



Tashih Recitations of the Qur'an Program in Improving the Competence of Reading the Qur'an for Students of Islamic Studies

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Abstract

Students of Islamic Studies as a candidate for religious teachers really need to be equipped with the ability to read the Qur'an. Religious teachers as the main person in charge of Al-Quran education for students in schools must have deep competence in the Qur'an. Among the competences of the Qur'an that must be possessed is proficiency in reading the Qur'an. That is, before an Islamic Religious Education student is assigned to become an educator at school, the student must be equipped with good competence, in the context of this study the author specifically discusses competence in aspects of reading the Qur'an. This study aims to determine the competency of reading the Qur'an for Islamic Religious Studies students in the Tashih Recitation of the Qur'an program. This study uses a quantitative method with a survey approach. The data source was taken from thirty-two informants, namely students from class 2020-2021 using a questionnaire. All data were then analyzed descriptively using the SPSS Windows version 25 quantitative analysis tool (Statistical Package for Social Science Version 25) Overall the results of the analysis of this study indicate that the program tashih recitation of the Qur'an is a program that supports students in improving their reading of the Qur'an, bearing in mind that there are still students who are not fluent in reading the Qur'an so this program is a solution to this problem. Then there is an increase in the ability to read the Qur'an as a result of the implementation of this program with a percentage (12.5%) to (6.25%) in the very low category, (68.75%) to (15.2%) in the low category, (9.38%) became (62.5%) in the moderate category, (6.25%) became (9.38%) in the high category and settled at (3.12%) for the very high category.

INTRODUCTION

Alqur'an is a guide and guide for life for humans, especially Muslims. In this function, the Qur'an is very important for human life both in this world and the hereafter. The initial stage that must be understood in order to be able to apply the Qur'an in

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everyday life is to learn how to read it (Novebri & Dewi, 2020; Thoifah et al., 2021; Hakim et al., 2022). Mentioned that the Qur'an is a source of teachings for Muslims, of course it has certain rules to read and understand the Qur'an properly and correctly (Ashidiqi et al., 2019; Supriadi et al., 2022). Reading and understanding the Qur'an is of course a high value of worship in the eyes of Allah SWT, plus when one understands and applies it in daily life. In reading and understanding the contents of the Al-Qur'an, not only the rewards are obtained, but there are also advantages in which the Al-Qur'an can be a helper for those who read it (Fatahudin et al., 2019; Hanafi et al., 2019; Engkizar et al., 2021; Tumanggor et al., 2022).

Based on some of the explanations above, it can be concluded that the Qur'an is a holy book sent down by Allah SWT as a miracle which in essence must be read and interpreted in every word and must be practiced for Muslims (Rohmah et al., 2016; Usiono et al., 2021; Mutathahirin et al., 2022). Reading, interpreting and practicing it is an obligation for Muslims, but the initial phase that is carried out before interpreting and practicing the Qur'an is of course knowing how to read it (Farida et al., 2021; Salmia et al., 2022). In reading the Qur'an there are also rules or rules in reading it. In accordance with the word of Allah SWT in the Qur'an sura Al-Muzzammil verse 4 as follows:

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

It means: *And more than (half) of that, and read the Qur'an slowly.*

Based on the verse above, it can be interpreted that Allah SWT orders mankind to read the Qur'an slowly so that it is in accordance with the legal rules of tajwid so that those who read it will be able to understand its meaning well. Kamaruzaman et al., (2015); Ashidiqi et al., (2019); Putra & Syafrudin, (2020); Engkizar et al., (2022) also stated that the law of reading the Qur'an in accordance with the rules of tajwid science is *isfardhu'ain*. So, if you don't read it correctly, you will get a sin. Therefore, the effort that can be made in order to be able to read the Qur'an properly and correctly is to learn the science of recitation. The science of recitation itself is very important to know how to recite the verses of the Qur'an (Arifa, 2021; Syafril et al., 2021; Nahar et al., 2021).

Many Muslims are currently unable to read the Qur'an in accordance with the rules of tajwid science. Based on research put forward by IIQ in 2018 it stated that 65% of 100% of Muslims in Indonesia were illiterate to the Qur'an (Nira & Fauziyah, 2021). The Central Statistics Agency in its 2020 survey also found that 51.84% of Muslims aged 15 years and over were unable to read or write the Qur'an (Buska et al., 2018). This is also experienced by Islamic Religious Education students at Padang State University who as a whole have not been able to read the Qur'an properly and correctly in accordance with the rules. This is marked by the large number of students in the final semester who have not passed the Tashih Tilawah exam (Affandi et al., 2022; Khafidah et al., 2020; Zuhroh, 2022). Another obstacle is that new students from the Islamic Religious Education department come not only from Madrasah Aliyah (MA) and Islamic boarding schools graduates, but also from public schools, namely Senior High School (SMA) or Vocational High School (SMK), where among students At this time, many have not been able to read the Qur'an properly

and correctly.

