

ANALYSIS OF THE IMPLEMENTATION OF QURAN RECITATIONS FOR MADRASAH STUDENTS TSANAWIYAH AL WASHLIYAH PAKAM VILLAGE MEDANG DERAS DISTRICT BATU BARA REGENCY

Muliatno¹, Rio Ari Waldani²

Sekolah Tinggi Agama Islam Tebingtinggi Deli
Program Studi Pendidikan Agama Islam STAI Tebingtinggi Deli
Email: ¹⁾nobletnom83@gmail.com, ²⁾rioari90@gmail.com

Abstract

Type This research is a type of qualitative descriptive research. The results of the research in this thesis, Extracurricular implementation Recitations at Madrasah Tsanawiyah Al Washliyah Desa Pakam place more emphasis on theoretical and practical elements, this is compatibility in fostering the art of reading the Koran, meaning that it is appropriate when implemented or applied to the field of reading the Koran, that is, it will always implement and develop these strategies in order to further enhance student learning optimally. Based on the results of interviews with the head of the madrasa and the recitation extracurricular supervisor, there are inhibiting factors, namely low student motivation, less gifted student problems, false voice problems, lack of time for activities as well as, less varied learning methods. The implementation of recitations of the Koran at Madrasah Tsanawiyah Al Washliyah Pakam Village, Medang Deras District was held in the framework of introducing knowledge to students who lack mastery and as a trigger to deepen how to read the Koran properly and correctly. The recitation extracurricular at Madrasah Tsanawiyah Al Washliyah Desa Pakam was the idea of the vice head of the madrasa namely. This activity was formed with the aim that the students of Madrasah Tsanawiyah Al Washliyah Pakam Village can read the Koran properly and correctly.

Keywords : *Recitations of the Koran, the Art of Reading the Koran*

1. INTRODUCTION

The Koran is the word of Allah SWT which was revealed to the Prophet Muhammad SAW, through the angel Gabriel in a mutawatir using Arabic pronunciation and the meaning is clear, so that it becomes an argument for the apostles, becomes laws for humans, instructions and means to approach oneself and worship Allah by reading it.¹ Therefore, reading and understanding the Koran is an obligation for Muslims that should not be neglected in everyday life. The Koran is the holy book of Muslims which was revealed to the Prophet Muhammad SAW as a guide for mankind. The Qur'an provides guidance in matters of faith, shari'ah and morality by laying down the basic principles regarding these issues. So, studying the Koran is an obligation.² A Muslim is demanded not only to be able to read the Koran fluently, but also to be able to understand, live and practice its contents in the behavior of daily life. Understanding reading the Koran is an important requirement that must be mastered in studying and understanding the material of the verses of the Koran. Therefore, reading and understanding the Koran is an obligation for Muslims that should not be neglected in everyday life. The Qur'an is a lamp that lights the heart in penetrating the twists and turns of a long struggle. The Qur'an is a strong fortress of defense from the enchantment of Satan's

¹Hasyim Hasanah, Introduction to Islamic Studies, (Yogyakarta: Ombak 2, 2013), p. 30-31

²M. Quraish Shihab, Grounding the Koran: The Function and Role of Revelation in Community Life, (Bandung: Mizan, 2011), p. 37.

Mulianto, Rio Ari Waldani

temptations. The Qur'an is a talisman of salvation from misguidance in life.³ In formal educational institutions, extracurricular activities contain activities that generally provide a lot of material in the field of religion, even though they are local content. However, extracurricular activities serve to increase the interests and talents of students. Basically extracurricular activities in the world of madrasas are aimed at exploring and motivating students in certain fields. Therefore, extracurricular activities must be adapted to the hobbies and conditions of students. While extracurricular goals are to help and increase students' insight.

