

Learning Qira'ah Al-Qur'an Imam Nafi' History of Qolun at MTs Ar – Ridha

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Abstract

This study deals with Learning Qira'ah Al-Qur'an Imam Nafi' History of Qolun at MTs Ar – Ridha. This study used descriptive qualitative. The purpose of a method used is to obtain the effectiveness of the use of the method itself. The effectiveness of the method can be seen from the feelings of students who are happy and happy in participating in learning so that student interest and attention arises in participating in the learning. It can be concluded that the planning of this Qira'ah program already has a sharp thought and is really mature. The implementation of learning that is practiced by the teacher and mentor of Qira'ah Al-Qur'an Imam Nafi' History of Qolun MTS AR-RIDHA has a very good concept and format. The evaluation carried out by the Qira'ah Al-Qur'an teachers Imam Nafi' History of Qolun at MTS AR-RIDHA has included several survvaluations

Keywords

Learning Qira'ah; Al-Qur'an; Imam Nafi'; MTs Ar – Ridha



I. Introduction

Al-Qur'an is the last holy book revealed by Allah SWT through the angel Gabriel to Muhammad SAW as the key and conclusion of all the holy books that Allah has revealed to the prophets and messengers sent by Allah before the Prophet Muhammad. Written in the Mushaf, which is quoted to us mutawatir, reading it is a worship that starts from Surah al-Fatihah ending with Surah al-Nas. The Qur'an was revealed in clear Arabic. This is a natural thing because the Qur'an was revealed to the Arab-speaking people through the Arabic-speaking Prophet although this does not mean that Islam is only for Arabs. The situation of the Qur'an in Arabic is explained by the Qur'an itself according to the calculations of Muhammad Fuad Abdal-Baqi in eleven places. Among them are the following verses:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

Meaning: "Indeed, We have sent it down in the form of the Quran in Arabic, so that you may understand it." (Surah Yusuf: 2)

The Qur'an was revealed by Allah to the Prophet Muhammad in two ways:

First; It comes with a sound like the sound of a bell, which is a very strong sound and can affect consciousness, so that it is ready with all its strength to accept that influence. This method is the toughest method for the Prophet Muhammad because when the revelation came down to the Prophet, he usually put all his strength and consciousness to receive, memorize and understand it.

Second; The angel Gabriel incarnated to the Apostle as a man without losing his spiritual nature and then conveyed the revelation to the Prophet orally. This method is more easily felt by the Messenger of Allah because the angels balance with the Prophet's physical self so that the Prophet feels calm.

The Messenger of Allah (PBUH) then conveyed the Qur'an to his companions orally. Rasulullah SAW did the best of reciting the Qur'an inside his house, as well as the recitation of the Qur'an which he did outside his house. Then the Prophet ordered his companions and generations after him to always study and convey the verses of the Qur'an.

The Arabs have a variety of lahjah or dialects in style, sound and letters as explained comprehensively in literary books. If the Arabs have different dialects in expressing a meaning with certain differences, then the Qur'an which Allah revealed to His Messenger, perfects its miraculous meaning because it includes all the letters and the variety of qira'ah between the lahjahs. This is one of the reasons that make it easier for them to read, memorize and understand it.⁴ Therefore, in teaching the Qur'an, the Prophet did not impose his will, but it is permissible to read it in various ways as long as it does not change its true meaning.

Qira'at is one of the branches of knowledge in the 'Ulumul Qur'an, but not many people are interested in it, except for certain people, usually academics. Many factors cause this, including this knowledge that is not directly related to everyday human life and muamalah, unlike the science of fiqh, hadith, and interpretation for example, which can be said to be directly related to human life. This is because the science of Qira'at does not study issues that are directly related to halal-haram or certain laws in human life. In addition, the science of Qira'at is also quite complicated to learn. There are many things that fans of Qira'at need to know, the most important of which is an in-depth introduction to the Qur'an in its many aspects.

Even so, the science of qira'at is very instrumental in exploring, maintaining and teaching various ways to read the Al-Qur'an correctly in accordance with what has been taught by the Prophet Muhammad. Qira'at experts devote all their abilities to develop this knowledge. Their thoroughness and prudence have made the Qur'an protected from fraud and the entry of foreign elements that can damage the purity of the Qur'an. This short article can be regarded as an initial introduction to the Science of Qira'at Al-Qur'an.

