

Research Article

Learning al-Qur'an with the Syafi'i Method for Improving Reading Skill

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Abstract.

The objective of this service is to enhance participants' potential in reading the Qur'an, specifically in terms of the rules of tajweed and makharijul khuruf. The service employs a combination of lectures and direct practice, utilizing the Syafi'i Method for Qur'an recitation. The outcomes of this service are as follows: (a) Participants continue to face difficulties in reading and comprehending the Qur'an due to the lack of innovative approaches in Qur'an education by teachers, as well as inadequate infrastructure to support the advancement of Qur'an learning in mosques. (b) The effectiveness of utilizing the Syafi'i Method in Qur'an education significantly influences the development of participants' Qur'an reading skills.

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Published 30 October 2023

Publishing services provided by
Knowledge E

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Selection and Peer-review under the responsibility of the 5th Sores Conference Committee.

Keywords: quality improvement, Syafi'i Method, learning the Qur'an

1. Introduction

Learning the knowledge of the Qur'an can be done anywhere, anytime, and with anyone. Currently, there are many recitation groups that are developing in society, especially in Indonesia, one of which is the Majelis Ta'lim group. Majelis Ta'lim is a place of education located in the community with the characteristics of religious values which in its implementation has the principle of open education and lasts a lifetime [1]. The location of the ta'lim assembly in the community is very beneficial and beneficial for the people. Where the ta'lim assembly is able to add insight to the congregation, the majority of whom are parents, in educating and fostering their families. The Qur'an is a very perfect book, and becomes a guide for human life so that they are safe in the hereafter. As the Prophet SAW mentioned in a hadith, *From Usman bin Affan ra, Rasulullah SAW. said, "The best of you are those who learn the Qur'an and teach it."* (HR. Bukhari).

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So, one of the forms of effort of every human being in order to be the best in the eyes of Allah is to study and teach the Qur'an. The conditions that often occur in the community in managing the ta'lim assembly still need to be updated, especially in the learning process carried out. As seen in the results of initial observations at the Al-Mubarakah Ta'lim Council, Sukapada sub-district, Bandung city, which carried out religious learning, especially the Qur'an, which was carried out independently and there were no special teachers in teaching the Qur'an and learning activities were carried out only remind each other. This is the main factor why the development of the potential of religious sciences in this mosque is difficult to develop.

The above is reinforced by research conducted by Tamami [2] which states that conditions that occur in society imply that in studying the Qur'an there are still many obstacles experienced by participants and teachers. coupled with the lack of seriousness of a person in learning and teaching the Qur'an, even though in essence learning the knowledge of the Qur'an requires extraordinary sincerity both in learning time, facilities and infrastructure, as well as competent human resources in teaching Al-Qur'an. -Qur'an.

In order to develop the Qur'an so that it is easy to learn for the wider community, various effective, practical, and interesting methods have emerged that can be taught to all age levels [3]. However, the lack of innovation and information for Qur'an teachers in *upgrading* their potential and skills has become an old problem that makes participants bored to recite the Qur'an. All existing methods are a way that can make it easier to study the Qur'an. However, these methods must also be adjusted to the age level so that the participants' abilities and capabilities cannot be diluted so that the learning process that has been carried out is difficult for the participants to implement.

Therefore, in order to improve the quality of humans in reading the Qur'an, devotees are encouraged to do service to the women of the Al-Mubarakah ta'lim assembly to improve the quality of reading the Qur'an by using a method, which is in the ta'lim assembly. There is no specific method used in teaching the Qur'an. In this service, the service will provide learning to participants to be more motivated in learning the Qur'an and also provide guidance to participants in understanding the law of recitation and makharijul khuruf in an interesting way.

2. RESEARCH METHODS

The method used in this service uses the lecture method and direct practice in reading the Qur'an using the Shafi'i method. In its implementation, the service also provides

other materials that are able to arouse the enthusiasm of the participants to continue to want to study the knowledge of the Qur'an.

