Sustainable Development : Learning The Al-Qur'an Using The Al-Barqy Method

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Abstract

One of the keys to success in learning to read the al-Qur'an is determined by using appropriate methods that suit the diversity of students. The methods in question are easy to understand, interesting and fun, one of which is using the *Al-Barqy*. This research aims to find the advantages of applying the method *Al-Barqy* at the al-Qur'an House. This research uses a qualitative method with a qualitative descriptive approach, research data was taken through direct interviews with twelve informants (2 teachers and 10 students) using the technique *purposive sampling*. To strengthen the interview data, the author came directly to the location of the activity being observed and collected data with documentation. All interview results, observations and documentation were then analyzed using the Milles and Huberman pattern. Research findings show that there are ten important steps related to the process of learning the al-Qur'an using the method *Al-Barqy*. The ten steps are: Recognizing the word institution, reading harakat, reading tanwin, transfer letters, reading mad, reading sukun, reading double letters, reading qomariyyah letters, reading syamsiyyah letters, and introduction to basic recitation. This research step can be used as a reference to make it easier for students to learn to read the al-Qur'an.

INTRODUCTION

The al-Qur'an is the first source for Muslims to know the basic teachings of the Islamic religion which is a guide to life and a source of knowledge. Interacting with the al-Qur'an can be done in various ways, one of which is by reading the al-Qur'an. According to scholars, every person can be said to be correct in carrying out

his obligations as a Muslim if he can read and understand the al-Qur'an in its original language, not through transcripts or translations (Djamdjuri & Kamilah, 2021; Rifa'i & Marhamah, 2020; Juono, 2015).

The methods are one of the most interesting things to study because they are directly related to the learning process (Engelsrud et al., 2023; Irene et al., 2024; Jack & Lin, 2017).

The main readiness in children's education in learning to read the al-Qur'an that needs to be considered is the use of appropriate methods. One of the keys to success in learning to read the al-Qur'an is determined by using appropriate methods that suit the diversity of students. The methods in question are easy to understand, interesting and fun, one of which is using the *Al-Barqy*. This research aims to find the advantages of applying the method *Al-Barqy* at "House of the al-Qur'an *Athaillah*".

METHODS

This research uses a qualitative method with a qualitative descriptive approach, research data was taken through direct interviews with twelve informants (2 teachers and 10 students) using the technique *purposive sampling*. Meanwhile, the selected informants have fulfilled four criteria, namely understanding the problem being researched well, still being active in the field being researched, having time to provide information to researchers, and providing information in accordance with the facts that occur in the field (Kim Jiu, 2023;Sugiyono, 2014).

The research instrument is a set of structured interview protocols as designed by Krueger. According to Krueger, so that the interview is neatly structured and the informant can easily understand the flow of the conversation, it is important for researchers to organize the interview protocol into several parts, namely opening questions, introduction, transitions, keys and closing questions. Researchers still have to play a role in guiding conversations with informants so that the data sought is in accordance with the research (Lukman, 2021; Krueger, 2020). All interview results, observations and documentation were then analyzed using the Milles and Huberman pattern.
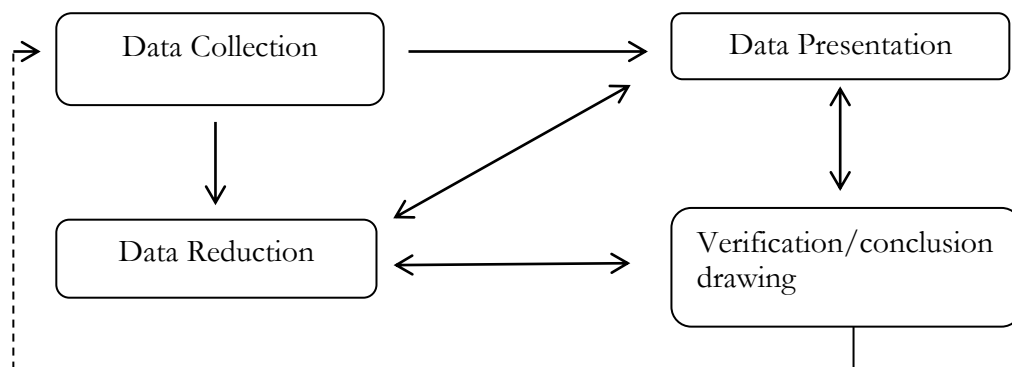
Figure 1. Miles and Huberman Data Analysis

