
TAHSIN LEARNING STRATEGY AND METHOD TO IMPROVE THE AL-QUR'AN READING QUALITY FOR THE MAJLIS TAFSIR AL-QUR'AN COMMUNITY IN SURAKARTA

Ari Ismail¹, Ahmad Nurrohim², Izzatunnisa³, Amel Saib⁴, Mariam Elbanna⁵

^{1,2,3}Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia

⁴Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia; and
University of Islamic Sciences- Emir Abdelkader Constantine, Algeria

⁵Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia; and
Faculty of Law, Tanta University, Egypt

¹G100160002@ums.ac.id, ²ahmad.nurrohim@ums.ac.id, ³G100230001@ums.ac.id,
⁴amelsaib@univ-emir.dz, ⁵mariam.30917745@f-law.tanta.edu.eg

Received October 25, 2023; Revised November 12, 2023; Accepted December 27, 2023

Abstract: *Learning strategies and methods are important references for teachers to achieve the expectations in the formal and non-formal education process. Reading the Qur'an is an obligation for the Islamic community, and it is better if reading it according to the rules of makharijul huruf and tajweed. The process of learning Al-Qur'an through tahsin has various strategies and methods. One of these tahsin educational institutions is LPPT MTA. This study aimed to determine the tahsin Al-Qur'an learning strategy at the Tahsin Education and Training Institute of Majelis Tafsir Al-Qur'an (LPPT MTA), based on the the institution, curriculum, materials, methods, activities, and learning evaluation. This study was a field study at the LPPT MTA in Semanggi Village, Pasar Kliwon District, Surakarta City, Central Java. Data were collected through observation, documentation, and in-depth interviews with sources. Data analysis was carried out by reducing the data, presenting the data, and designing the conclusion, based on the collected data. Data were validated using the triangulation. The results show that LPPT MTA has non-formal learning. LPPT MTA has students from internal and external of the MTA. The learning method used is a combination of tahsin learning methods and strategies. LPPT MTA has a learning method with a mashallah curriculum (levels), which is taken over 8 years from mashallah tahini to mashallah seven. Each mashallah has a guidebook, materials, tests, and methods that have been arranged in the curriculum. The learning methods used are the basic tahsin method, whereas the method of deepening the nature of letters and recitation (takmili), besides applying the recitations (talaqqi). The approach taken is using the Individual approach, Individual Classical, Classical Read Listen, Classical Read Listen Purely, and Classical Read Listen Imitate. LPPT also has various internal and external MTA learning agendas.*

Keywords: *tahsin learning, qur'an reading quality, teaching strategy, majlis tafsir al-qur'an, surakarta community.*

INTRODUCTION

Education holds paramount importance in contemporary society. It can be acquired through various channels, namely formal, non-formal, and informal education [1]. Following the provisions in Law No. 20/2003, formal education is delineated as a meticulously organized and hierarchical educational trajectory, comprising fundamental education, secondary education, and higher education. In concurrence with this legal framework, elucidates formal education as an intentional learning endeavour undertaken both by individuals seeking knowledge and within the structured confines of educational institutions [2].

Formal education, by its nature, is characterized by its methodical structure, encompassing various educational tiers, and adheres to specific timeframes, commencing from elementary schooling and extending to the university level. It encompasses not only general academic programs but also encompasses a plethora of specialized programs and institutions designed to cater to diverse technical and professional training needs [3]. Characteristics of Formal Education: 1. Adherence to a Structured Curriculum, 2. Imposition of Specific Requirements, 3. Utilization of Academic Materials, 4. Prolonged Learning Duration, 5. Qualified Supervisors and Educators, 6. Oversight by Government or Private Entities, 7. Mandatory Student Evaluation, 8. Adherence to Uniform Regulations, 9. Significance of Diplomas: The attainment of a diploma plays a pivotal role in determining students' eligibility for advancing to higher levels of education [2].

Illustrations of Formal Education Institutions: Following the provisions stipulated in Law No. 20/2003 about the National Education System, formal education institutions are delineated as educational pathways characterized by a systematic hierarchy of educational levels. These educational tiers encompass basic education, secondary education, and higher education. Formal education institutions encompass a spectrum of establishments, including but not limited to Preschool Education Institutions, Basic Education Institutions (SD/SMP), Secondary Education Institutions (SMA/SMK), and Higher Education Institutions.

The national education system, as stipulated by the aforementioned law, underscores the compulsory nature of formal education for every Indonesian citizen, mandating attendance at least until the culmination of junior high school. Formal education institutions are inherently oriented towards fostering the holistic development of the Indonesian populace. Institutions that meticulously oversee formal education encompass a diverse range, including: 1) Kindergarten, 2) Raudatul Athfal, 3) Elementary School, 4) Madrasah Ibtidaiyah, 5) Junior High School, 6) Madrasah Tsanawiyah, 7) Senior High School, 8) Madrasah Aliyah, 9) Vocational High School [2].

Furthermore, the purview of formal education extends to universities, comprising diverse educational entities such as academies, polytechnics, colleges, institutes, and conventional universities, each offering distinct educational pathways and areas of specialization. Following the provisions articulated in Law No. 20/2003, non-formal education is defined as an educational pathway that exists outside the purview of formal education but can be systematically structured and organized. Further elucidates this concept by characterizing non-formal education as a purposeful learning endeavour undertaken by individuals within a structured and organized setting, distinct from the traditional school system [2].

Marzuki advances this perspective, asserting that non-formal education constitutes learning activities conducted beyond the scope of formal schooling or conventional educational systems, often executed independently or as an integral facet of broader initiatives designed to cater to specific target demographics and tailored learning objectives [3]. Furthermore, underscores the salient role of non-

formal learning within the spectrum of educational experiences. They emphasize that learning can now manifest through diverse modalities, including engagement within communities of practice, personal networks, and the execution of task-related activities. In this evolving paradigm, learning is regarded as an enduring, lifelong process, and the demarcation between learning and work activities has become increasingly blurred, with instances of both converging [4].

Non-formal education, thus characterized, represents an educational trajectory distinct from formal schooling, characterized by its capacity for structured implementation. Noteworthy venues for non-formal education encompass places of worship such as mosques, boarding schools, Sunday schools, churches, and analogous settings. Additionally, supplementary educational channels such as music courses and tutoring also serve as conduits for non-formal learning experiences.

Typically, non-formal education caters to individuals who perceive a need for supplementary, alternative, or complementary education alongside their formal educational pursuits. Its fundamental purpose revolves around nurturing students' potential through the accentuation of knowledge mastery and individual development. Characteristics of Non-formal Education: Non-formal education places a primary emphasis on acquiring practical skills and competencies. Empowering the students to cultivate self-directed learning capabilities, enabling them to take control of their learning activities. 1. Non-formal education is not constrained by rigid timeframes, allowing learners to engage in education without the constraints of traditional schedules. 2. The curriculum in non-formal education programs tends to be flexible, often affording learners the autonomy to make decisions regarding their course of study. 3. The dynamic between teachers and students in non-formal education settings is typically characterized by a horizontal relationship, fostering collaboration and mutual respect. 4. Non-formal education places less significance on the acquisition of diplomas as a prerequisite for admission or progression, valuing skills and competencies acquired through the learning process instead.

Illustrations of Non-formal Education Institutions: Non-formal education is an educational trajectory conducted beyond the confines of formal schooling, characterized by its potential for structured implementation. This type of education is designed to occur in a systematic and tiered manner. Institutions responsible for organizing and facilitating non-formal education encompass: 1. Playgroup (KB), 2. Daycare Center (TPA), 3. Specialized Institutions

4. Studio, 5. Training Institute, 6. Learning Group, 7. Community Learning Activity Center (PKBM), 8. Majelis Taklim. Following the provisions outlined in Law No. 20/2003, informal education is characterized as an educational pathway rooted in family and environmental settings, manifesting as independent learning activities. Conversely, defines informal education as a mode of learning where learners do not intentionally engage in learning, and the learning process lacks a deliberate instructional intent to aid learners.

Informal education, as articulated herein, comprises family-based and environmentally-driven educational endeavours executed with consciousness and responsibility. Notably, the outcomes of informal education are accorded recognition equivalent to formal and non-formal education, contingent upon students successfully passing examinations that adhere to national education standards. As elucidated by Chalidjah Hasan, the role of parents within the family unit is of paramount significance in shaping a child's future, particularly within the realm of their psychological development. A child inherently requires guidance and mentoring to navigate the evolution of their inner self. The family, in this context, is

construed as the smallest societal unit, encompassing the father, mother, and children, with each constituent playing a pivotal role [2].

Another perspective characterizes the family as the oldest educational institution, inherently informal, and fundamentally the earliest educational encounter for children. Natural parents are entrusted with the responsibility of nurturing, safeguarding, and instructing children to ensure their proper growth and development. In more straightforward terms, the family is posited as the initial crucible of communal living to which children are introduced, thus meriting the designation of the primary community. Characteristics of Informal Education:

1. Informal education can be tailored and specialized within the family setting to address specific learning needs.
2. Informal education is not bound by stringent prerequisites or eligibility criteria.
3. Absence of Organized Examinations
4. Family and the immediate environment play pivotal roles in facilitating the informal education process
5. Lack of Formal Curriculum.
6. Absence of Educational Levels
7. Informal education is not constrained by fixed timeframes or physical boundaries, affording learners greater flexibility.
8. Parental Involvement as Educators
9. Informal education operates without a structured management system commonly found in formal educational institutions.
10. Non-Requirement of Diplomas [5].

