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Quran Learning Innovation At Rumah Tahfidz Al-Quran (RTQ) Dinar

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Abstract

The current problem is when children are far from the Quran, therefore the role of Quran learning institutions is needed to nurture the future generation through innovative and relevant learning methods. This study aims to determine the existing learning programs in RTQ Dinar, their processes, and the factors that hinder and support learning. The research method used is qualitative ethnographic research, with descriptive analytical data presentation. Primary data was obtained through interviews with the foundation head and examiners from Ummi. The results of this study show that the learning program consists of various levels similar to formal schools, and there are also graduation exams. The learning process is conducted using the Ummi method. Supporting factors include the quality of teachers, teacher remuneration, and the relationship between the institution and the students' guardians. The inhibiting factors include student inconsistency, inconsistent timing, and teacher turnover.

Keywords: Innovation, Learning, Quran

Abstrak

Masalah saat ini terjadi ketika anak-anak menjauhi Al-Quran, oleh karena itu peran lembaga pembelajaran Al-Quran diperlukan untuk membimbing generasi masa depan melalui metode pembelajaran inovatif dan relevan. Penelitian ini bertujuan untuk menentukan program pembelajaran yang ada di RTQ Dinar, prosesnya, serta faktor-faktor yang menghambat dan mendukung pembelajaran. Metode penelitian yang digunakan adalah penelitian etnografi kualitatif, dengan penyajian data analitis deskriptif. Data primer diperoleh melalui wawancara dengan kepala yayasan dan pemeriksa dari Ummi. Hasil dari penelitian ini menunjukkan bahwa program pembelajaran terdiri dari berbagai tingkatan yang mirip dengan sekolah formal, dan juga terdapat ujian kelulusan. Proses pembelajaran dilakukan menggunakan metode Ummi. Faktor-faktor pendukung meliputi kualitas guru, honorarium guru, dan hubungan antara lembaga dengan wali murid. Faktor-faktor yang menghambat meliputi ketidak konsistenan siswa, ketidak konsistenan waktu, dan pergantian guru.

Kata Kunci: Inovasi, Pembelajaran, Al-Quran

Introduction

Quran Learning Program at Rumah Tahfdz Al-Quran (RTQ) Dinar

The crisis of morality is indeed a problem in the life of every human being, this cannot be separated from a moral contradiction that occurs in society. Azyumardi Azra conveyed in his book, about the cause of moral decadence, namely the occurrence of value contradictions, how the good values taught are not by what happens in society the cause of moral contradictions. [1] In research conducted by Cici Yolanda and Fatmariza, it is said that the causes of the shift in morality start from how not internalized religious values into humans, lack of self-control by society, and lack of control from the family.[2] It seems that in addition to this, the factor of globalization is one of the causes of moral degradation. As research conducted by Sofa Muthohar said, negative influences coming from Western culture that have secular values cause adolescent morality to decline, so that religious values become less. In the study, it was also said that Islamic education became an urgent nature, because with its moral values and creeds it became a solutive element to the problems that occurred.[3]

The Quran is a guide in every matter of life that exists in every Muslim and Muslim person. In research conducted by Rosniati Hakim, it is said that the formation of children's moral values through Quranic education seems to be an important foundation in creating a nation with noble morals. [4] In another study, conducted by Asmaul Husna, Rafiatul Hasnah, and Puspo Nugroho, it was said that in his research which tried to describe how the implementation of Quran learning in the form of rote memorization was found that with this method can be produced a character education that has the value of religiosity and can make children have noble morals.[5]

The Role of Quranic Educational Institutions

One of the places that is a place for character formation and expected moral values is the Quran Education Place (TPQ). This is what is in the research conducted by Yayuk Hidayah, Suyitno, and Lisa Retnasari said in the research that the existence of TPQ can make an important contribution in instilling religious character values in children, moreover the age in the institution is the age of children.[6] Instilling moral values for children is very important, as

research conducted by Alfiah Nursangdah Saputri, Zulkipli Lessy, Eni Siskowati, and Rahmat Ilahi in her research said, that the period of children is a very appropriate period to promote moral education. It was also emphasized in his research, that two things affect the internalization of moral values in children, the first is innate and the second is educational institutions, be it family, school, or community.[7] Therefore, the role of Quranic educational institutions has a high urgency in fostering children's character.

