

Improving Quran Reading Ability Using the Taisir Method at the Anbata Integrated Tahfidz School

Khairil Anwar Nasution, Sakban Lubis, Danny Abrianto

Abstract

This study aims to determine the improvement of Quranic reading ability using the Taisir method at MTs. Tahfidz Terpadu Anbata. This study employed qualitative research with descriptive analysis. The techniques employed included interviews, observation, and documentation. The results indicate that the Taisir method is more suitable for Quranic learning, as it is based on the need for quality Quranic learning. The Taisir method also has a quality-based system, ranging from the fluent to the expert level. Improving Quranic reading ability using the Taisir method in Quranic learning at MTs. Tahfidz Terpadu Anbata begins with the presentation of volumes 1-4, gharib, tajwid, and the Quran. The implementation of Quranic learning using the Taisir method aligns with the system standards proposed by the Taisir Foundation. Quranic learning at MTs. Tahfidz Terpadu Anbata is conducted every Monday through Friday, with each session lasting 45 minutes. Overall, the seventh grade students of MTs. Tahfidz Terpadu Anbata need guidance and direction from the teacher so that students are more active in learning to read the Qur'an. There are differences in students' ability to read the Qur'an, to find out students' ability to read the Qur'an, a placement test is needed first, so that teachers can find out students' abilities, and students are grouped according to their ability level. The application of the Taisir method carried out by teachers in learning the Qur'an has a very good impact on improving the quality of students' reading of the Qur'an. This can be seen from the absorption and behavior of students who appear after carrying out the Qur'an learning process with the Taisir method. After conducting a Qur'an reading test to students, the data results show that students are able to read the Qur'an according to the rules of tajwid.

Keywords: Improving the Ability to Read the Al-Qur'an, Using the Taisir Method

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Introduction

The Qur'an is the word of Allah SWT which was conveyed by the angel Gabriel to the Prophet Muhammad SAW to become a guide for Muslims to be safe and achieve happiness both in this world and in the afterlife. The Koran is a book that is a guide for followers of the Islamic religion and remains eternal throughout time, guidance for Muslims. Meanwhile, reading it is a reward from Allah SWT. God's Word in Suroh Albaqoroh verse 2 :

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ﴿٢﴾

Meaning: This book (Al Quran) has no doubt in it; guidance for those who are pious (QS. Al-Baqoroh: 2)

Given the importance of the Quran in the lives of Muslims, it is crucial to teach students about it and instill the values contained within it in them so they can grow up guided by it for their lives. Reading the Quran is not merely about ability; it requires skill and accuracy. Prayer, an important act of worship in Islam, requires the skill of reading the Quran well. Every Muslim is encouraged to read the Quran correctly and clearly, as stated in the Qur'an, Surah al-Muzammil, verse 4:

اَوْزِدْ عَلَيْهِ وَرْتِلِ الْقُرْآنَ تَرْتِيْلًا ﴿٤﴾

“Or more than half of that. and read the Koran slowly”

As stated in the verse, Muslims are instructed to recite the Quran with tartil, meaning slowly, calmly, and with deep appreciation (Abrianto et al., 2020). Tartil recitation helps understand and absorb the meaning of the Quran, and improves the quality of worship. Therefore, to enhance the appreciation and experience of the Quran in daily life, Quranic instruction is necessary for students (Siregar & Abrianto, 2023). If students are able to recite the Quran well and correctly according to the correct rules and regulations, they will avoid errors in reading the Quran (Setiawan, 2020). The rules or regulations that must be observed when reading the Quran include tajwid, makharijul huruf (letter pronunciation), and the ability to pronounce long and short sounds (Rofifah, 2020).

Given the importance of Quranic education for every Muslim, it is not surprising that various efforts have emerged from individuals, madrasas, and formal and non-formal educational institutions to provide Quranic reading guidance. These efforts are extremely helpful for parents and students in improving their Quranic reading skills (Darmiah, 2020).

The Qur'an learning method is a method that must be followed in the teaching and learning process of the Qur'an with the aim of being able to read and study the Qur'an properly and correctly according to the rules of tajwid, it is also a system or approach and means used to deliver one goal (Darmiah, 2020). Without a method, the learning process will not be achieved effectively and efficiently towards educational goals (Fahrurrozi, 2019). Because inappropriate educational methods will be an obstacle to the smooth running of the learning process so that a lot of energy and time are wasted (Rofifah, 2020). Therefore, the method applied by educators will be effective and successful if using an appropriate method so that the expected educational goals are achieved (Prasong, 2023).

