



Influence of the Talaqi and Tahsin Methods on the Al-Qur'an Reading Ability of Santri at the Al-Falah Islamic Boarding School Nagreg Bandung

Muhamad Ibnu Malik¹, Shintia Rahmawati², Risyad Sani Ridwansyah³, Rahayu Kariadinata⁴, Wati Susilawati⁵

Universitas Islam Negeri Sunan Gunung Djati Bandung | muhammadibnu248@gmail.com ¹

Universitas Islam Negeri Sunan Gunung Djati Bandung | shintiarahmawati970@gmail.com ²

Universitas Islam Negeri Sunan Gunung Djati Bandung | risyad.sani.rs@gmail.com ³

Universitas Islam Negeri Sunan Gunung Djati Bandung | rahayu.kariadinata@uinsgd.ac.id ⁴

Universitas Islam Negeri Sunan Gunung Djati Bandung | wati85@uinsgd.ac.id ⁵

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Abstract

The guide to the Islamic religion is the holy book Al-Qur'an, which should be read exactly according to the rules of Tajweed and understood as a guide to life. There are still students in this field who are not good at reading the Qur'an and need alternative methods to practice and improve their ability to read the Qur'an. The purpose of this study is to provide educators with knowledge on how to practice good Qur'an reading using different methods such as Talaqqi and Tasin methods. This study uses quantitative methods combined with experimental methods. Data collection was carried out by means of a reading test of several Quranic verses used to measure Qur'an reading ability. The research subjects were 35 Santri people. Data analysis used SPSS Statistic 26 application, specifically multiple linear regression analysis. The results of this study show that talaqqi and tahsin methods have a significant influence on students' ability to read the Qur'an. 41.8% of a person's ability to read the Qur'an is influenced by talaqqi and tasin methods, the remaining 58.2% by other factors.

Keywords: Reciting Al-Qur'an, Talaqqi Method, Tahsin method.

Introduction

Islam is a perfect religion and plays a very important role in human life. Islam offers guidance, advice, guidance, and encouragement so that people do not lose their way in life (Wiguna et al., 2019). In Musdinar's article (Batubara et al., 2020a), all religions receive directives from Allah SWT and become the legal basis for their lives. The Islamic religion is said to be guided by the holy book Al-Qur'an, traces of which have been revealed to trace back to Prophet Mohammed SAW. This is the main source of Islamic teachings that guide human

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life. The Qur'an is a book that must be read. Noor and Suismanto argue that reading is the first step to learning about the Quran (Nur & Suismanto, 2018). Al-Qur'an is a book unlike other books, it contains rules and readings on how to pronounce and read letters (Fauziah & Azizah, 2022). As for Novyanti's statement that Allah SWT will consider it worship for those who read it, Allah will reward not for each verse or word but for each letter read (Yanti, 2022). As explained in the hadith:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ، وَلَا م حَرْفٌ، وَمِيمٌ حَرْفٌ

"Whoever recites one letter from the Qur'an, he will do one good thing, and that good will be multiplied ten times. I'm not saying that (alif laam mim) is one letter, but alif is one letter, lam is one letter, and mim is one letter" (HR Tirmidhi).

Religion guides humans to move their minds to read and understand the verses contained in the Qur'an (Sada, 2016). Reading the Qur'an is worthy of worship if proper and directed reading rules are applied. According to (Arfandi et al., 2023), reading the Al-Qur'an correctly is obligatory and errors in pronunciation of letters when reading the Al-Qur'an can change its meaning. On the other hand, according to (Julhijni Tambusai et al., 2023), it has been determined that reading the Koran solemnly contains a lot of wisdom. When mentioning it, the reader can feel His Majesty in the Name of Allah. Regarding the ability to read and understand the Al-Qur'an, there are some people, especially Islamic students, who cannot read the Al-Qur'an or even read it correctly, well and correctly according to the law of recitation of tajwid, let alone understand it. Responding to this problem requires several methods or strategies to improve and retrain the ability to read the Koran for the community, especially students. Because according to Satria in his article, the Al-Qur'an is an important source of information for Muslims in everyday life (Satria, 2021). According to (Arfandi et al., 2023) the ability to read the Al-Qur'an, especially among students, must be further developed in order to create children who preach the Al-Qur'an, especially among teenagers.

