



## Interpersonal Communication of the Fatima Al-Fihri Qur'an House in Reducing Al-Qur'an Illiteracy in Berastagi, Karo District

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### Abstract

Interpersonal communication becomes a bridge to human social activity in living life and becomes an important study in the development of science. Knowledge and interpersonal communication are also needed in the development program of an agency or institution, organization and others such as education, social, religion and society. The problem of Al-Qur'an illiteracy is also influenced by Interpersonal communication. This study analyses how the Fatima Al-Fihri Qur'an House uses interpersonal communication to reduce Al-Qur'an literacy in Berastagi, Karo District. The method used in this research is a descriptive qualitative method by describing research findings in general descriptions in the form of words. Data collection techniques used in this study were observation, interviews and literature studies supported by theories relevant to research taken from literature reviews in the form of articles, books and data that support research. The results of the study describe that Rumah Qur'an Fatima Al-Fihri uses interpersonal communication with the theory put forward by R. Wayne Pace that interpersonal communication is carried out face to face and receives messages directly. This scientific study also contains social exchange theory in reducing Qur'an illiteracy. The study results from show that interpersonal communication effectively reduces Al-Qur'an illiteracy because the recognition of Al-Qur'an letters and how to read the Al-Qur'an are conveyed and corrected directly. In this case, the House of Qur'an Fatima Al-Fihri uses teaching and coaching communication methods using interpersonal communication methods that occur face to face. This method of communication in the process of learning and teaching the Qur'an is called Talaqqi or Musyafahah.

**Keywords:** Interpersonal Communication; Qur'an House; Illiterate Qur'an.

### Introduction

Al-Qur'an is the holy book of Muslims and a source of guidance for human life on earth. Therefore, we, as Muslims, without exception, must be able to read the Qur'an following the correct tajwid rules as exemplified by Rasulullah SAW. In reading the Qur'an, we are advised to read aloud or aloud and remove each letter from its makers, sound out the characteristics of the letters and give their rights and mustahak. Besides that, we are also required to perfect the recitation of

hum, ikhfa', short and long and so on. (Year, 2021)

Grounding the values of the Qur'an is as essential as knowing how to read the Qur'an properly and correctly. (Luthfi, 2003) Reading the Qur'an is a great practice and has many virtues. Allah Subhanahu Wata'ala commands us to read the Qur'an with tartar, that is, by the rules of the science of recitation. Studying the science of recitation of the Qur'an is fardhu kifayah for every Muslim. That is, if one group of Muslims has implemented it (looking at the

science of tajwid), then the obligations of other Muslims fall. However, reading the Qur'an by the correct tajwid rules is fardhu 'ain, which means if we do not read the Qur'an correctly, then the law is a sin. (Dawn Hasan, 2021) Reading the Qur'an with the correct tajwid rules is very important because it will affect the meaning of the words we read. Even a hadith scholar will not teach hadith until his Al-Qur'an reading is by the rules of tajwid. This is because it will affect the meaning of the hadith. As Allah has commanded in the Qur'an surah Muzammil verse 4:

“Warattililqur'ana tartilaa”

Meaning: "And read the Qur'an slowly" (Qs. Muzammil: 4)

However, this data is problematic; based on the results of research conducted by the Jakarta Community Service Institute (IIQ) through the Field Work Lecture (KKL) program for the 2021/2022 academic year, it is stated that the illiteracy rate of the Qur'an in Indonesia is still low. Very high. A research report from the Institute of Qur'an Sciences (IIQ) shows that 63% of Indonesian people are illiterate in the Qur'an. (Jakarta, 2022) Muhammadiyah Amin from the Ministry of Religion stated that the high number of Al-Qur'an illiterates was due to the lack of teaching teachers. (Irfanudin, 2022) According to research from the College of Al-Qur'an Studies (PTIQ), around 65% of Indonesian people are illiterate in the Qur'an, especially in remote and rural areas. (UIN Syarif Hidayatullah, 2013)

One of the cases of Al-Qur'an illiteracy in Indonesia is found in the city of Berastagi. Berastagi is one of the cities in Karo Regency with a growing Muslim population after the city of Kabanjahe. (Central Bureau of Statistics for Karo Regency, 2019 ) The increase in the Muslim population in this minority area has made Islamic education an urgent consideration. This should also encourage da'i to contribute to society by preaching Islam. In this case, it is Muslims who have

the responsibility to spread the teachings of Islam to fellow human beings. Da'wah should also be the responsibility of the preachers because they are the ones who have the capacity and capability of Islamic scholarship. (Husna, 2021) The lack of competent Al-Qur'an teachers in the Al-Qur'an recitation field has become one factor in the increasing number of people who need to be more literate in the Al-Qur'an script in Berastagi. Not only that, but the need for more public awareness of the importance of reading the Qur'an according to the correct tajwid rules has also become a problem for preachers in eradicating Al-Qur'an illiteracy in Berastagi. This does not rule out the possibility that Al-Qur'an illiteracy will increase and become a hereditary habit. The habit of reading the Qur'an not by the correct tajwid will impact changes in the meaning, meaning and content of the verses being read. By studying it, we must honour Al-Qur'an, a human (guide) for human life. As a guideline, of course, every Muslim is obliged to learn and practice it. One of the most basic ways to learn the Qur'an is to learn to read the Qur'an according to the correct tajwid rules. This is what encourages preachers, as well as Islamic educational institutions, to contribute to eradicating Al-Qur'an illiteracy in Berastagi.