MTs. Tahfidz Terpadu Anbata is one of the schools that conducts Quran memorization learning using the reading and listening method between students and teachers. dan guru

face-to-face as a method of memorizing the Qur'an. This was obtained by the researcher based on the results of an interview with Abi Ahmad Syawawi Nasution, S.Pd.I., a tahsin and tahfidz teacher in class VII of MTs. Tahfidz Terpadu Anbata. Likewise, Umi Aida Novia Sitorus, S.Pd.I, a tahsin and tahfidz teacher in class VIII of MTs. Tahfidz Terpadu Anbata, said that using the reading and listening method. However, in implementing this reading and listening method, many students are still unable to recognize the rules of tajweed, and are also unable to connect the verses read by the teacher. In fact, students are also not very able to remember the letters and sounds of the long and short readings.

From the results of interviews conducted by researchers with Abi Ahmad Syawawi Nasution, S.Pd.I. and Umi Aida Novia Sitorus, S.Pd.I, researchers can conclude that another problem that exists in the Tahfidzul Qur'an class of MTsS. Tahfidz Terpadu Anbata Medan is the ease of boredom in reading and memorizing the Qur'an. Another problem that exists in the Tahfidzul Qur'an class of MTs. Tahfidz Terpadu Anbata Medan is the lack of student knowledge about the importance of tahsin Al-Qur'an. In addition, the tajwid possessed by students is still far from perfect. Likewise, the quality of memorization possessed by students is still not perfect. This is proven by researchers themselves by trying a verse connection test to several students, the eighth grade students were unable to connect the verses that researchers read.

To address the above issues, it is necessary to change the way the Quran is memorized at MTs. Tahfidz Terpadu Anbata Medan by implementing methods that are easy to use and understand for students. One such method is the Taisir method. The process of memorizing the Quran using the Taisir method emphasizes not only the memorization process but also the quality of that memorization. The Taisir method is one of the Quran learning methods available in Indonesia, especially in Medan City. It was initiated by Ustadz Suwardi, S.Pd.I., MM Gr. as a solution to overcome the lack of fluency in reading the Quran. The Taisir method is a method that introduces the way to read the Quran with tartil. The Taisir method has been proven to be able to guide children to read the Quran well and correctly according to the rules of Tajweed.

Furthermore, observations and interviews were conducted with the Taisir Foundation coordinator, namely Abi Rudi Hasibuan, M.Pd and also the principal of the MTs. Tahfidz Terpadu Anbata madrasah. It is known that MTs. Tahfidz Terpadu Anbata located on Jalan Balai Desa Gg. Wakaf No. 45 Sunggal, Medan City is a formal institution for Tahfidz al-Qur'an education which previously used the students at MTs. Tahfidz Terpadu Anbata using the reading and listening method but currently we have switched to using the Taisir method which is easier for children to understand and can also improve the quality of their reading of the Qur'an.

It is hoped that by using this Taisir method, students of MTs. Tahfidz Terpadu Anbata will serve as a forum and facilitate the next generation of young people to read the Qur'an properly and correctly and be able to memorize the Qur'an, which is considered a basic need today to support children's religious life. The learning process of the Taisir method for students of MTs. Tahfidz Terpadu Anbata is carried out from Monday to Friday and starts at 08.00 to 09.45 WIB. Each child is divided into classes according to their level with their respective volumes. One group consists of ten students with one teacher.

In its learning, the Taisir method uses media in the form of books per volume, namely: volumes 1-4, volumes for teenagers and adults, volumes for the elderly, volumes for tajwid and volumes for gharib. The material discussed includes tartil makharijul huruf, tajwid science, tahfidz and daily prayers. In order to facilitate the process of learning the Qur'an. The teaching aids used in this Taisir method are very flexible so that until now many institutions have implemented the Taisir method to teach the Qur'an to their students. This Taisir method uses one song, namely Nahuwand, with three tones, namely high, flat and low. So this method is very suitable for beginners because it still uses simple and easy-to-understand tones.

