

Analysis of Learning of the Quran Based on Tahsin, Tartil, and Tilawah Methods in TPQ Al-Muttaqin Kunir

Hafidzotul Azizah

Islamic Education Management, Faculty of Tarbiyah and Education, UIN Sunan Kalijaga,
Jl. Marsda Adisucipto No 1 Yogyakarta 55281, Indonesia. Tel. +62-274-540971, Fax. +62-274-519739, Indonesia.

Corresponding author

hafidzotulazizah@gmail.com

Abstract: The purpose of this study was to find out more about how the implementation of learning the Qur'an at the Al-Qur'an Al-Muttaqin Education Park in Kunir Village. TPQ Al-Muttaqin is an informal Islamic educational institution that conducts learning of the Qur'an by emphasizing its students on the learning process of tahsin, tartil and recitations. The research method used is descriptive qualitative analysis. The data analysis technique used is triangulation based on data reduction, data presentation, and drawing conclusions. Data collection techniques used are interviews, documents, and documentation. The results of this study indicate that (1) TPQ Al-Muttaqin Kunir village is able to produce a generation of students who are good at tahsin, tartil and recitations with individual classical methods and sorogan, In addition to learning the Qur'an, it also teaches students various daily practices in the form of prayer, prayer, remembrance, and shalawat by making students have goals based on Islamic guidelines, and making people who have good morals and virtues. 2) The supporting factors for learning the Koran based on the tahsin, tartil, and recitation methods at TPQ are the commitment of teachers who teach sincerely, the attitude of discipline and teacher responsibility in carrying out their teaching tasks, the assistance for Koran education activities at TPQ, and the existence of adequate facilities and infrastructure in the process of learning the Koran. (3) the inhibiting factor: students study only in the TQQ place by not repeating the reading of the Koran at their respective homes.

Keywords: learning the Qur'an, the method of tahsin tartil recitations, TPQ.

Introduction

The rapid growth of Qur'anic educational institutions during this period reflected the growing public awareness of the importance of being able to read and write the Qur'an, as well as its presence in society. The presence of Al-Qur'an education has a very basic purpose related to the importance of presenting and instilling the ideals of the Qur'an in children at a young age (Ministry of Religion of the Republic of Indonesia, 2009). Currently there are educational institutions of the Qur'an in the form of TPQ or the like. The ratification of Government Regulation No. 55 of 2007 concerning Religious Education and Religious Education has perfected Al-Qur'an educational institutions so that they are demanded to be more professional in their implementation. The

involvement of the government, the community, and Islamic organizations cannot be separated from the existence of the Al-Qur'an Educational Institution.

Based on observations and in-depth interviews with community leaders and managers of the Al-Qur'an Education Park in Kunir Village, it is known that the management and design of learning that is practiced at TPQ is carried out in a simple manner without the presence of media in it or anything else. Learning activities as a channel of knowledge transmission so that children run as desired is an implication of these conditions. Second, there are supporting aspects related to TPQ activities, both from teachers and the community. Therefore, at TPQ Al-Muttaqin, Kunir Village, researchers tried to explain the Analysis of

Al-Quran Learning Based on the Tahsin, Tartil, and Recitation Methods.

Materials and Methods

Study Area

TPQ Al-Muttaqin, which is located in Kunir Village, Need District, Purworejo Regency, is the research location in this study. The research will be carried out in October and November 2021. Based on the research findings, the implementation of Koran learning at TPQ Al-Muttaqin is using the teaching and learning method to read the Koran which emphasizes teaching in the form of tahsin, tartil, and recitations.

Data Analysis

In this study, researchers used qualitative methods to collect data about the implementation of Al-Qur'an learning at TPQ Al-Muttaqin, namely by observing and also conducting direct interviews with the implementation of Al-Qur'an learning based on tahsin, tartil, and recitations, as well as inhibiting factors. the implementation of Koran learning based on tahsin, tartil, and recitations. The sources of data in this study are ustadz who teach at TPQ Al-Muttaqin. The Ustadz provided information on how to implement the learning of the Koran at TPQ Al-Muttaqin based on tahsin, tartil and recitations, the ability of students to read the Koran and the inhibiting factors for the implementation of learning the Koran based on tahsin, tartil and recitations.

