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Implementation of the Tahsin Program for Students of the Islamic Education Study Program at Ahmad Dahlan University Yogyakarta

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Abstrak

Kemampuan mahasiswa dalam membaca al-Qur'an sangat beragam. Sebagian mahasiswa sudah mampu membaca dengan baik, sebagian lainnya belum. Tujuan penelitian ini adalah untuk menggambarkan pelaksanaan pembelajaran al-Qur'an dalam program tahsin bagi mahasiswa pendidikan Agama Islam di Universitas Ahmad Dahlan Yogyakarta. Penelitian ini menggunakan jenis penelitian kualitatif dengan pendekatan deskriptif analisis. Subjek penelitian adalah mahasiswa dan ustaz pengajar program Tahsin yang berjumlah 20 orang. Adapun teknik pengumpulan data dilakukan melalui observasi, wawancara dan dokumentasi. Analisis data menggunakan prosedur reduksi data, penyajian data dan interpretasi data. Hasil penelitian ini menunjukkan tiga temuan penting berupa proses pelaksanaan program, metode pelaksanaan program Tahsin, dan kendala yang dihadapi dalam pelaksanaan program tahsin. Pelaksanaan program Tahsin diawali dengan pemilihan ustaz yang mempunyai kompetensi mengajar Tahsin, dilanjutkan pelaksanaan program, bimbingan dan ujian. Adapun metode Tahsin yang paling banyak digunakan ustaz pengajar adalah Semaan, Sorogan, klasikal dan privat. Hambatan dalam pelaksanaan program Tahsin diklasifikasikan pada faktor internal berupa kemampuan dasar mengaji, motivasi dan keseriusan mengaji mahasiswa. Faktor eksternal jadwal kuliah yang padat, kehadiran mahasiswa dan kondisi pandemi yang tidak bisa semuanya dilakukan secara langsung pembelajarannya.

Kata Kunci: Program tahsin, Kemampuan mahasiswa, Membaca al-Qur'an, Metode, motivasi

Abstract

[Implementation of the Tahsin Program for Students of the Islamic Education Study Program at Ahmad Dahlan University Yogyakarta].

The ability of students to read the Qur'an is very diverse. Some students have been able to read well; others have not. This study aims to describe the implementation of learning al-Qur'an in the tahsin program for students of Islamic education at Ahmad Dahlan University, Yogyakarta. This research uses qualitative research with a descriptive analysis approach. The research subjects were students and ustaz teaching the Tahsin program, which opened 20 people. The data collection techniques were carried out through observation, interviews and documentation. Data analysis used data reduction procedures, data presentation and data interpretation. The results of this study indicate three essential findings in the form of the program implementation process, the method of implementing the Tahsin program, and the obstacles faced in the implementation of the Tahsin program. The performance of the Tahsin program begins with the selection of ustaz who have the competence to teach Tahsin, followed by program implementation, guidance and examinations. The Tahsin method most widely used by Ustaz teaching is Semaan, Sorogan, classical and Private. Obstacles in the performance of the Tahsin program are classified on internal factors in the form of students' essential ability to recite the Koran, motivation and seriousness of reading the Koran. The hectic external schedule of lectures, the presence of students and the condition of the pandemic cannot all be done directly by learning

Keywords: Tahsin Program, Student Ability, Reading Al-Qur'an, Method, motivation



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INTRODUCTION

The understanding of the Qur'an in principle is the word or revelation that was revealed by Allah SWT and used as a guide or guide for humans who believe and fear Allah SWT. The term of Allah SWT that was exposed to the Prophet Muhammad SAW is the Qur'an which, if someone reads it, will get a reward. In the Qur'an, there is a collection of stories, Amar ma'ruf nahi munkar, threats, agreements, letters and verses of al-Qur'an pronunciation are forms of masdar, for examples such as the words Ghufran and Khufran. Therefore, the word *qur'an* can be referred to as al-Qur'an. From the above opinion, it is agreed that the Qur'an is the word of Allah SWT, which was revealed to the Great Prophet Muhammad SAW (Jasmi & Selamat, 2013).

