

The Tajweed Competencies of TPQ Teachers and Their Influence on BTQ Learning Outcomes

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Submission date: 21-Jan-2023 03:50AM (UTC-0600)

Submission ID: 1996517660

File name: 20._S2_2021_Ta_lim.pdf (466.69K)

Word count: 5889

Character count: 30543



AL-TA'LIM JOURNAL, 28 (3), 2021, (273-282)

(Print ISSN 1410-7546 Online ISSN 2355-7893)

Available online at <http://journal.tarbiyahainib.ac.id/index.php/attalim>

The *Tajweed* Competencies of TPQ Teachers and Their Influence on BTQ Learning Outcomes

Received: 26th March 2021; Revised: 02nd July 2021; Accepted: 30th November 2021

Permalink/DOI: <http://dx.doi.org/10.15548/jt.v28i3.691>

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Abstract: This study was motivated by the importance of *Tajweed* to be mastered by a Muslim in learning and reciting the Qur'an, especially for TPQ teachers. However, based on certification test results, the *Tajweed* competencies of TPQ teachers were very diverse. Based on this reality, researchers had the interest to conduct an in-depth study on *Tajweed* competencies of TPQ teachers and their influence on BTQ learning outcomes. This study aimed to find out *Tajweed* competencies of TPQ teachers and their influence on BTQ learning outcomes in TPQ. This study used qualitative and quantitative approaches (mixed methods). The study was conducted on 7 TPQ teachers and heads as well as 20 TPQ students in Lamposi Tigo Nagari Sub-District Payakumbuh City West Sumatra. Data were collected through interviews, observation, documentation study, and written tests. Data were analyzed using qualitative analysis, namely data reduction, data display, and conclusion drawing, as well as quantitative analysis on BTQ learning outcomes in TPQ using Microsoft Excel 2007. Based on the results, firstly, practically, all TPQ teachers in Latina Payakumbuh City mastered the *Tajweed*, but theoretically, not all TPQ teachers understood certain terms and rules. Second, BTQ learning activities were not evaluated in a clear and measurable manner. Third, BTQ learning outcomes showed the insignificant influence of the *Tajweed* competencies on BTQ learning outcomes. The *Tajweed* competencies of TPQ teachers only had a 19.38% influence on BTQ learning outcomes, while the remaining 80.62% was influenced by other factors.

Keywords: BTQ Learning; *tajweed*; TPQ teachers.

How to Cite: Sartika, F., Ritonga, M., & Desyanti, D. (2021). The *Tajweed* Competencies of TPQ Teachers and Their Influence on BTQ Learning Outcomes. *Al-Ta'lim Journal*, 28(3). doi:<https://doi.org/10.15548/jt.v28i3.691>

INTRODUCTION

BTQ learning quality is largely determined by teacher competencies in guiding or teaching. Competence is a set of knowledge, attitudes, and behavior. This is lived out and controlled in carrying out professional roles and duties (Nurjanah & Sofiwati, 2019). Usually, the Qur'an learning or BTQ learning is carried out in Taman Pendidikan al-Qur'an (TPQ) or Madrasah Diniyah Takmiliah Awaliyah (MDTA).

According to Chairani Idris and Tasyrifin Kariim, Taman Pendidikan al-Qur'an is an Islamic education and teaching institution outside schools or also known as an educational institution for children to be able to recite the Qur'an properly and correctly according to *Tajweed* rules (Supriyadi & Julia, 2019). In TPQ, learning is more focused on how to recite the Qur'an properly and correctly according to the *Tajweed* and write the Arabic alphabet well (Rahayu et al., 2020). Whereas in MDTA,

learning uses a special curriculum as a guideline and standard reference (Sartika & Ritonga, 2020), so that it is not only BTQ, but also fiqh, faith, morals, al-Qur'an, hadith, and others.

