

Improving the Competency of the Elderly in Reading the Al-Quran Through the 'Asyarah Method After Covid 19 Pandemic

Research Article

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Abstract. During the February 2020 Covid-19 pandemic, the regional government attempted to implement Large-Scale Social Restrictions (PSBB), as a result, people began to experience difficulties in carrying out economic activities, Worship, transportation and others. This is also felt by the elderly mothers of Aisyiyah Rejang Lebong who have been actively studying tahsin tahfizh. The focus of this research is to look at increasing the competence of the elderly in studying the Koran using the Tahsin 'Asyarah method for the elderly mothers of Aisyiyah Rejang Lebong with the hope that they will be fluent in reading the Koran as a preparation for the eternal village. PAR is the method used in this research. The research subjects were community members who were members of the Aisyiyah Elderly recitation and they participated in the design, implementation and execution of the research. In PAR theory, there is a cycle that is used as a benchmark for the success of a research process based on community empowerment. Namely KUPAR (to Know, to Understand, to Plan, to Action and to Reflection). The research results show that this method is very suitable for the elderly so that they can easily learn tahsin and memorize the Al-Quran. This is proven that during the assisted program the mothers have memorized it several selected surahs, namely al-Mulk, al-Kahfi 1-10, Arrahman, al-Waqiah and al-Baqarah 1-40. This 'Asyarah method enables elderly Aisyiyah mothers to become good at reading according to the science of recitation in a relatively short time. for 2 months.

Keywords:

Elderly; Tahsin; Tahfizh; 'Asyarah method

Introduction

Since Indonesia experienced the Covid-19 Pandemic in February 2020, and restrictions began to be implemented by the regional government in the form of Large-Scale Social Restrictions (PSBB) in the following months, people began to experience difficulties in carrying out economic activities. Worship, transportation and others. With these restrictions, not all activities can be carried out by the community, as a result, the community experiences difficulties in meeting both material and spiritual needs. Various difficulties and aridity began to be felt in various circles. One example that researchers have seen so far is that reciting mothers who are very active every day in carrying out activities are starting to get bored of staying at home, because they are old, retired and always actively participating in the taklim assembly.

One of the taklim majlis that the researchers observed and participated in was the Tahsin majlis for the women of Aisyiyah Rejang Lebong, the majority of whose members were elderly (hereinafter referred to as the elderly). This study

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group is very enthusiastic about studying the Koran with the enthusiasm to improve their reading or tahsin. The word Tahsin al-Quran, is a combination of the words tahsin and Al-Quran. First, the word Tahsin comes from the word 'tahsin' linguistically taken from the verb (حَسَّنَ - يَحْسِنُ - تَحْسِينًا), meaning: to repair, or decorate, or improve, or beautify, or make better than before.

It's only been 2 months since the government announced the PSBB and the recitation was forced to be done online. This makes it difficult for older mothers to learn online, so their enthusiasm is a bit low. Finally, after Eid al-Adha 2021, when the pandemic started to slow down, recitation was reactivated. This inspired me as a lecturer at IAIN Curup to feel called to devote my knowledge to Aisyiyah mothers, the majority of whom are over 60 years old or ELDERLY. [Triningtyas & Muhayati \(2018\)](#) states that the age of 60 is typically regarded as the dividing line between middle age and old age. They may be old, but their enthusiasm for learning burns beyond the youth. The researcher together with an ustazah accompanies and facilitates elderly mothers in improving their Al-Quran reading skills every Saturday and Sunday morning from 06.00 to 08.30. This aligns with [Khon \(2013\)](#) explanation regarding the literal meaning of the Qur'an, which is "something that is read".

Several studies that have been conducted on the same theme are: Learning Tahsin Al-Qur'an, Jibril's Method for Improving Reading Ability in the Elderly in [Nglebak Village by Izzah, et al. \(2022\)](#) that the method used in learning tahsin uses the Jibril method. The data collection techniques used were observation, pretest and posttest, namely to determine the ability to read the Koran in participants before the Jibril method was applied and after the Jibril method was applied. Done for 3 weeks. The targets for learning Al-Quran tahsin are elderly residents of Nglebak village, with a total of 15 participants. The results of this tahsin learning show an increase in the reading ability of elderly residents in Nglebak village, namely by using the Jibril method based on the results of the pretest and posttest carried out.

