

CHAPTER I INTRODUCTION

1.1 Background

According to data from the September 2025 edition of *the Global Muslim Population* (Timesprayer, 2025), the Muslim population in Indonesia stands at 245,815,475 people, or approximately 87% of the country's total population. This large number indicates that Indonesia is not only known as the country with the largest Muslim population, but it also demonstrates that Islamic education plays a significant role in the social, cultural, and educational life of society. One of the primary focuses of Islamic education is the study of the Quran. The Quran is the holy book that serves as a guide for the life of a Muslim, making it an obligation to understand and practice its teachings. The skill of reading the Quran, often referred to as "mengaji," is a crucial foundational skill for comprehending the Quran's content. Consequently, anyone reciting the Quran must do so correctly according to established rules and not haphazardly (Nurhanifah, 2023).

The science of reading the Quran properly and correctly is known as the science of tajwid. The science of tajwid is the study of how to recite the Quran correctly, namely by producing the sound of a letter from its original place of articulation (makhraj), in accordance with its phonetic characteristics (sifat) and the consequences of those characteristics, knowing where to pause (waqaf) and where to resume recitation (ibtida) (Syaifullah et al., 2024). The ruling on reciting the Quran according to the principles of tajwid is fardu ain, or an obligation that must be fulfilled by every Muslim (Nikco Ariyanto, 2024). The command to recite the Quran with proper tajwid is found in the surah:

... وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً ﴿٤﴾

Meaning: "And recite the Quran with tartil (slowly)" (QS. Al-Muzzammil: 4)

According to Ali bin Abi Thalib, the meaning of tartil in this verse is to pronounce the letters correctly and to know about waqaf (Zulkarnaini Umar, 2020)

However, the reality on the ground shows that the ability of Indonesia's Muslim community to read the Quran is relatively low. This is supported by an article on iiq.ac.id, which cites research conducted by the Institute of Quranic Sciences (IIQ) in Jakarta in 2022

(Institute of Quranic Sciences (IIQ), 2022), stating that 72.25% of Indonesians are still unable to read the Quran properly. This situation highlights a gap between Indonesia's identity as a majority-Muslim nation and its people's ability to read its holy book.

Children are the next generation who will shape the quality of the Muslim community in the future. Religious education from an early age is the cornerstone for shaping a child's character, moral values, and spirituality. In the context of Quranic education for children, the Quranic Education Institution (LPQ) is an educational institution aimed at producing a Quranic generation capable of reading and writing the Quran, as well as understanding and applying the values of the Quran in their daily lives (Lirizki, 2025). At LPQs, children are introduced to the Arabic alphabet (hijaiyah) and eventually learn to read the Quran. However, in practice, many LPQs still face difficulties in teaching Quranic studies, particularly in the area of tajwid. This challenge is also experienced by LPQ ARLI.



Figure 1.1 Documentation of the interview at LPQ ARLI

(source: personal documents)

Based on interviews conducted by the author with teachers and 10 students at LPQ ARLI, all students stated that tajwid instruction is considered difficult to understand. According to Ustazah Icha, an instructor and founder of LPQ ARLI, the reason why children find it difficult to grasp the rules of tajwid is the lack of tajwid textbooks tailored to children's needs. In fact, when presented properly, tajwid material is actually quite simple. Ustazah Icha explained that most current tajwid books primarily focus on recitation rules, explanations, and reading examples. However, children tend not to be interested in learning materials dominated by text that requires a lot of reading. Additionally, most current tajwid books are dominated by lengthy explanations without illustrations, causing children to become bored and lose interest quickly. They grasp simple concepts more easily and rely on visuals to stimulate their imagination.

This phenomenon is also supported by the results of a questionnaire distributed to TPQ teachers and Islamic religious practitioners with an average of more than 10 years of teaching experience. Based on the questionnaire results, 61% of teachers stated that students can already be categorized as capable of reading with tajwid, but still struggle to understand the tajwid rules of what they are reading. 33% of teachers noted that students struggle both with reading using tajwid and understanding the rules of their recitation. The main reasons cited were the lack of creativity and clarity in the presentation of material and teaching aids, the limited duration of instruction at TPQs, and the fact that many children are still confused about understanding and memorizing the rules of tajwid.

