Literacy in Reading the Qur'an among Indonesian Muslims: Reasons and Solutions

(A Case Study of Urban Muslim Adults in Java Island in Indonesia in 2024)

Asri Nur Chiquita

10168665

Supervised by

Prof. Dr. Muraina Kamilu Olanrewaju

A thesis submitted in fulfilment of the requirements for the degree of

Master of Arts (Islamic Studies)

at the

International Open University

January 2025

CERTIFICATION

I certify that this study was carried out by Asri Nur Chiquita with Student Number ST10168665 in the Faculty of Islamic Studies, International Open University, under my supervision.

Prof. Dr. Muraina K.Olanrewaju — January, 19th 2026

Supervisor — Date

Dr. Muhammad Salama — January, 19th 2026

Head of Islamic Studies — Date

Associate Prof. Dr. Muhammad Anwar Sahib — January, 19th 2026

Dean, Faculty of Islamic Studies — Date

…… — January, 19th 2026

External Examiner — Date

DEDICATION

In the Name of Allah, the Most Gracious, the Most Merciful

This work is humbly dedicated to:

Allah Subhanahu wa Ta'ala
The Source of all knowledge and wisdom, whose endless mercy and guidance have carried me through every step of this journey.

My Beloved Mother, Yudith Huwoyon
For her unwavering love, endless sacrifices, and constant prayers that have shaped who I am today.

My Late Father, Evron Asrial
May Allah have mercy on his soul, grant him Jannah, and bless him for the values and lessons he instilled in me.

My Dear Husband, Faqih Pratama Muhti
For his steadfast support, patience, and prayers throughout this journey. I am deeply grateful for his love, encouragement, and the tranquility he brings to my heart.

Thank you for coming into my life at the right time — a reminder that Allah's timing is always perfect. May Allah reward him abundantly and bless our union with mercy, understanding, and everlasting barakah.

The Muslim Ummah
May this contribution serve as a small step toward the betterment of our shared faith, knowledge, and unity.

Alhamdulillah, for everything.

ACKNOWLEDGEMENTS

In the Name of Allah, the Most Gracious, the Most Merciful

Alhamdulillah, all praise and gratitude are for Allah Subhanahu wa Ta'ala, whose mercy, guidance, and blessings have brought me to this point and made this work possible.

I wish to express my profound gratitude to **International Open University**, where I had the honor of pursuing both my pre-master's and master's degrees in Islamic Studies. My heartfelt appreciation goes to my supervisor, **Prof. Dr. Muraina Kamilu Olanrewaju**, for his insightful guidance, encouragement, and support throughout this journey. I also extend my thanks to all the lecturers in the **Faculty of Islamic Studies**, whose teachings have enriched my understanding and inspired me to be a better person and complete this work.

A special acknowledgment goes to my former supervisor, **Dr. Muhammad Salama**, who helped me choose this meaningful topic and guided me during the initial stages of this research.

To my beloved family: my mother, **Yudith Huwoyon**, and my father, **Evron Asrial**, for their endless love, prayers, and sacrifices. To my dear sisters, **Anissa Nur Alifia Asrial** and **Awliya Nur Fawziah Asrial**, thank you for your constant encouragement and support. To my soulmate, **Faqih Pratama Muhti**, thank you for your presence in my life.

My sincere gratitude also goes to my cherished friends, **Diah Cahya Febriwati**, **Eka Zahnia Purnamasari**, **Rif'atul Mahmudah**, and **Luthfatul Amaliana**, whose kindness, assistance, and contributions have been invaluable throughout this process.

Finally, I am also deeply grateful to all the respondents who participated in this research and to everyone who has supported me, directly or indirectly, during this journey. May Allah bless you all abundantly with His mercy and reward you with the best state and sustenance in this life and the Hereafter.

ABSTRACT

This study evaluates Qur'anic literacy among Indonesian Muslims, focusing on reading levels. It aims to identify factors contributing to low literacy, such as educational barriers, socioeconomic status, gender, and rural-urban disparities. The research utilizes a quantitative surveys to explore these dimensions comprehensively in urban area of Java Island. Two hundred eighty seven (287) participants constituted the study's sample. The data obtained was analyzed using percentage and Pearson Product Moment Correlation (PPMC) Statistical method. Four research hypotheses were formulated and tested at 0.05 level of significance. The result showed that there was significant relationship between Qur'anic literacy levels and Qur'anic education access and facilities ($r= 0.236$; $p<0.05$); there was significant relationship between Qur'anic literacy levels and socioeconomic status ($r= 0.350$; $p<0.05$), there was significant relationship between Qur'anic literacy levels and gender ($r=0.120$; $p<0.05$), and there was significant relationship between Qur'anic literacy levels and rural-urban residence ($r=0.440$; $p<0.05$). The study concludes by proposing practical solutions to enhance Qur'anic literacy, including curriculum reforms, community-based learning initiatives, and leveraging technology for wider accessibility. These recommendations aim to bridge literacy gaps, fostering greater spiritual awareness and educational development among Indonesian Muslims.

Keywords: Qur'anic literacy, Indonesian Muslims, educational barriers, socioeconomic status, gender disparities, rural-urban disparities, curriculum reform, technology in education, community-based learning.

TABLE OF CONTENTS

TITLE PAGE i
CERTIFICATION ii
DEDICATION iii
ACKNOWLEDGEMENTS iv
ABSTRACT v
TABLE OF CONTENTS vi
LIST OF TABLES ix
CHAPTER ONE: INTRODUCTION 1
Background/ Rationale of the Study 1
Statement of the Problem 6
Aims and Objectives 7
Research Hypotheses 8
CHAPTER TWO: REVIEW OF LITERATURE 10
Conceptual Review 10
Definition of Ability and Reading 13
The Role of Reading in Qur'anic Literacy 14
Purpose and Components of Qur'anic Reading Proficiency 14
Cultural and Theoretical Perspectives 14
Indicators of Qur'anic Literacy 15
The Impacts of Socioeconomic Status on Qur'anic Literacy among Indonesian Muslims 15
Gender Disparities in Qur'anic Literacy Among Indonesian Muslims 16
Urban vs. Rural Disparities in Qur'anic Literacy Among Indonesian Muslims 16
Theoretical Review 16
Social Learning Theory 17
Social Linguistics and Literacy 17
Commentary on the Qur'an 17
Qur'anic Literacy Challenges in Indonesia 18
Islam and Modernity 18
Relevance to the Study 18
Empirical Review 20
Internal Factors Influencing Qur'anic Literacy 20
External Factors Influencing Qur'anic Literacy 20
Gender Disparities in Qur'anic Literacy 21

Urban and Rural Disparities in Qur'anic Literacy 21
Quantitative Evidence of Qur'anic Literacy Challenges 22
CHAPTER THREE: METHODOLOGY 23
Research Design 23
Population 24
Sample 24
Research Instruments 25
Validity of the Instruments 26
Reliability of the Instruments 27
Method of Data Analysis 27
Descriptive Statistics 28
Sampling Techniques 29
CHAPTER FOUR: ORIGINALITY AND SIGNIFICANCE 30
Originality 30
Significance 31
Muslim Communities in Indonesia 32
Qur'ānic Educators and Teachers 33
Islamic Educational Institutions and Organizations 33
Policymakers and Government 34
Researchers and Academics 34
CHAPTER FIVE: RESULTS AND DISCUSSION 35
Data Gathering 35
Demographic Data of the Respondents 36
Results of the Findings 38
Discussion of The Findings 49
1. The Reasons for Indonesian Muslims' Poor Reading Proficiency of the Qur'an 50
2. The Effect of Socioeconomic Factors on Indonesian Muslims' Qur'anic Literacy 52
3. Gender-Based Disparities in Access to and Proficiency in Qur'anic Literacy Among Indonesian Muslims 53
4. Differences in Qur'anic Literacy and Educational Resource Access between Urban and Rural Areas 54
CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS 57
Summary of Findings 57
Conclusion 59
Recommendation for Practices 61
Implication for Practitioners Among Others 63

Suggestion for Further Studies 66
REFERENCES 70
APPENDIX 75

LIST OF TABLES

Table 1: Demographic Distribution of Respondents.....37
Table 2: Relationship Qur'anic literacy levels and educational background..... 42
Table 3: Relationship between Qur'anic literacy levels and socioeconomic status..... 42
Table 4: Relationship between Qur'anic literacy levels and gender.....44
Table 5: Qur'anic literacy levels and rural-urban residence.....45
Table 6: Results of Questionnaire.....46

CHAPTER ONE: INTRODUCTION

Background/ Rationale of the Study

Islam as a religion of Rahmatan lil ‘Alameen or “a mercy to all the worlds” is uniquely enriched and blessed by the Arabic language, which is renowned for its linguistic depth, complexity, and rich vocabulary. Arabic is not only the language of the Qur’an, the central text of Islam, but it is also the foundational language for Islamic knowledge and scholarship. For Muslims, the acquisition of the Arabic language remains beneficial if not numerous spiritual and practical advantages. It allows for direct involvement with the religion’s holy book, hence, believers get to understand the meaning, depths, layers of connotation, and even the wisdom of the Qur'an entirely and free from translation. This is of great advantage in countries with a large Muslim population, for example, Indonesia, where the first language is not Arabic. The ability to speak and read Arabic allows one to engage with the Islamic faith more as noted by Al-Dausary (2021) and help form stronger bonds with the holy texts.

There are a series of learning steps that one should follow in order to master the Qur'an. As mentioned by Zaedi (2019), the first and foremost, is understanding the vocabulary of the language used. Arabic vocabulary in the Qur'an, for example, is sometimes ambiguous and can change from one context to another, from one syntax to another and from one verse structure to another. Thus once the learners are equipped with the vocabulary and basics of grammar, they will be able to appreciate the Qur’anic message to a wider extent. Every Muslim is required to read and understand the Qur’an in Arabic. This not only permits the reading of the text more so the interpretation of the text in its most symbolic and allegorical form. That is why Zaedi (2019) claims that those who are proficient in Arabic can also comprehend the calligraphy in the Qur'an as well as appreciate the wisdom embedded in the verses or the ‘secrets hidden within them’ Decoding Qur'anic texts requires a language that is a high style, full of ornamentation, rhythm and structure, which allows those with an understanding of the Arabic language appreciate the deeper meanings it conveys.

The Quran is not like any other book; it is regarded as God’s open scripture, for it seeks to lead man to morality, ethics and spiritual fulfillment. It also happens to be an aspect present in many cultures, reaching out to millions in its call for justice, compassion, and a belief in truth. Nevertheless, a factor which contributes to the lack of popularity in understanding the

Qur'an is its very rich language and style. There are challenges in terms of pronunciation, interpretation, and the actual written translations that may render an entirely different meaning from that of the actual verse or even a single word. The miracle of the Quran is evident in many ways and Banna and Arifin (2016) state that this sacred book was revealed in the Arabic language to Prophet Muhammad. Its miracle is in that which cannot be produced in terms of language, composition, and eloquence of the Koran. Such is the diversity of the Qur'anic Coherence, that every communication section is termed *ibadah* (worship) which all have been brought down to us through *tawatur*, that is to say advanced in contemporaneous generation upon generation of numerous narrators up to the present day. It consists of 114 surahs (chapters), each which has a different length, contents and themes dealing with different facets of human life, moral issues, and religion. These chapters are further subdivided into 86 Makkiyah surahs, which were delivered before the migration of the Prophet Muhammad (hijra) to Medina, and 28 Madaniyyah surahs, which were revealed after this event. According to Banna and Arifin (2016), the Makkiyah surahs typically focus on the fundamentals of faith, monotheism, and moral conduct, while the Madaniyyah surahs delve into legal rulings, community ethics, and societal responsibilities, reflecting the evolving needs of the early Muslim community based on Banna and Arifin (2016).

With all its short passages available for easy recitation, most Muslims still feel divorced from the actual messages of the Qur'an. While it is possible for some of them to read the verses every day, it does not imply knowing what it stands for. To some people, it may be a code of words or signs or empty motions with no significance, only mysteries behind. This malaise, in turn, explains the need for understanding Arabic in Islamic education, as without this skill, the vast depths of the Qur'an could be rendered inaccessible, and the reader will only indulge in reading as a ritual rather than a change as captured by Aquami (2017).

Khalid and Faqih (2011) assert that there is a certain unity in every letter and word of the Qur'an, and that all the parts support each other to achieve a specific and clear objective. The surahs are not independent of one another; there are thematic and linguistic relationships of the previous and the next surahs. This unity is consistent with the intricate design of the Qur'an which is not only to instill high literary concepts but also divinely authored, and seeks to take the audience through a process of contemplation, moral cleansing and elevation as well as spiritual enlightenment. Each surah assists in a progressive disclosure of a certain part

of the overall message of the Qur'an, prompting the faithful to examine its content and to use it in their everyday lives.

To appreciate the full scope of the Qur'an, Muslims are encouraged to engage in *tafseer* (exegesis) and *ta'weel* (interpretation), exploring the verses' meanings through the insights of scholars and traditional commentaries. Through such study, they can uncover the Qur'an's moral, legal, and spiritual dimensions. Moreover, learning the rules of grammar of the Arabic Language, rhetoric, and the general structure of the Qur'an enables a Muslim to appreciate the language as one of the miracles of the Qur'an. This supposition is expressed by Al-Dausary (2019) who states that every single verse, every letter and every word is placed for a reason and adds up to the overall message that encompasses how humankind should live in every respect.

In the book *Tafsir al-'Ushr al-Akhir of Al-Qur'an Al-Karim* (2009), the unique superiority of the Qur'an is emphasized in comparison to all other words. Just as Allah's greatness surpasses that of all His creations, so too does the Qur'an stand above all human expressions or texts. This holy book, seen as a direct revelation from Allah, is perceived not only as the highest authority and source of knowledge but also revered purely for its originating divinity. Therefore, the most valued and rewarding verbal activity within an individual is believed to be recitation of the Qur'an. It should be noted that recitation is not simply reading out something; it is a form of prayer that requires one's intellect and feelings and enhances one's closeness to Allah and spiritual development.

Nonetheless, there is a lot of worth and direction that is contained in the Qur'an, and yet some individuals are hesitant to read it, thereby overlooking the relief that it provides from the challenges of life. In some cases, this hesitance is because a person is just lazy or lacks the will, and yet it is claimed that pandering to the teachings of the Qur'an is the only sure way to knowing what one was created for and how to make it in this life and the afterlife. This is common among others who do not seek even the short version of the divine book; they do not have time for the Qur'an as if their routine, hectic with several commitments, allows no space for it. This lack of time (Hartono, 2023) can result in an individual putting more emphasis on material rather than spiritual undertakings, and yet, even so, the Qur'an offers peace, understanding and blessings to those who embrace it.

It can be difficult for some to appreciate the book of Qur'an especially if one is not familiar with the language Arabic. This is because they might consider the language to be difficult and conclude that reading the Qur'an is out of the question for them, yet it takes regular practice and orientation for anyone willing to try. The Qur'an, after all, wasn't sent down as a complex puzzle; it was intended to be read, committed to memory and assimilated easily, and indeed Allah has made it (learning the Qur'an) easy for those who truly wish to learn it. Also, there are so many people existing even in Islamic dominated cultures who have not reached the stage of mastering the basic Hijaiyah letters, which creates issues in understanding the language and even reading the text in its original form. This difficulty is often experienced as a result of the effects of poor early childhood education or unavailability of facilities for studying the Qur'an according to Hartono (2023).

In his book *Riyaadus-Saliheen*, Shaykhul Islam Muhyiddin Abu Zakariyya Yahya ibn Sharaf An-Nawawi (as noted by Marki, 2021) emphasizes the immense significance and blessings associated with reading the Qur'an. He highlights several key benefits: the Qur'an will act as an intercessor for its readers on the Day of Judgment, advocating for those who devotedly recited it. The Prophet Muhammad also said that the acts of studying and teaching the Qur'an are among the best of humanity, setting an example and spreading wisdom through their actions. Furthermore, advanced reciters and readers of the Qur'an are promised a place with Allah's angels. For everyone who struggles with fluency, Shaykhul Islam An-Nawawi reassures that they should not feel disheartened, as God grants them double the reward for their efforts. Additionally, the Qur'an is a source of divine revelation, uplifting one's status in the sight of Allah. Marki (2021) emphasizes that reciting the Qur'an attracts divine mercy and peace, bringing blessings upon those who read it, while angels surround gatherings of people who recite or discuss the Qur'an. Completing the Qur'an is a good deed beloved to Allah, showing dedication and deep reverence for His word.

The consequences of neglecting the Qur'an are profound, as explained by Ustaz Farid Nu'man Hasan in Siregar's work (2020). Turning away from the Qur'an endangers both individual Muslims and society, as well as humanity at large. When people distance themselves from the Qur'an, they lose access to its wisdom and guidance, which can lead to spiritual misguidance, social unrest, and moral decay. Surah Taha, verse 124 provides a clear warning about the dangers of ignoring the Noble Quran. The message here is simple: 'If a person turns away from the Qur'an, they will lead a miserable and distressing life, devoid of

tranquility, peace of mind and contentment.' Imam Ibn Kathir Rahimahullah further clarifies this type of "narrowness" as the absence of equanimity and clear thinking. Still from Siregar (2020), people may seem satisfied or accomplishing something without the essence of the Qur'an, the heart may be still, unease and without faith and guidance from above.

As outlined by Zaedi (2019), the afterlife holds an even graver consequence for those who abandon the Qur'an. On the Day of Judgment, such individuals may find themselves in a "blind" state, unable to find direction or solace, and feeling lost in the hereafter. Imam ash-Shawkani interprets this blindness as a loss of spiritual vision and insight—a profound inability to see the path toward goodness or to find guidance that could lead them to paradise. Such individuals are not only deprived of God's favor but are also cut off from the inner clarity that faith in His word provides. With their incapacity to relate to the Qur'an in this life, they become disoriented even spiritually and are left without guidance in the other world. Hence the Qur'an, in addition to bringing rewards and comfort to its followers, acts as an even more basic instrument for the attainment of success, knowledge and most importantly, God's favor. Failure to adhere to its teachings has implications which are spiritual and psychological depending on the interpretation by Zaedi (2019).

