

## Strategy Of Tahfiz Ocean Quran House In Eradication Letters Of The Quran At Sei Putih Timur Village

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### Abstract

This study aims to: Find out the strategies used by Rumah Quran Samudera Tahfiz in the Eradication of Quran Illiteracy in Sei Putih Timur Village. To find out the obstacles and solutions applied by Ustadzah during the learning process at the Samudera Tahfiz Quran House. This type of research is a qualitative research. This research was conducted by collecting data, namely: interviews, observations, documentation. The results obtained were the method of learning the Qur'an and the steps in dealing with eradicating illiteracy in the Qur'an in the village of Sei Putih Timur.

**Keywords:**  
Strategy,  
Eradication,  
Letters of the  
Quran

### Abstrak

Penelitian ini bertujuan untuk mengetahui strategi yang digunakan Rumah Quran Samudera Tahfiz dalam Pemberantasan Buta Alquran di Desa Sei Putih Timur. Untuk mengetahui kendala dan solusi yang diterapkan oleh Ustadzah selama proses pembelajaran di Rumah Samudera Tahfiz Quran. Jenis penelitian ini adalah penelitian kualitatif. Penelitian ini dilakukan dengan pengumpulan data yaitu: wawancara, observasi, dokumentasi. Hasil yang diperoleh adalah metode pembelajaran Al-Qur'an dan langkah-langkah pemberantasan buta huruf Al-Qur'an di Desa Sei Putih Timur.

**Kata Kunci:**  
Strategi,  
Pemberantasan,  
Buta Huruf  
Alquran

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### 1. Introduction

The Qur'an is a holy book for Muslims which was revealed by Allah SWT to the Prophet Muhammad SAW who is the last prophet as a mercy and guidance for humans while living life in the world. The Qur'an was revealed by Allah to humans to be read and practiced. Without reading the Qur'an, humans will not know the contents of the Qur'an and without practicing it, humans cannot feel the goodness and virtues of the Qur'an as a way of life. By reading or listening to the

recitation of the Qur'an, a human heart will feel calmer by taking the wisdom, that is what is called the grace of Allah SWT.

The holy book of the Qur'an at this time is about 14 centuries old, starting from when the Prophet Muhammad was appointed by God as a prophet around 611 AD. A time that can be considered very long for a nation. Nevertheless, the Qur'an that exists today is still the same as it was when the Qur'an was first revealed to the Prophet Muhammad. Not a single verse is left behind, not even a single word or letter is missing, that's because Allah is taking care of it (M.Mas'udi Faturrohman, 2012).

The virtues of studying, reading, and even memorizing the Qur'an are explained by the Prophet Muhammad SAW in a hadith narrated by Muslim, meaning: "Abu Umamah Al Bahily ra. Said: "I have heard the Prophet sallallaahu 'alaihi wasallam said: "Read the Koran for verily he will come on the Day of Resurrection as a giver of intercession to those who read it". (HR. Muslim)

The hadith explains that Islam strongly encourages its people to love the Koran starting from being good at reading, writing, memorizing and practicing it. In this case as Muslims, not only completing Latin illiteracy, but no less important is completing illiteracy in the Koran which is used as a way of life by Muslims who have no doubts in it.

Education is a basic need that is the responsibility of all of us, not just the government. Various programs that have been carried out by the government in meeting the needs, especially in the field of education, have not been fully successful. One of the programs made by the government is the program to eradicate illiteracy in the Koran. This program is a design that will be implemented in eliminating blindness in the writing system and how to read the Quran.

This illiteracy eradication program is a national program that was planned in 2003 under President Susilo Bambang Yudhoyono. Central government policies followed by regional government policies must be in line. The program to eradicate illiteracy in the Koran must be implemented in various regions. Both consisting of a Muslim majority community and a Muslim minority community.