Referring to this verse in reading the Koran it is recommended to use songs or recitations. Recitations are activities of reading the Koran in a melodious or beautiful voice on a regular basis. So the Tilawatil extracurricular activity is an effort by the teacher or coach to provide intensive guidance and coaching to students in improving students' ability to read the Koran. Tilawatil extracurricular activities are one of the most effective and efficient ways to increase the potential and talents that are hidden within each individual. Students can practice directly the holy verses of the Koran in accordance with the recitation and tajwid songs. The word recitation is a masdar form of the origin of the word (تلا) which means it has the meaning تلا، تلى، تلاه which means following. The word recitation is a masdar form from تلا، تلاه، تلاه which means reading. In the large Indonesian dictionary, recitations mean reciting the verses of the Koran properly and beautifully. In general, the word recitation is familiar to all of us, both in everyday life and especially with regard to the Koran. The term recitation is also often used in Islamic competition events, especially in Indonesia, such as the Musabaqah (competition) Tilawatil Quran (MTQ). In practice, this term is limited to reading the Koran and then getting an assessment and that is what we often see when participating in the Musabaqah Tilawatil Quran (MTQ) competition.

Madrasah Tsanawiyah Al Washliyah Pakam Village, Medang Deras District is an educational institution that realizes the importance of students being able to read the Koran, in order to achieve the extracurricular goals that have been made. Considering that there are so many students at Madrasah Tsanawiyah Al Washliyah Pakam Village, Medang Deras District, especially those who have not been able to read the Koran properly and correctly, tilawatil extracurricular activities at Madrasah Tsanawiyah Al Washliyah Pakam Village, Medang Deras District have coaching activities every day for one week twice on Sundays. Monday and Wednesday. with the tutor of tilawatil extracurricular coaches. Based on the rationale above, the author feels interested in conducting research with the title Analysis of the Implementation of Quran Recitations for Al Washliyah Tsanawiyah Madrasah Students in Pakam Village, Medang Deras District, Batu Bara Regency. The goal to be achieved by the authors of this study is to find out the implementation of recitations of the Koran at Madrasah Tsanawiyah Al Washliyah, Pakam Village, Medang Deras District, Batu Bara Regency. To find out the art of reading the Koran for Madrasah Tsanawiyah Al Washliyah Madrasah Tsanawiyah Al Washliyah Village, Medang Deras District, Batu Bara District and to find out the supporting and inhibiting factors for the implementation of recitations of the Koran at Madrasah Tsanawiyah Al Washliyah Pakam Village, Medang Deras District, Batu Bara Regency. This research is expected to be useful in developing the knowledge that is being studied and to provide benefits to the organizers Madrasah Tsanawiyah Al Washliyah Pakam Village, Medang Deras District, both theoretically and practically. Theoretically, the results of this research are expected to enrich and develop the body of knowledge and education. Practically it is expected to develop Tilawatil extracurriculars as an effort to foster, strengthen and form students' ability to read the Koran.

³Karen Armstrong, The History of God: The Story of the Search for God by Jews, Christians and Muslims for 4,000 Years, Trans. Zaimul Am. (Bandung: Mizan, 2014), p. 201

2. LITERATURE REVIEW

2.1. Definition of recitations of the Koran

The word recitation of the Koran or Tilawatil Quran (تِلَاوَةُ الْقُرْآنِ) consists of two words in the composition of tarkib idhofi, namely recitations and the Koran. The word recitation comes from Arabic which means as written in the Al-Bisri dictionary, namely reading.⁴ So, the word recitation of the Koran means reading the Koran. But what is wanted from these words is not just an ordinary reading of the Koran.

Moh. Hikam Rofiqi, author of a book entitled *Antiq Rules of Tilawatil Quran*, says that:

“Reciting the Koran means reading the Koran, but what is meant here does not mean reading the Koran with original reading (without using the song method), but rather a recitation of the Koran using certain methods (tajwid, song or adab) so as to give rise to a beautiful reading that is pleasing to the eye. be heard. So Tilawatil Quran is more common in Indonesia, it is said to be the art of reading the Koran.”⁵