Siregar (2020) stated further that because the Qur'an is a book of guidance for humans, in the straightest and most correct direction, forgetting it will make it deviate far from the truth. The regret came later. The next danger is getting lost too far. When people turn away from it, of course they turn away from the guidance of life, so they get lost. As Allah SWT says in *The Noble Qur'an* (n.d) in surah an-Nisa verse 60. Imam Ibnu Kathir explained that this verse is Allah's denial of people who claim to believe in Al-Qur'an and holy books that were revealed to previous prophets. At the same time, they want to reconcile human disputes but do not use the Qur'an and Sunnah. Some say, this verse is about a group of hypocrites who appear to be Islamic, but they want to determine cases using the laws of ignorance. The last danger is becoming friends with Satan. Allah SWT made the Qur'an as a shield for humans from Satan's interference. It is very logical that when humans forget the Qur'an, do not read nor recite it, stay away from its teachings, and do not want to use it as a guide to their life, Satan will become their friend. His thinking paradigm is patterned by Satan, how he seeks sustenance, speaks, works, and so on; all of them are influenced by Satan. The verses of the Qur'an are very frightening for them, therefore Muslim said that the Messenger of Allah said as stated in *Saying and Teachings of Prophet Muhammad* (n.d)

"Indeed, the devil ran away from the house in which the letter Al-Baqarah was read."

Some of the solutions suggested by Supriadi et al. (2022) for promoting Qur'anic literacy include; When appropriate, Government and Non-Governmental Organizations can also play a role by improving Qur'anic education access especially in the remote regions – the poorer regions; Learning the Arabic language prior to taking on Quran studies, thus providing support resources to overcome the language difference; Offering support in form of scholarships, grants, or subsidies which can assist in overcoming particular challenges that may block access to Quran education for all regardless of their economic position; Utilizing members of the community to champion Qur'anic literacy by seeking conducive mechanisms to learning, for example, putting up Quran study circles, classes, or workshops within the community; Training teachers in how to teach the Qur'an and improving the quality of education beyond the Teaching Practices; focusing on interactivity and student-centered learning to increase students' attention and understanding, and thus the effectiveness of education, and so on; and Utilizing mobile applications or web-based books that include Qur'anic materials and explore the level of interaction provided to users and additional resources that support Quran acquisition to literacy. If these factors are taken into consideration and appropriate measures taken, it will be possible to promote Qur'anic literacy to ensure that people appreciate the teachings of the Quran as asserted by Wekke (2015).

Statement of the Problem

Qur'anic literacy is not only about reading the Qur'anic script; it consists of several layers of meaning that go beyond textual comprehension to the practical aspects of the Quran in everyday life (Akmaliyah et al., 2021). For Muslims who do not speak Arabic, Qur'anic literacy promotes the practice of religion and helps in better understanding the teachings of Islam, thereby developing the individual level as well as the society's beliefs and missions effectively.

However, even with this great need for Qur'anic literacy, statistics provided by the Ministry of Religion in Indonesia present an alarming literacy drawback. The latest figures show that 38.49% of Indonesian Muslims are totally illiterate when it comes to the Quran, and only around 44.57% of Muslims can read The Holy Quran with tajweed – the set of rules for correct pronunciation (Khoeron, 2023). Moreover, the research found that 59.36% of the participants had taken no part in any Qur'anic literacy activities. Considering that this is the

largest population of Muslims in the world, their level of illiteracy is alarming, implying that many Muslims are unable to interact with the Qur'an in its full capacity, which is a common problem.

The literacy disparity has many faces, even within the people who reside in the farthest and the poorest regions. Economic factors, scarce educational facilities and its services, as well as few individuals speaking Arabic, have been identified among the most common hindrances. For instance, Due to lack of appropriately trained Quran teachers or even relevant materials such individuals are often illiterate, and even families who earn little money may forego resources for the teaching of the Quran to cater for more urgent basic needs as noted by McLeod (2024) and Aquami (2017). In addition, Khoeron (2023) states one of the findings was that 11.3% of respondents indicated that they do not even have a copy of the Qur'an at home' meaning that, there are both economic and infrastructural issues that act as obstacles to accessing basic religious materials.

There is a serious problem of low Qur'anic literacy in society. According to Supriadi et al (2022), low understanding and incorrect interpretation of Qur'anic verses creates internal and external conflicts and sectarianism, and on the extremes case even leads to radicalism. This problem is not only in the dune but exists in the socio-economic realm as well; litanies like illiteracy is a bane that will bar one from better schooling and great jobs, and thus, encompasses the poverty and disparity among the people. Therefore, it is evident that owning minimal Qur'anic proficiency in recitation or interpretation skills may not only restrain individuals from enhancing their social status but will also bring disharmony in the society's cohesion.

Given that approximately 50–60% of Indonesian Muslims lack adequate Qur'anic proficiency, addressing this issue requires a holistic and multi-faceted approach. Efforts may include educational reforms, increased access to Qur'anic resources, and support for community-based learning initiatives to enhance Qur'anic literacy levels, reduce potential misinterpretations, and foster a more informed and cohesive Muslim community in the words of Khoeron (2023).

Aims and Objectives

The main objective of the present research is to evaluate and examine the Qur'anic literacy levels of Indonesian Muslims pertaining to both reading as well as comprehension levels.

Thus, this particular investigation does intend to measure the adequacy of Qur'anic literacy in order to pinpoint educational support and improvements that are most needed. Moreover, in doing these, the present study is aimed at providing steps that can be taken towards resolution of the challenge posed by such barriers to Qur'anic literacy. This will contribute not only to the individuals' spiritual awareness and comprehension of the teachings of Islam but also enhance the general Islamic education amongst the Muslims of Indonesia. The study specifically aims to address the following objectives:

1. Identify Factors Contributing to Low Qur'anic Literacy: This includes understanding the various issues that may have contributed to the reading of the Qur'an among Indonesian Muslims which include the availability and quality of educational resources significantly influence Qur'anic literacy, aligning with the objective of identifying factors, such as educational barriers, contributing to low literacy.
2. Examine the impact of socioeconomic status on Qur'anic literacy levels in reading: This objective directly addresses the objective by exploring the link between financial resources and literacy levels in Qur'anic reading, focusing on how socioeconomic status impacts comprehension and memory retention.
3. Assess Gender-Based Differences in Qur'anic Literacy: The study will tests for disparities in Qur'anic literacy between male and female Indonesian Muslims, aligning with the objective to assess gender-based differences.
4. Explore Rural-Urban Disparities in Qur'anic Literacy: Through an examination of structural and regional literacy patterns, the research seeks the differences in access and quality of Qur'anic education correlating with the objective to explore structural and regional disparities affecting access and quality of Qur'anic education.

Research Hypotheses

The following null hypotheses were formulated and tested at 0.05 level of significance;

1. There is no significant relationship between Qur'anic literacy levels and Qur'anic education access and facilities
2. There is no significant relationship between Qur'anic literacy levels and socioeconomic status
3. There is no significant relationship between Qur'anic literacy levels and gender
4. There is no significant relationship between Qur'anic literacy levels and rural-urban residence

CHAPTER TWO: REVIEW OF LITERATURE

Conceptual Review

In Indonesia, which is a largely Islamic country, Qur'anic literacy is seen as an indispensable element of both religion and culture. Consequently, Qur'anic education is integrated in the school system to the point that children are often taught how to read and recite the Qur'an at a very young age, as they are also exposed to other subjects. Such early integration is understandable because a society is keen on getting the youths in touch with the Qur'an and aims at them valuing so much moral and religious teachings that they will carry for the rest of their lives.

Many Indonesian Muslims attend institutions like Islamic schools or Islamic boarding schools which put an emphasis on Qur'anic studies as part of the preparation. In such places, students perform daily Qur'anic recitation and study, this includes learning of correct pronunciation and reciting the Quran from memory with understanding of its meaning. Such socialization does not only encourage reading but understanding the application of Qur'anic principles as well in order for students to maintain an enduring connection to the text. Moreover, madrasahs include Arabic studies as the second language, which can be useful for enhancing reading and understanding these texts, considering that the majority of Indonesians do not speak Arabic as their first language.

Nevertheless, several factors including social class and geographic location may cause some disparities in Qur'anic literacy rates within Indonesia. Due to the usual trend in urban centers where Islamic oriented schools are in plenty and therefore most of the trained teachers and non-teaching learning aids are available, the rate of Quran literacy in the urban centers is comparatively higher because there are families willing to pay for their children's education. On the other end of the spectrum are the rural regions where there may be less developed educational facilities. In such cases, the rural regions tend to suffer from all rounded poor quality education including the Islamic education. Such regions may lack enough trained personnel to teach based on some Qur'anic aspects thus leading to deepening literacy contradiction in the cities and regions- with the regions being much poorer in Qur'anic education.

A new trend of the digital revolution characterized by a boom in smartphones has also affected Qur'anic education in Indonesia. This is due to the fact that not only printed materials

but also, audio video materials and other islamic apps have beaten a new record of use. Such tools enable Muslims in Indonesia regardless of their ages to have their own time with the Qur’an, thus encouraging learning which is not available before in history. As such, they shall be able to hear how to pronounce Arabic correctly, how to read with tajweed, the way the text is translated and an explanation of the same text, thus enhancing understanding of the content. This is advantageous especially in the rural regions where access to formal educational centers for Quran learning might be hard, as it makes it possible to obtain good quality information without the need for physically equipped facilities.

In spite of such progress, it is important to note that the outcomes in terms of Qur'anic literacy can still be influenced by the differences in the quality of teaching and the standards of the curriculum in different schools. The success of any teaching of the Quran is dependent on the resources available, as well as the strategies implemented. Some of the ripest fruit may use rope learning techniques, which are effective if the objectives are mere oral recitation but do not encourage in-depth understanding of text and utilization of its concepts. On the other hand, where teaching methodologies are more student-centered and active e.g. critical pedagogies, learning as contextualization and use of multimedia, the grasp that students have of the Qur’an is more insightful than deep.

Such programs are important not only in raising Qur'anic awareness but also inculcating the sense of responsibility towards the religion as well as cultural appreciation among people. This is made possible as for example local mosques provide Qur’anic sessions, group recitations, and even study circles, thus, easing the burden for those who are incapable of reaching formal madrasahs. These occasions often act as learning spaces, allowing interaction among the participants with the aim of sharing and enhancing Qur’anic knowledge. Moreover, the dependence on the community cultivates a healthy learning culture that contributes to the continuity of Quran learning thus emphasizing its importance as a collective cultural aspect.

These factors are important to consider in order to understand the genealogy of Qur'anic literacy in Indonesia and how it affects the individual and the society at large. It has been argued that Qur'anic literacy develops not only the spirituality of an individual but also brings together the people in Indonesian society. By encouraging and fostering the Qur'anic education, Indonesia is also enhancing the value of religion as an aspect of its culture and people. There are also social benefits of this attachment to Quran literacy as well in that a person who can read the Qur'an can engage in religious discourse, promote tolerance and

combat distortion that incite fundamentalism. In the end, reinforcing Quran literacy in the people of Indonesia is bound to create an upstanding, pious, and interculturally integrated populace. Hartono (2024) highlights that while it is encouraged to learn Quraan recitation, for any practicing Muslim, it is mandatory. Studying the Qur'an, like every other form of Islamic worship, is a fulfilling and broadening experience that has practical benefits for everyday life. Because of these advantages, it is vital for parents to expose their children to the Qur'an at an early age, allowing its doctrines to inform their design and perspective of the world from their tender age. The following points highlight the significance of learning the Qur'an early in life:

1. Educating Children in Piety

Allowing children to come in contact with the Qur'an at an early age is beneficial as it encourages them to undertake their religious journeys early and teaches them the fundamental tenets of Islam. As children read and comprehend the contents of the Qur'an, they do not learn just the religious assumptions, but they learn about how to live in a good way. This early exposure helps to develop a strong bond with Allah, builds one's faith, and motivates the individual to embrace values such as kindness, compassion, and humility. This is what is called the journey in piousness which also molds the world view of the individual and their relationship with God.

2. Instilling the Value of Discipline

Memorizing the Qur'an involves a lot of practice, endurance, and commitment which instills a spirit of discipline especially in children. While observing the rules and manners of reading and reciting the Qur'an, children also appreciate the need for dedication and consistency. This value of discipline which is taught at a young age is helpful to them in many areas of life including academics and personal achievements. Besides, nurturing this kind of discipline through the teachings of the Qur'an promotes the appreciation of order, will power and hard work all of which are essential for personal growth.

3. Shaping Children's Character

The values taught in the Qur'an play a crucial role in character-building. While reciting and learning from the Qur'an, children are exposed to teachings on honesty, patience, empathy, and respect for others. These values, when absorbed from an early age, shape children's character in a way that makes them more considerate, responsible, and ethical individuals.

The moral guidance in the Qur'an not only influences their actions but also helps them navigate challenges with integrity and compassion.

4. Enhancing Cognitive Abilities

Engaging with the Qur'an can significantly boost children's cognitive development. Learning to read and recite the Arabic text of the Qur'an introduces them to a new language, enhancing their language skills and broadening their mental horizons. The memorization of verses, a common practice, strengthens their memory and focus, while learning the precise pronunciation and comprehension fosters attention to detail. These cognitive skills, fostered early on, contribute to improved learning abilities that benefit other areas of education and intellectual growth.

5. Preserving Cultural Heritage

Learning the Qur'an is also a means of preserving Islamic cultural heritage, an essential component of many Muslim societies. By teaching children the correct reading of Qur'anic verses and the writing of Hijaiyah letters, parents pass down valuable cultural knowledge and ensure its continuity across generations. This practice helps maintain the linguistic and cultural richness associated with the Qur'an, reinforcing a shared identity and heritage that ties the present generation to their historical and spiritual roots.

In conclusion, learning to recite the Qur'an from an early age is fundamental to a child's spiritual, moral, and intellectual development. It does not only teach discipline, character and cultured ways, but also helps the development of the brain and the preservation of culture. That is why there is a need for parents to help their children learn how to read the Quran at a young age, so as to help them develop in an all-round manner which they will be able to pass on to the coming generations. Therefore, the Quran in this culture acts as a main direction which nurtures and prepares the potential members of that faith. It teaches its adherence to the ideas and values of the faith from a very tender age.

Definition of Ability and Reading

According to Poerwadarminta (2003), ability is the extent to which an individual is skilled, empowered and is able to carry out a given task with minimum or no supervision. Relating it to Qur'anic literacy, it involves the ability to read and comprehend the contents of the Quran

in an effective manner. Rahim (2011) further explains that to read is to engage in a series of sophisticated cognitive processes that entail visual interpretation, word concepts, language processes, and awareness of one's own cognitive functioning. These elements are all part of Qur'anic literacy which implies not only being able to read Arabic but also understanding the text and its purposes in regard to the reader. Reading is also not simply a technical task to perform that requires several rules to be applied but rather i trequires an understanding of the elements of reasoning and imagination in particular for tasks as demanding as the invitation of the Qur'an.

The Role of Reading in Qur'anic Literacy

The Qur'an itself emphasizes the importance of reading, as evidenced by the first revelation: *"Read in the name of your Lord..."* (Surah Al-Alaq). Reading the Qur'an is a multi-dimensional activity involving graphic recognition of letters, pronunciation, and adherence to tajweed rules. According to Rahim (2011), effective Qur'anic reading involves verbalizing the text correctly, understanding its meaning, and applying tajweed, making it both a cognitive and spiritual exercise.

Purpose and Components of Qur'anic Reading Proficiency

Mulyono (2003) emphasizes that the ultimate goal of reading is comprehension. Even fluent readers may fail to grasp the meaning, highlighting the need for understanding as a critical component of literacy. Vygotsky's Sociocultural Theory, as discussed by McLeod (2024), is particularly relevant in this context, emphasizing the role of social interaction and cultural tools in facilitating Qur'anic literacy. For example, traditional teaching methods, modern digital tools, and guidance from teachers or peers enable individuals to develop these skills effectively. This aligns with the Zone of Proximal Development, where learners acquire proficiency with the help of more knowledgeable others.

Cultural and Theoretical Perspectives

Postcolonial theory (Sachsenmaier, 2006) critiques Western-centric influences on education systems, which may marginalize indigenous approaches to Qur'anic literacy. This perspective advocates for decolonized and contextually appropriate methods of teaching the Qur'an, emphasizing the integration of local traditions and values in learning frameworks. Through

this lens, Qur'anic literacy is seen not only as a skill but as a cultural and spiritual identity marker for Indonesian Muslims.

Indicators of Qur'anic Literacy

Arief (2020) and Nurhanifah (2023) identify specific indicators of Qur'anic literacy, including:

1. Fluency and Tarteel: Reading the Qur'an clearly and melodiously, with correct tempo and intonation.
2. Pronunciation Accuracy (*Makhraj*): Articulating letters from their correct origins, such as the throat, tongue, or lips.
3. Tajweed Compliance: Applying the rules of tajweed to ensure proper recitation.

These components are crucial for developing proficiency and are central to assessing Qur'anic literacy levels.

The theoretical frameworks outlined above are directly relevant to understanding the challenges of Qur'anic literacy among Indonesian Muslims. They provide a lens through which to analyze factors such as fluency, comprehension, cultural influences, and teaching methodologies. For instance, sociocultural theory highlights the importance of educational environments, while postcolonial theory calls for contextualized learning strategies. Together, these theories inform practical approaches to addressing literacy gaps and promoting effective Qur'anic education across diverse demographics.

The Impacts of Socioeconomic Status on Qur'anic Literacy among Indonesian Muslims

Socioeconomic status (SES) plays a significant role in shaping Qur'anic literacy among Indonesian Muslims. Families that occupy a higher position in the socio-economic hierarchy usually access better educational facilities, which include quality Islamic education and the centers for learning the Quran. This allows for organized and regular learning, which promotes better literacy levels. On the other hand, low SES families are often unable to find time and money to educate their children in the Quran and as a result suffer from low levels of Qur'anic literacy (Lubis & Lubis, 2021). There may exist lower SES households that would seek to meet essential needs first including food and shelter rather than on children’s education expenses hence making access to Qur'anic classes very hard especially in the less privileged regions of the country. This economic dimension worsens the situation when it

comes to the level of engagement in Qur'anic literacy, as there is considerable treatment on the basis of one's ability to pay.