This service is carried out using several stages, namely, the exploration stage, researchers will explore or find out or conduct an initial survey of the existence of the location where the service is located, namely the Al-Mubarakah Mosque. At this stage, this service is being carried out as a first step to find out the conditions and needs there. Meanwhile, at the cooperation stage, the devotees will establish cooperation or good relations and build intimacy with the mosque's administrators who are adrift as respondents or informants in the service of applying the *Asy-Syafi'i* method at the Al-Mubarakah Mosque. Finally, at the participation stage, the servant will participate in the focus of this service, namely the participation of the servant in the implementation of Al-Qur'an learning using the *Asy-Syafi'i* method according to the schedule. At the Al-Mubarakah Mosque, researchers held participation or participation in the implementation of Al-Qur'an learning the *Asy-Syafi'i* method in the beginner group or elementary level. And finally validate the effectiveness of learning the Qur'an with the *syafi'i* method to informants

3. FINDING RESEARCH

3.1. RESULT

The training for reading the Qur'an begins with the presentation of tips to be able to read the Qur'an properly and correctly. The tips taught include participants having to recognize and memorize hijaiyah khuruf, recognize and memorize punctuation marks in the Qur'an, and be able to master makhoriijul khuruf and the laws of recitation in the Qur'an. After the presentation was delivered, the trainer conducted a *pre-test* to the training participants to assess how the participants' initial ability to read the Qur'an was before delivering the core material.

The indicators assessed in the implementation of *pre-test* are the accuracy of the makhoriijul khuruf spoken, the accuracy of reading the punctuation marks in the Qur'an, and the accuracy in reading long and short and recitation of the Qur'an. The results of *pre-test* show that the reading ability of the majority of mothers is still in poor condition, many khuruf are pronounced incorrectly in pronunciation, and there are still many short lengths that are not in accordance with the legal rules of recitation that should be.

After *the pre-test* was carried out and the participants knew the basic abilities of the participants, it was continued with the delivery of this material by the trainer. The first

core material presented was related to the introduction of hijaiyah khuruf and how to pronounce hijaiyah khuruf (Makhorijul Khuruf). The trainer distributes teaching materials in the form of paper containing pictures and material to be delivered. Participants observe and study each page according to the instructions taught by the trainer. For makhorijul letter material, an image is provided in the form of an illustration of a human mouth in which there are khuruf in the place where the khuruf are issued. The trainer gives an example of each letter which is then followed by the mothers one by one to see the development of the ability to pronounce each letter.

After the makhorijul letter material is delivered, it is then implemented into a basic sentence quoted in the shafi'i method. The ash-Shafi'i method is a stub from the book Practical Tajweed Science developed by Ustadz Abu Ya'la Kurnaedi et al. This book is in the form of a practical guide to learning to read the Qur'an and the science of tajwid which is applied in Imam al-Shafi'i's mahad. The Diktat was deliberately prepared with a practical approach, an easy method, and a short period of time. After going through trials and training for two years, during which time evaluation and improvement were carried out on all sides, both in terms of settings, learning methods, language of translation as well as the choice of variety of writing, methods that are more interesting and easier to learn and understand. Considering that the forerunner of this book was a diktat that was tested and practiced at Imam al-Syafi'i mahad, the name of this book is the Ash-Shafi'i method. It is hoped that Muslims who study and practice this book can read the Qur'an properly and correctly as exemplified by the Prophet, and become the best Muslims [4].

In this method, a sentence is taught which is arranged according to the hijaiyah letter arrangement. In that sentence there are also the laws of recitation which are integrated in one sentence. The trainer teaches each sentence by giving examples of right and wrong, and is immediately followed by each participant repeatedly until the participants are able to read it fluently.

After the participants were assessed as fluent in reading it, the training was continued by practicing in reading the Qur'an, the trainer tried to implement the learning that had been done into the surah al-Fatihah, which this surah became the basis and was often used in daily prayers, the trainer tried improve the pronunciation of the reading from the learning that has been done. After trying in surah al-Fatihah the trainer did a post-test to determine the increase in the participants' ability to read the Qur'an. The post-test was carried out like the previous pre-test where participants were asked to re-read the verses of the Qur'an in another surah.

4. DISCUSSION

Al-Quran is a holy book that can give pleasure. This pleasure will not be obtained just by talking, but the pleasure can be felt when we are able to explore it, the deeper we sink, the greater the pleasure we can feel [5]. So it is imperative for every human being to be able to learn and teach the Qur'an. Currently, there are more and more places to study the Qur'an and it is easy to get. Such as the place of devotion which is located at the Al-Mubarakah Mosque, Jalan Bojong Koneng, Bandung City, which has several recitation classes ranging from children to adults.