But in reality, children are still far from Quran education, one example is Rafi Andi Wibawa's research which was conducted directly in one of the formal educational institutions, in his resea,rch it was found that the quality of Quran reading and writing in the school was still classified at a low level. Researchers also describe the cause, namely little time to learn the Quran so that children's development becomes disrupted. [8] In another study conducted by Dewi Ratnawati, Ahmad Zainal Abidin, and Eko Zulfikar described how the current condition of children who are far from reading the Quran, far from Quranic ethics, and their love for the Quran makes a situation of moral degradation occur. Various factors were also conveyed by researchers, ranging from learning methods, learning strategies, and inadequate facilities that hamper learning the Quran.[9]

Innovation in Curriculum Development of Quran Education Institutions

To adjust to the times, appropriate adjustments are needed. Then the adjustment can be in the form of a curriculum development. In research conducted by Saepudin and Muhammad Zamhari, it was found that the Quranic educational institution they studied did not have a standard curriculum structure and also did not have a vision and mission of the institution itself. In addition, the form of achieving learning is also not clear in the institution, nor has it determined specific methods in learniof.[10] In another study conducted by Sugeng Hariyadi, Sukijan Athoillah, and Mohammad Farhan, it was said that the Quran educational institution he studied experienced two obstacles, namely inconsistent teachers and inadequate curriculum guidelines making learning unstructured. In his research, the researcher offered two forms of TPQ development, namely Regular TPQ and TPQ-PK (Special Program), which targeted graduates from TPQ to have the ability to read, memorize the Quran and Hadith, and master Islamic literature. The research also provides education in the form of curriculum guidance, learning objectives, strategies, and methods. So that learning becomes more structured.[11]

Another study conducted by Bambang Wahrudin and Ayu Wulansari stated that the Quran educational institution they studied had shortcomings in the form of no similarities in formulating learning outcomes, and that teacher council taught only according to their respective achievements. So in this study, researchers tried to educate the institution on a learning method and learning outcomes that are by the times, namely learner-centered learning.[12]

Looking at these three studies, it can be seen that innovation is more about the formation of a standard curriculum, because many institutions do not yet have a curriculum structure, so the initial form of innovation is found in the formation of the curriculum. Therefore, we need to look at previous studies to find out the novelty of this research, to make research relevant to the times. The first is research conducted by Muhammad Jamil Yusuf who seeks to convey a form of learning innovation from the iqro method. In the study, it was conveyed that the innovation he carried out was in the form of student-centered learning and strengthening the professionalism of teachers. [13] The difference with this research is in the object tool studied, namely the research conducted by Muhammad Jamil Yusuf is more about method innovation, while this research is more about curriculum and institutional innovation.

Next is the research conducted by Rusdi, in his research it has similarities in efforts to overcome illiteracy of the Quran, namely researchers trying to provide explanations to innovative forms of learning through understanding vocabulary in the Quran. [14] The difference in research lies in the object tool studied, namely, the research tries to examine the form of innovation in the form of understanding learning methods only, namely understanding vocabulary, while this research, contains innovations that are institutional and curriculum in nature. The next previous research was conducted by Habib Hambali and Herman Dwi Surjono. In this study, researchers tried to provide innovative learning media in the form of the use of CDs in member Al-Quran using the Qira'ati method. The difference between this research and this study lies in how this research seeks to explain the development model of a method, not to the overall development of institutional systems and curricula.

In this study, the Quran educational institution studied by researchers was called Rumah Tahfidz Al-Quran Dinar, in the Srengseng area, Kebon Jeruk district, West Jakarta city. To look at the symptoms and novelty that exist, researchers find and formulate something that is the basis for making this study. Researchers try to find out what are the learning programs in the Dinar Tahfidz House, as well as know the

learning process and also know the supporting and inhibiting factors that are seen as a reason for the existence of the Quran Dinar Tahfidz House until now.

Method

This research method uses qualitative methods with an ethnographic approach, which is a method used to reveal a community's behavior[15]. Researchers in this study interviewed the owners of Rumah Tahfidz Al-Quran Dinar about the form of teaching curriculum used and revealed complaints and supporters for the progress of Rumah Tahfidz Al-Quran. The presentation of data in this study is presented through a descriptive form of analytics, in the form of elaboration of answers from sources as primary data sources, then connected with theories and research that can strengthen the answers of the sources to be more empirical in their answers, as secondary data sources.

