Dynamics of Use of Methods And Teaching Books in TPQ Learning Under The Ring of LP. Ma'arif in Garum, Blitar

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Abstract

The purpose of this study is to describe the method, textbook, human resources or ustadz, and financing applied in TPQ under the auspices of LP Ma'arif in Garum District, Blitar. The research method used is qualitative. The results obtained are the methods used, namely Ottoman and CMSA. This TPQ uses the Ottoman method teaching book which can only be used by TPQ institutions that already have Ustadz worship from the Ustmani founder while the CMSA and Iqra' teaching books can be found in bookstores. Teachers of the Ottoman method must have attended training, and the CMSA method instructors can all teach as long as they can read to write the Qur'an. Funding for institutions that apply the Ottoman method costs more than those using the CMSA method.

Keywords: al-quran educational park, ottoman method, CMSA method

Introduction

Education is one of the strategic fields that helps determine the progress of a nation. It is supported that education is one of the three determinants of national progress summarized in the human development index (BPS RI, 2016). Education is an important pillar in developing human beings to master other fields. For example in Japan, a country that has been devastated and does not have adequate natural resources, but is now able to control the world because they understand that the future is very determined by education and human development (Neamtu, 2014).

Education is defined as a conscious effort to achieve a knowledge, attitude and skill. Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state (UU No. 23 of 2003). Education in the broadest sense is the transmission and transformation of knowledge, values, and skills that take place inside and outside the school that lasts a lifetime (Siswoyo, 2013: 109). Education is not just to make smart students memorize but more important is to make it as a human being, or in Driyakarya's terms, education is a process of humanizing humans (Pramudia, 2006: 31).

Al-Qur'an Education Park or TPQ is a non-formal institution founded by organizations, Communities and Individuals. TPQ has differences with Madrasah Diniyah. The similarity is both non-formal education. In the East Java region the Madrasah Diniyah Institution gets operational costs from the East Java Provincial Government while Lebaga TPQ doesn't get it. In

curriculum, TPQ tends to prioritize how to read Al-Qurans correctly according to its rules and daily Fiqh, while the Madrasah diniyah covers more. The Madrasah diniyah has a more diverse curriculum starting from Usul Fiqh, Arabic Grammar, Jurisprudence, Aqeedah, History, and Order as a study.

The Al-Qur'an Education Park (TPQ) with all kinds of designations has developed extensively throughout Indonesia, from cities to remote villages, The development and implementation of diverse learning activities, starting with those carried out in homes, in Surau, in the mosque and in a building specifically built for the process of teaching and learning activities TPQ. Expected basic competency and competency standards are also still many who do not have a real picture. There are those who do teaching and learning simply so that the children know the Qur'an and read and have already been packaged and equipped with other relevant and standardized sciences, so that teaching and learning is carried out with orientation to the vision, mission and objectives that have been formulated with stakeholders in the institution that is. The existence of the Al-Qur'an Education Park (TPA) is basically to help the role of parents as educators and teachers at home, as well as help the role of teachers as instructors in schools. In addition, the existence of the Al-Qur'an Education Park (TPA) also intended to support and assist the program or government efforts towards achieving the goals of National Education, especially in the side of the cultivation of faith and the development of faith and piety as well as good character (akhlakul karimah).

TPQ is also managed by many individuals, who are graduates of Islamic boarding schools or Islamic religious teachers in formal schools. The average age of santri in TPQ is the same as for children of elementary school age or Islamic elementary school. Lately there have also been many TPQ institutions crossing into the Madrasah Diniyah. Institution due to obtaining operational costs from the East Java Provincial Government. Payments at TPQ in the village - villages collect very low fees, between 3,000 rupiahs to 20,000 rupiahs. In fact, not a few TPQs are free of charge for students.

LP. Ma'arif Garum houses educational institutions such as Islamic Primary Schools, Ibtidaiyah Madrasas, Madrasah Tsanawiyah, Islamic Junior High Schools, Diniyah Madrasas and Al-Qur'an Education Parks. Especially for TPQ, LP. Ma'arif District of Garum houses 22

TPQ Institutions which have statistics from Kemenag.LP. Ma'rif has a method and textbook called How to Read Active Santri or abbreviated as CMSA, but in the field there are still many TPQ who use other methods and textbooks. In the field, Uthmani, Thoriqoti, Yanbu'a, Tilawati, Iqro', Albagdati, Fighter Jet and so on were found. From 22 institutions there were 4 institutions using the ustmani method, 5 institutions using the CMSA method, 8 institutions using Iqro, 1 institution using the yanbu'a method. 1 institution uses the Annahdliyah method, 3 institutions use methods and teaching books more than one method and textbooks.

