



Accompaniment Application of the *Talaqqi* Method for Increase Ability Reading the Qur'an, Ladies of the Assembly Ta'lim Pandai Sikek

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Abstract

The "Majelis Ta'lim Pandai Sikek" is a group of mothers community who are actively reading the Qur'an in mosques. Many issues arise in Qur'an reading, such as a lack of understanding of Qur'anic reading, where individuals merely read without grasping the *Makharrij al Huruf* (articulation points of letters) or understanding the meanings of Qur'anic verses. To address this, specific methods are needed to enhance the Qur'an reading abilities of the mothers in the Majlis Ta'lim Pandai Sikek community. The *Talaqqi* method has been proven effective in improving Qur'anic recitation skills. The goal of this activity is to provide guidance to the Pandai Sikek community in improving their Qur'anic recitation using the *Talaqqi* method. This activity was conducted by lecturers from the University of Muhammadiyah West Sumatra and students from the Community Service Program (KKNT) of the As-Sunnah Islamic High School in Deli Serdang. The results indicate an improvement in the Qur'anic recitation abilities of the Pandai Sikek community. Initially, twenty mothers faced problems with Qur'anic recitation related to articulation points, but by the end of the program, seventeen mothers could recite fluently according to the correct articulation points. Four mothers who initially struggled with Qur'anic recitation could read fluently by the end of the program. Challenges encountered during the implementation of the activity include some mothers leaving the sessions midway to attend to household activities .

Keywords: *Talaqqi* Method, Clever Sikek community, reading the Al-Qur'an

Article Info

Article History:

Received: 05-16-2024 Accepted: 06-29-2024 Publish: 06-30-2024



: 10.51590/jpm_assunnah.v4i2.773



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Introduction

Muslim society is a society that lives by Islamic rules, various activities in Islam must be carried out, including reading the Al-Qur'an, because the Al-Qur'an is the main source of Islamic teachings and safety instructions for Muslims. ¹How is it possible that Muslims will be able to live their lives and know the rules of good and bad if they are not able to read the Qur'an? ²Therefore, Muslim communities who have the ability to read the Qur'an are required to learn the reading and methods for reading it.

Learning to read the Qur'an is learning and recognizing the hijaiyah letters, recognizing the syakal, knowing the science of recitation. These three elements are the main requirements for being able to read the Qur'an ³. If one of these three conditions is not met properly, then you can be sure that the reading of the Qur'an that is recited will be out of the provisions and rules for reading the Qur'an, including understanding the meaning of the Qur'an, harakat, The letters and reading provisions according to the correct recitation will determine the correct reading and meaning. Including rules about how to read the Qur'an correctly, whether it should be shortened, lengthened, thickened or refined and where to start and stop, wrong reading of the Qur'an can change its meaning. Therefore, every Muslim is required to learn to read and pronounce the letters of the Qur'an properly and correctly.

The urgency of studying the Qur'an, up to the provisions of tajwid rules and understanding makharrij al letters, does not necessarily become an important concern for all people in reading the Qur'an, there are still many people who are not able to read and understand the Qur'an well and right. One of them can be seen from the still high percentage of Muslims who do not have the ability to read the Qur'an according to the correct tajwid and makharrij al-huruf. Like the Pandai Sikek community, the Pandai Sikek community is a society that focuses on agricultural and plantation activities. The busy routine during the day makes people clever at sikek find ways to stay closer to Allah in the form of education through regular recitations and reading the Qur'an regularly after every evening prayer at the mosque.

The Pandai sikek community, in this case the women of the ta'lim assembly, are activists of scientific and educational activities in the field of reciting and reading the Qur'an, the women of the ta'lim assembly determine the recitation every ba'da asr on Wednesday of each week, and activities to read the Qur'an after maghrib other than Wednesdays.

There are 24 women from the ta'lim clever sikek assembly, of this number there are 3 people who are able to read the Qur'an well, 17 people who are less able to read the Qur'an according to the correct tajwid and makharrij alhuruf, even What is more worrying is that 4 people don't really know the hijaiyah letters properly and correctly. Therefore, it is necessary to improve the ability to read the Al-Qur'an of the women of the Pandai sikek ta'lim assembly. Assistance in reading the Qur'an through methods that suit the conditions and circumstances of the local community is an urgent matter to implement.

