



The Qur'an Education Activities at the Qur'an House Bustanul Qira'ah Indonesia

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Abstract

This study aims to explore how the educational model of the art of reading the Qur'an is for students at the Qur'an house Bustanul Arifin Qira'ah Indonesia. This research used a qualitative method with a phenomenology approach, the research data was taken through direct interviews with ten informants (boarding school administrators, boarding school teachers, village government, students, and parents of students), to strengthen the interview data the author made observations for two months. By being directly involved in the activities of the Qur'an house Bustanul Arifin Qira'ah Indonesia. All interview and observation data were then analyzed thematically using the Nvivo 12 software. Overall, the results of the analysis showed that there were three Qur'an educational activities in the Bustanul Arifin Qira'ah Indonesia. The three activities are: i) learning the art of recitation (using the rhythms of bayyati, nahawand, and rast), ii) learning the art of *tartil* (with the rhythms of bayyati from toha al junayd, and nahawand from sheikh Misyari rasyid), iii) memorizing the Qur'an. The results of this study can be used as initial data for future researchers in examining different issues related to this problem and various other issues that are relevant to this context.

INTRODUCTION

Education is a number of experiences from a person or group to be able to understand something they did not understand before. This experience occurs because of the interaction between a person or group with their environment. This interaction causes a process of change (learning) in humans and then this process of change results in the development of the life of a person or group in their environment. This is because education is a conscious effort intended to lead students to achieve perfection of morals and character who are perfectly educated (Soetari, 2014).

According to Anwar et al., (2019) Religious education should be able to color children's lives so that this religion really becomes part of their personality which will become a controller in life in the future. Islamic education has the same goal as general education. And in terms of its development, religious education can be held formally (school), informally (family), and non-formally (community). The mosque is a component of Islamic religious education and a center for da'wah or the spread of Islam (Anwar et al., 2019).

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Islamic education as a scientific discipline is an educational concept that contains various theories that can be developed from hypotheses originating from the Qur'an and hadith both in terms of systems, processes, and products that are expected to be able to cultivate human beings to be happy and prosperous in their lives. Based on the notion of Islamic education, namely a process carried out to create a complete human being; believe and fear God and be able to realize its existence as the caliph of Allah SWT on earth, which is based on the teachings of the Qur'an and Sunnah, then the goal in this context means the creation of perfect people after the educational process ends (Dacholfany, 2017; Harahap, 2017; Saihu, 2019).

In Islam the central education lies in the formation of the environment, the Qur'an Education Park (TPA) is one of the external environments that children need in the process of learning to read the Qur'an, the Qur'an Education Park (TPA) has a role in the formation of morals, and children's abilities about the Islamic world (Jannah, 2019; Kurniawan, 2018; Nurjayanti et al., 2020). This does not only depend on the "place" of the Qur'an Education Park (TPA) itself but also depends on the quality of the teaching staff at the Qur'an Education Park because in Islam a teacher is a *murabbi*, *mu'allim*, *mu'addib*, *mudarris*, *dan mursyid*, and *murshid* which means teachers as examples, role models, and facilitators in conveying the knowledge (Jannah, 2019; Kurniawan, 2018; Nurjayanti et al., 2020). One of the institutions or forums in the religious education of the younger generation is the mosque. Anwar et al., (2019) said that this activity is usually centered on mosques where mosques are very likely to provide guidance to congregations in their area.

The mosque plays a role in self-development, including teenagers. In fostering the education of the Qur'an, it is necessary to have a special strategy so that the development can lead to results in the lives of generations. A boarding school will have a major influence on a child's Qur'an education (Khasanah, 2021; Rumondor & Gobel, 2019).

