

DKM and Imam Revitalization: Efforts to Improve Quran Reading Competence

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ARTICLE INFORMATION	ABSTRACT
Article History: Received, 25-08-2024 Accepted, 09-10-2024 Published, 07-12-2024	<i>The competence of reading the Qur'an is one of the most important competencies for an imam so that it becomes important to be revitalized by the DKM and one of the methods to revitalize it with tahsin Al-Qur'an activities. The recitation of the Qur'an owned by an imam is a valid requirement as an imam. The purpose of this study was to determine the implementation of the imam revitalization technique at the Jami' Al-Ikhlas Mosque Kemanggisan Palmerah, West Jakarta. This research is a qualitative research. The primary data source is the Chairman of the DKM of the Jami' Al-Ikhlas Mosque Kemanggisan Palmerah West Jakarta. Data collection techniques using interviews, observation and documentation. Data analysis techniques with data collection, data presentation, data reduction and conclusions. Checking data validity with credibility. The results showed that the DKM carried out the priest revitalization technique at the Jami' Al-Ikhlas Mosque Kemanggisan Palmerah West Jakarta by using the tahsin Al- Qur'an program.</i>
Keywords: <i>Revitalize the Imam; Read the Qur'an; Competence</i>	

INTRODUCTION

The pillars of Islam are fundamental elements of the Islamic religion and have become an important part of living life as a Muslim. The pillars of Islam contain the core teachings of Islam. As a Muslim, you must apply the pillars of Islam. The pillars of Islam are saying the shahada, praying, giving zakat, fasting in the month of Ramadan, and performing the hajj for those who are able (Mulyono, 2012).

The pillars of Islam are carried out by a Muslim who has an obligation to do the things that have been determined. Prayer is one of the efforts to establish a good relationship between the creature and its creator. With prayer, the pleasure of munajat to Allah will be felt, devotion to Him can be expressed, as well as trusting all affairs to Him. Prayer also leads a person to security, peace, and safety from Him. Prayer is the behavior of ihsan servants towards their Lord (Pangestu, 2022).

Prayer is an important part of life but that does not mean that the other pillars are not important. Prayer is a ritual of worship and a form of spiritual journey towards the religious comfort of a Muslim, in prayer there is also inner peace that is built when communicating with the creator. Prayer is the basic foundation of Islam as said in the hadith:

Meaning: "Prayer is the pillar of religion; whoever upholds it has upheld his religion, and whoever tears it down has torn down his religion."

That human beings are created in the world only to worship Allah SWT. One of the worship activities that contains elements and at the same time obedience is congregational prayer. In congregational prayer there is no difference in race, social status, age and ethnicity. (Andi Darussalam, 2016).

Congregational prayer occupies a major place in Islam. "Muslims who do it istiqomah get a noble place. Islam includes it in worship that is full of challenges and tests. The promised reward is as much as twenty-seven degrees (levels)". (Pangestu, 2022). Therefore, it is recommended to pray in congregation as said in Allah swt in Q.S Al-baqarah verse 43:

Meaning: And perform the prayer, pay the zakat and bow with those who bow. (Ahsin Sakho Muhammad, et.al., Mushaf Famy Bi Syauqin Al-qur'an and Translations)

Congregational prayer has valid conditions for congregational prayer, one of which is that there is an imam and a mum. Without an imam, congregational prayer will not be held properly (Nisa, 2021). So the role of the priest in congregational prayer becomes a vital role and is very influential on the running of congregational prayer, without the presence of the priest, the congregational prayer will not run without the presence of the priest.

Imam as a person who leads the congregational prayer and becomes one of the requirements of congregational prayer without an imam then the prayer is not included in the category of congregational prayer. A person who has the ability to lead prayers, preach, and foster the people is called an imam. That is appointed or determined by the Government or the community. The purpose of the determination is so that mosques in Indonesia have permanent imams who have certain competencies in order to improve quality and in becoming a reference and coach for the people. (Director General of Islamic Public Guidance Ministry of Religious Affairs, 2017)

Every imam must not only have the ability to read the Qur'an well but must also have the ability to preach, lecture, become a consultant in religious matters and foster the people in order to increase the religiosity of the local community. The mandate of being an imam and khatib in Islamic rituals is not an easy matter, so not everyone is able to become an imam and khatib, and not everyone who is able has the right to become an imam and khatib (Sobhan, 2022).

