TAJWEED SCIENCE DEVELOPMENT FOR THE STUDENTS AT FKIP UNSRI INDRALAYA

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Abstrak

Kegiatan pengabdian kepada masyarakat merupakan salah satu dari Tri Dharma Perguruan Tinggi. Kegiatan yang dilakukan adalah pembinaan tentang ilmu Tajweed di antaranya hukum bacaan Mad. Hal ini dilakukan karena masih adanya mahasiswa yang belum memahami dan menerapkan bacaan *Mad* ketika membaca al qur'an dan hal ini sangat penting dilakukan. Karena ketika kita membaca al-qur'an dengan salah maka akan berdosa. Tujuan kegiatan ini adalah untuk memberikan informasi pengetahuan kepada mahasiswa mahasiswi yang ada di FKIP Unsri indralaya bagaimana cara membaca al-Qur'an dengan baik dan benar menurut ilmu Tajweed seperti hukum bacaan Mad. Metode yang di gunakan dengan ceramah, praktek dan simulasi mencari contoh yang ada dalam al-Qur'an. Hasil dari kegiatan ini sangat bermanfaat bagi mereka khususnya kepada mereka yang belum sama sekali pernah belajar hukum bacaan ilmu tajweed serta bagi mereka yang pernah belajar untuk mengingatkan kembali pelajaran mereka. Hal ini bisa dilihat dari nilai rata rata sebelum kegiatan yakni 50 dan rata rata nilai sesudah kegiatan 70. Dan kegiatan ini perlu tindak lanjutan mengingat begitu pentingnya belajar al-qur'an beserta tajweednya.

Kata Kunci : Al-Qur'an, Ilmu Tajweed, Mad.

Abstract

Community service activities are one of the Tri Dharma of Higher Education. The activities carried out are coaching on the science of Tajweed, including the law of Mad reading. This is done because there are still several students who do not understand and apply Mad reading when reading the Qur'an and this is very important to do. Because when we read the Qur'an incorrectly, we will get sin. The aim of this activity is to provide knowledge information to female students at FKIP Sriwijaya University, Indralaya on how to read the Qur'an properly and correctly according to Tajweed science such as the law of reading Mad. The method used is through lectures, practices and simulations looking for examples in the Qur'an. The results of this activity are very useful for them, especially for those who have never studied the law of reading tajweed at all and for those who have studied to remind themselves of their lessons. This can be seen from the average score before the activity, which is 50 and the average score after the activity is 70. And this activity needs follow-up considering the importance of learning the Qur'an and its recitation.

Keywords: Al-Qur'an, Tajweed Science, Mad.

INTRODUCTION

Manna' al Qaththan (1998) stated that the Al-Quran is the word of Allah, revealed to the Prophet Muhammad SAW and when we read it, it becomes worship. Further, Muhammad Ali al-Shabuni is stated that the Al-Quran is the word of Allah, it is a miracle that was obtained by the Prophet Muhammad SAW through the intercession of the Angel Gabriel, but the pronunciation and meaning are from Allah SWT in mutawatir and for those who read it, it becomes an act of worship starting with Surah Al Fatihah and ending with Surah An. Nas. There are also those who argue that the Qur'an (Imam Musbikin. 2014) is the miraculous words of Allah SWT revealed to the last prophet and apostle through the intercession of the Angel Gabriel in mutawatir, and if we read it, it counts for the value of worship and not denied the truth. The Quran was revealed by Allah SWT to the Prophet Muhammad SAW as guidance and lessons for Muslims (Nawawi, 2011).

This is in accordance with what Allah SWT has said.

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اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا

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"Surely this Quran guides to what is most upright, and gives good news to the believers—who do good—that they will have a mighty reward." (Al-Isra' : 9).

The Qur'an was revealed to be a guide for human beings who want to achieve happiness, both in this world and in the afterlife. The Qur'an contains values related to faith, sharia, morals and regulations that regulate human behavior and ways of life. The Qur'an, with its beautiful wording, good and clear sentences and amazing language style, provides inspiration that never dries up. The more we study this holy book, the more convinced we will be of the truth of the word of Allah SWT.

