

EXAMINING TEACHING AND LEARNING OF QURAN: EMPIRICAL RESEARCH OF ISLAMIC SCHOOL OF MA'ARIF AL MUKAROM PONOROGO EAST JAVA INDONESIA

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EXAMINING TEACHING AND LEARNING OF QURAN: EMPIRICAL RESEARCH OF ISLAMIC SCHOOL OF MA'ARIF AL MUKAROM PONOROGO EAST JAVA INDONESIA

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Abstract

Quranic education is an obligation for every Muslim. It is the responsibility of parents and teachers to help students in learning the Quran to become noble human beings who are in accordance with the purpose of their learning. Innovation in education and teaching the Quran with multi and trans approaches, strategies and methods, media is very important. This article finds that the sociology approach based on the community and the contextual approach in learning and teaching the Quran as well as the planting of Islamic education values, namely the values of Aqedah, the value of worship, and moral values through the *Khatmil* Quran activities make contextual learning fun and beneficial for students. Habituation in a series of *Khatmil* Quran activities can make students have the provision of contextual and useful knowledge when they finish their education from an Islamic education institution.

Keywords: Al Quran Learning, Islamic Education, *Khatmil* Quran

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INTRODUCTION

Value education is at the core of Islamic education. Educational values can be divided into three, namely the value of Aqedah, the value of worship and moral values. Educational values are important to be translated into the daily lives of Muslims. (Shuhari 2015) Character education can be developed in formal or informal school curricula or in the wider community. (Arthur and Carr 2013)

Value education in Islam comes from the main Qur'an. As the Word of God in Qur'an Surat Al Baqarah verses 2-5, which means this book (the Quran) has no doubt about it; instructions for those who are devoted, namely, those who believe in the unseen, who establish prayer, and spend part of the sustenance that We give to them. And those who believe in the Book (the Qur'an) that has been revealed to you and the books that have been revealed before you, and they believe in the existence (life) of the Hereafter. They are the ones who keep the guidance from their Lord, and they are the lucky ones. (QS. 2: 2-5)

Al-Qur'an is the verses of Allah that are expressly stated, while the verses of Allah which are implicit in the *Kaunyah* verses are in the form of the universe. This book of the Quran has no doubt about it; instructions for those who fear. (QS. 2: 2).

Quranic education is an obligation for every Muslim. It is the responsibility of parents and teachers to help the new generation in the learning of the Quran be better human beings and better humans (Noh et al. 2014). Innovation in education and teaching the Quran is important to continue. (Hilmi et al. 2017) Among the growing interest in reading the Quran can be done by creating various applications in Al-Quran education that are easily loaded down through an easy-to-use gadget. The application is able to attract interest and facilitate the present generation in Al-Quran education such as the virtual Quran application.

Reading Al-Quran (recitations) has a high value of beauty. As research findings (Risser 2018) Quranic recitation and azan (the call to prayer) are heard everywhere on the Muslim?

Arabian Peninsula. Even those outside the Islamic tradition find Qur'anic recitation (*tilawa*) very beautiful.

Al-Quran education can be done by integrating the education of Faith, morality, worship and the main basic teachings of the Qur'an. This is as an expression (Jaafar et al. 2014) Construction incorporates the contents of the faith and moral, appreciation biography, and application-specific syllabus of worship as well as basic teaching of the Quran.

Based on the observations of researchers in East Java, the Quran's reading interest in adolescents, learning to read the Qur'an that is appropriate is a child of basic education, if they have not been able to read the Qur'an at the age of adolescents for reasons of learning. This is important to create interesting activities for teenagers such as the *Khatmil* Quran.

If we trace the history of the decline of the Qur'an, it will be found that the text of the Qur'an was formed in a span of more than twenty years in response to the social problems faced by Arab society in its time. For this reason, understanding the Quran cannot be taken away with history and tradition when the Quran was revealed, to find out the basic message of that purpose. (Daradjat 1987)

Education is civilization or "enculturation", which can be a process for educating teaching and instilling universal values for humans to be able to live in a particular society with a diversity of cultures and beliefs. If there is appropriate habituation in the education environment, then the education process will reap good results, if the educational environment does not provide appropriate habitus, then the educational results will not be achieved as expected (Katni and Dwi Saputro 2017) A habituation of results can be expected to be better, because it is one of the ways in shaping the mentality of students, the successor candidate for the struggle of Muslims. As a process, education is closely related to efforts to develop oneself in three aspects of life, namely life views, life attitudes, and life skills. Efforts to develop these three aspects can be carried out in schools, outside schools, and in families.

