



Prevention of Illiteracy of the Al-Quran from an Early Age

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Abstract

Being able to read the Quran is a standard that every Muslim cannot but have. This is because all forms of worship, both mandatory and sunnah, must contain the readings of the Quran, ranging from the five-time mandatory prayer to the hajj which is performed only for able Muslims. But with the development of the times and the busyness of human beings, this thing that should be very important is often forgotten and underestimated by Muslims. As a result, it is starting to be seen in the present, many children are more encouraged by their parents for math lessons, and piano lessons, than to learn to read the Quran. So in the author's monitoring through interviews and observations carried out at the location of community service activities, it can be seen that more than 80% of children over 10 years old have not been able to read the Quran at all. This research uses a qualitative point of view where data is taken, processed, and presented in a non-numerical form so that complex problems can be seen and solved with real actions in several cycles. After taking action on the problems that occurred at the community service location, the author found significant progress, as can be seen from the enthusiasm of parents in taking their children to participate in *tahsin* activities at community service locations. The development of participants was very rapid even though the time for carrying out the activity was relatively narrow, the average child who participated in this activity could already read simple fragments from verses from the Quran. There are even some children who have memorized several short letters in that short time. Tahsin's activities, which were carried out as an effort to prevent illiteracy of the Quran at the community service location, went smoothly and each cycle was completed properly even though the implementation time was not enough to achieve perfect results. This can be applied by other researchers in similar community service activities elsewhere so that concerns about illiteracy in the Quran can be overcome and addressed together.

Keywords: Illiteracy of the Al-Quran; Journal of Community Service; Early Age

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Introduction

The rapid development of the times makes people busy to adjust so as not to be left behind by the rapid flow of technology. The need for knowledge is a top priority to stay in a safe position, parents are competing to get the best education for their children. From an early age, they are equipped with strong soft skills and hard skills so that later when they grow up their children can compete in the harsh world of progress.

Deputy Chairperson of the Indonesian Mosque Council (DMI) Komjen (Purn) Syafruddin said that as many as 65 percent of Muslims in Indonesia were illiterate in the Qur'an, he highlighted that only 35 percent could read the Qur'an.¹ From this data, it can be seen that there are serious problems that are happening among Muslims, which if action is not taken immediately, will spread and soon become a serious threat.

The attention of parents towards the future of their children is a good and natural thing, but as a Muslim one should also not forget the provision of the hereafter. Through monitoring carried out by the team at the community service location, it was found that more than 80% of school-age children could not read the Al-Quran at all, even though elementary school age should have been able to read the Al-Quran fluently. This is due to the density of children's schools and extra-curricular activities, so there is no more time to learn to read the Al-Quran.

There are several previous studies that apply the treatment to the above conditions, including: "Pendampingan Baca Tulis Al Quran bagi Anak-Anak di Lokasi KKN Kelurahan Dodu Kota Bima".² The article describes field conditions similar to those found by the author, and the Al-Quran reading and writing mentoring activity was chosen as an action against the problem, namely the lack of teaching staff in mosques during the pandemic. However, the article does not explain in detail how the implementation and the results of these actions will be.

Or several community service journals were also found carrying out similar activities in the context of tackling illiteracy in the Al-Quran for children, as written by Ismail, with the title: "Pelatihan dan Pengajaran Baca Tulis Al-Qur'an Pada TK-TPA At-Ta'qwa dalam Mengatasi Buta Aksara Qur'an di Kelurahan Kambiolangi".³ Or research conducted by Andi Rahmat Abidin, Saddam Husein, "Upaya Mengatasi Buta Aksara Al-Qur'an di Kec. Tanete Riattang Timur Kabupaten Bone",⁴ however, the authors did not find any details of activities that departed from the action research method as the author carried out in this community service activity.

As previously explained, the main problem of this research is the large number of elementary school-age children who should be able to read the Al-Quran but still cannot, due to the dense post-school agenda imposed by parents. such as computer lessons, English lessons, piano lessons, and other extra-curricular activities that indirectly exclude learning the Al-Quran.

The direct impact at this time is not very visible, but this problem could be a ticking time bomb that is ready to explode at any time in the future. When the current generation, in this case, the parents, do not pass down sufficient *ukhrawi* provisions for future generations, it will certainly be very dangerous and difficult to find a solution later.

Reading the Qur'an at first glance does look easy, but it's a different story if the one who reads it has never been taught to read. The longer it gets, the more difficult it will be to learn, and learning to read as an adult is more difficult than when it was a child.⁵ Especially when everyone

¹ Irman Sumantri, "Pemberantasan Buta Huruf Arab (Al-Quran) Dengan Metode Tarsana Pada Pelajar Sekolah Dasar Di Kecamatan Cigudeg," *PERADA* 3, no. 2 (2020): 177.