Teaching the Qur'an requires appropriate strategies and methods to accelerate the achievement of the desired goals and maximize the expected targets ⁴. Various forms of methods for reading the Al-

¹Aderi, M., Noh, C., & Tamuri, A.H. (2014). The Study of Qur'anic Teaching and Learning: United Kingdom Experience. *Mediterranean Journal of Social Sciences* MCSER Publishing, Rome-Italy, 5(16), 313–317.

²Aaron, Salman. (2018). *Pintar Bahasa Arab Al-Quran*. Jakarta: Lantera Hati.

³Mahmood, T., & Ya'qub, M. (2016). al-Lughah al-'Arabiyyah wa Makanatuha al-'Ilmiyyah fi Fahm al-Qur'an wa Tafsirih. *AlQisam Al-Arabi*, 23(2), 45–68.

⁴Srijatun. (2017). Implementasi Pembelajaran Baca Tulis AlQur'an Dengan Metode Iqro Pada Anak Usia Dini Di RA Perwanida Slawi Kabupaten Tegal. *Nadwa: Jurnal Pendidikan Islam*, 11(1), 25– 42.

Qur'an have been widely used and can improve people's ability to read the Al-Qur'an, one of which is the *talaqqi method*, namely a method of studying the Al-Qur'an where the teacher is present directly to read the Al-Qur'an. first with the correct makharijul letters and tajwid, then students listen and imitate what the teacher has read.

The use of this method has been widely used and proven to be able to improve students' reading of the Al-Qur'an, as stated by Ima A Prize Mukhlasoh et al in their research on the Implementation of the *Talaqqi Method* in Early Childhood, explaining that the use of the *Talaqqi method* can improve the ability to *Tahsin Qiro'atil* Al-Qur'an for early childhood children at TKQ Miftahurrahmah⁵. Irsaliana in her research also stated that 89.58% of the *Talaqqi method* was proven to be effective in improving the Al-Qur'an reading skills of junior high school students⁶. The implementation of the *Talaqqi* method as above is predominantly carried out in school-aged people and in official institutions where Al-Qur'an reading material has been established, however for women from the Ta'lim council who are elderly, special assistance is needed.

Assistance for coaching and improving the ability to read and write the Qur'an can basically be done in tahfiz homes, in mosques and prayer rooms that have Al-Qur'an educational institutions such as TPQ/MDTA, however the existence of these institutions does not directly coordinate all levels society, especially the elderly. This is also because these institutions coordinate school age communities and are not intended for the general public, so that older mothers are not accommodated in the institutions mentioned. The limited study space shows the importance of mentoring activities which must be carried out as an initiative program that can be carried out to improve the Al-Qur'an reading skills of women from the Pandai sikek ta'lim assembly. Based on this background, assistance based on community conditions needs to be carried out.

This article will explain the *Talaqqi method* as an appropriate method to implement in improving the ability to read the Qur'an, relevant material in mentoring activities, and supporting and inhibiting factors in increasing the ability of ta'lim assembly women after mentoring using the *Talaqqi* method.

The service method used is using the ABCD (*Asset Based Community Development*) method. Method ABCD focuses on the development process of a society. Efforts in selecting this method are one method to create progress and improve the quality of society by utilizing existing potentials while adapting to existing conditions in the field. The steps taken are 1) Dream, at this stage determine the goal, namely optimizing the ability to read the Qur'an so as to achieve better quality. 2) Design, at this stage determines the strategy to be achieved, namely through the application of the *Talaqqi* method in providing assistance to improve the ability to read the Al-Qur'an of the women of the ta'lim assembly. 3) Define, at this stage, hold discussions with the women of the ta'lim assembly regarding their willingness to take part in mentoring activities and determine the material preparation and *Talaqqi* method steps that will be carried out. 4) Destiny, namely providing assistance in implementing the *Talaqqi method* where the companion reads the Al-Qur'an first with the correct *Makharijul letters and recitation, then the students listen and imitate what has been read by the companion*. The resources for this activity are lecturers from the PAI Postgraduate Study Program at Muhammadiyah University, West Sumatra and KKNT students at the As-Sunnah Islamic College. Deli Serdang. The implementation time is after the morning prayer for 2 weeks in the second and third weeks of Ramadan.

