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THE PRACTICE OF READING AL-QUR'AN AMONG ISLAM YOUTHS

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Abstract

The practice of reading the Quran is decreasing among teenagers. Various activities have been carried out to encourage teenagers to read the Quran more often. The study was conducted to achieve the objective of identifying the level of frequency of Muslim teenagers reading the Al-Quran as well as examining the level of mastery of Muslim teenagers in reading the Al-Quran. This study was conducted qualitatively. The primary data source of the study is through observation and questionnaires to students of Tun Hussein Onn University Malaysia. A total of 72 respondents among Tun Hussein Onn University students were involved in this study. This sampling technique was chosen purposefully and was not based on probability. We aim the scope of this study at teenagers. The targeted age is individuals between the ages of 16 and 24, comprising Muslim teenagers only. We obtained secondary data sources through libraries, official reports and all related documents. This study found that the level of Quran reading among teenagers is at a moderate level. The level of mastery of the Qur'an is moderate to good according to findings. In addition, this study also found that there are not many young Muslims who master the knowledge of tajwid well. So, this study suggests a study on the level of teacher satisfaction with mastery and appreciation of the Quran among Muslim teenagers. We hope that Muslim teenagers, as well as the government and parents, as well as the media, give better attention and focus to the Quran.

Keywords: The practice of reading the Qur'an, Teenagers Improving the reading of the Qur'an, Understanding the Qur'an, Muslim Teenagers.

Introduction

Al-Quran is the main guide to Muslim life. Reading it is rewarding. Reading the Quran is one of the proofs of devoting oneself to God and maintaining a relationship as a servant to God. This is based on the hadith of Abu Umamah r.a., the Prophet SAW said, "Read the Qur'an, indeed it will come on the Day of Resurrection as an intercessor for its readers." (Hadith narrated by Muslim).

Based on the hadith quote, this proves that the Quran is one of the important practices that can determine the success of a servant on the Day of judgment. However, nowadays, it has been found that the practice of reading the Quran is fading among the community, especially teenagers.¹ This is because they often exposed teenagers to trivial and careless things, such as social media activities and widespread video games. In addition, most teenagers lack

¹ Herawati, Emy, and Idi Warsah. "Peran Guru PAI Dalam Membina Buta Baca Al-Quran Di Panti Sosial Tresna Werdha Amanah Manna Bengkulu Selatan." *Nuansa: Jurnal Studi Islam dan Kemasyarakatan* 14, no. 2 (2021): 114-125.

education about manners and the advantages of reading the Quran.² This is so because the values of Islamic personality that are not inculcated in teenagers are the reason why they are easily influenced by negative external culture.^{3,4}

Without exposure to religious knowledge, most teenagers will be misled because religious knowledge is very important in daily life. Parents have a prominent role in guiding their children to practice reading the Quran at an early age. Rasulullah S.A.W once said in a hadith that means, "Educate your children with three things, namely love your Prophet, love his people and read the Qur'an, because those who preserve the Qur'an will be under the protection of Allah's throne on the day when there is no protection other than His protection and His prophets and saints." (HR Al-Tabrani).

Meanwhile, every day there is a display of news about negative symptoms that threaten the well-being of the community and the country. This situation is of great concern to all parties because the youth are a pillar of hope for the future of the country. In 2019, a video was broadcast about a teenager stepping on the Al-Quran⁵ with the purpose of swearing. The youth's awareness of the scriptures is lacking. In the meantime, Al-Quran is also increasingly marginalized by the multi-age society. The activity of reading the Quran is only seasonal and is no longer considered a practice that needs to be done as a daily routine. There are also a few people who think that the Al-Quran only needs to be read without emphasizing the way and rules of reciting certain verses, whereas reading the Al-Quran correctly is a fardu ain for every Muslim. The word of Allah SWT in surah Al-Muzammil verse 4 which means, "And read the Al-Quran with tartil" explains that the Al-Quran needs to be read clearly and in order according to the tajwid of the letters and the places where they stop.

² binti Azizan, Nurzatil Ismah, Nazneen Ismail, Siti Mursyidah Mohd Zin, and Fatimah Zainuddin. "Cabaran Membentuk Akhlak Remaja Melalui Persekitaran Sosial dan Perkembangan Teknologi." *Jurnal Pengajian Islam* 14, no. 1 (2021): 118-129.

³ Irmania, Ester. "Upaya mengatasi pengaruh negatif budaya asing terhadap generasi muda di Indonesia." *Jurnal Dinamika Sosial Budaya* 23, no. 1 (2021): 148-160.

⁴ Arjoni, Arjoni, and Tutut Handayani. "Peran Madrasah dalam Menangkal Dampak Negatif Globalisasi terhadap Perilaku Remaja." *JIP (Jurnal Ilmiah PGMI)* 3, no. 1 (2017): 1-14.

⁵ <https://www.astroawani.com/berita-malaysia/empat-remaja-pijak-alquran-ditahan-polis-213044>. Telah diakses pada 2 August 2022.

Background Research

Al-Quran is guidance and guidance in various issues of human life.^{6,7} It provides guidance on the priority of issues in every area of life as God commissioned the Messenger of God to give a complete explanation of the basis through His words meaning: "And We sent down to you (O Muhammad) the Qur'an which warns you to explain to people what has been revealed to them and for them to think about it." (Surah an-Nahl, verse 44).