The word al-Qur'an is a masdar-shaped noun almost synonymous with the word "al-Qira'ah", which means reading. According to the term, al-Qur'an are words from Allah SWT revealed to the Great Prophet Muhammad SAW. They were written in several manuscripts and conveyed to humans in a mutawatir manner, which, when reading it gets a reward even though reading the shortest letter (Muhaisin, 2000).

Therefore, every human being who is Muslim is obliged to be able to read, study, master, and practice all the contents of verses contained in the Qur'an with the aim that his life can be adequately achieved. It is essential for Muslims to study Islamic teachings to perfection. Hence, one of the steps that Muslims must take to be able to study religion ideally is to understand the contents of the Qur'an and practice it seriously in everyday life (Gistoro, 2021).

Tahsin comes from the word "Hasana, Yuhasinu, Tahsinan", which means to improve, refine, decorate, beautify, make better than before. So tahsin al-Qur'an is an effort to enhance and improve the reading of the Qur'an (Azman Ta'a, Syuhada Zainal Abidin, Mohd Syazwan Abdullah & Bashah B Mat Ali, 2013). The Tahsin program is one way to improve the reading of the Qur'an correctly and adequately by using the rules that exist in the science of recitation. The meaning of tahsin is similar to the importance of tajwid, namely improving, perfecting which means the purpose of tahsin is wider than recitation, because in tahsin science, it uses the rules contained in tajwid science, by studying tahsin science indirectly also learns tajwid (Sarikin), 2012).

From this, it is obvious that it can be concluded that the science of tahsin is very closely related to the science of recitation because a person will not be able to read the Qur'an correctly and adequately if he does not use the science of recitation. This means that learning tahsin needs the rules that exist in the science of recitation (Jariyah & Maya Reski Tasman, 2015). The fact is that there are many adults or teenagers who have not been able to read the Qur'an correctly. Apart from adults and teenagers, it turns out that many students are far from being able to read the Qur'an. Some students still make mistakes in pronouncing hijaiyah letters, and some students still make mistakes in reading the laws of recitation. As a student, you should be able to balance the science of the world and the science of religion, including in terms of reading the Qur'an correctly and adequately.

The requirement to pass in reading the Qur'an is a requirement in an Islamic state and private universities. In general, this requirement for those who cannot afford it will be a burden in itself. Students who are active in college are required to be able to read the Qur'an. This requirement applies to all students actively studying so that students who graduate from college

have knowledge that can be used in society. So one of the programs that the campus must develop is the tahsin program so that students have a spiritual soul to explore Islamic sciences.

This demand for students to be able to read the Koran well is undoubtedly a problem for students. In addition to being required to complete the final task, namely the thesis, graduation requirements in reading the Koran must also be included when the thesis exam.

Apart from being one of the graduation requirements, the essential abilities in reading the Koran that students have are also different. Some students have problems reading the Qur'an in the short length of the reading, some are constrained by the hijaiyah letters or "makharijul letters", and many students are still wrong in their tajwid. This difference in reading the different Qur'an, of course, also requires another solution.

One of the leading Muhammadiyah Islamic Universities in Yogyakarta is Ahmad Dahlan University. The large number of students who come from various high schools is also a particular problem in reading the Koran for students.

To improve students' abilities in their religious education, Ahmad Dahlan University has several programs, namely the Tahsin program, Muhammadiyah and Adab courses. The holding of this program can provide a platform for students who have never learned to read the Qur'an or who have not yet completed reading the Qur'an, have increased abilities after participating in the program.

The meaning and urgency of reading Tahsin Al-Quran

The Qur'an is the holy book of Muslims that needs to be preserved at all times. One way to keep the Koran is to read it all the time (Muthoifin et al., 2016). Learning and teaching reading the Qur'an in a good way according to makhraj and tajwid is an obligation both individually for every Muslim and Muslimat or collectively or institutionally. But in practice, not all Muslims can read correctly and adequately. Therefore, a program on reading the Koran well (tahsin) is needed in the school, campus and community environment.

Tahsin itself is a way or method in reading the Koran properly and correctly and using the rules that have been provided in books or tahwid science; apart from improving and refining a tahsin reading it is also interpreted as improvement and refinement.