⁵ Ima Aharga Mukhlasoh et al. (2022) Implementasi Metode Talaqqi Dalam Upaya Meningkatkan Tahsin Qiraatil Al-Qur'an Pada Anak Usia Dini Di TKQ Miftahurrahman. Nadwa: Jurnal Pendidikan Islam, 13(1) 55-73.

⁶ Muhammad Fadhli. (2020) Penerapan Metode Talaqqi Untuk Meningkatkan Kemampuan membaca Al-Quran Di Rumah Tahfiz Al Muhajirin Bogor.

Results and Discussion

Talaqqi Method is a method of understanding the Qur'an where educators and those being taught meet directly to study the Qur'an. In terms of language, *talaqqi* is taken from words, namely learning face to face with a teacher. It is also often called *Musyafahah*, which means word of mouth (students learn the Qur'an by paying attention to the teacher's lip movements to get the correct pronunciation of makhraj).

The steps for implementing the *talaqqi method* are generally carried out by; 1) understand and absorb letter by letter in the Qur'an, 2) after understanding separate the words contained in the verse, 3) then read the verses that have been cut into pieces to the students, 4) this activity This is done repeatedly, at least five times, repeating each word that is cut into pieces from the verse.

talaqqi method has advantages and disadvantages. The advantages of applying the *Talaqqi* method are: 1) students who have not mastered the science of recitation in reading the Qur'an will find it easier to understand the principles of good and correct recitation, 2) this method is flexible and suitable for use for all ages starting from students elementary school to elderly mothers. 3) the *talaqqi method* is also suitable for motivating students to memorize the Qur'an, for students who have little memorization of the Qur'an can be motivated to improve their memorization because they are guided directly by their educators.

The challenges that are weaknesses in applying the *talaqqi method* are 1) challenges that come from student factors, namely the lack of mastery of tajwid knowledge such as long and short and other tajwid sciences, as well as different pronunciations of makhraj, for example the pronunciation of the letters *Syin* and *Sin*. 2) There are also other challenges from the students' side, where students sometimes get bored easily when teachers teach them to read the Qur'an and lack discipline. So the application of this method must be truly disciplined by both educators and students. 3) the weakness of this method is that it is less effective when applied in large groups, besides that it also takes a long time, as stated by Cucu Susianti that the use of the *talaqqi* method takes quite a long time to implement.⁷

Referring to the implementation steps above for mentoring activities in *the Application of the Talaqqi Method to Improve the Ability to Read the Qur'an of the Women of the Pandai Ta'lim Sikek Council*, it can be described that the mentoring activities begin with preparations for the application of the *talaqqi method*, the preparations carried out by the lecturer and students as companions prepare an agenda for implementing activities by adapting to the agenda of the willingness of mothers who are good at sikek. Participants and companions both intend to focus on learning to read and understand the recitation of the Qur'an properly and correctly. Furthermore, the companion and the participants who are accompanied are both actively involved in learning to read the Qur'an.

With the background of the supervisor's education which focuses on studying Arabic language education and Islamic religious education, there is high enthusiasm from the women of the ta'lim assembly as participants who take part in the mentoring. After preparations have been made, the companion begins to apply the *talaqqi method*. The application of the *Tallaqqi* method is carried out by the companion reading the Qur'an directly to the participant being accompanied and explaining *Makbarij Al Huruf* along with the rules of recitation of the verses of the Qur'an being read.

There are several steps that assistants take to make it easier when providing knowledge related to reading the Al-Qur'an. Using the steps in the *talaqqi method* is considered the right way to easily understand the various characteristics of each participant who is learning to read the Al-Qur'an. The presence of *the talaqqi* method is also very influential in the spread of Islam where the direct presence

⁷Cucu Susianti, (2019) *Efektivitas Metode Talaqqi Dalam Meningkatkan Kemampuan Menghafal Al-Qur'an Anak Usia Dini*. journal.stkipsiliwangi Vol. 2, no. 1. 23-24

of a companion establishes a good psychological relationship directly between educators and students.