In addition, learning the Quran is an obligation for all Muslims, especially the youth. The advent of Islam, which is based on the Qur'an, can change the pattern of community life so that it succeeds in building a glorious civilization. The change and excellence achieved is nothing but the light of the Qur'an.

Preserving the Qur'an well, including taking care of reading it according to the true way, is a sunnah⁸ that should be mastered by Muslims. It is clear that reading the Quran is one of the things that should be a daily practice for every Muslim. so, teenagers should not abandon the Qur'an but instead should always read it with a calm heart.

But nowadays, it has been found that the appreciation of reading the Quran is fading among the community, especially the youth. Al-Quran seems to no longer be an important thing in everyday life because teenagers are exposed to things that are not useful and have a worldly concept. In addition, Al-Quran is considered only a book⁹ that needs to be read according to certain times and circumstances only. This is a big mistake because practicing the reading of the Quran continuously has many advantages and will get many rewards from Allah SWT. One of the main reasons why teenagers do not like to read the Quran is that teenagers are not given early exposure to how to read and lack knowledge about

⁶ Alamsyah, Muhammad, and Kemas Imron Rosadi. "Berpikir Kesisteman: Konsepsi Al-Quran Dan Hadis Dalam Meningkatkan Mutu Pendidikan Islam." *Jurnal Manajemen Pendidikan Dan Ilmu Sosial* 2, no. 1 (2021): 238-248.

⁷ Rahman, Habibur. "Amin Al-Khuli, Pendekatan Kritik Sastra Terhadap Al-Quran." *Al-Irfan: Journal of Arabic Literature and Islamic Studies* 2, no. 1 (2019): 94-120.

⁸ Nawī, Muhammad Zulazizi Mohd, Muhammad Amirul Mohd Nor, Mohd Rashidi Omar, and Norhisham Muhamad. "Pembacaan Al-Quran dalam Pendidikan Masa Kini: Satu Tinjauan Umum." *Al-Turath Journal Of Al-Quran And Al-Sunnah* 6, no. 1 (2021): 43-55.

⁹ Zulaiha, Eni, Restu Ashari Putra, and Rizal Abdul Gani. "Selayang Pandang Tafsir Liberal di Indonesia." *Jurnal Iman dan Spiritualitas* Volume 1 Nomor 2 Tahun 2021 (2021): 151-156.

the benefits and advantages of reading it. Therefore, this study was conducted to achieve the following aims and objectives:

1. Identifying the level of frequency of Muslim teenagers reading the Quran among uthm students.
2. Studying the level of mastery of Muslim teenagers in reading the Al-Quran among uthm students.

Therefore, the effort to produce young people who firmly practice the reading of the Qur'an is not something that can be taken for granted. The reading of the Quran is more difficult than reading a book in class. Reading the Qur'an with tajwid and the right way in a civilized manner is something demanded in the Islamic religion. Even listening to someone read the Al-Quran, we have already been rewarded by Allah SWT,¹⁰ let alone when we read it. Because of this very special reward, all Muslims are required to read and practice it in their daily lives.

But, the phenomenon that occurs today differs from what it should be. Today's generation glorifies other things more than the Quran. This can be seen when most of today's society places more importance on worldly or worldly things. Today's parents put more emphasis on their children to succeed in secular education that is only exam-oriented. In fact, today's generation also only looks down on learning the Al-Quran when many of today's teenagers only excel in the field of education but lack of appreciation in reading the Al-Quran is even worse when today's society only reads the Al-Quran without knowing and understanding the content of Kalamullah that was revealed and revealed to the Prophet SAW.

Problem Statement

Based on the background, this study plans several research problems that lead to the following questions:

1. What are the main reasons that influence how often a teenager reads the Quran?

¹⁰ Hassan, Juwairiah. "Kepentingan Etika Tilawah Al-Quran Dan Kesannya Terhadap Bacaan Al-Quran." *Jurnal' Ulwan* 3, no. 1 (2019): 132-145.

2. How often do young Muslims read the Quran in their daily lives?
3. What is the level of mastery of Islamic youth in recognizing the law of tajwid?

Literature Review

This section highlights the earlier studies that are related to the objectives of this study. This section also discusses important factors in reading literature that include the meaning of the Quran and its miracles. In addition, this chapter also explains about the appreciation of the Al-Quran among Islamic teenagers, which is the major concern in the title of this report.

The Meaning Of The Quran

Al-Quran is the book of Allah SWT. which was revealed to us the people of the Prophet Muhammad SAW Al-Quran can save people from the misery of this world and the hereafter and has miracles that cannot be compared.¹¹

The Al-Quran was revealed to the Prophet Muhammad SAW through the mediation of the Angel Jibril a.s. gradually according to events and needs until the entire content of the Al-Quran reached the Prophet Muhammad SAW. The Al-Quran can also be a cure for the external and internal diseases¹² of humans on this earth.

The word of God in surah al-Shura verse 52 which means: "And thus We revealed to you (Muhammad) the revelation (Al-Quran) as a spirit (which animates the heart of Our command; you never knew what faith is; we will still make Al- Quran: a light that illuminates. We guide with it whomever We will among Our servants. And indeed you (O Muhammad) guide with the Quran to the straight path".

According to Amirulloh Syarbini and Sumantri Jamhari (2012) through their writing stated that there are two aspects of the meaning of Al-Quran.¹³ The first in terms of language, Al-Quran, comes from the Arabic word qara'a' which

¹¹ Addim, Lukman Fajariyah. "I'jaz Al-Qur'an Menurut Pandangan Orientalis J. Boullata." *Ishlah: Jurnal Ilmu Ushuluddin, Adab dan Dakwah* 3, no. 1 (2021): 17-33.

