

THE EFFECT OF AL-QURAN READING HABITUATION TO THE STUDENTS' INTERPERSONAL INTELLIGENCE

Iswan¹, Agus Suradika², Herwina Bahar³, Farihen⁴, Rahmat Kurniawan⁵

¹University of Muhammadiyah Jakarta, South Jakarta, Indonesia. E-mail: iswanfipumj@gmail.com

²University of Muhammadiyah Jakarta, South Jakarta, Indonesia.

³University of Muhammadiyah Jakarta, South Jakarta, Indonesia.

⁴University of Muhammadiyah Jakarta, South Jakarta, Indonesia.

⁵University of Muhammadiyah Jakarta, South Jakarta, Indonesia.

ABSTRACT

This research is to find the effect of al-Qur'an reading habituation on students' interpersonal intelligence. This research was conducted at SDN PondokAren 02, Kota Tangerang Selatan. Indonesia. The research method uses qualitative-descriptive approach. The total population of the research that consist of the whole class of grade V (Va, Vb, and Vc) are 120 students. This research is motivated by students who still lack understanding of reading al-Qur'an. The Data collection technique used questionnaires. Data analysis used the simple linear regression test with a significance level of 0.05 (5%). The results of this study revealed on the results of hypothesis testing using regression (F_{test}) obtained by $F_{\text{count}} > F_{\text{table}}$ ($194,520 > 4.08$) then H_0 is rejected. Thus, the testing decision is to reject H_0 and accept H_a , which means that there is the effect of al-Qur'an reading habituation on students' interpersonal intelligence. R Square value is 0.819. So, the magnitude of the effect of al-Qur'an reading habituation on students' interpersonal intelligence is 0.819 or $KD = 0.819 \times 100\% = 81.9\%$ while 18.1% is affected by other variables that exist outside of the study or also called the non-determination coefficient. Based on the results of the calculation of a significant value of $0.018 < 0.05$, it can be concluded that there is an effect between the variable al-Qur'an reading habituation on the interpersonal intelligence variable of students.

Keywords: Al-Qur'an Reading Habituation, Students' Interpersonal Intelligence.

I. INTRODUCTION

Nowadays, many parents are demanding an increase in the intensity and quality of the implementation of education, which leads to an increase in the teaching creativity of teachers hoping of having creative and quality students. The approach of the development and growth of the student learning creativity is affected by an emphasis on cognitive, psycho-motor and affective/moral aspects. The learning system approach fosters student learning creativity such as cognitive, psycho-motor, and affective, which is to enrich the value dimension of a child in the face of social change. Basically, the teacher is no longer functioned as a teacher of values, but as a role model. The role of the teacher is to encourage students with questions that are relevant to develop students' creativity in conducting the assessment process. By viewing of many aspect of life the need for creativity that increasing technological progress requires the teacher to be able to adapt creatively and able to find imaginative solutions.

The effort to achieve of learning goals for teachers who have creativity to improve the quality of teaching in primary schools are necessary to create a conducive learning environment and learning system. It relates to the teaching technique. Learning is essentially related to human potential and behavior, therefore the problem of creativity and intelligence is a matter of the role of creativity and intelligence at schools. By the various of events that existed now that there are many children who do not care about reading al-Qur'an as a habit and considered as the learning process, both in the family environment or at school.

In general, the fifth grade of the students at SDN 02 PondokAren, Kota Tangerang Selatan. Indonesia, are less fully understand how to read al-Qur'an well. Thus, the approach in the process of learning the religion of Islam, it is important to have al-Qur'an reading habit, especially for students, to understand and the habit of reading the al-Qur'an cannot be identified with other text books reading activities. al-Qur'an that is indeed written in human

language, that is Arabic, but essentially it is a revelation from God, the word of God and even systematic writing of verses per verse as recognized by the majority of Moslem faith. In addition, al-Qur'an was not written chapter by chapter as the books we commonly encounter, but it was a very different book.

II. THEORETICAL FRAMEWORK

The Understanding of Al-Qur'an

According to Kohn (2013:1-2), al-Qur'an is etymologically taken from the word *qara'a-yaqra'u-qiraatan-waqur'an* which means something that is read. In accordance with the Word of Allah, surah al-Alaq verse 1:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Meaning: Read (mention) the name your Rabb created.

In terminology of al-Qur'an, according to Syafiie (2007:53), al-Qur'an is a holy book that was revealed by Allah SWT to the prophets and his last messenger Muhammad SAW through the angel Jibril AS, to be conveyed to all mankind until the end of time. As the last scripture, al-Qur'an is a miniature of the universe that contains all disciplines and problem solving throughout human life. Al-Qur'an is a great revelation of God and noble reading and its truth can be demanded by anyone, even though it will face the challenges of advancing science (Sophisticated). Al-Quran consists of 114 surah with 6251 verses. The verses that came before the Prophet moved to Medina are called *makkiyat* which covers about two-thirds of the whole surah of the al-Qur'an while the verses that came after the Prophet migrated to Medina are called *madaniyyat* which covers about a third of the whole surah of the al-Qur'an.

The Position and Function of Al-Qur'an

According to Al-Maududi (1985:29-30), the position and function of the Qur'an, namely: al-Qur'an has the special on its language, according to al-Maududi, the Qur'an is not a book that contains the details, but the Qur'an is a book that states the basic problems in general and global. Al-Quran has its own style of language and contains problems of *aqidah*, morality, law, history, appeal, advice, example, criticism, prohibition, threat, advice, and instructions on the authority of Allah Almighty. Al-Qur'an as a guide and method of *da'wah*. Al-Qur'an in the course of the history of existence always go hand in hand and in accordance with the development of *da'wah*, there are 3 (three) chronological stages of al-Qur'an decline which try to be sorted out by Al-Maududi, along with its function as answering phenomena that occur, guidelines and methods of propaganda:

The first phase; al-Qur'an came down as an initial step for the Prophet, Muhammad Saw, in delivering his message, which began with the enrichment of knowledge and then followed by the call to preach with his starting points was his own close family (Quraisy people).

