z	X2
Ability Reading of Al-Qur'an (Y)	**0.805**			
Classic Strategy (X1)	0.712	**0.795**		
Reading Intensity (Z)	0.788	0.455	**0.764**	
Self-Intelligence (X2)	0.540	0.601	0.624	0.803

The PLS-Algorithm test results in Table 4 reveal that the HTMT value in all dimensions has a value of <0.90 (0.478 to 0.857). So it can be concluded that Fornell-Larcker and HTMT on the correlation of all variables in this research data instrument fulfill the discriminant validity test in measuring the ability to read the Al-Qur'an in students.

Table 4.
Discriminant Validity: The HTMT

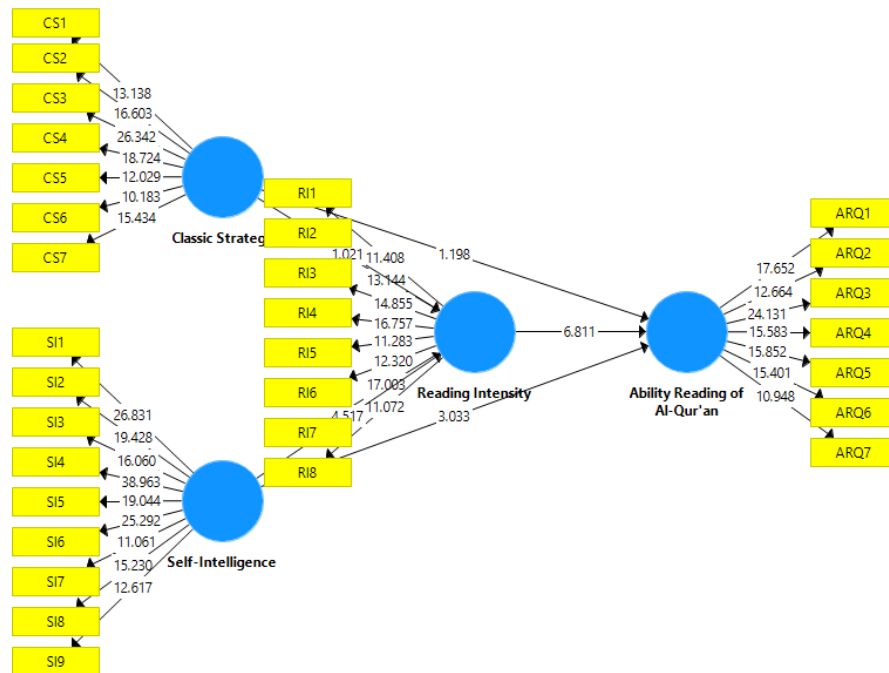| Variable	Y	X1	Z	X2
Ability Reading of Al-Qur'an (Y)				
Classic Strategy (X1)	0.582			
Reading Intensity (Z)	0.857	0.478		
Self-Intelligence (X2)	0.755	0.651	0.639	

2. Measurement of the Structural Model

Figure 2. Evaluation of Structural Model

Based on the table below, the R2 coefficient on the professional competency variable obtained a value of 0.708. This can be interpreted as Classical Strategy, self-intelligence, and Reading Intensity influencing the Al-Qur'an reading ability variable by 70.80% and the remaining 29.20% is influenced by the variable others outside the research model. So the output effect size shows that the most dominant variable in influencing the ability to read the Al-Qur'an is reading intensity (f2 = 0.620 in the strong category and the weakest variable is classical strategy (F2 = 0.025) in the small category.