The Tashih Recitation Program actually has a significant effect on increasing the ability to read the Qur'an in accordance with the rules of tajwid science. (Khotimah et al., 2022; Morrissey, 2021) who found that mastery of Tashih Recitations will have a significant effect on learning outcomes of the Qur'an. This is also supported by Fauji et al., (2020); Munawaroh et al., (2022); Rahman et al., (2018); Rahmi & Tabroni, (2022); Supriyadi et al., (2019) which argues that the practice of learning Tashih Recitations can improve Qur'an literacy skills. By studying Tashih Recitations and mastering them, Islamic Religious Education students will be able to read the Qur'an well so that prospective educators will be competent and proficient in reading the Qur'an properly and correctly (Affandi et al., 2022; Nur & Aryani, 2022; Yunus & Mukhtar, 2020).

As students who are prepared to teach Islamic religious subjects at school, then of course Islamic Religious Education students must have good competence in any content of religious subjects at school (Engkizar et al., 2021; Hasan, S., & Wahyuni, 2018; Khotimah et al., 2022). In other words, students who choose Islamic Religious Education must have good and correct competence in relation to religious studies themselves (Isnaini et al., 2022; Nurhidin, 2022). The feasibility of this competency is both in terms of theoretical mastery of the material as a prospective religious teacher, as well as from the practical aspect as someone students can emulate (Memon et al., 2021; Santoso et al., 2019). Regarding the feasibility of these theoretical competencies, one of the competencies that must be mastered is competence in reading and writing the Qur'an, because in the context of Islamic religious learning the Qur'an is the main reference source for teachers in developing subject matter (Ahmed, 2020; Aqad et al., 2019; I. Arifin et al., 2018).

As it is known that the subject of Islamic religious education is one of the subjects that every student must follow in school (Eriyanti et al., 2020; Göl, 2011; Mulhem et al., 2020). In general, there are five skills that students are expected to master in Islamic religious education, namely, skills related to the Qur'an, Hadith, worship, faith, morals and the history of Islamic culture (Harta, 2020; Sopha & Tabroni, 2022). This means that students are expected to be able to master the five aspects of these skills after the teacher implements the learning in class.

Regarding students' mastery of aspects of the Qur'an, actually in the 2013 curriculum it has been explained that, students' competence in the field of the Qur'an is a competency that students must master at every level of education undertaken (Amirudin & Muzaki, 2019; Salim & Hasanah, 2021). The competence in question is the ability of students to read, write, understand and memorize the Qur'an properly and correctly. So to achieve the target of mastering the Qur'an which will be obtained by students, it is necessary to have professional religious teachers, especially in mastering the field of the Qur'an (Abdussalam et al., 2021; R. Hakim et al., 2022).

The problem of the ability to read the Qur'an among Muslims is actually a universal issue. Various studies have proven that the ability of Muslims to read the Qur'an is still weak, and not a few are still blind to reading the Qur'an (Damanik, 2019; Rohmah et al., 2016; Wahyuni, 2021). Therefore, this problem must be of concern to various parties, such as the government, the community, more specifically universities that have Islamic religious education departments, as it is known that students studying in this department will be educated as religion teachers in schools, of course they must be equipped with competence.

The good Qur'an (Adiyono et al., 2022; Tukiyo et al., 2022).

The ability to read the Qur'an is a fact that cannot be denied. Even in the context of Islamic education learning to read and write the Qur'an is mandatory for every Muslim individual (Amirudin & Muzaki, 2019; Palupi, 2017; Yunus & Mukhtar, 2020). So it is not surprising that there are various verses and Hadiths regarding recommendations to always study the Qur'an, the study referred to is related to how a Muslim is able to read, write, memorize, live up to the content and of course what is more important is how to practice what has been learned (Palupi, 2017; Arif et al., 2022; Haroun, 2021).