It is necessary to consider choosing and determining a method that meets the needs of the ability to read the Qur'an. This can be done through the use of practical, effective and efficient learning techniques for reading the Qur'an, leading to learning to read the Qur'an (Palufi & Syahid, 2020). There are many ways to practice reading the Qur'an, such as the Talaqqi method and the Tasin method. The talaqqi method is a learning method that requires face-to-face meetings between teachers and students without intermediaries (Muktafi & Umam, 2022). According to Desriana and Muliati, the talaqqi method is useful in improving the ability to read the Qur'an, especially makhraj and correct reading, because the student meets the teacher face to face and the student can imitate mouth movements of teachers. the practice of reciting the Qur'an. . In this theory, it prioritizes more practice with the teacher's movements, practice of reciting the Qur'an, and continuous teaching (Desriana & Muliati, 2023). Learning to read the Qur'an using the Talaqqi method requires teachers to regularly provide examples of how to correctly read and recite verses from the Qur'an fluently (Umar et al., 2022), in addition to the ability to read the Qur'an. The teacher can also directly correct the reading of the Qur'an

correctly according to the rules of tajwid. Other methods include the tahsin method. The tahsin method here is the study of the Qur'an and requires the ability to read accurately according to valid tajwid rules (Suriansyah, 2021). In an article (Nurzannah & Ginting, 2022) Rauf said that tahsin is defined as the repairing, perfecting, beautifying and reciting the Qur'an more accurately than before. Therefore, educators and parents themselves must be able to understand and apply a variety of appropriate and effective strategies to guide the recitation of the Qur'an. Indent the first line of every paragraph by 1 cm. State the objectives of your work and provide an adequate background, avoiding a detailed literature survey or a summary of the results. Explicitly state the gap in the literature, which signifies the significance of your research.

The following are some research results to illustrate the Talaqqi and Tahsin methods. This is in accordance with research findings in Anam's article which shows that the Talaqqi method has a positive and very positive impact on students' understanding of Al-Qur'an reading (Anam, 2022). In line with this, Farikhah concluded in her research article that learning using the talaqqi method can improve students' ability to read the Qur'an (Farikhah, 2021). The talaqqi method has been tested above and has had many positive impacts on educators and Muslims themselves in learning to read the Qur'an. The results of research on the tahsin method according to Lubis, the Tasin method, show that the quality and interest in reading the Al-Qur'an for children in Nagori Silampyang village is increasing (Lubis et al., 2022). The training study in the article conducted by Firmansyah, Mukti Ali and Romli shows that the Tahsin method training has a significant impact on increasing students' knowledge and skills in reading the Al-Qur'an according to the Tajwid method, as well as increasing their motivation to learn, memorize and The conclusion is by paying attention to the quality of the reading when reading the Al-Quran (Firmansyah et al., 2022). Therefore, the two methods mentioned above have the advantage of training the ability to read the Al-Qur'an fluently according to tajwid rules and improving not only the ability to read the Al-Qur'an but also knowledge.

In the article (Husin & Arsyad, 2022), Fitroh and Dela argue that learning in general can be understood as planned activities, the use of methods and steps in the learning process that affect learning achieve the goal. The Talaqqi method and the Tashin method mentioned above are two influential methods in the study of the Qur'an. Based on this, the researchers wish to conduct further research on the influence of the Talaqqi and Tahsin methods on the ability to read the Qur'an in the Class 10 students Dormitory Tahfizd boarding school Islamic boarding school Al-Falah Nagreg Bandung. The purpose of this study is to provide knowledge to educators and parents about teaching practices. Read the Qur'an well and accurately using a variety of strategies and methods, including those tested in this study, including the provision of the Talaqqi method and the Tahsin method.

