The Mandatory Program is Able to Read the Qur'an and Its Impact on the Morale of Unsyiah Students

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ARTICLE INFO	ABSTRACT
	This research raised the topic of the mandatory program to be able to read the Quran and its impact on the morale of Unsyiah students. This research was conducted based on the fact that there are still a number of Unsyiah students who cannot read the Quran. In addition, there were also some obstacles for Unsyiah students in reading the Quran, it seems that they have not understood the correct makhraj letters and laws in tajwid. Therefore, the university of Shia Kuala (USK), organizes a program, namely UP3AI (the unit of development of a companion program for Islamic religious courses). This program, it can help students in reading the Quran. This program must be followed by all Unsyiah students as a condition of taking Islamic courses. The UP3AI program aims to form a generation that is Qur'ani and has a charitable character. This method uses qualitative and quantitative methods. The results of the student's research are that they have not been able to read the Quran properly. This program has not been implemented effectively, due to factors of lack of discipline, especially time, communication in teaching and learning is not good, and some mentors have not mastered the material and are said to be effective, namely the learning process between mentors and students has gone well, this can be seen in terms of the teaching and learning process, the time used is good, the methods used can be understood by students and techniques in teaching well. The success rate has not reached well due to the decline in the ability to not be able to read the Quran decreased quality of Quranic teaching in both mosques and Musalla, no stable teaching methods, limited hours of Quranic teaching, the elimination of teaching curricula, the influence of television shows and others. The implementation of the Quran reading program does not experience moral changes for students, but by practicing the Quran students will form good morals.

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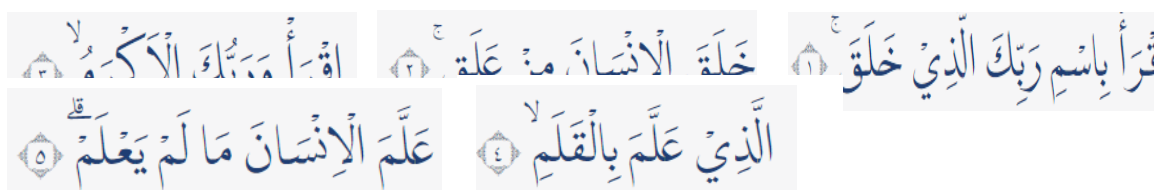**Muchlinarwati**
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1. INTRODUCTION

The ability to read is the most important thing for human life, especially in the current era of globalization. Everyone needs to be able to read to get information. All can be required to be able to read, especially reading the Quran for Muslims. The study of the Quran is an obligation that must be carried out and

grown for every individual Muslim because it is directly related to ritual worship such as prayer, hajj, and prayer. This is the fundamental argument for the establishment of reading skills as the first and foremost priority in Islamic education. As in the word of Allah swt in the Quran surah Al- 'Alaq verses 1-5:

$$\text{اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۞ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۞ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۞}$$
$$\text{الَّذِي عَلَّمَ بِالْقَلَمِ ۞ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۞}$$

Means: Recite in the name of your Lord who created - Created man from a clinging substance. Recite, and your Lord is the most Generous - Who taught by the pen - Taught man that which he knew not.

From the above verse, it has been explained that Allah swt commanded all his people to learn to read the Quran because the Quran is the apostolic proof of the Prophet Muhammad SAW as an eternal miracle and became the holy book of Muslims and as a hujjah and guide to live until the end times. In this life, the Quran is also inseparable from morals. In the Quran, also discusses the morals to create a peaceful and prosperous life. The word Moral comes from the Latin word "mos" which means habit. Moral comes from the Latin word Morality is the term human refers to a human being or another person in actions that have positive values. A human being who has no morals is called immoral meaning that he is immoral and has no positive value in the eyes of other human beings. So that morals are an absolute thing that must be possessed by man. Morals explicitly are things related to the process of socialization of the individual without human morals cannot carry out the process of socialization.

Morals today have implicit value because many people have morals or immoral attitudes from a narrow point of view. Morals are a basic trait taught in schools and man must have morals if he is to be respected by his fellow man. Morals are the value of absolutes in the life of society as a whole. The assessment of morals is measured by the culture of the local community. Morals are actions, behaviors, and speech of a person in interacting with humans if what a person does is in accordance with the values of taste prevailing in that society and is acceptable and pleasing to the environment of his community, then that person is considered to have good morals, and vice versa. Morals are the product of culture and Religion. Moral can also be interpreted as attitudes, behaviors, actioor ns, or behaviors that a person does when trying to do something based on experience, interpretation, conscience, as well as advice, and others. Nowadays, the term moral education tends to be understood by people as one of the fields of study taught in schools or madrasahs, such as pancasila moral education (PMP), morals or ethics. The material is already contained in certain packages and is given by instructive methods, lectures, advice and sometimes discussions.