Research on learning the Qur'an has actually been widely discussed by previous researchers. In general, learning can be interpreted as a series of activities designed to achieve certain goals (Amani et al., 2021; Supriyadi & Julia, 2019). Meanwhile, other opinions state that learning is a number of steps that are prepared in such a way as to achieve the goals that have been set (Khafidah et al., 2020; Zahroh, 2022). As for (Morrissey, 2021; Saragih et al., 2021) divides learning into three stages, namely knowing (*knowing*), skilled at carrying out what is known (*doing*), as well as practicing what has been known (*being*).

However, in reality it is not uncommon to find that a teacher has succeeded in providing aspects *knowing* and *doing* to students, but has not succeeded in this aspect *being*. This means that students have been able to master it in theory and practice, but it has not yet appeared at the stage of practicing it (Anwar et al., 2022; Rohman et al., 2022; Svensson, 2019). In the context of this study, of course the practice in question is related to an understanding of how to read and write the Qur'an.

Teacher problems in learning as explained above also occur in Islamic religious education teachers in schools. According to (Alkandari & Alsuwailan, 2019; Arifin et al., 2023; Elkhaira et al., 2020) Islamic religious education teachers have at least two tasks, namely, First performing duties as an educator and instructor at school, second provide an understanding of Islamic religious material to students so that students have a good perspective or understanding of religion through the Qur'an and Hadith with polite, peaceful and anti-violence attitudes and behavior (Arifin et al., 2023; Fatahudin et al., 2019; Salmia et al., 2022).

In connection with improving the ability to read the Qur'an, Islamic religious education students as prospective religious teachers need to take strategic steps in implementing it. From several previous studies such as (Olson, 2017; Sofyan, 2015; Syafril & Yaumas, 2017) religious education teachers need to be equipped with special skills related to learning to read the Qur'an. Religious teachers as the main person in charge of Qur'anic education for students in schools must have competence in the Qur'an. Among the Qur'anic competencies that must be possessed are related to proficiency in reading the Qur'an itself, as well as proficiency in using a Qur'anic learning method that will be taught to students in class (Pollitt, 2021; Rohilah, 2022; Zamzami, 2021).

That is, before an Islamic religious education student is assigned to become an educator at school, the student must be equipped with good competence, in the context of this study the author will specifically discuss competence in aspects of reading the Qur'an (Adiyono et al., 2022; Supriyadi & Julia, 2019). In the end, the Islamic religion teacher is a person who is given great

responsibility for the success of students knowing their religion well. Introducing Islam to students certainly starts with introducing the holy book of the Qur'an through learning to read, write, memorize and practice it in life (Munawaroh et al., 2022; Pollitt, 2021). The point is that Islamic religious teachers play a major role in shaping students to become knowledgeable, moral people in an effort to protect religion, homeland and nation in the future (Afrianty, 2012; Mulhem et al., 2020).

METHODS

Researchers used quantitative methods using survey research types. Data collection techniques are carried out using questionnaires, and research results tend to be generated (Sukaisih et al., 2021; Zahroh, 2022). The population of this study were students of the Department of Islamic Studies, Faculty of Social Sciences, Padang State University who took part in the Tashih Recitation of the Qur'an program (Dianto, 2022; Mulhem et al., 2020). The population in this study are students of the Islamic religious studies class of 2020-2021 who are participating in the Tahsin Recitation of the Qur'an program. The sampling technique in this study is random sampling i.e. taking respondents randomly without regard to strata in the population (Abror, 2018; Sofyan, 2015).

To make it easier for researchers to carry out this research, researchers use a questionnaire as a tool to collect data and information in this study. This questionnaire aims to obtain data in the form of facts, information and other information with models (Creswell, 2010; Fitrah, 2018). The series or research steps to be followed include determining the type of research, population, sample, research instrument, instrument validity and reliability, data sources, data collection techniques, data analysis techniques, steps to carry out research using images, so that it is easy to understand (Isnaini et al., 2022; McQuarrie & Krueger, 1989).

RESULT AND DISCUSSION

Related to the program tashih recitations of the Qur'an in increasing competence in reading the Qur'an, it is hoped that it can provide changes to students who are less able to read the Qur'an in accordance with *makharijul letters* and correct tajwid. So the existence of routine activities carried out can provide enthusiasm and interest in learning to study the Qur'an in more detail. So that when students graduate from college they have skills in teaching the Qur'an and at least for themselves (Aldossari & Alhamam, 2021; Latif et al., 2020; Najiburrahman et al., 2022).

At the end of the lesson, an exam is carried out, to evaluate the learning from what has been learned related to the learning that is carried out to improve the competence of reading the Qur'an in students of Islamic Studies is carried out with a tartil system and continued for students to read it (bin et al., 2021; Sofyan, 2015). Based on the results of the tests that have been carried out, the laboratory supervisor can provide a report (Alkandari & Alsuwailan, 2019; Aqad et al., 2019).