Teachers in TPQ or MDTA must be able to teach religion well and are highly demanded to recite the Qur'an properly and correctly according to *Tajweed*. *Tajweed* is the main science or the main asset to recite the Qur'an. According to Abdul Aziz Abdul Rauf Al-Hafizh, *Tajweed* is defined as emitting each letter of emission points with *Haq* and *mustahaq* (Rauf, 2017). *Haq* is the original articulation manner and is always attached to the letters such as *isti'la*, *istifal*, *jahr*, *syiddah*, *rikhwah*, and others. While *mustahaq* is an articulation manner appearing occasionally, such as *tafkhim*, *tarqiq*, *ikhfa'*, *izhar*, *idgham*, *iqlab*, and others.

Reciting the Qur'an with *Tajweed* is mandatory for each individual as explained by Imam Ibnu Jazari that "Reciting the Qur'an with *Tajweed* is fard. Whoever recites the Qur'an without *Tajweed* is sinful, because, with *Tajweed*, Allah sent down the al-Qur'an and with *Tajweed* also the al-Qur'an up from Allah to humans" (Rauf, 2017). Meanwhile, studying *Tajweed* is fard al-kifayah. TPQ teachers have a demand to master the *Tajweed* in theory and practice because what is taught in TPQ will affect the Qur'an recitation quality. However, based on certification test results, the *Tajweed* competencies of TPQ teachers were very diverse, especially in Payakumbuh City, West Sumatra. The certification test results were obtained from written and oral tests on *Tajweed* in theory and practice. Therefore, in this article, researchers conducted a study on the *Tajweed* competencies of TPQ teachers and their influence on BTQ learning outcomes on TPQ. This study aimed to find out the *Tajweed* competencies of TPQ teachers in Latina and

their influence on BTQ learning outcomes in TPQ.

METHOD

This study used mixed methods, which are dominated by a qualitative approach. Quantitative analysis was used to strengthen qualitative data, so that study data would be easier to conclude. The study was conducted on teachers and TPQ students in Lamposi Tigo Nagari Sub-District Payakumbuh City, West Sumatra. 4 TPQs were the study objects with 5 teachers and heads as well as 20 TPQ students. The main source of data were teachers and students at TPQ and supplemented with secondary sources of relevant references to the study. Teachers and Heads of TPQ are used as sources because they are considered able to provide detailed information related to the data needed.

Data is collected using four ways: first, interviews, this technique is done to get data from the head of TPQ and The Teacher who is at the research site, the type of interview used is an unstructured interview. Secondly, observations are used to obtain data at the research site in accordance with existing reality. Third, documentation studies, this technique is intended to obtain data related to the documents of certified TPQ teachers as well as their ability in tajwid. The fourth written test, the test is conducted to obtain data related to the ability of learners in tajweed. Researchers carried out data reduction, data display (Helaluddin & Wijaya, 2019), classification, statistical tests, and drawing conclusions. To ensure the data validity, researchers carried out verification to informants and compared the information from each informant and explained with the theory in the book or reading source.

RESULT AND DISCUSSION

Tajweed Competencies of TPQ teachers

Table 1. Result of research

Competencies	Results
Tajweed competencies for teachers	Teachers are knowledgeable about <i>Tajweed</i> practically and theoretically
Definition of <i>Tajweed</i>	Teachers understand the definition of <i>Tajweed</i>
Ruling on <i>Tajweed</i> learning	Teachers know ruling on <i>Tajweed</i> learning
Emission points (<i>Makhaarijul huruf</i>)	All teachers understand emission points practically, but not theoretically
Manner of articulation (<i>Shifatul</i> letters)	All teachers understand the manner of articulation practically, but not theoretically
<i>Ghunnah musyaddadah</i>	Teachers understand <i>ghunnah musyaddadah</i> practically and theoretically
<i>Qalqalah</i>	Teachers understand <i>qalqalah</i> practically and theoretically
<i>Nun sukun</i> or <i>tanwin</i>	Teachers understand the <i>nun sukun</i> or <i>tanwin</i> practically and theoretically
<i>Mim sukun</i>	All teachers understand <i>mim sukun</i> practically, but not theoretically
<i>Tafkhim</i> and <i>tarqiq</i>	Teachers are able to read letters in the manner of articulation practically, but not theoretically
<i>Madd</i> and <i>qashar</i>	Teachers are able to read according to <i>madd</i> and <i>qashar</i> practically, but not theoretically
Fawatihussuwar	Some teachers are able to read <i>fawatihussuwar</i> , but some are not
Waqf	Teachers know the <i>waqf</i> in the Qur'an
Gharib	Some teachers are able to read <i>gharib al-Qur'an</i> , but some are not
History of <i>Tajweed</i>	Some TPQ teachers know the history of <i>Tajweed</i> , but some do not