A research from [Syarifuddin, et al. \(2021\)](#) about guidance on Reading the Al-Qur'an to the Elderly in Tambalang Village by KKN Students of [the Al-Quran Science College \(STIQ\) Amuntai in 2021](#). This research was given to 10 elderly people from Tambalang village who wanted to learn to read the Al-Qur'an. Data obtained from direct interviews while the activity was taking place. Activities run with classical learning. The difficulties of the Tambalang elderly in learning to read the Al-Qur'an include difficulty in pronouncing thick letters, in distinguishing several sounds of difficult letters which are similar, in determining ikhfa haqiqi and ikhfa syafawi, determining where to stop reading and repeating it, arranging the length and shortness of mad, lack of emphasis on gunnah, in reflecting the letters qalqalah. The supporting factors are being able to read the Koran well and correctly from a young age, always being enthusiastic and trying hard, having high motivation. The inhibiting factors are blurred vision, he has not learned to read the Koran for a long time, his teeth have fallen out.

Furthermore, [Siti Aminah et al \(2018\)](#) also conducted research on "Learning to Read the Al-Qur'an for Elderly People in Padukuhan Tritis (Study of the Congregation of Reciting the Koran at the Ar-Rahman Mosque in Tritis)". This

research was motivated by the lack of ability of the Padukuhan Tritis community, especially the elderly, in reading the Koran. It is hoped that this research can help the people in Padukuhan Tritis to be able to read the Al-Qur'an according to the correct reading rules (Tajwid). After learning to read the Koran using the learning method; Talqin, lectures, repetition exercises, and assignments, several findings were found, including: increasing interest in learning to read the Al-Qur'an, and participation of the elderly in learning to read the Al-Qur'an became more conducive.

Several previous studies have become a reference for researchers, namely that research was conducted using the PAR method and the Asyarah tahsin method, no one has researched it specifically. The focus of this research is to look at increasing the competence of the elderly in studying the Koran using the Tahsin 'Asyarah method for the elderly mothers of Aisyiyah Rejang Lebong with the hope that they will be fluent in reading the Koran as a preparation for the eternal village. Because learning the Koran is every individual's obligation. Allah greatly rewards people who study, meditate and memorize the Koran. The Prophet said, "The best of you are those who study the Koran and teach it."

Method

The method used in this research is Participatory Action Research (hereinafter abbreviated and called PAR). The definition of action research according to [Corey \(1953\)](#) is a process in which social groups attempt to study their problems scientifically in order to direct, improve and evaluate their decisions and actions.

In principle, PAR is research that actively involves all related parties (stakeholders) in reviewing ongoing actions (where their own practices are the problem) in order to make changes and improvements in a better direction. PAR is our need to get the desired change ([LPM IAIN Surabaya, 2008](#)).

PAR research is a research model that seeks something to connect the research process to the process of social change. The social change in question is how the empowerment process can realize three benchmarks, namely the existence of a joint commitment with the community, the existence of local leaders in the community and the existence of new institutions in the community that are built based on needs. This research brings the research process within the circle of people's interests and finds practical solutions to common problems and issues that require joint action and reflection, and contributes to practical theory ([Rahmat & Mirnawati, 202 C.E.](#)). In this case, the service team will provide action and reflection together and contribute to improving the tahsin and tahfidz learning of the elderly women of Aisyiyah Rejang Lebong. This is where the service team will play an active role directly with the community continuously. PAR is also often called a "research by, with and for people" model, not "research on people".

The first paradigm, PAR changes the way we think about research by making it a participatory process. PAR itself is a necessary condition where people play a key role in it and have relevant information about the social system or

community, which is together in one study forum. PAR is also a shift in the sense that it includes elements of action. PAR involves conducting research to define a problem as well as applying information by taking action towards solutions to defined problems. Community members participated in the design and implementation of strategic action plans based on research results.

The second paradigm, PAR is a process where communities attempt to study problems scientifically in order to guide, improve, and evaluate their decisions and actions. Research methods that are usually carried out by academics and researchers in our community can actually become challenges and threats to a community. In this case, the service is to guide, improve and evaluate together with the community of Aisyiah mothers to get changes and better results.

The subjects of this research were community members who were members of the Aisyiah Elderly recitation and they participated in the design, implementation and execution of the research. In PAR theory, there is a cycle that is used as a benchmark for the success of a research process based on community empowerment. This cycle is known as KUPAR (to Know, to Understand, to Plan, to Action and to Reflection).

