

## Improving Learning Outcomes of Tahsin Al-Quran using MyQuran-Mobile Application at Junior High School Al-Irsyad Surakarta

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### Abstract

This study aims to explore the use of colored Quran in learning tahsin tajweed at Junior High School Al-Irsyad Surakarta using the MyQuran-Mobile application. The Classroom Action Research Method (PTK) with two cycles was carried out involving 30 students. The results showed a significant improvement in the understanding of tahsin tajweed rules in the group that used colored Qurans. Teachers and students show increased activity, motivation, and learning outcomes. Qualitative data are obtained from observations of teacher and student actions, while quantitative data from students' Quran Tahsin test. The use of colored Quran facilitates comprehension, teaching, and improves memorization, as well as helping students understand the rules of tajweed better. Thus, it can be concluded that the use of colored Quran is effective in improving students' Quran reading skills, as well as creating a supportive and motivational learning environment for the development of Quran reading skills.

Keywords: Learning outcomesTahsin, Al-Quran color, MyQuran-Mobile

### Introduction Section

The Qur'an cannot be separated from the daily life of Muslims, therefore as a Muslim should be able to read it correctly. One of the virtues of reading the Qur'an guarantees that the reader will be rewarded ten times the good for every letter he recites (Inayati, 2023). Given the importance of the Qur'an in human life, a Muslim should be able to read the Qur'an accurately and correctly. To read the Qur'an correctly, one must first learn the science of tajweed which consists of reading the Qur'an, makhraj, and tajweed (Abdurroozzaq, 2022). The law is Fardu 'Ain which means obligatory for all Muslims. If you can read the Quran properly and correctly, you should learn the science of tajweed (Nadawiyah & Anggraeni, 2021). Tajweed learning is carried out with the aim of reducing the occurrence of errors in reading the Qur'an that can result in changes in meaning. The second goal is to help people interpret the Quran correctly. So, it is intended that after learning Tajweed, a learner can utilize his Tajweed knowledge to improve the quality of his reading (Khamid et al., 2020). In fact, many students have not been able to read the Quran accurately and precisely according to the standards of tajweed (ASMAWADI, 2021).

The term Color Tajweed Mushaf may be common, because various versions of Mushaf with color variations have been widely circulated in bookstores. However, in this discussion, it is important to briefly explain the meaning of the three terms, namely mushaf, tajweed, and warna, so that a comprehensive understanding can be formed when the three are combined. In the Big Indonesian Dictionary (KBBI), "mushaf" is defined as a handwritten part of the Qur'anic manuscript. However, in the context of this paper, "mushaf" refers to bound pages of the Qur'an that have been printed using modern

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printing presses, rather than separate sheets or handwriting. Aiman Rusydi Suwaid explained that linguistically, "tajweed" means taḥsīn, which can be interpreted as improvement. In a scientific context, tajweed is a science that studies how to pronounce Arabic letters correctly, by understanding makhraj (place of exit) and the properties of letters, as well as the legal implications of reading. In this paper, tajweed refers to the pronunciation of the letters of the Qur'an according to its makhraj, properties, and laws of recitation.

Tajweed, in linguistic terms, refers to improvement, refinement, and consolidation. Tajweed, also known as taḥsin, translates to "repair or repair." Tajweed refers to the pronunciation of each letter based on where it comes out, including its rights and mustahak. Hak refers to unique traits that are always associated with letters, such as al-Jahr (loud pronunciation), Isti'la (soft pronunciation), and al-hams (whispering) (Habibullah & Nihayah, 2023). KBBI defines "color" as the impression obtained by the eye from light reflected by objects. In normal eye health, the perceived color is true to the original. In the context of this paper, "color" refers to the impression that arises from the text of the Qur'anic verse and is accepted by the normal reader's eye. Colors in Tajweed Mushaf Colors can be basic, primary, secondary, or tertiary colors, according to commonly known color theory.

