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Teacher Assistance in Improving the Quality of Students'
Al-Qur'an Reading through Tajweed Learning
at TPQ Hidayatul Qurro'

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Abstract: *Studying recitation is the basis for improving recitation when studying the Qur'an. Recitation as a foundation causes recitation of recitation done first before people learn the Qur'an in more detail or usually in line with learning the Qur'an itself. Studying recitation is helpful to improve the quality of reading the Qur'an, both in sound and rhythm, but the most urgent is to justify the meaning. The need for the recitation of recitation is significant because it is used to improve children's reading of the Qur'an, especially regarding the law of nun and tanwin, and mad reading. Therefore, so that children quickly learn the Qur'an, especially in terms of reading the Qur'an, TPQ must learn the knowledge of recitation to children. Tajweed material includes the rules of reading the Qur'an, among others: Makhraj Letter Hijaiyah, Provisions Qalqalah, Provisions Nun and Mim Musyaddadah (Tasydid), Provisions Lam Letters, Provisions of the Sukun, Provisions of Ikhfa, Provisions of Izhar, Provisions of Qalqalah, Provisions on Nun and Mim Musyaddadah (Tasydid), Provisions on Ra Letter, Mad Provisions, Provisions on Alif and Lam Syamsiyah Letters, Provisions on Alif and Lam Qamariyah Letters, Waqaf Provisions, and Sajadah Verses; 2) The step of recitation is done by the cleric first reading a short verse, for example, a sentence in a poem that is long enough to a certain waqaf then the students follow it simultaneously. After that, one by one, the students were allowed to read what had been said simultaneously. If there is an error in the pronunciation, mainly from the perspective of recitation, it is immediately reprimanded and justified; 3) The strategies adopted include: having a mature and strategic education plan and having a learning curriculum that includes: 1) The existence of clear learning objectives 2) The existence of suitable learning methods and techniques and is applied continuously with various innovations and evaluations 3) The existence of a material or teaching material that is representative and by the learning objectives 4) The existence of a professional teacher in the field of learning the Qur'an.*

Keywords: Quality Reading, Tajweed Learning.

Introduction

Learning tajweed is the basis for improving reading when studying the Qur'an. Tajweed is a foundation that causes learning recitation to be done first before people look at the Qur'an in more detail or usually along with learning the Qur'an itself. Learning tajweed helps improve the quality of reading the Qur'an, both in sound and rhythm, but the most urgent thing is to justify the meaning.

In essence, learning the Qur'an must be carried out by all capable Muslims. Memorising the Qur'an is the primary obligation for every believer, as well as teaching it. Memorising the Qur'an can be divided into several levels, namely: learning to read it smoothly and well, according to the rules that apply in *qira'at* and *tajweed*, the second is learning the meaning and intent contained in it, and the last is learning to memorize by heart, as was done by the companions at the time of the Prophet, until now (Raghib As-Sirjani & Abdurrahman A. Khaliq, 2007).

Misreading will change the lafadh in the Qur'an. And changes in lafadh will automatically lead to changes in reading or *qiraat*. There are differences in *qira'at* in the Qur'an that are influential, and some are not in taking the law. For example, in lafadh *waarjulikum* and *waarjulakum* (QS. al-Maidah/6:6). The legal implications are very different. The first states that the feet are only wiped when ablution, while the second states that the feet are washed (Muhammad Ibn Rushd, 2000). However, even though it has no effect in taking the law, a change in lafadh will cause the overall meaning or meaning of the Qur'an to be understood in a different sense.

Therefore, learning tajweed is applied with the aim, *firstly*, to minimize the occurrence of errors in reading the Qur'an, which leads to a change in meaning. The *second* is to help understand the Qur'an correctly and adequately. So it is hoped that a santri, after learning recitation, will be able to apply his tajweed knowledge to improve the quality of his reading.

However, most TPQ students ignore tajweed learning. The phenomenon that occurs at the TPQ Hidayatul Qurro' in Pikatan Village, Wonodadi Blitar, is that the average student often does not attend when the recitation class is scheduled. This results in the learning of recitation that is carried out cannot being maximized. If learning recitation cannot be maximized, then what happens is that students do not understand the lesson and are unable to apply it when reading the Qur'an. The following phenomenon is that students are

usually only able to understand the recitation material, but students cannot apply it when reading the Qur'an. It is also often found in various areas. Because using it requires its intelligence. So that the reading quality of TPQ students still cannot be improved or is in a low category.