Figure I. First Meeting with Moms Assembly Ta'lim After Pretest



Before entering the mentoring material, all participants are given a pretest to read the Qur'an with the following steps: 1) the companion calls the name of the participant who will read the Qur'an in sequence 2) participants who receive the call then sit in front of the companion with listening to the reading of the Qur'an to the companion, 3) the companion will correct the results of the participant's reading, 4) the companion confirms the pronunciation of the reading of the Qur'an in accordance with the clarity of the pronunciation of letters and the length of the reading in front of the participant, 5) the companion asks the participant to repeat re-read the verses that have been read. 6) Mentoring participants are expected to be able to provide explanations regarding the various laws of reciting tajwid that exist in reading the Qur'an and be able to provide examples of correct pronunciation and in accordance with the laws of correct reading.⁸

After carrying out a pretest based on the implementation steps above, the mentoring participants are then divided into two groups, namely the basic group and the middle group, then mentoring activities are carried out according to the material that has been determined. The material presented is for implementing the *talaqqi method* are verses from the holy Qur'an that are popular and often used for the five daily prayers. As said Mazidatul Faizah Etc., material that is close to being taught to learners more contextual with circumstances and needs they.⁸

Meanwhile, the content of the material used as a learning resource for the women of the ta'lim clever sikek assembly is classified as follows: 1) material related to the introduction of hijaiyah letters along with the place where the letters come out (makharij al letters) as well as the vowels of fatah, kasrah and dhommah, 2) related material the science of recitation "nun sukun or tanwin if you meet the letters that explain izhar, iqlab, idgham, ikhfa. 3) material related to the types of mad and the length of the mad harakat. 4) material related to the waqf sign in the Qur'an.

In accordance with the theory of preparing learning materials, the selection of material starting from this basis can be stated as appropriate, because experts are of the opinion that learning material in

⁸ Mazidatul Faizah et al , (2020), Peningkatan Kemampuan Membaca Al Quran Santri TPQ Al Mustaqim dengan Bimbingan Fashohatul Lisan: Jumat Keagamaan: Jurnal Pengabdian Masyarakat , 1 (1). 38-41

any field must start from the general ⁹, starting from the easy ¹⁰, to the complex. ¹¹Regardless of the content of the material provided, the results of the mentoring show that the material provided is relevant to the participants' basic needs and abilities, because the mentoring provided is proven to be able to improve the participants' ability to read the Qur'an and their understanding of makharij al-letter and good and correct recitation rules. According to Ma'mun, the material taught as explained above is in accordance with the assisted object, where all aspects that the object must know about how to read the Qur'an are applicable without having to teach it separately from one element to another.¹²

Table I. Material for Introduction to Hijaiyah Letters and Makharij Alhuruf

HARI/TANGGAL	MATERI KEGIATAN	TIM PENDAMPING
Sabtu, 16 Maret 2024	Pembukaan dan Pre tes bacaan alquran	Semua pendamping dan Peserta
Ahad, 17 Maret 2024	Makharij al huruf	Sri Wahyuni dan Fatimah
Senin, 18 Maret 2024	Makharij al huruf	Annisa Aulia ³ , Annisa Harianja ⁴
Selasa, 19 Maret 2024	Makharij al huruf	Auliana Muslimah ⁵ , Humaidah Farisa Aina Nuha lubis ⁶ , Khosyanti Salsabila Hasibuan ⁷
Rabu, 20 Maret 2024	Uji coba bacaan alquran dengan makharij al huruf yang benar	Sri Wahyuni dan Fatimah Annisa Aulia ³ , Annisa Harianja ⁴ , Auliana Muslimah ⁵ , Humaidah Farisa Aina Nuha lubis ⁶ , Khosyanti Salsabila Hasibuan ⁷

In the first stage of mentoring there were twenty participants who took part in material I, participants who took this material were divided into basic groups and middle groups, this first material was related to the introduction of hijaiyah letters and the place where the letters came out, this material was given at the first meeting to the third meeting, at the fourth meeting, an evaluation was carried out regarding the pronunciation of the hijaiyah letters according to the correct makharijul letters. The evaluation was carried out by trialling the pronunciation of the hijaiyah letters and then practicing reading one letter from the Qur'an chosen by the companion.

⁹Zain, M. (2017). Pengembangan Strategi Pembelajaran dan Pemilihan Bahan Ajar. *Inspiratif Pendidikan*, VI(1), 172–178.

¹⁰Romansyah, K. (2016). Pedoman Pemilihan dan Penyajian Bahan Ajar Mata Pelajaran Bahasa dan Sastra Indonesia. *JURNAL LOGIKA*, XVII(2), 59–66.