Instances of informal education pathways, predominantly fostered within familial and environmental spheres, encompass a spectrum of dimensions including ethical education, religious education, etiquette instruction, moral development, and assimilation within the social environment. Children's development is significantly influenced by their interactions with family members, peers, and the broader societal milieu. However, parents bear a fundamental responsibility in cultivating their children's character by serving as exemplars of virtuous conduct. There are several instrumental measures parents can undertake to shape their child's character:

1. Exemplify as Role Models: Parents assume the role of role models by demonstrating commendable character traits. By embodying qualities such as honesty, respect, and fairness, parents effectively impart these virtues to their children. Children, in turn, observe and emulate these traits. This transmission can be facilitated through storytelling and personal anecdotes.
2. Leverage Narratives for Moral Education: Parents can harness the power of storytelling to convey moral lessons, instilling values and ethical principles in their children. Narratives serve as potent tools for imparting wisdom and fostering character development.
3. Acknowledge and Encourage Positive Behaviour: Expressing pride and recognition when children exhibit positive behaviours and accomplishments fosters self-assuredness and minimizes feelings of unease or timidity.
4. Self-Control: Parents play a pivotal role in helping children develop self-control by encouraging self-reflection and self-talk techniques. This equips children with the ability to manage their emotional responses and reactions.
5. Provide Opportunities for Practical Application: Granting children opportunities to apply the values and virtues they have acquired, encompassing character

development, is integral. Practical experiences facilitate the internalization of ethical principles, transcending theoretical understanding.

These collective efforts serve to nurture a well-rounded and virtuous character in children, surpassing mere theoretical exposure to textual content [6].

From the perspective of Muslims, education occupies an exalted position. The Prophet Muhammad SAW, who was chosen to be a messenger, embarked on his divine mission through an educational process, specifically the transmission of knowledge in the form of the Quran by the Angel Gabriel to the Prophet Muhammad SAW. This pivotal episode underscores the profound importance of education as the foundation for embarking on a transformative journey [7]. The educational journey undertaken by the Prophet Muhammad SAW encompassed the revelation of the Quran from Allah SWT, conveyed through the intermediary of the Angel Gabriel. The Quran, renowned as the supreme miracle, retains its authenticity and relevance throughout the ages, extending until the Day of Judgment" [8].

The Quran, a sacred scripture revealed by Allah SWT to the people of the Prophet Muhammad SAW through the Angel Gabriel, serves as a compendium of guidance and directives for life in this world and the hereafter. Beyond its status as the paramount miracle, the Quran serves as the primary source of Islamic jurisprudence. For Muslims, the study of the Quran is obligatory, and from this duty emanates numerous virtues attainable by those who embark on this noble endeavour. As expressed by Allah SWT in Q.S. Al Ankabut verse 45:

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ
وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ٤٥

45 "Recite that which has been revealed to you, the Book (Quran) and establish prayer. Verily, prayer prevents from evil and forbidden deeds. And surely the remembrance of Allah (prayer) is greater (in virtue than other acts of worship). And Allah knows what you do" [9].

This verse underscores the directive for Muslims to engage actively with the Quran by reciting, studying, memorizing, comprehending its meaning, and incorporating its teachings into daily life. For devout Muslims, their conduct in everyday life should reflect the values and principles elucidated in the Quran. It is not merely a personal obligation but also a collective responsibility to ensure that these Quranic teachings are upheld and practised, both for oneself and for the betterment of society. To be able to practice the Qur'an, of course, several stages must be learned, including reading the Qur'an [10]. Reading is the first command in the Qur'an when the Prophet Muhammad SAW for the first time received revelation from Allah SWT through the intermediary of the angel Gabriel, as the first verse revealed in Surah Al-'Alaq verses 1-5:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥

Meaning: 1. Recite in the name of your Lord Who created 2. He created man from a clot of blood 3. Recite, and your Lord is the Most Gracious 4. Who teaches (man) by the medium of the word 5. He taught man what he did not know" [5].

These verses unequivocally command the act of reading. It is noteworthy that the initial divine command to read was directed to the Prophet Muhammad SAW, who, as an "umami" or unlettered individual, was unable to read in the conventional sense. This underscores the profound significance of reading in the life of humanity, transcending barriers and limitations. Reading is deemed not only a fundamental

necessity but also a pivotal means of acquiring knowledge, particularly when it pertains to the Quran. The ability to read the Quran is influenced by various factors, with one of the paramount elements being the strategies and methods employed in the process of learning. Like formal education settings, in the Quranic learning journey, a Quranic teacher must possess the capacity to impart knowledge using appropriate strategies and methodologies. While suitable strategies and methods are often employed, the outcomes may occasionally fall short of expectations. Such instances serve as tests for Quranic teachers, urging them to innovate and refine their approaches to nurture students who can read the Quran with excellence. Furthermore, it is incumbent upon teachers to exhibit patience when the desired outcomes are not immediately realized. The judicious utilization of effective learning strategies and methods by a Quranic teacher significantly influences the efficacy of the learning process, ultimately yielding students with the desired proficiency in Quranic reading, aligning with the aspirational standards [\[11\]](#).

The term "strategy" is frequently employed across various contexts, each bearing distinct connotations. Within the realm of education, elucidates that teaching strategies represent the "tactics" employed by educators during the instructional and learning process, aimed at enhancing students' attainment of learning objectives more effectively and efficiently [\[12\]](#).

From a psychological perspective, Reber posits that the term "strategy" originates from the Greek language, denoting an action plan comprising a series of steps designed to resolve a problem or accomplish a specific objective. In a broader context, strategy embodies the concept of a well-defined course of action delineating the path towards realizing predetermined goals. Degeng, in his categorization, incorporates learning strategies within the ambit of learning methods, further classifying them into three distinct categories.

1. Organizational Strategy: An organizational strategy is a systematic approach employed to structure and arrange the content within a chosen field of study to facilitate effective learning. The term "organizing" in this context encompasses various actions such as the selection of content, its arrangement, diagrammatic representation, formatting, and related processes.

2. Delivery Strategy: Delivery strategy refers to the method utilized for imparting knowledge to learners or for receiving and responding to learners' input. The principal focus of this strategy lies in the domain of learning media. Degeng elucidates that delivery strategy serves a dual function, namely: (1) Conveying learning content to the learner, and (2) Furnishing information or materials necessary for students to engage in various learning activities, including exercises and assessments.

3. Management Strategy: Management strategy entails the systematic organization of interactions among learners and the various variables inherent in the learning process. This strategy primarily concerns the decision-making process regarding the selection and utilization of organizational and delivery strategies during learning. Notably, management strategy encompasses three key facets, namely: scheduling, the maintenance of comprehensive records tracking students' progress in learning, and the cultivation of motivation among learners [\[13\]](#).

Learning Strategy: The learning strategy represents a structured approach, offering guidance and a framework of activities designed to achieve predefined educational objectives aligned with specific educational philosophies and learning theories. In the interpretation presented by Wina Sanjaya (2007), a learning strategy can be defined as a comprehensive plan containing a sequence of activities intended to attain specific educational goals. Consequently, in the context of education, strategies are understood differently from strategies within the framework of

individual learning. Kemp (1995) explicates that learning strategies denote the actions undertaken by educators to realize efficient and effective learning outcomes.

Expanding upon this notion, according to Prawira as cited in Yusri (2013), a strategy signifies a method for accomplishing specific objectives or a permanent blueprint outlining a sequence of activities. J.R. David as cited in W. Gulo characterizes a learning strategy as a meticulously conceived plan, method, or series of activities formulated to attain specific educational objectives. Consequently, learning strategies encompass a deliberate plan, method, or sequence of activities meticulously devised to realize well-defined educational goals.

Moreover, as defined by Setiawan (2017), learning represents a process undertaken by individuals with the guidance of educators to foster behavioural changes aimed at achieving comprehensive self-development resulting from personal interaction with the environment. In this context, a learning strategy constitutes a systematically planned and structured approach to harness students' potential and modify their behaviour. Furthermore, Suyono & Hariyanto (2014) define learning strategies as a sequence of activities embedded in the learning process encompassing student management, teacher management, coordination of learning activities, environmental management, resource management, and assessment. These activities are harmonized to enhance the efficiency and effectiveness of learning in alignment with predefined educational objectives. Kemp as cited in Setiawan (2017) elucidates that a learning strategy embodies the actions taken by teachers and students to facilitate the effective and efficient attainment of learning objectives. Following the elucidation provided by Dick and Carey, learning strategies encompass the entirety of learning materials, as well as the procedural framework and stages comprising learning activities. These strategies are strategically employed by educators with the explicit intent of facilitating students in the successful attainment of specific educational objectives [14].

In summary, a learning strategy can be defined as a systematically organized sequence of learning activities that are meticulously planned and effectively aligned with all essential learning components. These components encompass students, educators, the learning environment, the administration of learning activities, and the assessment process. The overarching purpose of these strategies is to facilitate and optimize students' progress toward the attainment of their educational objectives.

LITERATURE REVIEW

The learning strategy employed in the pursuit of Tahsin Al-Qur'an represents a meticulously planned series of educational activities, thoughtfully designed to facilitate and enhance the learning of Tahsin Al-Qur'an by students and learners. This strategy holds a pivotal role in the execution of teaching and learning activities, as it serves as the foundational step preceding the implementation of any instructional program.

The Quranic Learning Strategy encompasses a comprehensive process aimed at augmenting the knowledge, skills, and attitudes of students through various Quranic learning endeavours. These activities primarily encompass the acquisition of the ability to read and recite Quranic verses with precision, clarity, and adherence to the established Tajweed rules [12].

