

THE EFFECTIVENESS OF THE ASY-SYAFI'I METHOD IN IMPROVING THE ABILITY TO READ TAHSIN AL-QUR'AN IN PASIR JAMBU VILLAGE, SUKARAJA DISTRICT, BOGOR REGENCY

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Abstract

This article aims to find out the effectiveness of the Ash-Shafi'i method in learning Tahsin Al-Qur'an, so that teenagers can understand in depth. Teaching and learning activities in schools, especially learning the Qur'an, are very limited, in the activity of learning the Qur'an, the lack of understanding of the Qur'an by adolescents is very influential. Thus, Tahsin Al-Qur'an learning activities are not effective. In this study, a qualitative method is used, which is a research process that produces descriptive data in the form of written or spoken words from people and behaviors that can be observed and carried out in adolescents in Pasir Jambu village. The results of this study are: (1) steps to learn Tahsin Al-Qur'an using the Ash-Shafi'i method. (2) the obstacles experienced by adolescents in implementing the Ash-Shafi'i Method, including (a) the background of adolescents who are not used to using this method in studying the Qur'an. (b) the lack of knowledge of adolescents on the Ash-Shafi'i method. However, these obstacles must be found so that these obstacles are not an obstacle to understanding the learning of tahsin al-Quran.

Keywords: Effectiveness of Ash-Shafi'i Method, The Ability to Read the Qur'an

INTRODUCTION

The Qur'an is a holy book that was revealed by Allah SWT to the Prophet Muhammad PBUH as a blessing and guide for people who believe and are pious in their lives and lives. The Qur'an is also the word of Allah SWT which functions as a miracle (proof of the truth of Muhammad's prophethood) which was revealed to the Prophet Muhammad PBUH which is written in the Mushaf-Mushaf.

This is in accordance with the words of Allah SWT in Surah Al A'raf verse 52. And they are the ones who have the knowledge of the Qur'an, and they have mercy on them.

"Indeed, We have brought to them the Book of the Qur'an, which We have explained on the basis of knowledge, as a guide of mercy for the believers" (Al-A'raf verse 52).

This can be seen for anyone who follows the instructions of the Qur'an will get glory, glory, salvation and happiness both in this world and in the hereafter. The Qur'an has proven to be a

guideline for life in leading man during his life's journey. Without reading, people will not understand its content and without practicing it, people will not be able to feel the goodness and virtue of the guidance of Allah SWT in the Qur'an.

Regarding how to read the Qur'an, the Ulama competed in creating a method that could be used to make it easier for the wider community to be able to read the Qur'an quickly, both properly and correctly. And many methods have been developed, including the Iqro' method, the tilawati method, the baghdadiyah method, the ummi method, the Ash-Shafi'i method and many more methods used. Methods have a very important position as a means for the wider community to be able to read the Qur'an quickly, well and correctly.

Learning effectiveness is a measure of the success of a process of interaction between students and teachers in educational situations to achieve learning goals. The effectiveness of learning can be seen from the activities students during the learning process, the students' response to learning and the mastery of the students' concepts. To achieve an effective and efficient learning concept, it is necessary to have a reciprocal relationship between students and teachers to achieve a goal together, in addition to that it must also be adjusted to the conditions of the school environment, facilities and infrastructure as well as learning media needed to help achieve all aspects of student development.

John Carroll (Supardi, 2013) who is famous in the field of psychology education, and in his book entitled "A Model of School Learning", states that Instructional Effectiveness depends on five factors: 1) Attitude; 2) Ability to Understand Instruction; 3) Perseverance; 4) Opportunity; 5) Quality of Instruction.

Knowing these indicators shows that learning can run effectively if there is an attitude and willingness in children to learn, the readiness of children and teachers in learning activities, and the quality of the material delivered. If these five indicators do not exist, children's teaching and learning activities will not run well. Effective learning activities are needed by children to help develop children's thinking without overriding the level of understanding of children according to their developmental age. Learning effectiveness is a measure of the success of the interaction process in an educational situation to achieve learning goals. Judging from activities during learning, response and mastery of concepts.

The Ash-Shafi'i method is a method of reading the Qur'an practically developed in early 2008, at first glance it is not a new method in reading the Qur'an, but looking at the results of the experiments carried out by the team compiling the Ash-Sayfi'i method they obtained satisfactory results in improving the ability to read the Qur'an of students.