Second phase; after the Prophet Muhammad Saw experienced a slight progress in his preaching, while on the other hand, threats, insults, and torture accompanied the beginning of this initial success, the revelations came down by giving enthusiasm and a shower of inner peace and *tasliyah* or solace of the challenges of the *da'wah* struggle of his and his companions.

Third phase; after the migration of the Prophet from Mecca to Medina (*hijrah*), with his growing followers and stronger followers' faith, the Islamic Qur'an then called on all his people to form a community system that was independent and centered on one government with the city of Medina which was chosen as the capital of the government. Al-Qur'an is not room and time. Al-Maududi's view recognizes, simply and at a glance, the Qur'an does give the impression that it is a book intended for the Arabs. This looks completely from the cover that surrounds it with the language, news, stories and events that go along with it always in Arabic power.

That impression, al-Maududi added, could not be justified, because it was all local and temporal in nature. But the actual phenomenology that wants to be conveyed in the Qur'an is to answer these phenomena. At the same phenomenon or approach, it will be answered by al-Qur'an. For example, the prohibition of polytheism, wrongdoing, usury, and so on does not only apply to Arabs and Arab lands, but applies to all humans on earth, and even whenever and wherever.

1. Reading of Al-Qur'an

As a Muslim, it is an obligation to worship at all times by practicing the virtues and virtues of Muslims as they should, such as praying, fasting, giving alms and reading the al-Qur'an. To do this, there is a need for guidance through habituation early on. Children need to be given the inculcation of religious values to equip them as religious people who have faith. Therefore worshipping habituation such as reading the al-Qur'an needs to be accustomed to in the daily activities of the children. According to Abduraahman (2012:157), that reading ability is the basis for mastering various fields of study. If children do not have the ability to read at the beginning of school age, then they will have difficulty in studying other studies in the next classes. Therefore, the ability to read is important to be taught in early grades, so that children can understand what is reading activity. In a large Indonesian dictionary reading is interpreted as the activities to see and to understand the contents of what is written by speaking or in the heart, spelling or by reciting what is written.

Furthermore Suharsono's opinion (2009:237), at an early age is widely believed and heard that there are some parents who half force their children to read and even memorize the al-Qur'an. When our children begin to grow from childhood, but also begin to reveal a new pattern of life, where the use of logic is increasingly happened. They not only hang out with all their friends, but begin to be selective in determining who their friends are in the social environment where they are, who are appropriate and appropriate to play with. According to A.Gafur (2012:5) there are several kinds of learning methods for reading the Qur'an, including:

The method of *Iqro'*

The iqro method 'is a method of reading the Qur'an which emphasizes direct reading practice. As for this method, in practice, it does not require various tools, because it only emphasizes on the reading, namely reading the al-Qur'an clearly. The method of *An-Nahdiyah*, An-nahdiyah method is one of the methods of reading the Al Qur'an more emphasis on the suitability and regularity of the reading to the beat or rather the learning of the Qur'an in this method is more emphasis on the code "beat".

The method of *Al-Barqy*

In learning the Qur'an, *al-barqy* method begins with an introduction to the structure of meaningful words/sentences and then separates each syllable until the sounds are understood in each particular syllable.

The method of *Qiro'ati*

The *qiro'ati* method is a method in teaching al-Qur'an reading which is oriented towards the students' reading results in a *mujjwad murratal* by maintaining the quality of teaching and the quality of teachers through the certification/*syahadah* mechanism only lecturers are permitted to teach *Qiro'ati*. Only institutions that have certification/*syahadah* are allowed to develop *Qiro'ati*.

The method of *Sorogan*

Sorogan method is an individual method where students come to the teacher to study a book and the teacher guides it directly.

Based on some of the opinions above can be interpreted that the habit of reading the Al Qur'an involves all aspects so as to provide positive things to those who read it.

The Essence of Interpersonal Intelligence

The Understanding of Intelligence is a matter of intelligence, the perfection of human reason, the word intelligence is taken from the root of the word intelligent. So it can be concluded that intelligence is the ability to solve a problem, the ability to create a new problem to be solved, and the ability to create a service or offer something valuable in a society's culture. S. Yusuf (2006:101) stated that the types of intelligence that are generally understood are as follows: a. Intellectual Intelligence or Intelligence Quotient (IQ); b. Emotional Intelligence or Emotional Quotient (EQ); c. Spiritual Intelligence or Spiritual Quotient (EQ). Some of these interpersonal intelligence is a social intelligence that must be owned by someone to interact in daily life. For this reason, as social creatures, humans must understand how they should interact well, in order to create harmony between other people with high tolerance, a sense of responsibility and mutual respect.

The Understanding of Interpersonal Intelligence

Intelligence is the ability to do abstraction, and think logically and quickly so that it can move and adjust to the new situation. Gardner & Sternberg (2008:147), stated that interpersonal intelligence is used to establish relationships with others, such as when we try to understand other people, motives or emotions. Interpersonal

intelligence is the ability of a person to be able to understand everything related to himself. Gardner & Checkley in Yaumi (2012:21), revealed that interpersonal intelligence is the ability to understand the thinking, attitudes, and behavior of others. Interpersonal intelligence is the ability to perceive and distinguish the moods, intentions, motivations and desires of others. In addition, Ibn Kathir quoted by Ismail Kusmayadi (2011:1), explained that a child will comfort the heart (*qurrotaa'yun*) if he grows up to be a child who obeys Allah, is devoted to worship, carries out the commands of Allah SWT, and His Prophet, keep away from all prohibitions and that is forbidden by Him. This is a challenge for parents in raising and educating children to become individuals who are pious in worship and smart in running their lives. According to Safaria (2005:23), interpersonal intelligence, is a person's ability and skill in creating social relations so that both parties are in a win-win or mutual benefit situation. His interpersonal intelligence will be able to establish effective communication with others, empathize well, development harmonious relationships with others, able to quickly understand the temperament, nature, mood, motives of others.