Within the realm of Quranic learning strategies, attention must be paid to several essential components, including Organizing Strategies, Delivery Strategies, and Management Strategies. The Quranic learning strategy, as elucidated by Zarkasyi, is outlined as follows:

1. The Sorogan or Individual (Private) System: Within this approach, students participate in a structured rotation, taking turns one by one based on their reading proficiency. Typically, students may be assigned to recite a specific portion, which may vary in length, ranging from one to several pages.

2. Individual Classical Approach: In this method, a portion of the teacher's instructional time is dedicated to elucidating the key concepts and main elements of the lesson. Typically, the teacher focuses on explaining two to three pages of the Quranic text. Emphasis is placed on fostering comprehension and mastery through reading, with subsequent evaluation of student achievements.

3. Read-and-Simulate Classical Approach: In this approach, the teacher commences the lesson by expounding upon the fundamental subject matter, usually of a classical nature. Subsequently, students are individually assessed by the teacher and their fellow peers through oral recitation and listening exercises. This evaluative process continues sequentially for each new subject matter [\[15\]](#).

Qur'an Learning Methods

The term "tahsin method" encompasses two distinct components, namely, the "method" and "tahsin." In this context, "method" denotes the approach employed to effectively convey instructional material to participants, thereby ensuring the achievement of the core objectives of the material delivery process. The term "tahsin" derives from the Arabic language, signifying enhancement, beautification, improvement, adornment, and refinement. When associated with the Quran, "tahsin" pertains to a methodology aimed at refining the pronunciation of Quranic verses following the rules of the Arabic language. This methodology encompasses various facets, ranging from the accurate articulation of Arabic letters, the application of tajweed principles, and the appropriate usage of harakat (diacritical marks), to the cultivation of the aesthetic aspect of Quranic recitation [\[11\]](#).

As articulated by Abdur Rauf, the tahsin method represents a distinct approach to Quranic recitation, emphasizing the precise enunciation of letters (makhroj), the characteristics of letters, and the science of tajweed. This method is transmitted through direct interaction (talaqqi) and meticulous observation (musyafahah), involving one-on-one engagement with a qualified teacher or sheikh whose spiritual lineage can be traced back to the Prophet Muhammad SAW (Rauf, 2014) [\[16\]](#)

In essence, learning to recite the Quran utilizing the tahsin method entails a systematic sequence of activities meticulously structured to improve Quranic recitation. This encompassing approach integrates various elements, including facilities, instructional materials, equipment, instructors, and procedures, all of which interdependently influence one another. The overarching objective is to refine and enhance Quranic recitation in strict adherence to the principles of tajweed, makharijul huruf (articulation points of letters), and rhythmic precision.

In the realm of Quranic learning activities, a multitude of methods are available for learning tahsin Al-Qur'an, each bearing its unique attributes and approaches, with some of the most well-known methods including:

The Jibril Method

The nomenclature "The Jibril Method," employed as the appellation for Quranic pedagogy implemented at the Pondok Ilmu Al-Qur'an Singosari Malang, finds its basis in the divine command of Allah SWT to the Prophet Muhammad SAW. This command enjoined the Prophet to emulate the recitation of the Quran, as it was revealed by the Angel Gabriel, who served as the emissary of revelation. As posited by KH. M. Bashori Alwi (as cited in Taufiqurrohman), the progenitor of the Jibril method, the foundational technique of this approach commences with the reading of

a verse or a waqf (pause point) by the teacher. Subsequently, this recitation is replicated by all the participants engaged in Quranic recitation. The teacher, then, reiterates the verse once or twice more, with the reciters following suit. This process continues as the teacher proceeds to recite the subsequent verse or the continuation of the ongoing verse, with all participants replicating the recitation in unison [17].

The Jibril method encompasses two distinct stages, namely "tahqiq" and "tartil." Through the incorporation of these two stages, the Jibril method assumes the character of a convergence approach, synthesizing elements of the synthesis method (tarkibiyah) and the analytical method (tahliliyah). This synthesis renders the Jibril method exceptionally comprehensive, as it can accommodate and harmonize both forms of Quranic recitation methods. Consequently, the Jibril method emerges as a versatile and adaptable pedagogical approach, capable of being applied judiciously in response to diverse educational circumstances and challenges, thus facilitating the teaching and learning of the Quran.

The Al-Baghdady Method

The Al-Baghdady method represents a meticulously structured pedagogical approach, classified as a sequential method (tarkibiyah). This methodology adheres to a systematic and repetitive framework, often referred to as the "alif, ba', ta'" method. Remarkably, the Al-Baghdady method stands as one of the most enduring and prevalent Quranic learning techniques employed by the Indonesian populace. It holds the distinction of being the inaugural method to take root and flourish within Indonesia. The comprehensive book associated with the Al-Baghdady method is encapsulated within a single volume, commonly recognized as the "small Qur'an" or "Turutan." Regrettably, the precise historical origins, development, and pedagogical evolution of this method remain shrouded in obscurity, as no definitive account has emerged to illuminate these aspects.

The pedagogical journey embarked upon by students engaging with the Al-Baghdady method commences with the systematic instruction of the hijaiyah letters, commencing from alif and culminating with ya'. This foundational stage lays the groundwork for subsequent Quranic instruction, eventually culminating in the mastery of Juz 'Amma. Following this accomplishment, students are poised to advance to a higher level of Quranic study, progressing to the study of the full Quranic text or the "Qaidah Baghdadiyah."

The An-Nahdliyah Method

The An-Nahdliyah Method is a Quranic learning approach that originated in the Tulungagung region of East Java. This method was developed by the educational institution Ma'arif Tulungagung Branch. Given its roots, this method is considered an extension of the Al-Baghdady method, and as a result, the Quranic learning materials in An-Nahdliyah do not differ significantly from those found in the Qiro'ati and Iqra' methods. However, a distinguishing feature of this method lies in its strong emphasis on the alignment and regularity of Quranic recitation with a rhythmic "beat" or code. In the implementation of the An-Nahdliyah method, two programs are designed to be completed by students:

- a. Packet Book Program: This serves as the foundational program, providing students with the basis to acquaint themselves with, understand, and practice Quranic recitation. This program is guided by the "Quick Response to Learning Al-Qur'an" packet book.
- b. Al-Qur'an Sorogan Program: This advanced program serves as a practical application, enabling students to achieve Quranic proficiency, including reading the entire Quran (khatam).

It's worth noting that initially, the An-Nahdliyah method was relatively unknown among the general public. The packet book used in this method was not available for open purchase. Individuals interested in utilizing this method or aspiring to become instructors or educators in this method were required to participate in specialized training for prospective An-Nahdliyah method instructors [18].

The Dirosa Method

The Dirosa Method represents a sustainable Islamic development system that commences with the fundamental skill of reading the Quran. The Quranic reading guide within the Dirosa Method was meticulously crafted in 2006 under the auspices of Wahdah Islamiyah Gowa. This guidebook is tailored specifically for adults and adheres to a classical system consisting of 20 sessions. Its inception can be traced back to the experiences of the originator and author of this book, who embarked on a journey of teaching the Quran to mothers. This process of perfecting the art of Quranic instruction among mothers spanned approximately 15 years and underwent several methodological transformations.

Ultimately, a format was devised and deemed temporarily ideal, superior, and effective. This format ingeniously combines Quranic reading instruction with an introduction to the foundational principles of Islam. The Quranic reading guide was formally compiled in 2006. Additionally, supporting materials are employed for Quranic instruction at the kindergarten level. The Dirosa Method has made inroads into various regions, including Sulawesi, Kalimantan, and select areas within the Maluku Islands, facilitated by da'is (Islamic preachers). In broad strokes, the instructional approach employed in Dirosa encompasses a sequence of activities: reading, pointing, listening, and repeating. In this method, the coach reads aloud, while participants follow along by pointing to the text, attentively listening, and then replicating the recitation. This technique is not limited to the coach's reading but extends to peer-to-peer reading as well. The greater the emphasis on listening and repetition, the higher the likelihood of rapid Quranic proficiency attainment [19].

The Yanbu'a Method

The Yanbu'a method stands as an instructional guide, specifically categorized as a Thoriqoh book (method), designed to expedite the Quranic reading, writing, and memorization process for individuals of diverse age groups, encompassing both children and adults. This method has been meticulously crafted in collaboration with Rosm Usmaniy, incorporating the distinctive waqf (pausing) signs employed in the Rosm Usmaniy Quran a prevalent Quranic script utilized in Arab and Islamic nations. Furthermore, the Yanbu'a method imparts instruction on the composition and interpretation of Pegon writing a form of Indonesian/Javanese script transcribed using Arabic letters. Notably, the letters utilized for instruction within this method are predominantly sourced from the Quran, with only a handful of exceptions.

The genesis of the Yanbu'a method emerged as a proposal and encouragement spearheaded by alumni of the Yanbu'ul Quran Tahfidz Hut. This initiative was aimed at fostering enduring connections between alumni and the hut, supported by suggestions from the wider community, as well as the Ma'arif Education Institute and Muslimat, particularly from the Kudus and Jepara branches. Initially, the Quranic boarding schools were hesitant to adopt this method, as they deemed the existing methods sufficient. However, due to persistent advocacy and perceived necessity especially in terms of fortifying the bonds between alumni and the boarding school, as well as maintaining and ensuring uniformity in Quranic recitation a collective decision was made, with reliance on divine guidance and supplication to Allah. This decision culminated in the compilation of the Yanbu'a

book, encompassing the Thoriqoh approach to Quranic reading, writing, and memorization.

