



The Contribution of *Tahsin* to Increase Quality of Reading Al-Qur'an

Fakhrurrozi¹, Achmad Farhan Rafli², Ahmad Nazrian³, Arief Wijaksono⁴, Faisal⁵
Ardhian Saragih, ⁶Muhammad Shalihin

¹Program Studi Hukum Ekonomi Syariah, Indonesia
^{2,3,4,5,6}Program Studi Pendidikan Bahasa Arab, Indonesia
ro.zi24@yahoo.co.id

Abstract

The purpose of this research is to see how far the contribution of learning Al-Qur'an *tahsin* is to the reading of the *jama'ah* (children) of the *tahsin* program participants. Then improve the quality of Al-Qur'an reading *jama'ah* (children) *tahsin* program participants. Then make the *tahsin* Al-Qur'an participants able to memorize the Al-Qur'an. This goal originated from the problem of the *jama'ah* (children) of the *tahsin* participants, who had difficulty reading and understanding the Al-Qur'an. Because of this, they were increasingly lazy and away from the Al-Qur'an. The author here uses the PAR (Participatory Action Research) method, which is an approach that wants to empower the congregation by starting from the problems and needs of the *jama'ah* (children). According to the researcher, this method is the most suitable for the *jama'ah* (children) condition. The results of this study are author saw changes in reading the Qur'an in the *jama'ah* (anak-anak) with the *tahsin* Al-Qur'an program. This change can be seen from the *jama'ah* (anak-anak) of the *tahsin* participants who can read the Qur'an properly and correctly. Overall the Al-Quran *tahsin* activities went well. The smooth implementation of the activity indicated this. There was a significant change in the reading of the congregation (children) in reading the Qur'an, which made this activity a success and received a good response from the community. It is hoped that research like this will be carried out by educational observers and will serve as a reference for future researchers.

Keywords: Tahsin; Al-Qur'an; Tajwid

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Introduction

Islam is a religion that teaches its adherents to have good morals.¹ to develop humans and make them a generation of morals, these humans should study their religion. By studying religion Islam provides instructions so that humans have noble and good character. In Islam, there are two primary foundations as a way of life so that humans have good morals in the form of the Qur'an and Sunnah.² The Qur'an and Sunnah are guidelines that will lead a person to happiness in the world and the hereafter. The Al-Qur'an and Sunnah are part of the Islamic Religion. Thus one of the means to study religion is to study the Al-Qur'an and Sunnah. On this occasion, the author will focus on the Qur'an as the main topic of this study.

Al-Qur'an is the word of Allah *Subhanahu wata'ala*, which was revealed through the angel Jibril to Rasulullah *Sallallahu'alaihi wasallam*.³ Al-Qur'an is the holy book of Muslims as a foundation or guideline for living in the world. So it is appropriate for a Muslim to study the Qur'an properly and correctly. Because one of the characteristics of a good Muslim is being able to read, understand, and reflect on the contents of the Qur'an correctly and accurately.

In the Al-Qur'an itself, many verses encourage a Muslim to study and read the Al-Qur'an. This is marked by the first revelation that came down, namely surah al-'alaq verses 1-5, which in the first verse reads ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ in this verse there is the word (اقْرَأْ) which in Indonesian means "Read." In Arabic, the word is a command word, meaning we, as Muslims, are ordered to read. So that we can see that the command to read is the first revelation that came down, which is the perfect word of Allah *Subhanahu wata'ala*. By reading, we can know His commandments and prohibitions. A Muslim was created not solely to play around. His creator ordered him to read so that he could always worship Allah *Subhanahu wata'ala*, and always be in the way of Allah *Subhanahu wata'ala*, Lord of the Worlds. That is the urgency of the word read, so read, read.⁴ Thus, as Muslims, we are required to study, especially the Qur'an.

Learning is a process of educative activities that color the interaction between teachers and students. This interaction has educational value because teaching and learning activities are carried out, aimed at, and directed to achieve a goal formulated before learning is carried out. The hope that never disappears and is always demanded is how students can master the subject matter delivered by educators thoroughly. And this is a problem that educators often feel because it is a complex problem. The difficulty exists because students are not only individuals with uniqueness but also social beings with different backgrounds.⁵ So sometimes, to overcome this, it is necessary to instill in students learning the Qur'an from an early age.

Studying the Qur'an is very important, considering the Qur'an is a guide for human life. The family and institutions such as schools should teach the Qur'an early to create a generation of good morals and manners. There are many lessons related to Al-Qur'an Learning. However, the author here only focuses on learning *Tabsin* Al-Qur'an. *Tabsin* learning is an activity that focuses on students being good at reading the Qur'an, pronouncing the letters, *madhya*, laws, and so on. Aimed at achieving excellent and correct reading so as not to change the meaning and meaning of the Qur'an itself.

Prophet Muhammad *Shallahu'alaihi wasallam* urged his people always to make it a habit to read the words of Allah *Subhanahu wata'ala* both for people who already understand or those who do not

¹ Kerukunan Beragama, Tinjauan Kurikulum, and D I Sd, "Pendidikan Agama Islam Dan Budi Pekerti Dalam Membangun" 4, no. 2 (2019): 119–124.