¹¹Hasyim, M. (2019). Tathwir Maddah Maharah al-Kalam 'Ala Asas al-Tsaqafah al-Mahalliyah al-Islamiyyah. *Islamika: Journal of Islamic and Educational Sciences*, 1(1), 78–96.

¹²Ma'mun, MA (2018). Kajian Pembelajaran Baca Tulis Al-Qur'an. *Annaba: Jurnal Pendidikan Islam*, 4(1).

Figure II. Accompaniment Reading the Qur'an Phase I



Among the twenty participants who took part in stage I material, sixteen participants before the assistance was carried out were in the category of not being able to read the letters according to the correct makharij and only 4 people were able to read according to the correct makharijul of the letters, after the assistance was carried out using the *talaqqi method*. where the companion teaches the reading directly to the participants or the women of the ta'lim assembly according to the steps of the *talaqqi method* above, the participants are able to follow the reading of the Qur'an according to the correct makharij al letters, after that the evaluation is carried out one by one accompanied by by companion. As a result, on the third and fourteenth day the participants were able and started to get used to reading the Qur'an with the correct makharijul letters and were able to continue with the next material. On the other hand, 2 participants were still focused on repeating the first material accompanied by 1 companion because they were still unable to continue with the next material.

Table II . Tajwid Method Material (Izhar, Iqlab, Ikhfa, Idgham)

HARI/TANGGAL	MATERI KEGIATAN	TIM PENDAMPING
Kamis, 21 Maret 2024	Kaedah tajwid (iqlab, izhar, ikhfa, dan idgham)	Sri Wahyuni dan Fatimah
Jum'at, 22 Maret 2024	Kaedah tajwid (iqlab, izhar, ikhfa, dan idgham)	Annisa Aulia ³ , Annisa Harianja ⁴
Sabtu, 23 Maret 2024	Kaedah tajwid (iqlab, izhar, ikhfa, dan idgham)	Auliana Muslimah ⁵ , Humaidah Farisa Aina Nuha lubis ⁶ , Khosyanti Salsabila Hasibuan ⁷
Minggu, 24 Maret 2024	Uji coba bacaan alquran dengan Tajwid yang benar	Sri Wahyuni dan Fatimah Annisa Aulia ³ , Annisa Harianja ⁴ Auliana Muslimah ⁵ , Humaidah Farisa Aina Nuha lubis ⁶ , Khosyanti Salsabila Hasibuan ⁷

Next, in the second stage, eighteen participants took part in the second material, namely the introduction to the laws of tajwid, where participants who took part in mentoring were taught the signs of tajwid and its laws, participants were asked to memorize the letters placed in certain tajwid,

for example *Iqlab* , namely nun sukun (نْ) or tanwin meets the letter ب (ba). In this condition, Nun Sukun or tanwin is changed to the sound mim (م) with a slight hum (ghunnah), izhar, namely Izhar means clarifying. *Izhar* occurs when nun sukun (نْ) or tanwin meets one of the 6 letters of izhar. أ , إ , ع , ح , غ , خ In this condition, nun sukun or tanwin is read clearly without buzzing (ghunnah).

Followed by material about *Ikhfa*, namely nun sukun (نْ) or tanwin meets one of the 15 letters of *Ikhfa*. ك , ق , ف , ظ , ط , ص , ص , ش , س , ز , ذ , د , ج , ث , ت In this condition, nun sukun or tanwin is read with a faint sound followed by a hum (ghunnah), Idgham, namely nun sukun (نْ) or tanwin meets one of the 6 letters of Idgham. و , م , ن , ي Idgham bi ghunnah (with hum/inserted) to the next letter with a ghunnah tempo of 2 harokat in length and Idgham bila ghunnah ل , ر (without hum). This second material was given for three days and evaluated on the fourth day.

Figure III. Material Evaluation II



The results of the evaluation carried out clearly show that the women of the Ta'lim assembly can understand Tajwid and its laws well, as stated by Fatimah, one of the activity companions, that the enthusiasm of the women is quite high, they want to understand the Qur'an down to the rules for reading it. A special motivation for the participants, this is also due to the desire of the women of the Ta'lim assembly who are motivated to prepare pious deeds in their old age. The evaluation of activities in phase II illustrated that 17 out of 18 women from the ta'lim assembly knew and understood the laws of tajwid well, it was just that one participant often got certain letters wrong for certain tajwid.