Teachers are the driving force in implementing the curriculum into learning activities so that teachers must have professional personal abilities and social skills in order to achieve educational goals namely educating the next generation (Fauzan, 2015). Especially in learning the Qur'an which will be a reward for the hereafter (Suryani et al., 2016), it is very necessary to have good skills in reciting it before understanding its meaning (Nurlaili et al., 2020).

TPQ teachers are devoted to guiding students in learning the Qur'an at informal educational institutions, namely Taman Pendidikan al-Qur'an or the like. In teaching the Qur'an, apart from the ability to teach and read words from Arabic letters, teachers must have the ability to recite properly and correctly according to *Tajweed*, because reciting the Qur'an with *Tajweed* is an obligation for every Muslim. Saragih et al mentioned that reciting the Qur'an cannot be done carelessly because there is a need for special knowledge namely *Tajweed* (Saragih

et al., 2020). So, *Tajweed* becomes a basic science and must be owned by teachers to be taught to students.

As stated by heads of TPQ in Latina, *Tajweed* is very important for every TPQ teacher, because *Tajweed* is the main asset in reciting the Qur'an, especially for teaching. Fluency in reciting the Qur'an will be a role model for students. *Tajweed* competencies of TPQ teachers will be seen in *Tajweed* competencies of students. According to Tasdiq and Anjani, TPQ teachers are an important factor in determining the success of learning to recite the Qur'an in TPQ (Tasdiq & Anjani, 2019). *Tajweed* competencies of TPQ teachers in Latina were quite diverse because they have different educational backgrounds and long study periods that have led to forgetting some terms for *Tajweed* theory. However, in general, all TPQ teachers understand *Tajweed* in reciting the Qur'an. Because they also learned from their teachers in the past by listening. This is where the importance of teachers in mastering *Tajweed* to recite the Qur'an, if the first teachers make

mistakes in reading, the students will be wrong, and if other teachers don't want to, then in the next decade these students will also teach the same things to students. others, and so on.

Quranic teachers are like an unbroken chain, each generation will learn from the generations above it, so mastering *Tajweed* is not a trivial thing that can be ignored. Likewise, its rewards and blessings for being a link in the chain of worship forever. So that wrong and right in reciting the Qur'an is closely related to reward and sin.

In Latina, several TPQ teachers had been certified by Payakumbuh City Government, each level of certification is in accordance with *Tajweed* competencies, especially theoretically. This is natural, because, in the certification test, teachers answered approximately 75% of theoretical questions, while the rest were questions on the implementation of learning and religious fiqh.

Considering that teacher competencies are different, the heads of TPQ need to evaluate teacher competencies periodically. Several TPQs do an evaluation before giving certificates to teachers. Some TPQ evaluated every two months, but most of them did the evaluation while teaching, in the sense that when they heard something was wrong while teaching, the heads of TPQ immediately corrected or waited until they finished teaching. Evaluation is done by telling the right way, but it has not provided special training for teachers, due to various obstacles. However, every TPQ head wants intense tahsin training for TPQ teachers. This is in line with a statement by Azis on professionalism TPQ teachers that heads of TPQ must provide opportunities for TPQ teachers to take part in training and upgrading or appropriate space in order to improve their abilities (Azis, 2015).

In understanding the meaning of *Tajweed*, all teachers certainly understand that *Tajweed* is a science to learn how to recite the Qur'an properly and correctly or improve the recitation of the Qur'an. Likewise the opinion

expressed by Ishaq and Nawawi in their study that *Tajweed* is a supporting tool for reciting the Qur'an and *Tajweed* is also the main science for understanding the Qur'an (Ishaq & Nawawi, 2017). However, there were some mistakes by TPQ teachers in Latina in understanding the rules of learning *Tajweed*. In various references, it is found that scholars agree that studying *Tajweed* is *fard al-kifayah*, and recite the Qur'an with *Tajweed* is *fard al-ayn* (Nurzanah et al., 2019).