Based on the Color System Tajweed Guidelines, the "color tajweed system" refers to the legal marking of tajweed readings using symbols or colors in letters or punctuation. Thus, "color tajweed mushaf" in the context of this paper refers to modern printed mushaf whose verse text is marked with more than one color, in accordance with the rules of tajweed (Fadlly, 2020). The younger generation, including the young generation of Islam, requires mastery of technology in addition to other skills (Rakhmadi & Kurniawan, 2017). Advances in computer technology have resulted in the creation of various intelligent applications, including the Digital Qur'an. The use of the digital Qur'an makes it easier for its users. The Quran is only read digitally, that's not true. The rules of Tajweed in the Qur'an are color-coded to assist the reader in distinguishing them (Zuraiyah & Septian, 2018). The development of science and technology to date is very rapid so that it is very possible to update the use of technology, including in learning the Quran. In this study, in learning Tahsin with the use of the colored Quran through the use of the MyQuran-mobile application, in which the application has a colored tajweed feature that is in accordance with the standards of the Ministry of Agriculture.

## Research Methods

This qualitative research uses classroom action research methodology (PTK) with four stages, namely design, implementation, observation, and reflection (Haerani et al., 2023). This research was carried out in two cycles, each cycle consisting of two meetings with the legal material of tajweed reading. In general, class action on the legal material of tajweed reading takes place in four meetings, namely two meetings in the first cycle and two second meetings.

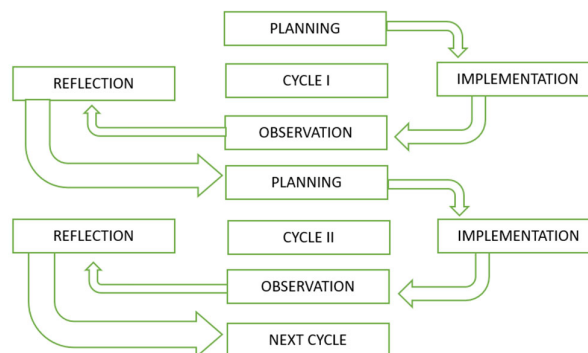


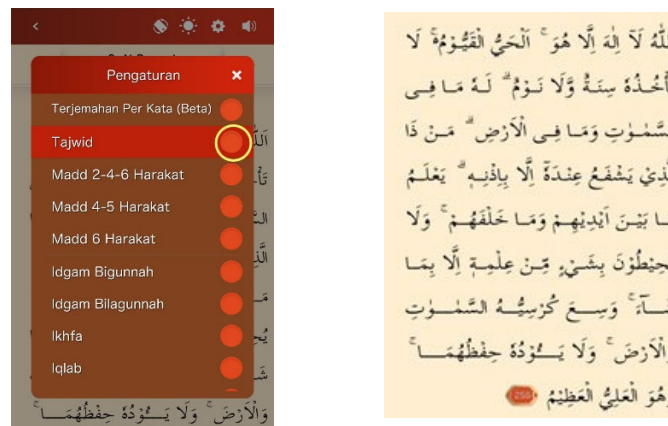
Figure 1. PTK Cycle

Cycle I has four stages, namely design, implementation, observation, and reflection. The first step that must be completed is the design stage. At this point the researcher discusses the 5W + 1H of the actions performed. It is expected that they can engage with teachers to ensure the objectivity of research results. then compile lesson plans with the use of the MyQuran-mobile application, prepare the media needed for learning, make a grid of final evaluation questions, and compile teacher and student observation sheets. Implementation, at this stage researchers learn about the law of tajweed reading using the MyQuran-Mobile application. At the observation stage, the teacher directly observes the learning process of students who use the MyQuran-Mobile application to identify the laws of tajweed recitation. Reflectively, researchers review lessons learned and not yet achieved, and design solutions to improve the success of the next cycle.