Qira'at or various readings of the Qur'an were established at the time of the Prophet Muhammad, and he taught his companions as he received the reading from Jibril AS. So that there appeared several friends who were experts in reading the Qur'an such as: Ubay bin Kaab, Ali bin Abi Talib, Zaid bin Thabit, Ibn Mas'ud, and Abu Musa al-Ash'ari, they were the sources of reading the Koran. for most of the companions and tabi'in.

The science of qira'at is the science of the different ways of reciting the Qur'an, both regarding the letters and how to pronounce the letters. Qira'at science is included in the Qur'anic sciences family. The law of studying the science of qira'at is fard kifayah. The process of teaching and learning qiraat science must be carried out in talaqqi and deliberation from a teacher whose sanad reaches the Messenger of Allah, because the Qur'an is a sunnah muttaba' (sunnah to be followed).

During the tabi'in period of the first hundred years of hijriyah, a group of people specialized in determining the reading of the Qur'an because they really needed it, they made Qira'at a science, and finally they became Qira'at priests who were embraced by people and became a reference. In its development Qira'at experienced serious problems, as a result of the hadith which explains that the Qur'an was revealed in several faces, many versions of the reading have emerged which all claim to be sourced from the Prophet.

The scholars and experts of the Qur'an were quick to respond to this problem, so at the end of the 2nd century hijriyah, they carried out research, selection, and testing the truth of Qira'at which was said to be reading the Qur'an, Qira. The 'at-qira'at must meet the following criteria: 1) must have a mutawatir sanad, that is, the reading is received from trusted teachers, is not defective and continues until the Messenger of Allah. 2) must match the ottoman rasm. 3) must conform to the rules of Arabic grammar.

The Messenger of Allah, peace be upon him, conveyed the verses he received to his companions either by speech or orally. Subsequent transmission from the Companions to the tabi'in and so on continues from one generation to the next, the Qur'an is always conveyed orally.

Based on the above background, the researcher feels that it is important for researchers to examine the application of Qiraah Science among students of MTs Ar-Ridho. So based on this, researchers will examine "Learning Qira'ah Al-Qur'an Imam Nafi' History of Qolun at MTs Ar – Rida "

II. Review of Literature

2.1 Learning Qira'ah

Etymologically, qira'at comes from Arabic قاءا plural (plural) from قاءا, etymologically is the root word (masdar) of which means reading. So, the pronunciation of "sgnidaer elpitlum" setonnoc yllacitsiugnil اءات

There is not the slightest doubt in the Qur'an, while in Qira'at there is a difference between one history and another. The difference in qira'at does not affect the purity of the Qur'an, because after all, the Arabic language at the time of the revelation of the Qur'an was written in rudimentary letters, which were not equipped with lines, punctuation marks and so on. However, it is clear that they understand the existing writings which are in accordance with direct oral retrieval from the huffaz who taught the Qur'an.

The qirā'āt sab'ah learning method adopts many Qur'anic learning methods. However, not all methods in learning the Qur'an can be applied in learning qirā'āt sab'ah. Methods that can be applied in learning qirā'āt sab'ah for example the method

Jibril, the talaqqi/sorogan method and the Muḏakarah method. Implementing qirā'āt sab'ah learning in this study, the use of the Jibril method is more dominant than the talaqqi/sorogan method and the Muḏakarah method.

2.1 Imam Nafi

Name and lineage. He is Abdurrahman al-Laitsi al-Madani. He is the resident imam of Medina in reading the Qur'an and is one of the seven qira'at priests. He is from Isfahan. (Isfahan or Esfahan. In the past it was also written as Ispahan, Old Persian Aspadana, is a city located in present-day Iran. Its position is about 340 km south of the city of Tehran). His skin is black, his face is bright and radiant and has a very noble character. Imam Nafi settled and developed the qiraah of the Qur'an in Medina until the end of his life.

III. Research Method

The type of qualitative method used is descriptive qualitative. Descriptive research is research that is intended to collect information about the status of an existing symptom, namely the state of symptoms according to what they were at the time the research was conducted. Like the research model "Measurement After the Event". Descriptive research is not intended to test certain hypotheses, but only describes "what is" about a variable,

symptom or situation. In the sense that it only describes the meaning of data or phenomena that can be captured by research actors, by showing the evidence.