Seeing the condition of the Muslim community in the city of Berastagi needs Al-Qur'an teaching staff to overcome this problem; the Fatima Al-Fihri Qur'an House is present as an Al-Qur'an educational institution that acts as a bridge to break the chain of Al-Qur'an illiteracy 'an. Fatima Al-Fihri Qur'an House is an Al-Qur'an educational institution that prioritizes the quality of Al-Qur'an recitation by the rules of tajwid following Al-Jazari's matan. Focusing on Al-Qur'an reading programs with reading quality according to the tajwid rules is expected to be able to give birth to a generation of Qur'ans who will become intermediaries and will contribute to eradicating Al-Qur'an illiteracy, especially

in Tanah Karo. In eradicating Al-Qur'an illiteracy, what is needed is not only the factor of qualified teaching staff. In spreading and improving the recitation of the Qur'an in programs to reduce illiteracy, the Qur'an must be directly proportional to communication. Humans need touch to get help, information and others from the surrounding environment. In learning the Koran, of course, contact is required to convey knowledge about how to read the Koran properly and correctly. In this case, communication that is relevant in teaching Al-Qur'an sciences, such as tajwid rules, is Interpersonal Communication. This is because interpersonal communication becomes a bridge to human social activities and becomes an important study in the development of science. The story of science and interpersonal communication is also needed in the development program of an agency, institution, or organization. One of the applications of interpersonal communication in learning to read and improving Al-Qur'an reading is the Talaqqi method. The Talaqqi method is a process of learning and teaching the Qur'an which originates from the Prophet Muhammad, which is still in use today. In the Talaqqi method, the teacher reads while giving examples of Al-Qur'an readings and students pay attention to mouth movements during the process of reciting the Al-Qur'an. Interpersonal communication with the Talaqqi method applied by Rumah Qur'an Fatima Al-Fihri in Al-Qur'an education is expected to be able to explain and understand the community regarding the importance of Al-Qur'an education so that Al-Qur'an illiteracy can be reduced.

This research was conducted to find out the interpersonal communication approach used by Fatima Al-Fihri Qur'an House to reduce the percentage of Qur'an illiterate people in Berastagi, Karo Regency. This scientific study referred to research conducted in Muslim minority areas, which required the role of a Koran teacher or teacher. Based on the problems above, the researcher is interested in examining how interpersonal

communication at Fatima Al-Fihri's Qur'an House reduces Qur'an illiteracy in Berastagi City, Karo Regency.

### **Method**

This study uses a qualitative method with a descriptive approach that describes research findings in the form of general descriptions in the form of words. Data collection techniques used in this study were observation, interviews and literature studies supported by theories relevant to research taken from literature reviews in the form of articles, books and data that support research. The theory supporting this research is the interpersonal communication theory by R. Wayne Pace. He stated that interpersonal communication is communication that takes place between individuals and other individuals (two or more people), which is done face-to-face directly, and the communicant can receive messages directly. (Halimatus Sakdiah, 2016) The other supporting theory is the social exchange theory. This theory explains the costs and rewards of building, maintaining or ending a relationship. In this theory, completing or maintaining a relationship is due to the presence or absence of benefits because every relationship requires contribution and sacrifice of time and energy as a commitment to the relationship. (Yuliana Rakhmawati, 2019)

### **Results and Discussion**

#### **The Case of Al-Qur'an Illiteracy in Berastagi, Karo District**

According to KBBI, illiteracy cannot read and write or is illiterate. Illiteracy is defined as the inability of a person to read and recognize Latin letters (reading) and numbers (counting). (Charles Rangkuti, 2021) The ability to read and write the Qur'an is needed to improve the quality of human resources. To reduce cases of the spread of Muslim society who are blind to the Al-Qur'an script, of course, the role of Islamic education is a fundamental thing that is very much needed

in its implementation in human life.  
(Charles Rangkuti, 2021)

The Muslim community in Tanah Karo is classified as a minority compared to adherents of other religions, which makes the Muslim community in Tanah Karo vulnerable to the illiteracy of the Koran. The number of Muslims in the Karo lands has increased from time to time. Starting from a total of 5,000 Muslims living in Tanah Karo in 1950, this experienced an increase until the 1960, reaching 10,000 people. In 1977 the Muslim community in Karo land also experienced an increase of 28.14% of the total Karo land community. From 2004-2021 according to the data found, the number of Muslims continued to increase. As of 2021, it is recorded that 22.8% of the total population of the Karo lands, which reaches 382,622 people, are Muslim. (Irvan Mustafa Sembiring, 2022) From the data obtained in 2021, 20,192 Muslims out of 48,043 people live in the Berastagi District, Karo Regency. (Services of Fadilah Ginting, 2022)

Based on the interviews obtained from the Head of the Qur'an House, Fatima Al-Fihri, in Berastagi, there is almost a rarity of Imams whose reading of the Qur'an is excellent and correct. From several Imams of Mosques and Mushollas, he stated that only 0.09% of his Al-Qur'an readings were terrific and accurate. This shows that the illiteracy rate of the Koran in Berastagi is still high, and it needs the development of Islamic education, especially in reading and writing the Koran. The essential reference in assessing good and correct reading of the Koran is what Allah SWT has conveyed in the Qur'an and the sayings of the Prophet Muhammad (Hadith) as well as the Ijma' of the scholars. Imam Ibn Al-Jazari said in his book Al-Jazariyah: "Implementing (practicing) tajwid is obligatory and must. Whoever does not authentically read the Qur'an, he is a sinner. Because Allah Ta'ala sent down this Qur'an with him (tajwid). And, so did the Qur'an reach us." (Saiful Anwar, 2023)

In general, the factors that cause illiteracy in the Qur'an are influenced by internal and external factors. The inner aspect of Al-Qur'an illiteracy is individuals' need for awareness and motivation to learn to read the Al-Qur'an. Interest in understanding the Qur'an is one of the supporting factors for someone to avoid being illiterate in the Qur'an. (Hamalik, 2019) It can also be affected by the ignorance of someone with his religion, so he feels that learning to read the Qur'an is not an obligation for Muslims. Interest in understanding the Qur'an can be built by instilling the values of Islamic education with Hashanah communication. If you look at the case of adults, the lack of interest in learning to read the Qur'an can be influenced by the activities they do every day. Busyness, such as work and education, is felt as an activity that is more important to fulfill life than learning to read the Koran. (Dewi Sartina, 2020)

