



Implementation of the Five Methods in Tahsin Activities at the Quran House Rabbani

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Abstract

This study aims to explore how the tahsin education method for children in the Quran House Rabbani institution. This study used a qualitative method with an ethnographic approach, research data were taken through direct interviews with five informants (teachers of the Quran House Rabbani). All interview and observation data were then analyzed thematically using a model Miles and Huberman. Overall, the results of the analysis show that there are five tahsin methods in the Rabbani Qur'anic House. The five methods are: i) talaqqi, ii) *Muraja'ah*, iii) recitations, iv) huffazh, v) talqin. The results of this study can be used as initial data for subsequent researchers in studying different issues related to this problem and various other issues that are relevant to this context.

INTRODUCTION

Method is a systematic and general way of working, such as the workings of science which are used to implement plans that have been prepared in real activities so that goals can be achieved. The method is the way used by educators in providing a teaching in order to achieve a goal. Explains that using the right method is necessary for teaching young children to memorize the Qur'an. According to [Khoiruddin, \(2020\)](#) the Qur'anic method is a procedure for reading the Qur'an so that the brain condition remains stable which greatly affects one's memorization. Every Muslim must be fluent in reading Quran, because it is the legal basis of every Muslim, studying it will produce rewards for each letter ([Naelasari, 2022](#)). The importance of improving reading the Qur'an because it is the holy book of Muslims and must be studied from a young age.

In reading the Qur'an, it is important for you to know what tahsin means because it is the main lesson in learning to read the Qur'an correctly, namely improving or beautifying how to read the Qur'an, so that it is in accordance with the law of reading, and the makhoriul letters. Tahsin is learning to read the Qur'an correctly by fine-tuning the letters so that they are fluent. Regarding the methods used by teachers in educating their students so that they are fluent and fluent in reading the Qur'an, there are various kinds ([Chaer, 2013](#)). A teacher is required to make Qur'an tahsin learning as interesting as possible, this is so that it is easier for children to understand learning by paying attention to the Qur'anic readings as taught by Rasulullah SAW ([Kuswandi et al., 2020](#)). It is very important to teach tahsin to children from an early age because it is ripe for children to learn many things.

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Early age is the most fundamental early period in the life of every human being. States that early age is the most basic early period in the growth and development of human life. This period is marked by various important periods that are fundamental in the next life until the final period in its development. Pakpahan et al., (2020) explains that early childhood is an individual who is experiencing a process of rapid and fundamental growth and development, even said to be a developmental leap for the next life (Asia, 2019). Children will experience various processes of growth and development because they are related to one another, children aged have differences in responding to things as a result of differences in how the brain works in psychomotor (Novela, 2019). An early age is the time golden price for children, at this time children have a tendency to memorize, therefore it is important for parents to direct their children to memorize the Qur'an since they can speak, because they will easily remember at that time.

Deputy Chairperson of the Indonesian Mosques Council (DMI) Komjen Pol (Purn) Syafruddin gave a speech at the Juz 30 Quran Khataman activity which was held by El Medina-Sheikh Ali Jaber Rahimahullah, Saturday, (22/1/2022). On that occasion, Syafruddin reminded me of the importance of fighting to eradicate Al-Qur'an illiteracy in Indonesia. The reason said Syafruddin, in the research he conducted, is that 65 percent of Indonesian Muslims could not read the Qur'an. "So if the 223 million Indonesian population are Muslims (Setiawan, 2019). 65 % of them, Indonesian Muslims cannot read the Qur'an and are generally blind," said Syafruddin who was present virtually. Syafruddin also said that the research found that only 35 percent of Indonesian Muslims could read the Qur'an.

That is why it is important for every Muslim to learn the Qur'an properly and correctly, as well as correctly in the pronunciation of each letter. The Prophet SAW said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفْضَلُ عِبَادَةِ أُمَّتِي قِرَاءَةُ الْقُرْآنِ

The prophet Peace Be Upon Him said: "The best act of worship for my nation is reading the Qur'an" (HR. Abaihaqi).

It is even found in another hadith that the Prophet SAW said, "Whoever reads one letter from the Book of God (the Qur'an), then he will receive one good deed".

يُقَالُ لِصَاحِبِ الْقُرْآنِ أَقْرَأُ وَارْتَقَى وَرَتَّلَ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْزِلَكَ عِنْدَ آيَةِ تَقْرُؤِهَا

Meaning: "It is said to those who read (memorize) the Qur'an later: 'Read and rise and be as you are in the earthly world. Because your position is at the end of the verse you read (memorize).'" (HR. Abu Daud no. 1464 and Tirmizi no. 2914)

Based on these two hadits, it can be concluded that reading the Qur'an is the best worship that is done by reading it is worth the reward, even one letter read is worth a good deed. Multiplied by ten. This certainly can be a motivation for every Muslim to be more active in studying and improving the reading of the Qur'an (Hasan et al., 2021).