Literature Review

Knowledge of the Talaqqi Method

The Arabic phrase laqqo-yulaqqi, which means to join together, is the source of the linguistic term talaqqi (Aisyah Achmad et al., 2022). The term "bringing together" refers to a

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technique of teaching where teachers and students are brought together since this approach requires that they interact face-to-face in order for learning to occur. According to Rizalludin in his article, the talaqqi method entails studying the Al-Qur'an while following the example of a mentor; students pay attention to what the supervisor says, follow along with the reading, and receive correction from the supervisor for any errors made while reading the Al-Qur'an (Rizalludin, 2019). This technique can be used in a group setting or alone with the learner facing the supervisor. However, a supervisor can use the talaqqi technique with a group of three to ten pupils to attain the best outcomes.

When the first revelation, namely surah Al-Alaq: 1-5, was given in Hiro Cave, the angel Gabriel instructed the Prophet Muhammad SAW how to deliver the Al-Qur'an using one of the techniques. This approach is known as the talaqqi method. In fact, it is said in a number of traditions that the Prophet Saw always read the Qur'an to the angel Gabriel throughout Ramadan. The Prophet also instructed his companions in the talaqqi technique. According to (Rizalludin, 2019), there are two types of learning models that employ the talaqqi technique of Rasulullah's period, namely: A teacher reads or imparts his knowledge in front of his pupils, and the students listen; the instructor occasionally closes with questions, and the students read. This approach is the one that all organisations have found to be the most effective in teaching the right way to read the Qur'an. In the essay (Afifah et al., 2022) by Qawi, it is shown how this method face to face instruction is historical evidence of the Al-Qur'an's veracity. The Al-Qur'an is said to have originated from Allah SWT Talaqqi in terms of language obtained from words. It is also sometimes referred to as "word of mouth" or "musyafahah" (students or pupils study the Qur'an by paying attention to the teacher's lip movements to achieve the right pronunciation of "makhraj").

Knowledge of the Tahsin Method

The term "tahsin" derives from the root word "hassana-yuhassinu-tahsiinan," which means "to improve and beautify" and is equivalent to the phrase "jawwada-yujawwidu-tajwidan" (Awali et al., 2022). The concept of tahsin or tajwid is also described in terms of how to study the Al-Qur'an better and follow the Prophet Muhammad's example. According to Mujahiddin and his associates in the article (Firmansyah et al., 2022), tahsin is the application (practise or application) of the theory or norms of tajwid in the article. Mujahiddin interprets the tahsin method generally as a technique for improving Al-Qur'an readings while learning to read it.

The tahsin technique, as described by Arsyad in the article (Endah Lestari & Basuki, 2023) aims to enhance the reading of the Al-Qur'an in line with the teachings and pay attention to the laws of reading in accordance with the norms of tajwid. According to Tambusai, this method teaches how to pronounce how to read the Al-Qur'an and its delivery as well as how to implement it in teaching students starting from a simple level to a perfect level of understanding the makhorijul letters. Reciting the Al-Qur'an in accordance with Tajwid must also be taken into consideration as a person who is not only fluent in memorising the Qur'an, but at least the long and short reading of students must be paid attention to. The term "tahsin" refers to a way of studying the Al-Qur'an with an instructor personally or in person. This approach was described by Julhijni and associates. The tahsin method describes how to express the Qur'an and use it in teaching, starting at a basic level and working one's way up to a perfect level (Julhijni Tambusai et al., 2023). According to the research findings in the paper (Batubara et

al., 2020b), this strategy is adaptable in that it may be used for children who practise reading iqra to other levels, such as the Al-Qur'an. The tahsin technique has a significant impact on how well children can read the Al-Qur'an. Accordingly, the tahsin technique is one of the methods in teaching reading the Al-Qur'an from the iqro level to the Al-Qur'an level, and it may also help students learn to read the Al-Qur'an more quickly and easily.

