

## AL-QUR'AN LEARNING TECHNOLOGY IN TAKLIM ASSEMBLY LEARNING GROUPS

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### ABSTRACT

This research, entitled *Al-Qur'an Learning Technology in the Majelis Taklim Study Group*, is based on several research results regarding the ability to read the Al-Qur'an in Banten, including the Banten Qur'an Tilawatil Development Institute (LPTQ), research results from the Al-Qur'an College -Qur'an (PTIQ) as well as from the Ministry of Religion which stated that people's ability to read the Koran is still low. Meanwhile, Indonesia has 4,421 non-formal educational institutions which are considered effective in reducing the illiteracy rate of the Koran in Banten. This research is qualitative, namely collecting data through observation, documentation and questionnaires. The results of the research show that learning the Al-Qur'an using the Tilawati Method makes *students able to read the Al-Qur'an because the teacher has competence* with respondents' answers on average 4.45% indicating that students are able to read the Al-Qur'an because the teacher have competence .

Keywords: Community, Taklim Assembly, Non-formal, Technology,

### INTRODUCTION

Education is the interaction of educators with students in order to achieve an educational vision that can take place in formal and non-formal educational institutions. The educational concept implemented is to provide guidance so that students can live independently so that they can continue and preserve the traditions and values that have developed in society (Sutarjo, 2021). Educational materials that are programmed and managed well and intensively will optimally achieve the planned educational goals. The success of education is said to be successful if the educational output is able to change human behavior in a positive direction (Islamy, 2023).

Learning for every Muslim is an obligation. Allah guarantees that he will elevate the status of those who believe and those who are given knowledge as in His words in the Qur'an, Surah Al-Mujadillah verse 11, which means: "*O you who believe, when it is said to you, give space in the assemblies, then make space, surely Allah will make space for you. And when it is said, stand up, then stand up, surely Allah will elevate (the degree of) those who believe among you and those who have been given knowledge to a few degrees .*"

Rasulullah SAW also conveyed the command to deepen religious knowledge as conveyed in a hadith "*Whoever Allah desires to be given goodness, then that person deepens the religion of Islam*" (HR Bukhari-Muslim). This shows that studying in Islam is an endless process or what is known as *lifelong education* which is in line with the principles of the Qur'an and As-Sunnah. Seeking knowledge is not only done by children when someone is in a formal educational institution, but also when they have finished studying at a formal institution. Or people who have

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the right to receive learning, but are busy with work or other things, must of course be facilitated by the availability of non-formal educational institutions (Aisyah et al., 2022).

In response to this problem, the relevant community and government associations provided a place called the Taklim Council as an alternative institution for studying and deepening religious knowledge (Nasution, 2021). As one of the non-formal educational institutions that still exists today, the Taklim Council has contributed greatly to educating the nation's life and efforts to overcome illiteracy in the Koran. In its development, this institution is not only intended for parents but is open to the public, including young people who want to gain knowledge through non-formal education (Widiandari, 2022).

The presence of da'wah institutions in the scope of non-formal education, as a form of activity in the form of guidance, education and direction which gives new hope for community intelligence efforts, especially in the religious and social fields. Therefore, the Taklim Council not only functions as a missionary institution, but also plays a role in developing and fostering Islamic religious knowledge as well as fostering the lives of the surrounding community (Hasanah, 2016).

Based on the history of its birth, the Taklim Council is the oldest educational institution in Islam, because it has been implemented since the time of the Prophet Muhammad SAW, which took place secretly at Arqam Ibnu Abu al-Arqam's house (Dahlan, 2019). However, this secret da'wah did not last long after Allah's command to carry out da'wah openly as explained in the Al-Qur'an, Surah Al-Hijr verse 94, which means *"So convey openly everything that is commanded (to you) and turn away from the polytheists ."*

The current learning materials and methods at Majelis Taklim have been designed in line with global developments, such as the Al-Qur'an learning materials. Technology in the era of globalization has become the most effective medium for conveying learning material, whatever the material (Ningsih et al., 2023). Technological developments are rapid and enjoyed by various groups as conveniences that support the successful delivery of material in learning (Kurnia et al., 2023).

This research looks at the efforts made by the Taklim Council regarding the effectiveness of the efforts made in improving the ability to read the Al-Qur'an in the city of Serang. Several previous studies have demonstrated the success of using the Tilawati Method and this effort was carried out by researchers in Banten. The following research has been carried out, namely

Research entitled *The Use of the Tilawati Mobile Android Application as an Effort to Assist the Learning Process of Reading the Qur'an for the Elderly Community in the Bogor Mengaji Class* by Indah Wahyu Ningsih, et al that community service activities aimed at overcoming the high number Al-Qur'an illiteracy in Indonesia, especially in Kedung Halang Village, by providing digital literacy coaching using the Tilawati Mobile Android Application. This activity aims to improve the quality of reading the Koran for the elderly community in the Bogor Mengaji study group and increase digital literacy for tutors. This program provides benefits for various parties, including residents who take part in the Bogor Koran Koran program, Permanent Lecturers of the Islamic Religious Education Study Program STAI Al-Hidayah Bogor, and STAI Al-Hidayah Bogor. The main obstacles faced by the elderly include limited study time and limited learning media. The Tilawati Mobile Android application makes it easy to learn the Al-Qur'an by listening to and seeing the maqra' read by Qori, so that students can access the Al-Qur'an anytime and anywhere. This technology-supported learning model aims to make learning the Koran easier and more enjoyable for the elderly (Ningsih et al., 2023).