Gender Disparities in Qur'anic Literacy Among Indonesian Muslims

Differences in gender also relate to Qur'anic literacy levels among Indonesian Muslims, and these trends are more often than not easy to rationalize in terms of society and culture. In the past, the gap between genders with regard to reading the Quran could have resulted from social obligations birthed by the engrossment of boys into Qur'anic schools to learn how to read and memorize the scriptures in readiness for certain social religions and functions in the society while girls in some localities may have received religious education of an informal nature (Riyanto & Sukarni, 2019). As previous research has shown, religion education is treated with different levels of priority and access based on cultural norms and accepted practices. As with many modern issues this is being resolved in some parts of Indonesia by the introduction of new educational programmes aimed at women, however, while such changes are welcome, they do not yet close the gap, with women still less literate in the Quran than men on average (Dewi, 2020). As these gaps indicate, gender mainstreaming in Qur'anic education is necessary to promote and support literacy improvement for both genders.

Urban vs. Rural Disparities in Qur'anic Literacy Among Indonesian Muslims

The geographic location, that is, either urban or rural setting significantly affects the levels of Qur'anic literacy among people. This is because urban centers have many education facilities such as Qur'anic schools, Islamic centers of study, and qualified teachers hence making it easy for people to attend literacy classes. On the other hand, rural areas suffer from inadequacy of trained manpower and the available infrastructure for organized teaching on the Quran (Maulana et al., 2021). Such problems also risk being worsened by certain factors, such as the great distance one has to cover in order to access a Quran school which is more so the case in distant villagers. Thus, whereas, Qur'anic literacy rates in focus in urban settings are not comparable to those observed in rural settings, therefore, it calls for the necessity of intervention policies aimed at improving quality of Qur'anic education in all regions regardless of accessibility challenges.

Theoretical Review

Social Learning Theory

Social Learning Theory emphasizes the role of observation, imitation, and modeling in acquiring knowledge and skills. Bandura claims that human beings learn and develop skills by observing the behavior of others and then implementing the same after a certain period. According to Bandura (1977), people learn behaviors and skills by instruction and by watching others especially in social and cultural settings. In relation to this theory of literacy development, a focus on role models along with social reactions and interactions depresses the practice and use of reading skills.

Bandura's Social Learning Theory asserts that learning occurs through observation, imitation, and modeling. This theory highlights the importance of social environments in skill acquisition and behavioral development. In the context of Qur'anic literacy, this theory underscores the role of teachers, peers, and community leaders in shaping reading and recitation skills. Key elements include: **Observation** (Adults observe proficient readers in religious or communal settings), **imitation** (learners mimic recitation techniques), and **reinforcement** (positive reinforcement, such as community appreciation, encourages continued learning). Bandura (1977) provides insights into how community and social environments influence literacy acquisition.

Social Linguistics and Literacy

Gee (2015) emphasizes that every literacy practice occurs in a particular social and cultural context. It is more than just being able to read and write. It is also about knowing the contexts in which language is being used. Such a perspective is especially crucial in addressing Qur’anic literacy as it indicates how socio-cultural elements influence and structure the reading and understanding of the Qur’an. Reading levels of course are quite different in these two settings. For example, urban Indonesian Muslims may encounter certain forms of literate engagement with the Quran, which is not true of rural communities while literacy practices include interacting with the Quran, the society embedded text, as dynamic. Overall, it can be concluded that Social Linguistics of Gee (2015) is concerned with social and cultural aspects of literacy.

Commentary on the Qur'an

Nasr (2007) attempts to encompass the religious features, language, culture and discusses the various aspects of the significance of the Book of Qur'an thoroughly. The commentary discusses not only the place of the Qur'an in Islam but also the relevance of its proper reading and comprehension. This asserts that reading the Qur'an goes beyond being mechanical work and if practiced enhances one's spirituality and cultural outlook of the adults in the city, as literary proficiency of the Qur'an helps them in faith and morality. Nasr's (2007) Commentary further enhances the awareness of the need for Qur'anic literacy for the common good.

Qur'anic Literacy Challenges in Indonesia

Effendi (2019) delves into the particular issues that Muslims in Indonesia face in relation to Qur'anic knowledge and its acquisition in acute urban areas; where there are no the conventional settings of traditional learning and there are lots of distractions including the urban way of living. Yet, those challenges can be mitigated due to smartphone applications, online learning platforms and even the community initiatives designed for urbanites Muslims in cities. The research by Effendi (2019) presents particular challenges endemic to the Indonesian context and the possible ways to manage them.

Islam and Modernity

Rahman (1984) argues that Islamic practices, including Qur'anic literacy, have historical evolution in the context of modernism. In this regard, it is helpful in understanding the contradictions of belonging in the past and living in the modern world. Urban Muslims for instance may be more interested in formal, secular and occupational education than religious studies, hence literacy programs need to combine the two approaches, traditional and modern. Efforts to bridge the divide between modernity and traditions might include rethinking Qur'anic education for urban contexts. In other words, Rahman (1984) Perspective on Modernity deals with the conflict that exists between the way people who live in the city want to read, learn and write and the traditional ways of doing literacy.

Relevance to the Study

1. Social Learning Theory (Bandura, 1977)

Social Learning Theory explains how Qur'anic literacy can be enhanced through observation and modeling. Urban Muslim adults may lack direct access to traditional role models such as

Qur'anic teachers, especially in a fast-paced, modern environment. By creating structured learning environments (e.g., community classes, peer groups), the study can address this gap. Technology, such as videos or apps demonstrating correct recitation, can also act as virtual models. It encourages incorporating community-based and peer-led learning and emphasizes the importance of visible role models in fostering literacy.

2. Social Linguistics and Literacy (Gee, 2015)

This theory highlights how literacy practices are deeply tied to social and cultural contexts. For urban Indonesian Muslims, factors such as workplace demands, urban distractions, and shifts in communal life directly impact Qur'anic literacy. The study can investigate how these social contexts influence adult learning behaviors and adapt literacy programs accordingly. It could focus on how urbanization changes traditional Qur'anic learning practices and design culturally and socially relevant solutions that integrate Qur'anic learning into urban lifestyles.

3. Qur'anic Commentary (Nasr, 2007)

Nasr's commentary underscores the spiritual significance of Qur'anic literacy, which is a key motivator for Muslims to learn and practice reading the Qur'an. For many urban Muslims, reconnecting with the Qur'an can offer both spiritual fulfillment and a sense of cultural identity in a rapidly modernizing society. This theory highlights the need to reframe Qur'anic literacy as a spiritual, rather than merely technical, skill and some solutions can include integrating discussions on the Qur'an's moral and spiritual guidance into literacy programs.

4. Challenges of Qur'anic Literacy in Indonesia (Effendi, 2019)

Effendi's study provides direct insight into the specific challenges faced by Indonesian Muslims. The urban context introduces unique barriers, such as limited time, reduced access to traditional *pesantren* (Islamic boarding schools), and prioritization of secular education. These challenges align closely with the focus of the study. This study could provide data on literacy trends and obstacles in Indonesia and suggests leveraging digital tools and urban-friendly programs to address accessibility issues.

5. Islam and Modernity (Rahman, 1984)

Rahman's perspective on the interaction between Islamic traditions and modernity provides a lens for understanding how urban Muslims can integrate Qur'anic literacy into their modern

lifestyles. Balancing religious learning with modern responsibilities is a critical issue for urban adults. This study might propose solutions that combine traditional and modern learning methods (e.g., mobile apps, evening classes) and examines how modern education systems can complement religious literacy.

Empirical Review

Internal Factors Influencing Qur'anic Literacy

Internal factors are those that arise from within the individual, affecting their ability to read and understand the Qur'an. According to Aquami (2017), these factors include both **physiological** and **psychological** elements. Physiological factors involve physical conditions such as hearing and vision health, which are crucial for effective Qur'anic learning. Psychological factors include intelligence, interest, attention, talent, motivation, maturity, and readiness. These traits influence a person's capacity to process and retain information, directly impacting their ability to learn Qur'anic recitation and comprehension.

Rahim (2011) also highlighted the importance of language skills in the development of Qur'anic literacy. For non-Arabic speakers, having a small vocabulary and not knowing how to structure sentences in Arabic can be difficult. Many learners, however, cannot comprehend nor decode the Qur'anic text as fitted due to lack of practice. In the course of her research, Nurhanifah (2023) observed that another significant internal barrier is the absence of intrinsic motivation. Learning the Holy Book of Quran is uninteresting, no practice is done at home, and the attention levels during the Quran classes are low therefore all these factors inhibit literacy progress.

External Factors Influencing Qur'anic Literacy

External factors originate from the environment and societal context. Aquami (2017) categorizes these into **social** and **non-social** influences. Social factors include the role of teachers, family members, and peers in encouraging or discouraging Qur'anic literacy. Teachers who fail to engage students or provide personalized guidance may contribute to literacy challenges. Similarly, parents who do not prioritize Qur'anic education at home can inadvertently hinder their child's progress.

Regarding non-social factors, they encompass surroundings and resources, for instance whereby one can find Qur'anic centers for learning, schools and other facilities for studying. For example, in the case of vegetation and excessive population, such areas may have little or no provision for proper Qur'anic education. Likewise, Aquami (2017) observed that within such parameters, the presence or absence of space or certain biases such as large learning equipment in one's bedroom may hinder learning.

Khoerun (2023) stated that in 2023, The Ministry of Religion of the Republic of Indonesia conducted a study in which 22.2% of the respondents confirmed the unavailability of Qur'anic literacy programs in their locality. The effects of this loss of formal learning facilities on literacy levels more so on the stated populations are quite adverse.

Gender Disparities in Qur'anic Literacy

Studies indicate significant differences in Qur'anic literacy between male and female learners. Zurqoni et al. (2020) found that societal and cultural norms often place greater emphasis on Qur'anic education for boys, while girls may face limitations in access due to traditional roles or expectations. This imbalance is reflected in literacy rates, with boys generally showing higher proficiency levels in Qur'anic recitation.

However, other studies show that, if conditions are equal, girls outshine the boys in Qur'anic studies, especially comprehension and tajweed according to Wekke (2015). In order to counteract these differences, it is necessary to implement specific measures guaranteeing equal access and encouragement for both genders.

Urban and Rural Disparities in Qur'anic Literacy

The geographical location encourages or discourages Qur'anic literacy. Cities are likely to provide easy access to places where Qur'anic materials can be obtained, presence of qualified instructors and the availability of advanced technology like the internet or mobile applications with Qur'anic teachings. On the other hand, most of the rural areas have poor educational facilities and lack sufficient professional instructors. Zurqoni et al. (2020) noted that even the learning centers of rural learners are quite challenging because the centers that they are expected to study in are very far from them and their locals do not provide any support.

Despite these challenges, Wekke (2015) observed that innovations like non-formal study circles or Quran literacy classes at mosques in rural areas have started to assist in overcoming the literacy limitation. In such instances, it is imperative to design policies that advocate for the establishment of Qur'anic studies centers within specific localities.

Quantitative Evidence of Qur'anic Literacy Challenges

With statistics, the situation regarding the difficulties associated with Quran literacy in Indonesia is better understood. Zurqoni et al. (2020) claimed that an estimated 60% of Indonesian Muslims read the Quran fluently yet are not able to memorize even simple words, let alone sentence structure. With a Qur'anic Literacy Index score of 66/100 by the Ministry of Religion, the Quran literacy mission remains a work in progress. This statistic estimates 100-110 million Muslims in Indonesia suffer from the issues related to Quran literacy mentioned in Khoerun (2023). These figures are critical since they point to the need to deal with these concerns in order to promote spiritual-social cohesiveness within the community.

The empirical evidence illustrates clearly the complexity of Qur'anic essays literacy problems among Indonesian Muslims. There are internal factors including motivation, intelligence, and readiness, which in one way or the other, interact with external factors, including parental guidance, teacher support, and availability of resources. Moreover, the gender and geographical divides demonstrate inequities in the system that should be tackled. It is therefore evident that these findings will inform the design of specific strategies to improve Quran literacy among the various groups of people in Indonesia.

CHAPTER THREE: METHODOLOGY

Research Design

This study utilizes a general correlational quantitative research design, emphasizing the use of numerical data in investigating relationships among variables. The focus shall be directed at studying the relationship between Qur'anic literacy and some major demographic and socio-cultural variables like age, gender, and education. This design is appropriate because it allows for the establishment of associations without the implication of causality. The study will seek to determine patterns between Qur'anic literacy-as measured by such indicators as reading proficiency, comprehension, and frequency of engagement-and demographic characteristics, based on the framework of Sugiyono (2022).

The quantitative approach involves data collection through the use of statistical means, structured surveys, and standardized tests. The demographic data will be captured in the survey together with self-reported Qur'anic literacy levels through questions on reading, understanding, and interacting with the Qur'an. Standardized tests will ensure that the measurements between participants are objective and comparable on specific components such as reading accuracy and comprehension. These tools enhance the reliability and validity of the data to create meaningful statistical analysis, as stated by Sugiyono (2022).

After data collection, the information will be processed and analyzed using appropriate statistical methods. Descriptive statistics will then be used to summarize participants' Qur'anic literacy levels along with demographic profiles of age, gender, and education. These analyses will be conducted using SPSS software, as it is an established and reliable tool in processing social science data and highlighting patterns of correlation.

The sample was systematically selected in such a way as to be representative of adult Muslims living in Java, thus ensuring that the data are representative of varied experiences and levels of literacy in the population. Ultimately, this research endeavors to present an objective analysis of the relationship between Qur'anic literacy and demographic variables while taking into consideration participants' subjective experiences with the Qur'an. Combining the quantitative survey and standardized assessment enables the research to gain a more multi-dimensional view of the factors affecting Qur'anic literacy among the Muslim adult population.

Population

The target population of this study comprises adult Muslims residing on Java Island. This specific focus is determined by the geographical scope of the research and the objective of understanding Qur'anic literacy within a predominantly Muslim region. By concentrating on adult Muslims in Java, the study aims to examine their level of Qur'anic reading proficiency and the extent of their engagement with the Qur'an.

As of 2024, Indonesia's population is estimated at approximately 283.5 million, with Java accounting for about 56.7% or 160.5 million inhabitants. Given that around 88% of Indonesia's population identifies as Muslim, Java alone is estimated to have over 139 million Muslims. Furthermore, about two-thirds of Indonesians are aged 17 and above—roughly 190 million individuals—representing the segment most relevant to this study's focus on adult Qur'anic literacy.(https://worldpopulationreview.com/countries/indonesia)

Sample

According to Sugiyono (2022), a sample is a subset of the population selected based on criteria relevant to the objectives of the study. Java, an island with over 150 million inhabitants, is predominantly Muslim, with approximately 97% of its population adhering to Islam. Given that adults aged 15 and above make up about 71% of Indonesia's total population, it is reasonable to infer a large population of Muslim adults residing in Java. Data from the Ministry of Religious Affairs of Indonesia further supports this, indicating that there are around 106 million Muslim adults on the island (https://satudata.kemenag.go.id/dataset/detail/jumlah-penduduk-menurut-agama).

The sample for this research comprises adult Muslims aged 17 to 57 years, regardless of whether they have received formal Qur'anic education during their schooling years. This age range was chosen based on the classification provided by the Ministry of State Apparatus Empowerment and Bureaucratic Reform of Indonesia. Individuals aged 17 and above are recognized as legal adults, having obtained a National Identification Card (KTP) that grants them full civic status. Meanwhile, the upper age limit of 57 years represents the typical retirement threshold in Indonesia, beyond which individuals may experience changes in educational engagement or professional activity.

By selecting approximately 250–300 respondents within this age range, the study seeks to capture a sample that reflects the diversity of the adult Muslim population in Java. This selection ensures variation in educational background, occupational status, and life experience, enabling a more comprehensive understanding of Qur'anic literacy practices and their influencing factors among adults. The chosen sampling framework thus enhances the representativeness and analytical depth of the study's findings. (https://sippn.menpan.go.id/sektor-strategis/dasar/administrasi-kependudukan/kartu-tanda-penduduk-ktp-#:~:text=Wilayah&text=Kartu%20Tanda%20Penduduk%20(KTP)%20adalah,tahun%20juga%20wajib%20memilki%20KTP.)

This targeted age range, along with the consideration of whether or not participants have received formal Qur'anic education, allows for an in-depth exploration of factors that may influence Qur'anic literacy in different life stages, enhancing the robustness and relevance of the findings.

Research Instruments

Design of the Questionnaire: The questionnaire is structured into four parts, each corresponding to the main research questions. It includes a combination of multiple-choice questions and Likert scale items to gather both quantitative and qualitative data. This design ensures comprehensive coverage of the research objectives while facilitating easy data analysis.

Content:

The questionnaire focuses on several key areas:

1. **Demographic Information:** Age, residency, educational background, gender, employment, income, and Qur'an literacy levels.
2. **Factors Contributing to Low Qur'anic Literacy:** Identifying the challenges and barriers that lead to lower literacy levels among Indonesian Muslims.
3. **Impacts of Socioeconomic Status:** Exploring how socioeconomic factors influence Qur'anic literacy levels.

4. **Literacy Disparities:** Examining the differences in literacy disparities among male and female Indonesian Muslims and between those from rural and urban areas.

Development Process: The questionnaire was newly created based on the researcher's experiences and observations, supplemented by information gathered from online sources. It was pre-tested with five respondents to ensure clarity, relevance, and reliability, and adjustments were made based on their feedback.

Administration: The questionnaire will be distributed through WhatsApp and Instagram to reach a broad audience. Responses will be collected over a three-week period in September 2024 using the Google Forms platform, ensuring efficient data management and collection.

Ethical Considerations: Anonymity of participants and security of data will be the primary focus. There will be no personal information taken, except e-mail, because access to this data will therefore be restricted. Participants will also be told that their responses are voluntary and confidential, contributing to the integrity of the research process.

Validity of the Instruments

This research placed strong emphasis on validity to ensure the accuracy and credibility of its findings. The survey instrument was developed following an extensive literature review on Qur'anic literacy, guided by the recommendations of Heale and Twycross (2015). The review ensured that the questionnaire encompassed key dimensions of Qur'anic literacy, including reading proficiency, comprehension, and frequency of engagement with the Qur'an. To strengthen content validity, the instrument was reviewed by experts in Islamic studies and educational research, whose feedback was used to refine and improve the clarity and relevance of the survey items.

Construct validity was assessed through factor analysis using SPSS, which confirmed that all items loaded appropriately on their respective factors, thereby validating the theoretical framework underlying the study. Pearson's bivariate correlation was also conducted to evaluate the relationship between individual item scores and the overall scale. The results revealed strong positive correlations, indicating that each item significantly contributed to the overall measurement of Qur'anic literacy, consistent with the guidelines of Heale and Twycross (2015).