The objectives of the Yanbu'a method are: (1) The primary goal is to educate and equip the nation's children with the ability to read the Quran fluently and accurately; (2) Nasyrul Ilmi (spreading knowledge), This method is committed to the dissemination of knowledge, particularly the science of the Quran; (3) To socialize the Qur'an with Rosm Usmani; (4) Correction and perfection (It endeavours to rectify errors and enhance the quality of Quranic recitation and understanding); (5) Encouraging Quranic Recitation (A fundamental objective is to continuously promote Quranic recitation and Musyafahah Al-Quran (engagement with the Quran) until khatam (completion). The distinguishing characteristics of the Yanbu'a Method are (1) Ease of use; (2) Simplicity for Instructors; (3) Student-Friendly (4) Efficiency and Effectiveness [20].

The Qiro'ati Method

The Qiro'ati Method represents a distinctive approach to Quranic recitation, characterized by the direct practice of tartil, meticulously following the principles of tajweed science. In the Qiro'ati method, the role of the teacher primarily involves reciting short passages of the Quran with students, rather than providing extensive reading guidance. The foundational principles that underpin Qiro'ati learning encompass a. The Ti-Was-Gas Principle (Thorough, Alert, and Firm). b. Instructors exercise care and precision when presenting or reciting examples to their students. c. Vigilance in Listening to Student Readings. d. Instructors are resolute in their approach and should not exhibit hesitation, doubt, or excessive caution. Essentially, they must seamlessly coordinate their faculties of sight, hearing, speech, and emotions. e. Students employ the Active Santri Learning (CBSA) or Fluent, Fast, and Correct (LCTB) systems as integral components of their learning process [15].

The Ummi Method

In the mid-2007 timeframe, the KPI (Komisi Penyiaran Indonesia or Indonesian Broadcasting Commission) introduced a comprehensive method for Quranic reading and writing, famously known as the Ummi Method. This method was meticulously crafted by Masruri and A. Yusuf MS. before its dissemination among the community, this instructional approach underwent rigorous evaluation by a panel of expert examiners. Notably, among these examiners was Roem Rowi, a distinguished Professor specializing in 'Ulumul Qur'an and Tafsir Al-Qur'an at IAIN Sunan Ampel Surabaya. Another examiner of significance was Mudawi Ma'arif, an esteemed Hafizh who holds a remarkable lineage comprising 15 Muttashil sanads traceable back to the Prophet. He possesses extensive knowledge of the Qira'ah history of Hafs and Qira'ah 'Asyarah. The Ummi Method encompasses a range of guidebooks that students are required to master. These include volume books spanning from volumes 1 to 6, tajweed books, and Gharib. The strength of Ummi, however, does not solely rest on the content within these books but relies on three pivotal pillars:

- a. Effective Management
- b. Teacher Quality
- c. Quality-Based System

If the three main forces are owned by an Islamic educational institution, the educational institution will certainly succeed in forming Qur'an students. However, to form a quality institution, an educational institution must be able to fulfil the 8 pillars of the Ummi quality system building, including:

- a. Teacher Certification
- b. Structured Stages

- c. Clear and Measurable Objectives
- d. Consistent Mastery Learning
- e. Adequate Time
- f. Intensive Quality Control
- g. Proportional Teacher-to-Student Ratio
- h. Individual Progress Reporting

In the context of pedagogical approaches employed within the Umami Method, several methods are embraced, including Private/Individual instruction, Individualized Classical instruction, Simultaneous Reading Classical instruction, Pure Reading, and Listening Classical instruction [21]. In educational endeavours, the selection of methods plays an instrumental role in the pursuit of learning objectives. In a broader educational context, Husni Sheikh Uthman outlines three fundamental principles that educators must heed when imparting knowledge in any field of study:

- a. Commence the learning journey with concepts and information that students already comprehend, gradually progressing to more unfamiliar material.
- b. Start with the most straightforward and basic concepts, gradually advancing to more complex and intricate subject matter.
- c. Initiate the teaching process with broad and generalized knowledge, proceeding toward more specialized and detailed content [10].

Tahsin Learning Objectives

Every educational endeavour is guided by specific objectives and milestones to attain. The objectives inherent in the pursuit of Tahsin Al-Qur'an learning encompass the following:

- a. To cultivate the capability to articulate Quranic letters accurately and follow their mahkraj (articulation points) and inherent phonetic characteristics.
- b. To attain proficiency in reciting Quranic verses in strict adherence to the principles of tajweed (the rules of Quranic pronunciation and recitation).
- c. To develop the ability to recite the Quran fluently, maintaining meticulous adherence to tajweed rules, thereby enabling the fulfilment of the recommended practices conveyed by the Prophet Muhammad SAW.
- d. To achieve proficiency in reciting the Quran with exemplary, precise, and correct pronunciation.

To acquire a comprehensive understanding of the science of tajweed. For Quranic readers (Qori) who possess a deep grasp of tajweed principles, the likelihood of errors during Quranic recitation is greatly diminished. Additionally, they are equipped to impart this knowledge to their families and communities. One of the places to learn to improve reading the Qur'an is the Tahsin Education and Training Institute (LPPT) Majlis Tafsir Al Qur'an (MTA) located in Semanggi Village, Pasar Kliwon District, Surakarta City, Central Java Province. Based on these thoughts, the author feels the need to conduct a study, namely about "The strategy and method of tahsin learning to improve the quality of reading Al-Qur'an of MTA citizens at the Tahsin Education and Training Institute of Majlis Tafsir Al-Qur'an (LPPT MTA)".

METHODOLOGY

This study used a qualitative method with a descriptive approach. In general, the qualitative method is proposed for case observation. This study is included in a field study; thus, the object is observed from the field, which can provide valid data and information, based on the study. The approach performed in this study was a qualitative approach that uses descriptive data as written and spoken words, following the observation conducted [10].

In this qualitative study, the author will analyze the Tahsinul Al-Qur'an program in the Tahsin Education and Training Institution (LPPT) of Majlis Tafsir Al-Qur'an (MTA). This study determines whether the LPPT is included in either formal, non-formal, or informal education. Moreover, the author also searches for information, regarding the institution, strategy, and methods used in the learning activities in LPPT MTA [10].

Table 1. Research Method

Aspect	Description
Research Method	Qualitative
Research Approach	Descriptive
Type of Study	Field Study
Data Characteristics	Written and spoken words based on observation
Research Focus	Analysis of the Tahsinul Al-Qur'an program at LPPT MTA
Education Classification	Identifying LPPT MTA as formal, non-formal, or informal education
Key Aspects Analyzed	Institution, strategy, and learning methods in LPPT MTA

RESULTS AND DISCUSSION

The Majlis Tafsir Al-Qur'an (MTA) is an educational institution and a da'wah Islamiyah institution established by Ustadz Abdullah Thufail Saputra (w. 1992) on September 19, 1973, in Surakarta.

Ustadz Abdullah Thufail Saputra is a publisher in Surakarta and a trader who has travelled to almost all parts of Indonesia. The MTA is established to organize da'wah activities, namely regular recitations, studying Tafsir Al-Qur'an from the Tafsir Al-Qur'an books by mufassir, studying the Hadith of the Prophet Muhammad SAW from the hadith books, carrying out educational activities, both formal and non-formal, and organizing social and humanitarian activities. This is intended as an effort to invite Muslims to return to the Al-Qur'an and As-Sunnah by emphasizing their understanding, appreciation, and practice of the Al-Qur'an and As-Sunnah in daily life. MTA is an independent organization, that has no association with any organizations and political parties.

Legal Entity and Institutional Structure of the MTA

MTA was officially established as a legal entity as a foundation with a notarial deed of R. Soegondo Notodisoerjo Notary in Surakarta Number 23 of 1974. To fulfil the provisions of the Republic of Indonesia Law on Foundations, the MTA Foundation expanded by notarial deed of Budi Yojantiningrum, SH, Notary in Karanganyar, Number 01 on September 6, 2006, and ratified by the Minister of Law and Human Rights with the Ministerial Decree of No.C-2510.HT.01.02 in 2006, which was stipulated on November 3, 2006 and recorded in the State Gazette on February 27, 2007

No.17.

The MTA institutional structure consists of the Center, Representatives, and Branches. The centre is in Surakarta, representatives are in the city/district level, and branches are in the sub-district level. Recently, MTA had 132 representatives and 471 branches spread from Takengon, Aceh to Merauke.

MTA Activities

Based on the MTA goals, namely inviting the Muslims to return to Al-Qur'an, the main activity in MTA is Al-Qur'an and As-Sunnah recitations. This activity can be divided into two parts, namely public recitation and private recitation.

Public recitation

Public recitation is an open-to-public recitation, as participants who come do not need to record their attendance. This public study is held regularly every Sunday morning at the MTA Central Building, Jl. Ronggowarsito No. 111A, Surakarta. The Sunday morning public recitation has been held regularly since the MTA was established. Before MTA occupied the new central building, Sunday morning public recitations were held in the Kemlayan Village, Serengan District, Surakarta.

Every Sunday morning, around 8000 people from various regions attend the Sunday Morning public recitation at the MTA Central Building, Jl. Ronggowarsito number 111A in an orderly manner. Some national figures were present and willing to give lectures at the Sunday Morning Public Recitation, including ulama figures from the Central MUI, Professors from various Universities, Leaders of Religious Organizations and Islamic Boarding Schools, and figures from government circles starting from the Leadership of the MPR, Leaders of the DPR, Cabinet Ministers, TNI Commanders, Heads of the Judiciary, etc.

Private Recitation

Private recitation is a recitation in which participants (also known as residents) are registered in advance and each recitation schedule records their attendance (orderly attendance). This recitation is carried out at the MTA centre, representatives, and branches throughout Indonesia at least once a week on a day determined by each representative or branch. It is called wave recitation because, usually the recitation is divided into several different days, considering the large number of registered participants.