Realizing the various problems and phenomena above, the researcher is interested and motivated to conduct research at the MTs. Tahfidz Terpadu Anbata educational institution on "Improving the Ability to Read the Qur'an Using the Taisir Method at MTs. Tahfidz Terpadu Anbata". With the formulation of the problem: how to Improve the Ability to Read the Qur'an Using the Taisir Method at MTs. Tahfidz Terpadu and what are the supporting and inhibiting factors of the Taisir method that has been applied to students of MTs. Tahfidz Terpadu Anbata.

Literature Review

2.1. Understanding Improving the Ability to Read the Qur'an

Kemampuan Ability comes from the word "able" which has the prefix "ke" and the suffix "an", thus becoming the abstract noun "ability" which means ability or skill (Sakban Lubis, 2019). What is meant by ability in this article is the ability or skill related to the skill of reading the Qur'an well and correctly. The ability to read the Qur'an is a person's ability, skill, and strength in reading the Qur'an in tartil and understanding the intent and meaning contained in the reading (Sakban Lubis, 2024).

In the ability to read the Qur'an, what must be achieved is the knowledge of tajwid and makhorijul huruf properly and correctly. Meanwhile, reading is seeing the writing and understanding or being able to verbalize what is written, saying prayers (R. Lubis, 2020). In Arabic, the word "read" is taken from the word "qaraa", the word has several alternative meanings, including reading, studying, collecting, giving birth, and so on (Sakban Lubis, 2025). The meaning of "qara'a" besides meaning reading text, is also interpreted as collecting. The word "qara'a" is taken from the root word meaning to collect, from the word "mengkumpul" then born a variety of meanings, such as conveying, studying, deepening, researching, knowing the characteristics of something, and reading whether the text is written or not. The Qur'an is a revelation of Allah revealed in Arabic. The word of Allah in Surah Yusuf verse 2:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

Meaning: Indeed, We have sent it down as an Arabic Qur'an, so that you may understand (QS. Yusuf: 2).

This is because the Prophet who received it was from the Arab nation and spoke Arabic. This language, like other languages, has its own unique grammar and reading style, distinct from other languages. Muslims of non-Arab descent will certainly have difficulty reading it if they do not study Arabic properly. Therefore, they are encouraged to learn this language to understand the Holy Book properly (S. Lubis et al., 2024). One thing that must be noted is that reading the Quran is not the same as reading books in Arabic. This means that there are special rules for reading it (Siregar, 2019). Even scholars agree that reading the Quran in a special way, namely with the rules of tajwid, is obligatory for those who

will read it (Sartika, 2019). Mistakes in reading, whether due to not paying attention to the length or shortness of words, the thickness or thinness of letters or words, the buzzing or clarity of the words spoken, and so on, can certainly change the true meaning or intent (Suryani & Sakban, 2022).

2.2. Understanding Methods

Metode The word "method" comes from the Greek, "metha" meaning "through," and "hodos" meaning "way, path, tool, or style." In other words, "method" means the path or means that must be taken to achieve a certain goal. The Great Dictionary of the Indonesian Language defines "method" as an orderly and well-thought-out way to achieve a goal.

Meanwhile, in the Contemporary Indonesian Dictionary, the definition of method is a systematic way of working to facilitate an activity in achieving its purpose (Siregar et al., 2023). In Islamic religious teaching methodology, the definition of method is a way, an art in teaching (Prasetya et al., 2021). Experts define several meanings of method, including: Purwadarminta in explaining that a method is an orderly and well-thought-out way to achieve a goal. Ahmad Tafsir also defines that method is a term used to express the meaning of the most appropriate and quickest way of doing something (Fajra et al., 2023). The most appropriate and quickest expression is what distinguishes method from way (which also means method) in English, method is a teaching tip based on teaching knowledge and experience (Bahtiar, 2019).

A method is a way that can be used to implement a predetermined plan in the form of real and practical activities to achieve learning objectives. Therefore, a method can also be interpreted as a way of doing something (Bahtiar, 2019b). And that method may be good, but it may not be so good. The good or bad of a method depends on several factors. These factors may include the situation and conditions as well as the use of the method (Sari1 & Bahtiar Siregar2, 2023). Therefore, it can be concluded that a method is a way to achieve teaching objectives as formulated by the educator. Therefore, educators need to know, study several teaching methods, and practice them when teaching.

