



Reciting Al-Qur'an as a Prelude to Learning in English Language Class: A Qualitative Content Analysis

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ABSTRACT

Reciting Al-Qur'an as a learning starter is a fruitful approach in language classes. This research examines students' responses to reciting Al-Qur'an as a prelude in language class and explores the perceived benefits for English learning. This research employed a mixed-methods approach. The participants were 196 students and two lecturers from the English Language Education Study Program. The primary research instrument was an open-ended questionnaire for students, while the secondary instrument was an unstructured interview list for the teacher. The data were analyzed quantitatively using descriptive statistics and qualitatively using content analysis. The first finding shows that students responded positively to reciting Al-Qur'an as a prelude in English language class. The second finding reveals that reciting Al-Qur'an benefits language learning by boosting attention and motivation and promoting language acquisition/learning and transfer. The general benefits include streamlining learning, including language learning, and enhancing students' religious obedience. For language learning, language teachers/lecturers should have a strong foundation in Arabic and comparative linguistics to effectively bridge Qur'anic reading with other language learning.

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■ INTRODUCTION

Education is the main pillar in developing quality human resources. In Indonesian education, Indonesian and foreign languages, such as English, are essential subjects. The language-learning process, in both mother tongue and foreign languages, has its own challenges in creating a conducive atmosphere for students (Haan & Priyana, 2024; Rizoqulovna, 2023). One often-neglected aspect is creating an atmosphere that supports learning from the start by opening learning in a more meaningful way.

In many language classes, especially English classes, the learning process often begins with a warm-up or opening activity that aims to attract students' attention, foster curiosity, and prepare them mentally for the material to be taught (Pham, 2023; Wali et al., 2025). This opening activity is very important because it can determine the success of the overall learning process. Thus, teachers need to choose methods and approaches relevant to the

early stages of learning.

One fruitful approach to explore in depth in language classes is reciting Al-Qur'an as a learning starter. Al-Qur'an, as the holy book of Muslims, not only contains spiritual and moral values, but is also a rich language source (Habibah et al., 2024; Hamida & Thobroni, 2021), which can be used as study material in language learning, both Indonesian and foreign languages, such as English. Reading verses from the Qur'an, when done correctly, can positively affect the classroom atmosphere and the overall quality of language learning.

Many previous studies have reported implementing Al-Qur'an reading activities before learning in both religious and general subjects, in Islamic and public schools, and at various levels (Baity & Nidhom, 2022; Enjelina & Anggraini, 2024; Fetrimen, 2023; Shafwan, 2022). Some studies described reading Al-Qur'an at the start of class as part of character education (Arinda et al., 2023; Sandria et al., 2022; Solekha & Suyatno, 2022) and as part of

Merdeka Curriculum implementation (Astuti et al., 2024; Merisa, 2023).

Several studies have examined the general impacts of reading Al-Qur'an before learning on high school students (Pramita et al., 2023; Surya & Fanreza, 2024). Other studies focused on the impact of reading Al-Qur'an before class on specific aspects, such as the students' learning outcomes (Akbar, 2019; Wibowo & Syahrin, 2023), *akhlakul karimah* formation (Fadil et al., 2023), discipline and Islamic character building (Aini et al., 2024), and students' mental readiness (Sandy et al., 2024). A practical gap exists between the established practice of reciting the Al-Qur'an before learning and the limited pedagogical understanding of how it functions in language classrooms.

Based on the preliminary observation at *Institut Agama Islam Negeri* (IAIN) Palopo, reciting Al-Qur'an as a prelude to learning, which is a long-standing institutional practice, is a beneficial activity. An English lecturer in the observed class explained that reciting Al-Qur'an helps students focus and prepare for learning. Some students also said they appreciate reciting Al-Qur'an before learning. Nevertheless, these observations have not yet been systematically examined in terms of students' responses to the activity, its relation to English language learning, and the benefits they associate with it.

Therefore, this research aims to explore how reading verses from the Qur'an can serve as a beneficial learning starter in English language classes. Specifically, this research examined: 1) how the students' response to reciting Al-Qur'an as a prelude to learning in language class; and 2) what are the benefits the students perceived from the activity for English learning. This research is expected to fill a gap in the literature on using Al-Qur'an in language learning. It is also hoped that this research will provide new insights into the relationship between language, religion, and culture in Indonesia's educational context.

■ METHOD

Research Design

This study used a mixed-methods design to investigate students' responses to reciting the Al-Qur'an as a prelude to English language learning and to explore the benefits they perceived from the activity. The mixed-methods approach is appropriate when quantitative and qualitative findings are collected and analyzed to provide complementary perspectives on the same research phenomenon and are then merged to develop an integrated interpretation (Creswell

& Plano Clark, 2018). Through this design, the study aimed not to establish a causal effect of Qur'anic recitation on English language achievement, but to systematically describe students' perceptions and the activity's perceived contribution to their learning experience.