Table.5

Measurement Coefficient of Input R2 and F2

Variabel	R2		F2		Construct Cross-validated (Q2)				
	Value	Decision	Value	Decision	Redundancy		Communality		Predictive
					SSE	Q2	SSE	Q2	Power
Y	0.708	Substantial	-	-	409,686	0,432	351,487	0,513	Strong
X1	-	-	0,025	Small	721,000	-	356,950	0,505	Strong

Variabel	R2		F2		Construct Cross-validated (Q2)				
	Value	Decision	Value	Decision	Redundancy		Communality		Predictive
					SSE	Q2	SSE	Q2	Power
Z	-	-	0,62 0	Large	654,8 59	-	452,7 99	0,45 0	Strong
X2	0,400	Weak	0,15 4	Medium	927,0 00	0,20 5	412,3 10	0,55 5	Strong

The next test by looking at the predictive relevance value (Q2) aims to validate the predictive ability of the model according to the reality in the field. Based on the table above, all Q2 values exceed the cut point (greater than zero). The results of calculating the predictive relevance of Q2 obtained values of 0.205 to 0.432 on the Redundancy Construct Crossvalidated and 0.450 to 0.555 on the Communality Construct Crossvalidated. So the model in measuring Al-Qur'an Reading Ability as a whole is able to explain the model analysis by 20.50% to 55.50% of the phenomenon studied. The results of these two procedures show that the ability to read the Al-Qur'an has strong predictive power.

Measurement of Direct Effects

A hypothesis can be accepted with significant criteria if it has a T statistic value above 1.96. Meanwhile, the hypothesis can be accepted with positive or negative influence if the B-value coefficient value shows the direction of positive or negative influence. Based on the table below, the hypothesis H1 (Classical Strategy (X1) → Reading Intensity (Z) obtained β-values 0.124 and P values 0.308 (0.05), and T-statistics 1.021 (< 1.96). It can be interpreted that The Classical Strategy variable (X1) has a positive but not significant effect on reading intensity (Z). This can be interpreted that when the Classical Strategy variable (X1) increases, the Reading Intensity variable will also increase, but not significantly.

In hypothesis H3 (Classical Strategy (X1) → the ability to read the Al-Qur'an (Y) obtained β-values 0.107 and P values 0.231 (0.05). This shows that the Classical Strategy variable (X1) has a positive effect, but it is not significant for the ability to read the Al-Qur'an (Y). This can be interpreted that when the Classical Strategy variable (X1) increases, the variable for the ability to read the Al-Qur'an will also increase, but not significantly.

In the hypothesis H2 (Self-intelligence (X2) → Reading intensity (Z) obtained β-values = 0.549 and P values = 0.000 (0.05). This shows that self-intelligence (X2) has a positive and significant effect on reading intensity (Z). This can be interpreted as meaning that when the self-intelligence variable (X2) increases, the reading intensity variable will also increase and vice versa.

In hypothesis H4 (Self-intelligence (X2) → Ability to read the Al-Qur'an (Y) obtains β-values = 0.305 and P values = 0.003 (0.05). This shows that self-intelligence (X2) has a positive effect and is significant to the ability to read the Al-Qur'an (Y). This can be interpreted that when the variable self-intelligence (X2) increases, the variable Ability to read the Al-Qur'an will also increase and vice versa.

In hypothesis H5 (Reading intensity (Z) → Al-Qur'an reading ability (Y) obtained β-values = 0.549 and P values = 0.000 (0.05). This shows that reading intensity has a positive and significant effect on ability. reading the Al-Qur'an (Y). This can be interpreted that when the reading intensity variable increases, the ability to read the Al-Qur'an variable will also increase and vice versa.

Table 6.

Results of Path Cooficient: Dirrect Effects

Hypothesis	Path Analysis	β-Values (+/-)	Sample Mean	SDV	T-Statistics (>1,96)	P-Values (<0,05)	Decision
H-DIR$_1$	CS → RI	0,124	0,153	0,122	1,021	0,308	Rejected
H-DIR$_2$	SI → RI	0,549	0,537	0,122	4,517	0,000	Accepted
H-DIR$_3$	CS → ARQ	0,107	0,114	0,089	1,198	0,231	Rejected
H-DIR$_4$	SI → ARQ	0,305	0,306	0,101	3,033	0,003	Accepted
H-DIR$_5$	RI → ARQ	0,549	0,539	0,081	6,811	0,000	Accepted

The Mediating Role of Reading Intensity on the Influence of Classic Strategy and Self-Intelligence Regarding Ability Reading of Al-Qur'an

Based on the table below, in testing the H-IND1 hypothesis, the results of testing the mediating influence of the reading intensity variable (Z) can be concluded that there is a positive effect (β-values = 0.068) and it is not significant (T statistic 1.115>1.96 and P values 0.256 < 0.05) between the classical strategy factors (X1) and

the ability to read the Al-Qur'an (Y). So H-IND1 states that "There is no positive and significant influence on the role of reading intensity in mediating classical strategies on students' Al-Qur'an reading ability."