According to Imam Al-Jazari, studying *Tajweed* theoretically and practically is obligatory for every Muslim and Muslimah to recite the Qur'an, so whoever does not recite the Qur'an with *Tajweed* will sin. According to Abdullah Yusuf, *Tajweed* in shari'ah is equivalent to prayer and other compulsory worship in Islam. Rasulullah was taught *Tajweed* directly by the angel Jibril a.s during the reciting of the Qur'an, then the companions learned it from the Prophet as part of the sunnah every day. According to Nasallah, reciting the Qur'an with *Tajweed* is an obligation of each individual or *fard al-ayn* for every Muslim. However, teaching *Tajweed* to others is *fard al-kifayah* (Nasallah, 2016).

Meanwhile, the six teachers who were asked about the rules of learning *Tajweed*, 5 of them answered obligatory, it means *fard al-ayn*. It is because they think that the rules of learning by practicing are the same, namely *fard al-ayn*. Although it is not very influential, because what is important to understand is that recite the Qur'an with *Tajweed* is mandatory, but in introducing *Tajweed* to students that needs to be corrected, so that students are not confused about what TPQ teachers conveyed and what they know from elsewhere later.

In the *Tajweed*, the first important thing to know is makharijul letters or the places where the hijaiyah sounds come out. Generally, the emission points (*makharij al-letters*) are divided into five such as: *al-jauf*, *al-halq*, *asy-shafatain*, and *al-khaisyum*. Letters, so that it is clear that there is a difference between one letter and another, even though there are similarities, but there

will be clear differences in each of them. The position of the places where the letters *hijaiyah* sounds are 17 places according to many opinions of the Islamic scholar that are included in 5 speech tools. Likewise according to Imam al-Jazari in the book *al-Muqaddimah* "There are 17 places for the emission points, whoever obtains knowledge will be like a number" (Nasallah, 2016).

In this case, theoretically, some of the TPQ teachers in Latina have mastered it, but some have not memorized the terms. However, everyone can practice according to their recitation. It is because in generally these teachers are better at practicing than in theory. Likewise with the theoretical mastery of the manner of articulation. The nature of letters is often overlooked in studying *Tajweed* at the TPQ, because it is considered to be numerous, difficult to memorize, and is rarely taught in places of Koran study or in religious lessons in schools and madrasas, usually it is taught by reciters or *ustadz* who master *tahsin*, and also those in educational institutions where learning contains special lessons for this *tahsin*.

In his study article, Supriyadi and Julia, also said that most Muslims experience difficulty memorizing the terms of *Tajweed* and some parts of this theoretical *Tajweed*, some know a little *Tajweed* but have difficulty when asked to explain in recite the Qur'an (Supriyadi & Julia, 2019). Because the terms that must be understood in *Tajweed* are not insignificant, but as TPQ teachers, they should always try to understand them slowly and directly teach them to students when they have memorized them, so that the reading of each term is more repetitive, and it will help to remember.

In recite the Qur'an, it is not only the *makhraj* and nature of each letter that must be recognized, but also many reading rules for each word or sentence. For example, when letters *mim* and *nun* are in a *tasydid* state, the reading is obliged to be read hum or held for 2 *harakat*, this is what is called obligatory *ghunnah* or *ghunnah musyaddadah* (Taib et al., 2020). As for the TPQ teachers in Latina in mastering this is correct in practice, but

partly still don't know or forget the terms that must be conveyed to students. Because they are accustomed to only correcting students by hinting for buzzing, without telling students what the names for *mim* and *nun tasydid* are read by the drone.