IV. Result and Discussion

4.1 Learning Qira'ah Al-Qur'an Imam Nafi' History of Qolun at MTs Ar - Rida.

The head of the madrasa above said that the Qira'ah Al-Qur'an lesson Imam Nafi' History of Qolun at MTS AR-RIDHA Medan is a lesson as a new program at this school, so that with this Qiroah lesson the school will be able to compete with other schools both those that are long established or newly established.

The steps taken by the school in planning lessons on Qira'ah Al-Qur'an Imam Nafi' History of Qolun at MTS AR-RIDHA Medan include:

1. Forming the builder of Qira'ah Al-Qur'an Imam Nafi' History of Qolun
2. Making targets for Qira'ah Al-Qur'an Imam Nafi' History of Qolun that students must achieve
3. Recruit students who can join the program
4. Determine the method of teaching Qira'ah Al-Qur'an Imam Nafi' History of Qolun
5. Creating an evaluation system for Qira'ah Al-Qur'an Imam Nafi' History of Qolun

We can see this from the statement of the head of the MTS AR-RIDHA madrasa, the following is an excerpt from the researcher's interview:

"I want the Qira'ah Al-Qur'an Imam Nafi' History of Qolun program to be not just a public promotional advertisement, so after it was determined that Imam Nafi's Qira'ah Al-Qur'an lesson' History of Qolun is a superior extracurricular lesson in our school, so we compiled the steps that we had to take in achieving the Qira'ah Al-Qur'an Imam Nafi' History of Qolun program, starting with forming a coach, making targets to be achieved, screening participants, determining learning methods, making an evaluation system".

To realize the steps that have been set by the head of the madrasa above, the first step taken by the head of the madrasa is to appoint a Qori who is an expert in the field of Qira'ah Al-Qur'an Imam Nafi' History of Qolun to become a builder of Qira'ah Al-Qur'an Imam Nafi' History of Qolun at MTS AR-RIDHA. This was conveyed directly by the head of MTS AR-RIDHA Medan Mr. Netty Zakiah, S.Pd in a researcher interview, he said:

"So that the Qira'ah Al-Qur'an Imam Nafi' History of Qolun program is not only a breath of fresh air for the community, I immediately moved quickly to find a Qori who is also experienced in teaching Qira'ah Al-Qur'an Imam Nafi' The history of Qolun, although a bit difficult, but after I met Waluddin, Mpd (an author of the book Qiroah) at the Grand Mosque and told the program of Qira'ah Al-Qur'an Imam Nafi' History of Qolun at School, he finally recommended to me to contact and asked Ustadz Agus Salim his friend who was used as the builder of Qira'ah Al-Qur'an Imam Nafi' History of school Qolun".

The statement from the head of the madrasa above explains that in determining the builder of Qira'ah Al-Qur'an Imam Nafi' History of Qolun is not arbitrary, many things need to be considered including a builder of Qira'ah Al-Qur'an Imam Nafi' History of Qolun must be correct - really someone who understands the science of Qiro'ah, has experience in the world of education, especially the lessons of Qira'ah Al-Qur'an Imam Nafi' History of Qolun so that the program of Qira'ah Al-Qur'an Imam Nafi' History of Qolun that is designed will be correct - really become the flagship program. After getting the ideal figure to serve as the builder of Qira'ah Al-Qur'an Imam Nafi' History of Qolun, the head of the madrasa immediately gave tasks that must be completed by the builder of Qira'ah Al-Qur'an Imam Nafi' History of Qolun starting from create targets, define methods and so on,

“After meeting the coach, I immediately asked him for help to make the children's memorization targets both short-term and long-term targets, determine teaching methods, recruit students, determine the evaluation system used both in the short and long term.