Teachers holding theoretical studies such as: mathematics, economics, and other social sciences tend to avoid or forget to imply such moral education. The theoretical sciences are believed to be "neutral". Neutral in this context means value-free or not concerning the moral dimension at all. And the practice of passing on those sciences is practice of passing on those sciences is intellectual practice and not moral. The selection of moral education as one of its own fields of study and the tendency of teachers who hold theoretical studies to avoid the formation of values (morals) in teaching and learning activities not only makes the goals of our national education not realized, but also in some degree will harm the life of mankind.

Teachers holding theoretical studies such as mathematics, economics, and other social sciences tend to avoid or forget to imply such moral education. The theoretical sciences are believed to be "neutral". Neutral in this context means value-free or not concerning the moral dimension at all. And the practice of passing on those sciences is practice of passing on those sciences is intellectual practice and not moral. The selection of moral education as one of its own fields of study and the tendency of teachers who hold theoretical studies to avoid the formation of values (morals) in teaching and learning activities not only makes the goals of our national education not realized but also in some degree will harm the life of mankind.

The UP3AI program can help students of Syiah Kuala University to gain deeper Islamic knowledge in this life, especially regarding the Quran and morals. In this life, the Quran is inseparable from morals. The Quran also discusses morals to create a life of peace and prosperity. However, judging from reality, many students of Syiah Kuala University did not pass the Quran, only some students graduated. This is because whether the UP3AI or Educator program or students have problems, and there are also Syiah Kuala University students who can read the Quran but are not applied in everyday life just want to get grades from educators.

2. RESEARCH METHODS

This research is a field study using qualitative and quantitative methods. This research uses a descriptive approach, which is used to describe the actual condition of the research subject based on the object of concern in the study. Data collection techniques are observation, interviews, documentation, and questionnaires. The population in this study is the entire mahasiswa in the Unsyiah environment. Sampling uses a designated sample technique (side purposive), which is a technique for determining samples with a certain consideration. So the sample from this study is UP3AI within the Faculty of Unsyiah, as many as 67.

3. RESULTS AND DISCUSSION

The implementation of the Quran reading program is very well applied in the Unsyiah environment, because seeing the reality that Unsyiah students do not understand the makhraj letters and tajwid laws and even do not recognize the hijaiyah letters at all. With this program, Unsyiah students can learn and read the Quran well. We can see from the table as follows:

Table 1.1 The Quran reading program is applied by the Faculty in the Unsyiah environment

No	Alternative Answers	F	%
a	Agree	31	62
b	Disagree	-	-
c	Totally Agree	19	38
	Sum	50	100

Data Source: Questionnaire Results

From the conclusions of the table above, 62% agreed and 38% strongly agreed, this shows that 62% agreed, because m ahasiswa considered that this program was only implemented for one semester once a year and subsequently was not sustainable, even though this program was only applied in Unsyiah and as a condition for taking Islamic religious courses. According to some other studentswith 38% expressing strong approval, they are very confident that by implementing the program at Unsyiah, they will get more Quranic knowledge than what has been found before and practice it in daily life and provide useful knowledge for others.   m ahasiswa who have taken the Quran reading program, they will be halaqahkan with mentor read the Qur'an that has been determined. The mentor is named as the coach and the student m ahasiswa as the foster child.