¹² Ramli, Kasim, and Sofia Hayati Yusoff. "Perubatan Nabi: Kefahaman Terhadap Sunnah Dan Praktis Perawat: Prophet's Medicine: Understanding towards Sunnah and the Practice of Musim Healers." *Abqari Journal* 17, no. 1 (2019): 97-106.

¹³ Amirulloh Syarbini dan Sumantri Jamhari. "Kedahsyatan Membaca Al-Qur'an." Bandung: Ruang Kata Imprint Kawan Pustaka (2012), Cet. I.

means reading. In terms of terms, it is kalamullah which means the kalam of God, which was revealed to Luh Mahfuz all at once, then to Baitul Izzah in stages and the last to Prophet Muhammad SAW in Arabic and conveyed to his people as *Mutawatir*.

The Al-Quran is a guide for humans on this earth to prove the existence of the creator and His apostleship which begins with Surah al-Fatihah and ends with Surah al-Nas and reading the Al-Quran is worship. There are several other names for Al-Quran such as *al-Furqan* (distinguishing between right and wrong), *al-Zikr* (reminder), *al-Majid* (noble).¹⁴

The Miracle Of The Quran

Miracle, which is an Arabic word that is a *jaza*, which means to weaken or make incapable. For Islamic scholars who define a miracle as something unusual or an event that happens through someone who claims to be a prophet and all the evidence of his prophethood is shown to those who do not believe in them.

Miracles of the Qur'an mean that the Qur'an itself contains miracles inside the Qur'an and not from outside the Qur'an. According to Muhammad Hariz who stated in his report that the Al-Quran is the greatest Miracle of the Prophet Muhammad SAW, the Al-Quran is proof of the truth of the Prophet Muhammad who was elevated to the rank of Messenger of Allah and is the truth of the religion of Islam brought by the Prophet Muhammad as a religion of mercy for all nature.

Allah says in surah al-Hijr verse 9 which means: "Surely it is We who sent down the Qur'an, and We are the ones who preserve and protect it."

Allah said again and surah al-Israa' verse 9 which means: "Indeed this Al-Quran gives guidance to the very right path (Islamic religion), and gives glad tidings to the believers who do righteous deeds, that they have a great reward."

The miracle of the Quran lies in the promise of Allah SWT. who will preserve and protect the Qur'an. As Muslims we should hold firm and make the

¹⁴ Rusadi, Bobi Erno. "Implementasi Pembelajaran Tahfiz Al-Quran Mahasantri Pondok Pesantren Nurul Quran Tangerang Selatan." *Intiqad: Jurnal Agama Dan Pendidikan Islam* 10, no. 2 (2018): 268-282.

Al-Quran a guide in our daily lives. If we practice and read, it then it is considered as a form of worship and will receive a great reward from Allah SWT.

Appreciation Of The Quran Among Islam Youths

Muslims need to appreciate and learn the contents of the Quran. The Al-Quran that is read is not just a legacy of the Prophet S.A.W but rather the Al-Quran is the greatest miracle that was revealed to the Prophet Muhammad S.A.W in stages over 23 years.¹⁵ The Al-Quran can also be used as a guide in our daily lives because the Al-Quran has the highest qualities and knowledge that can be used throughout the ages.

Based on research done by Mohd Faisal Mohamed, Zawawi Ismail and Rahimi Md Saad have stated that there are groups that only recognize the letters 'Hijayyah' but cannot read the Quran or can read but not fluently and even some do not recognize the letters at all and can be categorized as 'blind Al-Quran'. The group mentioned is the adult group.

The word of God in suruh al-Baqarah, verse 121, which means: "Those to whom We gave the Book, while they read it correctly (not changing and twisting its meaning), those are the people who believe in it; and whoever denies it, they are the losers."

Today's generation does not read enough and does not appreciate and learn fully about the knowledge of Al-Quran. This is because the current generation, especially the Muslim youth group, only cares about worldly things. This happened due to the lack of early education related to Islamic education at home, which should be the responsibility of parents to educate religious knowledge and guide children to learn the knowledge of Al-Quran and appreciate it from an early age..

¹⁵ Majid, Abdul, and Arif Sugitanata. "Sebuah Kajian Historis: Periodisasi Dan Tartib Mushafi Ayat-Ayat Al-Quran." *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist* 4, no. 2 (2021): 213-231.

Research Methodology

This study is a case study. It examines the appreciation of reading the Quran among university students. The research approach is qualitative with the questionnaire method from students of Tun Hussein Onn University Malaysia.

This research involved respondents among the students of Universitas Tun Hussein Onn Malaysia, a total of 72 respondents involved. This sample size was chosen purposefully and was not based on probability. We aim the scope of this study at teenagers. The targeted age is individuals between the ages of 16 and 24, consisting of Muslim teenagers only. Data sources are classified into two parts, namely: first, primary data sources from observations and questionnaires through google form with respondents. Second, secondary data sources from libraries, official reports and all related documents. Regarding the choice of respondents, the researcher used a sampling technique. This sample size was chosen purposefully and was not based on probability. According to Gay and Airasian (2003), the population is the researcher's target group, the group to whom the results of the study will be generalized. Those who have been selected are asked to fill out the boring questionnaire through google form until the respondents show saturated data. Based on the results of the data analysis got, a qualitative research report framework has been prepared.