Kurniasih et al., (2020) argues that the Qur'an is the holy book of Muslims which was revealed by Allah SWT to the Prophet Muhammad SAW and is the greatest miracle that was revealed through the intermediary of the Jibril in stages for more or less 22 years 2 months 22 days. Here it can be understood that one of the biggest secrets of the reason people memorize the Qur'an is that the Qur'an was in the process of gradual descent and was always memorized by the Prophet Muhammad and also his companions at that time. The tradition of memorizing the Qur'an has been preserved for generations throughout the ages, both for people who speak Arabic and who don't speak Arabic, including the Indonesian people (Hidayat, 2015). Then the author also asked one of the informants about the reason why it is necessary to memorize the Qur'an because the Qur'an is a guide for life in the world, all problems in life, the answers and solutions are all in the Qur'an. When a person has memorized the Qur'an and understands its contents, immediately there are problems that he faces, so they can be easily resolved. The Qur'an is the book of Allah SWT which was revealed to the Prophet Muhammad SAW through the Jibril to be conveyed to Muslims.

Islam views the process of teaching and learning activities as worship. There have been many verses of the Qur'an and Hadith that talk about the obligation to study, both for men and women. The Qur'an as the main source of Islamic religious teachings plays an important role in human life, and is of worship value for anyone who reads it. Muslims are required to read, study and teach and practice (Fawaidi, 2022; Joni et al., 2020).

The art of reading the Qur'an is to beautify the sound of the recitations and *tartil* of the Qur'an. The art of reading the Qur'an is an oral science, namely knowledge that is realized by reading or saying. *Naghom* science learns how to hum or sing the sound of the tilawatil of the Qur'an using several predetermined songs. Reading the Qur'an with *tartil* is a "*fardu ain*" obligation for a Muslim, as Allah mentions in QS. al-Muzzammil: 4 "...and read the Qur'an slowly". Therefore, understanding the rules of *tajwid* and reading the Qur'an directly (*Talaqqi*) with a teacher is a must. Good recitation cannot be achieved except by direct consultation with the teacher, this is in line with Allah's command in QS. an-Naml: 6, and al-Qiyamah: 18.

Fitria et al., (2022) in their research stated that memorization is basically a form or part of the process of remembering which has the meaning of absorbing or embedding knowledge. According to Hidayat et al., (2018), the ability to memorize the Qur'an means the ability to maintain or protect the Qur'an as a revelation from Allah SWT through the process of absorbing utterances verses of the Qur'an in accordance with the rules of reading the Qur'an into the mind so that it can remember and recite it again without looking *Mushaf* or writing.

The existence of Qur'an education activities and institutions such as mosque youth that integrate formal and non-formal education such as Qur'an cottages and madrasas as places to seek religious knowledge is an effective solution to overcome the current interest in reading the Qur'an (Kosim, 2020). The Qur'an house with the art of reading recitations, *tartil*, and *tahfizh* of the Qur'an will be able to influence students' learning interest in pursuing these and other fields (Hidayat et al., 2018; Kosim, 2020).

As the author has stated in the background of this article, it is very important to apply Qur'an education in an area because it greatly influences the progress of the civilization of generations in an area. However, an education will not be successful if there is no guidance from an educator. Guidance can be interpreted as assistance to someone in his progress. As stated by Halim, (2020) who cites Frank Parson and Smith's opinion that guidance is the assistance given to individuals to be able to choose, prepare and hold a position and get progress in the position they choose. Guidance is a process of service provided to individuals to help them acquire knowledge of the skills needed to make the choices, plans, and interpretations needed for good adaptation.

Meanwhile Julaeha, (2019) argued that guidance is the assistance given to individuals in making wise choices and adjustments. The assistance is provided based on democratic principles which are the duty and right of every individual to choose their own way of life as long as it does not interfere with the rights of others. The ability to make such choices is not inherited but must be developed.

The word the Qur'an according to language has various meanings, one of which is reading or something that should be read, and studied (Purba & Maturidi, 2019). As for Quraish Shihab, according to the term, scholars have different opinions in giving a definition of the Qur'an. Some say that the Qur'an is the miraculous pen of Allah SWT that was revealed to Prophet Muhammad SAW through the intermediary of Jibril with the pronunciation and meaning from Allah SWT, which was recited *mutawatir*; reading it is worship; starting with surah al-Fatihah and ending with surah an-Nas. Some say that the Qur'an is the word of God that was revealed to the Prophet Muhammad SAW through the Jibril as a miracle and serves as guidance. Other opinions say that the Qur'an is the word of Allah that was narrated to us on both pages of the Mushaf (Halim, 2020; Khalid, 2017).

