



Talqin Method: Quality Improving of Reading the Qur'an

Anisa Nurfadhilah¹, Imam Tabroni², Sekar Nanda Septiani³, Yustika Nur Destiyani⁴

Prodi Pendidikan Agama Islam/STAI Dr. KH. EZ. Muttaqien Purwakarta, Indonesia

Article Info

Article history:

Received Mei 29, 2023

Revised Juni 20, 2023

Accepted Juli 17, 2023

Keywords:

Quality;
Reading al-Qur'an;
Talqin Method.

ABSTRACT

In improving the quality of reading the Qur'an for female students at the Assalam Purwakarta Islamic boarding school, an appropriate method is needed to make it easier for students to be able to read the Qur'an properly and correctly according to its provisions. One method of improving the quality of reading the Qur'an is the Talqin method. This study used a quantitative experimental research approach by taking a group sample that was only given a questionnaire without comparison to other groups. The data were taken from the results of a questionnaire given to 40 female students of Assalam Purwakarta, with the final conclusion that the talqin method was able to improve the quality of reading the Qur'an for female students at the Assalam Purwakarta Islamic boarding school.

This is an open access article under the CC BY-NC license.



Corresponding Author:

Imam Tabroni,
Prodi Pendidikan Agama Islam,
STAI Dr. KH. EZ. Muttaqien Purwakarta Indonesia,
Jl. Baru, Ciwareng, Kec. Babakancikao, Kabupaten Purwakarta, Jawa Barat 41151, Indonesia.
Email: imamtabroni70@gmail.com

1. INTRODUCTION

Al-Qur'an is the holy book of Muslims which was sent down by Allah Swt through the angel Gabriel as to the Prophet Muhammad, as a guide or legal reference for various problems in human life so that they can get a happy life in this world and the hereafter (Tabroni, 2019). The Al-Qur'an is also the greatest miracle of the Prophet Muhammad Saw, which is never obsolete and cannot be weathered by time (Imam Tabroni et al., 2022). The Samawi message contained in the Qur'an is able to maintain its originality throughout history safely according to the times (Nurjanah & Tabroni, 2022).

This holy book can answer every problem of mankind from age to age. Indonesia is a country with a large Muslim population throughout the world, because the majority of the population are Muslims who are guided by the holy book Al-quran and sunnah Rasulullah, but in reality there are still many Indonesians who do not know how to read and write the Qur'an, or in other words illiterate hijaiyyah script Arabic, let alone know the meaning of the Qur'an (Rijalullah et al., 2022).

Reading is saying something that can be heard by the person saying it. Reading the Al-Qur'an is an activity in reading the verses of the Holy Qur'an written in Arabic, and will get a reward if it is carried out. Reading the Qur'an is something that has the value of worship which will surely bring rewards for Muslims. Rasulullah Saw recommend to always read the Qur'an to his people (Tabroni & Dodi, 2022).

Reading the Qur'an properly and correctly must be in accordance with the rules of the science of tajwid. The willingness to read the Qur'an is carried out consistently if there is a motivation (Assya'bani et al., 2021). As for the motivation of Muslims in reading the Qur'an, namely the advice of Rasulullah Saw and for those who are proficient in reading the Qur'an will be promised a great reward (Tabroni & Purnamasari, 2022). For beginners who are still not fluent in reading the Qur'an, they must

continue to study well with the promise of 2 rewards, namely a reward for reading the Qur'an and a reward for their efforts (Romilatul Afidah & Norma Ita Sholihah, 2020).

Rasulullah Saw encourages Muslims to read the al-Qur'an regularly in their daily lives. Even in a hadith Rasulullah Saw which was narrated by Aisyah RA that Rasulullah Saw said that people who are good at reading the Qur'an, will later gather with noble and obedient angels. As for the person who stammers when reading the Qur'an, feels heavy and difficult, he will get two rewards. (HR Bukhari and Muslim). From this hadith it can be concluded that Muslims who are still learning to read the Qur'an and who are proficient at reading the Qur'an will receive a reward. So there is no reason for Muslims not to learn to read the Qur'an.

Therefore, this study raises the issue of the quality of reading the Qur'an in Assalam's daughter Islamic boarding school in determining the right method to improve the quality of reading the Qur'an (Syahid, 2019). the method was chosen to provide real effectiveness to the method that succeeded in providing solutions to problems in reading the Qur'an. however, so far many have used the talqin method as a method of improving the quality of reading the Qur'an, because those who learn can directly practice how to exemplify correct reading.

