

QIROAH LEARNING ASSISTANCE FOR MTS MA'ARIF WALISONGO 2 STUDENTS KRANDEGAN HAMLET, SUKOMAKMUR VILLAGE, KAJORAN DISTRICT

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Abstract

MTS Ma'arif Walisongo 2 is the only nonformal educational institution in Krandegan hamlet, Sukomakmur Village, Kajoran sub-district, Magelang district. This institution is the center of a school teaching reading the Al-Qur'an from an early age in the hamlet. However, there are deficiencies at the school. Namely, a few MTS Ma'arif Walisongo 2 st students have entered the Qiro'ah field. The students all read the Al-Qur'an in the usual tone. The purpose of this activity is to provide students with understanding and learning in order to be able to read the Qur'an by applying the Qiro'ah rules. In this activity, the servant meets the students face to face. The result of this dedication is an increase in reading the Qur'an properly and correctly, supported by an understanding of the Al-Qur'an Science material. The approach method is the Asset Based Community Development (ABCD) method, which focuses on asset development.

Keywords: Al-Qur'an; learning; Qiro'ah; ABCD.

Abstrak

MTS MA'arif Walisongo 2 merupakan satu-satunya lembaga pendidikan non formal yang terletak di dusun Krandegan, desa Sukomakmur, kecamatan Kajoran, kabupaten Magelang. Lembaga ini menjadi pusat sekolah pengajaran membaca al-Qur'an sejak dini di dusun tersebut. Namun, terdapat kekurangan di sekolah tersebut, yaitu belum banyak siswa siswi MTS MA'arif Walisongo 2 yang menerjuni bidang Qiroah. Siswa siswi semua membaca al-Quran dengan nada dan irama yang biasa. Tujuan dari kegiatan ini adalah untuk memberikan pemahaman dan pembelajaran kepada siswa-siswi supaya dapat membaca al-Qur'an dengan menerapkan kaidah Qiro'ah. Dalam kegiatan ini, pengabdian bertatap muka secara langsung dengan siswa siswi. Hasil pengabdian ini adalah terjadinya peningkatan pembacaan al-Qur'an dengan baik dan benar serta didukung dengan pemahaman materi ilmu Qiro'ah. Metode pendekatan yang digunakan adalah metode Aset Based Community Development (ABCD) yang berfokus pada pengembangan aset.

Kata kunci: Al-Qur'an; pembelajaran; Ilmu Qiro'ah; ABCD.

1. INTRODUCTION

MTS Ma'arif Walisongo 2 is a non-formal educational institution focusing on learning and instilling Quranic values in its students. Children are not only expected to be intellectually and emotionally intelligent at school, but more than that, they are also spiritually intelligent. MTS Ma'arif Walisongo 2 mission is to introduce and instill the Al-Qur'an values, which are considered very important considering the reality of complex problems in the village. There are still many village communities that need assistance in aspects of Qur'anic education, especially students who have difficulty accessing literacy materials, high levels of illiteracy, poverty, school dropouts, juvenile delinquency, and so on.

MTS MA'arif Walisongo 2 is the only non-formal educational institution in Krandegan hamlet, Sukomakmur Village, Kajoran sub-district, Magelang district. According to Mr. Pras, a teacher at MTS MA-arif Walisongo 2, the MTS began construction in July 2018 with the initiative and funds from local community leaders. Currently, around 130 students are studying at MTS MA'arif Walisongo 2, which is divided into four classes: class 7A, class 7B, class 8, and class 9. Initially, the teaching staff or teachers at MTS MA-arif Alisongo 2 numbered just five people with expertise in their respective fields. However, as time passed and everyone was busy, the teaching process could have run better. This impacts students' educational development, especially regarding reading the Al-Qur'an. The low intensity of mentoring with students causes them to read the Al-Qur'an at their own pace without paying attention to its correctness. This impacts students' educational development, especially regarding reading the Al-Qur'an. Seeing this, the servant wants to provide teaching on the science of *qiro'ah* so that students can read the Al-Qur'an rhythmically. It is a shame that many community members must introduce students to the science of *qiro'ah* properly and correctly.

