Implementation Of *Tahsin* And *Tahfidz* Learning In Improving Reading Ability And Memorizing The Qur'an Skill

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ABSTRACT

The study discusses the implementation of tahsin and tahfidz learning in improving reading ability and memorizing the Qur'an skill. This research is a qualitative research and it uses a phenomenological and descriptive approach. This research was conducted at Tahsin and Tahfidz Al-Birru Houses. The authors obtained data through observation, interviews, and documentation involving administrators, coordinators, and participants. The writers analysed the data using qualitative descriptive analysis. In this study, the authors obtained data from the implementation of tahsin and tahfidz learning at Al-Birru which takes place differently from learning in general. It had its own special characteristics. The implementation of tahsin and tahfidz learning itself goes through three stages, namely the pre-instructional stage, the instructional stage, and the evaluation stage. The implementation of tahsin and tahfidz learning is said to be effective because the method used is in accordance with the circumstances of the participants. In tahsin learning the teacher uses the guiding book and talqin method, while in tahfidz learning the teacher uses a variety of memorization deposit methods. Apart from the learning methods, there are driving factors that help the effectiveness of learning activities. However, there are also inhibiting factors found by the teachers who came from the participants themselves. However, this is not a long term problem in learning activities. Because the output results of the participants' reading ability and memorizing the Al-Qur'an skill are getting better and smoother as the purpose of implementing these programs and many participants are willing and pass to become teachers.

Keywords: Learning; Reading ability and memorizing the Qur'an skill; Tahsin and Tahfidz.

1. INTRODUCTION

Education is a must in human life. Education is continuity of life because education is a very basic need for humans. So that education has always been an important problem. Article about the regional regulation on Al-Qur'an education states that every student can not only read and write the letters of the Qur'an properly and correctly, but also be fluent, understand, appreciate, and practice the contents of the Qur'an.[1] The implementation of Al-Qur'an education in non-formal and informal education is equivalent to the implementation of Al-Qur'an education in formal education. The procedure for administering Al-Qur'an education in non-formal and informal education channels is adjusted to the content of the local excellence curriculum at the formal education level.[2]

In several books, the authors note that there are several rules that must be maintained by the memorizers of the Qur'an, one of which is that correcting the reading takes precedence over memorizing. This is one of the reasons why it is important to study the *tahsin* Qur'an.[3]

Allah says in QS. Al-Muzammil : 04

$$\text{أَوْزِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ﴿٤﴾}$$

"And read the Qur'an with *tartil*."

Tartil is reading the Qur'an slowly and in accordance with *tajwid* and *makhraj*. The law of studying *tahsin* theoretically is *fardhu kifayah*. While the law of reading the Qur'an with the rules of recitation is *fardhu 'ain*. It is so important to study and read the Qur'an according to the rules. Apart from reading and understanding it, as a

Muslim, you must also try to memorize it. Indeed, one of the privileges of the Qur'an is to memorize it, as in the hadith:

يُقَالُ لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِى الدُّنْيَا فَإِنَّ مَنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَؤُهَا

Meaning: "It is said to those who read (memorize) the Qur'an later: "Read and go up and tartillah as you are in the mental world, because your position is at the end of the verse you read (memorized)." (*H.R.* Abu Dawud and At-Tirmidhi).

The hadith above explains that anyone who memorizes the Qur'an will be elevated by Allah in heaven later. Every human being is encouraged to teach the Qur'an to himself, his family, and others. Besides that, one must also think about, reflect on, understand, and practice it in everyday life.

« خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ »

Meaning: "The best among you are those who learn the Qur'an and teach it." (*H.R.* by Bukhari)[4]

So, the importance of education for every human being, especially the education of the Qur'an is the obligation of every Muslim to learn it. However, at this time the awareness and willingness of the community in studying the Qur'an, whether it is for improving their reading or memorizing is still low and lacking. They prioritize their time to earn a living compared to learning the Qur'an and there are also those whose will is not balanced with time, so that they feel dissatisfied (Abdul Aziz, 2015).

