

## The Effectiveness of Implementing the Shafi'i Method to Improve Quran Reading Skills for Women's Recitation groups

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#### ABSTRACT

This research aims to improve the ability of the women's recitation group to read the Qur'an. The research uses qualitative approach and experimental method. Practices and tests. The data were analyzed using descriptive statistics. The results showed that: (a) The lack of participants in the ability to read the Qur'an due to the lack of innovation in Qur'anic learning carried out by the teacher, as well as the lack of infrastructure that supports the development of Qur'anic learning in the mosque (b) The effectiveness of Qur'anic learning through the use of methods is very influential on the development of Qur'anic reading skills of participants. As a result of this activity, the Qur'an reading ability of the congregation of the teaching assembly has increased. As a suggestion, similar activities need to be carried out on an ongoing basis. This will help to maintain and sustain the results achieved.

**Key Words:** Teaching, Method, al-Quran, Syafi'i

#### ABSTRAK

Penelitian ini bertujuan untuk meningkatkan kemampuan kelompok pengajian ibu-ibu dalam membaca Al-Qur'an. Penelitian ini menggunakan pendekatan kualitatif dengan metode eksperimen. Pengumpulan data dengan observasi dan tes. Data dianalisis dengan menggunakan statistik deskriptif. Hasil penelitian menunjukkan bahwa: (a) Minimnya kemampuan membaca Al-Qur'an peserta karena kurangnya inovasi dalam pembelajaran Al-Qur'an yang dilakukan oleh guru, serta kurangnya infrastruktur yang mendukung pengembangan pembelajaran Al-Qur'an di masjid (b) Efektivitas pembelajaran Al-Qur'an melalui penggunaan metode sangat berpengaruh terhadap pengembangan

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*keterampilan membaca Al-Qur'an peserta berdasarkan ini, kemampuan membaca Al-Qur'an ibu-ibu pengajian meningkat. Sebagai saran, kegiatan serupa perlu dilakukan secara berkelanjutan. Ini akan membantu meningkatkan kemampuan membaca al-quran yang akan dicapai.*

**Kata Kunci :** Pembelajaran, Metode al-Quran, Syafi'i

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## INTRODUCTION

The Qur'an is the holy book of the Muslims that can give peace and tranquility to the individuals who read and study it, these two things will not be obtained just by talking but can be felt when we are able to deepen it, the more immersed then the greater the pleasure that can be felt. It is a must for every Muslim to be able to learn and teach the Qur'an. Today, there are many places to study the Qur'an. They are easy to find (Alhamuddin, 2018). Learning the Qur'an has a virtue for Muslims and can be done anywhere, anytime, and with anyone (Musaddin & Zulkifli, 2023). Currently, there are many recitation groups that have developed in the community. The recitation group is an educational place in the community characterized by religious values which in its implementation has the principle of open education and lasts throughout life. The existence of recitation groups in the community is very beneficial for people to add insight into Islam, and for the congregation, most parents, get knowledge and provisions on how to educate and foster their families to become superior generations like the early generations of Islam who were educated directly by the Prophet Muhammad. (Alhamuddin et al., 2018).

Al-Qur'an: the source of Islamic teachings, containing all the guidance that can be used as a guide in the life of a person. The last revealed verse explains that Islam is a perfect religion. Therefore, any problems that arise can be referred to the Qur'an as the source. The function of the Qur'an is very important for humanity and especially for every Muslim (Musaddin & Zulkifli, 2023). Every Muslim, therefore, believers are commanded to believe in the Qur'an as well as to read and study the contents of the Qur'an, and as evidence or guidance for the apostleship of Prophet Muhammad SAW, a life guide for mankind, a worship for those who read it, as well as a guide and source of guidance in life (Nurul Huda et al., 2022).

