



METAQU; A STRATEGI TO ENHANCE READING QUR'AN CAPABILITY THROUGH WALI ASUH

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Abstract: This study aims to determine the improvement of santri' ability to read the Qur'an through the talqin method. The method used is a qualitative approach with the type of case study, Data collection techniques using observation, interviews, and documentation. While the data analysis uses the air flow model which consists of three stages, namely: reducing data, presenting data, then drawing conclusions/verification. The results showed that the talqin method is an appropriate learning method in increasing the santri' ability to read the Qur'an, and the talqin method is very influential on the improvement of the santri's ability to read the Qur'an. This study implies that the talqin method can facilitate santri in learning to read the Qur'an, especially in increasing the ability to read the Qur'an of santri.

INTRODUCTION

The Qur'an is a holy book that functions as a guide for daily life and a source of inspiration, because in essence the Qur'an is a guide to life and a mercy for all creatures in nature, especially for all humans who live on this earth (Mustajab & Maulidiya, 2022). Therefore, Muslims must study and apply various laws in it that exist in the reality of life (Hanafi, Murtadha, Ikhsan, Diyana, & Sultoni, 2019).

Al-Qur'an has a virtue, in order to get primacy in reading the Qur'an, then we must improve the reading of the Qur'an. One way to improve the reading of the Qur'an is to understand the science of tajwid and read it with tartil and fashohah (Hernawan, 2019). For every muslim, studying the Qur'an is the most important part of their education, because studying the Qur'an is the first step towards understanding Islamic principles such as aqidah, worship, morality and so on. In education, of course, the Qur'an is highly regarded by the community, especially among Islamic boarding schools (Ma'mun, 2018).

Islamic boarding schools become the most important place or spotlight for the community in providing education to their children, especially in the religious field. They really believe that the existence of Islamic boarding schools really helps to create an Islamic generation, of course there is no need to doubt

the reading of the Qur'an (Rokhim & Rusydiyah, 2021). Continuously, Islamic boarding schools have developed in accordance with social demand nowadays (Ilyasin, 2020). Boarding school is an original Indonesian institution that serves as the country's leading Islamic school. Its mission is to help children maximize their potential, both within themselves and globally by providing them with the knowledge, skills and technology needed to achieve it (Supriyadi et al., 2019; Fawaid & Hasanah, 2020).

Educators in Islamic institutions realize that it is necessary to use certain procedures in learning the Qur'an by reading tartil, including using the Talqin methodology (Hasan & Wahyuni, 2018). It is undeniable that in addition to the Talqin method, there are several methods for teaching the Qur'an, such as the Iqro' method, Tilawati, Qiroati, Baghdadiyah, Nahdliyah, Al Barqy and others. However, this discussion is more focused on the Talqin method.

Talqin is a method used to teach the Qur'an to students by every teacher. The talqin method is the first method in learning the Qur'an, teaching with this method is used first than the reading and writing method (Hasanah & Fajriyah, 2019; Supriyadi & Julia, 2019). Talqin is also the most important thing in learning the Qur'an for a teacher to correct the wrong reading of students. In this method the teacher gives an example or dictates reading to his students to imitate. The angel Gabriel gave and mentalqin the Qur'an the first time to Prophet Muhammad, and continues to do so for his companions and subsequent generations (Hasbullah, Juhji, & Maksun, 2019).

In this era of globalization, there are many new students namely "santri" at the Nurul Jadid Islamic Boarding School, especially the Al Masruriah area who are not able to read the Qur'an properly and correctly, have difficulty pronouncing letters according to makraj, have difficulty connecting one letter with another hijaiyah letter when reading Al-Qur'an. Qur'an, and it is difficult to read the Qur'an according to tajwid. The factors that affect the difficulty in reading the Qur'an are the low interest and motivation in reading the Qur'an, and the most influential is the unfavorable environment in terms of association. This problem is a very worrying reality. This is certainly a boomerang for the boarding school itself, because it involves the trust of the people who have entrusted their children to boarding schools. Santri who is not fluent in reading the Qur'an will usually experience some difficulties.

