

CHAPTER I

INTRODUCTION

A. Background of Study

Hamalatul Qur'an Al-Falakiyah Boarding School is an Islamic Boarding School that well known for requiring its students to graduate first in the Qiro'ati method before memorizing the Al-Qur'an. KH. Asep Dzulfiqor and Hj. Umi Thoyyibah Muslim as the founders of Hamalatul Qur'an Al-Falakiyah Boarding School believe in its unique value, using the Qiro'ati method as the first basis for memorizing Al-Qur'an and develop the way of Qiro'ati teaching into memorizing the holy Al-Qur'an has its advantages over other methods.¹ Departing from this issue, the author intends to examine further what the Qiro'ati method is like as an initial basis for memorizing the Al-Qur'an. It has been recorded that Al-Falakiyah is the only Islamic Boarding School specialising in memorizing the Al-Qur'an that uses the Qiro'ati method in the city of Bogor, West Java.

The uniqueness of Hamalatul Qur'an Al-Falakiyah Boarding School is that until now it is still the only Islamic boarding school in Bogor that uses the Qiro'ati method in memorizing the Al-Qur'an. The founder requires his students to pass a standardised series of Qiro'ati method graduation exams, which are routinely held nationally twice a year. This is the primary motivation for choosing Hamalatul Qur'an Al-Falakiyah Boarding School, Bogor as the research location.

The Qiro'ati method is one of the methods of learning how to read the Qur'an by applying the learning process directly (without spelling) by using the habit of reading *tartil* and the obligatory rules in reading the Al-Qur'an *tartilan*.² KH Dachlan Salim Zarkasyi as Ulama who compiled an efficient method of reading and writing Al-Qur'an, namely Qiro'ati in 1963. He has

¹ 01/W/19-06-2023/ No.1

² Wakit, Saipul et.al, *Training in Qur'anic Learning Using The Qiro'ati Method at Madrasah Diniah Darul Ulul Mumbulsari Jember*, No.1 Vol.6, p 28, Juni 2020.

compiled as many as 10 volumes that are packaged simply, interactively, and effectively.³ Of the various methods of learning Al-Qur'an that have developed in Indonesia, the Qiro'ati method is a method that has been used for a long time.⁴

In the author's interview with the resource speaker, the founder of the Hamalatul Qur'an Al-Falakiyah Boarding School; Umi Thoyyibah, who is also a *hafidzoh* (a person who keeps their memorization of the Al-Qur'an) and an expert teacher of Qiro'ati at Hamalatul Qur'an Al-Falakiyah Boarding School, revealed that during her journey in teaching the Al-Qur'an, she had tried various methods of learning the Al-Qur'an methods. According to her, Qiro'ati is the most appropriate and well-organised both organisationally and by generalising its vision and mission in the teaching-learning process.⁵

Furthermore, she revealed that tidiness, discipline, and practicality are included in the characteristics of the Qiro'ati learning method. Students are required to pass a variety of tests by the Qiro'ati Institute to obtain a *shahadah* and passed according to the standards set by the Qiro'ati Institute. Hamalatul Qur'an Al-Falakiyah Boarding School is one of the Islamic Boarding Schools that actively sends more than 100 students to take the test every year.⁶

Not only actively sending students to take the exam to get a *shahadah*, Hamalatul Qur'an Al-Falakiyah Boarding School also participates in sending teachers to get a teaching *shahadah* officially issued by the Qiro'ati Institute. This also proves that the graduation rate of Al-Falakiyah students in obtaining the *shahadah* reaches 80%. She revealed that Pondok Pesantren Hamalatul Qur'an Al-Falakiyah is now well-known to the Qiro'ati Institute with its various outstanding achievements in applying the Qiro'ati method.

Islam is a universal system that encompasses the whole of human life. In Islam, everything that concerns human needs is fulfilled completely.

³ <https://qiroatipusat.org/> 09 Juni 2023, 10:00 WIB.

⁴ Sholeh, Hasan, et.al, *Contribution of Qiro'ati Method Implementation in Learning How to Read Al-Qur'an Tartil*, Vol.1, 2018, p 45-54.