The materials provided in this recitation are the interpretation of the Qur'an and the Hadith of the Prophet Muhammad SAW, which originated from the teaching and learning process. In this recitation activity, lectures, and question-and-answer techniques are applied. The teacher presented the material and then followed with questions from the participants. From here, the interpretation study of the Qur'an and Hadith can develop into the study of sharia, morals, tarikh, and actual daily problems.

Formal Education

MTA provides formal education from Kindergarten (TK) to Senior High School (SMA). Most MTA Representatives or Branches provide kindergarten education. At the elementary level, MTA has several Integrated Islamic Elementary Schools (SDIT),

spread across several regions in Indonesia. At the secondary education level, MTA has a Junior High School (SMP) with the format of an Islamic Boarding School (IBS) and an Integrated Islamic Junior High School (SMPIT). At the upper secondary level, MTA has a Senior High School (SMA) with the Islamic Boarding School (IBS) format. Apart from implementing the national curriculum prepared by the Ministry of Education, all MTA Foundation schools provide special learning to their students regarding strengthening religious moral values. Alhamdulillah, up to now, both MTA Kindergarten and MTA High School have succeeded in achieving highly encouraging academic and non-academic achievements. Many MTA High School graduates are accepted into higher education at their favourite faculties or study programs, such as Law, Economics, Engineering, Medicine, etc. either through the test route or through the achievement route (invitation/without test).

MTA also has an Islamic boarding school education, called “Pondok Pesantren MTA”. In the academic year of 2019/2020, with the blessing of Allah SWT, Alhamdulillah, the MTA Islamic Boarding School begins its first learning year record. The MTA Islamic Boarding School is located in Mojogedang, Kab. Karanganyar, Central Java. The MTA Islamic Boarding School is guided by a modern boarding school curriculum called Kuliyyatul Mu'allimin Islamiyyah (KMI). Standing on land with an area of no less than 10 hectares, the MTA Islamic Boarding School is expected to produce the next generation of preachers who are intelligent, well-rounded, and have noble morals.

Non-Formal education

The non-formal education is established by MTA through TPA, PAUD, LPPT (Tahsin Education and Training Institution) and Tahfidz Institution. Each of them is an institution that has its management under the auspices of the Majlis Tafsir Al-Qur'an Foundation.

Social Activities

The shared life that exists in MTA is not only beneficial for the MTA residents themselves but also for society in general. In strong togetherness, various social and humanitarian activities can be carried out. These social and humanitarian activities include blood donation, community service, working together with the community, civil government officials, the TNI/Polri, recovery of disaster victims, and providing compensation as necessities, clothing, and medicines to the community in general who are affected by disasters, besides social activities. Other humanities, blood donation and devotional work have become a tradition in MTA, both at the centre, representatives, and branches. Blood donations are carried out routinely every three months, either at the centre, representatives, or branches.

Every Eid al-Adha holiday, MTA routinely slaughters thousands of sacrificial animals which are distributed to the community. The distribution is delivered directly to each recipient's house by the MTA qurban committee, so there are never any residents fighting over the distribution of qurban meat from the MTA. Every Independence Day of the Republic of Indonesia is celebrated, and MTA throughout Indonesia distributes basic food packages to underprivileged people. This can be done with the aim that when commemorating Independence Day, no one in the community will experience difficulties due to insufficient daily needs. A total of thousands of basic food packages

are announced by MTA in Indonesia during the commemoration of the independence-day of the Republic of Indonesia.

Da'wah Media

To spread support for Islamic da'wah based on the Al-Qur'an & Sunnah, the Majelis Tafsir Al-Qur'an (MTA) has a broadcasting media, namely television under the name MTATV and radio under the name Persada FM. The MTATV broadcasts can be enjoyed terrestrially on channel 52 UHF or can also be watched via Indihome (Useetv) on channel 853. Radio Persada FM can be enjoyed broadcasting on the frequency of 102.2 FM. The MTATV and Radio Persada FM broadcasts can also be enjoyed via live streaming at: www.mtatv.net; www.mtafm.com; www.mta.or.id; and can also be watched via MTA TV YouTube. As time goes by, Radio Persada FM continues to grow and has several radio networks spread throughout Indonesia.

Tahsin Education and Training in LPPT MTA

Tahsin Education and Training Institute (LPPT) MTA is an institution that operates in non-formal education under the auspices of the Majelis Tafsir Al-Qur'an Foundation (MTA). It has a mission to help the ummah improve their reading skills of the Qur'an and produce ustadz who are expected to finish learning at LPPT MTA, willing to share their knowledge with others by sending it to various representatives and branches throughout Indonesia.

History

The Tahsin Education and Learning (LPPT) MTA was established by the Central leader of Majelis Tafsir Al-Qur'an Foundation (MTA), namely Al Ustadz Drs. Ahmad Sukina in 2009, which was initiated by one of the MTA residents named Ustadz Khoirul Anam. Starting from Ustadz Khoirul Anam joining the MTA recitation, he had a strong desire to share the knowledge of reading the Al-Qur'an that he learned from several Kyai and Ustadz with the recitation community at MTA. So, Al Ustadz Drs. Ahmad Sukino permitted Ustadz Khoirul Anam to teach Tahsin at various MTA representatives and branches. The Kyai and Ustadz that Ustadz Khoirul Anam used as study references include:

- a. Kyai Zaini (East Java)
- b. Kyai Fauzan (East Java)
- c. Ustadz Maksum (East Java)
- d. Ustadz Dzikron Al-Hafidz (Solo, Central Java)
- e. K.H. Zumroni Masykuri (Solo, Central Java) for Talaqi dan Tajwid advanced knowledge
- f. Ustadz Sabar (Central Java)

As time goes by, the development of MTA with da'wah through media is increasingly rapid. Ustadz Khoirul Anam was asked to be a resource person for the Tahsin program on MTA FM and MTA TV. From the Tahsin program, it turns out that many listeners and viewers participate to check their respective readings of the Qur'an. A few of them want to study directly with him off-air, face-to-face, and on a scheduled basis. The number of students he educates was increasing. So, Ustadz Khoirul Anam formulated a curriculum and began forming classes called marhalah (stages). Starting from Marhalah 1, namely Tamhidi, to Marhalah 7, namely Tahfidz per juz. Each

Marhalah has a year of study time. Until 2009, LPPT MTA was officially confirmed and registered as a non-formal education institution under the auspices of the Majelis Tafsir Al-Qur'an with a learning campus located in Semanggi, Pasar Kliwon, Surakarta, Central Java, Indonesia.

Curriculum, Book, and Materials

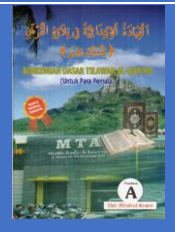
LPPT MTA has curriculum and learning materials that have been prepared and approved by the MTA central leadership. The curriculum system used is Marhalah (Stages), which consists of 7 mashallah, from Marhalah 1, namely Tamhidi (Beginner), continued with Marhalah 2, Marhalah 3, Marhalah 4, Marhalah 5, Marhalah 6, up to Marhalah 7, Tahfidz Per Juz. Each mashallah has a year's duration. All mashallah is performed for 7 years, following all mashallah determination. In each mashallah, there is an oral and written exam at the middle and end of the lesson. Students who meet the minimum score requirements that have been determined will receive an increase in mashallah as well as proof of their grades (report cards) and shahadah.

a) Marhalah Tamhidi (Preparation)

Marhalah Tamhidi is a very basic mashallah intended for students who are unable to read Al-Qur'an and are still confused about recognizing the hijaiyah letters. The material presented in this mashallah is motivations for learning to read the Al-Qur'an, understanding the hijaiyah letters, learning a glimpse of the recitations in the Al-Qur'an, etc. Marhalah Tamhidi is an optional Marhalah for students who want to join, but those who already have the material skills in Marhalah Tamhidi are allowed to register for Marhalah 1 or the next Marhalah. Like a building, Marhalah Tamhidi has a process of recognizing the environmental conditions before the house is built.

For the material book of Marhalah Tamhidi, there is *Bimbingan Dasar Tilawah Al-Qur'an (Untuk Para Pemula)* [22].

Table 2. Marhalah Tamhidi Tahsin Material

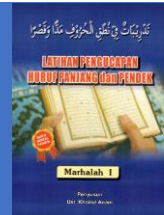
Book Figure	Title	Materials
	<i>Bimbingan Dasar Tilawah Al-Qur'an (Untuk Para Pemula)</i>	Understanding hijaiyah letters Understanding the reading punctuation Training for letters and punctuation recognition Understanding the tanwin Understanding the mad Tasydid terms and conditions Understanding the basics of tajweed

b) Marhalah 1

This mashallah is the initial main curriculum for Tahsin learning activities in LPPT MTA. Ustadz Khoirul Anam said that Marhalah 1 is a foundation that must be strong because it will support the next parts of the house.