Reciting the Qur'an

The Qur'an is the word of Allah, revealed to the Prophet Muhammad SAW by the angel Gabriel as guidance and direction for human existence, as Said Agil mentioned in Mahdali's essay. The Koran was given in Arabic because it contains a number of characteristics. Because of the Prophet Adam AS and Siti Hawa, Arabic is the oldest language in existence. The greatest literary level is found in Arabic, which also has the most vocabulary that is uncommon in other languages (Mahdali, 2020). Whereas Experts indicate that it is a mushaf that contains a revelation from Allah that was given to the Prophet Muhammad. Other Al-Qur'an exegetes hold that the Al-Qur'an is kalamullah, or the word of Allah, and that reading it is worship for those who do so (Ash Siddiqy, 1992). The ability to read the Al-Qur'an is the capacity of a person to read the Al-Qur'an properly and accurately in line with applicable standards, according to the definition given above. A person must first study the Al-Qur'an in order to comprehend the purpose's contents. One must first study the Al-Qur'an in order to comprehend its goals and purposes as a manual for living.

The first step in acquiring and comprehending the text of the Al-Qur'an is to read it. The Al-Qur'an must be learned to read by studying Tajwid and listening to someone who is a skilled at doing so recite it. This is important for the reading component. Because the law is fardhu 'ain, or must be accompanied and possessed by every human being, reading the Al-Qur'an accurately and in accordance with recitation is preferred over memorising verses, according to (Hanifa et al., 2023). While doing so, a person might benefit from learning and memorisation of Koranic passages. Reading the Al-Qur'an cannot be done without being aware of and accurately interpreting the law since the quality of one's reading of the Qur'an determines the worth of the reward one will get. Humans cannot immediately possess the capacity to read the Al-Qur'an; rather, we must train and study hard in order to be capable of doing anything, notably reading the Al-Qur'an, which is a necessary skill for all people to acquire.

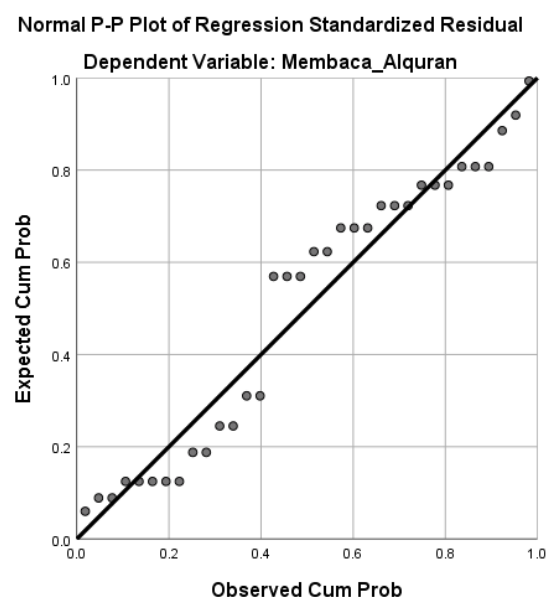
Research Method

This research uses quantitative research using an experimental model. In this research, data collection techniques were carried out using a test method to check the reading of several verses of the Al-Qur'an in order to measure students' understanding and reading ability of the Al-Qur'an. After obtaining the data, the next step is to carry out data analysis using the IBM SPSS Statistics 26 application program. IBM SPSS is a statistical data processing application designed to make statistical data analysis easier for users (Zein et al., 2019). Analysis of survey data carried out in the IBM SPSS Statistics 26 application is multiple linear regression analysis. The research was conducted at the class 10 Tafizh Dormitory at the Al-Qur'an Islamic Boarding School Al-Falah Nagreg Bandung. The subjects of this research were 35 class X A students who took part in Al-Qur'an reading activities using the Talaqqi and Tahsin methods.