Non-formal Education Based on Women's Taklim Council in Yogyakarta: Epistemological Analysis of BayĀnĪ, 'IrfĀnĪ, BurhĀnĪ and Prophetic Social Sciences by Siti Aisyah et al which states that The Taklim Council as an integral part of Islamic education and the education system in Indonesia occupies a strategic role in fostering congregations in the realization of people of faith, piety and mainstream society. So far, academic studies of non-formal education based on women's Taklim Councils have still received little serious attention in academic circles. This paper raises two main research objects: first, the development of educational materials from the epistemological perspective of bayānī, 'irfānī, and burhānī, in non-formal education based on the Women's Taklim Council in the city of Yogyakarta; and second, the development of non-formal education activities based on the Women's Taklim Council in the city of Yogyakarta from a prophetic social science perspective. The research subjects were five recitations for women in the city of Yogyakarta: 1) Recitation of 'Aisiyah Branch Kadipaten Wetan and Ngasem, 2) Recitation of Dewi Khodijah at Beringharjo Market, 3) Recitation of Kartini in Jetis District and Kampung Sitisewu, 4) Recitation of Raudlatul Jannah Muslimat NU City Branch Yogyakarta, and 5) Al-Wardah Recitation (WSI-KBW UCY). The findings of this research are 1) The process of presenting material with a focus on developing unique methods carried out by ustaz and ustazah 2) pioneering community empowerment activities have been carried out through historical activism, the pillars of humanization, liberation and transcendence (Aisyah et al., 2022).

This is a further effort to improve the quality of people's reading of the Qur'an in the city of Serang, Banten, which is carried out through activities at the Taklim Council as a study group in the community.

## RESEARCH METHODS

This research uses a qualitative approach because the data obtained is processed and explained in the research. According to Sugiyono, qualitative research methods are research methods used to examine the conditions of natural objects, where the researcher is the key instrument (Wilson, 2013). Data analysis is a step to systematically search for and compile data obtained from interviews, observations and documentation by organizing the data into categories, choosing what is important and will be studied so that it is easy for oneself and others to understand (Dixon-Woods, 2010). The analysis in this research uses the Miles and Huberman model of data analysis, namely: data reduction, data display (data presentation), and conclusion/verification (Abaci & Pershing, 2017).

In obtaining data, researchers used observation, interviews and documentation methods carried out at 12 non-formal institutions which were the objects of research. The data sources in the research include primary data sources, namely the results of interviews with caregivers, administrators and several prayer congregations in 12 institutions in the city of Serang, Banten.

## RESULTS AND DISCUSSION

### Results

The development of the Taklim Council in Serang City, Banten, shows positive dynamics with various new activities and developments. Of the 57 user institutions at all levels of education, the Taklim Council or non-formal learning groups that apply learning using the Tilawati Method in the city of Serang are as follows:

Table. Non-formal Study Group Data

INSTITUTION NAME	EDUCATIONAL LEVEL	DISTRICT / CITY OF ORIGIN OF THE INSTITUTION	TOTAL NUMBER OF TEACHERS	TOTAL NUMBER OF STUDENTS	ADDRESS
MADRASAH QURAN AL-QONITAT	GENERAL	ATTACK	20	200	SAPHIRA GEMS
MADRASAH QURAN CIPOCOK	GENERAL	ATTACK	3	30	CIPOCOK JAYA
MT. NURUL IMAN (FATHER)	GENERAL	ATTACK	1	10	WIDYA ASRI
TAHFIZH SALSABILA PONPES	BOARDING SCHOOL	ATTACK	10	60	DALUNG CIPOCOK JAYA
TAHFIZH BAITUL QURAN PONPES	BOARDING SCHOOL	EAST LAMPUNG	1	26	PURBOLINGGO BOGO PARK
TAHFIZH HUBBUL QURAN PONPES	BOARDING SCHOOL	ATTACK	2	20	BEAUTIFUL PURI GARDEN
TAHFIZH BAITURROHIM PONPES	BOARDING SCHOOL	ATTACK	8	90	BEAUTIFUL PURI GARDEN
AHMAD WARDI EYE HOSPITAL	GENERAL	ATTACK	2	45	ACCURATE
HOUSE OF QURAN AL BANJARI	GENERAL	ATTACK	3	30	SAPHIRA GEMS
BABUL HIDAYAH TAKLIM ASSEMBLY	HOUSE OF THE QUR'AN	ATTACK	3	32	ASRI GRAHA PARK
KPA (AL-QUR'AN LEARNING GROUP) IBNU SHOLIHIN TIRTAYASA	HOUSE OF THE QUR'AN	ATTACK	2	2	LABAN TIRTAYASA
HOUSE OF QUR'AN HUBBUL ILMI	HOUSE OF THE QUR'AN	ATTACK	2	32	DERANGONG SERANG HOUSING