Dimensions of Interpersonal Intelligence

According to Anderson cited in Safaria (2005:24), interpersonal intelligence has 3 dimensions: social sensitivity, social insight, and communication; a. Social sensitivity, is the ability of individuals to be able to feel and observe the reactions or changes in other individuals that are shown both verbally and non-verbally; b. Social insight, is the ability to understand and seek effective problem solving in a social reaction, so that the problems are not hampered by social relations that have been formed; c. Social communication, is the ability to communicate both verbally and non-verbally. Communication skills include skills for listening, speaking, public speaking, and writing effectively. The theories above in general that the interpersonal intelligence can be observed through joy in one's behavior. People who have strong interpersonal intelligence tend to be able to adapt and be with other people.

Research Finding

The description of the data, based on this locus of research conducted at SDN Pondok Aren 02. Kota Tangerang Selatan, Indonesia. Postal Code 15224. In this study includes two variables, namely the independent variable and the dependent variable. The independent variable is related to reading the al-Qur'an and the dependent variable is related to interpersonal intelligence. To obtain the data needed, a questionnaire was made as the primary data of each variable. Each variable made a statement consisting of 20 statement items, so that the total number of statement items totaled 40 items.

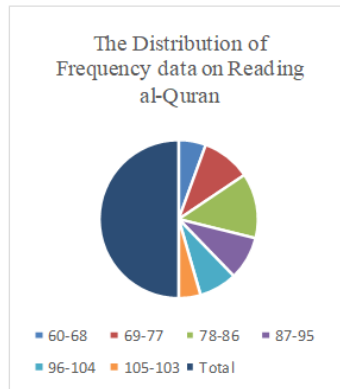
Each instrument questionnaire was tested for validity, variable X (accustomed to al-Qur'an reading habituation) obtained 17 valid statement items and 3 drop statement items, while in variable Y (Students' Interpersonal Intelligence) obtained 15 valid statement items and 5 drop statement items. Furthermore, the study was conducted on students in class V with a population of 120, researchers distributed questionnaires randomly sampled to a sample of 45 respondents consisting of students of Va, Vb and Vc at SDN Pondok Aren 02, Kota Tangerang Selatan, Indonesia. Each student fills out a questionnaire sheet containing statements that have 5 value scales. In statements that are positive (+) that is always "SL" with a score of 5, often "SR" with a score of 4, sometimes "KK" with a score of 3, almost never "HTP" with a score of 2 and never "TP" with a score of 1. Whereas in statements that are negative (-) yes always "SL" with a score of 1, often "SR" with a score of 2, sometimes "KK" with a score of 3, almost never "HTP" with a score of 4 and not ever "TP" with a score of 5.

The Distribution of Variable Frequency of X (Reading al-Quran)

In reading al-Qur'an variable, researchers obtained data through a questionnaire given to 45 respondents, this questionnaire consisted of 17 valid statements. Based on the calculation of the data description of al-Quran reading variable, 45 data are obtained with a number of 38.10, an average value of 84.67, a median of 83.00, the highest value (mode) of 73, a standard deviation or deviation the standard is 13,467 and the variant is 181.36 and then the minimum value is 60, and the maximum value is 112.

The Distribution of Variable Frequency of Y (Student's Interpersonal Intelligence)

In the interpersonal intelligence variable students researchers obtained data through a questionnaire given to 45 students, this questionnaire consisted of 15 valid statements. Based on the calculation of students' interpersonal intelligence data descriptions, 45 data are obtained with a total of 3543, an average value of 78.73, a median of 80.00, the highest value (mode) of 75a, a standard deviation or standard deviation of 14.266 and variants of 203,518 subsequently obtained a minimum value of 52, and a maximum value of 108.



Based on the table above it can be concluded that the highest percentage of Interpersonal Intelligence is in the 79-87 interval of 13 scores (28.9%), then the 61-69 interval of 8 scores (17.8%), 88-96 intervals of 7 scores (17.8%), 7078 intervals and 52-60 intervals gained 6 scores (13.3%), at intervals 97-112 there were 2 scores (4.4%). Based on the table of frequency distribution of the results of variable Y (Interpersonal Intelligence) grade V at SDN PondokAren 02, Indonesia. The table above shows that students who have never been (TP) as many as 1 student (2.2%), who stated almost never (HTP) as many as 1 student (2.2%), who stated sometimes (KK) as many as 25 students (55.6%), who stated frequently (SR) as many as 7 students (15.6%) and who stated always (SL) as many as 11 students (24.4%). Thus it can be seen in the table above that the number of students who read the al- Qur'an after each prayer has a large enough percentage, so it can be said that there are quite a lot of students who use the time after prayer with positive things, not only giving goodness to students but to people around him, when participating in prayer together or in congregation. The table above shows that students who have never (TP) totaled 4 students (8.9%), who stated almost never (HTP) as many as 2 students (4.4%), who stated sometimes (KK) as many as 10 students (22.2%), who stated frequently (SR) 11 students (24.4%) and who stated always (SL) 18 students (40.0%). In the statement table above, it can be seen the large presentation of students who perform *wudhu* before starting to read the al- Qur'an proves that quite a lot of students who understand the obligation to do *wudhu* before reading the verses of the al-Qur'an, it does not happen by itself but with the influencing factors, for example of course the habits that have been taught by students' parents at home about the importance of *wudhu* before starting to read the al- Qur'an, the knowledge of the necessity of *wudhu* taught by the school teacher especially the habits that have been applied at school as well as the knowledge he gets from peers. Good things done by students must be accustomed to continue to be embedded in him and not neglect leaving obligations that must be done.

The table above shows that students who have never (TP) totaled 6 students (13.3%), who stated almost never (HTP) as many as 3 students (6.7%), who stated sometimes (KK) 13 students (28.9%), who stated frequently (SR) as many as 5 students (11.1%) and who stated always (SL) as many as 18 students (40.0%). In the table above, there are quite a lot of students who only read al-Qur'an at certain times, one of which is in the month of *Ramadan*, it becomes a habit that is embedded in students so that it will be repeated if there is no habituation that students should do, namely reading al-Quran is not only done in the holy month of *Ramadan*. In this case the teacher's role should be to provide guidance to students that the obligation to read the al-Qur'an is not only at a certain time, then routinely implement activities at school so that when students are at home, it will carry over good habits that have been instilled by the teacher at their school. The table above shows that students who have never (TP) totaled 8 students (17.8%), who claimed almost never (HTP) as many as 9 students (20.0%), who stated sometimes (KK) 16 students (35.6%), who stated frequently (SR) as many as 5 students (11.1%) and who stated always (SL) as many as 7 students (15.6%). In the table above it can be explained that there are still students who read al-Qur'an only when students are at home.

