

LEARNING TILAWAH QUR'AN AND TAHFIDZ JUZ 30 BERSANAD EFFECTIVELY FOR THREE MONTHS

(Case Study at Mahad Aisyah binti Abu Bakar Li al-Dakwah – Bogor)

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Abstract

The purpose study is Mahad Aisyah binti Abu Bakr of the institutions that gave birth to the scholars memorizing the Qur'an has a superior program in the teaching of the Qur'an. Among them is the Quranic Camp program, which is a program to learn to read the Quran and memorize juz 30 intensively for 3 months at the Campus Mahad Aisyah binti Abu Bakar Li al-Dakwah in Sukajaya Village, Tamansari, Bogor, West Java. The purpose of the research is to know: the effectiveness of learning alqura reading in Quranic Camp in changing the better quality in reading participants, measuring the level of ability of participants in reading the Koran with sanad standards, Knowing the motivation of participants in teaching the Koran after studying at Quranic Camp. The method used in this study is to use case studies in Mahad Aisha, and the approach used using qualitative research using descriptive approaches. The subjects of the study were 13 participants who had completed the Quranic Camp program at Mahad Aisyah binti Abu Bakar Li al-Dakwah, Bogor. Data collection using questionnaires, interviews, field records and documentation. The results showed that 23 percent of participants managed to get 30 juz sanad. Participants managed to correct the recitation of the Qur'an significantly and participants were satisfied with the results of learning and will again teach the knowledge obtained to the surrounding environment.

Keyword: Learning, tilawah qur'an, tahfidz

Introduction

The position of the Qur'an for Muslims in all corners of the world is very important. The Qur'an is a book that contains knowledge that must be maintained and taught first. It is mandatory to read, even highly recommended to be used as a daily reading. The reward that Allah *subhanahu wata'ala* gave is innumerable, as in the hadith of the Messenger of Allaah *'alaihi wasallam* narrated by Imam at-Tirmidhi

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا مِمْ حَرْفٌ وَمِيمٌ حَرْفٌ

"Whoever reads one letter of the Qur'an then for him one good with the reading, one goodness folded into 10 goodness such as and I do not say "alif lam mim" one letter but *Alif* one letter, *Laam* one letter and *Miim* one letter"

The obligation to keep and revive the Qur'an is not only in reading it, but also in *the way* of it. If the Qur'an is always read and the meaning contained in it is sprinkled, then it will be able to be the driving spirit for the progress of human life. In addition to reading and *mentadabburinya*, keeping the Qur'an can also be by memorizing it, transferred from the writing into the chest, and this is a characteristic of people who are given knowledge, as well as a benchmark of faith in one's heart. ^[1]

Giving the teaching of the Qur'an can give rise to the seeds of religious *zauq*. Giving *ta'lim* Qur'an is able to cultivate the properties of *mahmudah* for people. Muslims are obliged to maintain the authenticity of the Qur'an, both in terms of writing and reading it. The writing in the Qur'an must be kept correct, there should not be a single letter left behind because it will change the meaning contained in it. Similarly, in terms of reading, it must be completely in accordance with *the makharijul* letter or the place of exit of the letter, because misreading or saying one letter in the Qur'an will result in a different meaning as well. The pronunciation of hijaiyah letters is very different from the pronunciation of Latin letters, where in reciting hijaiyah letters there are all theories that explain in a way how the letters should be read and pronounced.

Most of the Muslim community in Indonesia, in reading or recitation of the Qur'an there are still many who recite letters in an inappropriate way. It is not in accordance with the rules of *makharijul* letters or places of discharge of letters correctly and does not give the rights of the letter appropriately. As Allah said *subhanahu wata'ala* in sura al-Muzammil verse 4

أُزِدْ عَلَيْهِ وَرَتِلِ الْقُرْآنَ تَرْتِيلاً

It means: 'Or more than (half) of it, and read the Qur'an with tartil (slowly)."

And in sura al-Furqon verse 32

وَرَتِّلْنَاهُ تَرْتِيلاً

And We recite it *gradually*.

The lack of awareness and knowledge of the public in reading the Qur'an correctly is quite large and still at least a place of learning the Qur'an with teachers who master *tahsin* and *tajwid* in depth is also a trigger for the greater error in reading the Koran correctly. Moreover, the teachers of the Qur'an who have a sanad that continues to the Messenger of Allaah 'alaihi wasallam is still a little, will increase the chances of the misreading of the Qur'an.

On the basis of the above, it is necessary to have an effective method of learning the Qur'an in a relatively short period of time, in order to make it easier for people to learn to read the Qur'an and memorize it.