The Quran is human guidance and mercy for this universe. In addition to distinguishing between what is right and what is false, the Qur'an is also an explanation of everything, morals, morality and ethics that we must implement in our lives, in which the revelation of Allah SWT is collected when we read it, studying it will Get peace of life and hopefully you will get the grace of Allah SWT. Therefore, it is the obligation of Muslim people to be able to read the Quran because it is their holy book, especially children as the next generation, because studying the Quran is an obligation (Shihab, 2009). One way to study the Quran is by reading it properly and correctly according to the science of recitation (Saprina, 2020). Because studying the Quran is very important starting from an early age, either at school or outside school (Hakim, 2015). So Allah SWT has made it mandatory for His people to read since the Prophet Muhammad SAW received the first revelation, namely "Iqra". So, we are as Muslims must be able to implement this command, namely reading anything created by Allah SWT, including being able to read the Book of Allah Al Quranul Karim. Apart from reading it as a guide to life for Muslims, there are several committed attitudes towards the Quran, namely: believing, studying and practicing it and proclaiming it (Nurhasan, 2011).

However, in the current era of globalization, the Quran, which is so beautiful to read, has been forgotten by some people. They prefer reading modern scientific books or watching television which is filled with a culture of hedoism rather than reading the Quran. And sometimes many people who read the Qur'an still make mistakes regarding the rules for reading tajweed, such as when reading the laws for reading Mad. With the knowledge of Tajweed, we will know how to read it well and correctly. Therefore, Muslims must have guidelines in studying the Quran so that they will avoid mistakes in reading the Quran, namely Tajweed Science.

Tajweed is Masdar etymologically from the word jawwada (tahsin) to make something good (Ashadiqi et al., 2020; Mustiawani, 2018; Anggriani Rambe, Arfa, 2021; Musbah J. Aqel, 2015; Addani, 2000), and in terms of tajweed, it is removing the letters from the place where they come out (mahrojnya) by giving them their rights and mustahak (Kurnedi; Abu Ya'la, 2013). What is meant by letter rights are the original characteristics that are always with the letter, such as al-jahr, isti'la, istifal, while mustahak letters are characteristics that appear at any time, such as tafkhim, tarqiq, ikhfa. In general, the science of tajweed is a science that teaches how to read the Qur'an properly and correctly. The aim of the science of recitation is to protect the reading of the Qur'an from errors and changes and to protect the oral (mouth) from reading errors (Maarif et al., 2018).

From sources obtained in the field, the majority of students enrolled at Sriwijaya University come from high schools, and only a very few come from Madrasah Aliyah as well as from Islamic boarding schools.

Identification and Problem Identification

Learning that is carried out well and precisely will make a very dominant contribution to students, whereas learning that is carried out in a bad way will make it difficult for students to develop their potential. Likewise, learning to read the Quran needs to be done with good learning and teacher skills so that it can provide good quality too. One of the methods used is the sorogan method, namely an individual learning method (Individual Learning) where a student faces a teacher and interaction occurs between the two. Jamaluddin et al (2019), said the sorogan method is that students deposit the book (sorog) that will be discussed and the teacher listens after that he provides comments and guidance that are deemed necessary for the students. This method is often used in yellow book learning at Islamic boarding school educational institutions. Where in this method a caregiver will be able to find out directly about their student's weaknesses in the learning process, as well as in learning to recite the recitation of the Quran. So that in the implementation students will be directly guided.

This is what will be done to students who have just been admitted to Sriwijaya University. Because there are many who can read the Quran but their knowledge of recitation is still lacking, considering that the human resources are in this case Islamic religious education lecturers.

The problem formulation in this service activity is as follows:
1. Students do not yet understand and understand how the law of reciting tajweed is like the law of reading Mad.
2. Lack of knowledge about the legal practice of reading tajweed such as the law of reading Mad.