*External Factors* Al-Qur'an illiteracy is a factor of Al-Qur'an illiteracy caused externally and internally, including 1) family environment factors. In the family environment, there are several conditions behind the literacy of the Qur'an, namely, a) The role of parents. Parents instilling and practicing Faith and Islam education in their children is a fundamental obligation. (La Adi, 2022) As Allah has commanded in the Qur'an surah At-Tahrim: 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا  
النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا  
يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

**It means:** "O you who believe! Protect yourself and your family from the fires of hell whose fuel is humans and stones; guardians of angels who are rough and hard, who do not disobey Allah in what He commands them and always do what is commanded" (Qs. At-Tahrim : 6)

This verse tells us that the most basic da'wah that we must do starts with ourselves, the closest people such as family after that, and then the community. Failure

to educate families with Islamic education instills disappointment in our generations of children in religion..(La Adi, 2022)

Facts in the field show that many parents do not receive religious education from their families, so Al-Qur'an illiteracy has become a hereditary tradition. Educational background and parents' habits greatly influence a child's success in learning to read the Qur'an. Parents who feel that learning to read the Qur'an is not a priority for their children will not maximally facilitate their children in learning the Qur'an, so Al-Qur'an illiteracy increases in Berastagi. The role of parents who have religious understanding will also impact the religion of their children and their families. Parents who lack spiritual knowledge tend to worry more about their children's academic achievement at school decreasing than children who are unable to read the Qur'an. So that children are encouraged to be extra to pursue general knowledge at school and to learn to read the Qur'an only as a distraction to fill in children's activities. Parents are the first educators of their children. Therefore, the role of parents is vast in their children's Al-Qur'an education. (Mashlahatul Ummah, 2019)

Which is also very instrumental in developing the illiteracy of the Qur'an in Berastagi, namely, b) Economic conditions. Susenas data for 2003 proves that the reason for the problem of dropping out of school is not touching education or not continuing school, namely economic factors. Having no money for education or working for a living means that many children need the opportunity to feel like they are in school.(Agussani, 2011)

Low economic conditions force parents to work harder to meet the needs of their family's life so that education is considered no more important than just food and a place to live. Berastagi is an area where most of the people's livelihoods are farming. It is common for children to work to help their parents in agriculture and are not concerned with learning to read the

Koran. Based on interviews from Fatima Al-Fihri's Qur'an House, many children need more love and attention from parents who are busy with work and other activities. The mother is there but feels that she is not there, or the father is also there but feels that she is not there, which is why it is not uncommon to find children whose religious education is neglected by their parents. So knowledge and interest in learning to read the Qur'an do not exist, and a generation is born blind to the Al-Qur'an script. (Interview with "Mother Mindalika Sari Nasution, 2023)

Another external factor is 2) the community environment. The environment is also the most significant factor for Al-Qur'an literacy in Berastagi. Talking about the majority and minorities, the majority of the dominant group in a community group is included in groups that influence or have substantial control over that group. From the neighborhood, school, and work to the government in Berastagi, the majority is dominated by non-Muslim groups, so the habits exhibited, on average, are outside of Islamic attitudes and values. The impact of learning to read the Koran is unimportant because most of what they see is people who do not know to read it—learning to read the Koran. After all, it is one of the essential components in teaching and learning activities, especially the Qur'an. (Interview with "Mother Mindalika Sari Nasution, 2023)

Another phenomenon is 3) the weak role of Islamic educational institutions. The part of Islamic education, especially Al-Qur'an reading education (LPQ), is urgently needed in Berastagi. Looking at the data obtained by the Islamic education office of the Karo Ministry of Religion, the Al-Qur'an educational institutions listed are only around 8 LPQ, including:

Statistics Number	Name	Type	Subdistrict
411212060001	Ad-Dakwah	TPQ	Kabanjahe
411212060002	An-Nur	TPQ	Kabanjahe

411212060003	Al-Mukhlisin	TPQ	4-way intersection
411212060004	Al-Washliyah	TPQ	Kabanjahe
411212060005	An-Nafsih	TPQ	Kabanjahe
411212060006	Hagaina	TPQ	Name Teran
411212060007	Ar-Rashid	TPQ	Name Teran
411212060008	Jabal Nur	TPQ	Berastagi

**Table 1.** LPQ registered with the Ministry of Religion

From the above data, it can be concluded that Berastagi is still in the lowest position in terms of the number of Qur'an educational institutions (LPQ), which makes the level of Al-Qur'an literacy in Berastagi high. (Karo PK, 2022)

Another factor is Al-Qur'an illiteracy in Berastagi, namely, 4) the difficulty of accessing Al-Qur'an teachers who can teach Al-Qur'an programs. Based on the results of an interview with the head of the Qur'an House, Fatima Al-Fihri said that only a few people had any interest in teaching the Qur'an. Many Al-Qur'an teachers still need to be more relaxed in correcting Al-Qur'an readings, so mistakes in reading the Al-Qur'an are still a problem. (Interview) In addition, the impact from the public's point of view on teaching the Qur'an still needs to be stronger. We can see this from the infaq of learning the Koran, which is applied in several TPQs, such as paying 20,000 Rupiah per month. (UIN Syarif Hidayatullah, 2013)

### **Qur'an Illiteracy Eradication Program by Fatima Al-Fihri Qur'an House**

The eradication of Al-Qur'an literacy is a movement and an effort to eradicate the illiteracy of the Al-Qur'an reading and writing system. (Muklisin Muklis Mukidi, 2019) In this case, Rasulullah SAW always reminds parents and teachers to educate their children so they can read, understand and practice the Al-Qur'an properly. By the hadits of Rasulullah SAW:

*"Educate your children with three things, namely loving your Prophet, loving the Prophet's family, and reading the Qur'an, indeed those who hold fast to the Qur'an will be under the protection of Allah SWT on a day when there is no protection, except His protection with - together with the sincere prophets and friends "(HR Ad-Dailami'an 'Iliyyi).*