The researcher conducted data analysis based on this qualitative research using the analytical technique described by Miles and Huberman in their book A. Muri Yusuf, namely "the analysis contains a sequence of three main operations, including data reduction, data presentation, and drawing conclusions." (1) In data reduction, the researcher organizes and sorts the information collected through observation, interviews, and documentation into categories according to the problem formulation. This is done to make it easier for researchers to collect data from the results of previous studies. (2) Researchers describe the data and then arrange them into nice and clear

sentences that can be easily understood by 38 in presenting the data, grouping the data received from the results of interview observations, and documentation. In this situation, The researcher draws conclusions based on the data obtained from the presentation and discussion of the data that had been previously scheduled. A. Muri Yusuf, (2014)

Results and Discussion

1. Definition

Understanding Learning

The word learning comes from the word learn. According to Thursan Hakim, as quoted by Fathurrohman, interpreting learning is a process of changing human personality, with these changes manifested as an increase in the quality and quantity of behavior, such as skills, knowledge, attitudes, habits, understanding, skills, thinking power, and other abilities. Pupuh Fathurrohman & M. Sobry Sutikno (2009)

Learning is a human activity that involves the acquisition of various competencies, skills, and attitudes. Learning begins at birth and continues until death. The ability to learn is the main quality that distinguishes humans from other living things. Learning offers benefits to both individuals and society. Individuals' ability to learn continuously will help them improve their quality of life. In terms of society, learning plays an important role in the transmission of culture and information from one generation to the next. Baharuddin and Esa Nur Wahyuni, (2008) Learning is an essential process activity for the implementation of all types and levels of education. This means that the success or failure of students in achieving educational goals is very dependent on the learning process they face at school or at home or in their families. Muhibbin Shah, (2003)

Learning and teaching are valuable educational activities. The interaction between lecturers and students is colored by educational values. Because teaching and learning activities carried out are intended to achieve certain goals that have been set before teaching is carried out, interactions that have educational value. Consequently, change is at

the core of learning. Syaiful Bahri Djamarah & Aswan Zain, (2014) The occurrence of the learning process in students is a characteristic of effective learning. When a person goes from not knowing to knowing, from not understanding to understanding, and so on, he is said to have gone through a learning process. Learning outcomes are seen during the learning process. Therefore, in order to be optimally regulated and developed through the learning process in the classroom, The teacher must first develop a learning program, taking into account various principles that have been scientifically proven to be better. Aunurrahman, (2014)

Meanwhile, the teaching process (ta'lim) according to Abdul Mujib and Jusuf Mudzakkir leads to the cognitive side. In accordance with the word of Allah SWT in QS. al-Baqarah verse 151:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Meaning: "Just as (We have perfected our favor upon you), We sent you a Messenger (Muhammad) from among you who recites Our words, purifies you, and teaches you the Book and Wisdom, and teaches you what you do not know." The teachings in this verse are both theoretical and practical, with the aim of equipping students with the wisdom and skills they need to perform good deeds while avoiding harm. Knowledge and al-hikmah are also included in this guidance (wise).

Al-Qur'an

The expression qara'a, yaqra'u, qira'atan, or qur'an is etymologically related to the words qara'a, yaqra'u, qira'atan, or qur'an, which means to collect (al-jam' u). and collect (al-dhammu) letters and words. regularly from one area to the next "The Word of Allah which was given to the Prophet Muhammad SAW, is written in the Mushaf and quoted / narrated to us in a mutawatir style, and reading it is considered worship and as an opponent (for those who do not believe), even though it is the smallest letter," said Muhammad Salim Mohsin. Meanwhile, Muhammad Abduh interprets it as "the noble word that was conveyed by Allah to the most perfect prophet (Muhammad SAW.), whose teachings cover all knowledge." Except those who are pure in heart and clever, he is an extraordinary

resource whose nature is unknown. Abdul Mujib & Jusuf Mudzakkir

TPQ

Al-Qur'an Education Park (TPA/TPQ) is an institution or community group that organizes non-formal Islamic religious education with the aim of educating children from kindergarten age to read the Qur'an and understand the basics of Islam. Kindergarten, elementary school, and/or madrasah ibtidaiyah (SD/MI) or even higher are all options. Also known as Al-Qur'an Kindergarten (TKQ) which is an educational institution that teaches children aged 4 to 6 years to recite the Koran.