Material and Methods

This study uses approaching qualitative research. Qualitative research is a research method based on post-positivism philosophy, used to examine natural object conditions, where the researcher is a key instrument, purposive and snowball sampling, data collection techniques, qualitative inductive data analysis, and research results. qualitative emphasizes the meaning of generalization (Sugiyono, 2015).

This qualitative research process involves important efforts, such as asking questions and procedures, collecting specific data from participants, analyzing data inductively from themes that are specific to general themes, and interpreting the meaning of data (Creswel, 2014).
The type of qualitative research used is a case study. Case studies are a type of qualitative research approach that allows researchers to analyze more in an event (case) using a variety of data sources (Baxter & Jack, 2008). The Case Study also allows researchers to analyze cases about individuals or organizations, interventions, relations, and programs (Yin, 2003).

In this case study researchers have an important role in interpreting and collecting research data. As for the research data obtained through observation and interviews. Observations were carried out at the TPQ in Garum Subdistrict which is under the auspices of the LP. Ma'arif. Whereas interviews were conducted to informants, namely (1) Head of TPQ using CMSA, (2). Ustadz TPQ using CMSA, (3) Head of TPQ using teaching methods and books other than CMSA, (4) Ustadz TPQ using teaching methods and books other than CMSA (5) Head of TPQ using teaching methods and textbooks of more than one type (6) Ustadz TPQ that uses methods and textbooks of more than one type. In this study for TPQ using CMSA methods and text-

books, researchers used TPQ using Ustmani teaching methods and books. This sample is used by researchers because in the Garum Sub-district the most preferred method and textbook is Ottoman. The location of the Ottoman head-quarters is in Garum District.

To prove the validity of the data obtained, the researcher then triangulated. Triangulation is a data analysis approach that synthesizes data from various sources (Bachri, 2010: 55). The triangulation carried out includes the method triangulation and informant triangulation. Method triangulation is done by collecting data through documentation techniques. Through this technique collected and collected data from existing documents (Sukmadinata, 2015: 221). In this case the TPQ data using the CMSA method. While the informant triangulation was done by interviewing informants outside the main informant but were involved in this case, namely (1) TPQ LP District Coordinator. Ma'arif Garum, (2) Method Tutors and Ustmani teaching books and (3) Garum District Community Leaders.

The data obtained is then analyzed in depth. The analysis is done to interpret and interpret the research data that has been obtained. The analysis was carried out by adopting the steps developed by Miles, Hubberman & Saldana (2014), namely (1) Data reduction, (2) Data Presentation, and (1) Conclusion Withdrawal. Furthermore, in the reduction of data, the selection and sorting of data is done. Data is sorted which are needed and which are not needed. Then the data that has been sorted is arranged in such a way that it is easily generalized and verified. Finally the data that has been strung is generalized and verified to attract a conclusion.

Result and Discussion

In this study the researchers took the object of study TPQ LP. Marif in the area of Garum Subdistrict. In this study the authors conducted observations and interviews related to Methods, Textbooks, Human Resources or Lecturers, and Financing.

Method

The method used varies. The pronunciation of the letter makhorijul on the Ottoman method is considered more difficult and detailed. In each volume phase 1 to 6 plus the Muyathic ghorib Ustmani has a rather heavy method, which is due to the Uthmani method using the discipline of pronunciation per letter starting from the makhorijul letters and shifatul letters. In the CMSA method prioritizing the speed of fluency in reading the Qur'an is more focused on tajwid. In the pronunciation of the CMSA method of makhorijul surat it is more tolerant of santri. Tajwid's emphasis is deep. In terms of the method there is a TPQ which combines the two methods above to make it easier for santri and the target of the Qur'anic khotamul to be faster without violating the rules of reading the Qur'an. Without reducing the quality of the results of the Al-Qur'an learning itself.