The first step to solving the current problem is to organize the training of the Qur'an. Among the efforts to procure the guidance of the Qur'an with the existence of coaching 2 times a day, in the morning after dawn and at night after sunset. Al-Qur'an learning is also carried out by the companion of the boarding school of Nurul Jadid. That is by holding interesting learning, namely by using the Talqin method.

Previous research that used the talqin method in learning the Qur'an was researched by Aziz et al., (2021) that the increasingly competitive development of education has resulted in every educational institution having to provide innovation in its implementation process. SDIT Al Islam Sine Ngawi is an educational institution that has the goal of giving birth to memorizing the Qur'an

at an elementary age. The target for memorization is 2 juz for 5 years and specifically for grade 6 is Muraja'ah. The method used is the Talqin method and the Muri Q tone. Likewise Safa'at & Inayati (2019) said that Qur'an recitation was not only held in Islamic boarding schools, but also held in schools under the guise of Qur'anic studies. Al Abidin Islamic Junior High School Surakarta is one of the schools that aims to promote the study of the Qur'an and produce graduates who memorize the Qur'an. Through one of the leading classes, the tahfidz class superior program, this goal was able to be realized. The target of memorizing the program is 10 juz for 3 years. Tikrar and talqin are methods used in teaching the Qur'an.

The advantage of this research is the talqin method which is easy to apply by santri in reading the Qur'an when coaching the Qur'an which can then facilitate the reading of santri in reading the Qur'an, the difference as well as an update from previous research with current research is that it focuses more on reading skills, not on the target of memorization, and on the way of guidance, which is assisted by a *wali asuh*, where *wali asuh* guides for a longer time than the mentor of learning the Qur'an itself. , so that the Qur'an talqin method can run very effectively and efficiently.

Wali asuh is a regional administrator whose job is to guide and supervise santri under the auspices of the head of the Guidance and Counseling section who is tasked with fostering the spiritual and emotional aspects of some santri. Spiritual guidance includes: the development of the Qur'an, Furudul Ainiyah and the morals of santri. While nurturing and fostering in the formation of the character of santri as well as being a counselor for santri who are less disciplined in obeying the rules of the Islamic boarding school, including emotional coaching (Karim & Masrukin, 2020).

METAQU is one strategy of the Qur'an learning methods carried out by *wali asuh* at the Nurul Jadid Islamic boarding school. The existence of this method to overcome these problems. This research is very important to do in order to know the quality of reading the Qur'an by santri, the extent to which santri master the science of recitation when reading the Qur'an. So based on the above problem, the purpose of this research is that santri can read the Qur'an properly and correctly according to the rules, so that it will minimize santri who have difficulty in reading the Qur'an.

RESEARCH METHOD

The research was carried out in the Al-Masruriyah area of the Nurul Jadid Islamic Boarding School in Paiton Probolinggo, East Java. The research method used is a qualitative approach with a case study type. This study intends to examine and determine the ability of santri in reading the Qur'an properly and correctly according to the rules of reading the Qur'an.

Sources of information for this research were obtained from regional administrators as well as *wali asuh* and santri of the Nurul Jadid Islamic Boarding School, especially in the Al-Masruriyah area, because the right information in this study could be obtained by digging up information from

sources directly related to this research. Especially in finding information about the talqin method used in improving the santri's ability to read the Qur'an. Researchers conducted interviews with 5 informants which can be presented as follows:

Table 1. Research Informants

Position	Code	Amount
<i>Wali asuh</i>	NH, ZQ, TI	3
Santri	SW, AN	2
Amount		5

One of the methods used to collect data in this research is through observation, in-depth interviews, and field observations. Each data is obtained through a direct observation process. Observations obtained in the form of data or explanations about the ability of santri to read the Qur'an properly and correctly. Direct interviews by conducting questions and answers to *wali asuh* as mentors in the Al-Masruriyah area of the Nurul Jadid Islamic Boarding School Paiton Probolinggo were carried out to obtain data sources. Meanwhile, the data analysis of the air flow model consists of three stages, namely; reduce data, present data, then draw conclusions/verification.