Results and Discussion

Implementation of the Assistance Program

The Tahsin and Tahfiz Activities Assistance Program for Elderly Mothers of Aisyiah Rejang Lebong After the Covid 19 Pandemic was a request from the mothers of the Aisyiah Rejang Lebong recitation program which took place at the Aljihad Curup mosque. This started with a request from the majlis taklim women who wanted to improve their reading of the Koran and at the same time hoped to be able to memorize the Koran in their old age. So that finally a Tahsin and Tahfiz recitation can be formed from 2020.

This assistance program starts with learning tahsin first, then continues with learning tahfidz. Initially this study had 20 members, but after 2 years it grew rapidly with a number of approximately 50 people. Of the participants, 16 people were elderly.

Table of Tahsin Tahfiz Participants as a whole

No	Name	Address	Age
1	Hj. Rosmaini	Jalan Merdeka Pasar baru	72
2	Hj. Nur Ameh	Pasar Tengah samping mejjid Aljihad	78
3	Hj. Safrida Sadar	Pasar Baru	73
4	Hj. Syahminar	Pasar Tengah	70
5	Hj. Betti Neswita	Timbul Rejo Curup	62
6	Rosmanidar	Gang Dodon Karang Anyar	72
7	Delfi Yohni	Samping Tamsis talang Rimbo baru	60
8	Elinas	Pasar Baru	60
9	Hj. Mulyani	Pasar Tengah	63
10	Hj. Ernawati Ali	Air Sengak Curup	62
11	Hj. Ulya	Pasar Baru	69
12	Hj. Djasmaniar	Talang Rimbo Baru	60
13	Hj. Rosmawati	Talang Rimbo Lama samping Hotel Mira	60

14	Hj. Yusmanidar	Pasar Tengah	60
15	Hj. Farida gafar	Air Sengak Curup	61
16	Hj. Mis Muncak	Pasar Baru Curup	60
17	Murniah	Sokowati Curup	61
18	Wilistar	Pasar Tengah	48
19	Zunidar	Gang PKWI Curup	57
20	Jasmi	Kepala Siring	55
21	Em	Talang Rimbo	48
22	Eva	Talang Rimbo Lama	45
23	Mina Hikassaniah	IAIN Curup	21
24	Raisa Syakira	Gajah Mada Curup	18
25	Zakiah	Timbul Rejo	30
26	Dewi Purnama Sari	Air Sengak Curup	47
27	Rahmayani	Kampung jawa	53
28	Yulni	Taman Siswa	51
29	Delmi	Tasik Malaya	56
30	Yuniarti	Pasar baru	53
31	Erna	Taman Siswa	53
32	Rita	Jalan Kartini	51
33	Yenita	Dusun Curup	53
34	Meryda Rasyid	Taman Siswa	47
35	Ami	Pasar Tengah	50
36	Wati	Kepala Siring	55
37	Elida Darlis	Jalan Baru	54
38	Usnawati	Karang Anyar	54
39	Iya	Kampung Jawa	48
40	Eka Dharma	Air Rambai	55
41	Neng Yal	Samping Al-Jihad	57
42	Eta Mulyani	Jalan Ahmad Marzuki	58
43	Firta Herawati	Gajah mada	50
44	Leni	Jln Ahmad marzuki	54
45	Elva Novianti	Pasar De Curup	52
46	Alpin	Setia Negara curup	43
47	Fatmawati	Jln Merdeka Curup	42
48	Fadilah K.N	Jln Merdeka Curup	12
49	Murniah	Sukowati Curup	62
50	Septiana	Jln Merdeka Curup	45
51	Syafanah	Kepala Siring	62
52	Yarna	Tebing Benteng Curup	50
53	Sinarti	Sukowati Curup	

Table of Tahsin Tahfidz Elderly Participants

No	Name	Address	Age
1	Hj. Rosmaini	Jalan Merdeka Pasar baru	72
2	Hj. Nur Ameh	Pasar Tengah samping mejjid Aljihad	78
3	Hj. Safrida Sadar	Pasar Baru	73
4	Hj. Syahminar	Pasar Tengah	70
5	Hj. Betti Neswita	Timbul Rejo Curup	62
6	Rosmanidar	Gang Dodon Karang Anyar	72
7	Delfi Yohni	Samping Tamsis talang Rimbo baru	60
8	Elinas	Pasar Baru	60

9	Hj. Mulyani	Pasar Tengah	63
10	Hj. Ernawati Ali	Air Sengak Curup	62
11	Hj. Ulya	Pasar Baru	69
12	Hj. Djasmaniar	Talang Rimbo Baru	60
13	Hj. Rosmawati	Talang Rimbo Lama samping Hotel Mira	60
14	Hj. Yusmanidar	Pasar Tengah	60
15	Hj. Farida gafar	Air Sengak Curup	61
16	Hj. Mis Muncak	Pasar Baru Curup	60
17	Murniah	Sokowati Curup	61

Furthermore, those who will be assisted by the service are Aisyiyah elderly mothers. They are mothers who have retired from their duties, and most of them are retired traders who are very thirsty for knowledge. Physically and their ability to think has begun to decline, but in studying the Koran it turns out not, in fact they get ease from Allah.