⁵ 01/W/19-06-2023/ No.2

⁶ 01/W/19-06-2023/ No.2

Everything is directed so that humans live a better and humane life in accordance with their human nature. As a system, Islam has a complete source of guidance, which are Al-Qur'an and *Hadits*. Al-Qur'an is seen as the first and foremost source of Islamic teachings and law, while the hadith is the second source of law after the Al-Qur'an. When the Al-Qur'an and hadith are understood and used as objects of study, interpretations, understandings, and thoughts emerge.⁷ For some people, it is not easy to read especially memorise the Al-Qur'an. This is due to a lack of knowledge about how to learn the Al-Qur'an and memorise it.

Indonesia is the country with the largest Muslim population in the world. Referring to the demographic data of the Ministry of Religious Affairs of Indonesia, in 2023 the majority of Indonesian Muslims reached 229.62 million people, or around 87.2% of the total Indonesian population of 269.6 million people. It is estimated that in 2030 the Muslim population will reach 23% of the world's population, as many as 13.1% are Muslims in Indonesia.⁸ In contrary to the majority of Indonesian Muslims, data from the Indonesian Ministry of Religious Affairs found that many school students cannot read the Al-Qur'an.⁹

Qur'anic illiteracy is a common phenomenon in Indonesian society. Of the total Muslim population of Indonesia with 87.2%, only 35% of the population are able to read the Al-Qur'an. The Qur'anic illiterate population reached 65%. Reflecting on this data, several Islamic organisations conducted in-depth research into the phenomenon of Qur'anic illiteracy. The data found shows that Muslims who cannot read the Al-Qur'an consist of various ages, ranging from children, teenagers, to the elderly.¹⁰ Therefore, it is necessary to have sufficient systematic efforts in order to be able to provide solutions to

⁷ Dede Ahmad Ghozali, *Islamic Studies an Introduction to an Interdisciplinary Approach*, (Bandung: PT Remaja Rosdakarya, 2015), p. 64.

⁸ <https://kemenag.go.id/opini/menjadi-muslim-menjadi-indonesia-kilas-balik-indonesia-menjadi-bangsa-muslim-terbesar-03w0yt/> 5 Juni 2023: 10:00 WIB

⁹ <https://kemenag.go.id/nasional/banyak-siswa-belum-bisa-baca-al-quran-kemenag-perkuat-kompetensi-guru-l5ggpe/> 5 Juni 2023/ 10:00 WIB

¹⁰ <https://khazanah.republika.co.id/berita/qrg3fn366/65-persen-muslim-indonesia-tidak-bisa-baca-alquran/> 3 Juni 2023/ 17:00 WIB

these circumstances. Hence, the researcher's focus on researching the Qiro'ati method and its application in memorizing the Qur'an at Pondok Pesantren Hamalatul Qur'an Al-Falakiyah, Bogor, is expected to be one of the solutions to solve these problems.

Allah SWT says in the Al-Qur'an QS. Al-'Alaq 1-5 "Read by (mentioning) the name of your Lord who created, He has created man from a clot of blood. Read and your Lord is the Most Gracious, who teaches (man) by the medium of the word, He taught man what he did not know". Wahbah Zuhaili interpreted this verse to explain the wisdom of Allah SWT in the creation of man from weak to strong. Praising him with what has been made into provisions and orders for him in the form of the virtues of reading and writing. So that he is different from other creatures.¹¹ In the verse (*iqra wa rabbukal akrom*) there is *ithnaab* by repeating the *fi'il*, which aims to increase attention to the urgency of reading and knowledge. Islam commands Muslims to read the Al-Qur'an which has many benefits, including in the academic field.¹²

The Prophet Muhammad SAW said: *"Whoever recites the Al-Qur'an and practices its contents, Allah will put on his parents on the Day of Judgement a crown whose rays are better than the sunlight in the houses of the world. So how do you respond to the one who practices this."* (H.R Abu Dawud). In another *hadith* the Prophet said: *"Whoever teaches his child to recite the Al-Qur'an will have his sins forgiven, and whoever teaches him by rote, Allah will raise him on the Day of Resurrection with a face like the full moon."* (H.R Thabrani).

In Indonesia, the education system has constantly changed since the beginning of the 20th century. The earliest type of Islamic education was the boarding school. This type of education is considered an Islamic adaptation of similar institutions that have existed since the pre-Islamic period, during the Hindu-Buddhist period. A typical boarding school education includes

¹¹ Wahbah Az-Zuhaili, *Tafsir Al-Munir Aqidah Syari'ah Manhaj*, (Jakarta: Darul Fikr Damaskus, 2017), p. 593.