Although reading the Koran has become a Muslim tradition from the past until now. However, the reality is that until now there are still many children and even some teenagers who have not been able to understand the hijaiyah letter. Therefore, eradicating illiteracy in the Qur'an must be taken seriously and not just a government program. Parents and teachers have the most important role in educating, especially reading and writing the Quran (Muklisin, 2019: 44)

The Quran as the holy book of Muslims should be read with recitation and tartil. Because every letter of the verse that is read will be given a reward and goodness by Allah SWT. Not only for people who are good at reading the Koran alone will be worth the reward, but also for people who are still learning it. The obligation to learn to read and write the Koran would be better starting from childhood, especially at school age. Even not only by reading it, but must practice it, memorize it and teach it to others.

Learning about the Quran in the form of reading and writing can not only be done in formal schools with short hours of religious lessons, especially in public schools. But it can also be done outside of school such as MDTA, tahfiz houses, etc. And it is not only the task of teachers in schools, but also our duty as Muslims who believe in the book of Allah, namely the Qur'an which is the life guide for Muslims so that everyone can understand the contents of the Qur'an.

Sei Putih Timur Village is one of the villages in the Medan Petisah sub-district and is also located in the middle of Medan city. The community around

this village consists of various types of religions and circles. The neighborhood around the Sei Putih Timur sub-district consists of children and even teenagers who attend elementary, middle and high school levels. The age category of school children around the Sei Putih Timur sub-district is around 40%. Before the opening of the Ocean Tahfiz Quran House, at night there were still children playing games and gathering outside the house without doing any Koran learning activities.

From the results of initial observations made by researchers around the Sei Putih Timur sub-district, there are still children who are not good at reading the Quran even though there are not many in number and uneven ability to read the Quran and write verses in the Koran well. This is based on the confession of one of the people around the Sei Putih Timur sub-district. Yang said that his friend was not good at reading the Quran.

## **2. Methods**

The research method used by researchers in this study is a qualitative approach with a descriptive method. The research method used is qualitative research. The method is a scientific activity that has to do with how to work to understand an object or object of research in an effort to find an answer scientifically and the validity of something being researched, this is in line with (Rosdy Ruslan, 2003: 24).

This type of research is descriptive qualitative research. The reason for using this method is because they want to explore and develop knowledge from primary sources to find theories and generalizations that are generally accepted about the social phenomena and social facts being studied. Due to the dynamic nature of society, qualitative research must continue to be carried out in order to be able to provide accurate and reliable explanations regarding various social phenomena, phenomena and symptoms. Qualitative research is carried out using researched, clear, systematic, and accountable working procedures as a process that provides the best possibility for the achievement of correct knowledge. According to Creswell's view, qualitative research is research with a natural or natural context, not conducting tightly controlled experiments or manipulating variables.

This research uses a narrative research approach that relies on written documentation in the form of text, images as a unit of analysis in order to gain an understanding of how a person or group interprets their life through narrative. The data collected is in the form of stories about the lives of the respondents themselves and other relevant people. The main focus of narrative research is on the content of the narrative and the process by which the narrative is delivered.

According to (Moleong, 2005:6) Qualitative research is research that intends to understand the phenomenon of what is experienced by research subjects such as behavior, perception, motivation and action. The purpose of qualitative research is to explain a phenomenon as deeply as possible, which shows the importance of depth and detail of the data being studied.

The research location for the Qur'an House Ocean Tahfiz Branch Muhammadiyah Sei Putih Timur is located in the city of Medan, which is on Jalan Pasundan No. 46 C While the time of the research was carried out from November 2021 to April 2022. The method used to collect data in this study is as follows:

### **1) Interview**

Interview is a form of communication between two or more parties that can be done face-to-face. One party acts as the interviewer (the person who will ask

questions) and the other party acts as the interviewee (the person who will answer the questions) with a specific purpose, for example to obtain information or collect data. The interview was conducted by respondents, namely answering questions posed for research purposes and using language that is easy to understand, using open-ended questions, and using questions that start from more general things to more specific things (Fadhallah, 2020: 2)

In this study using structured interviews, where before conducting the research, the researcher has made several questions that will be answered by the resource person. The people who will be interviewed by the researcher are Ustadzah Siti Fatimah Azzahra as a tutor for the Koran teacher, Ustadz Fakhrudin LC as the owner and coach at the Samudera Tahfiz Quran House, Sei Putih Timur village and several students of the Samudera Tahfiz Quran House.