² Hilda Ainissyifa, "Pendidikan Karakter Dalam Perspektif Pendidikan Islam," *Jurnal Pendidikan UNIGA* 8, no. 1 (2017): 1–26.

³ Agus Tino Mulio, "Tafsir Ayat Mutasyābihāt Dalam Tafsir Ulin Nuha Karya Syaikh Salim 'Alwan" (Universitas Islam Negeri Sumatera Utara Medan, 2021).

⁴ Muhammad Abduh Tuasikal, "Tafsir Surat Iqro, (1): Bacalah Dan Bacalah!," 2013.

⁵ Nevi Septianti and Rara Afiani, "Pentingnya Memahami Karakteristik Siswa Sekolah Dasar Di SDN Cikokol 2," *As-Sabiqun* 2, no. 1 (2020): 7–17.

understand the meaning and meaning because every letter of the Qur'an that is read *in syaa Allah* will get best as much as one to ten goodness in accordance with the sincerity in reading it.⁶

The Qur'an must be read correctly because if we read it wrong in length and short readings, the reading can change the meaning.⁷ So, every Muslim should have an effort to learn *Tahsin* Al-Qur'an. Because reading the Al-Qur'an is not just reading, but reading the Al-Qur'an has rules, so everyone must learn it. The rules are very detailed. For example, the length, the short, the thickness, and the thinness reading must be like this. The rules above are commonly called the science of *tajwid*. Then other things, such as where we are allowed to stop reading the Qur'an, and there are also rhythms and manners. The adabs in reading the Qur'an are as follows: First, sincere intentions solely because of Allah *Subhanahu wata'ala*. Second, start with *ta'awwudz*. Third, read in a state of purity. Fourth, read it with the *tartil* method.⁸ Fifth, read with *mentadabburinya*. Sixth, read in a quiet, clean, and holy place.

The science of *tajwid* is not just theory. However, it must be accompanied by practice because how many Muslims master the theory, but when they are ordered to practice it, they have difficulty. As with martial arts and languages, if you only learn theory continuously, but are not accompanied by practice, then this knowledge cannot be mastered to the fullest. Thus learning *tahsin* Al-Qur'an must master the science of recitation and practice it directly.⁹

Observers of the Qur'an have extensively researched research related to Tahsin. Suzannah and Nurman Ginding researched *Tahsin* with the title "Improving The Ability To Read The Qur'an Through The Tahsin Program Based On The Talaqqi Method."¹⁰ Firmansya and friends also researched *tahsin* title, "Training to Read the Al-Quran with the *Tahsin* Recitation Method to Improve Reading Quality for Students of SMA Muhammadiyah 1 Palembang".¹¹ Mursyidi and friends also researched Tahsin entitled "Implementation of Al-Quran Reading Training Using the *Tahsin* Method at Dayah Darutthalibin Al-Aziziyah Gampong Mesjid Baro, Samalanga District, Bireuen Regency."¹²

Some of the studies described related to research from the aspect of the object study, namely improving how to read the Qur'an. However, there are also differences between this study and the studies above. In general, the research related to *tahsin* above used Tahsin as a method of carrying out activities. Then some researchers make *tahsin* the main topic but use the *Talaqqi* method. While this research makes *tahsin* the main topic, it means that the implementation of activities is more about *tahsin*. Fundamental differences can also be seen from the methods used in the study. There are two studies above that completely use different methods from this study. But some have almost the same method but a different model. The research above uses participatory research methods with a service learning model. In contrast, this research uses the PAR (Participatory Action Research) method.

This research needs to be done considering the urgency of the Qur'an itself. Then this research is also to study because the sound of the reading of the Al-Qur'an, if it is not pronounced properly and correctly, will affect the meaning and meaning of the Al-Qur'an itself. This research is

⁶ Yusron Masduki, "Implikasi Psikologis Bagi Penghafal Al-Qur'an," *Medina-Te: Jurnal Studi Islam* 14, no. 1 (2018): 18–35.

⁷ Muhammad Amri Amir, *Ilmu Tajwid Praktis* (Pustaka Baitul Hikmah Harun Ar-Rasyid, 2019).

⁸ Ariyani Desi, "Penerapan Metode Tartil Dalam Pembelajaran Membaca Al-Qur'an Anak Usia Dini Di Ra Unwanul Falah Kupang Rejo Kabupaten Pesawaran" (Uin Raden Intan Lampung, 2022).

⁹ Eka Prasetiawati, "Pengembangan Bahan Ajar Tahsinul Qiro'ah Berbasis An-Nahdliyah Untuk Meningkatkan Keterampilan Membaca Al-Qur'an," *TADRIS: Jurnal Pendidikan Islam* 14, no. 2 (2019): 131–146.

¹⁰ Ginting Nurzannah. Nurman, "Improving the Ability To Read the Quran Through the Tahsin Program Based on the Talaqqi Method," *CES (Journal of Character Education Society)* 5, no. 2 (2022): 305–317.