Research Context and Participants

This research was conducted at *Institut Agama Islam Negeri* (IAIN) Palopo. It is a state Islamic university in Palopo City, South Sulawesi Province, Indonesia. At IAIN Palopo, reciting Al-Qur'an at the start of class is mandatory. The research participants were students in the English Language Education Study Program at the Faculty of Tarbiyah and Teacher Training. The study included eight classes from the first, third, fifth, and seventh semesters in the 2024/2025 academic year, totaling 196 students. There were also two lecturers involved as participants. Before data collection, participants were informed that participation was voluntary and that they could decline without any academic or professional consequences. They were also informed that their identities would be kept confidential and that the collected data would be used solely for research purposes. Participants who agreed to participate completed the informed consent form.

Data Collection Instruments

The primary instrument was an open-ended questionnaire with two short questions, namely "What is your opinion on the activity of reciting Al-Qur'an at the beginning of a lesson?" and "What are the benefits of this activity for your language learning?" The paper-based questionnaire was given to 166 students, and the Google Form questionnaire was distributed to 30 students. It was administered to the students at the end of the semester after the final-term exam. The secondary instrument was an unstructured interview list. It was administered to the lecturer to confirm whether she implemented reciting the Al-Qur'an as a prelude in her classes.

Data Analysis Techniques

The quantitative analysis involved calculating the frequency and percentage of responses representing similar opinions and perceived benefits from the students' questionnaire. Descriptive statistics can summarize patterns within a dataset and provide an overall picture of participants' responses (Dornyei, 2007). The students' responses were labeled R1 to R196. The

qualitative content analysis was also performed on data from the students' questionnaires. Qualitative content analysis involves systematically coding textual data and organizing codes into meaningful categories to describe patterns in participants' responses (Dornyei, 2007). The results of the students' questionnaire analysis were cross-checked against data from the lecturers' interviews as secondary data.

To enhance the trustworthiness of the analysis, the researchers reviewed the coding process and emerging categories through peer debriefing. The researchers compared the coded data with the original student responses to ensure that the categories accurately represented participants' intended meanings. Selected interpretations were also checked with several participants to confirm the accuracy and clarity of the researchers' interpretation of their responses. Finally, the findings from the students' questionnaires were compared with the lecturers' interview accounts as a form of source triangulation.

■ RESULTS AND DISCUSSION

The students' response to reciting Al-Qur'an as a prelude in English language class

The quantitative analysis for the first question in the questionnaire: "What is your opinion on the activity of reciting Al-Qur'an at the beginning of a lesson?" is presented as the distribution of students' responses and shown in Figure 1. As illustrated by the horizontal bar chart in Figure 1, the dominant response category was "very good", followed by "good". At the same time, only a small proportion of students considered reciting Al-Qur'an as a prelude to English language learning "fair". Students who gave a "very good" response believed that reading Al-Qur'an at the beginning of learning is useful. Students who gave a "good" response stated that reading Al-Qur'an before class has a positive impact. Students who gave a "fair" response said that reading Al-Qur'an at the beginning of learning

is a normal routine activity.

The qualitative analysis identified several dominant themes of the students' reasons for each response category and presented them in Figure 2. Students gave a "positive" response to reciting Al-Qur'an as a prelude in English language class because it has many advantages. This aligns with responses to reading Al-Qur'an at school reported in previous studies. Most teachers and students at MAN Batu consider reading Al-Qur'an before learning a form of request to Allah SWT, asking that the pursuit of knowledge be easier (Baity & Nidhom, 2022). The students are enthusiastic about reading *juz* (chapter) 30 of Al-Qur'an before learning at school in Thailand (Aini et al., 2024).

As stated earlier, reciting Al-Qur'an to begin class is a long-standing mandatory activity at IAIN Palopo. The interviewed lecturer said that, in the first meeting, students were informed about the Al-Qur'an recitation activity and asked to bring a mini (printed) Qur'an to every meeting or download a digital Qur'an on their handphones. Notably, most students bring a digital Qur'an on their handphones; very few bring a printed Qur'an. At the lower level, Al-Qur'an and *iqro'* (practice book) have been provided by the teachers in elementary school (Solekha & Suyatno, 2022); copies of Al-Qur'an are available in every class in senior high school (Shafwan, 2022).