Reading the Qur'an is essential because it is a guide to life and goodness for all human beings. Aside from being a measure of human worth, the Qur'an also has advantages or privileges for those who read and practice it. The Prophet Muhammad SAW said:

*"Khairukum Man Ta'allamal Qur'an Wa Allamahu"*

Meaning: "The best of you are people who want to learn the Qur'an and want to teach it." (Affitri Praptia Barkah, 2022)

Seeing the importance of the Al-Qur'an in regulating and providing guidance for human life, learning to read, understand and live the Al-Qur'an, and implementing it in everyday life is an obligation for all Muslims. Learning to read the Qur'an is usually done in mosques, private homes, and educational institutions such as MDA, TPA/TPQ, and Rumah Qur'an. (Islamic Education, 2013)

Al-Qur'an educational institutions or Qur'an houses are facilities or places built to carry out learning activities and teach the Al-Qur'an, practice, and cultivate the values of the Al-Qur'an in everyday life attitudes. (Ardilla, 2020) Qur'an House is an educational institution and a starting point for building society with the teachings of the Qur'an to achieve a civil society with Islamic values in each individual, which are expected to be instilled and developed for the benefit of oneself and others. Qur'an House is a society agent of change where Qur'an House education is expected to be able to change bad habits that are far from

Islam towards the awakening of community independence in goodness.

Fatima Al-Fihri Qur'an House is one of the Al-Qur'an TPA, which is eradicating Al-Qur'an illiteracy and improving Al-Qur'an reading per the Sanad of the Prophet Muhammad. Fatima Al-Fihri Qur'an House was founded by a Muslim couple who have a passion for preaching in helping to improve Al-Qur'an reading in the Muslim community of Berastagi, Karo Regency. The Fatima Al-Fihri Qur'an House was established on the 1st of Muharram 1444 H/July 30, 2022, in Korpri Village, Berastagi District, Karo Regency, North Sumatra. The Fatima Al-Fihri Qur'an House received permission to become a legal foundation on May 4, 2023, and changed its name to the Nur Fatimah Al-Fihriyyah Foundation. Given the large number of people who are blind to the script of the Qur'an, Low awareness of the importance of studying and understanding the Qur'an, especially in the city of Berastagi, became one of the reasons for the establishment of the Fatima Al-Fihri Qur'an House. Apart from eradicating Al-Qur'an illiteracy, Fatima Al-Fihri Qur'an House has significantly influenced public awareness and interest in learning the Qur'an. The target of the program that Fatima Al-Fihri Qur'an House implemented covers the wider community, from children and youth to adults.



**Figure 1.** Al-Qur'an Learning Activities

In overcoming Al-Qur'an illiteracy, Rumah Qur'an Fatima Al-Fihri has several supporting programs that are relevant to the crucial problems experienced by the

Muslim community in Berastagi regarding Al-Qur'an illiteracy. The Qur'an literacy eradication program run by the Fatima Al-Fihri Qur'an House, namely:

### **1. Al-Qur'an reading and writing program and improvement of Al-Qur'an recitation**

Learning how to read and write the Al-Qur'an needs to be carried out from an early age for Muslims on an ongoing basis so that Muslims can develop themselves systematically and lead a life according to the rules that Allah SWT has sent down in the Al-Qur'an. (Muhammad Aman Ma'mum, 2018)

As for repairing the reading of the Qur'an, it is an activity or learning that directs a person to correct the Qur'an's letters so that the Qur'an's recitation can be by what the Prophet Muhammad taught. The Prophet SAW never stopped ordering his friends always to read the Qur'an and asked them to teach other friends, *tabiin*, and *tabiittabiin* to our current generation. (Muhammad Aman Ma'mum, 2018)

The Al-Qur'an reading and writing program is the most fundamental program implemented at the Fatima Al-Fihri Qur'an House. In line to establish this Qur'an House, namely the improvement of Al-Qur'an recitation and the introduction of sound and correct ways of reading the Qur'an. So far, many mistakes in reading the Qur'an are already attached and have become a habit in our tongues. In the science of recitation of the Qur'an, there are two errors in reading the Qur'an, namely *Lahn Jaliy* (large) and *Lahn Khafi* (small). *Lahn daily*, or big mistakes contained in the *lafadz* that we read when reading the Qur'an, can affect how we read so that we can change the meaning of the Al-Qur'an that we read. Whereas *Lahn Khafi* or minor errors related to imperfections in reading pronunciation, such as *makhorijul* letters, The Fatima Al-Fihri Qur'an House is a place for improving Al-Qur'an recitation so that the Muslim community in Berastagi no longer reads the Al-Qur'an with wrong

pronunciations. Among the several Qur'an Houses/TPAs in Berastagi City, the advantage of the Fatima Al-Fihri Qur'an House is the quality of the teachers who are experts in the field of Tajweed and Tahsin who studied directly with teachers who are in direct contact with the Prophet Muhammad. Of course, the quality of the teachers has a significant influence and impact on the learning outcomes received by the students or students. (Interview, "Mrs. Mindalika Sari Nasution, 2023)

The program to learn to read the Qur'an and improve Al-Qur'an reading besides that is also one of the most extensive programs in eradicating Al-Qur'an illiteracy by Fatima Al-Fihri's Qur'an House, namely by giving birth to Al-Qur'an teachers 'an in every house. The spread of improved recitation of the Qur'an starts with parents, namely mothers and fathers, who will later teach the Al-Qur'an again at their homes, especially to children and families. The targets for improving Al-Qur'an recitation at the Fatima Al-Fihri Qur'an House start from 1) Children; 2) Teenagers/Adults; 3) Mothers; 4)—teachers of the Qur'an. Overall, the main focus of the Fatima Al-Fihri Qur'an House in the Al-Qur'an illiteracy eradication program is mothers and Al-Qur'an teachers/teachers. (Interview with Mrs. Mindalika Sari Nasution, 2023)

They see the problems in Berastagi from the point of view of eradicating Al-Quran illiteracy, namely the need for more teachers in teaching the Al-Qur'an teachers who are credible in teaching the Al-Qur'an. For this reason, Fatima Al-Fihri Qur'an House cooperates with Al-Qur'an teachers or other Al-Qur'an teachers to start learning to improve Al-Qur'an recitation by the rules of tajwid, namely those who recite directly to the Messenger of Allah Saw. With this also, the eradication of Al-Qur'an illiteracy can spread evenly spread again in different areas and help other Muslims break the chain of Al-Qur'an illiteracy and improve their Al-Qur'an recitation by the recitations that are related to Rasulullah saw.