AL QURAN LEARNING AND TEACHING AT MA MA'ARIF AL-MUKARROM PONOROGO, EAST JAVA, INDONESIA

Islamic education aims to create human beings who are virtuous in Islam, believe, devote, and believe in it as truth and try and be able to prove that truth through reason, feeling, feeling in all daily actions and behavior. (Daradjat 1987) Efforts in achieving educational goals as much as possible, even though in reality humans cannot find perfection in various respects. (Mujib 2008) Al-Qur'an as a way of life for Muslims, of course, must be a standard that must be mastered by every individual.

Al-Quran Education, which is learning to children about the Quran, in it contains all the procedures for living according to human nature. In learning the Qur'an, students are directed to be able to read the Qur'an, examine and explore, so that later the Qur'an can become a guide for their lives. (Abdul Hafizh 2000)

In this day and age, the Qur'an in the eyes of teenagers has been replaced with attention by gadgets, tablets, even though the device has a good side, it can be opened everywhere, while its shortcomings without ablution can open and read it. Al-Quran is the word of Allah which is sent down to the Prophet Muhammad by the intermediary of the angel Jibril who has a miraculous value which is recited in a spiritual manner and reads it calculated as worship. (Wijaya 2000)

Al-Quran contains various kinds of important knowledge to be explored. The first command to go down is to read "Iqro' ". Read whatever Allah's knowledge is seen by the eye or that is not visible. Various activities in Indonesian society related to the Qur'an include tahfizh Al Quran, khatmil Qur'an, sema' Al-Quran, which involve memorizing the Qur'an, competitions and various other practices that we can meet. In practice, all these activities use the Qur'an in the form of reading, art or learning media.

As is the case with the Quran sermon activities conducted by MA Ma'arif Al-Mukarrom Ponorogo, East Java, Indonesia is a form of the program with a contextual approach (Abdi 2011) that uses the Qur'an and as a way of learning and teaching the Qur'an and Islamic education values. A very positive activity to foster students about the teaching and learning of the Qur'an and instill the values of Islamic education. Considering the function of the school in relation to the formation of religious souls, among others, as the successor of religion in the family environment or forming a religious spirit in children who do not receive religious education in the family. (Jalaluddin 2003)

Khatmil Quran means reciting the Qur'an. Activities that have existed since 1992 were carried out on a visit from one student's house to another student's house in turn. In order for the distribution to be fair, a lottery is regularly held every month. This activity is carried out by each class both from class X, XI, and XII.

The regular Khatmil Al-Quran activities at the MA Al-Mukarrom are conducted in turn every month for all classes in turn. The location is in the home of one of the students of class X, XI, or XII who gets a turn, while the cost is borne by the students themselves as well as the time of implementation. The aim is to make students able to master and get used to reading the Qur'an, strengthen the relationship between fellow students and school residents.

According to (Djamarah 2004) in school children will develop the knowledge they have accompanied by the teacher. Now family life, in general, is more deluded by worldly deceit, claims to be Muslim, but is not or not very good at reading the Qur'an. Having the Qur'an instead of being read, but only being used as a display. Even the Qur'an was dusty because it was stored for a long time, never read.

Different from the condition of MA Ma'arif Al-Mukarrom Ponorogo, East Java Indonesia is one of the madrassas that make reading the Quran as a routine activity of students,

besides that the Khatmil Quran activity is a characteristic that is currently owned by the madrasa. This activity is coordinated by the intra-school student organization which is then abbreviated as the Student Council and also some guidance teachers. While the executing committee is a class student holding the Khatmil Quran. The implementation is routine every month, precisely Saturday at 19.00 WIB until Sunday at 05.00 WIB and for the date according to the class agreement.

The stages of the implementation of the Khatmil Quran at MA Ma'arif Al Mukarrom first, class members must make a proposal accompanied by a permit to be addressed to the head of the madrasa, as well as notification to the Deputy Chief of Student Affairs and the religious sector and the Student Council. Then after everything was done, the new Student Council moved to take care of everything related to place, attendance, and security.

An activity cannot be separated from funds to support the event. The purpose of making the proposal will also be used as a bridge to raise funds. Funds come from schools which usually provide the school with funds of Rp. 50,000, - aside from these sources the funds obtained from the mandatory class contributions that hold Khatmil Quran activities amount to Rp. 10,000 per student, plus carrying 2 cups of rice, then also taken from the class cash which is taken in part and the results of Friday charity. In the implementation of the Khatmil Quran activities, it costs around Rp. 400,000, up to 500,000, - depending on the needs issued and the number of attendees and invitations.

For students who cannot attend because of a particular interest must have a clear reason, if they do not have clear reasons not permitted. For students who are forced to not be able to participate in the Khatmil Quran activities, they still pay the mandatory contribution of the half class of the stipulated contributions of Rp. 5000. To anticipate the Student Council provides a special attendance for Khatmil Quran activities as a report to the Khatmil Quran guidance teacher.