In Marhalah 1, there are four subjects and two written and oral exams. Students who pass these two exams are entitled to a report card and subsequent markup increase. The books and materials studied in Marhalah 1 are:

Table 3. Tahsin Marhalah One Materials

Book Figure	Title	Materials
	<i>Latihan Pengucapan Huruf</i>	Places where letters release Bab I – Makhroj Halqi Bab II – Makhroj Lisan Bab III – Makhroj Jauf Bab IV – Makhroj Syafatain Bab V – Makhroj Khoisyum Bab VI – Skema Makroj Huruf Summary for Alphabetical letters based on Hijaiyah letters Summary of makhroj's letters Summary for tanween and nun sukun law [23]
	<i>Menelusuri sifat-sifat Huruf Hijaiyah</i>	Bab I Mutadloddah - o Hams - o Jahr - o Syiddah - o Rokhowah - o Tawassuth - o Isti'la' - o Istifal - o Ithbaq - o Infitah - o Idzlaq - o Ishmat Bab II Ghoiru Mutadloddah - o Shofir - o Qolqolah - o Lin - o Inhirof - o Takrir - o Tafasy-syi - o Istitholah - o 'Aridloh and Lazimah - o 'Aridloh - o Lazimah Bab IV Qowiyyah and Dlo'ifah - o Qowiyyah - o Dlo'ifah [24]
	<i>Latihan Pengucapan Huruf Panjang dan Pendek</i>	Mad Letters Qoshiroh Letters Exercise 1 Exercise 2 Exercise 3 Exercise 4 (Exercises 1-4 contain selected verses and letters, where students immediately practice reading according to the rules they have learned) [25]
	<i>Al-Qur'an Metode Waqof Idl-thirori Juz 1 dan 2</i>	Waqof Idl-Thirori description Instructions for Using Mushaf Al-Qur'an based on the Waqof Idl-Thirori Method Waqof, Saktah and Qoth'u Difference Juz 1 Juz 2 [26]

c) Marhalah 2

Marhalah 2 by Ustadz Khoirul Anam is like the building's walls. Once you have a strong foundation, you can start building strong walls. In this mashallah, 4 subjects must be taken in a year. At the end of the year, there is a test to advance to the next level. The

books and materials in Marhalah 2 are:

Table 4. Tahsin Marhalah Two Materials

Book Figure	Title	Materials
	<i>Latihan Pengucapan Huruf Ro</i>	Ra' Tafkhim Reading (Soft Ra') Ra' Tarqiq Reading (Thick Ra') Ra' Jawazul Wajhain Law [27]
	<i>Kaidah Melafalkan Kata yang di-Waqof-kan (Dalam Tadarus Al-Qur'an)</i>	Chapters 1-9 (Various theories for waqf and examples in Al-Qur'an) Lafadz that cannot be read with Madd Sifir Mustadir Sifir Mustathil [28]
	<i>Bimbingan Dasar Tilawah Al-Qur'an</i>	How to read Al-Qur'an How to read Al-Qur'an How to read Isti'adzah and Basmalah at the beginning of surah How to read Basmalah between two surah Basmalah at At-Taubah Surah Nun Sukun and Tanween Laws Idh-har Halqi Idghom Bighunnah Idghom Bilaghunnah Iqlab Ikhfa' Nun sukun and Tanween Scheme Mim Sukun Laws Ikhfa' Syafawi Idghom Mimi Idh-har Syafawi Mim sukun Scheme Mim and Nun with tasted Qolqolah Qolqolah Sughro Qolqolah Qubro Lam Jalalah Taghlidh Tarqiq Idghom Idghom Mutamatsilain Idghom Mutajansain Idgham Mutaqaribain [29]
	<i>Al-Qur'an Metode Waqof Idl-thirori Juz 3 dan 4</i>	Description of Waqof Idl-Thirori How to use mushaf Al-Qur'an with the Waqof Idl-Thirori method Difference between Waqof, Saktah and Qoth'u Juz 3 Juz 4 [30]

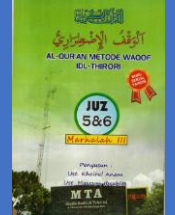
d) Marhalah 3

In this mashallah, four subjects must be taken for a year with a promotion exam at the end of the school year. Like a building with a foundation and walls, a roof, doors,

windows, etc. need to be installed to complete the needs of the house. This mashallah has more material development than the previous mashallah. Books and materials in Marhalah 3 include:

Table 5. Tahsin Marhalah Three Materials

Book Figure	Title	Materials
	<i>Mengetahui Tempat-Tempat Waqof</i>	Waqof Description Importance of Ma'rifatul Wuquf Waqof Laws Waqof Characters ○ Waqof Ikhtibari ○ Waqof Idl-thirori ○ Waqof Intidhori ○ Waqof Ikhtiyari ○ Waqof Tamm ○ Waqof Kafi ○ Waqof Hasan ○ Waqof Qobih ○ Waqof Ta'assufi Ibtida' ○ Ibrtida' Hasan/Jaiz (permissible Ibtida') ○ Ibtida' Qobih/Ghoiru Jaiz (unpermissible Ibtida') Waqof Signs [31]
	<i>Bimbingan Dasar Tilawah Al-Qur'an</i>	Lam Ta'rif Laws ○ Idh-har Qomariyyah ○ Idghom Syamsiyyah Lam sukun in Fi'il Sentence ○ Idh-ghom ○ Idh-har Ra' Reading Laws ○ Ro' read as tafkhim ○ Ro' read as tarqiq ○ Ro' read as two faces Madd Reading Law ○ Original Madd ○ Madd Far'i ○ Mad Wajib Muttashil ○ Mad Jaiz Munfashil ○ Madd Badal ○ Madd Shilah Qoshiroh ○ Madd Shilah Thowilah ○ Madd Lazim Harfi Musyba'

		○ Madd Lazim Harfi Musyba' Mutsaqqol ○ Madd Lazim Harfi Musyba' Mukhoffaf ○ Madd Lazim Harfi Mukhoffaf ○ Madd Lazim Mutsaqqol ○ Mad Lazim Kalimi Mukhoffaf ○ Madd 'Aridl Lis Sukun ○ Madd Liin ○ Madd 'Iwadl ○ Madd Tamkin ○ Madd Farqi [32]
	<i>Latihan Pengucapan Lamuljalalah</i>	Lam Taghlid Lam Tarqiq [33]
	<i>Al-Qur'an Metode Waqof Idl-theory Juz 5 dan 6</i>	Description of Waqof Idl-Thirori How to use Al-Qur'an with Waqof Idl-Thirori method Difference between Waqof, Saktah and Qoth'u Juz 5 Juz 6 [34]

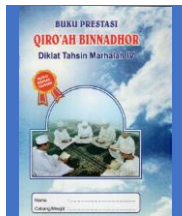
e) Marhalah 4

Like a house that has been built with all the equipment and facilities provided, this mashallah is like decorating the house by painting, installing ceramics, etc. Marhalah 4 has one additional material, namely reading ghorib as an imam, called Imam Hafs. In addition, students can practice more reading and applying the knowledge presented in the additional 5 juz. If all the exercises have been carried out up to Marhalah 4, then students have practised 11 juz of recitation guidance.

Moreover, mashallah 4 will also hold an exam. If the students succeed in the test and graduate well, students will be given a shahadah as a graduation proof of mashallah 4.

Table 6. Tahsin Marhalah Four Materials

Book Figure	Title	Materials
	<i>Bacaan Ghorib</i>	Learning the Ghorib Reading [35] (Various ghorib reading, followed by verses in Al-Qur'an)

	<i>Buku Prestasi Qiro'ah Bin Nadzor Diklat Tahsin Marhalah IV</i>	A list of assessments for reading deposits and exams on Marhalah 4.
---	--	--

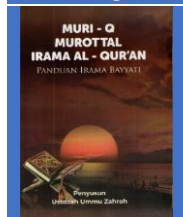
f) Marhalah 5

In Marhalah 5, students will take the takmili program for a year. Students are expected to be able to perfect and deepen what they have learned from the previous mashallah. In this mashallah, there is more reading practice and stricter evaluation of what has been learned in previous mashallah.

g) Marhalah 6

After learning from the previous mashallah, mashallah 6 students are given provisions and development of the Al-Qur'an reading that they have, namely by providing a mural reading of the rhythm of the Al-Qur'an (Muri Q). In the LPPT MTA, students are taught with Bayati Rhythm and Nahawan Rhythm. There is a guidebook entitled Muri-Q Murottal Irama Qur'an-Bayati Rhythm by Ummu Zahroh, who is one of the tahsin teachers at LPPT MTA [36].

Table 7. Tahsin Marhalah Six Materials (Muri-Q)

Book Figure	Title	Materials
	<i>Muri-Q Murottal Irama Al-Qur'an Pedomaan Irama Bayyati</i>	Bayati Rhythm Notes Introduction Basic note key: Notes 2&3 Basic notes key of 2, 3, 4 Basic notes key of 1, 2, 3, 4 Notes application Notes combination

h) Marhalah 7

This mashallah is a preparation for da'wah. Students who have the desire to da'wah are prepared for this mashallah. In the future, students who have been equipped with the knowledge from the previous mashallah are expected to be able to use and teach the knowledge of tahsin to other siblings. The students are prepared to become mosque imams, khatibs, and tahsin ustadz who will be sent to various regions.

i) Additional books in LPPT MTA

In addition to books and materials in detail about mashallah, LPPT MTA has also published several books that can become additional knowledge and development, namely:

Al-Qur'an Metode Waqof Idl-Thirori Juz 28, 29, 30 [37]

Bacalah dan tulislah jilid 1 [38]

Bacalah dan tulislah jilid 2 [39]

Table 8. Tahsin Marhalah Seven Materials

Book Figure	Title	Materials
	<i>Al-Qur'an Metode Waqof Idl-Thirori Juz 28, 29, 30</i>	Reading practice for Al-Qur'an in Juz 28, 29, and 30 with Waqof Idl-Thirori method
	<i>Bacalah dan tulislah jilid 1</i>	Application and practice for reading and writing verses and surah from Al-Qur'an
	<i>Bacalah dan tulislah jilid 2</i>	Application and practice for reading and writing verses and surah from Al-Qur'an

Learning Methods and Strategy in LPPT MTA

In the tahsin learning process at LPPT MTA, several learning methods and strategies are present, which are not far from other tahsin institutions. LPPT even combines the existing learning methods and strategies.

