Methods of Teaching the Qur'an at the Rumah Tahfiz Andalusia

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Abstract

Memorizing the Qur'an has been an integral part of the religious practice of Muslims since the time of the Prophet Muhammad. Memorizing the Qur'an is considered a noble act of worship and a noble achievement. The process of memorizing the Qur'an involves serious efforts in memory, understanding, and various methods. This study aims to analyze the teaching methods used in Rumah Tahfiz Andalusia. This study uses a qualitative method with a type of phenomenological research. Data sources were taken from two informants using an interview protocol. Data analysis techniques consist of data reduction, presentation, and leverage. Overall the results of the analysis show that there are five methods used in memorizing the Qur'an at Rumah Tahfiz Andalusia, namely: i) the Talaqqi method, ii) the iqra' method, iii) the tartil method. The results of this study have also proven that memorizing the Qur'an requires an appropriate and appropriate method.

INTRODUCTION

The Qur'an is the holy book of Muslims (Ipastion & Khadijah, 2019). Therefore, Muslims are ordered to glorify the Qur'an, read and study it, and practice its teachings. Regarding reading the Qur'an, there are rules that must be implemented, namely reading it must be in accordance with the readings conveyed by the Prophet to his companions (Ulfah et al., 2019). Furthermore, the companions conveyed the Qur'an to later generations (tabi'in) with the readings taught by the Prophet. That's how it has gone until now. Therefore, it is obligatory for Muslims to learn to read the Qur'an to teachers who have good and correct readings of the Qur'an as the readings of the Prophet and the generations after (Noh et al., 2014).

In the context of learning the Qur'an, Muslims have built many Qur'anic schools. In recent years, especially in the city of Banjarmasin, learning the Qur'an has developed, namely learning the Qur'an is not only reading the Qur'an but also memorizing the Qur'an. There are many Qur'an tahfizh institutions or schools in the city of Banjarmasin (Hidayah, 2018). The tahfizh school does not require students to live in dormitories like in Islamic boarding schools. Learning the Qur'an only lasts one to two hours a day This tahfizh institution is known as the tahfizh house. Tahfizh houses are in great demand by students, especially among children (Arobi, 2019).

In Islamic education, studying the Qur'an is an obligation for every Muslim. The Qur'an is the word of Allah that contains commands and prohibitions that must be

followed by Muslims. Whoever follows His commands will get good and those who disobey Allah's punishment will be very painful (Mukmin et al., 2020). The contents of the Qur'an contain about aqidah, morals, worship, and muamalah. Thus, the Qur'an not only explains how to worship Allah, but also explains the relationship between humans and nature, the relationship between humans and humans, and the relationship between humans and other creatures.

Tahfidzul Qur'an based learning is in great demand by Indonesian society at this time. This can be seen from the enthusiasm of parents who enroll their children in schools or Islamic boarding schools which have the f lagship program of tahfidzul Qur'an. This phenomenon shows that there is awareness and understanding of the community about the virtues and importance of memorizing the Qur'an (Hasnah & Muliati, 2022).

Many virtues for people who memorize the Qur'an are explained in the Qur'an and hadith, many memorizerws of the Qur'an are found among children, youth, adults, and the elderly, both physically and spiritually healthy to those who have privileges that are considered a drawback for some.

According to Setiawan & Basyari, (2017), learning strategy is the overall general pattern of teacher and student activities in realizing effective learning events to achieve goals, effectively and efficiently formed by a combination of sequences of activities, learning methods, and media used, as well as the time used by educators and students in learning activities.

According to Jalil & Alfurqan, (2022), the tahfidz teacher is the executor of the tahfidz program and matters of a religious nature. The tahfidz teacher here acts as a figure who provides an example through a religious approach and deepening material about positive self-concept for students who memorize the Qur'an when making memorization deposits or when students are in the tahfidz class. One of the efforts to improve the self-concept of students who memorize the Qur'an is by giving advice. The advice here is that the tahfidz teacher calls one of the students to direct his friends when it's time to enter tahfidz learning to immediately enter the classroom and not play outside the classroom. From the advice given to students, it can influence self-vision, namely how to behave and the role of self, students can position themselves as they should (Mashud, 2019).

Educators in the perspective of Islamic education are people who are responsible for efforts to develop the physical and spiritual development of students so that they reach a level of maturity so that they are able to carry out their humanitarian duties in accordance with the values of Islamic teachings (Jalil & Alfurqan, 2022).

Literally, memorization comes from Arabic (hafidza, yahfadzu, hifdzan) which means to maintain, guard and memorize. Tahfidz (memorization) is etymologically the opposite of forgetting, which is always remembering and forgetting a little. In the Big Indonesian Dictionary, it is stated that the word memorize means "it has been entered into memory and can be recited without looking at the book (Rahmi, 2019).