The implementation of data collection is done through a set of instruments that are useful as measuring tools in research to obtain information or data. Data was collected through observation, questionnaires, documentation, and Focus Group Discussion (FGD). The incoming data is then processed and analyzed through stages: organizing the data, classifying the data, synthesizing it, looking for relationship patterns, finding what is considered important and what has been learned, and making decisions that will be communicated to others. In qualitative research, data analysis is carried out simultaneously with data collection and the work of data collection must be followed by writing, editing, classification, reduction and presentation of data. Data analysis includes data collection, data display, data reduction, and conclusions.

Findings

The results of the study got through a questionnaire instrument through the google form method conducted on the targeted group of respondents, which are individuals between the ages of 16 and 24 years who comprise Muslim teenagers only. In this study, descriptive statistics techniques were used to analyze the data. It is a technique used to analyze data by describing or describing all the data that has been collected. Descriptive statistical data analysis techniques include data processing into graphs, diagrams, percentages and others.

We analyze the findings of this study with a description to see the percentage for each part in the instrument to achieve results against the objectives of the study stated in the questionnaire. The findings of this study are also presented simply and clearly and displayed as graphs to help understanding and more effective interpretation. The researcher explained the analysis of the data and information obtained through this study according to the order of the research questions as set out in the questionnaire.

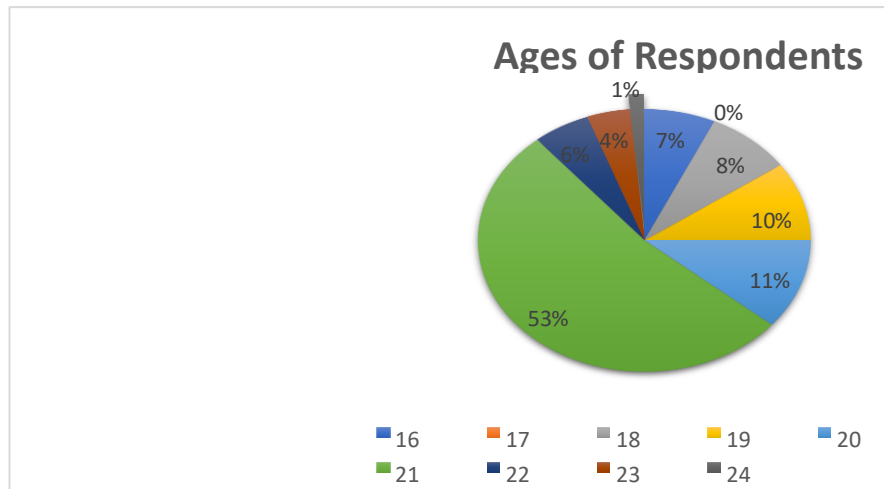
The data taken from the questionnaire was analyzed by analyzing the information of 72 respondents who answered the questionnaire given in line with the given research title, which is the Practice of Reading Al-Quran Among Muslim Teenagers. All the evidence is closely related to each other.

1. DEMOGRAPHICS OF RESPONDENTS

1.1 Age

AGE (YEAR)	16	17	18	19	20	21	22	23	24
NUMBER	5	0	6	7	8	38	4	3	1
PERCENT (%)	7	0	8	10	11	53	6	4	1

Table 1: Age of Respondents



Pie Chart 1: Age of Respondents

Most of the respondents who answered this study were those aged 21, which is 53%. However, this questionnaire is still answered from every age level to produce a transparent study. Teenagers are individuals aged 12 to 24 years, but the researcher agreed to put an age limit of 16 years to give maximum understanding to the respondents who answered the questionnaire. Respondents aged 16 and above are considered mature. Therefore, the questionnaire can be answered according to the correct and sincere research.

1.2. Gender

GENDER	NUMBER	PERCENT (%)
MAN	31	56
WOMAN	41	44

Table 2: Gender of Respondents

Based on the table above, it was found that 56% of the respondents were female and 44% were male. This is because female respondents are easier to approach. Not only that, it makes it easier for respondents to ask questions to the researcher about questions they don't understand. Despite this, the difference in the number of male respondents and female respondents is not too significant. It is to provide stability about the study being studied because this study is general in nature and not only specific to women. Through this study, the researcher can improve the level of communication between the two parties. Two-way

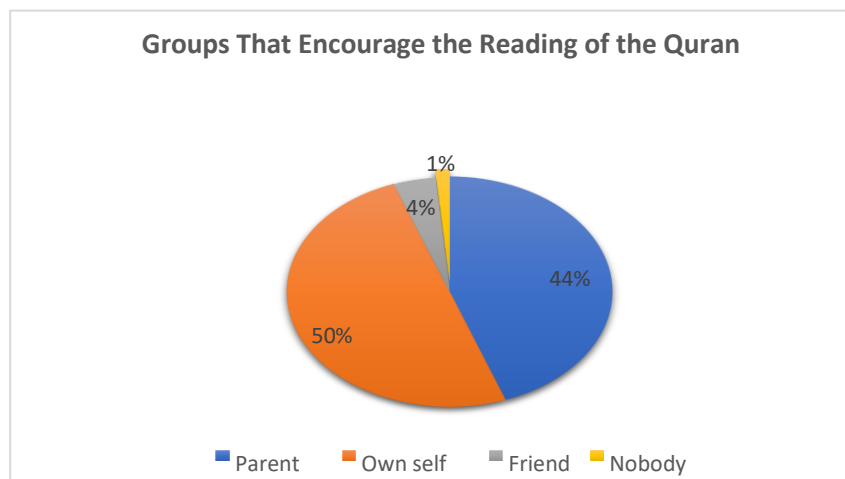
communication between the researcher and the respondent is important to facilitate the implementation of this study. Thus, this study will run smoothly without taking a long time.

