Application of Curriculum of Silsilah Quranuna with Numerical and Language Approach in Ibadurrahman Islamic Boarding School

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Abstract

Studying the Quran is an obligation as a Muslim. There are many methods and ways to learn the Quran, from improving reading (*Tahsin*), memorizing (*Tahfizh*), or understanding. However, it is a very rare integration between the Quran with the other lessons. Silsilah Quranuna (SQ) is a method compiled from the ground up to read, memorize, and understand Quran based on tajwid, language, and mathematics rules. SQ method is specially prepared based on approaches of numerical and language as the basis of science. SQ curriculum included preparation for reading the Quran from primary to memorization by integrating other subjects, such as with mathematics and languages (Arabic and English). This study aims to compare the Quran method that applied at Ibadurrahman Islamic boarding school in Tasikmalaya. The research method was qualitative by conducting interviews with several informants and analyzing reports on the sustainability of the Quran program. Based on the study results, it can be concluded that the SQ curriculum provides improvements in terms of administration and integration of Quran lessons, especially the memorizing of the Quran program and language. The method applied previously was not optimal, and there was no integration adjustment to support other lessons.

Keywords:Method, Quran, Silsilah Quranuna, Numerical, Language

Abstrak

Mempelajari Al-Quran merupakan kewajiban sebagai seorang muslim. Banyak sekali metode dan cara untuk mempelajari Al-Quran mulai dari memperbaiki bacaan (*Tahsin*) , menghafal (*Tahfizh*) , ataupun cara memahaminya. Namun sangat jarang adanya integrasi Al-Quran dengan pelajaran lainnya. Silsilah Quranuna merupakan metode yang disusun dari dasar untuk membaca Al-Quran, menghafal, dan memahaminya dengan pendekatan angka dan bahasa berdasarkan kaidah ilmu tajwid, bahasa, dan matematika. Metode Silsilah Quranuna disusun khusus berdasarkan pendekatan numerasi dan literasi sebagai dasar dari ilmu pengetahuan. Kurikulum Silsilah Quranuna mencakup persiapan membaca Al-Quran dari dasar hingga cara menghafal dengan melakukan integrasi pelajaran lainnya yaitu matematika dan bahasa (Arab dan Inggris). Penelitian ini bertujuan untuk melakukan komparasi metode Al-Quran yang pernah diterapkan di pesantren Ibadurrahman Tasikmalaya. Metode penelitian secara kualitatif dengan melakukan wawancara kepada beberapa informan dan analisa *report* terhadap keberlangsungan program Al-Quran. Berdasarkan hasil penelitian, dapat disimpulkan bahwa kurikulum Silsilah Quranuna memberikan perbaikan dalam hal administrasi dan integrasi pelajaran Al-Quran, khususnya program *tahfizh* Al-Quran dan bahasa. Metode yang diterapkan sebelumnya belum maksimal dan tidak ada penyesuaian integrasi untuk menunjang pelajaran lainnya.

Kata Kunci: Metode, Al-Quran, Silsilah Quranuna, Numerasi, Bahasa

INTRODUCTION

The Quran is the holy book of Muslims, which Allah SWT revealed to the prophet Muhammad SAW through the intermediary of the Jibril (A.S). The Quran contains guidelines for human life, which contains warnings or promises in the form of rewards for charity and punishments for those who carry them out. Allah S.W.T. recommends Muslims always to read the Qur'an, as the first commandment revealed in the Quran in Surah Al-'Alaq verses 1-5, which means:

"(1) Recite in the name of your Lord who created, (2) Created man from a clot of congealed blood. (3) Recite: and your Lord is most generous, (4) Who taught by the pen, (5) taught man what he did not know."

In the surah Al-'Alaq, the obligation as a Muslim is to read and understand the Quran. Furthermore, the values contained in the Quran are applied in everyday life. The Quran is the word of Allah SWT, which is always actual, according to reality, and is valid for all times. The authenticity Quran will be eternal throughout time. It has been guarded by the *hafizh* of Quran from ancient times until now, until the Day of Judgment. Because Allah guarantees the purity of the Quran as in his word in Surah Al-Hijr verse 9, which means:

"Indeed, it is We who sent down the message (the Quran), and indeed, We will be its guardian."

