



THE EFFECTIVENESS OF SEMIOTIC INNOVATION ON LEARNING THE AL-GHARIBAH VERSE IN INCREASING UNDERSTANDING OF TAHSIN IN KOTO KAMPAR HULU DISTRICT

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Abstract

This study aims to explore the implementation and impact of innovative semiotic strategies in learning Al-Gharibah verses in tahsin in Koto Kampar Hulu District. Al-Gharibah verses, which are linguistically complex and rich in symbolic meaning, demand a more in-depth and innovative approach to improve students' understanding of the Qur'anic text. Koto Kampar Hulu District was chosen as the research location because it has a strong community background in Islamic values and religious education as an integral part of everyday life. This study uses a qualitative approach with a focus on case studies. Data collection methods include participant observation, in-depth interviews, and document analysis related to the curriculum and teaching materials. The results showed that the implementation of innovative semiotic strategies significantly improved teachers' understanding of Al-Gharibah verses. Teachers became more able to associate signs with the meanings they represent and interpret the symbolic context of the verses more deeply. In addition, this approach also increased students' motivation and interest in learning the Qur'anic text, making learning more relevant and interesting for them. This study highlights the importance of integrating educational technology, such as the Tahsin Mubarismani application, as a supporting tool in facilitating the learning of the Al-Gharibah verse. The implications of this study include recommendations for the development of a more in-depth curriculum in incorporating a semiotic approach, ongoing training for teachers, and strengthening collaboration between schools, communities, and related parties to support the sustainability of the implementation of this strategy in religious education.

Keywords: Semiotics, Al-Gharibah Verse, Koto Kampar Hulu District

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi implementasi dan dampak dari strategi inovatif semiotik dalam pembelajaran ayat Al-Gharibah pada tahsin di Kecamatan Koto Kampar Hulu. Ayat-ayat Al-Gharibah, yang kompleks secara linguistik dan kaya akan makna simbolis, menuntut pendekatan yang lebih mendalam dan inovatif untuk meningkatkan pemahaman pelajar terhadap teks Al-Qur'an. Kecamatan Koto Kampar Hulu dipilih sebagai lokasi penelitian karena memiliki latar belakang masyarakat yang kuat dalam nilai-nilai Islam dan pendidikan agama sebagai bagian integral dari kehidupan sehari-hari. Penelitian ini menggunakan pendekatan kualitatif dengan fokus pada studi kasus. Metode pengumpulan data meliputi observasi partisipatif, wawancara mendalam, serta analisis dokumen terkait kurikulum dan materi ajar. Hasil penelitian menunjukkan bahwa penerapan strategi inovatif semiotik secara signifikan meningkatkan pemahaman para tenaga pengajar terhadap ayat Al-Gharibah. Tenaga pengajar menjadi lebih mampu mengaitkan tanda dengan makna yang diwakilinya serta menginterpretasikan konteks simbolis dari ayat-ayat tersebut dengan lebih mendalam. Selain itu, pendekatan ini juga meningkatkan motivasi dan minat siswa dalam mempelajari teks Al-Qur'an, menjadikan pembelajaran lebih relevan dan menarik bagi mereka. Penelitian ini menyoroti pentingnya integrasi teknologi edukasi, seperti aplikasi Tahsin Mubarismani, sebagai alat pendukung dalam memfasilitasi pembelajaran ayat Al-Gharibah. Implikasi dari penelitian ini mencakup rekomendasi untuk pengembangan kurikulum yang lebih mendalam dalam memasukkan pendekatan semiotik, pelatihan berkelanjutan bagi guru, serta penguatan kolaborasi antara sekolah,

komunitas, dan pihak terkait untuk mendukung keberlanjutan implementasi strategi ini dalam pendidikan agama.

Kata Kunci: Semiotik, Ayat Al-Gharibah, Kecamatan Koto Kampar Hulu.



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INTRODUCTION

Verse of Al-Gharibah which literally refers to "a strange or rare verse" is a part of the Qur'an that has an unusual linguistic complexity from the usual reading.¹ To understand and read these verses correctly, a deep understanding of tajweed, makharijul huruf, and a more advanced understanding of qira'at is required.² Therefore, research related to innovative strategies in reading the Al-Gharibah verse is very important to overcome this challenge.

Research related to innovative strategies in reading the Al-Gharibah verse in the tahsin learning process in Koto Kampar Hulu District has a very important role in identifying existing challenges and finding solutions to improve understanding and skills in reading the Qur'an. Koto Kampar Hulu District Koto Kampar Hulu, as one of the districts that is very committed to learning the Qur'an, is proven by the large number of tahfiz houses and institutions in every village and hamlet, showing its enthusiasm to deepen understanding of the holy text through the tahsin learning process.