Furthermore, according to Subhan, (2020) apart from within the person the teacher also plays a role, the role of the teacher in providing motivation to students who memorize the Qur'an is to act as a designer, mover, motivator, adviser, giver of big dreams, developer of learning abilities students, and able to change the correct perspective on school.

As has been studied by previous researchers that in a Qur'an education, a strategy is needed in teaching so that a Qur'an education achieves its goals. Therefore a strategic effort is needed to carry out a process of religious education, especially learning the Qur'an, so that the function of the Qur'an as hudan (guidance) can run as it should (Subhan, 2020; Sya'roni et al., 2021). Seeing the many phenomena that occur related to the reading of the Qur'an. Many people read the Qur'an without paying attention to the rules of reading (*tajwid*), so in reading it, there are many mistakes that change the meaning of the truth. Like the example of the priest reading in prayer, the priest is required to read the Qur'an fluently and use the rule of reading (*tajwid*) because it is a requirement to become an imam. Seeing this phenomenon, it is necessary to hold learning of the Qur'an from an early age.

Research related to the issue of Qur'an educational activities has been widely studied by previous researchers such as Fawaidi, (2022); Sari et al., (2021), but researchers only focus

on Qur'an education and its benefits. While research specifically addresses the educational activities of the Qur'an at the bustanul qira'ah Islamic boarding school. The fundamental difference in the previous research issues is that the researchers previously discussed the implementation of education in Islamic boarding schools, but the issue of this research is discussing the educational activities of the Qur'an at the bustanul qira'ah boarding School.

METHODS

This study uses a qualitative method with a phenomenological approach. The data sources were taken from eleven informants consisting of the government, boarding school supervisors, boarding school teachers, students, and parents of active students at the bustanul qira'ah Islamic boarding School. All informants were selected using the technique of *purposive sampling* (Wijayanto & Fauziah, 2020). According to Susilowati & Setyorini, (2018), the selection of informants must meet four criteria, namely being active in the field being researched, having competence related to the problem being studied, being willing to take the time to provide information to researchers, and being honest in providing information in accordance with the facts that occur in the field.

After the interviews were completed, all informants were taken, then the process of transcribing the interview data was carried out to then take themes according to the objectives and needs of the research data. According to Castleberry & Nolen, (2018); Terry et al., (2017), thematic analysis is an analytical technique that researchers can use in analyzing the results of interviews so that they can be seen clearly and easily understood by readers.

The entire thematic analysis process above was carried out using Nvivo 12 qualitative analysis software. The use of Nvivo 12 qualitative analysis software aims to display research results (themes) with graphics or images produced by the Nvivo software used. Thematic analysis can be carried out with the help of Nvivo software so that researchers can easily display research results.

RESULT AND DISCUSSION

Based on the results of interviews conducted with eleven informants, the results of the analysis proved that there were three Qur'an educational activities that were often used in at the Qur'an house Bustanul Arifin Qira'ah Indonesia, the three Qur'an educational activities can be seen in Figure 1 below.

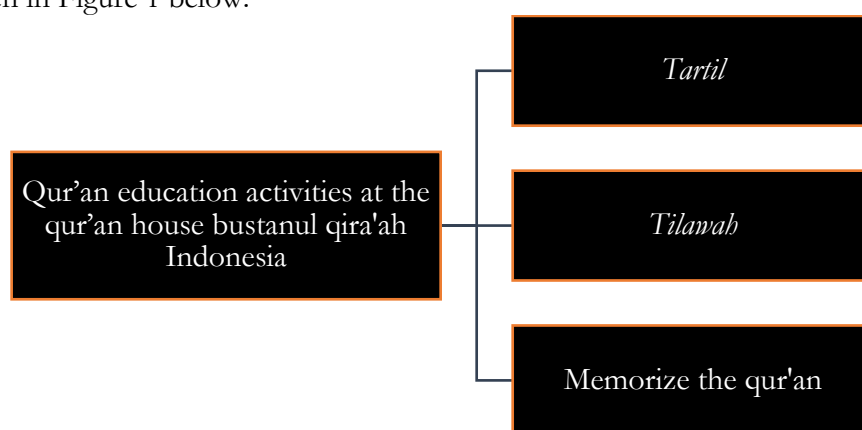


Fig 1. Description of the Qur'an education activities at the qur'an house bustanul qira'ah Indonesia