² Puji Muniarty et al., "Pendampingan Baca Tulis Al Quran Bagi Anak-Anak Di Lokasi KKN Kelurahan Dodu Kota Bima," *Jumat Keagamaan: Jurnal Pengabdian Masyarakat* 2, no. 2 (2021): 96–99.

³ Ismail Ismail, "Pelatihan Dan Pengajaran Baca Tulis Al-Qur'an Pada TK-TPA At-Ta'qwa Dalam Mengatasi Buta Aksara Qur'an Di Kelurahan Kambiolangi," *Maspul Journal Of Community Empowerment* 1, no. 1 (2019): 21–30.

⁴ Andi Rahmat Abidin and Saddam Husein, "Upaya Mengatasi Buta Aksara Al-Qur'an Di Kec. Tanete Riattang Timur Kabupaten Bone," *Al-Iltizam: Jurnal Pendidikan Agama Islam* 7, no. 1 (2022): 190–198.

⁵ Bunda Fathi, *Mendidik Anak Dengan Al Quran Sejak Janin* (Grasindo, 2011).

is grown up with complex and varied burdens and demands of life, learning something new will be a luxury that not everyone can have.⁶ So, the age of children is indeed the most ideal age to learn basic things, such as reading and writing the Al-Quran.

Therefore, the community service team chose to hold learning activities to read the Al-Quran specifically for elementary school-age children who still cannot read the Al-Quran at all. It is hoped that in a short time of implementation, at least they will be able to recognize letters and connect them into pieces of verses. This main target was agreed upon by the implementing team of STAI As-sunnah community service activities, North Sumatra when implementing the program in Bangkinang, Riau.

Community service is one of the 3 main functions of higher education in Indonesia, which is known as Tri Dharma University. Bukman Lian explained that the three dharmas are interrelated, among others, the first dharma (education: theoretical) and the second (research: innovation) must concretely support the third dharma (devotion: transformation). rank, money. The implementation of the research contains an important mission, namely for the benefit of the community. This means that society remains the focus, especially in social research. So, research results and findings must have a "backflow" to the community. Research must be followed up with an appropriate Community Service Program for the benefit of the community. Research must have a positive impact on society; people are not just respondents. There are various types of research: basic, development, survey, exploratory, applicable, and others. Not all research results and findings can be followed up with the Community Service Program. However, many research results can be continued into the Community Service Program action. Research produces findings that have an empirical value that can be accounted for. If the PPM is implemented, the quality of the Community Service Program will also increase, meaning that the impact on the target audience will be more efficient. The University's contribution to the community through the Community Service Program is also more significant. University is no longer an exclusive image: untouchable and unwilling to touch and people feel closer and have the University.⁷

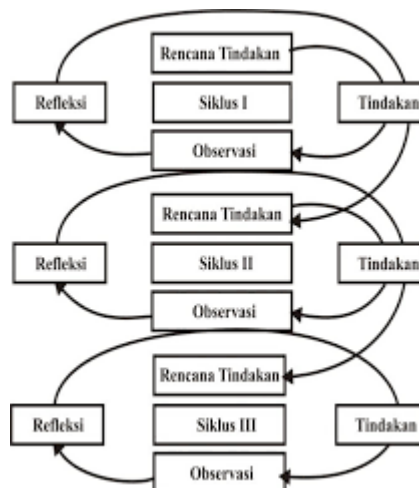
The location selection in Bangkinang, Riau, was based on the community's request through a letter of submission to the STAI As-sunnah Research and Community Service Center (P3M). Following up on the request, the Head of P3M STAI As-sunnah formed a service team consisting of lecturers and students who were selected and financed with the Community Service Program budget submitted to STAI As-sunnah. Furthermore, the P3M Chair explained that the location of service activities was divided into several areas, according to the results of field observations that had been carried out previously.

The method used in this research is action research, where the researcher directly takes action on the problems that occur by implementing them in several cycles.⁸

⁶ Faricha Maulidya and Mirta Adelina, "Periodesasi Perkembangan Dewasa," *Periodesasi Perkembangan Dewasa*, 2018, 1–10.

⁷ Bukman Lian, "Tanggung Jawab Tridharma Perguruan Tinggi Menjawab Kebutuhan Masyarakat," in *Prosiding Seminar Nasional Program Pascasarjana Universitas PGRI Palembang*, 2019.

⁸ Abdul Rahmat and Mira Mirnawati, "Model Participation Action Research Dalam Pemberdayaan Masyarakat," *Aksara: Jurnal Ilmu Pendidikan Nonformal* 6, no. 1 (2020): 62–71.