The purpose of this research is to find out how the Talqin method can improve the quality of reading the Qur'an for female students at Assalam Putri Islamic Boarding School. The question that the researchers did was Can the Talqin method improve the quality of reading the Qur'an at the Assalam girls' Islamic boarding school?

The meaning of talqin in language is derived from the Arabic form masdar laqqana-yulaqqinu-talqinan which means to set an example to be imitated. Someone who does talqin is called a mulaqqin, while the person who is talqin is called a mulaqqan. Whereas in terms of teaching the Qur'an, talqin is reciting the qira'ah which is performed by a qualified and mutqin Al-Qur'an teacher, while the students listen to it and then follow the recitation.

In the practice of talqin in fostering the articulation of Arabic phonemes, the teacher conveys the material by reciting a short, simple sentence, which is then imitated repeatedly by all students until they are fluent in pronunciation. If it is felt that in one sentence being taught there are words (mufradat) that are difficult or need special attention, the teacher recites the word repeatedly and is imitated by all students. After finishing one sentence, the teacher can add the next sentence by demonstrating his reading fluently, then imitated by all students (Rifdah Fadilatul Munawaroh et al., 2023). And so on until the end of the material. An equally important stage in this *talqin activity* is the tashih activity, which is the process of validating and evaluating students' oral articulations with the help of a *musahhah* (teaching assistant)—if needed. However, if the number of students is only a small number, the tashih process can be directly handled by the main teacher. Here, the teacher asks students one by one to recite the material that has been taught in order to validate the accuracy of their articulation (Negara & Utami, 2021).

According to the Big Indonesian Dictionary, reading is seeing, saying and understanding the contents of what is written (orally or only in the heart). While the Qur'an is the word of Allah Swt which was revealed to the Prophet Muhammad Saw with the intermediary of the angel Jibril starting with Surah Al-Fatihah and ending with Surah An-Nas, delivered mutawatir, and studying it including worship. So, the quality of reading the Qur'an is the value that determines the good or bad of a person's reading of the Al-Qur'an as a whole, as well as perfect reading in accordance with the laws of Tajweed.

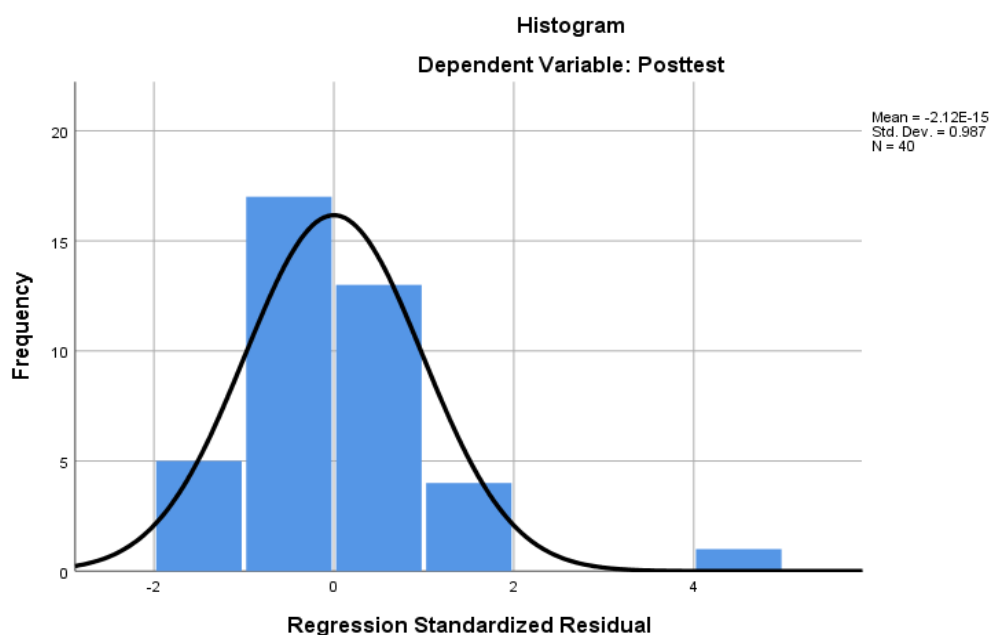
In order to make it easier for the person being recited to be able to imitate the recitation properly and correctly, it is necessary to divide it into two or more parts, after which they are combined into one. Each passage is read with a certain number of repetitions (Assya'bani et al., 2021), In chopping off a verse and thinking about it, you must pay attention to the following things, Sentences that are cut off must have a complete unity of meaning, It is not permissible to cut off a sentence that has a connection in the law of tajwid with the next sentence, Each fragment is read with the appropriate vowel, read waqaf if the fragment is in the waqaf position, In mentalqin, try to read naturally without using a certain

tone, Pay attention if there are similarities and similarities in words, sentences or verses in one page or a Surah, or between Surahs. So that there is no confusion in adding reading or memorizing verses, pages or other Surahs.