Through this research literature review, the activity of reciting Al-Qur'an before learning has been mandated by many schools in Indonesia at all levels, from elementary to senior high schools, public and private schools, Islamic and heterogeneous schools. Up to this point, the student's R6 response is confirmed; reading Al-Qur'an before learning is also practiced in his/her previous schools. This indicates that reading Al-Qur'an as a prelude to learning is not only a personal experience but also a widespread educational culture in Indonesia.

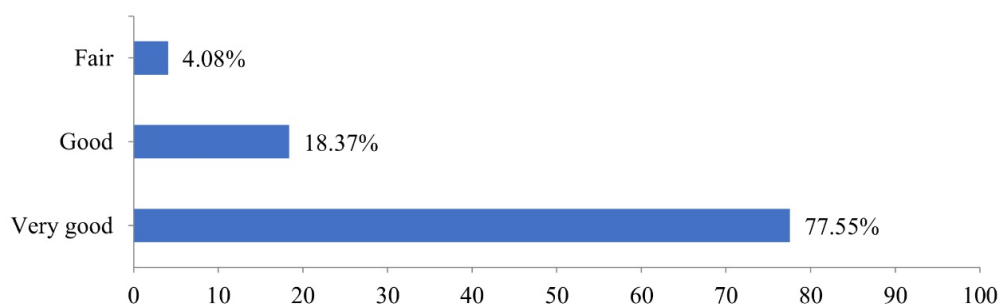


Figure 1. Students' responses to reciting Al-Qur'an as a prelude to English language learning