At the Al-Mubarakah mosque, the enthusiasm of the community to take part in the Qur'an class is very high. So there are several classes that are held and alternate between children and adults because of the limited place to study. The enthusiasm of the community is supported by several factors including there are many classes ranging from proficient, fluent, to zero at all, this is what makes local residents interested in learning the Qur'an because people will not be ashamed of people who are already fluent in reading them. In addition, parents are aware of the importance of learning the Qur'an for their children. One of the importance of learning the Qur'an as early as possible is because Al-Qur'an education is believed to be the determinant of personality and the formation of noble character [5]. Another thing added by Supriyadi [6] in his research which states that learning the Qur'an must always be taught because the majority of people have difficulty understanding the Qur'an and religious values.

In this service activity, training is focused on classes that are not yet fluent in reading the Qur'an. This class is taken so that service activities can be right on target and useful for the surrounding community. In measuring the success of this service activity, it is carried out by looking at learning activities, which are essentially activities if people who study and after participating in learning activities have better knowledge, then the learning activities can be said to be successful. However, if the participants' understanding is the same when the learning activities have been carried out, the learning activities can be said to be unsuccessful [7]. This could be due to several things, including the participants' lack of focus on learning materials or the ability in the methods used by the trainers to be less effective in teaching them.

The ability to read the Qur'an can be improved through a structured, comprehensive and varied learning process so that the learning process becomes more effective [8]–[10]. According Saragih [11] One of the efforts to improve the quality of learning the Qur'an is through improving the quality of learning. Improving the quality of learning the Qur'an requires good learning management. Learning management in the functional tasks of

teachers will be effective and efficient if the teacher is able to act as a manager in creating a learning atmosphere through the use of teaching and learning facilities, one form of good Qur'an learning management is by learning to use methods. In learning to read the Qur'an, it is highly recommended to use a method that can guarantee the success of the learning process [12]. Many methods are currently offered to the public to improve their ability to read the Qur'an such as the Ummi method, the bil-hikmah method, the tilawati method, the syafi'i method and so on. However, the success of all these methods can't be separated from the perseverance and diligence of the participants in reading them because many participants have been reading the Qur'an since childhood but have not been able to read the Qur'an according to the science of recitation. Indicators of reading the Qur'an that are good and correct can be judged from the correct way of reading it, good and fluent in reciting it [8].

In this service activity, after considering several things such as the limitations of books and teaching aids, the trainer chose to use the syafi'i method because it was considered more effective and efficient in learning tajwid. As mentioned by previous research conducted by Wardany [13] which states that the syafi'i method is able to improve the participants' ability to read the Qur'an in accordance with the rules of recitation because it uses the classical method of reading read, which the majority of learning participants can understand. The material being taught because the stages carried out are applicable, effective, and easy to understand.

The science of recitation is the main lesson taught by the trainer. The science of recitation is the basic capital of a person's fluency in reading the Qur'an. As in the research conducted by Darwin [14] which found a positive influence between learning recitation and tahsin on learning the Qur'an. According to research conducted by Darwin, the greater one's mastery of the science of recitation and tahsin, the greater one's understanding of the science of the Qur'an. This is the basic motivation for this training activity to focus more on the rules of the sciences of tajwid. In the science of recitation there is a thing called makhorijul khuruf, namely the place where khuruf come out and their characteristics [15]. In the syafi'i method taught by the trainer, the character of the letter by letter is explained again plus the rules of recitation.

In the training that has been carried out, the trainer uses the reading and listening method which is commonly used in the syafi'i method by using a little tone, each letter is repeated and emphasized on the makharijul khuruf and the rules of tajwid law that apply in each sentence.

Fluency in reading the Qur'an is a fundamental skill that must be possessed by Muslims [16]. However, in learning to read the Qur'an, you must start from the most

basic things, every method taught will definitely start from easy things such as the introduction of letter by letter which is then arranged starting from khuruf, words, to sentences that are structured according to the rules. Tajweed Science. Tajweed is a science that is used to improve or beautify the reading of the Qur'an in accordance with the Makhrojj and its characteristics [7].

From the findings in the field, the introduction of khuruf by letter into words and sentences was able to improve the ability of participants to read the Qur'an for the better. About 100% of the activity participants understood the material that had been taught, and 100% of the participants were able to be active in learning activities by enthusiastically trying each sentence, and 100% of the activity participants experienced an improvement in reading the Qur'an. This is evidenced by the increase in the scores obtained by participants in the training through *pre-test* and *post-test assessments*.