¹² Wakit, Saipul et.al, *Training in Qur'anic Learning Using The Qiro'ati Method at Madrasah Diniah Darul Ulul Mumbulsari Jember*, No.1 Vol.6, p 29, Juni 2020.

Kyai, Mosque, Islamic Boarding School, *santri* and books. Nowadays, boarding schools have proliferated, as fast as sizeable Islamic boarding schools develop their activities beyond regular Islamic institutions.¹³ It can be concluded that education and *da'wah* are the main activities of the Muslim community.

Non-formal Islamic Education Institutions at the Junior High School and Senior High School levels developing in society are known as Islamic Boarding School (*Ma'had*). The presence of Islamic Boarding Schools as a tool for religious learning in the community is urgently required, especially the ability to read the Al-Qur'an in this modern era, which is very concerning. Along with these demands, Qur'anic learning is continuously developed systematically, so students can easily understand how to read, interpret, and memorise the Al-Qur'an properly and correctly.

The Junior High School and Senior High School students at Hamalatul Qur'an Al-Falakiyah Boarding School in Bogor during the process of Qiro'ati learning stages have been familiar with the right way to remember through the three stages of encoding, storage stage, and retrieval storage. At this moment, the students of Al-Falakiyah have no difficulty trying to memorise the Al-Qur'an after passing the Qiro'ati method. Therefore, the Qiro'ati method is superior to learning Al-Qur'an with a long term and precise learning-teaching process. This study seeks to reveal the accuracy of learning Al-Qur'an with the Qiro'ati method whether it is by the essential activities for memorisation.

Memorizing the Al-Qur'an with all its virtues is an important issue for students who memorise Al-Qur'an. Memorizing Al-Qur'an is an activity that involves memory. Psychologists have made two basic distinctions about memory. The first is divided into three stages: encoding, storage, and retrieval. The second memory is divided into two types; long-term memory and short-term memory.¹⁴ The author intends to find out whether the Qiro'ati

¹³ Kuntowijoyo, *Islamic Paradigm Interpretation for Action*, (Yogya: PT Tiara Wacana, 2017), p. 60-61.

¹⁴ Atkinson, Rita L, *Introduction Psychology Volume 1*, (Jakarta: Erlangga, 1983), p. 341.

methods of reading Al-Qur'an in its learning train students to use proper and accurate memorisation.

Further research into methods of learning the Al-Qur'an and memorizing it, is essential. Hence the question "What is the most appropriate method of learning the Al-Qur'an, or the closest to the truth?". Imam An-Nawawi in the book *At-Tibyan (adab reading and memorizing the Qur'an)* reveals various methods of learning Al-Qur'an which are implicitly mentioned in the Qur'an: 1) *Hiwar/dialogue* method. That is a conversation between two or more parties in turn, QS. Al-Maidah: 27-31. 2) *Story* method. By telling the stories of the Prophet, companions and righteous people to students, QS. Yusuf: 4-5 and 99-100. 3) *The parable* method. Similar to lectures, parables stimulate the implied meaning with logical explanations that are easy to understand.

4) *Exemplary Method*. By making the Prophet as a role model. Because basically the habit of children is to imitate. 5) *Habituation Method*. The point is repetition. The teacher uses suitable habituation methods until an attitude is formed that affects his life. 6) *Ibrah and Advice Method*. By taking lessons from events and giving warnings or good advice, QS. Luqman: 13-19. 7) *Tarhib and Tarhib* method. *Tarhib* is a reward in the form of pleasure, while *Tarhib* is a threat or punishment for mistakes made, QS. Hud: 42-48.¹⁵ Based on the seven main points of the Qur'anic learning method, researchers want to prove whether the Qiro'ati method is by the points above.

Based on the reasons mentioned, it is closely related to this research in order to learn and memorise the Al-Qur'an with the ability to read Al-Qur'an properly and correctly using the Qiro'ati method, as a basis for improving noble morality and full of piety and high faith in everyone. In addition, the existence of educational institutions at the junior and senior high school levels at Hamalatul Qur'an Al-Falakiyah Boarding School, Bogor is still one of the best in implementing the Qiro'ati method for memorizing Al-Qur'an.

¹⁵ Nawawi, *At-Tibyan (Adab of Reading and Memorising Al-Qur'an)*, (Bogor: Ummul Quro, 2016), p. 19.