As has been discussed, that reading the Qur'an is a great worship that is worth the reward of reading every letter. Qur'an was revealed for more than 22 years which is divided into two phases, the phase before Prophet Muhammad's migration and the phase after Prophet Muhammad's migration (Al-Makky, 2013). The verses that were revealed before Prophet Muhammad SAW migrated are called verses *Makkah*, while the verses that were revealed after the Prophet Muhammad peace be upon him migrated are called verses cultural. Since being lowered for the first time on the moon Ramadan 13 before Hijri until recently, purity Qur'an stays awake as a guarantee from Allah SWT. Allah SWT said in Surah Al-Hijr verse 9:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Meaning: "Indeed It's us who sent down the Qur'an, and verily We have preserved it"

The verse above explains that Allah sent down the Qur'an so that it is used as a guide for human life so that it is in accordance with what Allah SWT wants. In this verse, Allah also guarantees the purity Quran by preserving it so that the Qur'an will not change and will not be mixed with falsehood (Mujahidin et al., 2020).

To make this happen, Muslims need to understand well what the contents of the Qur'an are (Hidayah, 2018). But before being able to understand the Qur'an properly, Muslims must be able to read it first. However, in reality, there are still many Muslims who cannot read the Qur'an. Reporting from *Republika* on January 17, 2018, research results from the Institute of Qur'anic Sciences (IIQ) show that 65 percent of Indonesian people are illiterate in the Qur'an (Mujahidin et al., 2020). Apart from not being able to read at all, part There are Muslims who can but are not fluent in reading the Qur'an, some of whom are even adults (Al-Ayubi, 2016). This is very unfortunate considering that Indonesia is a country with the largest Muslim population in the world, so this is a separate problem for Qur'an education in Indonesia (Mujahidin et al., 2020).

For this reason, it is necessary to have an institution that teaches methods of reading the Qur'an properly and correctly, because as Muslims it is highly demanded that they diligently read the Qur'an, one of the reasons for being calm when reading the Qur'an is being proficient at reading it. Each study of the Qur'an is emphasized to use of methods that run systematically and have clear objectives, each method used by the teacher varies, and this is adjusted to the environmental conditions and conditions of the students concerned (Jannah, 2020).

METHODS

This study uses a qualitative method with an ethnographic approach. The research method is a scientific method, step, or procedure in obtaining data for research purposes that have specific goals and uses. As revealed by Widiyanto, (2018) which explains that the research method is a scientific way of obtaining data for specific purposes and uses. Scientific means research activities based on scientific characteristics, namely rational, empirical, and systematic as has been traced in science philosophy. Meanwhile, Dwi & Masykuri, (2023) the ethnographic approach provides opportunities for researchers to continuously observe the objects studied both individually and in groups of people, besides that researchers can also explore data in detail, depth, and comprehension. Referring to the opinion above, the ethnographic approach is appropriate in this study because it is in accordance with the method of data collection and the purpose of this study (Suryana, 2021).

The informants of this study were five informants who live in the city of Padang, West Sumatra. The selection of informants refers to four criteria, namely having the competence to understand well the problems under study, being active in the field being studied, having time to provide information to researchers, and being honest in providing information according to data and facts that occur in the field. Sources of data were taken from five informants through in-depth interviews who were selected using the technique of purposive sampling. The sampling technique purposive according to Sugiyono is the method used to determine the sample (Igisani, 2018). Then, have some prearranged considerations. Thematic analysis using the Miles and Huberman is an effective way for a researcher to analyze the results of interviews so that they can be seen in detail and easily understood.

RESULT AND DISCUSSION

Based on the results of the interviews we conducted with five informants with the results of an in-depth analysis, we found that there were five methods used by teachers in teaching tahsin to their students. As shown in the image below. We get various kinds of responses regarding tahsin learning methods as follows in figure.



Fig 1. Description of the method used by the teacher in learning tahsin

First, talqin method, according to the informant, one of the methods of memorizing the Qur'an is the Talqin method:

... children learn tahsin by reading each letter according to the book (Informant 1). ... The children are required to learn using the tambid method, that is by reading letter by letter, then if there is a mistake then it is corrected by the concerned ustadz. When it is finished, it goes up to the level of memorizing the Qur'an (Informant 2). ... is a student who studied tahsin in an adult class, at first, he studied the tambid method (Informant 3). ... children are given a tahsin book then read letter by letter, then mistakes are corrected by the teacher (Informant 4). ... the child has deepened the recitation of the Qur'an with neat and beautiful recitation, he learns with the Ustadzah through the tambid or book method (Informant 5).

Second, talaqqi method, according to the informant, one of the methods of memorizing the Qur'an is the Talaqqi method:

... the teacher usually recites verses or letters of the Qur'an and then is repeated by the students one by one (Informant 1). ... Children are required to learn to use the talaqqi method for beginners, by reading the correct letters to them (Informant 4). ... become a method significant in learning tahsin, because listening to the teacher and the teacher hears us directly (Informant 5)

Third, huffazh method, according to the informant, one of the methods of memorizing the Qur'an is the Huffazh method:

... children or adults memorize the Qur'an accompanied by memorizing the makbarijul letters (Informant 2). ... A method that requires children to master the recitation of the Qur'an along with the types of letters and their pronunciation (Informant 3). ... children are told to memorize the Qur'an and then submit their memorization to the teacher (Informant 4)

Fourth, Muraja'ah method, according to the informant, one of the methods of memorizing the Qur'an is the Muraja'ah method:

... children learn tahsin by reading each letter by referring to books as reading media (Informant 1). ... in improving reading, repetition is needed in reading it (Informant 2). ... students read the verses of the Qur'an in front teacher (Informant 3). ... the children read the verses of the Qur'an forward one by one (Informant 4). ... to facilitate children's learning activities when they have finished studying tahsin, that is by writing and reading the verses of the Qur'an (Informant 5).