It would be better if students did these activities not only at home, for example school students can also take regular lessons after learning activities at school by reading al- Qur'an. The table above shows that students who have never (TP) totaled 7 students (15.6%), who claimed sometimes (KK) 17 students (37.8%), who stated frequently (SR) 9 students (20,0%) and those who always stated (SL) as many as 12 students (26.7%) students who are accustomed to reading the al-Qur'an will feel something is lacking when not reading it, this is proved that the students' habits must always be applied.

Based on the table above shows that students who never (TP) were 4 students (8.9%), who stated almost never (HTP) as many as 3 students (6.7%), who stated sometimes (KK) as many as 7 students (15.6%), who stated frequently (SR) as many as 10 students (22.2%) and who stated always (SL) as many as 21 students (46.7%).

Believing in the existence of Allah and believing that Allah is able to see and hear what is done by his people will open the hearts of students to have the desire to carry out the obligations of Muslims to read the al-Qur'an. A great sense of confidence accompanied by the habit of applying the reading of the al-Qur'an in school will greatly help shape the sense of responsibility of students carrying out their obligations.

Whereas in the table above shows that students who have never (TP) as many as 5 students (11.1%), who stated almost never (HTP) as many as 6 students (13.3%), who stated sometimes (KK) as many as 22 students (48.9%), who stated frequently (SR) as many as 4 students (8.9%) and who stated always (SL) as many as 8 students (17.8%). Reading al-Quran will be very good if you know the meaning of the content and the intention contained in the *surah*, so that when reading al-Quran we understand what the content contained in the verse. In the above table percentage, quite a lot of students read the al-Qur'an along with its meaning, so that it will make students understand what is contained in the verses of the al-Qur'an that they have read, so students can apply it in their daily lives.

Students who have never said (TP) as many as 1 student (2.2%), who stated almost never (HTP) as many as 1 student (2.2%), who stated sometimes (KK) as many as 15 students (33.3%), who stated frequently (SR) as many as 12 students (26.7%) and who stated always (SL) as many as 16 students (35.6%). In the table above shows that students who claimed almost never (HTP) were 3 students (6.7%), who stated sometimes (KK) were 6 students (13.3%), who stated often (SR) as many as 4 students (8.9%) and those who stated always (SL) were 32 students (71.1%). There are still many students who do not understand that reading the al-Qur'an is not merely for others to see, in this case the teacher must give an understanding to students that doing the right thing or doing the obligations required by religion, it's not simply because sometimes they want to get praise from other people around. If those happen then what is done by students will be in vain before Allah. The table above shows that students who have never (TP) totaled 1 student (2.2%), who stated sometimes (KK) 17 students (37.8%), who stated frequently (SR) 15 students (33, 3%) and those who stated always (SL) were 12 students (26.7%). Many students who read al-Qur'an with *tartil* prove that in reading al-Qur'an it is not only limited to reading, but knowing the content in the verses of the al-Qur'an and chanting it with the correct *tartil*, in this case the teacher's guidance will greatly affect the ability of students to form students who has the ability to recite verses of the al-Qur'an with good and correct *tartil*.

The students who have never (TP) totaled 2 students (4.4%), who stated almost never (HTP) as many as 3 students (6.7%), who stated sometimes (KK) as many as 2 students (4.4%), who stated frequently (SR) as many as 8 students (17.8%) and who stated always (SL) as many as 30 students (66.7%). As explained in the previous statement, there are still students who have the al-Qur'an reading habituation just to get praise from those around them, a correct understanding of it from both the family and teacher is very important for students, so that these habits do not continue, and students have an understanding of the exact necessity when reading al-Qur'an.

Show that students who never said (TP) were 22 students (48.9%), who claimed almost never (HTP) as many as 4 students (8.9%), who stated sometimes (KK) as many as 9 students (20.0%), who stated frequently (SR) were 3 students (6.7%) and who stated always (SL) were 7 students (15.6%). In reading al-Qur'an often students have a sense of competing against their peers, so that what is embedded is, students show around that they are able to read al-Qur'an so as not to be underestimated by others, need an understanding in students that someone has the ability and strengths in respectively, reading al-Qur'an with sincerity would be far better without the existence of goals that can actually harm students themselves.

Based on that students who have never (TP) as many as 1 student (2.2%), who stated almost never (HTP) as many as 1 student (2.2%), who stated sometimes (KK) as many as 11 students (24.4%), who stated frequently (SR) as many as 7 students (15.6%) and who stated always (SL) as many as 25 students (55.6%). There are still quite a lot of students who leave one of the obligations that must be carried out, in this case the lack of awareness in students to take the time to read the al-Qur'an. The role of the family and teacher at school is very important, to motivate students to have al-Qur'an reading habituation and guiding it.

Show that 7 students (15.6%) stated that they had never (TP), who said they had never (HTP) 6 students (13.3%), who stated sometimes (KK) as many as 16 students (35.6%), who stated frequently (SR) as many as 4 students (8.9%) and who stated always (SL) as many as 12 students (26.7%). In this case the percentage of students' habits in taking the time to read al-Qur'an before going to bed is quite large. It can be said that al-Qur'an reading habituation at school has a positive impact on students when students are at home. Taking time to read al-Qur'an

before going to sleep is one of the activities that is highly commendable for him, which can provide a positive role for others.

The students who have never (TP) as many as 2 students (4.4%), who state almost never (HTP) as many as 5 students (11.1%), who state sometimes (KK) as many as 30 students (66.7%), who stated frequently (SR) as many as 2 students (4.4%) and who stated always (SL) as many as 6 students (13.3%). Reading al-Qur'an is not as easy as peeling an orange peel in its contents, especially for elementary school students who need extra guidance from school teachers and parents at home. In studying the al-Qur'an requires patience and perseverance, both from the teacher who guides as well as students who will learn it, the main task is, how does a teacher teach verses of each verse in al-Qur'an and know the difficulties felt by students and continue to get used to reading al-Quran so students are accustomed to pronounce it. The table above shows that students who stated almost never (HTP) were 4 students (8.9%), who stated sometimes (KK) were 13 students (28.9%), who stated frequently (SR) 11 students (24.4%) and those who stated always (SL) were 17 students (37.8%). The meaning of *Surah Al-Maun* is very important in daily life, because it teaches us to always help others.

