

Assistance in Learning to Read the Qur'an to Children at Mushola Al-Falah Kemlakagede

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ABSTRACT

The Quran is a human guide in organizing his life to achieve happiness physically and mentally, in this world and in the hereafter. To be able to learn and understand the content of the Al-Quran is not an easy thing, therefore the teacher or ustadz must have a strategy, way or method in teaching it. Among the stages of learning the Quran are reading, translating, and interpreting. As we all know, the first command when the Qur'an was revealed to the Prophet Muhammad SAW was to read it, which of course has a very broad connotation. Then in another verse Allah SWT commands us to read the Al-Quran with tartil (reading the Al-Quran slowly with clear and precise tajweed and makhraj). Mushola al-falah is a place of worship located in Kemlakagede village, Cirebon regency and is a place for children to study the Qur'an. In its implementation, there is a problem, namely the lack of accuracy in reading the Qur'an so that there are some tajweed that are not read. The purpose of this activity is to provide learning to children who recite the Koran so that their reading is in accordance with tajweed. The method used in the shelter is face-to-face teaching the Koran to children who recite the Koran at the al falah mosque in Kemlakagede. The results of the service are an increase in the ability to read the Qur'an with tajweed.

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1. INTRODUCTION

In terms of language, Al-Qur'an means reading. In terms of the Qur'an is the Arabic language memorization revealed by Allah to the Prophet Muhammad SAW through the Angel Gabriel which reached us mutawatir written in mushaf, arranged starting from surah Al-Fatihah and ending with surah An-Nas, and reading it is considered an act of worship [1].

For every Muslim, the Al-Qur'an is a holy book [2] that is highly revered because in it there are important values to be used as role models and as guidelines for all aspects of life, so that for people who embrace Islam, if they want to expect a prosperous, peaceful and happy life, they should behave in accordance with all the things listed in the Al-Qur'an [3] [4]. With the Qur'an life can be lived well.

With the Qur'an, good and bad things can be distinguished, and know everything that is pleased by Allah SWT.

The Qur'an is very important for human life [5], so every Muslim must study and deepen it. Not just studying it in reading it must be fluent (fluent) and correct in accordance with the rules or rules of reading the Qur'an. Studying and understanding the Qur'an and teaching it is a very high value of worship [6] [7] [8]. Learning the Qur'an is the best of Muslims and teaching the Qur'an to others is also the best of Muslims [9][10], both of these things are equally good but it will be even better and better if a person combines the two.

People who teach the Qur'an must experience the stages of learning first. Good Qur'anic learning requires a system that is able to guarantee the quality of every child or person who learns to read the Qur'an in order to quickly and easily read the Qur'an properly and correctly. Each method of learning the Qur'an has different steps and methods in the implementation of learning [6]. In order to realize the success of learning the Qur'an, teachers (ustadz and ustadzah) make various kinds of methods and strategies in learning with the aim that the Qur'an is easy to learn by anyone.

In reading the Qur'an must be in accordance with the rules of tajweed [11], etymologically tajweed is a masdhar form of jawwada which means to improve / beautify [12]. Meanwhile, according to terminology, tajweed is pronouncing each letter from where it comes out and giving haq and mustahaq from its properties [13] [14]. According to al-sayuti [15], tajweed is the decoration of reading, namely giving each letter its rights and sequences and returning each letter to its makhrāj and origin, softening pronunciation in a perfect state, without exaggeration and self-imposed.

According to the scholars of tajweed, tajweed is to issue readings on each letter according to the place where the letter comes out or makhrarij al-huruf and give the haqnya letter and musytahaq letter both with regard to its nature, the length and shortness of the reading or mad, the reading that is thinned or tarqiiq, the reading that is thickened or tafkhiim and others [16] [17]. The right of the letter [18] means the original characteristics that are never separated from the letter and are always with it, such as the characteristics of al-Isti'lah (tongue to the palate), al-Istifaa' (tongue down from the palate), shiddah (retention of the voice), Rakhawwah (detachment of the voice) and others, While mustahaq huruf means the characteristics that are aridhah or new, which come and go in certain conditions due to some causes, such as tarqiiq which arises from the nature of istifaa' or tafkhiim which arises from the nature of isti'laa'. The same applies to the recitation of idzhar, idgham, ikhfa' and so on.

From some of the definitions above, the conclusion is that tajweed science is the science of improving reading and beautifying reading by not ignoring the haq and mustahaq of letters [19] [20]. In addition, tajweed is also a practical science [21], not just a theoretical understanding, if someone does not learn the reading talaqqi or face to face with teachers or scholars who have proven their knowledge.