¹¹ Firmansyah Firmansyah, Mukti Ali, and Romli Romli, "Pelatihan Membaca Al-Quran Dengan Metode Tahsin Tilawah Untuk Meningkatkan Kualitas Baaan Bagi Siswa SMA Muhammadiyah 1 Palembang," *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan* 22, no. 1 (2022): 133–148, <https://doi.org/10.21580/dms.2022.221.10844>.

¹² Mursyidi, "Pelaksanaan Pelatihan Baca Al-Quran Dengan Metode Tahsin Di Dayah Darutthalibin Al-Aziziyah Gampong Mesjid Baro Kecamatan Samalanga Kabupaten Bireuen," *Khadem: Jurnal Pengabdian Kepada Masyarakat* 1, no. 1 (2022): 36–45, <https://ejournal.iaialaziziyah.ac.id/index.php/jkdm/article/view/415>.

essential because it makes a Muslim more enthusiastic about reading the Qur'an. If a Muslim reads the Qur'an properly and correctly, his love for the Qur'an itself will arise.

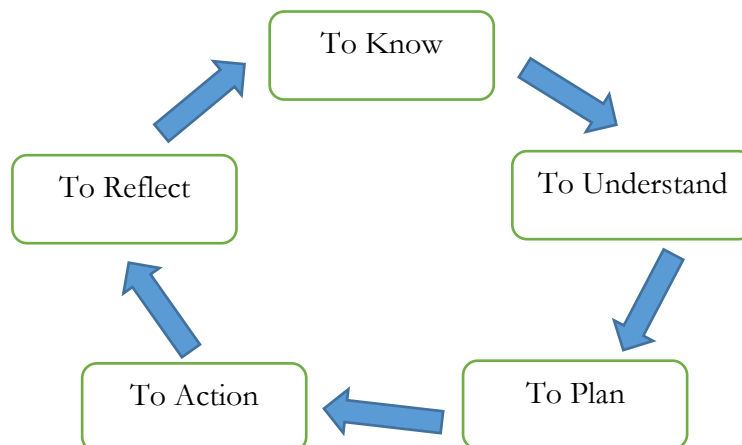
From the description above, consider objects that have or have not been disclosed by previous researchers. The researcher wants to explore more deeply related to this study in the form of "The Contribution of Al-Qur'an *Tahsin* Learning to the Reading of *Tahsin* Program Participants at Masjid Almadinah Bangkinang." The hope is that researchers can see how far *Tahsin's* contribution to one's recitation of the Qur'an is. What is meant by contribution here is influence.

This research was carried out by members of the KKN (Real Work Lecture) group who carried out a mandatory program or activity from one of the programs in the STAI As-Sunnah. This activity is implemented in the holy month of Ramadan in 2022, to be precise, at the Masjid Almadinah Bangkinang. Activities start from the third Ramadan to the twenty-fourth Ramadan. This place is chosen because the author sees this place as a strategic place and is still relatively new. The marked by the new construction of the Masjid Almadinah in 2021.

The apparent problem, which is the reference for this research, is the absence of a *tahsin* program for congregations living around the masjid Al-Madinah. So it is very natural that local children cannot read the Qur'an properly and correctly according to the rules of tajwid science. Then the author also sees a problem reading the Al-Qur'an in the *jama'ah* (children) there. So it cannot be denied that reading Surah Alfatihah, the mother of the Al-Qur'an, always reading every fard prayer, is also problematic. As a result, it will affect the prayer services that we carry out daily. Then when after finishing the prayer, the author saw that some *jama'ah* (children) were reading the Qur'an there. Their reading was still not smooth, meaning it was still stammering. From the various problems above, the writer did this research.

In this study, the researchers used the PAR (Participatory Action Research) method, which is an approach that wants to empower the congregation by starting from the problems and needs of the *jama'ah* (children). Here it can be seen that the *jama'ah* (children) needs *Tahsin's* guidance. Therefore, this method is suitable and follows the current state of *jama'ah*. Participatory Action Research is a research model that links the research process to social change. What is meant by the process of social change here is when the empowerment process can realize three benchmarks. They have a local leader, a shared commitment between communities, and a new institution or agency established according to common needs. This method requires a research process in people's interest cycle and finds practical solutions to common problems and issues that require action and reflection. The PAR (Participatory Action Research) method is a method that requires a cycle for each activity. The PAR (Participatory Action Research) cycle consists of (1) To Know, (2) To Understand, (3) To Plan, (4) To Action, And (5) To Reflect. With this cycle, we can find out how far the *Tahsin* program has been implemented and how far it has affected the congregation's reading of the Al-Qur'an around Masjid Al-Madinah.

The following is a picture of the cycle from PAR (Participatory Action Research):



Picture 1: Cycle PAR (Participatory Action Research)

The purpose of this study is to review the main problems above, namely the inaccurate reading of the Al-Qur'an from the *jama'ah* (anak-anak) of the Masjid Al-Madinah. With the running of the *Tahsin* program, it is hoped that the *jama'ah* (anak-anak) will be able to read at least the Alfatihah correctly and precisely, starting from its short length, the *makbraj* of the letters and its laws. Then readers can see the extent to which the *Tahsin* program has influenced the reading of the Al-Qur'an by the congregation of the Masjid Al-Madinah by looking at the significant reading developments. Another goal is that this research can be a basis for researchers who conduct similar studies or topics.