TABLE 2: Indicators of Achieving the Success of Training Activities.

No.	Name	Score Pre-Test	Score Post-Test	Indicators of Achieving
1.	Wiwi	80	82	Increase
2.	Nurhayati	78	82	Increase
3.	Aas	70	75	Increase
4.	Titin	70	78	Increase
5.	Nia	68	72	Increase
6.	Alis	72	78	Increase
7.	Ai Rohaeni	75	80	Increase
8.	Ai Sumiati	70	75	Increase
9.	Tini	68	75	Increase

Although the increase that occurred was not too significant, there were changes for each participant for the better, especially in the makhorijul khuruf and the rules of tajwid law from the material that had been taught.

The success of the training that has been carried out will have no impact on the participants if it is not frequent and is not implemented in daily reading of the Qur'an [10]. Because the internal factors of the participants are very influential on the success of this training program, in addition to training activities as an external factor. However, cumulatively, it can be concluded that this training activity showed an increase in the participants' understanding and skills in reading the Qur'an properly and correctly.

From the service activities that have been carried out, the trainer analyzed several supporting and inhibiting factors in increasing the ability to read the Qur'an of the participants. These supporting and inhibiting factors are expected to be a learning and motivation for devotees to conduct training in reading the Qur'an in other places. The first

supporting factor is the very high interest of the activity participants in studying religion, even though the majority are adults, it does not prevent the participants from continuing to recite the Qur'an. As explained in the research conducted by Lahmi [17] states that interest not only encourages increased knowledge but also influences behavior drivers. So, it can be concluded that the higher a person's interest in learning to read the Qur'an, the higher the increase in knowledge and skills in reading the Qur'an.

Another supporting factor that the trainer observed in this training activity was a supportive religious environment, residents and the surrounding community supported each other and invited each other to always study the Qur'an, the DKM at the mosque was very open and fully supported the activities carried out. This is in line with the research conducted by Supriandi [18] which states that the environment is a very influential factor in the development process of reading the Qur'an. If the environment around the community is bad then the interest and motivation of the surrounding community to want to learn to read the Qur'an will be very less.

In this training activity the trainer observed the inhibiting factors for the participants in reading the Qur'an, the most important of which was the lack of ability of mosque teachers to teach the Qur'an because in their daily activities reading the Qur'an was only tadarus and if there was any what was wrong was only justified by other participants, this was what made the participants' ability to understand tajwid quite lacking. Another thing that affects learning is the lack of facilities and infrastructure that support participants' understanding of the material, such as teaching aids, textbooks, and speakers who are competent in teaching the Qur'an.

Al-Qur'an teacher qualifications are teachers who have four competencies as teachers in general, namely pedagogic competence, professional competence, personal or personality competence and social competence. As a translation in terms of professional competence, the Qur'an teacher must master the competence of Qur'an Hadith material from reading and writing the Qur'an, tajwid science, ulumul Qur'an, translating and understanding the contents of the verse, and applying it in everyday life. As a realization of personality competence, he must have moral credibility, dedication in carrying out his duties, and mental maturity. Pedagogically he must have technical teaching skills and be able to arouse the ethos and motivation of students in learning and achieving success. With these qualifications, it is hoped that teachers can carry out their duties as educators and teachers starting from planning learning programs, being able to provide examples in many ways, the ability to move the ethos of students, to carrying out evaluations, as well as creating an Islamic learning climate and learning environment [19].

5. CONCLUSION

Based on the implementation of community service activities that have been carried out at the Al-Mubarakah Mosque, Sukapada Village, Bandung City, it can be concluded that the participants' skills in reading the Qur'an still need to be improved, especially in the subject of tajwid law and makharijul khuruf. This deficiency is due to the lack of innovation in learning al-Qur'an carried out by teachers, as well as the lack of infrastructure that supports the development of learning the Qur'an in the mosque.

The effectiveness of learning the Qur'an by using the method greatly influences the development of the participants' reading skills of the Qur'an. The method used must be in accordance with the abilities and capabilities of the participants. In this service, the devotees use the syafi'i method for participants aged over 30 years with satisfactory results where all participants can take part in the learning and produce significant changes.

Suggestions that can be given in this service are the need for continuous activities in developing the potential for reading the Qur'an of participants, besides also providing guidance to Al-Qur'an teachers to *upgrade* their teaching abilities so that learning is not carried out monotonously.

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