According to IF's mother, her motivation for taking part in this tahsin tahfidz is to be happy in this world and the afterlife, hoping to become an expert in the Koran and hopefully an expert in heaven. Another thing that was said by RB's grandmother, who was the elder in this activity, was that she was actually fluent before joining this program. He was motivated to invite elderly mothers in particular to study and be motivated to improve their reading of the Koran, especially to be able to memorize it. Furthermore, Mrs. MA really wants to take part in recitation lessons so that she can become more fluent in makharaj and the characteristics of the letters, then start memorizing the Koran even though she is already old. Mrs. EY took part in this recitation in order to improve her reading of the Koran, be able to memorize it and want to join the pious mothers in a bond of sisterhood. Another thing is that Mrs. FG and Mrs. EA took part in this recitation so they could deepen their understanding and knowledge of the verses of the Koran, because she is also a Koran teacher (Refers to Written Interview with IF, RB, MA, EY, FG & EA, June 2022).

When asked what method is used in reciting tahsin? The mothers said what it was called, the 'Asyarah method. When studying tahsin this method lasts approximately 3 months until evaluation. When evaluating approximately 20 people who took part, only 2 people passed purely. There was 1 error, there were 2, and there were 3. Almost overall there were only a few errors. Then there was remedial treatment once, so that in the end all the mothers passed.

When learning Makharijul Letters, what letters are the easiest and most difficult for you to pronounce? IF's mother answered that the easy one was alif, ba, Ta, Tsa etc., while the most difficult is the shad letter. EA's mother, the easiest letters are alif and ba, and the most difficult are the letters Ha, Shad, the same as IF's mother. Next, Mrs. FG, thank God, everything was easy except shad which was also difficult. Next, Mrs. EY, the easiest letters are alif, ba, ta, etc., while the most difficult are gha, ha, tha and dha. Mrs. MA, the easy letters are the same as the previous mothers, while the difficult ones are Ra and 'Ain. Next, Mrs. RB, thank God, everything was easy, because she is a Koran teacher and she really reads well (Refers to Written Interview with IF, RB, MA, EY, FG & EA, June 2022).

Furthermore, when asked about the law on reading nun mati and tanwin whether mothers could understand and practice it properly and correctly, they said, God willing, they could, because in practice they already know, but if asked about the law one by one, they sometimes tend to forget. For them, the practice is what is important, but I don't know the name in detail.

Most of the difficulties for mothers involve determining the properties of letters and their names. According to IF's mother, the character of the letter that is most difficult for her is the thick letter 'Ra'. This is different from EA's mother. The most difficult character of the letters is the letters "Ain and Ha". Then, Ms. FG, the most difficult character of the letter is the letter "Shad". Meanwhile, for Mrs. EY, the most difficult character of the letters is the Shad letter too. For Mrs. MA, the most difficult character of the letter is the letter "Ra". For RB's mother, because she is old, she can actually do everything, because she wears false teeth, so when she pronounces the letters Ha, small Ha and Alif, her character is not perfect (Refers to Written Interview with IF, RB, MA, EY, FG & EA, June 2022).

Furthermore, the 'Asyarah method will also explain about "mad or long" reading. When learning this mad, most people really understand it and can do it, but when practicing mad tabiiy, which is 2 characters long, it is often too long. When reading together you will see who is reading more. But overall, mothers have been able to practice this mad istiqamah. Of all the participants, almost 90 percent were istiqamah. This can be seen when making deposits and evaluations to the ustazah.

Then when studying waqf, all the mothers were also able to practice reading the Koran properly and correctly. This can be seen when reading it, the women have stopped, or continued according to the waqf sign. Although there are still those who do tanaffus when their voice or breathing is short. This waqf program has also been practiced properly and correctly by women who are members of the Tahsin and Tahfidz studies.

When they just started learning tahsin, the majority of women who were members of the study read 'Ra thick and thin', many of which were inaccurate. Alhamdulillah, after learning the 'Asyarah method on the topic "Ra is thick and thin" the results are very visible. Already 90 percent of the participants read the letter 'Ra, both thick and thin, well. This means that there was a significant increase after being given tahsin assistance with this method.

