Potential and Problems in Learning Tahsin Al-Qur'an to Improve Students' Ability to Read Al-Qur'an

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Abstract

Tahsin al-Qur'an is an effort to improve the reading of the Qur'an in order to avoid mistakes, errors in reading the Qur'an are called lahn. Errors in reading the Qur'an can result in sin if it destroys the meaning of the Qur'an. In learning tahsin al-Qur'an, students still often encounter errors such as long readings, hum, and stop errors. The purpose of this study is to find the potential and problems in learning al-Qur'an tahsin as well as to offer solutions to overcome them. The research method used in this study is a qualitative research method. The research objects are students and lecturers of STAIN Gajah Putih, Takengon Central Aceh Data collection techniques using interviews and observation. Then the data that has been collected was analyzed by analytical descriptive analysis. The results showed that the potential for learning tahsin al-Qur'an was students whose abilities could be developed, while the main problem in learning al-Qur'an tahsin was the use of teaching materials which depended on the tastes of the lecturers who led the courses. So the researcher recommends that teaching materials be developed for learning the tahsin al-Qur'an according to the needs of students.

Keywords: learning, tahsin al-qur’an, reading al-qur’an, students

INTRODUCTION

Tahsin comes from the Arabic word "hassana yuhassinu". It means to renew, improve, grow, beautify, or change to be better than before. Improve not in terms of rhythm, but improve in terms of pronouncing the letters of the Qur'an as perfectly as possible. As Ahmad Annuri's opinion, tahsin is defined as an activity or method that makes the pronunciation of the letters of the Qur'an as perfect as possible, starting with the correctness of the pronunciation rules and reading the letters and their rules (Annuri, 2010). The term tahsin appears as a synonym for the word tajwid, a word that is already familiar to the ears of the Muslims. This term is well understood as a science that explains the steps of reading the Qur'an correctly and all its requirements for perfection. Linguistically, the term tajwid is equivalent to tahsin and has the same meaning, namely improvement. (Annuri, 2010). That is correcting the reading of the Qur'an from mistakes.

Errors in reading the Qur'an are called lahn. There are two types of land, namely Jaly land and Khafi land. Lahn jaly is a mistake that is clearly heard by both experts in reading the Qur'an and the general public. These errors include changing the sound of one letter to another, changing the vowel. Lahn Khafi is an error in reading the Qur'an and is not easily recognized by listeners, except for those who really understand the science of tahsin. (Kurnaed, 2015) This error is usually related to the rules of tajwid science which are quite complex, such as reading mad which is two or three harakat long, reading idgarn bigunnah and bilagunnah, ikhfa, izhar, including reading qalqalah or reflection. If this mistake changes the meaning of the Qur'an, it is clearly a sin. For example, if the reading of rabbil` alamiin uses the letter ra (ال), it means God of the worlds, but if it is read because
of an error in the pronunciation of ‘ain to alif (اً) it can change the meaning of the Qur'an which means God is sick. Another example of Surah al-Ghashiya verse 17:

أَفَلَيْنَظُروْنَ إِلَىِّ الْأَلِفِ كَيْفَ حُلِقَتْ

The meaning is “Why don't you look at how the camel was created!” (RI, 2015) but if the letter kha’ (خ) for the word khuliqat is changed to the letter ha’ (خ) due to a makhraj error or the wrong place for the letter to come out.

أَفَلَيْنَظُروْنَ إِلَىِّ الْأَلِفِ كَيْفَ حُلِقَتْ

It means "why don't you pay attention to how the camel is sheared?"

In addition, there is an error in stopping or stopping the recitation of the Qur'an. Because they don't pay attention to how to stop or stop reading in a place where there is no stop sign. In the rules for stopping reading, if you stop at a place where there is no stop sign, you must repeat the reading. An example is in Surah Taha verse 14 which reads.

The meaning of this verse when read without pause or pause repeatedly is "I really am Allah. There is no god but me, worship me and establish prayer for my remembrance." (Republic of Indonesia, 2015). However, if it is read by stopping the reading in the wrong place there is no stop sign and without repeating it, like this.