## 2) Observation

Observation is an activity of paying attention to phenomena accurately, noting phenomena that arise and considering the relationship between aspects of the phenomenon. Observations must be done naturally, namely the observer must be in accordance with the conditions that are happening. Observation is also a method of collecting data through observing certain situations and then recording the observed events systematically and interpreting the observed events and the results of these observations can be proven.

Rubiyanto stated that observation is a way of collecting data by observing directly the object under study. In this study, the researcher used non-participatory observation, which means that the researcher only made ordinary observations.

The observation made by the researcher was to see firsthand how the condition of the children around the Sei Putih Timur sub-district on the ability to read the Quran. In addition, the researchers also made observations at the Samudera Tahfiz Quran House when the class began to recite and memorize the Koran.

## 3) Documentation

Documentation is an activity of collecting data by researchers as a complementary form of research in the form of pictures that can be taken from the research location. Obtained from reliable sources such as Ustadz and Ustadzah at Rumah Quran Samudera Tahfiz to complete the data needed by the research. This documentation can be in the form of pictures of the activities of the students during the learning process and outside of learning.

In qualitative research, data analysis is carried out during data collection, and after data collection is completed, it is carried out within a certain period. For example, at the time of the interview the researcher had analyzed the answers of the interviewees. If the answers interviewed after conducting the analysis feel that they have not received the maximum answer, the researcher will continue the question again to a certain stage, namely obtaining data that is considered credible. Miles and Huberman suggest that the activities in data analysis in qualitative research are carried out interactively and continuously until they are completed, so that the data is credible. The activities in qualitative research are data reduction, data display, and conclusion drawing/verification (Sugiyono, 2010: 246)

1). Data Reduction (Data Reduction)

When conducting research, a researcher will obtain quite a lot of data that needs to be recorded carefully and in detail. Reducing data is summarizing, choosing the main things, focusing on the things that are important, looking for themes and patterns. The reduced data will provide a clearer picture and will make it easier for researchers to find further data. In reducing data, researchers will be guided and focused on the goals to be achieved. The purpose of this qualitative research is the findings. Therefore, if in conducting research a researcher finds everything that is considered foreign, unknown, does not yet have a pattern, this can be used as a researcher's attention in carrying out data reduction.

Data reduction is a thinking process that requires high intelligence, experience and insight. Therefore, for a new researcher in reducing data, it is highly recommended to discuss it with friends or other people who are considered experts. With this discussion, it is hoped that the insights of researchers will develop, so that they can reduce data that have significant findings and theory development values.

2). Data Display (Data Presentation)

After reducing the data, the next step is to display the data. In qualitative research the presentation can be done in the form of brief descriptions, relationships between categories, charts, flowcharts and the like. Miles and Huberman say "the most frequent form of display data for qualitative research data in the past has been narrative text". The most frequently used to present data in qualitative research is narrative text. By displaying the data, it will be easier for a researcher to understand what is happening and plan further work based on what has been understood.

In addition to narrative text in displaying qualitative data, it can also be done using matrices, graphs, networks and charts. In practice, it is not as easy as the illustrations given due to social phenomena that are complex and dynamic so that what researchers find in the field will experience data development, for that researchers should make hypotheses. If after doing research in the field, it turns out that the formulated hypothesis is always supported by data when collected in the field, then the hypothesis is proven and will develop into a grounded theory. Grounded theory is a theory found inductively, based on data found in the field and then tested through continuous data collection.