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In fact, when learning tahsin and tahfidz, what do mothers feel? All the mothers answered with joy, happiness, enthusiasm to gain knowledge, comfort and closeness to the Koran. This can be seen by the increase in the number of study participants from 20 people to 50, sometimes even up to 60 people. This shows that

by learning tahsin and tahfidz there is something that makes them happy, comfortable and they don't want to miss out. Moreover, it will be strengthened by the shilaturrahmi of fellow members. If someone is sick or has a disaster and has a celebration such as a wedding or birth, the members will immediately visit them. This is what makes recitation mothers happy and comfortable. Sometimes the Koran is not only at the mosque, but at the homes of members who will invite them to their homes.

Assistance Program Results

While attending the tahsin tahfidz recitation, it was seen that the members of the recitation had made a lot of progress, both in terms of tahsin and tahfidz. This can be seen from the results of the reading, now there have been many improvements. When the ustazah conducted the evaluation, the mothers were very enthusiastic. The first evaluation was held in May 2000. In the first tahsin evaluation, it was seen that all members who were tested passed even though some had remedial work once.

The second evaluation was carried out before Ramadhan in March 2022, a tahsin evaluation for new members, and a tahfidz evaluation for old members. New members will be tested or tested on tahsin material using the 'Asyarah method, the results show that there are very significant results from the mothers when compared to before studying.

Table of Evaluation for March 2022 for elderly mothers

No	Name	Before	After	Description
1	Ibu Delfiyohni	Difficulty reading letters with the correct character, if makhraj is already there, only mad is often excessive	It's starting to get better at perfecting the characteristics of letters and istiqamah in mad	There has been a significant increase
2	Ibu Hj. Jasmaniar	Not yet fluent in Shad and Dhad letters	It's starting to run smoothly, even the character of the letters is starting to be good and perfect	Significant improvement and istiqamah
3	Ibu Hj. Mis Muncak	Difficulty reading shad letters. Dhad, tha, and sya	It's running smoothly and I'm starting to be persistent in reading with the correct makhraj and attitude	Good improvement
4	Ibu Hj. Nur Ameh	Not yet fluent in bold Ra and Shad letters	The letters are fluent and correct	It's good and consistent

Table of Evaluation for March 2022 for Aisiyyah elderly mothers

No	Name	Before	After	Description
1	Hj. Rosmaini	It's already memorized, but it hasn't been deposited yet	The increase in memorization of letters of choice that has been deposited is 3, namely Assajadah, Alwaqiah and Arrahman	It has been mutqin and deposited to the ustazah
2	Hj. Safrida Sadar	Ordinary and short memorization	The increase in memorization of the choices of letters that have been deposited is 3, namely surah almulk, assajadah and yasin	It has been mutqin and deposited to the ustazah
3	Hj. Syahminar	There is already memorization of selected and short letters	There are 3 additional letters of choice that have been deposited, namely surah almulk, prayer mat and alinsan	It has been mutqin and deposited to the ustazah
4	Hj. Betti Neswita	There is already memorization of short letters and choices	There are 3 additional letters of choice that have been deposited, namely alkahfi 1-10, arrahman and yasin	It has been mutqin and deposited to the ustazah
5	Rosmanidar	There are already short letters juz 30	There are 3 additional letters of choice that have been deposited, namely almulk, assajadah and yasin	It has been mutqin and deposited to the ustazah
6	Elinas	There is already memorization of short letters and choices	There are 3 additional letters of choice that have been deposited, namely alwaqiah, prayer mat and al-kahfi 1-10	It has been mutqin and deposited to the ustazah
7	Hj. Mulyani	There is already memorization of short letters and choices	There are 3 additional letters of choice that have been deposited, namely almulk, yasin, assajadah	It has been mutqin and deposited to the ustazah
8	Hj. Ernawati Ali	There is already memorization of short letters and choices	There are 3 additional letters of choice that have been deposited, namely	It has been mutqin and deposited to the

