

The Effectiveness Of Al-Quran Reading And Writing (Btq) In Improving Al-Quran Reading Ability For Students Of Class Vii Of Smp Negeri 10 Satap Sayan

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Abstract

The purpose of this study was to describe and analyze the implementation of the Al-Quran Reading program at SMP Negeri 10 Satap Sayan Dusun Nanga Sasak Pekawai Village and also to evaluate the effectiveness of the program in improving Al-Qur'an reading skills in the school. The research method uses qualitative methods with a descriptive approach. The primary data sources in this study were Islamic Religious Education teachers, school principals, and students at SMP Negeri 10 Satap Sayan, Pekawai Village. Secondary data sources consisted of books, journals and websites that were relevant to the research. Data collection methods include interviews, observation, and documentation, and data analysis using deductive analysis methods. The results showed that Al-Qur'an reading activities were effective in improving students' Al-Qur'an reading skills. Of the 51 students in grades VII C and VII D who took part in the program, 27 students or 52.9% showed an increase in their ability to read the Koran.

Keywords: *Effectiveness, Read Write Al-Quran, The Ability To Read The Al- Quran.*

A. Introduction

For Muslims, the Koran is considered a holy book which is the main reference in solving all problems related to ways of life, ways of thinking, and strengthening Islamic values. Therefore, the Al-Quran is considered as the main legal guideline that must be understood, respected, and practiced by every Muslim. In this case, the ability to read the Al-Quran and understand its contents is very important for Muslims to get guidance in living life and strengthen their faith (Mujiono, 2013; Setiawan, 2018).

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ {
{ تَبُورَ } 29 (لِيُؤْفِقَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ) 30)

Meaning: "Indeed, those who always read the book of Allah and establish prayers and spend part of the sustenance that We have bestowed on them secretly and openly, they hope for a trade that will not lose money. So that Allah will perfect their reward to them and add to them from His bounty. Verily, Allah is Forgiving, Most Gracious" Q.S Fatir: 29-30."

The verse states that those who read Allah's book, perform prayers, and give alms in a good way, whether openly or secretly, will be rewarded by Allah who will not lose. Allah will bestow His bounty on them and forgive their mistakes and appreciate their sacrifices. This is explained in Surah Fatir verses 29-30. A hadith narrated by Muslim "Read the Qur'an by you. Because it (the Qur'an) will come on the Day of Judgment as an intercessor for those who diligently read it." Referring to the above verses and hadiths, a Muslim should be able to read the Qur'an and carry out its contents, moreover the Al-Quran is the source of all Islamic teachings so that all of our lives receive guidance from Allah SWT (Hijazi, 2003).

In reading the Al-Quran, there are rules of manners that need to be considered by the reader. These manners include performing ablution before reciting, sitting cross-legged in a polite position and not showing arrogance, and the best is reading the Al-Quran while standing in prayer in the mosque. In addition, there are rules on how to read the Al-Quran properly, namely in a melodious voice. If a person cannot read in a

melodious voice, then he should try to read in the best way according to his ability. It is also recommended to read slowly and not too loudly (Aquami, 2017; Hariandi, 2019).

Nowadays, we can see that fewer and fewer houses are decorated with Al-Quran readings. This is caused by the development of technology and foreign culture that affect people's interest in learning the Al-Quran. This phenomenon is very concerning because many Muslims are unable to read the Al-Quran. This condition causes Muslims further away from the guidance of Rasulullah SAW. Therefore, it needs the active role of all parties, including religion teachers, BTQ, other subject teachers, and the community to improve the culture of reading the Al-Quran. Thus, it is hoped that the culture of reading the Koran will revive among Muslim families and become a means to achieve happiness in this world and the hereafter (Hasan, 2016).

The researcher is interested in examining the condition of reading and writing the Koran in SMP Negeri 10 Satap Sayan, Dusun Nanga Sasak, Pekawai Village, Kec. Sayan, because religious teachers and BTQ teachers there have an obligation to educate and motivate students to always study worldly knowledge and ukhrowi. Al-Quran Reading and Writing activities there are carried out through teaching and learning activities in the morning effective hours, and focus on reading and memorizing the Al-Quran. The researcher chose State Middle School 10 Satap Sayan, Dusun Nanga Sasak, Pekawai Village, Kec. Sayan for giving special attention to Al-Quran education. The samples taken were VII C and VII D classes to get a more concrete picture of the situation at SMP.Negeri 10 Satap Sayan, Nanga Sasak Hamlet, Pekawai Village, Kec. Sayan, Pekawai Village, Kec. Sayan with the title "Effectiveness of Al-Quran Reading and Writing (BTQ) in Improving Al-Quran Reading Ability of Class VII Students of SMP Negeri 10 Satap Sayan, Dusun Nanga Sasak, Pekawai Village, Kec. Sayan for 2022/2023 Academic Year".