Then the reading rules that must be reflected sound when meeting certain letters that are in a state of breadfruit or adjunct, which are called *qalqalah*. As for mastering this *qalqalah*, all teachers master it and know the meaning as well as the letters. Because the term *qalqalah* is indeed a familiar term to hear when reading or studying the Qur'an recitation from the start. Even though a teacher of reciting the Koran does not know the proper terms for other *Tajweed*, the term *qalqalah* will be known. Because it is different from others, that is, it reflects the sound of the reading when the letters *qalqalah* are in a breadfruit state or because of *waqf*, either when it is in the middle of a sentence, or at the end of a sentence.

According to Ismail et al., *Qalqalah* means moving or vibrating, or completely defined as a strong and clear additional sound (reflection) when the letters *qalqalah* reunite after being pressed on the emission points (*makharij al-letters*) (Ismail et al., 2014). There are 5 letters of *qalqalah*, namely ط, ق, ب, ج, and د. In *Tajweed*, *qalqalah* is divided into two, namely *qalqalah shughra* with light reflections and *qalqalah kubra* or strong reflections.

Another familiar term that is also an important part of *Tajweed* is the rules of *nun sukun* or *tanwin*. There are four laws: *izhar*, *iqlab*, *idgham*, and *ikhfa'* (Sartika & Ritonga, 2020). Some say five, because *idgham* is divided into two, namely *idgham bighunnah* (read with a hum) and *idgham bilaghunnah* (read without a hum) (Zurayyah et al., 2020). In this case all teachers also understand it, because these rules are found in abundance in every verse. However, different from the mastery of the rules of *mim sukun*, there are still some TPQ teachers who do not correctly understand the rules of reading the reading of *sukun*. In reading, there is still something slightly wrong. This often happens when *mim*

sukun meets letters *izhar syafawi*, which are not read as buzzing becomes buzzing because they are considered buzzing, without knowing which part of the rules the reading belongs to. For example, mistakes often occur when *mim* breadfruit meets letters *fa*. Likewise with the term in the rules of the breadfruit *mim* which is difficult to distinguish for some people.

In recite the Qur'an, it must be clear the difference between the pronunciation of the letters that are read in bold or thin. In *Tajweed* it is called *tafkhim* and *tarqiq*. The letters that have a characteristic with the reading of *tafkhim* and *tarqiq* are *ra*, *kha*, *lam jalalah*. However, in certain situations or places letters *ra* may be read in both versions, which is termed *jawazul wajhain*. In general, TPQ teachers only know two kinds, namely *tafkhim* and *tarqiq*, while the third form of letters *ra* is rarely known if they do not study *Tajweed* specifically in formal Islamic education institutions or quranic institutions. So that only a small number of people know this, and of course in practice too.

Another thing that a Muslim cannot ignore in the recite of the Qur'an is the reading that is read both long and short, in *Tajweed* the terms *madd* and *qashar*. Although in practice it is not really necessary to know the term, but for a TPQ teacher who teaches recite the Qur'an, of course, they must master it as a whole, in order to be able to distinguish similar and precise terms in reading practice and teach them to students in TPQ correctly. Extending the reading certainly cannot be at will by the reader, it must be in accordance with clear instructions and the right size according to the instructions in the recitation.

In reading letters *fawatih al-suwar*, teachers have read the names of the letters, but the length of the sound in reading them is still wrong, and some letters are still not correct. Like reading letters *shad* which should end with *qalqalah kubra*. It is not just being *waqf*, but it must be reflected by chanting letters *dal* at the end.

When you want to stop reading, of course, you must stop at the right word or at

the existing reading stop signs. Stopping here with the intention of continuing the reading to the next sentence or verse, this is what is called *waqf*. Likewise, repeating the recitation must be started at the beginning of the right sentence, so as not to be confused in understanding the meaning of the verse. *Waqf* and *ibtida'* are very influential on the meaning of the verse, so it is very important for TPQ teachers to understand correctly the signs of *waqf* contained in the al-Qur'an and also where to start reciting again to continue to the next verses. It was found in the field that TPQ teachers already know the signs of *waqf*, it's just that there are still some who don't know the meaning of certain signs, this is because they haven't mastered *Tajweed* theoretically, so the meaning of a sign is not yet known.