Picture 1: cycle in action research

There are several models of implementing action research, in this study the author chose a cycle whose cycle consisted of Action Plan -Action -and Reflection at the end of each cycle which became an action plan in the next cycle.

Result and Discussion

Before carrying out Tahsin activities for children, the community service team first formulated a success reference that was used as a benchmark and standard in each cycle. Refer and study the competency standards written in the journal entitled;” Pola Pembinaan Baca Tulis Al-Qur’an (BTQ) Sebagai Upaya Peningkatkan Kemampuan Membaca Al-Quran”, by Ahmad Hasyim Fauzan, that students or learning citizens can read the Al-Quran correctly according to the rules of tajwid science. Where what is called tajwid is a science that teaches the procedures for reading the Al-Quran that is good and correct and following the *makbraj*.⁹ From these standards, and adapting to conditions in the field, as well as measuring the probability of achieving results and the allocation of available time,¹⁰ then the community service team formulates the minimum achievement standards, namely: *First*, children can identify the *hijaiyyah* letters shown to them ¹¹ *Second*, children can line up or read *hijaiyyah* letters that are lined, either *dhammah* or front row, *kasrah* or bottom row, and *fathah* or top row.¹² *Third*, children can read and connect the letters that are lined in short verse pieces.¹³

Furthermore, the activity began in the afternoon after the Asr prayer at the Darul Muttaqin Mosque, Athaya Housing Complex. Starting with dividing and classifying children according to their level of ability to read the Al-Quran. This classification is called a *diagnostic assessment*, where learning is divided according to the potential and capacity of the child before learning is carried

⁹ Ahmad Hasyim Fauzan, “Pola Pembinaan Baca Tulis Al-Qur’an (BTQ) Sebagai Upaya Peningkatkan Kemampuan Membaca Al-Quran,” *Ar Risalah: Media Keislaman, Pendidikan Dan Hukum Islam* 15, no. 1 (2015): 19–29.

¹⁰ Pada Salinitas et al., “Dosen STAI Denpasar Bali. 1,” *Jurnal Moderat* 2, no. 1 (2019): 1–11, http://juliwi.com/published/E0101/Paper0101_39-45.pdf.

¹¹ A Adibudin Al Halim and Wida Nurul’Azizah, “Upaya Peningkatan Kemampuan Membaca Al-Qur’an Melalui Pengenalan Huruf Hijaiyah Menggunakan Metode Qo’idah Baghdadiyah Ma’a Juz ‘Amma (Turutan) Di Kelas 1A MI Ma’Arif NU 01 Tritihkulon Tahun Pelajaran 2015/2016,” *Jurnal Tawadhu* 2, no. 1 (2018): 490–504.

¹² Hinggil Permana and Rina Syafrida, “Meningkatkan Keterampilan Mengenal Huruf Hijaiyah Melalui Metode Utsmani Dan Metode Baghdadi,” *Awlady: Jurnal Pendidikan Anak* 5, no. 02 (2019): 48–62.

¹³ Miftakhul Ilmi S Putra, Indra Kusuma Wardani, and Fatchur Rozi, “Analisis Peningkatan Kemampuan Menyambung Huruf Hijaiyah Menggunakan Metode Scramble And Discussion Di Kelas V Mi Al Hidayah Tugusumberjo Peterongan Jombang,” *Jurnal Pendidikan Dasar Islam* 3, no. 2 (2021): 1–18.

out.¹⁴ It is hoped that children who already have basic skills in identifying *hijaiyyah* letters no longer need to repeat the material so that the basic standards formulated at the beginning can be achieved optimally and thoroughly.



Picture 2: Diagnostic Assessment

In this initial cycle, the team divided the children into 2 groups, namely groups that were able to identify letters and those that could not at all. The acceleration is carried out in groups that cannot yet use a more intensive learning method and involves many teachers consisting of the community service team of the As-Sunnah Islamic High School, Deli Serdang. The result, not far from what was predicted at the beginning, at the end of the first cycle, both groups of children already had equal competence, namely being able to identify *hijaiyyah* letters. It also shows that the applied diagnostic assessment can increase the effectiveness of achieving learning outcomes.

From the results of the reflection that the community service team got in the first cycle, there are several important notes, including It is necessary to pause Tahsin's activities with light activities, such as games. This is because most of the participants are children aged 7 to 10 years, which theoretically has a fairly short concentration limit in one learning time, so they need a break in the form of things they enjoy so they can focus on facing the next material.

