The Student's Ability to Read the Qur'an at Islamic Education Program Universitas Negeri Padang (A Need Assessment Study)

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Abstract

The research aims to describe the student's ability to reading Al-Qur'an at the department of Islamic Education at Social Sciences Faculty, Universitas Negeri Padang. This research uses a quantitative method, where data were collected by test to 130 students of 2017. Then, data were analyzed by statistical analysis using SPSS 22. Respondents read the specified verses of the Al-Qur'an. The reading of these verses is checked based on the rules in reading Al Qur'an, especially makharijul hurf, the law of nun and tanwin, the law of mim, mad wal qasar, and waqaf wa ibtida. Each error subtracts 2 points from 100. The results of the study: As many as 37.7% or around 49 people out of 130 are very poor. 20.8% were categorized as very good, 16.2% were categorized as not good, 13.8% were classified as adequate and 11.5% were classified as good. It indicates that half of the students' abilities are still not good in reading the Qur'an following tajwid rules. The result of the research will be useful for the department of Islamic Science to design their laboratory program in helping students increase their ability in reading Qur'an well.

Keywords: *student, ability, reading Al Qur'an, tajwid*

Introduction

Research shows that the reading ability of the Qu'ran of Universitas Negeri Padang (UNP) students is categorized as very good 10.83%; good 30%; 21.25% enough; not good 12.91% and bad category 25%. (Murniyeti., 2012). These figures indicate that students who can read the Qur'an are sufficient and bad categories balanced with those who have good abilities. Other studies related to the frequency or habit of reading the Qur'an among students, found rare categories of 35%, often 40%, always 35% (Kosasih, Ahmad, 2012). It means that the number of students who rarely read the Qur'an is the same as those who always read it. This shows that in general the ability and intensity of reading the Qur'an of UNP students still need to be improved.

The ability to read the Qur'an of Department Islamic Studies (IAI) of UNP students has never been studied. This department is relatively new, now in its third year. The ability to read the Qur'an is an important requirement for a prospective teacher of the Islamic Education department which aims to produce prospective Islamic teachers or known PAI teachers who are reliable at public schools. One of the requirements of a PAI teacher is to have a good ability to read the Quran because the Qur'an and Hadith are the main sources of Islamic teachings that need to be read and referenced whenever discussing the teachings of Islam. In connection with this, in the PAI Study Program Strategic Plan, it is planned that the granting of the Quran reading certificate will be passed to IAI students who will graduate (Guidelines for implementing the Quran of IAI 2018). Without the certificate, students are not allowed to graduate. It's so important that learning to read the Qur'an is necessary for the Major of Islamic Education (PAI) Study Program students. So far there has not been a clear description of the ability of PAI students in reading the Qur'an.

This article aims to describe the ability to read the Qur'an of IAI students in 2017 in the context of need analysis of the design of the IAI Laboratory activities in UNP to help students possess key supporting skills as prospective professional teachers. This is very important given the challenges of industry 4.0 which require competent transitions in their fields. IAI graduates or students must be ready to enter the community with all their special abilities and expertise. The ability to read the Qur'an well is one of them.

Ability comes from the word able, which means ability, ability, the strength we try with ourselves. (Depdiknas, 2007), whereas Poerwadarminta defines ability in the sense of power (able, able) to do something, while ability means ability, skill, strength (Poerwadarminta, 2007). Woodworth and Marquis defines abilities in three meanings, namely (achievement) which is the actual ability, which can be measured directly with certain tools or tests, (capacity) which is a potential ability, which can be measured indirectly by measuring the ability individuals, where these skills develop with a combination of basic and intensive training and experience, (aptitude) that is quality that can only be revealed/measured by special tests. (Woodworth, R.S.and Marquis, 1957).

The Qur'an is the holy book of Islam. It is Arabic. The term Al Qur'an is the Word of God as a miracle (as proof of the truth of Muhammad's prophethood) which was revealed through the angel Gabriel to Muhammad SAW written in Arabic-language *Mushaf* manuscripts / narrated in the way of worrying and seen as worshiping to read it.

Ethics/manners read the Qur'an according to (Al Qaradhawi, 2001)(Al Qaradhawi, 2001): Read the Qur'an with *tartil*, slowly. The perfection of *tartil* is to read carefully the pronunciations and clear letters, one letter does not mix with other letters because mistakes in pronouncing letters cause changes in meaning and cannot distinguish one letter from another letter (Az Zarkasi in (Al-Qardhawi, 1999)). The Qur'an must also be read with a beautiful rhythm and sound. A beautiful voice will add to the beauty of the Qur'an so that it moves the heart and shakes the heart. In a hadith, the Prophet said: "the most beautiful person whose voice is the person who if you read the Qur'an you find he is afraid of Allah SWT."