2. Identifying the level of frequency of Muslim teenagers reading the Quran

About the frequency level of students in reading the Qur'an in their daily lives, the question raised focuses on who motivates them to read the Qur'an. In addition, there are also questions related to the time they often spend reading the Qur'an. Some questions are related to the objective.

THE MOTIVATING PARTY	NUMBER	PERCENT (%)
PARENT	32	44
OWN SELF	36	50
FRIEND	3	4
NOBODY	1	1

Table 3: Groups That Encourage the Reading of the Quran



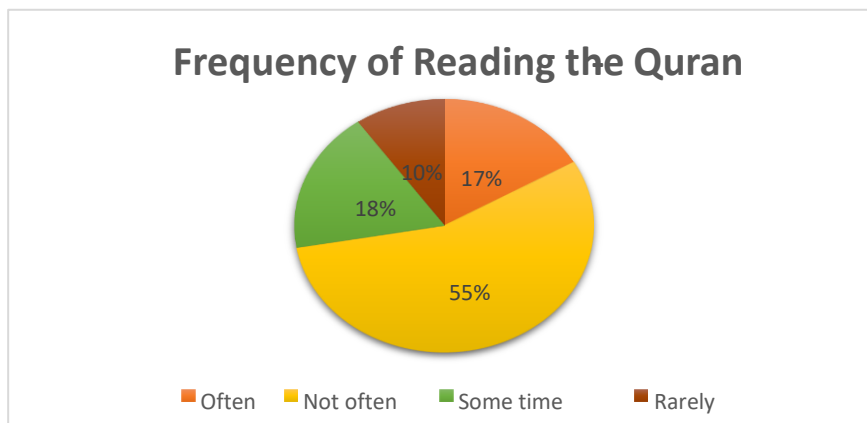
Pie Chart 2: Motivation to read the Quran

Referring to the pie chart mentioned above, most respondents stated they were motivated by themselves to read the Quran. This can be concluded by the researchers that the Muslim youth group in Malaysia has been exposed to the

importance of reading the Al-Quran from a young age and has indirectly fostered the nature of responsibility in themselves to read the Al-Quran.

FREQUENCY	NUMBER	PERCENT (%)
OFTEN	12	17
NOT OFTEN	40	55
SOMETIMES	13	18
RARELY	7	10

Table 4: Frequency of Reading the Quran

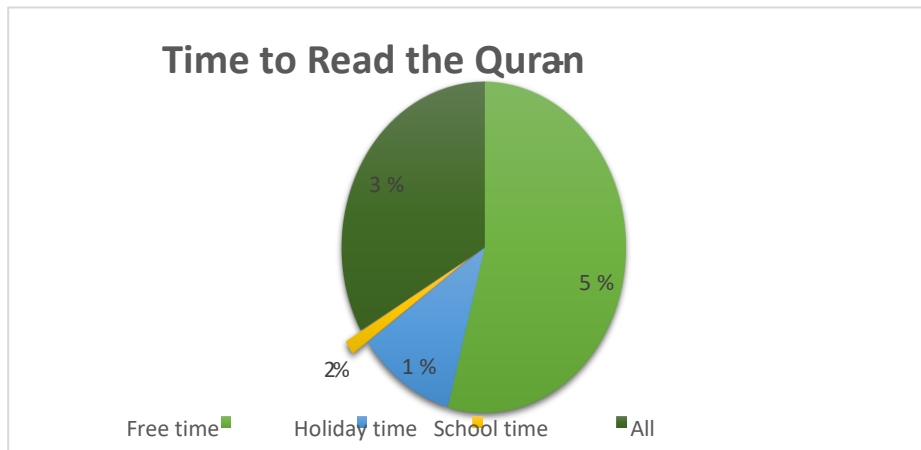


Pie Chart 3: Level of Frequency of Respondents Reading Al-Quran

Referring to pie chart 3, approximately 40 respondents stated that the frequency with which they read the Al-Quran is moderate. While in 10% that is, 7 people of them rarely read Al-Quran. We can conclude this that teenagers read the Quran less often, possibly due to busy learning factors.

