

The Implementation of Islamic Boarding School in Guiding to Recite and Write the Al-Quran

Agus Supriadi

Fakultas Tarbiyah, Universitas Ibrahimy, Indonesia

agusbelahana@gmail.com

ABSTRACT

We all know that at this time the willingness of students to learn to read the Qur'an is very minimal, this has an impact on the ability of the students themselves in reading the Qur'an. Therefore, SMPN 1 Asembagus responded by holding a school Islamic boarding school activity to foster students to read the Qur'an. The research used is a qualitative research using the methods of observation, interviews and documentation as data collection techniques. The implementation of school pesantren activities in the development of the Koran is carried out twice a week with a system of reading and writing the Koran properly and correctly while students when they graduate from SMPN 1 Asembagus can memorize a short Sura of at least 25 suras, some even can memorize 1 chapter. While the supporting factors for school boarding school activities are: motivation in students, family support, and support for teaching staff from the Tahfidul Qur'an Institute for the Sukorejo Islamic Boarding School and the learning method.

KEYWORDS

Islamic Boarding School
Al-Qur'an Reading Guidance

DOI : 10.35316/ris.v1i2.424
Corresponding author : agusbelahana@gmail.com

Introduction

The Education is an effort to empower or humanize people. Education is critical for human survival since it involves human survival. It is not enough for people to just grow and develop; they also require leadership and direction in order to become completely human (Hadi, 2005). There are various components in the execution of education that have the biggest effect on the success of education, including human resources, mainly instructors. Teachers are role models and motivators for pupils to shape their own futures. Teachers, according to Husnul Chotimah, are persons who help pupils gain information through learning materials. If a teacher can be a source of inspiration and motivation for his pupils, it will be a huge advantage for them in pursuing their goals in the future. Meanwhile, the community regards instructors as individuals who provide instruction in schools, houses of worship, mosques, and other settings (Asmani, 2012; Khulusinniyah & Zamili, 2021).

Meanwhile, a teacher, according to Wijaya Kusuma, is someone who can lead, advise, be a role model, and constantly offer an example. A teacher must also direct or guide pupils in problem-solving situations, because the teaching and learning process is inextricably linked to difficulties both within and outside the classroom. It is compulsory for a Muslim to believe in the Qur'an. Making the Qur'an a live memory will be part of it. Without first learning the Qur'an, it may be impossible to apply it appropriately. At the very least, pupils can read it correctly. If this is not done, pupils will drift further

away from the Qur'an, meaning they will not be directed and would lose their way of life. Because the objective of the Qur'an is to guide people and enhance the human heart and intellect with accurate ideas so that human action leads to goodness.

According to Republic of Indonesia Law No. 20 of 2003 on the National Education System, The education is a conscious and planned effort to create a learning atmosphere and learning process in which students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and good skills (Indonesia, 2014). These educational initiatives There are various factors that have the greatest influence on educational success, including human resources, including teachers. Teachers are role models and motivators for pupils to determine their own futures. Husnul Chotimah defines instructors as individuals who assist the flow of knowledge from learning resources to students. If a teacher might be a source of inspiration and motivation for his students, it will be a massive benefit for them in pursuing their goals in the future. Meanwhile, the community considers educators as individuals who provide education in schools, houses of worship, mosques, and other places (Asmani, 2012).

Meanwhile, a teacher, according to Wijaya Kusuma, is someone who can lead, encourage, be a role model, and always set an example. Because the teaching and learning process is closely related to problems both within and outside the classroom, a teacher must also provide guideline or advice to pupils towards problem solving (Suparta & Aly, 2002). It is compulsory for a Muslim to believe in the Qur'an. Making the Qur'an a living memory is one example. It is not feasible to practice the Qur'an without first studying it. More specifically, if they are unable to read it, pupils will be further removed from the Qur'an, which means they will not be directed and will lose their way of life. Because the objective of the Qur'an is to guide people and improve the human heart and mind with accurate beliefs so that human action leads to goodness.