The author considers the activities of Quranic Camp in Mahad Aisyah binti Abu Bakar – Bogor – West Java, worthy to be conducted research in its method of learning, because it has its own uniqueness that is rare in Indonesia. The program, which lasted for 3 months, has provided quite satisfactory results for the participants of this camp, in addition to being mastered by competent supervisors, as well as memorization on juz 30 bersanad.

Therefore, there are several goals that want to be achieved from this research are:

1. Effectiveness of alqura reading learning in Quranic Camp in changing the better quality in the reading of participants.
2. Measuring the level of ability of participants in reading the Qur'an by sanad standards.
3. Knowing the motivation of participants in teaching the Koran after studying at Quranic Camp.

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RESEARCH METHODS

1. Types and Approaches to Research

Research method is a science that studies research methods, science about research tools. In the environment of philosophy, logic, is known as the science of the means to seek truth.^[2]

In this study, the type used is a type of case study, namely incentive testing, using a variety of sources of evidence, against a single entity limited by space and time. In general, case studies are linked to a location. The purpose of case studies is to increase knowledge of real contemporary communication events incontext. By using this type of case study emphasizes its analysis of an observed case and with the aim of knowing the widest extent about the object of research through the acquisition of data and the provision of information related to the teaching system of quran recitation and memorization of the Qur'an juz 30 effectively for 3 months.

While the research approach used is qualitative research approach, which is research that intends to understand the phenomenon of what is experienced by the research subjects such as behavior, perception, motivation, actions and others^[4]. By using this qualitative approach emphasizes its analysis of the observed phenomena using formal and argumentative ways of thinking.

2. Location Research Location

The research selected in this study is Ma'had Aisyah binti Abu Bakar in Sukajaya Village Kec. Tamansari Kab. Bogor Prop. West Java.

DATA SOURCE

The data source is taken from the results of polls, field records, interviews and documentation in the form of photos and videos. The questionnaire is addressed to alumni of *Quranic Camp* program. Participants fill out a questionnaire that is shared with the form of google form. Interviews are conducted with an overt interview system, the subjects know that they are being interviewed and know also what the purpose and purpose of the interview^{is[5]}, and structured interview interviews, interviewers self-define the problems and questions to be asked. The interview was conducted to ustadzah, ustadzah assistant, parents /guardians of *Quranic Camp* program participants. While field notes are made when the author visits classes, mosques and dormitories of *Quranic Camp* participants.

VIRTUES OF LEARNING THE QUR'AN

Before studying the method of teaching the Qur'an, it is necessary to study first, what is the virtue of learning the Qur'an, so it is necessary for all Muslims to study the Qur'an with effective methods in order to produce quality reading and memorization. So, every Muslim is really in his heart there is a Qur'an to be a guide in his life, which must certainly be interpreted, after having a good reading and memorization of the Qur'an.

From Abdullah ibn 'Umar (*may Allaah be pleased with him*), the Messenger of Allaah (peace and blessings of Allaah *be upon him*) said: "The parable of the one who recites the Qur'an is like a camel tied up. If guarded, the camel will not escape. If it is not guarded, take it off and it will disappear." ^[7]

In addition, from Uqbah ibn Amr, the Messenger of Allaah (peace and blessings of Allaah *be upon him*) said: "Which of you likes to go to al-Aaqiq every day, and then return with two fat camels not for stealing or breaking the cords of brotherhood?" We replied: "We all want." The Messenger of Allaah (peace and blessings of Allaah *be upon him*) said: "Why do you not go to the mosque and then you study there or recite two verses from the Book of

Allah, so it is better than two camels, and if you study or read three or four verses, it is better than three or four camels."

Thus according to the many verses he reads, so much is the better reward than the number of camels^[8]. There are some wisdoms from the above verse for mankind. First, always maintain the authenticity and authenticity of the Qur'an. People have no right to alter or distort the contents of the Qur'an. Whatever Allah has mentioned in the Qur'an is never wrong. Second, familiarize and cultivate the reading of the Qur'an. The Holy Book of the Qur'an should be read more often and make it a source of knowledge.

The more you read these verses, the easier it is to find inspiration about science. All knowledge is in the Qur'an. The effect of studying science in the Quran is to get rewarded. At the same time spread a lot of good and dismissed a lot of damage.

Third, empowering Qur'anic experts. The position of the person who memorizes the scriptures should be fully empowered by the state. They are given facilities and rewards in the form of economics, so that they can develop further science, as well as print new Qur'anic experts.

Multiplying the Qur'an is not scary, but it is a blessing for the nation and the country. Fourth, learn al-quran early. Memorizing verses is better if done to children when they are young.