READING TIME	NUMBER	PERCENT (%)
FREE TIME	39	54
HOLIDAY TIME	8	11
SCHOOL TIME	1	2
Total	24	33

Table 5: Time Often Spent By Respondents To Read The Quran

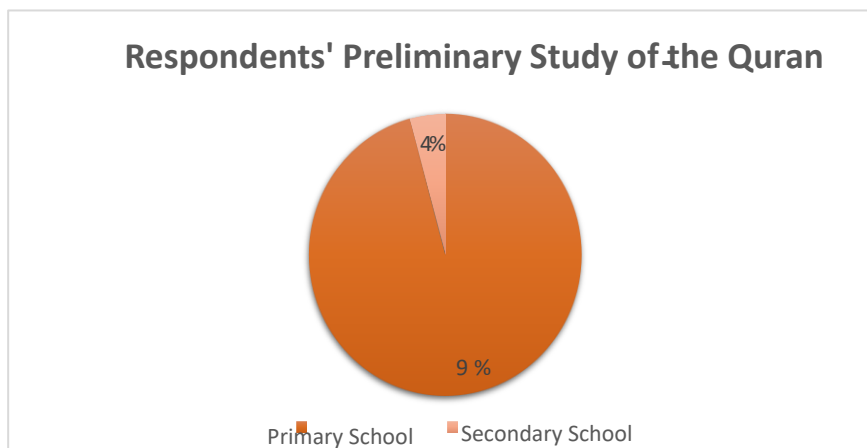


Pie Chart 4: Time Often Spent By Respondents To Read Al-Quran

The pie chart above shows the time that respondents often spend reading the Quran. Many of them spend their free time reading the Qur'an while some of them read the Qur'an during free time at school.

PRELIMINARY STUDIES	NUMBER	PERCENT (%)
PRIMARY SCHOOL	69	96
SECONDARY SCHOOL	3	4

Table 5: Respondents' Preliminary Study of the Quran



Pie Chart 5: Respondents get preliminary study about Al-Quran

The chart above also refers to where the respondents got their first studies on reciting the Quran. Most of the respondents got their initial exposure while in

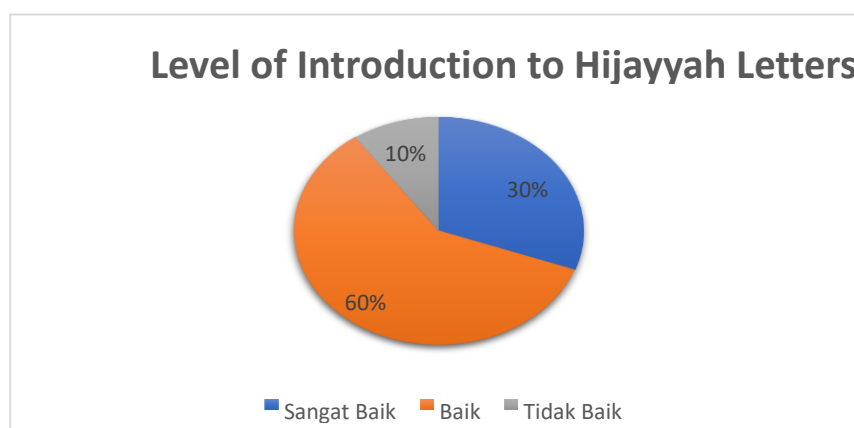
primary school. We can clearly see this because it was still in primary school. The parents will send their children to the religious school in the evening to learn more about Islam.

3. Level of Mastery of Muslim Teenagers in Reading the Quran

This objective is linked to the level of mastery in reciting the Quran, the level of familiarity with the letters *Hijayyah*, as well as knowledge in recognizing the law of tajwid.

LEVEL	NUMBER	PERCENT (%)
VERY GOOD	22	30
GOOD	43	60
NOT GOOD	7	10

Table 6: Level of Introduction to Hijayyah Letters



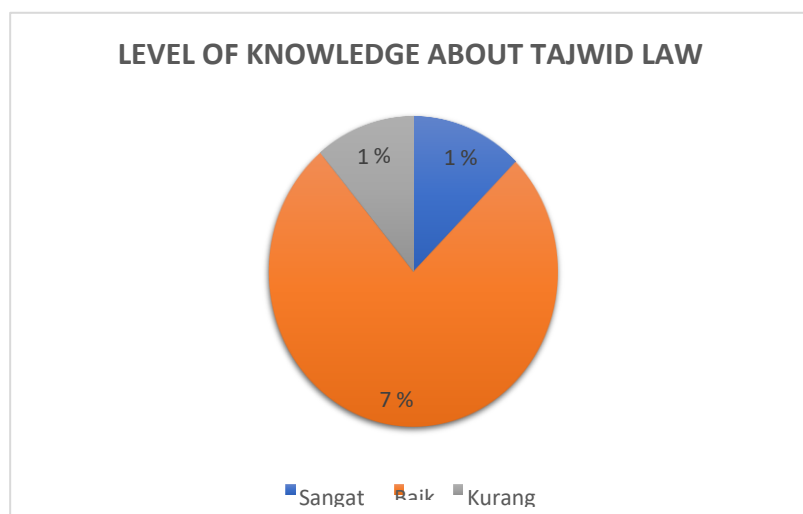
Pie Chart 6: Levels of Introduction to Hijayyah Letters

The chart shows that most respondents know the *Hijayyah* Letter well. This is because it has given them education about *Hijayyah* in primary school when reading Iqra' and Islamic Religious Education. There are those who practice the practice of reading the Quran in their daily lives and make them know the *Hijayyah* letters very well. Those who cannot recognize *Hijayyah* letters

can be concluded that it is possible that the respondents were not exposed to the reading of the Quran.