An Imam is certainly not arbitrarily chosen because the Imam must have a tartil reading of the Qur'an, have a good understanding of religious science, have the nature and attitude of leadership to invite people to worship. In line with Saidi Ramdan Siregar's thoughts that in choosing an imam from several prospective mosque imams, it must be determined from the imam's understanding of fiqh, reading the Qur'an and various knowledge in religion. (Saidi Ramadan Siregar, 2019) .

The requirements to be an imam must meet the required competencies such as fluency in reading the Koran so that people can follow congregational prayers solemnly and comfortably. Saidi Ramdan Siregar agrees that an imam who has competence should be able to present the recitation of the Quran with faṣih and properly as an imam. (Saidi Ramadan Siregar, 2019).

The figure of an imam must have a strong and great leadership spirit in order to lead the community around him well. In line with Ikmal Zaidi's thoughts that the leadership of an imam depends on the extent to which he succeeds in carrying out his responsibilities in perfecting every pillar and condition throughout the prayers performed in congregation in surau and mosques. (Ikmal Zaidi, 2017).

The prayer leader becomes a role model for the surrounding community from morals and manners as an imam. In terms of dress code, the imam also always adjusts, such as wearing sarongs, caps, prayer mats, carrying prayer beads need to be considered and adjusted to the conditions of the community and the customs used around the mosque. (Syaiful Rohim, 2014).

The low quality of the imam's Qur'anic reading is a problem that must be resolved immediately. The purpose of this study was to find out (1) The technique of revitalizing the imam at the Jami' Al-Ikhlas Mosque Kemanggisan Palmerah West Jakarta; (2) The obstacles found by the DKM of the Jami' Al-Ikhlas Mosque Kemanggisan Palmerah West Jakarta in the form of time management and imam knowledge to overcome this DKM of the Jami' Al-Ikhlas Mosque Kemanggisan Palmerah West Jakarta; (3) The quality of good Al-Qur'an reading.

METHOD

This research was conducted at the Jami' Al-Ikhlas Mosque JL.H. Rausin NO. RT 002 / RW 001 Palmerah Village, Palmerah District, West Jakarta. This research was conducted from May 17, 2023 to July 17, 2024. This research uses a qualitative approach with a descriptive type. According to Moleong, qualitative research is a type of research that is flexible according to needs, as well as situations and conditions in the field. (Nursapia, 2020) Descriptive qualitative research is research that is intended to describe or describe the state of the object under study as it is, according to the situation and conditions when the research is carried out. (Ibrahim, 2015)

The focus of this research is generally formulated in a question sentence that is clear in format, short, sharp, and unusual in meaning, but sometimes the focus of a study is refined after the author goes to the field. This is natural, because qualitative research is more based on field reality than the results of the researcher's subjective thoughts. (Ibrahim, 2015) This research will describe the Revitalization of priests at the Jami' Al-Ikhlas Mosque Kemanggisan Palmerah West Jakarta.

This research method uses case study research. This research was conducted to obtain a description of the reality in the field regarding the revitalization of the imam at the Jami' Al-Ikhlas Mosque Kemanggisan Palmerah West Jakarta. The subject of this research is the imam of the mosque. This is related to how the revitalization of the priest, the competence of the priest, the requirements of the priest, the supporting and inhibiting factors, the impact of the revitalization of the priest.

Data in research basically consists of all information or materials provided by nature (in a broad sense) that must be sought, collected and selected by researchers. Data can be found in anything that is the field and target of research.

The data source in this research is the subject of the information obtained. Various data sources in qualitative research can be grouped by type and position, ranging from the most obvious to the vague, ranging from primary to secondary. Primary data sources, namely: Chairman of the DKM of the Jami' Al-Ikhlas Mosque Kemanggisan Palmerah West Jakarta. Secondary data sources, namely: priests of the Jami' Al-Ikhlas Mosque Kemanggisan Palmerah West Jakarta.

In this study, the techniques used in data collection were observation, interviews and documentation. researcher analysis techniques using the Miles & Huberman interactive model data analysis technique, including: Data collection, data reduction, data presentation, conclusions. Data validity checking is done through triangulation.