Table III . Kedah Tajwid Material (Mad Types)

HARI/TANGGAL	MATERI KEGIATAN	TIM PENDAMPING
Senin, 25 Maret 2024	Kaedah tajwid (Jenis-jenis Mad)	Sri Wahyuni dan Fatimah
Selasa, 26 Maret 2024	Kaedah tajwid (Jenis-jenis Mad)	Annisa Aulia ³ , Annisa Harianja ⁴
Rabu, 27 Maret 2024	Kaedah tajwid (Jenis-jenis Mad)	Auliana Muslimah ⁵ , Humaidah Farisa Aina Nuha lubis ⁶ , Khosyanti Salsabila Hasibuan ⁷
Kamis, 28 Maret 2024	Uji coba bacaan alquran dengan Tajwid Mad yang benar	Sri Wahyuni dan Fatimah Annisa Aulia ³ , Annisa Harianja ⁴ Auliana Muslimah ⁵ , Humaidah Farisa Aina Nuha lubis ⁶ , Khosyanti Salsabila Hasibuan ⁷

After the evaluation was carried out for stage II material regarding the participants' abilities, then continued with stage III material, in stage III material participants were introduced to the tajwid methods related to Mad/Panjang, the mad delivered in this activity were, *Mad Mandatory Muttasi*, *Mad Jaiẓ Munfashi*, *Mad Inad And Mad Arid Lussukum* and other types of mad. Apart from introducing the types of Mad, it also provides an understanding of the length of character that each Mad has, in learning Mad, participants need more assistance, material about Mad is not often available to participants before the mentoring activities are carried out. After providing mentoring for three days and testing the understanding and reading of the Qur'an contained in Mad, participants have begun to know and can easily determine the rules of recitation of Mad, when asked questions related to the material.

Table I V. Kedah Waqaf Material (Signs and Stopping Places)

HARI/TANGGAL	MATERI KEGIATAN	TIM PENDAMPING
Jum'at, 29 Maret 2024	Kaedah Waqaf (tempat berhenti)	Sri Wahyuni dan Fatimah
Sabtu, 30 Maret 2024	Kaedah Waqaf (tempat berhenti)	Annisa Aulia ³ , Annisa Harianja ⁴
Minggu, 31 Maret 2024	Kaedah Waqaf (tempat berhenti)	Auliana Muslimah ⁵ , Humaidah Farisa Aina Nuha lubis ⁶ , Khosyanti Salsabila Hasibuan ⁷
Senin, 01 April 2024	Uji coba bacaan alquran dengan kaedah Waqaf yang benar	Sri Wahyuni dan Fatimah Annisa Aulia ³ , Annisa Harianja ⁴ Auliana Muslimah ⁵ , Humaidah Farisa Aina Nuha lubis ⁶ , Khosyanti Salsabila Hasibuan ⁷

Furthermore, in the fourth stage of mentoring, the mentoring participants were given material about the methods of recitation of *Waqaf* (stopping), this material was given for three days and a trial on the 4th day, of the 20 participants who took part in the 4th material, the average was on the third day All participants are used to understanding the material and practicing reading the Al-Qur'an which

contains the waqf sign easily. The assistance provided in this activity illustrates quite significant progress in the abilities of the participants in mentoring the taklim assembly women, the high level of enthusiasm helps accelerate the success of the mentoring targets carried out.

Figure IV. Accompaniment Stage IV



Table V. Murajaah / repetition of the material given

HARI/TANGGAL	MATERI KEGIATAN	TIM PENDAMPING
Selasa, 02 April 2024	Murajaah semua materi	Sri Wahyuni dan Fatimah Annisa Aulia ³ , Annisa Harianja ⁴ Auliana Muslimah ⁵ , Humaidah Farisa Aina Nuha lubis ⁶ , Khosyanti Salsabila Hasibuan ⁷
Rabu, 03 April 2024	Penutupan kegiatan	Sri Wahyuni dan Fatimah Annisa Aulia ³ , Annisa Harianja ⁴ Auliana Muslimah ⁵ , Humaidah Farisa Aina Nuha lubis ⁶ , Khosyanti Salsabila Hasibuan ⁷

