

The Role of the Manager of the Qur'an House 'Aisyah Radhiyallahu' Anha in Applying the Living Qur'an Method in Bangun Sari Village, Tanjung Morawa District, Deli Serdang Regency North Sumatra

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Abstract

This study aims to determine the role of the manager in managing the Qur'an House 'Aisyah Radhiyallahu' Anha in applying the living Qur'an method. This research method uses qualitative research and the approach used is descriptive method, which is describing and analyzing the role of the manager of the Qur'an house 'Aisyah Radhiyallahu' Anha in applying the living Qur'an method. The results in this study the role of the house manager of 'Aisyah Radhiyallahu' Anha in implementing the living Qur'an method as a facilitator, facilitating all activities related to community interaction with the Qur'an. In the implementation of the House of the Qur'an, first do it by teaching memorization of the Qur'an. A'ishah Radhiyallahu's Qur'an House Program Plan 'Anha in managing the Koran House of students should be able to memorize the Qur'an from children and mothers 1-2 juz per year and for independent classes 2 juz per year. The process of managing the Qur'an house Rumah Aisyah Radhiyallahu 'Anha in applying the Living Qur'an method. Learning begins at 08.30 West Indonesian Time in the opening filled with muroja'ah after about 15 minutes of opening, students go to their respective groups. There are 3 classes in its implementation, juz 30, juz 29 and there are also independent classes that memorize 2 juz per year. After entering into each group there are those who are summoned one by one and some who come forward facing their ustadzah for rote and muroja'ah deposits. Each meeting of students deposited a memorization of 10-15 verses for duration of 45 minutes.

Keywords

role; house of the Qur'an; living Qur'an aspects



I. Introduction

The position and function of the Qur'an other than as a holy book of the Qur'an is as a way of life for those who are pious and as a guide or guidance for humanity. Al-Qur'an is the main source in Islamic teachings and in the Qur'an itself contains several functions including, some of which function as syifa '(antidote from illness) and some that function as dhikr (Rahman, 2016: 50). Therefore, if the values contained in the Al-Qur'an are able to implement in life, religious life will be formed, peaceful and peaceful by implementing the Al-Qur'an in life is to live out all its contents. The description of how Muslim societies respond to the presence of the Qur'an has actually been drawn since the time of the Prophet and his companions.

The traditions that emerged at that time were the Qur'an being used as a rote object (taḥfīz), *sima'* (listening), the Qur'anic verse being used as medicine, and the emergence of commentary studies. The response of the community in the form of taḥfīz is now becoming increasingly popular among Indonesian Muslims, even starting to enter the realm of formal education and serve as a curriculum in several formal education institutions.

II. Review of Literatures

Syamsuddin (2007: xiv) explained that living Qur'an in terms of language is a combination of two different words, namely living, which means 'living' and the Qur'an, which is the Muslim holy book. Simply stated, the term Living Qur'an can be interpreted as "(Text) Al-Qur'an that lives in the community.

Ali (2015: 50) states that the Living Qur'an study is part of lived Religion, practical religion, popular religion, lived Islam, which aims to explore how humans and society understand and practice their religion, not to prioritize the religious elite (thinkers, authorities religion, preacher, and so on).

Syamsuddin (2007: 6-7) stated that at the beginning *ul alm al-Qur'an* was more focused on the text, because of the study or study of Islamic religion, and related to it the study of the Qur'an was more oriented towards religious alignments. That is, the Qur'anic sciences were intentionally born in order to create a normative frame of reference for the birth of an adequate interpretation of the Qur'an to backup religious interests. That is why the study of the textual dimension of the Qur'an is preferred by the scholars as the object of study, and becomes their specialty in developing pure religious sciences.

Kholis (2019: 125) explains the application of the Living Qur'an culture is to explore the Qur'an (taḥfidz, *iqra'*, taḥsin, tarjamah, khotmil Qur'an at home, the competition to read the Qur'an, stick to the verses of the Quran in each class, and prayer using verses of the Qur'an); *Birru walidain* (pray for parents, piety, courtesy); and Islamic behavior at school and at home. Second, the values of the spirit that underlie the Living Qur'an include the Qur'an as a way of life, reading the Qur'an refers to the reward, the Qur'an as a source of information and knowledge in the world and the hereafter, and the Qur'an as the holy book that carries truth.

Faizin (2011: 24) explains that the Koran can function as a defender of the oppressed, the brunt of wrongdoing, encouraging change, reassurance, and even medicine (*syifā'*) or rescuer from disaster. From these functions, it is clear that the Qur'an really gives a concrete meaning in the life of a Muslim.