There are many methods used in improving reading (*Tahsin*) and memorizing (*Tahfizh*) the Quran. Learning to read the Quran is essentially introducing *hijaiyah* letters to recognize letters and read them. While the memorization method, the outline can be done in two ways: the first, memorizing without knowing the *ulumul* Quran, the Arabic grammar of the Quran, and the meanings contained in the Quran. The second way is to memorize while studying the Arabic grammar of the Quran and understanding the meaning contained in the Quran. The second method has the advantage of understanding the context and meaning of the memorized Quranic verses.

Memorizing the Quran has also been done since the time of the prophet Muhammad SAW, continuing to the companions. The previous *ulama* and Muslim scientists also memorized the Quran, such as Imam Shafi'i, Imam Malik, Imam Hambali, Imam Hanafi, Ibn Sina, and other *ulama* and muslim scientists. According to Ahsin W. Al-Hafidz (2007), people who memorize the Quran will have a sharp memory and mental cleanliness. In addition, memorizing the Quran will also develop creativity and other knowledge or skills because the source of all knowledge is in the Quran.

A curriculum is a plan for learning. Therefore, what is known about the learning process and the development of the individual has bearing on the shaping of curriculum (Hilda Taba, 1962). A good Quran curriculum will have an impact on the quality and quantity of student's Quran capability. The integration of the Quran with other knowledge approaches can help students to develop other skills. This study applied the Silsilah Quranuna (SQ) curriculum with a numerical and language approach at the Ibadurrahman Islamic boarding school in Tasikmalaya. The Silsilah Quranuna curriculum contains *tahsin* and *tahfizh* learning methods, but in this study, the method applied to the Ibadurrahman Islamic boarding school is the SQ *tahfizh* method. The purpose of the study was to compare the Quran curriculum used before in Ibadurrahman Islamic boarding school, namely the Tar-Q method. This study aims to analyze several things. First, the Tar-Q and Silsilah Quranuna method curriculum were compared at the Ibadurrahman Islamic boarding school, Tasikmalaya. Second, the integration of the Silsilah Quranuna curriculum with numerical and language approaches to support the other lessons.

Methods of *Tahsin* and *Tahfizh*

There are several methods of *tahsin and tahfizh* in the world. According to Muhammad Ali Al-Khuli (1986), there are six methods of reading. The first is the harfiyah method, where the teacher introduces the *hijaiyah* letters one by one alif, ba, ta, and so on. The second method is *shautiyah*, where the teacher introduces the vowels in each letter. For example, a i u, ba bi bu, ta ti tu, and so on. Each letter has three punctuation marks, until displaying the last letter. The third method is *maqhtaiyyah*, where students learn the syllables

first and then learn the arrangement of arranged words. For example, the teacher teaches mad to *alif wau ya.* After that the syllables become baa buu bii, taa tuu tii, and so on. The fourth method is *kalimah*, which is one of the comprehensive methods, so that what is taught directly with words does not start with letters. The fifth method is the number, which is a method that is taught directly with sentences. The teacher teaches simple examples of sentences, for example *dzahabal waladu* by saying it. After that the students repeat it. The sixth method is jam'iyyah, which is a combination of several methods one to six.

There are several methods of reading the Quran applied in Indonesia:

1. *Iqro* method

    Since the 1950s, the authors of the Iqra method have engaged in teaching the Quran by using a variety of deep methods it is not perfect. Based on quite a long experience and demand and pressure from various parties, the book is compiled, *Iqra*. The Quranic *da'wah m*ovement which started since 1984, has shown very good results cheer up. *Iqro* is a media or learning method of Quran from the introduction of the hijaiyyah letters adjusted by volume 1 to volume 6. If in terms of the meaning of the word, *Iqra* means to read, which means can be interpreted everything related to knowledge must start from reading.