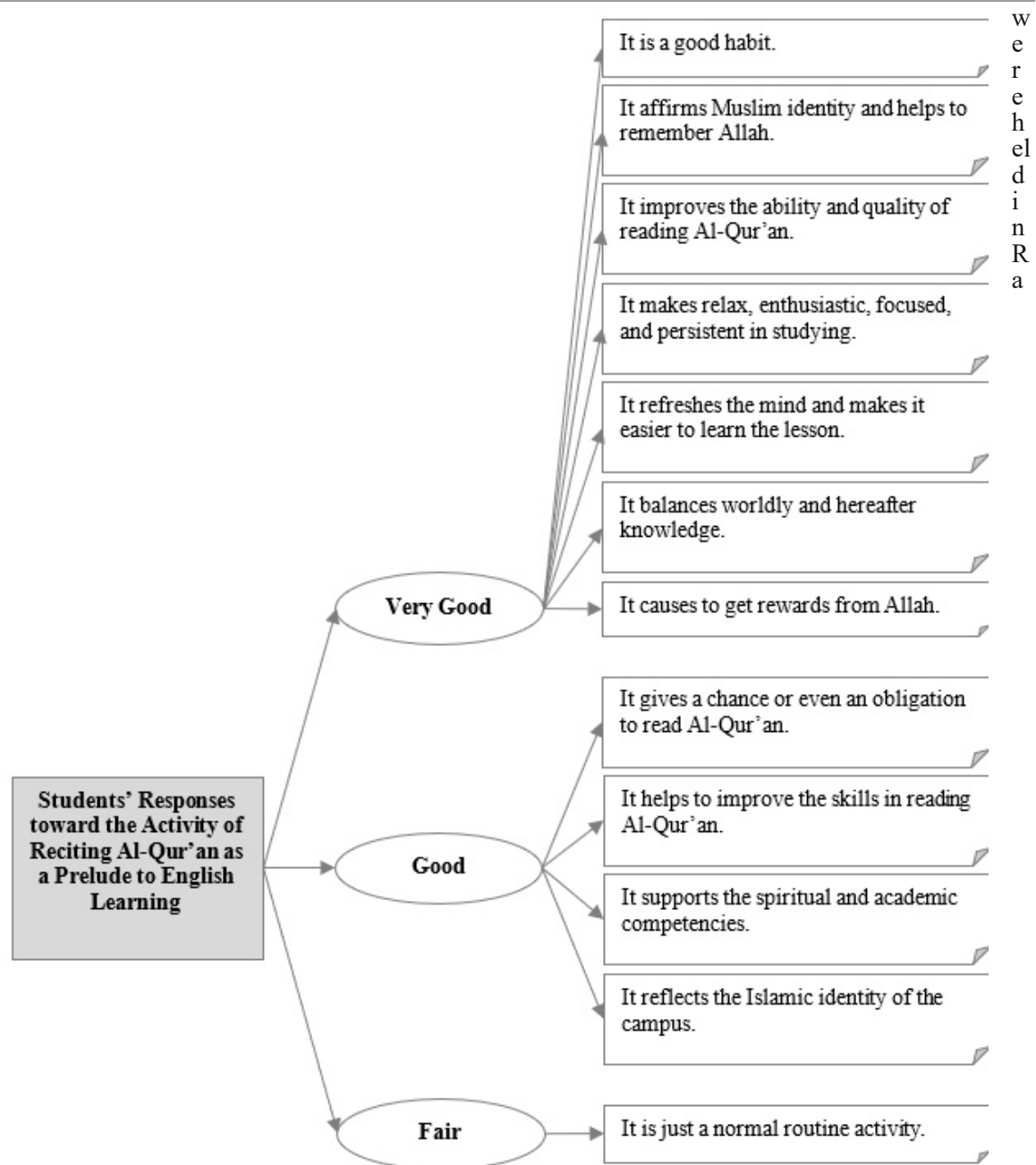


Figure 2. Concept map of dominant themes of the students' reasons for each response category

The forms of reading Al-Qur'an in language classes in this research are varied based on the lecturer's preferences, agreement with the students, and the mode of learning. In the English language classes that become the focus of this research, the forms of reciting Al-Qur'an are reading one surah in *juz* 30 by all students to begin every meeting, reading one verse by each student (usually in *juz* 1) in an estafet way, or reading a particular surah that is chosen by the lecturer due to its relevance to the topic discussion of the class or to the current situation. For example, when classes

madhan, the Al-Qur'an verses students were instructed to read were about Ramadhan, fasting, and other Ramadhan practices (*amaliyah Ramadhan*). When students recite an Al-Qur'an surah or verse continuously from meeting to meeting, they have to mark their reading.

These forms of reciting Al-Qur'an before learning are similar to routines used in many schools. Some schools use one particular method, while others use combined methods for students to read Al-Qur'an. In a public

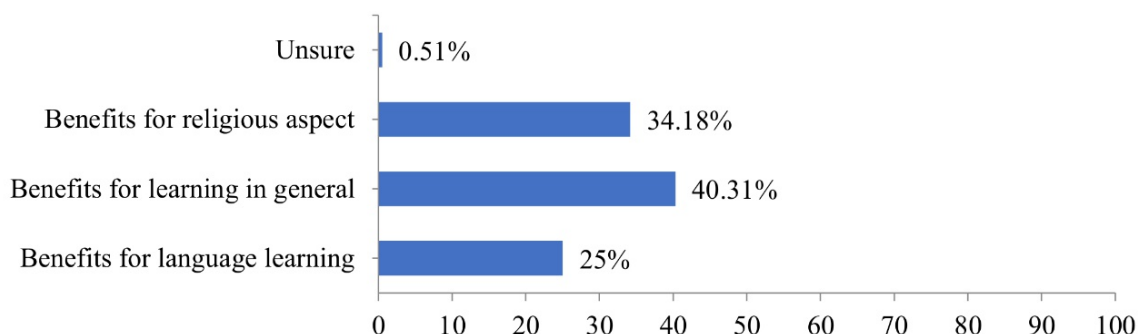


Figure 3. The students' perceived benefits of reciting Al-Qur'an as a prelude to language learning

elementary school in Bengkalis, the students read the selected short surah of Al-Qur'an before the lesson started (Purwati, 2018). In a private Islamic elementary school in Sleman, the students read Al-Qur'an using several methods, such as individual and classical ways (Solekha & Suyatno, 2022). In a private Islamic elementary school in Sidoarjo, students are grouped by recitation level to read Al-Qur'an before learning (Arinda et al., 2023).

In two public junior high schools, one in Palembang and one in Bukittinggi, students read Al-Qur'an starting with surah al-Baqarah (Akbar, 2019) in order based on seating arrangement (Pramita et al., 2023). In a public

Islamic junior high school in Medan, students read one juz of Al-Qur'an in every class (Surya & Fanreza, 2024). In a public Islamic senior high school in Batu, reciting Al-Qur'an starts with surah al-Fatihah and is followed by a few specific verses/surahs (Baity & Nidhom, 2022). In a private Islamic senior high school in Medan, the students read Al-Qur'an together or take turns according to the teacher's instruction (Shafwan, 2022). In a public senior high school in Bogor, students complete three juz of Al-Qur'an tadarus in a day (Fadil et al., 2023). The forms or methods of reciting Al-Qur'an before learning are customized based on the school's level.