The application of innovative semiotic strategies in understanding the Al-Gharibah verse in the tahsin learning process raises a number of challenges related to the need for a more advanced approach to convey the significance and essence of the unique symbols in the verse.³ Obstacles in understanding and cracking the linguistic codes and hidden messages implied in the Al-Gharibah verse become obstacles, resulting in a decrease in the ability of learners to absorb the hidden

¹ muhammad Fathur Rohman, 'Pembelajaran Tahsin Tahfidz Al-Qur'an', *Pembelajaran Tahsin Tahfidz Al-Qur'an (Studi Pada SMP IT Bina Insani Kota Metro Tahun Pelajaran 2018/2019)*, 2019 <https://repository.metrouniv.ac.id/id/eprint/843/1/SKRIPSI_MUHAMMAD_FATHUR_ROHMAN_NPM.14114841.pdf#page=22>.

² M Arsyad and S A Rahman, 'Implementasi Metode Tahsin Untuk Meningkatkan Kemampuan Membaca Al-Qur'an Di MI Darul Falah', *Al-Furqan: Jurnal Agama, Sosial, Dan ...*, 2022 <<https://publisherqu.com/index.php/Al-Furqan/article/view/4>>.

³ Muhammad Alwi Hs and Iin Parninsih, "Semiotics Integration in Understanding Story on Al Qur'an (Applying Narrative Theory of A.J Greimas towards the Story of the People of the Garden on QS. Al Qalam 17-32)," *Islah: Journal of Islamic Literature and History* 2, no. 1 (2021): 1, <https://doi.org/10.18326/islah.v2i1.1-13>.

meaning and context, thus disrupting the achievement of a deeper understanding and expertise in reading the verse correctly and meaningfully.⁴

Although tahsin learning in Koto Kampar Hulu District has a high value in efforts to maintain and improve the quality of Al-Qur'an reading, there are several challenges in improving the understanding and skills of reading Al-Gharibah verses. One of the main challenges is the linguistic complexity of the verses, which requires a more innovative and structured learning approach.

The main objective of this study is to explore innovative strategies that can be applied in tahsin learning, especially in reading the Al-Gharibah verse in Koto Kampar Hulu District. Through a comprehensive approach, this study will try to identify the problems that occur in understanding and reading the verses, and find solutions that can improve the quality of learning.

The role of technology is also a major focus in this study. Technological advances provide great opportunities in creating innovative solutions in tahsin learning. The use of digital applications or platforms to help understand and read the Al-Gharibah verse is an important aspect that will be explored.

Koto Kampar Hulu District as an active learning environment in the activities of reading the Qur'an and learning tahsin, has great potential to be a place to test various innovative strategies. It is hoped that through collaboration between teachers, tajwid experts, and technology users, this study can find a more effective and efficient method in learning the verses of Al-Gharibah.

A deep understanding of the reading of the Al-Gharibah verse will make a great contribution to improving the quality of the reading of the Qur'an as a whole, and will also enrich the understanding and spirituality of Muslims towards their holy book. Thus, this study has significant implications in the context of religious learning and individual development in the Koto Kampar Hulu community as a whole.

LITERATURE REVIEW

Al-Gharibah verses are verses in the Qur'an that have their own uniqueness. The term "gharibah" literally means "foreign" or "rare". In the context of the Qur'an, these verses have linguistic characteristics that are prominent or uncommon compared to most other verses. These characteristics can be in the form of lahjah in pronunciation that is outside the context of the rules of reading verses in general.

The Al-Gharibah verses are often the focus of attention of scholars because the pronunciation is often misread by Muslims directly. The interpretation of these verses also requires

⁴ Martus Sholehah et al., "Peningkatan Kemampuan Membaca Al-Qur'an Melalui Metode Tahsin," *Al Jabiri: Jurnal Ilmiah Studi Islam* 1, no. 2 (2022): 2.

extensive knowledge of Arabic grammar, historical context, and the rules of interpretation of the Qur'an. Some experts even view the Al-Gharibah verses as opening up opportunities for deeper spiritual understanding. Not infrequently, the Al-Gharibah verses become challenging learning materials in understanding the true meaning and practical implications contained therein.