Data Reduction

The amount of data obtained from the field is quite large, so it needs to be recorded carefully and in detail. As has been stated, the longer researchers are in the field, the more data will be, more complex and complicated. For this reason, it is

necessary to carry out data analysis through data reduction. Reducing data means summarizing, selecting the main things, focusing on the important things and discarding what is not necessary, so that the reduced data will provide a clear picture, and make it easier for researchers to collect further data and search for it if necessary. So this data reduction is a simplification of the data that has been collected so that it is easier for researchers to understand.

Data Presentation

After the data has been reduced, the next step is to present the data. Presentation of data in qualitative research can be done in the form of short descriptions, sections on relationships between categories and the like. In this case Miles and Huberman stated "*the most frequent form of display data for qualitative research data in the past has been narrative tex*". The most frequently used way to present data in qualitative research is narrative text. So in this research the researcher will present data that has been successfully reduced using words and is narrative in nature which is expected to make it easier for informants to understand.

Drawing Conclusions

The third step in qualitative data analysis according to Miles and Huberman is drawing conclusions and verifying. The initial conclusions put forward are still temporary, and will change if strong supporting evidence is not found at the next stage of data collection. However, if the conclusions put forward at the beginning are supported by valid and consistent evidence when the researcher returns to the field to collect data, then the conclusions put forward are credible conclusions. Researchers conclude the data with systematic, short and clear sentences. Namely, from the data collection and presentation that has been carried out, the author explains and confirms it in the form of conclusions (Khoa et al., 2023; Solarino & Aguinis, 2021; Swain & King, 2022).

RESULT AND DISCUSSION

Research findings show that there are ten important steps related to the process of learning the al-Qur'an using the method *Al-Barqy*. The ten steps begin with introducing the word institution, *harakat* reading, *tanwin* reading, transfer letters, *mad* reading, *sukun* reading, double letter reading, *qomariyyah* letter reading, *syamsiyyah* letter reading, and introduction to basic recitation. A clearer description of the steps for learning the al-Qur'an using the method *Al-Barqy* can be seen in picture 2.
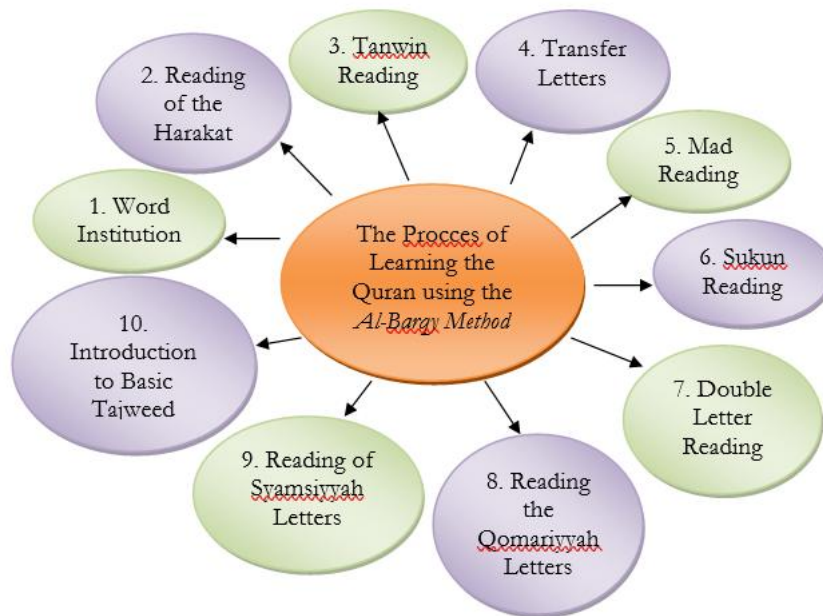
Figure 2. The Learning Process of the al-Qur'an Using the Al-Barqy Method

The first step concerns the word institution. According to the informant, in general this step makes it easier for students to remember the *hijaiyah* letters that are being studied in the 15-letter word institution. This step was conveyed by two teachers as informants, as can be seen from the interview excerpts in table 1.