RESULT AND DISCUSSION

Based on the results of the analysis using documentation, observations, and interviews that have been carried out in the Al-Masruriyah Nurul Jadid boarding school area, the following data are obtained:

Giving Knowledge of Tajwid

Based on the results of interviews with NH about the ability to read the Qur'an of santri who were carried out at the beginning of the Qur'an reading test, it was found that santri who did not read the Qur'an correctly were still having difficulties in reading the Qur'an. Reading letters when connecting with other *hijaiyah* letters, and still not applying the science of recitation when reading the Qur'an. Santri can only read without applying the rules of recitation. The ability to read the Qur'an of santri can be seen from the knowledge of basic science, especially the understanding of the science of recitation in order to make it easier for santri to read the Qur'an properly and correctly. The ability to read the Qur'an is a santri skill in reciting the letters expressed in speech or words (*makharijul huruf*) and recitation according to applicable law, in this case the ability to read the Qur'an is categorized: fluent, substandard, and not smooth (Fitriani & Hayati, 2020). On the other hand, Al-Qur'an reading ability does not only affect learning achievement, but also the level of santri emotions (Supriyadi & Julia, 2019).

Table 2. Indicator of the Ability to Read the Qur'an

Indicator	Score	Category
A	75-100	Fluent
B	65-74	Substandard
C	50-64	Not Smooth

Based on the results of interviews with 2 informants SW and AN regarding knowledge of the science of recitation, they said that the science of recitation is the science of improving reading in the Qur'an. The science of recitation must be learned in learning the Qur'an because it makes it easier for santri to read the Qur'an, usually tajwid is applied and taught when the learning process takes place. The application of tajwid learning aims, firstly to minimize errors when reading the Qur'an, it will change the meaning of a verse that is read. Second, to help understand the Qur'an properly and correctly (Supriyadi, 2021). Tajweed is a very important science for Muslims who want to learn how to learn the Qur'an clearly and accurately (Maarif, Nur, & Rahayu, 2018). Every Muslim must be able to give approval to each letter, character, and nature when studying tajwid, which is a teaching contained in the Qur'an. Qur'an and waqof wal Ibtida' (Pesawaran & Imron, 2019).

Wali asuh teaches the science of recitation accompanied by the practice of reading bittartil verses in accordance with the rules of tajwid, namely by giving an example of the reading first and then imitating it. In learning tajwid, the targets that must be achieved by santri are: understanding the reading law of nun sukun, mim mati, mad thobi'i and mad arid lissukun. Santri who find it difficult to receive material require special guidance, usually *wali asuh* provides motivation so that they are enthusiastic in learning tajwid. Based on the interview with ZQ stated that in studying the science of tajwid there needs to be motivation so that santri have a high spirit that is embedded in them.

Motivation is the result of a successful interaction between two parties who both feel confident that they will not fail (Ilmy, Wahid, & Muali, 2018). Learning motivation can be interpreted as support to carry out certain learning activities that come from within and also outside the individual so that it fosters a spirit of learning enthusiasm (Andriani & Rasto, 2019). Motivation to learn is described as a force that *wali asuh* individuals to participate in ongoing learning activities by making various efforts to achieve both the individual and others' learning goals (Tentama & Arridha, 2020). The manual used in studying tajwid is Practical Tajweed Overview, this book is a publication of Nurul Jadid which was compiled to make it easier for santri to learn tajwid. Like the picture below:

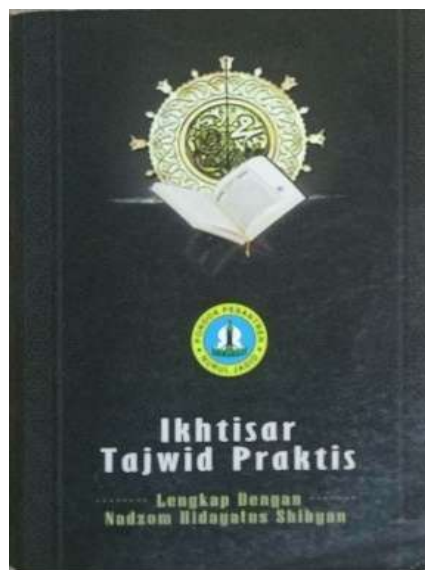


Figure 1. Book of Practical Tajwid Overview, Guidelines for Tajwid Science Nurul Jadid Islamic Boarding School