Halaqah is a process of tarbiyah activity in a group dynamic between 5 to 10 people. The ideal time is once every 1 week between 2-5 hours. Halaqah in another sense is also called recitation where the people who participate in the recitation sit in a circle. In other languages it is called the taklim assembly, or forum of a scientific nature. The purpose of halaqah in general is to form shakhshiyyah islamiyah da'iyah. Halaqah has activities such as reading the Quran, memorizing the Quran, understanding the content in the Quran and other Islamic religious sciences. In addition to providing material, halaqah can also be done through rihlah and tafakur alam with the aim of gaining knowledge as well as enjoying God's beautiful creation. Halaqah can be done in mosques, houses, musalla and others. The implementation of the Quran reading program aims to enable all Unsyiah students to read the Quran well and tartil. In addition to the Quran reading program applied in the Unsyiah environment, students are strongly encouraged to take part in the program to achieve certain goals. This is a requirement for taking Islamic courses. We can see the table as follows:

Table 1.2 Students are encouraged to take part in the Quran reading program

No	Alternative Answers	F	%
a	Yes	49	98
b	Not	1	2
	SUM	50	100

Data Source: Questionnaire Results

From the conclusions of the table above,98% stated yes. This is an opportunity for mahasiswa in the Unsyiah environment to learn to read the Quran, compared to mahasiswa who stated that it was not as much as 2%. This shows that some studentsdo not understand how important it is to learn the knowledge of the Quran, but only to follow the Quran reading program to get a score from the mentor. The implementation of the mandatory program of being able to read the Quran among unsyiah studentscan be said to have been effective and has not been effective. What is intended to be effective is that the learning process between m entor and mahasiswa has gone well, this can be seen in terms of the teaching and learning process, the time used is good, the method used can be understood mahasiswa, and techniques in teaching. Meanwhile, what is intended to be ineffective is the factor of lack of discipline, especially time, communication in teaching and learning is not good, and some mentor have not mastered materi.

The implementation of the effective Quran reading program has the following steps:

- a. Reading is understanding.
- b. Reading is interpreting.
- c. Reading is broadening horizons and enriching perspectives.
- d. The love of reading is the love of learning.
- e. We must love to read in order to read well.
- f. To read well is to eat "ruhani food" regularly.
- g. Reading is one of the most important activities throughout life.

The Quran program implemented by a UP3AI institution in Unsyiah has just developed. From mahasiswa himself inevitably has to take part in the program, because it is a condition for taking Islamic religious courses. We can see the table of students who have taken the UP3AI program as follows:

Table 1.3 The Quran reading program is carried out among students

No	Alternative Answers	F	%
a	Yes	24	48
b	Not	26	52
	SUM	50	100

Data Source: Questionnaire Results

From the conclusions of the table above, 52% of students who have taken the Quran reading program are said to have not been effective. This shows that the seriousness of mahasiswa in receiving material from the Qur'an Mentora n has not been achieved optimally, until the learning process has not been effective. Meanwhile, some students stated that they were effective with 48%, because they were motivated to learn and understand what material was delivered by the Mentor.   According to the mentor, the seriousness of mahasiswa in receiving quranic material is quite good. This can be seen from the table as follows:

Table 1.4 The seriousness of the quranic education giver

No	Alternative Answers	F	%
a	Yes	12	80
b	Not	3	20
	SUM	15	100

Data Source: Questionnaire Results

From the conclusions of the table above, the seriousness of m entor giving knowledge to the Qur'n has reached 80%, this shows that m entor has succeeded in giving knowledge to m ahasiswa, which aims to make m ahasiswa get knowledge about the Quran, while the seriousness of the m entor gives knowledge with 20%, this causes m entor to be absent a lot. As a result of the studentswho participated in the Quran reading program. Missed the material did not even get knowledge, so a lot of time was harmed. According to the m entor the Quran states that for mahasiswa who have taken the program of reading the Qur'anan can be seen the table as follows:

Table 1.5 The implementation of the Quran reading program runs effectively

No	Alternative Answers	F	%
a	Yes	14	93,3
b	Not	1	6,7
	SUM	15	100

Data Source: Questionnaire Results

From the conclusions of the table above for m entor who teaches the Quran to mahasiswa states that the implementation of the Quran reading program has been effective with 93.3%. In addition, in the implementation of an effective or ineffective Quran reading program, it can also be seen in terms of regulations and penalties for m entor and mahasiswa. The UP3AI program has rules and penalties for students and m ahasiswa so that the program can run well. According to Mr. Faturrahmi, he stated that the UP3AI program has rules and penalties that have been set for students and m ahasiswa. The rules and penalties between m entor and mahasiswa are the same.
The rules for Mentors and Students are as follows:
1. Log in on time before 15 minutes.
2. Dress Muslim.
3. Filling in attendance absences.

