



Alqur'an Reading Skill of the *Santri*: A Case Study at Alqur'an Education Center of *As-Syifa* Central Lampung

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Abstract

To be able to absorb the essence of the message contained in the Qur'an, the first step is to read and understand the content and for that reason everyone should read and understand the Qur'an well, in depth and detail. Therefore very rational that the Qur'an receives a large portion for educational purposes for Muslims in Indonesia. It is learned in formal and non-formal education. The research was conducted to see the ability of the *santri* in reading Alqur'an. To conduct the research, the researcher used case study. It was conducted at Alqur'an Education Center (TPA) of *As-Syifa* in Central Lampung. Finally, it was found that the reading ability of the *santri* is still poor. There were 36 *santri* and there were only 20 or 56% who did not read the Quran well while only 16 or 44% read fluently

INTRODUCTION

The Qur'an is the word of God, passed down to the Prophet Muhammad Saw, beginning with the letter of the *Fatihah* and ending with the letter of *An Nas*, for those who read it worth worshiping, and its function as proof or strong proof of the letter. Prophet Muhammad Saw whose existence to this day is still well preserved (Nata, 2012).

To be able to absorb the essence of the message contained in the Qur'an, the first step is to read and understand the content of the content and for that reason everyone should read and understand the Qur'an well, in depth and detail. In this case the ability to read the Qur'an and study it is an important activity to understand the Qur'an. In addition, is very important for the *santri* due to give them foundation of good morality (Fadillah, 2019). It is therefore very rational that the Qur'an receives a large portion of it for educational purposes along with education for Muslims in Indonesia. Alqur'an Education Center (TPA) in Kampung Putra Way Lempuyang Central Lampung is one of the schools where this Qur'anic study is conducted to

inculcate the love of water through the scriptures of Islam by providing the teaching of *tajwid* as its basis.

One's ability to read the Qur'an is based on the extent to which *tajwid* is understood, since *tajwid* knowledge is the basis or guideline for reading the Qur'an. Reading the Qur'an can be said to be good and proper when it conforms to the rules contained in the *tajwid*. Further Masyhadi (2007: 7) Adds that, reading the Qur'an in accordance with the law of *fardhu ain* and learning the law of the law of *fardhu kifayah*. People who are obliged to teach the Qur'an are the ones who read it best in their environment, though they are not as good as others in other circles.

The observation made by the researcher of Kampung Putra Lempuyang Central Lampung was known that the children in the village are well-versed in *tajwid* but some students or *santri* still lack the ability to read the Qur'an. This is reinforced by the pre-survey results the researcher made on December 15, 2019 looking at the grades of TPA *Asy-Syifa* graduates and some children only understand the theory of learning but the practice of reading the Qur'an is not yet complete (2019)

Reading Qur'an Ability

Human ability is a very basic resource (syahputra, 2017). Generally, a person's ability to perform or perform a task is generally regarded as Stephen P.Robin's ability to perform various tasks. Further, Capability is a form of rational behavior to achieve the goal of the expected condition, so ability is a person's ability to understand rationally (Depag RI, 2003).

Based on the above definition, Ability is willingness, the ability or strength to do something work. furthermore that ability is a current assessment of what a person can do. Ability is a learned trait that enables a person to complete their work, both mentally and physically. students in the process of learning, although well-directed, but not all of them have the ability to work well. Ability to play a key role in an individual's behavior and performance.

Whereas, the ability to read the Qur'an properly and fluently is the basic purpose of teaching the Qur'an in the *pesantren* (Islamic Boarding School) and public school (Depag RI, 2003). Moreover, Marsyadi (2007: 7) adds that the teaching of the Qur'an is directly related to the teaching of Arabic language skills. The ability to speak Arabic does not necessarily

guarantee one's ability to read the Qur'an, since one's ability to read the Qur'an is further determined by his habit of reading the Qur'an.

In addition, the ability to read the Qur'an is directly related to the science of *tajwid* which has been explained by Sheikh ibnul jazari who says one must be able to read the Quran according to the law because it is compulsory, anyone who reads the Qur'an without using *tajwid* then the law is sinful (Abdurahim, 2003: 7). From the above evidence the author can conclude that the sense of ability to read the Qur'an is one who is willing to read the Qur'an correctly according to the concepts in *tajwid* science.

Criteria for Reading the Qur'an

Ability to read the Qur'an is an ability or ability to read the Qur'an so that students can practice reading the Qur'an according to the criteria of reading the Qur'an. The criteria are: (a) Ability to recognize and distinguish the letters of the Qur'an correctly. (b) Ability to speak or recite the words of the Qur'an fluently in accordance with its *makraj*. (c) Understand and understand the laws of the Qur'an (Depag RI, 2003). Furthermore, Abdurrohman (2003) a Muslim must be able to read the Qur'an well as taught by the Prophet of Allah, which is to read the Qur'an aloud in order to protect the verbal errors from reading the Book of Allah.

