



The Implementation of Tartil Method in Improving Elementary School Students' Ability in Reading Alquran

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Abstract

This study is aimed at describing the implementation of Tartil method as an alternative to eliminate Alquran illiteracy among elementary school students. The study was conducted through two phases of explanatory mixed methods designs. Quantitative method was applied in the first phase (true experiment; pretest-post test one group design) involving 78 pupils of two schools who were Qur'an illiterate. Qualitative method was applied in the last phase (multi case-multi site case study design) involving 13 pupils and 2 teachers who implemented the method in their classroom. Data of the first phase was collected through oral test analyzed through descriptive statistics of SPSS (Statistical Package for Social Science) Windows 18.0. Further, the second phase data was collected through in depth interview thematically analyzed by Nvivo 8. The findings of the study indicate the improvement of students' ability in reading Qur'an after Tartil method was implemented (57.57% Good & 42.43 % Moderate). Data of the second phase implies that the success of the method is pursuant to four prominent factors, namely; (i) the method is truly enjoyable, understandable, simple and practical, (ii) the materials are systematically and precisely presented, (iii) the materials are easy to remember as they are colorful, (iv) it is possible to teach the students how to read Qur'an in murotal way through this method.

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INTRODUCTION

Alquran brought by the Prophet Muhammad, is undoubtedly beleieved as the greatest miracle (mu'jizat) and blessing (rahmat) for the whole universe (Amin, 2017; Khalid, 2017). It is regarded as a legacy for human beings that the Holy Book can be used as a guidance of life

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(Muchtar, 2016; Astuti, 2017). Nugroho, (2017) states that one might be impossible to put the Holy Book as a guidance if he is not able to read, learn and comprehend the content of Alquran as. There are no sources in the current document. It is either implied in QS. Al-Isra 9, namely:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Translation: *Verily this Qur'an doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward (QS. Al Isra' ayat 9).*

Religious experts agree that it is an obligation for all Muslims to learn Alquran as it is functioned as main guidance in solving humans' problems (Najih, 2017). Reading and understanding Alquran are regarded as fardhu ain for all Muslims (Akbar, 2013; Permatasari & Falah, 2015; Sudarjo et al., 2015; Maimori, 2017). Thus, Alquran education and teaching have to pay considerable attention that the Holy Book is introduced as early as possible to children (Sulistiani, 2016; Masita, 2017). The Prophet pubh always reminded parents and teachers to teach Alquran to their children as it is stated by the following hadith:

ادَّبُوا أَوْلَادَكُمْ عَلَى ثَلَاثِ خِصَالٍ حُبِّ نَبِيِّكُمْ وَحُبِّ أَهْلِ بَيْتِهِ وَقِرَاءَةِ الْقُرْآنِ فَإِنَّ سَمَلَةَ الْقُرْآنِ فِي ظِلِّ
اللَّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ مَعَ أَنْبِيَائِهِ وَأَصْفِيَائِهِ (رَوَاهُ الدَّيْلَمِيُّ عَنْ عَلِيٍّ)

Translation: *Educate your heirs with three things, namely: to love your Prophet, to love the family of the Prophet and to read Alquran as those who are obedience to Alquran shall be protected by Allah S.W.T on the Judgment Day, yet His protection for his Prophets and their sincere followers (H.R. Ad-Dailami'an 'Ilyyyi).*

LITERATURE REVIEW

Students' ability in reading Alquran has become a considerable issue in Alquran education in Indonesia. This statement is supported by an empirical evidence of research findings that students' ability in reading Alquran is regarded low (Fauzi, 2017). Wirdanengsih conducted a study on fourth grade students in West Sumatera and found out that 64% students mispronounced any letters in the Holy Book, 21% students mispronounce the letter based on their phonetic characteristic and 15% students were able to read the Holy Book properly (Wirdanengsih, 2016). In his study also found out that of 230 students, 85% students possessed low ability in reading the Holy book, yet only 15% students who can read it properly (Atabik, 2014).