For Students fill in absences by their respective Mentors. For absentee Mentors, it has been provided by the UP3AI board. The penalty for the Mentor is: if you do not attend without notice, you will be charged. Mentors can deposit letters in the Qur'an that have been determined by UP3AI administrators. Meanwhile, for students if they are not present to take part in the UP3AI program, they can deposit letters in the Qur'an that have been set to their respective Mentors, but from the fact that for students who are not present, some students are lazy to attend the Qur'an reading program because of the penalty. The administrators of UP3AI set rules and penalties for Mentors and Students aimed at practicing discipline both in the teaching and learning process and time discipline.
According to Mr. Suhaimi stated that the implementation of the Qur'an reading program can be said to have been effective and can also be said to have not been effective, this is due to certain factors, including: the seriousness of students in participating in the Qur'an reading program, in the learning process of the Mentors there are those who have not mastered the material and others, but judging from the eye notes the implementation of the Qur'an reading program has been effective.
According to Mr. Komala Pontas stated that the implementation of the Qur'an reading program balances between effective and ineffective. Students take the Qur'an reading program at UP3AI to learn from Iqra 1 to Iqra 6 and the Qur'an.
The period of time in the process of learning the Qur'an can only be done once a year in one semester. This shows that the implementation of the Qur'an reading program is less effective, so many students do not understand and have not been able to receive material from the Mentors fully, plus the time between students and mentors is not appropriate, if there is additional time to complete the material. In another way, each student must study alone or repeat the material given, so that the time and learning process run well.
The success rate of the compulsory program to be able to read the Qur'an can be seen from the activeness of the Mentors providing material, students are motivated to follow and learn the Qur'an reading program, the methods used are very easy, good media, student interest in participating in the program and a good teaching and learning process, as well as the success of students reading the Qur'an.

Table 1. 6 The activeness of the Mentors in providing material for the Qur'an reading program

No	Alternative Answers	F	%
a	Yes	40	80
b	Not	10	10
	SUM	50	90

Data Source: Questionnaire Results

For students for mentors, they have actively provided material with 80%, because with the activeness of the Mentors, students are more enthusiastic about learning about the Qur'an and have a deeper insight into the Qur'an. The learning materials for reading the Qur'an include: tajwid science, makhrijul letters, nun and mim breadfruit laws, various idgham, mad laws, tafkhim tarqiq, waqaf, several terms in the Qur'an, hamzah washal, and things that must be considered in tilawah.

According to Mr. Komala Pontas stated that the good Qur'an Mentors have characteristics including:
1. Know well, be familiar and respectful of participants and know exactly what they need.
2. Understand well the material presented.
3. Using the approach method in accordance with the material and conditions of the participants, both their level of thinking ability, age, maturity, and insight.
4. Monitoring the development of participants' behavior outside the meeting, this can be done with biodata sheets, observations at each meeting, visiting homes and providing questionnaires or questionnaires.

Table 1.7 The Qur'an reading program motivates students

No	Alternative Answers	F	%
a	Yes	45	90
b	Not	5	10
	SUM	50	100

Data Source: Questionnaire Results

Implementing the Qur'an reading program, students have been motivated 90% to learn the Qur'an. Meanwhile, with 10% unmotivated this is caused by environmental factors, especially the family environment that does not support each other. As a result, students are lazy to study. In teaching and learning activities, the role of motivation is very necessary. Motivation for students can develop activities and initiatives can direct, maintain perseverance in learning activities. There are several factors that influence learning motivation, including: maturity, purposeful effort, knowledge of outcomes in motivation, participation, rewards and punishments. Likewise, according to the Mentors, students who have participated in the program will be motivated to learn the Qur'an. We can see from the table as follows:

Table 1.8 Motivasi terhadap Mahasiswa dalam mengikuti program baca Al-Qur'an

No	Alternative Answers	F	%
a	Yes	14	93,3
b	Not	1	6,7
	SUM	15	100

Data Source: Questionnaire Results

From the conclusions of the table above, the motivation for students in participating in the Qur'an reading program has achieved quite well with yes answers as much as 93.3% compared to no answers as much as 6.7%. This shows that students have followed and studied the Qur'an well. While students who are not motivated to learn, each Mentor must provide motivation and enthusiasm to them by paying more attention to be willing to learn.

Every student must know the principles of motivation to achieve a goal, namely the spirit of learning. The principle of motivation consists of: meaningfulness, knowledge and skills, models, open communication, authenticity and challenging tasks, appropriate and active practice, assessment of tasks, pleasant conditions and consequences, developing diverse abilities, engaging as many senses as possible, balancing the regulation of learning experiences.