Tabel 1Problem Solving Framework

Current Situation	Treatment Given	Expected Conditions
a. Students do not yet understand and understand the law of reciting tajweed, such as the law of reading Mad. b. Lack of knowledge about the legal practice of reading tajweed such as the law of reading Mad.	a. There is an explanation regarding the laws of reciting tajweed, such as the laws of reading Mad. b. Implementation of guidance and training on the law of recitation of tajweed such as the law of reading Mad.	a. So that you know by providing an explanation regarding the law of reciting tajweed such as the law of reading mad. b. So that students have the ability to apply tajweed reading such as Mad reading.

Table 1. Problem Solving Framework

Objectives and benefits

The objectives of carrying out community service activities are aimed at:
1. Providing knowledge, a clear picture and understanding of the laws of reciting tajweed such as the laws of reading Mad.
2. Motivating students about the importance of knowing, understanding and practicing the law of reciting tajweed such as the law of reading Mad.

Based on the objectives above, the benefits of implementing this activity are as follows:
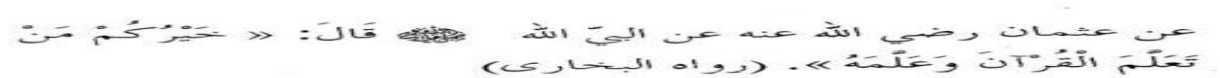1. Can help students improve the quality of reading the Quran according to the knowledge of tajweed in the field of Mad reading law.
2. Creating students' self-confidence when reading the Qur'an accompanied by tajweed knowledge in the field of Mad Reading law.

Literature Review

The holy book Al-Qur'an etymologically means reading or something that is read. Contains the meaning of encouraging us people to read the Quran, not just to use it as home decoration. Or the meaning of the Qur'an is the same as gathering or collecting. Namely, combining several letters, words and sentences with each other in an orderly manner so that they are arranged neatly and correctly (Manna' Al-Qaththan, 1998: 15). Therefore, the Al-Qur'an must be read and studied properly and correctly in accordance with makhraj, fashohah, and the characteristics of letters, rajwid and the laws attached to it.

Meanwhile, in terms of terminology, the Qur'an, as agreed by scholars and ushul fiiqih experts, is the word of Allah which contains miracles which were revealed to the Prophets and Apostles through the intercession of the angel Gabriel which is written in the Mushaf which was narrated to us in Mutawatir, assessed when reading it, starting from Surah Al-Fatihah and ending with An-Naas.

The Prophet Muhammad said in his hadith which reads:

عن عثمان رضي الله عنه عن النَّبيّ الله ﷺ قَالَ: « خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ ». (رواه البخاري)

From Ustman bin Affan r.a said that the Messenger of Allah said: "The best of you are those who study the Quran and teach it. (H.R Bukhori).

From this hadith it is clear that we are required to study the Qur'an and after that teach it, but before studying it we must know how to read it well and correctly, because sometimes the reading is good but not correct because it is not in accordance with the makhroj of the letters, fashohah in its mention and related to the science of recitation. Tajweed science is a science that is used to know the rules and how to read the letters of the Quran properly and correctly (Mulia, 2017; Sudarjo et al., 2015).

Previous studies on the Quran include those by Habibi, M, D, (2018). The article states that the qiroati method is a method that is used directly to listen to and practice reading the Quran according to Qaidah tajweed. Likewise, Nisda (2018), a community service activity in helping students read the Quran and this activity was successful, this can be seen from the final results of the activity, the majority of their grades were completed.

Hashim et al., (2015), in their writing stated that to identify the relationship between teachers (PCK) and the Al-Quran learning achievement of Tajweed students in the Special Class for Reading and Memorizing Al-Quran Skills (KKQ) in the Federal Territory of Kuala Lumpur. The results of the research show that there is a significantly lower relationship between teacher PCK and the learning achievement of Al Quran recitation students at KKQ. Therefore, KKQ teachers must know this knowledge because it is one of the factors that will determine effective learning and it will also influence student achievement in learning recitation.

Musbah (2015), This paper describes an expert system for the ability to read the holy Qur'an developed to help non-Arab Muslims to read the Qur'an according to Islamic rules.

Saprina, (2020). This research aims to determine the ability to read the Al-Quran, the ability to understand recitation, and the relationship between these two variables in Sriwijaya University students. The results of this research show that the majority of Sriwijaya University new students (42%) have reading skills in the 64-71 range and the majority have mastery of tajweed (36%) in the 56-63 range.