Results and Discussions

Quran Learning Program at Tahfdz Al-Quran House (RTQ) Dinar

Rumah Tahfidz Al-Quran Dinar has been incorporated and has become a foundation. In its learning program, Rumah Tahfidz Al-Quran has levels like formal schools, such as elementary age, junior high school age, and high school age. Each level has its graduation exam as well as formal education. The method used is the UMMI method. However, from the interviews that researchers conducted, this tahfidz house also uses other Quranic learning methods, namely the Ottoman and Tilawati methods. However, the main curriculum is the UMMI curriculum. Research conducted by Ahmad Rifa'i regarding the Ummi method itself stated, that this method is very effective in making children fluent in reading the Quran. Apart from teaching, this method also maintains teacher professionalism by continuing to maintain the quality of learning. The provision of books also seems to help the existing learning program.[16]

Researchers also on one occasion, interviewed officers from UMMI who are authorized to train teachers who use the UMMI method. Looking at the existing stages ranging from *tashih* exams, *tahsin exams*, certification exams, *coaching*, and supervision carried out by Ummi in maintaining the quality of teachers seems to be very supportive in forming a Quranic generation. In research conducted by Mochamad Nasichin Al Muiz and Choiru Umatin who stated that there was an increase in the ability to read the Quran in one of the Islamic boarding schools he studied, it was influenced by the existence of 10 main pillars of Ummi.[17] The 10 pillars of UMMI itself consist of goodwill management, teacher legality in the form of

certification, innovative learning strategies, targeted targets, consistency in the quality of teaching fields, time efficiency, appropriate teacher and student scale, effective controlling functions, progressive learning evaluation, and reliable learning coordinators.[18] This may make the effectiveness of the Ummi method better, besides that in research conducted by Rafani Aura Suci and Ahmad Fajar it is said that the Ummi method can help to improve the quality of children's memorization of the Quran.[19]

The Process of Learning the Quran at the House of Tahfidz Al-Quran (RTQ) Dinar

The researcher interviewed the head of the foundation from RTQ Dinar about the learning process carried out in the Quran educational institution. Looking at the results of the interview, the number of students was 150 students with 12 teachers. If we look at the number, it becomes natural to look at the existing facilities. RTQ Dinar already has a 4-story building so that it can meet the number of students studying at the institution. Learning is carried out in the afternoon with the UMMI method, both tahfidz classes and tahsin classes.

According to interviews conducted with Ummi method examiners, children before starting to enter the main learning, they will be tested first on the tashih exam to enter the appropriate level grouping in the tahsin phase. So that later children can learn according to their respective abilities. In research conducted by Ruhan Karadag and Sefik Yasar, it was stated that differentiated learning in research had a positive value on students' attitudes toward the lesson. [20] Therefore, putting students at each level will also have a positive effect on the learning carried out at RTQ Dinar.

Supporting and Inhibiting Factors for the Progress of Rumah Tahfidz Al-Quran (RTQ) Dinar

Looking at the results of the interviews conducted, researchers concluded that the quality of teachers and the methods used seemed to be a distinct advantage for this RTQ Dinar. In addition, it seems that the relationship between the institution and the student guardians is also a supporter of advancing the institution.

As in research conducted by Siti Walimah, there is a significant influence of communication between schools and parents on the reading ability of students. [21] Therefore, through this research, it can be said that cooperation between institutions and parents can be a supporting factor for the progress of the institution as well. Regarding the payment of wages for the teachers themselves, according to the confession of the resource person, ranging from Rp. 400,000 to Rp. 700,000, - this

payment, can also improve the quality of teaching the teacher to his students so that they can create maximum results.

Research conducted by Arif Dwi and Rindaningsih, that the effect of teacher work wages on teacher performance has very positive results on it. It can also be argued that student learning outcomes can also be affected by teacher performance which goes back to how the wages are given in terms of time and size.[22] Regarding the factors that hinder the progress of the institution, researchers through interviews conducted, researchers get answers, ranging from the inconsistent level of children's learning interest, changing learning time, and also the entry and exit of teachers to be the cause of the hampering of learning at the House of Tahfidz Al-Quran Dinar.

Conclusion

The learning carried out at Rumah Tahfidz Al-Quran Dinar consists of various levels that are the same as formal education, namely elementary, junior high, and high school levels. The method used is the Ummi method. There are graduation exams as well as formal education. The learning process begins during the day, with differentiated learning through stages in the UMMI method, namely the tashih exam as a qualification for students who will later be placed in the tahsin phase. Regarding the supporting factors of learning, it seems that researchers see in terms of the quality of teachers who are maintained, as well as teacher wages which are quite high for the size of ngaji teachers, making it a reinforcement of quality also for student learning. In addition, the relationship between guardians and institutions is also reinforcement for student learning. Then in terms of obstacles, there are student learning interests that go up and down, setting learning times that are less disciplined, and in and out of teachers also slow down learning.

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