The success rate of the compulsory program to be able to read the Qur'an can also be seen from the method used by the Mentors in teaching the Qur'an to students, namely the Iqra method. With the Iqra method, students are easier to learn and can be understood quickly. We can see from the table as follows:

Table 1.9 Metode Iqra' dapat dipahami dengan cepat Mahasiswa dalam mempelajari baca Al-Qur'an

No	Alternative Answers	F	%
a	Yes	49	98
b	Not	1	2
	SUM	50	100

Data Source: Questionnaire Results

From the conclusions of the table above, students can learn using the Iqra method reaching 98%. This shows that the Iqra method is a method of reading the Qur'an that emphasizes directly on the practice of reading. The Iqra guidebook consists of 6 volumes starting from a simple level, step by step to a perfect level.

According to Mr. Komala Pontas stated that studying the Qur'an with the Iqra method can be used Iqra books. Iqra's book in the community is known as the "Iqra Method'" which is arranged concisely in small books 1/4 (quarter folio) in size and is divided into six volumes. The volumes are arranged in order and order of material that must be passed gradually by each student, so that volume 2 is a continuation of volume 1. Volume 3 is a continuation of volume 2, and so on until the completion of volume 6.

Each volume has an average of 43 pages, with the color of each cover different. Volume 1 is red, volume 2 is green, volume 3 is light blue, volume 4 is turmeric yellow, volume 5 is purple, and volume 6 is brown. After the refition, Iqra's book comes packaged in one book containing volumes 1 to 6. In the August 2000 edition of the remission in the book Iqra was supplemented with juz 'amma not equipped with teaching instructions per volume. The October 2000 edition of the remission was not equipped with juz 'amma but in each volume was accompanied by teaching instructions. By using this Iqra book, students can learn and quickly understand it. According to the Qur'an Mentors that the Qur'an teaching method they use is the Iqra method, this aims to help students to learn the Qur'an rather than other methods such as the Baghdahdi method. We can see the table as follows:

Table 1.10 Metode yang lebih mudah dipahami oleh Mahasiswa

No	Alternative Answers	F	%
a	Iqra	14	93,3
b	Baghdahdi	1	6,7
	SUM	15	100

Data Source: Questionnaire Results

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From the conclusions of the table above, the Mentors used the Iqra method in learning the Qur'an to students as much as 93.3% compared to using the baghdahdi method as much as 6.7%. This shows that the Iqra

method is the easiest and most understood by students. The key to Mentor's success in teaching using this Iqra book is as follows:

1. CBMA (How to Learn Active Students).
2. Private. Attention one by one, there is a special book "Iqra" that is equipped with a way of reading.
3. Communicative. Every letter or word is read correctly.
4. If students read the wrong letters, just correct the wrong letters.
5. For students who really master the material and are able to be achieved, then reading it can be jumped around, no need to be intact on each page.
6. If students often lengthen the reading, (which should be short) because maybe while remembering the letter in front of it, then reprimand it by "just reading it intermittently" and if necessary the letter in front of it is closed first so as not to think.
7. Students should not be taught to a rhythm that is rhythmic even with a tartil rhythm, because it will burden students who have not been taught to read certain rhythms.
8. If there is a Student who is at the same level of study, it can be with the tadarus system.
9. For the finals, it is better to appoint a special examiner Mentor so that the standards remain and are the same.
10. The teaching of iqra books (volumes 1 to 6) is already with tajwid lessons, namely practical tajwid, meaning that students will be able to read correctly according to tajwid knowledge.
11. The requirement for success, in addition to mastering or internalizing teaching instructions, must be that the Mentor is fluent and tartil teaches it.

According to Mr. Suhaimi also stated that a good method used to learn the Qur'an is the Iqra method, because this method is very easy for students to learn. Likewise with the media used in the study of the Qur'an. We can see from the table as follows:

Table 1. 11 Media used for learning in reading programs The Qur'an is good or not

No	Alternative Answers	F	%
a	Yes	7	46,7
b	Not	-	-
c	Less	8	53,3
	SUM	15	100

Data Source: Questionnaire Results

From the conclusions of the table above, the Mentors in using the media turned out to be less good with 53.3% compared to good with 46.7%. This is due to the lack of media provided by personnel from the UP3AI program. Therefore, the learning of reading the Qur'an has not been achieved optimally. The media used in learning the Qur'an such as blackboards, tables, chairs, markers, erasers, computers, lecture halls, etc. are very limited.

