



## Elderly Tahsin Recitation of Al-Qur'an: Efforts to Eliminate Al-Qur'an Illiteracy

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### ABSTRAK

Kegiatan *tahsin tilawah al-Qur'an* adalah sebuah upaya memberantas buta aksara al-Qur'an bagi lansia di Ma'had Abu Ubaidah bin al-Jarrah Medan. Kegiatan merupakan respon atas tingginya tingkat buta aksara al-Qur'an di Indonesia. Dengan pendekatan observasi partisipatoris, penelitian ini mengumpulkan informasi dari informan kunci penyelenggara program dan dokumentasi. Data di lapangan menunjukkan adanya pengelompokan peserta lansia berdasarkan usia sebelum mengikuti rangkaian praktik membaca al-Qur'an dengan contoh gerakan bibir. Untuk mencapai penguatan hasil belajar, Ma'had juga menyediakan fasilitas e-learning. Pemberantasan terhadap buta huruf al-Qur'an ini merupakan respon atas kondisi sosial masyarakat di masa lalu yang menghambat seseorang untuk belajar membaca al-Qur'an. Kondisi-kondisi tersebut dapat meliputi rendahnya taraf ekonomi, lingkungan sosial yang tidak mendukung, dan tingkat kesadaran terhadap Pendidikan yang masih rendah.

### ABSTRACT

The tahsin recitation of the Qur'an is an endeavour at Ma'had Abu Ubaidah bin al-Jarrah Medan to eradicate Qur'an illiteracy among the elderly. The activity is in reaction to Indonesia's high degree of Al-Qur'an illiteracy. This study gathered information from key informants and program administrators through a participatory observation approach. Data from the field suggest that senior participants are divided into groups based on their age before participating in a series of Al-Qur'an reading practices with examples of lip motions. Ma'had also offers e-learning services in order to improve learning outcomes. The eradication of Al-Qur'an illiteracy is a response to past socioeconomic conditions that prohibited people from learning to read the Al-Qur'an. These factors may include low economic levels, an unsupportive social context, and a lack of educational understanding.

### KATA KUNCI

Buta Aksara Al-Qur'an; Lansia; Tahsin Tilawah Al-Qur'an

### KEYWORDS

Illiteracy Al-Qur'an; Elderly; Tahsin Recitation of Qur'an

## A. Introduction

Literacy with in al-Qur'an is a fundamental requirement for all Muslims.<sup>1</sup> In this context, al-Qur'an literacy is limited to the terminology of teaching hijaiyah letters and the rules of reading al-Qur'an with the goal of improving reading (*tahsin*). Children are taught al-Qur'an from an early age, beginning with the introduction of *hijaiyah* letters, reading pronunciation, and the law of recitation (rules for reading al-Qur'an).<sup>2</sup> This is based on the al-Qur'an's function as a guide for human life, making it

<sup>1</sup> Muhammad Shaleh Assingkiy, "Peran Program Tahfiz dan Tahsin Al-Qur'an dalam Meningkatkan Literasi Al-Qur'an Siswa di Madrasah Ibtidaiyah Nurul Ummah Kotagede Yogyakarta" *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 9, no. 1 (2019), 186-225. <https://jurnal.ar-raniry.ac.id/index.php/mudarrisuna/article/view/4157>.

<sup>2</sup> Tsaqifa Taqiyya Ulfah, *et al.*, "Implementasi Metode Iqro' dalam Pembelajaran Membaca Al-Qur'an" *Ta'dibuna: Jurnal Pendidikan Agama Islam* 2, no. 2 (2019), 59-69. <http://jurnal.unissula.ac.id/index.php/tadibuna/article/view/7591>.

essential for Muslims to study Hujjah al-Islam, or the source of Islamic law.<sup>3</sup> In fact, children have been heard reciting al-Qur'an since they were in the womb.<sup>4</sup>

Moreover, the ability of an individual to read al-Qur'an is the principal capital in understanding, living, and practicing its contents.<sup>5</sup> Not infrequently, "laymen" attempt to appreciate al-Qur'an by reading texts and translations, whereas experts attempt to interpret al-Qur'an through interpretation and other knowledge.<sup>6</sup> The human need for al-Qur'an will not stop as a "guarantee" from Allah that al-Qur'an will last until the Day of Resurrection for the care of Rabb 'alamin.<sup>7</sup>

Furthermore, al-Qur'an summarizes the several fundamental human needs and the origin of knowledge.<sup>8</sup> Towards this basis, individuals are "obligated" to study al-Qur'an from the stage of understanding letters and reading to the stage of comprehending the meaning of al-Qur'an's message, analyzing its interpretation, and putting it into practice (living al-Qur'an).<sup>9</sup> Throughout recitation facilities, such as al-Qur'an education arena (TPQ—"Taman Pendidikan al-Qur'an"), recitations in Islamic boarding schools, and specific institutions for the study of al-Qur'an, efforts to improve al-Qur'an literacy among Muslims are taught.<sup>10</sup>

Afterward, al-Qur'an reading skills of youngsters under the age of ten are becoming increasingly prevalent.<sup>11</sup> This is proven in the tahfiz al-Qur'an activity (program) on Indonesian private television as well as the Memorization al-Qur'an Festival—"Musabaqah Hifzil Qur'an" for children at MTQ activities (regional, national and international).<sup>12</sup> This phenomena reveals the increasing awareness of the need

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<sup>3</sup> Rahmat Rifa'i Lubis, *et al.*, "Pembelajaran Al-Qur'an Era Covid-19: Tinjauan Metode dan Tujuannya pada Masyarakat di Kutacane Aceh Tenggara" *Kuttab: Jurnal Ilmu Pendidikan Islam* 4, no. 2 (2020). <http://journal.fai.unisla.ac.id/index.php/kuttab/article/view/275>.

<sup>4</sup> Wahyu Darmalaksana, *et al.*, "Analisis Perkembangan Penelitian Living Al-Qur'an dan Hadis" *Jurnal Perspektif* 3, no. 2 (2019), 134-144. <http://www.perspektif.uinsgd.ac.id/index.php/JP/article/view/49>.

<sup>5</sup> Nurzannah & Nurasiah Ginting, "Improving the Ability to Read the Qur'an Through the Tahsin Program Based on the Talaqqi Method" *JCES: Journal of Character Education Society* 5, no. 2 (2022), 305-317. <http://journal.ummat.ac.id/index.php/JCES/article/view/7228>. see also Masturin, *et al.*, "Tawhid-Based Green Learning in Islamic Higher Education: An Insan Kamil Character Building" *QIJS: Qudus International Journal of Islamic Studies* 10, no. 1 (2022). <http://dx.doi.org/10.21043/qijis.v10i1.14124>.

<sup>6</sup> Muhammad Zainuddin Al-Khair, "Praktik Pengkajian Tafsir pada Dayah Salafi di Aceh Besar: Studi Kasus pada Dayah Raudhatul Quran dan Dayah Mahyal Ulum Al-Aziziyah" *Tesis*, (Bandung: UIN Sunan Gunung Djati Bandung, 2022). <http://digilib.uinsgd.ac.id/55083/>.

<sup>7</sup> I. F. Muslim, *et al.*, "Peningkatan Kemampuan Membaca Alquran dengan Pelatihan" *Pundimas: Publikasi Kegiatan Abdimas 1*, no. 2 (2022), 70-73. <https://journal.neolectura.com/index.php/pundimas/article/view/680>.

<sup>8</sup> Muhammad Shaleh Assingkiy, "Living Qur'an dan Hadis di Madrasah Ibtidaiyah (MI): Perspektif Teori Thomas Lickona" *Al-Aulad: Journal of Islamic Primary Education* 4, no. 1 (2021), 11-24. <http://journal.uinsgd.ac.id/index.php/al-aulad/article/view/9828>.

<sup>9</sup> Muhammad Shaleh Assingkiy, "Living Qur'an as a Model of Islamic Basic Education in the Industrial Era 4.0" *Al Ibtida: Jurnal Pendidikan Guru MI* 6, no. 1 (2019), 19-36. <https://www.jurnal.syekh.nurjati.ac.id/index.php/ibtida/article/view/3876>.

