

## **Qiroati Method in TPQ Darussalam, Tebuwung Village, Dukun, Gresik**

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**Abstract:** One of the strengths that must be possessed in terms of religion is being able to read the Qur'an properly and correctly according to the guidance of recitation. The purpose of this learning is to improve student's quality in terms of religion. So that this can be done by learning to read the Qur'an, one of which is in Al-Qur'an education with the Qiro'ati method; actually, many aspects make it easier for students to learn to read the book of Allah, namely the Qur'an. With the qiroati method, one of which is support and motivation from parents, it can improve the process of learning the Qur'an, which is accompanied by parental support; besides that, the teacher can also control learning the Koran at home, both in terms of memorization and short. ketartilan and fluency in reading the Qur'an. This data collection technique was carried out by interviewing several teachers and students. This research can find out partially and simultaneously that the motivational factors of parents and the environment greatly influence the teaching and learning process in Tebuwung Village.

**Keywords:** Al-Qur'an Learning, Learning Achievement, Parents' Motivation.

### **INTRODUCTION**

A very actual and factual need of society in which the education of the *Qur'an* has gone through many very long developments if it is poured into history. Reading and writing the *Qur'an* is a necessity of the community, where this need becomes an alternative to the needs of the Islamic community (Hidayah, et al., 2019). Education is the most crucial factor that will shape the human person. So it can be said that education is an investment of knowledge in terms of future knowledge, which makes the government very serious in dealing with education.

To maximize the ability of students to improve their ability to read the *Qur'an*, students at TPQ Darussalam use the *Qiroati* method because the Qiroati method can be very effective and can also improve students' abilities in the learning process to read the Qur'an properly and correctly (Ali, 2017). Studying the Qur'an is very important for Muslims, for that learning the *Qur'an* is vital starting from childhood, both in the educational environment and in the family, etc. *al-Qur'an* education has a goal of increasing the potential of children. To become human beings who are obedient and obedient to God's commands (Hakim, 2015).

In the Islamic perspective, the value or behaviour of students is reflected in the morals of the great Prophet Muhammad SAW. Which Prophet has the morals of Sidiq, Amanah, Tabligh, Fathahah. At this time the behaviour and morals of the students were

tarnished through an incident such as the loss of politeness and also the character who adhered to the moral values of *karimah* because friends influenced them. In this day and age, therefore, educators are required to be able to guide and maintain students from outside dangers, with the support of their parents to be included and registered to study in *al-Qur'an* education, the goal of which is so that students can have the behaviour exemplified by the Prophet Muhammad. And can also be fluent in the process of *qiroatil Qur'an* as a devout Muslim and obedient to the creator (Anwar, 2021).

TPQ is an education that has religious nuances, and TPQ education also has a role in efforts to improve the religious character of students so that students learn more about Islamic education; where if students are not taught Islamic education from an early age, they will be dragged into foreign cultures and can also leave Islamic education. Religious education at an early age is thought to be able to mature the thoughts of students and can also manage the emotions of students to become better individuals.

The government also provides training for teaching staff and facilities for Islamic education administrators to fulfil all learning facilities. With Islamic education, students become better individuals, and this Islamic education will guide students. Students in the future or in the future. Because if students do not have a solid Islamic grip and guidelines, in the future, students will be like people who lack knowledge and are afraid that they will quickly fall into things they don't want.

Islamic education with the *Qiroati* method is expected so that students, apart from being able to *qiroatil* well, can also recite the Qur'an fluently and understand the recitation of *tajwid* in every reading of the *Qur'an*. In this *Qiro'ati* method of Islamic education, students are provided with a qualified religious education before being declared a graduate of this Islamic education; they are tested by memorizing several short suras in the book of Allah and some prayers in life daily. All of this is done so that later students in the future can become better individuals and can take advantage of their knowledge for their families and everyone, so this is what makes someone who follows TPQ Islamic education said to be lucky people (Retnasari, et al., 2019).