Apart from applying the Tilawati Method of Al-Qur'an learning, the study group also has techniques that are commonly used in institutional quality improvement activities, namely:

1. Talaqqi Method (Listening and Repeating)

The talaqqi method is a learning technique that involves the process of hearing the reading of the Qur'an from a teacher or reciter, followed by repetition by the participants. In the Taklim Assembly, this method is effective because it allows participants to listen to the correct reading from the tajwid and makhraj sides. The teacher will usually read the verses slowly and clearly, then the participants imitate them in turns or together.

2. Halaqah (Small Group Discussion)

Halaqah is a small group discussion format where participants are divided into several groups. Each group will be led by a facilitator who has a good understanding of the Koran. In halaqah, participants can discuss various topics such as interpretation, meaning of verses, and applications in everyday life. This technique allows for more intensive interaction between participants and provides the opportunity to explore the material in more depth.

### 3. Recitations and Tadabbur

Recitation and tadabbur techniques involve reading the Qur'an slowly and contemplating the meaning of the verses read. In the Taklim Assembly, after the recitation is performed, it will usually be followed by tadabbur, namely a discussion about the meaning of the verses. This technique helps participants not only read but also understand and feel the messages contained in the Al-Qur'an.

### 4. Tahfizh Method (Memorizing the Qur'an)

Many Taklim Councils also facilitate tahfizh programs or memorizing the Koran. This technique is usually carried out by giving certain memorization targets to participants which will then be submitted to the teacher. The use of this method can be combined with the muraja'ah technique (repeating memorization) to ensure memorization is maintained. The tahfizh method is very important to maintain the tradition of memorizing the Koran which has become an integral part of Islamic education.

## Discussion

By using modern learning technology, namely the Tilawati Method, the role of non-formal learning groups in society becomes effective and efficient. In the discussion of educational technology, it is conveyed that technology is not only a tool, but technology can also be methods, ideas, thoughts that support the learning process (Herdiani et al., n.d.). Tilawati Method Al-Qur'an learning is carried out regularly under the supervision of Tilawati Banten Regional 2 as the institution developing the Tilawati Al-Qur'an learning method in Banten. Tilawati Banten Regional 2 is an institution with the aim of providing community service to help more professional learning in order to achieve Al-Qur'an learners with character. The Tilawati method has been successfully applied to Al-Qur'an learning in Surabaya and several regions in Indonesia and is effective in overcoming difficulties in Al-Qur'an learning. The Tilawati method has the principle of making learning the Qur'an easy and enjoyable, as Allah SWT says in the Qur'an, Surah Al-Qamar verse 32, which means: *"And indeed, We have made the Qur'an easy for warning, so is there anyone who wants to take lessons?"*

In the digital era, many Taklim Councils have begun to utilize technology in learning the Koran. The use of digital Al-Qur'an applications, audio recitation recordings, video lectures, and online learning platforms makes it easier for participants to learn anytime and anywhere. This technology also allows the Taklim Council to invite ustadz or reciter from various places to provide material online. Not only focusing on the technical aspects of learning the Koran, the Taklim Council also plays a role in providing motivation and religious strengthening. This is done through motivational lectures, sharing spiritual experiences, as well as discussing inspirational stories from the Koran. This reinforcement is important to build participants' enthusiasm and love for the Al-Qur'an. Tilawati Banten Regional 2 carries out its performance based on the guidance of the Al-Qur'an and hadith. The existence of the Tilawati Banten Regional 2 institution as an institution developing the Tilawati Method must be able to improve people's ability to read the Al-Qur'an.

## CONCLUSION



Al-Qur'an learning in Majelis Taklim plays an important role in increasing Muslims' understanding and love of their holy book. By using various appropriate techniques, such as talaqqi methods, halaqah, recitations and tadabbur, tahfizh, as well as the use of technology, the Taklim Council can become an effective forum for studying and practicing the teachings of the Qur'an. The combination of these various techniques also makes it possible to meet the spiritual and intellectual needs of participants, as well as strengthen community ties in studying and appreciating the Koran. is a form of non-formal early education. The Taklim Council is an institution or community group that provides Islamic religious education with the aim of increasing the understanding and practice of Islamic teachings among the community in everyday life.

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