Khairul & Haramain, (2018). The aim of this research is to obtain empirical data about students' ability to read the Quran before and after being taught using digital treatises on Tajweed science and to obtain empirical data about students' ability to read the Quran before and after using textbooks as well as to obtain information about level differences. students' ability to read the Quran in the experimental class and control class. The research design used was a nonequivalent control group design, meaning that in this design the experimental class and control class were not chosen randomly. The results of the research are: (1) The level of students' ability to read the Quran in the experimental class before the treatment was in the bad category, but after being given the treatment, it was in the good category. (2) The level of ability to read the Quran of control class students before being given treatment was in the poor category, but after being given treatment was in the good category. (3) There are differences in the level of ability to read the Quran in experimental class and control class students.

Arifin & Habibbulloh, (2019). This research aims to test and evaluate the effectiveness of the STAD cooperative learning model assisted by Al-Qur'an teaching aids in increasing elementary school students' mastery of legal recitation of nun sukun and tanwin. The sample was taken randomly at the sixth grade level in one of the elementary schools in Mojokerto as many as 20 students. The research design used was one group pretest posttest. Data collection was carried out by competency testing the ability to read the Al-Qur'an containing the law of nun sukun during the pretest and posttest. Data analysis used quantitative descriptive, normality test, t-test, and N-gain. The research findings include that the research sample was normally distributed, t-test analysis showed that there was a significant difference between the pretest and posttest results, and the N-gain showed that the increase in posttest scores was in the high category. Based on the research findings, it was concluded that the STAD cooperative learning model assisted by Al-Qur'an teaching aids was effective in increasing elementary school students' mastery of legal recitation of nun sukun and tanwin.

Kasmira et al., (2015). This research uses classroom action research which includes repeated action planning, namely, planning, implementing, observing and reflecting which is planned in two cycles. The collected data was analyzed using quantitative and qualitative analysis techniques. For quantitative analysis, descriptive statistics are used, namely averages and percentages, frequency tables, percentages of the lowest and highest values. The qualitative analysis used is a 5 scale score categorization. This tajweed card media was chosen because it is a collaborative activity that can be used to teach concepts, classification of characteristics, facts about an object so that students' way of reading the Quran is in accordance with actual reading rules.

All of these studies are the result of the same research on the study of the Qur'an and Tajweed, but this article is a service activity that goes directly to the target audience which teaches about the law of Mad reading.

METHOD

This activity takes the form of counseling and practice delivered using lecture, discussion and demonstration (practice) methods on how to read the Quran properly and correctly according to the science of recitation. And to see how this activity was successful according to the expected objectives, a pre-test was carried out first to determine their ability to read Mad Law.

The methods provided include; lecture and simulation (practice) methods, namely explaining the material first and practicing directly by giving examples using the Quran. And asked them to look for examples in the Quran.

The material provided during the activity process starts from Makhorijul Letters, the law of reading Mad both Mad thabi'i and Mad Far'i.

Result and Discussion

This service is an activity that is integrated with lectures in Islamic religious education courses. It started with a pretest first to determine the participant's level of understanding regarding the legal recitation of Mad reading, then continued by providing material on the legal recitation of recitation of Mad, both Mad Thabi'i and Mad Far'i. This activity was attended by female students from the Indonesian Literature Language Education study program class of 2023, the Indralaya class, totaling 60 students.

Picture 1. Service Team

After completing the explanation at the last meeting, questions were given again in the form of a posttest, with the same questions as the pretest.