To find out the ability to read the Qur'an for students, the author has conducted a Qur'an reading test for thirty-two students who take the Islamic religious education department at the Faculty of Social Sciences, Padang State University (Kiessler, 2021; Purnama et al., 2022). It is necessary for the author to explain that the ability to read the Qur'an referred to in this aspect is the ability of students to read the Qur'an directly, eloquent, right and good in accordance with the rules of reading the Qur'an or better

known as science *tajwid*. As for the categories of knowledge *tajwid* is assessed *makbarijul buruf*, *shifatul buruf*, *abkamul buruf*, *mad dan qashar*, *waqaf and ibtida'* (Bensaid, 2021; Erhamwilda et al., 2022).

After all the data was collected and a descriptive analysis was carried out using SPSS 25 software, the overall results of the analysis showed that (12.50%) students' ability to read the Qur'an was in the very low category, (68.75%) in the low category, (9.38%) in the moderate category, (6.25%) in the high category and (3.12%) very high. To make it clearer, it can be seen in Figure 1 below:

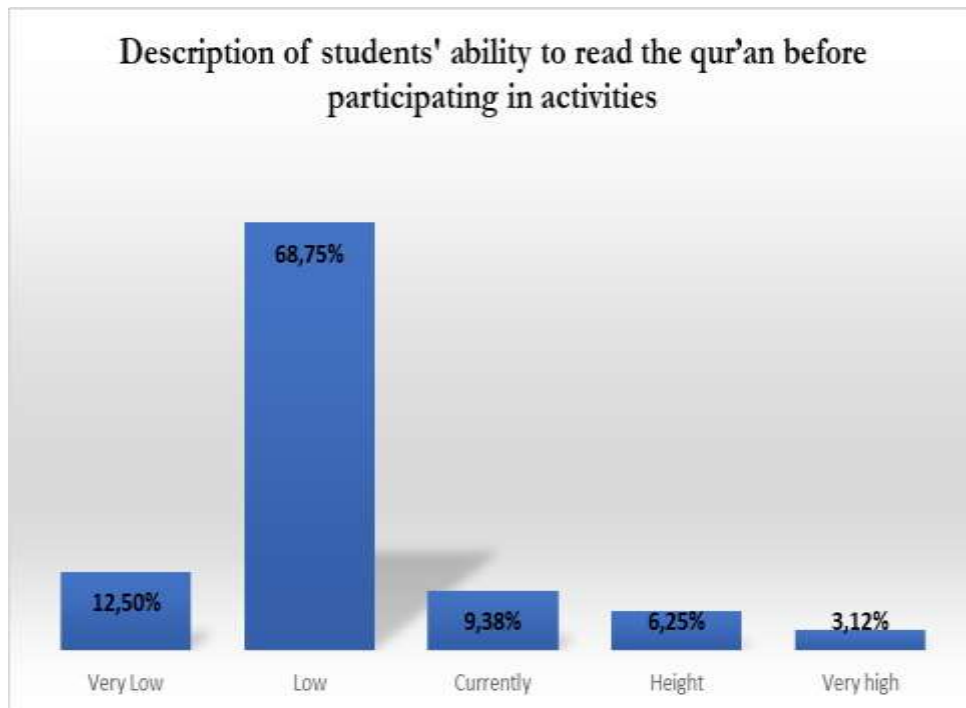


Fig 1. Description of students' ability to read the qur'an before participating in activities

The ability to read the Qur'an for students as shown in figure 1 above, the author can explain that the numbers (6.25%) and (3.12%) indicate that most students have been able to read the Qur'an correctly and properly according to the rules of science. *Tajwid*. In other words, these students have good skills in reading the Qur'an according to the rules of science *tajwid*. Furthermore, the number (9.38%) shows that students with the ability to read the Qur'an are in the moderate category, while the ability that is meant is that when reading the Qur'an students are still not in accordance with the rules of science *tajwid* While the numbers (68.75%) and (12.50%) show students with the ability to read the Qur'an in low and very low categories, this category is students with the ability to read the Qur'an incorrectly according to the rules of science *tajwid*, there are even students who cannot read the Qur'an at all (*Quran illiterate*). Furthermore, to find out students' ability to read the Qur'an, the author has conducted a Qur'an reading test on thirty-two students. The author needs to explain that the ability to read the Qur'an seen from students when this test is carried out is *makebarijul buruf*, *shifatul buruf*, *abkamul buruf*, *mad dan qashar*, *waqaf and ibtida'*.

