

**IMPLEMENTATION OF LEARNING THE ART OF READING AL-QUR'ANDI TPQ
MASJID AL-JADID KARANG GANTING**

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ABSTRACT

This research was conducted to describe how the implementation of learning the art of reading the Qur'an that has been carried out at the TPQ of the Al-Jadid Karang Ganting mosque. The research approach used in this study is to use a qualitative approach. The location of this study is the TPQ of the Al-Jadid mosque on Karang Ganting street, Ampang, Kuranji, Padang city. Data collection techniques with interviews, observations. The implementation of this naghham learning in TPQ of the Al-Jadid mosque on karang ganting street Ampang is carried out every Thursday starting from half past six until before the 'isya prayer. Learning is carried out by the drill method. The media used are in the form of the Qur'an and mics and mosque speakers.. The evaluation is carried out at the end of the semester or during the exam period. Factors that affect the ability of students in the art of reading the Qur'an are divided into internal factors and external factors. Internal factors that affect the ability to read the Qur'an include talent, motivation, intelligence, age, and health. Meanwhile, the external factors that influence are the availability of Qira'ah teachers, timing, social environment, and infrastructure.

Keywords: *implementation, TPQ, the art of reading the Qur'an*

A. INTRODUCTION

The Qur'an is the holy book for Muslims. The Qur'an contains the words of Allah Swt. which are useful as a guide for human life. Unlike other readings, reading the Al-Qur'an is categorized as an act of worship, thus of course the person who reads it will be rewarded by Allah SWT. The art of reading the Qur'an is commonly referred to as naghham al-Qur'an. The word naghham (3) means rhythm or song. In its use, naghham is specifically used for recitation of the Qur'an or the art of reading the Qur'an. Nagham is also known as a single beautiful vocal sound without the accompaniment of musical instruments, no binding of block notes, and is only used specifically to beautify the recitation of the Qur'an. Thus reading the Qur'an with naghham means beautifying the recitation of the Qur'an with a melodious rhythm and voice while paying attention to the laws of tajweed in the recitation of the Qur'an. (Noorhidayati et al., 2021)

In Qur'anic education in Indonesia, there are many non-formal institutions that teach children how to read the Qur'an, one of which is the most common, namely the Al-Qur'an

Education Park or commonly referred to as TPQ. Al-Qur'an Education Park which is commonly abbreviated as TPA or TPQ is a solution to overcome the problem of Al-Qur'an illiteracy in the community. TPQ is a forum that aims to foster young generation cadres in reading, memorizing, understanding, and practicing the meaning of the Qur'an. Therefore, TPQ is one of the choices of the community in fostering their children in the religious field, especially in the field of the Qur'an (Ritonga et al., 2022). Although there are many TPQ institutions in Indonesia, especially those in the province of West Sumatra, there are not many that teach learning the art of reading the Qur'an to students. This is partly due to the lack of teachers who can teach recitation of the Qur'an with naghham. The TPQ institution located at the Al-jadid mosque located on Karang Ganting street, Ampang village, Kuranji sub-district, Padang City, West Sumatra Province is one of the TPQs that teaches naghham learning to students. Therefore, the researcher chose the place of research at TPQ Al-Jadid mosque as a non-formal educational institution that has a naghham learning program.

There has been research on the art of reading the Qur'an. The first is a thesis with the title The Effect of Al-Qur'an Reading Art Activities (Naghham) on the Religious Character of Santri at Sabilul Huda Islamic Boarding School Muara Enim which was compiled by Iqbal, reza MHD. The research conducted used quantitative research and focused on the effect of Al-Qur'an reading art activities on the religious character of students. (IQBAL, 2021). The difference with this study is that the focus of this research is on the implementation of naghham learning activities themselves. Second, research conducted by Eva Maysi et al with the title Efforts to Improve the Ability to Read the Qur'an through the Al-Qur'an Tilawah Program at the Banjarmasin Al-Qur'an Tilawah School in 2019. (Maysi, 2021) What distinguishes this research from previous research is that in Eva Maysi's research the duration of tilawah learning is carried out full day on Sundays, while where the researcher examines tilawah learning is carried out after the asr prayer until before the entry of maghrib prayer time every Thursday. So that the time used for recitation learning at TPQ Al-jadid is less than at the Banjarmasin Al-Qur'an Tilawah School.

This study aims to describe how the implementation of learning the art of reading the Qur'an or naghham is carried out at the TPQ Educational Institution of the Al-Jadid mosque

Karang ganting Ampang village which is one of the TPQ Educational Institutions that includes Nagham learning in the Education curriculum at the Institution.

B. RESEARCH METHODS

This research uses qualitative methods. Qualitative research is research intended to understand a phenomenon about what is experienced by the research subject, which is obtained in the form of data either in writing, oral speech, or actions observed through interviews and observations. Qualitative approach in this case is used to determine the role of TPQ in improving the quality of recitation of the Qur'an. Data collection techniques in this study used interviews, observation, and documentation. The location of this research at TPQ Al-Jadid mosque Ampang Karang Ganting Kuranji Padang city is one of the non-formal educational institutions in the Ampang Kuranji area of Padang city. While the sources of this research are TPQ managers, teachers at TPQ, students and things related to TPQ at the Al-Jadid mosque.