Textbooks

Textbooks that use the Ottoman method can only be obtained exclusively on the Ottoman network. The Ottoman Method Textbook is not sold freely on the market or books and books. The ustmani method textbook can only be used by TPQ institutions that already have Ustadz worship from the Ottoman founder. CMSA textbooks can be used by anyone and with the teacher without recitation of the CMSA tutor. Even though it is sold freely on the market, CMSA textbooks are classified as difficult to find. Because inventory is limited and seldom sells. TPQ must order before buying. In terms of textbooks, many TPQ institutions use Iqro 'textbooks, which in fact are easily available and sold freely in bookstores or bookstores. The use of Iqro's teaching books also did not use shahadah from mushonif to teach it.

Guidance of Ustadz

In the Uthmani method, an ustadz must follow a long series of training, until finally he gets a confession. The stages that are passed to get shahadah are to attend PGPQ training for 6 months, PTQ 6 months and MU 6 months. But Syahdah PGPQ can already teach, if in that area it is difficult to find instructors. While ideally ustmani teachers are those who have received PTQ confession and the most recommended are those who get MU's confession, because there are fully equipped methods and methods of teaching. After the training will be ditashih as a feasibility for teaching the Ottoman method. So that it can be said shahadah is a mandatory requirement to become a teacher of the ustmani method.

In the CMSA method all may teach, provided you can read the Qur'an well and smoothly. The CMSA method does not require recitation to be able to teach the Qur'an. Enough with peer learning or fellow clerics. There is no ustadz exam or tashih from the creator method. In the CMSA method, there is still training and teaching

about teaching, but unlike ustmaani which has tiered education. Whereas in the use of Iqra 'and Al-bagdadi teaching books, no additional training is needed. As with the CMSA the requirement to become a teacher does not require having a shahadah or additional certificates to be allowed to teach using Iqra 'teaching books and AlBagdadi

Financing

In the Ottoman method, it costs more than the method that uses CMSA and Iqro textbooks. Tiered education and training, printed textbooks are limited, tashih and Shahadah require additional costs before plunging directly into an ustadz. In this method, every santri is obliged to buy books consisting of beginner books, usmani 1 to usmani 7, beginner writing books to write 6, tajwid books, fasholatan, short surah, yasin, and other supports. As for the Al-Qur'an students must buy the Al-Qur'an Ustmani. Cantrians may not use the Al-Qur'an other than the Qur'an which is open to the Ottoman. The students who complete each volume will be done at a cost that is in accordance with the policies of their respective institutions. And if the santri have preached the Qur'an and memorized according to the curriculum, the santri must follow the central level, which is regulated by the center. In terms of methods, the Ottoman Method has a well-structured level of learning. So that the ustadz and ustadzah who use the ustmani method get a renewable teaching technique. While the CMSA method still uses old teaching theories.

The Ottoman method uses a centralized system in which the central institution oversees every institution that joins or uses the method. Good in the curriculum, teaching methods, material taught, teaching aids, test methods to correspondence requirements. In addition, one of the advantages of this method is that there is a regular meeting called HMQ, where each meeting is held to evaluate learning and discussion of material that continues to develop, so that every TPQ activity can be controlled properly. For textbooks ustmani and CMSA methods are still difficult to find in the market. This is because it is not traded in public places. This teaching book is only sold limited to the self. As for the ustmani textbook, it is only traded in the center and in the cortex of each sub-district Whereas other methods such as Iqro and CMSA are enough to buy textbooks that are spread in various bookstores and books at affordable prices, without training and training programs.

However, if the institution wants to hold a tiered program, it is welcome according to the standards and policies of the institution. From the results of these studies it can be seen that each institution chooses methods and textbooks in accordance with the capabilities of human resources, facilities, social conditions and financing.

TPQ, which is a derivative of Islamic boarding schools, contributes greatly to the religious understanding of the community. Islamic boarding schools are special educational institutions that are rooted in a long history of education in Indonesia. Islamic boarding schools are very concerned about community empowerment, especially in the field of education (Lawson, 2010; Scott, 2011). After a long process, the pesantren was finally given responsibility and trust by the community as a center for Islamic education. Furthermore, when a community member has problems related to education and religion, the pesantren becomes the first and foremost reference. This shows how valuable the pesantren is as an instrumental part of the Indonesian community. Before independence, pesantren already existed. The students adapted in supporting teaching and learning. this institution applies information and communication technology as part of its teaching (Wekke, 2015; Wekke and Hamid, 2013). Then most of the Ustadz and Ustadzah TPQ are pondok pesantren alumni. From the Islamic boarding school the Ustadz already has a characteristic that is obtained from the place of study first.