The As-Shafi'i method is a method of reading the Quran and tajweed applied at Ma'had Imam Ash-Syafi'i Jakarta, a book in the form of training that is deliberately compiled with an easy and concise practical approach. Named Ash-Shafi'i method because it is practiced in Ma'had Imam Ash-Shafi'i. (Abu Ya'la Kurnaedi, 2017)

Based on the explanation from the context of the research above, the researcher formulated one problem, namely improving the ability to read tahsin Al-Qur'an in Pasir Jambu Village.

Based on the focus of these problems, the researcher formulated the problems that will be discussed in this study, namely: How is effective learning in improving the reading ability of adolescents in Pasir Jambu Village? How is the implementation of Tahsin Al-Qur'an learning using the Ash-shafi'i Method in Pasir Jambu Village?

Based on the focus of the problem mentioned, the purpose of this study is to find out how the Ash-Shafi'i Method in learning Tahsin Al-Qur'an in Pasir Jambu Village and to find out how effective is the learning of Tahsin Al-Qur'an using the Ash-Shafi'i Method in Pasir Jambu Village Theoretically scientifically, this research is expected to be an information material and add insights.

LITERATURE REVIEW

Effectiveness

The word effective comes from English, namely effective which means successful or something done successfully. Popular scientific dictionaries define effectiveness as the accuracy of use, results or supporting purposes. Effectiveness is the main element to achieve goals or objectives that have been determined in every organization, activity or program. It is said to be effective when the goals or objectives are achieved as determined.

According to Beni (2016: 69) Effectiveness is the relationship between output and goals or can also be said to be a measure of how far the level of output, policies and procedures is from the organization. Effectiveness is also related to the degree of success of an operation in the public sector so that an activity is said to be effective if the activity has a great influence on the ability to provide community services which are predetermined targets.

The criteria or measures regarding the achievement of effective goals or not, namely:

- a. Clarity of the goals to be achieved, this is intended so that employees in the implementation of their duties achieve targeted goals and organizational goals can be achieved.
- b. Clarity of the strategy for achieving goals, it is known that the strategy is "on the path" that is followed in making various efforts in achieving the specified goals so that the implementers do not get lost in achieving the organization's goals.
- c. A robust process of analysis and policy formulation, related to the goals to be achieved and the strategy that has been set, means that the policy must be able to bridge the objectives with the efforts to implement operational activities.
- d. Careful planning, in essence, means deciding now what the organization will do in the future.
- e. The preparation of the right program and a good plan still needs to be described in the right implementation programs because otherwise, the implementers will lack guidelines for acting and working.
- f. The availability of work facilities and infrastructure, one of the indicators of organizational effectiveness is the ability to work productively. With the facilities and infrastructure available and possibly provided by the organization.
- g. Effective and efficient implementation, no matter how good a program is, if it is not implemented effectively and efficiently, the organization will not achieve its goals, because with the implementation of the organization it is getting closer to its goals.
- h. An educational supervision and control system considering imperfect human nature, organizational effectiveness requires a supervision and control system.

The criteria in measuring effectiveness are:

- 1) Productivity.
- 2) Work adaptability.
- 3) Job satisfaction.
- 4) Profitability.
- 5) Resource search.

Ash-Shafi'i Method

The Ash-Shafi'i method is a method of reading the Qur'an practically developed in early 2008, at first glance it is not a new method in reading the Qur'an, but looking at the results of the experiments carried out by the team compiling the Ash-Sayfi'i method they obtained satisfactory results in improving the ability to read the Qur'an of students. The As-Shafi'i method is a method of reading the Quran and tajweed applied at Ma'had Imam Ash-Shafi'i Jakarta, The book is in the form of training that is deliberately compiled with a simple and concise practical approach. It is called the Ash-Shafi'i method because it is practiced in Ma'had Imam Ash-Shafi'i. (Abu Ya'la Kurnaedi, 2017) There are several volumes of books in the Ash-Shafi'i method book, the first is the Ash-Shafi'i method book for the Iqro' class, for the deepening class or tajweed class and there is a special book on the complete Tajweed Ash-Shafi'i. In the Ash-Shafi'i method book, the deepening class is divided into 3 categories, namely, the deepening of Iqro' which is a continuation of the Iqro' volume, the tajweed class and the deepening program class. The book of the As-Shafi'i method in the volume of Iqro' contains several lessons arranged from lessons 1 to 16. Here are some of the main contents of learning 1 to 16:

- 1) Learning 1, Getting to know the Hijayah letters.
- 2) Learning 2, Getting to Know Harakat Fathah.
- 3) Learning 3, Getting to Know Harakat Kasrah and Dhammah.
- 4) Learning 4, Connecting the Hijayah letters.
- 5) Learning 5, Getting to Know Tanwin.
- 6) Learning 6, Distinguishing 2 letters that are often exchanged.
- 7) Learning 7, Getting to Know Sukun.
- 8) Learning 8, Getting to Know Tasydid.
- 9) Learning 9, Getting to Know Mad (getting to know little Alif, Little Ya, and Waw and knew Liin).
- 10) Lesson 10, How to read the Waqf reading.
- 11) Lesson 11, Getting to know the recitation of Al (Al-Qammariyyah and Al-Syamsiyyah)
- 12) Learning 12, Mad Letters who met Hamzah Washal
- 13) Learning 13, Getting to Know the Words (recitation) هلا
- 14) Lesson 14, Getting to Know Mad and Tasydid
- 15) Lesson 15, Reading of non-Harakat letters at the beginning of Surah
- 16) Learning 16, Practice of reading short Surahs (without waqf in the Quran). (Abu Ya'la Kurnaedi, 2017)

Advantages and Disadvantages of the Ash-Shafi'i Method

Based on the above explanation, of course, at first glance, it appears to be a very perfect method with all the learning offered, but this does not rule out the possibility for a method to have shortcomings. Because the Ash-Shafi'i method is classified as a new method, and not too many have delved too deeply about its advantages and disadvantages as a method, to find out the advantages and disadvantages of the Ash-Shafi'i method, the researcher conducted several interviews with several Qur'an teachers who apply the Ash-Shafi'i method in learning the Qur'an. In the interview, each teacher taught students of various ages, HN (teacher's initials) taught with the Ash-Shafi'i method at the age of 3.5 to 5.5 years, RI (initial Teacher) taught at the age of 6 to 8 years, and RE (teacher's initials) taught at the age of 9 to 12 years. Some of the interview results from the resource persons regarding the advantages and disadvantages of the Ash-Shafi'i method are as follows:

- 1) Advantages of the Ash-Shafi'i method.
 - a) More practical learning by being systematically arranged
 - b) Can be applied anywhere as this method does not require Certificates/Training
 - c) Can be applied to children who have high catching power
 - d) For tajweed classes or deepening classes, this method is fairly practical Because it has a description in Indonesian.
 - e) There is a competence and division of learning time for each subject matter.
 - f) There are important notes that need to be noted when using this method.
 - g) There is an evaluation.
- 2) The disadvantages of the Ash-Shafi'i method are as follows:
 - a) Not good if applied to children who lack power Remember high.
 - b) In children less than 6 years old, this method is still Classified as difficult
 - c) Learning is fairly simple, so if applied to children children will be a little confused in remembering.

Steps of the Ash-Shafi'i method

The Shafi'i method is a method that in teaching does not require a certificate and training, as long as a person is able to read the Qur'an properly and correctly and know tajweed, then the teacher can apply the Ash-Shafi'i method. Therefore, there is no specific theory that discusses the steps of using the Ash-Shafi'i method. For this reason, the researcher conducted an interview with Qur'an teachers who applied the Ash-Shafi'i method in learning the Qur'an to find out the steps to learn the Qur'an using the AshShafi'i method.

Reading Ability

Ability is something that has been embedded in a person, the ability that a person has can develop if that person learns well. To be able to find out a person's ability, it is necessary to take a test.

Tri (2014:11) defines reading ability as the ability and ability and readiness of a person to understand ideas and symbols or sounds of language in a reading text that are tailored to the purpose and purpose of the reader to get the desired mandate or information. Reading requires good understanding, because reading requires good skills in order to understand the reading text and understand the content of the reading well.

According to Tarigan (2015:7), reading is a process that is carried out and used by readers to obtain messages that the writer wants to convey through the medium of words or written language.

RESEARCH METHODS

In this study, qualitative methods are used, which have natural characteristics (natural setting) as a source of direct, descriptive data, the process is more important than the results, analysis in qualitative research tends to be carried out by inductive analysis and meaning is essential.

This research is a study that will reveal, find and explore information about the Ash-Shafi'i method in improving the ability to read Tahsin Al-Qur'an in Pasir Jambu Village.