<sup>10</sup> Rizki Amaliah, "Upaya Mahasiswi dalam Meningkatkan Hafalan Alquran di Lembaga Pengajian dan Pengkajian Alquran (LPPQ) Universitas Islam Negeri Antasari Banjarmasin" *Skripsi*, (Banjarmasin: UIN Antasari Banjarmasin, 2022). <http://idr.uin-antasari.ac.id/18419/>. see also Auliya Ridwan, "Multi-Disciplinary Approach in Indonesian Islamic Higher Education: A Western Perspective upon Epistemological Problem, Challenge, and Critique" *Al-Ulum* 17 no. 2 (2017), 248-266. <https://www.journal.iaingorontalo.ac.id/index.php/au/article/view/252>. see also Rizkia Suciati, *et al.*, "Millennial Students' Perception on the Integration of Islam and Science in Islamic Universities" *IJIMS: International Journal of Islam and Muslim Societies* 12 no. 1 (2022), 31-57. <https://doi.org/10.18326/ijims.v12i1.31-57>.

<sup>11</sup> K. A. Marta, "Open Ended: Inisiatif Model Pembelajaran Tajwid di Lembaga Pendidikan Islam" *Jurnal Pendidikan Agama Islam Al-Thariqah* 7, no. 1 (2022), 169-181. <https://journal.uir.ac.id/index.php/al-thariqah/article/view/9757>.

<sup>12</sup> V. Sabrina, *et al.*, "Eight Supporting Factors for Students Success in Quran Memorization" *Khalifa: Journal of Islamic Education* 6, no. 1 (2022), 73-103. <http://kjie.ppi.unp.ac.id/index.php/kjie/article/view/202>.

of teaching al-Qur'an to children at an early age.<sup>13</sup> There are children who memorize al-Qur'an (*khatam 30 juz*).<sup>14</sup> In addition, a number of academic, police, and military scholarships create distinct pathways for memorization of al-Qur'an.<sup>15</sup>

This delighted phenomenon is slightly inversely proportional to the discovery of the elderly who are illiterate in al-Qur'an.<sup>16</sup> Obviously, the attitude is to provide opportunities for the elderly to learn al-Qur'an, beginning with letter recognition, pronunciation, and ultimately resulting in proficient reading.<sup>17</sup> This clearly shows that age is not a barrier to learning because Islam teaches the principle of lifelong education. Attention aimed at the elderly was specially programmed by Ma'had Abu Ubaidah bin al-Jarrah Medan, one of the non-formal educational institutions that has a vision of spreading Islamic values based on Arabic language education, *da'wah* and teaching of al-Qur'an.<sup>18</sup>

The activity of recitation al-Qur'an is one of Ma'had Abu Ubaidah's programs in educating al-Qur'an to the public, starting from the age of children, adolescents, adults, to the elderly.<sup>19</sup> According to Bahtiyar et al., *tahsin* is a solution for eradicating illiteracy in al-Qur'an.<sup>20</sup> Furthermore, Zuliana et al. mentioned that *tahsin* activities can be given to individuals of every age because learning is repetitive and rapid.<sup>21</sup> Through *tahsin* activities, students are given the introduction of letters, teaching the pronunciation of the letters of al-Qur'an, to the rules of *tajwid* (the law of reading in al-Qur'an).<sup>22</sup>

Based on preliminary study, the leader of Ma'had Abu Ubaidah provided information that the *tahsin* program provided at all age levels was a form of implementation of the Prophet Muhammad's hadith. about "the best man," namely learning and practicing al-Qur'an, and the obligation for every Muslim to recite al-Qur'an even if he stammers (at first). Because reciting al-Qur'an that does not

<sup>13</sup> Mujahidah, et al., "Penerapan Metode Tabarak dalam Menghafal Alquran pada Anak Usia Dini" *Jurnal Tarbiyah dan Ilmu Keguruan Borneo* 3, no. 1 (2022), 17-25. <http://journal.uinsi.ac.id/index.php/JTIKBorneo/article/view/4896>.

<sup>14</sup> Candra Wijaya, et al., "Manajemen Pembelajaran Tahfiz dalam Peningkatan Minat Menghafal Alquran Siswa di Yayasan Tahfidzul Qur'an Al-Fawwaz Medan" *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 1 (2022). <http://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/1214>.

<sup>15</sup> F.Susanti & A. Hendrawan, "Dakwah Rubin id dalam Membina Mahasiswa Melalui Program Beasiswa Rumah Binaan di Era Pandemi" *Journal of Islamic School Science and Communication (JISSC) Diksi* 1, no. 1 (2022), 1-11. <http://journal.staipibdg.ac.id/index.php/diksi/article/view/64>.

<sup>16</sup> Ahmad Fatahillah, et al., "Participatory Action Research dalam Pemberantasan Buta Huruf Hijaiyah pada Lansia dengan Metode Iqro' di Lingkungan Tisnonegaran" *Development: Journal of Community Engagement* 1, no. 1 (2022), 87-99. <http://jurnal.staim-probolinggo.ac.id/index.php/DJCE/article/view/272>.

<sup>17</sup> A. O. Farichah, "Penerapan Pembelajaran Iqro Sebagai Kemampuan Dasar Membaca Al-Quran Bagi Lansia di Musholla Nurun'alannurin Desa Karang Kabupaten Trenggalek" *Skripsi*, (Tulungagung: UIN Satu Tulungagung, 2022). <http://repo.uinsatu.ac.id/27533/>. See also Dahlia Lubis, "The Perception of Islamism by the Teachers and Students of Pesantren Mawaridussalam Deli Serdang, North Sumatra" *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 9, no. 1 (2019), 1-29. <https://doi.org/10.15642/teosofi.2019.9.1.1-29>.

<sup>18</sup> Dewi Octaviolan, "Pengaruh Program Tahsin Tilawah Terhadap Kemampuan Membaca Al Quran Mahasiswa Ma'had Abu Ubaidah bin Al-Jarrah Medan" *Tesis*, (Medan: UMSU, 2021). <http://repository.umsu.ac.id/handle/123456789/15880>.

<sup>19</sup> Dewi Octaviolan, "Pengaruh Program Tahsin Tilawah Terhadap Kemampuan Membaca Al Quran."

<sup>20</sup> Y. Bahtiyar, et al., "Pelatihan Tahsin Alquran Bagi Guru Madrasah Ibtidaiyah dengan Metode Yanbu'a" *Journal of Integrated Elementary Education* 2, no. 1 (2022), 55-62. <https://www.journal.walisongo.ac.id/index.php/jieed/article/view/10671>.

<sup>21</sup> Zuliana, et al., "Kegiatan Pelatihan Tahsin Tilawah Al-Qur'an dalam Meningkatkan Kemampuan Membaca Alquran Bagi Anggota Aisyiyah Pasar 4 Bandar Khalipah" *Indonesia Berdaya* 3, no. 3 (2022), 637-642. <https://ukinstitute.org/journals/ib/article/view/281>.

<sup>22</sup> S. Awali & A. Umar, "Pelaksanaan Pelatihan Baca Tulis Al-Qur'an dengan Metode Tahsin di Dayah Darutthalibin Al-Aziziyah Gampong Mesjid Baro Kecamatan Samalanga Kabupaten Bireuen" *Jurnal Khadem* 1, no. 1 (2022), 36-45. <https://ejournal.iaialaziziyah.ac.id/index.php/jkdm/article/view/415>.

correlate to the line (*harakat*), does not correlate to the pronunciation of the letters *hamzah* and *'ain*, will change the meaning of the reading.

Furthermore, reading al-Qur'an also adjusts to the reciting rules (*tajwid science*).<sup>23</sup> This is to enhance one's ability to recite al-Qur'an, such as the rule of reciting *nun sukun* or *tajwid* get-together with *hijaiyah* letters, the rule can be *izhar*, *ikhfa*, *idgham*, or *iq'lab*.<sup>24</sup> In *tahsin* activities, students gain knowledge about the rules of improving the reciting of al-Qur'an. According to Yandi and Harianja, proper *tahsin* guidance is also provided to the elderly, as teachers (*ustaz/ustazah*) have control over reading.<sup>25</sup>

Furthermore, Ma'had Abu Ubaidah bin al-Jarrah Medan provides flexibility for the elderly in learning, namely the implementation of online and offline *tahsin*. The elderly are also provided audio media assistance and online deposits to encourage them to keep reading on a regular basis. In response, Nurmalasari et al. explain that integrating offline and online learning makes it more convenient for students to receive lessons.<sup>26</sup> This certainly gives a positive value for the elderly who are eager to learn even though they have entered "old age."