Result and Discussion

Al-Qur'an, according to language, is reading or something that is read.¹³ Al-Qur'an is *masdar* which is interpreted by *isim maf'ul*, namely *maqrū* (مقرأ), which means read. Whereas if we look at it in terms of the *fuqaha* or religious experts. They define Qur'an as the name for the word of Allah, which was revealed to the Prophet Muhammad ﷺ which was then written in a *mushaf*.¹⁴ So, it can be concluded that the Qur'an is the word of Allah, which was revealed to Rasulullah ﷺ and then conveyed to Muslims to read and practice.

Al-Qur'an can interpret the word, Allah. Revealed intermediary angel *Jibril* Prophet Muhammad ﷺ.¹⁵ Qur'an began written time of Prophet Muhammad ﷺ. As for the Al-Qur'an, it was written in the *mushaf* during the time of the companions of the Prophet Muhammad ﷺ, namely Usman bin Affan *Radiallahu' anhu*. Then the Al-Qur'an was conveyed and spread to mankind in a *mutawatir* manner. Reading the Qur'an is a worship where someone who reads the Qur'an will get a reward given by Allah *Subhanahu wata'ala*. Al-Qur'an begins with *surah* Alfatihah as its primary and ends with *surah* An-Nas.¹⁶

Abdul Wahab Khallaf argues that in his book, namely the book "Ilmu Usul Fiqh," the Qur'an is the word of Allah *Subhanahu wata'ala*, which was revealed through the intermediary of the angel *Jibril* into the heart of Rasulullah ﷺ. Arabic and accompanied by the truth to be used as evidence or reinforcement regarding his acknowledgment as an Apostle. So that it becomes a law for all

¹³ Baktiar Leu, "Pembelajaran Tahsin Tilawah Al-Qur'an Untuk Pembaca Pemula," *Ilmuna: Jurnal Studi Pendidikan Agama Islam* 2, no. 2 (2020): 134–154, <https://doi.org/10.54437/ilmuna.v2i2.159>.

¹⁴ Hasbi Ash Shaddieqy, *Sejarah Dan Pengantar Ilmu Al-Qur'an/Tafsir* (Jakarta: Bulan Bintang, 1977). 15

¹⁵ Pakhrujain Pakhrujain and Habibah Habibah, "Jejak Sejarah Penulisan Al-Qur'an," *Mushaf Journal: Jurnal Ilmu Al Quran Dan Hadis* 2, no. 3 (2022): 224–231.

¹⁶ Muhammad Azizan Fitriana, "Studi Living Qur'an Di Kalangan Narapidana: Studi Kasus Pesantren At-Taubah Lembaga Pemasarakatan Kab. Cianjur-Jawa Barat," *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran, Hadist, Syari'ah Dan Tarbiyah* 3, no. 2 (2019): 65–98.

Humanity, besides being one of the acts of worship, that is by reading it. The Qur'an begins with Surah Al-Fatihah and ends with An-Nas. Which reaches humans completely unchanged because Allah protects it until the end of time, both in writing and in oral form, and is preserved from changes and substitutions.¹⁷ As in the word of Allah *Subhanahu wata'ala* as follows Surah Al-Hijr ayat 9 berbunyi:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“It is certainly we who have revealed the Reminder, and it is certainly we who will preserve it”

Tabsin itself in language means repairing, decorating, beautifying, and making it better from the initial stages.¹⁸ This shows that in reading the Qur'an, there are guidelines and procedures in accordance with what the ancient people read. Thus the existence of *tabsin* is a science that must be learned more primarily so that when reading the Qur'an, it does not change the meaning and meaning of the Al-Qur'an itself

Learning Al-Qur'an *Tabsin* is very important, as explained by the author above. Learning *tabsin* is also important considering that Allah *Subhanahu wata'ala* loves the Al-Qur'an, as stated in its verses. So Muslims who read the Al-Qur'an should learn *Tabsin* first to create a deep love for Al-Qur'an. Apart from that, the author will describe several things related to the urgency of learning *Tabsin* as follows: first, it is easy to be *tadabburi* and internalized by everyone. Second, how to get rewards easily. Third, they can teach others when they can master the Qur'an well. Fourth, it can raise one's degree when reading the Qur'an sincerely and to hope for the pleasure of Allah *Subhanahu wata'ala*, then practicing it properly.¹⁹

In this study, the authors set a target where researchers would see the extent to which *tabsin* Al-Qur'an learning contributes to *Tabsin* program participants at the masjid Almadinah Bangkinang. The following are the targets designed by researchers in the Al-Qur'an *Tabsin* learning activities: First, participants can recognize hijaiyyah letters in the Al-Qur'an. Second, participants can pronounce *hijaiyyah* letters according to the knowledge of tajwid. Third, participants can read the Al-Qur'an better on an ongoing basis. Fourth, participants can memorize the Al-Qur'an at least *juʿz* 30 and a maximum of 3 *juʿz* in the Al-Qur'an.²⁰ Fifth, participants can master the legal rules of recitation science by knowing the laws of tajwid science. They can minimize reader's mistakes in reading and memorizing and can teach it to others, as the words of the Prophet Muhammad ﷺ:

عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»
رَوَاهُ الْبُخَارِيُّ .