One sign of *waqf* that is neglected by some teachers is *saktah*. Because *saktah* is also included in *gharib* reading. In some references or in the books of *tahsin* and *Tajweed saktah*, it is included in the signs of *waqf* (Aqel & Zaitoun, 2015). However, some also do not include *saktah* in the realm of *waqf* signs, only as *gharib* readings. Likewise, by repeating or starting a reading, or starting again after stopping, *Ibtida'* is a form of caution in the recite of the Qur'an so that the meaning of the reading does not change. In this case, teachers can understand it through translation, sentence form, or the knowledge of the tools. Easier understanding through translation to understand the meaning of a verse or sentence, this translation can be seen in the al-Qur'an translation according to the standards used.

In terms of reading *gharib*, not many TPQ teachers really know the various kinds of *gharib* readings, and not all of them have read them correctly. *Gharib* reading is one of the important aspects that must be mastered by TPQ teachers, because the reading has rules and the standard of reading is clear according to the history used, so the signs and the reading must be known. As for reading the Qur'an recitation which is read by Muslims in Indonesia, in general, the history of Imam Hafis. It only has mines with *saktah*, *isymam*, *imalah*, *tashil*, and *naql* which are very few in the al-Qur'an.

It is important for teachers and TPQ students to know the basics of *qira'at* knowledge, so that students do not blame other people's reading if one day they listen to a different *qira'at* reading later. If it is not introduced, they will think it is a mistake in the reading, even though the *qira'at* readings are many and the Imams are different. So here teachers of the Koran need to convey to students that this version of the Qur'an recitation is not one as read only, there is still another version, and what is read by Muslims in Indonesia is the history of the Hafs from Imam 'Asim. This *qira'at* has been known for a long time in Indonesia, according to Wawan Djunaedi, this *qira'at* has been practiced by Muslims in the archipelago since the 20th century, which is marked by the existence of the *sanad qira'at* belonging to the ulama al-Qur'an Nusantara, such as KH. Muhammad Moenawir and KH. Munawar (Sitorus, 2018).

In Indonesia, the *qira'at* recitation is usually read by a handful of people who have learned to recite the *qira'at* imam *Mutawā'ir* and also at Musabaqah Tilawatil Qur'an events, from regional to national levels (Umam, 2018). By knowing this, students can understand and do not feel strange when they hear it.

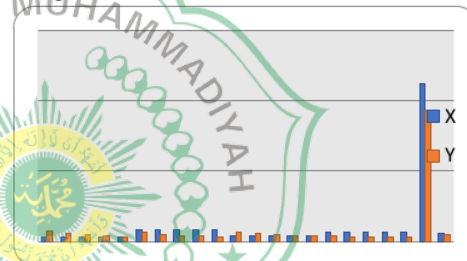
Seeing the current development, children are very critical of something. It is inevitable for a teacher to know more about something related to the learning material they teach. Likewise, TPQ teachers, in teaching *Tajweed* to students, will accept various forms of questions and reactions to the material presented. So that the ins and outs of *Tajweed* also need to be known so that it is appropriate to answer students' questions. One of them is the origin of *Tajweed*, when it appeared and who originated it. This is of course related to the history of Manuscripts bookkeeping and its distribution during the time of friends or after the death of the Prophet Muhammad.

Based on the history that this *Tajweed* started from the time of *Khulafaurrasyidin*, when the verse of the al-Qur'an was demanded to be given a *shakal*, because of the problem of reading errors by a people, namely

at the time of Ali ibn Abi Talib. The giving of this *shakal* was entrusted to Abu Aswad Ad-Duali, so that he was known as Mr. *Tajweed*, because *Tajweed* was born on the clearly legible *shakal*. However, Allah actually sent al-Qur'an along with its recitation to the Prophet through the Jibril a.s, with the *talaqqi* by the Prophet to the Jibril. Then the companions *talaqqi* to the Prophet Muhammad (Hasan et al., 2017), it's just that these methods of reciting the Qur'an have not yet become a separate discipline. So that according to the famous opinion at the time of Aswad Ad-Du'ali, *Tajweed* became a separate discipline within the scope of recite the Qur'an.