Commonly, children are taught al-Qur'an from a young age in an effort to eradicate illiteracy.<sup>27</sup> However, this essential requirement is frequently overlooked by the elderly. In order to prevent Qur'anic illiteracy, non-formal educational institutions are accountable for assisting the elderly in learning al-Qur'an.<sup>28</sup> Non-formal educational institutions also include study groups, *taklim* gatherings, centers for teaching and learning activities, and recitations for parents.<sup>29</sup>

Indeed, academic studies on the activities of recitation of al-Qur'an in eradicating illiteracy have been investigated from various scientific aspects (points of view). Among other things, discussing the aspect of planting religious values (character) through the *tahfiz* and *tahsin* al-Qur'an programs for children with good indicators of success in reading al-Qur'an and at least memorizing 3 sections of al-

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<sup>23</sup> I. Rizky, et al., "Pelaksanaan Program Tahsin dalam Meningkatkan Kemampuan Belajar Membaca Tajwid di MTs Islamiyah" *Tajribiyah: Jurnal Pendidikan Agama Islam* 1, no. 1 (2022), 53-62. <https://ejournal.univamedan.ac.id/index.php/Tajribiyah/article/view/207>.

<sup>24</sup> A.F. Jalil & Alfurqan, "Proses Pembelajaran Tahfidz Alquran Terhadap Peserta Didik" *An-Nuha* 2, no. 1 (2022), 50-65. <http://annuha.ppi.unp.ac.id/index.php/annuha/article/view/121>.

<sup>25</sup> L. Yandi & Harianja, "Perancangan Aplikasi E-Tahsin Berbasis Android (Studi Kasus Kelompok Tahsin Masjid Raya Sentajo Desa Kampung Baru Sentajo)" *Jurnal Perencanaan, Sains dan Teknologi (Jupersatek)* 5, no. 1 (2022), 34-39. <http://www.ejournal.uniks.ac.id/index.php/JUPERSATEK/article/view/2527>.

<sup>26</sup> Nurmalasari, et al., "Pengembangan Metode Mendongeng dan Tahsin dalam Membudayakan Magrib Mengaji di Desa Cibuluh" *Jurnal Inovasi dan Pengabdian kepada Masyarakat* 2, no. 1 (2022). <https://stietrisnanegara.ac.id/jurnal/index.php/PENAMAS/article/view/147>.

<sup>27</sup> A. Prima & Murniyetti, "Implementasi Metode Iqra dalam Pemberantasan Buta Baca Alquran pada Siswa" *An-Nuha* 2, no. 2 (2022), 255-262. <http://annuha.ppi.unp.ac.id/index.php/annuha/article/view/180>.

<sup>28</sup> Charles Rangkuti, et al., "Dinamika Guru Mengaji dalam Pemberantasan Buta Aksara Alquran di Daerah Minoritas" *Scenario: Seminar of Social Sciences Engineering and Humaniora* 1, no. 1 (2022), 333-340. <https://journal.pancabudi.ac.id/index.php/scenario/article/view/4268>.

<sup>29</sup> F. Irfanuddin, et al., "Peningkatan Kapasitas Muballigh di Kecamatan Pleret dalam Upaya Pemberantasan Buta Aksara Al-Qur'an" *JCES: Journal of Character Education Society* 5, no. 1 (2022), 11-18. <http://journal.ummat.ac.id/index.php/JCES/article/view/6696>. see also Norbani B. Ismail, "The Qur'anic Exegesis, Reformism, and Women in Twentieth Century Indonesia" *Studia Islamika* 24, no. 3 (2017). <https://doi.org/10.15408/sdi.v24i3.5187>.

Qur'an,<sup>30</sup> improving students' reading ability of al-Qur'an,<sup>31</sup> *tahsin* maghrib reciting activities in the community,<sup>32</sup> the problem of incomplete learning to read and write al-Qur'an among students in an effort to eradicate illiteracy,<sup>33</sup> Qira'atul Qur'an program in integrated Islamic schools,<sup>34</sup> movement to read al-Qur'an in the community,<sup>35</sup> eradication of al-Qur'an through LPTQ,<sup>36</sup> tutoring program,<sup>37</sup> the Jal-Pin Al-Barqy method of reading al-Qur'an,<sup>38</sup> children's ability to read al-Qur'an,<sup>39</sup> the teacher's role in improving the quality of students' al-Qur'an literacy,<sup>40</sup> and the tahfidz al-Qur'an house program.<sup>41</sup>

According to the description above, it can be seen that there are similarities between this study and previous research, namely from the independent variable in the form of activities (programs) of recitation of al-Qur'an. The differences in this research are the variable "Al-Quran illiteracy", the research subject in the elderly scope, and the research background at Ma'had Abu Ubaidah al-Jarrah Medan. This research is summarized in the title, "*Tahsin Recitations of the Qur'an: Efforts to Eradicate Al-Qur'an Illiteracy for the Elderly.*" Through this research, it is hoped that it can become a scientific