Indeed, in terms of quantity, learning of the Qur'an in general and tajweed, in particular, is experiencing significant development. This is marked by the emergence of educational institutions that specialize in religious learning, such as madrasah diniyah and Islamic boarding schools, which the broader community has known as a medium to guide and train children or adults to understand the teachings of Islam from an early age so that parents are moved to include their children. Their children are at the educational institution (Syamsul Rijal Hamid, 2006).

However, what is the meaning of development in quantity if the development of quality is not significant. Therefore, comprehensive and integrative tajweed learning is needed by learning the Qur'an so that children are more aware of the importance of recitation learning. Teacher Assistance in Improving the Quality of Students' Al-Qur'an Reading through Tajweed Learning at TPQ Hidayatul Qurro' in the form of community service-based research.

Method

Seeing the implied meaning of the title and the problems studied, this research is a type of field research with a qualitative approach, namely analysis that does not carry out quantitative data calculations (Lexy J. Moleong, 2015), with a naturalistic or interpretive paradigm. Data were collected from a natural setting as a direct data source. The fundamental paradigm is used because it allows researchers to find the meaning of each phenomenon so that they are expected to see local wisdom, traditional wisdom, moral values (emic, ethical, and noetic) Emik can be defined as an individual or personal moral values, ethics are extrinsic and universal values, noetics are collective moral values. As well as theories from the subject being studied. The in-depth meaning of the data and the ability to develop an approach can only be done if the facts are sufficiently detailed and synchronized with the existing theory.

This research design uses a case study type with a PAR design, which seeks to describe a specific setting, object or event in detail and depth. The case study is research that aims to study a particular social

unit intensively, which includes individuals, groups, institutions, and society (Yatim Riyanto, 2001).s

Considering the type of research, the primary data sources in this study are the words and actions of teachers and students at TPQ. Research data will be collected *first* through observation techniques. *Second*, it was collected through interview techniques, namely by direct communication and conducting questions and answers with teachers and students. *Third*, research data will be collected through documentation.

The data analysis technique used is a descriptive technique by taking three steps that coincide according to Miles and Huberman, namely: 1) data reduction, namely classifying, directing, removing unnecessary and organizing data; 2) data displays, namely: finding meaningful relationship patterns and providing the possibility of concluding, and 3) conclusion drawing/verification (Miles MB & Huberman, 1992).

Checking the validity of the data (trustworthiness) in this study uses the opinion of Lincoln and Guba that the implementation of checking the validity of the data is based on four criteria, namely the degree of trust (credibility), transferability, dependability and certainty (confirmability) (YS. Lincoln and Egon G. Guba, 1985).

Result and Discussion

The Importance of Learning Tajweed

The need for learning recitation of recitation is critical because it is used to improve children's reading of the Qur'an, especially regarding the law of reading nun mati and tanwin, and mad. Therefore, so that it is easy for children to learn the Qur'an, especially in terms of reading the Qur'an, TPQ must teach tajweed to children. Tajweed material includes the rules for reading the Qur'an, including Makhraj Hijaiyah letters, Qalqalah provisions, Nun and Musyaddadah provisions (*Tasydid*), Lam provisions, Mim Sukun provisions, Ikhfa provisions, Izhar provisions, Idgham provisions, Iqlab provisions, Ra provisions, Mad provisions, Alif and Lam Syamsiyah provisions, Provisions for Alif and Lam Qamariyah Letters, Waqf Provisions, and Prayer Prayer Verses.

The science of Tajweed aims to guide how to pronounce the verse correctly so that the pronunciation and meaning are preserved. Knowledge of makhraj letters suggests how to remove letters from the

mouth properly. Understanding the nature of letters is useful in pronouncing letters.

Reading and listening to the recitation of the Qur'an has been done since the revelation was revealed to the Prophet Muhammad, and he was the first to read it, then followed and taught to the companions. Reading the Qur'an is not the same as reading newspapers or other books, which are merely human words. Reading the Qur'an is reading the words of God and communicating with God, so someone who reads the Qur'an is as if he is in dialogue with God. Therefore, it is necessary to have good and correct knowledge or skills in reading the Qur'an by the guidance of the rules of tajweed. Tajweed, according to its meaning, is to correct and improve the sound of reading the Qur'an according to specific legal regulations. While the definition of tajweed according to the term is a science that provides all understandings about letters, both letter rights and new laws that arise after letter rights are fulfilled, which consist of the characteristics of letters, mad rules, and so on. For example, tarqiq, tafkhim and the like. In *matan al-Jazariyyah*, it is explained that the science of recitation is a science that gives an understanding of the rights of the nature of letters and *mustahaq al-huruf*.