Alqur'an Education Center (TPA)

What is meant by the Alqur'an Education Center (TPA) is an institution or community group that organizes non-formal Islamic religious education aimed at providing early Qur'anic reading instruction, as well as understanding the basics - based on Islam in kindergarten, elementary school and or *Madrasah Ibtidaiyah* (SD/MI) or even higher (Aliwar, 2016). In addition, the Alqur'an Education Center also emphasizes on the teaching and learning of worship, faith and morals (Usman, 201: 16)

From several definitions of the Alqur'an Education Center (TPA) it can be concluded that it is a non-formal religious unit of the Muslim community based on the Qur'an as its source material and also plays a role in instilling in the child a moral compass. As for the material taught not only to read the Qur'an but also to provide material on worship, beliefs and morals aimed at preparing scholars to be personally Qur'anic and to make the Qur'an a guide in their life.

METHOD

This study uses a qualitative approach, it is case study design. As for the data sources, both primary and secondary sources in this study are as follows: (a) the head of the *As-Syifa* (b) Asiatic Syllabus teacher. (c) The *santri* or students. Whereas the secondary data source is *Asy-Syifa* documents. In data collection, this research uses interviewing techniques, observation and documentation. While analyzing the data, the researchers used an interactive data analysis model; data reduction, data presentation and data extraction (Sugiono, 2008).

FINDINGS AND DISCUSSION

Alqur'an Education Center of *As-Syifa*

Education Park is located in Kampung Putra Lempuyang Cantral Lampung, Lampung. It was established on July 08, 2016. The founder of the *As-Syifa* aims to be the first step in shaping the character of religious education for the early generations, social and communities. This Alqur'an Education Center has 13 teachers and 63 students or *santri*.

The ability to read the Qur'an

Based on interviews with teachers at Kampung Putra Lempuyang, Central Lampung. It is known that the reading ability of the *santri* or the students are still poor. There are only 20 or 56% who did not read the Quran well while only 16 or 44% read fluently. The criterion for reading the Koran is divided into three aspects, including (a) the ability to recognize the Koran. (b) the ability to pronounce the letters of the Koran. (c) Ability to understand the laws of reading the Koran or tajwid.

***Tajwid* Understanding**

TPA *As-syifa* has three criteria of Qur'an reading ability, (a) that are fluent and fast, (b) fast but wrong, and (c) smooth smoothly correct, smooth smoothly. In ability to read the Qur'an learning Educational Park TPA Al-Qur'an and methods used has an important role in the ability to read Al-Quran students. The change in reading the Qur'an students after learning book *Recitation Javan* and *Sifaul Jinan* by cleric Nurul Hidayat is as follows:

What is discussed in the book is very concerned about the ability to read the book demanded the students to be fluent, clear and true in to recite it, if I have already applied

what has been taught in the book, since I am here as a guide, if I do not use it then it will ruin the reading of the students (N. Hidayat, Personal Communication. 2020, March 25).

Next is based on an interview with ustadz Ahmad Rijal Fauji. He said:

For the ability to read the Qur'an well and truly students should be given the knowledge of tajwid knowledge, as to its application and its benefits in this book. This book teaches the students how to read well and correctly so that they will eventually have the ability to read fluently and properly and with useful knowledge, we can see from the development of reading students who are learning (A. Rijal Fauji, Personal Communication. 2020, March 23).

As for the results of the fight with Ustadz Solihin. he explains the following:

with the study of the Tajwid Jawan and Sifaul Jinan the reading ability of the students is increased, thus gradually embedded in each reading. reading students was still Formerly not good and original, now is improving and you know how to read well and correctly. The important thing is that Ustadz always supports the students' learning spirit (Solihin, Personal Communication. 2020, March 23).

Changes in students after learning that, using the books of *Tajwid Jawan* and *Sifaul Jinan* there are some significant changes. This is done with the application made accordance with the material contained in the books of *Tajwid Jawan* and *Sifaul Jinan* in each reading of the Qur'an. Explanation of the students on what they can after learning the lessons of the Javanese tajwid and *Tajwid Sifaul Jinan* books. According to Iqbal Fatih Al-As'ariy.