The students who have never (TP) as many as 1 student (2.2%), who stated almost never (HTP) as many as 3 students (6.7%), who stated sometimes (KK) as many as 7 students (15.6%), who stated frequently (SR) 11 students (24.4%) and who stated always (SL) 23 students (51.1%). Basically students will do things that have become a habit in their daily activities. However, in this case there are still many students who find it difficult to understand the meaning of the *surah Al-Maun*, therefore the teacher is obliged to provide more understanding and do demonstrations to students after reading the *surah Al-Maun*. The table above shows that students who stated sometimes (KK) were 12 students (26.7%), who stated frequently (SR) 10 students (22.2%), and who stated always (SL) 23 students (51.1%). The number of students who say sorry when making mistakes is a positive action, it can be an example for other students.

Students who have never (TP) totaled 1 student (2.2%), who stated sometimes (KK) 12 students (26.7%), who stated frequently (SR) 12 students (26.7%), and those who stated always (SL) were 20 students (44.4%). In the percentage table above the number of students who say the word "help" when they need help is a good beginning of a sentence, thus opening up the possibility that many peers will help. A polite sentence when speaking is a positive value for each individual.

Students who stated almost never (HTP) were 1 student (2.2%), who stated sometimes (KK) were 12 students (26.7%), who stated frequently (SR) 10 students (22.2%) and those who stated always (SL) were 22 students (48.9%). There are still students who mock or criticize other students when there are differences of opinion, it needed an intermediary to give advice to students. Teachers must be wiser to give understanding to both parties so that students are able to understand it and not make the same mistakes. The table above shows that students who have never (TP) totaled 1 student (2.2%), who stated almost never (HTP) as many as 5 students (11.1%), who stated sometimes (KK) as many as 13 students (28.9%), who stated often (SR) were 5 students (11.1%) and who stated always (SL) were 21 students (46.7%). Teachers in this case are required to provide understanding to students, because seeing the large percentage of students who choose to fight when disputes occur.

The table above shows that students who have never (TP) totaled 2 students (4.4%), who stated almost never (HTP) as many as 6 students (13.3%), who stated sometimes (KK) as many as 24 students (53.3%), who stated frequently (SR) were 3 students (6.7%) and who stated always (SL) were 10 students (22.2%). In the statement table above quite a lot of students who choose to discuss well the problems that occur, this is certainly far better when compared with fights that will harm both students. In this case students who can apply such behavior are students who should be an example for other students.

Students who have never (TP) totaled 2 students (4.4%), who stated almost never (HTP) as many as 2 students (4.4%), who stated sometimes (KK) as many as 18 students (40.0%), who stated frequently (SR) as many as 12 students (26.7%) and who stated always (SL) were 11 students (24.4%). Sharing is a common thing for elementary school students, most students who are seen usually sharing food, having students give food to other students who do not bring food is one of the praiseworthy attitudes, because students have a sense of caring for others.

The table above shows that students who have never (TP) totaled 21 students (46.7%), who claimed almost never (HTP) 9 students (20.0%), who stated sometimes (KK) as many as 10 students (22.2%), who stated frequently (SR) were 4 students (8.9%) and who stated always (SL) were 1 student (2.2%). In the table above shows that

students have a sense of care for others who are experiencing difficulties, this behavior is a good example for other students in one environment. The table above shows that students who have never (TP) totaled 5 students (11.1%), who stated almost never (HTP) as many as 4 students (8.9%), who stated sometimes (KK) as many as 19 students (42.2%), who stated frequently (SR) as many as 5 students (11.1%) and who stated always (SL) as many as 12 students (26.7%). The habit that is often done is to join in talking while other people are talking, the behavior can be said to be impolite because it interrupts someone's conversation that is not finished while talking, or participates in other people's conversation, it is better to wait for someone to stop talking first and then we convey the answers from the contents of his talk, in the statement above quite a lot of students who understand how the actions should be done.

The table above shows that students who have never (TP) totaled 3 students (6.7%), who claimed almost never (HTP) as many as 4 students (8.9%), who stated sometimes (KK) as many as 19 students (42.2%), who stated frequently (SR) were 8 students (17.8%) and who stated always (SL) were 11 students (24.4%). The feeling of caring or empathy for fellow peers is often felt, in the table above shows that there are students who share the feeling when their peers are experiencing difficulties or problems. This feeling will carry over to students not only to peers, but to those who are encountered when experiencing problems.

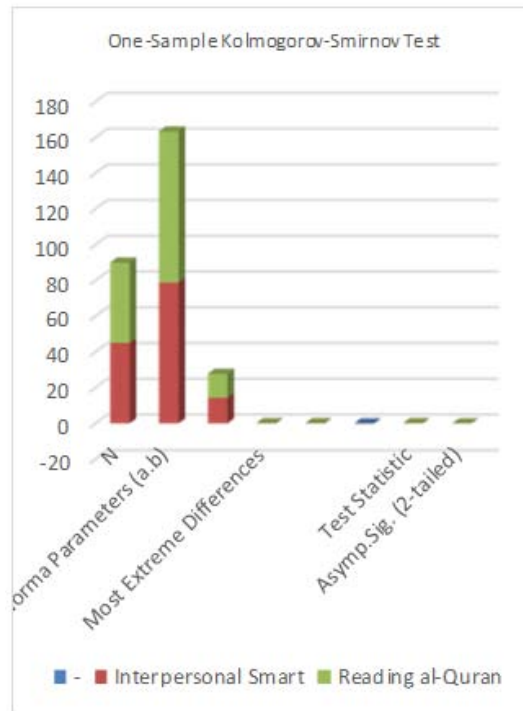
The table above shows that students who have never (TP) totaled 3 students (6.7%), who stated almost never (HTP) as many as 3 students (6.7%), who stated sometimes (KK) as many as 16 students (35.6%), who stated frequently (SR) as many as 7 students (15.8%) and who stated always (SL) as many as 16 students (35.6%). Indifference to others will turn to ourselves, the table above shows that there are still students who don't care about each other. There are several possibilities, one of which is the lack of communication that occurs between students.

