



Comparative Study of Maharah Qiro'ah Learning Through Prayer Readings in Malaysia and Indonesia Elementary Schools

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Abstract: This study investigates the teaching of maharah qiro'ah (Arabic reading skills) through prayer recitations in two primary schools. The main objective is to identify the learning approaches used and compare their similarities and differences. This study uses a qualitative method with a comparative analysis approach Bereday. Data were collected through interviews, documentation, and observation, and analyzed using triangulation of sources and methods. The results show that elementary schools in Malaysia use a gradual Islamic Education Curriculum and focus on basic introduction, while elementary schools in Indonesia adopt the Merdeka Curriculum with a more systematic and interactive approach. There are similarities and differences in methods, media, strategies, and are influenced by environmental and student-related factors.

Studi Komparasi Pembelajaran Maharah Qiro'ah Melalui Bacaan Sholat di Sekolah Dasar Malaysia dan Indonesia

Abstrak: Penelitian ini membahas pembelajaran maharah qiro'ah (kemampuan membaca dalam bahasa Arab) melalui bacaan sholat di dua sekolah dasar, yaitu SD Sungai Merab Luar di Malaysia dan SD Amaliah di Indonesia. Tujuan utamanya adalah untuk mengidentifikasi pendekatan pembelajaran yang digunakan serta membandingkan persamaan dan perbedaannya. Penelitian ini menggunakan metode kualitatif dengan pendekatan analisis komparatif Bereday. Data dikumpulkan melalui wawancara, dokumentasi, dan observasi, serta dianalisis dengan triangulasi sumber dan metode. Hasil menunjukkan bahwa SD di Malaysia menggunakan Kurikulum Pendidikan Islam yang bertahap dan fokus pada pengenalan dasar, sedangkan SD di Indonesia mengadopsi Kurikulum Merdeka dengan pendekatan yang lebih sistematis dan interaktif. Terdapat kesamaan dan perbedaan dalam metode,



INTRODUCTION

Arabic is a widely studied foreign language, especially by Muslims, due to its crucial role in understanding Islamic teachings (M. Ritonga et al., 2020). As a language of religious ritual, Arabic is not only used in worship but is also believed to possess high spiritual value. Unfortunately, in practice, the use of Arabic is sometimes disproportionate, resulting in a mixture of "teachings" and "culture" (Sudarno, 2014: 16-18).

Arabic serves as a religious language, meaning that a true understanding of religious teachings can only be achieved through mastery of Arabic, as Islamic teachings are contained in the Qur'an and the Sunnah, both of which are in Arabic (Nurfarida, 2013). Therefore, learning Arabic is a prerequisite for understanding the contents of the Qur'an, as well as a means of spiritual communication in worship such as prayer and supplication.

The uniqueness of Arabic also

lies in its status as the language of the Quran, which is not only a means of communication but also a spiritual medium (Syamsudin, D., Putra, MRM, Said, EM, & Fardatussolihat, N, 2023). This language is a close identity for Muslims because it is used daily, but also feels distant because of its difficulty in learning (Zaenuddin, et al., 2015: 1).

Because the Quran and Hadith are in Arabic, it is important for Muslims to study and master them from an early age to easily understand and practice them (Rohmat, 2012: 21). Arabic is also referred to as "The Way" in learning the principles of Islamic teachings (Cahya Edi Setyawan & Khairul Anwar, 2020).

Arabic should be taught in educational institutions under the Ministry of Religious Affairs or in Islamic-oriented schools. The primary goal is to strengthen students' language skills, both spoken and written (Rohmat, 2012: 33). Language skills, or *maharah al-*

lughah, consist of four aspects: listening (*istima'*), speaking (*kalam*), reading (*qiro'ah*), and writing (*kitabah*). Of the four, *maharah qiro'ah* is the most important because good reading skills are the foundation for mastering the other aspects (Akrom Fahmi, 2015: 11).

The practice of reading the Quran is a key skill in Islamic religious education, particularly in the context of learning prayer recitations. The goal is to enable students to read Arabic texts correctly and understand their meaning, which also contributes to the development of a child's character and spiritual values.