2. *Qiro'ati* method

    KH Dachlan Salim Zarkasyi in 1963 began to compose an efficient method of reading and writing the Quran, called the Qiro'ati method. The Qiro'ati method is the method read the Quran directly, both *makhraj*, letters, as well as *tajwid*, immediately read *tartil* and correct without introducing letters, vowels, tajwid first (spelling), the teacher only explains the main points lesson (how to read it) and give examples*tartil* and correct reading. Qira'ati means an excellent and helpful reading source for the reader. There is nothing to be under estimated make this method a disciplined method.

3. *Ummi* method

    The name of this method is the u*mmi* method which inspired by the history of the revelation of the Quran, the revelation that first descended to the Prophet Muhammad. The Prophet Muhammad SAW is a person who cannot read and write or is illiterate, or which is often known as *ummi*. and also what strengthens this opinion is in the process teaching this method to students, they taught from beginning to end, and even then, the students follow what the teacher says until they all understand, and educators can't continue on the following discussion before students master what they have learned taught by educators.

4. *Tilawati* method

    The *tilawati* method was developed in 2002 by the team consisting of Drs. H. Hasan Sadzili, Drs. HM Thohir Al-Aly, M. Ag, KH. Masrur Maffsyhud ,and Drs. H. Ali Muaffa. Then it was developed by a virtual boarding school Nurul Falah Surabaya. The tilawati method was developed to answer the problems that develop in kindergarten landfill. This method recites the letters of the Quranaccording to the recitation of the rules of Quran in *tartil*, understanding the theory of basic tajwid and *mushkilat-gharib. Tilawati* method able to write basic Arabic correctly, islamic material, especially regarding the targeted material in the Qur'anic Kindergarten curriculum, has a method and an excellent approach to students and can read the Quran with *tartil* using the rhythm of *ras*.

5. *Tar-Q* method

    The *TAR-Q* method is an efficient method for teaching how to read the Quran with knowledge recitations. This method has several stages: (1) Pre *Tahsin* 1 practical way to launch basics of reading the Quran. (2) Pre *Tahsin* 2 practical ways to launch the basics of reading the Quranand its development. (3)*Tahsin* practical way to perfect reading the Quran according to the sunnah of the prophet, strengthening the basic foundation of *tahsin* recitations, the relationship between letters and mastery technique, the key to mastering tahsin material, and achieving reading perfection the Quran comprehensively. Furthermore, advanced *tahsin* (as needed) learning packages to achieve increasing insight into tahsin recitations in theory and practice as well as with *tadabbur* verses.

According to Achsin Al-Hafidz in the book of Eko Aristanto, et al. (2009), there are several standard methods of memorizing the Quran, namely:

6. *Wahdah* method

    The *Wahdah* method is a method of memorizing one verse at a time to be memorized. In the initial memorization, each verse can be read ten times, or more so that this process will form a pattern in his shadow. After really memorizing, proceed to the following verses in the same way and reach one face.

7. *Khitabah* method

    Khitabah means writing. In this method, the student writes first the verses are to be memorized. Then the verse is read until smooth and correct reading, then memorized. This method is sufficiently practical and good. In addition to reading orally, the visual aspect of writing will also help accelerate the formation of memorization patterns in his shadow.

8. *Sima'i* method

    The sima'i method is a method of listening to something read and then memorized. This method is very effective for memorizers who have extra memory, especially for blind or children who are still underage who do not know how to read and write the Quran.

9. Combined method

    This method is a combined method of wahdah and khitabah. It is just that the khitabah is more functional in terms of testing the verse that memorized. So in this case, after the memorizer finishes memorizing verse, he tries to write the verse well to reach a valid memorization value. The advantage of this method is to strengthen memorization. Strengthening memorization in this way will also provide an excellent visual impression for the memorizer.

10. *Jama'* method

    The *jama'* method is a method of memorizing the Quran which is done collectively, that is, the verses are memorized collectively and led by an instructor. Then the instructor guided him with repeat the verses. After the verse is read well and right, they will follow the instructor's reading a little by little let go of the manuscripts. This method is an excellent method to be developed, because it can eliminate boredom and revive the memory of the memorized verses.