Then it means "Indeed I am Allah, there is no God. Those are some examples of reading the Qur'an which resulted in a change in the meaning of the Qur'an. These errors also often occur in students in learning al-Qur'an tahsin. Initial observations that the author made when giving lectures on tahsin al-Qur'an, the authors found that many students made mistakes in reading the Qur'an, such as errors in where the letters came out, stopping errors, and errors in other tajwid rules. This is where the writer's interest in conducting this research with the aim of finding the potential and problems in learning al-Qur'an tahsin. Potential is the strength, ability, ability, influence, power and function (Hamid, 2008) that can be developed, while the problem is defined as a deviation between what should be and what is happening. (Sugiono, 2009) that need to find a solution to overcome it.

RESEARCH METHODE

This study uses a qualitative survey, a survey procedure that produces descriptive data in the form of personal written or spoken language and observed behavior. (Moleong, 2007). The survey was conducted at the State Islamic High School (STAIN) Gajah Putih Takengon. The technique of data acquisition was done through interviews and observations. Interviews were conducted with teachers and students who teach the Tasin al-Quran course. Interviews with professional teachers were conducted to obtain data about students' ability to read the Qur'an and alternative solutions provided by professional teachers, and interviews with students about data on students' difficulties in learning Tarsin Al Quran were intended to
obtain. Observations were made to obtain additional data to support the learning of the Tahsinal-Qur'an course. After the data is collected, it is then analyzed using descriptive analysis of data analysis which describes the data collected in the form of words and photos, not numbers. Then explain the data taken from manuscripts, interviews, field notes, documents, and others to clarify the reality. (Sudarto, 2007).

RESULTS AND DISCUSSION

The tahsin al-Qur'an course is a group of social life courses given to students in all study programs (prodi) at the Islamic High School (STAIN) Gajah Putih Takengon. Graduation of this course is a prerequisite for students to take part in community service lectures, proposal exams, and thesis exams. (Takengon, 2017). The tutors for tahsin al-Qur'an courses come from lecturers across study programs who are competent in learning tahsin al-Qur'an. In learning al-Qur'an tahsin for these students, there are several problems regarding the students' ability to read the Qur'an, based on the results of interviews and observations that researchers conducted, these problems include the number of students who have not been able to read the Qur'an properly. This is true, as expressed by Andika Haryanto Surbakti, MA, one of the lecturers in the tahsin al-Qur'an course, who said that students who can read the Qur'an can be counted on their fingers, in the sense that not many actually read the Qur'an, Able to read the Koran. (Surbakti, 2020).

Then from the results of the interview with Mr. Abdul Hafidz, MA as a lecturer in the tahsin al-Qur'an course also revealed that the students' ability to read the Qur'an is still lacking, on average in one class they are able to read the Qur'an well. True 3 to 5 people, the rest are still not able to read the Koran properly. (Hafidz, 2020). Likewise with what was conveyed by Mrs. Nurul Aini, MA who is also one of the lecturers in the Qur'an tahsin course. He revealed that the students' ability to read the Qur'an that I was able to teach was still lacking, in one class only a few were able, at most 3 to 6 people in one class. (Aini, 2020).

Apart from interviews, researchers also collect data through observation. Based on the observations, the researchers found that many students were still unable to read the Qur'an, besides that there were also many errors in reading the Qur'an, including the error in the form of changing the pronunciation, one of which was in Surah al-Ma'un verse 2, Yadu'ul should be orphaned, but many students read Yad'ul orphan. Another mistake is that they do not understand the length of the text, many students should read it short but make it long, and vice versa, it should be long but short. In stopping or in terms of tahsin called waqf, errors often occur, do not know whether to stop or not in the verse, and also how to stop, do not know, because the rules for stopping reading the Qur'an must look at the last letter of the vowel, so that the pronunciation be true.