B. Method

This research is a field research. This is research that is directly tested in the field and in real life, and the reality of what is happening in

the field. (Mardalis, 2006: 28) This research is a qualitative research by describing the information contained in the field and presenting it in the form of written words relating to the information contained in the field. This research is a field research. This is research that is directly tested in the field and in real life, and the reality of what is happening in the field. This research is a qualitative research by describing the information contained in the field and presenting it in the form of written words relating to the information contained in the field. Qualitative research was selected by researchers with the aim of describing and analyzing phenomena that exist in the field related to the application of reading and writing the Koran in junior high schools. Country 10 Satap Sayan Nanga Sasak Hamlet, Pekawai Village, Kec. Sayan.

Retrieval of information in this research is taken directly from the field. In obtaining information, information is broken down into 2, namely primary and secondary information (Sugiyono, 2008). Collection procedures were tried with observation, documentation and interviews. Information analysis uses a deductive method, meaning that conclusions are drawn from theory, after which the information obtained in the field is analyzed based on the information contained. Activities in information analysis are information reduction, information display, and conclusion drawing/verification.

C. Finding and Discussion

Finding

Al-Quran reading and writing implementation at SMP Negeri 10 Satap Sayan, Malawi

Based on interviews, observations attempted by researchers, the application of BTQ at Middle School. Country 10 Satap Sayan, Nanga Sasak Hamlet, Pekawai Village, Kec. Sayan is carried out at regular hours in the morning until noon with 1 hour of study each week in each class. Before the teaching and learning activities begin, the teacher opens the lesson by greeting and praying together, then delivers some theoretical material and after that the students are instructed to read short letters and then write a few verses and memorize the short letters that have been determined by the teacher. This matter is corroborated by the results of an

interview with Ustadz Khoirudin as a Rohis companion who was appointed to monitor and assist the BTQ process. He said, "The process of implementing BTQ in SMP. noon in each class 1 meeting with a duration of 40 minutes (one lesson hour) each week. On the way BTQ cannot be said to be in accordance with what is expected because the facilities and infrastructure of the manual are not sufficient after that there is no formal education from the government but with the existence of this BTQ intracurricular can improve the skills of reading the Koran in students at least all students can understand the hijaiyah letters easily and after that at the same time as time goes by carrying out the process of reading the Koran intensively with the target, all students are expected to be able to read the Koran well and correct" (ustadz Khoirudin as a companion appointed to monitor and assist the BTQ process, 2023).

The process of learning to Read and Write the Al-Quran itself begins by delivering material then reading short letters, then writing a few verses and continuing with memorizing, this is corroborated by the results of interviews with students that they said "For the learning process itself Pak Khoirudin delivered the material shortly after asked us to read short letters, write verses and were asked to memorize them" (Interview with students, 17 February 2023). The teacher's obstacles in teaching Al-Qur'an Reading and Writing, namely: "There is no guidebook and students' enthusiasm is lacking and time is limited, which hinders the teacher from delivering previously prepared material" (Interview with teacher, 17 February 2023).

This was also corroborated by interviews with students who said "the learning process was not optimal because time was limited and the class was not conducive during class hours" (Interview with students, 28 September 2018). Then what motivates ustadz Khoirudin to always find ease in teaching the Koran is to return to the Koran, namely in the letter al-Qamar verse 17 *وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِ 17*

Meaning "And verily We have made the Al-Quran easy for lessons, then is there anyone who takes lessons. The method used by Mr. Khoirudin in teaching the Reading and Writing of the Koran is by using the private and classical method,

private means that each child is intensely guided by him in class, then classical means the lecture method.

Learning Materials

Based on interviews, observations and documentation regarding Al-Quran Reading and Writing activities at SMP Negeri 10 Satap Sayan, Dusun Nanga Sasak, Pekawai Village, Kec. Sayan. The learning materials in the Al-Quran Reading and Writing extracurricular for class VII for two semesters are as follows:

- a. Memorizing and understanding do'a-do'a will learn and before reading the Koran
- b. Understanding the deviation of errors in reading the Koran.
- c. Understand the rules of tajwid knowledge properly and correctly.
- d. Read the Al-Quran properly and correctly according to the rules of tajwid science starting juz 1.
- e. Memorize the letters in juz 30.
- f. Write the basic khat Arabic hijaiyah letters properly and correctly.

Achievement Targets

Based on interviews, observations and documentation regarding Al-Quran Reading and Writing activities at State Middle School 10 Satap Sayan, Dusun Nanga Sasak, Pekawai Village, Kec. Sayan, Target achievement of extracurricular learning Read Write Al-Quran

- a. Students are able to memorize and understand the prayers they will learn before reading the Koran
- b. Students are able to understand the deviation of errors in reading the Al-Quran.
- c. Students are able to understand the rules of tajwid science properly and correctly.
- d. Students are able to read the Al-Quran properly and correctly in accordance with the rules of tajwid starting from juz 1
- e. Students are able to memorize the letters in juz 30 Students are able to write the basic khat Arabic hijaiyah letters properly and correctly.