Malaysia and Indonesia, as predominantly Muslim countries, have also developed Arabic language learning through various educational institutions. In Malaysia, 64% of the population is Muslim, which has a significant influence on Arabic language learning (Khoiriyah, H., 2020). In both countries, *qira'ah* learning is a focus in elementary schools, but the methods used differ. Sungai Merab Luar Malaysia Elementary School

uses an interactive, technology-based approach, while Amaliah Indonesia Elementary School uses traditional methods with an emphasis on memorization.

This study aims to compare the teaching methods of *maharah qiro'ah* through prayer recitation at the two schools. This research aims to identify similarities and differences and assess the effectiveness of the methods used in improving students' reading skills.

The urgency of this research is further strengthened by the need for more effective teaching strategies in learning the recitation of the Qur'an, given the importance of prayer recitation in daily worship. The school environment and local culture also influence student achievement (Badriah & Sukati, 2021), and selecting the right method significantly impacts successful language acquisition (Umi Latifah, 2023).

Based on this, the author conducted a study entitled "Comparative Study of *Maharah Qiro'ah* Learning through Prayer Readings between Sungai Merab

Elementary School Outside Malaysia and Amaliah Elementary School Indonesia." It is hoped that the results of this study can provide recommendations for the development of a more effective curriculum and teaching methods and become a reference for educators and policy makers.

METHOD

This research uses a comparative method with a qualitative approach, known as naturalistic research because it is conducted in a natural setting. According to Bogdan and Taylor, a qualitative approach produces descriptive data in the form of written words and observable behavior. The purpose of using this approach is to gain a deeper understanding of the phenomenon being studied (Lexy J. Moleong, 2013: 04).

The reason researchers chose schools in these two countries is because these two countries are Muslim majority countries which are definitely closely related to learning using Arabic, and they also definitely have their own uniqueness in implementing Arabic language teachings in their schools. The respondents in this study numbered 6

people, namely one teacher and two students at each school.

The qualitative method in this study is expected to produce complete, accurate, credible, and meaningful data, obtained through the process of collecting, comparing, and analyzing information to achieve acceptable generalizations (Masri, 2016: 27). The researcher collected intensive data from respondents and other relevant sources related to the learning of *maharah qiro'ah* through prayer reading at SD Sungai Merab Luar Malaysia and SD Amaliah Indonesia.

The type of research applied is comparative, namely comparing variables in two or more different samples (Sugiyono, 2012). According to Dra. Aswani Sudjud and Sugiyono (2016), comparative research can identify similarities and differences regarding objects, work methods, views, and the evolution of individual or group perspectives.

Hudson (2007:3) explains that the comparative method is used to compare facts and characteristics of objects based on a specific framework, thus enabling researchers to analyze cause-and-effect relationships. Similarly, Nazir (2005:58)

states that comparative research aims to uncover cause-and-effect relationships by analyzing the factors causing a phenomenon, particularly those related to macro variables within a broader system.

This research was conducted in two locations, namely Sungai Merab Luar Elementary School in Malaysia and Amaliah Elementary School in Indonesia, with a time span of implementation from August 2024 to January 2025. This research includes various important stages, starting from initial observations to identify the field context, the preparation of relevant research instruments, the process of data collection and analysis, until finally compiling a final report that represents the findings and conclusions from the entire series of research processes.

The data collected in this study fall into two main categories: primary and secondary data. Primary data were obtained directly from primary sources through in-depth interviews with teachers and students who participated in the study. Secondary data, on the other hand, were sourced from official school documents, such as the school profile, organizational structure, school

vision and mission, and relevant learning implementation documents. Data collection techniques used in this study included direct observation, structured interviews, and documentation. Observations were conducted systematically to capture various activities and learning dynamics taking place in the classroom. Interviews provided the researcher with the opportunity to obtain more detailed information from the respondents, while documentation was used to review various written documents to support and complement the data from the observations and interviews.

To ensure the validity of the data obtained, this study employed triangulation techniques, including source and method triangulation. Source triangulation was conducted by comparing information obtained from various sources, both teachers and students, to ensure data consistency. Method triangulation, on the other hand, combined the results of observations, interviews, and documentation, all directed at the same object or phenomenon. Through this approach, researchers were able to verify the accuracy of the data and

increase the credibility of the research findings.