Especially in the context of tahsin learning, the pronunciation of these verses is an important part of practicing fluency and accuracy in reading the Al-Qur'an. In learning tahsin, focusing on the verses of Al-Gharibah can also help broaden your insight into the rich meaning contained in the Al-Qur'an. Among the discussions of the al-Gharibah verse are as follows.⁵

1. Isymam is showing Dhommah being thrown away. The letter Isymam is only in the letter of Yusuf verse 11, the lip gesture is only pursed as if we are reading manuna but the sound that is heard is still manna.

﴿ قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصْحُونَ ﴾ ١١

2. Imalah is reading the letter with the meaning of Fattah tilted to the meaning of Kasrah, so that it becomes a sound, for example Surah Hud verse 41.

﴿ وَقَالَ أَزْكِبُوا فِيهَا بِسْمِ اللَّهِ مَجْرِبَهَا وَمُزْسَلَهَا إِنَّ رَبِّي لَعَفُورٌ رَحِيمٌ ﴾ ٤١

3. Tashil is the second way to read the hamzah with a light voice, found in surah Fusshilat verse 44.

﴿ وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۚ

﴿ ٤٤ ﴾

4. Naql means moving the hamzah movement into the previous sukun. Example: in Surah Al-Hujurat verse 11

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرَّ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ

خَيْرًا مِّنْهُمْ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِاللِّغَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ

الظَّالِمُونَ ﴾ ١١

⁵ Ismail Press, Tajwid: Al-Qur'anil Karim, 16th ed., pp. 28-34

5. Saktah is pausing without breathing for 2 harakat when reading the Qur'an. Saktah is only found in 4 surahs, namely:

a. Surah Al-Kahf verse 1

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝١﴾

b. Surah Yaseen verse 52

﴿قَالُوا يُؤْتِلُنَا مَنْ بَعَثَنَا مِنْ مَرْفِقِنَا ۚ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ۝٥٢﴾

c. Surah Al-Qiyamah verse 27

﴿وَقِيلَ مَنْ رَاقٍ ۝٢٧﴾

d. Surah Al-Muthaffifiin verse 14

﴿كَأَلَّا بَلَ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ۝١٤﴾

6. Sajdah is a verse in which there is a prostration from Allah Azza wa jalla, so reading or listening to this verse is good in prayer. There are 15 Sajdah verses in the Qur'an, namely:

a. Surah Al-A'raf verse 206

﴿إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ۝٢٠٦﴾

b. Ar-Ra'du verse 15

﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمُوتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ ۝١٥﴾

c. An-Nahl verse 50

﴿يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۝٥٠﴾

d. Al-Isra' verse 109

﴿وَيَخْرُونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۝١٠٩﴾

e. Maryam verse 58

﴿أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ۝٥٨﴾

f. Al-Hajj verse 18

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمُوتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ۝١٨﴾

g. Al-Hajj verse 77

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۝٧٧﴾

h. Al-Furqan verse 60

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٢٦﴾

- i. An-Naml verse 26

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾

- j. As-Sajdah verse 15

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

- k. Sad verse 24

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجِكَ إِلَىٰ نَعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۖ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

- l. Al-Fushshilat verse 38

فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٨﴾

- m. An-Najm verse 62

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾

- n. Al-Insyiqaaq verse 21

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْءَانُ لَا يَسْجُدُونَ ﴿٢١﴾

- o. Al-Alaq verse 19

كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

7. Sifhir. The Sifir sign is divided into 2, namely:

- a. Siffir Mustadir, namely the small circle above the letters, indicates that it should not be read long when Waqof or Washol.

Sifir Mustadir is usually found in the following surahs:

- 1) Surah Yusuf verse 87

يُنَبِّئُكَ أَهْلُهَا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيِسُوا مِنْ رُّوحِ اللَّهِ إِنَّهُ لَا يَأْيِسُ مِنْ رُّوحِ اللَّهِ إِلَّا الْفَاقُونَ ﴿٨٧﴾

- 2) Al-Kahf verse 23

وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾

- 3) Al-A'raf verse 103

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۖ فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

- 4) Yunus verse 75

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۖ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾

- 5) Az-Zukhruf verse 46

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۖ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾

- 6) Ar-Rum verse 39

وَمَا ءَاتَيْنَاكَ مِنْ رَبِّا لَّيْرَبُّوا فِي أَمْوَالِ النَّاسِ فَلَا يَرَبُّوا عِنْدَ اللَّهِ وَمَا ءَاتَيْنَاكَ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْطَعِفُونَ ﴿٣٩﴾

7) Al-Insan verse 4

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلْسِلًا وَأَغْلَلًا وَسَعِيرًا