The meaning of tahsin is certainly broader than recitation, but these two have a very close bond. The science of tahsin, in addition to using the rules in the law of recitation, the science of tahsin also improves and beautifies the way of reading. This means that by studying the science of tahsin, you will indirectly get the knowledge in the science of recitation. Therefore, the science of recitation and the science of tahsin are very closely related so that it cannot be separated from the science of recitation, because the implementation of tahsin always use the science of recitation, and someone can't read the Qur'an properly and correctly without using the science of tajwid, meaning law. The law in the science of recitation is a science that must be used in how to read the science of tahsin.

1 Reading is a complex activity that includes both physical and mental (Fitriani, 2018). Physical activity related to reading is eye movement and visual acuity. Mental activity has memory and comprehension. People can read well if they can see the letters clearly, move their eyes agilely, remember language symbols quickly, and have sufficient reasoning to understand reading (Shofaussamawati, 2014).

The ability to read al-Qur'an is to pronounce lafadz-lafadz al-Qur'an according to specific rules (Rahmatullah & Sumarji, 2018). The ability to read the Qur'an can be seen from the way the Qur'an is taught, including the introduction of hijaiyah letters, namely Arabic letters from Alif to Yes, how to sound each hijaiyah letter the characteristics of the letters. Besides that, it also understands the form and function of punctuation marks, such as syakal, syaddah, long signs (mad), tanwin, etc. No less important, it is also necessary to understand the form and function of the stop reading sign (waqaf), such as absolute waqf, Javanese waqf and also how to read, sing with various rhythms and various qiraat in reading the Koran (Thursday, 2020)

Variety of Al-Quran learning methods

In the past, to learn to read the Qur'an, a method called Bahgdadiyah was popular. Each letter is spelt with its vowel. Alif fathah a, alif kasrah i, alif dhammah u, read a-i-u. Sometimes students are invited to learn to write with unique words—for example, kaf fathah ka, kaf kasrah ki, kaf damahku, combined into my feet.

Now many young children can read the Qur'an fluently, tartil, and melodiously. In the past, people were only able to complete the Qur'an after years of reciting the Koran, now in a matter of months, some of the children have completed the Qur'an. All of that cannot be separated from the services of the ulama and ustaz, who are creative in creating various methods of quickly learning to read the Qur'an. There are five methods of learning to read the Qur'an, which is most famous in Indonesia, namely qiroati (Rochanah, 2019), iqra (Subur, 2016), an-nadliyah, Yanbu'a and tartili (Sa'diah, 2013).

The Qiroati method is a method of reading the Qur'an that directly includes and practices tartil readings according to the rules of tajwid. The Qiroati Method was first compiled in 1963, but at that time, the Qiroati Method book had not been properly compiled. The method of reading the Qur'an Qiroati was discovered by KH. Dachlan Salim Zarkasyi from Semarang, Central Java. This method, which has been spread since the early 1970s, allows children to learn the Qur'an quickly and easily (Has & Wahyuni, 2018).

The Iqra' method is a method of reading the Qur'an which emphasizes directly reading practice. The Iqra' guide book consists of 6 volumes starting from a superficial level, step by step, to a perfect story. The Iqra' method was compiled by Ustad As'ad Human, who is domiciled in Yogyakarta. The Iqra' book of the six volumes is added one more volume which contains prayers. Some of the Iqra' Method books are printed in each volume, and some are published in six. Where in each volume, there are instructional instructions to make it easier for everyone who learns and teaches the Qur'an (Nurhayati, Teti, Euis Cici Nurunnisa, 2018).

The Iqra' method is one of the methods that is well known among the public because of the process of spreading it through many ways, such as through the (MOE) route or through the branches that are the centre of Iqra'. In practice, this method does not require various tools because it only emphasizes reading (reading the letters of the Qur'an fluently).

An-Nahdliyah was born because of the concerns of KH. Munawwir Kholid saw small children, including the sons and daughters of the kiai who recited the Koran in the surau. They learn to use methods that are not from the pesantren culture. If this is continued, it will shift their thinking system. Departing from this, finally, the intention arose in the heart of KH. Munawwir Cholid created a fast method of learning the Qur'an, which Nahdlotul Ulama characterized. Thanks to the persistence of KH. Munawwir Cholid, in a relatively long time, the an-Nahdliyah method was formed.