Starting from the title of this research, namely Qiro'ati Method and its Application in Memorizing Al-Qur'an at Hamalatul Qur'an Al-Falakiyah Boarding School, application becomes the key word in this research. Ihwan Mahmudi explains that application is where someone has the ability to apply ideas, procedures, methods, formulas, theories, and so on.¹⁶ So it can be concluded that researchers are trying to examine how the Al-Falakiyah Islamic Boarding School applies the Qiroati Method in memorizing the Al-Qur'an, then how the results obtained by students in applying the Qiro'ati method in memorizing the Al-Qur'an

Based on the background of the previous issues mentioned, the researcher took the title "Qiro'ati Method in Memorizing Al-Qur'an and It's Application at Hamalatul Qur'an Al-Falakiyah Boarding School, Bogor". With this research, hopefully it can help society who do not know the learning of Qiro'ati method, especially in memorizing the Al-Qur'an.

B. Problem Formulation

Based on the background of the problem above, the problem formulations that will be discussed in this study are:

1. How is the Qiro'ati method in learning how to read the Al-Qur'an.
2. How is the application of the Qiro'ati method in memorizing Al-Qur'an at Hamalatul Qur'an Al-Falakiyah Boarding School, Bogor.

C. Purpose of Study

The objectives of the research that will be implemented by researchers are as follows:

1. Explaining the process of learning Qiro'ati method in reading the Al-Qur'an.
2. Analysing the ability of applying the Qiro'ati method in Memorizing Al-Qur'an at Hamalatul Qur'an Al-Falakiyah Boarding School, Bogor.

¹⁶ Ihwan Mahmudi, *Education Evaluation*, (Sleman: Lintang Books, 2020), P. 25.

D. Significance of Study

1. Theoretical Significance

This research is necessary to determine the effectiveness of applying the Qiro'ati method to facilitate memorisation of the Al-Qur'an. Qiro'ati as an institution that facilitates how to read the Al-Qur'an used for students to memorise the Al-Qur'an at the Hamalatul Qur'an Al-Falakiyah Boarding School, Bogor. It is hoped that this research can provide an explanation of the advantages and disadvantages of learning the Qiro'ati method in memorizing the Al-Qur'an, and contribute knowledge of Al-Qur'an learning methods for memorisation activities at the University of Darussalam Gontor, especially Al-Qur'an studies. It is also expected that the Qiro'ati method as a method of learning the Al-Qur'an can be a material for the development of knowledge.

The author hopes that this research can contribute to the development of Al-Qur'an learning methods related to Al-Qur'an memorisation activities in the social environment, especially University of Darussalam Gontor. Also, it can be a helpful information in Qur'anic teaching and learning activities in the wider community.

2. Practical Significance

Practically, this research can be beneficial and provide learning for every level of school, especially the Qur'anic Science and Tafsir study programme at University of Darussalam Gontor. Hopefully it can facilitate the fundamental knowledge of studying the Al-Qur'an related to the obligation to memorise it, as well as for the general public who want to know and learn more about the Qir'ati method.

E. Systematic of Writing (Outline)

This research paper is outlined in several chapters, with the following systematic of writing.

CHAPTER ONE: INTRODUCTION

The first chapter divided into three parts; Background of Study, Problem Formulation, Purpose of Study, Significance of Study and Systematic of Writing.

CHAPTER TWO: THEORITICAL EXPLANATION OF RESEARCH

The second chapter divided into two parts; Theoretical Framework and Literature Review.

CHAPTER THREE: METHODS OF RESEARCH

In the third chapter divided into four parts; Design of Research, Subject and Object of Research, Collecting Data Technique, lastly Data Analysis and Data Processing Technique.

CHAPTER FOUR: DATA ANALYSIS OF ANALYSING DATA

In the fourth chapter divided into three parts, where the first and second parts including three discussions; Hamalatul Qur'an Al-Falakiyah Islamic Boarding School, Bogor (observation results, new student in the seventh grade junior high school and tenth grade senior high school, senior students with Al-Qur'an memorization), Qiro'ati Methods and its Application in Memorizing Al-Qur'an at Hamalatul Qur'an Alfalakiyah Boarding School (the compatibility of the remembering process in Qiro'ati method, Qiro'ati books as a facility to memorizing Al-Qur'an, Qiro'ati learning process standards), advantages and Disadvantages of the Qiro'ati Method.

CHAPTER FIVE: Closing

In the fifth chapter divided into three parts; Conclusion, Suggestion and Closing

Bibliography