Assistance Of Tahsin Al-Qur'an New Santri At Pondok Pesantren

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Abstract—*The object of this service is the new santri at the Pondok Pesantren Nurul Qur'an Kraksaan Probolinggo. This service aims to assist the target institution in alleviating new santri who are less able to read the Qur'an properly and correctly, partly due to the limited number of administrators (teachers). This is due to a large number of new santri who are still weak in tahsin al-Qur'an—plus the number of teaching staff that is not balanced with the number of santri. The method used in this service is the Participatory Action Research (PAR) approach. Meanwhile, the result of this assistance is that new santri must always pay attention to the quality of their Koran recitation. This is due to two things, namely; first, the number of santri each year at the Pondok Pesantren Nurul Qur'an in Kraksaan Probolinggo and the average reading of the Qur'an tahsin is not excellent and correct; second, there is an imbalance in the quantity of teaching staff with new santri every year because there are several teaching staff who are recruiting. Through this training and mentoring, the quality of new santri' tahsin can be improved.*

Keywords— *New Santri; Nurul Qur'an; Tahsin Al-Qur'an*

1   Introduction

Undeniably, today's development is full of challenges from various directions. Many people do not care about reading the Qur'an because they only care about the world; even many parents ignore their children to be encouraged to learn the Qur'an and its ins and outs [1], [2]. It is not uncommon for those who do not understand to read the Qur'an perfectly. In this regard, one of the solutions taken by parents is to send their children to Islamic boarding schools in the hope that they will be taught to read the Qur'an properly and correctly, not least at the Pondok Pesantren Nurul Qur'an Kraksaan Probolinggo, East Java.

Thus, pesantren becomes the foundation and hope for the birth of a Qur'anic generation that can print students fluently and fluently in reading the Qur'an by the rules and provisions of the Qur'an tahsin. Hence, it is not surprising that later when new santri are accepted, many pesantren are accepted. Showered with new students from various backgrounds and diverse community groups.

Problems that arise later in Pondok Pesantren include new students who cannot read the Qur'an properly and correctly, usually also because of inadequate teaching staff because the number of students and teachers is not balanced. For that, it takes the regeneration of teachers who are maintained yearly [3][4].

In the short term, a solution is needed for cooperation and assistance from third parties (outside the pesantren) who can help and accelerate new santri to read the Qur'an properly to reduce the burden on teachers. This is because the santri's interest continues to increase yearly while the old santri are slow in digesting and reading the Qur'an properly and correctly. It is like a peg bigger than a pillar. The santri whose tahsin continues to increase (stake) while the teaching staff (poles) remain are not balanced [5]. This also happens in the target institutions of this mentoring plan.

Departing from the shortage of teaching staff and the increasing interest of santri every year, the author initiated a tahsin mentoring activity for new santri at PP. Nurul Qur'an The Probolinggo Kraksaan Standard. This activity is assistance for 3 (three) months.

The Pondok Pesantren Nurul Qur'an is an Islamic educational institution or pesantren located in Patokan Village, Kraksaan District, Probolinggo Regency, East Java Province [6]. The problem in this pesantren is the inadequacy of teaching staff for tahsin al-Qur'an because the number of santri and teachers is not balanced. For this reason, this assistance is intended to help and be a solution with the hope that departing from a deficiency can improve and find solutions in the future.

This service aims to assist the target institution in alleviating new santri who are less able to read the Qur'an. Their mastery of tajwid is not excellent and correct because the administrators (teachers) are still limited. This is because many santri are weak in tahsin al-Qur'an, and the number of teaching staff is not balanced with the number of santri. Thus, later it is hoped that the institution will no longer be in a hurry to foster the tahsin of the Qur'an for new santri while they look for solutions to the unbalanced ratio of teaching staff every year.

2 Method

The method used in this service and mentoring is the Participatory Action Research (PAR) approach, which begins with mapping the problem (diagnosis), planning the movement (mapping), carrying out transformative movements (action), observing and evaluating (observing), and compiling theorizing (reflect) [7].