In terms of methods, the Ottoman Method has a well-structured level of learning. So that the Ustadz and the Ustadzah who use the ustmani method get a renewable teaching technique. While the CMSA method still uses old teaching theories. This makes TPQ choose the ustmani method that prioritizes management in learning.

The ustmani and CMSA textbooks that are hard to find in the market. Unlike the Iqro 'teaching books and Albagdadi, they become more familiar among TPQ maarif. The availability of Iqra 'and Albagdadi teaching books at each bookstore is the institution's main choice for using it. When institutions use Iqro 'and Albagdadi's teaching books, they no longer need to become members or order first. The ease of getting teaching books is the main choice for TPQ to use the teaching book. Because every institution wants quick learning to be carried out without waiting or ordering teaching books first. Moreover, at a more affordable price. Financing in the Ottoman method tends to be higher than other methods. Long training and teaching books which are more expensive than other methods also cause many

TPQs to choose other methods. According to those who did not use the ustmani, the high costs were very burdensome to the civil service, because many of the TPQ institutions that collected monthly fees at TPQ did not exceed 5,000 rupiah. Not to mention the high costs that also require financing which is quite burdensome to the financial institutions. It needs to be underlined that TPQ does not get regional operational costs. Not to mention including areas that still lack knowledge about religion. Citizens from these regions have not realized the importance of religious knowledge for children in building character.

In the Big Indonesian Dictionary the definition of a method is a way of something that will be created or produced. So, it can be said that the method means "reference" which is regularly thought carefully to achieve the intentions in science and so on. The teaching method is meaningful as a reference for directed activities carried out by the ustadz in delivering subject matter characteristics of the development of santri-santri, and natural atmosphere the surrounding is also the aim of teaching students to achieve the desired learning process, as well as the desired changes in their behavior. Next, help them gain the desired knowledge, skills, habits, attitudes, interests and values.

In teaching to read the Qur'an, there are several systems or methods that exist, as well as developing in Indonesia. Many Ulama who create models learn to read the Koran quickly. Each method has advantages and disadvantages, but not to blame each other. All methods are used and adapted to their respective regions. Because each region has distinctive characteristics according to culture and social environment. Institutions TPQ stands not intended to intersect with Diniyah Madrasah institutions. Each institution stands complementary between one institution and another.

The problem of decreasing interest with the CMSA method is because there is no renewal of the method. It is different from other methods that have many innovations. But still underlined that each method is well balanced with financing that is classified as not cheap. Not to mention when procuring textbooks that are often stagnant and difficult to obtain is a problem that needs improvement in management.

Conclusion

The results of this study are the methods used in learning to read the Qur'an there are two, Ottoman and CMSA. Recitation of the letter makhorijul on the Ottoman method is considered more difficult and detailed. In the CMSA method prioritizing the speed of fluency reading Al-Qur'an focuses on tajwid. In the pronunciation of the letters of the CMSA makhorijul more tolerant of the santri. Tajwid's emphasis is so profound. In terms of the method there is a TPQ that combines the two methods above to make it easier for santri and target khotamul Qur'an faster without violating the rules of reading the Qur'an . Without reducing the quality of the results of the Al-Qur'an learning itself.

Textbooks that use the Ottoman method can only be obtained exclusively on the Ustmani method network. The ustmani method teaching book can only be used by TPQ institutions that already have Ustadz worship from the Ustmani founder. Bukuajar CMSA can be used by anyone and with the teacher without the CMSA tutor . In terms of textbooks, many TPQ institutions use Iqro 'teaching books, which in fact are easily available and are sold freely in bookstores or bookstores. The use of Iqro's teaching books also did not use shahadah from mushonif to teach it.

In the Uthmani method, an ustadz must follow a long series of training, until finally he gets a confession. In the CMSA method all may teach, as long as you can read Al-quran properly and fluently. The CMSA method does not require recitation to be able to teach Al-quran. Enough with peer learning or peer-to-peer education. In the CMSA method, training is still held on teaching, but unlike ustmaani which has tiered education. Whereas in the use of Iqra 'and Al-bagdadi textbooks, additional training and training is not needed. As with CMSA the requirement to become a teacher does not require having a shahadah or additional certificates to be allowed to teach using Iqra' textbooks and AlBagdadi. which is more than the method that uses CMSA and Iqro textbooks

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