RUMAH TAHSIN QUR’AN ROUDHOTUL JANNAH’S ROLE FOR KAMPUNG AGGARAN KARANG TENGAH COMMUNITY RECITING ABILITY IMPROVEMENT

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ABSTRACT

Background: Many factors can affect the learning activities of the Qur’an in children, both from the child himself (an intrinsic factor) and from the child's environment (an extrinsic factor). Some children feel that learning the Qur’an is difficult to understand, while others think that it is easy.

Aim: This research aimed to discover the role of RTQ (Rumah Tahsin Qur’an) in teaching the science of the Qur’an in society, especially children and the use of what tahsin method can increase interest in learning and reading Al-Qur’an for residents in Anggran Karang Tengah Village, especially at the age of children at the Roudhotul Jannah Rumah Tahsin Qur’an institution.

Method: This research is qualitative. The object of this research is the children who study at the Rumah Tahsin Quran (RTQ). This study involved 2 RTQ supervisors, 2 parents, and 2 children studying at RTQ. The method used was an interview. The instrument used in collecting this data is a question sheet.

Findings: The role of this Rumah Tahsin Qur’an in society is as a place for children to learn Quran knowledge such as recitation of the Quran correctly, to guide children in memorizing the Quran, and to make children faster and easier to read the Quran. One of the methods used in achieving the target of memorizing is by way of Murojaah together and always listening to the teacher's Murotal when they want to start learning.

KEYWORDS
The Role of RTQ, Understanding of the Qur’an, Learning Methods

INTRODUCTION

When children are at home, parents should give tasks and responsibilities to children by ordering them to learn, repeating the memorization of the Qur'an that has been memorized so as not to forget, doing positive things, disciplining, and taking responsibility for what is done. worked on. Parents carry out supervision and checks properly, and parents also try to understand children with assistance and guidance in memorizing. This will make children feel cared for so that they will be more eager to memorize (Trisnawati, 2018). The Tahsin method itself is the method used to learn the Qur'an face-to-face, which is carried out by teachers and students by focusing on reading the Qur'an more clearly by paying attention to the Makharijul Huruf, or the places where letters enter and exit, accompanied by the knowledge of tajwid (Prasojo, 2018).

Dhiya Hana Khairunnisa's thesis focuses more on memorizing the Qur'an while researchers focus more on the motivation to learn the Qur'an in children(Khairunnisa, 2018). Muslim et al. (2020) demonstrates the role in managing the class by ensuring the condition of the room, determining whether there is something that interferes with the learning process in
Many factors can affect the learning activities of the Qur'an in children, both from the child himself (an intrinsic factor) and from the child's environment (an extrinsic factor). Some children feel that learning the Qur'an is difficult to understand, while others think that it is easy. Children who feel learning the Qur'an is difficult because the ability to understand it is indeed lacking because they are too lazy to learn the Qur'an. In teaching the Qur'an to children, in the book of Shaykh Jamal Abdurrahman, Al-Hafidz As-Suyuthi explained that "teaching the Qur'an to children is one of the main points in Islam so that they are raised in the nuances of a white and clean fitrah and their hearts are filled first with the light of wisdom before lust overwhelms them, which will lead them to death. Blackened it because of the turbidity of disobedience and misguidance."

The difference between this study and previous studies is that the Rumah Tahsin Al-Qur'an (RTQ) in Aggaran Village focuses on the children in increasing their memorization. Even though the name of this institution is Tahsin's house, they are more inclined to tahfiz but also do not eliminate the elements of tahsin. Therefore, in correcting the reading of the Qur'an to avoid recitation errors, the mentors assisting children in memorizing or before starting learning will usually be guided by Murotal and Muraja'ah together.

The reason for this research is that at this time, the knowledge of the Qur'an in the community is starting to erode, thus the existence of the Al-Qur'an tahsin house as a means to awaken the Qur'an from an early age. children rather than just playing with gadgets and creating a sense of belonging. If you love the Qur'an, then look at some of the experiences that can be obtained in the field with a very high enthusiasm for learning the Qur'an by the children at the Roudhotul Jannah Rumah Tahsin Al-Qur'an using the method preferred by children. So that the process of learning and teaching the Qur'an is more fun and enables the teaching and learning process among children to familiarize themselves with the Qur'an instead of playing.