The objective conditions that are present in many communities in the management of recitation groups are still in need of updating, one of which is the learning process (Alifuddin, Alhamuddin, Rosadi, et al., 2021). As seen in the results of the preliminary observations in the recitation group of *Al-Mubarakah* in the village of Sukapada in the city of Bandung. The Qur'anic learning is carried out independently and there is no special teacher in teaching the Qur'an and the learning activities are carried out only by reminding each other. This is the main

factor why the potential development of religious sciences in this mosque is difficult and still backward (Alhamuddin et al., 2020). The facts and conditions that occur in the community that in learning the Qur'an there are still many obstacles experienced by participants and teachers, coupled with a lack of seriousness in learning and teaching the Qur'an, although learning the Qur'an essentially requires seriousness both in terms of learning time, facilities and infrastructure, and competent human resources in teaching the Qur'an (Alhamuddin et al., 2018).

Based on the description above, in order to develop the Qur'an so that it is easy to learn to the wider community, various effective, practical, and interesting methods have emerged that can be taught to all age levels (Sumihatul et al., 2017). However, the lack of innovation and information for Qur'an teachers in upgrading their potential and skills has become an old problem (Zumaro, 2023) that makes participants bored to recite the Qur'an. All existing methods are a way that can make it easier to learn the Qur'an. However, these methods must also be adjusted to the age level so that the ability and capability of the participants are not exceeded so that the learning process that has been carried out is difficult to apply by the participants (Bokova, 2014). Thus, to improve the quality of reading the Quran, the research team used the *Shafi'i* method as a medium for learning the Quran. The participants were also motivated to understand the laws of tajwid and the correct pronunciation of letters in addition to learning through this method.

## RESEARCH METHOD

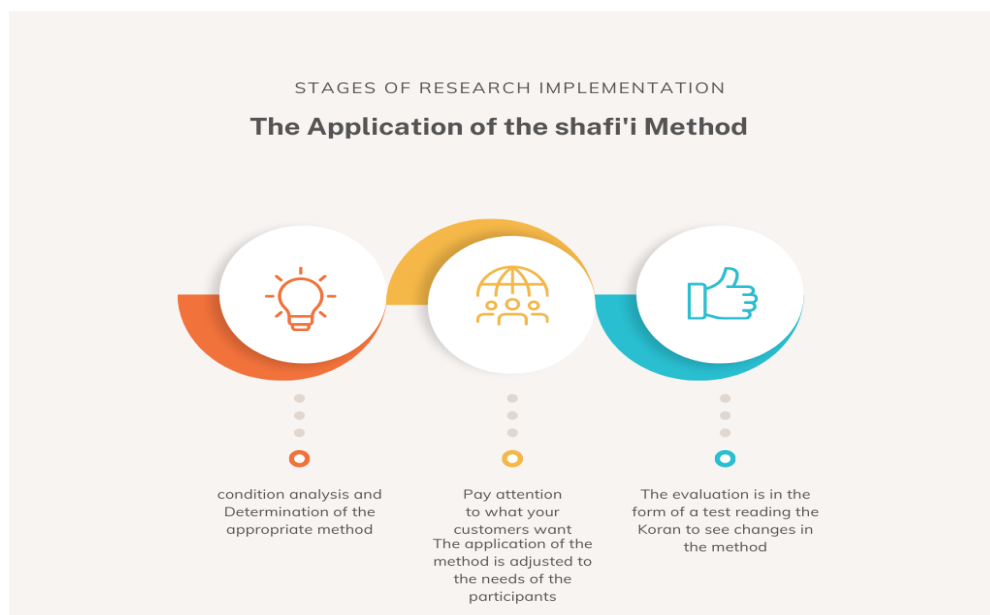
In this study, a quantitative approach and an experimental method are used (Kenneth D Bailey, 1978). The experimental design in use does not have a control class in order to see the difference between the two classes (Ledger et al., 2015). However, the researcher will compare the skills through a pre-test and a post-test related to the ability to read the Quran. The population of this study is a female recitation group consisting of nine people. They routinely learn to read the Quran.

Data collection techniques are through observation related to initial skills and the process of reading and learning the Koran with the method used. In addition, tests are also used to see the ability to read the Koran and the *mkharijul* letters that are pronounced when reading the Quran. Analyzing the data in this study used descriptive statistics, namely looking at the mean, standard deviation, and standard error mean obtained from the test results (Dick et al., 2015).