In recent years, memorizing the Qur'an has become a trend in this country. This trend can be proven by the flocking of enthusiasts to memorize the Qur'an which is accompanied by the increasing number of special *tahfidz* educational institutions and almost moldy in all parts of Indonesia. The enthusiasm of the Indonesian Muslim community is high to memorize the Qur'an as a sign of increasing awareness of the religiosity of the Indonesian people. This makes the *Tahfidz* Qur'an institution one of the most popular non-formal ineducation circle today. According to Fathoni, the existence of *tahfizul* Qur'an in Indonesia was increasingly lively when it entered the era of Independence in 1945 until the 1981 *Musabaqah Tilawatil* Qur'an.

According to Fathoni, the development of the teaching of tahfizul Qur'an in Indonesia after the 1981 MHQ can be likened to a flood that cannot be dammed anymore. If previously it only existed and developed on the islands of Java and Sulawesi, since 1981 until now almost all regions in the archipelago, except Papua, have thrived like mushrooms in the rainy season from primary to tertiary education levels, both in formal and non-formal education.[5]

According to the General Manager of Social Affairs, Da'wah, and Advocacy of PPPA Daarul Qur'an, Ustaz Agus Jumadi who also handles the Tahfdiz Center (RTC) House, the latest data on the number of tahfidz houses throughout Indonesia that have been verified by the system has reached more than 1,200 (republika,co, id). This number is certainly not a small amount, but in the midst of the proliferation of tahfidz institutions, based on the observations that the authors saw, there are still many tahfidz qur'an institutions that only pursue memorization targets and pay less attention to tahsin (reading quality) and recitation. There are many tahfidz institutions for example Qur'an cycle program that is programmed to memorize 10 juz of the Qur'an within 1 month. As a result, students only focus on pursuing a lot of memorization, without paying attention to the quality of reading, especially to explore the verses of the Qur'an that are memorized. Besides that, the authors also surveyed several Qur'an houses that lack teaching staff and there are also Qur'an houses which have narrow locations, while the number of students reaches hundreds of people. This is presumably due to a lack of learning strategies implemented in the tahfidz Qur'an learning.

The ability to read and memorize the Qur'an is very important today. Many people are looking for a place to help them in reading and memorizing, including at the house of *tahsin* and *tahfidz* Al-Birru. This place is one solution to help people from children to adults who want to be able to read and memorize. Like the purpose of the establishment of this Qur'anic institution, namely as a center for preaching the Qur'an, now the house of *tahsin* and *tahfidz* Al-Birru is increasingly known by the wider community.

Based on interviews, there were several cases that the informant met regarding the reasons why people did not want to learn *tahsin*, including being embarrassed because they were older, feeling busy with their work so they didn't have time to study the Qur'an, and some were satisfied with their reading ability so that they no need to study anymore. If this is allowed, it will have an impact on the wider community and future generations. Therefore, the learning process of *tahsin* and *tahfidz* can run optimally, it is necessary to find places and friends who support to study the Qur'an and it is very important to have teachers who have an understanding of science in their fields so that when studying together we can find out where the shortcomings and weaknesses are and also errors in reading or memorizing the Qur'an.

Based on the explanation above, the writer wants to examine the implementation of *tahsin* and *tahfidz*

learning in improving the reading ability and memorizing skills of participants in RTT Al-Birru. The existence of the *Tahsin* and *Tahfidz* Al-Birru houses can help the anxiety of the people who want to learn the Qur'an without having to stay overnight.

2. RESEARCH METHODOLOGY

Based on the formulation of the problem, this research aims to collect data and information from real life and actual circumstances.[6] On this occasion, the researcher used a phenomenological and descriptive approach. Researchers conducted observations of participants to explore the events that occurred by participants. Descriptive approach describes existing phenomena, both natural phenomena and human engineering. This research examines the forms, activities, characteristics, changes, relationships, similarities, and differences between the two and other phenomena.