An-Nahdliyah had metamorphosis (changed/changed name) three times. The first was called the Quick Reading Method of Al-Qur'an Ma'arif format compiled by PCNU Tulungagung in 1985). The second is the Quick Method of Reading Al-Qur'an Ma'arif Qiroati (by asking the permission of the converts to be printed). The third is the Quick Reading Method of Al-Qur'an Ma'arif An Nahdliyah (started to be published in 1991).

The Yanbu'a method was developed in 2004 and is structured based on the level of learning the Qur'an from knowing, reading, and writing hijaiyyah letters, then understanding the rules or laws of reading the Qur'an (Kusuma, 2018). The Yanbu'a method is compiled by volume starting from the Pre-kindergarten volume to volume 7. In addition, in Yanbu'a, it is not only taught about reading the Qur'an but also taught to write the Qur'an. I am writing the readings in the Yanbu'a book using the Qur'an with the writing of Rasm 'Usmaniyy, namely the manuscripts written during the caliphate of Usman bin Affan. The recitation of the Qur'an in the Yanbu'a method follows the history of one of the Imams, namely Imam Hafsh.

The emergence of the Yanbu'a method is a suggestion and encouragement from alumni of the Tahfidz Yanbu'ul Qur'an boarding school so that they always have a relationship with the lodge and is also a proposal from the wider community as well as from Ma'arif and Muslimat Educational Institutions, especially from the Kudus and Jepara branches.

Tartil comes from the word tartilan, which means slow or calm in Javanese, while tartil, according to the term, is reading the Qur'an in a voice that is not in a hurry but does not eliminate the makhrāj, shifāt and tajwīd. The tartili method is a way to learn to scan the Qur'an, in groups (classes) with a classical reading-listen system (one reads the other imitating), so it doesn't need a lot of teachers/ustaz.

The Tartili method was compiled by Al Hafidz Ustad Syamsul Arifin. He is the caretaker of the Darul Hidayah Islamic Boarding School, Kesilir Wuluhan, Jember, East Java. In the past, he was trusted as the coordinator of the qira'ati process in Java and Bali, then in mid-2000 he created his method, which was named the "Al-Qur'an Tartili Learning Method".

The Tartili method can be taught to anyone there is no age limit, starting from children aged 4-5 years (PAUD/TK children), 6-12 years old (SD/MI children), 13-15 years old (junior high school/MTs children), age 16-18 years old (high school/MA children), may even be taught to students, and the general public or taklim councils who have never studied/haven't been able to read the Qur'an at all (Jariyah & Maya Reski Tasman, 2015).

METHODS

This study uses a type of qualitative research that describes the data through written sentences or oral results and the behaviour of respondents. This research approach uses the descriptive analysis research method. In other words, analytical descriptive research takes problems or focuses on the issues as they are when the research is carried out; the study results are then processed and analyzed to conclude.

Participants in this study amounted to 20 people consisting of ustaz or tahsin program teachers and students as primary data. In addition, secondary data was added in the form of test scores for reading the Koran and Tahsin's guidance book to support data analysis. Data collection techniques using observation, interviews and documentation. The observation technique is used to determine the implementation of the tahsin program with an observation guide in observation sheets or statements during the activation process.

Observations were also made to observe how the form of the implementation of the tahsin program took place and to keep the supporting and inhibiting factors in the activities taking place. Interviews were conducted in two ways, namely directly and indirectly, using an interview guide. Direct interviews were conducted with several ustaz who could be met. Meanwhile, indirect interviews were given through a google form sent to ustaz and students who could not be interviewed directly.

Documentation is also carried out to collect data based on the results of student scores in the Tahsin program and other documents deemed relevant to the interests of research data.

Data analysis was carried out with the reduction stages, data presentation and retrieval and verification (Altheide et al., 2013). Data reduction is made by summarizing, selecting essential things, focusing on the main things, looking for themes and patterns, and discarding items deemed unnecessary. Data reduction will describe in more detail and help researchers to collect further data to be sought. The presentation of data is done by making a table and giving a brief description.