Research Methodology

This research is classified as qualitative research. Qualitative research is research that emphasizes understanding problems in social life based on holistic, complex, and detailed real-life conditions or natural settings (Sugiono, 2016). The method used in this research is descriptive. Descriptive methods are research methods used to describe research results (Nursalam, 2016). Based on this, one of the reasons the author chose descriptive qualitative research was because in this study the author wanted to dig deeper and explore the phenomenon being studied, as well as understand the conditions to be observed in the field by describing it more specifically and transparently. The presence of the researcher in this study was present as a participant observer whose status as a researcher was known by MTs. Tahfidz Terpadu Anbata. The data source in this study was the Improvement of Al-Qur'an Reading Ability Using the Taisir Method at MTs. Tahfidz Terpadu Anbata. The data in this study were the implementation plan for Al-Qur'an learning,

The process of implementing the Qur'an learning, as well as the driving and inhibiting factors for improving the ability to read the Qur'an using the Taisir method (Sugiyono, 2016). The informants in this study were the principal of the madrasah, the Qur'an coordinator and the Qur'an teacher (Luthfiyah, 2020). The data obtained from observation sheets taken from teacher samples. The research instruments used in this study were observation instruments, interview instruments, and documentation instruments (Sugiyono, 2015). The data analysis used in this study was data analysis. Miles and Huberman stated that activities in qualitative data analysis were carried out continuously until complete, so that the data was saturated. Activities in data analysis, namely: data collection, data reduction, data presentation, and data verification (Hidayat, 2017). Triangulation of data collection sources used by researchers in this study were observation, interviews, and documentation, and in learning activities the researchers wanted to see in the field how to Improve the Ability to Read the Qur'an Using the Taisir Method in MTs. Anbata Integrated Tahfidz (Waruwu, 2023).

Results

4.1 Improving Quran Reading Skills Using the Taisir Method at MTs. Tahfidz Terpadu

Based on the data obtained by the researcher through interview, observation, and documentation techniques, the researcher knows the learning system implemented at MTs. Tahfidz Terpadu Anbata. There are 12 teaching staff, 5 of whom are Al-Qur'an teaching staff who are competent in the field of Al-Qur'an and have participated in certification training from Taisir Foundation. Based on the results of the interview with the Principal of Madrasah Abi Rudi Hasibuan, M.Pd regarding Improving the Ability to Read Al-Qur'an Using the Taisir Method of Students at MTs. Tahfidz Terpadu Anbata, he stated the following:

“Metode The Taisir Method has been running for five years since 2020, so even during the pandemic, it was already running, although learning faced some challenges. So far, thank God, it has met expectations.”

From the results of the researcher's interview with the Madrasah Principal above, basically the implementation of Al-Qur'an learning using the Taisir method has gone very well according to expectations. This Taisir method has been implemented at MTs. Tahfidz Terpadu Anbata since 2020. The learning process of the Taisir method applied at this school is carried out by Taisir teachers adapted to the field conditions at the institution. Improving Al-Qur'an Reading Ability Using the Taisir Method at MTs. Tahfidz Terpadu Anbata is as follows.

1. Learning Makharijul Letters

Makharijul huruf is the place where the letters come out, that is, the place from where a letter is pronounced so that its sound is heard.

Number of Makharijul Letters

According to Taisir, makhraj letters are divided into five main places, namely:

- a. Al-Jauf (oral cavity)
- b. Al-Halq (throat)
- c. Al-Lisān (tongue)
- d. Asy-Syafatān (two lips)

- e. Al-Khaisyūm (bridge of the nose)

Explanation of Each Makharijul Letter

Al-Jauf Oral cavity. The letters that come out of here are mad letters:

- ا (alif) → if it means the previous fathah
- و (wawu) → if it has a dhammah vowel before it
- ي (ya') → if you wish to express it beforehand

Al-Halq (Throat) Divided into three parts:

- Larynx: ء (hamzah), هـ (ha')
- Middle of the throat: ع ('ain), ح (ha' tipis)
Tip of the throat: غ (ghain), خ (kha')

Al-Lisan (Tongue). This is the part with the most letters, divided according to the position of the tongue:

- Tip of the tongue + front upper gums: ت، د، ط
- Tip of tongue + front teeth: ث، ذ، ظ
- Middle of tongue + upper palate: ج، ش، ي
- Edge of tongue + upper molars: ض
- Back of the tongue + palate: ق، ك

Ash-Syafatān (Two lips). The letters:

- The ends of both lips: ف
- Both lips close: ب، م، و

Al-Khaisyūm (Bridge of the nose). The place where the ghunnah (hum) comes out in the letter ن

and م when doing tasydid or meeting certain letters.