The table above shows that students who have never (TP) totaled 6 students (13.3%), who stated almost never (HTP) as many as 5 students (11.1%), who stated sometimes (KK) as many as 21 students (46.7%), who stated frequently (SR) as many as 6 students (13.3%) and who stated always (SL) as many as 17 students (15.6%). In the table above it can be seen that there are still students who feel angry when they feel criticized by others. In this case, the role of the teacher who must explain how the right attitude when telling mistakes that occur to friends, also provides an explanation of how students' attitudes when receiving critics from others. People's critics do not always have to be taken down, but rather to build to be a better person. The table above shows that students who have never (TP) as many as 1 student (2.2%), who stated almost never (HTP) as many as 2 students (2.2%), who stated sometimes (KK) as many as 15 students (33.3%), who stated frequently (SR) as many as 16 students (35.6%) and who stated always (SL) as many as 12 students (26.7%). The students' attitudes in the statements above are very necessary, motivating and supporting one another.

The table above shows that students who have never (TP) totaled 1 student (2.2%), who stated almost never (HTP) 1 student (2.2%), who stated frequently (SR) 6 students (13.3%) and those who stated always (SL) were 37 students (82.2%). In the statement above stated that many students are happy if they have many friends, indicating that the socialization and communication between students is quite good.

III. TESTING THE INSTRUMENT

Validity test, testing the validity and reliability of the questionnaire in this study used the services of a program called Statistical Package for The Social Solutions (SPSS) type 16.0. Testing the validity or validity of this instrument in the research results in valid and drop items, valid items and drop with validity criteria 0.287. It is revealed to be valid if the validity test is greater than the criteria and vice versa if the validity test is smaller than the criteria then the results drop. The following is a list of valid and drop items in the instrument trial. Based on the above table, the results of the validity test of al-Qur'an reading habituation tested on VA VB and VC students totaling 45 respondents obtained valid statements totaling 17 out of 20 statements while invalid statement items totaling 3 items, and test results the validity of interpersonal intelligence was tested on VA VB and VC grade students totaling 45 respondents obtained valid statements totaling 15 out of 20 statement items while invalid statement items totaled 5 items.



Reliability Test, the reliability test is the degree of trust obtained from the results of the questionnaire as a method of data collection using the criteria of 0.287 then called reliable, based on the calculation of the Alpha Cronbach formula using Statistical Package for the Social Science (SPSS) type 16.0. The scale of reading al-Qur'an against students' interpersonal intelligence has a degree of reliability of 0.849 and 0.514. This means that the instruments used by researchers in data collection can be trusted as data collection tools.

Test Pre-requisite Analysis

Normality test, the normality test in this test uses the Kolmogorov-Smirnov test. Data is stated as normal distribution if the significance is 0.05, the results of the normality test use Statistical Package for The Social Science (SPSS) type 16.0. Based on the normality test data taken from the Kolmogorov-Smirnov table conducted using Statistical Package for The Social Science (SPSS) type 16.0. The variable X test (reading al-Quran) has a significance value of 0.200 and the Y variable (interpersonal intelligence of students) has a significance value of 0.200. So it can be concluded the data of the two variables are more than 0.05 ($0.200 > 0.05$) means that the test variable X (reading al-Quran) is normally distributed and ($0.200 > 0.05$) means that the variable Y (students' interpersonal intelligence) is normally distributed.

Linearity Test

Linearity test is done to find out whether the variable X (reading the Al Qur'an) and Y variable (students' interpersonal intelligence) have a linear relationship or not significantly. The following are the results of the linearity test using the Statistical Package for The Social Sciences (SPSS) type 16.0.

Based on the table above, the linearity test was conducted to find out whether the variables X (reading al-Quran) and Y (students' interpersonal intelligence) had a linear relationship or not significantly. Based on the linear test that has been done, the effect of al-Qur'an reading habituation on students' interpersonal intelligence produces a value of $F=0.534$ with a significance value= 0.923 it is said that there is a linear relationship, if the significance value > 0.05 , here the significance= 0.923 is greater than 0 It can be concluded that the relationship between the two variables is linear. Linearity test of regression equation can be calculated $F_{count}=0.534$ and $F_{table}=2.38$ therefore F_{count} is smaller than F_{table} ($0.534 < 2.38$) so it can be concluded that the regression model has a linear relationship.

Simple Regression Analysis

Simple regression analysis is used to see the relationship and the effect of predicting or testing an independent effect on the dependent variable, the following is the result of a simple regression analysis using the Statistical Package for The Social Science (SPSS) type 16.0 program. Based on the results of a simple regression analysis of

research data between the effect of reading the al-Qur'an on students' interpersonal intelligence produces a regression coefficient of 0.959 and a constant value of -2.432. Then the direction of the relationship between the effect of reading the al-Qur'an on students' interpersonal intelligence has the following regression equation $Y = -2.432 + 0.959 X$. The regression equation shows that every increase in reading scores of the Al Qur'an (X) or an increase in scores, the interpersonal intelligence students (Y) will decrease by 0.959 at the constant -2.432.

Hypothesis Testing

Test of Significance or Significance of Regression (F_{test}). Significance or significance of the regression test (F_{test}) is performed to determine whether the regression equation obtained has significance or not. The following F_{test} results using Statistical Package for the Social Science (SPSS) type 16.0 are presented in the table below: Based on the results of the above table, it can be concluded that the effect of reading the al-Qur'an on students' interpersonal intelligence has a significant regression equation because of the results the calculation of the Fcount obtained was 194,520 greater than F_{table} at a significance level of 0.05 with $dk = n - 1 = 45 - 1 = 44$. (note: $dk =$ degree of freedom, $n =$ number of respondents). Then the value of F_{table} was 4, 08, because $F_{count} > F_{table}$, H_0 is rejected $194.520 > 0.05$. This shows the regression equation obtained there is a significant effect between the variable X (al-Qur'an reading habituation) to the variable Y (students' interpersonal intelligence).