In fact, children who are used to always reading the Koran, will always be his behavior until they grow up. Fifth, get rewarded. Every letter in the Qur'an contains a reward. If you memorize it more, the reward continues to abound. When the science of the Qur'an is applied, the wider the impact of the good of the Qur'an on others.

VIRTUES OF MEMORIZING THE QUR'AN

Allah guarantees that the Qur'an will be guarded directly by Him, therefore until this moment no human being has been able to change the contents of the Qur'an. He said:

"It is We who have sent down the Qur'an, and We are its guardians."

By memorizing and maintaining the purity of the contents of the Qur'an, there will be no falsification, change and alteration of content as happened with us-the book that came down before the Qur'an.

As for some of the virtues that will be obtained by a Muslim who always read the Qur'an until memorizing the contents and content in it, namely as follows:

1. Included in the best human group

Based on the hadith narrated by Bukhari, from Uthman, the Messenger of Allaah said:

"The best of you is he who learns the Qur'an and practices it."

From the hadith, it is known that the Qur'an contains good for Muslims. By reading, memorizing, and understanding His verses, God will bestow His mercy and mercy.

In addition, the hadith narrated by Bukhari and Muslim explains the promise of Allah to the memorization of the Qur'an, which will be with the angels and also get rewarded even though it is stale.

From Aisha Ra, the Messenger of Allaah said:

"He who is good at reading the Qur'an will be with the noble and good angels, while the one who reads the Qur'an in stale and has difficulty in reading it is stammering, so for him two rewards."

2. Get respect from the Messenger of Allah

The Messenger of Allaah (*peace and blessings of Allaah be upon him*) said:

"Study the Qur'an and read it, because the parable of people studying the Qur'an and reading it, is like a place of travel filled with misik oil, its fragrance spread everywhere. And he who learns it and sleeps in it, is like a place of travel connected with misik oil." ^[9]

4. The position of memorization of the Qur'an is at the end of the verse read

The Prophet (peace and blessings of Allaah be upon

"It is said to the owner (memorization) of the Qur'an will be ordered to read it and rise up! Read it as you read in the world! So indeed, you are at the end of what you read." ^[10]

4. Including the family of Allah '*azza wa jalla*

A Muslim who is a memorization of the Qur'an, then he belongs to the family of Allah '*azza wa jalla*. In a hadith, the Prophet (peace and blessings of Allaah be upon him) said:

"Surely Allah has a family among mankind, the companions ask, "Who are they, O Messenger of Allah?" He said, "The people of the Qur'an are all over the world. They are God's family and His choices." ^[11]

5. Placed in the highest heaven

From Aisha *Radhiyallahu 'anha* he said, that the Messenger of *Allaah 'alayhi wasallam* said:

"The number of the stages of Paradise is equal to the number of verses of the Qur'an. So the level of Paradise entered by the memorization of the Qur'an is the top level, where there is no more rank after that."

6. Get double reward

For a Muslim who memorizes the Qur'an, Allah promises him to double his reward to 10 times. In a hadith, the Prophet (peace and blessings of Allaah be upon him) said:

"Whoever reads one letter of the Qur'an has ten rewards and multiplied it to tenfold, and I do not say alif-lam-mim is one letter, but alif one letter, lam one letter, and mim one letter in itself." ^[12]

7. Getting intercession

For a Muslim who always memorizes the Qur'an, he will get intercession on the Day of Resurrection. He will have intercession from what he reads. The Qur'an says to Allah on the Day of Resurrection:

"O my Lord, release him. Then the man was put on the karamah (honor) crown. The Qur'an again asks: O my Lord, pleased with him, then Allah is pleased with him. And command him, read it, and continue to ascend. And Allah adds to every verse he reads, "And he is the Lord of the worlds." ^[13]

8. Free from the torment of the heart

From Abdullah Bin Mas'ud *Radhiyallahu 'anhu* From the Prophet *Sallallahu 'alayhi wasallam* His Majesty said:

"Read the Qur'an because Allah will not torment the hearts of those who memorize the Qur'an. Surely this Qur'an is a dish of Allah, whoever enters it will be safe. And whoever loves the Qur'an let him rejoice."

9. Has more beautiful light than the sun

A Muslim who memorizes the contents of the Qur'an will have a more beautiful ray of light than the sun. The Prophet (peace and blessings of Allaah be upon

"Whoever reads the Qur'an and practices it, then put on a crown of light on the Day of Resurrection. The light is more beautiful than the sunlight in the world."