According to Mr. Komala Pontas, the UP3AI program does not come from the curriculum in the faculty, but the status of the UP3AI program is under the unit and there is no link between each faculty, but between the faculty and the UP3AI program in cooperation in the affairs of Islamic religious courses. The UP3AI program was issued a decree from the Rector of Unsyiah, meaning that this program is under the Rector. UP3AI is only a stage of development. All the funds needed are very dependent on the Rector of Unsyiah.

According to Mr. Suhaimi stated that the media used to learn the Qur'an is very minimal, because the facilities are limited so that it is hampered in the teaching and learning process. RKU is a place for public lectures including Islamic religion courses, therefore limited media, students take turns to enter each other's lectures. Public lectures at Unsyiah are not Islamic religious courses, but other public courses such as PKN, ISBD and IAD.

According to the Mentors, the interest in learning the Qur'an for students can be seen from the success rate of the program being able to read the Qur'an. With the interest in learning to read the Qur'an, students are motivated and enthusiastic to follow and learn it. This can be seen with the following table.

Table 1.12 Student interest in participating in the Qur'an reading program

No	Alternative Answers	F	%
a	Yes	10	66,7
b	Not	5	33,3
	SUM	15	100

Data Source: Questionnaire Results

From the conclusions of the table above, students' interest in learning the Qur'an is quite maximum with 66.7% compared to no interest with 33.3%. this is because there is an interest in students to learn the Qur'an there are certain factors, for example the way the Mentor provides material clearly and understandably and the activeness of the Mentor by using the discussion and question and answer method. In addition, there is an interest in students learning the Qur'an to add insight to the Qur'an.

On the other hand, for students who are not interested in learning the Qur'an due to laziness, learning difficulties, and not wanting to know in learning the Qur'an. In addition, there are other factors that influence the interest in learning, namely:
1.   Physical factors include: health, body defects.
2.   Psychological factors include: intelligence, attention, aptitude, motivation, maturity and fatigue.
3.   Physiological factors.
4.   Family factors.
5.   School factors.
6.   Community factors.
7.   Community factors.

The success rate of the program of being able to read the Qur'an can also be seen from the good teaching and learning process. We can see from the table as follows:

Table 1.13 Qur'an reading program improves teaching and learning

No	Alternative Answers	F	%
a	Yes	48	96
b	Not	2	4
	SUM	50	100

Data Source: Questionnaire Results

From the conclusions of the table above, the teaching and learning process between mentors and students has achieved a 96% success rate in the Qur'an reading program. This shows that the teaching and learning process has been successfully implemented. The provisions of mentors before the teaching and learning process takes place include: trusted, true, intelligent, honest, sincere, patient, compassionate, gentle, patient, spreader, spirit and attention, hope and tsiqah towards God's help.

According to the Mentor, the teaching and learning process has principles, namely activity, motivational principles, individuality principles, demonstration principles, discipleship principles, habituation principles, correlation principles, interest and attention principles. With the principle of this teaching and learning process, it will reach the level of learning the Qur'an towards students. According to Mr. Komala Pontas, a good teaching and learning process in the Qur'an reading program has been successful. With this program, many students can read the Qur'an and have even participated in MTQ (Musabaqah Tilawatil Qur'an) and become Qur'an Mentors both at home, mosques, pasantren huts.

According to Mr. Suhaimi stated that the teaching and learning process in the Qur'an reading program has been successful, because with the added value between UP3AI and MKU Islam at RKU Unsyiah, students are

increasingly actively learning about the Qur'an. In addition, the success rate of students in the Qur'an reading program has not reached 100%. This can be seen from the table as follows:

Table 1.14 Student Success in the Qur'an reading program

No	Alternative Answers	F	%
a	Yes	16	32
b	Not	34	68
	SUM	50	100

Data Source: Questionnaire Results

From the conclusions of the table above, only 32% of students succeeded in participating in the Qur'an reading program. this shows that students have learned the Qur'an well and do not get tired of repeating the material presented by the Mentor. Meanwhile , the success of students with 68% unsuccessful is due to lack of material acceptance, lack of confidence in interacting with mentors directly. According to the Mentor, the cause of the decline in the ability to not be able to read the Qur'an is the decline in the quality of Qur'an teaching in mosques, Musalla, there is no stable teaching method, limited Qur'an class hours, the elimination of the teaching curriculum, the influence of television shows and others, therefore mentors must have high ability and credibility. Such as good and correct reading of the Qur'an, mastering the material, berakhlakul karimah (good deeds). So that the success of reading the Qur'an to students increases.