Furthermore, the implementation of learning tahsin al-Qur'an based on the observations of researchers, is carried out the same as learning courses in general, which is carried out with 16 meetings, but for the material, method, evaluation and teaching materials used there is no uniformity between one lecturer and another. Other. It can be said that according to the tastes of the lecturers who support courses, in terms of material there are those who only provide practice without theory, and vice versa only theory without practice. In terms of methods, there are those who apply students to read one by one, some do not practice reading, in terms of the evaluation carried out it is also not uniform between one lecturer and another, as well as the teaching materials used are also not uniform. There are several teaching materials that are used by lecturers who teach al-Qur'an tahsin courses, including:

1. The Ash-Shafi'i Method Book

At first glance, this book based on the researcher's observations is a book to master reading the Qur'an in 16 direct meetings so that it can run smoothly. This book is widely available in bookstores in the city of Takengon, the price is affordable for students. However,
it has a drawback that there is no evaluation tool, the evaluation may be in the implementation of direct practice in learning. This is reinforced by an interview with Mrs. Nurul Aini, one of the lecturers who used this book, that this book offers in 16 meetings someone is immediately able to read the Qur'an to see who is learning, if someone who is completely if you don't know the letters, you can't, if you already know, or for example me (Mrs. Nurul Aini), let alone 16 meetings, one meeting is also capable. Furthermore, he said that this book also does not have an evaluation tool, so we will make the evaluation ourselves. (Aini, 2020). The following is a display of the Ash-Shafi‘i Method book.

![Picture 1. Asy Syafi‘i Metode Method Book](image1)

2. *Iqra Method Book*

At first glance, this book is a practical way to learn to read the Qur'an. One of the advantages of this book is that it is easy to get in the city of Takengon and the price is also relatively affordable. Most of the Qur'an Education Parks in Takengon also use this book. This book can be studied step by step based on the level of ability to read the Qur'an. However, this book also has shortcomings such as the Asy-Syafi‘i method book. This book only emphasizes practice and individual learning, so that what happens is that students pay less attention when they are not reading or after their turn to read, many talk to themselves when they are not reading. Then for students who already feel capable of being underestimated, because they are considered to have been mastered. This is also reinforced by the results of an interview with Muhammad Hatta, one of the teachers of the Qur'an tahsin course. According to him, learning with Iqro’ teaching materials seems to underestimate students, but what's more, there are actually many students who cannot read the Qur'an, in terms of effectiveness, it is actually effective, but it cannot be completed because we are limited by meetings, these students should be specially educated. Let’s really be able, a kind of boarding school. This book also relies on individual learning, sometimes it is difficult to control students, lose focus if they don't read or finish their turn to talk to themselves. (Hatta, 2020). Here's a look at the Iqro’ book.

![Picture 2. Iqra' book](image2)

3. *The Book of the Qur'an*
A glimpse of the book or the Koran that every student already has, the prices vary, some are expensive and some are cheap. This book cannot be taught only in 16 meetings. Based on the results of an interview with Mr. Abdul Hafidz, one of the teachers of the Qur'an tahsin course, who uses the teaching materials of the Qur'an that using the Qur'an is supposed to be in learning the Qur'an, but yes could not be completed due to the problem of limited lecture time of 16 meetings. In terms of evaluation, it is limited to what is learned which is evaluated, by means of re-reading practice. But according to him, I still oblige students to study with me even though they have finished learning because the meeting has been fulfilled, but yes, only some of them study even though they all say yes. There must be special tips to improve students' ability to read the Qur'an, he continued. (Hafidz, 2020). The following is a display of the book of the Qur'an as one of the teaching materials for tahsin al-Qur'an.

![Books of the Qur'an](image)

**Picture 3. Books of the Qur'an**

### 4. Tajweed book

At a glance about this book, namely, this book contains the theory of reading the Koran which is equipped with several examples of verses from the Koran, the price of this book also varies, some are expensive and some are cheap. Based on the results of an interview with Mr. Muhammad Reza, one of the teachers of the Qur'an tahsin course, said that there are many materials on the Qur'an tahsin which contain the theory of reading the Qur'an correctly. This book can be used for group learning, he continued. But for the evaluation I had to make my own, because in this book there is no evaluation. Because it contains theory, students have to practice on their own. So I did an assessment also by practicing reading. (Riza, 2020). This is the view of the Tajweed book.