There is no specific age limit for children to begin learning tajwid, as this skill begins when a child is able to read the Quran fluently. Generally, children at TPQs begin to read the Quran between the ages of 7 and 9, that is, when they have learned the Arabic alphabet and are able to pronounce it correctly. At this stage, tajwid instruction is well-suited to be presented as a means of refining Quranic recitation. Psychologically, at ages 7–9, children enter the concrete operational stage, characterized by the ability to think systematically in problem-solving. At this stage, children begin to develop new skills, such as imitating and interpreting things through words and expressing them in their own language (Annisa Wahyuni et al., n.d.). At this age, children can easily understand the information they receive and immediately apply what they have learned (Ilham Perdana et al., n.d.). However, at this stage, children have difficulty solving problems that are abstract or purely verbal; therefore, visual learning materials are needed in so that children can easily understand the problems or information presented

Learning media serve as a means of communication and a source of information in the teaching-learning process, thereby enhancing the quality of children's learning. Books are one such learning medium; in particular, books with engaging illustrations can increase children's interest in reading (Hindasah et al., 2023). Reading books is not only a means of learning but also fosters the development of imagination, social intelligence, and children's thinking skills. Based on research by Firda et al. (Firda Mawaddatul Jannah et al., 2025), reading adventure storybooks is an effective learning tool. The adventure genre involves emotional engagement in the stories read by children. When children connect emotionally with a story, they become more motivated, enthusiastic, and eager to continue reading throughout the learning process.

Several previous studies have also attempted to develop tajwid learning materials using various approaches, but these still have limitations that open up new avenues for

research. A previous study by Wisnu et al. (Siwi Satiti et al., 2023), titled *Buku Saku Tajwid Berbantuan untuk Meningkatkan Kemampuan Membaca Al-Quran Santri TPQ*, demonstrated the material's efficiency in use and portability. However, this study covers only a small portion of the tajwid material and has not yet utilized illustrations or a layout that is well-structured and correct according to design principles. Meanwhile, research by Alyazizah (25.04.4929_jurnal_eproc (1), n.d.) on buku ilustrasi interaktif “dzikir pagi dan petang indicates that the combination of illustrations, stories, and interactive elements can enhance children's engagement and understanding of the material; however, this study has not specifically applied this approach to tajwid instruction. Based on the gaps in these studies, there remains a need to develop a tajwid learning book that not only contains the material but is also capable of integrating illustrative visual elements, adventure narratives, and an emotional approach suitable for the characteristics of children aged 7–9 years.

Based on the results of the author's research and interviews regarding tajwid instruction for children, it was found that children at TPQs face difficulties in the tajwid learning process when using the previously employed method— which relies on conventional textbooks that are difficult to understand. There have been no efforts to teach tajwid rules in a way that is easier for children to grasp. Therefore, there is a need to design a book using a teaching method that can help overcome the obstacles children face in learning tajwid rules. Given these challenges, the design of an illustrated tajwid learning book holds potential in addressing these difficulties in understanding tajwid. By using illustrations that are appealing to children and incorporating stories into the presentation of tajwid instruction, the aim of this book is to create a fun learning environment in line with LPQ ARLI's slogan, “*fun learning.*” Through this enjoyable approach to learning , it is hoped that this book will effectively assist the children of LPQ ARLI—as the intended users of this book—in memorizing and comprehensively understanding the rules of tajwid, as well as reading the Quran in accordance with established guidelines. Furthermore, from a Visual Communication Design perspective, the hope is that this book will not only be utilized as a learning medium but also as an educational communication tool that optimizes visual elements, color, typography, and narrative to help children easily grasp the tajwid learning material.

1.2 Problem Identification

1. Based on the results of interviews with 10 ARLI TPQ students, all of them reported difficulties in mastering the rules of tajwid.

2. From the results of a questionnaire distributed to 50 TPQ teachers, 61% of TPQ students are already able to read the Quran with tajwid but still have difficulty understanding the tajwid rules of what they are reading. 33% of TPQ students have difficulty reading with tajwid and understanding the rules of their recitation.
3. The main reason why children find it difficult to understand tajwid is that the way the material is presented in textbooks—which generally use conventional methods—does not align with children’s learning characteristics. According to interviews with teachers at LPQ ARLI, tajwid instruction relies solely on the material in the Tilawati textbook, which is unengaging and monotonous.
4. There are no supplementary learning materials specifically covering tajwid at LPQ ARLI. To help students understand the material, teachers have been providing handwritten notes on sticky notes containing summaries of the material or tajwid rules as a guide.
5. Children’s lack of understanding of tajwid material is due to the fact that during classroom instruction, they often lack focus and become bored, and the short duration of class time results in suboptimal learning.

1.3 Problem Statement

How can we design an effective and enjoyable book for LPQ ARLI tajwid instruction for children aged 7–9 years?

1.4 Scope of the Study

1. The design of this illustrated book does not cover the entire tajwid curriculum; it focuses only on the rules of tajwid regarding Nun sukun, Mim sukun, Gunnah, and Qolqolah for children aged 7–9 years.
2. This book uses Arabic for the tajwid reading examples and Latin script to facilitate explanations of how to read.
3. The material is presented in simple language to help children understand the book’s content.
4. The design of this illustrated tajwid learning book is based on a tajwid textbook that incorporates stories and illustrations, as well as instructional videos accessible via QR codes, and practice exercises on the material presented.