Etymologically, the word "*qiroah*" comes from Arabic, *qoro'a-yaqro'u-qiro'ah*, which means reading (Latif, 2013). Regarding terminology, *qiro'ah* is skilled in reading the Al-Qur'an with a melodious voice (Suryati et al., 2017). The art of reading the Al-Qur'an is known as AN-Naghom fil Al-Qur'an, which means beautifying the sound of the Qur'an tilawatil (Albadi et al., 2021). Meanwhile, the science of naghom studies the ways or methods of humming, chanting, and beautifying the sound of the tilawatil Qur'an. The art of reading the Al-Qur'an is an oral science, namely knowledge that is realized through reading or speaking (Albadi et al., 2021). For this reason, studying the art of reading the Al-Qur'an, Qori' and Qori'ah requires knowing all aspects. Sheikh Syamsuddin Al-Akfanidi, in his book "Irsyad Al-Qosid," stated that knowledge can only be known if it contains proof (*dalalah*) in the form of signs, speech, or writing (Mastur et al., 2022). Gestures require testimony, writing requires meaningful forms

(scribbles), while words require the presence and readiness to hear from the interlocutor (Kholifah & Subijanto, 2020).

The word *Naghom*, which means song (symphony), is in the context of music (Salim, 2004). That is why the term *Anghaamul muusiq* is heard in music, meaning musical songs, symphony music, and musical intonation. In the context of songs from the Al-Qur'an, it can be said that people who sing the Al-Qur'an understand what they sing, whether in the form of messages or impressions conveyed by those they sing. There are seven types of *qiro'ah* rhythms in reading the Qur'an. Of the seven types of rhythm, there are several types of sound levels and variations in the form of (tones for reading the Al-Qur'an) such as Bayyati, Hijaz, Shoba, Rast, Jiharkah, Sikah, and Nahawand (Martang, 2021).

The law of studying *qiro'ah* science is *fardhu kifayah* or collective obligation while reading the Al-Qur'an by applying the rules of *qiro'ah* science is *fardhu 'ain* or personal obligation. Reading the Al-Qur'an is different from reading newspapers, books, or Arabic texts because it has its rules and regulations, which are summarized in the science of recitation. Therefore, the science of *qiro'ah* is an urgent and basic science for Muslims.

After mastering several songs, the *qiro'ah* learning process has several goals. First, good *qiro'ah* will make it easier for the reader or person who listens to appreciate the Al-Qur'an. Understanding the Al-Qur'an is the mission of the revelation of the Al-Qur'an. Al-Qur'an songs are not the same as musical songs; Al-Qur'an songs, which cannot be bound by musical notation, can only be sung well by readers of the Al-Qur'an who have mastered the science of reading and appreciate the beauty of art. reading. Therefore, people who want to sing the Al-Qur'an should use songs reading the Al-Qur'an.

Songs, in general, including songs from the Al-Qur'an, are part of art. Therefore, *Naghmanians* call songs that beautify the Al-Qur'an part of the art of reading the Al-Qur'an (Khon, 2008). The Al-Qur'an is a holy book that contains life guidelines for Muslims, so studying and understanding its contents is an absolute, undeniable obligation. Likewise, reading it is the first step in understanding it. Efforts to introduce the Al-Qur'an are not just about knowing the physical and historical aspects, but more than that, how to read the Al-Qur'an well and correctly and understand and apply the meanings contained in the Al-Qur'an in navigating life.

2. METHOD

Service activities in *Krandegan Hamlet, Sukomakmur Village, Kajoran District, Magelang Regency*, lasted for 45 days, starting from July 20 to September 2, 2023. This service used the *Asset Based Community Development (ABCD)* approach. The *ABCD* approach assumes that those who can solve students' problems are the educators themselves (Maulana, 2019). *ABCD* is a development of students in a large stream that

seeks to create a social life order where students become actors and determinants of development in their environment (Ajhuri & Saichu, 2018). The ABCD approach consists of 5 main stages: Discovery, Design, Define, and Destiny (Maula & Sholeh, 2021).

Discovery is the stage of finding obstacles in assisting the learning of *qiro'ah* science at MTS Ma'arif Walisongo 2 in Krandegan Hamlet. This stage was carried out by interviews with teaching staff at MTS Ma'arif Walisongo 2 regarding the obstacles. After this stage, find out the MTS educators' dreams or aspirations. The next stage is Design, namely the coordination process between the MTS teaching staff and Hamlet's head in improving the quality of students. Then, the defining stage is the process of determining steps to improve the quality of students at MTS Ma'arif Walisongo 2 Krandegan Hamlet. The final stage is Destiny, where various inspirational actions that support improving the quality of students' *qiro'ah* learning have been carried out during the mentoring process.