As we all know, the intention of pupils to learn the Qur'an among teenagers or in junior high school is currently declining. One of the reasons for students' lack of enthusiasm to learn the Qur'an is their age, which makes them feel embarrassed to study in prayer rooms, TPQ, mosques, and other venues of learning. Furthermore, as technology breakthroughs accelerate, students are becoming increasingly preoccupied with studying these technologies, leaving them with less time to study the Qur'an. Based on these considerations, and the fact that it is critical for all of us to understand and recite the Qur'an properly and accurately, the writer is determined to undertake research with the title: "The Implementation Of Islamic Boarding School In Guiding To Recite And Write The Al-Quran." The focus of this study on the title "The Implementation Of Islamic Boarding School In Guiding To Recite And Write The Al-Quran" is how " The Implementation Of Islamic Boarding School In Guiding To Recite And Write The Al-Quran to the Students at SMPN 1 Asembagus" and the supporting factors for carrying out Islamic boarding school activities.

Methodology

The data source is also a source from which all types of information will be collected, both in the form of oral data and supplementary data in the form of various items that are the focus of research. In this study, the required data sources are divided into two categories: first, primary data which is data gathered directly from the main data source, in this case the instructor of islamic religious education, and students of SMPN 1 Asembagus. Second, secondary data are statements from school administrators, instructors, curriculum managers, documents or records relating to research concerns,

such as documents, archives, and photo documentation. The researchers used numerous approaches to collect valid and accountable data in their research, including: 1) Notification 2) Documentation and interview. This is not external research, instead internal research, it is independent research. The researcher's role is to establish the research's focus, identify the informants as data sources, examine the quality of the data, analyze the data, interpret the data, develop conclusions based on results of these research, and final report of research (Sugiyono, 2013).

Working with data, organizing it, dividing it into manageable units, synthesizing it, looking for and identifying patterns, determining what is essential and what is learned, and selecting what to tell others is all part of qualitative data analysis (Moleong, 2019). The research data was analyzed deductively. Research begins with empirical evidence rather than theoretical deductions. Researchers go into the field to gather data, study it, reduce it, interpret it, verify it, and make conclusions from events or data. Field research findings are subsequently turned into theoretical buildings that are produced from field data rather than existing theories (inductive). Data analysis was conducted continually throughout the research, from the beginning to the end of the study or reporting of research results (Zamili, 2017). Data analysis is a critical phase in any research project. As a result, data analysis should place a greater emphasis on data selectivity based on dependability and validity. To ensure the validity of the data gathered in this study, the researchers followed the following steps: 1) Triangle formation 2) Verifying members 3) Group discussion. The stages of this qualitative research include the following: 1) Pre-Field Stage 2) Research Design 3) Research Field Selection 4) Analyze and evaluate the field 5) Identify and utilize informants 6) Prepare research tools 7) Investigate ethical issues.

Results and Discussion

The Implementation Of Islamic Boarding School In Guiding To Recite And Write The Al-Quran

For the Implementation of Islamic Boarding Schools in the Guidance of Reading the Qur'an Al-Qur'an is kalamullah, which was revealed to the Prophet Muhammad as a mercy and guidance for the universe. It will be of enormous worship value if we interpret it correctly. To attain good and proper reading, Tahsinul Qiro' ah assistance is required (correct reading). While coaching is help from a person or group of people directed towards another person or group of people using coaching materials with the purpose of increasing talents in order to attain all goals. Reading the Qur'an coaching is assistance offered by someone to another in order for them to be able to read the Qur'an properly and accurately.

As the SMPN 1 Asembagus institution has done in giving Qur'an reading instruction. Asembagus pupils in learning the Qur'an. Some of them choose to read properly to their colleagues at break time, and others even go directly to the Islamic Education instructor. Students take the time to read the Qur'an every day, even if it is just 10 minutes. To stimulate reading the Qur'an, the school and the school committee agreed to create a unique program or activity called school boarding schools, which is carried out every Thursday and Saturday after school hours in partnership with other institutions. Islamic Boarding School Tahfidzul Qur'an Sukorejo, Salafiyah Syafi'iyah.

