



Program of Community Service in Improving Children's Ability to Quran Recitation in Petuaran Hilir Village

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Abstract

This study seeks to examine student participation in improving the ability to read the Qur'an for children in community service activities in the village of Petuaran Hilir. In encouraging the improvement of reading the Qur'an for children alone, as can be seen how the cultivation of reading is starting to become extinct in the current era, therefore it is necessary to cultivate it again to be diligent in reading, for that in this study it will be explained as to the right thing to increase a high level of interest in reading both in the field of religion and in the general field. In this study using the method of library research. The method is a process that has participation, together ness and involvement in both community groups or individual communities or social institutions based on public awareness directly or indirectly and does not have coercion from certain parties. The result of the study are obtains research data, here the researcher collects, analyze, on participant and reading the Quran.

Keywords: Program of Community Service, Improving, Quran Recitation,

Introduction

Participation is a process that has participation, together and involvement in both community groups or individual communities or social institutions based on public awareness directly and does not have coercion from certain parties (Lubis et al., 2022).

According to the Badudu expert in the KBBI, participation is etymologically, it is a word from the Dutch language participate and the English language participation which has the meaning of participating in an activity (Sunhaji, 2022). Participation itself has various points of view, participation is not just for community associations in one particular place (Tezera et al., 2022). Student participation itself which brings authority in increasing reading of the Koran to children and the community by Heller and Wanaha (1999:82). Student participation itself plays an important role in this research.

In encouraging the improvement of reading the Qur'an for children alone, as can be seen how the cultivation of reading is starting to become extinct in the current era, therefore it is

necessary to cultivate it again to be diligent in reading, for that in this study it will be explained as to the right thing to increase a high level of interest in reading both in the field of religion and in the general field (Lubis et al., 2022).

The Qur'an is the book of Allah revealed to the world intended as a guide to human life that must be believed by every believer. Every Muslim should believe in the book of Allah which is one of the third pillars of faith (Luotao, Lin; Fengqing, 2019). That is faith in the Qur'an which must be proven by understanding, studying and teaching others. Keep in mind that reading the Koran is the key to successful life in this world and the hereafter. By continuing to improve in reading the Koran, there are many benefits for those who study or remember the contents of the Koran which have full meaning and guidance for mankind. As the word of Allah swt in QS Al-An'am (6): 155:

اَنْزَلْنَاهُ اَتَّبِعُوهُ اَتَّقُوا اَعْلَانَكُمْ

Meaning: "And this is the book of the Qur'an

which We have sent down with blessings. Follow it, and be pious so that you may receive mercy."

This verse explains the role of the Qur'an for humans and is blessed, namely it contains various instructions in terms of goodness for the benefit of humans. Therefore, humans get orders to follow and study the Koran so that God will be given mercy and guidance in this world and in the hereafter. Therefore, learning to read the Koran in particular requires serious attention from teachers in presenting varied teaching and learning methods.

Material and Method

Location and Time

This research was conducted in the Community Service Program in the village of Petuaran Hilir, because it wanted to see how the children's ability to read the Koran was improved, whether the participation of students helped to get a much better change for the local village children in their ability to read the Koran. The research was conducted as follows:

Date and time : July 18 – August 18
Research sites : Petuaran Hilir Village, Pegajahan District, Serdang Bedagai Regency.

Activity Research Method

The type of research used in this activity is descriptive qualitative research, this research is a research that is used to analyze data by describing or describing the data collected properly. According to Saryono (2010), qualitative research is research that is used to investigate, find, describe, and explain the quality or privilege of social influences that cannot be explained, measured or described through a quantitative approach.

Data collection technique

Data collection techniques in qualitative research are observation and literature studies.

1) Field observation

Observational research is research whose data is carried out by means of observation. Observations made directly are where to make observations in student participation in encouraging the improvement of the ability to read the Koran for children in the Petuaran Hilir Village, Pegajahan District, Serdang Bedagai Regency.

2) Literature review

Literature study is an activity of collecting data and information from various sources, such as books that contain various kinds of theoretical studies that are needed by researchers, such as manuscripts, magazines, historical stories and documents included in them.