Result/Findings

This research was carried out by carrying out a test method that looked at the procedure for reading the Al-Qur'an fluently, starting from the accuracy of reading and the legal rules of recitation in reading the Al-Qur'an. The results of the tests carried out in this research were analyzed using the Multiple Linear Regression Test using IBM SPSS statistics 26 software. The following method for testing the normality of the data in this research was using *Normal Probability Plots*, histograms and the *Kolomogorov-Smirnov Test*.

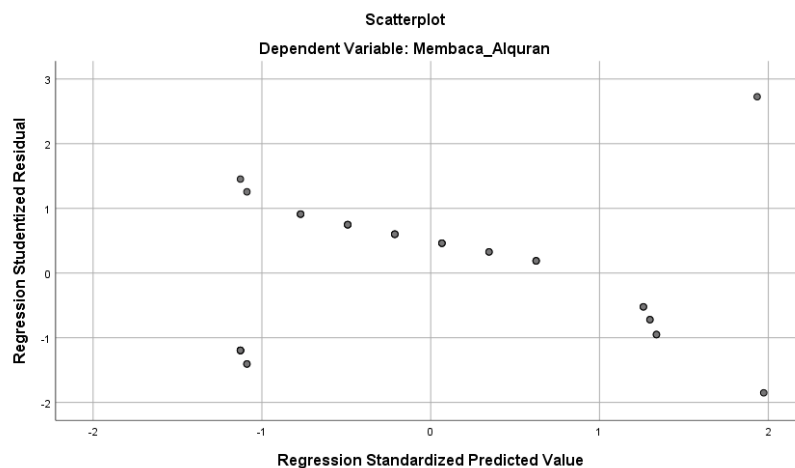
The results of the normality test can be seen from the *normal probability plot*, as according to Ramadhayanti in the article (Setyaning et al., 2022) that the *normal probability plot* is comparing the actual cumulative distribution of data with the cumulative distribution of a normal distribution (*hypothetical distribution*). Based on the *normal probability plot*, it can be seen that the distribution of the plotting data follows the direction of the line and spreads around the diagonal line, the histogram results also show normality. Thus, this regression model meets the assumptions of normality or normal distribution. The following are the results of the *normal probability plot* analysis test image:



In testing data normality using *normal probability plot* and histogram tests, there are also other testing methods to get data normality results using the *Kolomogorov-Smirnov Test*, according to Albertus Karjono and Wijaya, normality testing can be done using Kolomogorov-Smirnov, the data is said to have a normal distribution. if the probability value Asym.Sig. (2-Tailed) is greater than 0.05 or 5% (Karjono & Wijaya, 2017). The *Kolomogorov-Smirnov Test* results show that 0.028 is greater than 0.05, so the residual data is normality distributed or the regression model is normally distributed. The results of the data normality test as calculated using the *Kolomogorov-Smirnov test* show normal data.

Further data analysis was the multicollinearity test is intended to see the relationship or correlation carried out using a multicollinearity test, as according to Ghazali Imam and Fuad in the article (Effiyaldi et al., 2022) that between each variable, and a good regression model should not have any correlation between the independent variables. If the independent variables are correlated with each other, then the variables are not orgonal or equal to zero. If the tolerance value is greater than 0.10 and the VIF value is smaller than 10, it means that there is no multicollinearity in the regression. The results of the multicollinearity test analysis show that the tolerance value for the talaqqi and tahsin methods has a value of 0.280, which is greater than 0.10, while the VIF value for the talaqqi and tahsin methods has the same value, namely 3.567, which is less than 10. Based on the results of the multicollinearity test analysis, this does not occur multicollinearity in regression models. So, in this study it can be concluded that the variables are free from the classic assumption of multicollinearity, because the tolerance value is greater than 0.10 and the VIF value is smaller than 10.