RESULTS AND DISCUSSION

After making observations, the researcher found that the DKM technique in revitalizing imams in the competence of reading the Qur'an by using the Qur'an tahsin program which is routinely held on Fridays after Isha prayer in congregation. This researcher's observation is reinforced by the results of an interview with the Chairperson of the DKM of the Jami' Al-Ikhlash Mosque Kemanggisan Palmerah, West Jakarta. The informant explained the DKM technique in revitalizing the priest on the competence of reading the Qur'an:

"By conducting tahsin Al-Qur'an (Qur'an recitation) led by potential Qur'an reciters, we ensure that each participant not only receives in-depth instruction on the laws of tajweed, but also explores important aspects such as makhorijul huruf (the place where letters come out), sifatul huruf (the properties of letters), and the manners of reciting the Qur'an.

With this teaching, according to Muhammad Arief as chairman of the DKM of the Jami' Al-Ikhlash Kemanggisan Mosque, it is hoped that the imams will not only be able to read the Qur'an correctly technically, but also appreciate the meaning contained in each verse and surah read. Thus, they can live every recitation of the Qur'an when leading the congregation in the five daily prayers."

In line with that, the researcher also conducted an interview with Mahmudin as the Imam of the Jami' Al-Ikhlash Mosque Kemanggisan Palmerah West Jakarta who said that:

"At the Jami' Al-Ikhlash Mosque, there is a Qur'an tahsin program/activity to improve the recitation of the Qur'an and increase the knowledge related to the Qur'an of the imams such as tajweed and tilawah which may support the imam in improving the recitation of the Qur'an."

The same was true of Imam Abu Bakr's subsequent interviews:

"The Jami' Al-Ikhlash Mosque holds a tahsin Al-Qur'an program to improve the quality of Al-Qur'an recitation and expand the imam's knowledge of related sciences such as tajweed and tilawah. This aims to make the imam better at improving the recitation of the Qur'an."

From the results of the interview above, it can be concluded that the tahsin Al-Qur'an activity is the main capital for the DKM of the Jami' Al-Ikhlash Mosque to revitalize the priests at the Jami' Al-Ikhlash Mosque to improve the quality of the priest's reading and increase the priest's knowledge.

a. DKM's Procedures in Revitalizing Imams on Qur'an Reading Competency

After conducting observations, researchers found that the procedures carried out by DKM in revitalizing priests in the competence of reading the Qur'an are planning and looking for teachers who are competent in the field of reading the Qur'an and gathering participants who want to participate in the tahsin program then determining an activity schedule that is adjusted to the time of the teacher and participants and finally evaluating all participants with the teacher.

This observation is reinforced by the results of an interview with Muhammad Arief, chairman of the DKM of the Jami' Al-Ikhlash Mosque Kemanggisan Palmerah, West Jakarta. The speaker explained the procedures carried out by the DKM in revitalizing the imam in the competence of reading the Qur'an:

"First, selecting teachers who are competent in the field of the Qur'an in terms of recitation, tafsir, makhroiul huruf, tajweed science and others. Second, determining the participants. Third, determining the schedule for implementing the program and matching the schedule with the teacher so that the schedule is synchronized. Third, implementing the program using the talaqi method (classical guidance) Fourth, evaluation "

In line with that, the researcher also conducted an interview with the Imam of the Jami' Al-Ikhlash Mosque Kemanggisan Palmerah West Jakarta who said that:

The same goes for the next priest interview:

"Look for teachers who are experts in the Qur'an, both in reading well, understanding the

meaning, as well as the science of tajweed and others. Then gather participants who will join the program. Then set a schedule for the program and make sure the teacher's and participants' schedules match. Then implement the program with direct guidance from the teacher. Then evaluate the results for further improvement with the teacher".

Based on the results of the interview above, it can be concluded that First, select teachers who are experts in the Qur'an, both in reading, understanding the meaning, as well as tajweed and others. Second, determine the participants who will take part in the program. Third, set the schedule for implementing the program and make sure the teacher's and participants' schedules match. Fourth, run the program with direct guidance from the teacher. Fifth, evaluate the results to improve further.

b. Significant Differences in Revitalizing Imams on Qur'an Reading Competency

The significant difference that occurs in the imam before and after participating in the revitalization activities is of course the difference in the imam's reading, which was previously less precise than the law of tajweed and mahorijul huruf with the revitalization can be improved little by little, but this process takes a short time in order to see a significant difference before and after participating in the imam revitalization program and this statement is reinforced by the words of the chairman of the Mosque DKM that:

"Alhamdulillah, there is a significant difference both in reading the tajweed law in more detail and precisely, paying more attention to makhorijul letters properly, and giving the proper properties of letters, but it must also be consistent to follow the imam revitalization program in order to maintain good Qur'anic reading to lead congregational prayers in the mosque".