The foundation is that the institution creates a islamic boarding school activity program based on the orders of the Situbondo regent. Every junior high school student must memorize a minimum of 25 suroh from Jus'Ammah. Here we believe that if we just tell students to memorize without special guidance, the results will not be optimal. Students will memorize, but we are concerned about the quality of the reading. If our students are guided in Islamic religious lessons, the results will be optimal. So, we held with the institution's leadership and agreed that SMPN 1 Asembagus will provide

guidance on Qur'an reading and memorization outside of required hours under the guise of a school boarding school by collaborating with the Tahfidzul Qur'an institution, Salafiyah Syafi'iyah Islamic Boarding School Sukorejo.

In its implementation, SMP Negeri 1 Asembagus had an activity, namely "School of Islamic Boarding School," which began in 2015 and was distinct from other schools in the Situbondo district. The average school in the Situbondo district Lesson hours were allotted for the implementation of Al-Qur'an Reading and Writing Learning. Meanwhile, SMP Negeri 1 Asembagus provides activities outside of school hours, such as Pesantren Schools, which are held twice a week for grades VII and VIII. It is surely not fair to discuss pesantren if we do not comprehend the meaning of pesantren itself. Pesantren is a center of instruction and teaching that focuses on Islamic religious education. Pesantren can be referred to simply as "Pondok", or the two terms can be combined to make "Islamic Boarding School." Except for minor changes, all of these names essentially indicate the same thing. The difference between Pondok and Pesantren might be considered a difference between Pondok and Pesantren (Qomar, 2007).

Meanwhile, at the boarding school, students are not provided with dormitories (lodging) in the pesantren complex; instead, they live in all corners of the village around the pesantren (santri kalong), where the methods and methods of education and teaching of the Islamic religion are given with a wetonan system, in which the students flock at different times. Meanwhile, in Indonesia, it is customary to merge the two names, Pondok and Pesantren, into a single phrase, Pondok Pesantren (Qomar, 2007). The first object that must be taught to learners at Islamic boarding schools is the study of the Al-Qur'an, both the laws of its reading and the content of its verses, followed by the study of the Salafi books, also known as the yellow book. This cannot be isolated from the world of pesantren, and both are qualities of pesantren that serve as a differentiator between pesantren and other educational institutions.

The Indonesian dictionary defines school as "an institution for learning and teaching, as well as a venue to receive and provide instruction." While the school boarding school referred to in this title is only a term used in the Qur'an reading development activities held at the SMPN 1 Asembagus institution with the goal of being able to present a pesantren-style learning atmosphere by presenting several ways or learning steps that are frequently used in the world of pesantren and then applied in these activities. This is the common problem of students' willingness or interest in learning the Qur'an among teens or at the junior high school level is beginning to decline. One of the causes of students' lack of enthusiasm to learn the Qur'an is their age, which makes them feel embarrassed to study in prayer rooms, TPQs, mosques, and other places of learning. Furthermore, as technological breakthroughs accelerate, students are becoming increasingly preoccupied with studying these technologies, leaving them with less time to study the Qur'an (Qomar, 2007).

Furthermore, it is hoped that the activities of Islamic boarding schools are nearly identical to extracurricular activities that must be able to increase the enrichment of students who are cognitive, effective, and psychomotor and encourage the distribution of students' talents and interests, which is the purpose of the school's implementation of extracurricular activities (Qomar, 2007). The implementation of school boarding activities is not only essential for learners to be able to properly write and read the Qur'an. Students are expected to have the religious values of students at SMPN 1 Asembagus with the system of the classroom learning environment into a boarding school environment.

The religious values of students at SMPN 1 Asembagus are in good condition; the environmental circumstances created are similar to a pesantren setting, such as

congregational prayer activities and the religious Asembagus community, which motivates students to become good persons. Similarly, parental attention and the strong encouragement provided by the teacher council to students alter their personalities, so that the values entrenched in them are fairly good, particularly those that are Islamic.