Table 1. Excerpts from interviews with two informants

Theme	Informant	Interview Excerpts
The Institute said	1	*The word institution is a word used in Indonesian that is commonly heard in everyday life, namely* **Ada Raja Maha Kaya, Kata Wana Sama Laba,** *which makes it easier for students to remember the hijaiyah letters they are learning.*
	2	*From the start, children are trained to use their wits through frequent repetition, so when learning institutional words, repetition is carried out by singing or by telling stories.*

The second step is reading the harakat. According to the informant, this step makes it easier for students to recognize the signs of harakat *fathah, kasroh, and dhommah* by using singing strategies that make children enthusiastic about learning. This step was conveyed by one teacher and one student as informants, as can be seen from the interview excerpt in table 2.

Table 2. Excerpts From Interviews with Informants

Theme	Informant	Interview Excerpts
Harakat Reading	2	*Introducing the harakat, namely the harakat up, down, and before, we sing it based on the chant of the word institution so that all the vowels change to A, after that I, and finally change to U. Example:* **Udu Ruju Muhu Kuyu, Kutu Wunu Sumu Lubu.**

3		*I like learning to recognize characters using singing techniques, because it's easy to remember.*

The third step is the introduction of *tanwin*. According to the informant, this step makes it easier for students to remember the *tanwin* sign by adding the letter "n" to the harakat harakat. *fathah, kasroh, and dhommah* . This step can be seen from the interview excerpt in table 3.

Table 3. Excerpt From Interview With 1 Informant

Theme	Informant	Interview Excerpts
Tanwin's reading	4	*The same as the introduction of tanwin from harakat fathah "a" plus "n" becomes "an", from "i" plus "n" becomes "in", from "u" plus "n" becomes "un".*

The fourth step concerns the transfer letter. According to the informant, in general transfer letters are *hijaiyah* letters which are not found in the word institution, these transfer letters require energy to understand because in these letters there are no Indonesian words such as: ث, ز, ذ, ش, ع, ف , ح, ص, ض, ط , ظ, ق, خ, غ. These 14 *hijaiyah* letters will be introduced to students with the technique of changing vowel endings from "a" to "o" such as سَ (sa) to صَ (sho), adding hissing sounds such as جَ and زَ, and ثَ, pulling the tongue forward so that into a hiss, and a change *makhraj* like *makhraj* the letter أ (a) is at the base of the throat, leading to the letter ع ('ain) which is in the middle of the throat, which can be seen in pictures 3, 4, 5 and interview excerpts in table 4.
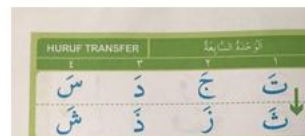
Figure 3. Vowel change

Figure 4. Adds sizzle

Figure 5. Change of *Makhraj*

Table 4. Excerpts From Interviews with Informants

Theme	Informant	Interview Excerpts
Transfer Letter	2	*The letters that we don't say in the rest of the word go into the transfer letters.*
	5	*The technique used when introducing transfer letters makes it easier for us to remember them.*

The fifth step concerns mad reading. According to the informant, in general this step is carried out with the introduction of mad *thabi'i*, to make it easier for children, above long reading is marked (**) with two taps and short reading is marked (*), three letters mad *thabi'i* that is *he died* syllable (وْ) after harakat *dhommah*, *of*' breadfruit (يْ) after harakat *kasroh*, and *alif* (ا) after the harakat *victory*, to make it clearer can be seen in Figure 6 and interview excerpts in table 5.

Figure 6. *Mad* Reading

Table 5. Excerpts from interviews with informants

Theme	Informant	Interview Excerpts
Transfer Letter	2	*This process trains students to recognize the mad letter which is read two letters long…*
	6	*We can understand long-read letters....*

The sixth step is reading breadfruit. Based on the author's observations during the research, breadfruit reading was carried out by the teacher giving reading examples to students, namely *SABA* (He cursed) turns into *SAB* (Cursing), after that the students are provoked by the way the teacher says *MINE* the student answers MIN and then repeats with other letters, until the student is fluent in reading each letter, so that it can be seen more clearly in picture 7.