According to Mr. Komala Pontas stated that many students cannot read the Qur'an and many do not graduate in this program because they do not follow and study the Qur'an and do not care about this program, they do not know that this program is a requirement to take religious courses at Unsyiah. It is said that they cannot read the Qur'an because the makhraj letters of the Qur'an they learn are difficult to understand or can also be seen from their respective birthplaces. There are parents' habits that teach the Baghdadi method, and some even teach by using their respective regional languages. This is very difficult for students to study the Qur'an.

According to the Mentors that the success rate of reading the Qur'an in the learning process is good, this can be seen from the table as follows:

Table 1.15 The learning process of the Qur'an reading program has gone well

No	Alternative Answers	F	%
a	Good	11	73,3
b	not Goot Enough	4	26,7
c	Very Good	-	
	SUM	15	100

Data Source: Questionnaire Results

From the conclusions of the table above, the Mentors said that the success of the learning process has reached well with 73.3%. This shows that the Mentors have succeeded in achieving 80% of 100% in the learning process and providing material about the Qur'an to students, therefore each Mentor must improve their mastery of the Qur'an Material. So that students better understand and add broad insight to the Qur'an. The learning process of reading the Qur'an can be seen from the activeness of students. The Mentors before starting the lesson, give test exams first one by one students in the Qur'an reading program such as repeating the reading of hijaiyah letters, long-short to the law of tajwid in the next meeting. This is so that their memories are not lost.

The learning process of reading the Qur'an can be done using the CBMA model (active student learning method), where the pattern or system of coaching Mentor learning activities is high, active and works well completely. The character of CBMA involves individual Mentors (thought and taste) in teaching and learning activities related to cognitive assimilation in achieving knowledge, attitude formation, skills through habits, and

practice. The success rate in the Qur'an reading program can also be seen in terms of the curriculum that is in accordance with the abilities of students, this can be seen from the table as follows:

Table 1.16 The curriculum made is in accordance with the abilities of students

No	Alternative Answers	F	%
a	Yes	14	93,3
b	Not	1	6,7
	SUM	15	100

Data Source: Questionnaire Results

From the conclusions of the table above according to the Mentors that the curriculum used in learning the Qur'an has succeeded 93.3%, this shows that students have followed with the material that has been given by the Mentors. A good curriculum can be used by mentors, if the learning objectives, methods, techniques, teaching media are appropriate and appropriate. Techniques in teaching include the success rate in the Qur'an reading program, this can be seen from the table as follows:

Table 1.17 The teaching technique of the Qur'an reading program has gone well

No	Alternative Answers	F	%
a	Yes	12	80
b	Not	3	20
	SUM	15	100

Data Source: Questionnaire Results

From the conclusions of the table above, according to the Mentors, the teaching techniques in the Qur'an reading program have been good and managed to reach 80%, with good teaching techniques the students became enthusiastic to learn the Qur'an plus the Mentors who were super active in the classroom.

There are several teaching techniques for Qur'an Mentors: educating through example, educating through habits, educating through advice and stories, educating through discipline, educating through participation, and education through maintenance. With teaching techniques applied to students, this will achieve a good level of learning continuity.

According to Mr. Komala Pontas, the Mentor technique provided material including:
1. Before starting to teach: ask what their wishes are achieved.
2. Deliver it well.
3. Choosing a good way.
4. Stimulating in truth.
5. Using wisdom and mau'izhah hasanah.
6. Argue in a good way.take into account the situation and conditions.
7. Using the best modern means of publication and means.
8. Use easy language.
9. Use acceptable logic according to the level of thought and reason.
10. Find the right time to instill beliefs and shape change.
11. Have self-integrity.
12. Not arrogant and arrogant.
13. Ensuring that lessons and learning processes provide performance of oneself and circumstances globally.