In other words, reciting the Koran is reciting the Koran using the song method so as to create a beautiful rhythm of the art of reading the Koran. Another term that has a similar meaning with recitations of the Koran is the art of reading the Koran. The art of reading the Koran is readings in tajwid which are beautified by the rhythm of the song.⁶ This will be easy to understand if someone who studies the art of reading the Koran has understood the theory of the art of singing or tausyeh well, and has understood the science of recitation and can read the Koran with tartil, all of which cannot be separated from breath, sound and song. Recitations according to terms as expressed by Ziad Khaled Moh al-Daghameen in his writings *Koran: Between The Horizons of Reading and Recitation*, which is quoted by Harun, states that recitations are following the instructions and rules of the scriptures. This means the necessity of continuous understanding of the meaning and the truths (haqaiq) in the heart. In contrast to recitations which are more devoted only to the Koran. According to Abdul Aziz reciting the Koran is reading the holy verses of the Koran properly and correctly (tartil, showing the letters and being careful about reciting them) usually begins from the letter of al Fatihah to the letter of an Naas.⁷ Recitations of the Quran are part of the most important worship prescribed by the prophet Muhammad and are the most sublime worship which is a special means of getting closer to Allah.

In the legal status of chanting the Koran, of course we cannot be separated from the legal foundations outlined by Rasulullah SAW, where he is the first key in determining whether it is permissible to recite the Koran or not.⁸ Reading the Koran properly is mandatory. After the reading is correct then beautifying the reading is one of the sunnats of reading the Koran. Because the Prophet praised the Koran with its beauty, his people competed to beautify the recitation of the Koran, especially in its sound and rhythm. In the Koran, it is not only reading the Koran that becomes worship and charity that gets rewards and mercy, but hearing the recitation of the Koran also gets rewards. Some scholars say that listening to someone who reads the Koran will have the same reward as someone who reads it. Listening to the recitation of the Koran properly, can comfort feelings of sadness, calm a restless soul and soften a hard heart, and bring guidance. That is what is meant by the grace of Allah SWT. Singing the verses of the Koran does not mean leaving the science of recitation, but the Koran song must be adapted to the rules or laws of reading the Koran contained in the science of tajwid, because the application of the Koran song will not be

⁴Adib Bisri and Munawir A. Fattah, *Dictionary (Indonesian-Arabic, Arabic-Indonesian) Al-Bisri*, (Surabaya: Progressive Library, 2010), p. 52

⁵Moh. Hikam Rofiqi, *ANTIQ (Tilawatil Qur'an Rules)*, (Kediri: Lirboyo Islamic Boarding School, 2011). p. 32.

⁶Khodijatus Sholihah, *Development of Quran Tilawatil and Qiro'ah Sab'ah*, (Jakarta: Pustaka Al-Husna, 2010). p. 7

⁷Abdul Aziz Abdur Rauf Al-Hafizh, *Guidelines for Dauroh Al-Qur'an* (Jakarta: Markaz Al-Qur'an, 2011). p. 11

⁸Ahmad Munir and Sudarsono, *Tajwid Science and the Art of Reading the Koran*, (Jakarta: Rineka Cipta, 2010). p. 9.

Mulianto, Rio Ari Waldani

exact, the most important thing is that the basics of the song are not lost. and in accordance with the rules of tajwid.

Both have different terms, but the essence is the same, namely reading the Koran with attention to recitation, voice, song, breath and so on. Furthermore, the meaning of recitation is not enough only that, but is interpreted as a reading that is spiritual in nature or a reading activity that is followed by a commitment and will to follow what is read with an attitude of reverence. So, it can be concluded that the meaning of reciting the Koran in terms of improving the reading of the Koran by paying attention to the rules of tajwid, fashahah, song, sound, and breath as well as understanding the contents of the contents of the Koran and implementing its legal provisions by fulfilling His commands and avoiding His prohibitions in order to bring closer yourself to God.

2.2. Understanding the Art of Reading the Koran

The art of reading the Koran or known as An-Naghom fil Quran means beautifying the sound of the tilawatil of the Koran. Meanwhile, Nagham's science is learning the ways/methods of humming/singing/beautifying the sound of the tilawatil of the Quran. The art of reading the Koran is an oral science, namely knowledge that is realized by reading or saying. For this reason, studying the art of reading the Koran Qori' and Qori'ah is required to know and master all aspects related to the art of reading the Koran.⁹ The sentence structure of Naghamul Quran which is recited with one breath consists of two words, namely Nagham and Koran. The word Nagham which means song (symphony) is in the context of music. That is why in the world of music you hear the term Anghaamul muusiq which means musical songs/musical symphony/musical intonation. These songs are expressed in the form of musical notation, both number notation and block notation. As for the word Naghamah, the muannats form of annaghamu, the plural is Annaghamaatu, which means song (tune, melody) in the context of beautifying the voice when reading the Koran.¹⁰ These songs are usually expressed in tausyikh, namely singing a number of verse sentences limited to the standard of the sound about the tone of a song like the one in this book. In the context of the songs of the Koran, it can be said that the person who recites the Koran is a person who understands what he sings, whether in the form of messages or impressions conveyed by those who sing it. Even in Arabic, the art of reading the Koran is often called recitations.

