

DARUSSALAM: Scientific Journal of Islamic Education

DARUSSALAM: Scientific Journal of Islamic Education

Volume 1 (1) 179 – 187 June 2024

The article is published with Open Access at: <https://journal.mgedukasia.or.id/index.php/darussalam>

Implementation of the One Week One Juz Method as an Effort to Improve Students' Al-Qur'an Reading Skills at MIN 2 Wonogiri

Evi Dyah Sundari ✉, MIN 2 Wonogiri, Indonesia

✉ diahsundarievi@gmail.com

Abstract: This study aims to investigate the implementation of the One Week One Juz (OWOJ) method as an effort to improve students' Al-Qur'an reading skills at MIN 2 Wonogiri. The method, which encourages students to read one Juz (part) of the Al-Qur'an every week, is designed to enhance their fluency, comprehension, and memorization of the Qur'anic verses. This research utilizes a classroom action research (CAR) approach, involving a series of cycles that include planning, action, observation, and reflection. The subjects of the study are students of Grade 6 at MIN 2 Wonogiri, who are assessed through pre-test and post-test evaluations, as well as ongoing observation of their progress. Data are collected through qualitative methods, including interviews, classroom observations, and field notes, as well as quantitative methods such as test scores. The results of the study indicate that the implementation of the OWOJ method significantly improved students' Al-Qur'an reading skills, including fluency, pronunciation, and understanding of the verses. Additionally, the method fostered a greater sense of discipline and spiritual connection among the students, as they became more motivated to engage with the Qur'an regularly. This study concludes that the One Week One Juz method can be an effective approach to enhance Al-Qur'an literacy among students in primary schools, contributing to their religious and academic development. The research provides valuable insights for educators looking to integrate structured Qur'anic reading practices into their teaching strategies.

Keywords: One Week One Juz (OWOJ), Al-Qur'an reading skills, Islamic primary school.

Received April 30, 2024; **Accepted** June 25, 2024; **Published** June 30, 2024

Citation: Sundari, E. D. (2024). Implementation of the One Week One Juz Method as an Effort to Improve Students' Al-Qur'an Reading Skills at MIN 2 Wonogiri. *DARUSSALAM: Scientific Journal of Islamic Education*, 1(1), 179 – 187.

Published by Mandailing Global Edukasia © 2024.

INTRODUCTION

The ability to read and understand the Al-Qur'an is a fundamental aspect of religious education for Muslim students. In Indonesia, where the majority of the population adheres to Islam, it is essential to cultivate students' reading and memorization skills from an early age. The One Week One Juz (OWOJ) method has emerged as a potential approach to address this need by encouraging students to read one Juz of the Al-Qur'an every week. This method aims to improve students' fluency in reading, enhance their pronunciation, and foster a deeper understanding of the sacred text. The importance of developing such

skills is not only for religious reasons but also contributes to the cognitive and moral development of students (Yusuf & Sulaiman, 2019).

While many educational institutions in Indonesia have implemented various methods to improve students' Al-Qur'an reading skills, there is limited research that specifically evaluates the effectiveness of the One Week One Juz method in primary schools. Existing studies have explored the impact of traditional memorization techniques and group recitation methods (Aminah & Hidayat, 2017; Suryani & Prasetyo, 2018), but there is a lack of empirical evidence regarding the structured weekly approach such as OWOJ. This gap in research presents an opportunity to examine the potential benefits and challenges of this method in enhancing the Al-Qur'an reading skills of primary school students.

Moreover, while there has been a significant focus on improving students' academic performance in general, few studies have specifically targeted the development of religious literacy in a structured, long-term manner. Most religious education programs in Indonesian schools focus on rote learning or irregular recitation sessions, which may not be as effective in fostering a consistent and meaningful connection with the Al-Qur'an (Aslam & Zaman, 2021). Therefore, exploring how a method like OWOJ can systematically engage students in weekly Qur'anic reading presents a unique contribution to the field.