Determination Coefficient Test (R-Square)

The coefficient of determination in simple linear regression is used to determine the percentage contribution of the effect of the independent variable X (Al Qur'an reading habituation) to the dependent variable Y (students' interpersonal intelligence). Based on the output it is known that the R-Square value is 0.819 or $KD = 0.819 \times 100\% = 81.9\%$. This implies that the effect of variable X (al-Quran reading habituation) simultaneously on variable Y (students' interpersonal intelligence) or equal to 81.9%. While the remaining 18, 1% is effect by other variables that exist outside the study or also called the non-determination coefficient.

Statistical Hypothesis

Simultaneous testing is testing together with the coefficient of the variable reading the al-Qur'an on students' interpersonal intelligence.

Formulate the hypothesis

$$H_0 \leq 0 \text{ (no effect of X on Y)}$$

$$H_a > 0 \text{ (there is effect of X on Y)}$$

Where:

H_0 = There is no effect of reading the al-Qur'an on the interpersonal intelligence of the fifth grade students of SDN Pondok Aren 02, Tangerang Selatan, Indonesia.

H_a = There is the effect of the habit of reading the al-Qur'an on the interpersonal intelligence of fifth grade students of SDN Pondok Aren 02, Tangerang Selatan, Indonesia.

Determining $T_{arithmetic}$ Fcount of the output obtained $F_{count} = 154,520$

Menentukannilai F_{table}

The value of F table can be seen in the statistical table for the significance of 0.05 with $df_1 = (k - 1)$ and $df_2 = (n - k)$ so, $df_1 = (21) = 1$ and $df_2 = (45 - 2) = 43$. The results were obtained for F_{table} of 4.08 (see appendix F_{table}).

Determine testing criteria

$$\text{If } F_{count} < F_{table} \text{ then } H_0 \text{ is accepted}$$

$$\text{If } F_{count} > F_{table} \text{ then } H_0 \text{ is rejected}$$

Making Conclusion

Because $F_{count} > F_{table}$ ($194.520 > 4.08$), H_0 is rejected. Thus, this testing decision is to reject H_0 and accept H_a , which means that there is an effect between al-Qur'an reading habituation on students' interpersonal intelligence at SDN PondokAren 02, Tangerang Selatan, Indonesia.

Interpretation of Research Results

The results of research and statistics that have been carried out at SDN PondokAren 02, Tangerang Selatan, Indonesia. The sample of this research is VA VB and VC grade students. The sample collection technique that the author uses is Probability Sampling, which is Simple Random Sampling. Before this research was conducted, the researcher conducted a validity test and a reliability test of the questionnaire instrument reading the Newspapers and students' interpersonal intelligence used to determine the feasibility of the questionnaire that would be distributed for research at SDN Paku Jaya 02, Tangerang Selatan, Indonesia, the validity and reliability of the test of the questionnaire instrument was carried out in the Va class Vb and Vc. Based on the results of the validity test of 45 respondents questionnaire distributed, and from 40 overall statements, on the basis of the decision making $R_{count} > R_{table}$, with the number of R_{tables} 0.287 based on the number of 45 respondents. There are valid questions, i.e. each question has a calculated value of more than 0.287. The results of 40 questions, there are 8 invalid questions, for variable X namely item number 11, 14, 16 while variable Y item number 11, 12, 13, 14, 16 with the number of r count smaller than the r table value of 0.287 so it can be said that the problem is not valid to continue processing data to the reliability test. So the researchers decided to abort the invalid item number so that only 32 items remained.

Furthermore, the researchers conducted a reliability test using the SPSS application version 16.0 with the Alpha Cronbach formula, obtained the Alpha value for the habit of reading the al-Qur'an (X) of 0.849 and for the formation of students' interpersonal intelligence (Y) obtained an Alpha value of 0.514 where the $\alpha > R_{table}$ results are 287. That means the questionnaire tested can be said to be reliable. Based on the Kolmogorov-Smirnov normality test, it showed that the reading of the Newspaper reading variable (X) had a significance value of 0.200 and the students' interpersonal intelligence variable (Y) had a significance value of 0.200. So it can be concluded that the data of the two variables are normally distributed because the significance value of the two variables is more than 0.05 ($0.200 > 0.05$) means the test variable reads the Newspaper (X) is normally distributed and ($0.200 > 0.05$) means the intelligence interpersonal student test variables (Y) are normally distributed.

The linear equation calculation results of the regression equation show that the effect of the habit of reading the al-Qur'an on students' interpersonal intelligence is linear. This is supported by the results of statistical tests which explain that $F_{count} = 0.534 < F_{table} = 2.38$. Based on the calculation results show that the results of simple regression coefficient analysis there is a moderate relationship. To find out the level of significance in the regression equation that shows that there is a significant or significant effect between the habits of reading the al-Qur'an (X) on students' interpersonal intelligence (Y).

This is supported by statistical data that is explained that the value of $F_{count} = 194.520 > F_{table} = 4.08$. Then H_0 is rejected which means there is a significant effect between the two variables. The regression equation $Y = a + bx$ is $Y = -2,432 + 0,959 X$. while the $t_{count} = 13,947$ with a significance value of $0,000 < 0.05$. So this means there is a significant effect between the two variables. Based on the R_{square} value of 0.819 it can be concluded that there is a moderate effect between the variable (X) habituation of reading the al-Qur'an and the variable (Y) of students' interpersonal intelligence. From the magnitude of the coefficient of determination in this study it can be concluded that 81.9% there is the effect of reading the al-Qur'an on students' interpersonal intelligence. While the remaining 18.1% is effect by other factors. Based on the results of the study and on relevant research, the researcher came to a conclusion about the effect of al-Qur'an reading habituation on students' interpersonal intelligence at SDN PondokAren 02, Tangerang Selatan, Indonesia.