The following learning strategies are:

- 1) Individual, namely the learning mashallah 1 (one) to mashallah 5 (five) approach. The students' achievements in one mashallah are not uniform or their achievements are different. This approach is carried out by students coming forward one by one and submitting their reading to the teacher, then the teacher provides an assessment and an evaluation of the assignment to remain conducive.
- 2) Classical Individual, namely the approach taken if the achievements are different but not too far apart, for example, material achievements 1 (one) and 2 (two). This approach is carried out by students reading together using examples guided by the teacher, then the teacher carries out individual assessments by progressing one by one, while the others are given assignments to remain conducive.
- 3) Classical Reading and Listening, the approach taken if the material achieved is the same, but the pages are different. This approach is carried out by students reading together with teacher guidance, then the teacher evaluates by paying attention to the students' reading one by one, and the students remain seated in their places. One student reads his achievement while the other student listens to his friend's reading according to his achievement.
- 4) Classical Reading and Pure Listening, the approach taken if the material and pages achieved are all the same. The application is the same as classical reading and listening, the only difference is the achievement of each student.
- 5) Classical Reading and Imitating, as the same approach as other classical reading and listening, the difference is that all students imitate each of their friends' reading assessed by the teacher until everything has been evaluated.

Learning Evaluation in LPPT MTA

Evaluation types performed in LPPT MTA learning activities are:

- a. *Placement Test*, The test is carried out first before the learning process. This test model is used to create study groups or grades that suit the students' basic abilities in reading the Al-Qur'an.
- b. Daily evaluation, namely deposits of students' reading every day. The success of this evaluation is marked by an increase in students' reading achievements, after completing the material presented.
- c. Evaluation of mashallah promotion, namely an evaluation carried out after students have completed the material in one mashallah. The success of this evaluation type is marked by the transfer of students' achievement scores to a higher level.

In implementing the Al-Qur'an tahsin learning at LPPT MTA, evaluation is based on the consistency of the learning stages. The learning stages in the curriculum at LPPT MTA are the teaching spirit of this method. The learning stages are:

- a) *Infitah* is the opening stage, which contains greetings, greetings, and prayers.
- b) *Apperception* is a stage where the material taught is repeated.
- c) *Concept building*, providing new material to build until the students completely understand it.
- d) *Concept understanding*, new concepts or material that have been built in the students have begun to be understood.
- e) *Skilful*, after students understand the concepts, students can read skillfully, without spelling and reading haltingly.
- f) *Evaluation*, After the students are skillful in reading, teachers perform the assessment based on the students' reading.
- g) *Closing*, After all stages have been carried out well, the final stage is the closing, which contains motivation, repeating the material presented, and closing with prayer.

By noticing the teaching stages above, an objective assessment tool is expected for the improvement of the learning process in the future. Evaluation has goals, namely:

- 1) To determine how far the materials presented
- 2) To determine how effective the Al-Qur'an Tahsin learning

Meanwhile, carrying out evaluations has at least several benefits that can be perceived, whether for institutions, teachers or students. Here are some benefits of evaluation:

- a) For institutions, it can be a benchmark for the institution's success in implementing the Al-Qur'an tahsin program using the Tashili method.
- b) For teachers, this is an effort by teachers to increase their potential again and a measure of teacher success in enabling students to be able to read the Qur'an well and correctly according to the rules of recitation.
- c) For students, the evaluation results can be a motivation for students to continue to be enthusiastic about studying Al-Qur'an to the next level [\[40\]](#).

Activities in LPPT MTA

The MTA Education and Training Institute has various activities that support the

increased knowledge and enthusiasm for learning, including:

1) Regular Learning Activities (Internal and External of MTA)

Teachers and students carry out teaching and learning activities on a regular and scheduled basis. Students register and carry out education at each mashallah for a year, then it is extended when they have received a report card and the certificate of mashallah promotion. If they have completed the marhalah and received the teaching shahadah, the students are ready to be sent to various regions. Learning activities are carried out at the LPPT MTA Tahsin campus every Sunday after the Sunday morning study.

2) Knowledge Dauroh (Internal and External of MTA)

It is carried out at certain times incidentally at least once a year by inviting experts who are competent in their fields. They once invited one of the sheikhs from the Middle East to be an expert. Participants are for the public, both MTA residents and non-MTA residents.

3) Special Learning Activities (Internal of MTA)

Special learning is only carried out internally at the MTA. The students in special learning are MTA ustadz and young ustadz who are usually called regional teachers. This learning program is officially directed and encouraged directly by the MTA central leadership.

CONCLUSION

Reading and studying the Al-Qur'an is an obligation for the Islamic community, including reading the Al-Qur'an following the rules of recitation. Strategies and methods for learning Al-Qur'an tahsin are a learning process for someone to be able to read the Al-Qur'an well and correctly. One of the tahsin educational institutions is LPPT MTA, located in Semanggi Village, Pasar Kliwon District, Surakarta City, Central Java. The results describe that LPPT MTA is a non-formal learning institution, which was formed through an Islamic organization, namely MTA. The Al-Qur'an Tahsin learning at LPPT MTA has a curriculum with an 8-mashallah (stage) system, starting with Marhalah Tamhidi, namely preparation, then continuing with Marhalah 1 to Marhalah 7. The learning strategies and methods used by LPPT MTA are a combination of strategies and methods that exist in tahsin institutions. LPPT MTA also uses the basic tahsin method, the method of deepening the nature of letters and recitation (takmili), as well as the method of applying recitations (talaqqi). It also continues to develop with knowledge if there are methods that can support learning. The approach methods used are the Individual, Classical Individual, Classical Reading and Listening, Classical Reading and Purely Listening, and Classical Reading and Imitating approaches. In implementing Al-Qur'an tahsin learning at LPPT MTA, evaluation is based on the consistency of the learning stages. The learning stages in the curriculum at LPPT MTA are Infitah, Apperception, Concept building, Concept understanding, Skillful, Evaluation, and Closing. Apart from Regular Tahsin learning activities, LPPT MTA also has other activities including Dauroh Knowledge and special learning. These are all that we have described, Jazakallah Khairan.

Acknowledgements

we give praise and gratitude to God Almighty, and because of His blessing and mercy, we could finish writing this scientific.

Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

All authors declare no conflict of interest.

REFERENCES

- [1] A. Wibowo, "Integrasi Manajemen Kesiswaan Pendidikan Formal Dan Non Formal Di Pondok Pesantren An-Nawawi Berjan Purworejo," *J. Isema Islam. Educ. Manag.*, vol. 4, no. 2, hlm. 221–228, Des 2019, <https://doi.org/10.15575/isema.v4i2.6967>
- [2] A. Suprijanto, Pendidikan oleh Orang Dewasa dari Teori Hingga Aplikasi. Jakarta: Bumi Aksara, 2007. [Online]. Available: <https://lontar.ui.ac.id/detail?id=20148944&lokasi=lokal>
- [3] Marzuki, Pengintegrasian Pendidikan Karakter Dalam Pembelajaran di Sekolah. Yogyakarta: FIS-UNY, 2012. <http://dx.doi.org/10.21831/jpk.v0i1.1450>
- [4] Sungsi, Building the capability of non-formal education teachers to develop a learning society for promoting lifelong education in Thailand. *International Journal of Educational Administration and Policy Studies*. 2018. [Online]. Available: <https://files.eric.ed.gov/fulltext/EJ1172448.pdf>
- [5] R. Syaadah, M. H. A. A. Ary, N. Silitonga, dan S. F. Rangkyu, "Pendidikan Formal, Pendidikan Non Formal Dan Pendidikan Informal," *Pema J. Pendidik. DAN Pengabd. Kpd. Masy.*, vol. 2, no. 2, hlm. 125–131, Mei 2023, <https://doi.org/10.56832/pema.v2i2.298>
- [6] M. As'ad, "Membangun Karakter Religius Siswa Melalui Pembelajaran Membaca Dan Menghafal Al-Quran: Ditinjau Dari Peran Sekolah Dan Orang Tua Siswa," *Muaddib Studi Kependidikan Dan Keislaman*, no. Query date: 2023-08-21 12:52:22, 2022, <https://doi.org/10.24269/muaddib.v1i1.4814>
- [7] A. Abdullah, Pembelajaran Tahsin dan Tilawah Alquran di Rumah Tahfiz Az-zahra Banjarmasin. *idr.uin-antasari.ac.id*, 2021. [Online]. Available: <https://idr.uin-antasari.ac.id/15195/>
- [8] A. Afifuloh, Penerapan Model Pembelajaran Tahsin dan Tahfidz Al-Qur'an dalam Meningkatkan Kecerdasan Spiritual Siswa (Penelitian di MIN 1 Kota Cilegon). *repository.uinbanten.ac.id*, 2019. [Online]. Available: <http://repository.uinbanten.ac.id/4628/>
- [9] An Nur, Al-Qur'an dan Terjemahnya (Ayat Pojok Bergaris) Departemen Agama RI. Semarang: CV. Asy-Syifa' Semarang. [Online]. Available: https://perpus.man1jombang.sch.id/index.php?p=show_detail&id=3779&keywords=
- [10] S. Amaliah, "Kurikulum Tahsin Al-Qur'an (Studi Analisis di Ma'had Kareem Bil-Qur'an)," *Rayah Al-Islam*, no. Query date: 2023-08-21 12:52:22, 2021, <https://doi.org/10.37274/rais.v5i02.497>
- [11] I. Afika, "Implementasi Metode Tahsin Dalam Pembelajaran Al-Quran Di Tpq Mafatihul Barokah Kebarongan Kemranjen Banyumas," no. Query date: 2023-08-21 12:52:22, 2021, [Online]. Available: https://eprints.uinsaizu.ac.id/12317/1/Cover_Bab%20I_Bab%20V_Daftar%20Pustaka.pdf
- [12] N. Aisyah dan L. I. N. Firdaus, "Strategi Pembelajaran Baca Tulis Qur'an Melalui Pembudayaan Dalam Meningkatkan Kompetensi Membaca dan Menulis Al-Qur'an di SMA Negeri 1 Tenggara," *J. Ilm. Mandala Educ.*, vol. 9, no. 2, Apr 2023, <https://doi.org/10.58258/jime.v9i2.4984>
- [13] F. N. Alifah, "Pengembangan Strategi Pembelajaran Afektif," *Tadrib*, vol. 5, no. 1, hlm. 68–86, Jul 2019, doi: 10.19109/tadrib.v5i1.2587. <https://doi.org/10.19109/tadrib.v5i1.2587>
- [14] B. Arifin, "Gambaran Strategi Pembelajaran Tahfidz Al-Quran," vol. 5, 2021. [Online]. Available: <https://jptam.org/index.php/jptam/article/view/1709>
- [15] A. Rohmaniyah, Implementasi Metode Qiroati Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Bagi Lansia Di Tpa Fatimah Semarang. Unissula, 2021. [Online]. Available: http://repository.unissula.ac.id/22829/12/S1%20Tarbiyah_31501700029_fullpdf.pdf
- [16] E. Ariska, "Metode Pembelajaran Tahsin Dalam Peningkatan Keterampilan Membaca Al-Qur'an Di Smpn 5 Paloh Kabupaten Sambas," *ILJ Islam. Learn. J.*, no. Query date: 2023-08-21 12:52:22, 2023, <https://doi.org/10.54437/iljislamiclearningjournal.v1i3.1184>