The subjects in this study were the coordinator of the *tahsin* and *tahfidz* programs and adult participants of the *tahsin* and *tahfidz* programs at the *Tahsin* and *Tahfidz* Al-Birru Houses. The reason why the researcher chose the coordinator and participants as subjects of the study is because both of them are directly related to the problem in this study. The coordinator plays a direct role which is in charge to the implementation of *tahsin* and *tahfidz* learning so that he knows the conditions of the participants during learning process, while the participants feel the learning process and who knows about the changes in themselves, especially in the ability to read and memorize the Qur'an during learning activities at *Tahsin* and *Tahfidz* Al-Birru Houses.

To obtain valid data, researchers collect data in three ways, including observation, interview, and documentation.Observation is a data collection tool that is carried out by observing and systematically recording the symptoms under investigation.[7] In this study, the researcher used direct observation when the learning process took place. The researcher made direct observations to the teachers, coordinators, and participants at the *Tahsin* and *Tahfidz* Al-Birru houses, when the *tahsin* and *tahfidz* learning activities took place.

Interview is a question and answer process with someone who is needed to be asked for information or his opinion about something. The type of interview used by the researcher is an in-depth interview. In-depth interview is a process to obtain information for research purposes by means of face-to-face contact between the interviewer and the informant using or without using guidelines.[8] Researchers conducted interviews with coordinators related to the implementation of *tahsin* and *tahfidz* learning at Al-Birru which included learning programs, teaching methods, learning steps, learning

systems, reading ability, and memorizing skills of the participants.

Documentation is one way that researchers can do to get an overview from the subject's point of view through a written media and other documents written or made directly by the subject concerned.[9] The documentation obtained by the researcher is in the form of photos of learning activities and writings obtained from the foundation's social media.

Data analysis in this research uses qualitative descriptive analysis. According to Mukhtar, descriptive qualitative research is a research method used by researchers to obtain knowledge and theory from a place with a certain period of time. The data analysis goes through three ways, namely:

1. First is data reduction, in which the data obtained are reduced and then summarized, sorted into what is needed, focused on the theme, and arranged systematically. The data reduction process was carried out continuously during the research. At this stage the researchers conducted data reduction according to the discussion regarding the implementation of *tahsin* and *tahfidz* in improving reading ability and memorizing the Qur'an skill.

2. Second is data presentation. After the data has been reduced, the next step is to present the data. The sorted data is then organized so that it is easy to understand both in terms of time and the subject matter. In presenting the data, the researchers packaged it in a descriptive narrative form.

3. Third is drawing conclusions. After reducing and presenting the data, the researchers draw conclusions from the overall data that has been obtained. The data has been presented in the form of a description of the results of his new discovery and then clarified again in the conclusion. Based on the data that has been obtained and after carrying out the stages above, the researchers conclude the essence of the research results.

To prove the truth of the research data obtained, it is necessary to test the validity of the data by testing the credibility of the data. In assessing the credibility of the data, it can be carried out through triangulation of sources, triangulation of data collection techniques, and time. In this study, researchers used source triangulation as a data check which was done by checking the data that had been obtained through several sources then the data obtained were analyzed by the researchers so it produced conclusions and then asked for agreement from these sources.

3. DISCUSSION AND RESULT

3.1 Implementation of *Tahsin* and *Tahfidz* Learning in Improving the Reading and Memorizing Ability of Participants in RTT Al-Birru

The implementation of *tahsin* and *tahfidz* learning at Al-Birru is carried out through three stages as follows:

a. Pre-instructional stage

This stage is carried out by the teacher at the beginning of the learning process. At this stage, the learning activities in the *tahsin* and *tahfidz* classes are the same. All participants form a *halaqoh* (group), then the teacher invites to the introductions first, after that the teacher conveys the learning contract and the rules that apply when the learning takes place. Both must be obeyed by all participants.

b. Instructional stage

At this stage, it has entered the core stage of learning. Participants must bring an Ottoman manuscript that will be used in every lesson. There are differences in learning activities between the *tahsin* class and the *tahfidz* class. In the *tahsin* class, learning begins with the teacher does *talqin surah al-fatihah* to all groups. All participants follow the readings read by the teacher. After the joint *talqin* is finished, it is continued with the delivery of material, for practical material, *talqin* is still carried out, after the material is delivered, participants are asked to make an independent deposit to the teacher which is usually carried out in a relay or according to the teacher's policy. From this deposit, the teacher will be in charged of correcting the readings of the participants. The target in this *tahsin* class is that participants must master the letters and rules of *tajwid* and be consistent in long and short reading and also *ghunnah* detention.

