



Exploring of Quran Illiteracy in Several Hamlets, Celawan Village, Pantai Cermin District, Serdang Bedagai Regency

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Abstract

Al-Qur'an illiteracy is not being able to understand and read the Qur'an properly and correctly based on the rules of reading the Qur'an, namely Tajweed. The government has launched a program to eradicate illiteracy, including the Koran script. The ability to read the Koran in the Economics of Parents Against Blind Indonesia is currently still weak and the literacy of school-age children is low. Based on survey data, Sumber Wringin District. Carried out by DMI (Indonesian Mosque Council) said that, because of the Indonesian factor, only 35% of the people of Celawan were socially marginalized in reading the Koran in Indonesia. The matter of society and economic inclusion was conveyed by the deputy chairman into the general category of DMI, Komjen Pol Syafruddin. People's inability to work makes them less concerned about reading the Qur'an and is very concerned about religious education. The program will be implemented in destroying or eradicating the blindness of the writing system and ways of reading the Koran. For the children of Celawan Village, the majority of which are vegetable farmers and rice farmers, they still help their parents in the fields and play after school. Purpose of this Research is to find out the methods and constraints of illiteracy in the Koran in order to solve the problem in Celawan Village. The approach used is descriptive qualitative research.

Keywords : Exploring, Illiterate Al-Quran; Indonesian Mosque Council

Introduction

The ability to read the Koran in the Economics of Parents Against Blind Indonesia is currently still weak and the literacy of school-age children is low (Akhir, 2021). Based on survey data, Sumber Wringin District, Kab. carried out by DMI (Bondowoso Mosque Council) said that, because of the Indonesian factor, only 35% of the people of Celawan were socially marginalized in reading the Koran in Indonesia (Lubis et al., 2022). The matter of society and economic inclusion was conveyed by the deputy chairman into the general category of poor DMI Komjen Pol Syafruddin. keep them busy (Lubis et al., 2022). People's inability to work makes them less concerned about reading the Qur'an and is very concerned about religious education (Lubis & Susilawati, 2022). Factors impacting the Muslim community that is the cause of

blindness to interact with the Quran, characters they experience (F.Y., 2020).

Government has issued Al-Quran recitation activities in mosques PP regulations regarding community movements, especially during the month of Ramadan and maghrib reading (Sunhaji, 2022). However, the program does not could make Al-Quran is still not optimal and not ye efficient at the level of implementation in Public (Hidayati & Amalia, 2021). The value of the Koran that causes There are some groups where they commit crimes in the community who do not feel like stealing, committing adultery, drinking the program, such as the fathers of liquor/khamr, killing, etc (Evans et al., 2022). and teenagers who do not apart from that, according to feel this program (Tezera et al., 2022).

In the problems that occurred from the survey results that we found during a month in the

village of celawan very dear several Al-Quran teachers and the Head of Hamlet 4, Issues to be handled in our activities, namely:

- 1) Accompanied subject still once there were some children from the whole village of celawan which is not yet enthusiastic to maghrib is fluent in reading the Koran well and recite the Koran so that it needs to be properly motivated in accordance with the law of recitation spiritual to them applies in reading the Koran does not
- 2) Part big Subjects only from our children who are still learning "Iqro' 4-6" still find one of the few difficulties to distinguish hijaiyah letters, parents who still can't read the length and the short, and changes in reading the Koran well and The shape of the hijaiyah letter at the beginning, in the middle is correct according to the law of tajwid. and at the end. These events and discoveries are very
- 3) Part small It's a shame that in the era of khatam al-quran but still not now there are lots of facilities in accordance with legal rules to be able to learn to read al-quran and tajwid. the contents of the Koran are good directly and indirectly (online application).
- 4) The period of life span. Problems like the ones above are already human, namely Teenagers, which lasts it's not normal anymore in the modern era after the end of the current childhood. However, the problem until early adulthood. That period is often still an alarm for the Also known as the transition period between childhood and adulthood. More specifically, the age limit for adolescents is from 13-21 years.

Material and Method

Method The solution to the problem of Al-Quran illiteracy used by the author is Participatory Action Research. A method in the form of mentoring in learning that involves the relevant parties involved actively active, analyse the stages of

ongoing activities so that there will be changes to the assisted subjects for the better. This real work lecture activity is in collaboration with Celawan Village, Hamlet 4 and surroundings which are in the mosque of al-quran in the readings he reads, therefore, especially for the related village staff and apparatus, it is his obligation to facilitate the religious education of the children of the Celawan village, seeing their enthusiasm in learning (Ibrahim et al.,

2019).

Results and Discussion

Activity the factors that influence "yes", this is carried out by the method Broadly speaking, the factors causing failure to continue reading the Koran, if: or succeed in learning something that is not fluent or not in accordance with grouped into internal factors, the method will be repeated from the beginning of the Koran and external (Desti Azania, 2021).

Internal factors are limited by the Wonosari factor. The peak of psychological maghrib activities, namely attention and interest. If the child doesn't have the attention of the Muharram festival where there is an event to learn about the Al-Quran, don't compete in the Al-Quran tartil, hope that he will be good at reading it (Hoskins & Morash, 2021).

Not all children have lost interest in participating follow study festival implemented because the delivery is not interesting, the community service group at the teacher is fun (in the sense of liking on August 6, 2022 (Aphichat Chamrathirong, Brenda A Miller, Hilary F Byrnes, Orratai Rhucharoenpornpanich, Pamela K Cupp, Michael J Rosati, Warunee Fongkaew, Katharine A Atwood, 2007). The purpose of pinching a little when reading is wrong or holding the Muharram festival not to scold when the reading is wrong) or other things to improve the ability of unclear goals so that children read the Koran so that the subject does not feel at home in studying it (Sigurvinsdottir et al., 2021).

The next external factor is entertainment media. It is undeniable or not, the solemnity of the assisted subjects at this time in learning the Koran has been disturbed by various entertainment programs. For example, social media with access various features made read and write and opposite words from "literacy" i.e. "blind", where the inability to read and write properly worthy (Asiah et al., 2020). In religion In Islam, education is mandatory until the end of life in order to keep up with the times that are no longer there again the era of "jahiliyah".

Conclusion

The community's inability to use the individual iqro' method. In the early stages in read Al-Qur'an If this is carried out as a whole, it has an impact on the Muslim community with the target of motivating participants when they want to interact with the Al-Qur'an so that

they can improve themselves into the Quran, because they will feel inferior if there is a better Muslim and the spirit of Al-Quran recitation activities in the mosque. in studying the Koran. If one Muslim can no there are about 56 assisted subjects, who were successfully captured and divided into 4 groups, and handled by the lecturers there and several students who have been appointed and recommended to be al-quran teachers in this maghrib koran program.

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