3. RESEARCH METHOD

3.1. Type of Research

This type of research is a type of qualitative research. Qualitative research is a type of research whose findings are not obtained through statistical procedures or other forms of calculation and aims to reveal phenomena holistically-contextually through collecting data from natural settings by utilizing the researcher himself as the key instrument.¹¹ The qualitative research method is a research method based on the philosophy of postpositivism, used to research on natural object conditions, (as opposed to experiments) where the researcher is the key instrument, sampling of data sources is carried out purposively and snowball, collection techniques are triangulation (combined). , data analysis is inductive/qualitative in nature, and the results of qualitative research emphasize meaning rather than generalization.¹² This research is a type of qualitative descriptive research. Descriptive research, which in general is qualitative research, aims to understand (understanding) the world of meaning symbolized in people's behavior according to the perspective

⁹Muhsin Salim, *Nagham Al-Quran Science* (Jakarta: Kebayoran Widya Ripta, 2014), p. 10

¹⁰Ibid. p. 15

¹¹Eko Sugiarto, *Compiling Qualitative Research: Thesis and Thesis*, (Yogyakarta: Suaka Media, 2015). p. 8.

¹²Sugiyono, *Quantitative, Qualitative, and R&D Educational Research Methods*. (Bandung: Alfabeta, 2011) p.

of the people themselves.¹³ And qualitative research is a method to get the truth and is classified as scientific research which is built on the basis of theories that develop from research and is controlled on an empirical basis.

3.2. Variable Operational Definition

In this study, you can focus on the problem first so that there is no expansion of the problem which will not be in accordance with the purpose of this research. So the researchers focused on researching,

1. Implementation

Implementation according to the Big Indonesian Dictionary is a process, method, act of carrying out a plan, decision and so on. Implementation is an action or implementation of a plan that has been prepared in detail, implementation is usually carried out after the plan is considered ready. Execution is the action or implementation of a plan that has been prepared in detail, implementation is usually carried out after the plan is considered ready. In simple terms implementation can be interpreted as application

2. Recitations of the Koran

Reciting the Koran is reading the holy verses of the Koran properly and correctly (tartil, showing the letters and being careful about pronouncing them) usually starting from sura al Fatihah to surah an Naas. In other words, reciting the Koran is reciting the Koran using the song method so as to create a beautiful rhythm of the art of reading the Koran.

3.3. Data Collection Techniques

To obtain correct and accurate data in this study, researchers used several techniques, including the following:

1. Observation (Observation). Observation is a person's ability to use his observations through the work of the five senses and assisted by other senses.¹⁴ In this observation technique, the researcher uses a type of participatory observation because the researcher is directly involved in the field. This observation was made by the researcher on the head of the Madrasah, the teacher who coaches recitations of the Koran. This technique is used to obtain data related to the implementation of recitations of the Koran and how the process of implementing recitations of the Koran takes place which includes how the tutor teacher conveys learning to students, how students respond to learning, what factors hinder learning.
2. Interview (Interview). Interview or interview is a method of collecting data by way of unilateral questioning and answering done in a systematic way and based on research objectives. Interview is a data collection technique that is carried out by holding questions and answers, either directly or indirectly.¹⁵ In this interview technique, the researcher uses a structured interview type. While the objects to be interviewed were the head of the madrasa, deputy head of the madrasa, mentor teachers and other possible sources that could provide information related to the implementation of recitations of the Koran in Madrasah Tsanawiyah Al Washliyah Pakam Village.
3. Documentation. Documentation technique is one of the data collection techniques to collect evidence or information about a matter. This documentation technique is used to obtain data in the form of documents and archives in Madrasah Tsanawiyah Al Washliyah Pakam Village, Medang Deras District, which includes data on the state of the madrasa, the number of teachers and number of students, including other records and written data

¹³Agus Salim, *Social Research Theory & Paradigm* (Yogyakarta: Tiara Wacana, 2016), p. 14

¹⁴Burhan Bungin, *Social Research Methodology*, (Surabaya: Airlangga University Press, 2011). hlm. 129.