The conclusion and verification stages are carried out based on the evidence and results obtained, which are assembled into a complete description of the results and then re-verified to get valid results.

RESULTS AND DISCUSSION



1. Results

Implementation of the Tahsin program at Ahmad Dahlan University Yogyakarta

The emergence of the tahsin program at Ahmad Dahlan University, Yogyakarta, one of which underlies it is the obligation to provide Islamic material that is taught formally, be it aqidah, morals, kemuhammadiyah, and also tahsinul qur'an. One of the excerpts of an interview with a tahsin supervisor (RW) said that "the background behind the existence of the tahsin program at Ahmad Dahlan University is the Vision and Mission of Ahmad Dahlan University and Muhammadiyah. Another background is the existence of chess dharma at the Muhammadiyah University, one of which is AIK (Al-Islam and Kemuhammadiyah); in addition, the tahsin is held to prepare students before being sent to KKN."

It was also added by the tahsin companion (WK), who explained that "The background for this tahsin program is because Ahmad Dahlan University graduates must be able to recite the Koran properly and correctly. This program can also find out more about which students can and cannot recite the Koran; if those who have not been able to recite the Koran after joining this program, it turns out that they can and smoothly, the children feel proud and delighted. Those who were unable to recite the Koran before are now able to, meaning that there is an increase after studying at Ahmad Dahlan University".

At least based on the facts on the ground, there are three objective reasons for the Institute for the Development of Islamic Studies (LPSI) as the official institution in charge of this tahsin program. First, the theological reason for Amar ma'ruf nahi Munkar. Second, there are sociological reasons that require Islamic da'wah to continue to be carried out. The third is the reason for the responsibility of Muhammadiyah universities in producing graduates who have balanced religious and scientific abilities.

In practice, the implementation of Tahsin al-Qur'an is divided into 2; the first is carried out as a course (Tahsinul Qur'an), the second is carried out when there is the free time between lectures. This activity aims to provide guidance and provision for students in reading the Koran. Students at Ahmad Dahlan University Yogyakarta are free from hijaiyyah illiteracy and can recite the reading fluently according to the science of recitation.

The tahsin program is also felt by students. Several students who were interviewed also gave their responses. According to one student, it was said that "Thank God this tahsin program is quite effective because taking this tahsin program happened to be in semester six where there were only a few courses left. The way of teaching is good so that we are also not ashamed to learn. Besides that, the tahsin supervisor also gives leeway to determine when to take guidance."

In implementing the tahsin program at Ahmad Dahlan University, there are two programs, namely the guidance program as a certification course that must be taken by students and the guidance program outside the classroom. The compulsory tahsin program in the system is one element in improving students' reading of the Koran. This is because students must pass this course. If you want to improve, a mentoring program outside the classroom is carried out.

The results of the interview with Mr QA as the tahsin supervisor, it was revealed that "The process of implementing this tahsin program has two programs, the first is the guidance program as a certification course that must be taken by all students and the second is a guidance program outside the classroom, namely guidance between lectures which takes place at the Islamic Center of Ahmad Dahlan University, Yogyakarta. The process of implementing tahsin at Ahmad Dahlan University, Alhamdulillah, went smoothly, starting from the initial placement test, guidance until each supervisor stated the recommendation; after that, they could only take the reading test of the Qur'an".

Implementing the tahsin program specifically begins with monitoring students' ability to read the Koran through a placement test first. Next, students are classified based on their ability to become one or two groups with the criteria that they have not mastered makharijul letters and ahkamul mad and have not mastered ahkamul letters and ahkamul waqaf.

The next stage is to conduct classical guidance with grouping for a maximum of 60 minutes. The direction carried out contains several steps, namely, students are asked to read one by one in groups. If there is a wrong reading, it will be corrected; the correct reading will be demonstrated and briefly explained about specific tasks. The next stage is to test the competence and achievements of students using the competency test sheet and determine the increase to the next step. Before taking the competency exam, students are asked to learn to read at home, as evidenced by a control card.

Based on the results of field findings, it can be seen that in implementing the tahsin program through several series of activities. The form of the stages can be briefly seen in Figure 1.