The next data analysis was carried out using the Heteroscedasticity test, this data test aims to test or find out whether there is an inequality of variance between the residuals of one observation and another observation in the regression model (Setiawati, 2021). According to Setiawati, the way to find out these results is by looking at the *scatterplot* or by running the *Glejser* test. If there is no clear pattern, and the points spread above and below the number 0 on the axis Y, or the significance value is greater than 0.05 then there is no heteroscedasticity occurring. The results of the heteroscedasticity test seen from the *scatterplot* graph in this study show that there is no clear pattern, and the points are spread above and below 0 on the Y axis, this shows that there is no heteroscedasticity in all the variables in the research instrument. The following is an image of the *scatterplot* analysis test results:



The next analysis is the autocorrelation test, the autocorrelation test aims to test whether there is a correlation between false errors in period t and the previous period $t-1$ in the multiple linear regression model (Ayuwardani, 2018). The autocorrelation test was carried out using the *Durbin-Watson* statistical test (Karjono & Wijaya, 2017). Based on the results of the *Durbin-Watson* statistical analysis, a value (d) of 2.070 was obtained. Then this value will be compared with the DW table value with a significance of 5%, the number of samples (N) is 34 and the number of independent variables (K) = 2, so that the du value is 1.5805. So we first calculate the value $(4 - d)$, $4 - 2.070$, the result is 1.93. The dU value is 1.5805 and $(4 - dU)$, $4 - 1.5805 =$

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2.4195 and the results obtained are $1.5805 < 2.070 < 2.4195$. So it can be concluded that there is no positive or negative autocorrelation in this research data.

After the classical assumption test is met, a multiple linear regression test is then carried out to test the hypothesis. Multiple regression analysis is a test to determine the effect of variable x on variable y (Septiani, 2023). Multiple linear regression analysis is a linear regression model with one *continuous* variable and k (two or more) independent variables (Muthahharah & Fatwa, 2022). For multiple regression hypothesis analysis using partial t -test, the t -test is used to test hypotheses about the influence of each independent variable on a variable (Setiawati, 2021). Based on the output results using the t -Partial statistical test, the Sig value for the Talaqi Method variable is 0.305, greater than 0.05, then H_0 is accepted or H_1 is rejected. So it can be said that there is no relationship between the influence of the talaqqi method and the ability to read the Al-Qur'an or it can be said that the talaqqi method has no influence on the ability to read the Al-Qur'an. The results of the analysis of the Sig value for the Tahsin variable are 0.000, which is smaller than 0.05. So H_0 is rejected or H_1 is accepted, so it can be said that there is a relationship between the influence of the tahsin method and the ability to read the Al-Qur'an or it can be categorized that the tahsin method can have an influence on the ability to read the Al-Qur'an. According to (Hidayah et al., 2023) in the results of his research, the tahsin method has an effect on improving the ability to read the Al-Qur'an, the implementation of this method is through the tahfidz learning process, students read the Al-Qur'an by paying attention to the laws of tajwid, speed and fluency of reading. Hidayah and other friends explained that the use of the tahsin method showed a success rate of 80% in students' fluency in reading the Al-Qur'an.