Based on the results of the discussion from the interview above, it can be seen and it is known that the implementation is well structured and realized correctly.

a. Homeroom Opening or Briefing

In the implementation of this Al-Qur'an learning, there are several steps that must be taken by every teacher of Qira'ah Al-Qur'an Imam Nafi' History of Qolun, starting from the class briefing as the opening. This was conveyed by the Qira'ah Al-Qur'an teacher Imam Nafi' History of Qolun, he said:

“Before starting to memorize, we first brief the children, so that the children are ready to learn. Usually this briefing is carried out in front of each class whose purpose is to motivate children to keep their enthusiasm for learning and to start positive communication with students such as asking how to pray, whether or not to read the Koran at home, and others.”

When the researchers made direct observations of the field, the researchers saw the briefing process, the questions to the children included the teacher asking about the children's Maghrib, Isha and Fajr prayers, children's memorizing muroja'ah, repeating lessons at home, and other activities. other activities.

When the researcher confirmed this to one of the homeroom teachers, he admitted that the similarity of this question was not a coincidence but an order from the head of the madrasa, to the researcher he said:

“The question all homeroom teachers ask the children when briefing is indeed the same, it is not a coincidence but because our questions are orders from the head of the madrasa that we must ask the children so that children do not forget to continue to pray 5 times a day, repeat memorization and other positive activities, so Every monthly meeting we are asked by the head of the madrasa whether he continues to ask or not” .

From some of the statements above, the researcher concludes that briefing activities in front of the class are school rules that must be carried out by all homeroom teachers before starting the lesson. The timing and questions during the briefing have also been regulated in the MTS AR-RIDHAMedan Employee Operational Standards.

b. Learning Evaluation

Learning evaluationQira'ah Al-Qur'an Imam Nafi' History of Qoluncarried out by means of an oral test. There are several evaluation models carried out, namely weekly evaluations, monthly evaluations, quarterly evaluations, semester evaluations and annual evaluations. This gradual evaluation aims to create quality student memorization.

The first stage of evaluation is weekly evaluation. This form of weekly evaluation requires students to take a reading test every meeting in one week. As a medium to record the results of this evaluation, the school provides a link book that can be used as a report on the progress of student achievements every week. One form of this evaluation book is a liaison book to be distributed to parents and a liaison book between the Qira'ah Al-Qur'an teacher Imam Nafi' History of Qolun and the head of the madrasa. This was conveyed by the teacher of Qira'ah Al-Qur'an Imam Nafi' History of Qolun, as follows: this :

“After students read the verses taught in accordance with the material Qira'ah Al-Qur'an Imam Nafi' History of Qolun, we as teachers every day must write down the condition of students' memorization as an evaluation. One orange connecting book is given to students to be given to their respective parents so that parents know how far the students

have achieved. One more book is specifically for the head of the madrasa as our report on the reading condition of students, the goal is for the headmaster to know to what extent student achievements, whether they have reached the daily minimum target or not. In the book we will record based on the actual condition of student achievement, not adding and subtracting " .

For parents, this link book is very important because in learning the Qira'ah Al-Qur'an Imam Nafi' History of Qolun, the role of parents also greatly influences the sooner or later the achievement of Qira'ah Al-Qur'an Imam Nafi' History of the Qolun of their children. With this link book, the teacher of Qira'ah Al-Qur'an Imam Nafi' History of Qolun can provide notes so that parents pay attention to Qira'ah Al-Qur'an Imam Nafi' History of Qolun their children at home, either repeating the reading or chasing left behind. As added by the teacher Qira'ah Al-Qur'an Imam Nafi' History of the following Qolun:

"Sometimes time at school is not enough to strengthen students' reading without the help of their parents at home. Many students are eager to learn Qira'ah Al-Qur'an Imam Nafi' History of this Qolun and can quickly memorize it because their parents are helped at home. And many of our students also memorize very difficult and even at home their parents close their eyes to Qira'ah Al-Qur'an Imam Nafi' History of his son's Qolun. Even though in the liaison book we always give a note, "mother, father, please help at home, okay?" because that is one of the functions of the liaison book, so that we can control each other's lessons

For the head of the madrasa, this evaluation is not just a report, but a daily record of the condition of students' reading every day will be used as a school evaluation material to find out if there are students who have not achieved the target, whether it is due to an error on the part of the teacher, or because the students are weak in learning or because of students' indiscipline in attending learning activities. This was conveyed directly by the head of the madrasa, the following is an excerpt from the researcher's interview with the head of the madrasa regarding this matter:

"Every Thursday afternoon or Friday morning, I always ask the picket teacher to collect notebooks that are used by the Qira'ah Al-Qur'an teacher Imam Nafi' History of Qolun. From this notebook, I as the head of the madrasah will immediately know which students do not achieve the lesson targets and which students are able to exceed the targets. Then from this book I also found out what was the reason why students did not reach the target, whether it was the mistake of the Qira'ah Al-Qur'an teacher Imam Nafi' History of Qolun who had not been able to condition his students, or the target was too many, or because of the student's indiscipline. Because if one day the student doesn't come then the lesson will definitely be in trouble .