Furthermore, a study was conducted recently related to students' ability in reading Alquran in Kota Padang. The data reveals that there were 20-25% of grade V and VI students were not able to read the Holy Book. There are 75-80% students who were able to read the Book in a very moderate way. Some of them merely know how to read the letter, yet they are lack of understanding in mad and qashar, ghunnah and bilaghunnah, and waqaf wal ibtida'.

An interesting finding was revealed that students who possess proper ability in reading Alquran are those who study in Alquran Learning Center (TPQ/TPA) after school. Those who cannot be able to read the Holy Book are students who do not go to TPQ/TPA. Obviously, there must be a serious matter or obstacle for the teacher in teaching students to read the Holy Book in school. Generally, there are two identified issues, namely: (i) teachers report that the given time allocation is not sufficient, (ii) the content of religious materials are too much and demanding (al-Quran, Aqidah, Fiqh, Histroy of Islam, dan Akhlak). All of those subjects are presented in 51 hours of Jam Pelajaran (JPL) in one semester; Alquran 12 JPL, Aqidah 9 JPL, Fiqh 12 JPL, Tarekh 9 JPL, dan Akhlak 9 JPL. (Index: grade 1-3= 30 Minutes/JPL and grade 4-6= 35 Minutes/JPL).

Previous studies reveal that students' low ability in reading Alquran is caused by inappropriate method implemented during the teaching and learning process. The existed method is regarded ineffective that students cannot focus during the class (Suryani, 2015). Study conducted by Fauzan, (2016) reveals the similar issues that teachers' lack of expertise and creativity becomes the major cause of the issue. According to Fatma & Badaruddin, (2016) those factors become recent obstacle of students' improvement in reading Alquran.

Hakim, (2014) proposes that there are seven methods used by the teachers in teaching Alquran, namely Baghdadi, *Iqra`*, *Qira`ati*, *Tilawati*, *Tartila*, *Yanbu'ah*, and *Nahdliyah*. Further, *Iqra`* method is mostly used (63%), *Qira`ati* Method (16%), *Tilawati* (8%), *Tartila* (6%), *Baghdadi*, *Nahdliyah*, and *Yanbu'ah* (2%).

Furthermore, a new method is highly recommended to be applied. This method is named as "Metode Tartil". This method was initially introduced by the late H. Gazali, a lecturer of Alquran in Sekolah Tinggi Agama Islam Pengembangan Ilmu Al-Quran (STAI-PIQ) as well as a lecturer in IAIN Imam Bonjol Padang Sumatera Barat. The method is aimed at finding a faster way to teach students to read and write Alquran fluently. This method consisted of two steps, namely Tartil Method 1 and Tartil Method 2. Tartil method 1 introduces students with basic ways to read Alquran while Tartil method 2 introduces students to more advanced skills of reading regulation like mad and qashar, ghunnah and bilaghunnah as well as Waqaf wal Ibtida' (Gazali, 2010).

Pursuant to the implementation of a method, prior studies show that appropriate implemented method is a pivotal factor influencing the outcome of Alquran education (Hasibuan, 2014). Other researches show that there are relationship between input delivered by teacher and students' learning outcome (Sahabuddin, 2015; Abidin, 2017; Awe & Benge, 2017). Basically, teaching and learning activity is not merely related to the way the material and concept as well as targeted skills, yet it is also influenced by teachers' creativity that the students are motivated to learn. Method implemented by the teachers is also becoming prominent in teaching process (Muijs et al., 2014; Akbar, 2015). Thus, teacher has to be creative in selecting any materials and method that students' interest are gained to learn (Maesaroh, 2013; Wei et al., 2015; Fahyuni & Fauji, 2017).

METHODS

This research belongs to two phases of explanatory mixed methods designs. Quantitative method was used for the first phase (true experiment; pretest-posttest one group design), involving 78 students of tw schools who were Alquran illiterate. Those students were devided into two classes; one class consisted of 45 students and the other consisted of 33 students. Oral pretest was conducted to determine students' initiate ability in reading Alquran (Munir, 2017). The criteria of scoring rubric were formulated by the researcher. There are five aspects determined in the pretest, namely: makharijul huruf, mad & qashar, ghunnah and bila ghunnah, waqaf wal ibtida', as well as the tilawah. The obtained score then was analyzed by SPSS 18.0.