## RESULTS & DISCUSSION

In the *Al-Mubarakah* mosque, the enthusiasm of the community to attend Quran classes is very high. So that there are several classes organized and alternate between children and adults due to limited learning space. The enthusiasm of the community is supported by several factors including the fact that there are many classes ranging from advanced, fluent, to zero at all, this is what attracts residents to learn the Koran because the community will not be ashamed of people who are fluent in reading it. In addition, parents are aware of the importance of learning the Qur'an for children. One of the importance of learning the Qur'an as early as possible is because Qur'anic education is believed to be a determinant of personality and shaper of noble morals (Alhamuddin et al., 2018). Since most people have difficulty understanding the Qur'an and religious values, learning the Qur'an must always be taught.

In this research activity, the focus of the experiment was on a class that was not yet fluent in Qur'anic reading. This class was selected so that the trial activities could be targeted and useful to the surrounding community (Nurul Huda et al., 2022). The success of the activity is judged by the changes that occur in the participants who are not fluent in reading the Qur'an at the beginning and how the results after the application of this method (Gay, 2000). There are several reasons for this, such as the participants' inability to focus on the learning meter (Alhamuddin & Zebua, 2021), or the teacher's inability to teach the method efficiently (Kenneth D Bailey, 1978).



**Figure 1:** Stages of Research

Learning to read the Quran begins by presenting tips for being able to read the Quran correctly. The tips taught include the need for the participants to recognize and memorize the *Hijaiyah* letters, to recognize and memorize the punctuation marks in the Qur'an, and to be able to master the *Makhorijul* letters and the Tajwid laws in the Qur'an. After the presentation was delivered, the trainer administered a pre-test to the training participants to assess what the participants' initial skills were in reading the Al Qur'an before the core material was delivered. Accuracy of pronounced *Makhorijul* letters, accuracy in reading Qur'anic punctuation, and accuracy in reading short sentences and tajwid in the Qur'an were the indicators evaluated in conducting this pre-test. The results of this pretest showed that the reading ability of most of the mothers was still in a poor condition, many of the pronounced letters were still mispronounced, and there were still many short sentences that did not follow the correct rules of tajwid.