¹⁵Mohammad Ali, *Educational Research Strategy*, (Bandung: Angkasa, 2010), p. 64

Mulianto, Rio Ari Waldani

regarding the condition of the Madrasah Tsanawiyah Al Washliyah, Pakam Village, Medang Deras District.

3.4. Data analysis techniques

Data analysis is a way to make the data understandable, so that the resulting findings can be communicated to others. The analysis was carried out while still in the field, and after the data was collected.¹⁶Data analysis used in this research is non-statistical analysis, namely using qualitative descriptive analysis. Data analysis used is not in the form of numbers but in the form of reports and descriptive descriptions. Data analysis techniques were obtained systematically and objectively through observation, interviews and documentation. The data will then be processed and analyzed according to the characteristics of qualitative research, namely inductively. Inductive means a method that departs from specific facts or events and then draws conclusions in a more general sense.¹⁷The descriptive analysis used in this study consists of several stages including:

1. Data reduction. Reducing data can mean summarizing, choosing the main things, focusing on the important things, looking for themes and patterns.¹⁸After the research data obtained in the field was collected, the data reduction process was carried out by separating the records between the data that matched and those that did not. The data that the researchers chose were data collected through the observation method, interview method and documentation method. All of these data were selected according to the research problem that the researcher analyzed.
2. Data Presentation. The next step after data reduction is displaying the data. Presentation of data is a way of assembling data in an organization that makes it easy to make conclusions or proposed actions.¹⁹So through this presentation, the data is organized, arranged in a relationship pattern, so that it will be easier to understand. The data that researchers present comes from data that has been collected. Furthermore, the data is selected according to the research problem, then the data is presented (data presentation). The data presented is data that has been through selection. In this study, the data is in the form of information on recitation extracurricular activities Madrasah Tsanawiyah Al Washliyah, Pakam Village, Medang Deras District.
3. Data verification. Researchers verify by explaining the conclusions of observation data, interviews and documentation that has been presented regarding the implementation of extracurricular activities. Data verification aims to clarify research data so that conclusions can be drawn. The conclusion of qualitative research is a new finding that has never existed before. Findings can be in the form of a description or description of an object that was not clear before but becomes clear.

4. RESULTS AND DISCUSSION

4.1. Research Results

Activities or activities related to Al-Qur'an recitation extracurricular activities can run well when there is good cooperation and communication carried out by several parties, including teachers supervising extracurricular activities of Al-Quran recitations themselves and students who take part in extracurricular recitations of the Al-Quran. the implementation of extracurricular recitations of the Koran at Madrasah Tsanawiyah Al Washliyah Pakam Village, Medang Deras District, was held in the context of introducing knowledge to students who lack mastery and as a trigger to deepen how to read the Koran properly and correctly. According to Mr. Ismail MZ,

¹⁶Ibid. p. 66

¹⁷Sugiyono, Understanding Qualitative Research: Equipped with Sample Proposals and Research Reports, (Bandung: Alfabeta, 2015), p. 92

¹⁸Ibid. p. 99.

¹⁹Mohammad Ali, Educational Research Strategy, p. 127.