Silsilah Quranuna Method

Silsilah Quranuna is a method that is compiled from the ground up to read, memorize, and understand the Quran with a language and numbers approach based on the rules of *tajwid*, language, and mathematics. A method means one of many ways, which are arranged from the bottom of the meaning from the very bottom or from zero, to read the Quran, memorize, and understand it specifically to read, memorize, and understand the Quran. The language approach in question is arabic in the Quran, and the numbers mean the numbers in the Quran from the number of letters, verses, lines, pages, and chapters. Based on the rules of *tajwid*, language, and mathematics, it means following the standards of recitation, language, and mathematics in its preparation.The method of Silsilah Quranuna is structured based on numbers and language approaches.

Silsilah Quranuna method includes the *tahsin* and *tahfizh* method. Silsilah Quranuna *tahsin* includes ten books that explain chapters of short *fathah*, short *kasroh*, short *dhommah*, long *fathah* two *harakat*, long *kasroh* two *harakat*, long *dhommah* two *harakat*, *sukun*, *hamzah washol*, *tasydid*, and *tajwid*. The whole chapter contains examples of words and sentences in the Quran, so that after studying the tahsin of Silsilah Quranuna, students can read the Quran immediately. Silsilah Quranuna tahfizh method consists of memorizing lines, verses, and pages with a number and language approaches.

RESEARCH METHOD

In this study, the researcher uses a type of qualitative research. The qualitative research in question is to take a descriptive approach regarding the implementation of the

Tar-Q curriculum that has been used in the Ibadurrahman pesantren with the application of the Silsilah Quranuna curriculum, which is currently being applied at the Ibadurrahman Islamic boarding school. Descriptive research aims to make a systematic and accurate description of the facts and characteristics population in a specific area at this time (Sani et al., 2018). Sani et al. explained that this descriptive study focused its attention on the actual problem or phenomenon following the natural conditions when the research took place, without giving any treatment to the event. Comparing the Tar-Q method with the Silsilah Quranuna method is to compare the curriculum applied to both. The Tar-Q method was first applied in the previous year at the Ibadurrahman Islamic boarding school. After that, the new academic year 2021 changed with the application of the Silsilah Quranuna method. However, the application of the new Tar-Q method is only applied to the reading method. Therefore, learning to read the Quran using the Tar-Q method is the ability to read or *tahsin*. Furthermore, for the Silsilah Quranuna method in memorization or tahfizh was applied by improving the *tahsin* reading in the *talaqqi* process.

The data collection techniques in this study were carried out by triangulation, namely by field observations, interviews, and literature studies. In this study, the researchers determined the informants purposively by selecting informants who could represent all the criteria of the informants needed in digging up the required research data. Research informants came from the Ibadurrahman foundation, coordinators and *tahfizh* teachers. Data analysis in this study uses the Miles and Huberman model, namely data collection, data reduction, and data verification (Sugiyono, 2018).

RESULTS AND DISCUSSION
Comparison of curriculum between Tar-Q and Silsilah Quranuna Method

Ibadurrahman Islamic boarding school in 2020 uses the Tar-Q method for the Quran learning process. The curriculum used in the Tar-Q method is the Quran reading curriculum. The curriculum of the Tar-Q method is a plan in the teaching and learning process, especially reading the Quran. In determining the TAR-Q curriculum plan, it is divided into several volumes, namely Pre-*Tahsin* from volumes I-II and Tahsin from volumes I-IV. Each volume contains different materials according to the ability level of students.