2. How to Explain in Class

To make it easier for students to understand, the explanation can be structured like this:

- Read the definition from the book of Taisir (usually in Arabic)
- Explain with practice: demonstrate how the letters come out.
- Compare the sounds between letters whose makhraj are close together (for example: ق vs ك, or س vs ص).
- Use a mirror or visual aid to see the movement of the lips and tongue

3. Understanding Makharijul Huruf

So that the reading of the Qur'an::

- Do not confuse similar letters
- According to Tajweed and Tartil.
- Maintain the authenticity of the pronunciation of the Al-Qur'an as revealed.

4. Tahsin Learning

Tahsin comes from the word ḥassana, which means to beautify or improve. In the context of the Quran, tahsin refers to the science of beautifying Quranic recitations in accordance with the rules of tajweed and makharijul huruf. Therefore, tahsin not only corrects the recitation to ensure it is correct according to the rules of tajweed, but also to ensure it is beautiful, tartil, and in accordance with the etiquette of tilawah (recitation).

In the book Taisir fi at-Tajwid, it is explained that the main aim of tahsin is:

- So that the reading of the Al-Qur'an is in accordance with the reading of the Prophet.

- b. Maintain the purity of the pronunciation and meaning of the Al-Qur'an.
- c. Train your tongue to be fluent in reading Arabic letters
- d. Cultivate reverence and beauty in recitation.

The relationship between Tahsin and Tajwid in Taisir

- a. Tajwid → theory: laws of reading (ikhfa', idgham, mad, etc).
- b. Tahsin → practice: how to train the tongue, voice, and tempo so that reading is correct and beautiful.

Example of explanation in the book:

“At-tahsin huwa al-‘amal bi at-tajwid fi tilawatil Qur’an, li an takuna al-qira’ah ‘ala wajhin hasan.” (Tahsin is practicing the science of recitation in reading the Qur'an so that the reading becomes beautiful.)

The main topic of Tahsin in Taisir

In the explanation of the book Taisir fi at-Tajwid, tahsin covers several aspects:

- a. Makharijul huruf – correcting letters that are out of place.
- b. Characteristics of letters – knowing the characteristics of letters so they are not mixed up (for example between ص and س).
Tajwid laws – such as idgham, ikhfa', qalqalah, mad.
- a. Tartil and rhythm of reading – reading slowly, regularly and civilized. Practice and habituation – tahsin is done with talaqqi (guided by the teacher).
- b. Explaining Taisir in Class or Study

If you want to explain the science of tahsin based on the book Taisir, here are the steps you can use:

- a. Start with the definition of tahsin and its role in tajweed.
- b. Show a quote from the book Taisir about the importance of beautifying reading.
- c. Explain examples of Tajweed laws, then practice the correct and incorrect ways of reading.
- d. Practice with the congregation or students with short verses.
- e. End with motivation: reading with tahsin means trying to imitate the Prophet's reading.

5. Memorization Method

The stages of the Taisir method learning process are as follows: Opening, Apperception, Concept Instillation, Concept Understanding, Practice/Skills, Evaluation and Closing.

- a. Opening Stage, this stage is the initial process when starting the lesson which includes: opening greetings, asking how students are, opening prayers, reciting the sulhu adab. In the series of activities during the opening, the most important thing to do is to instill manners regarding the rules in the classroom, as a form of orderly classroom management and instilling ethics during learning.
- b. Practice/Skills, namely the stage where a female teacher or teacher points to the letters in each volume being taught.
- c. Evaluation stage, namely the stage of observation and assessment of the female teacher or teacher through the achievement book regarding the reading ability and quality of the students one by one.
- d. Closing. Conditioning the students to remain orderly in the class, then the female teacher provides motivation and rewards to the students so that they

can realize eager to learn.