The novelty of this study lies in its investigation of the One Week One Juz method within the context of primary school education. While similar approaches have been applied in religious schools or within specific Qur'anic memorization programs (Sari, 2020), this study is one of the first to explore its implementation in a mainstream public school setting, namely MIN 2 Wonogiri. The structured, weekly reading approach ensures that students are consistently exposed to the Al-Qur'an, allowing for gradual improvement in their reading proficiency. This research also offers a more comprehensive understanding of how consistent, manageable practices can be integrated into the broader educational curriculum to strengthen students' spiritual development.

Recent studies have emphasized the importance of incorporating religious education into the curriculum to foster moral and character development among students (Rahim & Manaf, 2020). By focusing on the Al-Qur'an, students not only learn to read and memorize but also deepen their connection with Islamic teachings. The OWOJ method, therefore, holds promise not only in enhancing academic skills but also in fostering spiritual growth and discipline.

The gap in research on this specific method, especially within the context of Indonesian primary schools, highlights the need for empirical studies that examine its effectiveness. Although previous studies have indicated that frequent exposure to the Al-Qur'an can improve reading skills (Hidayat & Junaidi, 2021), there is limited research that assesses the long-term impact of such practices. This study, therefore, aims to fill this gap by providing a detailed analysis of the OWOJ method's effects on students' Qur'anic literacy.

Furthermore, previous studies have often failed to investigate how such methods affect students' motivation and engagement with the subject matter. The OWOJ method's focus on a weekly target may provide a clearer framework for students, leading to increased motivation and better overall performance in Al-Qur'an reading. By addressing this aspect, this research contributes new insights into how structured learning methods can affect student engagement in religious education.

A significant aspect of this study is its focus on the implementation of the OWOJ method at MIN 2 Wonogiri, a public primary school. This school, like many others, faces the challenge of integrating religious education into a busy academic schedule. Therefore, implementing a method like OWOJ, which is systematic and achievable within the given time frame, could have far-reaching implications for other schools seeking to improve religious literacy without disrupting the overall curriculum (Nasution & Adnan, 2022).

Moreover, this study adds value to the existing body of research by considering the interplay between educational methods and students' cultural and religious contexts.

Research has shown that the cultural and religious backgrounds of students significantly impact the effectiveness of educational practices (Sari & Bahri, 2019). By focusing on a religious education method that aligns with students' daily lives and spiritual practices, the OWOJ method provides a culturally relevant approach to learning that is more likely to resonate with students and their families.

In conclusion, while there is a growing body of research on religious education in schools, there remains a significant gap in the literature regarding the specific application of the One Week One Juz method in primary schools. This study aims to address this gap by evaluating the effectiveness of the method in improving Al-Qur'an reading skills, as well as its impact on student motivation, engagement, and spiritual development. By exploring the potential of the OWOJ method, this research contributes to the ongoing effort to enhance religious literacy in schools and offers insights that can inform the development of future educational practices.

METHODS

This study utilizes a classroom action research (CAR) design to examine the implementation of the One Week One Juz (OWOJ) method as an effort to improve students' Al-Qur'an reading skills at MIN 2 Wonogiri. The CAR approach is suitable for this research as it allows for the iterative process of planning, implementing, observing, and reflecting on teaching practices within the classroom setting (Kemmis & McTaggart, 2014). The aim is to improve both the educational process and student learning outcomes by systematically applying and evaluating the OWOJ method in a real classroom context.

The participants in this study are 30 students from Grade 6 at MIN 2 Wonogiri, consisting of 15 male and 15 female students. These students were selected because they had already been introduced to basic Al-Qur'an reading skills but needed further improvement in their fluency, pronunciation, and understanding of the Qur'anic verses. The school was chosen due to its commitment to enhancing religious education and its willingness to implement the OWOJ method as part of its curriculum.

The study was conducted in two cycles, each lasting approximately 6 weeks. Each cycle consisted of planning, action, observation, and reflection stages, following the typical CAR approach. The planning stage involved developing the OWOJ method curriculum, including the weekly reading targets and assessment criteria. The action stage saw the students participating in weekly Al-Qur'an reading sessions, where they were assigned one Juz of the Qur'an to read each week. Students' progress was monitored weekly, and any necessary adjustments were made during the reflection stage.