Applying the Talqin Method for Al-Masruriyah Regional Santri

Based on the results of interviews with TI that every two times a day the training of the Qur'an is carried out as a form of recitation of the Qur'an by using the talqin application method, namely in the morning after the dawn congregation and the evening after the evening congregation. The talqin method is easy for santri to understand because this method places more emphasis on examples or dictating the verses that are read and then the santri imitate the verses read by the *wali asuh*.

The talqin method is a learning method by giving an example which begins with listening to the reading of the verses of the Qur'an to santri, then the santri repeat the reading and do it over and over again (Anggraini, 2020). From the findings, the existing theory is very relevant, namely this method emphasizes the example of reading or dictation so that santri are easy to imitate and recite the verses that are read and help santri who have difficulty in reading, both in spelling hijaiyah letters and reading verses of Al -Qur'an. Submission of material begins with *iftitah*, core activities, and closing. In this study, *wali asuh* uses the *tahqiq* stage. The *tahqiq* stage is a very basic *marotibul qiro'ah*, reading the Qur'an slowly and clearly. This *tahqiq* stage is usually applied to santri who are still difficult to pronounce the hijaiyah letters or santri whose readings are not fluent, making it easier for santri to imitate the reading exemplified by *wali asuh* (interview with NH, 2022). The *tahqiq* stage is reading the Qur'an slowly, focused and fundamentally. This stage begins by introducing letters, words to sentences. This stage deepens the pronunciation of the hijaiyah letters correctly and correctly according to *makhroj* and their nature (Salma, 2021).

Maratibul Qiro'ah in reading the Qur'an is divided into three levels, namely; a) *Tahqiq* is reading the Qur'an with attention to detail, while also remembering the law of recitation. Readings like this are the *madhhab* readings of the Imams. b) *Hader* is reading the Qur'an quickly but all the laws of *tajwid*

are applied properly, such as Qoshor, ikhtilas, badal, idghom kabir etc., correct and appropriate. c) Tadwir is reading the Qur'an in a way that combines tahqiq and hader, or in a quick and deliberate way, but with mujawwid (all laws of recitation are well and correctly preserved). This particular madhhab belongs to an imam who studies mad munfashil with a length of two or two and a half alifs, such as Imam Ibn Amir, Ali Al Kisa'I, Ashim, and other imams (Hasan & Wahyuni, 2018).

Marotibul Qiro'ah are the levels of reading the Qur'an that have been described above, usually the tahqiq level is used for beginners in learning the Qur'an to facilitate learning the Qur'an. Hader or middle is usually used for those who already understand the reading of the Qur'an, reading fluency and mastery of tajwid. While this tadwir is usually used for those who are already proficient in the Qur'an, both in terms of reading the Qur'an itself and in the science of recitation. So when learning the Qur'an can be applied to these three levels, it's just a matter of choosing which level is suitable to be applied.

The steps for learning the Qur'an are as follows: first, *iftitah*, *wali asuh* prepare a plan before learning begins, namely greeting, *tawassul*, and reading learning prayers. Second, the core activity is *wali asuh* giving examples of reading to the santri, then *wali asuh* instructs the santri to read together, then *wali asuh* checks the santris' readings one by one and appoints the santri to read, sometimes *wali asuh* orders the santri to listen to each other's readings. another (santri are grouped, in 1 group consisting of 2 santri, 1 santri reads the Qur'an and 1 again listens to his friend's reading in turn). *Wali asuh* themselves monitor the reading of the santri and confirm if there are errors in reading. Third, closing, namely the teacher conveys the conclusions of the material that has been studied in each meeting, and inspiring Santri will help them stay focused on learning the Qur'an and will encourage them to read it every day to facilitate their reading. Then *wali asuh* caretaker closed the activity by reading a prayer.