C. RESULTS AND DISCUSSION

Research results

The implementation of learning nagham Al-Qur'an at TPQ Al-Jadid mosque was Initially carried out once a week, namely every Thursday after maghrib prayer. However, at this time the learning time of nagham Al-Qur'an and practice is carried out on Thursdays after Asr until before Maghrib. It is intended that students who are still at an early level can still learn nagham even though they are not fluent in reading the Qur'an and only follow the rhythm.

The method used by the teacher in learning nagham is using the drill method. The drill method is an activity of doing the same thing, repeatedly in earnest with the aim of perfecting a skill so that it becomes permanent (Sudiana, 1989). The way the learning is done is that the teacher exemplifies by reading it first then the students follow it. This can be done repeatedly until the learners master the rhythm that the teacher has modeled. After that the teacher will appoint three or four students to recite the verse exemplified by the teacher earlier, after that the teacher tells the students to recite the verse again together, if it is felt smoothly then the lesson will continue on the next verse. In carrying out the learning of nagham Al-Qur'an the teacher sits or stands in front of the learners,

while the learners sit on the carpet of the mosque in shaf-shaf. Male students are in front of female students.

The learning media used are the Al-Qur'an, Mic and Speaker of the mosque and other supporting equipment. The use of mosque mics and speakers aims to make the rhythm and readings chanted by the teacher can be heard by all students. The use of mics and speakers also functions so that students are more courageous to issue their voices when using mics and speakers. In addition, the use of these media also makes other people around the mosque hear the reading and can also follow it

The purpose of using mosque mics and speakers According to Rusdianto (nagham teacher at TPQ Al-Jadid) "the use of these speakers aims to make the students' voices heard to the ears of their parents so that parents will feel proud of their children's abilities."

Using mosque speakers can also be a motivation for parents to send their children to study the Koran at TPQ Al-jadid mosque.

After learning an evaluation is conducted. The evaluation is carried out at the end of the semester or during the exam period. The evaluation is carried out the same as when the previous nagham learning activities, but the difference is that during the evaluation the teacher will not demonstrate the rhythm that has been taught again. The teacher appoints students to recite the verse that the teacher tells them according to the rhythm that the teacher has taught during learning. This means that when the evaluation is carried out, students will recite the verse with the rhythm without assistance from the teacher. The value of this nagham learning is also included in the students' report card.

Discussion

Al-Qur'an Education Park, commonly abbreviated as TPA or TPQ, is a solution to overcome the problem of Al-Qur'an illiteracy in the community. TPQ is a forum that aims to foster young generation cadres in reading, memorizing, understanding, and practicing the meaning of the Qur'an. Therefore, TPQ is one of the choices of the community in fostering their children in the religious field, especially in the field of the Qur'an.(Ritonga et al., 2022).

Al-Qur'an education park is a group or institution organizing non-formal learning that focuses on early childhood to deepen religion, and master the basic Islamic religion in

early childhood kindergarten, elementary school and or madarasah ibtidaiyah (SD or MI) or higher levels. Basically, the Al-Qur'an education park functions to increase the degree of Islamic religious education in the community. So as to be able to build a good young generation. With this Islamic education, it is intended to realize a religious personality from a young age. (Liana & Sahri, 2020)

Al-Qur'an Education Park (TPQ) is mentioned in government regulation no. 55 of 2007 concerning Religious Education and Religious Education article 24 paragraph 2: "Al-Qur'an education consists of Al-Qur'an Kindergarten (TKQ), Al-Qur'an Education Park (TPQ), Ta'limul Qur'an lil Aulad (TQA), and other similar forms." (INDONESIA, n.d.).

TPQ Al-Jadid mosque is one of the Al-Qur'an Education Institutions in Padang city, located on Karang Ganting street, Ampang sub-district, Kuranji district. TPQ Al-Jadid mosque has six classes and seven teachers. Teachers who teach at this TPQ have different backgrounds, among them there are students from madrasah Aliyah, gharin mosque, and there are also those who have become junior high school or high school teachers.

Learning at TPQ Al-Jadid mosque has two sessions. The first session starts after Asr prayer until before Maghrib prayer. For this first session is the initial class, namely from first grade to third grade elementary school. Furthermore, the second session is at half past six until before 'isha prayer. The second session is filled by students from fourth to sixth grade.

The learning taught at this TPQ is reading and writing the Al-Qur'an starting from learning to use IQRA', if you are fluent in using IQRA' then continue to the Al-Qur'an. In addition to learning the Qur'an, students also learn Islamic religious materials such as fiqh, aqidah akhlak and others. The Al-Jadid mosque TPQ institution also has additional learning, namely learning the art of reading the Qur'an or naghām.

The purpose of learning the art of reading the Qur'an is:

1. One of the Sunnahs of the Messenger of Allah (saw) and something that Allah Swt. loves.

The Prophet Muhammad Saw. has a beautiful voice in chanting the holy verses of the Qur'an and praises his companions who have expertise in this field and Allah has also allowed the Prophets who have beautiful voices to sing the Qur'an, so of

course this is a motivation for Muslims to compete to improve and beautify the reading of the Qur'an, one of which is by studying the art of reading the Qur'an.