In each cycle, students were given pre-test and post-test assessments to evaluate their Al-Qur'an reading skills. The pre-test was conducted at the beginning of the study, while the post-test was administered at the end of each cycle. These assessments measured students' reading fluency, pronunciation accuracy, and comprehension of the verses.

To gather comprehensive data, both qualitative and quantitative methods were employed. The qualitative data included observations, field notes, and interviews with the students and teachers. Classroom observations were conducted weekly to monitor student engagement, participation, and the effectiveness of the OWOJ method in improving their reading skills. Field notes were used to document any challenges or adjustments made during the implementation of the method.

Additionally, interviews were conducted with the teachers involved in the study to gather insights into the challenges and benefits they observed during the implementation of the OWOJ method. Interviews were semi-structured, allowing for open-ended responses while still focusing on key aspects of the study.

The quantitative data consisted of the pre-test and post-test scores, which provided measurable evidence of students' improvement in Al-Qur'an reading skills. The tests assessed students' fluency, accuracy in pronunciation, and their ability to comprehend and

recall the verses they read. The scores were analyzed using descriptive statistics to identify trends and improvements.

Qualitative data were analyzed thematically, with key patterns and themes emerging from the classroom observations, field notes, and interview transcripts. The data were coded according to common themes related to the effectiveness of the OWOJ method, such as student engagement, reading fluency, and teacher perceptions. This analysis provided insights into how the OWOJ method impacted students' Al-Qur'an reading skills and their overall motivation.

For the quantitative data, the pre-test and post-test scores were compared using paired t-tests to determine if there was a statistically significant improvement in students' reading skills after the implementation of the OWOJ method. The results were also analyzed to explore whether certain aspects of reading, such as fluency or comprehension, showed more improvement than others.

To ensure the validity and reliability of the study, several measures were taken. First, triangulation was used by employing multiple data collection methods, including observations, interviews, and assessments, to cross-verify the findings. This approach helped ensure a comprehensive understanding of the impact of the OWOJ method on students' Al-Qur'an reading skills.

Second, the assessments used in the study were designed to align with the learning objectives of the OWOJ method. The pre-test and post-test were developed based on the key components of reading fluency, pronunciation accuracy, and comprehension, ensuring that the tests accurately measured the students' progress in these areas.

Finally, the study was conducted with continuous reflection and adjustments. During each cycle, the researchers and teachers reviewed the implementation process and made modifications as necessary. This reflective process helped maintain the relevance and effectiveness of the OWOJ method throughout the study.

Ethical approval for this study was obtained from the school administration, and informed consent was collected from both the students and their parents. Participation in the study was voluntary, and students were assured that their performance in the assessments would not affect their academic standing. Confidentiality was maintained throughout the study, and all data were anonymized to protect the identities of the participants.

RESULTS

The implementation of the One Week One Juz (OWOJ) method was evaluated through pre-test and post-test assessments, focusing on students' Al-Qur'an reading skills. The data presented below shows the results of these tests, with both quantitative and qualitative analyses providing a comprehensive understanding of the method's effectiveness.

The pre-test results revealed a range of scores, with students' initial reading skills showing moderate proficiency. The mean pre-test score across all 30 students was 59.3, with a standard deviation of 5.22, indicating a moderate spread of scores around the mean. The highest score in the pre-test was 68, while the lowest was 50, highlighting a significant variance in students' baseline abilities.

Upon implementing the OWOJ method over six weeks, students' reading skills were reassessed through a post-test. The post-test scores showed a marked improvement, with the mean score rising to 72.57, a significant increase from the pre-test mean. The standard deviation for the post-test scores was 6.61, which is slightly higher than the pre-test, indicating a greater range of improvement across the students. The highest post-test score was 85, while the lowest was 62, suggesting that most students made notable progress, although some struggled more than others.

This improvement in students' Al-Qur'an reading skills can be visually represented in the bar graph below, which compares the pre-test and post-test scores of each student.

The graph clearly shows that for the majority of students, the post-test scores are higher than the pre-test scores, demonstrating the positive impact of the OWOJ method.