From the several meanings of recitation above, in general, the subject or scope of learning recitation of tajweed can be divided into two parts, namely: a. *Haq al-surat*, namely everything that is common (must exist) in every letter. This letter includes the characteristics of the letter and the places where the letter comes out. If the right of the letter is removed, then all spoken sounds may not contain meaning because the sound becomes unclear. b. *Mustahaq al-huruf*, namely new laws that arise due to specific causes after the rights of letters are attached to each letter. *Mustahaq al-huruf* includes laws such as *izhar*, *ikhfa'*, *iqlab*, *idgam*, *qalqalah*, *gunnah*, *tafkhi 'm*, *tarqiq*, *mad*, *waqaf* and others (Sei H. Dt. Spear Nature, 2008).

One of the differences in recitations between one person and another depends on whether or not the reader is fluent in the pronunciation of the letters. For this reason, it is necessary to study and know where notes come out and their characteristics, which is then used as an individual training material continuously (intensively) so that it can be precisely by the rules of the correct pronunciation of letters.

Steps to Improve the Quality of Children's Al-Qur'an Reading Through Tajweed Learning

The step of learning tajweed is done by the ustadz first reading a short verse, for example, a sentence in a poem long enough to reach a certain waqf, then the students follow it simultaneously. After that, one by one, the students were invited to read what had been said simultaneously. If there is an error in the pronunciation, especially from the point of view of recitation, then it is immediately reprimanded and justified.

The basic technique of the Jibril method begins with reading a verse or waqf, then imitated by all students. The teacher reads one or two more poems, each of which is replicated by all students. And so on until they can mimic the teacher's reading exactly. In this case, teachers are required to be professional and have qualified credibility in the field of learning to read the Qur'an and excellent and correct tajweed. The Jibril method has its characteristics in its application, namely by using two stages, namely: 1) The tahqiq stage is learning to read the Qur'an slowly and fundamentally. This stage begins with introducing letters and sounds to words and sentences. This stage deepens the articulation (pronunciation) of a letter correctly and correctly according to the makhraj and the characteristics of the letter. 2) The tartil stage is learning to read the Qur'an with medium and even fast duration according to the rhythm of the song. This stage begins with introducing a verse or several verses the teacher reads, then repeated by the students (Muhaimin Zen and Akhmad Mustafid, 2006). In addition to deepening articulation, the tartil stage also introduced the practice of the laws of tajweed such as reading mad, waqaf and ibtida', the law of nun dies and tanwin, the law of mim death and so on.

Another method that can be considered for teaching tajweed to students is the yanbu'a method. The yanbu'a method is a method of learning to read, write and memorize the Qur'an, which is systematically arranged in 7 volumes. How to read it directly without spelling, fast, precise, correct and not broken by makharij al-letter and the science of tajweed. This method was created by KH. M. Ulin Nuha Arwani and friends. The yanbu'a method is designed with rasm utsmani and uses punctuation and waqf signs in the al-Qur'an rasm utsmani. The yanbu'a learning method consists of 7 (seven) parts plus one part for beginners and one part for rote material. In general, learning with the yanbu'a method is done by example from the teacher, then imitated and repeated. In particular, there are several

parts of learning with unique methods, such as the introduction of *gara'ib* (unusual reading), which is done by reading it repeatedly until it is memorized. The seven *yanbu'a* sections consist of an introduction to letters and vowels, pronunciation of letters (*makhraj*), *tajweed*, *gara'ib*, explanations of the writing of *rasm utsmani* and general writing models in Indonesia, as well as some material for memorizing daily prayers, writing the Arabic *pegon* model (Java)."

There is another, namely the *qiroati* method. KH discovered the technique of reading the Qur'an *qira'ati*. Dachlan Salim Zarkasyi (d. 2001 AD) from Semarang, Central Java. This method, which has been spread since the early 1970s, allows children to learn the Qur'an quickly and easily. The *qira'ati* process consists of six volumes of Qur'an reading textbooks. After completing the preparation, KH. Dahlan willed that not just anyone would teach the *qira'ati* method, but everyone could be taught the *qira'ati* process. The teacher must be taught the *qira'ati* way (*ijazah bi al-lisan*).

The methods adopted in the learning process with the *qira'ati* method approach are the lecture method, practice/practice method, imitation method (*musyafahah*), synthetic method (*tarkibiyyah*) and sound method. The characteristics of the *qira'ati* process are direct reading (students read without spelling), classical and private, CBSA, module, systematic, assistance, varied, flexible, and creative (Alfiyah, 2008).