External validity was ensured through the application of snowball sampling, allowing the inclusion of participants from diverse demographic backgrounds and regions across Java Island. Although non-probability sampling limits the generalizability of the results, the broad representation of participants enhanced the study's relevance to the wider Muslim adult population in Indonesia. Efforts were made to ensure diversity within the initial sample to minimize potential bias and increase representativeness, thereby strengthening the overall validity and reliability of the research findings.

Reliability of the Instruments

To evaluate the reliability of the instrument, internal consistency was measured using Cronbach's alpha. The study aimed for a Cronbach's alpha coefficient of 0.65 or above, which is considered acceptable, although Sugiyono (2022) suggests that a threshold of 0.60 can be acceptable for exploratory dimensions. The obtained Cronbach's alpha value was **0.675**, indicating acceptable internal consistency across the items. Each dimension of Qur'anic literacy showed acceptable reliability, with specific attention given to items that initially showed lower consistency. These items were reviewed and revised to enhance overall reliability.

According to Heale and Twycross (2015), the use of Cronbach's alpha ensures that responses are consistent across similar items, providing confidence in the stability and reliability of the results. The reliability confirmed by Cronbach's alpha supports the conclusion that the instrument is a dependable tool for assessing Qur'anic literacy among adult Muslims in Java.

Method of Data Analysis

The analysis of data in this study is organized in a way to provide an in-depth understanding on the levels of Qur'anic literacy among adult Muslims throughout Java Island. The answers received via web-based questionnaires will be subjected to quantitative analysis. Basic descriptive statistics encompassing measures of central tendency (mean, median) and measures of variation (standard deviation, range) will be performed with regard to the main demographic and literacy variables. In terms of presenting the data, frequency distributions will show the distribution of age, education, Qur'anic literacy and Qur'anic education among the respondents which will demonstrate the profile of the sample and general literacy patterns of the population.

Descriptive Statistics

In SPSS, **descriptive statistics** provide a summary of the data through measures of central tendency, dispersion, and distribution. These are what will be calculated for descriptive statistics in SPSS:

1. Measures of central tendency:

- Mean : The average value of a variable.
- Median: The middle value when the data is ordered.
- Mode: The most frequently occurring value in the dataset.

2. Measures of Dispersion (Variability):

- Range: The difference between the maximum and minimum values.
- Variance: The average of the squared differences from the mean, showing how spread out the data is.
- Standard Deviation (SD): The square root of the variance, indicating the typical deviation from the mean.
- Minimum and Maximum Values: The smallest and largest values in the dataset.

3. Frequency Tables and Percentages:

- The count and percentage of occurrences for categorical or discrete variables.

4. Summary Tables:

- Display of descriptive statistics for multiple variables at once

For this research, a non-probability sampling method is used, particularly the snowball sampling technique. Snowball sampling is ideal for research especially where the population cannot be easily accessed or restricted to a certain subgroup which may be difficult to find using standard means. This method is mostly applied in research targeting populations that are concealed , like some categories of social stratification, communities or individuals with unique skills, the focus of this study being on the adult Muslim population with different Qur'anic literacy levels as per Kusnadi (2019).

Sampling Techniques

According to Cochran (2006), non-probability sampling involves selecting participants in a way that not all members of a population have an equal chance of inclusion. Unlike probability sampling, which relies on random selection, non-probability methods are more subjective yet useful when random sampling is impractical or unnecessary. Although the findings may not fully represent the entire population, they remain valuable for gaining in-depth insights into specific groups or issues that are otherwise difficult to access.

This study employs the snowball sampling method as described by Sugiyono (2022). Initially, a few participants who meet the inclusion criteria are identified and interviewed, after which they refer other potential respondents within their networks. The process continues until a sufficient number of participants is reached. Snowball sampling is particularly suitable for this study, as it facilitates access to independent adult Muslims from diverse educational and social backgrounds, including those with varying levels of Qur'anic literacy across Java.

Following Sugiyono's (2022) guidance, an appropriate sample size ranges between 30 and 500 participants to ensure adequate data representation while maintaining feasibility in data collection. The research relies on primary data gathered through internet-based questionnaires designed to capture responses uniformly across geographically dispersed participants. This approach enables efficient data collection from a broad range of respondents while minimizing bias and logistical constraints.

The snowball sampling process begins with identifying initial respondents who then recommend others who meet the criteria, gradually expanding the sample across six provinces of Java. Data will be analyzed quantitatively using SPSS through descriptive statistical measures such as central tendency and dispersion. This method enables the study to produce objective, numerically based insights into Qur'anic literacy patterns among adult Muslims, thereby providing reliable evidence to inform the development of effective literacy programs and policies.

CHAPTER FOUR: ORIGINALITY AND SIGNIFICANCE

Originality

The Quran represents the highest authority in Islam, as it is the direct and final revelation from Allah to His Prophet Muhammad over a span of 23 years. Muslims regard it as the ultimate sacred text, offering comprehensive guidance on all aspects of faith, morality, and conduct in both this world and the hereafter. It serves as a complete code of life, addressing spiritual, social, economic, and legal matters. Due to its divine nature, every Muslim is encouraged to engage deeply with the Quran, not only by reading it but by reflecting on its meaning and applying its teachings in daily life. As Hartono (2023) notes, interacting with the Quran should be a continuous process that inspires believers to align their thoughts, behaviors, and decisions with the guidance of Allah.

To begin with, most people find that the initial step in engaging with the Quran is simply reading the text. Recitation (tilawah) holds great significance in Islam, as it is both an act of worship and a means of drawing closer to Allah. However, true engagement goes beyond mere recitation; it involves understanding, contemplating, and acting upon the divine guidance. This deeper engagement is known as tadabbur, which refers to deliberate contemplation and internalization of the Quranic message. Tadabbur is not merely an intellectual exercise but a spiritual and transformative journey, whereby Muslims seek to comprehend the wisdom behind Allah’s words while adhering to the limits of the Sunnah of the Prophet. The process of tadabbur is often followed by implementation—applying the Quranic teachings in one’s personal life—and ultimately extends to sharing this knowledge with others through teaching and da'wah.

The Quran is not just a book of religious doctrine; it is the word of Allah, preserved and protected from distortion. It remains unchanged from the time of its revelation, a promise that Allah Himself has guaranteed (Quran 15:9). One of the key mechanisms through which the Quran has been safeguarded is memorization (hifz). Committing the Quran to memory is highly encouraged in Islam, as it ensures that the text remains preserved in its original form across generations and geographical regions. As Al-Dausary (2021) emphasizes, a significant proof of the Quran's preservation is that it exists in the hearts of millions of memorizers (huffaz) worldwide, from diverse backgrounds and cultures. Memorization is not only a means of safeguarding the text but also a way of strengthening one’s personal connection

with the Quran. By internalizing its verses, Muslims carry the divine guidance within them and are able to recall and reflect upon its teachings in all aspects of life.

The practice of Quranic recitation and understanding is a fundamental obligation for Muslims around the world, including those in Indonesia. Literacy plays a crucial role in shaping the way Indonesian Muslims interact with the Quran, as it enables them to engage with the text in its original Arabic form without relying solely on translations. The ability to read Arabic fluently allows for a more profound connection with the Quranic language, as Arabic is not just a medium of revelation but a language rich in meanings, nuances, and eloquence. Additionally, literacy fosters independent exploration of the Quran, allowing Indonesian Muslims to conduct self-directed studies, analyze interpretations (tafsir), and form personal reflections on the sacred text. Nurhanifah (2023) highlights that even for those Indonesian Muslims without formal religious education, literacy remains an essential tool, enabling them to read the Quran and cultivate a personal and spiritual relationship with the divine message.

Literacy in reading the Quran empowers Indonesian Muslims in multiple ways. It serves as a foundation for acquiring Islamic knowledge, fostering spiritual growth, and strengthening faith. As Sartina et al. (2020) note, literacy is not merely about the technical ability to read but about unlocking deeper layers of understanding that contribute to a Muslim's religious and personal development. The process of engaging with the Quran through reading, comprehension, contemplation, and application enriches the lives of believers, reinforcing their commitment to Islamic principles and enhancing their connection to Allah. In conclusion, literacy plays an indispensable role in shaping the spiritual and intellectual journey of Indonesian Muslims, as it enables them to read, understand, and appreciate the teachings of the Quran, ultimately enriching their Islamic spirituality and guiding them on the path of righteousness.

Significance

The relevance of this research is paramount in furthering Islamic understanding in Indonesia and in positioning it within Islam's overall intellectual and spiritual legacy. Factors influencing Qur'anic literacy, of course, are analyzed in this research to provide practical insights to improve the development of even more efficient educational strategies for disparate Muslim communities.

Similarly, the findings of this research are expected to provide impetus for Muslims the world over to identify the root causes of illiteracy and barriers to Qur'anic literacy in various areas. Multiple aspects causing low Qur'anic literacy may include socioeconomic conditions, educational infrastructure, cultural influences, and availability of qualified teachers. Deconstructing and understanding such aspects will allow universities and policy makers to provide communities with interventions that target illiteracy.

Further to Mujahidin et al. (2020), the study acknowledges that, besides other considerations, illiterates of various ages need different approaches and curricula suited to their cognitive and developmental needs. For example, young learners may have to learn through interaction while immersing themselves in experiences, whereas older adults may need much more flexibility in community-based programs which can be adapted to their daily-life responsibilities.

The analysis will also draw from Sonia et al. (2024), who documented the operationalization of literacy programs aimed at particular age and site segments. These results serve as relevant case studies illustrating the potency of custom-tailored teaching methodologies. With this approach in mind, we expect that the present study will contribute toward improving current literacy projects and enhancing those based on theory and evidence that can be applied in diverse cultural and geographical settings.

At the end of the day, this study will hopefully become the foundational building block for a more literate and enlightened Muslim community, where everyone will have a fighting chance to approach the Qur'an and its teachings following their thoughts and thoughts. This research has the potential to provide benefits to various parties:

Muslim Communities in Indonesia

The results of this study can help Muslim communities, especially in urban areas, to understand and improve literacy in reading the Qur'an. It can identify the barriers faced by adult Muslims in Java in reading and understanding the Qur'an and offer practical solutions that they can implement. These are some of the ways they are advantaged:

1. Improved Qur'anic Comprehension: By understanding the difficulties and reasons behind low Qur'ānic literacy, they can seek solutions that are more appropriate to their situation. This can motivate them to learn to read the Qur'an more effectively.

2. Access to Relevant Learning Methods: If this research results in new learning methods or approaches, busy urban communities can utilize them to learn to read the Qur'ān according to their time and ability.

Qur'ānic Educators and Teachers

Teachers, particularly in Islamic educational institutions or madrasahs, can gain greater insight into the challenges adults face in reading the Qur'ān. This can help them develop learning methods that are more appropriate for urban adults, as well as improve their Qur'ānic teaching curriculum and approaches. The following are some of the ways in which they get advantages:

1. Adjustment of Teaching Methods: This research can provide insights into the specific difficulties urban adults experience in reading the Qur'an so that teachers can tailor more relevant methods or approaches for this group.
2. Development of Responsive Materials: Teachers can develop teaching materials or programs that focus not only on basic Qur'ānic reading skills but also in-depth understanding that is contextualized for adults.

Islamic Educational Institutions and Organizations

This research can help Islamic institutions, both locally and nationally, to develop Qur'ānic literacy programs that are more effective and responsive to the needs of urban communities. They could develop specialized training or classes that are accessible to time-constrained adults, for example, with flexible or technology-based programs. Here are several ways they benefit:

1. Designing an Effective Qur'anic Literacy Programme: With the data from this study, Islamic organizations can develop flexible literacy programs, such as evening classes or online-based courses that are more accessible to busy urban communities.
2. Provision of Teaching Cadre Training: Organizations can train cadres who can teach the Qur'an using methods that are more practical and suited to the needs of urban communities, creating a more supportive learning environment.

Policymakers and Government

For the Indonesian government or relevant ministries (such as the Ministry of Religious Affairs), the results of this study can be used to design policies or programs that support the improvement of Qur'anic literacy among adults. These programs could be designed to reach urban communities, who often have different needs compared to those in rural areas. Below are some of the benefits they receive:

1. Support for Qur'anic Literacy Programmes in Urban Areas: The results of this study can inform national or local programs to improve Qur'ānic literacy among adults, such as subsidies or support for Qur'ānic classes in urban areas.
2. Development of Digital Infrastructure for Qur'ānic Learning: The government could support digital platforms that teach the Qur'ān, making Qur'ānic literacy programs more accessible to urban communities that are often connected to technology.

Researchers and Academics

This study provides an opportunity for academics interested in Qur'ānic studies, Islamic education, or the sociology of religion to explore Qur'ānic literacy in urban contexts in Indonesia. It could also motivate further research exploring the cultural, social, and economic factors that influence Qur'ānic literacy among urban Muslims. Here are a few ways in which they can gain advantages:

1. Further Research Opportunities: This study can serve as a basis for further research in the field of Qur'anic education or the sociology of religion, especially in urban contexts. Researchers can deepen the study of the influence of the urban environment on religious practices and literacy.
2. Development of a Theory or Model of Qur'anic Literacy in Urban Areas: Academics can develop specific literacy theories or models relevant to urban communities, focusing on the cultural, social, and economic challenges that affect Qur'anic literacy.

Overall, this research can have a positive impact on improving Qur'anic comprehension and literacy among Indonesian Muslims and provide practical solutions that can be applied in the community. It also can bring practical and theoretical benefits to all parties involved in improving Qur'ānic literacy in Indonesia, particularly among urban Muslims.

CHAPTER FIVE: RESULTS AND DISCUSSION

Data Gathering

The research originally intended to collect data from all the 34 provinces in Indonesia so as to gain a holistic understanding of Qur'anic literacy and its associated factors across the nation. However, due to time and financial factors, this study was conducted exclusively in the most densely populated and economically promising area of Indonesia-Java Island. Moreover, whereas Java accommodates the greater part of Indonesia's population, it also serves as a beautiful spot in which development in technology and economy is fast emerging in the country, making it suitable for undertaking the research. Findings from Java may prove to have far-reaching benefits, although the study admits that these findings are not representative or reflect the conditions of other regions, notably rural areas or less developed areas outside Java, endemically into which much less than 100% of the targeted population has been completed.

This combination of data collection effort was used in an online survey through WhatsApp and Instagram, which is mainly used by Indonesians for communication and information sharing. Initially, the questionnaire was sent to specific individuals, groups, and online communities, who were then encouraged to forward the questionnaire to others in their networks. This enabled the researcher to further utilize the “snowball” sampling technique, which would help get respondents with a wider pool beyond the initial reach.

The survey itself was hosted on Google Forms, a platform that allows for easy distribution and real-time data collection. The survey comprised 27 quantitative questions to get structured data. In addition, there were two open questions to allow respondents to provide more detailed personal views. The survey was conducted over a span of three weeks - from September 27, 2024, to October 20, 2024. It gathered a sample of 287. This was in line with the research's expected data as captured in the Data Analysis section. The quantitative data from the 27 structured questions were processed through the SPSS software, one of the most popular and established programs for statistical analysis. Because of time limitation, the analysis was only quantitative due to the one or two suggestive fill-in questions, not tested for statistical patterns but kept for further context.

Overall, this targeted approach to Java Island will give insight into the Qur'anic literacy status and associated socio-economic conditions in Indonesia's most developed region. Future research, however, will ideally need to extend to other islands to understand more evenly the challenges and successes of Qur'anic literacy across the Indonesian archipelago.

Demographic Data of the Respondents

This section provides a comprehensive overview of the demographic characteristics of the sample, highlighting various aspects such as education, age, gender, employment, income, and location.

Table 1: Demographic Distribution of Respondents

Category	Subcategory	Number	Percentage
Educational Background	High school or less	52	18.1%
	Diploma or Undergraduate Degree	194	67.6%
	Advanced Degree (Professional/Doctorate)	41	14.3%
Age Group (Years)	17–26	76	26.5%
	27–36	87	30.3%
	37–46	58	20.2%
	47–57	66	23.0%
Gender Distribution	Female	210	73.2%
	Male	77	26.8%
Employment Status	Employed	196	68.3%
	Not Employed	91	31.7%
Monthly Income	<2,000,000 IDR	84	29.3%
	2,000,001–5,000,000 IDR	69	24.0%
	5,000,001–8,000,000 IDR	54	18.8%
	8,000,001–11,000,000 IDR	23	8.0%
	>11,000,000 IDR	57	19.9%
Residence Location	Urban	266	92.7%
	Rural	21	7.3%

Self-Reported Qur'anic Literacy	Beginner/Developing	29	10.1%
	Proficient	129	45.1%
	Advanced	113	39.2%
	Expert	16	5.6%

The current research has useful insight about the demographic characteristics, education levels, and Qur'anic literacy among the respondents, particularly in urban Muslim communities. Its findings indicate the different trends shaping the Qur'anic literacy of the respondents, such as by education, employment status, and access to learning resources.

To most respondents, 67.6% holding a diploma or undergraduate degree confirms a fairly high level of education; however, a significant percentage still claim to be in the beginning stages or still developing their Qur'anic literacy (10.1%). This shows that formal, secular education does not necessarily guarantee Qur'anic proficiency and thus emphasizes more on needing formal Qur'anic literacy programs.

Age distribution analysis shows that the biggest age group that formed the majority of respondents was young (17-36 years), accounting for more than half of the study population. This means that educational and community organizations can target the young adults to develop effective Qur'anic learning interventions. Gender distribution shows that there are more female respondents (73.2%), meaning women might show more interest or participation in Qur'anic literacy programs than men do.

Further, the present study revealed that an overwhelming majority of the respondents, 92.7%, live in urban areas. This is entirely consistent with the students' focus with respect to the fast-paced and modern environments in which they flourish, for these urban settings notwithstanding seeming to afford them a better access to educational resources have not relieved them of time constraints, work-life balance issues, to mention just two, and the shifting toward digital learning. The resulting income distribution analysis reveals that an economically diverse group were the respondents, thereby putting forward the argument for Qur'anic education programs to be made financially affordable to diverse socioeconomic groups.

In terms of Qur'anic literacy levels, nearly half of the respondents (45.1%) were classified as being proficient, with academic levels of progressed literacy at 39.2% just beneath this ranking. Only 5.6% reported possessing an expert level, suggesting that this reader group has great potential for ever-deepening improvement in preparation for developing not only further Qur'anic comprehension but also mastery. Thus, these results imply that while reading the Qur'an might be very easy for a lot of people, they require further opportunities for learning fluency, comprehension, and tajwīd.