As an application of the PAR steps, the first step is to carry out a diagnostic step for new students by conducting a reading test of the Qur'an, which ultimately results in the conclusion that, on average, the new students are not fluent in reading the Qur'an and their mastery of tajwid is not good. Thus, the mapping that will be carried out is the improvement of *makharijul huruf* and strengthening the understanding of tajwid and its practice.

As a further step from mapping, namely action and then mentoring is carried out with two types, namely a) providing material on *makharijul huruf* and strengthening tajwid knowledge with a combination of (classical) and practical teaching and b) practice of reading the Qur'an with the sorogan system, students reading in in front of the teacher.

The participation of partners (target institutions) in this assistance is expected to be able to participate in providing facilities and infrastructure, training participants, and post-training progress reports. To support and for the smooth running of the mentoring, several tasks will be divided for each accompanying group, starting from the training presenters, training implementers, and training operators, each consisting of 2 (two) people.

The steps for this mentoring activity are as follows:

1. Mentoring activities are carried out for 3 (three) months, with details; a) giving materials every Tuesday night and Friday night starting at 19.00-20.00, and b) the sorogan system every day after Maghrib prayers other than Tuesday and Friday nights.
2. At the initial stage, mentoring is filled with reviews about *makharijul huruf* and reading laws in the science of recitation.
3. In The next stage, students are required to recite the Koran *sorogan* and read the Qur'an in front of the teacher to be corrected for *makharijul huruf* and the suitability of reading it with tajdwid science.

The final stage is observing and evaluating the mentoring of tahsin al-Qur'an. This stage is an indicator of the success of mentoring.

3 Findings And Discussion

This assistance is carried out for 3 (three) months starting from May-July 2022, with two mentoring systems. The first assistance is providing material every Tuesday and Friday night; the second mentoring is the practice of reading the Qur'an with the *sorogan* system after every Maghrib prayer other than Tuesday and Friday.

The materials presented are as follows:

3.1 In the first month, for 8 (eight) face-to-face meetings, the material presented was about the *huruf hijaiyah* and *makharijul hurufs*. According to Shaykh Ibnul Jazary, there are 17 (seventeen) *makharijul huruf* [8], namely;

1. The mouth and throat holes are where the letters mad (long letters) come out, namely آ - اِى - اُوْ (Ā - Ī - Ū)
2. The lower throat is where the letters come out ء - ه (Hamzah – Ha')
3. The middle throat is where the letters come out ع - ح ('Ain – Ha')
4. The upper throat is where the letters come out غ - خ (Ghain – Kha')
5. The base of the tongue near the tongue with a straight palate above is where the letter comes out ق (Qaf)
6. The base of the tongue with a straight palate above it, slightly out of the *makhraj* Qaf (ق) is where the letter comes out ك (Kaf)
7. The middle part of the tongue with a straight palate above is where the letters come out ج - ش - ي (Jim - Syin – Ya')
8. One of the edges of the tongue with the upper molars is where the letter comes out ض (Dhad). Using the left edge of the tongue is effortless. Using the right edge of the tongue is a bit difficult. Using both the right and left tongue edges is the most difficult.
9. The front of the tongue after *makhraj* Dhod with the upper gum is where the letter comes out ل (Lam)
10. The tip of the tongue with the upper gums slightly protruding from the *makhraj* Lam is where ن (Nun) idhar comes out. What is meant is not Nun who is Idgham and Ikhfa '. Because *makhraj* Nun, who is Idgham, and Ikhfa 'is Khaisyum.
11. The tip of the tongue, slightly inward, is where the letters come out ر - ن (Ra' - Nun). Ra' is more profound than Nun, while Ra' and Nun are deeper than Lam
12. The tip of the tongue with the base of the two upper teeth is the exit ت - د - ط (Ta' - Dal – Tha')
13. The tip of the tongue with the cavity between the upper and lower teeth, close to the upper teeth, is where the letters come out ز - س - ص (Za' - Sin - Shad)
14. The tip of the tongue with the tip of the two upper teeth is the exit ث - ذ - ظ (Tsa' - Dzal – Dza')
15. The middle part of the lower lip with the tip of the two upper teeth is the exit ف (Fa')
16. The upper and lower lips are the exit و - م - ب (Wawu - Mim - Ba'). For Mim and Ba', the lips must be tight. As for Wawu, it is a bit stretched
17. The bridge of the nose is where the ghunnah (buzzing) comes out.