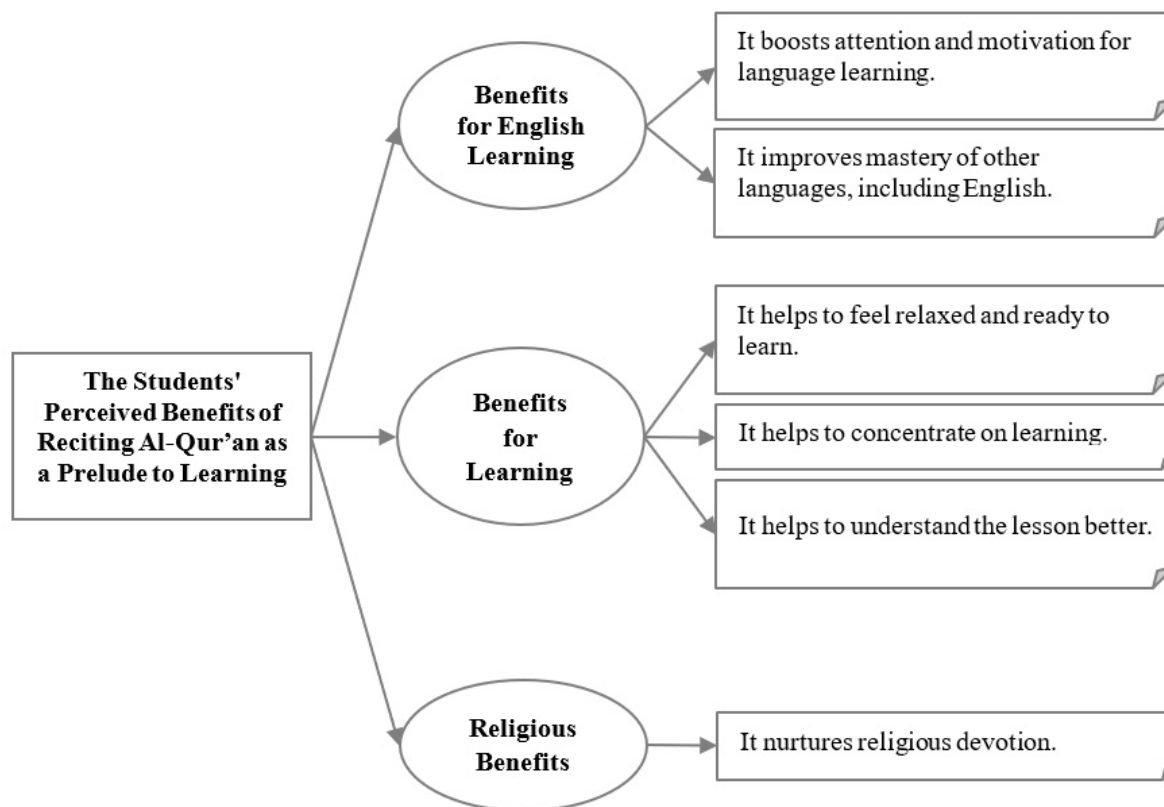


Figure 4. Concept map of dominant themes of the students' perceived benefits of reciting Al-Qur'an as a prelude to learning

In the lecturer's interview, students recite Al-Qur'an together, showing unity and harmony in reading. Students with strong Qur'anic recitation skills naturally lead the recitation with a louder voice, while those with weaker skills follow the stronger ones. While if the students recite Al-Qur'an in an estafet way, one verse for each of them, usually those who are good at reading Al-Qur'an will help and correct the reading of their friends with less ability who sit nearby. In a relay format, all students focus and listen to the recitation of Al-Qur'an verses by the friends who read before and after them. Students also note the surah name and the number of verses to read at the next meeting.

The lecturer also often gives direct corrections when students make mistakes in reading Al-Qur'an. After the reading, the lecturer always reminds students of tajwid rules because of their mistakes. The lecturer appreciates those with strong Al-Qur'an reading skills and motivates those who are less skilled to improve. In a private Islamic elementary school in Sleman, the teacher also appreciates students who read Al-Qur'an very well (Solekha & Suyatno, 2022). The lecturer then suggests that students improve their ability to read Al-Qur'an by learning from their parents or friends or by practicing intensively at *Ma'had* (boarding education on campus).

After reading Al-Qur'an, the lecturer always emphasizes the importance of the ability and habit of reading Al-Qur'an for Muslims. Sometimes, the lecturer explains the core message of the verse or surah the students read, especially when the lecturer chooses it to link to the learning material or current news. The lecturer also occasionally connects the core of the verse or surah to daily life, offering advice for students to live a good life. This is similar to a private Islamic senior high school in Medan, where, after reading Al-Qur'an, the teacher motivates the students (Shafwan, 2022). Reciting Al-Qur'an is clearly a flexible and beneficial prelude to learning.