M.Sc., who is the Head of the Madrasah at Madrasah Tsanawiyah Al Washliyah Desa Pakam, "This extracurricular recitation of the Koran has been held since 2018, but students participating in extracurricular recitations are very few."²⁰ This is in accordance with the statement from Mr. Mahmud Chaidir, he is the deputy head of the Madrasah and is also a teacher in the subject of the Koran and Hadith. According to Mr. Mahmud Chaidir, "Since the establishment of the activity extracurricular recitations at Madrasah Tsanawiyah Al Washliyah Pakam Village, the students seemed less interested. It seems that at least students are willing to participate in this activity. With the lack of students participating, I really regret that I intend to make the recitation extracurricular into an intracurricular, so that all students of Madrasah Tsanawiyah Al Washliyah Desa Pakam are obliged to do it."²¹

From the results of the interview above, it can be seen that since the formation of recitation extracurricular activities at Madrasah Tsanawiyah Al Washliyah Pakam Village, students are still not enthusiastic about participating in these activities, but after running for several years, more and more students are participating in these activities. Extracurricular recitations of the Koran at Madrasah Tsanawiyah Al Washliyah Pakam Village were the brainchild of the deputy head of the madrasa, namely Mr. Mahmud Chaidir. This activity was formed aiming at students Madrasah Tsanawiyah Al Washliyah Pakam Village can read the Koran properly and correctly. This is in accordance with the results of an interview with one of the supervisors for extracurricular activities reciting the Koran at Madrasah Tsanawiyah Al Washliyah, Pakam Village, Mr. Bahrum, S.Pd.I. He is one of the teachers who teaches Arabic at Madrasah Tsanawiyah Al Washliyah Pakam Village. According to Mr. Bahrum, S.Pd.I. "The extracurricular activity of reciting the Koran held by Madrasah Tsanawiyah Al Washliyah Desa Pakam was the idea of the deputy head of the Madrasah."²²

Besides order students Madrasah Tsanawiyah Al Washliyah Pakam Village can read the Koran properly and correctly, this recitation extracurricular activity is to train students to read the Koran in accordance with the makhorijul letters and in accordance with the rules of tajwid science. This is in accordance with the statement from Mr. Ismail MZ, M.Sc. He said that, "The Koran recitation extracurricular activity was formed to train students to be able to read the Koran in accordance with good and correct tajwid rules and in accordance with the makhorijul letters. In addition to guiding students so they can memorize several short letters, selected verses and daily prayers."²³ Based on the results of interviews with the head of the Madrasah, it can be seen that extracurricular activities reciting the Koran were formed not only to train students of Madrasah Tsanawiyah Al Washliyah Pakam Village to read the Koran in accordance with good and correct tajwid rules and in accordance with the makhorijul letters, but also to train students to memorize some short letters, selected verses and daily prayers so that they are able to recite prayers properly and get used to living in an Islamic atmosphere. In line with efforts to increase success in learning, it is necessary to improve a system or appropriate coaching strategy. These efforts must be in accordance with the goals to be achieved, so that they are not in vain, if the teaching and learning strategy will work well and will be able to achieve the goals that have been formulated. Therefore in extracurricular activities Recitations at Madrasah Tsanawiyah Al Washliyah Desa Pakam are felt to be very important theoretically and practically, so they must directly apply a strategic approach to teaching and learning that emphasizes the existence of both teacher and student elements.

Extracurricular implementation Recitations of the Koran at Madrasah Tsanawiyah Al Washliyah Desa Pakam place more emphasis on theoretical and practical elements, this is conformity in fostering the art of reading the Koran, meaning that it is appropriate if it is implemented or applied to the field of reading the Koran, that is, it will always apply and develop these strategies in order to further improve student learning in an overall way. optimal. According

²⁰ Interview results with the Head of Madrasah, September 1, 2021

²¹ Results of Interview with Deputy Head of Madrasah, September 1, 2021

²² Results of Interview with Mr. Bahrum, S.Pd.I., September 6, 2021

²³ Interview results with the Head of Madrasah, September 1, 2021

Mulianto, Rio Ari Waldani

to the Head of Madrasah, "in recitation extracurricular activities at Madrasah Tsanawiyah Al Washliyah Pakam Village, the coach teacher uses various methods that are adapted to teaching the art of reading the Koran. Besides that, using learning models makes it easier to implement. These efforts cannot be separated from the existence of teachers using appropriate, effective and efficient coaching strategies.²⁴ In the implementation of reciting the Koran, of course, has an impact, from the beginning students who cannot read the Koran become able to read the Koran fluently, can use recitation and improve the recitation of these verses. This is in accordance with the statement from the Head of Madrasah Mr. Ismail MZ, M.Sc., He said, "This extracurricular recitation of the Koran certainly has a very good impact on students, one of which is so that students read the Koran, read the Koran with good tajwid, can recite, if Qori can, he can take it anywhere. And also initially students who do not know the laws of tajwid after participating in extracurricular recitations can find out and also read the Koran using songs. Apart from that, it can make me diligent in reading the Koran, and can teach with other people."²⁵