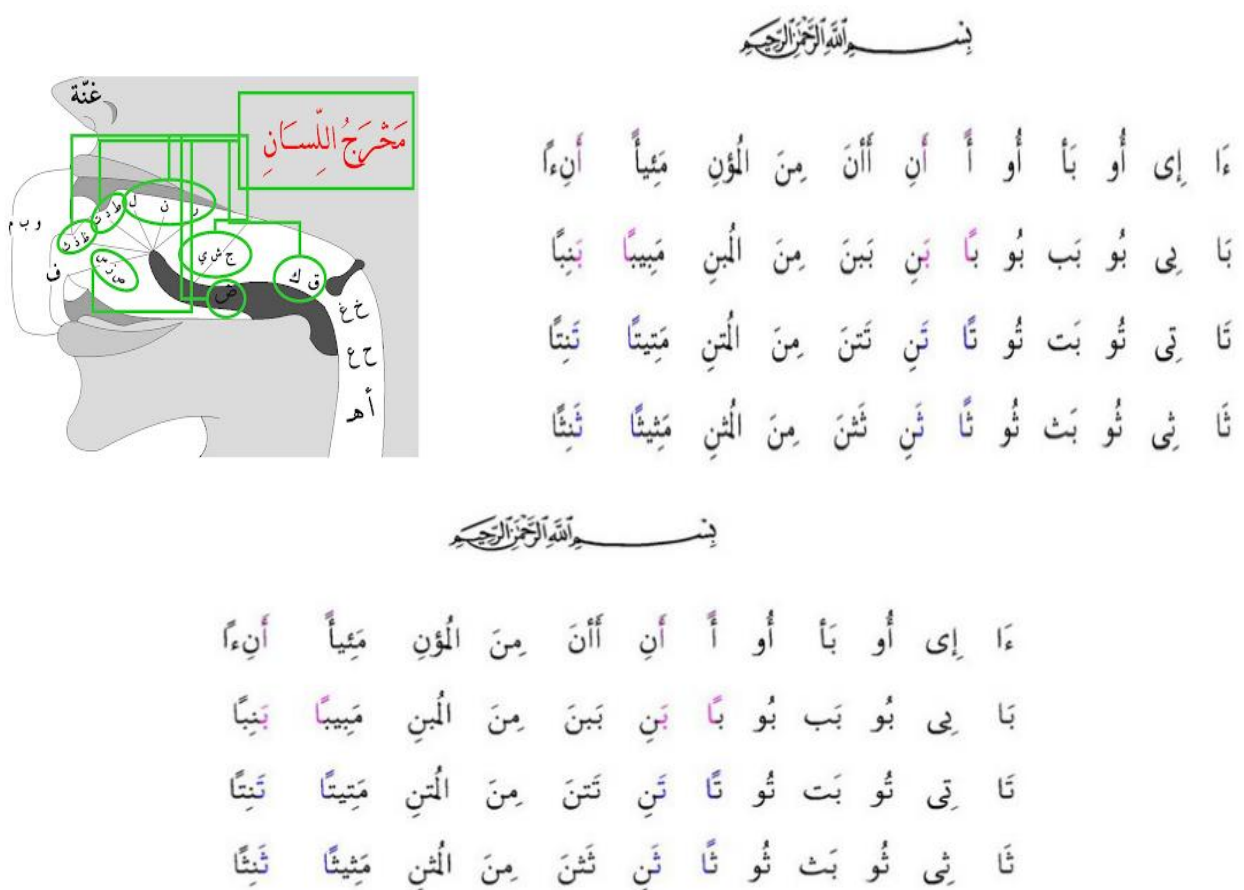


Figure 2: Makbroj practice sheets and tajwid learning in the Syafi'i method

After the *makhorijul* letter material is delivered, it is implemented into a basic sentence. This is quoted in the Syafi'i method. In this method, a sentence is taught that is arranged according to the arrangement of the *Hijaiyah* letters. In this set, there are also Tajwid laws that are integrated into one set. The trainer teaches each sentence by giving correct and incorrect examples. Each student immediately repeats the sentence until he or she can read it fluently.

After the participants are judged to be fluent in reading, the training continues with practice in reading the Qur'an, the trainer tries to apply the learning that has been done in surah *al-Fatihah*, which is the basis of this surah and is often used in daily prayers, then the trainer tries to improve the pronunciation of the reading from the learning that has been done. After the trial in Surah *al-Fatihah*, the trainer conducted a post-test to find out the increase in the participant's ability to read the Al-Qur'an. The post-test was carried out in the same way as the previous pre-test, where the participants were asked to re-read the verses of the Qur'an in other surah.

After the post-test activities were carried out, significant learning results were seen, there was an increase in the participants' ability to read the Qur'an, especially in the *Makhorijul* letters and understanding related to the law of reciting, although in fact this high increase did not occur for everyone. The results of this post-test become a reference or proof that the learning activities that were carried out had a good effect on the participants. The participants hope that the Al-Qur'an learning training activities can be continued so that all the material regarding the *Makhorijul* letters and the Tajwid laws can be fully conveyed, because usually the participants only do ordinary *tadarus* and are corrected by other participants.

**Table 1** : Group Statistic

No	Test	N	Mean	Std. Deviation	Std. Error Mean
1	Pre-Test		72,3	4,4	0,5
2	Post-Test		77,4	3,5	0,4

The table shows that the mean score of pre-tests was around 72,3 and post-test was 77,4. Based on the data, there are relatively slight differences of abilities between the two tests, before and after using syafi'i method in learning al-Quran. From the results, the reintroduction of letter by letter to become words and sentences was able to improve the participants' ability to read the

Qur'an for the better. Approximately 100% of the participants in the activities understood the material that had been taught, and 100% of the participants were able to be active in the learning activities with enthusiasm, trying every sentence, and 100% of the participants in the activities had an improvement in the reading of the Qur'an.