Double-check whether the participants understand and understand what has been conveyed before ending theproblem. Students who take the Qur'an reading program have made a good impact in daily life. Those who

used to be unable to read the Qur'an after participating in the program, students can already read the Qur'an. This can be seen from the table as follows:

Table 1.18 The Qur'an reading program has a good impact on the development of Qur'an reading skills for students

No	Alternative Answers	F	%
a	Yes	50	100
b	Not	-	-
	SUM	50	100

Data Source: Questionnaire Results

From the conclusions of the table above, after participating in the Qur'an reading program, students have a good impact of 100%. This has been successfully implemented. According to Mr. Suhaimi, there are other factors that have a good impact on the development of qur'anic reading skills, namely conigtive, affective and linguistic factors.

Cognitive factors are metacognitive that explain a person's knowledge of the features of his thought processes and the regulation of his thinking. If a person has metacognitive awareness, then reading will be an active thought process and understanding will be easily achieved. Another term used to describe this cognitive function is schemata (the plural word for scheme).

The schemata is a function inside the brain that interprets, organizes and retrieves information in other words, the schemata is a mental framework. These schemata are very important for the process of learning to read because they store past data (knowledge and experience) in memory, which can be retracted at any time if needed.

Affective factors that affect reading ability include: self-concept, autonomy, mastery of the environment, perception of reality and anxiety. In the context of cognition, aspects of memory are essential in the development of reading ability. This memory consists of short-term memory and long-term memory.

The linguistic factor is language ability. Because reading depends on language, a person's language skills will affect their reading ability. Reading is more demanding of the reader because he has to rely on reading material only or on written words only, and written language is often more complex than spoken language. In addition, reading requires a reader to master phonological and semantic rules.

The learning process of reading the Qur'an does not form morals towards students, but by practicing the Qur'an can form the morals of self-help students. By studying the Qur'an one's morals will arise to be good. This can be seen from the table as follows:

Table 1.19 The learning process of the Qur'an can affect the moral formation of students

No	Alternative Answers	F	%
a	Yes	45	90
b	Less	1	2
c	Not	4	8
	SUM	50	100

Data Source: Questionnaire Results

From the conclusions of the table above, the learning process of the Qur'an has influenced the moral formation of Unsyiah Students by 90%. According to Mr. Komala Pontas stated that the influence of mandatory ability to read the Qur'an on the moral formation of students as an example can be seen in the UP3AI program. There are three UP3AI programs, namely the Iqra and Qur'an programs, worship practices, and menthoring.

After students study Iqra 1 to 6 and the Qur'an, students want to know more deeply the scope of the Qur'an from all aspects of life. In the practice of worship, students do more movements, for example doing prayer movements and memorizing and understanding verses of the Qur'an.

Mentoring is a kind of Islamic study material, or it can be said to be halaqah material. For example, material about Allah, Messengers, Islam, and so on. Therefore, the three programs can be practiced and applied in everyday life and have an influence on student morale. According to the Mentors, many changes in student behavior after participating in the Qur'an reading program have not changed. We can see from the table as follows:

Table 1.20 Perubahan tingkah laku Mahasiswa setelah mengikuti program baca Al-Qur'an

No	Alternative Answers	F	%
a	Yes	6	40
b	Not	9	60
	SUM	50	100

Data Source: Questionnaire Results

From the conclusions of the table above, the Mentors stated that some students have not changed their behavior after participating in the Qur'an reading program with 60%. This is due to the factor of the Student himself who does not want to change just wants to get a grade from the Mentor alone. Even students who change behavior by 40% after joining the program, they get the knowledge and awareness to change for good and can be applied in everyday life. So the Qur'an reading program does not form the morals of students, but by practicing the Qur'an student behavior will form good morals. According to Mr. Suhaimi stated that students who have participated in the Qur'an reading program and got scores from the program, then moral formation towards students has been seen to reach 80%. Many students who have participated in the program apply it in their daily lives.

4. CONCLUSION

The implementation of the mandatory program to be able to read the Qur'an among Unsyiah students can be said to have been effective and has not been effective. Effective aspects such as a good learning process, the methods used are very easy, and good teaching techniques. Meanwhile, aspects that have not been effective are disciplinary factors and also other factors where it is mandatory to be able to read the Qur'an an up3AI institution in Unsyiah has just been implemented and has not developed rapidly. The success rate of the mandatory program to be able to read the Qur'an from the results of research has not reached the maximum, because the program has just developed and there are many students who do not take the program. Based on the results of research, students who have participated in the mandatory program to be able to read the Qur'an have not changed in terms of morals, this is because the substance and the UP3AI program have nothing to do with the formation of student morals.

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