Qualitative method was implemented in the second phase (*multi case-multi site case study design*) involving 13 students who have previously learned Alquran through Tartil Method. Another data was also obtained from the two teachers who taught the 78 students. The data was collected through *indepth interview* that their experiences and perspectives related to the method implemented during their teaching process. The data was scripted and analyzed by Nvivo 8.

The use of the two methods in this research was aimed to obtained comprehensive data and information that the effectiveness of tartil method in improving students' ability in reading Alquran can be observed and measured (Bagheri et al., 2017; Fariyatul & Bandono, 2017). It is expected that the combination of two research methods enable the researcher to obtain detailed description of subject of the research (Mazzola et al., 2011; Ågerfalk, 2013; McCusker & Gunaydin, 2015).

RESULT AND DISCUSSION

The Improvement of Students's Alquran Reading Ability

Students' progress was indicated by the two tests conducted, namely pretest and post-test. The pretest was conducted before the Tartil

method was implemented, whereas post-test was taken place after the method had been implemented for one month. There are five indicators measured during the two tests, namely; (i) correctness of pronouncing the Arabic letters (makharijul huruf), (ii) the correctness of the length of Arabic syllabic (mad dan qashar), (iii) the correctness of ghunnah bila ghunnah”, (iv) the correctness of stopping and repeating the part of a particular ayat (waqaf wal ibtida), and (v) the art of reading in tartil (intonation and the melodious voice)”.

Figure D.1 shows students ability in reading Alquran prior and after the treatment. Before the method was implemented it can be seen that all students (100%) were having insufficient capability in reading the holy book. Surprisingly, after one month’s implementation, the study reveals that students’ ability in reading the book was significantly improved. Of 78 students who were consistently attending the course, the ability of 45 students (57.57 %) were improved. Their ability can be grouped into “Good” category. Meanwhile, the ability of 33 students (42.42%) was categorized as moderate.

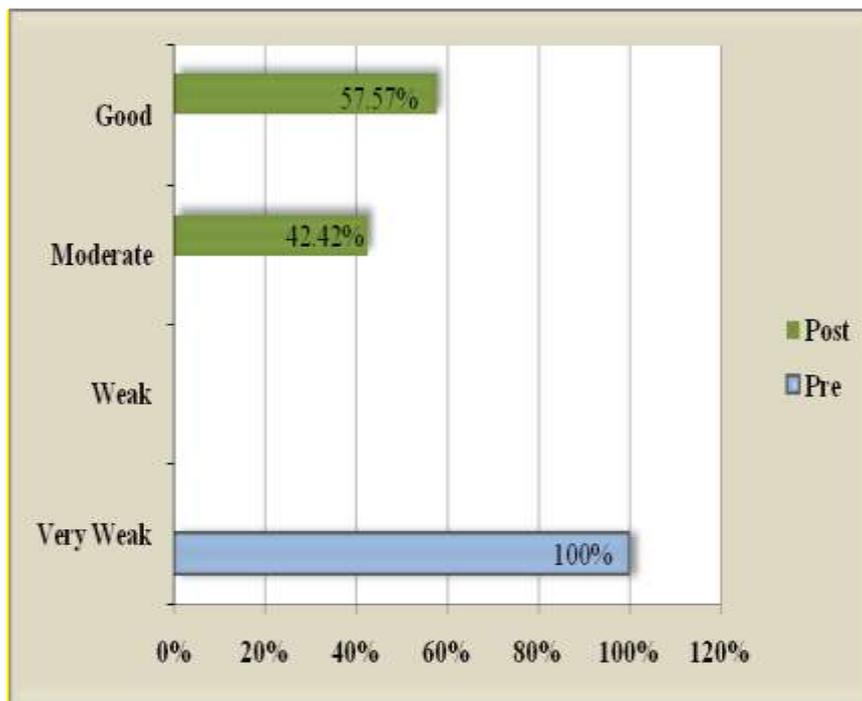


Fig 1. Students’ Ability Improvement in Reading Alquran

The Effectiveness of Tartil Method to Improve Students’ Ability in Reading Alquran

Beside of quantitative data, the effectiveness of Tartil method either can be measured through indepth interview with both the students and the two teachers. The interview result can be formulated into four categories as it is shown by the following figure 2.