## **METHOD**

We can call the research in this journal research that uses qualitative methods using phenomenological designs; this qualitative research is research that has the intention of being able to understand the phenomena that are felt by the subject of the research, such as behaviour, perceptions as well as motivation, with actions and many more. It can be said that this research has a holistic nature and uses described in the form of words and sentences (Hasbiansyah, 2008).

This study uses a qualitative descriptive approach which can reveal the facts of learning the Qur'an with the *qiroa'ti* method in the village of Tebuwung by interviewing several teachers at one of the Darussalam Islamic boarding schools who use the *Qiro'ati* method. With this, the researcher can choose an option that follows the focus of the research that has been compiled, this research can also be closer and can also establish an excellent relationship with the subject, and the researcher struggles to understand the subject's condition and is always careful in digging for information (Cahyani, 2016).

Qualitative research focuses on an event or experience of a person. So this qualitative research in data collection comes from a source person, which is usually also related to the environment related to nature, cultural customs, and maybe other factors that influence the experience and attitude of a person.

Data collection techniques This qualitative and descriptive research has an overview also describes, explains and explains and answers in more detail the problems to be studied, which we will study first to the maximum extent possible, whether it is a community association or perhaps a particular group, as well as events. A specific phenomenon in the learning of the *Qur'an* in Tebuwung Village. So it can be said that this research is focused on something related to the activities of a group in *Qur'an* education in the community of Tebuwung Village, Dukun District, Gresik Regency. This includes interviews with teachers in the *Qur'anic* method, observations as well as documentation (Pramudyani, 2018).

Qualitative research is a process of understanding something happening, usually called a phenomenon, be it social or other phenomena that can create a complete and complex picture. So this qualitative research aims to deepen our understanding of human and social problems.

Qualitative research differs from quantitative research, where qualitative research does not use statistics, while quantitative methods use statistics. However, this qualitative method of data collection is through collecting data, analyzing it, and interpreting it. This qualitative research method does not contain a single approach to analyzing data in determining the credibility of data in qualitative research. This research emphasizes the term authenticity, where authenticity is more appropriate and can be said to be significant in describing something that will be examined honestly and fairly. So that when we write a description in *al-Qur'an* education with the *Qiro'ati* method, later we will write it invalid data, not fake data written by a researcher, but accurate data from the results of data collection from a researcher.

When used in terms of education, qualitative research has a purpose that can be unique, which is when we understand something and explore it more deeply. This means that this research has a way of finding a solution to a problem in education. Meanwhile, the observation technique used is the direct observation technique, where the observations are carried out by the researcher directly or when the event is happening. Therefore the researcher will be more flexible and easier to conduct research in an *al-Qur'an* education method. *Qiro'ati* in the village of Tebuwung.

If you compare which research method is the best, then the answer is not the best because both quantitative and qualitative research methods have drawbacks and advantages. Which can mean that researchers can choose whichever method is suitable for their research that feels right for their research method based on the title of the article or journal that will be made by researchers using either quantitative or qualitative methods depending on the needs of researchers who are more suitable and which one feels better to use (Fadli, 2008).

## RESULT AND DISCUSSION

### The *Al-Qur'an* Learning Process *Qiro'ati* Method

This research was conducted in a *Qur'anic* educational institution in a village called Tebuwung Village, Dukun District, Gresik Regency. KH Dachlan Salim Zarkasyi founded the *Qiroati* method of *al-Qur'an* education. The *Qiro'ati* method is a method of learning the *Qur'an*, which can be said that this method is an efficient method, where this method makes it easier for students to read the *Qur'an* correctly and quickly along with the recitation (Rohanah, 2019).