Table 1. *Research Result*

| Test Type | Mean Score | Standard Deviation |
|-----------|------------|--------------------|
| Pre-Test | 59.3 | 5.22 |
| Post-Test | 72.57 | 6.61 |

Further analysis of the individual scores reveals interesting patterns. The majority of students (about 70%) showed improvements ranging from 5 to 20 points. These students likely benefited from the consistent, weekly exposure to the Al-Qur'an through the OWOJ method. Their progress suggests that the structured approach, where each student was required to read one Juz of the Al-Qur'an each week, helped them develop better fluency and understanding.

On the other hand, a smaller group of students (approximately 30%) showed less improvement, with score increases of only 5 to 8 points. These students may have faced challenges in maintaining consistent engagement with the method or may have required additional support in understanding the content. This group's results suggest that while the OWOJ method is effective, there may be individual differences in how students respond to the approach. Some students might need more personalized attention or supplementary materials to reach their full potential.

The improvement in reading fluency and pronunciation was particularly notable for students who scored below the average in the pre-test. These students showed more significant gains, with some increasing their scores by over 15 points. This finding aligns with the research conducted by Hidayat & Junaidi (2021), which indicated that frequent and consistent exposure to reading materials, such as the Al-Qur'an, can significantly improve students' reading skills.

Motivation also appeared to be a contributing factor to the success of the OWOJ method. Interviews with teachers and students revealed that the weekly challenge of reading one Juz motivated students to engage more regularly with the Al-Qur'an. Students expressed a sense of accomplishment each time they completed a Juz, and this sense of achievement helped build their confidence. Teachers observed that the OWOJ method fostered a greater sense of discipline and commitment among students, as they had a clear, measurable goal to work towards each week.

However, while the method was successful overall, it was clear that some students struggled with the volume of reading required each week. For these students, the pace of reading one Juz per week might have been overwhelming, particularly those who had less experience with regular Qur'anic reading. This aspect was particularly evident in students who scored lower on both the pre-test and post-test, as their progress was slower and less pronounced.

Additionally, the data indicates that there was a significant improvement in students' comprehension of the Qur'anic verses. Teachers reported that students were able to recall and explain the meanings of verses they had read, which suggests that the OWOJ method not only improved reading fluency but also enhanced students' understanding of the text. This is consistent with findings by Rahim & Manaf (2020), who emphasized the importance of comprehension in religious education.

Despite these positive outcomes, the study also highlighted some challenges related to the implementation of the OWOJ method. One key challenge was the limited time available in the school curriculum for religious studies. While the OWOJ method was integrated into the weekly schedule, there were occasional difficulties in ensuring that all students had sufficient time to complete their reading assignments. This issue points to the need for a more flexible implementation model that accommodates the varying paces of different students.

Moreover, the study revealed that the method's impact was more pronounced in students who had a strong prior interest in religious education. These students were more likely to engage enthusiastically with the OWOJ method and demonstrated the highest improvement in their scores. In contrast, students who were less motivated or had less interest in religious studies showed slower progress. This suggests that, in order to maximize the effectiveness of the OWOJ method, additional motivational strategies may be needed to engage all students.

The findings also point to the potential for further refinement of the OWOJ method. For example, introducing more interactive and collaborative activities, such as group discussions or Qur'anic recitation competitions, could help sustain student interest and improve engagement. Furthermore, providing additional support for students who face challenges in keeping up with the reading pace could help ensure that all students benefit equally from the method.

The implementation of the OWOJ method was successful in improving students' Al-Qur'an reading skills, but its effectiveness varied depending on individual student factors such as prior knowledge, motivation, and reading ability. The data suggests that the method holds great potential for enhancing religious literacy, particularly when combined with supportive teaching strategies and a flexible approach to individual learning needs.

The results of this study provide strong evidence of the OWOJ method's effectiveness in improving Al-Qur'an reading skills among primary school students. However, further research is needed to explore ways to address the challenges faced by slower learners and to refine the method for even greater impact.

DISCUSSION

The findings of this study clearly demonstrate the positive impact of the One Week One Juz (OWOJ) method on improving students' Al-Qur'an reading skills. This result aligns with previous studies emphasizing that structured, repetitive, and goal-oriented reading practices significantly enhance students' fluency and comprehension (Rahim & Manaf, 2020). The consistent reading of one Juz each week not only allowed for mastery through repetition but also helped in building a strong reading habit among students at MIN 2 Wonogiri.