1. Pre-*Tahsin* 1
   a. Participants can recognize letters and read a series of words in the Quran classically or individually.
   b. Participants can recognize terms and symbols in reading the Quran, such as *fathah*, *kasroh*, *dhomah*, *tanwin* and *tasydid*.
2. Pre-Tahsin 2
   a. Participants realize mistakes in their recitations that must be corrected at the Pre-*Tahsin* Recitation level 2.
   b. Participants know how to read long signs, longer signs, long signs to read short, word endings to be read short, *nun sakinah* and *tanwin*, *sakinah* letters to *tasydid*, stopping and reading the letter opening letters (*fawatihussuwar*).
   c. Participants are getting fluent in reading the Quran according to the targets
3. *Tahsin* 1
   a. Participants know the common mistakes often made when reading the Quran and the factors that cause them.
   b. Participants know how to read long signs, *ghunnah*, precise vowel readings and the letter of breadfruit that should not bounce.
4. *Tahsin* 2
   a. Participants understand the importance of the perfect pronunciation of letters in reading the Quran.
   b. It was knowing the mistakes that are often made when pronouncing the letters hijaiyah when reading the Quran.
   c. Participants know the makharijul letters & the nature of the letters.

    d. Participants can practice the theory of makhraj and the nature of letters in the practice of reading the Quran.

5. *Tahsin* 3
    a. Participants know the mistakes that often occur in reading the laws of recitation.
    b. Participants know the laws of recitation in theory.
    c. Participants understand the laws of recitation in an applicative way.

6. Tahsin 4
    a. Participants know how to *waqaf* and *ibtida'* well when reading the Quran.
    b. Participants know how to distinguish and read *tafkhim* and *tarqiq* (letters or rules that must be read thick or thin).
    c. Participants understand ghoribah/foreign verses and can practice them when reading the Quran.
    d. Participants know and understand the terms or specifics of reading the Quran in the history of Imam Hafsh from Imam Ashim.

In 2021, Ibadurrahman Islamic boarding school uses the Silsilah Quranuna method as its Quran curriculum. The method used is Silsilah Quranuna tahfizh. The reading correction process is carried out in the *talaqqi* process of the Silsilah Quranuna *tahfizh* . In its application, Silsilah Quranuna *tahfizh* used is memorizing the head of the line, the head of the verse, and *talaqqi* per line. In addition, the Silsilah Quranuna method has an approach with Arabic and English to understand the meaning per word.

(a)

(b)

(c)

Figure 1. Sample of Silsilah Quranuna *tahfizh* memorize in beginning of (a) page, (b) verse , (c) line

In Figure 1, the Silsilah Quranuna *tahfizh* method is a numerical approach by combining numbers and Quran verses in the memorization process. When recognizing numbers, of course, there is a process of writing numbers. In the Silsilah Quranuna approach to numbers, tick the numbers on the part that has been read. The more you read, the more you will memorize it by yourself. While in Figure 2 shows the Silsilah Quranuna method of language approach by understanding the meaning and meaning of the verse with the application of example sentences. The Qur'anuna lineage approaches numbers and languages complement each other in the process of memorizing and understanding the meaning of the Quran. When viewed from the two approaches, the numerical approach makes children more logically honed. In comparison, the Silsilah Quranuna language approach will make children proficient in carrying out conversations in English and Arabic.
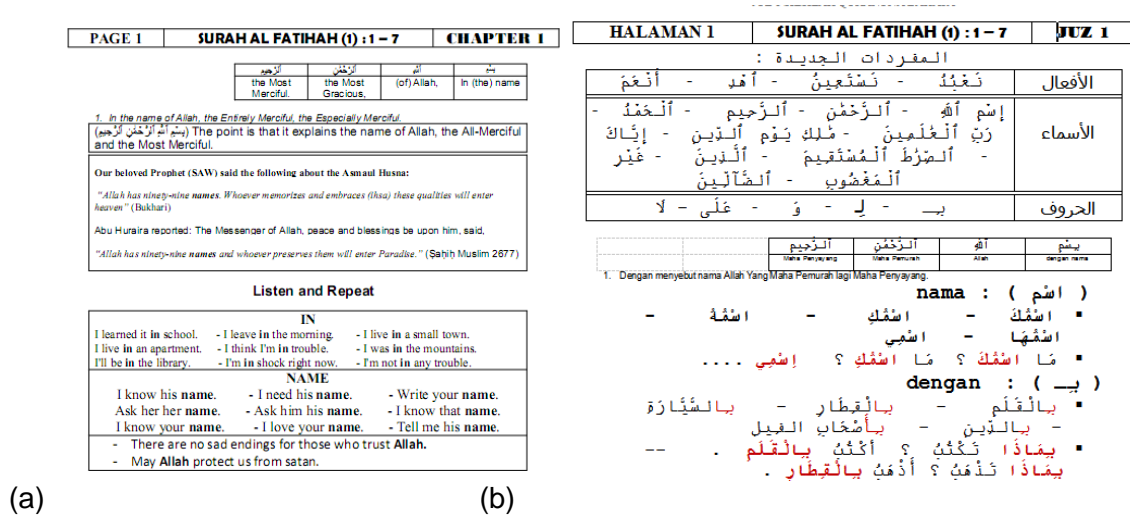
(a)   (b)