Figure 2. Al-Qur'an Reading and Writing Program

## 2. Priest Training Program for Boys

Based on the hadits of Rasulullah SAW which was narrated by Abi Mas'ud Al Badri Radhiallahu'anhu, from Rasulullah SAW said:

يَوْمُ ??? Allah إِنَّ كَانُوا فِي الْهَجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سَلَمًا (وَفِي رَوَايَةٍ : سِنًا)، وَ لَا يَوْمَنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ (وَفِي رَوَايَةٍ : فِي بَيْتِهِ) وَ لَا يَقْعُدُ عَلَى تَكْرَمَتِهِ إِلَّا بِإِذْنِهِ

*"The one who has the right to be the Imam (of a) people, is the one who is the best at reading the book of Allah. If in reading they are equal, then give priority to the one that is fluent in the sunnah. If in the understanding of the sunnah they are equal, then those who emigrate first should be prioritized. If their hijrah periods are equal, then the one who embraced Islam first should be prioritized. And let no one be an imam over another in his place of authority (his house) and do not sit in his seat, except with his permission."*

The requirements to become an imam/leader in congregational prayers are that you are Muslim, have good sense, are mature, male, pure from hadas, have a good reading of the Qur'an, understand the recitation and the pillars of prayer, and not be a congregation in the prayer being led by another person other.(Aslan, 2021) One of the requirements to become a prayer priest is a person who is excellent/good at reading the Qur'an. Someone prioritized to become an imam is fluent in reading in terms of tajwid knowledge and is related to Rasulullah SAW. This underlies the Fatima



Al-Fihri Qur'an House to carry out an imam training program for boys.

Based on the results of interviews conducted at the Fatima AL-Fihri Qur'an House, a crucial problem faced by the Muslim community in Berastagi is that it is rare to find a prayer Imam in every mosque and prayer room whose Al-Quran recitation is excellent and correct. Fatima Al-Fihri Qur'an House has a program to invite as many children, youths, and young men as possible to improve their reading of the Qur'an, which will later be practiced directly in daily life, especially when becoming a leader or Imam in prayer. Because we know that one of the pillars of prayer is reading surah Al-Fatihah. If the reading of Al-Fatihah that is recited in worship is wrong, then the pillars of prayer need to be performed correctly, so the blessing is canceled. Improvement of Al-Qur'a reading is also one of the essential things in all forms of Islamic activities such as prayer, Imam, recitations/reading the Al-Qur'an, memorizing the Al-Qur'an, Al-Qur'an teachers/preachers who will spread the Qur'an, etc. (Interview with Mrs. Mindalika Sari Nasution, 2023)

### 3. Student Scholarship Program

One of the factors causing Al-Qur'a literacy in Berastagi, as described in the previous discussion, is the economic factor. Fulfilling the need to ensure survival, such as eating, takes precedence over education. As a result, the absence of opportunities to learn to read the Qur'an makes the level of Al-Qur'an illiteracy continue to increase. (Fahmi Irfanuddin, 2022)

To overcome this, Fatima Al-Fihri's Qur'an House has a scholarship program for students who want and are serious about learning to read and improve their recitation of the Qur'an according to the traditions of the Prophet Muhammad. The scholarship program provided by the Fatima Al-Fihri Qur'an House varies according to the needs of the students. Among them are 1) Educational scholarships. Educational scholarships are given to orphans, duafa,

and converts serious about studying the Qur'an. In addition, students with high achievements will also receive an academic scholarship program that can be used to continue their schooling or other education.

The Fatima Al-Fihri Qur'an House scholarship program has several donors or foster parents who provide monthly expenses for the student's needs. Educational scholarships are also used to continue formal education, such as the cost of continuing their education at a university or the desire to continue their education at Islamic institutions such as Islamic boarding schools or Ma'had, according to the interests and desires of the students as long as the activities taken and carried out are to learn and re-teach Islamic science education, especially the Qur'an. If educational scholarships have yet to be used to continue the education, education costs are usually used to infaq Islamic activities or self-development of Muslimah. So far, the Fatima Al-Fihri Qur'an House provides educational scholarships to 1 student who receives it every month. (Interview with Mrs. Mindalika Sari Nasution, 2023)

In addition to educational scholarships, Rumah Qur'an facilitates 2) Transportation budget scholarships (accommodation) for students living far from the Qur'an House, requiring more expenses. Accommodation Scholarship This program was set up to make it easier to reach students or anyone who wants to learn to read and improve their reading of the Qur'an at the Fatima Al-Fihri Qur'an House. With that, it will be easier for the spread of reducing illiteracy in the Qur'an to be carried out by the Fatima Al-Fihri Qur'an House, not only for the people around Berastagi City but also to reach other areas outside of that. The students receiving accommodation scholarships are dominated school youth living far from the Qur'an House. Transportation costs (accommodation) are given so as not to burden the parents of the

students when their children come to study to improve their recitation of the Qur'an.