The achievement of education cannot be separated from three factors: first, the role of parents; second, the role of teachers; and third, the role of the community in instilling religious beliefs in pupils. The religious values that the students of SMPN 1 Asembagus already possess must be improved in order to be even better in the future, because religion is an obedient attitude and behavior in carrying out the teachings of the religion to which they adhere, being tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions (Qomar, 2007). As social beings, it is appropriate for religious values to be embedded in humans themselves, especially at a young age when students' conditions are still unstable and easily influenced in things that are bad for them, particularly when combined with the progress of the global world, which we cannot afford. Avoid situations that necessitate ongoing supervision in order to preserve the student's personality.

Efforts to establish the value of facilitating students are carried out through extracurricular activities in this Islamic boarding school, beginning with various basic activities, namely with several things done by the coach or teacher of school boarding schools, such as providing motivation to students when learning takes place, gradually advising, and finally by exemplary attitude. All attempts have been tried to establish religious principles in pupils so that they can reach their hearts and provide students with self-awareness so that they can sort and decide what is good and what is harmful. These measures will reveal whether or not pupils feel cared for and protected. It will be able to strike the hearts of students with helpful guidance, and pupils will be expected to become even better.

Students are not the only ones who must exhibit positive character at school. The teacher committee, on the other hand, must provide an example and act as a role model by demonstrating that instructors create favorable attitudes toward their pupils. A teacher's cheerful attitude will also have a positive impact to students. Based on the data received in this instance. Students can read the Qur'an correctly according to the science of recitation, and they can memorize 25 verses that the institution has established. Not only that, but many pupils have memorized several chapters, and some students have mastered three chapters. These outcomes are already above the initial goal. Not only that, but it is also helpful in terms of religion, dealing with the character of students who are religious or Islamic in spirit, students' morality, and students' relationships with instructors and friends. This is extremely proud because students will be able to build bright futures that are proud not just intellectually but also spiritually. According to the facts discovered and relevant to the theory of implications, the implications might be regarded as involvement or the condition of being involved (Qomar, 2007). In this context, the future repercussions or influence felt while doing anything must be visible to the school or educational institution, particularly to the pupils. so that what has been planned and implemented matches expectations.

As part of its effort to provide guidance on reading the Qur'an, the SMPN 1 Asembagus institution organizes school boarding activities. This practice significantly improves pupils' ability to read the Qur'an accurately and correctly. So far, when students attend junior high school, they frequently quit studying to read the Al-Quran because of shame; it is believed that this necessary activity would enable them return to learning to read the Al-Qur'an, and there will be no excuse to not follow it.

Supporting Factors for the Implementation of Al-Qur'an Reading and Writing Development

Factors supporting the implementation of school boarding schools in the development of Al-Qur'an Reading and Writing include:

Students' motivation

When it comes to motivation, all students will require it. Motivation is seen as a mental urge that moves and guides human activity, especially student behavior. The process of implementing school pesantren activities in an effort to instill students' religious values will be much easier with strong motivation in students because students have the motivation to have good and Islamic habits. Most importantly, students can understand reading the Qur'an well and correctly according to the science of recitation. The coaching teacher must also understand motivation in order to carry out activities that keep pupils motivated.

Family or parental assistance

Because the trainers or teaching staff for reading and writing the Qur'an are from Islamic boarding schools, the first form of support in school pesantren activities instilling religious values, especially in fostering reading and writing the Qur'an, is the first form of support from parents by financing school pesantren activities. Sukorejo Islamic Boarding School, particularly tahfid instructors, requires cash to carry out school pesantren programs. Motivation of both individuals and families is a critical aspect in learning to socialize and is also the basis of education. As a result, they are a crucial role in exposing children to their environment (Akbar-Hawadi, 2001). Parental support will be very helpful and is also a supporting factor for the realization of the goal of instilling religious values in the development of reading and writing the Qur'an through extracurricular activities of school boarding schools.

Sukorejo Islamic Boarding School receives Tahfidul Qur'an Institute support for teaching personnel.

SMPN 1 Asembagus with the Tahfidul Qur'an institution Pondok Pesantren Sukorejo cooperates in school boarding activities because without the support of professional teachers, school boarding activities will not run well. It is evident from the initial target that students must be able to memorize a minimum of 25 short verses. It turns out that when students are targeted, they can only memorize 1 Chapter. That is one of the reasons. When students enter grade 8, they don't want to add to their memorization because they have already memorized 25 letters. By raising the target, students can memorize more in the following year, and 11 people have memorized 1 Chapter and the rest are more than 25 short verses. That's because teachers who teach according to their fields (professional) must have pedagogic competence, personal competence, professional competence, and social competence.