Etymologically, the Qur'an comes from Arabic in the form of the abstract word mashdar from the word (qara'a, yaqrau, qur'anan) which means reading. The Qur'an is Allah's revelation that was revealed to the prophet Muhammad SAW through the angel Gabriel as a guide for mankind, when reading it is worship as well as a miracle from Allah, and its purity and purity are always maintained until the end of time (Akmal, R. 2021).

According to Masita et al., (2020) memorizing the Qur'an is a process to maintain, maintain and preserve the purity of the Qur'an so that no changes and falsifications occur and can protect against forgetting both in whole and in part. So memorizing the Qur'an is the activity of keeping, preserving, and memorizing all the verses of the Qur'an. Everything that is memorized includes what is seen, letter by letter, read, location, waqaf, and so on. Everything is recorded according to the level of strefachngth and memory ability.

METHODS

The implementation of this research was in Tanah Putih District, Rokan Hilir Regency.

more precisely at the Rumah Tahfiz Andalusia. The choice of this place is due to the fact that the approach used in carrying out this research is qualitative (Rahman et al., 2018; Ramli et al., 2017; Febriani et al., 2022; Sabrina et al., 2022). This approach was chosen considering the data to be obtained and analyzed so that conclusions are found in the form of events that occurred at the research location. The data sources used were the rumah tahfiz managers and students selected by purposive sampling (Mutathahirin et al., 2022). Data were collected through observation, interviews, and documentation studies. the level of participation of tahfidz participants in the sub-district is quite high compared to other sub-districts, so there are interesting aspects to be analyzed in more depth.

Research data collected through observation techniques, interviews, or documentation studies were analyzed qualitatively, that is since data collection researchers have conducted an analysis according to the classification of the data to draw conclusions. The use of techniques like this will strengthen the researcher not to spontaneously draw a conclusion (Asyafah, 2019).

The method is a method that is used to achieve an expected goal in a job so that it is able to realize the goals that have been set in an educational institution (Maskur, 2018). The method is a strategic way or step that has been prepared by the teacher in carrying out his duties as a teacher (Yasyakur, 2017). The method is the method used by educators in giving a lesson in order to achieve a goal. explained that the use of the right method is necessary for teaching children at an early age to memorize the Qur'an (Lahir et al., 2017).

This type of research is a qualitative field research. The subject of this research is the display houses in the Tanah Putih District area which have been established for more than one year, have more than fifty students, and have a management structure, program, and method of teaching the Qur'an. The objects discussed in this study are profiles, programs, and variants of Al-Qur'an teaching methods in each tahfizh house. The data needed in this study are data obtained from observations and interviews with respondents and informants, namely ustadz, ustadzah, and administrators of each tahfizh house, as well as documentation. The collected data was collected and edited and classified according to research needs and described according to what was in the field.

Stating that qualitative research is research that uses a natural setting with the intention of interpreting the phenomena that occur and is carried out by involving various existing methods (Wardani, 2019).

RESULT AND DISCUSSION

After condutcting in-depth interviews with two informant, The three methods can be seen in Figure 1, below
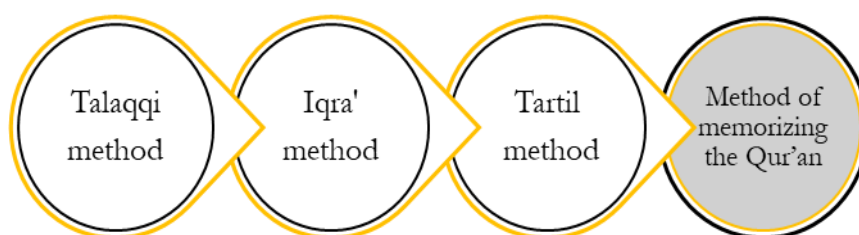
Fig 1. Description of the method of memorizing the Qur'an

Furthermore, so that the results of the research and discussion in this article are more interesting to read and easy to understand, the author will display short interview excerpts with informants based on one main theme which is divided into three methods that have been obtained. The description of the interview that the author displays is a short statement excerpt from the informant when the interview was conducted. The interview excerpts were provided by the informant in a slightly different language but actually had the

same purpose and intent. The main theme is that in general the methods of memorizing the Qur'an are: The talaqqi, tartil, and iqra' methods.

First,(talaqqi method), according to the informant, one of the methods of memorizing the Qur'an is the talaqqi method,

… the method I use for santri at the children's and teenagers' level is by way of talaqqi. Before entering the memorization stage, I first recited according to the rules of recitation in front of the santri (informan1). … before memorizing, nindia listens and sees the ustadz/ustadzah recite the verses to be memorized (informan 2).

