

## CHAPTER I

### INTRODUCTION

#### A. Background of Study

The Qur'an is the Kalam Allah as the holy book revealed to the Prophet Muhammad SAW. It is also a guide for Muslims, containing complete instructions covering universal aspect of human life.<sup>1</sup> Aspects of human life can include knowledge, Syria, Aqidah, worship, and so on. Worship, such as praying and reading the Qur'an, not only strengthens one's spiritual relationship with Allah but also plays a crucial role in shaping character, morality, and behaviour under Islamic teachings.<sup>2</sup>

However, despite the Qur'ān's obvious importance, there are still many Muslims, especially among adults and the elderly, who are not able to write and read the Qur'ān properly.<sup>3</sup> Minister of Religious Affairs Prof KH Nasarudin Amin revealed, based on the results of research by the Institute of Al-Qur'an Sciences (IIQ) Jakarta involving

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<sup>1</sup> Mutia Sari dan Dimas Assyakurrohim, "Mengkaji Faktor-Faktor yang Menyebabkan Buta Aksara Al-Qur'an dan Langkah-Langkah untuk Pembebasannya," *Educatioanl Journal: General and Specific Research* 3, no. 2 (2023): 422.

<sup>2</sup> Siti Aminah dkk., "Pembelajaran Membaca Al-Qur'an Bagi Orang Lansia di Padukuhan Tritis (Studi pada Jama'ah Ngaji Bareng Masjid Ar-Rahman Tritis)," *Aplikasia: Jurnal Aplikasi Ilmu-ilmu Agama* 18, no. 2 (30 Juli 2018): 1, <https://doi.org/10.14421/aplikasia.v18i2.1844>.

<sup>3</sup> Aminah dkk., 3.

3,111 respondents in 25 provinces, that 72.25 percent of Muslims in Indonesia still cannot read the Qur'an.<sup>4</sup>

One of the main factors leading to this inability is the lack of access to learning the Qur'an. Most areas, especially rural areas, do not have adequate facilities, limited funds to learn the Qur'ān, and the unavailability of competent teachers to teach how to read Arabic letters are the main obstacles.<sup>5</sup> In fact, in many societies, the importance of the Qur'ān has not been instilled as a way of life inspired by the highest ideals set by Islam; consequently, many communities lack the motivation to learn let alone engage meaningfully with their holy book.<sup>6</sup>

There are also limitations in selecting appropriate learning methods for adults. Many Qur'ānic teaching programmes currently available are geared more towards children, without considering the specific needs of adults.<sup>7</sup> The methods applied are often irrelevant and

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<sup>4</sup> "Menag Ungkap 72,25 Persen Muslim di Indonesia Buta Huruf Alquran," *Republika Online*, 5 Desember 2024, 1, <https://republika.co.id/share/so0o93483>.

<sup>5</sup> Muklisin Muklis Mukidi, "Pemberantasan Buta Aksara Al-Qur'an Pada Suku Anak Dalam (SAD) (Studi Kasus di Desa Dwi Karya Bhakti Kecamatan Pelepat Kabupaten Bungo Provinsi Jambi)," *JURNAL PENELITIAN SEJARAH DAN BUDAYA* 5, no. 1 (13 Juli 2019): 45, <https://doi.org/10.36424/jpsb.v5i1.22>.

<sup>6</sup> Anas Aulia Toha,dkk, "Peran Penyuluhan Agama Dalam Mengatasi Buta Aksara Al-Quran Bagi Remaja," *Journal Of Social Science Research* 4, no. 1 (2024): 205.

<sup>7</sup> Sari dan Assyakurrohim, "Mengkaji Faktor-Faktor Yang Menyebabkan Buta Aksara Al-Qur'an Dan Langkah-Langkah Untuk Pembebasanya," 425.

do not take into account the life experiences and more independent ways of learning for adults. Learning that is not suited to these characteristics can reduce their interest in continuing the learning process.

Psychological factors also play an important role in this inability. Many adults face high life pressures, including work demands, family responsibilities, and problems that can reduce their ability to concentrate and focus attention on learning.<sup>8</sup> Shyness or fear of judgement from others when learning in public is also often a hindrance. The situation is exacerbated by difficulties in pronouncing Arabic letters, which can be challenging for those unfamiliar with the writing.<sup>9</sup>

Time is also an obstacle that cannot be ignored. Many adults find it difficult to find the right time to Study in their busy daily lives.<sup>10</sup> They often think they can only study when they have free time, which tends to be inconsistent and unplanned. This causes learning to be ineffective and does not give the expected results. Poor time management leads many adults to neglect learning Qur'an. Lack of

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<sup>8</sup> Sari dan Assyakurrohim, 426.

<sup>9</sup> Sari dan Assyakurrohim, 426.