Generally, this study shows that developing strategies specifically targeted for Qur'anic literacy improvement will be important concern areas for future urban adult learners. Flexibility and adaptability in learning models and technology for digital solutions, as well as community-based Qur'anic education initiatives, should be the future efforts in this regard. This will ensure that all Muslims, regardless of their socioeconomic background, get opportunities to boost their connection with the Qur'an. The characteristics of diversity in a demographic area highlight the potential for different points of view in Qur'anic learning. The strong representation of younger, urban, and digitally literate individuals suggests opportunities to enhance digital learning platforms. However, the presence of lower-income and beginner-level learners also reflects the need for a more inclusive, facilitative education strategy.

Results of the Findings

This section presents the results and discussion of findings. Respondents evaluating self-perceived Qur'anic literacy through structured self-assessment based on key indicators set by Arief (2020) and Nurhanifah (2023)—which emphasize critical factors in Qur'anic recitation. Hence, these indicators allow a more standardized evaluation of proficiency involving:

1. Fluency and *Tarteel*- Reading the Qur'an smoothly, clearly, and melodiously, with proper tempo and intonation. In Surah Al-Muzzammil (73:4), tarteel means reciting the Qur'an in a slow, measured, and rhythmic way so as to give clarity and propriety to the manner of articulation.
2. Pronunciation accuracy (*Makhraj* and *Sifat* of Letters)—Proper pronunciation means articulating Arabic letters from their specific points of origin, be it the throat, tongue, or lips. Correct *makhraj* (the place of articulation) is very much important so that the

meaning of words is retained. Often a wrongly pronounced word will change the meaning of a verse, thus being accurate is the basis of Qur'anic literacy.

3. *Tajweed* Compliance- All the principles laid down by tajweed that govern the proper elongation (*madd*), nasalization (*ghunna*h), stops/normal closing of a sound (*waqf*), and emphatic pronunciation (*tafkheem*). Mastery of tajweed means that the Qur'an is recited according to its revelation, conserving its meaning and beauty.

Following the criteria above, the respondents evaluated how they rated themselves in Qur'anic reading by assessing the most accurate description of his/her skill level. The scale gives five different levels:

Beginner – Very low or no ability to read the Qur'an, very little or no knowledge about the Arabic letters' recognition, makhraj, and tajweed. Such respondents would need basic Arabic phonetics and script lessons. May rely heavily on transliterations.

Developing – Able to recognize script words but with difficulty; not fluent; does not follow tajweed rules; cannot keep steady rhythm and frequently makes errors in pronunciation, elongation.

Competent – Generally reads well, with only minor lapses in tajweed or makhraj; can read with moderate even-paced flow, but will need to be corrected on advanced ones.

Advanced – Reads with good fluency, articulates clearly, and applies most tajweed rules accurately; can keep tarteel and intonation nearly without mistakes; requires little correction.

Expert – Reads with mastery of fluency, pronunciation, and tajweed, demonstrating complete control over rhythm, pauses, and melodious recitation. Can teach others and recite confidently in both informal and formal settings.

This self-assessment framework gives insight into the respondents' confidence level in their Qur'anic literacy and, not to forget, the area of improvement that needs to be considered. The information obtained here may thus serve as a basis for designing programs to educate different levels of proficiency, ensuring people receive the support needed to develop their skills in reading the Qur'an. Through this study, four research hypotheses were formulated and tested carefully by examining the relationship between the key variables affecting Qur'anic literacy. These hypotheses were tested at 0.05 significance levels, which assures a

statistical assurance of the findings with minimized Type 1 error (false positives). Generally, a 0.05 p-value is a commonly accepted threshold in social science research for deciding whether the observed relationship is statistically significant.

Two major statistical tools were used to analyze the data collected with regards to the study:

1. **Percentage Analysis** – This method was used to summarize the demographic distribution and literacy levels of respondents to provide a somewhat concise descriptive analysis of the population being studied. Frequency and percentage calculations were used to show the trends in Qur'anic literacy among the various age, background, employment, gender, and residential categories. This allowed the reader to make easy interpretations of the patterns visible in the dataset.
2. **The Pearson Product-Moment Correlation** (PPMC) method, which provides evidence on the strength and direction of relationship between variables. The PPMC determines the degree of correlation between two continuous variables and gives a number (r-value) from -1 to +1.

- r = +1 denotes a perfect positive correlation, which means that the other variable also increases as one variable increases.
- r = -1 denotes a perfect negative correlation, which means that the other variable decreases as one variable increases.
- r = 0 says that there is no correlation between the two variables.

In this study, PPMC was used to examine relationships such as:

- The influence of educational background on self-reported levels of Qur'anic literacy
- The influence of age on Quranic reading proficiency
- The influence of employment status and level of income on access to Quranic education
- The relationship, level of Qur'anic literacy and aptitude, urban versus rural residence

The analytical techniques provide a fertile ground for drawing meaningful conclusions concerning the factors affecting Qur'anic literacy and effectiveness in the employed learning

medium. On the whole, these descriptive (percentage) and inferential (PPMC) statistics strengthened data analysis, ensured a comprehensive examination of the research questions, and contributing to the depth and validity of the findings.. The results are presented below:

Research Hypothesis One: There is no significant relationship between Qur'anic literacy levels and Qur'anic education access and facilities

Table 2: Relationship Qur'anic literacy levels and educational background

Category	mean	sd	N	Df	r-cal	p	remark
self literacy of qur'an level	3.38	0.78	287	286	0.236	<0.001	Significant
Qur'anic Education Access and Facilities	0.87	0.34	287	286			

The table above indicates a significant relationship between Qur'anic literacy levels and educational background ($r = 0.236$; $p < 0.001$). This suggests that educational background significantly influences the level of Qur'anic literacy among the respondents. The analysis revealed a moderate positive correlation between educational background and Qur'anic literacy levels. As such, the implication is that being formally educated would suggest enhanced proficiency in reading the Qur'an. Some contributing factors to this relationship are as follows:

1. **Transfer of Academic Skill**: Higher education would mean greater exposure to literacy skills like reading comprehension, phonetic recognition, and structured learning, which would assist in Qur'anic literacy acquisition.
2. **Access to Learning Resources**: People who have more education would have had their schooling in an informal learning atmosphere whether in schools or universities to back them up indirectly in learning and reciting the Qur'an.
3. **Cognitive Maturity and Learning Capacity**: The individual with higher achievement may have better learning strategies by which they can learn the complexities of tajweed and pronunciation much easier than those without formal education.

These findings do not imply that the Qur'anic literacy rates are solely dependent on secular education. Several traditional and community learning models contribute significantly, especially for people with low formal education. When filling in gaps in Qur'anic literacy, an approach must fit the educational background appropriate for intervening in this area.

Research Hypothesis Two: There is no significant relationship between Qur'anic literacy levels and socioeconomic status

Table 3: Relationship between Qur'anic literacy levels and socioeconomic status

Category	mean	sd	N	Df	r-cal	p	remark
self literacy of qur'an level	3.38	0.78	287	286	0.350	<0.001	Significant
the effect of Income as a Barrier to Qur'anic Education	2.23	1.24	287	286			

From table 3, there is a significant relationship between Qur'anic literacy levels and socioeconomic status ($r = 0.350$; $p < 0.001$). This indicates that socioeconomic status significantly impacts the level of Qur'anic literacy, with income acting as a potential barrier to accessing Qur'anic education. The correlation between income and Qur'anic literacy is stronger. Higher income level students are likely to be more proficient in Qur'anic recitation; thus, it shows the economics of the accessibility: There are some of the most notable among several factors as follows:

1. **Affordability of Qur'anic Learning Programs**: The wealthier are the more able to afford Qur'anic Learning Programs. For example, they can afford to pay for all private Qur'anic lessons for private tutors or organized religious institutions. On the other hand, people in lower income groups will have to contend with prohibitive fees before being able to attend any formal Qur'anic education at which stage they will not be able to compete in proficiency.
2. **Time Constraints and Work Demands**: Poorer people have very less free time due to heavy work schedules, so they may not be able to do Qur'anic studies as regularly as possible. In most cases, the rich have a lot of free time or can rearrange their time for religious education purposes.
3. **Digital and technological access**: Economic capability determines someone's access to the new online Qur'anic learning platforms and apps. Those who have money can afford the high-speed internet, digital learning subscriptions, and interactive tools for

Qur'anic study, while those with lower incomes may have limitations on the digital front.

It indicates the need for Qur'anic literacy programs that are either subsidized or free for these lower-income groups so that they can also access education in Qur'an without financial hindrances. A lot could be achieved by expanding community approaches and utilizing mosque-funded Qur'anic literacy programs.

Research Hypothesis Three: There is no significant relationship between Qur'anic literacy levels and gender

Table 4: Relationship between Qur'anic literacy levels and gender

Category	mean	sd	N	Df	r-cal	p	remark
self literacy of qur'an level	3.38	0.78	287	286	0.120	0.042	Significant
Perception of Gender as a Barrier to Qur'anic Education	1.46	0.91	287	286			

The table indicates a significant correlation between Qur'anic literacy levels and gender ($r = 0.120$; $p = 0.042$), suggesting that gender plays a meaningful role in influencing Qur'anic literacy, with perceptions of gender potentially acting as an obstacle to accessing Qur'anic education. Also, the study found a statistically significant association of Qur'anic literacy with gender, albeit in a weaker capacity, indicating perhaps that gender influences literacy levels. Several sociocultural and structural factors affecting the relationship include:

1. **Restricted Gender Access to Religious Education**: In certain communities, women may find it relatively more difficult to attend formal Qur'anic learning settings due to family expectations, norms of good conduct, or childcare responsibilities. Normally, active women would have sought Qur'anic education, but societal pressures would perhaps hinder their advancement into higher studies.
2. **Perception of Gender in the Field of Religious Studies**: Cultural norms sometimes view men as the main learners in religious studies, especially in traditional settings where men are often meant to become imams, scholars, or religious leaders. Women, on the contrary, may be understandably directed to the household level of religious practices instead of formal study.

3. **Educational Preferences**: In some cases, families might encourage boys to attend secular schools while allowing girls to study religion in a more informal way at home. This attitude does mean that Qur'anic literacy is less in women than men.

Despite these barriers, women are becoming more involved in religious education, as the demographic data in this study suggest, with 73.2 percent of the respondents being women. This illustrates how there is burgeoning interest among women in Qur'anic literacy, emphasizing the need for gender-responsive educational initiatives. One means of counteracting these barriers is by providing flexible and accessible learning solutions for women such as online Qur'anic courses or study circles facilitated by women.

Research Hypothesis Four: There is no significant relationship between Qur'anic literacy levels and rural-urban residence

Table 5: Qur'anic literacy levels and rural-urban residence

Category	mean	sd	N	Df	r-cal	p	remark
self literacy of qur'an level	3.38	0.78	287	286	0.440	<0.001	Significant
Presence of Qur'anic Education Facilities	4.01	0.94	287	286			

The table highlights a significant relationship between Qur'anic literacy levels and rural-urban residence ($r = 0.440$; $p < 0.001$). This indicates that location significantly influences Qur'anic literacy, with the presence of Qur'anic education facilities playing a crucial role. The observation strongest correlated was that between Qur'anic literacy and residence, which meant that the location would largely define the Qur'anic capabilities of an individual. Such disparity can be attributed to quite a number of structural and environmental factors:

1. **Availability of Qur'anic Learning Centers**: Urban places usually have more organized centers of Qur'anic education like madrasahs, Islamic universities, and mosque-based programs compared to rural areas because limited access to these features has been experienced.
2. **Presence of Qualified Instructors**: Cities tend to house the most Qur'anic teachers and scholars, as well as religious institutions. Hence, pursuing good instruction is practically feasible for residents. Some residents of rural communities may not be able to find qualified teachers, thus limiting opportunities for formal Qur'anic study.

3. **Digital and Technological Divide**: Urban populations get digitized more than the rural areas, making it easier for them to take advantage of online Qur'anic courses, interactive tajweed apps, and virtual study groups. The way they do not have enough infrastructure regarding this aspect might deny them such availability.
4. **Community Impacts and Culture Learned**: Most urbanized mosques and Islamic organizations foster Qur'anic literacy via public classes, study circles, and other forms of organized learning projects. They strongly rely on informal Qur'anic instruction or family-based ones which may differ in effectiveness among households.

The findings show the necessity of targeted Qur'anic literacy programs in the rural set-up mobile learning programs, state-supported Qur'anic education, and enhanced investment in digital learning access towards making Qur'anic literacy location-independent.

Table 6: Results of Questionnaire

Category	Percentage (%)
Qur'anic Education Access and Facilities	
Formal Qur'anic Education (Yes)	78.7
Formal Qur'anic Education (No)	21.3
Access to Qur'anic Learning Resources (Yes)	87.1
Access to Qur'anic Learning Resources (No)	12.9
Facilities in Neighborhood (Yes)	86.1
Facilities in Neighborhood (No)	13.9
Total	100
Interaction with Qur'anic Texts (Frequency)	
1: never	1.3
2: ever	10.1
3: sometimes	30.7
4: often	28.4
5: always	29.4
Total	100
Prioritization of Qur'anic Education in Formative Years	
1: Strongly disagree	1.6
2: Disagree	8.2

3: Neither agree nor disagree	25.2
4: Agree	27.1
5: Strongly agree	37.9
Total	100
Community Support for Qur'anic Literacy	
1: Strongly disagree	1.9
2: Disagree	3.0
3: Neither agree nor disagree	24.8
4: Agree	27.5
5: Strongly agree	42.8
Total	100
Motivation to Improve Qur'anic Reading	
1: Very Low	0.7
2: Below Average	1.0
3: Average	9.2
4: Above Average	29.4
5: Very High	59.8
Total	100
Impact of Job on Qur'anic Learning	
Job Affects Qur'anic Learning (Yes)	46.7
Job Affects Qur'anic Learning (No)	53.3
Total	100
Monthly Expenses vs. Income	
Expenses Less than Income	35.9
Expenses Equal to Income	39.0
Expenses Exceed Income	25.1
Total	100
Income as a Barrier to Qur'anic Education	
Strongly Disagree (Score 1)	40.2
Disagree (Score 2)	19.6
Neutral (Score 3)	22.2
Agree (Score 4)	11.1

Strongly Agree (Score 5)	6.8
Total	100
Presence of Qur'anic Education Facilities	
Facilities Present	86.1
Facilities Not Present	13.9
Total	100
Conducive Space at Home for Qur'anic Reading	
Strongly Agree (Score 5)	57.6
Agree (Score 4)	30.5
Neutral (Score 3)	7.5
Disagree (Score 2)	2.5
Strongly Disagree (Score 1)	2.1
Total	100
Perception of Gender as a Barrier to Qur'anic Education	
Strongly Disagree (Score 1)	72.2
Disagree (Score 2)	14.7
Neutral (Score 3)	6.9
Agree (Score 4)	4.3
Strongly Agree (Score 5)	1.9
Total	100
Impact of Societal Expectations on Gender and Literacy	
Strongly Disagree (Score 1)	61.8
Disagree (Score 2)	19.6
Neutral (Score 3)	12.4
Agree (Score 4)	4.3
Strongly Agree (Score 5)	1.9
Total	100
Availability of Gender-Based Qur'an Study Groups	
Available	66.9
Not Available	33.1
Total	100
Participation in Qur'anic Education Activities (Frequency)	

Never	14.4
Ever	22.9
Sometimes	31.0
Often	19.9
Always	11.8
Total	100
Perception of Resource Availability	
Very Abundant	35.3
Many	38.2
Few/Very Little/None	25.5
Total	100
Impact of Geographic Location on Digital Resource Access	
Strongly Disagree/Disagree (Score 1-2)	51.0
Neutral (Score 3)	15.0
Agree/Strongly Agree (Score 4-5)	34.0
Total	100
Internet Access for Qur'anic Learning	
Yes	95.8
No	4.2
Total	100
Perceived Community Support Disparity	
Yes, Disparity Exists	65.2
No, No Significant Difference	34.8
Total	100
Access to Qur'anic Education Resources	
Available	87.1
Not Available	12.9
Total	100
Presence of Qur'anic Education Facilities	
Present	86.1
Not Present	13.9
Total	100

Frequency of Community Qur'anic Literacy Events	
Often/Always	52.3
Sometimes	32.0
Rarely/Never	15.7
Total	100

The outcome of the questionnaire exhibits answers not limited to educational background, presence or absence of Qur'anic education, and community involvement collaterally. More than half of the respondents comprise 67.6% of them holding diploma or undergraduate degrees, 78.7% with Qur'anic education in formal settings, with most having Qur'anic learning resources (87.1%) and accessible neighbourhood facilities (86.1%).

Interaction with Qur'anic texts vary, with 57.8% engaging often or always. Priority given to Qur'anic Learning during the formative years is high, with 65% agreeing or strongly agreeing. Community support for Qur'anic literacy is very considerable, with 70.3% agreeing or strongly agreeing. Motivation to improve Qur'anic reading is notably high at 59.8%.

Employment status shows 68.3% are employed, with mixed impacts on Qur'anic learning. Income levels vary, but expenses often match or exceed income. Financial constraints are not a significant barrier for most, with 59.8% disagreeing that income hinders Qur'anic education.

The skewed gender distribution towards females, 73.2%. Little perception that gender is a barrier. Urban residents (92.7%) and internet access for Qur'anic leaning is widespread (95.8%). The disparity in the community support is noted by 65.2%. Finally, community Qur'anic literacy events happen at very short intervals with 52.3% attending often or always.

Discussion of The Findings

The data collected from 287 respondents provides valuable insights into perceptions, experiences, and challenges related to Qur'anic education and literacy. This analysis explores various factors such as gender, societal expectations, participation in educational activities, resource availability, and personal literacy levels to identify trends and areas requiring improvement.

In this research, it appears that the self-reported levels of Qur'anic literacy among Qur'anic reading and reciting respondents reveal what Arief (2020) and Nurhanifah (2023) indicated as

major indicators of Qur'anic literacy as terms of fluency, tarteel (melodious and clear recitation), accuracy in pronunciation (*makhraj*), and compliance with tajweed. Such parameters become essential bases to judge one's level of Qur'anic literacy and proficiency.