The Effectiveness of Reading and Writing Al-Quran in Improving Al-Quran Reading Skills in State Junior High School 10 Satap Sayan, Nanga Sasak Hamlet

In general, reading and writing the Koran can increase students' ability to learn about the Koran starting from theoretical and practical knowledge, and students are also able to master the learning material provided by spiritual companions. According to ustadz Khoirudin there were positive changes shown by students in the context of the ability to read the Koran, he said that "It is clear that there has been a change for students and it can be shown that at first they did not understand hijaiyah letters and could not read the Koran in conclusion there is a learning process students can reading the Koran even though it takes a long time to reach it properly and correctly, and for students who previously understood the hijaiyah letters and were able to read the Koran but were not fluent with this educational process, in the end Ajan can read fluently and fluently "

SMP Negeri 10 Satap Sayan, Dusun Nanga Sasak, Pekawai Village, Kec. Unfortunately, many students are still at a slow Al-Quran reading level and use tajwid in the context of Al-Quran reading levels. Some students have reached the At-Tartil and At-Tadwir levels, namely reading the Al-Quran slowly and using standard tajwid. At-Tartil and At-Tadwir are two important concepts in tajwid or the science of reading the Al-Quran correctly and meaningfully. These two concepts are levels in how to read the Al-Quran which have differences in terms of reading speed and rhythm. At-Tartil is the level of reading the Koran which is recited in a slow and calm rhythm. In At-Tartil, every word and letter in the Koran is pronounced clearly and for a long time. The aim is that each word and letter can be clarified and its meaning can be felt by readers of the Al-Quran. At-Tartil is one of the ways recommended by Rasulullah SAW in reading the Al-Quran. In the hadith, Rasulullah SAW said that "I was given several letters such as Taha and Yasin which among other letters have old verses. So read them both quietly." (HR. Muslim). Apart from that, At-Tartil is also very important in memorizing the Al-Quran. By reading the Koran tartil, we can remember every word and letter more easily and quickly.

While At-Tadwir is the level of Al-Quran recitation which is recited with a faster rhythm than At-Tartil. In At-Tadwir, each word and letter is pronounced at a faster tempo and is sometimes connected to the word or letter before and after it. At-Tadwir is usually used at certain times such as congregational prayers at the mosque which have a limited time. At-Tadwir is also usually used on important occasions such as when reading the Al-Quran in recitation or other Al-Quran reading events. In conclusion, At-Tartil and At-Tadwir are two levels of reading the Al-Quran correctly and meaningfully. At-Tartil is the level of reciting the Al-Quran which is recited in a slow and calm rhythm, while At-Tadwir is the level of reciting the Al-Quran which is recited in a faster rhythm than At-Tartil. Both have an important role in reading the Koran correctly and providing a good understanding of the verses of the Koran. However, only a few students reach the level of reading al-Hadr. Al-hadr is a term often used in the science of reading the Koran to describe the highest level of reading. Al-hadr comes from Arabic which means "presence" or "perfectly present". Al-hadr level refers to a person's ability to read the Koran fluently, precisely, and meaningfully, without the need for eyesight or the help of a book. People who have Al-hadr ability are able to read the Al-Quran fluently and correctly without experiencing difficulties in pronunciation or understanding.

Usually, the Al-hadr level is reached after a person has studied and mastered the science of recitation well, deepened his understanding of the rules of the Arabic language, and has memorized the Al-Quran thoroughly. The ability to read the Al-Quran at the Al-hadr level can provide an advantage for someone in carrying out worship such as praying, reading the Al-Quran at recitation events, and so on. However, the level of Al-hadr is not the final goal in reading the Koran. More importantly, is how we can understand the meaning and message of the verses of the Al-Quran and practice them in everyday life. Therefore, in addition to mastering the Al-hadr level, a Muslim must also prioritize the understanding and application of Al-Quran values in his life.

The division of levels for reading the Koran itself cannot be separated from the makhrojul letters. Makhrojul Letters is the science that

studies how to produce Arabic letters from the mouth, throat and lips when reading the Koran. In the science of tajwid, makhrojul letters are very important because mistakes in makhrojul letters can affect the meaning of the verses of the Koran that are read. The division of Makhrojul Letters in reading Al-Quran consists of five categories, namely Al-Halq (Throat), Al-Lisani (Tongue), Asy-Syafatain (Lips), Al-Jauf (Roof of mouth), Al-Khaisum (Nose).

