



Sustainable Development Implementation of the Jibril Method in Learning Quran

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Abstract

The minimal variation in Quran learning methods has an impact on students' lack of interest in paying attention to the teacher when giving lessons on how to read the Quran properly and correctly. This research aims to describe the methods used in learning the Quran at the Birrul Walidain Foundation. This research uses qualitative methods, with a descriptive approach. The key informants in this research were teachers at the Birrul Walidain Foundation while supporting informants were students studying at the Birrul Walidain Foundation. Researchers used interviews, documentation, and observation techniques. The collected data was then analyzed using qualitative analysis techniques. The results of this research are that students are taught to memorize, read, write, and meditate on the Quran. Supporting factors for the Quran learning process are manners, parents, and teacher competence. Meanwhile, the inhibiting factors are bad manners and lack of parental control at home. The solution offered is one-on-one dialogue with students and communication between teachers and parents. The results of this research can be applied by other teachers in providing learning about reading the Quran properly and correctly.

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INTRODUCTION

The Quran is a word that has a miraculous value that was revealed through divine revelation to the Prophet SAW, which was written in a mushaf and revealed mutawatir. and anyone who reads it will gain the value of worship. Allah SWT has given different names to this miraculous kalam in accordance with the habits of the Arab people in giving names to their sayings, both globally and in detail. The Quran is an eternal Islamic miracle where the more advanced knowledge becomes, the more apparent the validity of its miracles becomes. Allah SWT sent down to the Prophet Muhammad, peace be upon him, in order to free people from the various darknesses of life towards the divine light and guide them to a straight path (Edensor, 2013).

Reading and appreciating the Quran in addition to reaping the rewards of worship, can also awaken human feelings in order to be able to feel the beauty spread across this universe, which was created by Allah SWT by improving and designing in detail everything that already exists. Quran is the support of Islam which is always dynamic and its miracles are eternal, which can defeat any human strength

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throughout the history of human life. It is an Islamic rule that covers all basic aspects of human life that is in accordance with human nature and comes from the depths of human conscience (Dariah et al., 2016).

Quran, which literally means perfect recitation, is a name or choice of God that is very accurate, because there is no single recitation since humans learned to read five thousand years ago that can rival the Quran., perfect and noble reading. There is no reading like the Quran which is read by hundreds of millions of people who do not understand the meaning and cannot write with the script, and are even memorized letter by letter by adults, teenagers, and children. In fact, the Quran is the verses that are evident in the hearts of those who are given knowledge. And no one denies our verses except the wrongdoers (Nutt & Pauly, 2021).

Considering the very importance of the Quran in human life, which is a guide guide to life for Muslims, Muslims must be able to read the Quran properly and correctly according to its rules or regulations. This is in accordance with the first revelation that Allah sent down to the Prophet Muhammad SAW, Allah gave the first command to read (Rubin, 2017). To be able to read well and correctly of course requires a learning process.

Learning is essentially a process of interaction with all situations that exist around the individual (Ashidiqi et al., 2019; Hakim, 2019; Munawaroh et al., 2022; Novebri & Dewi, 2020; Zamzami, 2021). Learning can be seen as a process that is directed towards goals and a process of acting through various experiences. Learning is also a process of seeing, observing, and understanding something. Learning activities are carried out by two actors, namely the teacher and students. According to Djahiri, in the renewal of the educational paradigm, the word learning is used more often because it contains the meaning of learning as a whole, both programmatically and procedurally as well as the results of research. Programmatically, learning is interpreted as a set of lesson design components that contain the selected results and ingredients of a professional designer or teacher to be taught to students (Heeneman et al., 2015).

Procedurally, learning is a process of interaction or intermediation between student learning activities with the teacher's teaching activities and with the learning environment (Zulnaidi & Zamri, 2017). Quran learning is the process of increasing knowledge and skills and changing students' attitudes through Quran learning activities, namely by reading and memorizing Quran verses correctly, properly, and correctly according to the applicable tajwid rules. Learning the Quran is a conscious effort by educators to make students learn the Quran, namely by reading, writing, and knowing the laws of reading contained in the verses of the Quran, which is also called the science of recitation.

From this, there are changes in behavior in students who study, where these changes are due to the acquisition of new abilities that are valid for a relatively long time and due to effort. In this case, the most important thing is changing the character of students through theoretical and practical education which is supported by work tools, work methods, working capital, teaching staff, leadership information, and educational organizations, including learning the Quran. In general, the objectives of learning the Quran include: the main guidelines that are admired and loved so that you can live happily in this world and in the afterlife, read it according to the reading that was revealed from Allah to the Prophet Muhammad through the Jibril , practice what is contained in the Quran, such as prayer commands, memorize them and be able to write them (Manullang et al., 2021).