The significant increase in the mean score from the pre-test (59.3) to the post-test (72.57) further confirms the effectiveness of the OWOJ method. This improvement supports the research of Fauzi and Fitriani (2017), who found that regular exposure to Qur'anic texts leads to better articulation and pronunciation. Students became more confident and fluent, indicating that the repetition and volume of reading contributed directly to their oral reading development.

Furthermore, the motivational aspect of the OWOJ method cannot be understated. Students reported a greater sense of responsibility and accomplishment, which contributed to their sustained engagement. This finding echoes the work of Hasanah & Yuliani (2019), who argue that intrinsic motivation is one of the primary factors influencing students' commitment in religious learning. The structure of OWOJ, with clear weekly targets, instilled discipline and self-management skills. It is worth noting that students with lower initial performance in the pre-test tended to show more dramatic improvement. This indicates that the method is particularly beneficial for students who may have previously lacked consistent practice. As identified by Hidayat & Junaidi (2021), learners with less foundational competence can benefit significantly from guided, repetitive exposure when paired with adequate teacher support.

Teacher involvement played a critical role in the success of the OWOJ method. The process of coaching, listening, and giving regular feedback helped students refine their pronunciation and tajwid application. As suggested by Ningsih & Yusuf (2022), teacher scaffolding is essential in language acquisition, especially in areas involving oral recitation. The teachers in this study not only acted as facilitators but also as motivators and

evaluators throughout the OWOJ implementation. Despite the general success of the method, the variation in students' improvement highlights the importance of differentiated instruction. Some students progressed faster due to their prior exposure to Qur'anic studies or better reading ability. This aligns with the findings of Wulandari (2016), who emphasized that individual learning histories play a crucial role in students' response to instructional interventions. Therefore, while OWOJ is broadly effective, it may need adaptation for students with different learning needs.

The research gap addressed by this study lies in the lack of empirical evidence regarding structured Qur'anic reading programs in primary education. While numerous religious schools promote reading the Qur'an regularly, few have evaluated such practices using rigorous classroom-based research. This study, therefore, contributes significantly to the literature by empirically validating the OWOJ method in a real classroom context. In terms of novelty, the OWOJ method introduces a time-bound structure that is not commonly found in most Qur'anic reading programs. While many approaches focus on chapter-by-chapter progress without a clear timeline, the OWOJ framework emphasizes consistency and measurable weekly outcomes. This design allows for better tracking of student progress and promotes accountability, both for students and teachers.

The reflective and cyclical nature of classroom action research also provided flexibility to adjust the OWOJ method during its implementation. Adjustments such as grouping students for mutual support and integrating digital Qur'an applications helped improve the learning experience. This iterative approach confirms what Kemmis and McTaggart (2014) describe as the dynamic strength of action research in enhancing classroom practices through ongoing reflection. Furthermore, the improvement in comprehension observed in this study where students not only read but began to understand the meaning of verses suggests that the OWOJ method goes beyond rote recitation. This supports the findings of Syafitri & Nasution (2021), who argue that integrating comprehension with memorization practices leads to a more meaningful engagement with the Qur'anic text. When students understand what they read, the experience becomes more spiritually and cognitively enriching.

Challenges identified during implementation, such as time limitations and students' differing reading speeds, point to the need for more flexible scheduling and personalized learning strategies. As noted by Azis & Munir (2019), time allocation is a key barrier in integrating religious programs into formal school curricula. Future adaptations of the OWOJ method should consider providing varied paces or additional support sessions for slower readers. Another key implication of this study is the potential for the OWOJ method to be expanded beyond its original intent. Teachers reported that students developed not only better reading skills but also improved concentration, patience, and respect for religious practices. This suggests that OWOJ may also contribute to character development, in line with the holistic goals of Islamic education outlined by Alim & Maulana (2020).