The benefits of reciting Al-Qur'an for language learning

The quantitative analysis for the second question in the questionnaire, "What are the benefits of this activity for your language learning?" is presented as a horizontal bar chart in Figure 3. The second question in this research questionnaire was specifically designed to explore the benefits of language learning that students gain by reciting Al-Qur'an to start class. Unfortunately, as shown in the stacked bar chart in Figure 3, only 25% of students focused on the benefits of reciting

Al-Qur'an to begin class for language learning. The rest shared the advantages of reciting Al-Qur'an at the start of class for learning in general and for the religious core. One student was even unsure whether reciting Al-Qur'an benefits language learning.

The qualitative analysis of the second question identified several dominant themes in students' perceived benefits and presented them in Figure 4. Students' perceived benefits of reciting Al-Qur'an as a prelude to English language learning fall into two categories. The first benefit is that reciting Al-Qur'an before learning can boost the students' attention and motivation for language learning and then improve their language (linguistic) knowledge, skills, and insight. This is because of the fundamental linguistic aspects in Al-Qur'an. It is a kind of continuity from reciting Al-Qur'an to learning English.

The first benefit of reciting Al-Qur'an before learning can be interpreted through two theoretical perspectives. The first is the concept of the affective filter that language acquisition is more likely to occur when learners receive comprehensible input in conditions characterized by low anxiety and greater emotional readiness (Bailey & Fahad, 2021). Al-Qur'an recitation helps students feel calmer, more focused, and more motivated, creating a learning environment more conducive to engaging with English input. The second is Self-Determination Theory (Deci et al., 1991), which holds that personally meaningful activities foster intrinsic motivation and sustained engagement. Reading Al-Qur'an is meaningful for all Muslims and is believed to bring many benefits; it is part of faith.

At IAIN Palopo, reciting Al-Qur'an is not only personally meaningful for each student but also communally meaningful for the entire academic community. This finding is confirmed by the lecturer, who says students have become accustomed to making reading Al-Qur'an a preparatory stage in learning. They correct their sitting position, remain calm, and focus on the Qur'an verses being read. The linguistic features of Al-Qur'an are comprehensible input for language learning, which students can take in while reciting or through the lecturer's reinforcement after the recitation.

Several relevant studies also support this finding. Qur'anic recitation has a cognitive effect that improves students' concentration and ease of study (Baity & Nidhom, 2022; Zaidah et al., 2023). A positive correlation between verbal-linguistic intelligence and Qur'anic reading ability suggests that regular recitation of Al-Qur'an fosters linguistic awareness (Gumiandari et al., 2023). Listening to or

memorizing the Qur'an positively affects psychological stability, which can reduce anxiety and enhance readiness for learning (Fairuzillah & Dirgantara, 2024; Sandy et al., 2024). Reading Al-Qur'an before learning is not merely a spiritual practice but also a linguistic warm-up. Reading Al-Qur'an primes students' focus, motivation, and linguistic sensitivity before engaging in language learning.

The second benefit of reciting Al-Qur'an as a prelude to language learning is related to the fact that there is a similarity between the language of Al-Qur'an, i.e., the Arabic language, and other languages like English. Some students perceive that the Arabic of the Qur'an shares phonological and structural similarities with English, particularly in pronunciation, as shown in the students' responses R12 and R20. One student even focuses on the similar difficulty of Arabic and English pronunciation and sees it as a benefit. They believe that understanding Arabic through reading the Qur'an can help improve mastery of other languages, including English.

This perception should be interpreted cautiously, as comparative linguistic research indicates that Arabic and English differ substantially in their phonological systems, although some comparable phonetic and articulatory features may exist (Abdelgadir, 2021; Addow et al., 2025). Instead, this perception aligns with the theory of linguistic transfer, suggesting that knowledge of one language can facilitate acquiring another, especially when sound patterns and linguistic structures overlap (Ellis, 2020). The students' responses show that reading the Qur'an functions as a natural phonetic and phonological exercise that can help their

English language acquisition. These responses reflect their belief in the Qur'an's miracle.

The second benefit also connects to the Input Hypothesis, where meaningful, repetitive exposure to language enhances comprehension and fluency. In this case, Qur'an recitation, including its Arabic language, is a comprehensible input for English learning. According to the lecturer's explanation in this research interview, they sometimes compare makharijul huruf and tajwid to English pronunciation after reading the Qur'an. The lecturer asserts that makharijul huruf in reading the Qur'an is the same as English phonetics, while tajwid is phonology. This enrichment and reinforcement can also be seen as an embodiment of the lecturer's belief in the miracle of Al-Qur'an.