After carrying out learning Qira'ah Al-Qur'an Imam Nafi' History of Qolun and evaluating each step, the next evaluation is a monthly evaluation. the last month. The lesson material in this month is evaluated in the form of a monthly exam. This monthly exam is held at the end of every month to test the achievement of students in that month, the examiner is from the Qira'ah Al-Qur'an teacher Imam Nafi' History of each Qolun. As teacher Qiro'ah said:

"We have weekly targets and monthly targets. Well, to find out whether the children really can or not, the school holds monthly exams. We will examine the examiners ourselves, in the new semester exams, the examiners are not us but at the locker. So we have to prepare our children's memorization well, if we're not embarrassed, when we're tested, our children won't be able to do it." .

Qira'ah Al-Qur'an teacher Imam Nafi' History of this Qolun also added:

“Sometimes our students often forget the subject matter they have studied, they don't want to repeat it if they are not asked to and their parents also sometimes don't pressure their children to repeat it. So with this monthly exam, students and parents are afraid if their child does not go well because the results of this monthly exam will affect the grades in the report card.” .

The deputy head of the madrasa for curriculum, when the researcher asked about this monthly evaluation, he said that this monthly exam has been regulated in the school education calendar, its implementation is at the end of the month for one week and the results will be included in the monthly report card and distributed to parents, The results of this monthly exam will affect Semester report cards and grade promotions. Here's an excerpt from the interview:

“In terms of this monthly exam, we have set the time for our school's education calendar. We set the time for the monthly exam for one week at the end of each month and later the results of this monthly exam will become the homeroom teacher's guide to determine the final grades of students reported on. And we will also give the results of this monthly exam to parents so that parents also know what the quality of their child's memorization is like.” .

After carrying out a monthly evaluation, the next stage is a quarterly evaluation. This evaluation is carried out equivalent to a mid-semester exam. Each student will be tested for reading the Koran that he has studied during the last half semester. This evaluation is carried out routinely and has been regulated in the school curriculum. The head of the madrasa said in a researcher interview that the Mid-semester exam is a routine exam every 3 months before heading to the Semester exam. All facilities have been provided by the school for its implementation. The following is an excerpt from the researcher's interview:

“The mid-semester exam is mandatory for our school. We want to know how much the students have achieved during the last 3 months. Because the material for the exam is all students' memorization for 3 months. We also locker examiners, so the examiners are not Qira'ah Al-Qur' teachers. an Imam Nafi' History of each Qolun. We apply this so that the values obtained by students are in accordance with their achievements, not because of the value of the heart, so that the results will be used as material for our evaluation. All facilities to support the implementation of the mid-semester examination are provided by the school and regulated by the mid-semester examination committee.” .

The same thing was also conveyed by the deputy head of the madrasa, following the results of the researcher's interview with the deputy head of the madrasa:

“The mid-semester exam is an exam every three months that has been regulated in the school curriculum. So before carrying out the semester exams, we take a mid-semester exam first. In the subject of Qira'ah Al-Qur'an Imam Nafi' History of Qolun, the surah that is tested is the surah that has been memorized for the last 3 months according to the memorization target. The difference with the monthly exam is that in the mid-semester exam, the examiners are locked, for example, the Qira'ah Al-Qur'an teacher Imam Nafi' History of Qolun class III A tests in class III B and so on, so testers for the Qira'ah Al-Qur'an exam Imam Nafi' History of Qolun in this mid-semester exam is not a teacher of Qira'ah Al-Qur'an Imam Nafi' History of each Qolun ” .