Meanwhile, Al-Qur'an Education Park is an Islamic education and teaching institution outside school or it can also be referred to as non-formal education for elementary school-aged children (7-12 years old), which educates students to read the holy book Al-Qur'an. Al-Qur'an correctly, properly and correctly in accordance with the science of recitation as the main target. The main difference between TKQ and TPQ is the age of the students, although fundamentally, the systems, methods and materials presented are mostly the same. As a result, Al-Qur'an Kindergarten and Al-Qur'an Education Park are professionally managed for children's reading in the form of novels with a practical approach in teaching reading the Qur'an. TPA/TPQ is equivalent to RA and Kindergarten (TK), with a curriculum that focuses on teaching the basics of reading the Qur'an. and assist their spiritual growth and development to prepare them for further education. TPA/TPQ emerged in the 1990s as a result of the discovery of several ways to learn to read the Qur'an, such as the method of reading the Qur'an and Iqro. The forms of activities for disseminating and inculcating Islamic values vary greatly according to the situation and conditions of the environment/local area, among others through the following facilities:

- a. Islamic boarding school.
- b. Teacher of the Koran (at home, breaking, mosque)
- c. Madrasah Diniyah (non-formal institutions).
- d. Al-Qur'an Kindergarten and Al-Qur'an Education Park (TKA/ TPQ).
- e. Ta'limul Qur'an lil Aulad (TQA).

- f. And other similar forms.(PP No. 55 of 2007) Aliwar, (2016)

2. Definition of Tahsin Tartil Recitations

Definition of tahsin

Improving, perfecting, embellishing, beautifying, and creating something better than before is what is meant by Tahsin. Allah SWT confirms in the Qur'an that the first responsibility of the Prophets and Apostles is to read tahsin, or read Allah's verses to his people. If they agree that the verses that are read are revelations from Allah SWT and are willing to follow the contents of their readings, then the responsibility of the Prophets and Apostles is to purify their shirk souls, teach them the Bible, and guide them with wisdom. As the word of Allah SWT in QS. Surah Al Baqarah 151.

Definition Tartil

In the next two verses of the Qur'an, the command to recite the Qur'an with tartil is stated explicitly.

As much as possible, recite the Qur'an with tartil." (73:4) al-Muzzammil In addition to this verse, Allah's word contains the following commandment to recite the Qur'an with tartil:

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْفُرْقَانَ تَرْتِيلًا

Or more than half of it. And read the Quran slowly.

And in verse

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً ۗ

كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۗ وَرَتَّلْنَاهُ تَرْتِيلًا

"And the disbelievers replied, "Why was the Qur'an not revealed to him all at once?" We repeat it tartil (gradually, carefully, and precisely) to strengthen your heart (Muhammad) with him (al-Furqan) 25:32). Agus Nur Qowim, (2019)

Definition Recitations

The phrase recitation and the Koran combine to form the phrase "recitation of the Koran." According to the Big Indonesian Dictionary, recitation refers to the act of reading (the verses of the Qur'an) well and elegantly. 4 The Koran, on the other hand, is the holy book of Muslims which contains the word of God, which was revealed to the Prophet Muhammad through the angel Gabriel

and is intended to be read, understood, and practiced as a guide or way of life for humans. Meanwhile, in terms of reading the Qur'an, there are readings that clarify the letters and be careful in reading them so that the contents contained in them are easier to understand. 6 The Qur'an, according to Sheikh Ali Ash-Shabuni, quoted by Ahmad Lutfi, is God's message, a miracle, which was revealed to the last Prophet and Messenger through the angel Gabriel, written in a manuscript that was narrated to us mutawatir, 7 Az-Zajaj argues that the name of the Qur'an comes from the word Qori or Qoru, which means to collect verses or letters, and to collect the essence of the teachings of the Apostles who submitted book, which begins with Surah Al-Fatihah and ends with Surah An-Nas. was a saint. Muhammad ishak, et al, (2017).