“Uthman reported God's messenger as saying, “The best among you is he who learns and teaches the Qur'an.”²¹

The existence of targets made by researchers requires researchers to determine indicators of the success of learning *Tabsin*. An indicator, according to KBBI, is something that can provide (become) instructions or information or can also be interpreted as a sign of success or failure. Indeed, carrying out an activity or program will feel like success or failure. To see the success or failure of *tabsin* learning specifically, the researcher created success indicators as the orientation of these successes and failures. Here the author presents indicators of success in learning Al-Qur'an *Tabsin*: First, sincere intentions solely because of Allah *Subhanahu wata'ala*. Second, believe in yourself that learning *Tabsin* is very easy to learn. Third, *talaqqi* and *musyafahah*, meaning learning the Qur'an directly from an expert face-to-face or directly, because practical lessons do

¹⁷ Sri Tuti Rahmawati, “Implementasi Kurikulum Muatan Lokal Dalam Mencapai Target Hafalan Al-Qur'an 4 Juz (27, 28, 29, 30) Di SD Islam Annajah Jakarta Barat,” 2019.

¹⁸ Suwarno Suwarno, “Pengembangan Bahan Ajar *Tahsin* Al-Qur'an Berbasis Self-Regulated Learning Untuk Mahasiswa” (UIN Sunan Ampel Surabaya, 2020).

¹⁹ Leu, “Pembelajaran *Tahsin* Tilawah Al-Qur'an Untuk Pembaca Pemula.”

²⁰ Umamah Amalia, “Implementasi Program *Tahfidz* Camp Dalam Meningkatkan Kualitas Hafalan Santri Di Pondok Pesantren Daarul Qur'an Putri Cikarang,” in *Bandung Conference Series: Islamic Education*, vol. 2, 2022.

²¹ Muhammad Nur Ichwan Muslim, “Makna Hadits: Sebaik-Baik Kalian Adalah Yang Mempelajari Alquran Dan Mengajarkannya,” 31 Mei, 2021.

require a teacher to see them directly. Fourth, the discipline of reading the Qur'an every free time.²²

The point is that a person must be able to give special time to study Al-Qur'an *Tahsin*. Sometimes most people are given free time but don't put it to good use. This right must be avoided if you want to read the Al-Qur'an properly and correctly because a particular time should be provided for studying Al-Qur'an *Tahsin* itself. Fifth, get used to one type of *mushaf*. Because using one *mushaf* makes it easier for us to read and memorize the Al-Qur'an and aligns our tempo in reading or memorizing it. Sixth, being able to motivate oneself to continue to be enthusiastic in learning Al-Qur'an *Tahsin*. Feel like adding to your memorization or reading targets every day. If someone is in love with something, he is willing to do anything, and so is the Qur'an. If someone already feels attached to it or in love with the Qur'an, he will want peace from the Qur'an, to spend more time with him, enjoy his time with his rabb, and so on. Seventh, open yourself to receive advice from others. Eighth, I hear a lot of *murottal* readings from someone famous for his good, accurate, and beautiful reading.

The STAI As-Sunnah of Community Service participants arrived in Bangkinang on Sunday, April 2, 2022, to be exact. Then the following day, Monday, April 3, 2022, the KKN participants immediately met the management of the masjid Almadinah to socialize regarding the systematic activities to be held at masjid Almadinah Bangkinang. Then what will be carried out, work programs, and matters related to KKN later. The following is the agenda for the activities of KKN participants at the masjid Almadinah Bangkinang, including, First, *ta'limul atfal* (teaching children). Etymologically, the word *ta'lim* comes from Arabic, which is the *masbdar* form of (-علم- يعلم-تعليما). The discussion above is known as the science of *shorf* in the form of a *wazan fi'il tsulatsi mazid biharfun wahid*, a verb done repeatedly or continuously. So the word means teaching something continuously or continuously or repeatedly. According to Abdul Fattah Jalal, the *ta'lim* process is broader and universal compared to the *Tarbiyah* process. This process of *ta'lim* does not only cover external knowledge and also does not only extend to *taqlid* knowledge. *Ta'lim* also includes theoretical knowledge, repeating the study orally, and ordering that knowledge to be carried out.²³

Ta'limul atfal is the first work program related to teaching children about general matters about Islam,²⁴ whether in the form of *Tahsin*, introduction to the Prophet Muhammad ﷺ, *sirah*, Islamic history, *fiqh dasar*, and others of the kind. The purpose of *ta'limul atfal* is so that children here can learn basic things in Islam. There are many young people out there who do not care about their religion. Stammer reads Allah Subhanahu wata'ala's words and does not even know the letters of the Qur'an. So, with this first program, it is hoped that children will know their religion even a little.

²² Nur Khafifah Indriyani Batubara, "Implementasi Program Tahsin Tilawah Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Kaum Ibu Di Masjid Al-Hidayah Desa Marindal 1 Kecamatan Patumbak Kabupaten Deli Serdang" (Universitas Islam Negeri Sumatera Utara, 2021).