KNOWLEDGE LEVEL	NUMBER	PERCENT (%)
VERY GOOD	9	13
GOOD	55	76
NOT GOOD	8	11

Table 7: Level of Knowledge in Knowing the Law of Tajwid

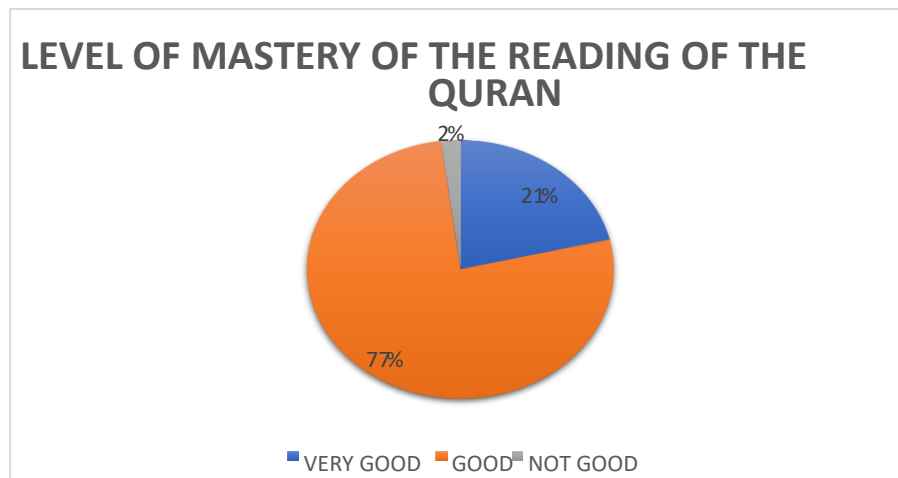


Pie Chart 7: Level of Knowledge of Recognizing the Law of Tajwid

The pie chart above explains that only 11% of respondents can know tajwid law very well, while the majority of respondents know tajwid law well. The law of tajwid must always be practiced to ensure that the recitation is smooth. Correct knowledge of tajwid law can be done through continuous learning by referring to authentic sources. Knowledge of tajwid law can decrease if you rarely read the Al-Quran and need to learn it again.

LEVEL OF MASTERY OF READING THE QURAN	NUMBER	PERCENT (%)
VERY GOOD	15	21
GOOD	54	77
NOT GOOD	3	2

Table 8: Level of Mastery of Al-Quran Reading



Pie Chart 8: Level of Mastery of Reciting Al-Quran

A total of 21% of resp't master the reading of the Quran. While the rest can master the recitation of the Quran. Since the study is general to Muslim teenagers, there are numerous factors that can cause them not to master the reading of the Quran. It includes not being given exposure to the reading of the Al-Quran, not being applied in the family regarding the practice of reading the Al-Quran as well as not emphasizing the mastery of reading the Al-Quran and neglecting the world of entertainment. Recitation can be improved in several ways, such as referring to experts, always listening to recitations of the Al-Quran and getting close to practitioners of Al-Qur'an recitation. By doing so, individuals can increase their proficiency over the correct recitation of the Quran.

Discussion

Reading the Quran correctly and eloquently is a practice that is demanded in Islam.^{16,17} Just reading it is considered an act of worship and is rewarded. Because of the very special offer from Allah SWT, this holy book is so synonymously read by many Muslims, especially in Malaysia.

¹⁶ Akbar, Fahrul. "Peran Guru Pai Dalam Meningkatkan Kemampuan Membaca Al Quran Siswa Kelas III Di SDN 69 Kabanta Kota Bima." *eL-Muhbib: Jurnal Pemikiran dan Penelitian Pendidikan Dasar* 3, no. 1 (2019): 30-44.

¹⁷ Zin, Siti Mursyidah Mohd, and Mashitah Binti Ismail. "Kelebihan Pengajaran Dan Pembelajaran Al-Quran Secara Bertajwid Menggunakan Kaedah Almatien." In *Proceeding of The International Conference On Contemporary Issues In Al-Quran And Hadith*. 2018.

So, in order to get the perfection of reciting the Qur'an and a double reward from Allah SWT, an individual must be able to master any of the basic techniques of learning the Qur'an. With the emergence of various techniques for learning the basics of reciting the Qur'an, especially in Malaysia, it will be able to increase the number of treasures in the knowledge of the Qur'an education and at the same time buy the Malaysian Muslim community a choice to choose which technique is proper according to their individual tastes as long as they can afford it. read *Kalamullah* well. But, each technique produced will have its own advantages and disadvantages.

Based on the data presented, the results of this study found that most respondents diligently read the Qur'an because of their own motivation. The results of this study are in line with the study of Che Mat et al., (2019) who found that reading the Qur'an will be easier to do when you get encouragement from within yourself.¹⁸ This can be concluded by the researchers that the Muslim youth group in Malaysia has been exposed to the importance of reading the Quran from a young age. It can be nurtured the nature of responsibility to practice and read it. Children need to be trained from an early age to pay attention to the reading of the Quran.¹⁹ This study shows the frequency of encouraging oneself to practice reciting the Qur'an without being told to. This means they know what the importance of the Quran is to their lives.

As for the level of frequency of teenagers reading the Quran, the results of this study found that 40 teenagers stated that the frequency of their reading the Quran is moderate. While in 10% that is, as many as 7 people of them rarely read the Quran. This can be concluded that teenagers read the Quran less often. The frequency of reading the Qur'an is likely because of the compact and busy learning factor. But teenagers can practice reciting the Quran at night if they organize their schedule well.

¹⁸ Che Mat, A., Wan Adnan, W. A. S., Awang, A., & Wan Jusoh, W. N. H. (2019). Tahap amalan kaedah hafazan al-Quran dalam kalangan pelajar program al-Quran IMTIAZ. *Journal of Contemporary Islamic Studies*, 5(2), 45-74.