The Khatmil Quran program first starts with an opening event that invites the surrounding community or congregation of mosques and village clerics to carry out tahlil together. Then the program continued with Khatmil Quran, people who were unable to join in listening to the Quran for a while. After the program finished on Sunday morning again invited the community to close as well as hospitality. The closure carried out was not much different from the opening, which distinguishes there are representatives from the community to give a speech as well as prayer, which is usually represented by the village clerics/elders. While the participants from all number of students in one class held Khatmil Quran activities.

Khatmil Quran activities carried out by each class of 10 classes with 323 students, then Khatmil Quran is done alternately. Starting from class X to class XII. Ideally if in one year each student in one class has attended around 10 to 11 times Khatmil Quran activities in turns and visits. This is in accordance with the statement of the methodology of Islamic teaching. (Maunah 2009) that in school children will develop the knowledge they have by being accompanied by a teacher. Likewise, with the Khatmil Quran activities at MI Al Mukarrom Ponorogo, always accompanied by a companion teacher.

In the habituation of teachers as parents and educators in educational institutions have a very important role as counselors (Dahlan, Refnadi, and Zufriani 2017) The teacher oversees the development of students and motivates so that in carrying out the habituation of students feel happy. Repeating Al-Quran reading is actually opening up science and the veil of the universe, reading the Quran will always add new interpretations, developments, ideas, and so on. So, it is important that we get used to reading the Quran.

Khatmil Quran activities recite the Qur'an 30 juz divided into two. Juz 1-15 is read by sons, and juz 16-29 is read by

daughters. Whereas juz 30 is read again by sons and at the same time reading Khatmil Quran prayers. Participants who attended the event were reading the Qur'an both students, guests and Ladies, and Gentlemen who attended also took part in reading, in the middle of the Khatmil Quran at night a night prayer is held which is led by the Khatmil guidance teacher.

The program arrangement in the Khatmil Quran activity begins with the opening, then the remarks, the first from the executive committee followed by remarks from the host and finally from the guidance teacher. Before the Khatmil Quran starts first, do the tahlil dhikr for a while, this is the third procedure. The last highlight of the event was the closing which was then continued by Khatmil Quran. This is the application of contextual learning to students.

There are several reasons madrasas hold Khatmil Quran activities, based on the results of the interview that the land used by MA Ma'arif Al-Mukarrom is a waqf land. To revive and advance this madrasa, there needs to be adequate students and teachers in the sense that the quantity is large. Therefore, there is a need for specific approaches and strategies to attract the interest of children to attend school in this madrasa. Initially only distributing brochures but the results were minimal. Finally, the madrasa tried to find a way to do a sociological approach to the community. The sociology approach is an alternative in studying and developing Islamic education. (ZA 2014) By going directly to the homes of rural people in search of new students. While the students held Khatmil Quran activities, but not in the school environment but at the home of MA Ma'arif Al-Mukarrom students alternately. There has been progressed from these activities, the students have increased from year to year. Active in reading the Koran and religious activities in the community.

Embedding Islamic Education Values through the Khatmil Quran Program at MA Ma'arif Al-Mukarrom Ponorogo, East Java, Indonesia.

Religious education is an education for the total growth of a human being. Seyyed Hossein Nasr emphasized that Islamic religious education must be concerned with all humans to be educated. The goal is not only to train the mind, but also to train all personal forms. That is what causes why Islamic education not only conveys (ta'lim) but also trains all students themselves (al-Tarbiyah). The teacher's function is not just a mu'allim, the delivery of knowledge, but also a murabbi', soul coach and personality. (Ma'arif 2006)

Based on observations of researchers at Wahda Annisa's home in the Khatmil Quran activity, before the Khatmil Qur'an activities began there was a cult (seven-minute lecture) from the guiding teacher, that children were expected to deduce wisdom from the guidance of the Qur'an by reading the Qur'an with earnestly, living the verses, practicing them, being patient in carrying out their orders and wanting to preach to make it a rule in life.

Planting the Values of Islamic Education through the Khatmil Quran contextually applies all students directly to be more diligent in reading the Koran, loving and being able to practice the teachings contained in the Qur'an.

The values of Islamic education include the value of Aqedah (Ramayulis 2012). ¹²Whid or all one toward Allah is the core of Aqedah. At MA Ma'arif Al Mukarom Ponorogo East Java Indonesia Approach in instilling the values of Islamic Education in the aspects of Aqedah with Al Quran recitations that students are invited to read the Koran, believe the Quran, obey the contents of the Quran, and grow a sense love for the Quran as proof of love for the book of God which includes the third pillar of faith. Recitation or reading the Quran greatly affects the faith of students with indicators they are accustomed to reading the Quran, studying and practicing the Qur'an in daily life as a form of faith and piety to Allah. Khatmil Quran activities can be used as one of the innovative

approaches, strategies, and methods in the teaching and learning of the Quran and Teaching the values of Islamic education to instill students' Aqedah values.