3. Research Results of Al-Quran Learning based on Tahsin, Tartil, and Tilawah Methods in TPQ Al-Muttaqin Kunir Village

Forms of Implementation of Learning Based on Tahsin, Tartil and Recitations TPQ Al-Muttaqin

At TPQ Al-Muttaqin, the application of Al-Qur'an learning based on Tahsin, Tartil, and Zikr is supported and supported through the use of techniques and methods. In general, strategy is a description of how to act in order to achieve the goals that have been set. Teaching strategies are "techniques used by teachers to influence parties in order to achieve learning objectives more effectively and efficiently". At TPQ, Ustadz educators also said: "During the teaching and learning process, we use two methods: each child comes to us (educators) to read how far the reading is." However, these are mostly iqro' classes; but if the tahsin child is older, the child reads, and if there is an error in the reading we will correct it.

The learning tactics used at TPQ Al-Muttaqin include allocating a relatively long study time of around 120 minutes, starting at 13.00 and ending at 15.00. It is believed that through the allocation of time for this extended study, the Qur'an will be learned to its full potential. Learning Al-Qur'an TPQ Al-Muttaqin is an activity that aims to achieve learning objectives at TPQ, namely to produce children/students who are good at reading the Qur'an based on tahsin, tartil, and recitation, and

have noble character, character, and who make the Qur'an as a guide for daily life. Therefore, Al-Qur'an Al-Muttaqin Education Park prioritizes the development of young people through comprehensive religious teaching.

Students at TPQ Al-Muttaqin take part in a kind of learning activity where they first perform the midday prayer in congregation at the mosque before starting the teaching and learning process. Students start their activities at the al-Muttaqin Mosque by performing ablution and praying the midday prayer in congregation. Reading prayers and Asmaul Husna is the next activity followed by core activities such as teaching and learning to read the Koran, tahsin, and tartil. The ustad or educator gives an example, which is then followed by the student, which is followed by repeating it. Followed by individual classical recitation activities for children at Iqro' level reading while being exemplified by educators, and for children at the Al-Qur'an level memorizing and reading short chapters of Surah 30 starting from Surah an-Naas to at least Surah Ad-Duha.

Ability to Read the Qur'an of Santri Based on Tahsin, Tartil and Recitation at TPQ Al-Muttaqin

a. Ability to Read Al-Qur'an Based on Tahsin

Fluency and thoroughness in reading the Qur'an, especially in tahsin, is the ability to read the Qur'an which is intended in this subject. The tahsin ability of TPQ Al-Muttaqin students is still in the form of education and is used to it. This is because most of the TPQ students are still in the learning stage. This is according to Ustadz Syamsudin, TPQ ustad/pedicator, who stated, "So far we are still guiding children in tahsin." In addition, the talent of the children also increased. Because we are still in the teaching process. But there are also children who are adults, who have reached the level of the Qur'an, and are already proficient in tahsin. So I think it's still half-assed because students are still being taught to keep fighting for progress. These young people are good enough for me.

Based on the results of the interview, it can be said that the reading ability of TPQ Al-Muttaqin students is classified as moderate based on tahsin. Because many students who are good at tahsin

have already graduated or are graduating, the current learning approach emphasizes progress.

b. Ability to Read Al-Qur'an Based on Tartil

Based on the results of observations and interviews of researchers, students at TPQ Al-Muttaqin can read the Koran quite well. Because it is proven when students read the Qur'an calmly and without haste. 55 According to Ustadz, "the children here always read the Qur'an with tartil and not carelessly so that they can finish reading the Qur'an quickly". This is where we emphasize habituation so that young people read the Qur'an calmly, don't finish quickly, and don't see anything wrong, etc. 56 Even though his tahsin is still improving, read the Qur'an calmly if from tartil. We have made it a habit for children to always read with tartils from the start. Because we put a premium on it. According to him, the ustadzah also conveyed the same message: In tahsin, tartil, and recitation, we pay special attention to these children.