¹⁹ Arif, M. "Artikel Tanggung Jawab Pendidikan Dalam Al-Quran." *Risâlah, Jurnal Pendidikan dan Studi Islam* 8, no. 2 (2022): 590-601.

While the allocation of time that teenagers are often given to read the Quran is when they have free time.²⁰ Respondents display the time they often spend reading the Qur'an when they have free time. While some of them read the Quran during their free time at school.

Related to the research question, where do teenagers get their initial study of the Quran? Respondents gave the answer that it had exposed them to their al-Quran studies starting from primary school. This shows that parents are responsible for ensuring that their children are good at reading the Quran from an early age. Parents will send their children to religious school in the evening to study and learn more about the Islamic religion itself, besides the knowledge they have learned in primary school in the morning.

The results of the study on the level of recognition of the *Hijayyah* letters show that the majority of respondents know the *Hijayyah* letters well. This is because they have been given education about *Hijayyah* in primary school when studying al-Quran and Islamic religious education. There are also among those who practice the practice of reciting the Quran in their daily lives and make them recognize the *Hijayyah* letters very well and fluently. We can conclude those who cannot recognize the hijayyah letter that their danger is likely that the respondent was not exposed to the reading of the Qur'an in childhood.

Regarding the level of knowledge to recognize tajwid law, it was found that only 11% of respondents could know tajwid law very well. While most respondents know tajwid law at a good level. This is because someone must always practice the law of tajwid to make sure that the recitation is always smooth with the correct tajwid. We can do correct knowledge of tajwid law through continuous learning to be able to know tajwid law better. Knowledge of tajwid law can decrease if you rarely read the Qur'an and need repeated learning and knowledge.

Next, regarding the level of mastery over the reading of the Quran, it was found that 21% of respondents still do not master the reading of the Quran well. While the rest can master the recitation of the Quran well. Since this study is general to Muslim teenagers, there are various factors that can cause them not to

²⁰ Lestari, Anis Puji. "Intensitas Membaca Al-Quran Dengan Happiness." PhD diss., University of Muhammadiyah Malang, 2017.

be able to master the recitation of the Qur'an properly. It includes not giving exposure to the reading of the Qur'an, not instilling in the family the practice of reading the Qur'an as well as not emphasizing the mastery of the reading of the Qur'an and neglecting the world of entertainment in this day and age. However, recitation of the Qur'an at a better level can be improved in various ways by referring to experts on the procedure of reciting the Qur'an,²¹ always listen to al-Quran recitations and get closer to al-Quran recitation practitioners. In this way, individuals can improve their mastery of the correct and authentic recitation of the Qur'an by law.

Therefore, Muslims should always try to improve the quality of reciting the Qur'an from time to time. This is in line with the study of Masruri et al., (2022) that reading the Qur'an regularly brings peace to the reader's soul.²² Throw away the feeling of shame to learn the Quran even if you want to start at a later age. Always also read and meditate on the word of God so that it can intercede for its readers in the afterlife following His Majesty's words: "Read the Qur'an, indeed it will come on the Day of Judgment as an intercession (help) to you (who reads it)" (Hadith) Bukhari's narration). Hopefully, with this small contribution or exposure through this study will be able to further dignify the majesty and glory of the Qur'an as it has happened in the folds of the history of the Islamic world in the past.

Conclusion

Awareness of the importance of preserving and appreciating the Al-Quran must be an important agenda for Muslims. The Quran is the greatest miracle revealed by Allah SWT to Prophet Muhammad SAW. The frequency of the practice of reading the Quran among young Muslims is one proof of appreciating this great blessing. Awareness of the importance of preserving and supporting the dignity of the Quran needs to be emphasized. In order to realize

²¹ Zakaria, Rohana, Shahrudin Pangilun, Shahrudin Saad, and Fakultas Pengajian Peradaban Islam. "Elemen Tadabbur al-Quran dalam Kursus I'adah Hifz al-Quran Pengajian Tahfiz al-Quran dan al-Qiraat, KUIS." In 4th International Conference On Islamiyyat Studies. 2018.

²² Masruri, Muhammad, Faisal Husen Ismail, Arwansyah Kirin, Abdul Qahhar Ibrahim, and Muhammad Misbah. "Reciting The Quran And Friendship Online As A Method Of Post-Covid-19 Soul And Mental Care." *Journal for the Study of Religions and Ideologies* (2022): 84-99.

that hope, the youth should cultivate the reading and appreciation of the Al-Quran in their daily lives and activities that can encourage the practice should be planned among them.

Al-Quran reading activities for Muslim teenagers need to be supported and cultivated among their family members and friends. In order to master the reading of the Qur'an, it encouraged young Muslims to participate in workshops to learn the Qur'an (*tahsin* Al-Quran) and take part in the recitation of the Qur'an competitions organized by mosques in residential areas and schools.

In conclusion, increasing awareness of the appreciation of reading the Quran among Muslim youth needs to be supported by all parties. The Malaysian Ministry of Students gives encouragement to Muslim students in the mastery of al-Quran subjects. Next, the Ministry proposed certain techniques to apply to students starting from the lower level to master the knowledge of reciting the Quran. Meanwhile, parents need to take the responsibility for guiding their children to be good at reading the Quran. Parents also need to set an example for their children by reading the Quran at home. Next, we advise teachers to be creative to attract more students' interest in continuing to be good at reading the Quran. The mass media needs to play a role in encouraging teenagers to read the Quran through the addition of scientific programs on the science of reading the Quran.

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