Based on the results of descriptive analysis using SPSS 25 software, it was found that (6.25%) students' ability to read the Qur'an was in the very low category, (18.75%) in the low category, (62.50%) in the medium category, (9.38%) in the high category while (3.12%) in the very high category. To make it clearer, it can be seen in Figure 2 below:

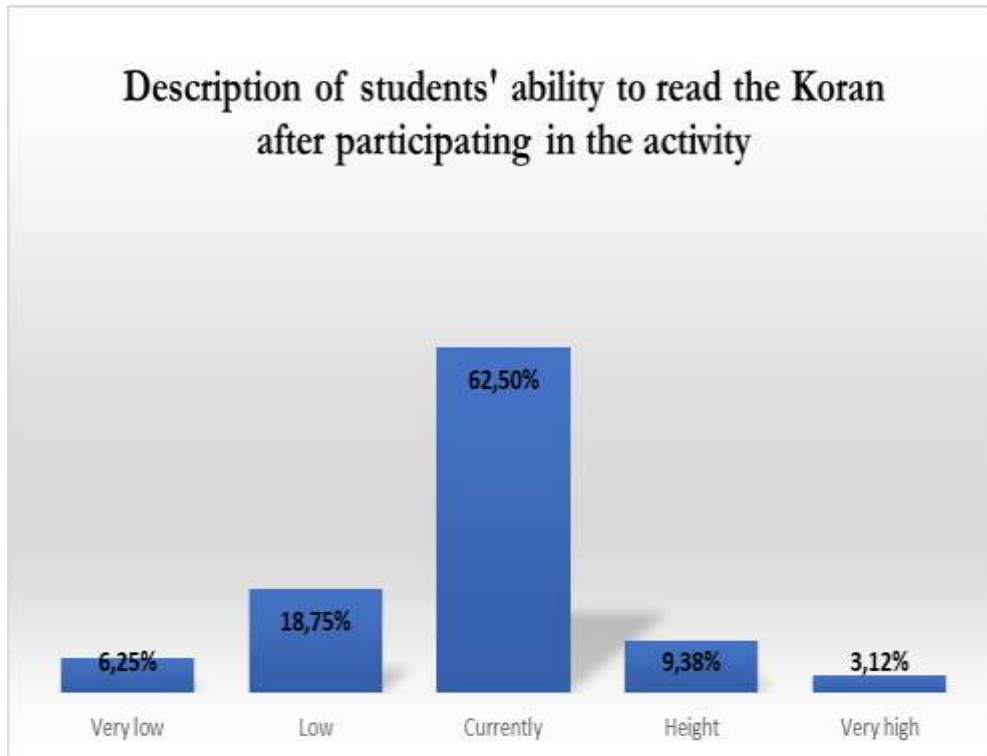


Fig 2. Description of students' ability to read the Qur'an after participating in the activity

The ability to read the Qur'an for students as shown in figure 2 above can be explained by the authors that the number (6.25%) indicates that students with very low reading skills for the Qur'an, this category is a student with the ability to read the Qur'an completely not according to the rules of reading verses. Al-Qur'an, there are even students who have not been able to read the Qur'an at all. Then the number (18.75%) shows that a small number of students have been able to read the Qur'an properly and correctly, it's just that there are still some errors in *endowment*, *beginning* as well as *Makbarijul* good letters in reading the Qur'an. Furthermore, the number (62.50%) shows that students with the ability to read the Qur'an are in the moderate category. the medium ability in question is when reading the Qur'an the student is already able to read the Qur'an properly and correctly in accordance with the rules *tajwid*. While the numbers (9.38%) and (3.12) show students that most students have been able to read the Qur'an correctly and properly according to the rules of science *tajwid*.

CONCLUSION

The results of this study state that the implementation of the tashih program has had a good impact on increasing the reading of the Qur'an, this is evidenced by the increased competence of students reading the Qur'an. Overall the results of the analysis are

divided into two stages, the first is the ability of students before participating in activities with a percentage showing the ability to read the Qur'an in the very low category, in the low category, in the moderate category, in the high category and in the very high category. Then it can be seen the results after participating in the activity with the percentage showing the ability to read the Qur'an in the very low category, in the low category, in the medium category, in the high category and in the very high category. So that it can be seen the increase in the ability of students in tashih alquran activities organized by the Islamic religious sciences department.

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