2. RESEARCH METHOD

This research was conducted on 5 December 2022 to 23 January 2023 at the Putri Assalam Islamic Boarding School which is located at Kp. RT/RW Pasantren 08/04 Des. Tergihan Kec. Plered Kab. Purwakarta 41162. The method used by the researchers was to conduct experiments directly on the method of learning the holy verses of the Qur'an at Assalam Putri Islamic Boarding School. Regarding the analysis of the use of the method, it begins with the use of the usual method used in this Islamic boarding school, and continues with holding a pretest. Then applying the Talqin method in learning the Qur'an and ending with the posttest Putri Assalam Islamic Boarding School as many as 40 samples were studied, with the aim of analyzing whether there was an increase or not in the quality of reading the Qur'an by Assalam female students using the Talqin method. The population studied was the female students of the Putri Assalam Islamic boarding school and 40 female students as samples which were taken from various classes representing the population studied. The data collection technique used in this study was from questionnaire data sheets which were used twice, namely at the pretest before using the talqin method and at protest after using the method. The results of the questionnaire that have been tabulated in the Excel application are then processed using statistical processing by testing the data, namely the validity test, reliability test, normality test, homogeneity test and t test in the SPSS 26 application program for Windows. That way, the results are used to determine the improvement in the quality of reading the Qur'an at Assalam Putri Islamic boarding schools using the talqin method.

3. RESULTS AND DISCUSSIONS



It is said to be not normally distributed if the data spreads away from the line direction or does not follow the diagonal line or the histogram graph, while the graph above shows that the diagonal

line and follows the direction of the diagonal line or the histogram graph, which means that the data can be said to be normally distributed.

Tabel 1. Test of Homogeneity of Variances

Test of Homogeneity of Variances		Levene	df1	df2	Sig.
		Statistics			
Use of the Talqin Method	Based on Means	3,895	1	78	.052
	Based on Median	4,546	1	78	.036
	Based on Median and with adjusted df	4,546	1	76,4	.036
	Based on trimmed mean	4,527	1	95	.037

Basis for decision making If the significance value is less than 0.05, the data is said to be non-homogeneous. Meanwhile, in the data above, the significance value is 0.052, it means that this data is homogeneous.

Tabel.2

Pretest Questionnaire				Posttest Questionnaire			
No	r table	r count	Information	No	r table	r count	Information
	0.312	0.261	INVALID	1	0.312	0.393	VALID
2	0.312	0.217	INVALID	2	0.312	0.297	INVALID
3	0.312	0.308	INVALID	3	0.312	0.546	VALID
4	0.312	0.239	INVALID	4	0.312	0.239	INVALID
5	0.312	0.453	VALID	5	0.312	0.377	VALID
6	0.312	0.685	VALID	6	0.312	0.384	VALID
7	0.312	0.609	VALID	7	0.312	0.473	VALID
8	0.312	0.092	INVALID	8	0.312	0.276	INVALID
9	0.312	0.280	INVALID	9	0.312	0.382	VALID
10	0.312	0.344	VALID	10	0.312	0.484	VALID

According to the data obtained, because the calculation is if the table is larger than the count, then it is declared invalid. In the test questionnaire there are 4 valid questions, and in the test post there are 7 valid questions. From the results of the reliability test, it was found that all values from the results of the Pretest and Posttest variables all produced Cronbach's alpha > 0.6. So it can be concluded that all the instruments in this study were reliable.

The basis for decision making is that if the sig value < 0.05 or the t-count value > t-table, then there is an influence between the pretest and posttest methods. Al-Qur'an according to Arabic grammar is the masdar form of the word qoro'a whose meaning is synonymous with the word, meaning reading. From this statement we can understand that the Qur'an is a holy book that we must always read. Al-Qur'an is the word of Allah which becomes a weakness for anyone who challenges it, even if it is only one letter. Therefore, there is no doubt how many virtues the Qur'an has. Reading it is one of the characteristics of Muslims in loving Allah, as stated in the hadith of the Prophet Muhammad (Khamid et al., 2020).