10. Will never feel his heart empty

In the hadeeth narrated by Ibn 'Abbas *marfu*, the Messenger of Allaah said:

"One who does not have the slightest memorization of the Qur'an is like a rundown house that wants to collapse". ^[14]

ALQURAN LEARNING METHODAT QURANIC CAMP

So great is the virtue of people who learn and memorize the Qur'an, so it is wonderful apabila this noble thing coupled with quality learning methods, so that the hope of getting priority from the Qur'an can be achieved. As stated in the introduction that Allah *subhanahu wata'ala* commands us to read the Qur'an tartil, in accordance with the rules of the correct tajwid. The way of learning and teaching must be in accordance with the example exemplified by the Messenger of Allaah '*alaihi wasallam*, namely by *talaqqi* or face-to-face between students and teachers. The Angel Gabriel '*alaihissalam* taught the Qur'an to the Messenger of Allaah '*alaihi wasallam* also with *talaqqi* directly until the Messenger of Allaah '*alaihi wasallam* feared seeing the form of the angel Gabriel '*alaihissalam*. After that the Messenger of Allaah (*peace and blessings of Allaah be upon him*) taught it to the companions of *radhiallahu anhum* in the same way, then the companions taught it to the tabi'in and tabi'in taught it to tabi'ut tabi'in and continued to be taught in the same way until now.

By teaching the Messenger of Allaah '*alaihi wasallam*, it is proven that the Qur'an is still awake until now, then the learning of Quranic Camp also takes the same method that has been done by the Messenger of Allaah (*peace and blessings of Allaah be upon him*), namely the sanad method.

LEARNING METHODS

Learning the Qur'an in Quranic Camp with the following provisions:

1. The teacher in this method is an ustadzah who holds a master's degree in Qur'an from the Middle East who has been bersanad, meaning he has learned by the method of the Messenger of Allaah '*alaihi wasallam* has a narration that continues to the Messenger of Allaah '*alaihi wasallam*.
2. Learning in Arabic, with a combination of personal and classical systems and using Arabic-language video media.
3. There is an assistant ustadzah who once in a while translate what is conveyed by ustadzah.
4. The number of participants is limited to a maximum of 13 people per session, this number is the ideal number based on Decree No. 24 of 2007 on School Facilities and Infrastructure Standards (covering all levels of school), the standard of the classroom is first determined by the area of the room per student minimum 2 m².^[15]
5. Participants can read the Qur'an even though it is still not smooth and there are still errors in reading.
6. Learning lasts for 3 months. This timing is based on the experience of ustadzah during teaching the Koran both in Yemen and in Indonesia.
7. Compulsory learning by doing with offline system, participants learn by face-to-face with ustadzah.
8. Learning is done personally and classically.
9. The juz chosen is juz 30 because all the rules and laws of tajdwid are in the juz.
10. Learning begins with short letters contained in juz 30.
11. This face-to-face learning takes place in class 2 times a day, the morning after dawn until 06.30 and the afternoon after asr prayer until 17.00. Outside this hour participants learn independently to do tasks from ustadzah in the mosque.
12. Ustadzah read a verse of the Qur'an and participants follow it, this reading will be repeated for 3 to 5 times.

13. Ustadzah will have each participant reread the verses read one by one. Correct the wrong letters briefly and then explain and correct the wrong letters with practice in detail, where the tongue is located, with what position, where the sound and air come out and so on.
14. The practice of pronunciation of these letters is also supported by a video played from the projector in the classroom so that participants can more easily imagine how the letters come out.
15. Ustadzah distributes video makharijul letters (place of exit letters) to the mobile number of each participant to be practiced when studying outside the classroom. Usually will be told to read and repeat the verse taught earlier at least 30 times. So that automatically participants memorize the verse by itself while correcting the reading independently.
16. Practice the pronunciation of letters by reading verses per verse slowly also by using a recording device. Participants record their readings and then listen back to the reading so that participants know or at least feel there is an error in the pronunciation of a letter.
17. In addition to memorizing and correcting the letters assigned by ustadzah, participants are also required to recite or recite the Qur'an as much as 1 to 2 juz per day. This is so that participants also practice the letters that have been learned, spoken or practiced in other verses so that the oral becomes accustomed and proficient in the pronunciation of letters.
18. This teaching is repeated daily, and every finished letter will be tested until the pronunciation of all the letters in one letter is correct. If it is not correct then the participants will be told to repeat again until it is all true.
19. If the pelafadzan or pronunciation of letters in a letter is correct then participants are allowed to proceed to the next letter.
20. This method is repeated every day until the entire letter in juz 30 is completed.
21. Participants who have completed juz 30 with the correct plan will be directed to take the juz 30 sanad directly from ustadzah as the owner of the sanad.
22. If the test passes the sanad then the participant will be given a diploma sanad, and for those who do not pass will be given a certificate that participants have followed the learning of the Qur'an juz 30 with sanad method.