In addition, the reason why the author is researching at RTQ Roudhotul Jannah is that it is a recitation that is still running and surviving to this day in Aggaran Village. It has been established for 13 years, but there are still many who are interested in learning the knowledge of the Qur'an there. There are more and more students. RTQ Roudhotul Jannah has also held a Quran graduation for its students who have completed memorizing per juz every year.

Linguistically, the tahsin method consists of two syllables: Method and tahsin. The method itself comes from the Greek "methods", which consists of "metha", which means "through" and "hodos" which means "way." A method is defined as a path taken to achieve a goal. According to Soejono (1990), the method is a way of presenting teaching materials. According to Surakhmad (1995), the method is the way that provides the highest guarantee of achieving that goal as well as possible. A method must have the highest target or guarantee to achieve the goal. According to Armia Arif (2002), the method is defined as a path taken to achieve the goal. According to Soejono, the method is a way of presenting teaching materials. Another opinion about the method came from Surakhmad. He wrote that the method is the method that provides the highest guarantee of achieving that goal as well as possible. A method must have the highest target and guarantee of achieving a goal.

According to (Ahmad, 2016) Tahsin comes from the word hasana-yuhasinu-tahsinan which means to repair, refine, decorate, beautify, make better than before. Tahsin is often used
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as a synonym for the word tajwid, which is the mashdar of fi’il madhi jawwada which means to refine, perfect, strengthen. Tajweed according to the language is al ityaanu bil jayyidi which means to give well. Tahsin is to make the reading of the Qur’an better by the legal rules of recitation of the science of recitation and also to beautify the chanting of the reading. found in His word QS Al-Muzammil verse 4:

أو زد عليه وِزْرَّلْ الْقُرْآنَ تَرْتِيْلًا
"...or more than half of it. And read the Quran slowly. 21 (Q.S. Al-Muzammil 73:4)

The problem to be solved through this paper is in the form of theory and practice in the field which will be revealed is "What is the role of RTQ in teaching the science of the Qur’an in society, especially children and the use of what tahsin method can increase interest in learning and reading Al-Qur’an for residents in Aggaran Karang Tengah Village, especially at the age of children at the Rumah Tahsin Qur’an Roudhotul Jannah institution?"

Previous studies related to this title, including the one conducted by Asnaini, Yosy Arisandy, Yunida Eenfryanti (2019) show that there are still many people who do not understand how to read the Qur'an correctly and assistance is needed by involving many implementing actors both from the government and collaboration with the community groups and related agencies, such as Taklim Assembly that can be developed for a place to learn the Qur'an.

Sri Astuti A. Samad and Heliati Fajriah mentioned that the tutoring method used to increase interest in reading and learning the Qur’an among students is effective because of the role of tutors, who are peers, and this method must be maintained. for the development of learning the Qur'an in the community (Samad & Fajriah, 2017). In this study, the tahsin program that is carried out regularly improves the ability to read the Qur'an smoothly. The conclusion from the above research is that the tahsin program carried out must be carried out with routine and good program management by involving many parties who must work together to improve the tahsin learning program in the community consisting of parents and children (Fatkhizah, Suklani, & Iwan, 2020).

METHOD

This research activity was conducted in Aggaran Village, Karang Tengah. Where this activity aims to find out how far the understanding of the Qur'an is in the community. We target children, parents, and mentors at RTQ recitations. In collecting information to achieve research objectives, the authors use several methods. The method is a way of working that must be passed to deepen the object under study. In this case, the authors need to determine how the research in this article works. The method that the author uses in this study is a qualitative method or conducting direct interviews with the intended object.

This interview method was also carried out by the author by directly coming to the RTQ Roudhotul Jannah study. We started the interview by asking some questions to some of the supervisors there. By using the question sheet that the author has prepared. After that, we continued to interview 2 parents regarding their children's learning progress while studying at RTQ. Finally, we interviewed the children to find out how much they enjoyed learning at RTQ.
Roudhotul Jannah. Not only did the writer ask the children but also did a test of their skills in reading the Qur'an.