Results and Discussion

Student Participation in Teaching the Qur'an

Provide strict supervision of children in learning to read the Qur'an both at home and in other learning places. Some forms of student participation in teaching the Qur'an to children in the Petuaran Hilir village include:

a. Guiding and Advising

Students pay attention to how the development of learning the Qur'an in children, then provide guidance when the learning process is complete. In KKN activities in the village, students are active in religious activities such as holding recitations. The theme of the study was to invite children to always read the Qur'an. Advise children about the benefits and obligations of reading the Qur'an for every Muslim.

b. Teaching Madrasas in the downstream Petuaran Village in the ability to read the Koran with Tajweed and Makhrāj

Based on statements from interviews with students, it can be concluded that the form of participation in improving the ability to read the Qur'an for children in the village of Petuaran Hilir, students routinely help teach at the madrasa every day by teaching Tajweed and Makhrāj in reading the Qur'an. This teaching activity also provides a change by increasing the children's ability to read the Qur'an properly and correctly (Lubis & Susilawati, 2022).

c. Teaching recitations to develop the ability to read the Koran

In KKN activities in the village of Petuaran Hilir, students hold activities to teach Al-Qur'an recitations at the Baiturrahman mosque every 3 times a week. This activity is useful in developing the ability to read the Qur'an for children in the village of Petuaran Hilir. Based on statements from interviews with students, the process of learning recitations

is carried out in stages until children can follow the material presented.

d. Teaching Reading Al-Qur'an at People's Homes

Student participation in improving the ability to read the Qur'an in children by teaching at the home of one of the local people. Based on statements from interviews with students, this activity is routinely carried out every afternoon. There are about 50 children every afternoon who take part in the Al-Qur'an learning activities. This activity is able to attract children's interest in reading the Qur'an and increase children's ability to apply the knowledge of tajwid and makhraj that has been taught when they study in Madrasas.

e. Organizing Al-Qur'an Recitation Contest

In KKN activities in the village of Petuaran Hilir, KKN students held an Al-Qur'an recitation competition to increase children's motivation in reading the Qur'an and a form of appreciation for those who had been learning to read the Qur'an.

Material About Reading the Qur'an

1. Understanding Read and Write the Qur'an

Before we enter into the meaning of reading and writing the Qur'an, for that we mean in every word first as reading has the meaning of the compound word is "to read" and means the author can understand that reading sees the writing and understands or can pronounce what is written. The origin of the word "write" itself means a stone or stone board on which to write, but the word "write" is added to the suffix "an" which becomes a written word that will lead more to the meaning of already providing an understanding of reading and writing the Koran, so writing itself can be concluded to mean writing results.

For this reason, the conclusion from the understanding of reading and writing the Qur'an can be understood as a dual ability, namely in reading and writing. The meaning of the word is that besides being able to read, it is also expected to be able to write correctly the pronun-

ciation of the verses of the Qur'an and how the relationship between the two abilities is. The two words have a close relationship because the basis for reading well is to write, on the contrary that the basis for writing well is reading carefully first.

As the first revelation that was said by Allah SWT to the Prophet Muhammad SAW assigned to bring Allah's first commandment to humans is reading. The commandment has the key that reading can know everything that is on earth especially and reading the Koran and its translation, because all solutions to the way of life are in the Koran. Read yourself a more appropriate method to avoid the occurrence of errors. Therefore, read first and then understand what, when, why, where and how something can happen.

2. Understanding the Ability to Read the Qur'an

Ability comes from the basic word capable, which begins with the word "ke" and the suffix "an" which means sincerity, skill and strength. Reading is an effort to get something you want to know or achieve, learn something you want to do, or get pleasure from studying it.

According to the expert Shihab (1992: 57) Expressing the opinion that every Muslim is obliged to study and understand the Qur'an. To understand and learn it, a Muslim must have the ability to read. Because for the first time learning the Qur'an is the ability to read well (Carter & Boehm, 2019).

So the ability to read and write the Koran is a skill that a person has which is obtained from experience. With that, the ability to read and write the Koran is the result achieved by a person after carrying out learning activities within a certain period of time.

3. Kinds of Ability to Read the Qur'an

The ability to read the Koran has a different relationship with skills, learning situations, time spent, teacher guidance, and encouragement from parents and the surrounding environment which causes differences in the ability to read the Koran itself. Kinds of Ability to read the Qur'an in general can be stated as follows.

Students in providing teaching recitations to develop the ability to read and write the Ko-



Figure 1. Students in providing teaching recitations

ran for children.

It can be seen in Figure 1 that there are students who teach recitations to children with the aim of improving the ability to read and write the Koran (Ibrahim et al., 2019). Recitation of the Qur'an is to read the holy verses of the Qur'an properly and correctly as they are tartil which are the letters and be careful in reciting them (Ganji et al., 2022). Reading the Koran itself is a blessing given by Allah SWT to mankind, especially Muslims (Desti Azania, 2021).