<sup>10</sup> Aminah dkk., "Pembelajaran Membaca Al-Qur'an Bagi Orang Lansia di Padukuhan Tritis (Studi pada Jama'ah Ngaji Bareng Masjid Ar-Rahman Tritis)," 118.

support from the neighbourhood also contributes to this problem. Family members play an important role in supporting the individual's learning process.<sup>11</sup>

However, often family members who are able and can read the Qur'an do not provide enough guidance or support to their members in learning to read the Qur'an.<sup>12</sup> When other family members do not have sufficient knowledge of the Qur'ān, parents tend to lose motivation to learn. In addition, internal factors such as lack of interest and motivation are also very influential. Without a strong motivation, adults tend not to be serious in learning to read the Qur'an.<sup>13</sup>

Laziness, indifference to the importance of learning the Qur'an, and the belief that the ability to read the Qur'an is not really important can trap them in this condition. Not understanding the importance of reciting the Qur'an often makes them feel there is no need to change their situation.<sup>14</sup> The problem of Qur'anic illiteracy among adults is a complex issue that requires serious attention from the community. Communities need to come together and work together to create a

<sup>11</sup> Anas Aulia Toha,dkk, "Peran Penyuluhan Agama Dalam Mengatasi Buta Aksara Al-Quran Bagi Remaja," 204.

<sup>12</sup> Sari dan Assyakurrohim, "Mengkaji Faktor-Faktor yang Menyebabkan Buta Aksara Al-Qur'an dan Langkah-Langkah untuk Pembebasanya," 425.

<sup>13</sup> Sari dan Assyakurrohim, 426.

<sup>14</sup> Sari dan Assyakurrohim, 426.

compelling and sustainable atmosphere. Such as the tadarus Al-Qur'an conducted by mothers in Pedawang village.

Tadarus Al-Qur'an is also a means and infrastructure for justifying Tahsin for mothers. Starting from the community that made this tadarus Al-Qur'an as a means of fostering Tahsin Al-qur'an for mothers, with the motivation that all must be able to read Al-qur'an, this tadarus Al-Qur'an lasted from 2011 to the present it started with 10 people and continued to grow to more than 30 until now.<sup>15</sup>

## **B. Problem Formulation**

Based on the above description, the formulation of the problem is as follows:

1. What is Tadarus Al-Qur'an in Pedawang village, Kudus Regency?
2. How is the Implementation of the Tadarus Al-Qur'an conducted in Pedawang Village?
3. What are the Supporting and Inhibiting Factors in the Activities of Tadarus Quran in Pedawang Village, Kudus Regency?
4. What is the social impact of Tadarus qur'an activities?

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<sup>15</sup> Interview,01/w/08-10/2024

### **C. Purpose of Study**

This study has the following objectives:

1. To Find at understanding what Tadarus Qur'an is in the village of Pedawang.
2. To Find to determine the implementation of tadarus Qur'an activities in the village of Pedawang.
3. To Find at identifying the supporting and inhibiting factors of the Tadarus Qur'an activities in Pedawang village.
4. To find the social impact for Tadarus Qur'an participants

### **D. Significance Of Study**

With the existence of this research, it is expected to provide benefits to the readers; the researcher hopes that this study can provide the following benefits:

1. Theoretical significance
  - a. The results of this research are expected to contribute to the selection of knowledge regarding the Tadarus Qur'an activities in Pedawang Village, Kudus Regency.
  - b. The results of this research are expected to broaden the understanding of the living Qur'an.

2. Practical significance

- a. Enhancement of understanding regarding the Tadarus Qur'an activity process in Pedawang village, Kudus district.
- b. To serve as inputs and references in implementing the tadarus Al-Qur'an activities regarding The Tadarus Qur'an activities in the village of Pedawang, Kudus.
- c. The written documentation regarding the Tahfidan Qur'an activities during its process manifest the researchers' dedication to the organizing committee of the Qur'an Tadarus activities.

#### **E. System of study**

**Chapter I, Introduction.** This section contains a description of the background of the study, the problem formulation. the objectives and benefits of the research, the literature review, the research methods, and the systematic discussion. The purpose of this chapter is to provide an overall explanation of the introduction to the research that underpins the reasoning in this study.

**Chapter II,** It is an overview of the study of the Living Qur'an from a phenomenological perspective and explains the concept of Living Qur'an, its history, and its benefits.

**Chapter III,** This chapter explains the research methods employed by the researcher.

**Chapter IV**, The chapter will provide overview of Tadarus Qur'an activities in the Pedawang village. This chapter contains a description of the profile, history, vision, mission, objectives of the activities, an overview of the activities resulting from the analysis of research on the process of the activities, the timing, and the effectiveness of the activities, as well as the weaknesses of the Qur'an memorization activities in the Pedawang village.

**Chapter V**, Closing. This chapter is related to the following chapter, as it contains conclusions as answers to the issues examined and suggestions from the author for improvements and developments for future research.