9	Hj. Ulya	There are already short letters juz 30	assajadah, alinsan, yasin There are 3 additional letters of choice that have been deposited, namely assajadah, alinsan, almulk	ustazah It has been mutqin and deposited to the ustazah
10	Hj. Rosmawati	There is already memorization of short letters and choices	There are 3 additional letters of choice that have been deposited, namely alwaqiah, assajadah and almulk	It has been mutqin and deposited to the ustazah
11	Hj. Yusmanidar	There is already memorization of short letters and choices	There are 3 additional letters of choice that have been deposited, namely almulk, alwaqiah and yasin	It has been mutqin and deposited to the ustazah
12	Hj. Farida gafar	There is already memorization of short letters and choices	There are 3 additional letters of choice that have been deposited, namely almulk, arrahman, assajadah	It has been mutqin and deposited to the ustazah
13	murniah	There are already short letters juz 30	There are 3 additional letters of choice that have been deposited, namely almulk, alkahfi 1-10, and alwaqiah	It has been mutqin and deposited to the ustazah

Then, in May and June 2022, memorization continues with Surah Al-Baqarah juz 1. When memorizing Surah Al-Baqarah, the meaning of the verse per word, the whole and the tadabbur of the verse is also understood. This further strengthens the enthusiasm of mothers to recite and memorize the Koran. After memorizing 20 verses, another evaluation is held for the memorization deposit. According to Rauf (2004), the process of repeating something, whether through reading or listening, inevitably leads to memorization, as frequent repetition of any task results in retention.

List of evaluation tables for memorizing surah al-Baqarah verses 1-20

No	Name	tajwid	Rote fluency	Description
1	Hj. Rosmaini	Good and correct	Fluent and perfect in memorization and mutqin 1-30	It's mutqin and perfect
2	Hj. Nur Ameh	Good and	Fluent and good at	Pretty good

3	Hj. Safrida Sadar	correct Good and correct	memorizing 1-20 Already fluent and good at memorizing 1-20	Pretty good
4	Hj. Syahminar	Good and correct	Fluent and has memorized 1-20 fluently	Mutqin and good
5	Hj. Betti Neswita	Good and correct	Fluent and perfect memorization of 1-20	Mutqin and good
6	Rosmanidar	Good and correct	Already fluent and good at memorizing 1-20	A bit mutqin
7	Delfi Yohni	Good and correct	Already fluent and good at memorizing 1-20	It's good and mutqin
8	Elinas	Good and correct	Already fluent and good at memorizing 1-25	It's good and mutqin
9	Hj. Mulyani	Good and correct	Already fluent and good at memorizing 1-20	Not bad mutqin
10	Hj. Ernawati Ali	Good and correct	Already fluent and good at memorizing 1-22	It's good and mutqin
11	Hj. Ulya	Good and correct	Already fluent and good at memorizing 1-20	It's good and mutqin
12	Hj. Djasmaniar	Good and correct	It's pretty good even though it's still a bit short of mutqin 1-20	Not bad mutqin, a little bit with the help of the ustazah
13	Hj. Rosmawati	Good and correct	Already fluent and good at memorizing 1-20	Not bad mutqin
14	Hj. Yusmanidar	Good and correct	Already fluent and good at memorizing 1-20	It's good and mutqin
15	Hj. Farida gafar	Good and correct	Already fluent and good at memorizing 1-20	It's good and mutqin
16	Hj. Mis Muncak	Good and correct	It's pretty good even though it's still a bit short of mutqin 1-20	Not bad mutqin, a little bit with the help of the ustazah
17	Murniah	Good and correct	Already fluent and good at memorizing 1-20	It's good and mutqin

Obstacles to Assistance Programs

After participating in this tahsin tahfidz program, what difficulties do you experience in terms of tahsin tahfidz material? According to Mrs. RB, the obstacle to studying is the problem of time, sometimes there is only a little study time, sometimes it can be 2 hours from 06.30-09.00, sometimes only until 08.00. According to Mrs. MA, when memorizing verses that are similar in one verse and another, the endings are sometimes confused, such as the closing words of verse 3, namely yunfiquun surah al-baqarah, with verse 4, namely yuqinuun, which are often mistaken because they are almost the same. Then the end of verse 7 reads walahum 'azaabun 'azhiimn with the end of verse 10 namely walahum 'azaabun aliim. Furthermore, according to Mrs. FG, she often forgets the verses that she has memorized because they are rarely effective. This is different from EA's mother, she often forgets to memorize things because of headaches, so she rarely does murajaah. Likewise, what IF's mother said was that her lack of memory in memorizing was due to age. EY's mother doesn't have any significant difficulties in learning, if she repeats it often at home (Refers to Written Interview with IF, RB, MA, EY, FG & EA, June 2022).