Data analysis was conducted using descriptive and comparative methods, adopting George Z.F. Bereday's analysis model. The analysis process began with the data mining stage, where researchers collected data through direct observation, in-depth interviews, and documentation of the implementation of *maharah qiro'ah learning* through prayer recitations. Next, the obtained data were compiled and described in narrative form or classification tables to facilitate analysis. In the data interpretation stage, researchers interpreted the findings based on the social, cultural, and educational contexts prevailing in each school. Data were analyzed to identify the relationship between learning methods and student achievement.

The next stage is the initial comparison, which is the process of determining which dimensions or aspects will be compared between the two schools. After that, a tentative hypothesis is formulated as a first step in developing analytical arguments. The process continues with the final comparison, which is an in-depth

analysis of the learning outcomes of the *maharah qiro'ah* through prayer recitations at both schools. From this, the researcher identifies key similarities and differences, which are then summarized in the form of generalizations or applicable general patterns, as well as typologies or characteristics of each learning approach.

The final conclusion of this study not only provides a general overview of the practice of *maharah qiro'ah learning* in two elementary schools across countries, but also produces findings that can be used as evaluation materials, curriculum development, and strategies to improve the quality of Arabic language learning in the context of elementary education in different regions.

RESULT & DISCUSSION

Result

This study compares the learning approaches for the *Maharah Qiro'ah program* at Sungai Merab Elementary School (Outside Malaysia) and Amaliah Elementary School (Indonesia). In Malaysia, learning follows the national Islamic education curriculum, focusing on introducing the *hijaiyah alphabet* ,

tajwid (recitation), and understanding the meaning of readings gradually, tailored to the students' age. The approach is gradual and does not require complete mastery from the start.

Meanwhile, SD Amaliah Indonesia implements the Merdeka Curriculum which is combined with an independent curriculum. The approach is more systematic using *the Iqra'* , *Tilawati* , *Talaqqi* , and *Tahsin methods*. The focus is on correct reading according to *tajwid* and *makhraj*, understanding the meaning, and memorizing the reading of the Al-Quran, prayers, and prayer readings.

Both emphasized the importance of prayer recitation as a medium for learning *qiro'ah* . In Malaysia, the approach is based on habituation and direct practice, while in Indonesia, it involves special programs, structured evaluations, and congregational practice. Both believe that prayer recitation can improve students' reading skills and understanding of *qiro'ah* in the context of daily worship.

Below, the researcher will present the results of interviews, observations, and documentation:

A. Learning *Maharah Qiro'ah* Through Prayer Readings Applied at Sungai Merab Elementary School, Malaysia and Amaliah Elementary School, Indonesia.

Learning *the correct pronunciation of the Quran* through prayer recitations at Sungai Merab Elementary School (Outside Malaysia) and Amaliah Elementary School (Indonesia) is equally important. At the Malaysian elementary school, the urgency lies in getting students used to reading correctly and understanding that prayer recitations are part of worship, thus motivating them. Meanwhile, at Amaliah Elementary School (Indonesia), prayer recitations are seen as a means of practicing fluency in reading, memorization, and understanding Arabic reading rules such as *tajweed* and *makharijul huruf* (letter pronunciation).

In implementing the method, Sungai Merab Elementary School uses a traditional approach, with students writing on the board, copying it, then memorizing it and practicing it in worship. In contrast, Amaliah Indonesia Elementary

School implements a systematic method through additional "material plus" subjects, starting with teacher examples, group reading, memorization, and individual memorization.

Students at Sungai Merab Elementary School tended to respond enthusiastically, viewing school as a place to prepare for the future. At Amaliah Elementary School, responses varied. Some students showed difficulty reading and memorizing, and demonstrated a lack of commitment to learning.

In terms of learning media, Sungai Merab Elementary School does not use any special media other than a blackboard, while Amaliah Elementary School uses level-appropriate textbooks to support learning. Environmental support is also a key factor. Sungai Merab Elementary School has religious routines such as morning Quran recitation and congregational prayer. Amaliah Elementary School is under the auspices of an Islamic foundation with various programs such as *memorizing the Quran* and religious competitions.