-
- [17] T. H.R, Metode Jibril Metode PIQ-Singosari Bimbingan KHM. Bashori Alwi. Malang: IKAPIQ Malang. [Online]. Available: <http://repository.uin-malang.ac.id/242/>
- [18] M. El-Mawa, Cepat Tanggap Belajar Al-Qur'an An-Nahdhiyah. 2023. [Online]. Available: <https://kemenag.go.id/kolom/metode-baca-al-qur-an-an-nahdhiyah-wwQ2R>
- [19] H. Hana, Kenal Dekat, Akhirnya Jatuh Cinta pada Al-Qur'an. Jakarta: PT Elex Media Kopetindo, 2016. [Online]. Available: <https://www.gramedia.com/products/conf-kenal-dekat-dan-akhirnya-jatuh-cinta-pada-al-qur-an>
- [20] M. Arifin, Hubungan Timbal Balik Pendidikan Agama di Lingkungan Sekolah dan Keluarga Sebagai Pola Pengembangan Metodologi (Cet. 3). Jakarta: Bulan Bintang, 1977. [Online]. Available: <https://onsearch.id/Record/IOS1.VTLS003433560>
- [21] B. S. Harahap, Strategi Penerapan Metode Ummi dalam Pembelajaran Al-Quran. Surabaya: Scopindo Media Pustaka, 2020. [Online]. Available: https://books.google.co.id/books/about/STRATEGI_PENERAPAN_METODE_UMMI_DALAM_PEM.html?id=jF8BEAAAQBAJ&redir_esc=y
- [22] B. Leu, Bimbingan Dasar Tilawah Al-Qur'an Untuk Para Pemula. dalam Buku Serial Tahsin. Solo-Indonesia: LPPT MTA, 2010. [Online]. Available: https://www.academia.edu/79733685/Pembelajaran_Tahsin_Tilawah_Al_Qur_A_N_Untuk_Pembaca_Pemula
- [23] K. Anam, Latihan Pengucapan Huruf Marhalah 1. dalam Buku Serial Tahsin. Solo-Indonesia: LPPT MTA, 2010. [Online]. Available: https://smpmtagml.sch.id/perpus/index.php?p=show_detail&id=6242&keywords=
- [24] K. Anam, Menelusuri Sifat-Sifat Huruf Hija-iyah Marhalah 1. dalam Buku Serial Tahsin. Solo-Indonesia: LPPT MTA, 2011. [Online]. Available: <https://tokomta.com/produk/buku-serial-tahsin-menelusuri-sifat-sifat-huruf-hija-iyah-marhalah-1/>
- [25] K. Anam, Latihan Pengucapan Huruf Panjang dan Pendek Marhalah 1. dalam Buku Serial Tahsin. Solo-Indonesia: LPPT MTA, 2014. [Online]. Available: <https://www.persada234store.com/buku-marhalah-1-latihan-pengucapan-huruf-panjang-dan-pendek>
- [26] K. Anam dan M. Ibrahim, Al-Qur'an Metode Waqof Idl-Thirori Juz 1 & 2 Marhalah 1. dalam Buku Serial Tahsin. Solo-Indonesia: LPPT MTA, 2011. [Online]. Available: <http://tokomta.com/produk/buku-serial-tahsin-al-quran-metode-waqof-idl-thirori-juz-1-2/>
- [27] K. Anam, Latihan Pengucapan Huruf Ro' Marhalah 2. dalam Buku Serial Tahsin. Solo-Indonesia: LPPT MTA, 2017. [Online]. Available: <https://tokomta.com/produk/latihan-pengucapan-huruf-ro-marhalah-ii/>
- [28] K. Anam, Kaidah Melafalkan Kata yang Diwaqofkan dalam Tadarus Al-Qur'an Marhalah 2. dalam Buku Serial Tahsin. Solo-Indonesia: LPPT MTA, 2011. [Online]. Available: <https://tokomta.com/produk/buku-serial-tahsin-kaidah-melafalkan-kata-yang-di-waqaf-kan/>
- [29] K. Anam, Bimbingan Dasar Tilawah Al-Qur'an Marhalah 2. dalam Buku Serial Tahsin. Solo-Indonesia: LPPT MTA, 2010. [Online]. Available: <https://tokomta.com/produk/buku-serial-tahsin-bimbingan-dasar-tilawah-al-quran-marhalah-ii/>
- [30] K. Anam, Al-Qur'an Metode Waqof Idl-Thirori Juz 3 & 4 Marhalah 2. dalam Buku Serial Tahsin. Solo-Indonesia: LPPT MTA, 2011. [Online]. Available: <https://tokomta.com/produk/buku-serial-tahsin-al-quran-metode-waqof-idl-thirori-juz-3-4-marhalah-ii/>
- [31] K. Anam dan M. Ibrahim, Mengetahui Tempat-Tempat Waqof Marhalah 3. dalam Buku Serial Tahsin. Solo-Indonesia: LPPT MTA, 2014. [Online]. Available: <https://tokomta.com/produk/buku-serial-tahsin-mengetahui-tempat-tempat-waqof-marhalah-iii/>
- [32] K. Anam, Bimbingan Dasar Tilawah Al-Qur'an Marhalah 3. dalam Buku Serial Tahsin. Solo-Indonesia: LPPT MTA, 2010. [Online]. Available: <https://tokomta.com/produk/bimbingan-dasar-tilawah-al-quran-marhalah-iii/>
- [33] K. Anam, Latihan Pengucapan Lamuljalalah Marhalah 3. dalam Buku Serial Tahsin. Solo-Indonesia: LPPT MTA, 2016.
- [34] K. Anam dan M. Ibrahim, Al-Qur'an Metode Waqof Idl-Thirori Juz 5 & 6 Marhalah 3. dalam Buku Serial Tahsin. Solo-Indonesia: LPPT MTA, 2016. [Online]. Available: <https://tokomta.com/produk/al-quran-metode-waqof-idl-thirori-juz-5-6-marhalah-iii/>
- [35] M. Ibrahim, Bacaan Ghorib Marhalah 4. dalam Buku Serial Tahsin. Solo-Indonesia: LPPT MTA, 2016. [Online]. Available: <https://tokomta.com/produk/bacaan-ghorib-marhalah-iv/>
- [36] U. Zahroh, Muri-Q Murottal Irama Al-Qur'an Panduan Irama Bayati. Solo-Indonesia: LPPT MTA, 2022. [Online]. Available: <https://tokomta.com/produk/bacaan-ghorib-marhalah-iv/>
-

- [37] K. Anam, Al-Qur'an Metode Waqof Idl-Thirori Juz 28-29-30. dalam Buku Serial Tahsin. Solo-Indonesia: LPPT MTA, 2016. [Online]. Available: <https://tokomta.com/produk/al-quran-metode-waqof-idl-thirori-juz-28-29-30/>
- [38] K. Anam, Bacalah dan Tulislah Jilid 1. dalam Buku Serial Tahsin. Solo-Indonesia: LPPT MTA, 2013. [Online]. Available: <https://tokomta.com/produk/buku-serial-tahsin-bacalah-dan-tulislah-jilid-1/>
- [39] K. Anam, Bacalah dan Tulislah Jilid 2. dalam Buku Serial Tahsin. Solo-Indonesia: LPPT MTA, 2013. [Online]. Available: <https://tokomta.com/produk/buku-serial-tahsin-bacalah-dan-tulislah-jilid-2/>
- [40] M. Gibbs, The benefits of evaluating performance subjectively. 2005. Performance Improvement [Online]. Available: https://www.researchgate.net/publication/227560778_The_benefits_of_evaluating_performance_subjectively