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- <sup>30</sup> A. B. Maulana, "Implementasi Program Tahsin Tilawah dan Tahfidz al-Qur'an dalam Menanamkan Nilai-nilai Agama Islam di SD IT Hamsas Stabat" *Tesis*, (Medan: UIN Sumatera Utara Medan, 2017). <http://repository.uinsu.ac.id/4102/1/SKRIPSI.pdf>. see also Dauly, *et al.*, "The Relationship between Gratitude and Well-Being: The Moderating Effect of Religiosity on University Freshmen During the COVID-19 Pandemic" *Psikohumaniora* 7, no. 1 (2022), 51-64. <https://journal.walisongo.ac.id/index.php/Psikohumaniora/article/view/11055>.
- <sup>31</sup> D. I. Setiawan, "Pelaksanaan Kegiatan Tahsin Al-Qur'an dalam Meningkatkan Kemampuan Membaca Al-Qur'an Mahasiswa di Ma'had Sunan Ampel Al-Aly Universitas Islam Negeri Maulana Malik Ibrahim Malang" *Disertasi*, (Malang: UIN Maulana Malik Ibrahim Malang, 2015). <http://etheses.uin-malang.ac.id/id/eprint/5138>.
- <sup>32</sup> Sulistyorini & Y. Andrianan, "Pelaksanaan Pembelajaran Tahsin Al-Qur'an pada Remaja Masjid Ash-Sholihin Kelurahan Parangjoho Eromoko Wonogiri Tahun 2020" *Tesis*, (Surakarta: IAIN Surakarta, 2020). <http://eprints.iain-surakarta.ac.id/794/1/SKRIPSI%20SULIS-163111002%20FIX.pdf>.
- <sup>33</sup> R. A. Sinaga, "Analisis Permasalahan dalam Pengimplementasian Pembelajaran Al-Qur'an di SMP Dinda Hafidzah Islamic School Marindal I" *Jurnal Ilmiah Mahasiswa Pendidikan Agama Islam (JIMPAI)* 1, no. 4 (2021). <http://jurnalmahasiswa.umsu.ac.id/index.php/jimpai/article/view/865>. see also E. Zulaiha & Busro, "Ekses Ketidaktuntasan Pembelajaran Baca Tulis Alquran Terhadap Peningkatan Kuantitas Buta Huruf Arab di Kalangan Pelajar SMA/SMK Umum di Kota Bandung" *Al Quds: Jurnal Studi Alquran dan Hadis* 4, no. 2 (2020), 259-274. <http://journal.iaincurup.ac.id/index.php/alguds/article/view/047>.
- <sup>34</sup> R. Syahfitri, "Pelaksanaan Program Qira'atul Quran dalam Mengatasi Buta Huruf Al-Qur'an di SMP IT Baiti Jannati" *Jurnal Ilmiah Mahasiswa Pendidikan Agama Islam (JIMPAI)* 2, no. 1 (2022). <http://jurnalmahasiswa.umsu.ac.id/index.php/jimpai/article/view/1154>. see also M. I. Rahman, "Pengentasan Buta Huruf Al-Qur'an di SMP Muhammadiyah 1 Sleman" *Jurnal PAI Raden Fatah* 1, no. 3 (2019), 277-293. <http://jurnal.radenfatah.ac.id/index.php/pairf/article/view/3431>.
- <sup>35</sup> Sarni & J. P. Dunia, "Gemar Qur'an: Gerakan Masyarakat Belajar Al-Qur'an di Desa Kaloling Kabupaten Bantaeng" *Wahatul Mujtama': Jurnal Pengabdian Masyarakat* 2, no. 1 (2021), 40-48. <https://103.55.38.155/index.php/wahatul/article/view/343>.
- <sup>36</sup> Wahyuddin, "Pengabdian Masyarakat: Melalui LPTQ dalam Memberantas Buta Huruf al Qur'an di Kabupaten Lebak" *Repository*, (Banten: UIN SMH Banten, 2020). <http://repository.uinbanten.ac.id/8273/1/8.%20BUKU%20BER%20ISBN%20HASIL%20DARI%20PENELITIAN%20MEMBERANTAS%20BUTA%20HURUP%20AL%20QURAN%202018.pdf>.
- <sup>37</sup> Mustaqim & M. Jazuli, "Implementasi Program Bimbingan Mengaji dalam Upaya Meningkatkan Kemampuan Membaca Al-Qur'an Mahasiswa Universitas Pamulang Tangerang Selatan" *JiIP: Jurnal Ilmiah Ilmu Pendidikan* 4, no. 4 (2021), 253-260. <http://jiip.stkipyapisdompnu.ac.id/jiip/index.php/JiIP/article/view/265>.
- <sup>38</sup> A. Fariyah, "Efektivitas Metode Jal-Pin Al-Barqy Terhadap Keterampilan Membaca Al-Qur'an Mahasiswa Fakultas Teknik" *Halaqa: Islamic Education Journal* 1, no. 1 (2017), 1-8. <http://ojs.umsida.ac.id/index.php/halaga/article/view/819>.
- <sup>39</sup> M. Syafirin, *et al.*, "Program Tahsin Al Tilawah dalam Meningkatkan Kemampuan Membaca Al Qur'an Anak-anak di TPQ Maqomah Mahmud NW Dusun Timba Bune Timuk Desa Lenek Daya" *Empowerment: Jurnal Pengabdian pada Masyarakat* 1, no. 1 (2021), 1-14. <https://journal.staidk.ac.id/index.php/pkm/article/view/197>.
- <sup>40</sup> E. Nurhidin, "Peran Guru Pendidikan Agama Islam dalam Meningkatkan Kualitas Literasi Membaca Qur'an Siswa Sekolah Menengah Atas" *Edudeena: Journal of Islamic Religious Education* 6, no. 1 (2022), 1-11. <https://jurnalfaktarbiyah.iainkediri.ac.id/index.php/edudeena/article/view/136>.
- <sup>41</sup> M. Arobi, "Rumah-rumah Tahfidz di Kota Banjarmasin: Profil, Program, dan Metode Pengajaran Al-Qur'an" *Tarbiyah: Jurnal Ilmiah Kependidikan* 8, no. 1 (2019), 39-52. <http://jurnal.uin-antasari.ac.id/index.php/itjik/article/view/2666>.

treasure in strengthening the improvement of al-Qur'an literacy and living Qur'an in society (children, adolescents, adults, to the elderly).

This study uses a qualitative approach with a descriptive study method. Data collection was carried out using in-depth interviews with key informants (leaders, staff, *tahsin* teachers, and the elderly at Ma'had Abu Ubaidah bin Al-Jarrah Medan), participant observation, and study of relevant documents, which was refined by data triangulation. The background of this research is located at Jl. Kutilang Number 22 Sei Sekaming B Medan Sunggal. The basic reason for choosing this place is because the *ma'had* facilitates learning *tahsin* al-Qur'an for all age levels, especially the elderly who are the focus of the research theme. The task and role of the researcher as the key instrument is to observe carefully and routinely the learning activities of *tahsin* recitations of al-Qur'an in *ma'had*. Furthermore, the researchers summarized all descriptions of *tahsin* activities, both online and offline, then reduced them according to the needs of research data presented systematically (according to the systematics of writing scientific papers).<sup>42</sup> Finally, the researchers ensured the data's validity by measuring its credibility, transferability, dependence, and confirmability, beginning with efforts to extend the duration of observation of *tahsin* activities, persistence of continuous observations, and data triangulation.

## B. Learning System for Tahsin Recitation of Al-Qur'an at Ma'had Abu Ubaidah bin Al-Jarrah Medan

*Tahsin* recitation of al-Qur'an is one of the flagship programs at Ma'had Abu Ubaidah bin Al-Jarrah Medan. In practice, *tahsin* activities are implemented in two distinct ways: face-to-face guidance and e-learning *tahsin*. Face-to-face learning is conducted exclusively and to a limited extent in classrooms, where students receive direct instruction and guidance from teachers with a *qiro'ah* chain. The duration of face-to-face guidance implementation is four months or sixteen meetings (every week 1 meeting). This activity has a unique age restriction that includes the elderly.

According to Izzah and Hidayatulloh, face-to-face *tahsin* learning allows the elderly to focus and hear the teachers' pronunciation firsthand.<sup>43</sup> In line with this, Pangestu explains that *tahsin* activities and the provision of face-to-face guidance make it easier for teachers to correct reading errors in the elderly, so that they can immediately be given an explanation for the pronunciation errors in the reading of al-Qur'an.<sup>44</sup> In another context, Hanafi explains that the ideal and effective *tahsin* activity is done

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<sup>42</sup> Muhammad Shaleh Assingkiy, *Metode Penelitian Pendidikan: Panduan Menulis Artikel Ilmiah dan Tugas Akhir*, (Yogyakarta: K-Media, 2021).

<sup>43</sup> A. A., Izzah & A. M. Hidayatulloh, "Pembelajaran Tahsin Al-Qur'an Metode Jibril dalam Meningkatkan Kemampuan Membaca pada Lansia di Desa Nglebak" *Jumat Keagamaan: Jurnal Pengabdian Masyarakat* 3, no. 2 (2022), 65-69. [https://ejournal.unwaha.ac.id/index.php/abdimas\\_agama/article/view/2885](https://ejournal.unwaha.ac.id/index.php/abdimas_agama/article/view/2885).

<sup>44</sup> R. A. Pangestu, "Motivasi Belajar Lansia dalam Mempelajari Al-Quran (Studi Kasus Majelis Tahsin Besi Darussalam di Perumahan Griya Perwita Wisata Kecamatan Ngaglik Kabupaten Sleman)" *Skripsi*, (Yogyakarta: Universitas Islam Indonesia, 2022). <https://dspace.uii.ac.id/handle/123456789/38577>.

face-to-face because it is feared that internet network constraints will interfere with hearing the elderly's reading pronunciation if it is done online via a smartphone.<sup>45</sup>

In the context of the elderly, learning *tahsin* focuses on improving the reading of *hijaiyah* letters in accordance with *makharijul Qur'an* and *tajwid*. This is so that the elderly students at Ma'had Abu Ubaidah can correctly read al-Qur'an. In accordance with this viewpoint, Ustazah Masyitoh Oktaviani, Lc., stated:

*"... that's right, ma'am, we carry out tahsin activities face-to-face and online. The face-to-face is intended to introduce the letters correctly to the elderly. In addition, the elderly also directly practice reading the hijaiyah letters one by one, so that reading errors can be corrected from the basic level, so that we hope to minimize reading errors and illiteracy of the Qur'an among the elderly".*<sup>46</sup>

In addition to face-to-face instruction, *tahsin* e-learning application enables online learning. In the application (platform) provided by *ma'had*, there are videos explaining *tahsin* material, videos with the concept of learning the *talaqqi* method, *tahsin* insight test quizzes, e-books, and other platforms that can help the elderly access lessons anywhere and anytime. This is sought as a form of acceleration and providing convenience for the elderly in the process of perfecting the reading of al-Qur'an.