While learning in the *tahfidz* class, the memorization deposit are made by the participants. Participants who are ready are welcome to come forward and deposit their memorization. When depositing, the teacher listens using the participants' manuscripts. Participants start with *ta'awudz* and *basmalah*. If there is an error from the participant, the teacher gives a knock on the table if there is an error in terms of fluency, *tajwid*, and *makharijul* letters. In addition, the teacher also

marks a circle or line as a sign of an error by the participant when reading or memorizing. If the participant does not memorize fluently when making a deposit, the participant is expected to step back and carry out his memorization first. After the participants finished depositing their memorization, the teacher delivered corrections and suggestions regarding *makharijul* letters, *tajwid*, and fluency. He also gave motivation to the participants about tips for memorizing the Qur'an easily.

During class learning, participants must bring a *tahfidz* watch book. After the participants deposit their memorization, the teacher writes the results of the deposit in the watch book. In addition, the teacher also gives assignments regarding letters or verses that must be repeated at home so that participants do not forget and strengthen their memorization. The memorization system is continuous, if the long *surah* is memorized, the deposit is per verse and the next verse is added. For example, the first deposit is verse 1 and 2, then memorized again in the next verse. Then for later memorization, repeat all the verses that have been memorized earlier. However, if the memorized *surah* is a short *surah*, the deposit for the full memorization of one *surah* is followed by the next *surah*.

c. Evaluation Stage

At this stage, an assessment of the performance of the participants is carried out during the learning activities.

In learning in the *tahsin* class, evaluation tests are carried out in writing and practice. For the written test, participants work on questions related to the *tahsin* material that has been delivered. As for the practice test, each participant is asked to read the verse text that has been determined by the teacher. This test is carried out in which participants must come forward one by one to face the teacher. While learning in the *tahfidz* class, the evaluation is carried out in two stages, namely:

a) Daily Evaluation

Daily evaluation is carried out at every meeting, namely at the time of depositing or after depositing. In this evaluation, if there are corrections, participants are asked to re-memorize the verses. Participants who have completed the memorization of 1

juz and meet all criteria for *muroja'ah* through a gradual memorizing deposit (¼ *juz*, $\frac{1}{2}$ *juz*, and 1 *juz*). One sits down to the teacher before the *juziyah* exam to the leadership. Participants can *muroja'ah* 1 *juz* once sitting with the teacher if there is enough time for learning. If the learning time is not enough, *muroja'ah* can be ¼juz or $\frac{1}{2}$juz first and continue at the next meeting. For participants who have memorized more than 1 juz, for old and new *muroja'ah* memorization. But if the time is not enough, the participants are quite *muroja'ah* new memorization. Participants can also *muroja'ah* a *surah* which according to him is not fluent, and then it may be a *muroja'ah* to the teacher so that memorization gets stronger.

b) *Juziyah* Evaluation

Juziyah Evaluation is the *tahfidz* test which is done once sitting to the leader. This test is only allowed for those who have completed memorizing 1 *juz*. Participants who will take the *juziyah* exam during the waiting time are not allowed to add new memorization. The *muroja'ah* time is adjusted to the day of the participant's choice at the time of the learning meeting. Participants can *muroja'ah* 1 *juz* once sitting with Ustadzah Fairoh if there is still enough time for learning. If time is not enough, *muroja'ah* can be done ¼*juz* or $\frac{1}{2}$ *juz* first and continue at the next meeting.

The *juziyah* exam is held on Monday or Thursday according to the agreement of the two participants and the leadership. This test is carried out before the *tahfidz* class started and it is witnessed by the teacher. The *juziyah* exam is carried out from the beginning of the *juz* to the end of the *juz* in one sitting.

Juziyah exam results are seen in terms of *makharijul* letters, *tajwid*, and fluency. If the three qualities meet the requirements, it is allowed to be continued. If it is not, then you should try again. For participants who are accepted for memorization, there are 4 levels such as *maqbul, jazid, jazid jidan*, and *Mumtaz*. Those who are accepted will receive a *juziyah* certificate and must attend the Tahfidz Al-Birru graduation.