Eight students receive transportation budget scholarships (accommodation), which are given every study visit at the Qur'an House. Besides that, there are also 3) Life Needs Scholarships. This scholarship is given to orphans to make ends meet. So, Rumah Qur'an Fatima Al-Fihri has a program for the welfare of the surrounding Muslim community, which needs it from an economic point of view. Because as has been discussed in previous studies, the high factor of Al-Qur'an literacy is the economy. Mrs. Mindalika Sari Nasution, the founder and head of Rumah Qur'an Fatima Al-Fihri, said that problems in society must be paid attention to first because their interest in learning to read the Qur'an will not grow if the problems they face are like the economy, family and others have not been resolved. (Interview with Mrs. Mindalika Sari Nasution, 2023)

#### **4. Mosque Safari**

The mosque safari program is the program's name, namely 'safari,' which, according to the Big Indonesian Dictionary, is to travel in an activity with a purpose, such as research, tourism and others. (Kusmiati Nurhasanah, 2011)

Mosque Safari is one of the programs run by Rumah Qur'an Fatima Al-Fihri, which aims to teach and introduce the mosque to Berastagi Muslim children so that they know how the surrounding environment is, especially in matters of religion and worship, such as praying, reciting the Koran, etc., in the area minority. Seeing the many people who have just settled in Berastagi City (immigrants), an introduction to the surrounding environment, such as a mosque, needs to be implemented. Examples of safari activities at the Fatima Al-Fihri Qur'an House mosque are visiting a different mosque every day in the month of Ramadan to pray five times a day, as well as Tarawih prayers.

The mosque safari program activities aim to establish friendships and broadcast. The mosque safari program conducted by Fatima Al-Fihri's Qur'an House is considered capable of educating the public, especially children to adolescents, in love with the surrounding environment with an introduction. Likely, many of our Muslim brothers and sisters who live close to us do not know Islam well. Knowing that the motivation to preach to help other Muslims is embedded in them. This mosque safari program is also one of the reasons for the implementation of the Imam training program for boys because, from the results of observations during the mosque safari activities, there were still many Imams praying whose Al-Qur'an recitation was not as good as by Sanad Rasulullah Saw.

#### **5. Library**

The library program is provided to increase literacy in children, adolescents, and parents. As the saying goes, "Reading is a window to the world" This literacy movement is expected to be able to add insight into the world of education, Islamic history, and various scientific disciplines. Libraries intended for the wider community gave birth to Muslim scientists to this day. (Sahidi, 2020)

The types of books provided at the Fatima Al-Fihri Qur'an House library are exemplary stories of the Prophets and Apostles, moral education, general education, Sirah Nabawiyah, and others. Books of Islamic educational value are dominant compared to others because this library aims to increase interest in reading in society, especially among children currently eroded by technology. And books with Islamic nuances are expected to be consumed more by them so that the books they read can become their guide and foster enthusiasm for religion.



**Figure 2.** Al-Qur'an Reading and Writing Program

### **6. Bersanad Tahfidz Qur'an Education Program**

The recommendation to read the Qur'an with tartil has been mentioned in the Qur'an as discussed earlier, namely "Warattilil Qur'ana Tartila," Meaning: "Read the Qur'an with tartil (slowly)" (QS. Muzammi: 4). Allah teaches the Qur'an to humans through the intermediary of the angel Gabriel directly to the Prophet Muhammad. How to read the Al-Qur'an directly conveyed and practiced by Rasulullah SAW slowly when the revelation of QS. Al-Alaq 1-5. The command to read the Qur'an properly and correctly was also ordered by Rasulullah SAW, namely: "Decorate the Al-Qur'an with your voice." (HR. Ahmad, Ibnu Majah, and An Nasai). (Ridhatullah Assya'bani, 2022)

Fatima Al-Fihri's Qur'an House, in addressing the crucial problems felt by the Muslim community in Berastagi, launched several supportive and appropriate programs. One of the programs for overcoming Al-Qur'an illiteracy is by providing tahfidz Qur'an Bersanad education up to Rasulullah SAW. and free that is not based on quantity but focuses on quality. This program is one of the long-term programs of Rumah Qur'an Fatima Al-Fihri in reducing the illiteracy rate of the Qur'an in Berastagi. Quality is, of course, the most important thing in education, especially the Qur'an. Because based on an interview conducted with Mrs. Mindalika Sari Nasution, the head of the Rumah Qur'an Foundation, Fatima Al-Fihri stated that the lack of credible Al-Qur'an teaching staff gave birth to many people whose Al-Qur'an recitation was not good and correct because they did not the strictness of learning and habituation of reading in the wrong way. The Tahfidz Al-Qur'an program implemented by the Fatima Al-Fihri Qur'an House focuses on good and correct reading and memorization of students by the rules of tajwid science.

Because memorizing the reading could be better is one of the problems of memorizing the Qur'an. (Interview with Mrs. Mindalika Sari Nasution, 2023)

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### **Interpersonal Communication House of the Qur'an Fatima Al-Fihri**

According to Thomas M. Scheidel, communication is the development of social contact with people around us to influence others to think, behave, and feel what we want. (Deddy Mulyana, 2007) According to Mulyana (2013), interpersonal communication is carried out between people and people that is carried out face to face and allows direct reactions/responses to occur both verbally and non-verbally. In interpersonal communication, the communication process involves two individuals who occur nearby and creates a change effect in terms of attitude, knowledge, and social behavior or is called dyadic communication. (Deddy Mulyana, 2007)

According to Judy C. Pearson and Paul E. Nelson that one of the functions of communication is for survival in society, to improve social relations and develop the existence of a society. (Deddy Mulyana, 2007) One form of communication that is fundamental to human interaction is interpersonal communication. It is increasingly clear that the existence of interpersonal communication that is carried

out gives birth to a series of meaningful communications. According to Rudolf F. Verderber, there are two functions of interpersonal communication: the social function and the decision-making function. Specifically, the goals of interpersonal communication, according to Johnson, are:

1. Interpersonal communication helps the development of knowledge and social attitudes.
2. Forming identity and identity.
3. Being aware of the surrounding social environment.
4. Also, improving the quality of communication. (Silfia Hanani, 2017)

In the world of education, interpersonal communication (learning and teaching processes) needs its role and function. In education, interpersonal communication aims to change knowledge that we originally did not know to know. Intellectual development in humans is also one of the roles of interpersonal communication. (Silfia Hanani, 2017)

interpersonal communication theory by R. Wayne Pace. He stated that interpersonal communication occurs between individuals and other individuals (two or more people), which is done face to face directly, and the communicant can receive messages directly. (Hafied Canggara, 2004) The other supporting theory is the social exchange theory. This theory explains the costs and rewards of building, maintaining or ending a relationship. In this theory, ending or maintaining a relationship is due to the presence or absence of benefits. Every relationship requires contribution and sacrifice of time and energy to commit to the relationship. (Yuliana Rakhmawati, 2019)

The role of the Fatima Al-Fihri Qur'an House in increasing and raising the awareness of the people of Berastagi city in terms of learning the Qur'an, especially in reducing illiteracy of the Qur'an, can make Muslims understand the importance of learning and improving Al-Qur'an reading.