3. RESULTS AND DISCUSSION

This community service activity will run from July 20 to September 2, 2023. The implementation time is every day after the noon prayer has finished except Sunday at MTS Ma'arif Walisongo 2. The approach used in the activity is the ABCD (Asset Based Community Development) method, which consists of stages, namely:

a. Discovery

Discovery is the process of rediscovering success by conducting interviews and must be a personal discovery about what constitutes a life-giving contribution to an activity (Falakhunnisa et al., 2021). This stage was carried out to find obstacles to students' learning development, especially regarding the quality of students' reading of the Al-Qur'an at MTS Ma'arif Walisongo 2 Krandegan Hamlet. The discovery process is carried out by an FGD (Focus Group Discussion) process or an interview at school with one of the MTS Ma'arif Walisongo 2 teaching staff. In this Discovery stage, each student looks for information about what is essential to become a proker; the search for information is done by conducting interviews with teaching staff. The assistance provided in Krandegan hamlet was precise to an MTS teacher named Mr. Wahri. As newcomers to the hamlet, we asked for permission and tried to offer the *qiro'ah* learning method for the MTS students. So we got quite a lot of information in the interview.

b. Dream

Dreaming is a process carried out creatively and collectively toward a possible future; what is most valued is connected to what is most desired (Dureau, 2013). The dynamics surrounding the teaching and learning process have not

dimmed the hopes and dreams of MTS Ma'arif Walisongo 2 managers and the people of Krandegan Hamlet. They dream that MTS Ma'arif Walisongo 2 can produce a generation of Al-Qur'an who are superior and intelligent in religious sciences. They hope that students can read the Al-Qur'an well and correctly and apply its values in everyday life. After knowing your desires or dreams, the next step is to design an activity to fulfill the teacher's dreams.

c. Design

Design is a process in which the entire group is involved in learning about their strengths or assets to utilize them in a constructive, inclusive, and collaborative way to achieve goals (Falakhunnisa et al., 2021).



Figure 1. Sharing with MTS Ma'arif Walisongo 2 students

The initial step at this stage is to identify the potential or assets possessed by students by following the learning patterns that have been implemented. The author met face-to-face and listened directly to the students' reading of the Al-Qur'an. This phase aims to measure the extent of students' ability to read the Al-Qur'an. The results of this identification concluded that more students needed to understand how to read *qiro'ah*, especially knowledge of tone and rhythm. After knowing the students' shortcomings, directly listening to the students' reading became the most appropriate step to be implemented in assisting them in learning the science of *qiro'ah*.

d. Define

After identifying the students' reading of the Al-Qur'an, the service activities continued by determining the *qiro'ah* science material and teaching methods. The target object of providing *qiro'ah* knowledge material only focuses on a few tones in *qiro'ah* learning because students are not at all familiar with the tones and rhythms

in *qiro'ah*. In delivering *qiro'ah* knowledge material, two ways will be taken. The first way is to read the verse first; the students listen, and then they follow. This method will make it easier for students to remember the material taught. The second method is the *sima'* method, which means that the student listens directly to the student's reading of the Al-Qur'an, giving directions if there are mistakes both in rhythm and in taking notes.

e. Destiny

In this stage, someone realizes or implements every plan and strategy designed in the previously discussed stages. This stage realizes or implements every plan and strategy designed in the stages previously discussed. This stage is realized when the institution continuously carries out changes and monitors its progress (Laila & Puspitasari, 2021). Destiny is a series of inspiring actions that support the continuous Define process and innovation of "what happens." This final phase focuses explicitly on personal or group ways to move forward. The final step is to carry out the agreed activities in order to utilize the assets so that they can run entirely.

The asset in the form of studying or learning the Al-Qur'an using the art method of reading the Al-Qur'an is located in the middle of the community. It is the only school in Krandegan Hamlet, Sukomakmur Village, Kajoran District, so the community can easily reach it by walking and driving.

For approximately forty-five days, we as servants gave our color to MTS MA'arif Walisongo 2. why we gave our color because, from the start, the students did not know the science of *qiro'ah* at all; during our service, we provided several learning models, such as teaches tone and rhythm in the science of *qiro'ah* and students have mastered several of the songs taught (Sulkifly, 2021).



Figure 2. implementation of activities at MTS MA'arif Walisongo 2

4. CONCLUSION

Despite encountering various obstacles, the assistance provided to students at MTS Ma'arif Walisongo 2 Krandegan Hamlet in learning the science of *qiro'ah* has been effectively implemented, utilizing the structured five-stage ABCD approach encompassing Discovery, Dream, Design, Define, and Destiny stages for their learning journey. Furthermore, an evident improvement has been observed in the quality and comprehension of the students' ability to read and understand the Quran as a direct outcome of this educational assistance.

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