8) Al-Insan verse 16

فَوَارِيرًا مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا

- b. Sifir Mustatil is an oval dot above the letter which is read 2 harakat long when Waqof (stop) and short when Washl. Sifir Mustatil is usually found in the following surahs:

1) Al-Kafirun verse 4

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

2) Al-Kahf verse 38

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا

3) Al-Ahzab verse 10

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا

4) Al-Insan verse 15

وَيُطَافُ عَلَيْهِمْ بِانِّيَّةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ فَوَارِيرًا

8. Nun Wiqayah (Nun Washol) is found in the following surah, namely Tanwin Six nine or tanwin parallel to the hamzah washol (i) becomes nun which is read with the kasrah movement while the letter with the tanwin movement becomes with the Fattah (u), Kasrah (e), or Dhommah (o) movement.

a. Surah Al-Baqarah verse 180

كُتِبَ عَلَيْكُم إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَلَدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُنْتَفِينَ

b. An-Najm verse 50

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى

c. Al-Jumu'ah verse 11

وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِو وَمِنَ التِّجْرَةِ وَاللَّهِ خَيْرُ الرِّزْقَيْنِ

Waqaf is a pause (breaking the sound) in a sentence for a while to take a breath with the intention of starting to continue reading the Qur'an. The signs of Waqaf are divided into 3,⁶ that is:

⁶Ismail Press, Tajwid: Al-Qur'anil Karim, 16th ed., pp. 34-41

Ikhtiyari (can choose)

Commonly, it must be stopped because if it is continued, it can change the verse.

- a. little mim must stop (me)
- b. continue to be more important (صلة - ز - ص)
- c. may continue may stop (ج)
- d. forbidden to stop (لا)
- e. stop is more important (ط - قلى)
- f. stop at one (ا)

Emergency (emergency)

Because the breath is not enough, it is mandatory to choose words, don't let the words be cut off (stop in the wrong place)

The conclusion

Ikhtiyari, which means stopping during an exam or because you are being tested.

How to Waqf

- a. Stopping on a letter with a vowel is done by making the last letter sukun without lengthening it. Example:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

- b. Stopping on a letter with a vowel before it has a mad is done by lengthening it by 2 or 4 or 6 vowels, preferably 4 or 6 vowels (because there is a mad after the waqf) then the last letter is made sukun. Example:

﴿ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴾

- c. The way to stop on a letter with a tanwin fattah vowel is by connecting one line of tanwin and lengthening it 2 harakat because there is an alif (ا) replacing the tanwin. Every tanwin fattah always has an alif except for hamzah (ء) and ta marbutah (ة). Example:

﴿ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴾

- d. The way to stop at ta marbutah (ة) is by replacing ta marbutah with ha (ه) sukun. Example:

﴿ الْحَاقَّةُ dibaca الْحَاقَةُ ﴾

- e. The way to stop at (ت) (ta mathuriyah) is to make the last letter (ta) sukun by bringing out the windy nature of (ta) sukun. Example:

﴿بَلْ لَهُ مَا فِي السَّمَوَاتِ﴾

- f. The way to stop at (mim) (nun) bertasydid (mim/nun) is to hold the buzz (2 harakat drone) then sukunkan. Example:

﴿يَمْعَشَرُ الْجِنَّ﴾

- g. The way to stop on a letter that has a preceding vowel is to hum 2 dengung vowels and then sukun the last letter by bringing out its characteristics such as bouncing/windy and so on. Example:

﴿لَمْ يَطْمِئْهُمْ اَنْسٌ﴾

- h. The way to stop on the letter qalqalah tasydid is to hold it and then reflect it by sukunking the last letter. Example:

﴿تَبَّتْ يَدَا اَبِيْ لَهَبٍ وَتَبَّ﴾

- i. The way to stop on a letter that has a sukun vowel is by sukunizing the last letter and pronouncing the two sukun letters softly and bringing out the nature of the letters. Example:

﴿اِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ﴾

- j. The way to stop on tasydid letters other than the qalqalah (mim) (nun) is to emphasize the makhroj of the tasydid letters and then add them. Example :

﴿لَمْ يَطْمِئْهُمْ﴾

- k. The way to stop on a letter with a previous vowel is (ya) marked with sukun or (wau) marked with sukun (letter lin) is by lengthening (ya) (wau) (letter lin) 2,4, and 6 vowels and preferably 4 and 6 vowels and making sukun the last letter. Example:

﴿لَا يَلْفُ فُرَيْشٍ﴾

- l. The way to stop on the letter hamzah which is tanwin fattah (fatahain) without an alif is to lengthen it by 2 harakat, and remove one harakat tanwin. Example:

﴿ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴾ ﴿٥﴾

- m. The way to stop on the letter alif which is marked with an oval circle above it is by lengthening it two harakat. Example:

﴿ قَوَارِيرًا مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا ﴾ ﴿١٦﴾

- n. The way to stop on the letters (ya) and (wau) which have the fattah movement is by sukunizing the letters (ya) and (wau) and then lengthening them by 2 movements. Example:

﴿ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا ﴾

- o. The way to stop at (ha) dhomir is to make (ha) dhomir a syllable without lengthening it. Example:

﴿ وَحَاجَّهُ قَوْمُهُ ﴾

- p. The way to stop on a mad letter is by lengthening it 2 harakat because there is a sign of mad 2 harakat. Example:

﴿ قَوَارِيرًا مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا ﴾ ﴿١٦﴾

- q. Stopping at the flag after which there is a hamzah, which is lengthened 4 or 5 harakat or 6 harakat (preferably 6 harakat) and making the hamzah sukun. Example:

﴿ ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا ﴾ ﴿١٧﴾

RESEARCH METHODS

The research method used to explore semiotic strategies in tahsin learning, especially related to understanding the verses of Al-Gharibah in Koto Kampar Hulu District. This study uses a qualitative approach with a focus on in-depth descriptions of social and cultural phenomena. This method aims to understand how semiotic strategies are applied by teachers and students in tahsin learning, and how this affects their understanding of the symbolism and meaning of the verses of Al-Gharibah. An ethnographic approach was chosen to analyze the culture and learning practices in a unique local environment.

This research was conducted in Koto Kampar Hulu District, Kampar Regency, Riau, which has unique cultural and social characteristics, with religious education being an important part of

community life. This rural area provides an ideal context for researching learning innovations, given the strong influence of local traditions on educational approaches. The research is planned to last for seven months, from January to July 2024, covering preparation, data collection, analysis, and publication. The subjects of the research are teachers and students involved in tahsin learning, while the object of the research is an innovative semiotic strategy used to understand the verses of Al-Gharibah. This strategy includes methods, techniques, and teaching materials used in the learning process.

Data collection techniques in this study involved in-depth interviews, participant observation, and document analysis. Interviews were conducted to explore teachers' and students' views regarding their experiences using semiotic strategies in tahsin learning. Participant observation allowed researchers to directly observe the implementation of semiotic strategies in the classroom, including interactions between teachers and students. Meanwhile, document analysis included a review of teaching materials, syllabi, and other relevant notes to understand the integration of semiotic strategies in the curriculum.

Data analysis was conducted comprehensively through five main stages. The first stage is a semiotic literature study, which explores the theory of signs, symbols, and meanings relevant to the analysis of the verses of Al-Gharibah. Furthermore, a contextual study was conducted to understand the culture, social, and history behind the verses. The analysis of the Al-Gharibah text uses a semiotic approach to identify linguistic structures, signs, and symbolic meanings. After that, the application of the analysis results was carried out in tahsin learning in Koto Kampar Hulu, which was designed to improve students' understanding of the verses of Al-Gharibah. The final stage is evaluation and reflection, which measures the effectiveness of semiotic strategies in improving understanding and reading skills of the verses, while providing recommendations for improvement.

This study is also based on several hypotheses. First, semiotic strategies are believed to be able to improve students' understanding of the complex meaning of the Al-Gharibah verse. Second, this approach is expected to optimize reading skills with high accuracy. Third, the integration of cultural context in semiotic strategies is considered capable of enriching students' understanding. Fourth, this innovative approach is expected to encourage creativity in the tahsin learning process. Finally, the application of semiotic strategies is expected to increase student involvement in learning, creating a more interesting and meaningful experience.

Through this method and hypothesis, the study aims not only to explore the meaning of the verses of Al-Gharibah in depth, but also to improve the process of learning tahsin through innovation based on semiotic theory and local context. This study offers a structured approach in analyzing texts while creating a more effective and inspiring learning environment.

RESULTS AND DISCUSSION

Implementation of Innovative Semiotic Strategies in Understanding Verse Al-Gharibah in Tahsin Learning

Tahsin learning, which aims to improve the quality of reading the Qur'an, is very important in Islamic education. The verses of Al-Gharibah, with their complexity of language and meaning, demand an innovative approach to facilitate deeper understanding. Semiotic strategies offer a new approach that links signs and meanings, providing a framework for exploring the symbolic meanings in this religious text.