![Tajweed book](image)

**Picture 4. Tajweed book (one of the Taḥṣnal-Qur'ān teaching materials)**

### 5. Guide to Tahsin recitations of the Qur'an and the science of tajwid

At first glance, this book is almost the same as a recitation book, in fact there is almost no difference. This book contains the theory of correct reading of the Qur'an along with examples of reading. The difference with the recitation book is only the name or term. The material in this book is deep and broad. However, because theoretical books must use other teaching materials in the form of the Koran to practice reading the Koran. As the researcher did because the researcher is one of the lecturers in the tahsin al-Qur'an course who uses this teaching material, then in
addition to bringing this book, the researcher also requires students to bring the book of the Qur'an, so that they can practice reading al-Qur'an. The Qur'an is in accordance with the guidance of the Qur'an tahsin. The following is a display of the guide book for recitation of the Qur'an and the science of recitation.

From the findings above, the researcher can provide an analysis that the potential that exists in learning al-Qur'an tahsin is the students themselves who must be developed. Students are adults who are easily directed in learning to be able to manage their own learning, improve their own abilities. As RI Law Number 12 of 2012 states that students as academics are positioned as adults who have their own awareness in developing their potential in higher education to become intellectuals, scientists, practitioners or professionals. (Law of the Republic of Indonesia Number 12 of 2012, 2012). In addition, the mindset of students is also not the same as that of junior high school (SMP) and high school (SMA) students, of course, students already have a mindset to move forward rather than just having fun. A student is someone who studies at the university level. (Siswoyo, 2007).

Then the main problem of learning tahsin al-Qur'an based on the above findings is that there is no main teaching material used in learning tahsin al-Qur'an. The teaching materials used are still based on the tastes of the subject teachers, which may not be suitable to be given to students in terms of the content of the material. So it is necessary to develop teaching materials by lecturers or groups of lecturers who support courses that are tailored to the age and potential of students. This strengthens the results of research by Eka Prasetiawati that the development of An-Nahdliyah-based tahsinul Qiro'ah teaching materials to improve al-Qur'an reading skills resulted in a tahsinul qiro'ah module. In a trial using the an-Nahdliyah-based Tahsinul Qiro'at module, the students' reading skills of the Qur'an at IAIM NU Metro Lampung were lower than the results of their cognitive abilities. This research produces an-Nahdliyah-based Tahsinul Qira'at teaching materials to improve the skills of reading the Qur'an. (Prasetiawati, 2019), because a lecturer has an obligation to write. As mandated by law, lecturers individually or in groups are obligated to write textbooks or textbooks published by universities and/or scientific publications as a source of learning and to develop academic culture and the cultivation of literacy for the academic community. (Law of the Republic of Indonesia Number 12 of 2012, 2012). If teaching materials are developed, it should be noted that teaching materials are intended to teach students, of course they must see the potential of students, teaching materials must be able to make students motivated, foster learning independence and be able to manage their own study time, because in lectures there are limited meetings, so to improve reading skills Al-Qur'an students must be able to learn independently, by managing the time, place, and learning model independently. As Zimmerman and Martine argue that, the achievement of these students in school indicates that a triadic model of self-regulation may have merit for training students to become more effective learners. (Martinez-Pons, 1990), that in the learning process a student will get good learning achievement if he is aware, is responsible and knows how to learn efficiently, which is termed a student who learns with self-regulation. This opinion is reinforced by Eva Latipah's opinion that, for the achievement of high learning
achievement, the use of self-regulated learning strategies should be highly considered. (Latipah, 2010)

CONCLUSION

Based on the discussion above, it can be concluded that the potential in learning al-Qur'an tahsin is students, while the main problem in learning al-Qur'an tahsin is teaching materials which are still based on the tastes of the lecturers who are the subject teachers, each lecturer is different in their own way. using teaching materials tahsin al-Qur'an therefore it is necessary to develop separate teaching materials for learning tahsin al-Qur'an that are adapted to the potential and problems that have been found. With the findings of the research above, the researchers suggest to the relevant parties, namely the lecturers of the courses, the Center for Quality Assurance (P2M), and the Deputy Chair of the Academic Affairs to form a team for formulating the teaching materials of the Qur'an.

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