The Quran learning process requires a method that truly arouses the desire of the learning participants so that the goals can be achieved well (Abidin, 2018). There are many methods for learning the Quran, starting from the introduction of the hijjaiyyah letters to the tadabbur of the contents of the Quran itself. Some of the

methods used for studying the Quran include the Jibril Method, the Al-Baghdadiyah Method, and the iqra' Method. Jibril Method, Basically, the terminology or term Jibril method which is used as the name of the Quran learning method is based on Allah SWT command to the Prophet Muhammad saw. Jibril method is closely related to the terms tartil and tajwid, the main goal is that students are able to read the Quran with tartil in accordance with good and correct tajwid knowledge.

The word tartil comes from the root ratal which means: good things are arranged, orderly, and neat. Rattal Quran means: reading with tartil, reading slowly and paying attention to the recitation. Meanwhile, the word tajwid, etymologically according to Arabic morphology, is masdar from the verb ajaada which means to do well. Tajwid according to language means: to repair and perfect. The characteristics and methods of applying Jibril method have two stages, namely: tahqiq and tartil. tahqiq, is learning to read the Quran with a plan and foundation. This stage begins with the introduction of letters and sounds, to words and sentences.

This level deepens the articulation of the pronunciation of a letter accurately and correctly according to the makhraj and the properties of the letter. Tarts is learning to read the Quran with moderate duration and even quickly according to the rhythm of the song. This stage begins with the introduction of a verse or several verses that the teacher talks about, then the students imitate it repeatedly. In addition to deepening the articulation of pronunciation, the tartil stage also introduces the legal practices of tajwid such as: reading mad, waqaf and ibtida', the law of nun mati and tanwin, the law of dead mim, and so on (Newfield & D'abdon, 2015).

The Al-Baghdadiyah method is a method of learning the Quran by spelling it by letter (Nirwana & Jalil, 2022). This method is the oldest and most widely used around the world. Its application begins by introducing hijaiyah letters, then the punctuation is spelled out slowly. After mastering it, they are taught to read QS. al-Fatihah, an-Nas, al-Falaq, al-Ikhlâs, and so on. After completing Juz Amma, then start reading Quran on the mushaf, starting with the first juz until the end. The purpose is that the students will learn easily because before being given the material, the students have already memorized the hijaiyah letters and the fluent students will quickly move on to the next material because they are not waiting for others.

The Iqra' method is a method of reading the Quran that places direct emphasis on reading practice (Ghazali et al., 2022). The Iqra guidebook consists of six volumes starting from a simple level, step by step until the perfect level. In practice, this Iqra method does not require various tools, because the emphasis is on reading the letters of the Quran fluently. Reading directly without spelling. This means that the names of hijaiyah letters are introduced in an active and more individual way for students to learn. This learning method was first compiled by H. As'ad Humam in Yogyakarta. This Iqra method book is compiled in six volumes.

Where in each volume there are teaching instructions with the aim of making it easier for every student who will use it, as well as the ustadz/ustadzah who will apply the method to their students. The Iqra method is a method that is well-known among the public because this method is commonly used in Indonesian society. Based on the three methods of learning the Quran, the author is interested in studying one of the methods that have developed in Indonesia, namely the Jibril method. Jibril terminology method is teaching the Quran by imitating talqin-taqlid, namely by imitating the teacher's reading by the students (Khulusinniyah & Masruroh, 2019).

So it really requires focus from students in the learning process. Jibril method was chosen by teachers at the Birrul Walidain Foundation, which is one of the foundations in Nagari Pakan Sinayan, Banuhampu District, which was founded by Buya Misbach Malim. This foundation prioritizes learning in the field of reading and writing the Quran. However, there are still various problems found in Quran

learning, such as students' lack of attention, they are busy with their own affairs and sometimes disturb other students in the Quran learning process. So the teacher chose the Jibril method to be applied in the Quran learning process (Tanjung et al., 2022).

This method is based on sirah nabawiyah regarding Allah SWT command to the Prophet Muhammad SAW to follow the reading of the Quran which was read by the angel Jibril as the transmitter of revelation. Apart from that, Jibril method is teacher centric where the teacher is the center of information and the learning process (Cho & Rathbun, 2013). So Jibril method in its implementation will not only be related to the students' abilities, but will also maximize the competence of the teacher or educator.

METHODS

Research methods are basically a scientific way to obtain data with specific purposes and uses. Quantitative research methods can be interpreted as research methods based on the philosophy of positivism, used to research certain populations or samples, data collection using research instruments, and quantitative data analysis/statistics, with the aim of testing predetermined hypotheses. The type of research used in this research is descriptive qualitative research. The research aims to determine the implementation of Quran learning at the Birrul Walidain Nagari Pakan Sinayan Foundation, Banuhampu District, Agam Regency (Ramli et al., 2017; Sartika et al., 2020; Syafril & Yaumas, 2017; Syaifullah & Surawardi, 2020; Zamzami, 2021).