6. Rhythm Method

The TAISIR Book Rhythm Method is one of the characteristics of the TAISIR Al-Qur'an learning method, namely a method that emphasizes reading the Al-Qur'an in a tart, beautiful and rhythmic manner. Rhythm here is not just a song or tune, but a tool to maintain fluency, accuracy of makhraj, and beauty of reading in accordance with the rules of recitation.

The rhythm in the Taisir method is also called "Rhythm of the Tones of Tilawah Tartil". This means that the reading of the Al-Qur'an is done in a calm, even and unhurried tone, in accordance with Allah's commands in the QS. Al-Muzzammil verse 4:

“وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا”

And read the Koran with tartil.

1. Types of Rhythm in the Taisir Method

The Taisir method introduces 6 types of basic rhythms (tilawah tartil songs) which are simple and easy for children and adults to imitate. This rhythm is not the rhythm of qira'at mujawwad (such as bayyati, hijaz, rast, etc.), but rather the habitual rhythm of learning to read the Koran with beautiful nahawand and tartil.

These six rhythms are usually known as:

- a. Murattal Rhythm 1 – Soft and even (for letter and word recognition).
- b. Murattal Rhythm 2 – More dynamic, used for longer verses.
- c. Murattal Rhythm 3 – There is a slight rise and fall variation. Murattal Rhythm 4 – More expressive but still tartil.
- d. Murattal Rhythm 5 – Used for reciting certain verses (eg sajdah verses)
- e. Murattal Rhythm 6 – For reading with deep meaning and full of emotion.

2. Purpose of the Rhythm Method

The main purpose of using rhythm in the taisir method is so that:

- a. Students read the Qur'an with tartil and beauty.
- b. Teachers and students have the same reading standards.
- c. Learning becomes fun and not monotonous.
- d. Facilitates the introduction of tajwid laws and waqf signs.

3. Application in Learning

In practice, Taisir teacher:

- a. In practice, Taisir teacher.
- b. Students imitate together (talaqqi musyafahah).
- c. Students read individually with teacher guidance.
- d. Evaluation is based on fluency, smoothness, and rhythmic accuracy.

4. Main Principles: Fluency and Fluency

The Taisir Rhythm Method is not just about beautifying the sound, but to ensure it:

- a. Clear reading of makhraj and the nature of the letters.
- b. Tajweed is applied correctly.
- c. Do not overdo the song so that it goes beyond the rules of tartil recitation.

The Taisir method is one of the Quranic learning methods implemented at MTs. Tahfidz Terpadu Anbata. It aims to provide a proper understanding and familiarity with the correct reading of the Quranic letters, conducted directly. The principal explained the purpose

of using the Taisir method at MTs. Tahfidz Terpadu Anbata in more detail as follows:

Educating students to become individuals with character and noble morals in accordance with the vision and mission of MTs. Tahfidz Terpadu Anbata. Educating students to have a love for the Qur'an. Realizing students' ability to read the Qur'an. This Taisir method has been implemented at MTs. Tahfidz Terpadu Anbata since 2020 and has been running for 5 years now.

The historical background to the selection of the Taisir method at MTs. Tahfidz Terpadu Anbata is because the approach used in the Taisir method is the Direct Method, repeated (Repeatation), and sincere affection. The Taisir method also has three qualities: easy, enjoyable, and touching. The Taisir method is very suitable for application in learning the Quran. This method is based on the need for quality Quran learning. Teachers teaching the Taisir method are required to have certified standards. The Taisir method also has a quality-based system ranging from the level of fluency to the expert level.

In the presentation of the Taisir book at MTs. Tahfidz Terpadu Anbata, it starts from volumes 1-4, then gharib, tajwid, and the Al-Qur'an. For grade VII, it starts from volume 1, but if the student's ability is able to complete volume 1 quickly, they can move on to a higher volume. So that each student reaches the volume according to their ability. Al-Qur'an learning at MTs. Tahfidz Terpadu Anbata is carried out every day (Monday-Friday) and is carried out with a duration of 45 minutes at each grade level. This is in line with the statement made by Taisir Coordinator Abi Rudi Hasibuan, M.Pd.:

“Actually, Taisir itself already has its own methodology in terms of how to teach, that's from there so before Taisir is implemented in the institution, a certification is carried out in the form of training that concerns the teaching method from the beginning of the opening to the closing, then if what is meant is the mapping, we map it from class VII to class IX which is scheduled for 45 minutes every day alternately.