Koto Kampar Hulu District, located in Kampar Regency, Riau, is known for its people who strongly adhere to Islamic values. Religious education, including tahsin learning, is an important foundation in everyday life. This rural and tradition-rich environment influences the way the community approaches education, including in terms of learning methods and techniques.

Tahsin learning faces challenges in explaining the verses of Al-Gharibah which often have deep and symbolic meanings. Conventional methods tend to be limited to technical aspects, such as tajwid, without touching much on the semiotic aspects of the text. This results in difficulties for students in understanding the deeper meaning of the verses.

Semiotics is the study of signs and symbols and their use or interpretation. In the context of tahsin learning, this strategy involves an in-depth analysis of the symbolism contained in the verses of Al-Gharibah. This approach focuses on the relationship between the sign (verse) and the meaning it represents, and how that meaning can be understood by the reader.

1. Implementation Method

The application of semiotic strategies in tahsin learning involves several key steps:

- a. Identification of Signs and Symbols: Identifying symbolic elements in the verses of Al-Gharibah.
- b. Contextual Analysis: Placing a verse in its historical and theological context to understand its meaning.
- c. Discussion and Reflection: Invite students to discuss and reflect on the symbolic meaning of the verses.

2. Implementation in the Field

- a. Observation of the Learning Process

Observations showed that semiotic strategies were implemented through interactive learning sessions, where teachers guided students to explore symbolism in the verses. Teachers used various aids, including visual media and narratives, to facilitate students' understanding.

b. Participant Role

Teachers play a central role in facilitating discussion and interpretation. They act not only as transmitters of information but also as facilitators who help students explore the deeper meanings of the verses of Al-Gharibah. Students are encouraged to be actively involved in the learning process, providing their own interpretations and discussing their understanding with classmates. This active participation helps strengthen their understanding of the symbolism in the text.



Field Data Collection

3. Impact and Benefits

The implementation of semiotic strategies showed a significant increase in students' understanding of the verses of Al-Gharibah. Students were better able to associate signs with the meanings they represent, and understand the symbolic context of the verses.

This strategy also increases students' motivation and interest in learning the verses of Al-Gharibah. The interactive and analytical approach makes learning more interesting and relevant to students. The use of semiotic strategies in learning tahsin also helps develop students' analytical skills. They learn not only to read the text but also to analyze and explore the deeper meaning of each verse.

4. Challenges and Solutions

Some of the obstacles faced during the implementation of this strategy include limited resources, such as teaching materials that support the semiotic approach, as well as teachers' readiness to adopt new methods. To overcome these challenges, further training is needed for teachers in semiotic strategies and the development of teaching materials specifically designed to support this approach. In addition, support from the school and community is also very important for the successful implementation of this strategy.

This study shows that the innovative semiotic strategy has a positive impact on understanding the Al-Gharibah verse in tahsin learning in Koto Kampar Hulu District. This

approach not only improves students' understanding of the verses but also motivates them to delve deeper into the meaning of religious texts. The implications of these findings indicate great potential for application in religious education more broadly.

Understanding Linguistic Codes and Hidden Symbols in the Verse of Al-Gharibah

The semiotic approach has proven effective in improving students' understanding of the verses of Al-Gharibah. Students become more sensitive to hidden meanings and are able to relate symbolism to a broader context. Such as the example of material in semiotics in the following verse of gharibah.



The learning process using semiotic strategies helps students develop their analytical skills, which are useful not only in learning tahsin but also in other religious studies. The interactive and analytical approach of semiotic strategies increases students' motivation and engagement. They are more interested in exploring the symbolic meanings and linguistic codes in the verses of Al-Gharibah.

Intensive training for teachers and development of teaching materials that support semiotic strategies are the main solutions to overcome these obstacles. In addition, support from the community and schools is very important in ensuring the successful implementation of this strategy.

Identification and understanding of linguistic codes and hidden symbols in the Al-Gharibah verse through innovative semiotic strategies have shown a positive impact on tahsin learning in Koto Kampar Hulu District. This approach not only improves students' understanding of the holy texts but also motivates them to delve deeper into the meanings contained therein.

The final reflection emphasizes the importance of innovation in religious learning approaches to enhance understanding and appreciation of sacred texts. Semiotic strategies offer an effective way to uncover the deeper meanings of Qur'anic verses, making them a valuable tool in tahsin learning across contexts.