The learning process is structured, comprehensive and has different media to make learning more effective (Alhamuddin Alhamuddin et al., 2022; Alifuddin, Alhamuddin, Rosadi, et al., 2021). In learning to read the Qur'an, it is highly recommended to use a method that can guarantee the success of the learning process (Alhamuddin et al., 2022). Currently, many methods are offered to the public to improve their ability to read the Qur'an. These methods include the *Ummi* method, the *Bil-bikmah* method, the *Tilawati* method, the *Shafi'i* method, and so on. However, the success of all these methods is inseparable from the diligence of the participants in reading them (Alhamuddin & Hamdani, 2018). Many participants have been reciting the Qur'an since childhood (Nuriten et al., 2016), but have not been able to read the Qur'an according to the science of Tajwid. An indicator of good and correct reading of the Qur'an can be assessed from the correct way of reading it, good and fluent recitation (Alifuddin, Alhamuddin, & Nurjannah, 2021).

The improvement of Al-Qur'an reading skills is supported and hindered by several factors. These supporting and inhibiting factors are expected to be able to be a learning and motivation (Martinez, 2022) for researchers to conduct Al-Qur'an reading training in other places. The first supporting factor is the interest of the participants of the activity in studying religion, which is very high, even though the age of the majority is adult, this does not prevent the participants of the activity from continuing to study (Ismailov, 2021) the Qur'an. This is in line with the research conducted by Lahmi (Lahmi et al., 2020), which states that interest not only encourages increased knowledge (Parker, 2010), but also influences behavior (Adewumi & Mosito, 2019). Therefore, it can be concluded that the more interest a person (Remington-Doucette et al., 2013) has in Quranic reading, the greater the increase in Quranic reading knowledge and skills (Muhaimin, 2009)

Other supportive factors that researchers observed in this research are a supportive religious environment, residents, and the surrounding community support each other and invite them to always study the Qur'an, the Mosque Prosperity Council is also very open and fully supports the activities carried out. The environment is a very influential factor in the process of development of Al-Qur'anic reading (Martinez, 2022; UNESCO, 1972). If the environment around the

community is bad (Darmanin, 1991), the interest and motivation of the surrounding community to learn Quranic reading will be very lacking (Alifuddin, Alhamuddin, & Nurjannah, 2021). Meanwhile, the main inhibiting factor for participants in reading the Qur'an is the lack of ability of mosque teachers to teach the Qur'an because in daily activities reading the Qur'an is just reading and if something is wrong it is only justified by other participants, this is what makes participants' ability to understand recitation quite lacking (Goldstein, 2016). Another thing is the lack of facilities and infrastructure that support the participants' understanding of the material, such as teaching aids (Abiodun Obayelu I Ogunlade, 2006), textbooks, and competent speakers to teach the Qur'an, which has the effect of being an obstacle to learning (Alifuddin, Alhamuddin, Rosadi, et al., 2021).

## CONCLUSION

Based on the implementation of community service activities that have been carried out at the *Al-Mubarakah* Mosque, Sukapada Village, Bandung City, it can be concluded that the participants' skills in reading the Qur'an still must be improved, especially in the material of tajwid law and *makbarijul* letter. This deficiency is due to the lack of innovation in Qur'an learning carried out by the teacher, as well as the lack of infrastructure that supports the development of Qur'an learning in the mosque. The effectiveness of learning the Qur'an by using methods is very influential on the development of participants' ability to read the Qur'an. The method used must be in accordance with the abilities and capabilities of the participants. In this service, the researcher uses the *shafi'i* method for participants who are over 30 years old with satisfactory results where all participants can follow the learning and produce significant changes. Suggestions that can be given in this service are the need for ongoing activities in developing the potential of reading the Al-Qur'an of the participants, as well as providing guidance to Al-Qur'an teaching teachers to upgrade their teaching skills so that learning is not done monotonously.

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