The regression equations in this research data analysis are $(Y = -7.497 + (-0.154) X_1 + 1.262 X_2)$ and $(Y = 7.497 + (-0.154 - 0.154 \text{ and the Tahsin variable } (X_2) \text{ is } 1.262$. The regression coefficient for the Talaqi Method (X_1) is negative, meaning that there is a negative relationship between the Talaqi Method (X_1) and the ability to read the Al-Qur'an (Y) which is getting worse/worse. Talaqi Method (X_1) the lower/worse the Al-Qur'an Reading Ability (Y). The Tahsin (X_2) regression coefficient is positive, meaning that there is a positive relationship between Tahsin (X_2) and the increasing/better Tahsin Reading Ability (Y) The ability to read/the ability to read the Qur'an (Y). Constants = 7,492; This means that if the Talaqi (X_1) and Tahsin (X_2) methods are zero (no change), then learning achievement is amounting to - 7.492. The regression coefficient of the Talaqi Method (X_1) is $b_1 = 0.154$ or 15.4%. The positive regression coefficient is 0.154, if the effect of the Talaqi Method (X_1) increases by 1 unit, then the ability to read the Al-Qur'an (Y) will increased by 0.154, meaning that if the influence of the Talaqi Method increased by 0.154, the ability to read the Koran would increase by 0.154. The Tahsin regression coefficient (X_2) is $b_2 = 1.262$ or 26.2%. The positive (unidirectional) regression coefficient is 1.262. If the influence of Tahsin (X_2) increases by 1 unit, then the ability to read the Al-Qur'an (Y) will also increase by 1.262, meaning, if the influence of Tahsin increases by 1.262, the ability to read the Al-Qur'an will increase by 1.262.

Next, the Simultaneous F test, the simultaneous F test in multiple linear regression, is carried out to test the influence of variable X together on variable Y (Setyaning et al., 2022). The results of the simultaneous F test in this research can be seen in the ANOVA table below:

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1.915	2	.958	11.153	.000 ^b
	Residual	2.662	31	.086		
	Total	4.577	33			

a. Dependent Variable: Abs_Res

b. Predictors: (Constant), Tahsin, Metode_Talaqi

Based on the results of the simultaneous F test analysis in this research, it shows that the Sig value for *Regression* is 0.000, the total value is smaller than 0.05. So H_0 is rejected or H_1 is accepted, so it can be concluded that there is a relationship between the Talaqqi and Tahsin methods and the ability to read the Al-Qur'an or it can be said that the Talaqi and Tahsin methods have an influence on the ability to read the Al-Qur'an. To see the total influence of the independent variable on the dependent variable, either partially or simultaneously, you can see the SPSS output in the following *Model Summary* table:

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.647 ^a	.418	.381	.29302	2.070

a. Predictors: (Constant), Tahsin, Metode_Talaqi

b. Dependent Variable: Abs_Res

The simultaneous F test was carried out to show that there was a relationship between the Talaqi (X_1) and Tahsin (X_2) methods, then a calculation was carried out using the coefficient of determination (R^2) value test which had been carried out showing the results of a coefficient of determination value of 0.418 or 41.8%. This figure explains that 41.8% of the ability to read the Koran is influenced by the Talaqqi and Tahsin methods together, while the remaining 58.2% is influenced by other factors.

This research is based on the weak ability to read the Al-Qur'an of several children, the community and especially students as addressed in this research, namely students in class 10 Tafizh Dormitory at the Al-Qur'an Islamic Boarding School Al-Falah Nagreg Bandung. Based on the sequence of data analysis results obtained using the SPSS Statistik 26 multiple linear regression application, there are several conclusions obtained regarding several methods or methods used to assist in learning to read the Al-Qur'an. The talaqqi method and tahsin method were used as trials in this research to see whether or not they had an effect on the students' ability to read the Al-Qur'an. Reading the Qur'an must be done in a tartil according to the rules

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of the tajwid laws, studying the science of tajwid is part of the subject chapters or tahsin methods, this is urgent in order to read the Qur'an with the correct tajwid laws (Mahisrani et al., 2023). Analysis of the data obtained shows that the talaqqi and tahsin methods influence the ability to read the Al-Qur'an.