At the last meeting of the mentoring activity as seen in the picture above, the entire group was gathered again in one large group to carry out murajaah'ah or repetition of the reading that had been practiced previously. In the murajaah activity, significant progress was clearly reflected in the abilities of the mentoring participants, it was proven that eighteen out of twenty participants were able to recognize, understand and read the Qur'an according to makharij al-letter, tajwid methods (ikhfa, iqlab, izhar and idgham), types of the type of mad, and the sign of waqf properly and correctly, and only two participants needed more time to get used to it, so that they better know, understand and read the Qur'an according to the rules of good and correct tajwid. As one participant responded, "he was very grateful that the presence of KKNT' lecturers and students helped him understand the Qur'an and tajwid well, he stated honestly that as a child he did not have the desire to understand the Qur'an down to tajwid, this regret arose from his mother died" (Fauziah, Interview; March 28, 2024)

Figure V. Murajaah All Material



It is motivated by providing a coherent and orderly method starting from understanding the letters hijaiyah, tajwid, mad and waqaf signs which are given in accordance with the needs of the participants. This statement is based on the progress achieved by the participants. Where at the beginning of the activity the participants did not know the makharij al-letter well and there were also participants who were not able to differentiate letters that were relatively the same, such as at the beginning they were not able to differentiate ع – أ، ح -هـ، ك-ق, at the end of the activity they were able to read al -Qur'an well, although there were two participants who needed longer training.

This mentoring activity describes the supporting and inhibiting factors for the implementation of the activity, among the supporting factors 1) There is full support and cooperation from community figures, such as the village, hamlet head, mosque takmir and members of the Pandai Sikek community. 2) Existence welcome Which so Good from public Pandai Sikek. There are Pandai Sikek residents who are willing to give up their time to help run the mentoring activities. 3) There is enthusiasm from the women of the ta'lim assembly in participating in the activity program being held. 4) The establishment of a close fraternal relationship between the accompanying team and the residents of Pandai Sikek, especially with the women of the ta'lim assembly. 5) Residents provide useful input such as starting to learn tahsin from letters that are often read in prayer.

Apart from that, the activities carried out also illustrate the inhibiting factors that become obstacles in the activities, namely 1) Lack of time on a number of implementation activity. 2) The implementation of activities was less than optimal due to the lack of learning facilities such as projectors, whiteboards and markers. Even though there are obstacles and shortcomings in the implementation of activities, mentoring activities still produce results by increasing the mentoring participants' ability to read the Qur'an properly and correctly.

Based on the mentoring activities, it can be explained that the results of applying *the talaqqi method* can improve the ability to read the Qur'an of the women of the ta'lim assembly who are clever at sikek. The abilities of these mothers look quite progressive, where their initial abilities were low, but at the end of the activity their abilities were even. improvement in the ability to read the Qur'an. Apart from that, the use of the *talaqqi method* also seems quite effective to implement. This statement is based on the quality of the results of mentoring participants who have the ability to read the Qur'an. According to Yusuf et al, the realization of the quality of the results is an indicator of the use of the right method.

¹³Using the *talaqqi method* can also shorten achievements, as it is known that many people usually need a relatively long time to be able to read the Qur'an, but in the mentoring process it only takes a short time to get the best results.

Conclusion

Based on mentoring activities, it can be explained that the use of the *talaqqi method* effective enough to implement. Students who have not yet mastered the science of recitation in reading the Qur'an will find it easier to understand reading the Qur'an and the rules of good and correct recitation. *Talaqqi* method flexible and suitable for all ages starting from p e as well as educational ages schools to elderly mothers. Through application method This is also considered the right way to easily understand the various characteristics of each student who learns to read the Qur'an where the direct presence of an educator establishes an emotional connection. good relationship between educators and students. Assigned material For provided in the mentoring is also relevant to the participants' basic needs and abilities, proven to improve their ability to read the Qur'an with good and right. Material presented start from introduction letter hijaiyah and its *Makharij Al Huruf*, arriving at understanding Tajweed law (*Izhar, Ikhfa, Iqlab, and Idgham*), understanding Mad types and signs *Waqf*. Mentoring is also supported with the enthusiasm of the women from the ta'lim assembly in participating in the program. Al the results of applying the *Talaqqi* method can improve the ability to read the Qur'an of the women of the ta'lim assembly who are clever at sikek, it can be seen ability moms assembly ta'lim is quite progressive where their initial abilities are low but at the end of the activity their abilities have evenly increased in reading the Qur'an.

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