The stages of implementing the Taisir method presented by the Taisir coordinator are as follows:

Table 1. Stages of Implementation of the Taisir Method

Opener	Conditioning the students to start learning, followed by an opening greeting and reading the opening prayer for learning the Qur'an together.
Apperception	The teacher repeats the verses that have been studied previously, then 2-3 new verses will be added to be taught today according to the page of the book.
Concept Understanding	The process of explaining the material/topic of discussion regarding the addition of new verses that will be taught or studied today
Practice/Skills	Facilitate students' reading by repeating the reading that has been taught properly and correctly.

Evaluation	Observation and assessment through achievement books of the reading abilities and quality of each student one by one
Closing	Conditioning students to remain orderly, then reading the closing prayer and ending with a closing greeting from the teacher

In the learning of the Qur'an at MTs. Tahfidz Terpadu Anbata, evaluation is carried out in stages, namely in the form of daily results recorded by the Taisir teacher immediately after the students read and written in each student's achievement book. For the next process is the process of increasing the volume level results which will be tested by the Taisir Coordinator after the students are assessed as capable of moving up a level by the Taisir teacher. This testing activity serves as a measurement tool that aims to determine the extent of the quality of students in reading the Qur'an. In line with the statement of Umi Aida Novia Sitorus, S.Pd.I, Deputy Taisir Coordinator, namely:

“So to see the level of ability of this child we always hold an evaluation every day, miss, this is written in the achievement book that the children bring. For example, today read together the letter Al Fill, written down read together the letter Al Fill how many verses, how many pages, what volume is the score, for fluent without any mistakes at all get an A, if there are small mistakes get a B. It's different if the volume increases there is a separate test which is directly taken over by Mr. Idhom as the Taisir Coordinator here

Students' Ability to Read the Al-Qur'an After Applying the Taisir Method. Based on the results of interviews from three class teachers in VII, VIII, IX, regarding students' ability to read the Koran, he stated:

“Alhamdulillah, since we have used the Taisir method, the children have improved, especially in grade VII, there have been many changes, especially in qiro'ah, because the Taisir method is more targeted at children being able to read, read fluently, and then memorize independently, as if they were just memorizing, but when the children were asked to read, they were still not fluent. Actually, many of the children at home have also been reciting the Quran, but their reading is still lacking, perhaps from the makharijul huruf or the length of the letters, well, with the Taisir method, it is being improved little by little until finally the children have improved when reading the Quran.

From the interview results above, it can be concluded that the ability of seventh-grade students in reading the Quran at MTs. Tahfidz Terpadu Anbata has improved, especially in Makharijul huruf and tajwid. This is because the Taisir method is more targeted at children who can read the Quran fluently. Some students still stutter when reading the Quran and some are still unfamiliar with the rules of recitation/tajwid.



Figure 1. Taisir Reading Listening Learning

Reading ability is the ability, skill, and readiness of a person to understand, because reading requires a good understanding in order to understand the text and its meaning well. Students' reading abilities vary depending on the level of habits or education of the students in the family, which can influence their attitudes in learning. Reading instruction in schools must be adapted to the child's developmental level, so that students can master reading skills properly. In a Qur'an learning process, Taisir teachers conduct placement tests or placement tests first to students, so that teachers can determine the students' abilities and after that, Taisir teachers can divide groups according to the students' ability levels. The levels start from the lowest to the highest, namely in Volumes 1, 2, 3, 4 and the Qur'an.

There is also a division of groups categorized as workshop classes, which consist of students who are difficult to manage and students who cannot yet read the Quran. This is in line with the statement made by Umi Aida, who stated:

“So before starting Taisir learning, there is a placement test. Students are placed from grades VII-IX. Then, we group the children starting from volumes 1, 2, 3, and 4 according to their Quran reading ability. Some of them are categorized as children who can read the Quran, are fluent, and tend to be easy to manage. Well, there are also those who are categorized as workshop classes, which are filled with children who cannot read the Quran yet or children who always repeat their readings. Coincidentally, there are many workshop students in grade VII.



Figure 2. Workshop Class Documentation

To determine the level of student ability, teachers must conduct an evaluation. Evaluation of reading learning is necessary to obtain information about students' reading learning outcomes, which can then be processed and interpreted using certain benchmarks. This evaluation is conducted so that teachers can determine whether students have experienced changes or improvements in their Quranic learning. Researchers conducted direct

observations to strengthen this research. As stated by Umi Aida, there is a group division for students who are less able to read the Quran. The level of ability in Quranic learning depends on the students' reading abilities.