Most of the results of this study show that a large majority of respondents view themselves as proficient readers of the Qur'an: 45.1% of the total respondents claimed they could read the Qur'an, while another 39.2% described themselves as "advanced" in reading. The premise that many individuals may thus consider that they have attained a fluency threshold correlates that interpretation, indicating that such people indeed understand the importance of correct pronunciation and melodic recitation in Qur'anic literacy as classified by Arief (2020) and Nurhanifah (2023).

Yet, the study has also shown that some 10.1% of respondents said they were literate at either "beginner" or "developing" levels. This proves that currently, it manifests serious needs in literacy among respondents indicating further support and education for early stage reading of the Qur'an. It is thus relevant to the theory: just as the application and even pronunciation of every tajweed is necessary, they are typically the areas that learners struggle with especially at the beginning and intermediate stages.

Such special and exclusive literacy education programs would counter these challenges, providing schooling first at foundational skills among these learners. Programs can highlight the essential elements of Qur'anic literacy such as articulation, fluency, and tajweed with the possibility of these persons attaining higher levels of proficiency. Thus, bridging the gap in Qur'anic literacy and providing a more complete and widespread understanding of the Qur'an, these programs would directly address the needs of beginners and intermediate learners.

1. The Reasons for Indonesian Muslims' Poor Reading Proficiency of the Qur'an

The findings reveal a significant relationship between Qur'anic literacy levels and educational background ($r = 0.236$; $p < 0.001$). This suggests that individuals with higher educational attainment are more likely to demonstrate higher levels of Qur'anic literacy. The structured learning environment provided by formal education may contribute to better literacy skills, highlighting the importance of integrating Qur'anic studies into educational curricula to enhance literacy levels.

There is a strong correlation between formal education levels and access to learning Qur'an resource, as stated by 67.6% of them holding a diploma or undergraduate degree, whereas 78.7% of them have received formal Qur'anic education. The finding further augments that higher education would enable easy access to opportunities to learn about religious matters and, hence, supports the understanding that formal education enhances literacy in Qur'an. The same situation is further emphasized by the availability of 86.1% respondents stating that there is Qur'anic education infrastructure, mostly, in urban settings. This also relates to the theories by Rahman (1984) and Effendi (2019) that discuss how modernity and urbanization have to adjust traditional Islamic education, bringing in new avenues like digital resources and evening classes which fit into modern lifestyles.

Bandura's (1977) Social Learning Theory is vindicative of the meaning of observation and modeling in developing Qur'anic literacy. Most of the people interviewed had high levels of interaction with the Qur'anic texts which indicates that there are structured environments and role mode-the roles played by others, either in person or through technology, in withdrawing one from the Qur'an. But since some participants had a moderate level of interaction, it shows that some were tied due to competing priorities in the urban setting, as pointed out by Khan (2021) with regards to urban distraction affecting religious learning.

A good indication of positive community support for the Qur'anic literacy is that 42.8 percent of the respondents termed this as "very supportive." It reflects strong community networks in favor of religious education. Such kind of support is very important in creating a conducive environment for Qur'anic learning, as articulated by Yusof and Ibrahim (2017). Yet the dismal ratings on some respondents may also indicate unequal distribution of resources and involvement in the community, especially in rural areas. In a parallel way, this is in accord with postcolonial criticism by Sachsenmaier (2006), who calls for decolonized and contextualized approaches of Qur'anic education that take into consideration local traditions and values.

Finally, it is the intrinsic aspiration toward spiritual growth that is indicated by the high motivation level reported by 89.2% of respondents to improve their Qur'anic recitation skills. Nasr (2007) has also broadly discussed the spiritual significance of Qur'anic literacy, which would further mean that teaching religious knowledge would not only treat the technical aspects but also nurture the soul's bonding with God, as in the case of within motivation, a type of internal barrier identified by Nurhanifah (2023), as well as external challenges of

resource-poor rural areas, as mentioned by Aquami (2017), for creating a holistic and inclusive Qur'anic literacy.

2. The Effect of Socioeconomic Factors on Indonesian Muslims' Qur'anic Literacy

The results indicate a strong relationship between Qur'anic literacy levels and socioeconomic status ($r = 0.350$; $p < 0.001$), emphasizing that socioeconomic factors significantly affect Qur'anic literacy. Lower-income levels appear to be a barrier to accessing Qur'anic education, potentially due to limited resources or access to educational facilities. These findings suggest the need for targeted interventions, such as subsidized educational programs, to support individuals from lower socioeconomic backgrounds in improving their Qur'anic literacy.

The study results show the interlinking between SES, employment, and Qur'anic education access, as famously stated by Lubis & Lubis, 2021 and Aquami, 2017. Majority, 68.3% of respondents are employed and nearly half, 46.7%, say their work has a bearing on the Qur'anic learning. This is an important external factor, as Aquami suggests that there are non-social factors, such as employment pressure, which can be enabling or constraining, and this brings need for flexible options in learning particularly addressing those who balance work and religious pursuit.

Income level is still important in accessing Qur'anic education. The majority, 60%, made it clear that finances were not an obstacle to their learning; however, 17.9% of the respondents acknowledged income as a limiting factor. These findings affirm the assertion by Lubis & Lubis that families from the higher SES generally get access to better quality education resources, including Qur'anic education. In contrast, those from lower SES brackets tend to have equal or more spending than their earnings (39.0% and 25.1%, respectively), thus limiting their chances for paid educational services and probably affecting their engagement with structured Qur'anic learning.

Intriguing enough, access to Quran education facilities was reported by 86.1% of respondents, while a remarkable percentage deemed their home environment 88.1% conducive for Qur'anic practice. This, therefore, means that financial and employment-related problems exist. However, supportive infrastructures go a long way in facilitating Qur'anic literacy. When such facilities are in place, some of the evils that arise as a consequence of socioeconomic constraints are addressed and students study based on their means.

In summary, the data underscores the multifaceted nature of Qur'anic literacy, influenced by both socioeconomic and external factors. While many respondents manage to balance employment and religious study, a substantial minority face financial and logistical hurdles. Addressing these barriers through flexible learning options and supportive environments could significantly enhance Qur'anic literacy across different socioeconomic groups.

3. Gender-Based Disparities in Access to and Proficiency in Qur'anic Literacy Among Indonesian Muslims

The data shows a significant correlation between Qur'anic literacy levels and gender ($r = 0.120$; $p = 0.042$). This indicates that gender influences Qur'anic literacy, with potential perceptions of gender-related barriers affecting access to education. Efforts to address gender disparities in Qur'anic education, such as creating inclusive learning environments and promoting gender equality in educational opportunities, are crucial to ensuring equal literacy outcomes.

The findings reveal a notable gender disparity in participation, with females comprising 73.2% of respondents, significantly outnumbering the 26.8% male participants. This discrepancy aligns with Wekke's (2015) assertion that, given equal opportunities, women often excel in Qur'anic studies, particularly in areas such as comprehension and tajweed. The predominance of female respondents may reflect a higher interest or availability among women for Qur'anic education, possibly influenced by societal shifts that increasingly support women's active participation in religious learning. This is encouraging, as it highlights progressive attitudes towards gender roles in Qur'anic education, with 72.2% of respondents strongly disagreeing that gender affects access.

Despite these positive indicators, a small but significant segment (6.2%) acknowledges the impact of gender-based challenges, reflecting Riyanto & Sukarni's (2019) observations about historical and cultural norms that have traditionally limited women's access to formal religious education. The availability of gender-specific Quran study groups, reported by 66.9% of respondents, plays a crucial role in mitigating these challenges by providing supportive environments tailored to women's needs. However, the absence of such groups for 33.1% of respondents underscores a gap that could hinder equitable access to Qur'anic education, particularly in regions where traditional roles and expectations persist.

Differential participation levels in Qur'anic educational activities further emphasize the intervention to confront these inequalities. While many respondents turn out to be regular attendees, in an astonishing 14.4% are those who never attend. Several underlying reasons can be listed under lack of time and public expectations or confined study groups, and all these really understand the barriers women face. This is also supported by Dewi (2020), whose findings suggest that emerging gender gap of Qur'anic literacy underscores the need for specific interventions and educational programs to women to fill the gap.

In summary, while the data reflect a progressive trend towards greater inclusion of women in Qur'anic education, the persistent challenges faced by a minority underscore the importance of continuing efforts to promote gender mainstreaming. By addressing the gaps in accessibility and societal norms, it is possible to foster a more inclusive environment that supports Qur'anic literacy for all, regardless of gender.

4. Differences in Qur'anic Literacy and Educational Resource Access between Urban and Rural Areas

The findings demonstrate a significant relationship between Qur'anic literacy levels and rural-urban residence ($r = 0.440$; $p < 0.001$). Urban residents tend to have higher literacy levels, likely due to better access to Qur'anic education facilities. This underscores the critical role that infrastructure plays in facilitating educational access. Strategies to improve the availability and quality of Qur'anic education in rural areas are essential to bridging the literacy gap between rural and urban populations.

The findings show that there is a huge dominance of urban areas, where around 92.7% of the respondents live in urban areas. The distribution of this clearly spelled out urban domination reflects what Zurqoni et al. (2020) observed, namely, that urban areas typically provide better access to Qur'anic learning facilities, qualified instructors, advanced technology, and the availability of such technologies as mobile apps that can be used for internet-based learning. The availability of these resources was well perceived among urban respondents, with 73.5% describing them as "many" or "very abundant", which further emphasizes the urban advantage.

On the other hand, the little participation shown by rural areas (7.3%) perhaps indicates the inequality of access to Qur'anic education. Zurqoni et al. (2020) have analyzed the reasons for having fewer resources reported in rural areas. These are due to education infrastructure

insufficiency and a lack of trained professional instructors. Although the fact that 95.8% of the respondents claim to have generalized access to the internet, rural communities might still suffer from the problem of digital inequities, as proven by 34% of respondents who believe that their location affects their use of digital resources.

Rahman's (1984) theory on Islam and modernity explains how urban Muslims learn to learn the traditional Qur'anic way, modernized lifestyle changes. This is made possible with high levels of internet availability for better and growing access to digital resources by urban learners' endeavors at balancing religious studies and equal modern responsibilities. However, data also have gaps regarding community support for 65.2%, which has been left with the impression that urban-rural disparities are present. This makes it necessary to consider beneficial policies and intervention measures to benefit the appropriate categories of people and go as far as possible towards achieving equity in resource allocation or facilitating the rural communities' overcoming of challenges.

Community events focusing on Qur'anic literacy, reported as "often" or "always" occurring by 52.3% of respondents, suggest that many urban areas actively foster Qur'anic learning. However, the 15.7% who reported that such events "rarely" or "never" happen highlight a need for more organized efforts in certain communities. Wekke’s (2015) observation of non-formal study circles in rural mosques presents a potential solution for enhancing Qur'anic literacy in less privileged areas. Implementing these community-led initiatives can help bridge the urban-rural divide, ensuring broader access to Qur'anic education and promoting literacy across diverse geographic locations.

The effects of this study portray the dire socioeconomic and demographic disparity in Quran literacy, that education, income, gender, as well as location, play equally critical roles in Quran literacy levels. Hence, measures to uplift Qur'anic education should address these inequalities through:

- Financial assistance and subsidization of Qur'anic programs that eliminate economic hindrances.
- Options for flexible-time learning, together with online channels, for the working individuals.

- Gender-sensitive initiatives that welcome all women and men into Quran literacy without discrimination.
- Investment towards rural-oriented Qur'anic education through increasing teacher training, as well as broader mobile learning units and digital access.

As such, by recognizing the barriers and creating methods of inclusive learning, the wider Muslim community could enhance the Qur'anic literacy of the masses without regard to economically and demographically privileged components.

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

Summary of Findings

This study's findings shed light on the various factors that influence Qur'anic education and literacy of the respondents. Gender perception, modes of participation, availability of resources, digital linkages, engagement of the community, and self-reported literacy were examined for strengths and weaknesses regarding Qur'anic literacy.

Evidence from the study suggests that an overwhelming majority of the respondents, 86.9%, perceived no gender-based barriers related to Qur'anic education. Likewise, 81.4% said that societal expectations did not set strong parameters on their motivation to learn reading of the Qur'an. In general, the findings point towards Qur'anic literacy being perceived as quite open to both genders, with fewer restrictions due to culture and society than would have been thought. However, a minority of the respondents admitted that detrimental gender dynamics exist in some scenarios, which could arise from ingrained gender roles, restrictions on mobility, or a shortage of female teachers in specific communities. While these obstacles are limited in breadth, it still requires a targeted focus to remove whatever barriers remain to assure that the Qur'anic education system gets to as many learners as is just and humanly possible, regardless of gender.

Despite the fact that the study proved participation in Qur'anic literacy activities was inconsistent, with only 11.8% of respondents attending on a regular basis, 31% attended sporadically while 14.4% did not attend at all. These findings lead to a conclusion that there are formidable barriers to continuous engagement in Qur'anic learning. Some of the most likely reasons that could account for this include time clash, especially for working individuals, structured learning programs failing in some locations, and motivational factors, past hardships in Qur'anic recitation with no peer encouragement. To handle this, more flexible learning options should be explored, such as weekend sessions, online classes, or hybrid approaches suitable for people who are busy or cannot get to a classroom setting.

While the majority of respondents (73.5%) stated that Qur'anic learning resources were readily available, a substantial number (25.5%) still claimed limited access, indicating unequal resource distribution. Economics may well have been a factor, disadvantaging low-income students for whom the more advanced Qur'anic learning programs, digital distance learning courses, and personal tajweed tutors may have been financially expensive.

Furthermore, geographical disparities come into play here, as rural areas tend to have fewer Qur'anic institutions and eligible teachers than the urban centers. Language barriers could also be limiting access as many Qur'anic learning materials are, by and large, issued in Arabic and are therefore not easy comprehension for non-Arabic-speaking students. A redressal of this gap would thus involve investment into more equitable resource distribution, subsidized learning resources, and a furtherance of digital resource availability to ensure Qur'anic education is open to all learners irrespective of their economic or geographical condition.

The study also showed a difference in access to digital Qur'anic learning tools. While 51% of respondents had no problems accessing digital resources, 34% agreed that their physical location hindered maximum use of these tools. This implies that even as digital learning becomes available, there are still geographical inequalities in areas where rural internet may be slower or digital literacy lower. Older learners with less experience using technology may also have difficulties negotiating online Qur'anic educational platforms. Another barrier could be device ownership, as not all learners have access to smartphones, tablets, or computers. To ameliorate these digital inequities, stakeholders should focus on the development of mobile-compatible Qur'anic learning applications that are low on bandwidth requirements, on the digital literacy of older learners, and on mosque-driven digital literacy. Affordability and accessibility of digital learning tools will ensure that Qur'anic education reaches all learners no matter their technological prowess or geographical barriers.

Community engagement in Qur'anic literacy activities was reported to be quite strong, with 52.3% indicating that Qur'anic education programs were frequently organized by their communities. However, 15.7% indicated that such activities "rarely or never" happen in their neighborhoods. The presence of mosques and Islamic centers, as well as community leadership, significantly determines the level of engagement in Qur'anic literacy activities. Qur'anic education tends to flourish in areas where mosques, Islamic centers, and people running them are active and well-supported, whereas communities absent from such institutions find it almost impossible to sustain structured learning initiatives. Investment in community-based Qur'anic literacy programs will involve promotion of the formation of study circles at mosque levels, training of community volunteers to conduct Qur'anic literacy programs, and encouraging peer-learning environments for the benefit of members who support one another in their Qur'anic education experience.

Most participants self-reported their Qur'anic literacy as competent (45.1%), advanced (39.2%), or expert (5.6%)-this indicates relatively high self-perceived levels of proficiency. However, 10.1% of respondents classified themselves under the beginner level or struggling, suggesting an immediate need for support geared toward foundational learners. This means that while a number of respondents were confident about their Qur'anic reading skills, there could be an overestimation of the actual level of literacy since self-assessment is inherently subjective. Further, it could be that urban respondents report on greater levels of literacy attributed to the more Qur'anic education opportunities available to them. Addressing the needs for foundational learners requires a stronger emphasis on programs for beginners; systematic assessment of proficiency and creation of structured pathway learning arrangements that will allow learners to go from basic to higher levels of Qur'anic literacy.

In conclusion, the advancement of Qur'anic literacy is marked by successes and weaknesses. There appears to be improvement in gender inclusivity, but localized constraints stand in the way. Available Qur'anic education resources are held back from access by some learners mainly due to economic and geographic inequalities. Digital learning is on the rise, although crippling accessibility challenges plague rural learners. Community engagement has maintained strength in Qur'anic literacy activities, although in some areas a lack of structured programs does exist. Finally, even though a good number of respondents claimed to possess a high proficiency level in reading the Qur'an, there remains a need to support foundational learners. A multi-faceted strategy should be adopted to revive Qur'anic literacy initiatives that include expanding community-based schemes, addressing digital inequities, promoting gender-inclusive initiatives, and providing structured learning support to beginners. On the basis of this approach, Qur'anic literacy can be revived in all demographics, giving every Muslim the opportunity to read, recite, and understand the Qur'an efficiently.

Conclusion

This study found that although Qur'anic educational access is generally available and perceived positively, considerable challenges remain regarding equitable participation and resource distribution. Many respondents stated that gender and societal expectations did not impede learning the Qur'an. Nevertheless, localized challenges still seem to exist, and while traditional barriers are now slowly being collapsed, some communities continue to face gender-related or social restrictions. This could include cultural norms, family expectations, or the presence of female instructors for women and girls These barriers require a nuanced

approach to tackling since they are so individually diverse and particular social factors shape the engagement.

Besides the gender dimensions, different participants in Qur'anic education experience deep variances with regards to their levels of involvement. While many respondents reported being actively involved in learning activities, many others could not attend regularly scheduled organized programs as they have constraints from work schedules or time limitations. Such learners lack options for flexibility in learning models. The same considerable disparities in resource availability continue to impact literacy efforts based on the experiences. Reports on a relatively high majority, indicating a tendency of providing sufficient learning materials, do not harbor all their size minority; they encounter serious difficulties in access to Qur'anic education resources. Economic, geographic, and institutional support aspects hold a critical input to the effectiveness of the learners' accessibility to quality instruction and study materials. These indicate that there is an urgent need for targeted interventions in underserved sections still lacking formal Qur'anic learning opportunities. It is important for governments, religious organizations, and community leaders to collaborate in policy and initiative development to link all potentialities.