According to Putra, the spread of Islamic knowledge in Indonesia begins with the exchange of information via trade, then learning interactions at the *surau* or *langgar*, and the introduction of the *hijaiyah* letter as the beginning of studying al-Qur'an.<sup>47</sup> Supporting this, Akhiruddin explained that the introduction of *hijaiyah* letters is believed to be the main capital for Muslim learning in studying al-Qur'an, hadith, and *turats* books in Arabic.<sup>48</sup> Furqan strengthens the previous opinion, namely the science of 'tools in Arabic in the form of *nahwu*, *sharaf*, and others using *hijaiyah* letters.<sup>49</sup> On this basis, it is understood that the elderly students at Ma'had Abu Ubaidah are focused on correctly recognizing *hijaiyah* letters, correctly pronouncing them, and understanding the rules of recitation as the foundation for learning al-Qur'an.

As quoted from an interview with Ustazah Arifatul Makkiyah, said that:

*"...The ease of learning facilities provided by the teacher of Ma'had Abu Ubaidah bin Al-Jarrah Medan, has its own role in fostering learning motivation among the elderly. Why is this so? The elderly are taught about their obligation to learn al-Qur'an and they are taught that learning al-Qur'an is not difficult; of course there is a solution. Furthermore, we know that the elderly's literacy level in recognizing hijaiyah letters is still relatively low."*<sup>50</sup>

<sup>45</sup> A. Hanafi, "Fenomena Belajar Membaca Al-Qur'an pada Orang Dewasa: Studi Metode Tilawat di LPQ Asy-Syafi'iyah Tanjungtani Nganjuk Jawa Timur" *IAI Tribakti Prosiding dan Seminar Nasional* 1, no. 1 (2022), 263-274. <https://prosiding.iaitribakti.ac.id/index.php/psnp/article/view/21>.

<sup>46</sup> Hasil wawancara dengan Ustazah Masyitoh Oktaviani, Lc.

<sup>47</sup> Rafii Ananda Putra, "Media Pembelajaran Dasar Agama Islam untuk Anak-anak Berbasis Android" *Disertasi*, (Malang: Universitas Muhammadiyah Malang, 2021). <https://eprints.umm.ac.id/83480/>.

<sup>48</sup> K. M. Akhiruddin, "Lembaga Pendidikan Islam di Nusantara" *Tarbiya: Jurnal Ilmu Pendidikan Islam* 1, no. 1 (2015), 195-219. <http://journal.uinsgd.ac.id/index.php/jurnal-tarbiya/article/view/143>.

<sup>49</sup> Muhammad Furqan, "Surau dan Pesantren sebagai Lembaga Pengembang Masyarakat Islam di Indonesia (Kajian Perspektif Historis)" *Jurnal Al-Ijtima'iyah* 5, no. 1 (2019), 1-34. <https://www.jurnal.ar-raniry.ac.id/index.php/PMI/article/view/5132>.

<sup>50</sup> Hasil wawancara dengan Ustazah Arifatul Makkiyah.

In response to the above opinion and interview excerpt, Nurdianto and bin Ismail argue that the survey results demonstrate the elderly's poor literacy in recognizing and correctly pronouncing *hijaiyah* letters, particularly letters that are close to pronunciation, such as *Jim*, *Dzal*, and *Za*.<sup>51</sup> Furthermore, Nazih stated that *tahsin* e-learning activity is a new innovation implemented by Ma'had Abu Ubaidah bin Al-Jarrah Medan to assist the elderly in learning al-Qur'an.<sup>52</sup> According to Musafak, technological sophistication should be used as an interactive learning medium for all people, including the elderly.<sup>53</sup> This is done so that the elderly have "starting capital," implying that learning al-Qur'an is not difficult if the will and sincerity is present.

Additionally, *ma'had* seeks to regulate both face-to-face and online learning. This is described in several rules relating to the study schedule, the application of permission (reason for absence), the cleanliness of the learning location, the clothes worn by the elderly during the learning process, and the along the to questions and answers (discussion) during the learning process. The main goal is to regulate the *tahsin* learning process, specifically improving the reading of al-Qur'an for the elderly, beginning with recognizing the *hijaiyah* letters, correctly pronouncing them, and reading al-Qur'an according to the rules of recitation. Thus, it is clear that *ma'had*'s online and offline learning systems are well and effectively implemented.

## C. Description of the Implementation of *Tahsin* Recitations of Al-Qur'an

### 1. Preliminary Activities

Preliminary activities in *tahsin* recitations of al-Qur'an in Ma'had are divided into 2 (two), namely seating management (students sit in a semi-circle) and prayer. According to the findings of the researcher's analysis, the students (the elderly) took a sitting position before performing the core activities. This is done so that all students are directly in front of ustazah (*tahsin* teachers) and their readings can be clearly heard by other students.

Taking a seat reflects the neatness, creation and order of the learning system. This is in line with the method used by Ma'had, namely the *talaqqi* method, where teachers and students face each other in the learning process. As stated by Ustazah Arifatul Makkiyah (teacher of *tahsin*) the following:

*"...the ma'had set the talaqqi method for learning tahsin. We deliberately use this method because it helps the placement of the elderly sitting position, making it easier for students to listen to each other's readings. Then, the talaqqi method is expected to create a more conducive atmosphere."*<sup>54</sup>

<sup>51</sup> Talqis Nurdianto & Noor Azizi bin Ismail, "Pembelajaran Bahasa Arab Berbasis Common European Framework of Reference for Language (CEFR) di Indonesia" *Al Mahara: Jurnal Pendidikan Bahasa Arab* 6, no. 1 (2020), 1-22. <http://ejournal.uin-suka.ac.id/tarbiyah/almahara/article/view/2943>.

<sup>52</sup> A. G. Nazih, "Learning Al-Qur'an in Rumah Qur'an: A Case Study of Rumah Qur'an Bunda Aisyah" *Spektra: Jurnal Ilmu-ilmu Sosial* 1, no. 1 (2019), 11-20. <https://uia.e-journal.id/spektra/article/view/1137>.

<sup>53</sup> Musafak, "Manajemen Tahfidzul Quran pada Santri Lansia" *Jurnal Studi Islam dan Kemuhammadiyah* 2, no. 1 (2022). <https://jasika.umy.ac.id/index.php/jasika/article/view/24>.

<sup>54</sup> Hasil wawancara dengan Ustazah Arifatul Makkiyah.

Furthermore, another *tahsin* teacher, namely Ustazah Elfi Zahra Pane, Lc., M.A. said that:

"...Actually, ma'am, these elderly students are old, old, no need to be told about sitting in a conducive and orderly manner. However, I intentionally sat in a semi-circle, so that I could easily monitor all the students, so that I could observe things that I didn't want, such as chatting while studying, falling asleep, not concentrating. If I don't sit like that, I'm worried that I will only focus on 1 student, while the others are not monitored."<sup>55</sup>



Figure 1. The Placement of the Half Circular Sitting Position in *Tahsin* Activities.

In response to the figure (1) and interview excerpts above, Salim explained that the semi-circular sitting position in the *tahsin* learning process will allow for student harmonization.<sup>56</sup> Furthermore, Shaleh adds that the use of a sitting position is an attempt to foster an intense relationship between students and teachers.<sup>57</sup> This effort is also a type of classroom management that aims to make the learning environment effective, conducive, and efficient.

In addition to the sitting position, students must pray before beginning the main activity. The prayer readings begin with reading *basmalah* (pre-activity speech), *hamdalah* (praise to Allah swt.), *salawat* on the Prophet Muhammad, and reading prayer studies. In line with this, Abd Rahman explains that praying is a form of hope for blessings from Allah swt. on all humanity.<sup>58</sup> In this regard, Vachruddin explains that praying is the most beautiful human request to Allah swt. through words, actions, appreciation, and tears.<sup>59</sup> Furthermore, Akmal explains that every Muslim must pray before beginning any activity, particularly learning to read al-Qur'an.<sup>60</sup>

<sup>55</sup> Hasil wawancara dengan Ustazah Elfi Zahra Pane, Lc., M.A.