c. Ability to Read the Qur'an Based on Recitations of TPQ Al-Muttaqin

The ability to read the Qur'an from TPQ Al-Muttaqin tajwid is quite good. Because, according to Ustadz Syamsudin, "the ability to read the Qur'an, especially the recitation of the children here, has been quite good so far." Children at the level of the Qur'an, for example, are already fluent in reading the Qur'an correctly, with correct pronunciation and short length. We have finished about 15-20 young people every year because we have finished children. On the other hand, if these children are fluent in iqro', we will teach them recitations. Children who are still in the iqro' stage, especially those who are still below, need stricter teaching. 60 This was further emphasized by Ustad Syamsudin who in his interview said that if the ability to read the Qur'an of the children at TPQ, I think this is very good. Because, if you see how young people read, especially those who have reached the level of the Qur'an, they are quite proficient at reading and chanting melodious chants. However, when we consider the level of children who are still iqro' (young), we have to

teach them more when they are still beginning to read the Qur'an.

The State of the Santri of Al-Qur'an Education Park

Student activity cannot be separated from the success of both learning and teaching activities. If students participate in the session with joy and support, teaching and learning activities will flow smoothly. In 2020-2021, 50 students will graduate from the TPQ Al-Muttaqin Al-Qur'an Education Park, where TPQ Al-Muttaqin has graduated dozens of students since the establishment of TPQ in 1980.

Inhibiting Factors in the Implementation of Al-Qur'an Learning Based on Tahsin, Tartil and Recitations at TPQ Al-Muttaqin

There are various elements that encourage the implementation of TPQ Al-Muttaqin, as well as some that hinder it. Students whose volume is still low is a variable that hinders the learning of tahsin, tartil, and recitation, according to research obtained from observations and interviews with informants. This is because children are still in the learning process and need a little extra work. Ustadz Syamsudin stated, "When asked about obstacles, I can state that these obstacles do not become a barrier for us here to teach the Qur'an, especially tahsin, tartil, and tajwid." Why is that? It's because we're still teaching kids to be better. So it takes more effort, but it's not a hindrance; it just takes effort. As a result, the challenge arises from the fact that the quality of children is different. Some people are quick to learn, while others take their time. The Ustadzah agreed, saying, "Actually, that doesn't tend to be a problem, as these children are young and need additional guidance." They still enjoy the game, but they are still very enthusiastic about the educational value. So, for me, additional teaching starts from young children, because they have different qualities from students in lower education levels, such as iqro. Ustadzah 2 added, "For me personally, the difficulty is that children are more motivated to learn through playing." But we can't blame them for this because, at their age, children have fun playing, but they also want to learn. while others take their time. The

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Based on the findings of the previous statement, it can be concluded that the inhibiting elements of learning the Qur'an based on tahsin, tartil, and tilwah are the same. That is one of the factors of child development. This is because children in this learning stage are still eager to play and have diverse personalities, some understand concepts quickly and some need to be taught over and over again.

Teacher's Efforts to Overcome Inhibiting Factors in the Implementation of Al-Qur'an Learning based on Tahsin, Tartil and Recitations

Of course there are aspects that become obstacles in the implementation of learning. However, this does not become a barrier to the continuity of the learning process. Educators will make efforts or develop strategies to overcome these obstacles. Most of the students who are still at the most basic level, namely Iqro', become obstacles that hinder the implementation of learning the Qur'an contained in TPQ Al-Muttaqin. However, this does not negate the ustadz/ustazah educators at TPQ Al-Muttaqin Ability to teach students at TPQ Al-Muttaqin how to memorize the Qur'an more easily and quickly, with a focus on tahsin, tartil, and recitation.

As the manager of the TPQ, he said: Of course there are obstacles in learning, but those who succeed in achieving these goals quickly return to the teacher. Where instructors play a key role in identifying these limiting elements, it does not become a barrier for us to teach children. In this

situation, the teacher can overcome it by providing intensive instruction to students who have long understood and understood the lesson. Delivery, in this case, is what I mean. If the child still does not understand, we give him additional training.

So, based on the interview above, how to overcome the inhibiting factors by providing additional teaching to children who still cannot understand the material by providing individual learning from peers who can. The idea is to make children pay more attention to what they are learning.