3). Conclusion Drawing/Verification

After displaying the data, the next step that researchers must take in qualitative research is drawing conclusions and verification. Usually the initial conclusions put forward are still temporary, and will change if no strong evidence is found that will support the next stage of data collection. However, if the conclusions put forward at the initial stage are supported by valid and consistent evidence when the researcher returns to the field at the time of data collection, then the conclusions put forward are credible conclusions.

Thus the conclusions in qualitative research may be able to answer the formulation of the problem that has been formulated from the start, but it may also not because the problems and problem formulations raised in qualitative research are still temporary and will develop after the research is in the field. Conclusions in qualitative research are new findings that have never existed before. The findings can be in the form of a description or description of an object that was previously unclear, so that after research it will become clear which can be a causal or interactive relationship, hypothesis or theory.

### 3. Result and Discussion

At first the term strategy was often used in the military world which was defined as the way to use all forces in the face of war at that time. However, over time, strategy can also be used for terms in the world of education in achieving the goals set. The term strategy comes from the Greek, namely *strategos*, which is a combination of the words *stratos* (military) with *ago* (leading). From these terms, strategy is a military science and art in dealing with war when it meets the enemy so that the troops are in victory. Meanwhile, according to the Big Indonesian Dictionary, strategy is a careful plan of activities to achieve the desired specific goals.

In the world of education, strategy can be interpreted as a method or method that is determined to achieve educational goals. Usually learning strategies include specific approaches, models, methods and learning techniques. The usefulness of strategy formation is that it is expected to provide a reference formulation during the process of teaching and learning activities to obtain an innovative learning experience regarding knowledge and thinking skills.

Strategy is a method used by an institution or organization to achieve its goals according to the external environmental opportunities and threats it faces as well as its internal capabilities and resources.

In the Big Indonesian Dictionary, eradication means the process, method, act of eliminating, destroying. In this case what will be destroyed or eliminated is the disease of illiteracy of the Quran. When discussing eradication, extermination or prevention is often juxtaposed. In Indonesia there are several major problems that must be eradicated such as theft, corruption, collusion and other examples. However, in the discussion of eradication, what is meant is eradicating illiteracy in the Qur'an. So eradication is an effort made in terms of prevention to achieve predetermined goals. Therefore, prevention in this case must be done as well as possible so that the design that has been made can run well it is based on (Pohan, 2020)

#### Scope of Learning Strategy

Scope is the scope or limitation that is the subject of discussion and the object of the learning strategy. So the scope of learning strategies is a limitation or several activities that must be carried out by teachers and students in learning to achieve goals effectively and efficiently. The scope of the learning strategy includes the following:

- 1). **Material**  
The material is the heart of learning, if a teacher does not prepare the material to be delivered properly, then the learning strategy will be in vain. Therefore, it is proper for the teacher as an educator to master the material first. The material is also the substance that will be delivered in the teaching and learning process. Which can be sourced from textbooks, supporting books and environmental learning resources. Teachers in developing material content to students through various efforts including through books, internet, journals, magazines, and other learning media.
- 2). **Media**  
Media comes from the Latin *medius* which means intermediary. Media is everything that can be used as an intermediary to convey messages in the form of knowledge, attitudes or skills. While learning media are everything that is used to convey messages and can stimulate

thoughts, feelings, attention and willingness so that the learning process occurs in a controlled manner.