In line with that, the researcher also conducted an interview with the Imam of the Jami 'Al-Ikhlash Mosque Kemanggisan Palmerah West Jakarta who said that:

"Firstly, the imam's reading becomes better in terms of tajweed and makhorijul huruf (fasohah) will improve the quality of the imam's reading technically, ensuring that every letter and word is read correctly and clearly. Secondly, it will increase the imam's knowledge of Qur'anic science in terms of tafsir, asbabu nuzul, and the stories contained in the Qur'an".

The same goes for the next priest interview:

"With the holding of tahsin activities, it certainly improves in terms of the imam's reading when leading prayers both in terms of tajweed, recitation, and letter fasohah. As well as adding new knowledge in the field of the Qur'an".

Based on the results of the interview above, it can be concluded that by focusing more on tajweed and the correct pronunciation of letters, as well as a broader knowledge of the Qur'an through the imam revitalization program, the imam's reading when leading the prayer becomes technically better.

c. Imam's Response to the Imam Revitalization Program on Qur'an Reading Competency The imam responds well by providing positive support to be an example for the

community so that it is hoped that the imam revitalization program will run well, in line with what was narrated by the head of the DKM of the Jami' Al-Ikhlash Mosque Kemanggisan Palmerah West Jakarta:

"The imam's response is quite good by providing support for the imam revitalization program at the Jami' Al-Ikhlash Kemanggisan Mosque, and setting an example for young people by participating in tahsin activities is a very positive and motivating step. Through the support and example of the imam, young people are inspired to continue to be diligent and persevere in studying knowledge, especially Qur'anic knowledge such as tahsinul qira'ah, tafsir, and other sciences."

In line with that, the researcher also conducted an interview with the Imam of the Jami 'Al-Ikhlash Mosque Kemanggisan Palmerah West Jakarta who said that:

"It is very good and supportive to hold an imam revitalization program because for the size of a small mosque it is very rare to hold a program like this."

The same goes for the next priest interview:

"Good, the tahsin program provides easy access for imams to improve the recitation of the Qur'an so that in leading prayers they can be even better at reading the Qur'an".

Based on the results of the interview above, it can be concluded that the imam of the Jami 'Al-Ikhlās Kemanggisan Mosque, Palmerah, West Jakarta, responded well and supported the revitalization program at the Jami 'Al-Ikhlās Kemanggisan Mosque, not only providing a positive example but also motivating young people.

d. Effectiveness of Imam Revitalization on Qur'an Reading Competency

The effectiveness of the revitalization of the imam can be seen from the results of the revitalization of the imam on the competence of reading the Qur'an in the form of changes in the quality of the imam's reading of the Qur'an when leading the congregational prayer, this explanation is reinforced by the results of an interview with the Chairman of the DKM of the Al-Ikhlās Mosque Kemanggisan Palmerah West Jakarta. The informant explained the effectiveness of the imam revitalization program at the Al-Ikhlās Kemanggisan Palmerah mosque, West Jakarta:

"Alhamdulillah, as expected together to improve the quality of the recitation of the Qur'an of the imam, this activity has an effective impact on the reading of the Qur'an of the imam when leading congregational prayers to be better and pay attention to the laws of tajweed, especially in long and short readings."

In line with that, the researcher also conducted an interview with the Imam of the Jami 'Al-Ikhlās Mosque Kemanggisan Palmerah West Jakarta who said that:

"The effectiveness of this program returns to the imams, how they can understand the knowledge that has been delivered and implement it during congregational prayers."

The same goes for the next priest interview:

"Effectively, in terms of recitation of the Qur'an, the priests have become better with the tahsin program so that they are expected to continue to be better and maintain the quality of the recitation of the Qur'an."

Based on the results of the interview, it can be concluded that the effectiveness of the program depends on each imam's personality in implementing the knowledge that has been obtained to the quality of reading the Qur'an in leading congregational prayers in the mosque.