<sup>56</sup> Ahmad Salim, *Panduan Tahsin Tilawah Al-Qur'an dan Ilmu Tajwid*, (Medan: CV. Pusdikra Mitra Jaya, 2021).

<sup>57</sup> A. S. Shaleh, *Pendidikan Al-Qur'an KH. Bustani Qadri*, (Tembilahan: PT. Indragiri Hilir, 2020).

<sup>58</sup> N. N. H. Abd. Rahman, *et al*, "Etika Pelajar Terhadap Pembelajaran dalam Talian Menurut Perspektif Islam" *Seminar Inovasi Pendidikan Islam dan Bahasa Arab 2021*, 161. <http://irep.iium.edu.my/93415/4/SIPIBA%202021%20eProsiding.pdf#page=170>.

<sup>59</sup> V. P. Vachruddin, "Revitalisasi Nilai-nilai Akidah Islam pada Pembelajaran PAI Melalui Pembacaan Doa Kafaratul Majelis di MA Mambaus Sholihin Gresik" *Tesis*, (Surabaya: UIN Sunan Ampel Surabaya, 2020). <http://digilib.uinsby.ac.id/41636/>.

<sup>60</sup> D. K. Akmal, "Upaya Meningkatkan Kemampuan Anak dalam Berdoa Melalui Pembiasaan Doa-doa Harian dalam Kegiatan Pembelajaran pada Anak di RA Iftah Rizkiyansyah" *Repository UMSU*. <http://repository.umsu.ac.id/handle/123456789/2639>.

Based on data analysis related to seating management activities, it was carried out in such a way that when participants (the elderly) read al-Qur'an (*tahsin* activities) they were immediately confronted with the *ustazah* (*tahsin* teacher), whereas other students could listen to the readings from their friends. Sitting in a semi-circle encourages students to independently correct their readings, while *ustazah* can control the atmosphere of learning *tahsin* so that it remains conducive and runs smoothly. Then, learning al-Qur'an begins with prayer in the hope of receiving blessings from Allah swt.

## 2. Core Activities

The core activities are divided into 3 (three), namely the elderly reading al-Qur'an face to face with *ustazah*, *ustazah* directly correcting the students' readings and marking reading errors in each elderly's *mutaba'ah* books. To begin with, the process of reciting al-Qur'an is facing each other (*tahsin* teachers and the elderly). *Ustazah* (teacher of *tahsin*) initiated this activity by allowing each elderly to read al-Qur'an for a maximum of 8 minutes (adjusted to the total number of elderly present, so that 2 hours is sufficient for all elderly). In this process, *ustazah* easily corrects the readings of each elderly. According Ustazah Arifatul Makkiyah the following:

*"...Sitting in a semi-circle puts the position of each potential student directly face to face. Sitting opposite is done so that the voice of the elderly in reciting the Qur'an can be heard clearly by me. In addition, I can also directly correct the lip movements of students (mothers), whether they are in accordance with the rules of makharijul letters."*<sup>61</sup>

In line with the interview excerpt above, Ustazah Masyitoh Oktaviani, Lc. said:

*"...If sitting opposite like this, it makes it easier for me to hear clearly the sounds that come out of the mouth of each recitation mother, and to see firsthand the movement of the lips according to the rules of makharijul letters. Because, if I say tahsin by telephone, it will definitely interfere with my hearing of the pronunciation sounds issued by students, it could be a network problem or something else."*<sup>62</sup>



<sup>61</sup> Hasil wawancara dengan Ustazah Arifatul Makkiyah.

<sup>62</sup> Hasil wawancara dengan Ustazah Masyitoh Oktaviani, Lc.

Figure 2. Documentation of Researcher Interviews with Informants.

Based on the figure (2), interview excerpt above and the explanation of the interview results, it is clear that the placement of positions carried out in the preliminary activities allows *tahsin* teachers to listen while also correcting the elderly's reading errors. Suriansyah claimed that this method requires teachers and students to face each other (face to face) in order to identify errors from aspects of *makharijul* letters, nature of letters, and character of letters.<sup>63</sup> Furthermore, Achmad, *et al* state that this convenience is based on the distance of the *tahsin* teacher who can observe the lip movements of the elderly in pronouncing letters and reading al-Qur'an.<sup>64</sup> In fact, the teacher can invite the elderly one by one to imitate the reading that *tahsin* teacher has demonstrated.<sup>65</sup>

In more detail, Ustazah Elfi Zahra Pane, Lc., M.A. describe the advantages of the *talaqqi* method:

"...The rules of reading al-Qur'an have existed since the time of the Prophet Muhammad. it's not the least bit lacking in letters, not the least bit lacking in lines, not the least bit lacking in length, so when the mother reads it incorrectly, the ustazah immediately reprimanded her, 'saj', not like that, ma'am, but like this, what are the rhythms? read fast or slow or medium or he or she swings continuously the level of mad if it is read 2,2,2 it must be uniform from the beginning to the end of the mad 2."<sup>66</sup>

In response to the interview excerpt above, Ezani and Zulkarnain explained that *talaqqi* method is rational in the process of eliminating illiteracy in al-Qur'an among the elderly.<sup>67</sup> Because, there is a check and re-check process between *tahsin* teachers and the elderly repeatedly in reciting the *hijaiyah* letters, and reading al-Qur'an according to the nature of the letters and the reading rules (laws) of reading. Thus, the application of the *talaqqi* method in *tahsin* activities facilitates reading corrections from teachers to the elderly, because the distance is affordable for teachers to reprimand and correct the readings of the elderly. This convenience is felt not only by *tahsin* teachers, but also provides convenience and comfort for the elderly while reciting al-Qur'an.

Furthermore, correction of lip movements is also an important aspect in core activities (*tahsin* recitations of al-Qur'an). According to the researchers' observations, there were errors in the reading of the elderly that were corrected by the *tahsin* teacher, namely reading رُبِّ اغْفِرْ لِي. Where, the *tahsin* teacher explained that the letter ب which has the character of *kasrah* (bottom row), is pronounced with

<sup>63</sup> M. A. Suriansyah, "Implementasi Metode Talaqqi dan Musyafahah dalam Meningkatkan Kemampuan Membaca Al-Qur'an Siswa di SD Swasta Salsa" *Fitrah: Journal of Islamic Education* 1, no. 2 (2020). <http://jurnal.staisumatera-medan.ac.id/index.php/fitrah/article/view/27>.

<sup>64</sup> Z. A. Achmad, *et al.*, "Pengaruh Metode Talaqqi Terhadap Peningkatan Kemampuan Menghafal Al-Qur'an Peserta Didik Kelas Al-Qur'an TPQ Darussalam" *Al-Afkar: Journal for Islamic Studies* 5, no. 1 (2022), 282-301. [http://www.al-afkar.com/index.php/Afkar\\_Journal/article/view/230](http://www.al-afkar.com/index.php/Afkar_Journal/article/view/230).

<sup>65</sup> T. Kartika, "Manajemen Pembelajaran Tahfidz Al-Qur'an Berbasis Metode Talaqqi" *Jurnal Isema: Islamic Educational Management* 4, no. 2 (2019), 245-256. <http://journal.uinsgd.ac.id/index.php/isema/article/view/5988>.

<sup>66</sup> Hasil wawancara dengan Ustazah Elfi Zahra Pane, Lc., M.A.

<sup>67</sup> B. J. Ezani & R. Zulkarnain, "Manajemen Waktu Lansia Pembelajaran Menghafal Al-Quran di Rumah Quran At-Tartil" *Journal of Lifelong Learning* 4, no. 1 (2021), 29-36. <https://ejournal.unib.ac.id/index.php/jpls/article/view/14768>.

the shape of the jaw or mouth that must be lowered again, so that the sound does not become slanted. Following that, the teacher demonstrates proper reading technique and is imitated by students.

In another case, *ustazah* corrected reading errors in the elderly in the law of mad (long) reading, specifically the pronunciation of *يَضْرِبُ*. Where, the letter *ض* lacks a vowel (breadfruit/dead), then it is read with restraint, not reflected. *Ustazah* also stated that the base of the edge of the tongue should be held against the upper molars. Then, *ustazah* demonstrated proper reading technique, and the tahsin participants followed (the elderly).