Figure 2. Sample of Silsilah Quranuna *tahfizh (a)* english language , (b) arabic language

DISCUSSION

In general, according to school data, the results obtained from applying the Tar-Q method at Ibadurrahman Islamic boarding school made students' reading abilities better. However, the quantity of memorization was still lacking. Based on data from the coordinator of the *tahfizh* Quran of Ibadurrahman, quality of tahsin 15% of Ibadurrahman Middle School students read very good, 47% read good, 18% read enough, and 20% read less well. While the average number of memorization 0-1 juz is 65%, and > 1 juz is 35%, with a maximum of 9 juz memorized. For Ibadurrahman High School students, 31% of the readings are very good, 56% of the readings are good, 4% of the readings are sufficient, and 9% of the readings are not good. While the average number of memorization 0-1 juz is 63%, and > 1 juz is 37%, with a maximum achievement of 13 juz. This shows that the Tar-Q method is suitable for the application of tahsin at the high school level. In table 1, it can be seen that the curriculum comparison matrix of the Tar-Q method and the Silsilah Quranuna method. From the observations,, Silsilah Quranuna tahfizh method included all of parametres, not only in *tahfizh* segment*,* but also in *tahsin* dan integrated with the other lessons.

Table 1. Matrix comparison between Tar-Q and Silsilah Quranuna method

Parametres	Tar-Q	Silsilah Quranuna
Tahsin method (*talaqqi*)	v	v
Tahfizh method	-	v
Integrated with the other lessons	-	v
Evaluation letter (*mutaba'ah*)	v	v

Based on the results of interviews with the Ibadurrahman foundation, coordinators, and *tahfizh* teachers, there are several important points, namely:

1. The Tar-Q method applied at the Ibadurrahman Islamic boarding school is only a reading method for approximately one semester, so there is no *tahfizh* program.
2. The curriculum for delivering the Tar-Q method at Ibadurrahman has been implemented well. It is just that there are problems with human resources due to teacher changes.
3. The application of the Tar-Q method at the Ibadurrahman Islamic boarding school was discontinued for several reasons, so it was not followed up again.
4. In the new academic year 2021, Islamic boarding school Ibadurrahman uses the Silsilah Quranuna method in *tahsin* and *tahfizh*.
5. Ibadurrahman Islamic Boarding School foundation sees that the Silsilah Quranuna is ready for its curriculum and syllabus. So the foundation hopes that implementing the Silsilah Quranuna method at the Ibadurrahman Islamic Boarding School will increase the mastery of *tahsin* and *tahfizh* Quran. The achievement of memorizing students can be on target, and their expectations are increasing with good memorization.

CONCLUSION

Based on the study carried out, it can be concluded that Silsilah Quranuna method provides improvement in terms of *tahsin* and *tahfizh* in one package. Silsilah Quranuna *tahfizh* with numerical and language approach applied integration to other subjects, namely mathematics, English, and Arabic. Tar-Q method applied previously made the *tahsin* ability of some students increase, especially for high school students. However, the ability of *tahfizh* is not evenly distributed because it only uses the Tar-Q *tahsin* method. Therefore, the application of the Silsilah Quranuna method is the right step to improve the ability of *tahfizh*, while improving *tahsin* in the *talaqqi* process.

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