Not only the factor of good teaching staff in the dissemination and improvement of Al-Qur'an recitation in programs to reduce Al-Qur'an illiteracy must be directly proportional to communication. One form of communication that is done in learning and teaching the Qur'an is Interpersonal communication.

One of the absolute abilities that educators must possess in socializing with their environment is interpersonal communication skills. In an educational environment, interpersonal communication plays an important role and is a means of exchanging information related to education (Asgarwijaya, 2015).

In interviews conducted with the head of the Rumah Qur'an Foundation, Fatima Al-Fihri stated that in learning and teaching how to read the Qur'an, intensive studies conducted face-to-face with the teacher are one of the supporters of the effectiveness of reading the Al-Qur'an. Properly and correctly. Fatima Al-Fihri's Qur'an House, in reducing Qur'an illiteracy in Berastagi, applies an interpersonal communication approach to students or the Berastagi Muslim community in learning to read and improving Al-Qur'an reading. (Interview"Mother Mindalika Sari Nasution, 2023)

Interpersonal Communication with the Talaqqi method is chosen according to the Qur'an:

فَإِذَا قَرَأْتَهُ فَارْتَدِّعْ قُرْآنَهُ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

Meaning: "Verily, it is at our responsibility to collect it (in) your chest and (make you smart) to read it. When we have finished reading it, then follow the reading. (QS. Al-Qiyamah: 17-28)

Interpersonal communication in learning the Qur'an in Islam is called Talaqqi or Musyafahah. Talaqqi is a method of teaching the Qur'an which is carried out directly, received directly from the teacher to his students or is commonly said to be passed down from generation to generation. (Syamsidah Lubis, 2022) By

using the Talaqqi method (teacher genealogy) in learning to read the Qur'an, it will be clear that the chain (sanad) connects to the Prophet Muhammad..(Ahsin W Al Hafidz, 2008) Whereas what is meant by Musyafahah is the method of teaching and learning to read the Qur'an by word of mouth, namely using a student paying attention to the reading directly from the movement of the teacher's lips so that students can follow the pronunciation of the makharijul letters properly and correctly.(Hasan bin Ahmad bin Hasan Hamam, 2008)

Based on the results of the interviews, the chosen form of interpersonal Communication is in line with the program owned by Rumah Qur'an Fatima Al-Fihri, namely reading the Qur'an and improving Al-Qur'an reading by the Sanad Rasulullah SAW. Interpersonal Communication with the Talaqqi or Musyafahah method was chosen according to the words of the Prophet Muhammad. Who ordered his companions to perform Talaqqi Al-Qur'an. The Prophet's order. Based on maintaining the truth of the verses of the Qur'an because the Qur'an is the word of Allah SWT. Which cannot be made up and changed.

*"Having told us Sulaiman bin Harb has told us Syu'bah from 'Amru bin Murrah from Ibrahim from Masruq said; "There was someone who mentioned the name 'Abdullah (bin Mas'ud) in the presence of 'Abdullah bin 'Umar, then 'Abdullah bin 'Amr said; "He is someone I have always loved since I heard the Prophet sallallaahu 'alaihi wasallam say:" Take the reading of the Qur'an from four people. Namely from 'Abdullah bin Mas'ud, he started from 'Abdullah, then Salim, maula Abu Hudzaifah, then Ubay bin Ka'ab and Mu'adz bin Jabal". (HRBukhori: No. Hadith 3,758 & Muslim: No. Hadith 2,464).*

Interpersonal Communication for teaching the Qur'an or Talaqqi, implemented at the Fatima Al-Fihri Qur'an House, uses a method whose teaching systematically applies direct

Communication. The method used applies several teaching systems for reading the Qur'an, including:

1. The CBSA (Active Santri Learning Method) is students as communicators who receive messages from ustadz/ustadzah and provide examples of the main points of learning the Qur'an. After the subject matter is delivered, the students are active in learning, and the teacher is only an observer. If there are errors in the students' reading, the teacher corrects the wrong parts of the letters/readings and needs to guide the students in reading. This way of learning is only intended for students who are at the level of recognition of the letters hijaiyah.
2. Private. The private learning system is listening individually (face to face). The private system is carried out to facilitate students in learning the Qur'an according to the abilities of each student. Besides that, the private system is also carried out by grouping students according to their level of learning. For example, the beginner recitation level becomes one study group, the intermediate level becomes one group, and so on. After that, the teacher explains the subject matter of reading the Koran or how to read the letters of the Koran in talaqqi by paying attention to the teacher's mouth movements. And afterward, the students are expected to understand and imitate the teacher in reciting the letters of the Qur'an. Interpersonal communication in this learning system occurs more intensively, such as:

1. The teacher immediately gives examples of reading; students practice it.
2. Once a letter is read correctly, it cannot be repeated.
3. The teacher must strictly warn if there is a mistake in reading long letters.
4. Perfect the reading of hijaiyah letters by giving examples of differences in letters with the same makhraj but different properties.
5. If students mistake long readings (which should be short), the teacher reprimands them, "why read long?" and vice versa.
6. If students often lengthen readings that should be read short, the teacher reprimands them by "reading them in pieces."
7. If the students make a mistake reading in the middle or at the end of a sentence, the teacher will correct what is wrong so that the sentence reads correctly before was not allowed to become wrong.