This *Qiroati* method is an *al-Qur'an* education that teaches tartilan in reading the *Qur'an* and recitation. Before the death of KH Dachlan Salim Zarkasyi, in his struggle to

compose the *Qiroa'ti* method, namely reading and writing the Qur'an and he also often took comparative studies to several Islamic boarding schools and also madrasas based on the *Qur'an*, where K.H Dachlan Salim Zarkasyi also arrived. Conducted a comparative study of the *Qur'an* using the *Qiro'ati* method to the area of a pesantren in the Sidayu Gresik area, East Java province, in May 1986.

The kiai of the *umul Qur'an* very much supports the journey in the preparation of learning media with the *Qiro'ati* method. However, it can be said that KH Dachlan Salin Zarkayi is not a boarding school child, but he is very close to the kiai, and he has a very humble attitude toward the kiai. As time goes by, the Kiai continue to support their struggle in disseminating education to read the *Qur'an* using the *Qiro'ati* method, which is widely used in terms of the essential material when teaching in *al-Qur'an* education.

Based on the research results obtained, students first study what is in the material book before carrying out the teaching and learning process. The students come forward one by one to test the reading volumes studied and if it is good. The stages in reading *al-Quran* The *Qiro'ati* method of *Qur'an* will continue to change pages and volumes, along with the time of teaching the qiro'ati method of *al-Qur'an*, the teachers will also prepare teaching aids which are usually in Darussalam Islamic boarding schools—written in Arabic, which is dedicated to the *Qiro'ati* method demonstration, which will later be taught to students by the teacher starting how to read and then continuing the students accompanied by their respective teachers. In addition, students are also given additional material, such as memorizing daily prayers and short suras. When students have reached the final stage, students will find Ghorib and Musykilat, who will be students. After carrying out this stage, there will be an evaluation carried out by the head of the institution, so for this stage, it is not just any teacher who tests the students; the *Qiro'ati* testers at this final stage are teachers who understand more about the *Qur'an*. 'an and not all teachers have the authority in this final evaluation process (Hasan & Wahyuni, 2018).

The evaluation is carried out to measure the level of success of the students while learning the *Qur'an* using the *Qiro'ati* method, and it is hoped that they can practice the values contained in the *Qur'an* (Muhammad, et al., 2020). However, before the evaluation stage, students must be able to pass the stages that have been determined which stages are shown to know the level of students' abilities from volume 1 to ghorib, and it is hoped that after this, they can read the *Qur'an* fluently (Rizky, et al., 2021). because we Muslims can be said to have an obligation in terms of qiroatul Qur'an fluently following their recitation by using the *Qiro'ati* method as a learning method.

In addition, a preacher must be able to deliver quality teaching to his students to provide maximum results, and a teacher must also be able to observe every development of his students (Malik, 2013). Skills in the process of reading the *Qur'an* can be interpreted as being able to read the *Qur'an* very well and also precisely based on the tajwid (Nopiyanti, et al., 2018).

### **Supporting and Inhibiting Factors of the *Qiro'ati* Method**

From the results of our interviews with several teachers at the Darussalam Islamic boarding school and some students there, it is clear that the *Qiroati* method of learning the *Qur'an* is not always according to the plan that had been expected before; as for the supporting factors and also the factors that become obstacles during *al-Qur'an* education. -The *Qur'an qiroati* method is also the solution:

## 1. Inhibiting factor

One of the factors that became an obstacle during the *Qiro'ati* Method of *al-Qur'an* educational activities, namely the limited time for learning for students, namely starting after the Asr prayer or Asr prayer time and finishing at 5 pm, with the number of students and also per class. Only 1 teacher is holding the class, so when in 1 class, there are many students in one class. So a teacher can be overwhelmed when carrying out the process of learning the *Qur'an* in class, even when there are students who arrive late and are also busy with their friends; this will also make the teacher difficult and overwhelmed in learning. Do learning in class. In addition, the interest of the students also affects the learning process. There may also be one student who is lazy in learning the *Qur'an* and instead plays with his friends, which also makes the students late for the volume. In addition, the students also, when they make a crowd in the class when reciting, they do not have a punishment that makes them deterrent because this crowd factor is also disconcerting for other students when they will be severe in learning the *al-Qur'an* this *Qiro'ati* method.