In the H-IND2 hypothesis, the results of testing the mediating effect of the reading intensity variable (Z) can be concluded that there is a positive (β-values = 0.302) and significant (T statistic 3,373>1.96 and P values 0.001<0.05) influence between self-intelligence factor (X2) on the ability to read the Al-Qur'an (Y). So H-IND2 states that "There is a positive and significant influence on the role of reading intensity in mediating self-intelligence on the ability to read the Al-Qur'an".

Table 7.

Results of Path Coeficient: Indirect Effects

Hypothesis	Path Analysis	β- Values (+/-)	SDV	T- Statistics (>1,96)	P- values	Decision	Mediating Role
H-IND$_1$	CS → RI → ARQ	0.068	0.061	1.115	0.265	Rejected	No mediation
H-IND$_2$	SI → RI →ARQ	0.302	0.089	3.373	0.001	Accepted	Full mediation

3. Discussion

The results of testing the H3 hypothesis show a statistical T value of 1.198, which means it is not significant because the statistical T value must be >1.96, so the first hypothesis is rejected. Classical strategies have a positive influence on the ability to read the Al-Qur'an but are not significant in improving the ability to read the Al-Qur'an in each student. This is because the classic reading and listening strategy is usually carried out with reading and listening activities so that if something affects the student's focus, the student will just read without studying the rules. Apart from that, students who don't understand will receive very little attention. This is because the ustadz/ustadzah will carry out the justification together [37]. Apart from that, this classical strategy is also not in line with improving the students' ability to read the Al-Qur'an because if the reading is carried out in groups then the ability of each individual will be

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[37] Holidah, Masrurah, and Iftitah, "Teacher Strategies for Improving the Ability to Read the Qur'an in Early Childhood."

difficult to measure. Apart from that, the classical strategy of reading and listening is only carried out by santri together with ustadz and ustadzah in diniyah institutions so it is likely that it will not be carried out continuously by santri when studying independently. Students who read independently will tend to practice what they have learned while at the institution. This strategy will probably only motivate students to study at home [38]. This is because students who tend not to understand will need an explanation at the next meeting. Or they have other factors that make it difficult to repeat reading the Al-Qur'an. In other words, this strategy only acts as an intermediary or a way for ustadz or ustadzah to convey material and a way for teachers to optimize learning activities during class.

In mastering reading the Al-Qur'an, self-intelligence has a positive and significant influence. In this case, students who have a high level of knowledge will feel challenged to continue learning so they will increase the time and even the amount of reading they study. Apart from that, high willingness and a high sense of obedience increasingly encourage people to learn to read the Al-Qur'an intensively [39]. The increase in reading ability through the IQ aspect can be seen, for example, students who have a high memory and have the ability to grasp the material quickly will be fluent in reading the Al-Qur'an, while students who have a low memory and are slow in responding to the material will appear less fluent [40]. Not only is it influenced by the IQ aspect, but the ability to read the Al-Qur'an is also influenced by the EQ and SQ aspects. In terms of emotional EQ or very high ambition to be able to read the Al-Qur'an, it also influences the ability to read the Al-Qur'an [41]. An aspect that is no less important is SQ which plays a role in encouraging students through belief and a sense of obedience to Allah SWT. This aspect will actually increase when students study the contents of the Al-Qur'an. Usually, in this case, children who read according to their heart's desire to carry out the teachings of the Islamic religion will improve more quickly than those who have no will at all and only do it through an element of coercion

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[38] Wahyuni, "The Students' Interest Towards Reading Al-Qur'an."