Embedding Islamic education values on aspects of worship (Syaiudin 1995). All human tasks in this world accumulate in their responsibility to worship Allah SWT. Children in adolescence are a period of practice and habituation so that when they reach adulthood when they get the obligation to worship, all kinds of worship that Allah requires them to do with full awareness and sincerity because previously he was accustomed to carrying out the worship. al-Maududi 1994). Embedding the values of Islamic Education can be done through Khatmil Quran at MA Al Mukarrom Ponorogo as follows: When prayer time arrives in the middle of the recitation of the verses of the Quran when prayer times arrive, the children will stop and take ablution to preparation for prayer in congregation. From this activity the existence of dhikr and prayer together is their training in matters of worship, including reading the Quran is a part of worship. It is hoped that through habituation this activity can affect children to be more diligent and timelier in performing worship services such as five daily prayers, dhuha prayer, and other worship.

Embedding the value of Islamic education on moral aspects is important to formulate. Moral education needs to emphasize the comprehensive aspect of student learning. A conducive atmosphere towards good moral and moral formation needs to be realized at school, in the family and society. Only with this mutually supportive atmosphere can students who are moral be born (Asmawati 2005). The planting of the value of Islamic education can be done through the Khatmil Quran program by being given a policy of dressing Muslim women who are syar'i, neat, polite and polite. Muslim-Muslim dress policies have an impact on the formation of religious moral values (Faith and Arifin 2015) The student activities at the Khatmil Quran program also invited members of youth clubs and youth mosques in the area occupied. Khatmil Quran for students as a vehicle to interact with the community. The place where students approach and mingle with the community. As a form of silaturrohim and maintaining ukhuwah Islamiyah. This instills the value of ukhuwah Islamiyah, good relations with teachers, classmates, classmates' families and the community by means of students who have the ability in the field of reciting Quran, contemporary hadrohs are often invited to fill in events or wedding. In youth and mosque youth activities, some of MA Ma'arif Al-Mukarrom Somoroto's students are also active at home from this activity. Brave, responsible, independent morals are born from these kinds of activities. In context, the Khatmil Quran activities are useful in honing students' competencies to be useful and contribute to community development, to prosper Islamic activities in the community. As an initiator and actor in building religious communities.

As social beings, there needs to be a relationship with other people. This Khatmil Quran activity teaches students how to deal with people who have different customs from one region to another. This means instilling a value of tolerance, courtesy. Khatmil Quran activities to foster students' interest in conducting useful activities and self-control to anticipate the adverse effects of the environment. Then also that is no less important in this activity is to print Muslim personalities who are noble. While the benefits for students are as a vehicle for education in the community that later they will not only face one person but also many people. The existence of mentality needs to be sharpened further so that wherever they are able to face all problems without being nervous.

CONCLUSION'

Based on the results of the discussion this research can be summarized as follows.

The implementation of the *Khatmil* Quran activity at *MA Ma'arif Al-Mukarrom Sumoroto Ponorogo* carried out since 1992 was carried out with a sociological and contextual approach that periodically rotates every Saturday night, every once a month. Carry out by means of visits from students 'homes one to the other students' houses in turn. This activity was guided by a teacher deputy head of student affairs who was always active in assisting in the *Khatmil* Quran activities. In order for the distribution to be fair, periodic draws are held every month. This activity is carried out by each class all from class X, XI, and XII. The activities are held on Saturday to Sunday morning starting at 19.00 WIB - 05.00 WIB. First, there is an opening event that invites the surrounding community or mosque congregation and village clerics to carry out prayers and *tahlil dhikir* together. Then the program continued with *Khatmil* Quran, people who did not attend were listening to the Quran. After the event is finished again invite the community in the morning for closure as well as hospitality. Closing by presenting representatives from the community to give a speech as well as prayers, which are usually represented by the village clerics. From the *Khatmil* Qur'an activity because it is done repeatedly to form a positive habitus for students, so that it becomes the provision of graduates in engaging in prospering mosques, prospering Islamic activities with the Islamic community.

The embedding of the values of Islamic education through the *Khatmil* Qur'an program at *MA Ma'arif Al-Mukarrom Sumoroto* is to instill the value of Aqedah, worship and morality to create students who have faith and piety, diligently pray five times, and instill glorious morals and be able to place themselves in the midst of the community and benefit the community.

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