Servant Analysis

The service team saw and immediately became participant members in the recitation for 2 years, because the service team was also one of the first members who initiated the establishment of this tahsin tahfidz Aisyiyah recitation. The service saw that the elderly Rejang Lebong mothers who took part in this recitation were chosen people who were gifted with enthusiasm, a sincere heart and a strong sense of shilaturrehmi at the end of their lives. It can be seen that every Saturday and Sunday morning they always attend this recitation, in fact this congregation is the regular congregation of the Aljihad mosque which starts with the congregational morning prayer. After hearing the recitation at the mosque, they immediately followed the tahsin tahfidz recitation faithfully until 09.00 in the morning.

The devotees analyzed that they really love knowledge in the context of obedience to Allah, starting with congregational morning prayers, reciting the Koran and reciting tahsin tahfidz until 09.00. If it weren't for love and sincerity towards Allah, this would really be difficult for people whose hearts are not yet closer to Allah. Before Covid 19 when it was founded it started with only 10-15 people, now after Covid there are more than 50-60 people. Most of these days, not only the elderly who join, but also the young people who are still busy with various jobs also actively participate in this recitation. Many young mothers who only have time off on Sundays have taken part in this study. This shows that this recitation has had a very good impact among elderly mothers and young mothers who are still working.

Furthermore, the servant observed directly during this recitation that, when he first joined the Koran, he started from tahsin or improving his reading with the 'Asyarah method book. Because after Covid-19 there are more and more participants and there are always new groups, the service members who are

administrators add more teachers to teach. There are tahsin teachers and there are also tahfidz teachers. The servant saw that before taking part in this recitation, the mothers were not yet fluent in pronouncing the hijaiyah letters, but after learning they had improved a lot and they had started to fluently pronounce the letters, both makharijul letters and the characteristics of the letters, properly and correctly. Service members see that this assistance provides significant benefits for elderly mothers in improving their reading of the Koran. The real support started to exist before we served, but after the service process there were more and more congregants and it became increasingly apparent that elderly mothers did not want to be absent from studying, unless they were truly old and could not be left behind, such as being sick and leaving town. However, [Firdausi \(2017\)](#) asserts that memorizing tge Qur'an is often perceived as a particularly arduous and tedious activity because the process primarily engages the left hemisphere of the brain.

In addition, the service also saw that in terms of memorization, elderly mothers were also very enthusiastic about memorizing verses from the Koran in their old age. This can be seen from the fact that their hopes are increasing day by day. During this service, I have memorized several selected surahs and Surah Albaqarah until the end of the service, I have memorized verse 40 of Surah al-Baqarah. Their enthusiasm dismisses that as they get older their brain abilities start to wane and they become forgetful, but in terms of reading and memorizing the Koran it doesn't work, in fact Allah strengthens their abilities until they mutqin or become fixed and fixed in their hearts and minds. In accordance with Allah's promise in the Al-Quran surah Al-Qamar verses 17, 22, 32 and 40 which reads:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

And indeed, we have made the Qur'an easy for warning, so is there anyone who wants to take heed?

There are many examples that can be used as lessons for elderly mothers in memorizing the Al-Quran. A 77 years old mother can memorize 30 juz of the Al-Quran, after all her children have memorized the Al-Quran. Siti Aisah, the oldest Tahfidz Al Qur'an graduate, 80 years old, received an award from Agus Harianto, Daily Chair of the Griya Al Qur'an Foundation in the Shofa Room of the Al Akbar Mosque, Surabaya, yesterday (22/9).

REPUBLIKA.CO.ID, ALJIR -- An elderly woman in Algeria has proven that age is not an obstacle for her being able to memorize all the verses of the Koran. She is Hajjiya Melisa Haiwani, an Algerian Muslim woman who succeeded in memorizing the Koran at the age of 75 ([Nursalikhah & Saputra, 2021](#)).

Then there is Driyanto's 75 years old grandfather. He admitted that he was not at all embarrassed. Even though he is old, he has just learned to read the Koran. In fact, his enthusiasm surges so that the rest of his life can be more useful. "If the question is shame, who is it shame on? "Shame on humans, you know, my people do have shortcomings, I can't do it yet, so I'm learning," he said.

The same thing is done by the women of Aisyiyah Rejang Lebong who are members of the Tahsin Tahfidz Aljihad Curup recitation every Saturday and Sunday

morning from 06.00 to 08.30 with a burning enthusiasm in old age to learn the Koran. They may be old but their enthusiasm for learning is extraordinary, beating the young ones.