Ahsin W. Al-Hafiz as quoted by Qomariah Ershad (2016: 42-45) suggests the method in memorizing the Qur'an for children is as follows:

1. *Wahdah* method, namely memorizing one by one verse to be memorized. In the initial stages each verse can be read ten times or twenty times or more, so that this process is able to form patterns in its shadow. Thus the child will be able to condition the verses that he will memorize, not only in his imagination but actually form a reflex in his license. After really memorizing, then proceed to the next verse in the same way.
2. The *Kitabah* (writing) method, this method provides an alternative to the *wahdah* method. In this method, parents first write on a piece of paper the verses the child will memorize. Some verses that will be memorized by the child, depend on the ability of the child. Parents can measure between the verses to be written with the child's ability to memorize. Then the verses are read smoothly by the child with the help of parents.

After smoothly, then proceed with memorizing these verses. When doing children using the wahdah method.

3. The Sima'i method is to hear the verses of the Qur'an that will be memorized. This method is very effective for children who have high memory, especially for children who cannot read the Koran, this method can be done with two alternatives, namely: (a) children hear reading from parents directly, in this case parents are required to play a more active, patient and careful role in reading verses and guiding children in memorization. Parents read one by one then the child repeats the verse until he is able to memorize fluently; and (b) Parents first record the verses that will be memorized by the child according to the ability of the child, then the recording is played and played to the child repeatedly until the child is completely memorized, then proceed to the next paragraph.
4. The method the combination of the Wahdah method and the Kitabah method. It's just that we have a function here as a trial of the verses that have been memorized. After memorizing, children are told to write verses that have been memorized. If he has been able to reproduce verses that have been memorized in written form, then he can continue memorizing the next verses.
5. Jama 'method which is a way to memorize which is done collectively, ie memorized verses are read in a manner together led by a teacher.

III. Research Method

This research method uses qualitative research and the approach used is descriptive method, which is describing and analyzing the role of the manager of the Qur'an house 'Aisyah Radiyallahu'Anha in applying the living Qur'an method. Data collection techniques are done by observation, interview and documentation. Data collection procedures are carried out with the stages of data collection, data reduction, data presentation, and drawing conclusions (Milles and Huberman, 2000: 19). Checking the validity of the data is carried out with four criteria, namely credibility, transferability, dependability, and confirmability.

IV. Discussion

The House of Qur'an 'Aisyah Radhiyallahu' Anha has a target of memorizing Children 1-2 juz per year and Mothers 1-2 juz per year. Within a week the students learn for 3 duration of 45 minutes for 3 days. Participants are given a program and memorize independently then deposit at the specified time.

The House of the Qur'an 'Aisyah Radhiyallahu 'Anha is not only for memorizing the Qur'an but there are several other activities, such as: learning Islamic knowledge, women's skills and sewing, muhadharaah-muhadharah and contests. The students consisted of 110 children and 417 mothers and adolescents, while there were 30 educators. The learning program at the Qur'an House 'Aisyah Radhiyallahu' Anha consists of studying the Qur'an (iqra ', Tahsin and Tahfidz), Shar'ah Science (Tauhid, Jurisprudence and Hadith) and women's skills (Tailoring and Craft). The Qur'an House learning schedule 'Aisyah Radiyallahu'Anha consists of: Children (Monday-Friday) Morning at 8:30 - 10:00 and Sore at 16:30 - 18:00. Mothers of Halaqoh Kahdijah (Monday-Wednesday, 10: 15-11: 45), Halaqoh Hafshoh (Monday-Wednesday, 16:30 - 18:00), Halaqoh Shafiyyah (Thursday-Saturday, 16.30-18.00), Halaqoh Umm Salamah, Tahfizh (Monday-Wednesday Wednesday, 16.30-18.00), Syar'i Science (Thursday, 16.30 - 18.00) and Youth Halaqoh (Sunday, 09.50-13.00).

The learning program at the Qur'an House 'Aisyah Radhiyallahu' Anha consists of studying the Qur'an including: iqra ', Tahsin and Tahfidz. Prospective students are tested according to their ability to read the Koran then placed according to their class, in the iqro class, tahsin or tahfidz.

The activity of memorizing Al-Qur'an at the House of the Qur'an 'Aisyah Radhiyallahu'Anha in the foremost is reading tahsin. Tahsin is to sharpen the reading starting from makharijul letters, and tajwidnya. strategy in the House of the Qur'an 'Aisyah Radhiyallahu' Anha which is often used in memorizing the Koran is muroja'ah, aims to facilitate students in memorizing memorization and smoothing in terms of pronunciation. Also in the House of the Qur'an 'Aisyah Radiyallahu' Anha strategy in memorizing the Koran is done by frequently listening to the qorrotal memorization of the Qur'an and reviewing the interpretation bit by bit the verse to make it easier to memorize it.

The strategies to be applied in the Qur'an House 'Aisyah Radiyallahu'Anha are as follows:

1. Multiple repetition strategies.

Reaching a good level of memorization is not enough to memorize only once. And to think that by memorizing only once, then he becomes a person who memorizes the Qur'an, this is a wrong perception. To overcome this problem, a double repetition system is needed. For example, if in the morning have got a new memorization next time in the afternoon the need to be repeated again memorization verses perayat which he had memorized in the morning. The more frequent rote memorization, the easier it is to remember the rote. The double repetition in question is that in the morning you have memorized one verse, then in the afternoon the rote is repeated until memorizing more and more repeats, the stronger the placement of memorization in memory. Oral will form a reflex to memorize it.