The results of this activity can be said to be successful, although this can only be seen from the results of the students' pre-test and post-test. This can be seen from the following table:

Table 2. List of Students in the Indonesian Language and Literature Education Study Program, Faculty of Teacher Training and Education, Indralaya Class 2023

NO	Name	Student's Number	Score		Information
			PRETEST	**POSTEST**	
1.	Dian Tri Utami	06021182328001	60	80	
2.	Kanaya Tsabitha Al Mujahidah	06021182328002	80	80	
3.	Gian Harnum Apriliani	06021182328003	40	60	
4.	Octha Aulia Francisca	06021182328004	60	80	
5.	Dhini Rizky Ananda	06021182328005	50	60	

6.	Ananda Rahma Sepriana	06021182328007	50	70	
7.	Juliana	06021182328008	40	60	
8.	Ike Retno Putri	06021182328009	80	90	
9.	Lili Nur Jannah	06021182328012	50	70	
10.	Nurmi Lailah	06021282328013	60	90	
11.	Sindy Rana Azizah	06021282328014	70	80	
12.	Fasla Sakina	06021282328015	80	80	
13.	Rr. Resmy Rismawaty Permata	06021282328016	40	60	
14.	Riska Zahara	06021282328017	60	60	
15.	Sabrina Della Renata	06021282328018	30	60	
16.	Kayla Annisa	06021282328019	70	80	
17.	Sri Hanita Sesiriani	06021282328020	60	70	
18.	Anggun Nirwana	06021282328021	30	60	
19.	Aulia Sabriana	06021282328022	40	60	
20.	Ahmad Riswan Ade Chaya	06021282328023	50	70	
21.	Arindah Yoan Velyndasari	06021282328024	70	90	
22.	Sarah Khoirunnisah	06021282328025	40	60	
23.	M. Mukti Arafik	06021282328026	60	70	
24.	Shafa Syakira	06021282328027	50	70	
25.	Dendi Anugrah	06021282328028	70	80	
26.	Novita Dela Syafitri	06021282328029	40	60	
27.	Hafizah Nida Ariqah	06021282328030	50	80	
28.	Tia Marsha	06021282328032	70	70	
29.	Diana Pratiwi	06021282328033	50	70	
30.	Juan Rafi Umbara	06021282328034	70	80	
31.	Anis Safira	06021282328035	90	100	
32.	Yasmine Aulia Putri	06021282328036	80	80	
33.	Nia Aprelia Fadilah	06021282328037	40	60	
34.	Rahmadania Diva Milanisti	06021282328039	40	70	
35.	Salwa Nabillah	06021282328040	70	100	
36.	Maryeta Saskia	06021282328041	80	80	
37.	Melani Yanida Putri	06021282328042	40	70	
38.	Mariska Yani Manurung	06021282328043	80	90	
39.	Della Nata Priana	06021282328044	40	80	
40.	Dian Mayangsari	06021282328045	80	80	
41.	M. Fathony Andhari Yudha	06021282328046	50	70	

42.	Nafisa Fitri Yani	06021282328047	50	60	
43.	AlfiIlmiatun Nafi'ah	06021282328048	60	70	
44.	Syarifah Anisa	06021182328050	50	70	
45.	Presti Sundari	06021282328051	40	60	
46.	Florenzi Natasya	06021282328052	60	60	
47.	Lilis Suryani	06021182328053	80	100	
48.	Dina Salsabila	06021282328054	80	100	
49.	Nur Nabila Al-Af'idah	06021282328055	90	100	
50.	Fijannatinnaim	06021282328056	70	80	
51.	Wahyu Rosminah	06021182328057	50	80	
52.	Alya Rohadatul Aisy	06021282328058	70	80	
53.	Adelia	06021282328059	80	80	
54.	Luthfiah Khamilah	06021282328060	50	60	
55.	Khoirun Nisa	06021182328061	60	70	
56.	Choky Silvano	06021282328062	40	50	
57.	Azzura Na'artira Zulkarnain	06021182328063	60	80	
58.	Anis Erlanti	06021282328064	40	60	
59.	Aura Mutia	06021382328067	80	70	
60.	Alisa Putri Salsabila	06021382328078	60	70	
	Total		**3530**	**4430**	
	Average		**58,83**	**73,83**	
	Minimum Score		**30**	**50**	
	Maximum Score		**90**	**100**	

CONCLUSION

The Qur'an is the word of Allah which when we read it becomes a value of worship, but when we read it it must be in accordance with the knowledge of tajweed because if we make a mistake we will sin, we must not carelessly read the Qur'an, which is the Qur'an different from other books.

It is hoped that this activity will continue because there is still a lot of tajweed material, not only about the law of reading Mad but there are many others.

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