

Implementation of Tahsin Tilawatil Qur'an at The Department of Islamic Religious Universitas Negeri Padang

Wirdati¹, Ahmad Rivauzi², Sulaiman³, Al Ikhlas⁴, Nurjanah⁵
{wirdati@fis.unp.ac.id, ahmadrivauzi@fis.unp.ac.id, sulaiman@fis.unp.ac.id, alikhlas@fis.unp.ac.id,
nurjanah@fis.unp.ac.id}

Universitas Negeri Padang, Sumatera Barat, Indonesia

Abstract. This study aims to describe the implementation of Tahsin Tilawatil Qur'an in the laboratory of the Department of Islamic Studies (IAI), Universitas Negeri Padang. The problem was how to plan, implement and evaluate the activity. The data collected through interviews, documentation and observation. By reduction, display, and conclusion, the validity data was carried out by triangulation. The results of the study indicate that it had not been well planned so that the implementation needs to be improved. The assessment system, both formative and summative assessments had not been carried out. The supporting factor was the high enthusiasm of the stakeholder. However, there are still obstacles faced because this department is still relatively new, the management is still limited, the schedules of the students are very varied, instructor staff, facilities and infrastructure are not adequate. The results of this study are expected to be taken into consideration for the department

Keywords: Al Qur'an; Implementation; Religious Laboratory; Tahsin.

1 Introduction

Most of the first IAI students, the 2017 class, were students with a general education background, namely Vocational Senior High School (SMK) and Academic Senior High School (SMA). Although the initially targeted students were Madrasah Aliyah graduates, especially religious and Pesantren graduates in addition to general school graduates, but because the initial selection process was carried out in a conventional selection without special privileges for the religious field, the results of the selection were won by most of the SMK and SMA which were notably Their ability to read the Qur'an is said to be lower than that of Religious Senior High School (MA) and The Islamic Boarding School (*Pesantren*) graduates.

This condition is in line with the general condition of the ability to read the Qur'an of UNP students which shows the number in the poor category of 12.91% and the poor category of 25% while the very good category is 10.83%; good 30%; enough 21.25%; [1] with the frequency of reading the Qur'an, students who rarely read the Qur'an were 35%, 40% often, always 35% [2].

Response to this situation, the Department of Islamic Studies (IAI) took the initiative to organize *tahsin tilawatil Qur'an*, a Quran recitation program. This activity is aimed at assisting students in improving their ability to build competence and expertise as the profile of graduates of the study program, namely as prospective teachers, educators, trainers, researchers and developers of learning programs in the subjects of Islamic Religious Education in public schools

and the equivalent. This means that to achieve a graduate profile, the ability to read the Qur'an will make a significant contribution.

As a Muslim, it is necessary to interact with the Qur'an properly [3]. In particular, the ability to read the Qur'an will greatly affect the level of student mastery of core scientific materials such as Qur'anic science, interpretation, hadith, fiqh, kalam science, Islamic cultural history, Arabic and other materials related to Islamic scholarship. As is known, the source of Islamic teachings is the Qur'an and Sunnah. Both of these sources require special skills, namely the ability to read the Qur'an properly and correctly. [4] at UIN Alaudin Makassar shows that the ability to read and write the Qur'an has an effect on the Tafsir course. Other research shows that the ability to read the Qur'an is significantly and positively correlated with the learning outcomes of Medan Polytechnic students [5]. These studies show that increasing the ability to read the Qur'an will have a positive impact on the overall learning ability of PAI study program students.

In the implementation of the Qur'an tahsin activities that have been carried out so far, namely from the January-June 2018 semester to January June 2019 in general, it seems that it has not been running effectively. This study aims to describe the implementation of Qur'an recitation activities that have been carried out by the Laboratory of the Department of Islamic Religious Sciences for the 2017 and 2018 batches and see the advantages and disadvantages so that further policies can be taken to achieve the goals that have been set.

To find the data used descriptive qualitative research. With interview, documentation, and observation techniques [6], [7], it was found a description of the implementation of reading Qur'an learning at the IAI Laboratory, especially planning for Tahsin Al Qur'an activities, implementing Qur'an tahsin activities, evaluating Qur'an tahsin activities, advantages and disadvantages of implementing activities. Interviews were conducted with various parties including the head of the IAI FIS UNP Department, the head of the IAI religious laboratory, Qur'an tahsin instructors, IAI lecturers and student class 2017.