The Influence *Tajweed* Competencies of TPQ Teachers on BTQ Student's Outcome

This analysis used statistical analysis using Microsoft Excel, as follows:



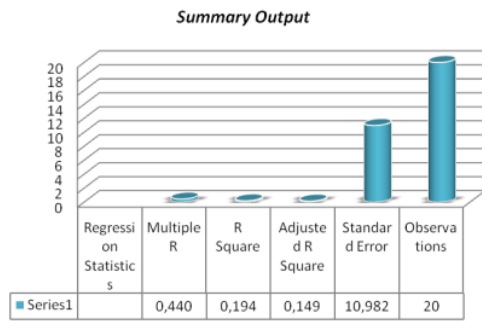


Figure 2. Correlation Test

The correlation value between X and Y was 0.474 in the medium category. D = 19,38%. It means that Teachers' scores affected the students' scores by 19.38% or the remaining 80.62% influenced by other factors.

All parties agreed that *Tajweed* ability for TPQ teachers had a great influence on TPQ students BTQ learning outcomes. However, based on the analysis or statistical test conducted on 20 TPQ students from 4 TPQ with different teacher competencies, the results showed that *Tajweed* competencies of TPQ teachers only had an effect of 19.38% on the BTQ learning outcomes of TPQ students. Meanwhile, 80.62% was influenced by other factors. The ability can be obtained from the material taught by the teachers and also from reading books related to *Tajweed*.

Significance

To conclude the results whether or not the variable X has the effect on Y, a significance test is carried out with the ANOVA test using Microsoft Excel, as follows:

Anova					
	Df	SS	MS	F	Significance...
Regression	1	521,69	521,69	326,052	
Residual	18	2170,820,6			
Total	19	2692,5			

Figure 3. ANOVA Testing

From the diagram, it can be seen that $0.052 > 0.05$ alpha values were used, it means that there was no significant effect between teacher scores and students scores. It can be understood that the level of *Tajweed* teacher ability was not yet a benchmark for the level of *Tajweed* competencies of students. It can occur because of several factors that make *Tajweed* competencies of TPQ teachers less influential on student learning outcomes at TPQ, such as: First, teacher competencies were not evenly distributed while students were not always faced with one teacher in TPQ, sometimes students are taught by teachers who are have mastered *Tajweed* well, then taught by teachers who are not mastering *Tajweed* like new teachers and so on.

Secondly, some students had studied *Tajweed* at MI even though at TPQ they study with teachers who do not explain their theoretical *Tajweed*, some of them have not studied in schools and also not at TPQ (specifically) so they do not understand the terms *Tajweed* which are used as study questions that are indeed focused. on theoretical knowledge and some practical questions, because studying in an elementary school where there is no religious subject goes deeper into *Tajweed*.

Third, it is common to find that TPQ students move the Quran study places according to their wishes or join their closest friends, and for other reasons. So that it doesn't stay in just one TPQ. Moving around this place is one of the reasons for the difficulty of students learning, especially if the children understanding is not fast enough. It is different if the reason for moving is for the right and positive reasons and the students truly then the result will be better.

CONCLUSION AND RECOMMENDATION

Based on the results and discussion, it can be concluded that: Firstly, *Tajweed* mastering, all of the TPQ teachers in Latina Payakumbuh City have mastered it practically but theoretically not all know it in some terms and certain rules contained in *Tajweed*. Secondly, BTQ learning outcomes showed

that there was no significant effect between Tajweed competencies of TPQ teachers on BTQ learning outcomes.

So that Tajweed competencies of TPQ teachers only affected 19.38% of BTQ learning outcomes, while the remaining 80, 62% were influenced by other factors. Some of the factors that make Tajweed competencies of TPQ teachers less influential on student learning outcomes at TPQ were that student studying at TPQ were faced several teachers with various abilities and different teaching methods, some students had studied Tajweed at madrasah or schools. where they study formally every day while some of them do not get the material in their schools, and not a few TPQ students who like to move around TPQ in learning the Qur'an without a clear purpose, so they are not optimal and experience difficulties in improving the Qur'an recitation.

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