Similar to the problem being studied, in this study, the author uses an approach method to find out what are the problems and factors behind the community's ability to recite the Qur’an, and what strategies are used by Rumah Tahsin to eradicate difficulties in improving the ability to recite the Qur’an and the extent of the role of Rumah Tahsin in eradicating this. In addition, the author made observations with the head of the RTQ to find out the history of the establishment of the Tahfizh house, its vision and mission to improve the ability to recite the Qur’an.

The research in this study is the Tahsin Roudhotul Jannah House. This choice is based on rational and economic considerations. It is said to be rational because the House of Tahfizh Qur’an Roudhotul Jannah is an independent Tahfizh House, the purpose of being independent is that the funding for the management of the Tahfizh House is sourced from personal funds (Free for students). The independent Tahfizh House is certainly in great demand by prospective students, and the students who are in the Tahfizh House come from various economic backgrounds, ranging from those with middle to lower economies to the upper-middle class. Furthermore, it is said to be Economical, because the author himself lives in the Tahfizh House.

RESULTS AND DISCUSSION

The discussion of this article aims to find out how far the understanding of the Qur'an in Aggaran Village is especially for children, the role for the community, and to find out what methods are used in teaching the Qur'an to children. The following are the results of interviews conducted by the authors by some of the intended objects.

Table 1. Students’ Responses

<table>
<thead>
<tr>
<th>Questions for Santri (Students)</th>
<th>Interview Results</th>
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<tbody>
<tr>
<td>Are you excited about not studying at this RTQ, is it fun to study here?</td>
<td>Very excited, because you can memorize a lot, but it's also fun because you can play and learn with friends.</td>
</tr>
<tr>
<td>For new students, do you enjoy studying at RTQ? Try reading the verse that your supervisor has taught you?</td>
<td>I'm happy because we learned a lot, then the memorization method that was quickly memorized made it easier for me to digest. Because they are new to their reading, there are some things that need to be improved.</td>
</tr>
<tr>
<td>For old students, are you tired of studying at RTQ or is there a learning method that you don't understand? Try reading a verse that has been taught by your mentor?</td>
<td>I enjoy studying at RTQ Roudhotul Jannah. For reading they are already very good, only a small part needs to be improved.</td>
</tr>
<tr>
<td>For boys, do you prefer being guided by an older brother or sister? On the other hand, do your daughters prefer to be taught by older sisters or brothers?</td>
<td>Boys tend to prefer studying with a male supervisor because learning is more relaxed. Meanwhile, girls prefer older sister</td>
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supervisors because they digest the lessons faster, and older siblings are very patient.

<table>
<thead>
<tr>
<th>Question</th>
<th>Interview result</th>
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<tbody>
<tr>
<td>What is the reason you prefer to study the Qur’an at RTQ Roudhotul Jannah, even though there are other recitations?</td>
<td>Most of them study here because many of their friends have studied here first. In addition, the place is also very close.</td>
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**Table 2. Parents’ Responses**

<table>
<thead>
<tr>
<th>Questions for Santri’s Parents</th>
<th>Interview results</th>
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<tr>
<td>How did you get to know RTQ Roudhotul Jannah?</td>
<td>Because I saw many children in the mosque and my neighbor’s children studying there.</td>
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<tr>
<td>Has RTQ Roudhotul Jannah had a good influence on you and your children?</td>
<td>Very good, because my children are getting smarter in reading the Qur’an, and their memorization is increasing. In addition, it has a good impact so that children don’t just play smartphones.</td>
</tr>
<tr>
<td>Are your children enthusiastic about learning or are they forced to recite the Qur’an?</td>
<td>Very excited, I initially asked them to, but after that, they went to study of their own accord.</td>
</tr>
<tr>
<td>Do you think there is progress in your children after studying at RTQ?</td>
<td>There has been a lot of progress, one of which is my child because he is still small so he can’t write and read. However, in memorizing they are already very smart. Because of the guidance of the teachers. Besides that, it also makes it easier for me, because I don’t need to need more energy to teach them.</td>
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</tbody>
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**Table 3. Mentors’ Responses**