²³ Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (Bandung: PT. Remaja Rosdakarya, 1992). h. 30-31.

²⁴ Fitri Handayani, "Implementasi Contextual Teaching And Learning (CtL) Dalam Pembelajaran Mata Pelajaran Aqidah Akhlak Di Mi. Ta'limul Athfal Guyangan Bangsri" (Unisnu, 2017).



Picture 2: Program *Ta'limul Atfal*

Second, *kultum*. *Kultum* is often known as the abbreviation of seven minutes lecture, even though it can be less or even more than seven minutes in practice. Lectures or *kultum*, when viewed from a linguistic aspect, are explaining or telling or explaining orally in conveying what is meant. This kind of interaction purely uses the speaker's verbal ability. It is possible to insert questions in conveying Islamic religious material in lectures or *kultum*.²⁵ This *kultum* program aims to provide motivation, knowledge, law, and other things. Adjusting the time conditions, it will be held after the *isya* prayer before tarawih and after the dawn prayer before the *syuruq*. Usually, it will take half an hour for dawn and 15-20 minutes after *isya*.



Picture 3: Program *Kultum*

Third, the Al-Qur'an *tahsin* program. *Tahsin* itself in a language is to improve, decorate, beautify, and make it better from the initial stages. This shows that in reading the Al-Qur'an, there are guidelines and procedures so that it is in accordance with what was read by the previous people who read the Al-Qur'an properly and correctly. This *tahsin* program is a core program carried out by KKN members from STAI As-Sunnah, Deli Serdang. The Al-Qur'an *tahsin* program is the main study because the author finds more dominant and complex problems. With the running of this program, it is hoped that it will be able to feel changes in the author's target to improve the reading Al-Qur'an of the *jama'ah* (Children) around the masjid Almadinah.

²⁵ Iin Handayani, "Strategi Penyuluh Agama Islam Dalam Pembinaan Keagamaan Masyarakat Di Desa Salemba Kecamatan Ujung Loe Kabupaten Bulukumba" (Universitas Islam Negeri Alauddin Makassar, 2018).



Picture 4: Program *Tahsin Al-Qur'an*

KKN activities began with a *kultum* program held after the *isyah* prayer. This activity has been scheduled as well as *the ta'limul atfal* activities and the main activity, *tahsin*. Activities such as the *azan* and *iqomah* are things that, *in syaa Allah*, the author will routinely do. Besides that, there are also additional activities which are programs from the administrators of the masjid Almadinah in the afternoon and evening in the form of a *bazar*. So, this *bazar* sells staple goods below market prices, intending to help the *jama'ah* (children) get cheaper, more affordable groceries and indirectly introducing the new masjid Almadinah to the *jama'ah* (children). Then the author's goal in participating in this *bazar* program is to facilitate socialization with other *jama'ah* (children) related to the KKN program, which will be held at the masjid Almadinah.

In the first *kultum* on April 5, 2022, the author also socialized the author's work program to the *jama'ah* (children) of *isyah* prayers and *tarawih*, so participate in the KKN program this time. The masjid Almadinah is a new masjid that has been running for eight months since August. This is the first Ramadan for the masjid Almadinah. *Alhamdulillah*, KKN participants were allowed to fill in and become priests and participate as administrators so that KKN participants could carry out the KKN program at the masjid Almadinah. KKN activities positively impact the *jama'ah* (children) around the masjid Almadinah. A mother marks this took the initiative to gather her children and invite them to the masjid Almadina to study. The help of the *jama'ah* (children) can help the writer achieve the target of learning *ta'limul atfal*.

After the morning prayer the following day, the writer is given another opportunity to fill in the *kultum* about 20 minutes before dawn. This is the first cult to be held at dawn. Then in the morning, the KKN participants took the initiative to clean the masjid Almadinah to make the masjid Almadinah more beautiful and cleaner, as well as more comfortable and conducive. In the afternoon, they started the *ta'limul atfal* program, and *Alhamdulillah*, four children came, 3 of them were still at the *iqro'* level, and one was fluent in reading the Qur'an. However, the next day, the number of children studying *tahsin* decreased daily until only one child was left at the end of the KKN.

Faced with this problem, the author took the initiative to try to socialize at school for *tahsin* and *ta'lim atfal* lessons. The sixth Ramadhan, to be exact, is on Friday. The KKN participants pay a visit to a school or an Islamic boarding school, which has also been newly built for more than a year, named Al-Amanah. The Al-Amanah location is not far from the KKN participant's residence. It only takes about 15 minutes. The arrival of the KKN participants was greeted by an *ustadz* who turned out to be a graduate of the fourth batch of STAI As-Sunnah Deli Serdang Tanjung Morawa.

Furthermore, the KKN participants met a *mudir ma'had* named *Ustad Faishal* and discussed the *ma'had*. Then he had an idea and was interested in inviting the KKN participants to do some

KKN activities in their new school. Then after having a long discussion with the *mudir*, a decision was given to the KKN participants on whether they were willing to run the program in ma'had or not.