The learner is very much opposed to the fact that this book is so important to everyday life, the discussion in the book also makes it easy to read the Qur'an and is easy to understand from the beginning because of its learners (I. Fatih Al-Assyari, Personal Communication (2020, March 26)

The explanation by Roudotul Umah, he said:

The *Kitab* teaches how procedures to read the Qur'an is good and true, important, very helpful to us, because after studying the book is our out, how should read the approve with justice. If the application of the justification has not been applied to the reading. But slowly I apply it as it is very important for a study of the Qur'an (W. Roudotul Umah, Personal Communication. 2020, March 26).

The educational background of students can not serve as the basis that these students can be told have the ability to read the Qur'an is good or bad. Due to the fact that students from formal school graduates who have the ability to read the Qur'an are much worse than those of the TPA graduate students. Similarly students graduates of the formal school have the ability to read the Qur'an better than TPA graduate students

As a result of learning the *Tajwit Jawan* and *Sifaul Jinan's* books, it is very clear and clear from the content found in the *Tajwit Jawan* and *Sifaul Jinan* books, the level of knowledge and ability to read the Qur'an increases with the learning of the book, in this case, more students proficient in reciting the *mabroj*, at the beginning of the Qur'an before *binadhor*, only a small number of students who were not fluent in reading the Qur'an.

Ability to Recognize and Memorize the Alqur'an Letters

Table1. List of Alqur'an Reading Skill of Male *Santri*.

| NO | Name | Fast and Correct | Fast but Incorrect | Slow and Correct | Slow but Incorrect |
|----|---------------------|------------------|--------------------|------------------|--------------------|
| 1 | Arisfatman S. | √ | - | - | - |
| 2 | Andre Hari | √ | - | - | - |
| 3 | Amru Mufidi | √ | - | - | - |
| 4 | Angri Arifin | - | √ | - | - |
| 5 | Ahmad Alfian S | √ | - | - | - |
| 6 | Aril Saputra | √ | - | - | - |
| 7 | Fathul Khoirul A | √ | - | - | - |
| 8 | Alghozy | - | √ | - | - |
| 9 | Iqbal Fatih As'ary | √ | - | - | - |
| 10 | Iqbal Ramadhani | √ | - | - | - |
| 11 | Jagad Candra P | √ | - | - | - |
| 12 | Khoirul Anam | - | - | √ | - |
| 13 | M. Rizkiawan | - | √ | - | - |
| 14 | M.Faris Yusan Rifai | √ | - | - | - |
| 15 | M.Farid Kurnia | √ | - | - | - |
| 16 | Ridho Pratama | √ | - | - | - |
| 17 | Syaiful Anwar | - | - | - | √ |

Here is a list of reading skills of the Qur'an students or female *santri*.

Table 2. List of Alqur'an Readings Skill of Female *Santri*

| NO | Name | Fast and Correct | Fast but Incorrect | Slow and Correct | Slow but Incorrect |
|----|------------------|------------------|--------------------|------------------|--------------------|
| 1 | Azizatul Husni. | √ | - | - | - |
| 2 | Agustina | √ | - | - | - |
| 3 | Areni. | √ | - | - | - |
| 4 | Aninisa | √ | - | - | - |
| 5 | Muslimah | √ | - | - | - |
| 6 | Dwi Safitri | √ | - | - | - |
| 7 | Dina Purnama | √ | - | - | - |
| 8 | Sulastri | - | - | √ | - |
| 9 | Fina | - | √ | - | - |
| 10 | Rina Familia | √ | - | - | - |
| 11 | Sintia Rahma | √ | - | - | - |
| 12 | Rina Anjari | - | √ | - | - |
| 13 | Mawar Eka | √ | - | - | - |
| 14 | Ni'matul Baroroh | √ | - | - | - |
| 15 | Nories Sri | - | - | √ | - |
| 16 | Astuti | - | √ | - | - |
| 17 | Ulfa Yunita | - | √ | - | - |
| 18 | Umi Nur Baity | - | - | - | √ |

In the table above, out of a total of 36 students, the author draws respondent total students, Up to 36 students are 2 students get the smooth category of wrong readingrecitation of the Qur'an, and the students are really smooth 3 students, and students who pass quickly one there are 7 students, and students get category quick launch correctly totaled 24 students, it can be taken conclusions that students increase reading skills very well

CONCLUSION

Thus it can be concluded that by learning the books of *Tajwid Jawan* and *Sifaul Jinan* and their implementation ability to improve the ability to read the Qur'an students in the Asif Asif in Kampung Putra Way Lempuyang Central Lampung. In addition, parents should welcome their childchild to the Qur'anic early childhood education center. So that when they grow up children have a positivereligious activity, no matter where they are, as the Prophet (SAW) has ordered. In the book of holly Qur'an : Teach your children three things, one love youralso love his family and teach your children to read the Qur'an.

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