- 3). Approaches  
Approaches in an educational setting are indispensable in learning activities. Approach is a natural thing given to students in accordance with the growth and conditions of students or students who are very diverse. The approach taken by a teacher is in the form of natural attention during teaching and learning activities.
- 4). Time Allocation  
This component relates to the time allocation in minutes needed by the teacher in the teaching and learning process. Calculation of time is based on the needs of the teacher in each meeting with students. Meanwhile, for students the amount of time will describe the length of time that must be passed in studying each task (teaching material) that has been prepared by the teacher.
- 5). Method  
One of the abilities that must be mastered by teachers to create a conducive classroom atmosphere for students is the ability to choose and use appropriate and appropriate methods to achieve a certain ability. The learning method is one way to create good interactions during the teaching and learning process, which later can provide knowledge to students, both cognitive, affective and psychomotor. The use of different methods will result in different situations required for different learning activities.
- 6). Integrated coaching pattern  
In the pattern of integrated coaching activities the teaching and learning process is the core activity in education. In teaching and learning activities will involve all components of teaching starting from the planning stage to assessment and evaluation. Learning activities will determine the extent to which the goals that have been set can be achieved through an integrated coaching pattern. That is the guidance given by a teacher to students.
- 7). Basic competence of students and evaluation  
The basic competence of students carried out by a teacher is useful to see the background of different abilities caused by several factors. Such as family environment, culture, socioeconomic, learning style and level of intelligence. All of these things will affect teaching and learning activities in schools or other learning places. Evaluation is very useful to do in order to see the competence of the achievements that have been conveyed. Educational evaluation can be interpreted as an action or a process to determine value as an achievement in the world of education

### **Illiteracy of the Quran**

Illiteracy consists of two words namely illiteracy and letters. Blind is defined as not being able to see something, recognizing it in shape and color by seeing. While the letters in the Big Indonesian Dictionary are signs in writing which are

members of the alphabet that symbolize the sounds of language or can also be said to be characters. The letters referred to in this discussion are hijaiyah letters.

The word eradication means the process or method and action of eliminating something, while illiteracy in the Qur'an is a design that will be implemented in destroying or eradicating blindness in the writing system and how to read the Qur'an. The criteria for illiteracy in the Qur'an are not being able to read the letters of the Qur'an correctly and not being able to use the signs or symbols commonly used in the rules of writing the verses of the Qur'an correctly.

So eradicating illiteracy in the Qur'an is to reduce and eliminate the number of Qur'anic illiteracy in someone so that humans, especially Muslims, can read the Qur'an so that humans can make the Qur'an a guide to life and practice the contents of the Qur'an in everyday life.

The Samudera Tahfiz Quran House was first established in the East Sei Putih Village in 2020 which was founded directly by H. Fachruddin Lubis LC who was assisted by several Ustadzah who teach at the Samudera Tahfiz Quran House. The presence of the Samudera Tahfiz Quran House in the midst of the community around the East Sei Putih sub-district has made a very good contribution, because before the Samudera Tahfiz Quran House, many children and teenagers were not good at reading the Koran.

According to H. Fachruddin Lubis as the owner of the Samudera Tahfiz Quran House, the role of the Samudera Tahfiz Quran House institution is not only a place to memorize the Koran, but also as a place for children who are not good at reading the Koran and writing Koranic verses. In addition, it is also used as a place to learn how to pray, pray, hadith, Arabic, and instill good moral values in children and adolescents in everyday life.

Until now, Samudera Tahfiz Quran House already has 65 students consisting of Taisir I, Taisir II, Taisir III, Taisir IV classes and a special class for memorizing the Koran. the students do not live in the Ocean Tahfiz Quran House, but come to learn to read, write and memorize the Quran and learn Islamic religious knowledge. Classes are from Monday to Friday at 16.30 to 21.30. With two recitation sessions. The first session starts from 16.30 until maghrib prayer. The second session is a special class for memorizing the Koran and improving recitation.

Sei Putih Timur Village is a residential area in the city of Medan which has a fairly large area and is located in the ranks of the business center of Medan city and is also one of the villages in Medan Petisah District. The area of this kelurahan is around 32 hectares based on data from the local kelurahan as of December 2021. This area is one of the areas with a fairly dense population. It is recorded that around 10,821 people inhabit the area, this is based on a census conducted by the local government. Various tribes and cultures can be seen in this area, which can be proven by various ethnic groups such as Chinese, Javanese, Batak, Nias, Mandailing, Acehnese, Indians, and other tribes that can live side by side. The percentage of people who are Muslim in this village is around 51%, this proves the importance of eradicating illiteracy in this environment. From the results of observations made by researchers in this village, there are still some children and adolescents who are not good at reading the Koran.