Personal competence is the ability of a steady, stable, mature, wise and authoritative personality to be an example for students and have noble character (Rusman, 2011). Teachers from Tahfidul Qur'an Pondok Pesantren Sukorejo have achieved this skill. Professional competence is possessed by instructors who teach at Islamic boarding schools. They have a broad and in-depth understanding of learning materials, allowing them to lead students toward meeting the competence levels outlined in the National

Education Standards (Rusman, 2011). Because the instructors who teach at school pesantren activities all memorized 30 chapters of the Qur'an, expertise in this subject has been well-mastered.

Method Of Learning

Method of learning Without a good approach, the learning or coaching process will fail. This strategy is used to make it easier to provide content to pupils. According to our findings, the direction in reading the Qur'an at SMPN 1 Asembagus employs the iqra' technique or the Jibril method. The iqra' or Jibril technique is a method derived from the episode of the first revelation of the Qur'an to the prophet, in which the Prophet Muhammad was shown an example of how to read the Qur'an correctly and subsequently replicated it. This strategy was used as a learning method (Taufiqurrahman, 2005). Using the iqra' technique is a very appropriate option. it is extremely straightforward and easy to use. Based on our opinion, this method is highly ideal for individuals who are just starting to read the Qur'an.

Conclusion

Implementation of school pesantren activities in fostering the Koran, which is carried out twice a week with a system of properly reading and writing the Koran, even when students have graduated from SMPN 1 Asembagus can memorize short suras of at least 25 suras, with some even memorizing 1 chapter. students' motivation, family support, and support for teaching staff from the Tahfidul Qur'an Institute for the Sukorejo Islamic Boarding School and the learning method are all supportive aspects for education boarding school activities.

References

- Akbar-Hawadi, R. (2001). *Psikologi Perkembangan Anak : Mengenal Sifat ,Bakat Dan Kemampuan Anak*. PT Gramedia Pustaka.
- Asmani, J. M. (2012). *Tips Menjadi Guru Inspiratif, Kreatif, dan Inovatif*. Diva Press.
- Hadi, A. S. (2005). *Pendidikan (Suatu Pengantar)*. LPP UNS & UNS Press.
- Indonesia, R. (2014). ... RI Nomor 20 Tahun 2003 tentang SISDIKNAS dan Peraturan Pemerintah RI Tahun 2013 tentang Standar Nasional Pendidikan serta Wajib Belajar. In *Bandung: Citra Umbara*. Citra Umbara.
- Khulusinniyah, K., & Zamili, M. (2021). Literasi Agama Pada Anak Melalui Program Pembiasaan Praktik Ibadah. *Edupedia : Jurnal Studi Pendidikan Dan Pedagogi Islam*, 5(2), 47–56. <https://doi.org/10.35316/edupedia.v5i2.1186>
- Moleong, L. J. (2019). *Metodologi Penelitian Kualitatif (Edisi Revisi)*. <https://doi.org/10.1016/j.carbpol.2013.02.055>
- Qomar, M. (2007). *Pesantren dari transformasi Metodologi Menuju Demokratisasi Institusi*. Erlangga.
- Rusman, M. (2011). Model-model pembelajaran: Mengembangkan profesionalisme guru. In *Jakarta: Raja Farindo Persada (Vol. 1)*. Raja Grafindo Persada.
- Sugiyono. (2013). *Metode Penelitian Kuantitatif Kualitatif dan R&D* (19th ed.). Alfabeta.
- Suparta, M., & Aly, H. N. (2002). *Metodologi Pengajaran Agama Islam*. Amisisco.
- Taufiqurrahman. (2005). *Metode Jibril*. IKAPIQ.
- Zamili, M. (2017). *Riset Kualitatif dalam Pendidikan: Teori dan Praktik* (1st ed.). RajaGrafindo Persada.