It is also important to read the Qur'an by *Tajweed*. It is very necessary to read the Qur'an following the recitation. *Tajweed* is derived form of *madhi jawwada fiil* which means to smooth, perfect and strengthen (Annuri, 2010). The purpose of studying the science of recitation is to keep the tongue from mistakes when reading the Qur'an (*lahn*). *Lahn* is divided into two namely *lahn Jaliy* (real, clear) and *lahn khafi* (cryptic, hidden). Among the errors in *lahn jaliy* are: changing letters by letters; changing *harakat* with *harakat*; change *sukun* with *harakat*. *Lahn khafi* (cryptic) mistakes that do not change meaning such as not sounding *gunnah* (hum), are not long enough in reading the mandatory *mad*.

Tajweed science is correcting and smoothing the sound of reading the Qur'an according to certain rules of law (Asad, 1980) The rules include: (1) reading law; (2) *Makhrajul hurf*; (3) *Shifatul hurf*; (4) *Ahkamul hurf*; (5) *Mad* (6) *Ahkamul-auqaauf*.

Below is a description of these rules:

1. The law of reading (how to read) is the law of reading *isti'azah*, *bismillah* and *verses*. This method has 4 types: (a) Read the three separately between *ta'awuz, basmallah and verses* of the Qur'an; (b) Read the three sequentially; (c) Read *isti'azah* separately while *basmalah* and verse are read together; (d) Connect *isti'azah* and *basmalah* while letters are read separately.
2. *Makhrajul hurf* (letters out of the oral cavity)

The division of the *makhraj hurf* among others according to (Annuri, 2010):
   a) Oral cavity group (*waw, Alif and ya*)
   b) Throat group *(Hamzah, Ha, 'ain, ha, ghain, kha)*
   c) Tongue groups (*fa, kaf, jim, syin, yes, dhat, lam, nun, ra, tha, dal, ta, dha, ta, zal, dhat, sin*)
   d) Group of two lips (*fa, waw, ba, mim*)

    e)   Nasal cavity group *(ghunnah)*

    f)   The pronunciation of the letters above must be removed from the oral cavity correctly.

3. *Shifatul hurf* are properties that only come when the letter is out of *makhraj* that is clear, soft and so on. (Annuri, 2010). There are two *shifat hurf,* namely: The nature of nature and the nature of *'aridh* (future) which is divided into 11 pieces: (1) *Idgham* (inserting the first letter sound to the letter that welcomes it (2). *Izhar* (clear/bright), (3) *Ikhfa* (hidden/ hidden/faint), (4) *1qlab* (swapping), (5) *Mad* (long), (6) *Tafkim* (thick/light) *and Tarqiq* (thin/light) (7) *Waqaf* (stop), (8) *Sakat* / saktah (stunned) by holding your breath, (9) sukun/sakin (dead/not marching), (10) *Harakat* (alive/marching).

4. *Ahkamul hurf* (certain laws for letters) are divided into:

    a)   The law of death *Nun* and *tanwin*: *izhar, idgham bi gunnah, iqlab, ikhfa*

    b)   Dead Mim Law: *Ikhfa Safawi, Idgham Mimi, Izhar Safawi,* Law of Commemorative Nun and Nun, Aim being echoed by 2 societies, Nun echoed by 2 societies
        Idgham's law is divided into three : (1) *idgham mutamtsilain (idgam* to the same *makhraj hurf* and its nature); (2) *Idhgam mutajasinain (idgam* to the same *makhraj hufr* but different); (3*) Idgham mutaqaribain (idgham* to adjacent to *makharaj hurf* and their nature)

    c)   *Lam ta'rif* law, which is the law / how to read alif-lam when facing *hijaiyyah* letters. This method is divided into two: *Alif-lam qamariah* is read *izhar qamariyah* (clearly read), (2) *Alif-lam syamsyiyah* is read *idgam* (input to the next letter)

5. *Mad* (long). *Mad* is lengthening the sound with one of the original *mad* letters. *Mad* is divided into 2 namely: namely *Mad tahabi'i* which is the length of 2 *harakat* and *Mad fa'i* (branch) because of *hamza* and because of *sukun.*

6. *Ahkqamul auqaf* (stop-stop location). *Waqf* according to the term means to decide the sound of a sentence in a certain time, not so long, then take a breath once to restart the reading of the Qur'an (Annuri, 2010). There are 4 types of time, namely,

  1) *Waqf intizhari*, i.e. stop at a certain word to then repeat the various qiraat in the verse.