2 Result and Discussion

2.1 Planning for Tahsin Al Qur'an IAI

According to the Head of the Department/Islamic Religious Education departement, Dr. Ahmad Rivauzi, MA., the Qur'an tahsin activity was agreed upon by the IAI lecturer council in the lecturer council meeting in anticipation of knowing that interested or prospective students who enroll in the IAI major are mostly high school and vocational high school graduates (interview, Mei 2nd 2019). Prediction about the low ability to read the Qur'an of prospective students (entry behavior), is a separate task for the Department of Islamic Studies which has just been established. At the beginning of the lecture, the lecturer checked by conducting a short test of reading the Qur'an and the results of the students' abilities were very poor (Ahmad Rivauzi, Murniyetti, Zainurni Zain, Nasrul, Rini Rahman, Indah Muliati, Ahmad Kosasih, Rahmi Wiza, Riza Wardefi, Al Ikhlas, interview, Mei 2nd- Mei 16th 2019)

To overcome this, activities were carried out under the coordination of the Head of the Religious Laboratory, majoring in IAI. According to the Head of the Laboratory of Islamic Religious Education Study Program, Sulaiman, S.Pdi., M. Pd, the objectives of tahsin recitation of the Qur'an are to: 1) Realize the vision and mission of the Islamic Religious Education Study Program. To become a qualified, reliable and professional candidate for Islamic religious educators, one of whom must have the ability to read the Qur'an properly and correctly. 2)

Grounding the values of the Qur'an in the daily lives of students by instilling a sense of love for the Qur'an. To achieve this goal, several laboratory arrangements related to this activity were designed. It is planned to be given for two semesters in the first year, namely even semesters and odd semesters. (interview, Mei, 17th 2019).

In the learning system, there is always planning, implementation and assessment or evaluation. If the purpose of the Qur'an tahsin activity has been mentioned above, but to achieve this goal, there is no well-structured learning plan. This means that the Tahsin Qur'an learning syllabus is not yet available transparently. This means that it is possible that the tahsin trainer has it but cannot be seen and known by the tahsin participants. In the interview with the trainer, it was stated that the planning or syllabus was there, but it had not been written systematically. Because the trainer is used to teaching the Qur'an tahsin, the syllabus can be understood. Apart from that, the demands from laboratory institutions do not really suggest this. (Yulizar Bila, interview, Mei 18th 2019)

From the description above, it can be seen that tahsin activities have not been well planned as well as formal learning planning. The syllabus is not yet openly accessible to students. Even though the trainer as an experienced practitioner, of course, has carried out the lesson repeatedly, students with mediocre competency capacity do not understand comprehensively what objectives (objectives) and/or competencies they must master in one or several meetings. This will make students not ready to learn and master a certain competency. The implication will affect their readiness and effort that should be maximal in mastering certain skills.

Likewise, lessons that have been scheduled on Saturdays often turn into Fridays and even Sundays (Student 1, student 3, student 4, student 6, student 8, Mei 22nd 2019). This condition shows that the planning regarding the timing of the activities has been planned but for one reason or another it cannot be implemented. This means that the planned implementation of activities has not been properly scheduled.

2.2 Implementation of Tahsin Al-Qur'an Activities

Tahsin recitation of the Qur'an is carried out twice a month. Held on Saturdays at 09.00 to 10.30. On several occasions the schedule was delayed either because of the circumstances of the students who had class schedules on that day or the coaches who also had activities elsewhere. From the student aspect, this is also the case, even though the training was planned on Friday which then switched to Saturday, it turns out that there are still many students who study on that day and hour (Sulaiman, interview, 2019). The information from the department's education staff, information was obtained that this condition was caused, among other things, by several lecturers who shifted their class schedules on Friday and Saturday. (Vivi Andriani, Mei 22nd 2019 interview). The Department arranges the lecture schedule in such a way. Friday morning is vacated for tahsin activities. Saturday is empty because lectures run from Monday to Friday. However, because there are several lecturers who shift the schedule for one reason or another, the presence of students in these activities is also not maximized (Interview with student 1, student 2, student 3, student 4, student 5, Mei 22nd 2019). Every week it is attended by different people so that it can be understood that mastery of the material will be problematic (students, Mei 22th 2019). The laboratory has prepared attendance for tahsin participants. From the attendance or attendance list for the implementation of the activity, it can be said that the student attendance rate is still relatively low (based on Tahsin student attendance list document)

The tahsin trainer carries out learning using the classical method. Lecture and drill methods or exercises are used in tahsin. The lecture method is used to explain the material of tajwid and followed by the drill method to practice reading in accordance with the recitation material. The

trainer explains recitation and provides relevant examples. All students carry the Koran in the form of manuscripts or use applications on mobile phones. The trainer asks students to find certain letters and verses as examples of explaining the science of tajwid and continue reading them individually or together. (observation, Mei, 18th, 25th and April, 8th 2019)

To help students understand, the trainer uses a white board and markers to write the verse or word in question. The learning method is assisted by loudspeakers, namely a wireless microphone. This tool is used to minimize noise because the activity is carried out at the Al Azhar mosque on the side of the road. Traffic noise slightly interfered with the implementation of recitation learning which was carried out on the second floor of the UNP Al Azhar mosque. The use of this 2nd floor mosque building is because it is estimated that it can accommodate a large number of students

for the class of 2017 the number of students is around 143 people. However, in practice this number never reached that figure due to the problems mentioned earlier. With the number of students around 30 to 50 people in one lesson from the expected 143, then more than half of the students who have not been reached by this training. However, the implementation of learning is quite a lot of exercises given to students. Students are eager to repeat the readings that are trained until they are really fluent in pronouncing them. The many divisions and examples of pronouncing letters and reading laws in tajwid make students fluent in reading the examples given but when they turn to different examples in reading the same verse or law they seem a bit stumped. This is understandable because it takes continuous practice in order to be able to read the Qur'an well and fluently.