Cycle II follows the same path as cycle I, namely design, implementation, observation, and reflection. The implementation of cycle II is built on the results of cycle I. Cycle II exercise is aligned with previous problem-solving learning from cycle I. This research can be stopped after cycle II is complete. This study involved 30 students of Al-Irsyad Junior High School Surakarta. The study included both qualitative and quantitative data. This qualitative data is based on observations of teacher and student actions during the Tahsin Al-Quran class using the MyQuran-Mobile application by marking checklists on aspects observed in the observation sheet. Quantitative data were obtained from students' Tahsin Al-Quran test scores. Data on the learning outcomes of Tahsin Al-Quran is quantitative data produced four times in two cycles, each meeting twice. Evaluation questions are taken as learning outcome data; This question contains ten questions. Data analysis using descriptive statistical analysis. Learning is said to be complete if 75% of all student learning outcomes meet the predetermined KKM. The school's KKM is 73. Descriptive qualitative data analysis can be seen based on observations from observers during learning activities.

## Results and Discussion

This study involved two cycles of meetings, including evaluation tests at the end of each cycle to measure students' understanding of the material provided. In the implementation of the first cycle of learning Tahsin Al-Quran, the teacher ordered to apply the law of tajweed recitation using the MyQuran-Mobile application. Some students are still confused when using the MyQuran-Mobile application because the instructions from the teacher are not clear. For example, in Figure 2, students do not press the tajweed button to activate colored tajweed so that no color appears in the verse in figure 3.



Translation : setting, tajweed

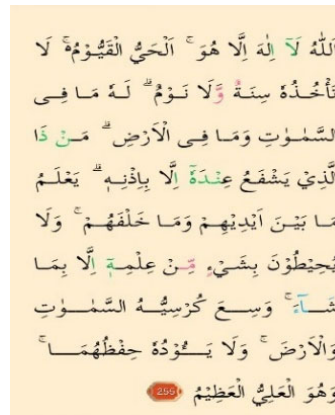
**Figure 2.** The law of tajweed recitation in cycle I

**Figure 3.** The law of reading tajweed colors that do not

In addition, in the first cycle of meeting I also the learning atmosphere was not conducive. When students are asked to follow the application usage procedures, some students are seen doing activities that are not related to learning, causing a lack of focus and not listening to the application of application usage procedures. In addition, teachers have difficulty managing their time effectively. But at the second meeting, the model provided by the teacher helped students get used to using the MyQuran-Mobile application so as to reduce confusion. Although there are still children who are still seen doing various activities, the number is decreasing. On the other hand, the number of students who are actively learning is increasing, although not optimal. Teachers are increasingly able to manage their time effectively. After doing cycle I, researchers carry out cycle II to follow up on the findings.

The implementation of cycle II shows that the teacher's teaching skills are in place. The use of MyQuran-Mobile application in Tahsin Al-Quran lessons has grown rapidly. The classroom environment is warm, comfortable, and supportive, leading to enthusiastic student participation. The teacher's ability to plan classes, manage time effectively, and

deliver instructions from the teacher is easily understood by students. As evidenced in Figure 4, the tajweed button has been activated so that the color appears in the verse in the picture as shown in Figure 5.



Translation : setting, tajweed

**Figure 4.** Law of readings in cycle II

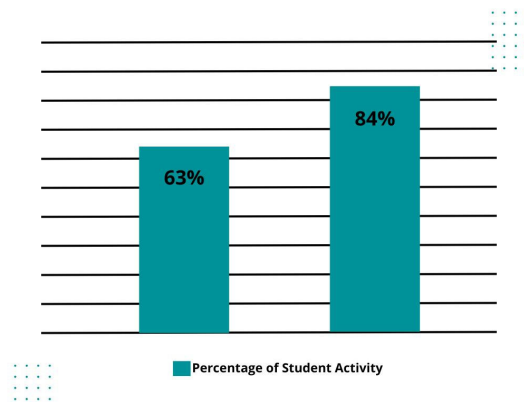
**Figure 5.** The law of reading tajweed colors that have

In the first cycle, the average activity of teachers in teaching Tahsin Al-Quran legal material reading Tajweed using the MyQuran-Mobile application with the application of color tajweed was 58 with a percentage of 69%. Cycle II showed an increase in teacher activity in this cycle with an average score of 77 and a percentage of 92%. Table 1 summarizes observations of teacher activities in learning Tahsin Al-Quran law of reading tajweed using the MyQuran-Mobile application with the application of color tajweed from cycle I to cycle II.