3.2 Effectiveness of *Tahsin* and *Tahfidz* Learning Implementation in Improving Participants' Reading and Memorizing Ability at Al-Birru RTT

Learning *tahsi*n and *tahfidz* at Al-Birru uses Ottoman manuscripts. For learning *tahsin*, the guide book and *talqin* methods are used for all participants. Submission of material is packaged in sentences that are easily understood by participants. For *talqin*, participants usually practice reading verses which are done one by one after that the readings that have been read are corrected by the teacher.

For learning *tahfidz*, it uses various memorization deposit methods. Participants are free to choose the method they want and think that it is easy. This was implemented because the participants came from different backgrounds and abilities, so that with this various method the participants were easier to memorize. Every time the participants finish memorizing, the teacher provides corrections and constructive motivation to the participants. This is done so that participants know where the errors are in reading and memorizing so that they are eager to correct them until they are correct.

By using this method, learning *tahsin* and *tahfidz* is always alive. Participants focus on participating in learning, so that learning can be effective. The learning objectives are achieved where the participants' reading ability and memorizing the Qur'an skill increases and gets better according to the rules of reading.

3.3 Encouraging and Inhibiting Factors in the Implementation of *Tahsin* and *Tahfidz* Learning in Improving the Reading and Memorizing Ability of Participants in RTT Al-Birru

The ongoing learning cannot be separated from the encouraging and inhibiting factors. In learning *tahsin* and *tahfidz* at Al-Birru, the encouraging and inhibiting factors were also found. They are as follows:

1. Encouraging Factor

a. Enthusiastic participants

The enthusiasm of the participants in participating in classroom learning is one of the encouraging factors to the smooth learning. It can be seen from the enthusiasm and learning motivation of participants in studying the Qur'an. They have various activities. However, this busyness did not prevent them from being enthusiastic about studying the Qur'an.

b. Participants' rules

All participants are required to comply with applicable regulations. This order is a contract that must be fulfilled. In addition to arrivals, this regulation includes the number of days of learning entry. If the participant breaks this rule without any logical reason, the first consequence that will be given is a warning, and then the next consequence will be issued. And the participants must come on time before learning begins. The existence of this fairly strict order encourages students to get used to forming a disciplined attitude, so that when learning in class they can be more focused and not distracted.

2. Inhibiting Factor

In *tahsin* learning, the difficulties and confusion of participants in understanding light material and actually understanding heavy material became a small obstacle to the learning process. While in *tahfidz* learning, obstacles were found in participants who come late without any logical reason. This is felt to hamper the smooth learning process in the classroom.

4. CONCLUSION

The presence of Qur'anic institutions in Indonesia has not fully answered the needs of the community in realizing their desire to study the Qur'an properly and correctly. In terms of the implementation of *tahsin* and *tahfidz* learning that has been running, it has proven that there are still many who only focus on rote memorization and pursue the quantity of memorization and abandon the quality of reading (*tahsin*). If this is the case, achieving this level of effectiveness is quite difficult. Departing from Al-Birru, classroom management has indeed been neatly formed starting from the rules, the learning process, participant evaluation, and the role of the teacher. So that, the implementation of *tahsin* and *tahfidz* learning can be effective, one of which is the existence of a learning method or strategy suits to the needs of the participants.By using this method, the participants enjoy more and more easily understand both in theory and practice in reading and memorizing the Qur'an. From the side of the teacher who plays an active role in helping participants to be able to read and memorize the Al-Qur'an properly and correctly, the result is that the ability of the participants to read and memorize the Qur'an is progressing. From the written test, most of the participants have understood and memorized the Qur'an. And from the practice test, the participants were able to read and memorize the Qur'an according to the *makharijul* letters, *tajwid* and fluently.

AUTHORS' CONTRIBUTIONS

The Contribution from this study is that the Indonesian government which is engaged in education should cooperate with schools both at the formal and non-formal levels to improve the ability to read and memorize the Qur'an.

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