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<tr>
<th>Questions for mentors</th>
<th>Interview results</th>
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<tr>
<td>What was the initial purpose of establishing RTQ Roudhotul Jannah in Budget Village?</td>
<td>I want people in this budget, especially children, to be able to love the Qur’an more and be able to read and memorize it.</td>
</tr>
<tr>
<td>In teaching children, is it helped by others? And how regularly does this activity take place?</td>
<td>At first, it was just me and my wife, but because of the increasing number of students. I was helped by a teenage brother around Budget. Before that, I had tested them in their knowledge of the Qur’an. The routine is carried out for the morning and afternoon from Monday to Friday, while the night is from Saturday night to Thursday night.</td>
</tr>
<tr>
<td>How many students each day, approximately increase or decrease? How many mentors are</td>
<td>For more than 100 students, because every day they like to increase and some are dropping out. The number of supervisors is</td>
</tr>
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</table>
here? What are your daily expenses and income? about 15 people. And for income, because we do not require to pay so it is uncertain every day. However, we get donations from other institutions. And if the expenditure for RTQ is only to pay for the supervisor or other RTQ needs.

Several theories from experts who agree with the method presented by the previous researcher are the memorization method according to Agus Sujanto in his book, General Psychology (2004), namely Muroja’ah or it can also be called repeated memorization which is very important to keep up memorization. Muroja’ah is a process that must be carried out by everyone who has wrote, be it the Qur'an or Hadith. Without Muroja’ah, memorization is easy to lose or even disappear from memory. Muroj’ah activity is one method to maintain memorization in wake up. Ideally, Muroj’ah is done twice a week or more.

And then from Sinaga et al. (2020) spiritual values that underlie the Qur'an as a way of life, reading the Qur'an refers to rewards, the Qur'an as a source of information and knowledge in this world and the hereafter, and the Qur'an as a holy book that brings truth. With this method, the parent first writes down on a piece of paper the verses that the child will memorize. Some verses will be memorized by the child, depending on the child's ability. Parents can measure between the verses to be written with the child's ability to memorize. This method is very effective for children who have high memory, especially for children who cannot read the Qur’an, this method can be done with two alternatives, namely: children hear readings from their parents directly, in this case, parents are asked to play a more active, patient, and careful role in reading verses and guiding children in memorizing. Parents read one by one then the child repeats the verse until he can memorize it fluently.

In addition, there are some experts who are more pro to other methods such as the method of memorizing the Qur'an according to Sa'dulloh al-Hafizh, one of which is Bin-nazar, which is reading carefully the verses of the Qur'an. An. which will be memorized by looking at the manuscripts of the Qur'an repeatedly. Bin-nazar should be done as much as possible or as much as 40 times as was done by earlier scholars for lafaz and order of verses a small example of the role in the classroom by ensuring the condition of the room, whether there is anything that interferes with the learning process in the classroom so that it continues to run conducive, and keep up harmony among fellow Muslim students (Muslim et al., 2020).

CONCLUSION

*Rumah Tahsin* Qur'an Roudhotul Jannah is a place to improve the reading of the Qur'an and guide children to be able to memorize the Qur'an without forgetting their recitation. From the results of the previous data, the researcher concluded that the *tahsin* method applied at the Roudhatul Jannah RTQ institution was to focus students on improving and improving the reading of the Qur'an. And almost all of the parents' responses were very good about the Al-Qur'an learning program at RTQ Roudhatul Jannah. Parents of students think that their children are getting better at reading the Qur'an, and their memorization is getting better.
There is also a lot of progress, for example, they are already good at reading Iqra, memorizing without them having to be good at reading because they have been helped by their mentors. Children who study at RTQ Roudhatul Jannah have various responses regarding the learning process. Some children say they are happy because they can memorize many things, so they can also play with friends. Roudhatul Jannah's RTQ is because she wants people to understand more about the science of the Qur'an and she likes to share knowledge, especially seeing that children must love the Qur'an generation who can not only play with their gadgets. The teaching and learning process was initially just him and his wife, but as there were more students, eventually he was assisted by teenagers who were tested for their readiness and knowledge in the science of the Qur'an.

The role of Rumah Tahsin Qur'an Roudhotul Jannah is very important for the people of Aggaran Village and also for people who cannot afford it, it is very helpful because Roudhotul Jannah RTQ does not charge any fees. So the purpose of RTQ Roudhotul Jannah is only that people and children can love the Qur'an more and can learn the Science of the Qur'an.

REFERENCES
Rumah Tahsin Qur’an Roudhotul Jannah’s Role for Kampung Aggaran Karang Tengah Community Reciting Ability Improvement