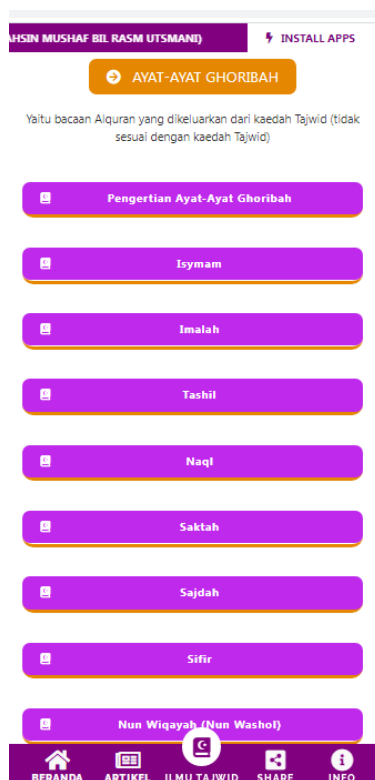
The Effectiveness of Innovative Semiotic Strategies in Learning the Al-Gharibah Verse to Increase Understanding of Tahsin in Koto Kampar Hulu District

Assistance regarding the application of technology, especially the Tahsin Mubirasmani application, as a supporting tool for learning the Qur'an. This includes the advantages of technology in expanding accessibility, interactivity, and use of Qur'an content. In this aspect, the achievement of the Tahsin Mubirasmani application as a supporter in tahsin learning is seen.

The results of the user experience of the application from the perspective of teachers and participants. This includes responses to the application, there are obstacles experienced by students in the form of difficulties in installation, and there are drivers from the user experience of responsive teachers who are able to master the application perfectly.

The achievement of the objectives of the Tahsin Mubirasmani application assistance in supporting the learning of gharibah verses to improve the learning process in Koto Kampar Hulu in general has been good, but the limited time provided resulted in not all materials about the tahsin application in learning being delivered in detail. However, seen from the results of the students' training, namely the quality of reading after the application installation, it can be concluded that the objectives of this activity can be achieved.

Image: Material on the Verse of Al-Gharibah



Mubarismani is a revolutionary application in learning Al-Gharibah verses, especially in the context of tahsin. Using an innovative semiotic approach, Mubarismani enables students to better understand the deeper meanings of these difficult verses. The application not only provides

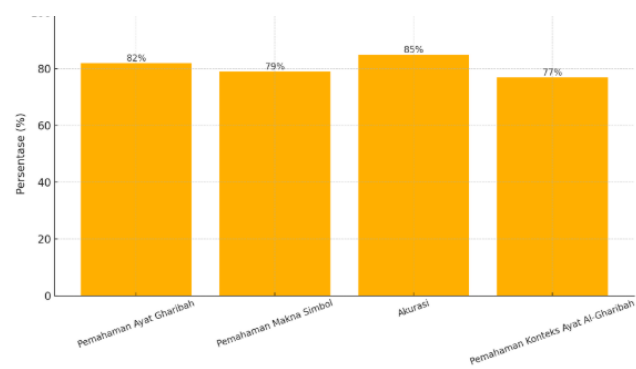
the complete text of the Qur'an with translations and audio, but also provides in-depth linguistic and symbolic analysis, allowing users to explore each word and sentence contextually. Interactive features such as virtual group discussions and guidance from expert teachers provide an immersive and integrated learning experience. With Mubarismani, users can improve their ability to read, understand, and internalize the meanings of the Qur'an, making it an invaluable tool in learning tahsin wherever they are.

The following are the results of the reliability test data from the Effectiveness of Semiotic Innovative Strategies in Learning the Al-Gharibah Verse on Increasing Understanding of Tahsin in Koto Kampar Hulu District, as follows.

Reliability Test Table

No	Aspect	Cronbach's Alpha	Interpretation
1	Understanding the Verse of Gharibah	0.82	Reliable
2	Understanding the Meaning of Symbols	0.79	Reliable
3	Accuracy	0.85	Very Reliable
4	Understanding the context of the Al-Gharibah verse	0.77	Reliable

Reliability Test Diagram



The initial step in this data analysis is to ensure that the research instruments, such as questions and questionnaires used to measure students' understanding, attitudes, and skills towards anti-drug education, are valid and reliable. Based on the validity test table, most of the question items show valid results, with a calculated r greater than the table r (0.361). Question items such as "students' understanding of the arguments prohibiting drugs" and "students' attitudes after participating in learning" have calculated r values above 0.5, indicating that the instrument can be relied on to measure aspects related to learning.

In the reliability test, the Cronbach Alpha value obtained shows a good level of reliability, where the aspects of discussion skills and student understanding have values above 0.8. This value

indicates that the instrument used is quite consistent in measuring these aspects in various conditions. This reliability is important to ensure that the results obtained can be accounted for and are not affected by fluctuations in measurement conditions.