The statement from the head of the madrasa was reinforced by the opinion of the extracurricular supervisor teacher recitations. According to Mr. Bahrum, S.Pd.I, "Students who take part in recitation extracurricular activities usually do not have the courage and shyness to make a sound at the beginning, so what I teach is difficult to accept, but by often learning the art of reading the Koran, students can become bolder and not shy anymore in making their voices, and train students to be more confident, even though their voices are not good, and also be able to read the Koran better and fluently and in accordance with the knowledge of tajwid, and be able to distinguish the laws tajwid law, and hopefully become a qori."²⁶ Based on the results of the interview above, it can be seen that the implementation of extracurricular activities Quran recitations at Madrasah Tsanawiyah Al Washliyah Pakam Village are not only for the sole purpose of being able to become a qori, but to accustom students to reading the Koran, to be able to know the correct reading, and so that in reading the Koran they can know the laws according to the rules of tajwid. Then you can also read the Koran in a beautiful or melodious voice, which is commonly called the recitations of the Koran. With the aim that the recitations (recitations) have an influence on readers and listeners in understanding the meanings of the Koran, so that they are able to grasp the secrets of its miracles with complete solemnity and humility, and the pronunciation of its lafadz is good and correct (tartil).

4.2. Discussion

After reviewing and studying extracurricular activities Recitations at Madrasah Tsanawiyah Al Washliyah Pakam Village show that the number of students participating in recitation extracurricular activities is still relatively small. This was clarified by the principal of the madrasa who stated that very few students took part in extracurricular recitations. The reasons given by students varied. However, the most frequently cited reason is fatigue, and various other reasons. So that the madrasa really regrets because learning to read the Koran is very important for students in the future. The learning method is also important because of the fact that the material delivered is impossible to learn efficiently. The absence of effective learning methods will hinder or waste time and educational efforts. The availability of learning methods is very important for monitoring and controlling learning activities in general. In fact, the availability of appropriate learning methods is the main obstacle in learning activities, apart from study time.

²⁴ Interview results with the Head of Madrasah, September 1, 2021

²⁵ Interview results with the Head of Madrasah, September 1, 2021

²⁶ Results of Interview with Mr. Bahrum, S.Pd.I., September 6, 2021

5. CONCLUSION

From the results of data analysis and research findings it can be concluded that related to the analysis of the implementation of reciting the Koran for Madrasah Tsanawiyah Al Washliyah Pakam Village, Medang Deras District, Batu Bara Regency, namely; The implementation of extracurricular recitations of the Koran at Madrasah Tsanawiyah Al Washliyah, Pakam Village, Medang Deras District, was held in the context of introducing knowledge to students who lack mastery and as a trigger to learn how to read the Koran properly and correctly. The extracurricular recitation of the Koran at Madrasah Tsanawiyah Al Washliyah Pakam Village was the idea of the vice head of the madrasa, namely. This activity was formed with the aim that the students of Madrasah Tsanawiyah Al Washliyah Pakam Village can read the Koran properly and correctly. Recitations of the Koran at Madrasah Tsanawiyah Al Washliyah Desa Pakam place more emphasis on theoretical and practical elements, this is conformity in fostering the art of reading the Koran, meaning that it is appropriate if it is implemented or applied to the field of reading the Koran, that is, it will always implement and develop these strategies in order to further improve student learning in an overall way. optimal. There are inhibiting factors, namely low student motivation, less gifted student problems, false sound problems, lack of activity time and less varied learning methods. While the supporting factors for the implementation of Al-Washliyah Madrasah Al Washliyah Islamic recitation activities are having teaching teachers who are qualified in their fields, the availability of infrastructure and the support of various parties. Based on the findings and conclusions of this study, the researcher provides suggestions, namely for teaching material or materials, it must be clearly structured and there are targets set. So that if an addition and material development is needed it will be clearer. The teacher's attention should be increased in extracurricular activities reciting the Koran, because many students are faced with it. There should be a renewal of learning methods or strategies for students in the class, so students don't feel bored when participating in recitation extracurricular activities. Attention from the Madrasah and parents must be increased.