Learning in Al-Qur'an material, both in the form of reading and memorizing procedures, has been carried out in the Tahfidz dormitory of the Al-Falah Islamic Boarding School, Nagreg Cicalengka, but there are still some students who are still weak in reading the Al-Qur'an. A trial of the talaqqi and tahsin methods on the ability to read the Qur'an was carried out aimed at 35 students from class 10 A. Analysis of the normality of the data obtained from the results of the trial data by means of a reading test of several verses of the Qur'an obtained normal results. From the start, the *probability plot* and *Kolmogorov-Smirnov tests* both showed normal residual data results. There are other findings from the analysis aimed at seeing the relationship or correlation between each variable, and a good regression model is that there is no correlation between the independent variables. In this multicollinearity test, there are results that are not related or there is no correlation between one variable and another, with the test results showing that the talaqqi method and the tahsin method have no relationship or are often known to have no correlation. Thus, the two methods are two variables that have no correlation. Another analysis is the heteroscedasticity test which aims to test or see whether in the regression model there is an inequality of variance from one residual to another, or you could say from the talaqqi method and the tahsin method. The test results in this research show that there is no heteroscedasticity or inequality in all the variables in the research instrument, both are safe and different.

Each data needs to be tested, whether there is a correlation between confounding errors in period t and confounding errors in the previous period $t-1$. Based on the results of analysis using testing in this study, the data from the talaqqi and tahsin methods did not have positive or negative autocorrelation. After the classical assumption test is fulfilled, a multiple linear regression test is then carried out to test the hypothesis and look at the talaqqi method and tahsin method on the ability to read the Al-Qur'an. This analysis test uses the Partial t-test which functions to test the hypothesis of the influence of individual independent variables, variable one, namely the talaqqi method on the ability to read the AL-Qur'an and variable two, namely the tahsin method on the ability to read the AL-Qur'an. The analysis test results show that the talaqqi method has no influence on the ability to read the Al-Qur'an, while the tahsin method has an influence on the ability to read the Al-Qur'an. The analysis test of each of these variables obtained different results as the data obtained, the talaqqi method showed no effect because it might occur from several factors and the tahsin method showed an effect on the ability to read the Al-Qur'an.

Data analysis for each variable unit has been carried out, then a discussion of simultaneous tests is carried out to see the influence of variable X together on variable Y. The data obtained from both the Talaqqi and Tahsin methods shows that the Sig value for *Regression* is 0.000 with a total value of less than 0.05, so it can be concluded that there is a relationship between the Talaqqi and Tahsin methods and the ability to read the Al-Qur'an. The

simultaneous test shows that the two variables or methods of talaqqi and tahsin have a relationship with the ability to read the Al-Qur'an. These two methods, which have each other's functions and advantages, can also be used as references for teaching reading the Koran. Based on the results of data analysis calculations in this study, it also shows that 41.8% of the ability to read the Al-Qur'an is influenced by the talaqqi and tahsin methods, while the remaining 58.2% is influenced by other factors. However, with the results of the talaqqi and tahsin methods contributing 41.8% in this research, they still have a role that is almost at 50%. Therefore, the talaqqi and tahsin methods clearly have an influence on the ability to read the Al-Qur'an.

Conclusion

Based on the results of the research that has been carried out, the researcher came to a conclusion about the influence of the talaqqi and tahsin methods on the ability to read the Al-Qur'an in class and tahsin as a stimulant showed a significant effect on the ability to read the Koran. This test succeeded in proving the first hypothesis, showing that simultaneous testing using the talaqqi and tahsin methods affected the ability to read the Al-Qur'an. The results of testing the first hypothesis show that the talaqqi method variable with a partial test does not significantly influence the ability to read the Al-Qur'an. This test succeeded in proving the second hypothesis which shows that the partial test of the talaqqi method affects the ability to read the Al-Qur'an. The results of testing the first hypothesis show that the tahsin method variable with a partial test has a significant effect on the ability to read the Al-Qur'an. This test succeeded in proving the second hypothesis which states that with the partial test the tahsin method affects the ability to read the Al-Qur'an. The results of calculating the coefficient of determination show that 41.8% of students' Al-Qur'an reading ability is influenced by the Talaqqi and Tahsin methods together, while the remaining 58.2% is influenced by other factors.

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