RESEARCH RESULTS

Quranic Camp participants come from several regions in Indonesia including Bogor, Jember, Bekasi, Yogyakarta, Palembang, Medan, Aceh and Jayapura. The wide spread of the participant area comes from ads posted on Instagram, facebook and WhatsApp statuses, as well as word of mouth information. The origin of this diverse region will also make the spread of Qur'an learning will be faster to various regions in Indonesia, considering 100% of participants stated that they will spread and preach the learning of the Qur'an in the environment or in educational institutions where they live.

Quranic Camp participants come from diverse educational backgrounds. There are graduates of elementary, junior high, high school and S1. Participants' ages from 12 to 34 years old. For participants aged 12 to 17 years old, the average homeschooling school.

Motivation to learn the Qur'an:

Recite the Qur'an 54%

Become a memoriser of the Qur'an 23 %

Study the science of the Qur'an 16 %

Happy parents 7%

The level of understanding of the material delivered by ustadzah is 93% and the less understanding is 7%. These results showed that although the material was delivered in Arabic, which at first participants were not familiar and did not understand gradually they understood what was conveyed by ustadzah, the possibility of this achievement was supported by the presence of ustadzah assistants, audio visual media through projectors in the classroom and learning videos as well as those that have been shared through WhatsApp media.

Participants admitted that the learning process in Quranic Camp is 100% good. The schedule of daily activities is neatly arranged, the daily target for 3 months has also been determined. The curriculum is made in such a complete way with RPP and syllabus so that the target of improving the ability to read the Koran and memorize juz 30 Qur'an is achieved.

Similarly, teaching ustadzah is 100% good. Participants are very happy to be taught by a *native speaker* who really can not speak Indonesian, an ustadzah owner sanad ali (high sanad derajad), teach materials and practices sequentially, teach with a good curriculum and very disciplined in teaching.

The advanced quality of Quranic Camp 100% recitation, meaning participants can feel for themselves the difference when the beginning of the Quranic Camp program and after the Quranic Camp program is finished. Usually when learning enters the second week, participants have started to feel the difference in how to read the Koran. This can also be seen from the video documentation. At the beginning of their entry into the program, before the learning began one by one participants were taken pictures and sounds while reading a letter and re-recorded the sound and pictures, by reading the same letter, after they completed the Quranic Camp program.

A total of 93% of participants wanted to get a sanad and the remaining 7% answered perhaps. Sanad is derived from Arabic meaning to drive something to something else. While according to the term hadith science sanad means the genealogy of hadith narration that connects to the hadith matan from the last narration to the Prophet Muhammad ^{Saw.} A person who wants to get this Qur'an must be able to say the letter by letter in the Qur'an correctly. There can be no one wrong and the recipient of the sanad must go head-to-head with the owner of the sanad. That's why this Quranic Camp program is made with a face-to-face learning system. A person who has obtained a sanad means that the recitation of the Qur'an is in accordance with what is taught by the Messenger of Allaah (*peace and blessings of Allaah be upon him*). Because this is the recitation of the Qur'an awake until now.

For facilities and services provided by the Quranic Camp program 100% participants answer satisfactorily. To support this learning is supported with very adequate facilities. There is a projector in the classroom and wifi for all mahad citizens, where each participant of Quranic Camp has a personal password. In one dormitory is only intended for a maximum of 14 people, 4 bathrooms, washing machine 1 tube, hot and cold dispenser, gallon water stock is smooth, clothes clothes outside and in the dormitory and provided a bed, pillows and a soft mattress. In addition, there are also meals 3 times a day, clinics and ambulances, doctor visits once a week and guidance / consultation with psychologists who are always on standby.

CONCLUSION

Based on research conducted by the author on Learning Tilawah Al-Quran and Tahfidz Juz 30 Bersanad Effectively For Three Months, the following conclusions were obtained:

1. The time of three months is effective enough to correct and correct the recitation of the Quran participants Quranic Camp.
2. The ability of Quranic Camp participants in learning to read and memorize al_quran by the standards of sanad is quite large, but to get a sanad juz 30 is quite difficult and the percentage is small.
3. The motivation of participants to learn and improve the reading and memorization of the Quran in the Quranic Camp program is quite diverse, including improving the reading of the Quran 54%, Being a memorizator of the Quran 23%, studying the science of the Quran 16%, happy parents 7%.

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