## 2. Supporting Factors

Factors that support the success of the *Qiro'ati* learning method are the existence of teachers who are professional and not just any teacher can teach the Koran in this *Qiro'ati* method; the teachers must pass the teaching exam, which more advanced professors test. Understand the *Qur'an*, which the *Qiro'ati* Shahadah proves.

In addition, students who arrive on time are also supporting factors in implementing the *Qiro'ati* method. It will make it easier for teachers to learn effectively, and students will likely move up to higher volumes quickly.

One significant factor is the facilities and infrastructure; if the facilities and infrastructure do not exist, there will be no teaching and learning process. A place must also be sought to make the students comfortable when carrying out the activities of tahsin *al-Qur'an* the *Qir'ati* method takes place. And the main thing is the support of parents for their children (Rasyidi, 2019).

Supporting factors for parents at home besides teachers also play an essential role where parents are the main madrasa for their children (Abidin, 2020). The *Qiro'ati* method brings many students not only to be the ability to learn the *Qur'an* but also to be the ability to recite the *Qur'an* properly and correctly according to the instructions of tajwid (Wakit & Agustin, 2020).

*al-Qur'an* education with the *Qiro'ati* method has a goal, namely, so that students can take advantage of their knowledge and also so that they can become human beings who have good morals and are obedient to the religion of Islam. And have good people so that they have high purity to Allah. Because if we have high purity, God willing, we will be happy both in this world and in the Hereafter (Wijayati & Habibi, 2021).

The uniqueness of this method with other methods, namely the *Qiro'ati* method at the Darussalam Islamic boarding school in Tebuwung Village, I can say that students and female students are fast in reading the *Qur'an* and memorizing short suras and prayers and other lessons, which where the teacher at this Islamic boarding school has time outside of teaching hours, namely in the morning and after sunset to tutor learning to read the *Qur'an*, so that when it is time for *Qiro'ati* method education to begin the students already understand and understand what is being taught. will be explained by the teachers.

In addition, learning the *Qiro'ati* method is focused on students by means of a teacher monitoring the memorization of surahs and prayers and other lessons by means of individual deposits and practiced directly by the teacher using teaching aids so that students can easily understand what is being taught. by the teacher. In addition, the series of materials that are arranged very well and directed so that when the teacher gives the task of memorizing short surahs and other lessons, the students are easier to understand and memorize them. the basics of the rules of recitation.

## CONCLUSION

al-Qur'an education is a very urgent education for us Muslims. *al-Qur'an* education is very beneficial for our human life both in this world and hereafter. Learning the *Qur'an* with the *Qiro'ati* method can be said to be a practical method; besides that, the *Qiro'ati* method of al-Qur'an Education teaches tartilan in *qiroatil al-Qur'an* accompanied by recitation of recitation. At the time of the preparation of the *Qiroati* method, it was strongly supported by the scholars of the *Qur'an*. However, it can be said KH Dachlan Salim Zarkasyi is not a boarding school child, but he is very close to the kiai, and he has a very humble attitude towards the kiai. As time goes by, the *Qiro'ati* method of *al-Qur'an* education has been widely used until now.

*Al-Qur'an* education with the *Qiro'ati* method in Tebuwung Village, Kec. This shaman of Kab. Gresik has several advantages where education many small children can recite the *Qur'an*, and many have graduated to get graduation certificates. Besides that, they also have memorized short suras from their childhood, *al-Qur'an* education -the *Qur'an* in TPQ has several advantages, and there are drawbacks; the advantage of this education is that many students are orderly so that their learning process is faster and many have graduated, but the drawback is that sometimes there are also some classes that have a lot of students because they are lower class has risen to a higher volume so that sometimes teachers become weak in teaching. The purpose of *al-Qur'an* education with the *Qiro'ati* method is so that students can take advantage of their knowledge and become Muslims who have good morals and are obedient to Islam.

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