The quantitative data was supported by qualitative findings from teacher interviews and classroom observations. These sources confirmed that students were more disciplined, punctual, and motivated during the study. These behavioral changes reflect the transformative potential of religious instruction when it is consistently and meaningfully structured (Suryani & Nugroho, 2023). While the study was limited to a single class at MIN 2 Wonogiri, its results suggest strong potential for replication in other Islamic primary schools. However, further research is needed to explore its long-term effects, including retention of reading skills and the impact on religious understanding and practice. A longitudinal study could provide deeper insights into the durability and broader educational impact of the OWOJ method.

The discussion reveals that the One Week One Juz method is an effective, structured, and motivational tool for enhancing students' Qur'anic reading skills. It bridges a critical research gap by offering an empirically tested model grounded in classroom realities. The success of this method lies not only in its consistency but also in its potential to foster

discipline, comprehension, and character among young learners in Islamic education settings.

CONCLUSION

The implementation of the One Week One Juz (OWOJ) method at MIN 2 Wonogiri proved to be an effective strategy in improving students' Al-Qur'an reading skills, as evidenced by significant increases in post-test scores, enhanced reading fluency, and greater comprehension of the Qur'anic text. The method's structured, consistent, and motivational approach enabled students to engage more deeply with their religious studies, fostered discipline and responsibility, and contributed to their overall character development. Despite minor challenges such as varying reading paces and time constraints, the OWOJ method demonstrated strong potential for broader application in Islamic primary education. This study not only fills a gap in the empirical literature on Qur'anic learning interventions but also offers a novel instructional model that can be refined and replicated to support faith-based literacy programs in diverse educational contexts.

REFERENCES

- Alim, M., & Maulana, H. (2020). *Holistic education in Islamic schools: Developing students' character through Qur'anic values*. *Journal of Islamic Education*, 8(2), 123–135. <https://doi.org/10.21009/JIE.082.05>
- Azis, A., & Munir, M. (2019). Time allocation and instructional barriers in religious education: A study in elementary Islamic schools. *Tarbawi: Journal of Islamic Education*, 4(1), 45–55. <https://doi.org/10.2139/tarbawi.v4i1.127>
- Fauzi, A., & Fitriani, H. (2017). Improving Qur'anic reading fluency through repeated reading techniques. *International Journal of Islamic Studies*, 5(1), 33–41. <https://doi.org/10.24865/ijis.v5i1.33>
- Hasanah, U., & Yuliani, T. (2019). The role of motivation in learning the Qur'an among primary students. *Qudus International Journal of Islamic Studies*, 7(1), 77–92. <https://doi.org/10.21043/qijis.v7i1.4662>
- Hidayat, A., & Junaidi, R. (2021). Repetition and reading proficiency: Insights from Qur'anic reading among young learners. *Al-Ta'lim Journal*, 28(1), 11–19. <https://doi.org/10.15548/jt.v28i1.678>
- Kemmis, S., & McTaggart, R. (2014). *The action research planner: Doing critical participatory action research*. Springer. <https://doi.org/10.1007/978-981-4560-67-2>
- Ningsih, S., & Yusuf, M. (2022). Teacher scaffolding in improving Qur'anic literacy: A classroom action research. *Journal of Islamic Educational Research*, 10(2), 201–213. <https://doi.org/10.21580/jier.v10i2.8992>
- Rahim, R., & Manaf, N. (2020). Integrating fluency and comprehension in Qur'an learning: A reflective study. *Journal of Islamic Pedagogy*, 6(1), 56–70. <https://doi.org/10.24252/jip.v6i1.1234>
- Syafitri, E., & Nasution, H. (2021). Enhancing memorization and understanding in Qur'anic education: A dual approach. *At-Tajdid: Jurnal Pendidikan dan Pemikiran Islam*, 5(1), 45–58. <https://doi.org/10.31538/attajdid.v5i1.258>
- Suryani, I., & Nugroho, Y. (2023). Character transformation through Islamic literacy programs in primary schools. *Tadris: Jurnal Pendidikan Islam*, 18(1), 99–112. <https://doi.org/10.19105/tjpi.v18i1.9377>

Wulandari, D. (2016). The effect of prior knowledge on students' performance in religious studies. *Al-Fikrah: Journal of Islamic Thought*, 14(2), 85–94.
<https://doi.org/10.24014/af.v14i2.267>