**TABLE 1.** Recapitulation of Observations of Teacher Activities

Research Phase	Meeting	Value Obtained	Presented
Cycle I	First	55	65%
	Second	60	71%
	<b>Average</b>	<b>58</b>	<b>69%</b>
Cycle II	First	74	88%
	Second	80	95%
	<b>Average</b>	<b>77</b>	<b>92%</b>

In addition to the teacher activity data in table one, the results reveal student activity data. This corresponds to the increase from cycles I and II. In cycle I learning outcomes increased by 63%. In cycle II the proportion increases by 84%. The following diagram illustrates the improvement in the results of observing student activity.



**Figure 6.** Diagram of Student Activity Observation Results

Students show a tremendous passion for learning, resulting in much better results. The table below displays the learning outcomes of precycle, cycle I, and cycle II as detailed in the study above.

**TABLE 2.** Recapitulation of Student Learning Outcomes

Student achievement	Pre Cycle		Cycle I		Cycle II	
	F	P%	F	P%	F	P%
<b>Rated &lt; 73</b>	17	57%	12	40%	5	17%
<b>Rated &gt; 73</b>	13	43%	18	60%	25	83%
<b>Sum</b>	30		30		30	
<b>Average rating</b>	65		66		81	
<b>Percentage of Number of Students Complete</b>	43%		60%		83%	

Data shows a consistent improvement in student learning outcomes throughout the cycle. In the precycle period, only 43% of students complete. In cycle I this figure increases to 60%, then to 83% in cycle II. This can show class achievement as evidenced by the figure of 73% in cycle II.

### **Learning Tahsin with the Colored Tajweed Quran**

The Qur'an is one of the *divine books* given to the chosen Prophet, Muhammad (peace be upon him), and does not contain his words (Suryono et al., 2017). The Qur'an is the holy book of Muslims, and includes various Islamic doctrines. Serves as a guide and guideline for life to find happiness in the world and the hereafter. Therefore, Muslims should learn the Quran from an early age (Hernawan, 2019). The Qur'an is the holy book of Muslims which is a guide in religious life. Understanding and reciting the Qur'an well is important for Muslims. One of the things that is very important in reading the Qur'an is the application of tajweed, which is the science that learns the rules and how to read the Qur'an mushaf correctly. Reading the Qur'an is of course inseparable from the science of tajweed which is the most important science that every Muslim must understand (Syaifulloh et al., 2021). Tajweed serves to maintain the authenticity of the recitation of the Qur'an and ensure that the words of Allah can be understood correctly, including the rules of recitation and the ordinance of respecting each letter in the Qur'an. In Indonesia, the Indonesian Standard Qur'an Mushaf comes with an innovation in the application of color tajweed to facilitate the understanding of Qur'an readings (Mustautina, 2018).

The Tajweed Color System Guidelines developed by its Principles are among others as; The tajweed color system is a sign or color that symbolizes a business. To make it easier for the general public, especially new readers, in learning to read the Quran, the Tajweed Color System is just one component of a comprehensive learning program. To read the Qur'an correctly, the reader needs to get direct direction from the Qur'anic teacher, in addition to learning through the color system (tajweed) (Milatus Sa'adah, 2021).

Standard Mushaf Color System:

1. Law Group of Letter Readings (*ahkāmul-hurūf*). In this group, coloring is used to mark the laws of reading certain letters. For example, the color red can be used to indicate the law of reading the letters qalqalah.
2. Long Reading Law Group (*ahkāmul-mad*). Coloring in this group is used to mark the law of long readings. For example, the color magenta can be used to indicate the law of long reading mad thobi'i.
3. Waqf Sign Group (*'alāmatul-waqf*). The coloring in this group is used to mark the signs of waqf in the verse text. For example, blue can be used to indicate a waqf sign in the form of sukun.
4. Unpronounced Groups of Letters. The coloring in this group is used to mark letters that are not pronounced in the tajweed reading. For example, the color cyan can be used to indicate dead mim letters. In this coloring, each color has a special meaning and use.