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[40] Aurana Zahro El Hasbi, Yulia Hairina, and Mulyani Mulyani, "The Role of Optimism on Self-Efficacy in Memorizing the Qur'an of Elementary School Students," *Journal An-Nafs: Kajian Penelitian Psikologi* 7, no. 2 (December 1, 2022): 283–98.

[41] Shofiyah et al., "Religious Feelings and Motivation of Adolescents in Learning Al-Qur'an."

[42]. The more intelligence increases, the student's ability to read the Al-Qur'anwill also increase. Meanwhile, the more this intelligence is not sharpened, the student's ability to read the Al-Qur'an will not improve.

It turns out that students with high reading intensity will be much better at reading the Al-Qur'an. The more frequently these students read, the more their ability to read the Al-Qur'an will increase[43]. This increase in intensity can be done with guidance and direction from ustadz/ustadzah or other parties such as TPA institutions which usually provide a schedule every week, students can also increase their intensity by providing a schedule for reading the Al-Qur'an while at home, and what is no less important with regard to aspects of attitude that need to be developed, including being diligent in reading, concentrating and being consistent every day[44].

From this research, it can be understood that Al-Qur'an learning activities using the classical read-and-listen strategy provide little effect in improving the student's ability to read the Al-Qur'an . This is because classical strategies are only used during learning in educational institutions as a way for teachers to convey material and manage learning optimally. On the other hand, self-intelligence has a positive effect and further improves students' ability to read the Al-Qur'an[45]. This is because the level of understanding, enthusiasm, awareness, and self-confidence will greatly influence the level of students' willingness to learn the Al-Qur'an so that it will increase their ability to read the Al-Qur'an. Apart from that, high reading intensity will increase students' self-intelligence. This reading intensity will be very important because it will increase concentration, consistency, and a high sense of depth through a continuous learning process [46]. Accompanied by high reading intensity and increased self-intelligence, the ability to read the Al-Qur'an will greatly increase.

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[42] Khadher bin Ahmad and Dede Musa Samsul Huda, "The Role of Reading the Al-Quran on Peace of Mind," *FOCUS* 4, no. 1 (April 28, 2023): 39–44.

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E. Conclusion

This research on the impact of reading intensity in mediating the influence of classical strategies and self-intelligence on the ability to read the Qur'an has a role in providing an overview of the process for producing a Qur'anic generation. The results of the research that has been carried out can provide an idea of how students' ability to read the Al-Qur'an can be improved, including by increasing students' self-intelligence first. Increasing students' self-intelligence includes increasing their understanding power (IQ), and enthusiastic attitude (EQ), and encouraging students' awareness as Muslims to have confidence in the book of Allah SWT (SQ). as a guide to life for them. The results of this research also provide an illustration that the ability to read the Al-Qur'an in students can increase, not only by focusing on the strategies and methods used by religious teachers and religious teachers in an institution. The student's ability to read the Al-Qur'an significantly depends on the student's positive response. The intended self-response is related to their own intelligence which influences them to want to read the Al-Qur'an as often as possible. Repeating too often, will also indirectly develop memory and can even improve fluency in reading the Al-Qur'an.

Increasing the reading of the Al-Qur'an among students needs to continue to be developed. In this case, students can attend madin in an institution, and increase their consistency in reading the Al-Qur'an at home or through participation in the nearest TPQ institution. The role of ustadz and ustadzah here in general is as a transmitter of material as well as a motivator. This motivator and material will later trigger an increase in students' self-intelligence as well as being motivated to continue practicing their reading. In this case, the role of educational institutions, especially Madin, must continue to be improved. Even though classical strategies do not have much of an effect in improving students' Al-Qur'an reading skills, they can at least provide teaching and motivation for students to always believe in and study the Al-Qur'an which they will use as a guide to life. Apart from that, institutions must also take part in increasing the self-intelligence of students and continue to provide stimulus for students.

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