In a hadith the prophet says read the Qur'an because he will come on the Day of Resurrection as an intercessor for his readers. Of course, read it according to the law and manners of reading the Qur'an. As Muslims who adhere to religion, they have obligations and responsibilities towards the holy book, namely by training themselves to study and teach the Al-Qur'an which is a sacred and noble role in religious communities. The aim of this research is to improve the quality of reading the Qur'an for students, especially at the Assalam Putri Islamic Boarding School, by consciously, systematically, planned and structured to change the skills of students in understanding the rules of how to read the Qur'an properly and correctly.

mustahab correctly and according to the knowledge of tajwid is very much required. From the theoretical aspect, the pronunciation of letters in the Qur'an is from the makhroj aspect while maintaining its characteristics from the aspect of rights and mustahak letters (Sopha & Tabroni, 2022). The rights of each letter are everything that must exist in letters, namely the nature of letters and the

makhrijul of letters, while the problems of letters are laws that arise from the occurrence of relationships between letters such as idzhar, idghom and so on. As in the rule of reading the Qur'an with tajwid it is obligatory and reading it without tajwid for all makulaf is a sin. This is what must be considered in improving the quality of reading the Qur'an (Khozin & Abror, 2020).

The results of the research tested by statistical calculations in SPSS show that the Talqin method is effective and easy to speed up the pronunciation and quality of Santri's reading of the Qur'an. The previous method with the method after using the Talqin method showed a significant change in the students' reading although not entirely. This method brings changes to the reading of students and is collaborated with other methods however, this talqin method still dominates.

The key to the ease of applying the talqin method is consistent and *tikror* or often repeating readings and even memorizing. It doesn't just stop at the teacher's side, but the recipient or student must have a real intention in improving the quality of reading by always being consistent, even if only with one verse per prayer time. As in the Assalam female Islamic boarding school, the teaching of the Qur'an using the talqin method begins with the division of groups with mentors in them to provide good and correct reading tutors. To train his tongue so that it is easy and accustomed to reading the Qur'an in accordance with the rules of the science of tajwid and makhroj, a *tadarus* is scheduled together after congregational prayers every time for approximately 5 minutes.

The Talqin method is not only used to improve the quality of reading the Qur'an but is often used as a method of memorizing the Qur'an and most Tahfidz Houses or Tahfidz Islamic Boarding Schools use this method as the main method in addition to other methods used as supports. Usually the Talqin method is collaborated with the talaki method in which the teacher dictates in advance what kind of reading of the Qur'an is good and correct and the student repeats what is exemplified by the teacher and the talaki method as recitation of memorization to the teacher after the Talqin method is used and practiced repeatedly.

The Talqin method has been widely described in several scientific papers that raise titles or themes related to memorizing the Qur'an. Which, the authors concluded that the Talkin method is very effective for improving the quality of reading the Qur'an even for memorization.

4. CONCLUSION

Al-Quran is the word of Allah that is incomparable. There are many virtues and rewards for those who read it according to the tajwid and makhrijul letters. Like the hadith of the prophet who said that reading one letter in the Qur'an will get 10 rewards. Likewise with what Sayyidina Ali said that reading the Qur'an while standing while praying 100 letters is rewarded. This, of course, can be achieved if read in accordance with the rules of reading. Various ways and methods are used to improve the quality of Muslims in reading the Qur'an. One of them is the talqin method, with readings exemplified by the teacher or teacher or *ustadz* and followed by *mustami*. Of course, this is more powerful and easier to realize because it is immediately audible and can be understood by reading the words and verses according to the reading rules. Wiyoto explained in his thesis entitled learning tahfidzul Quran that the Talqin method is a method by reciting verse by verse which is done repeatedly after memorizing several verses and then combining the verses by verse. The teacher as the teacher no longer uses the Al-Qur'an as a reading medium but is required to memorize it by heart. Meanwhile, according to Alwizar, in the journal of Islamic thought, the Talqin method is a method which in teaching needs to be used in reading the Qur'an, which begins by reciting verses from the Qur'an and students listen and repeat the reading slowly until it creates a perfect reading. The Talqin method is often carried out in daily life by listening to the recitation of verses of the Qur'an such as using electronic media and so on, then students listen to it until they memorize it without looking at the text of the Al-Qur'an. The talqin method is the first method of teaching the Qur'an among Muslims, teaching this method first applied to teaching reading and writing. The angel Jibril recited the Qur'an to Rasulullah SAW and then he recited it again (remembered by rote) to Jibril and then Rasulullah recited it to his companions, so that is what happened in the teaching of the Qur'an from generation to generation. Talqin is the basic form of *Talaqqi* (drawing/receiving). Allah says which means: "Verily you receive

(talaqqi) the Qur'an from (Allah) who is All-Wise, All-Knowing." (QS. an-Naml 27:6)nSyekh Abdurrahman As Sa'di explained the meaning of the verse above "Indeed the Qur'an which was revealed to you (Muhammad), which you received and was told to you, really came down from the Most Wise Essence." The talqin method has several important elements, namely: pentalqin (mulaqqin), the person being talqin (mulaqqan) and the reading being talqin.