In addition to reading corrections, *ustazah* core activity also marks the participants' reading errors in the *mutaba'ah* book. *Mutaba'ah* book is a book to evaluate errors that occur when participants read al-Qur'an, both errors that occur when participants read al-Qur'an, both errors in the *makharijul* letters, the nature of the letters, and the tajwid rule found in the verses of *al-Qur'an*. There is a note column in the book for *ustazah* to write down errors that occur when reading al-Qur'an, containing verses contained in chapters 28, 29, and 30. In fact, *mutaba'ah* book serves as a barometer for students' reading progress as they follow the process of *tahsin* recitations of al-Qur'an at Ma'had Abu Ubaidah bin al-Jarrah Medan.

According to Daniapus, *et al*, *mutaba'ah* book serves as a control of the learning activities that students must complete.<sup>68</sup> Where *ustazah* can control the reading progress of the elderly on a regular basis as a form of routine evaluation of students' *tahsin* abilities. In fact, using the indicators in the *mutaba'ah* book, *tahsin* teacher can determine each student's stage of improvement and success. This is done to keep *tahsin* participants are motivated and able to self-evaluate their progress and changes.<sup>69</sup>

Based on the description above, it is understood that the implementation of the core activities of *tahsin* recitation of al-Qur'an provides improvements to students' reading with recitation explanations and examples of mouth movements that are adapted to the places where the letters of *hijaiyah* (*makharijul huruf*) come out in the classroom learning process. Thus, learning *tahsin* with the *talaqqi* method makes it easier for teachers to correct the readings of *tahsin* participants, on the other hand, *tahsin* participants (the elderly) benefit from this method as well because they can identify reading errors and directly imitate the correct reading from *tahsin* teacher.

### 3. Closing Activity

Closing activities in the implementation of *tahsin* recitations of al-Qur'an at Ma'had Abu Ubaidah bin Al-Jarrah Medan were divided into two categories, specifically strengthening in the form of recitation theory and praying to close the *tahsin* activities. It is performed after all *tahsin* participants (the elderly) have had their turn to read al-Qur'an in front of *ustazah* in an attempt to strengthen the theory of

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<sup>68</sup> Daniapus, *et al*, *Pejuang Al-Qur'an*, (Jawa Tengah: Pustaka Rumah Cinta, 2020).

<sup>69</sup> Caswita, *Manajemen Evaluasi Pembelajaran Pendidikan Agama Islam*, (Yogyakarta: Deepublish, 2021), 12. See also J. Subando, *Pengembangan Model Evaluasi Kurikulum Al-Irsyad*, (Jawa Tengah: Redaksi, 2021), 36.

recitation. Reading errors, corrections given, and tracking the reading progress of the elderly culminated in *tahsin* teacher reinforcing the *tajwid* theory. Then, the teacher teaches how to pronounce the letters correctly in general.

As stated by Ustazah Masyitoh Oktaviani, Lc. in the interview information below:

"...I intend to strengthen this recitation theory so that the foundation for reading for elderly mothers is also strong. Which reading must be clear in sound is called *izhar*, which must be buzzing, which must be reversed (*iqlab*). Everything becomes important to be practiced directly by elderly mothers. In addition, there are some elderly mothers who forget the letters of *ikhfa* or *izhar*, so the *tajwid* theory must be strengthened again. In addition, it is also necessary to study the nature of the letters, so that elderly mothers are able to recite fluently according to the rules of reading the Qur'an".<sup>70</sup>

Based on the interview excerpt above, it is understood that the strengthening of *tajwid* theory is intended to ensure that *tahsin* participants understand the rules of reading and the nature of letters in pronunciation. Because, as Mursyid explains, the sound of the Arabic dialect must match the movement of the mouth in issuing *hijaiyah* letters in al-Qur'an.<sup>71</sup> Suriansyah demonstrates how to read, known as *musyafahah*. In the application of *musyafahah*, students imitate the mouth or lip movements practiced by the *tahsin* teacher.<sup>72</sup>

According to Priyano, the pronunciation of this *musyafahah method* helps students imitate reading correctly, because it is directly practiced in front of the *tahsin* teacher to pronounce and sound the letters correctly.<sup>73</sup> Furthermore, Annuri recommends the use of *musyafahah* because *tahsin* participants immediately imitate the lip movements of the teacher.<sup>74</sup> Readings with the properties of *jahr*, *syiddah*, *isti'la*, *ithbaq*, and *qalqalah* can be distinguished slowly by students (the elderly) on this basis.

The need for knowledge of recitation theory is very important given to the elderly (*tahsin* participants). Because, the right to read al-Qur'an is accommodated in the science of recitation, it began to be revealed to the Prophet Muhammad through the Angel Jibril. Al-Qur'an and its reading rules are still relevant and sustainable until the end of time. This is one of the proofs of the miracles of al-Qur'an with reading rules that do not change with the times.

Based on the description above, it is clear that *tahsin* teaching team (ustazah) provides the closing activity in the form of strengthening the theory of recitation after all students (elderly) have the opportunity to read in turns. Previously, corrections, improvements, and signs of reading progress were given to the elderly. As a result, this strengthening is an attempt to provide understanding to *tahsin*

<sup>70</sup> Hasil wawancara dengan Ustazah Masyitoh Oktaviani, Lc.

<sup>71</sup> F. H. Mursyid, *Bimbingan Tahsin Tilawah Al-Qur'an Riwayat Hafsa dan 'Ashim*, (Medan: UMSU Press, 2021), 5.

<sup>72</sup> M. A. Suriansyah, "Implementasi Metode Talaqqi dan Musyafahah dalam Meningkatkan Kemampuan Membaca Al-Qur'an Siswa di SD Swasta Salsa" *Fitrah: Journal of Islamic Education* 1, no. 2 (2020). <http://jurnal.staisumatera-medan.ac.id/index.php/fitrah/article/view/27>.

<sup>73</sup> Ahmad Priyano, *Transformasi Manajemen Pesantren Penghafal Al-Qur'an di Pesantren Yanbu'ul Qur'an Kudus*, (Serang: Penerbit A-Empat, 2020), 90.

<sup>74</sup> Annuri, *Panduan Tahsin Tilawah Al-Qur'an dan Ilmu Tajwid*, (Jakarta: Pustaka Al-Kautsar, 2021).

participants about the nature of reciting the verses of al-Qur'an which contain the rules for reading them. Furthermore, the *tahsin* activity was closed with the reading of *alhamdulillahirabbil'alamin*, prayer for the *kafaratul* assembly, and *salawat* on the Prophet Muhammad.

#### D. Discussion

The introduction of *hijaiyah* letters to children/students is the initial method used by al-Qur'an teachers.<sup>75</sup> This is intended so that students are able to pronounce the letters correctly according to the rules of *makharijul huruf*, and are able to read al-Qur'an correctly according to the rules of *tajwid*. Similarly, Ma'had Abu Ubaidah Medan initiated the teaching of al-Qur'an, beginning with the introduction of *hijaiyah* letters, reading pronunciation, and improving al-Qur'an reading for the elderly. The special grouping of the elderly is based on the request of several elderly people to learn *tahsin* al-Qur'an, in order to strengthen the reading of al-Qur'an, especially Surah Al-Fatihah which is always read in *fardu* prayers.<sup>76</sup>

According to Gumilar, the elderly's level of knowledge of *hijaiyah* letter is limited to knowing which letters are *ba*, *ta*, and so on.<sup>77</sup> However, pronouncing *hijaiyah* letters does not follow the rules of *makharijul huruf*. Furthermore, Santoso refers to the phenomenon of the limited *hijaiyah* pronunciation letter as evidence of the low level of elderly literacy in the *hijaiyah* letter.<sup>78</sup> Furthermore, Imroatun *et al.* explained that a variety of factors, including economic, social, and educational factors, contributed to the elderly's low level of *hijaiyah* letter literacy.<sup>79</sup>

According to Rahmah, economic limitations are frequently a factor that causes the elderly to spend a significant amount of time (age) to try and work according to their profession.<sup>80</sup> This is combined with the elderly who recite al-Qur'an (*tahsin*) at Ma'had Abu Ubaidah having a relatively low level of formal education, namely the high school level / equivalent and below, so there is less emphasis on learning, including reciting al-Qur'an. In line with this, Fatahilah, *et al.* argues that a person's level of

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<sup>75</sup> Agustang Kallang, Sulaeman, M. Amri, Sugirma, S.A. Said, & M. Ridwan, "Penguatan Aksara Al-Qur'an di Majelis Taklim Kota Tobelo Halmahera Tengah Melalui Penggunaan Buku Qiro'ah" *Reswara: Jurnal Pengabdian kepada Masyarakat* 3 no. 2 (2022), 336-347. <https://jurnal.dharmawangsa.ac.id/index.php/reswara/article/view/1805>.