Based on Figure 1, the author can explain that after conducting interviews with informants, there were three Qur'an education activities carried out at the Qur'an house Bustanul Arifin Qira'ah Indonesia, these three activities were; i) recitation of the Qur'an, ii) *tartil* of the Qur'an, iii) *tahfizh* of the Qur'an.

To make it more interesting, in the following, the author will describe excerpts from interviews with informants based on the three frequently used Qur'an educational activities as explained above. The description of the interview that the author will display is a brief

statement excerpt from the informant when the interview was conducted. Although the interview excerpts were conveyed by the informant in a slightly different language, they actually have more or less the same goals and objectives.

First, is related to the art of reading recitations of the Qur'an which is often used in educational activities of the Qur'an in the boarding school. Related to this first finding, it is clear that there were two informants,

...Actually, the educational activities of the Qur'an here include recitations, tartil and tahfizh, but at the beginning of this cottage, at the beginning of 2019, there was only the art of reciting the Qur'an, after a few months it was in the form of tartil Qur'an education until in early 2020 it was in the form of tahfizh Qur'an (informant 1) ... Qur'an education activities in this pondok can be carried out in stages, with a high sense of enthusiasm from the administrators of the pesantren so that this pesantren can establish free Qur'an recitation education for generations in the southern Amal village (informant 4)

Second, is related to the art of reading tartil Qur'an, this activity also really invites the enthusiasm of students studying at the boarding school, since mid-2020 the art of tartil Qur'an was opened at the bustanul qira'ah Islamic boarding school, and the participants of the boarding school are increasing day by day to learn. Related to this second finding, it is clear that five informants,

...I came to study tartil to hone my skills because the TPA teacher where the teacher studied lacked that knowledge (informant 1) ...After we saw that the progress of learning recitations had increased, we, therefore, proposed to the nagari to open a tartil branch (informant 2) ...I prefer to teach here because the Qur'an tartil knowledge that I teach is quickly grasped by the students at this Islamic boarding school (informant 3) ...Actually, this the Qur'an house is one of the visions and missions of the Nagari government (informant 6) ...Seeing the high spirit of learning, made me also follow the spirit of delivering him, even though the distance from the house to the lodge is quite far (informant 10)

Third, regarding educational activities that are also found in the bustanul qira'ah Islamic boarding school, namely *tahfizh* Qur'an, namely activities carried out in mid-2021 also invites the interest of students in the nagari who want to become hafizh and hafizhah Qur'an. According to four informants, the activities of the *tahfizh* branch of the Qur'an at the Islamic boarding school attracted the enthusiasm of the community to accompany their children.

...In fact, they already have their own memorization, but they need to improve the capitalization of the letters (informant 5) ...I, as the government of the nagari, really support any Qur'an education activities in this pondok, hopefully, it can produce qori-qori'ah, the pride of nagari (informant 7) ...I prefer to study here because the teacher is good, and guides us when we are wrong (informant 9) ...Hopefully, my child can follow in the footsteps of his teacher to become a hafiz of the Qur'an (informant 11)

As the author said earlier, basically there are three educational activities in the Qur'an education activities at the bustanul qira'ah Islamic boarding school with three different teachers. It can be explained that it is known from the results of observations and interviews with researchers with Pondok Trustees, Government, Teachers, students, and parents of students at the Bustanul Qira'ah Boarding School regarding Qur'an educational activities that have been implemented in realizing good quality the Qur'an reading, Pondok Bustanul Qira'ah has three activities namely recitations, *tartil*, and *tahfizh* and is believed to make it easier and faster for students to master how to read the Qur'an properly and correctly (Hasanah et al., 2020; Martang & HM, 2021).