Because the writer sees the condition that the target is not achieved. Firstly, there is only one child left and parents with no interest in the tahsin program. The writer accepts *ma'had's* offer of a tahsin program. Because this ma'had level is equivalent to the junior high school level, many children still have difficulty distinguishing the makhraj of letters. Sometimes children do not read long or short Al-Qur'an because they are still elementary school graduates going to junior high school.

Considering the abovementioned matters, the author discussed this matter with the head of the Al-Amanah Al-Islamiyah Islamic Boarding School. A conclusion was reached in the form of teaching to be carried out in the morning and evening, in the morning teaching class (Conducted in the last hour), and in the afternoon for learning *tahsin* Al-Qur'an. This follows the conditions of the Al-Amanah Islamic Boarding School.

Then on the following day, to be precise, the 9th Ramadhan, the writer came to the *pesantren*. Before the writer entered the class, the writer had a short meeting with one of the teachers. The writer entered the class because today was the first day the writer taught. What the writer did was a little introduction. We entered into new material, as the things the writer taught that day were *arabiyah bainayadaik* and basic *fiqh*. On the same day, the author returns in the afternoon to continue the *tahsin* program for the next 4 or 5 days until the students return on April 15. The same day, the writer began to dominate. Namely, at dawn, the writer became the imam and filled in the *kultum*. At night, the writer also had the opportunity to become the *isyah* and *tarawih* priest.

Even though KKN members teach at the Al-Amanah Al-Islamiyah Islamic boarding school, KKN members do not forget the children at the masjid Almadinah. So, the authors divided the tasks so that one of the writers stayed at the masjid Almadinah to teach the children, and the other went to the Al-Amanah Al-Islamiyah Islamic Boarding School for the *tahsin* program in the afternoon. Meanwhile, the writers went to the Al-Amanah Al-Islamiyah Islamic Boarding School in the morning.

On April 12, 2022, the author heard the news of the death of someone from the *jama'ah* (children), so that day, the writer did not do morning teaching at the Islamic boarding school. However, the writer went to *bertakziah* and socialized with the *jama'ah* (children). However, for the afternoon agenda, the writer still carried out activities as usual: *tahsin*, *bazar*, and *ta'limul atfal*. On the 15th Ramadhan, a convert came to the masjid Almadinah afternoon on April 18, to be precise. Then we talked a little with him, and he said he would come back in the afternoon, but *the author did not find qadarullah at the Asr prayer*.

The KKN activities went well and smoothly from when the implementation started until the end. Of the total activities for *kultum* or lectures recorded, 12 times. Where is the implementation after the morning and evening prayers. Starting from the beginning of implementation to the end of the activity, the number of respondents experienced ups and downs, meaning it was not constant. Every day sometimes, it goes up, and sometimes it goes down. However, there was a deep decline at the end of the KKN implementation. As a whole, things went well because the spirit of responding was evident from the number of respondents, which was not less than 20 people. For overall responding, there were 12 meetings, totaling 627 people. In the following, the author displays a table of *kultum* activities or learning during the activity.

Table 1: Programs Kultum

No	Days	Responding	Description
1	First day	50 people	Done
2	The second day	47 people	Done
3	The third day	60 people	Done
4	The fourth day	63 people	Done
5	Fifth day	27 people	Done

6	Sixth day	97 people	Done
7	Seventh day	71 people	Done
8	Eighth day	55 people	Done
9	Ninth day	40 people	Done
10	Tenth day	67 people	Done
11	Eleventh day	30 people	Done
12	Hari keduabelas	20 people	Done

The activities of the KKN participants, which are the main discussion in this study, are the Al-Qur'an *tahsin* activities. The Al-Qur'an *tahsin* program is the main topic because the author sees a lack of reading of the Jama'ah (children) of the masjid Almadinah. The tahsin program is very suitable to be held at the Almadinah Mosque because the mosque is still relatively new. The Al-Qur'an tahsin program will make children prayer leaders with their excellent and correct recitation of the Qur'an, following the knowledge of tajwid. In the implementation of the Al-Qur'an *tahsin* program carried out by the KKN participants, things went well and smoothly, with the hope that the *jama'ah* (children) could read the Al-Qur'an after participating in the *Tahsin* program. KKN members set the standard of success in this Al-Qur'an *tahsin* program. The contribution of *tahsin* learning is visible. The standard of success determined by KKN participants is being able to read Surah Alfatihah and short surahs with excellent and correct rules and laws of tajwid science. Overall, learning Al-Qur'an Tahsin is 14 days, most of which are carried out at the masjid Almadinah. Then the KKN participants also taught five times at the Al-Amanah Al-Islamiyah boarding school. Each teaching meeting taught three classes, a total of 94 students. In the following, the researchers describe the implementation table of the Al-Qur'an Tahsin program for 14 days.