The atmosphere of the mosque on the second floor tends to be a bit hot because there is no air conditioning in the form of air conditioning. There are two fans. This rather hot atmosphere is quite disturbing the peace of students in studying. A large mosque with around 40-50 students sometimes makes the trainer's voice not audible, so the use of this wireless microphone can help. So that all students can listen to the explanations and examples of the trainer clearly.

Thus, it can be understood that the use of media in Tahsin Quran training is still considered very minimal. The training is still carried out traditionally and there is no use of media that uses the latest technological sophistication. However, the students seemed to quite enjoy this lesson. With the help of the Qur'an and cellphones with the Qur'anic application, students have been helped enough to understand the recitation material that is taught and trained.

To help students in this tahsin, an academic supervisor (PA) was also involved (interview, Sulaiman, Mei, 17th 2019). Each PA has 10-13 students to be guided. The task of the PA lecturer in this case is to ensure that the student's readings meet the standards of recitation. However, in its implementation there are also obstacles. The busyness of PA lecturers and students often cannot carry out this tahsin guidance. Tahsin's guidance format is already available but only a few lecturers can implement it. This has been predicted beforehand, but as an option from several solutions, it turns out that this method is indeed less effective.

That is the implementation of the Tahsin Tilawatil Quran activity which was carried out in the laboratory of the Department of Islamic Studies, Faculty of Social Sciences, Padang State University. In general, it can be said that it has been implemented, but arrangements are still needed to make it run more effectively.

2.3 Evaluation of Tahsin Al Qur'an Activities

The achievement of the objectives of Tahsin tilawatil Qur'an learning activities can be seen from the results of the evaluation carried out in an education and learning process. By using certain measuring tools can be seen the level of achievement of these goals. The use of both oral

and written test tools is certainly very suitable for the ability to pronounce letters or for skills tests.

To see the level of student mastery of the recitation material being taught, the trainer asks students at random to read it and repeat it according to the example given by the trainer. In addition, the trainer also shows certain verses or snippets of verses and asks students to read them. This technical test is carried out during the learning process. This means that the trainer carries out tests in the learning process. This test technique is part of the assessment process. This evaluation technique has both advantages and disadvantages. The advantage is that the trainer can know directly the mastery of skills achieved by students but on the other hand has a disadvantage that not all students can measure their mastery of skills because they are only random. In addition to this form, a regular evaluation format, both formative and summative, is necessary. It is planned that the form of summative evaluation is in the form of a tahsin competency test. the time is when students will finish their studies, precisely in the seventh semester in the July-December 2020 semester.

2.4 The Strengths and Disadvantages of the Implementation of Tahsin Al Qur'an Activities

The implementation of Tilawatil Qur'an tahsin received good support from university leaders, faculties and departments of IAI and lecturers and also the students. They are enthusiastic about this program. However, due to several obstacles, the tahsin activities have not been carried out properly. Overcoming this, the head of the IAI department, changed the system for implementing the tahsin tilawatil Qur'an into a compulsory subject included in the curriculum structure in the reconstruction of the 2019 PAI curriculum. This means that activities that were originally carried out by laboratories are extracurricular, are now carried out in a structured manner in the official curriculum of the study program. In addition, training activities as usual are also carried out. This policy will logically be able to alleviate the limitations of students reading the Qur'an. Meanwhile, those who have limitations can be fostered in IAI laboratory activities. This can also be seen in the 2019 curriculum document.

The drawback of implementing tahsin Qur'an is that there is no careful design or planning both from the aspect of implementing tahsin activities as a whole in the labor organization structure and in the planning carried out by trainers in the form of clear and patterned RPS or syllabus and SAP. The tahsin learning method uses the lecture method and the simple drill method, not yet assisted by the latest media sophistication that can increase engagement and increase student motivation in mastering the technique of reading the Qur'an well. In addition, there is no formative and summative evaluation system that can measure students' abilities in mastering the skills of reading the Qur'an.

From the student's perspective, there is a problem with the lecture schedule that clashes with the timing of the tahsin activities. As a result, many students choose lecturing activities that are mandatory in nature and do not participate in tahsin activities which are not included in compulsory courses or activities in the official curriculum structure.

3 Conclusion

Tahsin activities need to be prepared with good design in order to help students achieve the desired competencies so that tahsin activities can be effective, efficient and interesting which is characterized by the active role of students, exercises, attention to individual differences, feedback, real contexts and social interaction. Without a design, of course, the results will not be better even if trained by experienced practitioners. Likewise with measurement and assessment techniques, it is very necessary to assess the extent of the success of the Tahsin training participants. what abilities they must master and so on. For this reason, a more measurable assessment tool grid is needed, starting from writing goals to testing the evaluation tools used especially for psychomotor tests, a performance rubric is needed. This shows the need for a systematic and structured Tahsin learning design.

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