Teaching tajwid to children—covering the names of tajwid rules, how to recite, and simple examples—using a fun approach, as a way to improve the quality of their Quran recitation and minimize errors in their recitation.

1.5 Design Objectives

1. To create an engaging and easy-to-understand tajwid learning resource for children aged 7–9 years.
2. To increase children’s interest in learning tajwid through engaging storytelling and visual illustrations.
3. To develop alternative learning media that can support the quality of Quranic education at LPQ.

1.6 Benefits of the Design

1. Serves as an engaging alternative learning tool to support the teaching and learning of tajwid.
2. Helping to improve children’s Quran recitation skills through enjoyable tajwid instruction
3. Contributing to the development of educational media with illustrations and serving as a reference for Islamic images suitable for children.

1.7 Design Framework

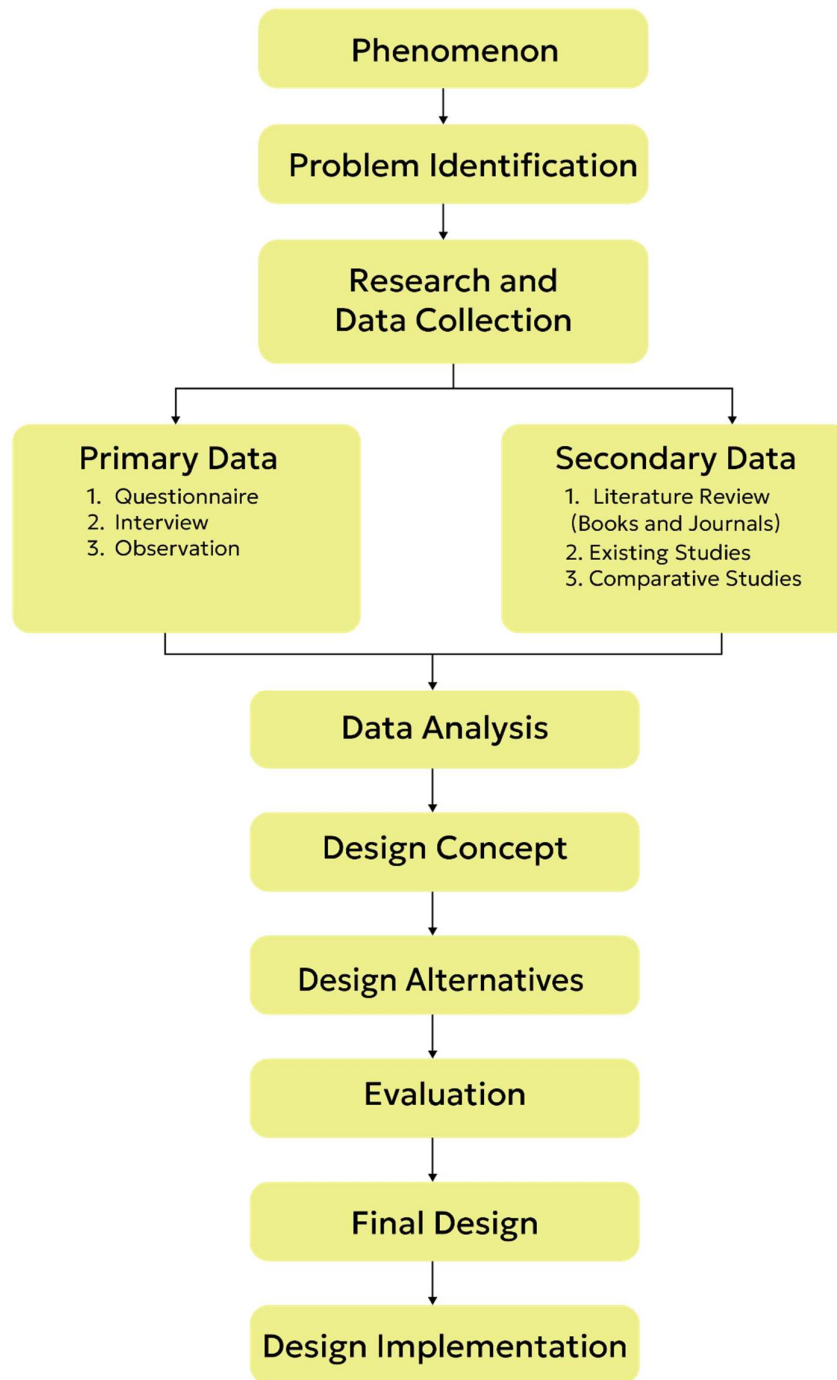


Figure 1.1 Design Framework
(source: personal document)