To familiarize and make it easier for santri to read the Qur'an, *wali asuh* caretaker created a PBA (Al-Qur'an reading habit) program. PBA is an activity that is required for santri every day, where santri must deposit the reading of the Qur'an to *wali asuh*, the amount of reading that is read depends on *wali asuh*. This activity is carried out outside the existing schedule. Reading is a complex process that involves cognitive, physical, intellectual, cultural, and linguistic processes. Research shows that learners who read extensively tend to accomplish a high level of academic achievement (Hassan, Nazri Latiff Azmi, Normala Muhamad, & Taufik Hidayah Abdullah, 2021). The habit of reading the Koran is an educator's effort to increase the interest and ability of santri in reading the Qur'an through activities that are followed continuously (Hasanah, 2019). It can be concluded that habituation is an activity that is carried out repeatedly in order to make individual risk takers who act in accordance with the desired goals, so that in habituation activities the essence is in the form of experience, while what is accustomed is something that is done (Apriyanti, Basri, & Sya'bani, 2020).



Figure 2. Learning to read the Qur'an

Evaluating the Implementation of the Talqin Method

Improved reading of the Qur'an It can be seen from the results of the tests carried out every 3 months. Santri have 1 year to facilitate and improve the reading of the Qur'an. In a year there are 3 exams held, the exam is to determine the ability to read the Qur'an of santri. The exam consists of the first quarterly chess exam, the second quarterly chess exam, and the I'dadiyah final exam (UAID).

Wulan Chess Exam I, based on the results of an interview with NH said that in the first quarter of the exam all santri took part. The form of the exam consists of an oral test (reading the Qur'an) and a written test on the recitation material that has been studied, the examiners are directly sent from the certified boarding school. The value obtained by santri is above the average of 75, if it is less than the average value, the santri must take the second quarterly chess exam and repeat the recitation material that has been studied previously.

Wulan Chess Exam II, not much different from the first quarterly chess exam in the second quarterly chess exam, it gives santri the opportunity to improve what are weaknesses or notes in taking the previous exam. The form of the exam is still the same which consists of an oral test and a written test. During the oral test, the examiner asked the santri to read the Qur'an and the written test answered questions about the knowledge of *tajwid* that had been studied. If in the second quarterly chess exam the santri still do not pass, then they have the last chance in the first year, namely to take the *I'dadiyah Final Examination*.

I'dadiyah Final Examination (UAID), Santri who do not pass the first and second quarterly exams have the opportunity to take the final exam. In this final exam, santri must really master the material that has been studied for 6 months, and improve the reading of the Qur'an according to the reading rules so that santri pass this final opportunity. If there are still santri who do not pass, then he will repeat it next year until the value obtained is more than the predetermined KKM.



Figure 3. Three monthly exam activities and I'dadiyah final examination activities

The existence of these exams is for evaluation material for santri learning in the first 1 year. Learning evaluation aims to determine the progress of santri in reading the Qur'an and to assess the goals that have been achieved. These steps can be used as a reference in determining the next program. Knowing the extent of the capabilities of a santri (Izza, Falah, & Susilawati, 2020). Each learning evaluation activity is designed to provide santri with a quality learning experience where mental and physical processes occur through interactions between santri, santri and teachers, environment, and other learning resources to achieve completeness (JH & Baderiah, 2020).

CONCLUSION

This study revealed that increasing the ability to read the Qur'an of santri through the talqin method, namely by teaching the science of tajwid to santri when fostering reading the Qur'an and applying the talqin method by dictating then followed by the santri. The effect of the talqin method in improving reading capability can be seen by the existence of a reading test of the Qur'an which is conducted every 3 months. The findings of this study indicate that increasing the ability to read the Qur'an of santri through the talqin method makes it easier for santri to read the Qur'an and provides encouragement to improve the ability to read the Qur'an of santri. Based on this research which only discusses about increasing the ability to read the Qur'an. This study implies that the talqin method can facilitate santri in learning to read the Qur'an, especially in increasing the ability to read the Qur'an of santri.

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