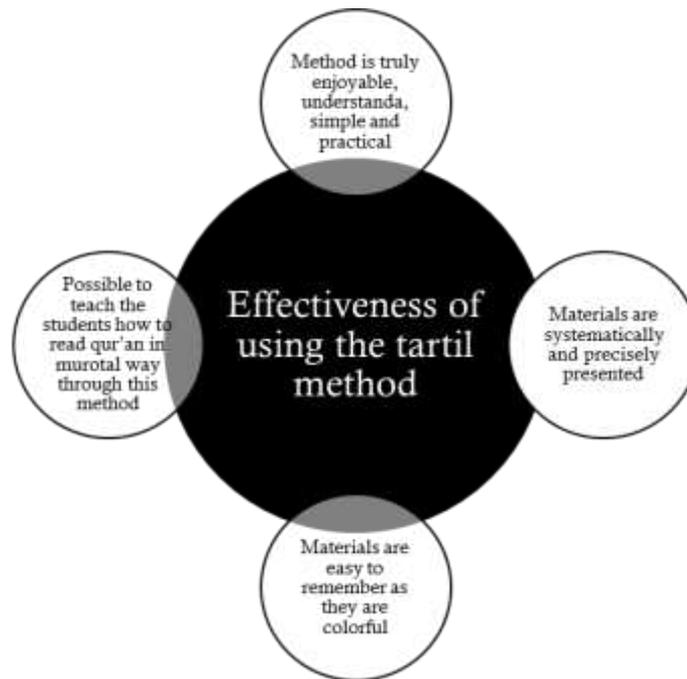


Fig 2. Effectiveness of Tartil Method

Detailed information of the interview can be obtained through the following transcription. **First**, it is obtained that Tartil method is enjoyable, understandable, simple and practical as it is stated by Student 1 that he is able to learn Alquran quickly. He is able to conduct an independent study after the teacher gives him the principles. Similar thing was also conveyed by student 2 and student 3 that their abilities in reading Alquran improve dramatically as stated in the following interview excerpt:

I realized that I previously could not read Alquran properly, yet within a few days of learning, Alhamdulillah, I feel confident that I can read it in near future continuously (informant 1). I could not read Alquran but then my teacher and my friends praised my progress. They said that my ability in ready it has improved. This method encourages me more to learn Alquran (informant 2). ...I am able to read Alquran properly by using this method, the material is just superb....it is suggested that this method can be implemented in any Alquran Learning Center.....(informant 3).

Second, the method is considered useful as the presented materials are precise and well managed as it is stated by student 4, student 5 and student 6 that they likely encountered a new experience in learning Alquran. This method is considered interesting.

... I got a new experience in learning... in previous class I felt that learning the holy book is really difficult till I am taught with this method I think learning the holy book is truly piece of cake. The teacher is also kind and interesting (informant 4). ...I learn a new thing during the implementation of the method. I think the learning process is enjoyable, well

managed materials, easy to understand and remember. I am learning by doing...(informant 5). ...I don't feel embarrassed during my study. The method is really helpful. The material is precise and presented clearly...(informant 6).

The third category is the method enables them to memorize the materials easily because of colorful mark for the materials they already learned as it is stated by student 7. He said that materials explanation in this method is very brilliant for him as the materials are given in different color:

Now I experience an easy way to learn Alquran...the materials are easy to remember as there are different colors indicating different things. For example there are red colors for any materials that have been learned. It is interesting and easy...(informant 7).