4. Analysis of Learning of the Quran based on Tahsin, Tartil, and Tilawah Methods in Tpq Al-Muttaqin Kunir Village

Based on the results of the study, the implementation of TPQ Al-Muttaqin is in the form of a learning process based on Tahsin, Tartil, and Zikr, which can be defined in learning materials, namely the main material and supporting material. Individual classic prompts and push tactics are used to implement learning tasks.

Individual Classical Strategy

In practice, "part of the teacher's time is spent explaining and providing examples of learning material, which is then read together with students," according to the individual classic. This system refers to a teaching method in which the teacher communicates the subjects clearly to the students and then the students and the teacher read them together. This is done at the beginning of the learning process, and students will follow it in the middle. In this regard, TPQ Al-Muttaqin uses this technique so that learning activities are more easily understood by students, especially when learning tahsin, tartil, and recitation. As a result, ustadz/ustadzah can be better prepared to train students' souls to understand, so they can get more intensive teaching.

Push System Strategy

In practice, "santri or students take turns one by one according to their reading ability" under a shove system. This push system refers to a teaching method in which the teacher confronts students one by one in front of the class. This is done so that

someone can ask directly. In this context, TPQ Al-Muttaqin uses this technique in its educational activities so that teachers, ustadz, and ustadz can learn about tahsin, tartil, and recitation of their students. As a result, it is easier for the ustadz/ustadzah to analyze (evaluate) and sort out his students into those who are fluent and those who are not, so that those who are not fluent receive more intensive teaching. Every day after the delivery of study material, the ustadz or ustadz does this.

Students' Ability to Read Al-Qur'an Based on Tahsin, Tartil and Recitation on TPQ Al-Muttaqin.

This is "very important in the learning process because it is a skill in reading the Qur'an" to be able to read the Qur'an. In this case, TPQ Al-Muttaqin always educates and directs its students during the learning process so that they become proficient and fluent in reading the Qur'an. Using tactics to improve students' reading of the Qur'an, particularly tahsin, tartil, and recitation, to achieve the desired and expected effect, namely that the quality of students' reading increases as they learn.

Factors Inhibiting the Implementation of Al-Qur'an Learning Based on Tahsin, Tartil and Recitations TPQ Al-Muttaqin

The things that are a barrier to achieving the desired goal are referred to as inhibiting factors. This stumbling block causes delays in achieving goals. As a result, it may become a stumbling block in the learning process. Based on this, TPQ Al-Muttaqin contains elements that can hinder the learning process, especially in the fields of tahsin, tartil, and recitation. This is a result of the actions of the students themselves. TPQ Al-Muttaqin on the other hand continues to try to overcome these obstacles as soon as possible with the hope of achieving a good goal and vision and mission, namely to produce students who are good at reading the Qur'an, especially in terms of understanding Tahsin, tartil, and recitations.

Teacher's Efforts to Overcome Inhibiting Factors in the Implementation of Al-Qur'an Learning based on Tahsin, Tartil and Recitations

according to the learning delivery approach. This is done so that teachers can better know the level of understanding of their students and provide more intensive learning.

Conclusions

The results of this study indicate that (1) TPQ Al-Muttaqin Kunir village is able to produce a generation of students who are good at tahsin, tartil and recitations using individual classical individual strategies and sorogan. In addition to learning the Qur'an, it also teaches its students various daily practices in the form of prayer, prayer, remembrance, shalawat by making students have goals based on Islamic guidelines, and making people who have good morals and virtues of good character and virtuous. 2) The supporting factors for learning the Koran based on the tahsin, tartil, and recitation methods at TPQ are the commitment of teachers who teach sincerely, the attitude of discipline and teacher responsibility in carrying out their teaching tasks, the assistance for Koran education activities at TPQ, and the existence of adequate facilities and infrastructure in the process of learning the Koran. (3) the inhibiting factors: students study only at the TQQ place by not repeating the reading of the Koran at their respective homes, students who do not attend regularly, causing the slow achievement of the Koran learning targets that must be achieved, and the lack of environmental support in developing the next generation. Quranic successor

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