Overall, the results of the activities carried out have been said to meet the target, which is good. From the results of learning so far from 2019-2011 at the Qur'an cottage bustanul qira'ah nagari amal south, it is known that there are some developments every year so that it has progressed from year to year, even every year this Qur'an cottage holds an *musabaqah tilawatil qur'an* to provide motivation to trigger a sense of enthusiasm for lodge participants. Based on the results of observations and interviews with the boarding school supervisors, the government, teachers, students, and parents at the bustanul qira'ah Qur'an boarding school, it can be concluded that the activities contained in the boarding school can produce a generation of the Qur'an who can read the Qur'an properly and correctly (Retnasari et al., 2019).

Learning the art of reading the Qur'an that is used is like the Prophet Muhammad

SAW reading the Qur'an to the Jibril. Where the reading is heard (exemplified) and then given the opportunity to repeat the same song. From this, it can be seen that the method of fostering the art of reading the Qur'an is that the teacher first exemplifies the same maqro in one song. Then after the ustadz finished exemplifying then the ustadz ordered the children. Following the song exemplified by the ustadz, and after being together, the Ustadz asked one of the students to sample the song that had been conveyed by the ustadz (Efendi et al., 2020; Kautsar et al., 2020; Yanti et al., 2020).

The construction of the art of reading the Qur'an is done with one-time learning within a week each branch is taught directly by three teachers who have been appointed. Coaching is carried out every Friday for the recitation branch, Saturday for the tartil branch, and Sunday for the *tahfiẓh* branch, around 13.00-15.30. In accordance with the interviews and observations that the researchers conducted, it was found that the opinions of the students and teachers in fostering the art of reading the Qur'an were carried out every week according to a predetermined schedule (Hasan & Wahyuni, 2018; Jannah, 2019; Najib, 2018).

Similar research titles related to this research have actually been studied a lot, but this research focuses only on *tahsin* and recitations so there is no research that focuses on what activities are in a Qur'an boarding school, with the Bustanul Qira'ah Islamic boarding school which has several activities. Qur'an education can trigger a high sense of enthusiasm for learning for participants in learning rhythm, as we know that not all teachers at *TPQ* are able to master the rhythm of the Qur'an properly and correctly, not even all *TPQ* teachers are fluent in reading the Qur'an, because that is the existence of the Islamic boarding school. This Qur'an is able to train generations in southern charity to become *qori and qoriah* who can make the region proud. Based on the results of the study above, it can be concluded that the activities contained in the Qur'an boarding school are one of the solutions to bring about a corporate impact for generations (Dacholfany, 2017; Nurjayanti et al., 2020; Retnasari et al., 2019; Saihu, 2019).

The art of reading the Qur'an is not only focused on the beauty of the sound but there are also the *makharijul* letters, *tajwid*, and the length and shortness of the breath that must be considered so as not to damage the reading and meaning of the Qur'an. The first is to foster the public's desire to re-learn recitations and *Tajweed*, Attaul Letters, and *Abkamul* Letters. These two children can be used to call to prayer during fardhu prayers. The three children could take part in the MTQ competition at the District and District levels. These four children can teach it to others, including their own families. Fifth, add to the love of children for the Qur'anul Karim (Fawaidi, 2022; Joni et al., 2020; Nidhom, 2018).

CONCLUSION

The Qur'an educational activities in the Qur'an house Bustanul Qira'ah have three activities including recitations and *tahfiẓh* which were founded in early 2019 with the full support of the government as a manifestation of the realization of one of the visions and missions of the Wali Nagari Amal Selatan. Since the establishment of the Qur'an boarding school, it has also produced students who are able to take part in district-level *musabaqah tilawatil qur'an* competitions and achieve several very satisfying achievements. This research managed to reveal the background of the establishment of the Qur'an boarding school and find out what activities took place in the cottage. At least this research can be used as a basis and reference for subsequent researchers to examine this issue in different contexts and issues.

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