In addition, Interpersonal communication also refers to the communication carried out by the teacher/instructor when correcting students' readings. In this learning process, the effect of changing knowledge or called dyadic communication. Communication between students and teachers in face-to-face situations occurs more seriously during the learning process.

In learning the Qur'an, some factors encourage or inhibit the process. In the learning conducted at the Fatima Al-Fihri Qur'an House, there are several supporting factors and inhibiting factors in the application of Interpersonal communication with the Talaqqi method, including:

#### 1. Supporting Factors

The factors that support the application of Interpersonal communication with the Talaqqi method are:

- Credible teaching staff.

- Learning systems that are designed interactively.
- Supervised activities by parents for students (family support).

As explained in the previous description, credible teaching staff produce intelligent students. Ideally, according to Sa'dullah, a teacher should memorize the Al-Qur'an, relate to the Prophet Muhammad, have good morals, and always advise as for the conditions set by the Fatima Al-Fihri Rumah Qur'an foundation to become a teacher, namely having good and correct Al-Qur'an recitation by the science of recitation, having good morals, intending and being serious in Islamic da'wah with the intention of Lillahi Ta' style. The Fatima Al-Fihri Qur'an House Foundation also has teaching staff trained to memorize the Al-Qur'an in good and correct reading. So to help eradicate Al-Qur'an illiteracy, the first step is to choose teaching staff with credibility.

After a good teaching staff, the learning system chosen is a supporting factor for creating a pleasant atmosphere. Because a pleasant learning atmosphere will affect the level of motivation to learn. Rumah Qur'an Fatima Al-Fihri, in learning and teaching the Al-Qur'an, applies an interactive way of learning. The interactive teaching model can be seen from the distraction of learning by playing.

In addition to credible teaching staff, the role of parents of students in supervising the improvement of their children's learning is also one of the supporting factors for successful program implementation. The Fatima Al-Fihri Qur'an House Foundation involves parents as supporters of students' learning activities in learning the Qur'an. This is done by giving a sheet of mutababa'ah student learning achievements, which the parents of each student will evaluate. Rules are also set regarding the maximum limit for not participating in the recitation, which is mutually agreed upon with the parents of the students. With parents' contribution to learning the Qur'an, students can further

improve the quality of learning outcomes. The role and support of the family are also a supporting factor for people who are knowledgeable in the Qur'an at the Fatima Al-Fihri Qur'an House. Teenagers, Qur'an teachers, and mothers/fathers, who participate in learning the Qur'an, need family support. Starting from the support of study permits, accommodation, and motivation.

## 2. Inhibiting Factors

The factors that hinder the application of Interpersonal communication in learning the Qur'an are also important to note. In this case, the inhibiting factors are external factors such as an unsupportive environment. As previously explained, Berastagi is a Muslim minority area where most of the population is non-Muslim. Habits attached to the majority area must be one of the inhibiting factors that occur, like the people who do not agree with the existence of the Qur'an House in the exact area where they live, and so on. However, not a few people also support the establishment of the Fatima Al-Fihri Qur'an House in the area where they live. Because they feel that Islamic education, especially the Qur'an, can be passed on to their children and grandchildren, this also minimizes the inhibiting factors for learning and teaching the Qur'an in Berastagi.

The impact of Interpersonal Communication with the Talaqqi method on learning to read the Qur'an is that students can recite hijaiyah letters by their makhroj and the nature of the tajwid laws. Because of common mistakes in reading the Qur'an often occur in society, namely not knowing the differences in the letters that are the same as the place where they come out. For example, hijaiyah letters are as follows:

ع	ا
ط	ت
س	ث

ص	ش
ظ	ج
ذ	ز

**Table 2.** Hijaiyah letters with the same place of exit makhroj

Generally, these letters often need to be corrected when reading the Qur'an. The letter "ع" is read the same as "ا", which has a different makhraj. Interpersonal communication with the Talaqqi method helps students with this problem by learning that directly practicing how the letters are pronounced. Musyafahah (mouth movements) during the Talaqqi process of reading the Qur'an clearly shows the differences between the letters so that students can know and practice them.

According to the results of observations made on learning and teaching activities of the Qur'an at the Fatima Al-Fihri Qur'an House foundation, students can easily understand how to read the Qur'an using Talaqqi. Out of a total of 10 students observed, 8 of them recognized the differences in letters that were often read incorrectly. 2 of them are still not perfect for determining which letter "ذ" by placing the tip of the tongue against the front teeth and which is the letter "ز" by hissing when pronouncing it. However, they can already distinguish the sounds of these letters.

Observations were also made of teenagers, Al-Qur'an teachers and mothers. All five students knew every common error read during the Talaqqi process. The mistakes that often occur when reading the Qur'an include:

No.	Common Mistakes
1.	Mad (Long-Short)
2.	Ikhfa'
3.	Idgham
4.	Qalqalah

**Table 3.** Tajweed which often make errors in reading it

During the Talaqqi process, the teacher immediately corrected students who read the Qur'an incorrectly. For example, students read Mad Thabi'i letters with a length of more than two vowels. The teacher immediately corrected the Mad reading, which should be read in 2 vowels, and explained how to read it and the rules. So that students, as well students, understand that the location of their mistake in reading the Qur'an is in the law of length and short letters. This shows that Interpersonal communication applied with the Talaqqi method has succeeded in helping the teachers to understand the students how to read the Al-Qur'an properly according to the law of tajwid. There is a positive influence between the Talaqqi Method in learning to read and improving Al-Qur'an reading.

### Conclusion

In the Al-Qur'an illiteracy program, one of the most important things to do is harmonize with communication. Because communication plays an important role in achieving a goal. In the case of Al-Qur'an illiteracy in Berastagi, the application of good communication resulted in significant movement in reaching out to the community to improve Al-Qur'an reading. It is hoped that, in overcoming a problem in society, it will prioritize solutions to communication that are built, such as how to approach communication with the Qur'an illiterate community, Organizational Communication in increasing interest in reading the Qur'an among Al-Qur'an illiterate people 'and so on.

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