Strategies to Improve Children's Al-Qur'an Reading Quality

The strategies implemented include: having a mature and strategic educational plan and having a learning curriculum that includes: 1) The existence of clear learning objectives 2) The existence of suitable learning methods and techniques and applied continuously with various innovations and evaluations 3) The existence of materials or teaching materials that are representative and by learning objectives 4) The existence of professional teachers in the field of learning the Qur'an.

One of the elements that must exist in a learning process, including *tajweed* learning, is the element of learning objectives or teaching objectives. The purpose of teaching, as expressed by Oemar Hamalik is, "a description of the behaviour that is expected to be achieved by students after teaching takes place" (Oemar Hamalik, 2006). So the learning objectives are the expectations of changes students achieve from the learning process.

Learning objectives must be formulated in advance before teaching activities, and this is because goals are something that is intended for learning activities. Abdorakhman Gintings explained, "learning objectives must be set before the learning and learning process takes place so that teachers as drivers and students as passengers understand what behavioural changes will be achieved and how to achieve them (Abdorrakhman Gintings, 2008). "If the learning objectives are not set beforehand, then like a bus or car that runs without a goal, the learning will not take place effectively. Ahmad Sabri added, "The goal formulation must be clear, namely how students should behave at the end of the lesson" (Ahmad Sabri, 2005). So the teacher or educator must have specific competencies to formulate learning objectives.

Likewise, in the learning of tajweed in Madrasah Diniyah, some goals are formulated in advance before the teaching is carried out. The primary purpose of recitation of tajweed is the fluency of a person in pronouncing the pronunciation of the Qur'an with the knowledge that our scholars have conveyed by giving *tarqiq* (thin), thick, buzzing, long, and short, and so on. So this knowledge will not be known perfectly unless you have to learn directly from scholars who are experts in this science.

The purpose of tajweed is to maintain the reading of the Qur'an from errors and changes and to maintain the oral (mouth) from reading errors. Studying tajweed is fard kifayah while reading the Quran well (according to tajweed) is *fardlu 'Ain*.

The science of Tajweed aims to guide how to pronounce the verse correctly so that the pronunciation and meaning are preserved. Knowledge of makhraj letters suggests how to remove letters from the mouth properly. Understanding the nature of letters helps pronounce letters.

In addition, the proportional ratio of teachers to students is an essential factor in implementing the Ummi method, which has a teacher-student ratio of 1:15. Al-Qur'an learning will be effective if there are no more than 15 students. Al - Qur'an learning at TPQ Hidayatul Qurro has a teacher to student ratio of 1:12-15 according to the number of teachers and students. Meanwhile, learning al-Qur'an in other TPQ has a balance of teachers to students of 1: 16-18 so that the conditioning and learning become less conducive.

Student progress reports result from evaluations carried out by teachers on their students, which can be carried out every meeting,

once a week, or in the form of official accounts such as student report cards. TPQ Hidayatul Qurro implements an evaluation of al-Qur'an learning, which consists of a daily review using achievement books and an evaluation per semester by providing a unique report card for learning al-Qur'an. *Fashah*, rote, *garib* material and Tajweed material. Assessment using numbers with an interval of 65-100 with categories excellent, good, enough, and less.

Conclusion

Based on the description above, it can be concluded as follows: first, the need for learning tajweed is critical because it is used to improve children's reading of the Qur'an, especially regarding the law of reading *nun mati* and *tanwin*, and *mad*. Therefore, so that it is easy for children to learn the Qur'an, especially in terms of reading the Qur'an, TPQ must teach tajweed to children. Tajweed material includes the rules for reading the Qur'an, including Makhraj Hijaiyah letters, Qalqalah provisions, Nun and Musyaddadah provisions (*Tasydid*), Lam provisions, Mim Sukun provisions, Ikhfa provisions, Izhar provisions, Idgham provisions, Iqlab provisions, Ra provisions, Mad provisions, Alif and Lam Syamsiyah provisions, Provisions for Letters of Alif and Lam Qamariyah, Provisions for Waqf, and Verses of Prayer Prayers; *Second*; The step of learning tajweed is done by the *ustad* first reading a short verse, for example, a sentence in a poem that is long enough to reach a certain waqf then the students follow it simultaneously. After that, one by one, the students were invited to read what had been said simultaneously. If there is an error in the pronunciation, especially from the point of view of recitation, then it is immediately reprimanded and justified; *Third*, the strategies implemented include: having a mature and strategic educational plan and having a learning curriculum that includes: 1) The existence of clear learning objectives 2) The existence of suitable learning methods and techniques and applied continuously with various innovations and evaluations 3) The existence of materials or teaching materials that are representative and by learning objectives 4) The existence of professional teachers in the field of learning the Qur'an.

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