The seventeen makhraj above are then condensed into five makhraj [9][10], namely:

1. أَلْجَوْف (Al-Jauf): Throat and mouth. That is where the hijaiyah letter comes out, located in the oral and throat cavity. Three kinds of letter-sound come out of the oral cavity and throat cavity, namely; alif (ا), Wawu die (وْ) dan Ya' die (يْ) with the following explanation:
   a. Alif, and previously some letters are fathah. Example: مَالَا غَوَى
   b. Wawu is dead, and previously some notes were doommah. Example: قُوْلُوْا
   c. Yes' died, and previously there were letters assigned. Example: حَامِدِيْنَ
2. أَلْحَلْق (Al-Halq): Throat. That is where the sound of the letter hijaiyah comes out, located in the esophagus/throat. Based on technical differences in pronunciation, the halqiyah letters (the letters that come out of the throat) are divided into three parts, namely:
   a. Aqshal halqiy (base of the throat), namely the letters Hamzah (ء) and Ha' (ه)
   b. Wasthul halqiy (mid throat), namely the letters Ha' (ح) and 'Ain (ع)
   c. Adnal halqiy (tip of the throat), namely the letters Ghain (غ) and Kha' (خ)
3. اللسَان (Al-Lisan): Tongue. The sound of the hijaiyah letter with the place where it comes out of the tongue is 18 letters, which are then grouped into 10 *makhraj*, which are as follows:
   a) The base of the tongue and the back of the roof of the mouth is the letter Qaf (ق). This means that the sound of the letter Qaf comes out of the base of the tongue close to the esophagus, which is squeezed into the back of the roof of the mouth.
   b) The base of the middle tongue and the middle palate, namely the letter Kaf (ك). This means that the sound of the letter kaf comes out of the base of the tongue in front of the *makhraj* letter Qaf, which is squeezed into the middle of the roof of the mouth. The two

letters (ق) and (ك), are usually called the Lahawiyah letters (لهويّة), meaning the letters of the compatriots of the mouth or compatriots of the tongue.

c) The middle of the tongue. Namely the letters Jim (ج), Syin (ش) and Ya' (ي). This means that the sound of the letters comes out of the middle of the tongue right and fills the roof of the mouth right above it. "These three letters are usually called the Syajariyah letters (شجريّة), meaning the letters of the middle countrymen of the tongue.

d) Edge of the tongue, namely the letter Dhad (ض). It means that the sound of the letter Dhad (ض) comes out of the edge of the tongue (maybe the edge of the right or left tongue) until it connects with the *makhraj* of the letter Lam, and fulfills the molars. The letter Dhad (ض) is usually called the Jambiyah letter (حنبيّة), which means the compatriot letter on the edge of the tongue.

e) The tip of the edge of the tongue, namely the letter Lam (ل). That is, the sound of the letter Lam (ل) comes out from the edge of the tongue (left/right) to the end of the tip of the tongue and fulfills the upper palate.

f) The tip of the tongue, namely the letter Nun (ن). It means that the sound of the letter Nun (ن) comes out of the tip of the tongue (after the *makhraj* Lam (ل), goes a little deeper into the base of the tongue than Lam (ل), and complies with the upper palate.

g) The tip of the tongue is correct, namely the letter Ra' (ر). It means that the sound of the letter Ra' (ر) comes out from the tip of the tongue right (after Nun's *makhraj* and goes deeper into the base of the tongue than Nun), and is in compliance with the upper palate. The three letters mentioned above (Lam, Nun, and Ra'), are usually called the letters Dzalqiyah (ذلقية), meaning the letters of the country's tip of the tongue.

h) Upper gum skin, namely Dal (د), Ta' (ت), and Tha' (ط). This means that the sound of the letters comes out of the tip of the tongue and matches the base of the two upper incisors. The three letters are usually called Nath'iyah (نطغية), meaning the letters of the upper gum skin fellow citizens.

i) Pointed tongue, namely the letters Shad (ص), Sin (س), and Za '(ز). This means that the sound of the letters comes out of the tip of the tongue and fills the ends of the two lower incisors. The three letters are usually called the original letter (أسلية), meaning the letters of the country's pointy tongue.

j) Gums, namely the letters Dha '(ظ), Tsa' (ث), and Dzal (ذ). The letters come from the tip of the tongue and fit with the tips of the two upper incisors. These three letters are usually called the Litsawiyah letters (لثوية), meaning the letters of the gum nation.