The boundaries of the East Sei Putih Village are in the north it is bordered by the Sei Putih Timur I village. In the east it is bordered by the Sekip village, in



the south it is directly bordered by the Sei Sikambang D village and in the west by the Sei Putih Tengah village.

Condition Education is one of the things that can affect a person's life and can determine the level of the economy and welfare. Education will serve to make it easier to receive various information and more advanced knowledge. The schools in the Sei Putih Timur sub-district are Mawar Indah Private Elementary School, Pasundan Elementary School, TP Mardi Lestari Elementary School, TP Mardi Lestari Middle School and Mardi Lestari High School. The following is a table that shows the average level of education of residents of the East Sei Putih sub-district.

Table 1. The average level of education of the residents of the Sei Putih Timur village.

No	Educational level	Amount	Percentage	Note:
1	No/not yet school	2,678	24.74	
2	Haven'tfinished elementary school yet	669	6.18	
3	Finished elementary school	1,129	10.43	
4	Junior high school	1.468	13.56	
5	High school	4050	37.42	
6	D1 and D2	18	0.16	
7	D3	151	1.39	
8	S1	628	5.80	
9	S2	30	0.27	
10	S3	0	0	
	Amount	10,821	100%	10.821 wa

Source of local kelurahan in December 2021.

The table above is obtained through information from the local kelurahan. It can be concluded that in the Sei Putih Timur village there are children and adolescents at school age who really need knowledge, especially religious knowledge. And as we know that around this kelurahan there are several public schools consisting of various levels of education. Therefore, the role of the Samudera Tahfiz Quran House or other institutions that teach religious knowledge is very much needed in this village. For the sake of creating the eradication of illiteracy in the Qur'an in the East Sei Putih village.

As for the religious condition in the Sei Putih Timur village, almost half of the total people in the East Sei Putih sub-district are Muslims, consisting of Muhammadiyah and NU circles. The mosques in the Sei Putih Timur sub-district are the Amaliyah mosque, the Al-Yasamin mosque, the Al-Ihsan mosque and the Muhammadiyah taqwa mosque, each of which has a perwiritan association and Muhammadiyah organization. In addition, there are also several MDTAs whose existence has been under construction for a long time, but in the last 3 years they have been less active and there are even MDTAs that have been closed for some reason. This is one of the reasons why in the Sei Putih Timur sub-district there are still children who are not good at reading the Koran, although there are not many in number.

Table 2. Percentage of religion in the East Sei Putih sub-district

No	Religion	Amount	Percentage	Note:
1	Islam	5.507	51%	

2	Christian	1.179	11%	
3	Catholic	185	2%	
4	Hindu	756	7%	
5	Buddha	3.191	29%	
	Amount	10,821	100%	10,821 souls

Source of local kelurahan in December 2021

Based on the table above, it can be concluded that in the Sei Putih Timur sub-district, almost half of the population is dominated by people who are Muslim. Therefore, roles such as the Samudera Tahfiz Quran House or other MDTA institutions are needed. In order to prepare the nation's generation of educated and good morals.

### **Qur'anic Learning Methods and Steps to Eradicating Qur'an Illiteracy**

The method used in learning the Koran at the Ocean Tahfiz Quran House is to use the expository method, talaqqi and discussion. This is based on the results of interviews conducted by researchers with Ustadzah who teach at Samudera Tahfiz Quran House. Expository is a learning strategy by delivering material verbally from a teacher or Ustadzah to students in the hope that students can master the material optimally. In this case, a Ustadzah directly guides his students on how to read the Koran properly in its makharijul and tajwid. Talaqqi is a method of learning the Koran between Ustadzah and students who meet face-to-face, which is done with an Ustadzah requiring the students to follow the mouth movements that are exemplified. In the learning process, a Ustadzah and students often hold discussions at the end of the activity. The discussion discussed the obstacles or difficulties experienced during the learning process.