To address student difficulties, teachers at Sungai Merab Elementary School provide motivation and encouragement. At Amaliah Elementary School, students experiencing difficulties are given more time and directed to additional tutoring. The teachers' roles also differ. At Sungai Merab Elementary School, teachers emphasize the importance of reading correctly to retain the meaning of the text. Meanwhile, at Amaliah Elementary School, teachers focus more on technical guidance and evaluating the accuracy of reading and prayer practice.

Supporting factors for success at Sungai Merab Elementary School are a strong Islamic culture and students' enthusiasm for learning. At Amaliah Elementary School, success is supported by teacher competence and students' habit of participating in Quranic study activities outside of school. The obstacles faced also differ. At Sungai Merab Elementary School, students tend to study only at school due to a less supportive home environment. At Amaliah Elementary School, the obstacles

come from students who are not serious about their studies, so teachers focus more on students with problems.

Learning evaluations also differ. At Sungai Merab Elementary School, there are no formal evaluations, only an emphasis on memorizing reading passages. In contrast, at Amaliah Elementary School, evaluations are conducted systematically through weekly memorization assignments and number-based semester exams that consider accuracy and reading comprehension.

Prayer recitations also play a significant role in improving the ability to read and understand Arabic texts. Because prayer recitations use Arabic and Quranic verses, students become more familiar with Arabic letters, vocabulary, and sentence structure. When taught using proper *qira'ah rules*, students will become more fluent and quick in recognizing and understanding other Arabic texts, ultimately improving their overall reading skills.

B. *Maharah qiro'ah* through Prayer Readings at Sungai Merab Elementary School, Malaysia and Amaliah Elementary School, Indonesia.

Learning the *recitation of prayers* through prayer recitations at Sungai Merab Elementary School in Malaysia and Amaliah Elementary School in Indonesia demonstrates a similar goal: developing good and correct Arabic reading skills in students from an early age. Both integrate prayer recitations as a means of familiarizing students with reading Arabic texts, observing tajweed rules and understanding the meaning of the reading.

Similarities include the use of memorization methods, the active role of teachers in providing guidance, and a religious environment that supports the learning process. In both schools, teachers play a crucial role in motivating and guiding students to correctly recite prayer recitations. Furthermore, learning in both schools still relies on conventional methods such as blackboards and textbooks as the primary media,

without the use of digital technology.

However, there are fundamental differences in the teaching approach and system. Sungai Merab Elementary School adheres to the Malaysian Islamic curriculum, which is more flexible and gradual, adapting to students' initial abilities. The learning process places greater emphasis on habituating and internalizing the meaning of prayer recitations as part of worship. In contrast, Amaliah Elementary School implements the Independent Curriculum with a systematic and structured approach, complemented by a tiered guidebook, and regular evaluations in the form of weekly memorization assignments and in exams.

In terms of student responsiveness, Sungai Merab Elementary School demonstrated high enthusiasm because students recognized the importance of learning for their future, while at Amaliah Elementary School, some students still lacked focus and motivation. The factors supporting success also differed; Sungai Merab Elementary School relied on the school's

Islamic culture and students' enthusiasm for learning, while Amaliah Elementary School was supported by competent teachers and student involvement outside of school through the TPA (Teaching Day) and Koranic study groups.

Another difference is evident in the inhibiting factors. Sungai Merab Elementary School faces challenges from a lack of support for home learning, while Amaliah Elementary School is hampered by low motivation for learning among some students. However, both have developed different strategies to overcome these obstacles, ranging from additional tutoring to after-school tutoring.

In conclusion, both schools have their own approaches and strengths in teaching *the maharah qiro'ah* through prayer recitation. Sungai Merab Elementary School excels in fostering spiritual meaning and habituation, while Amaliah Elementary School is stronger in the technical aspects and learning structure. This comparison demonstrates that the success of *qiro'ah learning* is greatly influenced by the *pedagogical approach*, environmental support, and student readiness.