  2) *Waqaf iqtibari*, i.e. stop when the teacher is asking questions to his students (may waqaf or not)

  3) *Waqf idhtdirari*, namely waqaf because it is forced for example shortness of breath, sneezing, forgetfulness and others. But it should be repeated with the previous word. If the meaning is perfect then the reading should start again from the next word

  4) *Waqaf ikhtiari*, namely waqaf because of his own choice rather than the three reasons above. This *Waqf* is divided into 4 namely (Annuri, 2010):

  (1) *Waqf tamm* (*waqaf* when the meaning of the verse is complete and is not related to both its meaning and lafazh with the next verse. ط قلى

  (2) *Waqf Kafi* (stop at a verse that has perfect meaning but the lafaz of the verse is related to the following verse

  (3) *waqaf hasan* stops at the perfect verse and the verse is related

  (4) *waqaf qabih,* stop at a verse that is not yet perfect in meaning
        waqaf signs:

    a.   م must stop

    b.   ط the perfect place to stop

    c.   ج may stop, may continue

    d.   ز may continue, mainly

    e.   ص place to stop, as a relief for those in need.

    f.   (قال) stopover first

    g.   صلى was passed on first

    h.   قف, according to one opinion, in this place may stop

    i.   لا must not stop

    j.   (ك) same as the previous waqaf

    k.   (... '... ...') may stop at one of these signs but may not stop at both.

Method

This research method is quantitative descriptive. With the test technique the ability to read the Qur'an is determined, with variables namely:

(1) pronounce the letter *hijaiyah* correctly (makhrajul hurf/letters)

(2) reciting verses of the Qur'an following the recitation (*Nun Mati and Tanwin*)

(3) Recitation of the Qur'anic verses following the recitation (*Mim mati*)

(4) reciting verses of the Qur'an following recitation (*Mad wa Qashar*)

(5) reciting verses of the Qur'an following recitation (*Waqaf wa Ibtida '*)

For the reading ability test, the Qur'an verses that have been reviewed and the readings are determined according to the meaning of the text and *tajwid.* The procedures undertaken in analyzing data are as follows:

1) prepare the verses to be read by the respondent

2) prepare an assessment format from the appraisal grid consisting of: *makharijul* letters, *Nun and Tanwin law, mim law, Mad wa Qashar, waqaf wa ibtida*)

3) Tabulate read errors according to the format

4) Analyze data using SPSS 22

5) Add up all the errors read.

6) Each error subtracts 2 points from the 100 points provided.

7) Transform the acquisition score to be stated

   a. Very good = 90-100

   b. Good   = 80-89

   c. Enough   = 70-79

   d. Less   = 60-69

   e. Very less = 50-59

Results and Discussion

The results of processing and analysis through SPSS 22 obtained data showing the condition of students' ability to read the Qur'an from several aspects, especially from the following aspects:

Makharijul hurf,

The ability to read the Qur'an among them can be seen from the aspect of the ability to issue letters according to the sound they should. Of the 130 respondents involved, 15 people (11.5)% were able to make a sound without errors. 1 of them as many as 23 people (17.7%); 2 of the 12 people (12%); wrong 3 as many as 20 people (15.4%); wrong 4 as many as 8 people (6.2%) wrong 5 as many as 15 people (11.5%), wrong 10 as many as 19 people (14.6%) wrong 8,11,13,15 each 1 person (0, 8%).

The data above shows that the ability to issue letters correctly for IAI students still needs to receive the most attention. Only 11.5% were able to pronounce properly and correctly while 88.5% still had errors ranging from mild to severe as the data above.

The law reading *Nun and tanwin*

The law of death and tanwin: *izhar* (clear), *idgham bi gunnah* (melting reading accompanied by hum), *iqlab* (replacing sound into a meme*), ikhfa* (faint reading with hum).

The data obtained are: as many as 26 people (20%) read it correctly with no errors at all. One of the 28 people (21%); false 2 as many as 23 people (17.7%) wrong 3 as many as 12 people (12%) wrong 5 as many as 18 people (13.8%) wrong 4 as many (3.1%); 10 people were 10 people (7.7%) while 4 were wrong 6,7.9 each were 6 people (4.6%), 3.1%, 1.5%, and 0.8%.

The data above shows that 20% of students can read according to the law of *nun and tanwin* without being mistaken the rest 80% are still wrong with different levels of error.

The law of *Mim sukun*

The law of *mim sukun* is Ikhfa *safawi, Idgham mimi, Izhar safawi*, the law of the *mim and nun* who is dedicated, the mim is echoed by 2 societies, *Nun* is echoed by two societies.

The data obtained are: There is no wrong as many as 12 people (9.2%), one as many as 21 people (16.2%), wrong 2 as much as 15.4%, 3 as many as 17.7% wrong 4 as much as 11.5 %, wrong 5 as many as 21 as many as 16.2%, wrong 10 as much as 6.2%, the rest wrong 6,7,8,11 each with a percentage of 3.8%, 2.3%, 0.8% and 0, 8% The data above shows that students who read according to recitation, especially the *mim sukun* section, amounted to 9.2%, the rest have errors in different levels.