REFERENCES

- Ali, Mohammed. 2010. Educational Research Strategy, Bandung: Space.
- Armstrong, Karen. 2014. The History of God: The Story of the Search for God by Jews, Christians and Muslims for 4,000 Years, Trans. Zaimul Am. Bandung: Mizan.
- Al-Hafiz, Abdul Aziz Abdur Rauf. 2011. Guidelines for Dauroh Al-Qur'an, Jakarta: Markaz Al-Qur'an.
- Bahreish, Abdullah Salim. 2011. Tarjamah Koran Al-Hakim, Surabaya: Friends of Science.
- Bisri, Adib and Munawir A. Fattah, 2010. Dictionary (Indonesian-Arabic, Arabic-Indonesian) Al-Bisri, Surabaya: Progressive Library.
- Dude, Burhan. 2011. Social Research Methodology, Surabaya: Airlangga University Press.
- _. 2015. Quantitative Research Methodology of Communication, Economics, and Public Policy of Other Social Sciences, Jakarta: Kencana.
- Dessy, Anwar. 2012. Complete Indonesian Dictionary, Surabaya: Amelia.
- Ministry of Religion of the Republic of Indonesia, Al-Qur'an and Its Translation, Semarang, Adi Graphic, 2014.

ANALYSIS OF THE IMPLEMENTATION OF QURAN RECITATIONS FOR MADRASAH STUDENTS TSANAWIYAH AL WASHLIYAH PAKAM VILLAGE MEDANG DERAS DISTRICT BATU BARA REGENCY

Mulianto, Rio Ari Waldani

- Munir, Ahmad and Sudarsono. 2010. *The Science of Tajweed and the Art of Reading the Koran*, Jakarta: Rineka Cipta.
- Mulyana, Rohmat. 2014. *Articulating Value Education*, Bandung: Alfabet.
- Mappiare AT, Andi. 2016. *Dictionary of Counseling and Therapy Terms*, Jakarta: Raja Grafindo Persada.
- Guidelines for the Tilawatil Qur'an Development Institute. 2010. Jakarta: National Level Qur'an Tilawatil Development Institute.
- Rofiqi, Moh. Hikam, 2011. *ANTIQU (Tilawatil Qur'an Rules)*, Kediri: Lirboyo Islamic Boarding School.
- Tebintinggi Deli Islamic High School, *Thesis Handbook*, Tebing Tinggi, 2021.
- Shihab, M. Quraish, 2011. *Grounding the Koran: The Function and Role of Revelation in Community Life*, Bandung: Mizan.
- Suryasubroto. 2019. *Teaching and Learning Process in Schools*, (Jakarta: Rineka Cipta.
- Sholihah, Khodijatus. 2010. *The Development of Tilawatil Quran and Qiro'ah Sab'ah*, Jakarta: Al-Husna Library.
- Salim, Mohsin. 2014. *Naghah Al-Qur`an Science*, Jakarta: Kebayoran Widya Ripta.
- Sugiarso, Eco. 2015. *Compiling Qualitative Research: Thesis and Thesis*, Yogyakarta: Media Suaka.
- Sugiyono. 2011. *Educational Research Methods Quantitative, Qualitative, and R&D Approaches*. Bandung: Alfabet.
- _2015 *Understanding Qualitative Research: Equipped with Sample Proposals and Research Reports*, Bandung: Alfabeta.
- Sarwono, Jonathan. 2017. *Research Data Analysis Using SPSS* (Yogyakarta: Andi Offset.
- Subyantoro. 2010. *Implementation of Religious Education*, Semarang: Semarang Religious Research and Development Center.
- Usman, Moh. Uzer and Lilis Setyowati, 2013. *Efforts to Optimize Teaching and Learning Activities*, Bandung: Rosdakarya Youth.