The service team actually saw that in Curup Rejang Lebong today there are lots of activities and tahsin tahfidz houses popping up. This shows that every Allak creature will progress day by day in a better direction and get closer to the Almighty Creator. Facilities like this are a place to prepare oneself for the eternal village. Hopefully this recitation will make elderly mothers persistent in studying the Koran and practicing it because the Prophet said the best servants are those who learn the Koran and teach it. This is what the Prophet described and glorified for those who studied and taught him.

عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ» (قَالَ: وَأَقْرَأَ أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عُثْمَانَ، حَتَّى كَانَ الْحَجَّاجُ قَالَ: وَذَلِكَ الَّذِي أَفْعَدَنِي مُتَعَدِّي هَذَا

From 'Uthman, Rodhiyallohu 'anhu, from the Prophet sallallaahu 'alaihi wa sallam, he said: "The best of you are those who learn the Koran and teach it." He (Sa'ad bin 'Ubaidah) said: "Abu Abdirrohman (As-Sulamiy) taught the Koran to the government (kholifah) 'Uthman, until the time of (governor) Al-Hajjaj, he said, (Hadith) that's what caused me to sit in my seat (teaching the Koran).

In another history with the following pronunciation: «(إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ)»

"Indeed, the most important person among you is the one who studies the Qur'an and teaches it."

There are several benefits that we can take from this hadith, including:

1. The best human being is one who combines two qualities: learning the Koran from others and teaching it to others.
2. Learning the Al-Qur'an and teaching it includes studying the pronunciation and its meaning. Namely, people who study and teach reading and memorizing the Al-Qur'an are included in this hadith.
3. Likewise, teaching the meaning and interpretation is also included in this hadith.
4. The priority of holding TPQ (Al-Qur'an Education Park) in mosques or other places. So parents should encourage their children to study the Koran and people who are capable of teaching should teach.
5. The most important science to be studied and taught is the Al-Qur'an. Because the Qur'an is the book of Allah, and the best of words.
6. People who study and teach the Koran are people who perfect and benefit themselves and others. So combining the two makes him the most important person.
7. Studying and teaching the Koran is for the purpose of putting it into practice. Because knowledge that is not put into practice is not called knowledge according to the Shari'ah. And scholars agree that people who disobey Allah are ignorant (foolish; do inappropriate things).
8. Abu Abdirrohman As-Sulamiy taught the Koran during the reign of the caliph 'Uthman, until the time of governor Al-Hajjaj. wal caliphate 'Uthman

until the end of Al-Hajjaj's rule for 72 years. Meanwhile, the end of 'Uthman's caliphate until the beginning of Al-Hajjaj's rule lasted 38 years. So As-Sulami's teaching time was between 38-72 years.

9. Patience and istiqamah that deserve to be an example, because they know the virtues of teaching the Qur'an.

10. The spirit of Salafus Sholih in practicing the Sunnah of the Prophet.

Here is a brief explanation of these great hadiths. May Allah always make it easy for us to carry out obedience and stay away from disobedience. And always guide us on the path of truth towards His heaven which is full of goodness. Hopefully this can also be an inspiration for all of us and the elderly mothers of Aisyiyah Rejjang Lebong until Allah calls us with husnul khatimah or the most beautiful death.

Conclusion

The implementation of the tahsin 'Asyarah method which is easy to understand by elderly Aisyiyah mothers in improving their reading of the Koran which is applied in the Aisyiyah tahsin tahfidz study is studying the hijaiyah letters of the Koran starting from makharijul letters or pronouncing the hijaiyah letters correctly, studying the properties letters perfectly and well, learning the laws of reading nun mati and tanwin, mim mati, mad, waqaf, gharib in the Koran and other tajwid knowledge easily and excitingly, so that mothers feel happy and happy when learning.

The method used in memorizing the Koran for elderly mothers so that they can memorize the Koran at that age is the Hamasah method, namely the talqin, tikkar, talaqqi, talaqqi, tarjim and tadabbur methods. This method begins by reading the memorized verse together after it has been read by the ustazah, then reading the sentences repeatedly together, then studying the translation per word and in its entirety, then adding the verses read. Then after reading it many times, one verse is memorized, then read it without looking. Then each of you is invited to memorize in pairs for 5 minutes, then deposit together and individually. This method is very suitable for the elderly to easily memorize the Al-Quran. This was proven that during the assistance program the mothers had memorized several selected surahs, namely al-Mulk, al-Kahf 1-10, Arrahman, al-Waqiah and al-Baqarah 1-40. The 'Asyarah method has helped elderly Aisyiyah mothers become good at reading according to the science of tajwid in a relatively short time of 2 months.

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