Fifth, tilawah method, according to the informant, one of the methods of memorizing the Qur'an is the Tilawah method:

... learning in the form of students reciting the Qur'an one by one in front of teacher (Informant 1). ... Children study the Qur'an with a teacher who listens to them (Informant 2). ... children usually do it after finishing the tambid method, when tambid using a book, when reciting using the Al-Qur'an (Informant 4). ... a method that requires children to be good at reading the Qur'an is even better (Informant 5)

The Quran House Rabbani has a memorization program Qur'an intended for children aged 3 years and over. The tahfidz program aimed at early childhood is intended to shape generations Qur'an from an early stage. Based on research data on memorizing the Qur'an in early childhood at the Quran House Rabbani, Padang City, it is carried out using various methods. [Erzad \(2018\)](#) explains that using the right method is necessary for teaching young children to memorize the Qur'an.

The author obtains various kinds of information data regarding the methods used by each teacher who teaches tahsin of the Qur'an, this is the result of the teacher's design so that the students can understand well the knowledge conveyed by the teachers if it is conveyed well then the child-children will be motivated to be active in reading the Qur'an correctly, then memorize it, so that the children of the Qurani generation will emerge ([Badrudin, 2017](#)).

In improving the reading of the Qur'an, of course, it is done through learning that is systematically arranged, contains the goals to be achieved and is easy to use activity learning, that's what underlies the emergence term method of improving reading Qur'an, which is called the method of tahsin al-Qur'an ([Akbar, 2003](#)). Usually, every institution that teaches tahsin, has a variety of methods in the teaching and learning process, the leadership of this Al-Qur'an home is not arbitrary in recruiting a teacher, according to our research data to the leadership of the Al-Qur'an home, that those who are entitled to become teachers are those who already have certification in reading Al-Qur'an and teaching, belief *ablus-sunnah wal jama'ah*, and compassionate towards children ([Akbar, 2017](#)). Usually, teachers who are qualified in this field will find it easier to adapt learning to their students, because not all students have the same expertise and comprehension, for this reason, various forms of methods are made in tahsin of the Qur'an ([Ahmad, 2018](#)). There are several general methods applied in the Rabbani Qur'anic House, namely; recitation method, talqin method, huffazh method, talaqqi method, *Muraja'ah* method. ([Qomariah, 2010](#)).

The recitation method is quoted from the book *Islamic Psychotherapy* karangan Meisil B Wulur, recitation according to language is inherited match from the rental which means reading. The Tahsin Recitation method is a method used in learning to read the Qur'an to improve Qur'anic readings ([Badrudin, 2017](#)).

The Talqin method is a way in which a mental qin recites or dictates verse readings Qur'an to the one in talqin, then the one in talqin follows repeating the verse that has been talqin by using a certain repetition ([Arobi, 2019](#)). This talqin method is also called the angel Gabriel's method of explaining the reading of the Qur'an to Prophet Muhammad SAW, then he also explained it to his companions ([Suwaid, 2015](#)). The huffazh method is for students to memorize verses of the Qur'an little by little which will later be memorized submitted to the teacher concerned by reading it repeatedly by looking at the Qur'an and not at once.

The talaqqi method is the santri depositing the recitation of the Qur'an that they have memorized based on the correct tajwid to their teacher, by using a mastery system approach to *Makbarijul* letters along with the characteristics attached to letters must be mastered by students ([Kartika, 2019](#)). The *Muraja'ah* method is to repeat memorization that has already been memorized to prevent forgetting and making mistakes ([Mulyasa, 2020](#)). The sense that the tahsin method must be based on the correct recitation, namely reading from memory to the ustadz then correcting the inaccurate reading with examples of correct pronunciation ([Fathah, 2021](#)).

CONCLUSION

It is important for every Muslim to study the Qur'an properly and correctly, and correctly pronounce each letter because reading the Qur'an is a noble act of worship, and it is highly emphasized to read the Qur'an regularly. In Indonesia, whose population is predominantly Muslim, only about 35 percent of its citizens can read the Qur'an. Of course, this is very unfortunate, because every Muslim is obliged to learn the Qur'an

because it is a way of life for every Muslim in religion. So, therefore, to facilitate the procedure for reading the Qur'an correctly, the tahsin method was formed, which aims to make learning run according to the objectives and systematically, as for these theories, namely, the talaqqi method, the recitation method, the *Muraja'ah* method, the huffazh method, and the talqin method. Every teacher who teaches teaching tahsin has various kinds of methods that will be used by his students. As a thin teacher, we must master the circumstances of these students before designing the method, because each student is different in understanding the lesson.

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