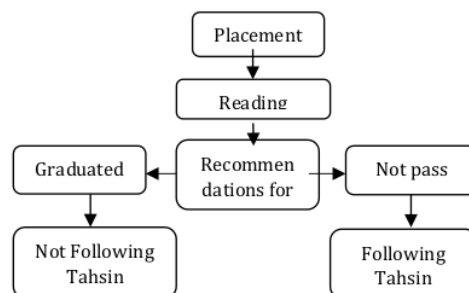


Figure 1. Tahsin Program Implementation Procedure

The method used in the tahsin program at Ahmad Dahlan University

In the delivery of the material to be taught, a particular method is needed that is adapted to the conditions of the students so that the material presented can be understood and understood by all students who take part in the program. The methods used can be combined. This is based on the ability of each student. According to one of the tahsin tutors, he explained that "The methods commonly used in teaching tahsin are various. Most of the supervisors or teachers use the classical method. Meanwhile, other methods such as semaaan, sorogan and groups were adapted to the conditions. But all of them are based on tahsin book guidelines issued by the Islamic Studies Development Institute (LPSI) itself."

Another lecturer also added, "The choice of the classical method because this method is more effective and efficient in learning for students at Ahmad Dahlan University, so far this method is very effective to use".

The classical method is considered the most effective because the lecture meetings are minimal, only 14 times in one semester. In addition, because of the large number of students, this method is very effective to use as well. The way to find out whether students have understood or not, some lecturers can find out by taking a test at the end of the meeting, reading verses at the end of the session, being given a reading test of the Qur'ān held at the end of the guidance, and also seeing from each meeting whether it is getting better or not. On the other hand, if it is smooth, a test recommendation will be given, and if it is not smooth, it will be guided again using the talaqqi method until it can recite well and correctly.

Inhibiting and supporting factors in the implementation of the tahsin program

Of course, there are various obstacles in the implementation of the tahsin program as well as supporting aspects. The majority inhibiting factor occurs because of the conditions of the students such as lack of motivation and seriousness in participating in the tahsin program. Besides that, it is also due to the imbalance in the number of lecturers or supervisors with students who take tahsin. As stated by one of the tahsin teachers that "There are obstacles in teaching sometimes there are students who are not serious in participating in this tahsin

program. Another obstacle is that sometimes the time of guidance clashes with the schedule of other courses and sometimes there are also students who are lazy if they are not being chased and they are not present. How to overcome these obstacles, students must really be able to manage lecture time and tahsin guidance so that everything can run smoothly.”

In addition to the inhibiting factors, the supporting elements in the tahsin program at the Ahmad Dahlan University Yogyakarta include reasonable and adequate infrastructure. preplazy students are ripe to carry out this tahsin program. This is evident from the tools used, namely the tahsin guidebook provided by the Institute for the Development of Islamic Studies (LPSI), the tahsin supervisor's signature questionnaire, tables, mosques, and the presence of tahsin supervisors who are competent in teaching the reading of the Qur'an properly. And right.

There are many ways so that the tahsin program at Ahmad Dahlan University Yogyakarta can produce outputs following the planned targets. From all the methods presented by the tahsin supervisor at Ahmad Dahlan University Yogyakarta, it can be concluded that the policies, regulations, infrastructure, and procedures that have been provided are to achieve the objectives of this program, namely by obtaining outputs that are following the target. Some of the ways include:

First, a strict attendance policy. This means that here is to provide a firm policy regarding attendance. A supervising lecturer also checks attendance periodically, namely at the beginning of the lesson and at the end of learning, so that students do not underestimate this tahsin program.

Second, the final exam with a different ustazh/lecturer from the tahsin supervisor. During the final exam, to find out how far the students' ability in reading the Qur'an is, they are tested by reading the Qur'an with other tahsin supervisors so that we know how far the student's reading ability has reached.