Table 2: Program Tahsin Al-Qur'an

No	Days	Responding	Participant	Description
1	First day	5 people	Masjid Almadinah children	Done
2	The second day	3 people	Masjid Almadinah children	Done
3	The third day	2 persons	Masjid Almadinah children	Done
4	The fourth day	1 person	Masjid Almadinah children	Done
5	Fifth day	52 people	Islamic boarding school students and Masjid Almadina	Done
6	Sixth day	52 people	Islamic boarding school students and Masjid Almadina	Done
7	Seventh day	52 people	Islamic boarding school students and Masjid Almadina	Done
8	Eighth day	52 people	Islamic boarding school students and Masjid Almadina	Done
9	Ninth day	52 people	Islamic boarding school students and Masjid Almadina	Done
10	Tenth day	2 persons	Masjid Almadinah children	Done
11	Eleventh day	2 persons	Masjid Almadinah children	Done
12	Twelfth day	5 people	Masjid Almadinah children	Done
13	Thirteenth day	5 people	Masjid Almadinah children	Done
14	Fourteenth day	1 person	Masjid Almadinah children	Done

From the table above, we can see that, as a whole, 232 responders took part in the Al-Qur'an *tahsin* program. From the data above, it can be analyzed that the interest of the congregation

(children) of the masjid Almadinah in learning Al-Qur'an *tahsin* is very little. If you look at it from the first day to the fourth day, the number of *tahsin* Al-Qur'an participants significantly decreased. However, participants increased from the fifth to the ninth day. This was because there were students from the Al-Amanah Al-Islamiyah Islamic Boarding School. Then from the tenth to the fourteenth day, the number of participants reciting the Qur'an went ups and downs, but on the last day, it dropped dramatically. KKN participants have prepared careful planning related to program activities, but the willingness of the congregation (children) is very little. Then parents who live around the masjid Almadinah have helped with the KKN program. However, only a few have participated in Al-Qur'an *tahsin* activities. The number of buyers and visitors was not recorded for additional activities in the form of a mini library at the masjid Almadinah and a bazar.

The addition to findings above, the KKN activities carried out had a positive impact, as seen from the achievement of some of the targets set at the beginning. The first achievement, the children know the basics of Islam. Second, students who study Al-Qur'an *tahsin* reach their mark by being able to read Surah Alfatihah and short Surahs in the Al-Qur'an following the knowledge of tajwid law. Third, the masjid Almadinah is visited by many local people with a bazar every afternoon.

The findings above show three primary programs for STAI As-Sunnah KKN participants. Several programs include ta'limul atfal, cult, and tahsin of the Qur'an. As for ta'limul atfal, there is no specific data related to this program, while the Kultum and Al-Qur'an tahsin programs have data associated with this program. Overall the activity ran smoothly and well. Regarding the cult program, it was an activity that went well and smoothly, with responses from more than 20 people.

However, what the author discusses here relates to the core program, namely Al-Qur'an tahsin learning, in which very few respondents participated in the activity, starting from 5 people and below who are congregation (children) of the mosque. Al-Madinah, which is the center of KKN activities. Seeing these conditions, KKN participants looked for alternatives to meet the quota for Al-Qur'an tahsin participants. The author taught Al-Qur'an recitation after the Almadinah mosque in a boarding school called Al-Amanah Al-Islamiyah. With so few Quran recitation participants at the Almadinah mosque, this should be an afterthought, especially for parents. Particular attention should be paid to the Qur'an, the first source of Islamic law. This needs to be instilled in children learning the Qur'an from an early age. There needs to be particular motivation from parents and other people to teach children to learn the Qur'an from an early age, especially learning the tahsin of the Qur'an. It is hoped that researchers and the community who will carry out community service at the masjid Almadinah can make more significant and more developed changes, especially in the tahsin of the Qur'an.

On April 24, 2022, KKN members held a closing and farewell with the *jama'ah* (children) and the management of the masjid Almadinah. The researcher did a *kultum* and then did a farewell. At the time of parting, the researchers conducted a group photo session. Then the researcher apologized to the *jama'ah* (children) and administrators of the masjid Almadinah for the researchers' mistakes. Then the KKN members got ready to leave the place.

Conclusion

Overall the KKN activities in the form of the *ta'limul atfal*, *kultum*, and *tahsin* Al-Qur'an programs went well and smoothly, which was marked by the implementation of all activities. Then you need to know that many people still lack understanding of religion, studying the scriptures, and important matters related to religion. Based on the evaluation of the research above, it can be felt that there is a change, even if it's a little, for people who have enthusiasm for studying their religion. To study religion perfectly, you must first study its sources in the Al-Qur'an and Sunnah. There are many ways to learn the Qur'an and Sunnah. One of which is by studying the *tahsin* of the Qur'an. Tahsin is a way of reading the Qur'an properly and correctly following the science of

recitation. If someone reads the Qur'an properly and correctly, it will be a value of worship to Allah *Subhanahu wata'ala*. Thus Muslims need to learn *tahsin* of the Qur'an from an early age. For every Muslim, he should always fear Allah *Subhanahu wata'ala* wherever he is and start studying his religion as taught by the Prophet ﷺ. One of the important parts of religion to study is the source of religion itself in the form of the Qur'an. Then it should be noted that the Al-Qur'an contains millions of goodness and rewards within, so Muslims should pursue them. Therefore, Muslims must study the Qur'an, and one of the ways is to learn Al-Qur'an *tahsin*. Then related to Tahsin Al-Qur'an, there should be special attention from parents so that their children want and are more enthusiastic about learning *tahsin* Al-Qur'an.

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