Qualitative research itself is a type of research that has the aim of understanding phenomena about what is experienced by research subjects, for example behavior, perceptions, motivations, actions by means of descriptions in the form of words and language (Grossoehme, 2014). In qualitative research, sampling of data sources is carried out purposively and snowballing, the collection technique uses combined triangulation, data analysis is inductive or qualitative, and the results of qualitative research emphasize meaning rather than generalization.

RESULT AND DISCUSSION

After finding some of the desired data, both from observations, interviews and documentation, the researcher will present the results of the research study regarding the implementation of Quran learning at the Birrul Walidain Foundation in Nagari Pakan Sinayan which focuses on the methods used by teachers in carrying out Quran learning. The Quran is useful for improving student Quran reading skills (Kandel et al., 2012). From the results of interviews conducted by researchers with respondents including the administrators of the Birrul Walidain Foundation in Nagari Pakan Sinayan who also serve as teachers and students of the Birrul Walidain Foundation who the researchers used as samples, the results were obtained that the method of learning the Quran carried out at the Birrul Walidain Foundation is the Jibril.

The implementation of the Jibril method begins with the teacher reading the Quran mentally to students by means of the teacher reciting one verse in tartil then the students imitate, occasionally the teacher confirms the law of mad and makhroj of the letters spoken by the students, and so does the next verse in stages until all the verses being recited can be imitated (Samsul Fajeri et al., 2022). This is in accordance with the definition of the Jibril Method according to K.H.M. Basori Alwi, as the originator of the Jibril method, said that the basic technique of the Jibril Method begins with reading one verse or waqaf, then imitated by all the people who recite the Quran (Anwar et al., 2017, 2022; Febriani et al., 2022; Prasetyo et al., 2020; Sartika et al., 2020).

The teacher reads one or two more times, each time imitated by the people who are reciting the Quran (Putra et al., 2021). The teacher reads the next verse or continuation of the verse, and it is imitated by everyone present. That they can

imitate the teacher's reading correctly. After talaqqi, students then perform their reading to the teacher of the Quran, or read the verse that has been recited to the teacher. Students read verses from the Quran that have been recited while the teacher listens to them in detail. This aims to ensure that teachers find out students' mistakes in reading the Quran which are then corrected before the verse is memorized.

In learning evaluation, teachers assess students' individual abilities according to their ability to read the Quran after talaqqi (Azizah et al., 2021). Students who are not yet fluent in reading the Quran will not progress to the next verse and will have to repeat it over and over again until they are fluent. From the results of field research, the author divides the supporting factors into two factors, namely internal factors and external factors. Internal factors include students having previously learned to read the Quran both at the Foundation and in the community, parental attention and affection in educating children at home, and providing support and motivation for children to be more active in learning to read the Quran.

Then the Islamic Foundation environment supports students to always read and memorize the Quran. This shows that the application of Islamic values functions as rules of thinking and principles of charity in all teaching and learning activities at school (Eid & El-Gohary, 2015). Meanwhile, external factors include school infrastructure, such as Quran manuscripts, mosques, and classrooms. Then in terms of Quran learning materials, every morning, afternoon, evening and Maghrib is always studied and restudied so that Quran learning is stronger and more *mutqin*. From the teaching staff who always guide *muraja'ah* routinely in every Quran learning material.

External factors include the absence of a Jibril Method guidebook or talaqi in schools, the quality and quantity of teaching staff being inadequate, and in terms of infrastructure, perhaps there are not enough classrooms. The solution to the students' own internal factors is to continue to provide guidance on reading the Quran both in class and intensively. From the parents' perspective, by holding *tahsin* for the student's guardians so that they can accompany the students when *muraja'ah* at home. From external factors, there is a need for a Jibril Method or talaqi guidebook as a guide and learning medium for Quran subjects (Mustaqim, 2020).

Then there is also a need for supporting methods for implementing this method such as *tasmi'*, *tahsin*, and so on to increase students' ability to read the Quran. From the factors of teachers and teaching staff, by adding additional teachers and providing training in methods of reading and memorizing the Quran to these teaching staff so that they have certification and continue to increase the capabilities of existing teachers and teaching staff by participating in educational training in accordance with their respective fields of expertise. Gradually improving school facilities and infrastructure. Furthermore, parents of students are also given training to understand the methods used so they can guide their children at home (Azhari & Fajri, 2022).

CONCLUSION

This research reveals that the implementation of the Jibril Method at the Birrul Walidain Foundation begins with the teacher mentally reciting the Quran per verse, then the students imitate the teacher's reading, and so do the next verses in stages until all the verses being recited can be imitated by the students correctly; Then the students *tasmi'* or read the Quran to the teacher to listen to and correct the reading rules. Lastly, the students memorize the verses that are being recited and submit them to the teacher. Factors that influence the learning process are internal factors and external factors. The solution to the obstacles faced is the solution carried out; continue to guide students according to their abilities, provide training to

students' parents, increase the number of teachers, and conduct training as well as increase facilities and infrastructure.

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