Legal Basis for Learning Tajweed Some scholars are of the opinion that the law of learning tajweed is obligatory [22]. One of the arguments that explains this obligation is QS. Al-Muzammil: 4, which reads: *أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً* "And recite the Qur'an slowly/tartly."

Learning tajweed from a theoretical aspect is fardhu kifayah while the law of applying tajweed from a practical aspect is fardhu'ain for Muslims [23]. Muhammad Ibn al-Jazari, who is a qiraat expert, mentioned in his poem in the chapter on tajweed which means: "And learning the science of tajweed is obligatory, whoever does not correct (tajweed) his recitation of the Qur'an is sinful". Furthermore, he also said "learning the science of tajweed is a definite obligation because that is how Allah revealed to the Prophet Muhammad SAW, reading the Qur'an without tajweed is sinful".

The benefits of studying tajweed include improving the reading of the Qur'an so as to avoid mistakes when pronouncing letters and will get rewards from Allah SWT [24]. Therefore, tajweed is an important science and a high degree because it is closely related to the word of Allah. The first

purpose of studying tajweed is none other than to perfect the recitation of the Qur'an as taught by the Prophet Muhammad PBUH. because his pronunciation is the most eloquent among other humans and also the Qur'an was revealed to him. The second is to protect the tongue from mistakes while reading the Qur'an, and to protect it from changes in reading.

2. METHODS

The method used in this research is a qualitative phenomenological approach, which is a research approach that tries to explore and find human life experiences towards themselves and their lives [25]. What is discussed in this article is phenomenological research for the community in Kemlakagede Village, Cirebon Regency, especially for children. Where this phenomenon is related to the Gemar Mengaji activity as an effort to assist learning to read the Qur'an in Kemlakagede Village. While this type of research is a type of phenomenological research, namely researchers explain the phenomena that exist in the field. Phenomenology can be interpreted as a study of a person's lived experience or a method for studying how individuals subjectively feel experiences and give meaning to these phenomena. This research focuses on the study of community interest in reading, especially for children in Kemlakagede Village, Tengahtani District, Cirebon Regency through reading park activities.

The time of implementation of reading park activities is carried out every day at 18.00 WIB, namely at the Al-falah Mosque, Kemlakagede Village, Kec. Tengahtani, Cirebon Regency. The duration of KKN implementation starts on July 17-August 31, 2023 in collaboration with UIN Sunan Kalijaga Yogyakarta. The theme of KKN is KKN Collaboration between Universities.

The data collection techniques used by researchers are observation, interview, and document study [26]. First, observation or observation in this study was carried out directly on visitor activities, in order to get an overview of learning in mushola al-falah Kemlakagede Village. Second, interviews were conducted by seeking information about how to read the Koran whether it was in accordance with the rules of tajweed. The interview technique used in this research is an open interview where the interviewee is given questions and answers freely. Third, Document Study, namely collecting information by studying documents to obtain information related to the problem being studied, namely about tajweed science and its application in Mushola Al-falah in Kemlakagede Village.

While the data analysis technique in this study was carried out through data reduction, data presentation, verification and conclusion drawing. First, data reduction is done by selecting, simplifying and transforming data obtained from the field. Second, data presentation is done by compiling a report on the results of the research then presented simply and clearly so that it is easy to read. Third, verification and conclusion drawing are done by testing the truth of each data source by verifying / rechecking the data obtained in the field. Furthermore, drawing conclusions is done by taking the data that has been processed and then drawing conclusions using the inductive method, namely the process of inference from things that are specific to things that are general in order to obtain an objective conclusion.

3. RESULTS AND DISCUSSION

Community service starts after magrib until isha on July 10 to August 10, 2023 at Mushola Al-Falah, Kemlakagede Village, Cirebon Regency.

a. **The implementation of this community service activity includes licensing, identification and problem solving, facilitation, and socialization of activities.**

First, licensing is the initial stage in this community service activity, which aims to inform the government or a group of people about the plan to implement the gemar mengaji work program in the intended community service activity. This activity is carried out using observation or finding out about Quranic activities in Mushola Al-falah.

Second, identification, namely the stage after licensing the existence of a work program to recite the Koran in community service activities in Kemlakagede village. Where in this problem identification, we see what arises in the social scope of the area, so that from the identification of these problems conclusions can be drawn and solutions can be found as a solution to the problems obtained.

Third, facilities, namely providing several Qur'ans and the necessary equipment such as tables, blackboards and so on.

Fourth, the socialization of Quranic activities. Socialization is carried out to each rt / rw, and some are also taken from observations from the author himself regarding the condition of the Kemlakagede village community who do not understand the science of tajweed.