Supporting and Inhibiting Factors of the Taisir Method Applied to Students of Mts. Tahfidz Terpadu Anbata.

1. Supporting Factors

The supporting factor for the use of the Taisir method is the high enthusiasm of students in learning the Taisir method. This is proven by their rare absence during Taisir lessons and their enthusiasm in participating in learning activities. This is because this method is a directed learning method because it has its own volumes, for example, in Volume 1, students learn about the Hijaiyah letters and how to pronounce them; in Volume 2, students learn about their dignity; in Volume 3, students learn about the length of the recitation.

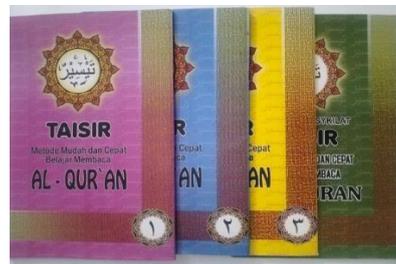


Figure 3. Taisir Method Book

Furthermore, most teachers at MTs. Tahfidz Terpadu Anbata already possess Taisir certifications in the Taisir method. These certifications, awarded to teachers who meet professional standards, are a prerequisite for establishing systems and practices in the Taisir method. As observed by the researcher, certification for teachers in Quranic teaching using the Taisir method is crucial before implementing the Taisir method. Quranic teachers receive support and training (mentoring) from the Taisir Foundation team in Medan. Mentoring focuses on the quality of teachers' reading, correcting incorrect reading, and other aspects. Certification is crucial for teachers, serving as a minimum benchmark for Quranic teachers to effectively teach effectively. Therefore, the absence of a Taisir teacher does not hinder their teaching, as they can be represented by their respective class teachers.

2. Inhibiting Factors

Based on the researcher's observations, obstacles that often arise during Taisir learning are the different characters and abilities of students. Student conditions can be seen from their physical and psychological conditions. The level of education of students in the family can influence students' attitudes in learning. This can have an impact on less effective learning because it is disrupted by the condition of students who rarely come to school or are sick, so that learning outcomes will be disrupted. Factors that can affect the smoothness of the learning process for students include facilities and infrastructure factors because with adequate facilities and infrastructure, it will be easier to carry out the learning process in the school environment. Paying attention to existing facilities and infrastructure is important to facilitate work, create higher quality results, can create satisfaction and also create comfort. Due to the lack of facilities and infrastructure such as classrooms used when learning with the Taisir method, so there are several study

groups who conduct their learning outside the classroom, such as in the prayer room, class terrace, gazebo and others. And it can be said that the facilities and infrastructure at MTs. Anbata Integrated Tahfidz does not meet the learning needs of Taisir in general and class VII in particular.

Conclusion

Based on the results of data obtained by researchers through interviews, observations, and documentation, it can be concluded that the Taisir method is more suitable for application in learning the Qur'an, this method is based on the need for quality Qur'an learning. The Taisir method also has a quality-based system starting from the non-fluent level to the expert level. Improving the Ability to Read the Qur'an Using the Taisir Method in learning the Qur'an at MTs. Integrated Tahfidz Anbata starts from presenting books from volumes 1-4, gharib, tajwid, and the Qur'an. The implementation of learning the Qur'an with the Taisir method applied is in accordance with the system standards proposed by the Taisir Foundation. Learning the Qur'an at MTs. Integrated Tahfidz Anbata is carried out every Monday-Friday with a duration of 45 minutes per meeting. Overall, students of grade VII of MTs. Integrated Tahfidz Anbata need guidance and direction from teachers so that students are more active in learning to read the Qur'an. There are differences in students' ability to read the Quran. To determine students' ability to read the Quran, a placement test must be conducted first so that teachers can determine students' abilities and group students according to their ability level. The application of the Taisir method by teachers in learning the Quran has a very positive impact on improving the quality of students' reading of the Quran. This can be seen from the absorption and behavior of students who appear after carrying out the process of learning the Quran using the Taisir method. After conducting a Quran reading test on students, the data results show that students are able to read the Quran according to the rules of tajwid.

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