Based on the Alpha Cronbach reliability data obtained, it can be concluded that the innovative semiotic strategy shows significant effectiveness in learning the al-gharibah verse to improve the understanding of tahsin in Koto Kampar Hulu District. In the aspect of understanding the gharibah verse, the reliability value of 82% indicates that this approach helps students recognize the unique linguistic characteristics in the al-gharibah verse. This includes linguistic signs such as harakat, tajwid, and linguistic structures that are often considered difficult. The semiotic strategy allows students to not only read the verse correctly but also understand the structure of signs in the verse in depth.

The aspect of understanding the meaning of symbols obtained a reliability value of 79%. Although still considered reliable, this figure is slightly lower than other aspects, indicating that there is room for further strengthening. Semiotic strategies have helped students understand the relationship between linguistic symbols and the meanings contained therein. However, this understanding is often hampered by the lack of contextualization of symbols in a broader framework, especially complex symbols that require more detailed explanations. This indicates the need for in-depth study of symbolic material and the provision of concrete examples so that students can connect signs with meaning more effectively.

The accuracy aspect obtained the highest score of 85%, which is classified as very reliable. This shows that the semiotic strategy has the strongest effectiveness in improving the accuracy of reading the al-gharibah verse. The linguistic pattern and sign-based approach has helped students avoid mistakes in pronunciation and application of tajwid. These results indicate that the semiotic strategy is able to provide a significant positive impact on technical reading skills, making it a very effective tool for learning tahsin, especially in verses that have a high level of difficulty.

However, in terms of understanding the context of the al-gharibah verse, the reliability value of 77% indicates that the effectiveness of the semiotic strategy in conveying the context of the verse is still below other aspects. Students still seem to need a deeper explanation of the relevance and wisdom of the verse in everyday life. Strengthening the context of the al-gharibah verse can be done through a concise interpretation approach or the use of thematic story methods that are relevant to students' lives. This is important to strengthen the connection between the linguistic signs learned with broader meanings in spiritual and social contexts.

Overall, the innovative semiotic strategy has proven effective in improving students' understanding of the al-gharibah verse, especially in terms of accuracy and recognition of linguistic structures. However, the main challenge that needs to be overcome is strengthening the

understanding of the symbols and context of the verse. It is recommended that semiotic-based teaching be complemented by a stronger contextual approach to improve students' connectedness to the meaning of the verse holistically. In addition, ongoing training for teachers and the use of interactive learning technology can strengthen the effectiveness of this strategy in the future. By optimizing this semiotic strategy, tahsin learning in Koto Kampar Hulu District has the potential to provide more optimal and sustainable results.

CONCLUSION

The implementation of innovative semiotic strategies to understand the Al-Gharibah verse in tahsin learning in Koto Kampar Hulu District, it is seen that this approach makes a significant contribution to improving students' understanding of the text of the Qur'an. These complex and meaningful verses require an approach that is not only technical but also analytical, as offered by the semiotic strategy. Through symbol identification and contextual analysis, students can more deeply understand the symbolic meaning of the verses. Field observations show that this interactive approach increases student engagement and strengthens their analytical skills. Despite facing challenges such as limited resources and teacher readiness, this strategy remains relevant and can be successfully implemented through proper training and support from the educational community. Thus, innovative semiotic strategies not only enrich tahsin learning, but also provide a strong foundation for increasing understanding and appreciation of the meaning of the Qur'an more broadly.

The semiotic approach effectively improves students' understanding of the Al-Gharibah verse by developing analytical skills and strengthening their motivation in tahsin learning. Teacher training and community support are essential for the successful implementation of this strategy. The semiotic strategy makes a positive contribution to understanding and appreciating the sacred text, demonstrating the importance of innovation in the approach to religious learning.

The application of innovative semiotic strategies using the Tahsin Mubarismani application has proven effective in improving the understanding of the Al-Gharibah verse and the quality of tahsin learning in Koto Kampar Hulu District. Despite technical constraints, this application has succeeded in making a positive contribution in improving the quality of reading and understanding of the meaning of the Qur'an for students. The results of the analysis show that innovative semiotic strategies in learning the al-gharibah verse are effective in improving the understanding of tahsin of students in Koto Kampar Hulu District. The accuracy aspect shows the best results, which indicates strengthening in reading accuracy. Meanwhile, the aspect of understanding the context requires additional strengthening to achieve optimal results. Overall, this strategy has a significant positive impact on tahsin learning.

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