IV. CONCLUSION

1. The implementation of al-Qur'an reading habituation on student shows that the results of statistical tests in reading al-Qur'an on interpersonal intelligence of students has increased and good. It can be seen through habituation and willingness in students' social behavior.
2. Based on the results of students' interpersonal intelligence testing, from the research obtained hypothesis test data using significance or significance of regression (F_{test}) obtained by $F_{count} > F_{table}$ ($194,520 > 4.08$) then H_0 is rejected. Thus, this testing decision is to reject H_0 and accept H_a which means there is an increase in the intelligence of the students who are very good.

3. There is a very significant effect in al-Qur'an reading habituation on students' interpersonal intelligence, as evidenced by the results of statistical tests. R-Square value is 0.819, thus the magnitude of the effect of the habit of reading the al-Qur'an on students' interpersonal intelligence is 0.819 or $KD = 0.819 \times 100\% = 81.9\%$ while 18.1% is effected by other variables that are outside the research or also called the non-determination coefficient.

V. SUGGESTION

Based on the results of this study, researchers may provide the following suggestions:

1. Al Qur'an reading habituation and parents can provide information about the importance of getting used to reading the al-Qur'an so that this becomes a very positive habit. It helps to build students' personal character and high social life towards other people.
2. Interpersonal intelligence of students can be owned by each individual student, in line with the level of habituation in reading the al-Qur'an, especially for students who are believers, can make the al-Qur'an as a holy book that continues to be read and its meaning and interpretation, because the al-Qur'an is, as clues, lights of life and death we will later.
3. Students must conduct al-Qur'an reading habituation routinely both at home, school and when leisure. They are accustomed to have reading, memorizing, interpreting the contents of the al-Qur'an, and implementing in everyday life.

REFERENCES

1. Al-Maududi. (1992). *Esensi Al-Qur'an*. Bandung. Publisher: Mirzan. Indonesia.
2. Abdurrahman, Mulyana. (2012). *Education for Children with Learning Disabilities*. Jakarta: Ministry of Education, Directorate General of Higher Education of the Republic of Indonesia.
3. Abiyanti, Erdiana. (2017). *The Influence of Speed Reading Effectiveness on the Ability to Find the Main Idea of a Paragraph*. *Journal of Dikstrasia*.
4. Ahuja, Pramildan G.C Ahuja. (2010). *Reading Effectively and Efficiently*. Bandung: KiblatBukuUtama. Indonesia.
5. Armstrong, et al, (2010). *Multiple Intelligences in the Classroom: A review and Reflection*. 4, 1.
6. Djamarah, S. (2005). *Teachers and Students in Educational Interaction*. Jakarta. Publisher: PT. RinekaCipta. Indonesia.
7. Dell'Olio M. J & Donk Tony, (2007). *Models of Teaching*. London: Sage Publications.
8. Desmita. (2009). *Learner Developmental Psychology*. Bandung. Publisher: RemajaRosdakarya. Indonesia.
9. Donald et al, (2007). *Teaching Strategies*. USA: Houghton Mifflin Company.
10. Gafur, Abdul. (2012). *A Study of Learning Methods to Read and Write the Qur'an in the Perspective of Multiple Intelligences*. *Aterior Journal*. (pdf). Vol. 5, No.1.
11. H.P. AchmaddanAlek. (2016). *Indonesian for Higher Education*. Publisher: Erlangga. Indonesia.
12. Hergenhahn B.R & Olson H. M, (2008). *Theory of learning*. Jakarta. Publisher: Kencana. Indonesia.
13. Johnson, D.W. Johnson. R.T. & Holubec, E.J. (2010). *Collaborative Learning Learning Strategies for Shared Success*. Bandung. Publisher: Nusamedia. Indonesia.
14. Kelana. (2016). *Application of Assignment Method to Improve the Ability to Read Aloud of Class IV Students of SD Negeri 013 PagaranTapah Darussalam*. *Primary Journal of Primary School Teacher Education Studies, Faculty of Teaching and Educational Sciences, University of Riau*, 5(3): 62.
15. Khon, A.M. (2013). *Qira'at Practicum*. Jakarta. Publisher: AMZAH.
16. Kusmayadi, Ismail. (2013). *Unraveling Children's Intelligence*. Jakarta. Publisher: Our Books. Indonesia.
17. Republik Indonesia. (2013). National Education Law Number 20 of 2003 article 1 paragraph 1 on the Education System Indonesia.
18. Rahim, Farida. (2009). *Teaching Reading in Elementary Schools*. Jakarta. Publisher: PT literal earth. Indonesia.
19. Resmini, Novi dan Dadan Juanda. (2007). *Indonesian Language and Literature Education in Higher Class*. Bandung. Publisher: UPI PRESS. Indonesia.
20. Resmini, Novi. Yayah Churiyah, Dan Nenden Sundori. (2006). *Reading and Writing in Elementary School Theory and Its Teaching*. Bandung. Publisher: UPI PRESS. Indonesia.
21. Sadhono, Kundharu Dan Slamet. (2014). *Learning Indonesian Language Skills Theory and Application*. Yogyakarta. Publisher: Graha Ilmu. Indonesia.
22. Santrock, W. J, (2007). *Child development*. Jakarta. Publisher: Erlangga. Indonesia.
23. Safaria, T. (2005). *Interpersonal intelligence*. Yogyakarta. Publisher: Amara Books. Indonesia.
24. Sugiono, (2013). *Educational Research Methods*. Bandung. Issuer: PT. Alfabeta. Indonesia.
25. Suharsono, (2009). *To educate children from the womb of the mother to adolescence*. Jakarta. Publisher. Indonesia.
26. Syafiie, I.K. (2007). *Al-Qur'an is Philosophy*. Jakarta. Issuer: PT. Perca.
27. Tarigan, Henry Guntur. (2008). *Reading as a Language Skill (Revised Edition)*. Bandung. Publisher: Angkasa. Indonesia.
28. Ulil Amri Syafri, (2012). *Character Education Based on Al-Qur'an*. Jakarta. Publisher: Rajawali Pers. Indonesia.
29. Yusuf, Syamsu. (2006). *Developmental Psychology of Children and Adolescents*. Bandung. Publisher: Youth Rosdakarya. Indonesia.
30. Zainuddin. Ali, (2007). *Islamic Religious Education*, Jakarta. Issuer: PT. Earth Literacy. Indonesia.