Digital inequalities according to the place are the other critical issues raised in the study. Digital resources have become indispensable for the knowledge of Qur'an, yet access to such technologies remains uneven. Urban-placed respondents generally have very few issues associated with digital learning, while those from rural areas are likely to experience barriers due to poor connectivity, devices, or both in addition to the inability to access digital skills themselves. This form of disparity almost nips in the bud the vast potential that online Qur'anic education programs have to benefit learners that live far away from the city. Hence, increasing the span of technological access becomes imperative to bring all the learners, no matter where they live, into exposure of digital tools for Qur'anic learning. The use of a mobile-friendly educational platform for all ages is included, with increased investment toward a good internet infrastructure in rural spaces as well as training setup on providing learners with the necessary skills to navigate digital learning environments effectively.

For Qur'anic education to be more inclusive and just, intervention must also look into basic literacy improvement for less capable learners. Out of many respondents who reported competence or mastery in Qur'anic literacy, a fair number revealed that they are beginners or currently learning to read the Qur'an. This calls for more personalized learning programs that

need to cater specifically to students with poor basic skills. Pathways to learning should be allocated on a structured basis towards progressive skill acquisition that could integrate step-by-step instruction, repetition practices, and individual learning plans accommodating varying paces. It has to be said that specialized programs are necessary for the adult learner population that was probably excluded from having Qur'anic education early in life, thus making sure that appropriate guidance and resources are provided to them for continuing their literacy development.

By tackling such barriers and building on any existing opportunities, it would end in establishing a more inclusive and equal system for Qur'anic education. Improved and more equitable access to Qur'anic education involves improved distribution of resources, increased access to technology, and structured learning interventions. These efforts will ultimately lead to better Qur'anic literacy and engagement across diverse communities, meaning every Muslim would have the opportunity to build a deep and meaningful relation with the Qur'an despite any background or circumstances.

Recommendation for Practices

To address the challenges and support needs identified in the survey of 306 participants, several targeted interventions can enhance Qur'anic literacy and create a more effective and inclusive learning environment. The recommendations below focus on improving memorization, reading fluency, comprehension, learning environments, access to resources, and financial support to ensure that learners receive comprehensive assistance in their Qur'anic education journey:

1. **Enhanced Memorization Techniques**: One of the key tasks identified was memorization, with 37.6% of participants identifying difficulties about memorizing specific verses of the Qur'an. Consequently, structured programs can be designed to develop and engage interactive and interesting memorization techniques. The usage of mediums should be carefully remembered, such as the memorization apps of the Qur'an that can use spaced repetition algorithms for verses retention. Gamified learning experiences are a fun way for students to level up their memorization of the Qur'an-to make it an experience in itself. Guided memorization sessions would work splendidly in allowing the young person's thoughts memorization led by experienced teacher(s)—both in person and on web platforms. Group recitations and peer-to-peer

learning are altogether beneficial to developing modules for memorization, as they provide a delightful platform where the learner can level up, while making mistakes and yet not get bored to re-correct them.

2. **Focused Training on Reading Fluency**: The fluency of the ability to read Qur'an is yet another very important issue; 35% of the respondents have difficulties reciting accurately and confidently. This means tajweed and makharij must get a focus. Also, regular practice sessions with feedback from teachers should implement, as this can greatly improve students' vocalization skills; audio-visual aids, such as Qur'anic recitation videos and interactive phonetic guides, should be effective for students in articulating pronunciation and rhythm. By incorporating speech-recognition technology into Qur'anic learning apps, students could get feedback on their recitation almost instantly, allowing them to refine their abilities at their pace.
3. **Comprehension and Understanding**: As 24.5% of participants reported that they have difficulties in understanding Qur'anic meanings, aside from fluency itself, this is not a big stake but should definitely be addressed. It then becomes a prerequisite to give tafsir (interpretation) classes alongside reading lessons so that learners can understand more about the essence of the Qur'an. Most learners today even do battle with the Arabic language and thus need to be attached to bilingual resources which further show the meanings of the verses in their own languages. Also, courses that bridge up the recitation part and comprehension like word-by-word explanation would enhance learning-several other aspects such as self-reflection on the meanings of words and their application in daily life can also engage further in connecting quote with personal spirituality.
4. **Supportive Learning Environments**: The learning environment plays a crucial role in shaping Qur'anic literacy, with 71.9% of respondents emphasizing the importance of a supportive setting. Establishing well-structured community centers and family-based study groups can foster an environment conducive to learning. Families should be encouraged to create spaces within their homes dedicated to Qur'anic study, helping to instill a culture of consistent learning. Community-based study circles, where learners of different ages and skill levels engage in guided recitation and discussion, can create a sense of belonging and motivation. Providing flexible learning options, such as weekend or evening classes, can accommodate learners with busy schedules and encourage more consistent engagement.

5. **Access to Facilities and Resources**: Access to facilities and resources was cited as a barrier by 58.2% of participants, indicating the need for increased investment in Qur'anic schools, learning centers, and online educational platforms. These institutions should be well-equipped with qualified instructors, structured curricula, and a variety of learning materials catering to different skill levels. Expanding the reach of online platforms can also provide learners with the flexibility to study remotely, particularly for those in regions with limited physical access to Qur'anic education. Developing mobile applications that provide structured lessons, practice exercises, and progress tracking can further enhance accessibility. Additionally, libraries and resource centers should be established within communities to ensure that learners have access to printed materials such as mushafs with tajweed guides and tafsir books.
6. **Financial Support**: The constraints of funds was emphasized as an important barrier by 31.7% of respondents, hence justifying the need for implementers to consider financing. Scholarships, subsidized programs, and free resources can promote Qur'anic education among more people. Community-based organizations, religious institutions, and philanthropies should build together to set up funding schemes whereby financial support can be availed to learners in need. Crowdfunding campaigns and zakat-education funds can also find use in support of the underprivileged. By lightening this load of tuition costs on the learners and their families, these measures will ensure that during learning and understanding the Qur'an, economic factors do not come in through the doors.

Implication for Practitioners Among Others

The findings from the survey underscore the need for a collaborative and multi-faceted approach to improving Qur'anic literacy. Various stakeholders—including educators, community leaders, policymakers, religious institutions, and technological developers—must work together to create sustainable solutions that enhance accessibility, engagement, and effectiveness in Qur'anic learning.

1. **Educational Practitioners: Innovating Qur'anic Education**

- Teachers and educators must shift towards student-centered learning approaches to cater to different learning abilities, particularly in addressing reading fluency and memorization challenges.
- Integrating technology in the learning process—such as Qur'anic apps, interactive digital lessons, and virtual *tajweed* tutors—can provide more engaging and personalized learning experiences.
- Implementing continuous assessment methods can help monitor progress and identify learners who require additional support, allowing for more individualized instruction tailored to specific difficulties.
- Encouraging peer-assisted learning can foster motivation, as students can learn from each other through study circles or partner-based reading exercises.

2. **Community Leaders: Fostering Supportive Environments**
   - Community leaders play a pivotal role in ensuring that Qur'anic literacy is not just an individual pursuit but a collective community goal.
   - They should spearhead family engagement programs that encourage parents and siblings to support one another in Qur'anic learning, reinforcing the idea that education extends beyond formal classrooms.
   - Creating safe and accessible learning spaces—such as community libraries, after-school programs, and dedicated study centers—can help learners overcome barriers related to time and location.
   - Promoting a culture that values Qur'anic literacy through community-led initiatives, such as competitions, mentorship programs, and awareness campaigns, will help sustain long-term engagement.
3. **Policymakers: Enhancing Institutional Support and Funding**
   - The availability of Qur'anic learning resources and institutions must be expanded through targeted policies that increase funding for Qur'anic schools, learning centers, and outreach programs.

- Policies should prioritize digital equity, ensuring that learners in underserved areas have access to online Qur'anic education platforms, digital libraries, and virtual tutors.
- Policymakers can integrate Qur'anic literacy within broader educational reforms, ensuring that religious education receives equal emphasis alongside secular education in school curriculums.
- Scholarship programs and financial aid for Qur'anic studies should be developed, particularly for students from lower-income backgrounds, to remove financial barriers to learning.

4. **Religious Institutions: Strengthening Qur'anic Programs in Masjids and Centers**
    - Masjids and Islamic centers should adopt structured Qur'anic education programs that go beyond basic recitation, incorporating both memorization and comprehension to give learners a more holistic understanding of the Qur'an.
    - Religious institutions can act as financial supporters, either through direct funding or by organizing community-led financial initiatives, such as endowment programs (waqf) or scholarship funds, to sustain Qur'anic education.
    - Building strong partnerships with educators and technology developers will allow these institutions to provide hybrid learning experiences, combining in-person and online learning for greater flexibility.
    - The development of youth-focused Qur'anic literacy initiatives can encourage younger generations to stay engaged with religious education in a way that aligns with their interests and learning styles.
5. **Technological Developers: Expanding Digital Learning Tools**
    - The developers have an opportunity to revolutionize Qur'anic education by creating innovative apps, interactive learning platforms, and AI-driven tools that accommodate different learning styles and proficiency levels.

- Digital resources should cater to both memorization and comprehension, ensuring that learners can practice recitation, refine pronunciation, and access tafsir within a single platform.
- Developers must prioritize user-friendly interfaces and accessibility options, making sure that Qur'anic education tools are available for all age groups and literacy levels.
- AI-powered speech recognition technology can provide real-time feedback on *tajweed* accuracy, helping learners correct their pronunciation errors instantly.
- Expanding the availability of open-source and free learning resources can bridge the digital divide and ensure that financial limitations do not hinder access to Qur'anic literacy.

By addressing these key implications, practitioners can create a holistic; more inclusive, supportive, and resource-rich ecosystem for Qur'anic literacy. An integrated approach—where education, community engagement, policy reform, religious institutions, and technology all play a role—ensures sustained progress and equitable access to Qur'anic learning for all individuals, regardless of their background or circumstances. Beyond individual literacy improvements, such efforts strengthen communal bonds and promote a deeper, lifelong connection to the Qur'an within society.

Suggestion for Further Studies

While this research has added value to the understanding of Qur'anic literacy, there still remain aspects that should be delved into further, so as to enrich the understanding of Qur'anic education and the broad person-society implications. Future studies can include cultural dynamics, geographic differences, and pedagogic efficiency under study to paint a complete picture of Qur'anic learning from different communities and contexts:

1. **Cultural Perspectives on Qur'anic Learning**

This is figuring out how cultural identity meets Qur'anic literacy such that the future research should be directed towards that area and the manner in which cultural values and social norms dictate the attitudes toward Qur'anic learning in that region. This will include but not limited to;

- Cross-cultural comparison of Qur'anic education practices as an attempt to pinpoint attitudinal common problems and possible differentiation strengths between societies.
- Generational differences: Are the younger generation's Qur'anic perspectives different from the older generation's due to new values in society and technological advancement?
- Ivestigate how do language and cultural expression determine the way Qur'an is taught and memorized in certain communities. For example, does the native language of a population have an impact on their understanding of Arabic phonetics and Qur'anic meanings?

These aspects could allow researchers to come up with more culturally responsive learning models that serve diverse communities without deviating from the true essence of Qur'anic instruction.

2. **The Role of Rural Environments**

Rural communities often present unique challenges and opportunities for Qur'anic education, making them an important area for further study. A special study on Qur'anic learning in rural settings could explore:

- **The availability of educational resources** such as teachers, learning centers, and printed materials, and how the lack or abundance of these resources impacts literacy levels.
- **The role of community relationships** in sustaining Qur'anic education—whether informal peer-based learning, family-led instruction, or local mosque initiatives compensate for the absence of structured institutions.
- **Socioeconomic factors**, such as how financial constraints affect access to Qur'anic education in remote areas and whether specific interventions, such as **mobile learning centers** or **community-sponsored scholarships**, could improve literacy rates.

Thus, the future studies could focus on rural environments and present real opportunities and solutions for addressing and bridging educational divides and access to Qur'anic education to those yet underserved.

3. **Expanding Regional Coverage**

This research is concentrated on Java Island, with that being said a more holistic view of regions would contribute to a larger whole in understanding Qur'anic literacy. Future research can do as follows:

- Conduct urban-rural comparative studies from island to islands to analyze inequalities in Qur'anic education access, teacher availability, and digital learning adoption.
- Explore Qur'anic education models in different Muslim-majority and Muslim-minority regions to examine the determinants of governmental policy, community programs, and economic factors in relation to literacy levels.
- Expand beyond borders into different countries to make inter-country comparisons-how it is in Indonesia compared with other countries that are diverse in terms of Islamic education.

Such research would be a source of contextualizing best practices and developing region-specific policy recommendations per country for improving Qur'anic literacy at both national and global levels.

4. **Examining Qur'anic Comprehension Beyond Recitation**

Another line of research may involve establishing an individual's understanding about the Quran they read. In this regard, variables such as level of language competence as well as exposure to education and methods of Quran teaching will contribute to insights on how holistic comprehension can influence religious practice and personal development. Future research may investigate:

- Language comprehension of the Qur'an: Investigate whether learners who have mastered Arabic understand much better than those whose first language is not that of the textual meanings.
- Pedagogical approaches: How do different instructional styles, such as rote learning, lead to comparable levels of understanding by different students?
- Personal growth and religious practices as well as ethical decision-making-how Qur'anic understanding shapes these areas to give a better understanding of the kind of transforming power Qur'anic literacy can grant.
- The impact of Qur'anic teachings on an individual's worldview, moral values, and perception of the afterlife, examining how deeper comprehension shapes their

spiritual aspirations, sense of purpose, and long-term vision for both their worldly journey and their preparation for the Hereafter.

- How Qur'anic understanding fosters resilience, emotional well-being, and decision-making in times of hardship, particularly by shaping attitudes towards life challenges, patience, gratitude, and trust in divine wisdom.

The more research ventures into comprehension, the nearer it gets to meaningful engagement as a result of deeper understanding, leaving behind mere reading of the Qur'an with a thirst to be spiritually and intellectually connected with it.

By expanding research into comprehension, researchers can bridge the gap between recitation and meaningful engagement, ensuring that Qur'anic education fosters not only literacy but also a deeper **spiritual, intellectual, and existential connection** with the Qur'an. Understanding how the Qur'an **shapes thought processes, decision-making, and perceptions of the afterlife** will provide valuable insights into the broader role of Qur'anic literacy in an individual's life and community. These four areas come from which future work will further be based on the groundwork of this research to generate more inclusive, contextualized, and transformative policies of Qur'anic literacy. These could be cultural influences, rural challenges, regional differences, and levels of comprehension; within all these descriptive ones could broaden insights into Qur'anic education and inform better policies, teaching methods, and community-driven initiatives.

REFERENCES

Abdurrahman, M. (2003). *Pendidikan bagi anak berkesulitan belajar (Education for children with learning difficulties)*. Rineka Cipta.

Ahmed, Z., & Salim, R. (2019). Parental influence on early Qur'anic education: A case study of rural and urban households. *Journal of Islamic Studies and Education*, *15*(3), 45-62.

Al-Dausary, M. (2019). *The virtues of the Qur'an* (M. I. Zainuddin, Trans.). Alukah.

Al-Dausary, M. (2021). *The secret of the glory of the Qur'an* (M. Ikhsan, Trans.). Islamhouse.

Akmaliyah, A., Hudzaifah, Y., Ulfah, N., & Pamungkas, M. I. (2021). Child-friendly teaching approach for Arabic language in Indonesian Islamic boarding school. *International Journal of Language Education*, *5*(1), 501–514. https://doi.org/10.26858/ijole.v5i1.15297

Ali, M., & Fahmi, H. (2020). Socioeconomic barriers to Qur'anic literacy in Low-Income Communities. *Islamic Education Review*, *18*(1), 102-120.

Aquami, A. (2017). Korelasi antara kemampuan membaca al-Qur'an dengan keterampilan menulis huruf Arab pada mata pelajaran al-Qur'an hadits di Madrasah Ibtidaiyah Quraniah 8 Palembang [Correlation between the ability to read al-Qur'an and Arabic writing skills in al-Qur'an Hadith subjects at Madrasah Ibtidaiyah Quraniah 8 Palembang]). *JIP Jurnal Ilmiah PGMI*, *3*(1), 77–88. https://doi.org/10.19109/jip.v3i1.1379

Arief, G. R. R. (2020, January 20). Kemampuan membaca al-Qur'an berperan dalam maharoh qiro'ah (The ability to read the Qur'an plays a role in Mahara qira'a). https://fitk.uin-malang.ac.id/kemampuan-membaca-al-quran-berperan-dalam-maharoh-qiroah/

Bandura, A. (1977). *Social learning theory*. Prentice Hall.

Bannā, S. H., & Arifin, E. F. (2016). *Journey through the Qur'an: Pengembaraan meniti mutiara al-Qur'an*. Cordoba.

Bootstrap Gallery. (2024). *Jumlah penduduk menurut agama*. https://satudata.kemenag.go.id/dataset/detail/jumlah-penduduk-menurut-agama

Cochran, W. G. (2006). *Sampling TTechniques*. J. Wiley.

Dewi, S. (2020). Islamic education and gender equity: Examining the role of Islamic studies for women in Indonesia. *Journal of Religious Studies*.

Effendi, M. I. (2019). Qur'anic literacy in Indonesia: Challenges and opportunities. *Journal of Islamic Studies*, *25*(3), 45–63.

Gee, J. P. (2015). *Social linguistics and literacies: Ideology in discourses* (5th ed.). Routledge.

Hartono, M. (2023). *Pentingnya belajar ngaji sejak usia dini (The importance of learning the Quran from an early age)*. Reader comments. https://ejournal.unp.ac.id/index.php/pendkimia/comment/view/104018/0/5555

Heale, R., & Twycross, A. (2015). Validity and reliability in quantitative studies. *Evidence-Based Nursing*, *18*(3), 66–67. https://doi.org/10.1136/eb-2015-102129

Hussain, F. (2018). The role of daily Qur'anic engagement in strengthening faith practices. *International Journal of Islamic Studies*, *24*(2), 77-95.

Imamah, F. M., & Lee, H. (2024). Bridging the gap: Exploring religious literacy as an alternative approach to religious education in Indonesia. *Analisa: Journal of Social Science and Religion*, *9*(1), 1–19. https://doi.org/10.18784/analisa.v9i1.2136

Indonesia Population 2024. (n.d.). *World Population Review*. https://worldpopulationreview.com/countries/indonesia

Khālid, ‘Amr, & Faqih, K. A. (2011). *Khawathir Qur’aniyah: Kunci memahami tujuan surat-surat al-Qur’an (The key to understanding the ourpose of the Qur'anic surahs)*. Al-I’tishom.

