The Implementation of Tartil Method in Improving Elementary School Students’ Ability in Reading Al-Qur’an

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Abstract

This study is aimed at describing the implementation of Tartil method as an alternative to eliminate Al-Qur’an 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.

Keywords: Implementation, Tartil Method, Al-Qur’an illiteracy, Elementary school students

Abstrak

Penelitian ini melihat implementasi Metode Tartil sebagai satu metode alternatif dalam pemberantasan buta aksara al-Quran murid Sekolah Dasar (SD). Penelitian dijalankan menggunakan metode gabungan (explanatory mixed methods designs) melalui dua fase. Fase pertama menggunakan metode kuantitatif (true experiment;
pretest-posttest one group design) melibatkan 78 orang murid dari dua buah SD yang belum bisa membaca al-Quran. Fase kedua menggunakan metode kualitatif (multi case-multi site case study design) melibatkan 13 orang murid dan 2 orang guru yang telah belajar dan mengajar al-Quran dengan metode Tartil. Data fase pertama dikumpulkan melalui ujian al-Quran secara lisan, nilai yang diperoleh dianalisis menggunakan statistik deskriptif berbantukan software SPSS (Statistical Package for Social Science) Windows 18.0. Data fase kedua dikumpulkan melalui indepth interview, kemudian dianalisis secara tematik berbantukan software Nvivo 8. Hasil penelitian mendapati adanya peningkatan kemampuan membaca al-Quran murid yang dibimbing menggunakan metode Tartil (57.57% baik & 42.43 % sederhana). Data fase kedua menunjukkan bahwa terdapat empat hal yang menyebabkan murid itu cepat belajar al-Quran menggunakan metode Tartil, yaitu; (i) metode tersebut sangat menyenangkan, mudah dimengerti, sederhana dan praktis, (ii) materi terkemas dengan ringkas dan tersusun dengan baik, (iii) mudah diingat karena dibantu dengan warna khusus pada tiap materi yang dipelajari, (iv) langsung diajarkan cara membaca al-Quran yang baik dengan seni muratal.

Kata kunci: Metode Tartil, Kemahiran Membaca al-Quran, Murid Sekolah Dasar

Introduction

Al-Quran, brought by the Prophet Muhammad, is undoubtedly believing as the greatest miracle (mu’jizat) and blessing (rahmat) for the whole universe. It is regarded as a legacy for human beings that the Holy Book can be used as a guidance of life. Qardhawi (1998) 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 al-Quran as. There are no sources in the current document. It is either implied in QS: Al-Isra:9, namely:

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\text{إنَّ هَذَا الْقُرْآنَ يَبْنِيُّ لِلّيْلِيْهِينَ أَقْوَمُ وَتَبَيِّنُ الرَّحْمَانُ مُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الْصَّلِّٰحَةِ أَنَّ}
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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; (Q.S. Al Isra’ ayat 9). (Ali, 1987).
Religious experts agree that it is an obligation for all Muslims to learn Al-Qur’an as it is functioning as main guidance in solving humans’ problems (Az-Zuhaili, 2005). Reading and understanding al-Qur’an are regarded as fardhu ain for all Muslims (Shihab, 1996). Thus, Al-Qur’an education and teaching have to pay considerable attention that the Holy Book is introduced as early as possible to children. The Prophet pbuh always reminded parents and teachers to teach Al-Qur’an to their children as it is stated by the following hadith:

أَنْبِثِواْ أَوْلَادُكُمْ عَلَى ثَلَاثِ جَزَائِرٍ خَبْيَةٍ نَبِيُّهُمْ وَخَبْيَ أُهْلِ بَيْتِهِ وَقُرَءَةُ الْقُرْآنِ فَإِنْ حَمَلَةُ الْقُرْآنِ فِي ظَلِّ اللَّهِ يَوْمَ الْيَومِ لَأَظلَّ الأَطْلَالُ مَعَ النَّبيِّهِ وَاصْفِيَاءِهِمْ (رَوَاهُ الأَنْسِيُ عَنْ عَلِيٍّ)

Translation: Educate your heirs with three things, namely: to love your Prophet, to love the family of the Prophet and to read al-Qur’an as those who are obedience to Al-Qur’an 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 Iliyyi) (Sunan Dailami, 2003:409).