This benefit aligns with previous research showing a positive relationship between Al-Qur'an recitation (though not as a prelude to learning) and English language learning. Reading and memorizing Qur'an verses enhances phonological awareness of English learners (Wahidah et al., 2025). This closely relates to the information provided by both the student-respondents and the lecturer in this research. Students can learn English vocabulary while reading the Qur'an. The digital and printed Qur'an that the students read is commonly equipped with an English translation. Students can learn Islamic technical terms in English from the translation in their Qur'an.

The benefits students gain from reciting Al-Qur'an before studying exist in the pre-, in-, and post-learning phases. Students can feel excited, relaxed, and more ready to learn; the learning process can run more smoothly; students can concentrate and understand the

Table 1. A synthesis comparing the findings of previous researches with the novelty of this research

Previous researches findings			This research findings (2025)	
Baity & Nidhom (2022).	Wibowo & Syahrin (2023)	Surya & Fanreza (2024)	Benefits for language learning	Boosting language learning attention and motivation
				Promoting language acquisition/learning and transfer
Making it easier to pursue knowledge	Improving learning outcomes	Calming the studying process; Instilling discipline	Benefits for learning in general	Streamlining learning
Hoping and supplicating to Allah		Creating an Islamic school environment; Improving religious practice	Religious benefits	Enhancing religious obedience

lesson better; and the lessons learned will be more valuable. The post-learning benefit is based on the questionnaire responses to R21 and R24, which show that, after learning, students can immediately and easily apply the lesson.

These general learning benefits of reciting Al-Qur'an are supported by Islamic educational psychology, which holds that reciting the Qur'an fosters inner tranquility. Listening to or reciting the Qur'an significantly reduces anxiety, induces relaxation, and improves mental focus, thereby preparing the heart and mind for deeper reflection and learning (Baity & Nidhom, 2022; Rozali et al., 2022). The classroom environment influences students' language literacy and learning (Nursaid et al., 2026). When students recite the Qur'an before learning, they engage in ritual and cultivate mental and emotional readiness that optimizes comprehension, attention, and meaningful learning experiences.

In this research, reciting Al-Qur'an takes only about five (5) to ten (10) minutes at the beginning, but it has a great impact on the whole learning process. Based on the lecturer's experience, reading Al-Qur'an is an effective way to prepare students for learning because they focus on the verses read together or in an estafette way. She admitted that it differs from the class she taught at another university, which did not include reciting Al-Qur'an as a prelude to learning.

The religious benefit of reciting Al-Qur'an to start learning is nurturing students' religious devotion. Based on the students' questionnaire results, the religious benefits include practicing and improving the ability to read Al-Qur'an, understanding and improving *tajwid* (the rules of reading Al-Qur'an), strengthening Qur'an memorization, improving understanding of the meaning of Al-Qur'an, and getting closer to Allah and religious teachings.

The religious benefits of reciting Al-Qur'an in this research align with several previous studies showing that integrating Qur'an recitation into learning routines improves students' reading fluency, *tajwid* competence, and Arabic vocabulary development (Sandy et al., 2024). Reciting Al-Qur'an fosters mindfulness, moral awareness, and a stronger sense of spiritual identity among learners (Karyodiputro, 2025). More importantly, making Al-Qur'an *tadarus* a habit before studying shapes high school students' *akhlakul karimah* (noble morals) (Fadil et al., 2023; Yanto et al., 2025). Grounding the learning environment in spiritual practice enhances academic readiness and nurtures

students' religious devotion.

In fact, a few students improved their ability to read Al-Qur'an after several meetings. Many students also mentioned this in the questionnaire. One of them mentioned that if their Qur'an recitation is wrong, they are immediately reprimanded. As described earlier, the lecturer frequently corrects students' Al-Qur'an reading, reminds them of *tajwid* rules, and motivates them to improve their skills. Additionally, students who recite Al-Qur'an well often help and correct their friends' reading. All stages of reciting Al-Qur'an as a prelude to learning contribute to improving students' Islamic spiritual aspect. In this case, the spiritual aspect includes knowledge of *tajwid* and the skills to apply it when reading Al-Qur'an. Both are parts of a muslim devotion/obligation.

One of the students' *akhlakul karimah* developed through reading Al-Qur'an before learning, as found in this research, is discipline. It is not directly mentioned by the students, but acknowledged by the lecturer. The discipline is manifested by the students' compliance in doing the activity of reciting Al-Qur'an at the beginning of every meeting and downloading the digital Qur'an or bringing their printed Qur'an; regularity in reading Al-Qur'an verses together with all classmates or individually in an estafet way; and accuracy in marking the Qur'an verse that has been and will be read. Previous studies have also proven that reading Al-Qur'an before learning can help to form students' disciplined character (Aini et al., 2024; Sandria et al., 2022). Consistently implementing reading Al-Qur'an before learning at IAIN Palopo is a larger-scale way to instill discipline in students' lives.