Based on the research results obtained, a discussion of research findings can be carried out. The discussion of research findings that the researcher will put forward about the Revitalization of the imam on the competence of reading the Qur'an at the jami 'Al-Ikhlās mosque Kemanggisan Palmerah West Jakarta, obtained from the observation process and the results of interviews with relevant sources. The tahsin Al-Qur'an activity is the main capital to revitalize the imam with the qira'ati, Talaqqi and musyafahah methods. focus more on tajweed and how to pronounce the correct letters, as well as a broader knowledge of the Qur'an through the imam revitalization program, the imam's reading when leading the prayer becomes technically better. the imam of the jami' Al-Ikhlās mosque Kemanggisan Palmerah West Jakarta responded well and supported the revitalization program. In line with the results of research by Della and Fitroh, it is stated that the tahsin method is a method that focuses on makhraj and tajweed in improving the reading of the Qur'an so that it can improve the reading of the Qur'an according to the rules of tajweed science (Della and Fitroh, 2020).

Reinforced by the results of research by Nur Khafifah Indriyani Batubara said that the methods and media in implementing the tahsin tilawah program, the methods used in the tahsin tilawah program are, lecture method, talaqqi and musyafahah methods, and finally the Qira'ati method. (Batubara, 2021).

Strengthened by the research of Amirudin et al. that the Tahsin program aims to improve, improve and beautify the reading of the Qur'an for participants who learn. This Tahsin program is certainly very much needed by students. A teacher can provide direction, teach all students in reading the Qur'an, of course by paying attention to makhrajul letters, Tajweed, waqaf signs and washal signs, which are in accordance with the rules in reading the Qur'an so that the ability of students to read the Qur'an increases, namely being able to read properly and correctly according to tajweed (Amiruddin, 2023).

In overcoming the obstacles of the imam revitalization program on the competence of reading the Qur'an at the Jami' Al-Ikhlas Mosque Kemanggisan Palmerah West Jakarta, DKM faces obstacles related to time management and imam knowledge. To overcome these obstacles, DKM conducts periodic evaluations, organizes schedules flexibly, and ensures effective teaching methods. Minimizing obstacles is done through careful planning and continuous evaluation. Decision-making is done through deliberation with all relevant parties to find effective solutions. The final decision is made after considering all inputs and evaluation results. Efforts to foster quality imams of fardhu prayers are often held training that can improve reading and foster and guide so that the Imam's reading is of higher quality. The material presented is of quality, namely about tajweed science and rhythms in reading. Cooperation between imams is very good, namely obeying the rules and schedules set in the mosque (Misbahul Huda, 2023).

The Al-Ikhlas Mosque in Kemanggisan Palmerah, West Jakarta, has an imam revitalization effort focused on improving the competency of Qur'anic recitation. With assessment standards that emphasize the quality of recitation, application of tajweed, and makhrajul huruf, as well as adequate support facilities such as training rooms and competent teachers, this program aims to ensure that imams can lead congregational prayers with khushu' and comfort. Although there is no official deadline, the revitalization process generally takes 2-3 months. The materials provided are designed to support the all-round development of Qur'anic recitation. Internal factors, which originate from the learners themselves, such as the ability to capture, age, interest, and others. External factors, which come from outside the learners or mothers such as family, educational background, short learning time, conflicting schedules, inconsistent attendance to the learning process (Nur Khafifah Indriyani Batubara, 2021).

Based on the above narrative, it can be concluded that the tahsin Al-Qur'an program, through the methods of qira'ati, talaqqi, and musyafahahah, focuses on improving the quality of reading by paying attention to tajweed and makhraj letters. These methods are effective in improving the reading of the Al-Qur'an technically. The tahsin program is important to improve the ability to read the Qur'an correctly according to the rules of tajweed, and can improve the quality of the imam's reading when leading prayers.

CONCLUSION

The DKM method in revitalizing imams at the Jami' Al-Ikhlas Mosque Kemanggisan Palmerah West Jakarta involves the tahsin Al-Qur'an program, focusing on the laws of tajweed, makhrajul huruf, sifatul huruf, and reading manners. The revitalization procedure includes selecting competent teachers, gathering participants, synchronizing schedules, implementing the talaqqi method, and evaluating results. The program succeeded in improving the imam's recitation technique and comprehension, as well as expanding Qur'anic knowledge. Imams' responses were positive, considering the program important for improving recitation and motivating the younger generation. The effectiveness of the program depends on the application of knowledge by the imam, who needs to be consistent to maintain and improve the quality of Qur'anic recitation for leading congregational prayers.

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