According to Strauss and Corbin in Cresswell, J. (1998:24), qualitative research is a type of research that produces discoveries that cannot be achieved (obtained) using statistical procedures or other methods of quantification (measurement). Research Qualitative in general can be used for research on people's lives, history, behavior, organizational functionalization, social activities, and others.

Qualitative research aims to gain a general understanding of social reality from the perspective of participants. Qualitative research is also called: interpretive research, naturalistic research, phenomenological research.

One of the reasons for using a qualitative approach is the experience of researchers where this method can be used to find and understand what is hidden behind phenomena that are sometimes difficult to understand satisfactorily.

The qualitative approach in question is that first the researcher looks for literature or theories related to the research, then the theory is compared with the conditions of the research field. Data collection is carried out by the researcher to obtain the desired data information, the researcher in this case applies several techniques as follows:

1. Observations

Observation or observation is a tool to regulate individual behavior or the process of occurrence of activities that can be observed in both real and artificial situations. (Sudjana, 2016). The observation technique is useful for the main data collection tool of the subject and research object in Pasir Jambu Village, in this observation technique the researcher came to Pasir Jambu Village here the researcher saw and observed the learning process of Tahsin Al-Qur'an to improve reading skills.

2. Interview

Interviews are used to obtain information from the research subject. An interview is a meeting between two people to exchange information or ideas through Q&A. (NoorWahyuni, 2014). In this interview technique, the researcher asked and interviewed teenagers about the effectiveness of the Ash-Shafi'i method in improving the ability to read Tahsin Al-Qur'an.

RESULTS AND DISCUSSION

Interviews and observations as a way of collecting data are carried out, becoming the final stage in this study. The first stage is the interview stage. In the interview, several questions were asked related to the Ash-Shafi'i method in improving the ability to read the Tahsin Al-Qur'an with answers in the form of respondents' opinions.

Types of interviews Used is a persuasive interview aims to find out how a respondent thinks, feels, in an action. The 1st stage by conducting an interview, in taking data in this research 5 questions related to the Ash-Shafi'i method in improving the ability to read Tahsin Al-Qur'an.

The 2nd stage, in the second stage it is observing because with this technique it is possible to collect relevant data. can observe the condition of adolescents in improving the ability to read Tahsin Al-Qur'an.

1. Do you always read the Qur'an at home?

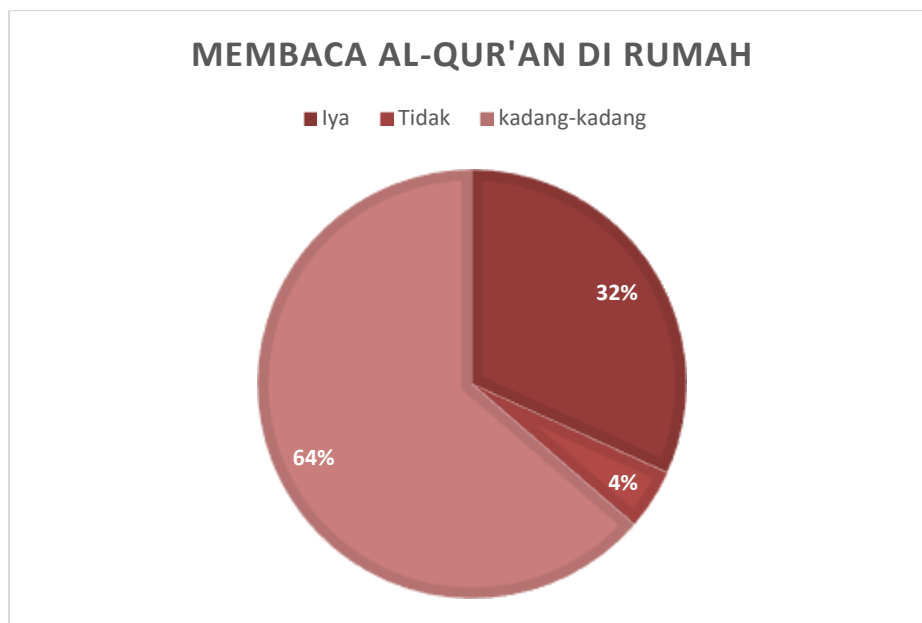


Figure 1. Interview results of the 1st question

2. How do you feel about studying the Qur'an at home and at school?
 - There are some teenagers who say that if they study at home, they do not understand what they are reading and there is a lack of people who teach them such as the law of tajweed recitation and how to read the Qur'an well and correctly.
 - There are some teenagers who say that studying at school is better because there is a teacher who teaches him about the science of reading the Qur'an well and correctly and if he does not understand he can directly ask the teacher the question.