Background of The Research

Students’ ability in reading al-Qur’an has become a considerable issue in Al-Qur’an education in Indonesia. This statement is supported by an empirical evidence of research findings that students’ ability in reading Qur’an is regarded low (Aderi, 2011). 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 mispronounced the letter based on their phonetic characteristic and 15% students were able to read the Holy Book properly (Wirdanengsih, 2016). Atabik (2014) 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.
Furthermore, a study was conducted recently related to students’ ability in reading al-Qur’an 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 (Engkizar, 2014). 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 al-Qur’an are those who study in Al-Qur’an 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; al-Quran 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 Qur’an 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 (Ismail, 2014). Study conducted by (Maimun et al. 2011) reveals the similar issues that teachers’ lack of expertise and creativity becomes the major cause of the issue. According to (Yusoff et al. 2009) those factors become recent obstacle of students’ improvement in reading Qur’an.
Hakim (2014) proposes that there are seven methods used by the teachers in teaching al-Qur'an, namely Baghdad, Iqra’, Qira’ati, Tilawati, Tartila, Yanbu’ah, and Nahdliyah. Further, Iqra’ method is mostly used (63%), Qira’ati Method (16%), Tilawati (8%), Tartila (6%), Baghdad, 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 al-Qur’an 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 Al-Qur’an 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 al-Qur’an 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, 2005).

Pursuant to the implementation of a method, prior studies show that appropriate implemented method is a pivotal factor influencing the outcome of Al-Qur’an education (Sayuti et al. 2014). Other researches show that there are relationship between input delivered by teacher and students’ learning outcome (Muhammad, 1991). 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 (Assobuni, 1996). Thus, teacher has to be creative in selecting any materials and method that students’ interest are gained to learn (Tamuri and Ajuhary, 2010).
Method

This research belongs to two phases of explanatory mixed methods designs. Quantitative method was used for the first phase (true experiment; pretest-postest one group design), involving 78 students of two schools who were al-Qur’an illiterate. Those students were divided into two classes; one class consisted of 45 students and the other consisted of 33 students. Oral pretest was conducted to determine students’ initial ability in reading al-Qur’an. 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 al-Qur’an 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 obtain comprehensive data and information that the effectiveness of tartil method in improving students’ ability in reading Qur’an can be observed and measured (Clark & Creswell, 2008). It is expected that the combination of two research methods enable the researcher to obtain detailed description of subject of the research (Creswell, 2005).
Findings

1. The Improvement of Students’s Al-Qur’an 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 al-Qur’an 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.
2. The Effectiveness of Tartil Method to Improve Students’ Ability in Reading Al-Qur’an

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 1.2.

Figure 1.2 the 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 al-Qur’an 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 al-Qur’an improve dramatically as stated in the following quotes:

Student 1: I realized that I previously could not read al-Qur’an properly, yet within a few days of learning, Alhamdulillah, I feel confident that I can read it in near future continuously

Student 2: I could not read al-Qur’an 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 Al-Qur’an.

Student 3: ... I am able to read al-Qur’an properly by using this method, the material is just superb....it is suggested that this method can be implemented in any Al-Qur’an Learning Center......

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 al-Qur’an. This method is considered interesting.

Student 4: ... 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.

Student 5: ...I learn a new thing during the implementation of the method. I think the learning process is enjoyable, well managed materials, easy to undersnd and remember. I am learning by doing...

Student 6: ...I don’t feel embarrassed during my study. The method is really helpful. The material is precise and presented clearly...

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:

Student 7: Now I experience an easy way to learn al-Qur’an...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...

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 al-Qur’an properly according to the principles:

Student 1: ..., happy and it is good that teacher directly facilitates me to learn the holy book quickly.....

Student 2: ...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.

Each student states their perspectives related to the effectiveness of Tartil method in improving students' ability in reading al-Qur’an. 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.

Discussion and Implication of the Research

According to Abdul Rahman Al-Nahlawi states that method is series of learning phases delivered by teachers to their students aimed at enabling
students to easily understand any given materials (Al-Nahlawi, 1998). Method refers to techniques and materials designed by the teachers before the teaching and learning process is conducted (Asyafah, 2014). Further, Nafiseh et al. (2013) 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.

Related to implementation of Tartil method in Al-Qur’an education, the findings of the first phase clearly indicates that this method effectively improves students’ ability in reading al-Qur’an. 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 al-Qur’an reading (murratal). The findings are supported by Elhadji (2010). Moreover, it is also supported by Ihyani and Aderi (2011) that Al-Qur’an teaching with taranum will increase students’ interest in learning the Holy Book.

The main objective of Al-Qur’an education is to teach the students that they can read and write al-Qur’an properly. Thus, a systematic and practical method is highly needed that students’ interest is gained. Zakiah (1992) and Hurlock (1978) Murniyetti et al. (2016) propose that various interesting method in teaching will positively change students’ behavior and beliefs. Obviously, Tartil method has been proved as a success new step in teaching al-Qur’an. This method does not merely improve students’ ability in reading the Holy Book, but also change their positive attitude and belief toward the related materials. 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 Al-Qur’an education.

**Conclusion**

One of pivotal factors for the impressive and successful Al-Qur’an 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 al-Qur’an. 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 Qur’an in Tartil song. Another interesting fact revealed in this study is that the Method is completely different compared to other methods in teaching al-Qur’an. The distinctions can be seen through reading, writing and reciting the Qur’an. Writing and reciting activities can be regarded as the latest ways in teaching Qur’an 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 Qur’an 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 Qur’an.

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