The *second,* (tartil), according to the informant one method of memorizing the Qur'an is the sima'i method. This theme was stated by two informants as excerpts from the interview below.

… the method I use for students at the youth level is to first recite the verses of the Qur'an that will be memorized, then they will be repeated by the students (informan 1). ... saya menghafal dengan melihat dan mendengar bacaan Qur'an oleh ustadz/ustazah (informan 2).

The third theme, (iqra'), according to the informant, one of the methods in memorizing the Qur'an is the talqin method. This theme was stated by 2 informants as excerpts from the interview below:

… the iqra' method is a method that I often teach to students because this method is very easy to practice because the ustadz only reads according to the makhrijul letters, so the students will follow (informan 1). ... we often use this method in memorizing the Qur'an at this Rumah Tahfiz (informan 2).

Based on the results of the author's interview with one administrator, who is also a teacher at Tahfidz Andalusia's house, the results of the analysis show that there are three methods of teaching memorization of the Qur'an at Tahfidz Andalusia's house.

First, talaqqi literally means meeting or facing each other. The talaqqi method is a method of studying science directly with a teacher (Muhammad Iqbal Zamzami, Izzah Naelun Ni'mah, n.d, 2022). The talaqqî method means that a student meets or is face to face with his teacher so that he not only hears the recitation of the Qur'an recited by his teacher but also sees directly how the teacher recites the recitation from his mouth (Nurzannah & Estiawani, 2021). The advantage of this method is that it makes it easier for the teacher to choose the right way of delivering learning material because meeting directly between the teacher and the students, makes it easier for the teacher to recognize the personality of the students (Qawi, 2017). and this method may be carried out individually or in groups. Meanwhile, the drawbacks of this method are that there is no clear system, and there are no supporting books for learning starting from the early stages of the introduction of hijâiyyah letters, fathah lines, kasrah, hammah, and so on (Sauri et al., 2021).

Second, the Iqra method was compiled as a method of reading the Qur'an that emphasizes reading practice (Ghazali, 2022). This method has a manual consisting of six volumes starting from a simple level, step by step up to a perfect level, and in each volume, there are learning instructions with the intention of making it easier for everyone who learns or teaches the Qur'an. The Iqra' method in practice does not require various tools, because the emphasis is on the reading of the students. Santri actively read directly without spelling and can practice individually (Wajdi et al., 2020). The advantage of this method is that it does not use a spelling system and in learning it is not an active teacher but students who are active with lots of reading practice. Meanwhile, the drawback of this method is that the tajwid readings are not explained in detail in the six volumes in the Iqra' manual and this method is not recommended for using murattal rhythms. The Qira'ati method consists of ten volumes, in which each volume contains teaching instructions, namely (1) Teaching with direct or

unspelled reading, (2) It is sufficient for the teachers to explain the subject matter of the lesson to guide the students' reading, (3) The Qira'ati system is that students read on their own from volumes one to ten and even read the Qur'an, the teacher just supervises and explains what is lacking, (4) If students still make many mistakes in reading, they are required to repeat it again. The advantages of this method are that the students are active in learning to read the Qur'an, the teacher only explains the main points of the explanation and this method has an explanation of the laws of recitation and gharîb readings. Meanwhile, the weakness of this method is that students who are not active will be left behind because they have to keep repeating on the same page until the reading is good and correct.

Third, the tartil method is somewhat faster than other methods because the manual only consists of four volumes, and it also introduces a method of writing Arabic letters. The Tartili method combines the classical system and the private system (Haryani & Sholeh, 2019). In the classical system, the teacher provides examples and students imitate them and the classical system also builds emotional closeness between students and teachers. Meanwhile, the private system focuses on deepening the material (Arobi, 2019). The advantage of this method is that it is more concise than the previous method, this method only has four volumes of handbooks and is equipped with tajwid laws. Meanwhile, the drawback of this method is that there is no introduction to gharîb readings (Sri Maharani, 2020).

Hijaiyah to read the Qur'an fluently, which is adjusted based on age level, if the students are children then from volumes one to volume six, but if the students are teenagers or adults then only three volumes of books, and in each lesson for children, teenagers, and adults are also equipped with a handbook on the introduction of basic recitation and gharîb readings (Arobi, 2019).

CONCLUSION

This research has succeeded in obtaining three methods of teaching/memorizing the Qur'an at the Rumah Tahfiz Andalusia. The three methods are the talaqqi, tartil, and iqra' methods. The iqra method is the most frequently used method at the Rumah Tahfiz Andalusia. The three findings in this study can at least become a reference and guideline for future researchers in examining issues that are relevant to different contexts and issues.

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