<sup>76</sup> Dewi Purnama Sari, Ardian Al-Hidaya, & Eliyyil Akbar, "Pembelajaran Huruf Hijaiyah pada Sentra Agama di Taman Kanak-kanak Tunas 1001 Takengon Aceh Tengah" *AWLADY: Jurnal Pendidikan Anak* 5 no. 2 (2019), 130. [https://www.academia.edu/download/67848274/633846a42df0285e137b7ced7cd6d22569fd\\_1\\_.pdf](https://www.academia.edu/download/67848274/633846a42df0285e137b7ced7cd6d22569fd_1_.pdf).

<sup>77</sup> Agung Gumilar, "Use of Malay-Arabic Scriptures of Jawi/Pegon in Number of Ancient Metal Currencies in Indonesia from Pre-Independence to Early Independence" *al-Urwatul Wutsqo: Jurnal Ilmu Keislaman dan Pendidikan* 2 no. 1 (2021), 1-19. <https://ejournal.stit-alhidayah.ac.id/index.php/jurnalalurwatulwutsqo/article/view/21>.

<sup>78</sup> Budi Santoso, "Sejarah Perkembangan Bahasa Arab di Pulau Sumatera" *Jurnal Al-Fawa'id: Jurnal Agama dan Bahasa* 8 no. 1 (2018), 1-11. <https://www.jurnal.stai-ali.ac.id/index.php/Alfawaid/article/view/104>.

<sup>79</sup> Imroatun, Hunainah, Y. Rukhiyah, & I. Apipah, "Perbedaan Tingkat Pengenalan Huruf Hijaiyyah Melalui Metode Iqro pada Anak Kelas A Taman Kanak-kanak" *Al-Mudarris: Jurnal Ilmiah Pendidikan Islam* 4 no. 1 (2021), 23-40. <https://e-journal.iain-palangkaraya.ac.id/index.php/mdr/article/view/2975>.

<sup>80</sup> Siti Rahmah, "Pembinaan Keagamaan Lansia di Panti Sosial Tresna Werdha Budi Sejahtera" *Alhadharah: Jurnal Ilmu Dakwah* 12 no. 23 (2017), 63-83. <http://jurnal.uin-antasari.ac.id/index.php/alhadharah/article/view/1770>.

education influences the spirit of learning, including learning in non-formal environments such as recitation, *taklim* or learning al-Qur'an in the elderly phase.<sup>81</sup>

In addition, educational factors also have a complex meaning in influencing the literacy level of al-Qur'an, starting from the aspects of educators, methods, strategies, teaching materials, to the learning curriculum. On this basis, Fadillah explained that the innovation of learning al-Qur'an continues, resulting in the birth of various Qur'anic learning methods, the *dirosah* method, the *tilawati* method, the *iqro'* method, the *baghdadi* method, and the *bashohi* method, including the *tahsin* method.<sup>82</sup> Hilmy added that this also underlies the spread of various books on practical methods of studying al-Qur'an, recognizing and being able to pronounce *hijaiyah* letters well, as well as strategies for learning al-Qur'an for the elderly. In fact, now there are various components of learning al-Qur'an assisted by internet technology.<sup>83</sup>

Regarding educational and economic factors, Nurdin argues that social factors have a major influence on the low level of al-Qur'an literacy in the elderly. This is because the elderly who work as housewives assume that the beginning of a family does not yet have the desire to study al-Qur'an intensely and prefer to focus on taking care of the family.<sup>84</sup> In addition, Fitrianiingsih suggests that another social factor that affects the level of al-Qur'an literacy in the elderly is the perception that there is a sense of shame when they have to learn al-Qur'an when they are teenagers or adults, whereas the early and childhood phases do not seriously study the rules of reading al-Qur'an.<sup>85</sup>

These problems are certainly often experienced by the elderly, so they need personal awareness and encouragement from the surrounding environment to socialize the importance of lifelong education. Because, education is an entity of the sustainability of human life.<sup>86</sup> Through education, various methods were born in studying al-Qur'an, including *dirosah* method, *tilawati* method, *iqro'* method, *baghdadi* method, and *bashohi* method, including *tahsin* method. The advantage of *tahsin* method for the elderly lies in the aspect of efforts to improve the quality of reading, because the elderly are familiar with *hijaiyah* letters, but are not yet precise in reciting the reading of al-Qur'an.<sup>87</sup>

<sup>81</sup> Achmad Fatahilah, R. Achmad, & Khoiriyah, "Participatory Action Research dalam Pemberantasan Buta Huruf Hijaiyah...

<sup>82</sup> Tul Nazwah Fadillah, "Inovasi Pembelajaran Al-Qur'an di SIT Dauroh Tangerang pada Masa Pandemi Covid-19" *Al-Khidmat* 4 no. 2 (2021), 121-129. <http://journal.uinsgd.ac.id/index.php/al-khidmat/article/view/13661>.

<sup>83</sup> Masdar Hilmy, "Nomenklatur Baru Pendidikan Islam di Era Industrialisasi" *Tsaqafah* 8 no. 1 (2012), 1-26. <http://ejournal.unida.gontor.ac.id/index.php/tsaqafah/article/view/14>.

<sup>84</sup> Arbain Nurdin, "Inovasi Pembelajaran Pendidikan Agama Islam di Era Information and Communication Technology" *TADRIS: Jurnal Pendidikan Islam* 11 no. 1 (2016), 49-64. <http://ejournal.iainmadura.ac.id/index.php/tadris/article/view/971>.

<sup>85</sup> Fitrianiingsih, "Bimbingan Religius dalam Meningkatkan Motivasi Ibadah pada Orang Lanjut Usia di Balai Perlindungan Sosial Provinsi Banten" *Skripsi*, (Banten: UIN Sultan Maulana Hasanuddin Banten, 2017). <http://repository.uinbanten.ac.id/544/>.

<sup>86</sup> Dewi Ratnawati, Ahmad Zainal Abidin, & Eko Zulfikar, "Problematika Pembelajaran Al-Qur'an di Era Industri dalam Konteks Indonesia" *Potensia: Jurnal Kependidikan Islam* 6 no. 1 (2020), 72-92. <http://ejournal.uin-suska.ac.id/index.php/potensia/article/view/8624>.

<sup>87</sup> Husin & Muhammad Arsyad, "Implementasi Metode Tahsin untuk Meningkatkan Kemampuan Membaca Al-Qur'an di MI Darul Falah" *Al-Muhith: Jurnal Ilmu Qur'an dan Hadits* 1 no. 1 (2022), 16-25. <https://jurnal.stiq-amuntai.ac.id/index.php/al-muhith/article/view/939>.

## E. Conclusion

This research concludes that *tahsin* method shares many similarities with other methods; the difference is that the focus of eradicating al-Qur'an illiteracy for the elderly is to improve reading, so this method is appropriate to use. Furthermore, the application of *tahsin* method is coherent, beginning with the introduction of letters according to the *makharijul huruf* and how to read al-Qur'an according to the rules of *tajwid*. Furthermore, economic limitations, low levels of education, and social influences become three aspects of life that are frequently the primary reasons for the occurrence of illiteracy in al-Qur'an among the elderly. Thus, various factors that hinder learning for the elderly can be reduced with a special *tahsin* program for the elderly at Ma'had Abu Ubaidah Medan. The increase of elderly participation in the *Tahsin* program suggests increasingly awareness among the Muslims to learn foundational knowledge of the religion.

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