Al Qattan (2004: 15-17) argues that the word Qur'an comes from Qara'a which means to collect or collect and Qira'ah means to collect letters and words in a neatly arranged utterance. The Qur'an and Qira'ah are masdar from the words qara'a, qira'atan, qur'anah which means reading (F.Y., 2020).

Teaching Madrasas in the downstream Petuaran Village in the ability to read the Koran with Tajweed and Makhraj

Tombak Alam (2009: 67) expresses the opinion that in reading tajwid there are ways how to recite letters that stand alone, letters that are coupled with other letters, train the tongue as to issue the makhraj letters, place the short length according to the sound and reading rules, and know stop signs in reading (Nedelec et al., 2017).

Tajweed is a way to recite the letters according to their origin, sound, length and short, rhythm and tone as well as signs of stopping. While makhraj is a place to regulate the exit of hijaiyah letters (Hoskins & Morash, 2021). Makhraj itself globally has the meaning of two parts (1) ijmaaliy (short or global), (2) tafshiliy (detailed and detailed), so in conclusion the ability of makhraj is the ability of lafaz in naming hijaiyah letters according to where they come out (Asiah et al., 2020).

If seen from Figure 2, we conclude that students teach a lot in encouraging the improvement of reading and writing the Koran for children in the village, students teach starting from recita-



Figure 2. Teaching Madrasas in the downstream Petuaran Village in the ability to read the Koran with Tajweed and Makhraj

tions to introducing how to tajwid and makhraj in reading and writing the Koran.

Train children's limitations in the ability to read the Koran but do not master tajwid and are not fluent.

In reading the Qur'an, it is categorized as an ordinary ability which is not accompanied by abilities such as recitation, song or fluency. The limitations of children in the ability to read the Koran but do not master tajwid and are not fluent this happens because of the lack of conferhensiveness from the teacher.

For this reason, the way out in improving the ability to read and write the Koran to master recitation and not be fluent is to find an experienced teacher. But it can be seen from Figure 1.2 that there is a development or participation made by students in providing recitation learning so that children are more fluent and familiar with tajwid when reading the Koran (Akhir, 2021).

Methods of Reading and Writing the Qur'an

We can see the methods of reading and writing the Qur'an in terms of the development of each method based on its characteristics, these methods are as follows:

1. Baghdiyah Method

This method, known as the "Spell" method, originated in Baghdad during the reign of the Abbasid Caliphs. Broadly speaking, baghdiyah has Qoidah Baghdiyah which requires 17 steps, 30 hijaiyah letters which are always displayed in full in every step.

Some of the advantages of Qoidah Baghdiyah are:

- The materials/materials studied are arranged sequentially.
- The 30 letters of the alphabet are almost entirely displayed at each step in their entirety as a central theme.

- Sound patterns and arrangements are neatly arranged.
- The basic recitation material is neatly integrated.

The drawback of this method is that it takes a long time because they have to memorize the hijaiyah letters first and must be spelled so that children feel bored and many do not finish until they can read the Koran.

2. Iqro method

Like the origin of the word Iqro which means read, the properties of Iqro include direct reading. There are several forms of teaching with the Iqro method, including:

- Used in children's recitations in mosques/mushollah
- Become material in the Qur'an reading and writing course
- Become an extra-curricular program at school
- Used in learning to read Iqro in madrasa schools.

The iqra' method is a method of reading the Koran that emphasizes direct reading practice. The iqra' guide book consists of 6 volumes starting from a simple level, step by step to a perfect level. The Iqra' method was compiled by Ustadz As'ad Human who lives in Yogyakarta. The Iqra 'book of the six volumes is added one more volume which contains prayers. In each volume there are instructional instructions with the aim of making it easier for everyone who learns and teaches the Qur'an.

Conclusion

The Qur'an is the book of Allah revealed to the world intended as a guide to human life that must be believed by every believer. Every Muslim should believe in the book of Allah which is one of the third pillars of faith (Luotao, Lin; Fengqing, 2019). That is faith in the Qur'an which must be proven by understanding, studying and teaching others. Keep in mind that reading the Koran is the key to successful life in this world and the hereafter. By continuing to improve in reading the Koran, there are many benefits for those who study or remember the contents of the Koran which have full meaning and guidance for mankind. For this reason, the conclusion from the understanding of reading and writing the Qur'an can be understood as a dual ability, namely in reading and writing. The meaning of the word is that besides being able to read, it is also expected to be able to write correctly the pronunciation of the verses of the Qur'an and how the relationship between the

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