Figure 7. Sukun Reading

The seventh step is reading double letters. Based on the author's observations during the research, this double letter reading is done by students reading like

breadfruit reading, after which they are given another harakat, this process can be seen in table 6. Until the students understand, they will continue by reading excerpts from verses with tasydid.

Table 6. Double Letter Reading

Writing	Reading
سَبَّ	سَبْبَ
شَبَّ	شَبْبَ

The eighth step is reading letters *Qomariyyah*. Letter *qomariyyah* or moon letters are letters that are read clearly but still emphasize the reading of the lam letters, for example in words **al-qa**mariyyah (القمرية) must be and should still be read **al-qa**mariyyah by confirming the reading of the letter lam. Number of letters *syamsiyyah* there are 14 hijaiyah latters, namely: ي , ه, و , م ,ك, ق ,ف, غ, ع, خ , ح , ج, ب, ء . Based on the author's observations during research, reading letters *qomariyyah* This is done using a memory bridge, the teacher gives students examples of reading, namely letters, *Al-qoofu* (القاف)*,* continued with the next letters, apart from that the teacher also uses DVDs and method teaching aids *Al-Barqy*, making it easier for students to understand reading letters *qomariyyah*. To make it clearer, it can be seen in Figure 8.

Figure 8. Reading *Qomariyyah* Letters

The ninth step is reading letters *Shamsiyyah*. Syamsiah letter or sun letter is a letter that removes the reading from the letter lam, for example in word **al-syamsiyyah** (الشمسية) must be and should still be read **as-sy**amsiyyah by eliminating the reading of the lam letters. Number of letters *shamsiyyah* There are 14 hijaiyah letters, namely ت ,ث, د, ذ , ر, ز , س , ش, ص , ض , ط , ظ, ل ,ن . Based on the author's observations during research, reading letters *shamsiyyah* This is done using a memory bridge, the teacher gives students examples of reading, namely letters د, *Addaalu* (الدال)*,* continued with the next letters, apart from that the teacher also uses DVDs and method teaching aids *Al-Barqy*, making it easier for students to understand reading letters *shamsiyyah*. To make it clearer, it can be seen in Figure 9.

Figure 9. Reading *Syamsiyyah* Letters

The tenth step is reading basic tajwid. Based on the author's observations during the research, an introduction to basic tajwid reading can be seen in the method book *Al-Barqy* pp. 71-74, students are introduced to cut letters, sign descriptions, tajwid symbols (*izhar, idghom bilagunnah, idghom bigunnah, iqlab, ikhfa', idghom mimi, ikhfa' syafawi, izhar syafawi, idghom mitslain, idghom mutaqoribain, idghom mutajanisain*). To make it clearer, it can be seen in Figure 10.

Figure 10. Basic *Tajwid* Reading

The results of the explanation above provide a clear picture of the method of reading the Al-Qur'an which is easy and enjoyable. *Al-Barqy*: 1) Using memory sticks to introduce sounds and letter shapes. 2) Using similarities in shape and sound of previous letters to recognize letters that are not included in the memory catwalk group. 3) Immediately introduce connected letters other than single letters. 4) Teachers must be creative in using media, teaching aids and method DVDs *Al-Barqy* to make the learning process more enjoyable. 5) Get introduced straight away *victory*, *dhommah*, *kasroh*, tanwin, long - short, and tajwid.

CONCLUSION

This research has succeeded in uncovering 10 steps that can make it easier for students to carry out the process of learning to read the al-Qur'an using the *Al-Barqy*. Research findings show that the method *Al-Barqy* has the advantage of being able to give a pleasant impression and is easy for students to understand, namely there are songs, DVDs, teaching aids, books on the Al-Barqy method. Teachers can provide

interesting and creative teaching strategies according to the diversity of students' abilities, so that this research can be a reference for teachers in teaching Al-Qur'an reading.

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