REFERENCES

- Assya'bani, R., Sari, A., Hafizah, E., Hasanah, F., & Marniyah, M. (2021). Pembelajaran Tajwid Dan Tahsin Al-Qur'an Dengan Metode Qira'ati Di Rumah Belajar Mahasiswa Kkn Desa Hambuku Hulu. *Al-Khidma: Jurnal Pengabdian Masyarakat*, 1(1), 1. <https://doi.org/10.35931/ak.viii.697>
- Imam Tabroni, Putra, D. D., Adawiah, N., & Rosmiati. (2022). Forming Character With Morals Prophet Muhammad Saw. *East Asian Journal of Multidisciplinary Research*, 1(1 SE-Articles), 41-48. <https://doi.org/10.54259/eajmr.viii.455>
- Khamid, A., Prasmanita, D., Munawaroh, R., Zamroni, A., & Nasitoh, O. E. (2020). Implementasi Pembelajaran Tajwid dan Ketrampilan Membaca Al-Qur'an dalam Materi Al-Qur'an Hadist. *Attractive : Innovative Education Journal*, 2(2), 45. <https://doi.org/10.51278/aj.v2i2.38>
- Khozin, N., & Abror, M. (2020). Pendampingan Pendalaman Makharij Al-Huruf bagi Santri Pondok Pesantren Hidayatul Mustaqim Bulusari Tarokan Kediri. *JPMD: Jurnal Pengabdian Kepada Masyarakat Desa*, 1(1), 179-189.
- Nurjanah, S., & Tabroni, I. (2022). Forming the Disciplinary Character of Santri through Rules of Procedure. *Jurnal Pengabdian Masyarakat Bestari*, 1(8 SE-Articles), 855-862. <https://doi.org/10.55927/jpmb.viii.1821>
- Rifdah Fadilatul Munawaroh, Imam Tabroni, Dian Rahmawati, Safarotunnajah, & Dean Dwi Putra. (2023). Iqra Method: Improving Ability to Read and Write the Qur'an. *Indonesian Journal of Interdisciplinary Research in Science and Technology*, 1(1 SE-Articles), 31-38. <https://doi.org/10.55927/marcopolo.viii.3638>
- Rijalullah, M., Imam Tabroni, Dede Ahmad Fathoni, & Ananta Putri Anggraini. (2022). Islamic Education: A Deep Look At Educational Goals In The Digital Age. *L'Geneus: The Journal Language Generations of Intellectual Society*, 11(3 SE-), 78-83. <https://doi.org/10.35335/geneus.viii.3460>
- Romilatul Afidah, & Norma Ita Sholihah. (2020). PENERAPAN METODE UMMI DALAM PEMBELAJARAN MEMBACA AL-QUR'AN DI RA AL-KHUSYU' TUGUREJO WATES-BLITAR. *JURALIANSI: Jurnal Lingkup Anak Usia Dini*, 1(2 SE-Articles), 53-59. <https://doi.org/10.35897/juraliansipiaud.vii.363>
- Sopha, M., & Tabroni, I. (2022). Improving Makharijul Letters through the Sorogan Method. *Asian Journal of Community Services*, 1(5 SE-Articles), 295-304. <https://doi.org/10.55927/ajcs.vii.1816>
- Syahid, A. (2019). Tren Program Tahfidz Al-Qur'an Sebagai Metode Pendidikan Anak. *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 5(1), 87. <https://doi.org/10.32332/elementary.v5i1.1389>
- Tabroni, I. (2019). *Model Pendidikan Islam: Teknik Mendidik Anak dengan Treatment di Era 4.0*. CV Cendekia Press.
- Tabroni, I., & Dodi, J. (2022). Family Education in The Book 'Uqūd Al-Lujjain fī Bayani Huqūqi Al-Zaujain. *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies*, 3(1 SE-Articles), 55-66. <https://doi.org/10.52593/mtq.03.1.04>
- Tabroni, I., & Purnamasari, R. (2022). Kajian Yasinan Mingguan dalam Membina Karakter Masyarakat Pada Masa Covid-19 di Perumahan Lebak Kinasih Purwakarta. *Sivitas: Jurnal Pengabdian Dan Pemberdayaan Masyarakat*, 2(1), 9-18. <https://doi.org/10.52593/svs.02.1.02>