#### **As for the steps in eradicating illiteracy in the Qur'an**

At the beginning of the establishment of the Samudera Tahfiz Quran House, the students consisted of children and teenagers in the East Sei Putih village who were not yet good at reciting the Koran and had begun to recognize the letters of the Koran. So the first step taken by Ustadzah was to identify or survey the level of their ability to read the Koran. After knowing the level of ability of the students, the next thing to do is to determine at which stage the students start learning to read the Koran. At the house of the Quran, Samudera Tahfiz uses the Taisir method in studying the Koran. the students are guided so that they are able to recognize the Koran, write it down and then be able to memorize it. In addition, they are also guided in terms of knowledge about prayer, hadith and learning Arabic.

#### **Barriers and Solutions**

The obstacles experienced by Ustadzah in the Eradication of Illiteracy in the Qur'an are:

- a. There are some students who are inconsistent in taking classes in the Koran and memorizing the Koran. Based on the results of an interview with Ustadzah at the Ocean Tahfiz Quran House, there is a teenager who is not good at reading the Koran. But after attending 3 lessons in class, the student did not come back to study.
- b. In taisir 1 class, there are students who prefer to play outside and play games than memorizing and learning the Koran at the Samudera Tahfiz

- Quran House. Usually the students who are in the taisir 1 class are still children whose desire is more dominant to play than to study.
- c. Students who have difficulty in memorizing and doing murojaah of the Qur'an. Usually this happens to students who are in class memorizing the Koran. They find it a little difficult in this regard.

The solutions taken by Ustadzah in overcoming these obstacles are:

- a. To overcome students who are not consistent in taking classes in the Koran or memorizing the Koran, this is done by way of the Ustadzah coming directly to the student's house and asking directly the reason. After that find a solution to the problem. In this case, the student was embarrassed because he was not good at reading the Koran. So what is done by Ustadzah and the owner of the Tahfiz House continues to provide motivation and enthusiasm in learning the Koran.
- b. To overcome if children prefer to play outside instead of reading the Koran, what their Ustadzah does is invite students to play while learning while still paying attention to the achievement goals of learning.
- c. For students who have difficulty in learning and memorizing the Koran, it is the duty of a Ustadzah to analyze the nature, characteristics, and level of knowledge of the students. That is done by creating closeness between a Ustadzah and his students in order to achieve the learning objectives that have been set. With the application of various learning methods in an interesting and carried out without pressure.
- d. In addition, the method used by Ustadzahs to foster a love for the Koran is done by inviting those who want to learn and be serious, such as bringing and including them in activities that blend with the Koran in the community such as memorization competitions, recitations and almsgiving activities on Friday in the community. several mosques. With that, other children who witnessed the activity would be interested and have a desire to be a part of the Tahfiz Ocean.

#### **4. Conclusion**

The community in the Sei Putih Timur village at first there were still some children and even teenagers who were not good at reading the Koran, but since the establishment of the Samudera Tahfiz Quran House, the number of children and even teenagers who are not good at reading the Koran has begun. Ocean Tahfiz's Quran house is now filled with students who are learning the Koran starting from the introduction of the letters of the Koran, how to read the Koran, write it down and memorize it. Until now, Samudera Tahfiz Quran House has produced many children and teenagers who are good at reading and writing the Koran and even memorizing it. There are even students who have memorized 3 juz, and already have knowledge of the Islamic religion through memorizing hadith, prayer, and prayer as well as knowledge of the Arabic language.

Even though the Samudera Tahfiz Quran House experienced obstacles during the learning process, the Ustadzah and pesantren owners had solutions to overcome these obstacles. Therefore, the Ustadzah and the owner of the Ocean Tahfiz Quran House should continue to provide motivation and enthusiasm to love the Koran and practice it. Not only for students who are at the Samudera

Tahfiz Quran House, but also for the Muslim community around the Sei Putih Timur village in particular.

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