2. Do not move on to the next verse before the verse being memorized is completely memorized.

This memorization strategy requires patience because in general a person memorizes the quran wants to memorize a lot quickly and memorize it so that when there are verses that have not been memorized perfectly, the verse is skipped just because the verse is basically difficult to memorize. And when it comes to repeating the verse it will be difficult for the memorizer himself. Therefore it is endeavored that memorized lafadz must be smooth so that it is easy to repeat again and easily remember the verses of the Koran in the memory of the students. (Abdurrahman, 2012: 79).

3. Pay attention to similar verses.

Judging from the aspects of meaning, lafadz and the structure or structure of the language among the verses in the Koran there are many similarities or similarities between one another, there are several verses of the Quran that are almost the same editorial, if the memorizer never pay attention then he will be difficult to memorize, therefore those who have similarities with other verses are grouped separately so that the memorizer can distinguish them.

4. Using one type of Manuscripts.

A memorizer will be easier to memorize the Qur'an when using one type of Manuscripts. This needs to be considered because changing the use of one Manuscripts in another Manuscripts will confuse memorization patterns in his shadow.

5. Deposit to the cleric or supervisor.

Memorizing the Qur'an requires continuous guidance from a person to add a new deposit or to repeat the verse that was deposited. Memorizing Al-Qur'an with a

deposit system on the user will be better than memorizing itself and will also give different results.

6. Maintaining new memorization.

After the verses of Al-Qura'n are memorized in their entirety (khatam), the thing that needs to be considered is how to keep the memorization from sticking to memory. Maintaining memorization of Al-Qura'n is important. (Taqiyul, 1998: 67).

V. Conclusion

5.1 Conclusion

The conclusions of the study are as follows:

1. The manager's plan for managing the Qur'an house, that is, students should be able to memorize the Qur'an for children and mothers 1-2 juz per year and for independent classes 2 juz per year. The Al-Qur'an memorization program at the House of the Qur'an is the Al-Qur'an memorization program for children, adolescents and mothers which is carried out from Monday to Sunday. Children (Monday-Friday) Morning at 08.30 - 10.00 WIB, Afternoon at 16.30 - 18.00 while for mothers have several halaqoh including, Halaqoh Kahdijah (Monday-Wednesday, 10.15 - 11:45), Halaqoh Hafshoh (Monday- Wednesday, at 16:30 - 18:00), Halaqoh Shafiyah (Thursday-Saturday, 16:30-18:00), Halaqoh Umm Salamah, Tahfizh (Monday-Wednesday, 16.30-18.00), Syar'i Science (Thursday, 16:30 - 18:00) and Teen Halaqoh (Sunday, 09.50-13.00).
2. The process of applying the Living Qur'an method starts at 08.30 West Indonesia Time, while waiting for that time and students who are not yet present are rotated AL-Qur'an murrotal through laptops on juz 29 and juz 30. At the opening, students are collected into one of the biggest rooms, then guided one of the clerics in the House of the Qur'an. In the opening the muroja'ah filled with the letters contained in juz 30, daily prayers, Asma'ul Husna, names of the letters and others depending on the schedule that was made. The opening is filled classically and lasts between 10 to 15 minutes. After about 15 minutes of opening, students headed to their respective groups. There are 3 classes in its implementation, juz 30, juz 29 and there are also independent classes that memorize 2 juz per year. Santri who just register in the first year specifically memorize juz 30. After entering the group each one is summoned one by one and some are forward facing their ustadzah for rote and muroja'ah deposits. Each meeting of students deposited a memorization of 10-15 verses for a duration of 45 minutes.
3. The impact that society has on the application of the Living Qur'an method is that the community is more motivated to become a better society and children who learn Tahfidz Qur'an are protected from bad actions / behavior, are more obedient / obedient and are easy to ask for help / help, good manners are also maintained towards his parents. And the impact a child has on his parents, his parents also memorize the Qur'an, more able to control their speech, behavior. While his father, although super busy, Alhamdulillah, wants to listen to the muroja'ah, the children even motivate them by giving rewards. While his children after taking part in the activities of Tahfidz Qur'an, when at home they often open and read the Qur'an and after every prayer, they always read their reading so that integrity will directly affect other people starting from social attitudes, psychology, and the impact other. Which is unconsciously, positive energy can have an extraordinary impact.

5.2 Suggestion

Some suggestions that can be conveyed are:

1. For Managers, to make training every month for teachers to get deeper learning techniques.
2. For Teachers, to pay attention to students in improving the memorization of the Qur'an.
3. For Students, to be more active in memorizing the Qur'an.
4. For the community, so that more people participate in learning to learn and understand the science of the Qur'an and in particular for the people of Bangun Sari Village, Tanjung Morawa District Deli Serdang Regency, North Sumatra.

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