Khan, M. S. (2020). The impact of financial constraints on religious education access. *Journal of Islamic Studies*, *12*(3), 45–67.

Khan, R. (2021). Urban challenges in oromoting Qur'anic education: Balancing faith and modernity. *Contemporary Islamic Perspectives*, *12*(4), 215-230.

Khoeron, M. (Ed.). (2023). *Survei Kemenag, Indeks Literasi al-Qur'an kategori tinggi (Ministry of Religious Affairs survey, Qur'an literacy index in high category)*. https://kemenag.go.id/nasional/survei-kemenag-indeks-literasi-al-qur-an-kategori-tinggi-w0A7W

Kusnadi, E. (2019, January 6). *Statistik deskriptif dengan SPSS*. Blog Eris. https://eriskusnadi.com/2008/12/11/statistik-deskriptif-dengan-spss/

Lubis, F., & Lubis, A. (2021). Socioeconomic barriers in Qur'anic education among Indonesian Muslims. *Journal of Islamic Education*.

Marki, J. M. (2021). *Keutamaan membaca al-Qur'an (The virtue of reciting the Qur'an)*. https://kemenag.go.id/islam/keutamaan-membaca-al-qur039an-m1p42z

Maulana, A., Riyanto, T., & Sukarni, H. (2021). Urban and rural disparities in Qur'anic literacy in Indonesia: A comparative study. *Journal of Educational Development*.

McLeod, S. (2024). *Vygotsky's sociocultural theory of cognitive development*. Simply Psychology. https://www.simplypsychology.org/vygotsky.html

Mujahidin, E., Daudin, A., Nurkholis, I. I., & Ismail, W. (2020). Tahsin al-Qur'an untuk orang dewasa dalam perspektif Islam (*Tahseen* al-Qur'an for adults in Islamic perspective). *Jurnal Pendidikan Luar Sekolah*, *14*(1), 26. https://doi.org/10.32832/jpls.v14i1.3216

Nasr, S. H. (2007). *The study Quran: A new translation and commentary*. HarperOne.

Nurhanifah, N. (2023). Urgensi pendidikan al-Qur'an: Kajian problematika ketidakmampuan membaca al-Qur'an dan solusinya (The urgency of Qur'an education: A study of the problems of the inability to read the Qur'an and its solutions). *JUMPER: Journal of Educational Multidisciplinary Research*, *2*(1), 102–114. https://doi.org/10.56921/jumper.v2i1.73

Poerwadarminta, W. J. S. (2003). *Kamus umum Bahasa Indonesia (General Indonesian dictionary)*. Balai Pustaka.

Qur'an.com. (n.d.). *The Noble Qur'an.* https://qur'an.com

Rahim, F. (2005). *Pengajaran membaca di sekolah dasar (Reading instruction in primary schools)*. PT Bumi Aksara.

Rahman, F. (1984). *Islam and modernity: Transformation of an intellectual tradition*. University of Chicago Press.

Rahman, S. & Akhtar, F. (2021). Creating conducive environments for spiritual learning at home. *Educational Perspectives in Islamic Learning*, *18*(2), 89–101.

Sachsenmaier, D. (2006). Global history and critiques of western perspectives. *Comparative Education*, *42*(3), 451–470. https://doi.org/10.1080/03050060600876780

Sartina, D., Rusdi, A., & Nurlaila, N. (2020). Analisis implementasi kegiatan pemberantasan buta aksara al-Qur'an di Indonesia (Analysis of the implementation of Qur'anic illiteracy eradication activities in Indonesia). *Muaddib: Islamic Education Journal*, *3*(2), 99–110. https://doi.org/10.19109/muaddib.v3i2.7843

Siregar, R. H. (2020, May 15). 4 bahaya jika seseorang menjauh dan melupakan al-Qur'an (The dangers of turning away and forgetting the Qur'an). *SINDOnews Kalam*. https://kalam.sindonews.com/read/31387/69/4-bahaya-jika-seseorang-menjauh-dan-melupakan-al-Qur'an-1589565939?showpage=all

Siswanto, M. B. E., & Wahida, S. N. (2022). *Keterampilan membaca al-Qur'an (Qur'an recitation skills).* Ainun Media Jombang.

Sonia, G. A., Nugraha, M. S., & Nursobah, A. (2024). Implementasi program Tahsin dalam upaya memberantas buta Hhuruf al-Qur'an (The implementation of the Tahsin programme in an effort to eradicate Qur'anic illiteracy). *Edukatif : Jurnal Ilmu Pendidikan*, *6*(1), 472–478. https://doi.org/10.31004/edukatif.v6i1.6002

Sugiyono. (2022). *Metode penelitian kuantitatif, kualitatif, dan R&D (Quantitative, qualitative, and R&D research methods)*. Alfabeta.

Sunnah.com. (n.d.). *Sayings and Teachings of Prophet Muhammad. (صلى الله عليه وسلم)*. https://sunnah.com/

Supriadi, U., Supriyadi, T., & Abdussalam, A. (2022). 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*(1), 323–339. https://doi.org/10.26803/ijlter.21.1.18

Tafsir al-'ushr al-Akhir dari al-Qur'an al-Karim, juz (28, 29, 30) disertai hukum-hukum penting bagi seorang muslim (An explanation of the last tenth of the noble qur'an:

Also with crucial matters in the life of a Muslim). (2009). al-Maktab al-Ta'awuni lil-Da'wah wa-al-Irshad wa-Taw'iyat al-Jaliyat bi-al-Sina'iyah al-Qadimah.

Tim IIQ. (2023). *Tim IIQ Jakarta paparkan hasil riset tingginya Buta Aksara al-Qur'an Di Gedung DPR-MPR Ri Senayan*. Institut Ilmu Al Qur'an IIQ Jakarta. https://iiq.ac.id/berita/tim-iiq-jakarta-paparkan-hasil-riset-tingginya-buta-aksara-al-Qur'an-di-gedung-dpr-mpr-ri-senayan/

Wajiyah, W., & Hudaidah, H. (2021). Pendidikan Islam dalam sistem pendidikan nasional (Islamic education in the national education system). *PENSA*, *3*(1), 97-106. https://ejournal.stitpn.ac.id/index.php/pensa/article/view/1164

Wekke, Ismail Suardi. (2015). Arabic teaching and learning: A model from Indonesian Muslim minority. *Procedia - Social and Behavioral Sciences*, 191 , 286-290 . http://doi.org/10.1016/J.SBSPRO.2015.04.236

Yusof, M., & Ibrahim, A. (2017). Community-Based approaches to Qur'anic literacy promotion. *Islamic Education Journal*, *10*(5), 128-145.

Yusuf, A. (2019). The role of intrinsic motivation in Qur'anic education. *International Review of Islamic Education*, *15*(1), 33–48.

Zaedi, M. (2019). Pentingnya memahami al-Qur'an dan ilmu pengetahuan (The importance of understanding al-Qur'an and knowledge). *Risalah, Jurnal Pendidikan dan Studi Islam*, *5*(1, March), 62–70. https://doi.org/10.31943/jurnal_risalah.v5i1.89

Zurqoni, Z., Retnawati, H., Rahmatullah, S., Djidu, H., & Apino, E. (2020). as Arabic language learning been successfully implemented?. *International Journal of Instruction*, *13*(4), 715–730. https://doi.org/10.29333/iji.2020.13444a

APPENDIX

Bismillah

Assalamu'alaikum Warahmatullah Wabarakatuh

I, Asri Nur Chiquita, am a Master's student majoring in Islamic Studies at the International Open University. I am currently researching the theme of the Qur'anic Literacy in Indonesia. This survey is part of the research to fulfill the requirement to graduate with a Master's degree, which is to explore further the literacy and ability to read the Qur'an among Muslim adults, especially in Java, Indonesia.

Please answer the following questions honestly and to the best of your ability for data accuracy. Your identity will be kept confidential and not shown in the research results. May Allah ‘Azza Wa Jalla reward you with the best of good. Thank you for your participation in this survey. Your response will contribute (Insha Allah) to finding the best Islamic solution for Muslims, especially in Indonesia.

Sincerely,

Asri Nur Chiquita, S.Si

Master student in Islamic Studies, IOU

I. Factors that contribute to low literacy levels in reading the Qur'an among Indonesian Muslims

1. What is the highest level of education you have completed?
    a. Junior-High School : defined as 0
    b. Vocational-Undergraduate School : defined as 1
    c. Professional degree, Master’s, and Doctorate: defined as 2
2. Age:
    a. 17-26: defined as 0
    b. 27-36: defined as 1
    c. 37-46: defined as 2
    d. 47-57: defined as 3
3. Have you received any formal education on reading the Qur'an? (schools or courses, offline or online)
    a. Yes : defined as 1
    b. No : defined as 0

4. Do you have access to Qur'an education resources (books, classes, online materials)?
    a. Yes : defined as 1
    b. No : defined as 0
5. How often do you interact with Qur'anic texts outside of salah/prayer?
    a. 1: never
    b. 2: ever
    c. 3: sometimes
    d. 4: often
    e. 5: always
6. Did your family prioritize Qur'anic education when you were growing up?
    a. 1: Strongly disagree
    b. 2: Disagree
    c. 3: Neither agree nor disagree
    d. 4: Agree
    e. 5: Strongly agree
7. How supportive is your community in promoting Qur'anic literacy?
    a. 1: Strongly disagree
    b. 2: Disagree
    c. 3: Neither agree nor disagree
    d. 4: Agree
    e. 5: Strongly agree
8. How motivated are you to improve your reading of the Qur'an?
    a. 1: Very Low
    b. 2: Below Average
    c. 3: Average
    d. 4: Above Average
    e. 5: Very High
9. How would you rate your own literacy level in reading the Qur'an?
    a. 1: Beginner
    b. 2: Developing
    c. 3: Competent
    d. 4: Advanced
    e. 5: Expert

II. the impacts of socioeconomic status on literacy levels in reading the Qur'an among Indonesian Muslims

10. Do you have a conducive and accessible space for reading the Qur'an at home?
    a. 1: Strongly disagree
    b. 2: Disagree
    c. 3: Neither agree nor disagree
    d. 4: Agree
    e. 5: Strongly agree
11. Are there Qur'anic education facilities available to you in your local area or community?
    a. Yes : defined as 1
    b. No : defined as 0
12. What is your current employment status?
    a. not working : defined as 0
    b. working : defined as 1
13. What is your monthly income range? (in IDR)
    a. <=2.000.000 : defined as 1
    b. 2.000.001 - 5.000.000 : defined as 2
    c. 5.000.001 - 8.000.000 : defined as 3
    d. 8.000.001 - 11.000.000 : defined as 4
    e. >11.000.000 : defined as 5
14. How are your monthly expenses compared to your income?
    a. less than : defined as 0
    b. equal to : defined as 1
    c. more than : defined as 2
15. Does your income affect your ability to access Qur'anic education?
    a. 1: Strongly disagree
    b. 2: Disagree
    c. 3: Neither agree nor disagree
    d. 4: Agree
    e. 5: Strongly agree
16. Does your job influence your time and resources for Qur'anic learning?
    a. Yes : defined as 1

b. No : defined as 0

III. the differences in the exacerbated literacy disparities among male and female Indonesian Muslims

17. Gender
    a. Male : defined as 1
    b. Female: defined as 0
18. Does your gender affect your access to Qur'anic education?
    a. 1: Strongly disagree
    b. 2: Disagree
    c. 3: Neither agree nor disagree
    d. 4: Agree
    e. 5: Strongly agree
19. Do you feel that societal expectations regarding gender influence your literacy in reading the Qur'an?
    a. 1: Strongly disagree
    b. 2: Disagree
    c. 3: Neither agree nor disagree
    d. 4: Agree
    e. 5: Strongly agree
20. Are there gender-specific Qur'anic study groups in your community?
    a. Yes : defined as 1
    b. No : defined as 0
21. How often do you participate in Qur'anic education activities based on your gender?
    a. 1: never
    b. 2: ever
    c. 3: sometimes
    d. 4: often
    e. 5: always

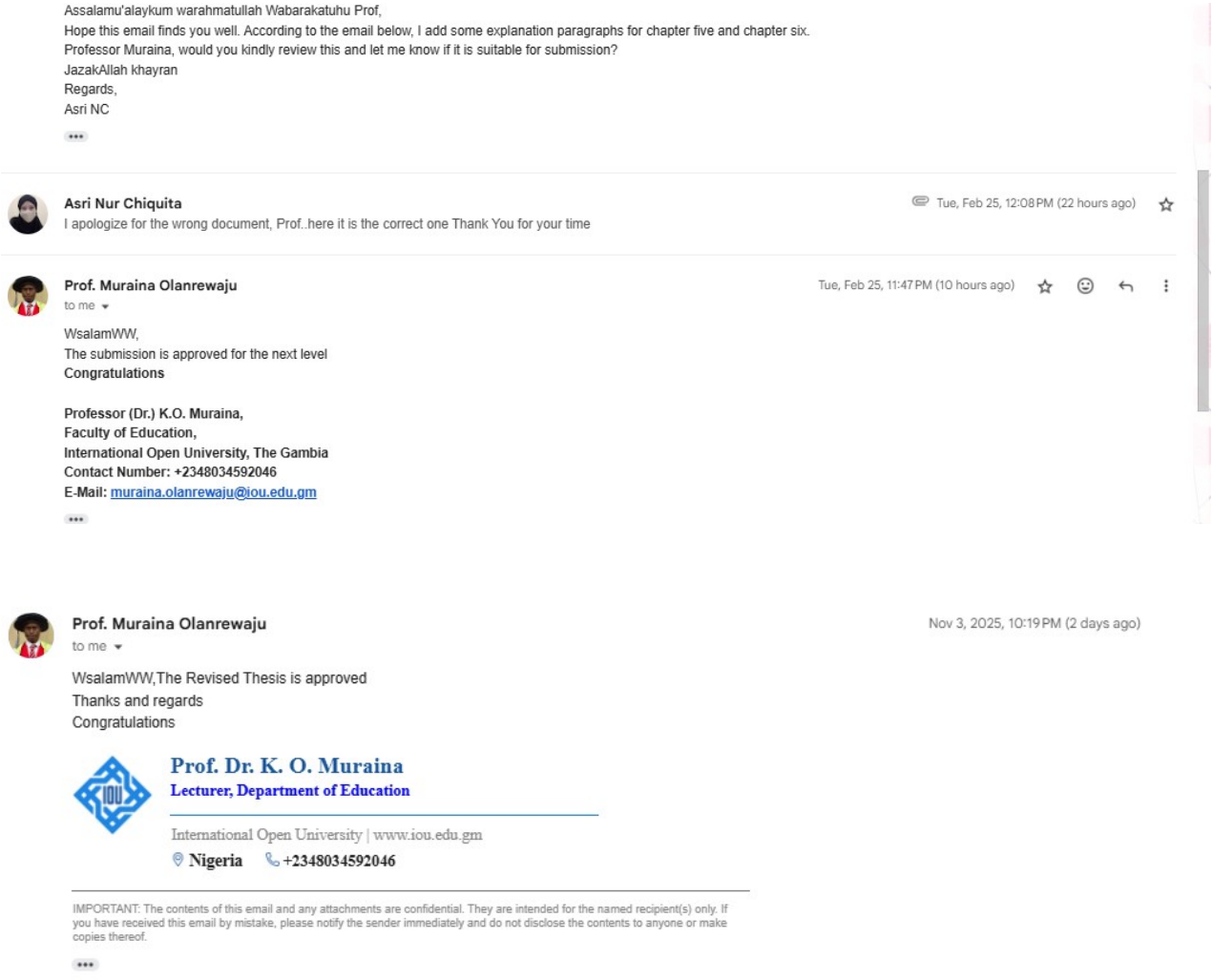
IV. the differences in the exacerbated literacy disparities among Indonesian Muslims from rural and urban locations

22. Residency Area
    a. Rural : defined as 0
    b. Urban : defined as 1

23. How do you perceive the availability of Qur'anic education resources in your area?
    a. 1: none at all
    b. 2: very little
    c. 3: a few
    d. 4: many
    e. 5: very abundant
24. Do you have access to the internet for online Qur'anic education?
    a. Yes : defined as 1
    b. No : defined as 0
25. Does your location affect your ability to use digital resources for learning?
    a. 1: Strongly disagree
    b. 2: Disagree
    c. 3: Neither agree nor disagree
    d. 4: Agree
    e. 5: Strongly agree
26. Is there a noticeable difference in community support for Qur'anic literacy between rural and urban areas?
    a. Yes : defined as 1
    b. No : defined as 0
27. How often do community events focusing on Qur'anic literacy take place in your area?
    a. 1: never
    b. 2: ever
    c. 3: sometimes
    d. 4: often
    e. 5: always

Approval of The Supervisor

E-Mail: muraina.olanrewaju@iou.edu.gm



Assalamu'alaykum warahmatullah Wabarakatuhu Prof,
Hope this email finds you well. According to the email below, I add some explanation paragraphs for chapter five and chapter six.
Professor Muraina, would you kindly review this and let me know if it is suitable for submission?
JazakAllah khayran
Regards,
Asri NC

Asri Nur Chiquita Tue, Feb 25, 12:08 PM (22 hours ago)
I apologize for the wrong document, Prof..here it is the correct one Thank You for your time

Prof. Muraina Olanrewaju Tue, Feb 25, 11:47 PM (10 hours ago)
to me

WsalamWW,
The submission is approved for the next level
Congratulations

Professor (Dr.) K.O. Muraina,
Faculty of Education,
International Open University, The Gambia
Contact Number: +2348034592046
E-Mail: muraina.olanrewaju@iou.edu.gm

Prof. Muraina Olanrewaju Nov 3, 2025, 10:19 PM (2 days ago)
to me

WsalamWW,The Revised Thesis is approved
Thanks and regards
Congratulations

Prof. Dr. K. O. Muraina
Lecturer, Department of Education
International Open University | www.iou.edu.gm
Nigeria **+2348034592046**

IMPORTANT: The contents of this email and any attachments are confidential. They are intended for the named recipient(s) only. If you have received this email by mistake, please notify the sender immediately and do not disclose the contents to anyone or make copies thereof.