The fourth thing related to the effectiveness of Tartil method in the class is that the direct learning of how to read Quran with murratal way. As it is reported by student 1 that he would never be bored during the class. The opinion is reinforced by student 2 that he feel happy as the teacher teaches him how to read Alquran properly according to the principles:

..., happy and it is good that teacher directly facilitates me to learn the holy book quickly.....(informant 1). ...the teacher directly modeled us on how to read the holy book properly that it is easy to understand. Beside it is really nice to hear the teacher shows us the murratal way (informant 2).

Each student states their perspectives related to the effectiveness of Tartil method in improving students' ability in reading Alquran. The whole transcription is not presented for redundancy perspective and opinion as the students keep telling the same thing. Thus, pursuant to the prior explanation it can be concluded that the Tartil Method is really effective to be implemented that the ability of the students in reading the holy book can be improved. Beside, this method is regarded effective due to the short duration of Quran learning experienced by the students (Munawaroh, 2016; Purwaka & Sukiman, 2017).

Method is series of learning phases delivered by teachers to their students aimed at enabling students to easily understand any given materials (Karamustafaoğlu, 2011; Gilboy et al., 2015). Method refers to techniques and materials designed by the teachers before the teaching and learning process is conducted (Richards, 2013; Ahyat, 2017; Zulkifli & Royes, 2017). Further, (Avalos, 2011; Bhuasiri et al., 2012; Kristin, 2016; Abdullah, 2017) proposes that appropriate method in a teaching and learning belongs to one of nine factors influencing the success of an instruction. Appropriate method shall be interesting, creative and innovative that it can positively influence the teaching and learning outcome (Budiman, 2013; Nurdin, 2016; Sopian, 2016; Setiawan & Lubis, 2017).

Related to implementation of Tartil method in Alquran education, the findings of the first phase clearly indicates that this method effectively improves students' ability in reading Alquran. It can

be proved by significant scores gained by the students in their post-test. Furthermore, the findings of the first phase reinforces the findings of qualitative data that most students agree that the method is interesting, practical, precise, well-arranged and colorful that all learned materials are easy to remember. Another interesting thing related to this method is that students are facilitated to learn the art of Alquran reading (*murratal*). The findings are supported by (Noh et al., 2014; Rosyid, 2014; Imtihana et al., 2015; Mohamed, 2017) that Alquran teaching with *taranum* will increase students' interest in learning the Holy Book.

The main objective of Alquran education is to teach the students that they can read and write Alquran properly (Rusdiah, 2012; Hakim, 2014; Zulkifli, 2016; Ishak et al., 2017). Thus, a systematic and practical method is highly needed that students' interest is gained. Propose that various interesting method in teaching will positively change students' behavior and beliefs (Sang et al., 2010; Oroujlou & Vahedi, 2011; Kim et al., 2013; Bahtiar, 2016). Obviously, Tartil method has been proved as a success new step in teaching Alquran. This method does not merely improve students' ability in reading the Holy Book, but also change their positive attitude and belief toward the related materias. In conclusion, one pivotal thing in teaching that should be taken care of is the selection of effective and appropriate method interested by the students. It is then expected that this method will more greatly contribute in Alquran education (Stronge et al., 2011; Tambak, 2016; Irfangi, 2017).

CONCLUSION

One of pivotal factors for the impressive and successful Alquran learning outcomes is the selection of appropriate method which is based on students' various background. Pursuant to the findings of the study, it is revealed that Tartil Method is successful to improve students' ability in reading Alquran. It can be merely concluded that a method will be truly effective when the learning materials and instructions are delivered through various techniques. In the context of the research the delivering of materials in Tartil Method is actuated through activities of reading, writing and reciting the Alquran in Tartil song. Another interesting fact revealed in this study is that the Method is completely different compared to other methods in teaching Alquran. The distinctions can be seen through reading, writing and reciting the Alquran. Writing and reciting activities can be regarded as the latest ways in Teaching Alquran as they cannot obtained in other Methods. The method is not merely teaching the students on how to appropriately recite the Holy book, but also how to write an article accordingly and recite Alquran in Tartil way. This method is expected to contribute in giving new insight toward the theory and concept of Qur'anic education, especially in method of teaching and learning Alquran.

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