Overall, the benefits of reciting Al-Qur'an for language learning are, first, boosting language-learning attention and motivation and, second, promoting language acquisition and transfer. It facilitates multiple abilities, mainly the verbal-linguistic aspect, since reciting Al-Qur'an provides comprehensible input for language learning, both knowledge and skills. It relates to the correlation between the ability to memorize the Al-Qur'an (*tahfidz*) and the logical-mathematical intelligence (Sugilar et al., 2020). Reciting the Qur'an provides rich linguistic content that supports reading, listening, and speaking skills. Moreover, this research shows that it is routinized at the beginning of language classes.

The third benefit of reciting Al-Qur'an is that it streamlines learning, including language learning. It helps students be ready to learn, experience and enjoy learning, and then value and benefit from it. This refers to the statement

in the introduction of this research article that an opening learning activity should be relevant to the subject because it can determine learning success. Indeed, reciting Al-Qur'an is a relevant prelude to learning English. The fourth benefit is that reciting Al-Qur'an enhances students' religious obedience by encouraging them to carry out practices related to Al-Qur'an itself and other related Islamic teachings. The third and fourth benefits fall under the affective aspect, specifically emotional and spiritual competences.

The third and fourth benefits seem outside the focus of language learning, but they clearly align with and support it. The third benefit supports students' attitude toward the learning process, and the fourth benefit becomes the foundation for students to participate in learning, including language learning. In addition, this research identified one more benefit of reciting Al-Qur'an: the social aspect. This is reflected in the students' orderliness and compactness when they read Al-Qur'an together, and in their willingness to help a friend correct his/her mistakes when they read in an estafet way in class. It is also likely that a few students help a friend improve his/her ability to read Al-Qur'an outside the classroom, as the lecturer suggested.

The benefits of reciting Al-Qur'an as a prelude to learning in English language class found and classified in this research are manifestly connected and scaffold one another. The religious benefits are the basis on which reciting Al-Qur'an provides the students with spiritual and emotional competence. These religious benefits then feed into the benefits of learning in general. The benefits of reciting Al-Qur'an for learning in general help students develop better psychomotor and affective competencies. These benefits, in turn, feed into the benefits of (specific) language learning. Reciting Al-Qur'an for language learning specifically provides students with linguistic knowledge and insight. This research moves from reciting Al-Qur'an at the start of the lesson to English language knowledge.

Many previous studies have shown that reading Al-Qur'an benefits the learning process and students' intelligence. This research also shows that reading Al-Qur'an before starting the lesson benefits language learning. Students and their language learning benefit more from reciting Al-Qur'an regularly at the beginning of the language class. Learning that connects subject matter to religious or cultural values can increase students' involvement in the learning process. Reciting Al-Qur'an creates a holistic learning atmosphere aligned with Islamic educational values. Fortunately, this is

one of the visions of many Islamic education institutions, such as IAIN Palopo. IAIN Palopo changed its status to Universitas Islam Negeri (UIN) Palopo in 2025 and was officially inaugurated by the Minister of Religion at the end of the year.

■ CONCLUSION

The results of this research revealed that: 1) the students gave a positive response to the activity of reciting Al-Qur'an as a prelude to learning in English language class; 2) the activity of reading Al-Qur'an before starting the lesson has several benefits, namely: a) it boosts the students' attention and motivation to language learning, b) it promotes language learning and transfer, c) it helps the students to be ready, experience, and profit from the learning, d) it enhances the students' religious obedience. Reciting Al-Qur'an as a prelude to learning also reflects the academic and religious cultures of Islamic educational institutions.

Public and Islamic educational institutions can adapt reciting Al-Qur'an as a prelude to learning to their circumstances. It can be integrated into an academic program, and then its implementation should also be evaluated. Specifically for language learning, language teachers/lecturers should have an ample base knowledge of Arabic and comparative linguistics to precisely bridge Qur'anic reading to other language learning. Further research could take the form of a quantitative study to establish a statistical correlation between the habit of reciting Al-Qur'an and language learning. It can employ a closed-ended survey to identify more specific benefits of reciting Al-Qur'an for language learning.

■ DECLARATION OF GENERATIVE AI USAGE IN THE WRITING PROCESS

During the drafting of this manuscript, the authors used Google Forms, Google Translate, Thesaurus, SmartArt, Grammarly, and Mendeley to distribute questionnaires, translate text, choose appropriate words, create figures, refine sentences and structure, and write citations and references. Following the use of these tools, the authors reviewed and revised the content as necessary and accept full responsibility for the final content of the article.

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