CONCLUSION

This study has explained about the learning of *maharah qiro'ah* through prayer readings between Sungai Merab Elementary School Outside Malaysia and Amaliah Elementary School Indonesia, so the researcher can provide conclusions related to the comparative study of learning *maharah qiro'ah* through prayer readings between the two schools, in accordance with the formulation of the research problem, namely as follows:

1. The teaching of *the recitation of the Quran* at Sungai Merab Elementary School, Outside Malaysia, refers to the Malaysian Islamic Education Curriculum, which emphasizes the introduction of the hijaiyah letters and understanding the meaning of readings without requiring students to fully master *the recitation of the Quran from an early age*. At Amaliah Indonesia Elementary School, the curriculum used is the Merdeka Curriculum combined with an independent curriculum. The focus of learning at Amaliah Elementary School is more systematic, implementing several *recitation methods* to ensure students can read

according to the rules/rules, understand the meaning, and memorize the recitations for practice. At Sungai Merab Elementary School Outside Malaysia, the teaching of recitation of *the Quran* in prayer is seen as a means that not only trains students' reading skills but also helps them internalize the meaning of the recitation as part of worship. With this method, students are more motivated to read correctly according to the rules of tajweed. On the other hand, Amaliah Indonesia Elementary School also emphasizes the importance of learning *recitation of the Quran* through prayer recitations as a means to train Arabic reading skills from an early age. In terms of methods used, both schools still rely on conventional methods without the use of digital technology, with evaluations aimed at ensuring students can read, memorize, and apply prayer recitations properly. Learning success is supported by the habit of reading the Qur'an, praying in congregation, and competent teachers, but they face obstacles such as a lack of student attention or motivation and family support. To

- overcome these difficulties, Sungai Merab Elementary School encourages students to study and memorize for practice, while Amaliah Elementary School
2. provides additional programs and special guidance. The role of teachers also differs, with Sungai Merab Elementary School focusing more on student motivation, while Amaliah Elementary School emphasizes technical guidance and rigorous evaluation. The challenges of the bilingual environment at Sungai Merab Elementary School cause language interference in learning *qiro'ah* , but also provide a better cognitive start, while Amaliah Elementary School, which is monolingual, allows students to focus more on understanding Arabic texts systematically. Overall, learning effectiveness is influenced by the language environment and teaching methods used, where a more focused and systematic approach has been proven to provide more optimal results in improving students' *maharah qiro'ah*.
 3. The similarities and differences in learning *maharah qiro'ah* through prayer reading between Sungai Merab Elementary School Outside Malaysia and Amaliah Elementary School Indonesia can be seen in the following table:

Table 1 Equation of the SD of the Merab River, Outer Malaysia with Amaliah Indonesia Elementary School

Sungai Merab Elementary School Outside Malaysia	Amaliah Indonesia Elementary School
<ol style="list-style-type: none"> 1. Both use the same curriculum aims to introduce students to good and correct <i>qiro'ah skills</i> through prayer readings. 2. Both emphasized that learning <i>the maharah qiro'ah</i> through prayer reading has great benefits for students in getting used to reading Arabic well, and prayer reading can make an important contribution. 3. Both use the memorization method in learning <i>the maharah qiro'ah</i> through prayer readings. 4. Both use learning methods that optimize available resources in achieving learning objectives, still rely on conventional methods. 5. Both implement a learning environment that is oriented towards Islamic values. 6. For students who experience difficulties, teachers at both schools work together to overcome them by providing encouragement, enthusiasm, and motivation in guiding students. 	

Table 2 Differences between Sungai Merab Elementary School Outside Malaysia and Amaliah Elementary School in Indonesia

Sungai Merab Elementary School Outside Malaysia	Amaliah Indonesia Elementary School
Using the Malaysian education curriculum.	Using the Merdeka curriculum and also innovating with the school's independent curriculum.
The goal to be achieved is to introduce students to prayer readings that use Arabic.	The goal to be achieved is to improve students' understanding and mastery in reading Arabic.
The learning method applied is the direct method.	The learning methods applied are <i>the Iqra'</i> , <i>Tilawati</i> , <i>Talaqqi</i> and <i>Tahsin methods</i> .
No learning media is used, only utilizing the stationery available.	No learning media are used, only textbooks.
Teachers only provide encouragement and motivation for students.	Not only is encouragement and motivation given to students who are experiencing difficulties.

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