Make it easier for readers and listeners to appreciate the content of the Qur'an. When the Qur'an is read correctly, according to the rules of tajweed and makhraj letters, it will be pleasing to the ear. Especially when accompanied by rhythm and melodious voice when reading it will certainly add to its beauty. This will make it easier for readers and listeners to appreciate every reading of the Qur'an. And one of the missions of the revelation of the Qur'an is so that humans can live it.

2. Da'wah

As is common in today's society, every time a religious event is held, a Qur'an reader is needed, commonly called Qari and Qariah. Therefore, the science of the art of reading the Qur'an certainly needs to be learned as a means of proselytizing and spreading Islam. (Rohmati, 2019)

Factors Affecting Students' Ability to Read the Qur'an

Factors that affect the ability to read the Qur'an are divided into two, namely internal factors and external factors.

Internal factors that affect the ability of students in the art of reading the Qur'an are: (Rohmati, 2019)

1) talent

Talent is an ability that a person has had since he was born. In this case, students who have a talent in voice will be more interested and easier when learning the art of reading the Qur'an. With the basis of his talent, the application of the learning strategy of reading the Qur'an will be more effective and quickly understood.

2) motivation

motivation is a driving factor that is obtained both from within oneself and from others to get or achieve something. In the learning activities of the art of reading the Qur'an, seriousness is required without knowing boredom and despair. Especially for someone who is just learning from scratch or has not known the art of reading the Qur'an before, because the learning process will be much longer.

3) intelligence

Intelligence is also an important factor in success. Intelligence is a positivistic ability to react with stimuli or adjust through appropriate means. In learning the art of reading the Qur'an, the intelligence in question can be said to be intelligence in capturing the rhythm and reading taught by the teacher properly and correctly.

4) age

Research proves that children's memories are stronger than adults. In addition, the age of children is usually not yet burdened with diverse activities as well as adults, so that children's memory is fresher in receiving material or knowledge. Therefore, a suitable age in an effort to learn the art of reading the Qur'an is very influential to achieve success. In addition, training the voice in children is easier because the character of the child's voice has not been formed so that it can be further developed when it is still a child..

5) Health.

Health factors also have an important influence in learning the art of reading the Qur'an. Like when someone is in a state of fever or flu it will affect his voice. So that the sound released when sick will not be as beautiful as the sound when healthy

While external factors that affect the ability of students in the art of reading the Qur'an are

1) availability of qira'ah teacher

In learning activities or the teaching-learning process cannot be separated from the presence of a teacher or instructor. The guidance given by the instructor to students is very influential on their success in learning the art of reading the Qur'an. As the researcher's aim to choose a research site at TPQ Al-Jadid mosque because there is a qira'ah teacher who will teach naghham Al-Qur'an.

2) timing

The use and management of time is very influential in learning the art of reading the Qur'an. Because the longer the time used for learning, the ability of students in the art of reading the Qur'an is also getting deeper. Conversely, if the time used

for learning is small, then the ability of students in the art of reading the Qur'an is also small.

- 3) social environment (community, organization, friends, boarding school, and family)

The environment is one of the factors that has a very important role in the success or failure of religious education. (Zuhairini, 1993). This is because it is from the environment that enthusiasm and motivation arise in learning the art of reading the Qur'an. Like a family that supports learning the art of reading the Qur'an, or friends who participate in learning the art of reading the Qur'an, or a community that supports the learning of the art of reading the Qur'an.

- 4) facilities and infrastructure. (Rohmati, 2019)

The existence of adequate facilities and infrastructure will help facilitate the teaching and learning process and support the success of learning.

After collecting and analyzing data regarding learning the art of reading the Qur'an at TPQ Al-Jadid mosque, it was found that TPQ was quite successful in improving the ability of students in the art of reading the Qur'an. This can be proven by the number of students or graduates from the TPQ who participated in the Qur'an recitation competition (MTQ) held at both the sub-district and city levels. Some of them won the competition. There are also representatives who recite the Qur'an for various events held at their respective schools. In addition, there are also graduates from the TPQ of the Al-Jadid mosque who are the successors of their teachers in teaching the art of reading the Qur'an or naghham at the TPQ of the Al-Jadid mosque. From this it can be seen that the TPQ Institution of the Al-Jadid mosque plays a role in improving the ability to read the Qur'an to its students.

D. CONCLUSION

The implementation of Al-Qur'an recitation learning activities at the Al-jadid Karang Ganting Ampang mosque is carried out every Thursday after Asr prayer until before Maghrib prayer. The learning method uses the drill and practice method. The media used in learning naghham is a mic and mosque speakers. While the evaluation is carried out every exam period at the end of the semester. Factors that influence the ability of students in the art of reading the Qur'an are divided into internal factors and external factors. Internal factors that affect the ability to read the Qur'an include talent, motivation,

intelligence, age, and health. While external factors that influence are the availability of Qira'ah teachers, timing, social environment, and infrastructure.

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