4. الشَّفَتَان (Asy-Syafatain): Both lips. That is where the hijaiyah letters come out, which are located on the two lips. Included in the Syafatain letters are Wawu (و), Fa '(ف), Mim (م) and Ba' (ب) with the following details:

a) Fa' (ف) omes out of the bottom lip and fits with the tips of the two upper incisors.

b) Wawu, Ba, Mim (و , ب , م) come out from between the two lips (between the upper and lower lips). It is just that for Wawu the lips are open, while for Ba and Mim the lips are silent. The four letters mentioned above are usually called the Syafawiyah letters, meaning the letters of the compatriots of the lips.

5. الخَيشُوم (Al-Khaisyum): The bridge of the nose. That is where the hijaiyah letter comes out and is located on the nose. Moreover, it cannot be heard if we cover our noses when sounding the letter. The letters are the letters ghunnah Mim and Nun with the following conditions:

a) Nun tasydid (نّ)

b) Mim tasydid (مّ)

c) Nun breadfruit, which is read Idgham Bighunnah, Iqlab, and Ikhfa' Haqiqiy

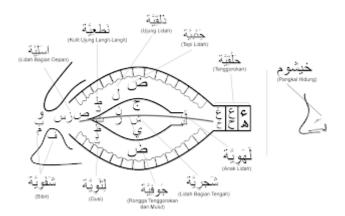d) Mim breadfruit that meets meme (م) or Ba' (ب)

Fig. 1: Makharijul Huruf

3.2   The second month regarding the law of reading nun sukun and tanwin when meeting the letters hijaiyah. In the book Hidayatus Shibyan it is stated that the law of reading nun sukun/dead or tanwin when meeting the letters hijaiyah there are 5 laws [11][12][13], namely;

1. Idzhar (clear reading). This reading is when a nun sukun (nun dead) or tanwin meets one of the 6 halqi letters; ء – هـ - ح – خ – ع – غ, for example: مَنْ آمَنَ / عَذَابًا أَلِيْمًا
2. Idgham Bighunnah (recitation that is melted while buzzing). This reading is when nun sukun or tanwin meets one of the 4 letters: ي – ن – م – و. Example: مِنْ وَّرَآئِهِ / أَعْدَاءً وَّيَبْسُطُوْا
3. Idgham bila (reading that is melted without being echoed). This reading is when a nun sukun or tanwin meets one of the 2 letters: ل – ر. Example: مِنْ رَّبِّهِمْ / مِنْ لَّدُنْيِّ
4. Iqlab (reading by exchanging letters with other letters). This reading is when nun sukun or tanwin meet the letter ب. Example: أَنْبَأَهُمْ / دُوْلَةً بَيْنَ
5. Ikhfa' (disguised reading). This reading is if there is a nun sukun or tanwin meeting other than the letters mentioned above. There are 15 letters, namely: ت – ث – ج – د – ذ – ز – س – ش – ص ض – ط – ظ – ف – ق – ك. Example: لِتَنْذِرَ / أَأَنْذَرْتَهُمْ

3.3   The third month regarding the law of reading Mim dies when it meets the letters hijaiyah. In the science of recitation, the law of Mim death is divided into 3 [14][15] namely:

1. Izhar Syafawi. This reading is when a sukun/die Mim (مْ) meets all hijaiyah letters, apart from the letters Mim and Ba. Izhar means bright (clear) or not buzzing. Syafawi means lips; because the hijaiyah Mim *makharijul huruf* is the meeting of the lips at the bottom and the lips at the top. In terms of the science of recitation, Idzhar Syafawi is reciting the hijaiyah letters that meet the Mim Sukun letter clearly and clearly, and this is not accompanied by buzzing (ghunnah). In Idzhar Syafawi it can occur in one sentence (word) or outside a separate sentence (word). Example of Izhar Syafawi: قُلْ نَعَمْ وَأَنْتُمْ / هُمْ نَائِمُوْنَ
2. Ikhfa Syafawi, which is when Mim Sukun (مْ) meets the letter hijaiyah Ba (ب). Ikhfa' means to hide or disguise. Syafawi means lips. It is called Ikhfa Syafawi because the *makhraj* of the hijaiyah letters Mim and Ba is the meeting between the lower and upper lips. The law of Ikhfa Syafawi is very different from the law of Idgham Bighunnah, Iqlab, or Ghunnah Musyaddadah. Especially for the Ikhfa Syafawi law, there is no tasydid or other sign, as is the case with the Ikhfa Haqiqi law. However, the Ikhfa Syafawi law must still be read with a buzz of about 2-3 harakat or 1 1/2 Alif because if the Ikhfa Syafawi law is not echoed, then the law will change to Izhar law. How to read from the Ikhfa Syafawi law, namely by reading the hijiayah letters before Mim Sukun, after that enter into Mim Sukun letters by issuing the rhythmic hum of the law from Ikhfa' Syafawi (i.e. by holding the hijaiyah letter Mim vaguely); "immng.. / ummmng.. / ammmng..." so that when you meet the letter hijaiyah , the upper and lower lips are closed. Example: تَرْمِيْهِمْ بِحِجَارَةٍ , إِنَّهُمْ بِذَالِكَ .
3. Idgham Mitslain or Idgham Mimi. This law is when Mim Sukun (مْ) meets the letter hijaiyah Mim which has a vowel (مُ , مِ , مَ). It is called Mitslain because of every meeting of two hijaiyah

letters that are *makhraj* and have the exact (identical) nature, but especially for the Mim Sukun hijaiyah letters, which meet the Mim letters which have vowels. Apart from the hijaiyah Mim letter mentioned above, the law that applies to the meeting of the same 2 (two) letters, namely the sukun letter and the vowel letter, is the Mad Tamkin Law and the Idgham Mutamasilain Law. This law is called Idgham because the way to read it is by fusing (combining) one hijaiyah letter into the following hijaiyah letter, or another term is tasydid. Idgham Mitslain's law is read by buzzing (the hijaiyah letter makhraj Mim is clear and flowing) approximately 2-3 harakat (1 Alif to 1 1/2 alif). The verse containing the Idgham Mitslain law in the Qur'an contains a tasydid sign. Tasydid Idgham Mitslain is a Tasydid of Law, a sign of tasydid that exists and is given because of a law of fusion or meeting. Examples of Idgham Mitslain or Idgham Mimi لَهُمْ مَايَتَّقُوْنَ / هُمْ, مَاانْفَقُوْا.

As a follow-up plan (RTL) of this assistance, after this assistance has been implemented, several things are offered, including:

1. Inauguration of the Al-Itqan method. The inauguration of this method is expected to become a patent method used for tahsin al-Qur'an for the Binnadhar class in PP. Nurul Qur'an. With this method's inauguration, it can legally be used at any time as long as the target institution needs it.
2. Cooperation with the study program of Al-Qur'an and Tafsir, Faculty of Islamic Religion, Nurul Jadid University. This collaboration is intended for further mentoring processes because every year, there is a plan for similar training, so that the regeneration of teaching staff will continue

4   Conclusion

The mentoring of new students in tahsin Al-Qur'an at the Pondok Pesantren Nurul Qur'an has provided benefits and positive responses. This assistance increased the number of new students who previously could not read the Qur'an to become able to; what initially stammered became fluent, and what was initially irregular became by the rules of *makhraj* and the science of recitation. This assistance also does not stop at providing material but also provides assistance on the implementation of tajwid material which is delivered every Tuesday and Friday night to then be practiced on the sorogan system of reciting after every Maghrib prayer other than Tuesday and Friday nights, so that they can understand the theory apart from, is also able to implement health every time reading the Qur'an. This assistance has shown that fostering new students' Al-Qur'an tahsin must be carried out throughout the year. This is because many new students are not fluent in reading the Qur'an.

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