Third, the composition of teachers has been standardized by the Institute for the Development of Islamic Studies. As a tahsin supervisor in the Institute for the Development of Islamic Studies, he has prepared composition of tahsin teachers by setting a target of at least students being able to read and distinguish letters, madam, Nun reading law, and fawatihussuwar. In the guidebook of the Institute for the Development of Islamic Studies (LPSI), there are eight chapters and a learning target per meeting of 1 chapter, which in 14 meetings students try to be able to read the Qur'an properly and correctly according to the science of recitation. Students are declared to have passed the target if they can recite the verse without any wrong letters, short reading length, evident hum, tasydid and waqof letters

2. Discussion

Based on the study results, it was found that the implementation of this tahsin program requires many synergistic aspects. The university's vision and mission are its primary foundation. The vision and mission that is carried out are to graduate students who have character and have strong religious and scientific knowledge and are recognized by the international community. This vision and mission will improve the quality of Islamic education and can also increase the competitiveness of Islamic education (Kistoro et al., 2020). With this tahsin program, the quality of Islamic education can produce excellent students. It can become the competitiveness of Islamic education which can make students who have knowledge and skills in reading the Qur'an.

The Catur Dharma College of Muhammadiyah's existence is one reason for holding the tahsin program at Ahmad Dahlan University, namely: Education and teaching, Research, Community Service, and strengthening al-Islam Kemuhammadiyah. This is based on the spirit of struggle to realize the Vision of Muhammadiyah in the field of Higher Education through the implementation of the Catur Dharma College of Muhammadiyah where one of the programs held by Ahmad Dahlan University Yogyakarta is the AIK (Al-Islam and kemuhammadiyah) program which contains tahsin learning.

The graduate program desired by Ahmad Dahlan University Yogyakarta is students who can recite the Koran properly and correctly, and Ahmad Dahlan University Yogyakarta wants students who previously could not repeat the Koran, after graduating from college they can read the Qur'an correctly and adequately, and practice for yourself and others. Shi'ar Islam

The purpose of the tahsin program at Ahmad Dahlan University Yogyakarta is as a missionary goal, syi'ar Islam here is an act or effort to convey and introduce various things in Islam, including in teaching reading the Qur'ān or tahsinul Qur'an. Learning tahsin al-Qur'an is a process that aims to deepen the theory of the Qur'ān (Ta'a et al., 2018) related to Tajweed, the nature of letters, makhorijul letters, and knowledge of things that are rare in al-Qur'an. Qur'ān (Science gharib al-Qur'an). This is in accordance with the meaning listed in Annur's Arabic dictionary, where the word tahsin itself comes from the words hasana, yahsunu, husnan (حسنا - -) which means good (Astuti, 2013).

Research findings that show that tahsin supervisors widely use the classical method is an exciting result, the tahsin program, besides being a way to teach how to read the Koran, also increases students' motivation to be able to read the Koran well. Another interesting finding is the existence of a given talqin method. The talqin way is a process of exemplifying memorization to students; then students imitate readings from the teacher. So it can be understood that the talqin method is conveying the reading of the Qur'an to students. In contrast, students listen to the teacher's lesson carefully, then imitate precisely like the teacher's reading. People who dictate reading are called mullaqqin, while those who imitate reading are called mullaqqan (Hidayah, 2018).

The private method is also a solution in guiding students to learn to read the Koran. The secret process itself is a way of delivering learning material that is provided privately, separately, or one by one by the teacher (ustaz) to students (santri). So the teacher teaches learning materials to students directly one by one or privately, either in the form of teaching reading the Koran, memorizing material, or understanding material. This is usually done because of the limited essential ability of students in reading the Koran. The private method is given as part of achieving the student's Quran reading competence goal

CLOSING

1. Conclusion

Based on the study results, it was concluded that the implementation of tahsin at Ahmad Dahlan University had been running well and effectively. This is based on the implementation process, facilities and infrastructure that support the program, and policies made by the university leadership. Besides, it is also supported by tahsin lecturers and supervisors who have competence in their fields.

In addition, the university's vision and mission to support the Qur'an illiteracy program, the Muhammadiyah university's chess dharma and the target of graduates who have complex competencies are the primary reasons for the tahsin program. The methods used are also varied according to the students' abilities. The success of this tahsin program can be one of the tools in the direct transmission of Islam and da'wah in the world of education.

2. Recommendation

the results of this study can be a recommendation for policy makers in making better regulations and in accordance with the targets set. for students it can be a guide in facilitating intensive learning of the Quran.



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