3. Can you understand Ash-Shafi'i's method in improving the ability to read Tahsin Al-Qur'an?

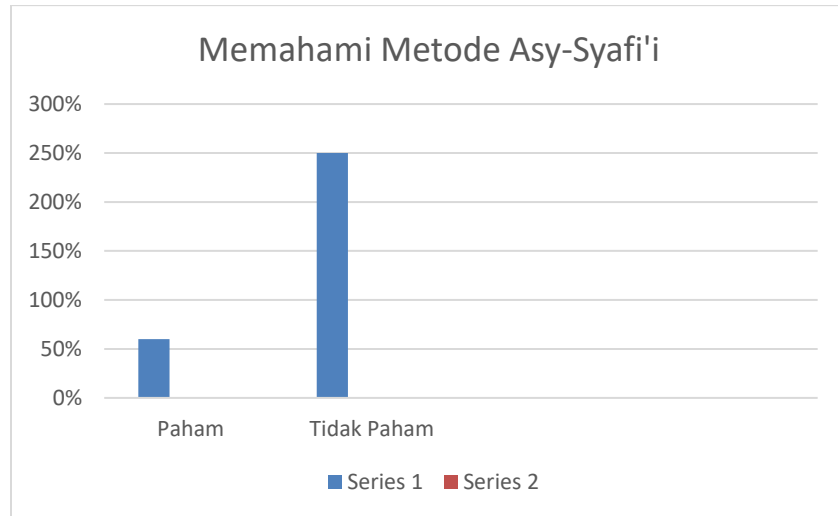


Figure 2. Interview results of the 3rd question

4. Can you improve your ability to read the Tahsin of the Qur'an using the Ash-Shafi'i method?

- Some teenagers replied that God willing, they can improve their reading skills because the Ash-Shafi'i method is very helpful in understanding the Qur'an.
- Some teenagers are still unable to improve their reading skills because they do not understand using this method.

5. Can using the Ash-Shafi'i method help in improving the ability to read tahsin al-Quran?

- Almost 100% of all teens answered very helpful

After conducting an interview, in the 2nd stage of data collection this research was by making observations, because with this technique I could take relevant data, and I could observe the condition of students in improving reading skills using the Ash-Shafi'i method.



Qur'an Teaching Activities

In the discussion of the interview results, there are several conclusions from each point stated, namely the following, the results of the interview of each respondent of the 1st question, 64% show that the respondents always read the Qur'an at their respective homes. The results of the 2nd question showed that respondents were 50:50 when asked that it was better to study at school or at home. The result of the 3rd question. 2.5 do not understand the method of Ash-Shafi'i because there is a lot of ignorance of Ash-Shafi'i material because so far they have read the Qur'an and have not applied good laws and readings. As a result of the 4th question, respondents felt that learning using the Ash-Shafi'i method could improve the ability to read the Qur'an. And the results of the 5th question, almost 100% show that the respondents are very helped by the Ash-Shafi'i method.

As a result of the interview data, respondents had the same relationship, namely having a positive response to understanding the learning of the Qur'an using the Ash-Shafi'i method in improving the ability to read Tahsin Al-Qur'an. And explained that they feel helped in learning the Qur'an, so that they always have love and enthusiasm in learning the Qur'an.

From the results of observations, it can be seen that every child always grows the spirit of learning the Qur'an. Take the time to always read the Qur'an so that they are always used to it so that their hearts are always calm, far from anxiety, and they believe that Allah SWT always takes care of them if they always read the Qur'an.

CONCLUSIONS

Based on activities to improve the ability to read Tahsin Al-Qur'an in Pasir Jambu Village, namely with guidance from researchers using the Ash-Shafi'i method so that teenagers can understand little by little the knowledge of the Qur'an. Qur'an learning activities at school are very limited, only one meeting a week. That is why adolescents' understanding of reading Tahsin Al-Qur'an is very lacking. Al-Qur'an learning activities are very influential. Thus, the activity of studying the Qur'an is not optimal and the lack of material understanding of the reading of the Qur'an letters and the law of tajweed, and writing the Qur'an adolescents still do not understand, therefore using the Ash-Shafi'i method can help adolescents to understand little by little about learning the Qur'an.

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