The law of *Mad wa Qashar*

The data obtained are: zero errors of 16 people (12.2%), error 1 of 20 people (15.4%), error 2 of 15 people (11.5%), error 5 of 22 people (16.9%) %), 10 errors were 10 people (7.7%), while errors 4, 6,7,8,9,11 and 12 were 6.9%, 5.4%, 6.9% respectively 3.8%, 1.5% 1.5% and 0.8%. This data shows that the ability of students to read according to the recitation, especially the new *Mad wa Qashar* of 12.2%, the rest have errors in different levels.

Waqaf wa ibtida '

The data obtained were: there were no errors of 12.3%, errors 1 were 22.3% errors 2 were 21.5%, errors 3 were 14.5%, errors 5 were 18.5%, errors were 4.6 and 1 each at 6.2%, 3.1% and 0.8%

His data above shows that as many as 12.3% of students have been able to read and stop according to the provisions. The rest stop and start reading verses of the Qur'an not based on existing rules.

Based on all the data above, it can be grouped the ability to read the Qur'an of the first generation of IAI students in 2017 as the following table.

Category

Table 1. The ability to read the Qur'an of the first generation of IAI students in 2017

		Frequency	Percent
Valid	A	27	20.8
	B	15	11.5
	C	18	13.8
	D	21	16.2
	E	49	37.7
	Total	130	100.0

If depicted in the diagram, the above classification can be shaped like the following figure.
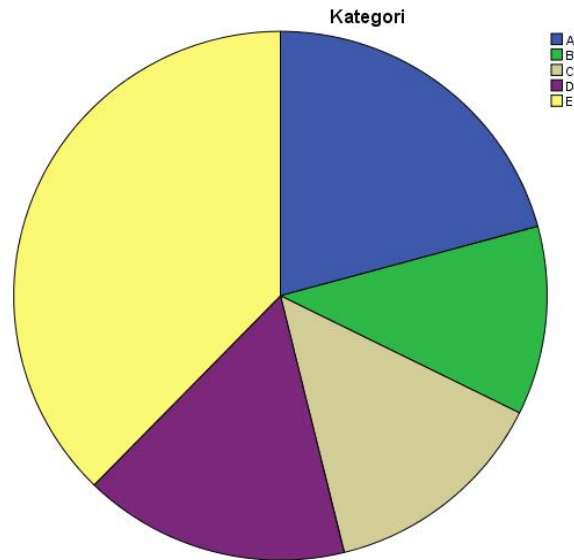
Figure 1. Diagram of the ability to read Al Qur'an at IAI students in 2017

The ability to read Al Qur'an for IAI students in 2017 is as follows: As many as 37.7% or around 49 people out of 130 are very poor. 20.8% were categorized as very good, 16.2% were categorized as not good, 13.8% were classified as adequate and 11.5% were classified as good. When combined between the very good and good categories then around 49.2% of the ability of 2017 class students is good and very good. It means that more than half of IAI students in the first class of 2017 have sufficient, less and very few abilities. Even, more than half of the poor are at very poor levels.

This condition is certainly not ideal. The IAI Department as a new institution at UNP which has the enthusiasm to produce professional graduates in the field of Islamic education needs to make a good program and pay more attention to this issue.

As a new institution, this is certainly a challenge as well as an opportunity for the IAI majors. By conducting a need analysis through research that is fully supported by UNP, it is seen that the campus and department managers want improvement from this aspect. The IAI Department Laboratory will compile a good program and with good facilities and infrastructure to alleviate this problem. Because after all it was realized that it is very important for prospective religious teachers to master and be able to read the Qur'an well. Al Qur'an is the main reference for Muslims, especially for prospective Islamic educators. This is the profile of graduates who are coveted by IAI as contained in the Vision, mission, goals, and objectives of the establishment of this department.

Besides, the ability to read the Qur'an influences learning outcomes. Other studies have shown that the ability to read the Qur'an is significantly and positively correlated to the learning outcomes of Medan POLYTECHNIC students (Suherman, 2017). (Nuryamin, 2015) at UIN Alaudin Makasar shows that the ability to read and write the Qur'an influences the Tafsir subject. This ability can certainly also affect other similar subjects such as the science of hadith, usul fiqh, muamalah fiqh, Arabic and others. If this ability can be improved it will also be able to improve the ability of students to master religious subjects in general and become a reliable PAI teacher in particular.

Conclusions

The students' ability to read the Qur'an of the 2017 IAI class still needs to be improved. Through research in the context of need analysis for the Laboratory activities program which is fully supported by UNP, the Department of Islamic Studies and the Head of the IAI Laboratory can design Al Qur'an learning in laboratories effectively and efficiently.

Acknowledgments

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