Al-Halq (Throat), The letters that come out of the throat are called makhrojul halq. Examples of letters that fall into this category are alif, ha, kha, and ghain. Al-Lisani (Tongue), The letters that come out of the tongue are called makhrojul lili. Examples of letters that fall into this category are tha, dal, and dzal. Asy-Syafatain (Lips) The letters that come out of the lips are called makhrojul syafatain. Examples of letters that fall into this category are mim, waw, and fa. Al-Jauf (Roof of the mouth), The letters that come out of the roof of the mouth are called makhrojul jauf. Examples of letters that fall into this category are qaf, kaaf, and nun. Al-Khaisum (Nose). The letters that come out of the nose are called makhrojul khaisum. Examples of letters that fall into this category are ba, ta, and tha. A correct understanding of the makhrojul letters is very important in reading the Al-Quran properly and correctly, so that the meaning contained in the Al-Quran can be understood properly. Therefore, it is better if every Muslim who wants to read the Al-Quran correctly learns and understands the science of makhrojul letters.

In addition to reading the Koran, writing the Koran also has a very important value. Writing the Koran can help improve the memorization of the Koran because we have to see and understand every letter and word in it. In addition, writing the Koran can also help improve writing skills and practice patience, because writing the Koran requires great precision and patience (RI, 2010). For those who want to learn how to read and write the Koran, they can take part in Al-Quran interpretation classes, tajwid classes, or khat or calligraphy classes. In this class, we can learn how to read and write the Al-Quran correctly and understand the meaning of each of the verses of the Al-Quran.

Khat in writing the Koran is an Arabic writing art that is used to write Al-Quran texts. Khat comes from the Arabic "khatt" which means writing or lines. The art of writing khat is very important in Islamic tradition because the Koran as the holy book of Muslims is written in Arabic, so khat is considered the right medium for writing the Koran. In addition, khat is also used in decorative arts and other Islamic works of art, such as calligraphy and decorative arts (Kementarian Agama RI, 1999).

Writing the Koran with khat requires precision and expertise in mastering various types of Arabic letters. In writing the Koran, two types of script are generally used, namely Nasakh script and Riq'ah script. Khat Nasakh is a type of khat that is widely used in writing the Koran. This Khat has the characteristics of letters that are flat and straight, with a beautiful shape and easy to read. Khat Nasakh is also used in writing official letters and other important documents. Meanwhile, the Riq'ah khat is a type of khat that is wider and rounded compared to the Nasakh khat. The shape of the letters in the Riq'ah script is also rougher compared to the Nasakh script. Khat Riq'ah is often used in writing translations of the Koran and also in the art of calligraphy. Writing the Koran with khat requires patience, thoroughness, and expertise in mastering Arabic writing. Therefore, writing the Koran with khat is not just writing letters and sentences, but also a form of worship activity that is considered to have high spiritual value (Fahmi, 2018).

The data shows that there is a positive change in students' Al-Quran reading ability during one semester, where more students can read the Al-Quran fluently in the second semester compared to the first semester. In reading and writing Al-Quran activities, out of 51 students in class VII C and D, 27 students showed an increase in their ability to read Al-Quran. In percentage terms, the increase in the ability to read the Koran in SMP Negeri 10 Satap Sayan, Dusun Nanga Sasak, Pekawai Village, Kec. Sayan reaches 52.9% ($27/51 \times 100\%$)

E. Conclusion

Based on the results of data obtained in the field regarding the effectiveness of reading and writing the Koran in improving reading the

Koran for class VII students of SMP.Negeri 10 Satap Sayan, Dusun Nanga Sasak, Pekawai Village, Kec. Sayan, it can be concluded as follows: At SMP Negeri 10 Satap Sayan, Nanga Sasak Hamlet, Pekawai Village, Kec. Sayan, reading and writing Al-Quran activities are carried out in the morning regular hours for 30 minutes at the beginning of the lesson before starting lessons in the morning in each class. Learning activities include delivering theoretical material, reading the Koran, writing verses, and memorizing short letters. The core material taught in BTQ activities includes understanding the rules of recitation correctly and properly, reading the Koran according to the rules of tajwid science, memorizing surahs in juz 30, and writing Arabic hijaiyah letters correctly and properly. Reading and Writing Al-Quran activities have proven to be effective in improving Al-Quran reading skills in class VII students, as seen from their learning outcomes. In the first semester, some students were still unable to read the Al-Quran, but in the second semester there were positive changes where students were able to read the Al-Quran. Concrete evidence of this improvement can be seen from the results of calculating the percentage that out of a total of 51 students in class VII C and VII D who participated in BTQ activities, as many as 27 students succeeded in improving their Al-Quran reading skills. The percentage of increasing the ability to read the Koran in SMP Negeri 10 Satap Sayan, Dusun Nanga Sasak, Pekawai Village, Kec. Sayan is 52.9%.

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