¹⁴ Anik Rachmawati and Anik Lestaringrum, "Penerapan Model Pembelajaran Inovatif Melalui Asesmen Diagnostik Dalam Meningkatkan Literasi Anak Kelas 1 Di SDN Banjaran 5," in *Prosiding SEMDIKJAR (Seminar Nasional Pendidikan Dan Pembelajaran)*, vol. 5, 2022, 891–898.



Picture 3: Story and Game

This activity lasted for 3 cycles, and alhamdulillah each cycle managed to reach the standard that had been set, although there were always some minor obstacles that tended to be easy to handle. Like there are naughty children, disturbing their friends, shy children, and so on. Things like this can be easily overcome thanks to the pedagogical knowledge capital possessed by the team of community service participants who have a background in the Arabic Language Education study program. So learning is not only focused on improving the reading of the Al-Quran but also on inserting stories while translating the verses being studied. This also helps bored participants to get excited about learning again.

Another thing that is no less important in the successful implementation of this activity is the support from the surrounding community and the parents of the children who are participants in the activity. The enthusiasm of parents in this activity makes the reflection process in each cycle much easier. Notes on obstacles at the end of each cycle were discussed together by the service team and parents of the activity participants so that the resulting solutions could be more effective for planning for the next cycle. Not only that, not even a few people and parents have shown their real support in the form of material donations. From these donations, the team was finally able to carry out the competition, which was originally planned to be only a final evaluation to see how successful the activity was, but became much more lively because there were prizes given to superior children. The following are the details of the use of these funds.

LAPORAN KEUANGAN PENGABDIAN MASYARAKAT

Pemasukan		
NO	KETERANGAN	JUMLAH
1	Uang masuk	Rp. 3.185.000
TOTAL		Rp. 3.185.000

Pengeluaran		
NO	KETERANGAN	JUMLAH
1	biaya transportasi pergi + konsumsi	Rp135.000 + Rp50.000
2	transportasi survei tempat + biaya catering makan	Rp10.000 + Rp1.400.000
3	biaya alat-alat kebersihan (karbol+pewangi ruangan)	Rp4.000 + Rp24.000
4	biaya pulsa + beli baterai jam	Rp50.000 + Rp2.000
5	biaya alat-alat kebersihan (soklin lantai + sunlight)	Rp4.000 + Rp2.000
6	biaya transportasi + beli amplop + beli pulpen + gorengan	Rp10.000 + Rp1.000 + Rp1.000 + Rp15.000
7	biaya perlombaan anak-anak + beli lakban	Rp1.200.000 + Rp8.000
TOTAL		Rp. 3.185.000

Table 1: Financial Statements

The competition is carried out in several categories, according to the targets or standards established at the beginning of the planning. First, children can identify the *hijaiyyah* letters that are shown to them, the competition is "Tebak Huruf Hijaiyyah". This category is for children under 5 years old. Second, children can line up or read *hijaiyyah* letters that are lined, either *dhammah* or front row, *kasrah* or bottom row, and *fathah* or top row, the competition held is "Mengeja Ayat", this category may be followed by children aged maximum 7 years. Third, children can read and connect the letters that are lined in short verse pieces, the competition for this standard is made wider, namely "Tahfiz Juz 30" which can be followed by all participants. The results are very satisfying considering the short implementation time of the activities. All initial benchmarks and planned success standards were achieved beyond predictions. And it should be even better if this activity lasts longer and is sustainable, not only at certain moments but becomes a routine program of the Darul Muttaqin Mosque. This success is inseparable from several factors, including First, the support of the local community and the parents of the children participating in the Tahsin Quran activities. This contributes greatly to the achievement of the community service team, where the community accepts the existence of the service team in their environment and consciously understands the impact of the lack of learning of the Al-Quran in their environment. So that the program offered by the community service team was immediately greeted with enthusiasm. Second, the majority of the community service team are academics with Tarbiyah education backgrounds who master pedagogical science, so many learning and teaching theories are applied in the implementation of this *tahsin qiraah* activity. Starting from learning preparation, class management, learning media, and learning methods used, for the evaluation of learning outcomes.

Conclusion

From the explanation above, it can be concluded that intensive *tabsin quran* activities have proven to be able to alleviate the problem of illiteracy in the Al-Quran, this can be seen from the rapid development of children who participate in these activities. Although in a short period, significant developments can still be achieved, so concerns such as, “only 35 percent can read the Qur'an” can be minimized. However, this success does not mean that the problem has been completely resolved, it needs continuous cooperation between the teachers of the Al-Quran and the children's parents.

The biggest problem lies in public awareness in responding to Al-Quran education for the younger generation, whether to prioritize mastery of world sciences for future welfare, at the expense of supplies that are much more important. Or, start seriously taking preventive actions so that there will not be a bigger problem expansion by positioning al-Quran education on a par with other education, or if possible, higher than other educations.

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