For further evaluation, the school determines the semester evaluation, which is a semester exam that is conducted to test students' reading in one semester. semester. The implementation of this semester exam is the same as the mid-semester exam, the only difference being that the amount of material being tested is more and the implementation time is also longer. As stated by the head of the madrasa in the interview with the researcher, the following is an excerpt:

"We hold the semester exam for 2 weeks, the implementation is the same as the mid-semester exam, we also locker the examiners like the mid-semester exam, the difference is only that the amount of material being tested is more, because the children's material during one semester is also more, so more we are also testing

This semester exam is not only to evaluate the achievement of Qira'ah Al-Qur'an Imam Nafi' History of Qolun also aims to assess student achievement in learning Qira'ah Al-Qur'an Imam Nafi' History of Qolun. The results of this semester's exam will be included in the report card which will be distributed to all students and the results of this semester's exam will also determine the class rank of all students. The following is a quote from the researcher and the homeroom teacher, Mrs. Dara:

"This semester's exam is more tense than the other exams, because this exam is a ranking test for class in semester 1, so parents are also very concerned about their children during this semester's exam, because the scores will be directly included in the report card later."

Furthermore, the last evaluation that is routinely carried out is an annual evaluation. This evaluation is carried out once a year. Pembina Qira'ah Al-Qur'an Imam Nafi' History of Qolun MTS AR-RIDHA Medan emphasized that this annual evaluation is a moment of strengthening students every year. For students who pass this evaluation, recommendations will be given to take part in the Qira'ah Al-Qur'an Imam Nafi' History of Qolun MTS AR-RIDHA Medan graduation ceremony which is held at the end of the first semester of lessons. This was conveyed by the head of the madrasa, the following quote:

"After every year, the school holds a graduation for Qira'ah Al-Qur'an Imam Nafi' History of Qolun, so students who are able to understand well the Qirah material in one year will graduate. We make the graduation grand and festive so that the parents of the students are also enthusiastic. The examiner for the graduation exam is not a Qira'ah Al-Qur'an teacher, Imam Nafi' History of Qolun MTS AR-RIDHA, we don't want any sabotage in determining the graduation participants, so we call the examiners from outside" .

4.2 Discussion

MTS AR-RIDHA school which is still at the elementary level, determining the learning of the Qur'an in improving the quality of reading the Qur'an, there has been a very mature planning thought to be implemented, starting from planning the Qira'ah Al-Qur'an program 'an Imam Nafi' History of Qolun, planning targets to be achieved, planning human resources, and planning methods and evaluating the application of learning the Qur'an.

The purpose of a method used is to obtain the effectiveness of the use of the method itself. The effectiveness of the method can be seen from the feelings of students who are happy and happy in participating in learning so that student interest and attention arises in participating in the learning. As stated by the builder Qira'ah Al -Qur'an Imam Nafi' History of Qolun above about the basis and reasons for building Qira'ah Al-Qur'an Imam Nafi' History of Qolun in determining the learning of the Qur'an to be applied in learning Qira'ah Al-Qur'an Imam Nafi' The history of Qolun at the MTS AR-RIDHA Medan school is correct. Because learning the Qur'an is a method that does not rule out the world of children.

V. Conclusion

Based on the data obtained from the results and discussion of the Learning of Qira'ah Al-Qur'an Imam Nafi' History of Qolun at MTs Ar – Rida it can be concluded:

1. The planning of this Qira'ah program already has a sharp thought and is really mature. The implementation of learning that is practiced by the teacher and mentor of Qira'ah Al-Qur'an Imam Nafi' History of Qolun MTS AR-RIDHA has a very good concept and format.
2. The evaluation carried out by the Qira'ah Al-Qur'an teachers Imam Nafi' History of Qolun at MTS AR-RIDHA has included several survvaluations. As stated by Nyayu Khodijah that evaluation has several elements, namely: Human Resources / educators, The existence of support from various parties, Availability of comfortable facilities, is a supporting factor for the implementation of the Qira'ah Al-Qur'an program Imam Nafi' History of Qolun at MTS AR-RIDHA The presence of students with problems. Lack of student interest in participating in learning, parents only expect what is taught at school without repeating it at home. The inability of students to read the Koran properly and correctly is an inhibiting factor for the Qira'ah Al-Qur'an program by Imam Nafi' History of Qolun at MTS AR-RIDHA.

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