- This coloring aims to give a clear visual emphasis to the laws of tajweed and the essential elements in the text of the Qur'anic verse. So, the application of color tajweed is one of the efforts to facilitate the understanding and practice of tajweed for us. The colors assigned to each rule of tajweed make it easier for us to recognize and understand how the rules of tajweed are applied in the recitation of the Qur'an. With clear color tajweed, readers can avoid mistakes in reciting the Qur'an (Milatus Sa'adah, 2021).

### **Benefits of Using Colored Quran**

The colored Quran makes it easier to identify places that require special attention in pronunciation and emphasis, thus improving the quality of Tahsin's recitation. The colors used can be a visual stimulus that helps memory and comprehension, especially for learners who are more responsive to visual elements. The use of color can help improve the reader's concentration on every important element in the reading, thus minimizing errors in pronouncing or spelling Arabic words (Hidayat, 2020).

### ***The effectiveness of the use of colored Qur'an for learning Tahsin***

The use of colored Quran in learning tahsin tajweed can provide a different experience. Colored Qurans are often designed to facilitate understanding of the rules of tajweed with colors that distinguish certain letters. This can help learners identify and practice the rules of tajweed more easily. Based on the findings of research conducted by Eva Nugraha, (Nugraha, 2015) around 2018, it can be concluded that Muslim communities have varying levels of knowledge in recognizing various types of Qur'an mushaf. Of the ten types of mushaf used as indicators in the study, it was revealed that the color tajweed mushaf occupies the third position in terms of popularity among respondents. This position is subordinate to the Mushaf of the Qur'an (text only) and the Mushaf of the Translated Qur'an. This shows that the increase in the production of color tajweed mushaf has a significant effect on increasing public knowledge, especially related to the Qur'an mushaf which uses the color tajweed system.(Fadlly, 2020) From the data above, it shows that the use of colored Quran for learning tahsin tajweed is very effective especially for today's contemporary era, this colored quran makes it easier for learners to understand how to read Tahsin properly and correctly.(Syatri, 2020) In addition, there are several positive effects of using this colored Qur'an, such as:

1. Increased awareness of Tajwid  
By using the colored Quran, the reader can be more aware of the rules of tajweed and apply them better, resulting in better recitation of tahsin.
2. Ease of Memorization  
The use of colors helps readers to easily remember and identify certain passages in the Quran, aiding in better memorization and recitation processes.
3. Encouraging Learning Motivation  
The visual and aesthetic factors added by the colors can increase the reader's motivation to study and read the Quran more diligently.

## **Conclusion**

The use of the colored Quran in learning tahsin tajweed at Junior High School Al-Irsyad Surakarta through the MyQuran-Mobile application has proven effective in enhancing students' understanding of tajweed rules, improving teacher teaching activities, boosting student motivation, and increasing learning outcomes. Students at Al-Irsyad Junior High School have shown improvement in the quality of reading Surat Al-Fatihah, with the colors applied in the Quran significantly aiding their understanding of tajweed rules and correct pronunciation. The colored Quran provides a clear visualization of passages requiring special attention, facilitating the learning process and giving students a more comprehensive grasp of tajweed principles. Additionally, the visual stimulation from the colors enhances students' memory retention and speeds up the memorization process, especially for challenging passages of Surat Al-Fatihah. Furthermore, the aesthetic appeal of the colored Quran increases students' motivation to learn and encourages them to read the Quran more diligently, creating a more engaging and rewarding learning experience. However, the findings of collaborative reflection show that some students have difficulty coming up with ideas for creating while using Rainbow Scratch Notes. This shows that although this learning medium is effective in improving skills, adjustments and refinements are still needed in providing guidance and support to students in the creative process.

Overall, this research makes an important contribution to the development of more modern and interesting BTQ learning, as well as improving students' understanding and skills in reading and writing the Quran. Scratch Note Rainbow can be an effective alternative in BTQ learning today, opening up opportunities for the use of technology in religious

education with an innovative and interactive approach. It is hoped that the results of this research can be the foundation for further development in calligraphy and BTQ learning in various educational institutions.

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