Fig. 1 Socialization of Tajweed Science

b. The material given to the children is as follows: Nun Sukun and Tanwin

Nun sukun or dead nun is a nun letter that does not have a fathah, kasrah or dhammah character, on the nun sukun letter there is only a harakat or a sukun sign [27]. While the twin etymologically is taken from the word nawwana which means to voice. In terms of terms are: "The unharmonized nun that meets the end of an isim that appears in the form of sound and when washal, not in writing and at the time of waqaf." The difference is that the nun sukun is permanent and the letter is always there and must always be read both during washal and during waqaf. Whereas what is meant by a tannin is that it is still read and sounds real like a nun sukun but not in the form of a nun letter but only in the form of a harakat, and is only read during washal, while when waqaf it is not read as a tannin but becomes the reading law of mad iwadh. The division of the letters nun sukun and tanwin is divided into five types, namely:

- 1) Idzhar Halqi Idzhar means pronounced clearly [28]. When the nun sukun/tanwin meets the halqiah letters, the ruling is called idzhar halqi, and the letters are غ, خ, ع, ح. And the way to read it is that it must be read clearly and clearly, because the place where the sound comes out of the mouth is in the throat or esophagus.
- 2) Idgham Bi Ghunnah Idgham means to be read in [29], bi ghunnah means with buzzing. There are four letters of idgham bi ghunna, namely: ن, م, و, ي. It is read by inserting the sound of the nun sukun/tanwin into the letter after it, so that the sound of the nun sukun/tanwin becomes one speech or as if it entered the letter after it by buzzing.

- 3) Idgham Bila Ghunnah Bila Ghunnah means without buzzing [30]. The way to read idgham when ghunnah is that the sound of nun sukun/tanwin is inserted into one of the letters ج or د completely and not buzzing.
- 4) Iqlab In the language of iqlab means turning or changing [31]. That is changing the sound of the nun sukun / taanwin to be like the letter mim sukun, because after the letter nun sukun / taanwin is the letter ba" (ب). The way to read it is that the letter nun sukun / taanwin is inserted into the letter ba" completely and voiced by buzzing.
- 5) Ikhfa" Haqiqi Ikhfa" means faint or closed. Ikhfa" is read when the nun sukun/tanwin is in front of the fifteen letters of ikhfa" which are called ikhfa" haqiqi; ت, ث, ج, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ف, ق, ك It is read by combining the sound of the nun sukun/tanwin with a faint, buzzing sound.
- 6) Mim Sukun If there is a dead mim (mim sakinah) meets another hijiyah letter then the reading law is divided into three, namely:
 - a. Idgham Mimi That is when after the mim sukun, there is the letter mim, then it must be read idgham while maintaining the sound of ghunnah. Idgham mimi is read if there is a dead mim letter and an mim letter after it. The way to read idgham mimi is that it must be inserted (ditasydidkan) into the second letter.
 - b. Ikhfa" Syafawi It is called ikhfa" Syafaw because when there is a dead mim and after it is the letter ba", it is read in a vague way accompanied by a hum, with both lips closed because the two letters come out of the makhraj lips.
 - c. Idzhar Shafawi Idzhar Shafawi is when there is a dead mim and it is directly opposite another hijaiyah letter except the letters ba" and mim. The way to read Idzhar Shafawi is to be read clearly and not buzzing when the dead mim is facing other than the letters mim and ba".
- 7) Mim Tashdid and Nun Tashdid The ruling on mim tashdi and nun tashdid is known as ghunnah musyaddadah. Ghunnah means buzzing, while musyaddadah means tasydid. Ghunnah is read when there is a mim tashdid or nun tashdid.
- 8) Qalqalah
Qalqalah means to reflect. There are five letters of qalqalah, namely; ق, ط, ب, ج, د, qalqalah is divided into two, namely:
 - a. Qalqalah Sughra Qalqalah means reflecting, while sughra means thin. It is called Qalqalah sughra if there is a letter (ق, ط, ب, ج, د) that dies in the middle of the sentence. It must be read clearly and bouncing.
 - b. Qalqalah Kubra Qalqalah kubra means that the bouncing sound is read thickly and clearly, if the letter qalqalah is in sukunkan because of waqaf (stop) and is at the end of the reading.

4. CONCLUSION

The Qur'an is very important for human life, so every Muslim must study and deepen it. Not just studying it in reading it must be fluent (fluent) and correct in accordance with the rules or rules of reading the Qur'an. Studying and understanding the Qur'an and teaching it is a very high value of worship. Learning the Qur'an is the best of Muslims and teaching the Qur'an to others is also the best of Muslims, both of these things are equally good but it would be better and more important if a person combines the two.

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mustahaq from its properties. According to al-sayuti, tajweed is the decoration of reading, namely giving each letter its rights and sequences and returning each letter to its makhraj and origin, softening pronunciation in a perfect state, without exaggeration and self-imposed (Nawawi, 2019).

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